

THE SECOND SUNDAY OF LENT

MARCH 17, 2019

MASS READINGS:

MONDAY: DN 9:4B-K10, LK 6:36-38

TUESDAY: 2 SM 7:4-5A, 12-14A, 16, ROM 4:13, 16-18,22,
MT 1:16,18-21,24A

WEDNESDAY: JER 18:18-20, MT 20:17-28

THURSDAY: JER 17:5-10, LK 16:19-31

FRIDAY: GN 37:3-4, 12-13A, 17B-28A, MT 21:33-43, 45-46

SATURDAY: MI 7:14-15, 18-20, LK 15:13, 11-32

NEXT SUNDAY: THIRD SUNDAY OF LENT- EX 3:1-8A, 13-15, 1 COR 10:1-6, 10-12, LK 13:1-9

MASS INTENTIONS

MONDAY: MARY LESTER

TUESDAY: SP. INT. OF CAVANAUGH FAMILY

WEDNESDAY: JENNY SALVIO

THURSDAY: SP. INT. OF RAY FAMILY

FRIDAY: POOR SOULS

VIGIL: MARY LESTER

7:30: DECEASED OF ANDERSON FAMILY

10:00: ED BUCKLES

NOON: FOR THE PARISH

MEMORIAL FLOWERS

For the Holy Father, all priests, deacon & religious: for all souls. (Bud, Mary Jo, Mary Jayne & Janice Anderson, Deni Farrell). (Norb & Mark FitzSimons, Larry White, George & Mildred Hatke). (Bill Buckles, Ed & Olive May). Jim O'Brien. (Leonard Preuss, Bob & Ruth Fleener). Dorothy Nelson. Robert Bohan. Marvin Anthropol. (Mary Jo Danaher & Jerry Lemm

*So they kept the matter to themselves,
questioning what rising from the dead meant*

What other possible reaction to what the Apostles just witnessed might we expect? In this case the idea of what had just taken place had certainly never occurred to them nor could they have imagined anything quite like this. The appearance of the "greats" along with the Voice...and they come away with a sense of awe, probably mixed with some foreboding, since they now had to consider what "rising from the dead" meant. Our first reaction to all of this would not necessarily involve the consideration of resurrection unless the event were somehow connected. The idea that this is God's son present to us and transfigured before us with the witnesses of the likes of Moses and Elijah. But what of this rising from the dead? We might say that we know what rising from the dead means if we simply look at it as a person once dead who now comes back, i.e. a revived corpse, in the manner of Lazarus. But is this truly resurrection? That seems to be the matter at hand. Tying the Transfiguration together with the Resurrection and the fact that both involve the Son of God seem to indicate that much more is going to come than simply the return of a corpse. And we will ultimately find out just what this all means when it comes to examining the texts involving the resurrection that come to us from the gospels. In the meantime, we might consider this from the point of view of our own resurrection and that we are called to a type of life far beyond what we can ever hope or imagine, but interestingly enough, one that can be hinted at while we are still "in the flesh". The season of Lent lures us in prayer, fasting and the giving of alms to enter more deeply into the mystery of life, death and resurrection through our own spiritual journeys and as a result we find that we, being born again in Christ, have some pretty wonderful experiences, perhaps not on the same par as the Apostles at the Transfiguration but just as exciting and just as awe inspiring and just as similar as to lead us to consider what "rising from the dead" must truly mean in light of the fact that we are to "die each day to sin" so as to "live in Christ". It is here, in the interior life, that we begin to have a glimpse of our own eternity. This is our moment of Transfiguration, actually several moments since throughout our lives, God is graciously bestowing on those who pray, fast and give alms regularly the spiritual consolations which say "well done good and faithful servant. After all that is what we are when we consider how we have taken the Fathers advice and listened to the son. We cannot help but do otherwise. And in that listening we detect the voice of him who calls us out of death into life, life eternal.

THE SECOND SUNDAY OF LENT

MARCH 17, 2019

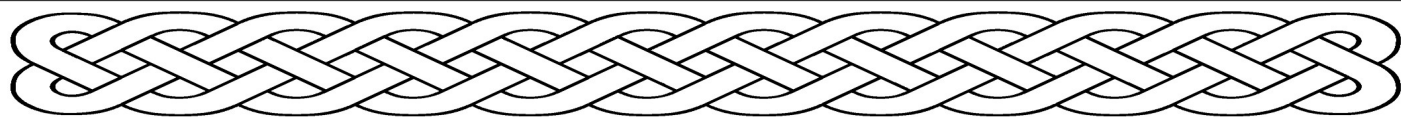


Excerpt from a sermon by Pope John Paul II on the Transfiguration

Listen to him! This pressing appeal spurs us to intensify our Lenten journey. It is an invitation to let the light of Christ illumine our life and give us the strength to proclaim and bear witness to the Gospel to our brothers and sisters. It is a task, as we know well, which sometimes means hardship and suffering. This is also stressed by St Paul, who says to his faithful disciple Timothy: *Take your share of suffering for the Gospel!* (2 Tm 1:8).

The experience of Jesus' Transfiguration prepares the Apostles to face the tragic events of Calvary by showing them in advance what will be the full and definitive revelation of the Master's glory in the paschal mystery. Meditating on this Gospel passage, we too are preparing to relive the decisive events of the Lord's Death and Resurrection, following him on the way of the Cross to attain light and glory. Indeed, we must first "suffer and so come to the glory of his Resurrection" (*Preface*).

...For the sacrament of Penance to be truly celebrated, it is necessary that the confession of sins arise from serious and careful reflection on the Word of God and living contact with the person of Christ. For this purpose, an appropriate catechesis is needed, as the Catechism recalls, which aims at putting people in communion with Jesus, for only he can lead us to the love of the Father in the Holy Spirit and make us share in the life of the Holy Trinity (cf. n. 426).



*You have enraptured me, O Christ, * with Your longing and transformed me with love divine. * I pray, completely consume * with immaterial fire all my sins. * And count me worthy to be filled * fully with the delight in You, * that I may magnify * both Your Comings, O good Master, exultantly.*

*When Your Disciples were there with You together, * the voice of the Father then explicitly declared* that You are His own beloved Son,* the same in essence,* sharing the same throne, in whom He is well pleased,* You who from a virgin cloud were born becoming flesh,* and were transfigured, O sovereign Lord,* upon Mount Tabor,* and were encompassed with a bright shining cloud.* Wherefore did Peter in astonishment* say, "O Master, it is well that we are here,"* not knowing what he was saying,* O Benefactor rich in mercy.*

*You have enraptured me, O Christ, * with Your longing and transformed me with love divine. * I pray, completely consume * with immaterial fire all my sins. * And count me worthy to be filled * fully with the delight in You, * that I may magnify * both Your Comings, O good Master, exultantly.*

THE SECOND SUNDAY OF LENT

MARCH 17, 2019



The Transfiguration: 4 Steps to Hearing God's Voice

You recall Jesus' transfiguration: While Jesus was at prayer on a mountaintop, Peter, James, and John witnessed Him become "more brilliant than the sun." Moses and Elijah appeared to Jesus, and the disciples heard them discussing his "exodus." The scene culminated with a cloud (the *Shekinah*, or cloud of God's glory) overshadowing the mountain as God the Father proclaimed, "This is my beloved Son, listen to him" ([Lk 9:28-35](#)). We all want to hear God's voice the way Peter, James, and John did; and the narrative of Jesus' Transfiguration gives us a blueprint for doing that – a practice known as *lectio divina*, "divine reading."

Step 1 – Get yourself "into position" to hear God

We have it easy compared to the apostles. They had to climb a mountain before they experienced the Transfiguration. For most of us it's just a matter of finding a quiet place in the house or stepping out onto the porch. (Alright, depending on your family, a small hike may be in order.) Consciously place yourself in God's presence by making the Sign of the Cross. Pray the Our Father to ask God for the daily bread of His Word. You need His Word so that His Kingdom may more fully come and His will be more fully done in your life. This bread, like the Eucharist, strengthens us to fight temptation and the evil one ([Eph 6:17](#); [Mt 4:3-11](#)). We need the Lord to open the ears of our hearts.

Step 2 – Read his word

Like Jesus, allow the Father to speak to you through Moses (representing the books of the Law) and Elijah (the prophets). Listen to Jesus himself in the gospels, and the apostles in the epistles. Accept what you read in a spirit of humility, not intellectual pride or skepticism. By all means, use the study notes in your Bible's margin and commentaries to better understand the text; but never allow your heart to question its truthfulness. Jesus is our model. As Dr. Scott Hahn pointed out, "Jesus embodies the response of personal humility that the form of the written Word requires. Hearing the Scriptures as the voice of the Father, he allowed himself to be formed by its message in all aspects of his human life" (*Consuming the Word*, p.99).

Step 3 – Invite the Spirit to "overshadow" you as you ponder what you have read

This is meditation, *Christian* meditation. No need to cross your legs or chant "ohm" (although softly reciting ten *Hail Marys* – a decade of the Rosary – is highly encouraged). Meditation simply means to think things over deeply and prayerfully. Try to get inside the text by asking questions. Interact with it the way Jesus interacted with Moses and Elijah. For example, if you meditate on the Transfiguration, put yourself in St. James' sandals: What would have gone through your head when you saw Jesus' face begin emitting light right there in front of you? When you heard the Father say, "Listen to him," would your mind have turned to the parts of his teaching you had conveniently ignored? Then ask yourself, "What parts of Jesus' teaching have I been ignoring?" *If you take seriously what you've read, how should your life change?* Ask the Holy Spirit to guide you as you try to think of something concrete that you can begin doing today.

Step 4 – "Listen to him" – resolve to live what you have heard

Voice your thoughts and conclusions to the Lord. Ask him for the grace to live out whatever resolutions you have made. Allow Jesus to accompany you "down the mountain," as you reenter the business of life.

By Shane Kapler

Shane Kapler is the author of *The Epistle to the Hebrews and the Seven Core Beliefs of Catholics, Through, With, and In Him: The Prayer Life of Jesus and How to Make It Our Own* and *The God Who is Love: Explaining Christianity From Its Center*. He can be found online at www.explainingchristianity.com.

THE SECOND SUNDAY OF LENT

MARCH 17, 2019

Why We Proclaim the Transfiguration of the Lord on the Second Sunday of Lent

As we reflect on the Transfiguration of Jesus on this Second Sunday of Lent, let us enter more deeply into the mystery it opens by choosing to live differently. Let us draw encouragement from the account of the Transfiguration of Jesus Christ. Let us respond to the invitations of grace in our daily lives in order to grow more fully into the Image and likeness of Jesus Christ our Savior and Lord revealing His Transfigured glory to a world waiting to be born anew. Our Lenten observance is an invitation into an ongoing transformation in Jesus Christ which begins in time and opens up into eternity. It is not meant to be drudgery but opportunity, for those with eyes to see Jesus on that mountain. Wherever we are on the journey, it is good for us to be here.

The inclusion of this account is an ancient liturgical practice in the Church. Whether during Lent or on its own Feast in the Church Year, the Gospel account of the Transfiguration is meant to focus each one of us on the meaning and end or purpose of the Christian life.

We will all be transfigured, as the Lord Himself was transfigured, when our redemption is complete in the Resurrection of the Body. Then, we will live, in the new heaven and new earth, in the fullness of the Communion of Love. We profess this every Sunday in the Ancient Creed. It is meant to become real for us and affect the way we live our lives.

It can also help us to understand one of the purposes behind our voluntary embrace of ascetical practices during these forty days. We are cleaning our house.

In the Eastern Christian Churches, Orthodox and Catholic, the First Week of the Great Lent is called Clean Week. The focus of the week is to enter fully the Lenten practices of prayer, fasting and alms-giving with fervor - to set the pace for the forty days by running the first lap with vigorous effort. Strict fasting is encouraged, along with frequent prayer and alms-giving.

The intensity of the first week is intended to assist the believer in cultivating the proper disposition needed to achieve the desired end of the whole forty days of Lent, ongoing conversion of life reflected in a new way of living.

Our freedom was fractured by sin. We no longer always choose the good and the true. The only way our fractured freedom can be healed is through the application of the Splint of the Cross.

The call goes out every Lent to clean house, to be rid of all sin and entanglements which hold us back from reclaiming the freedom the Lord desires for each one of us.

In many Orthodox and Eastern Catholic communities the actual houses of believers are cleaned and stripped of excess, a symbol of the interior dynamic of the week and the very essence of Lent.

During the forty days of Lent we are all called to enter into a holy struggle against our disordered passions and weaknesses so that we can become more fitting vessels for the very life and light of God to dwell within, making us new.

Eastern Christians have retained some of the more austere practices and customs which were a part of the ancient practices of the early Church.

The Lenten practices we engage in are meant to focus us on the effect of our disordered passions and appetites and expose the division within us - and around us. This separation and disorder is the result of sin and its lingering effects.

The Church as mother and teacher invites us into a spiritual battle to strengthen us for the journey ahead. To equip us for the and struggle of faithfully living the Christian life as real disciples.

The Forty Days is about turning away from sin. However, it is also about turning toward the Lord. When both aspects are embraced, we can begin to experience the transformation of our integrated human person, our own transfiguration. It will only be complete in the Resurrection of our Bodies.

However, it begins right now.

It is not accidental that the Gospel of the First Sunday of Lent was the Temptation of Jesus in the Desert (Mt. 4:1-11) and the Gospel of the Second is the Transfiguration on the mountain. They are connected. He shows us the way to overcome the world, the flesh and the devil in that desert. He opens the portal of eternity and calls us into the very glory which He has with the Father on Tabor.

An ancient homily reminds us:

Just as the body of the Lord was glorified on the mountain when it was transfigured in the glory of God and in infinite light, so the bodies of the saints will be glorified and shine like lightning. The glory which you have given me I have given to them'(John 17:22).

As countless candles are lighted from a single flame, so the bodies of all Christ's members will be what Christ is. Our human nature is transformed into the fullness of God; it becomes wholly fire and light'(Pseudo-Macarius, 15th homily)

From the earliest centuries, the Christian Church has emphasized the centrality of the Transfiguration of the Lord because it gives us an eternal perspective; opening up for us a deeper insight into the plan of God for the whole human race.

Our experience of our life in the Lord now is only the beginning of what is to come in the kingdom. The Church, in the words of the Fathers of the Second Vatican Council, is a seed of the kingdom to come. Our life within the Church is already a participation in the eternal realities of the life to come in a new heaven and a new earth.

Our second reading from St Paul's letter to Timothy reminds us to "*Bear your share of hardship for the gospel.*" (2 Tim. 1) Lent is reflective of life. There are hardships ahead for those who seek to follow Jesus Christ.

One of the promises of the Bible is persecution. In his second letter to Timothy, Paul expressed this quite bluntly, *Indeed all who desire to live a godly life in Christ Jesus will be persecuted* (2 Tim. 3:12).

The Lord knew what was ahead for Peter, James and John. He wanted to get them ready by giving them an experience of the end to which they were called, with Him. This event on the Mountain was meant to strengthen the faith of these three disciples.

THE SECOND SUNDAY OF LENT

MARCH 17, 2019

They were about to witness events that would lead their Lord and Master along what would appear to be an ignominious path, up Golgotha's lonely hill, to be crucified, a fate reserved for common criminals. Their own faith would be shaken, tested and tried.

These three would be with him in the Garden of Gethsemane (Mt. 26:36 ff) He loved those who were His own in this world (John 13:1).

And, as many beautiful writings in the Sacred Tradition remind us, the Lord wanted to encourage them - and to encourage us - on that Mountain of Transfiguration. Tabor and Calvary are connected.

This One who came from eternity, and took upon Himself the limitations of time, opened the portal of eternity which would never again be closed to those with eyes to see. He revealed to Peter, James and John the eternal now of His own glory.

However, He was doing more than encouraging them.

He was showing them who He was - and who they would become - in Him. He was revealing to them what had already begun; and giving them a vision that would forever change the way they viewed themselves, their daily lives and their mission in the world, after He would return to the Father.

As they learned to live their lives no longer for themselves but for Him they also began to undergo their own trials and walk the way to their own transfiguration by following Him up Golgotha's Hill. This is the path of all who bear His name Christian and carry forward in time the redemptive mission of Jesus as members of His Body.

We entered through the waters of the womb of Holy Baptism into the life of the Church - which is His Body. We are now in process, works in progress, being transformed as we cooperate with grace. We are being re-created and transfigured in Him.

He brought heaven to earth and earth to heaven, through the Paschal mystery. We now live in Him, bridging them both.

On that Mountain, Jesus revealed before mortal eyes the Transcendent Truth of who He is - and who Peter, James and John - and each one of us - will become in Him. They were invited to exercise their freedom and embrace the path that He had prepared for them.

He grounded them in the eternal Truth, and opened up for the countless millions who would hear this story from their faithful witness a glimpse of the Glory that is to come as we also choose Him in our daily lives.

Peter would later write of this experience:

His divine power has bestowed on us everything that makes for life and devotion, through the knowledge of him who called us by his own glory and power. Through these, he has bestowed on us the precious and very great promises, so that through them you may come to share in the divine nature, after escaping from the corruption that is in the world because of evil desire.

For this very reason, make every effort to supplement your faith with virtue, virtue with knowledge, knowledge with self-control, self-control with endurance, endurance with devotion, devotion with mutual affection, mutual affection with love.

We did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we had been eyewitnesses of his majesty. For he received honor and glory from God the Father when that unique declaration came to him from the majestic glory, This is my Son, my beloved, with whom I am well pleased. We ourselves heard this voice come from heaven while we were with him on the holy mountain. (2 Peter 1)

Every Christian is called to this participation in the Divine Nature. (2 Peter 1:4) In fact, it begins right now for those who have eyes to see the work of the Holy Spirit.

We are being transfigured in Christ as we cooperate with God's grace and live our lives now in Jesus Christ. This transfiguration will be complete when our entire person, including our body, is fully redeemed and transformed. The effects of the transfiguration involve the entire created order as well.

It will finally be reconstituted in Jesus Christ and handed back to the Father. The followers of Jesus, the Transfigured One, walk in His Way and are being transformed into His likeness, to shine as lights in a world steeped in darkness. We walk through the desert, enlightened by Tabor, up the mountain of Calvary and through the portal of the empty tomb to life eternal.

The Beloved Disciple John used this event of the Transfiguration as a hermeneutic, a lens through which he gave the early Christians a deeper insight into their difficulties, struggles and mission in the context of our progressive transformation.

In his first Letter to the early Churches, he encouraged them to persevere and live differently by referring to the event that occurred on that Mountain. He encouraged them to not be surprised or discouraged that the world did not recognize them, but rather to persevere in love through holding the vision of a transfigured life before them:

See what love the Father has bestowed on us that we may be called the children of God. Yet so we are. The reason the world does not know us is that it did not know him. Beloved, we are God's children now; what we shall be has not yet been revealed. We do know that when it is revealed we shall be like him, for we shall see him as he is. Everyone who has this hope based on him makes himself pure, as he is pure. (1 John 3)

The Lord Jesus has shown us the way up the mountain. He has invited us into a new way of living in Him through living within the communion of the Church. Living in that Church we are invited to go into the world and invite all men and women, through the waters of the womb of Baptism, into the new communion of love, where they can begin the process of conversion and transfiguration.

Born again, we are all invited to join with Peter, James and John and cry out with them "It is good for us to be here."

As we reflect on the Transfiguration of Jesus on this Second Sunday of Lent, let us enter more deeply into the mystery it opens by choosing to live differently. Let us draw encouragement from the account of the Transfiguration of Jesus Christ.

Let us respond to the invitations of grace in our daily lives in order to grow more fully into the Image and likeness of Jesus Christ our Savior and Lord revealing His Transfigured glory to a world waiting to be born anew.

Our Lenten observance is an invitation into an ongoing transformation in Jesus Christ which begins in time and opens up into eternity. It is not meant to be drudgery but opportunity, for those with eyes to see Jesus on that mountain. Wherever we are on the journey, it is good for us to be here.

By: Deacon Keith Fournier

THE SECOND SUNDAY OF LENT

MARCH 17, 2019

Announcements and Upcoming Events

DEANERY LENTEN PENANCE SERVICES

MARCH 20-ST. MARY CATHEDRAL

APRIL 1-ST THOMAS AQUINAS, WEST LAFAYETTE

APRIL 2-BLESSED SACRAMENT, WEST LAFAYETTE (6PM)

APRIL 10-ST. LAWRENCE

(ALL TIMES 7PM UNLESS OTHERWISE INDICATED)

SOUP & STATIONS OF THE CROSS



SOUP, STUDY AND STATIONS RESUMES. BEGINNING FRIDAY, MARCH 8 AT 5PM WE WILL GATHER IN MEMORIAL HALL FOR MEATLESS SOUP, A BRIEF REFLECTION ON THE UPCOMING LENTEN SUNDAY READINGS AND THEN TO THE CHURCH FOR THE STATIONS OF THE CROSS. MAKE THIS A PART OF YOUR LENTEN JOURNEY, ENRICHING BODY AND SOUL AND ENJOYING FELLOWSHIP WITH OTHERS. (*Stations will begin at 6pm for those who cannot make the entire program*)



Economy affects marriages! It takes much effort just to make ends meet in our world today. Do you wish you could talk about something besides all the stresses in your life? A **Worldwide Marriage Encounter Weekend** gives you the time and tools to revitalize romance, deepen communication and nourish the spirituality in your Sacrament. Future Marriage Encounter Weekends will be at Our Lady of Fatima Retreat House, Indianapolis, from 26-28 April and from 1-3 November 2019, and at Mount Saint Francis Centre for Spirituality, New Albany, from 16-18 August 2019. Visit www.wwme.org for further information.

Quote from a couple who made a Worldwide Marriage Encounter Weekend: "Our Weekend was, without qualification, the most fantastic and moving experience of our lives."

A Lenten Journey To Jesus Through Mary

WHAT: You are invited to deepen and live any consecration you have made to Mary through the Covenant of Love formation. Are you longing for a Home Shrine (Domestic Church)? Come and see!

WHEN: Wednesdays 5:15 to 6:30 pm

DATES: March 20 - May 1 (7 weeks)

WHERE: St Thomas Aquinas Church, Room 3 which is downstairs. Free parking is available in the Marsteller street lot adjacent to St. Tom's.

Our Blessed Mother invites you!

For more information contact Janine Reklaitis (jrek27@gmail.com) (765) 463-1412 or Rosemary Speaker (rspeaker@lion-lamb.com) (765) 463-7510

Please come to the Schoenstatt Holy Hour with Fr. Cassian Sama, O.P. in St. Thomas Aquinas Church on March

19, 2019 at 7:00 p.m. It will include adoration, rosary, homily, and benediction.



Holy Hour
Come spend time in the presence of Jesus.

SUNDAY OFFERING: \$8582

ASH WED: \$854 (CHURCH IN EASTERN & CENTRAL EUROPE)

"FIND OUT HOW MUCH GOD HAS GIVEN YOU, AND FROM IT TAKE WHAT YOU NEED; THE REMAINDER IS NEEDED BY OTHERS"

ST. AUGUSTINE