

CS 2 Prayer Session Topic: Death

Inspired by poem: "A time to sing and a time to dance"

March 13, 2018

Readings from the second Sunday of Lent 2-25-18

Responsorial Psalm [Ps 116:10, 15, 16-17, 18-19](#)

R. (116:9) I will walk before the Lord, in the land of the living.

Gospel [Mk 9:2-10](#)

Jesus took Peter, James, and John  
and led them up a high mountain apart by themselves.

And he was transfigured before them,  
and his clothes became dazzling white,  
such as no fuller on earth could bleach them.

Then Elijah appeared to them along with Moses,  
and they were conversing with Jesus.

Then Peter said to Jesus in reply,  
"Rabbi, it is good that we are here!

Let us make three tents:  
one for you, one for Moses, and one for Elijah."  
He hardly knew what to say, they were so terrified.

Then a cloud came, casting a shadow over them;  
from the cloud came a voice,

"This is my beloved Son. Listen to him."

Suddenly, looking around, they no longer saw anyone  
but Jesus alone with them.

As they were coming down from the mountain,  
he charged them not to relate what they had seen to anyone,  
except when the Son of Man had risen from the dead.

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



Reflection Song: I can only Imagine Casting Crows Please reflect on the image of Jesus Transfiguration and image yourself as Peter, John, and James. Contemplate the last sentence of the Gospel..... **“So they kept the matter to themselves, questioning what rising from the dead meant”**

**Deuteronomy 30:19** “I have set before you life **and** death, choose life”

**Anam Cara by John O’donohue Page 223 Birth as Death**

JOHN O'DONOHUE

play I ever saw in my life  
 to play the main part  
 forced to improvise all  
 ght that was a good analy  
 as the kind of review wi  
 uld have been very pleas  
 waiting for the great  
 and it always evades us  
 of absence. There is som  
 always expect it to be fi  
 roject. We are desperate  
 ls us, if we listen to it, t

s the great wound in th  
 uch life. Yet, ironically, t  
 new spiritual growth. Th  
 radically alter your fixe  
 living according to the  
 ; you begin to refine yo  
 e treasures that are hidden in the invisible side of  
 A person who is really spiritual has developed a  
 e depth of his or her own invisible nature. Your  
 ture holds qualities and treasures that time can  
 ge. They belong absolutely to you. You do not  
 sp them, earn them, or protect them. These trea-  
 urs; no one else can ever take them from you.



ANAM CARA

### BIRTH AS DEATH

Imagine if you could talk to a baby in the womb and explain its unity with the mother. How this cord of belonging gives it life. If you could then tell the baby that this was about to end. It was going to be expelled from the womb, pushed through a very narrow passage finally to be dropped out into vacant, open light. The cord that held it to this mother-womb was going to be cut, and it was going to be on its own forever more. If the baby could talk back, it would fear that it was going to die. For the baby within the womb, being born would seem like death. Our difficulty with these great questions is that we are only able to see them from one side. In other words, we can only see death from one side. Many have had the experience, but nobody has come back to tell us about it. Those who have died stay away; they do not return. Therefore, we cannot actually see the other half of the circle that death opens. Wittgenstein summed it up very nicely when he said, "Death is not an experience in one's life." It cannot be an experience because it is the end of the life in which and through which all experience came to you.

I like to imagine that death is about rebirth. The soul is now free in a new world where there is no more separation or shadow or tears. A friend of mine lost a son who was twenty-six years of age. I was at the funeral. Her other children were all there as the coffin was lowered into the grave. A terrible

Verizon LTE 7:55 AM

Inbox



*Week Eight*  
**Creation**

**Creation Reflects God's Glory**  
 Sunday, February 18, 2018

*The universe itself can be understood  
 as the primary revelation of the*

Navigation icons: back, forward, search, and edit.

At-One-Ment, Not Atonement

**Sunday, January 21, 2018 Richard Rohr Daily Reflection**

The common reading of the Bible is that Jesus “died for our sins”—either to pay a debt to the devil (common in the first millennium) or to pay a debt to God (proposed by Anselm of Canterbury, 1033-1109). Franciscan philosopher and theologian John Duns Scotus (1266-1308) agreed with neither of these understandings.

While the Church has not rejected the Franciscan position, it has been a minority view.

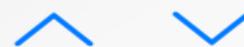
The many “substitutionary atonement theories”—which have dominated the last 800 years of Christianity—suggest that God demanded Jesus to be a blood sacrifice to “atone” for our sin-drenched humanity. The terrible and un-critiqued premise is that God could need payment, and even a very violent transaction, to be able to love and accept God’s own children! These theories are based on *retributive* justice rather than the *restorative* justice that the prophets and Jesus taught.

For Duns Scotus, the incarnation of God and the redemption of the world could never be a mere mop-up exercise in response to human sinfulness, but had to be the proactive work of God from the very beginning. We were “chosen in Christ before the world was made” (Ephesians 1:4). Our sin could not possibly be the motive for the incarnation—or we were steering the cosmic ship! Only perfect love and divine self-revelation could inspire God to come in human form. God never merely reacts, but supremely and freely *acts*—out of love.

Salvation is much more about *at-one-ment* from God’s side than any needed atonement from our side. *Jesus did not come to change the mind of God about humanity (it did not need changing)! Jesus came to change the mind of humanity about God!*



This Photo was taken recently while on a valentine get-a-way with Mary in Lake George. In Richard Rohr's daily reflection was a very similar picture of a dead leaf.....but the title of the daily reflection was "Creation"  
Walter Michura.....Please provide your thoughts!

 Inbox

*Consummation:* All returns to the Source from which it came (John 14:3). The Omega is the same as the Alpha; this is God's supreme and final victory.

For Bonaventure, the perfection of God and God's creation is quite simply a full circle, and to be perfect the circle must and will complete itself. He knows that Alpha and Omega are finally the same. The lynchpin holding it all in unity is the "Christ Mystery," or the essential unity of matter and spirit, humanity and divinity. The Christ Mystery—the crucified and resurrected Christ—becomes the visible template for the pattern of all creation. Christ reveals *the necessary cycle of loss and renewal* that keeps all things moving



Nicholas of Cusa 1401-1464 Cardinal under Pope Nicholas V a mystic of the Catholic Church and astronomer "God is an infinite circle whose center is everywhere and whose circumference is nowhere.

Reflect on the below words.....does your perception of the meaning change for you?

NOWHERE?

ATONEMENT

and/or

and / or

NOW HERE?

AT ONE MENT

Saint Paul to the Philippians 3:10

Paul said in Philippians 3:10 that the passion of his life was to know the power of Christ's resurrection and to share his sufferings *and become like him in his death*. I think we should follow Paul in this. We should long to draw from Jesus the power to live and die like he did. Surely that is *one* of the reasons the gospels show us so much of Jesus' death. God's will for us is that we learn from Jesus how to die.

## Jesus' Suffering and Your Suffering

*It is a strange and terrible*

Jesus and his final Seven Words on the Cross:

Search and Trending Suggestions Here.

- Father, forgive them, for they know not what they do. Luke 23:34. ...
- Today you will be with me in paradise. Luke 23:43. ...
- Behold your son: behold your mother. ...
- My God, my God, why have you forsaken me? ...
- I thirst. ...
- It is finished. ...
- Father, into your hands I commend my spirit.

[Sayings of Jesus on the cross - ...](#)  
[Wikipedia](#) > [wiki](#) > [Sayings\\_of\\_Jesus\\_on...](#)



About this result



Feedback

## PEOPLE ALSO ASK

Reflection Song: Come with me by Phil Collins:

# Come With Me

[Phil Collins](#)

## LYRICS

I'll try to make the sunshine brighter for you  
I will even play the fool if it makes you smile  
I'll try to make you laugh if there's a tear in  
your eye  
After all is said  
After all is done  
I'll do anything for you.  
Come with me, close your eyes  
Hold my hands, it'll be alright  
Don't be scared, don't be shy  
Lift your head it's gonna be alright.  
I'll try to make the star shine brighter for you  
And I'll take you on my shoulders, hold you  
way up high  
I'll even chase the rainbow hanging in the sky  
Cause after all is said  
After all is done  
I'll do anything for you  
Come with me, close your eyes  
Hold my hand, it'll be alright  
Don't be scared, don't be shy  
Lift your head it's gonna be alright  
Through the eyes of innocence  
You will find, you will see  
There'll come a time it all makes sense

Open Discussion:

Conversational Prayer:

- Jesus is here:
- Thank you Jesus:
- Help my sister – brother Lord
- Help Me Lord

Closing Prayers:

Our Father who art in Heaven.....

Hail Mary full of Grace.....

