



EUCHALETTE



17 March 2019

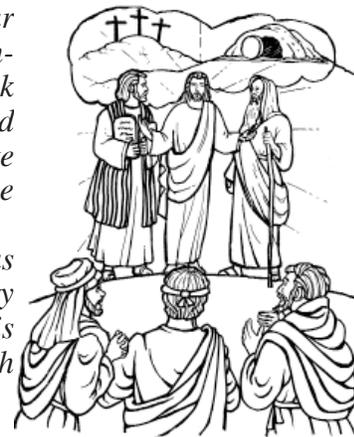
2nd Sunday of Lent

Year C

The Dialogue with God that Brings Out the Best in Us

This Second Sunday of Lent is like a breather in our Lenten pilgrimage, which is characterized by penance and greater awareness of our sinfulness. Weak and wounded in many ways, we fix our gaze on the transfigured Christ, to derive from him the inspiration we need to undertake or continue our quest for the values of the Kingdom and the splendor of a holy life.

Let us remember that Jesus was transfigured while he was praying. It was in his dialogue with the Father that the glory of his true self was revealed. May our participation in this Eucharistic celebration bring about the same effect in us, both as individuals and as a community.



INTRODUCTORY RITES



Entrance Antiphon

(To be recited only when no Entrance Hymn is sung.)

Of you my heart has spoken: Seek his face. It is your face, O Lord, that I seek; hide not your face from me.

Greeting

P –The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit be with you all!
All –And with your spirit!

Penitential Act

P –With gratitude to the Lord who calls us to witness the splendor of his transfiguration, let us realize that sin is the dark cloud that obscures the splendor of our dignity. *(Pause)*

All –I confess to almighty God and to you, my brothers and sisters, that I have greatly sinned, in my thoughts and in my words, in what I have done and in what I have failed to do, *(strike your breast)* through my fault, through my fault, through my most grievous fault. Therefore I ask blessed Mary ever-Virgin, all the Angels and Saints, and you, my brothers and sisters, to pray for me to the Lord our God.

P –May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life.

All –Amen!

P –Lord, have mercy!

All –Lord, have mercy!

P –Christ, have mercy!

All –Christ, have mercy!

P –Lord, have mercy!

All –Lord, have mercy!

Collect *(Opening Prayer)*

P –O God, who have commanded us to listen to your beloved Son, be pleased, we pray, to nourish us inwardly by your word, that, with spiritual sight made pure, we may rejoice to behold your glory.

Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

All –Amen!

LITURGY OF THE WORD



1st Reading *Gn 15:5-12.17-18*

To a discouraged Abram, the Lord not only reiterates His promise of a numerous progeny, but also that of a spacious and fruitful homeland for his descendants.

R –A proclamation from the Book of Genesis

The Lord God took Abram outside and said, “Look up at the sky and count the stars, if you can. Just so,” he added, “shall your descendants be.” Abram put his faith in the Lord, who credited it to him as an act of righteousness.

He then said to him, “I am the Lord who brought you from *Ur of the Chaldeans* to give you this land as a possession.” “O Lord God,” Abram asked, “how am I to know that I shall possess it?” The Lord answered him, “Bring me a three-year-old heifer, a three-year-old she-goat, a three-year-old ram, a turtledove, and a young pigeon.” Abram brought him all these, split them in two, and placed each half opposite the other; but the birds he did not cut up. Birds of prey swooped down on the carcasses, but Abram stayed with them. As the sun was about to set, a trance fell upon Abram, and a deep terrifying darkness enveloped him.

When the sun had set and it was dark, there appeared a smoking firepot and a flaming torch, which passed between those pieces. It was on that occasion that the Lord made a covenant with Abram, saying: “To your descendants I give this land, from the *Wadi of Egypt* to the Great River, the Euphrates.”

The Word of the Lord!
All—Thanks be to God!

Responsorial Psalm Ps 27

R –*The Lord is my light and my salvation!*

R. M. Velez

The Lord is my light and my sal-
va-----tion!

* The Lord is my light and my salvation; whom should I fear? The Lord is my life’s refuge; of whom should I be afraid?
R.

* Hear, O Lord, the sound of my call; have pity on me, and answer me. Of you my heart speaks; you my glance seeks.
R.

* Your presence, O Lord, I seek. Hide not your face from me; do not in anger repel your servant. You are my helper: cast me not off.
R.

* I believe that I shall see the bounty of the Lord in the land of the living. Wait for the Lord with courage; be stouthearted, and wait for the Lord.
R.

2nd Reading Phil 3:17-4:1

The Philippians loved Paul very much. Knowing this, Paul made an emotional appeal which concerns also us: to live as “citizens of heaven,” and not to follow the bad example of those who live as “enemies of the cross of Christ.”

R –A proclamation from the Letter of Paul to the Philippians

Join with others in being imitators of me, brothers and sisters, and observe those who thus conduct themselves according to the model you have in us. For many, as I have often told you and now tell you even in tears, conduct themselves as enemies of the cross of Christ. Their end is destruction. Their God is their stomach; their glory is in their “shame.” Their minds are occupied with earthly things.

But our citizenship is in heaven, and from it we also await a savior: the Lord Jesus Christ. He will change our lowly body to conform with his glorified body by the power that enables him also to bring all things into subjection to himself.

Therefore, my brothers and sisters, whom I love and long for, my joy and crown,

in this way stand firm in the Lord.

The Word of the Lord!
All—Thanks be to God!

Verse before the Gospel

All—*(Praise to you, Lord Jesus Christ, King of endless glory!)*

From the shining cloud the Father’s voice is heard: “This is my beloved Son; hear him.”

(Praise to you, Lord Jesus Christ, King of endless glory!)

Gospel Lk 9:28-36

The event of Jesus’ Transfiguration while he was praying and the “Voice” from the cloud were a source of joy and strength for Peter, James, and John. They should be the same for us as we recall that memorable event in the life of Jesus.

P –The Lord be with you!
All—And with your spirit!

P –A proclamation from the holy Gospel according to Luke

All—Glory to you, O Lord!

Jesus took Peter, John, and James and went up the mountain to pray. While he was praying, his face changed in appearance and his clothing became dazzling white. And behold, two men were conversing with him, Moses and Elijah, who appeared in glory and spoke of his *exodus* that he was going to accomplish in Jerusalem.

Peter and his companions had been overcome by sleep, but becoming fully awake, they saw his glory and the two men standing with him. As they were about to part from him, Peter said to Jesus, “Master, it is good that we are here; let us make three tents, one for you, one for Moses, and one for Elijah.” But he did not know what he was saying.

While he was still speaking, a cloud came and cast a shadow over them, and they became frightened when they

GLOSSARY: • *Ur of the Chaldeans*: A city near the estuary of the Euphrates River, in modern-day Iraq. The Chaldeans were a tribe that settled in that region for some time. • *Wadi (of Egypt)*: A “wadi” is a river or brook that runs dry during the dry season. Some commentators interpret the term “Wadi of Egypt” to mean the Nile River, but the majority think of a much smaller river.

entered the cloud. Then from the cloud came a voice that said, "This is my chosen Son; listen to him." After the voice had spoken, Jesus was found alone. They fell silent and did not at that time tell anyone what they had seen.

The Gospel of the Lord!
All—Praise to you, Lord Jesus Christ!

Homily

Profession of Faith

(Nicene-Constantinopolitan Creed)

All—I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible.

I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made. For us men and for our salvation he came down from heaven, *(bow)* and by the Holy Spirit was incarnate of the Virgin Mary, and became man.** For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets.

I believe in one, holy, catholic and apostolic Church. I confess one Baptism for the forgiveness of sins and I look forward to the resurrection of the dead and the life of the world to come. Amen!

Prayer of the Faithful

P —As we recall Jesus' Transfiguration and renew our commitment to listen to him, let us also present our humble petitions, saying:

All—Son of the living God, hear our prayer!

C —For the Church, the home of all believers: May she illumine mankind with the holiness of her members. Let us pray! **R.**

C —For the Holy Father and all our religious leaders: May they find in the Transfiguration of Jesus the strength they need to persevere in their good work. Let us pray! **R.**

C —For those who do not appreciate the importance of prayer: May the example of Jesus be for them an encouragement to raise their minds to God with love. Let us pray! **R.**

C —For those who behave as "enemies of the cross of Christ": May they forsake their sinful ways and start living as authentic Christians. Let us pray! **R.**

C —For all of us: May we bravely fight the culture of death that is threatening our country and uphold the culture of life and love. Let us pray! **R.**

C —Let us pray in silence for our personal intentions.
(Pause) Let us pray! **R.**

P —Lord Jesus, on Mount Tabor you revealed the splendor of your divinity and filled your disciples with joy. Show us your radiant countenance and fill us with your peace, that we may be able to serve you faithfully all the days of our life.

All—Amen!



Preparation of the Gifts

P —Pray, brethren . . .

All—May the Lord accept the sacrifice at your hands, for the praise and glory of his name, for our good and the good of all his holy Church.

Prayer over the Offerings

P —May this sacrifice, O Lord, we pray, cleanse us of our faults and sanctify your faithful in body and mind for the celebration of the paschal festivities.

Through Christ our Lord.
All—Amen!

Preface of 2nd Sun. of Lent

P —The Lord be with you!

All—And with your spirit!

P —Lift up your hearts!

All—We lift them up to the Lord!

P —Let us give thanks to the Lord our God!

All—It is right and just!

P —It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord.

For after he had told the disciples of his coming Death, on the holy mountain he manifested to them his glory, to show, even by the testimony of the law and the prophets, that the Passion leads to the glory of the Resurrection.

And so, with the Powers of heaven, we worship you constantly on earth, and before your majesty without end we acclaim:

All—Holy, holy, holy Lord, God of hosts. Heaven and earth are full of your glory. Hosanna in the highest!

Blessed is he who comes in the name of the Lord. Hosanna in the highest!

Memorial Acclamation

P —The mystery of faith!

All—When we eat this Bread and drink this Cup, we proclaim your Death, O Lord, until you come again!

GLOSSARY: • **Exodus:** This word, literally, means "departure" and is reminiscent of the "departure" of the Israelites from Egypt, the land where they had been enslaved. In this context, it means the events of Jesus' passion, death and resurrection, through which he would depart from this life and return to the Father. These same events would bring about the "exodus" of mankind from the enslavement of sin to the promised land of God's grace and freedom.



COMMUNION RITE

All—Our Father . . .
P —Deliver us, Lord . . .
All—For the kingdom, the power, and the glory are yours, now and for ever.

Sign of Peace
Breaking of the Bread
All—Lamb of God . . .

Communion
P —Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those called to the Supper of the Lamb.
All—Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.

Communion Antiphon
(To be recited only when no Communion Hymn is sung.)
This is my beloved Son, with whom I am well pleased; listen to him.

Prayer after Communion
P —As we receive these glorious mysteries, we make thanksgiving to you, O Lord, for allowing us while still on earth to be partakers even now of the things of heaven.
Through Christ our Lord.
All—Amen!



CONCLUDING RITES

P —The Lord be with you.
All—And with your spirit!
P —Bow your heads and pray for God’s blessing.
(Pause)
—Bless Your faithful, O Lord, with a blessing that endures for ever.
All—Amen!
P —Keep them faithful, Father, to the Gospel of

Your Only Begotten Son.
All—Amen!
P —May they always desire and at last attain that glory whose beauty he showed in his own Body.
All—Amen!

P —And may almighty God bless you: the Father, and the Son, and the Holy Spirit.
All—Amen!
P —Go in peace, glorifying the Lord by your life!
All—Thanks be to God!

The Transforming Power of Prayer

by Jess P. Balon

Prayer meant so much to Jesus. It was an essential dimension of his life. The Gospels contain numerous references to Jesus’ praying during the night or waking up before everybody else to pray in some quiet place. Every prayerful encounter with his Father brought out the best in Jesus. Three of his disciples – Peter, James and John – witnessed this outpouring of the best in their Master in the episode we call the “Transfiguration.” That was an unforgettable visible manifestation of the transforming power which prayer had on Jesus as a human being.

There are good reasons to believe that such a “transformation” did not take place only on that occasion. The only difference, on Mount Tabor, was that the event had eyewitnesses who could just marvel and rejoice in what they were seeing.

There was a time, however, in the earthly life of Jesus, on another mountain – the Mount of Olives! – when the loving dialogue of prayer turned into a monologue of distress. The usual “Partner” – the Father – seemed to be absent. It was as if God had “hidden His face” from Jesus.

Fortunately, on that occasion, too, Jesus closed his conversation in the way he had taught his disciples to pray: “Your will be done!” Then an angel appeared to console him in his distress. That, too, produced in him a transfiguration of sorts. The presence of the angel said that his prayer had “worked.” Jesus’ Partner’s full answer would come at the Resurrection, the “permanent transfiguration,” which Jesus has been enjoying ever since and which he will enjoy for ever.

Of that “eternal transfiguration,” the transfiguration undergone by Jesus on Mount Tabor was only a “foretaste,” meant to tell the astonished disciples to set their hearts on what really matters: their relationship with God, and their filial conversation with Him.

Such is also the lesson for us, as we reflect on the transfiguration of Jesus while he was at prayer. (See Lk 9:29.) If we understand this point clearly, prayer will never be “boring” or “routine” or a monotonous “monologue.” It may happen that we, too, find ourselves praying fervently, crying our hearts out, apparently to no effect, for God seems not to be listening In such situations the temptation is great to conclude that God does not care anymore about us But we know that God is always there and does care. He is always listening even when we can’t see Him and we can’t hear His voice, there and then. His answer will come at the proper time – in His time – which is always the best time.



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