

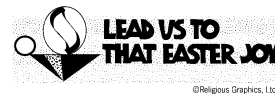
PARISH CALENDAR

**Second Sunday
of Lent**

February 25, 2018

It is your face,
O Lord, that I seek!

Saturday, February 24	..... 5:00 p.m.	Mass
Sunday, February 25	..... 7:00 a.m.	Mass
	..... 9:00 a.m.	Mass
	..... 10:45 a. m.	Religious Education Classes (Gr. 1-8)
		Confirmation & Youth Ministry
	..... 5:00 p.m.	Mass
Monday, February 26	..... 7:45 a.m.	Morning Prayer
	..... 8:00 a. m.	Mass
	.... 9:00-11:00 a.m.	Food Pantry Open
Tuesday, February 27	..... 7:45 a.m.	Morning Prayer
	..... 10:30 a. m.	Funeral Mass - Richard McElhaney (+)
	..... 7:00 p. m.	Lenten Reconciliation Service
Wednesday, February 28	..... 8:00 a. m.	Mass
	.... 9:00-11:00 a.m.	Food Pantry Open
	..... 7:00 p. m.	Mass
Thursday, March 1	..... 8:00 a. m.	Mass
	..... 7:30 p. m.	<i>Prayer Meeting - Church</i>
Friday, March 2	..... 7:45 a.m.	Morning Prayer
	..... 8:00 a.m.	Mass
	.... 9:00-11:00 a.m.	Food Pantry Open
	..... 7:00 p. m.	Stations of the Cross - R. E - Youths
Saturday, March 3	..... 4:00-4:45 p.m.	Confessions
	..... 5:00 p.m.	Mass



NEXT SUNDAY READINGS:

Ex:20: 1-17: Israel is given the commandments
1 Cor:1:22-25: Christ surpasses human understanding
Jn:2:13-25: Jesus cleanses the Temple in Jerusalem

**Living Catholic in the 808:
Encounter the Suffering Christ**

“We are always capable of going out of ourselves towards the other. Unless we do this, other creatures will not be recognized for their true worth; we are unconcerned about caring for things for the sake of others; we fail to set limits on ourselves in order to avoid the suffering of others or the deterioration of our surroundings.

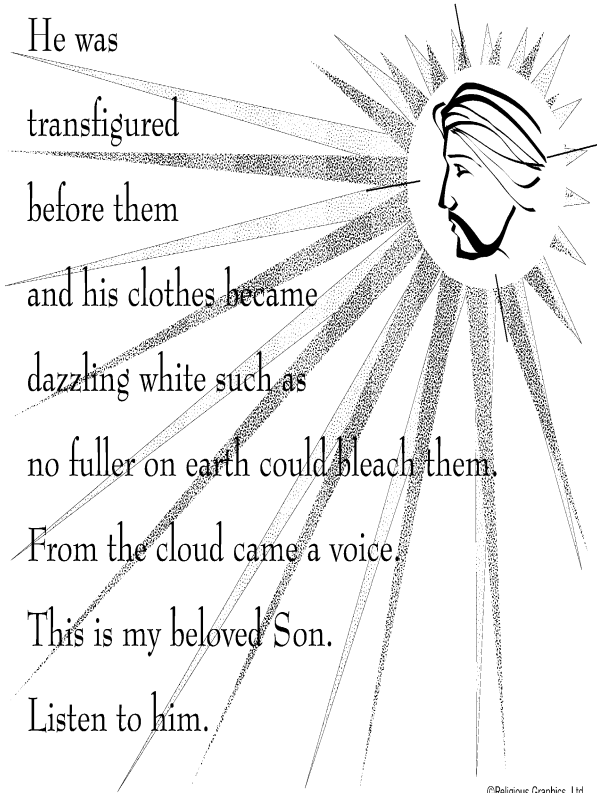
Disinterested concern for others, and the rejection of every form of self-centeredness and self-absorption, are essential if we truly wish to care for our brothers and sisters and for the natural environment. These attitudes also attune us to the moral imperative of assessing the impact of our every action and personal decision on the world around us.

If we can overcome individualism, we will truly be able to develop a different lifestyle and bring about significant changes in society. “Laudato Si”, 208

Question: *Human beings are called to be in community, but we sometimes forget that we succeed and fail together. How can you welcome those who suffer into your community more intentionally? How might you be responsible for the suffering of others in your community—and in our global human family?*

Prayer: *God of all people, may we never forget that we are one human family.*

www.crsricebowl.org
www.crsricebowl.org/community-reflections



He was
transfigured
before them
and his clothes became
dazzling white such as
no fuller on earth could bleach them.
From the cloud came a voice.
This is my beloved Son.
Listen to him.

ANNOUNCEMENTS

OPERATION RICE BOWL: ENCOUNTER CESIA We encounter Cesia in Nicaragua, where, despite a lack of economic opportunity, young people pursue their dreams by building businesses to better their lives. How can you work to improve the lives of others this Lent? How can you support those, worldwide, who are forced to flee their homes to find safety or better opportunities? Visit www.crsricebowl.org for more information.

WORD OF LIFE: “Sometimes our actions speak for themselves; other times, words are needed. Whatever the situation, Jesus knows how to speak to each person’s heart; we simply need to follow where he leads.” USCCB Secretariat of Pro-Life Activities “How to Build a Culture of Life,” www.usccb.org/culture-of-life

WEEKLY READINGS

Feb 25 Sun: 2nd Sunday of Lent

Gn:22:1-2, 9a, 10-13, 15-18; Ps 116; Rom:8:31b-34; Mk:9:2-10

Feb 26 Mon: Lenten Weekday

Dn:9:4b-10; Ps:79:8, 9, 11, & 13; Lk:6:36-38

Feb 27 Tue: Lenten Weekday

Is: 1: 10, 16-20; Ps 50: 8-9, 16bc-17, 21 & 23; Mt:23:1-12

Feb 28 Wed: Lenten Weekday

Jer: 18:18-20; Ps 31: 5-6, 14, 15-16; Mt:20:17-28

Mar 1 Thu: Lenten Weekday

Gn:37:3-4, 12-13a, 17b-28a; Ps:1: 1-2, 3, 4 & 6; Lk:16:19-31

Mar 2 Fri: Lenten Weekday

Gn:37: 3-4, 12-13a, 17b-28a; Ps 105: 16-17, 18-19, 20-21; Mt: 21:33-43, 45-46

Mar 3 Sat: Lenten Weekday

Mi:7:14-15, 18-20; Ps 103: 1-2, 3-4, 9-10, 11-12; Lk 15:1-3, 11-32

Reflection

In the second reading, Paul asks the rhetorical question, “If God is for us, who can be against us?” We are tempted to say that plenty can be against us! Perhaps on our better or easier days we can see that God is on our side. But not always. Like the three who were with Jesus on the top of Mount Tabor, we see and we do not see—or we forget. After Jesus’ death and resurrection, the apostles will remember and grow to understand this mix of death and life that transpired from that first Good Friday to that first Easter Sunday. On Friday, the apostles surely recalled who was against them. They succumbed to those forces, in fact. They subsequently recovered their balance, however, because God was for them and with them. They were forgiven, granted peace, and commissioned to preach the gospel. The resurrection of Jesus provided the light and the life that the apostles could live by. The vision on Mount Tabor offered a glimpse of the full life of God attained in the death and resurrection to come. The image on Mount Tabor hinted at the life of the risen Lord, who broke all boundaries and exceeded all dreams. Though God spared Abraham’s only son, the Son of God was not spared. The zenith on Mount Tabor eventually is balanced by the nadir of the Garden of Olives, where Jesus prayed for deliverance. But ultimately, the glory prefigured in the Transfiguration will be the fate of all believers, just as it was for Jesus Christ.

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NOTE ON STEWARDSHIP

The Gospel story of the transfiguration of Jesus holds many lessons; the most prominent being the transformation of Jesus from simply being perceived as a wise and gifted prophet to the one who has fulfilled the sacred traditions of the Mosaic law and the hope of the prophets, the Messiah, the Christ. The Lord calls his stewards to participate in His redemptive activity. Heeding this call requires transformation, being willing to renounce patterns of behavior that draw us away from God. In this coming week of Lent, let us pray for the grace to be transformed, so that by our goodness and generosity, we may walk more authentically in the footsteps of Jesus. (International Catholic Stewardship Council~e-bulletin)

Today we hear of powerful, energizing promises fulfilled. We read of life drawn from a situation that portends cruel death. These stories take us to two summits—Mount Moriah of Abraham’s nightmare, and Mount Tabor of Jesus’ transfiguration. First, Abraham, our father in faith. We recall that he uprooted his family and journeyed from present-day Iraq across the Fertile Crescent to an unknown land. Abraham, who faltered and grew weary, moved steadily forward on the singular promise that his and Sarah’s children would be as numerous as the stars on clear, cool nights and as many as the sands they could see in the burning and shadowless desert. Abraham and Sarah finally and at long last have the child of God’s promise, a son named Isaac. And now, Abraham understands that this son is to be offered up—by Abraham himself. Mercifully, we are given a happy ending here. The mysterious God whom Abraham apprehends is not like the neighboring Canaanite gods, who demand human sacrifice. In the end, Abraham understands that God asks obedience and even sacrifice, but not this kind of sacrifice. Abraham’s trust in God is absolute. God asks for and receives Abraham’s fidelity, which is richly rewarded in his posterity—the twelve tribes of Israel. This first reading is set before us to heighten and enhance the layered meanings of the Gospel itself. For the Gospel also brings us to a mountaintop, this time Mount Tabor. Here three of Jesus’ closest apostles—Peter, James, and John—are privileged to witness the vision of Jesus with Elijah and Moses. These two represent the whole of the Hebrew prophetic and patriarchal tradition. On this apex, heaven and earth meet, and the former and new dispensation meet also. Again, God’s voice is heard, and it speaks again of sonship. On Mount Moriah, God’s words rang in Abraham’s ears, reminding him that Isaac is his son, his only son. Here the voice of God introduces Jesus as “my beloved Son.”

This ecstatic experience is so stunning and attractive that Peter would like it to go on forever. This is a deeply human response. As yet, the apostles do not know they will need all the inner strength they can summon as this Son, this beloved Son, enters into his passion and death

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Jesus is Lord!

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