

He [Jesus] took them [Peter, James, John] up onto the mountain so they could hear his Father's voice calling him "son", and he could show them that he was truly the Son of God and was himself divine. He took them up onto the mountain in order to show them his kingship before they witnessed his passion ... to let them see his mighty power before they watched his death ... to reveal his glory to them before they beheld his humiliation.

Then when the Jews took him captive and condemned him to the cross, the apostles would understand that it was not for any lack of power on his part that Jesus allowed himself to be crucified by his enemies, but because he had freely chosen to suffer in that way for the world's salvation.

He took them up onto the mountain....so that when he rose from the dead in that same divine glory, they would realize that this was not something given him as a reward for his labor, [but so they could see] that glory had been his with the Father from all eternity, as is clear from his words on approaching his freely chosen passion: "Father, glorify me now with the glory I had with you before the world was made" (Jn 17:5).

**St. Ephrem the Syrian, excerpts from Sermon 16 on the Transfiguration, 1,3,4** — St. Louis University (Sunday Website), St. Louis, MO

Friends caught a dazed glimpse of him as he really was!  
In blinding brightness, his clothes turned dazzling white as no eyes on earth had ever seen.

O Christ, take us to your mountain.  
Transform all our acts, our very being, into your love.

"We are all walking around shining like the sun."

Let us see it. Let us glimpse your glory.

In beauty ... in skies and flowers and butterflies.  
In a happy child's face, in music that our souls sing, in joyful folks helping other folks.

*Anne Osdieck (Quote by Thomas Merton)*

Jesús llevo a (Pedro, Santiago y Juan) a la montaña para que ellos pudieran escuchar la voz de su Padre llamándolo "hijo", y el pudiera mostrarles que verdaderamente era el Hijo de Dios y que era divino. El los llevo hasta arriba de la montaña en orden de mostrarles su reinado antes de que presenciaran su pasión... para dejarles ver su poder antes de que vieran su muerte... para revelarles su gloria antes de que ellos vieran su humillación.

Entonces cuando los judíos llevaron a Jesús cautivo y condenado a la cruz, los apóstoles entenderían que no era pérdida de poder por parte de Jesús, sino que el permitió ser crucificado por sus enemigos, pero porque el libremente eligió sufrir de esa manera para la salvación del mundo.

El los llevo a la montaña... para que cuando el resucitara de la muerte en esa misma gloria divina, ellos entenderían que eso no era dado a él como premio por su labor, (sino para que ellos vieran) que la gloria ha sido suya con el Padre desde toda la eternidad, así de claro en sus palabras alcanzando su pasión libremente elegida: "Ahora, Padre, glorifícame tú, junto a ti, con la gloria que tenía a tu lado antes de que el mundo fuese creado" (Juan 17:5)

**St. Ephrem the Syrian, excerpts from Sermon 16 on the Transfiguration, 1,3,4** — St. Louis University (Sunday Website), St. Louis, MO

¡Amigos lo vieron aturdido como realmente estaba!  
Con un brillo cegador, su ropa se volvió blanca deslumbrante como nadie lo había visto en la tierra.

Oh Cristo, llévanos a tu montaña.  
Transforma todos nuestros actos, nuestro propio ser, en tu amor.

"Todos estamos caminando alrededor brillando como el sol."

Permítenos verlo. Permítenos ver tu Gloria.

En la belleza... en cielos, flores y mariposas.  
En el rostro feliz de un niño, en la música, en el gozo de unos ayudando a otros.

*Anne Osdieck (Cita de Thomas Merton)*

**THE DOCTOR IS IN!! Dr. Ray is coming to Eugene!** Join Mater Dei Radio for an exciting evening with EWTN's Dr. Ray Guarendi. Equip yourself for Lent, and don't miss Dr. Ray's "*Strengthen Your Family with Catholic Media*" at **7:00pm, March 13<sup>th</sup>**, at Marist High School. Tickets are free, but *very* limited. Get yours now, at: [MaterDeiRadio.com](http://MaterDeiRadio.com).

**WOMEN'S PRAYER DAY** — Offered at St. Benedict Lodge (McKenzie Bridge, OR), on **March 6<sup>th</sup>, 9:30am—4:00pm**. Theme: Lent—Our Joy, with presenter Linda Beach. Cost is \$15, and includes morning snack & lunch. To reserve your spot, call St. Benedict Lodge (541-822-3572), or Linda (541-747-1064), or email to: [sblodge@opwest.org](mailto:sblodge@opwest.org).



You are invited to join other Christians for **40 Days for Life** campaign of prayer and fasting for an end to abortion, from February 14<sup>th</sup> through **March 25<sup>th</sup>** (Palm Sunday). There is also a peaceful prayer vigil during this 40-day campaign, in the public right-of-way in front of the Planned Parenthood facility (3579 Franklin Blvd). More volunteers are needed to stand and peacefully pray! Fr. Theodore Lange will be leading a mid-point rally on Saturday, **March 10<sup>th</sup>**, at **10am**, at the Planned Parenthood facility. For more info, or to volunteer, contact Eileen at 541-543-7168 (or email to: [etmoregon@yahoo.com](mailto:etmoregon@yahoo.com)); website is: [40DaysforLife.com/Eugene](http://40DaysforLife.com/Eugene).

Esta primavera desde **14 de febrero a 25 de marzo**, se invita a todos los Cristianos de nuestra comunidad a tomar parte del esfuerzo provida Nacional más grande en la historia: **40 DIAS POR LA VIDA**. Además de los 40 días de ayuno y oración por el fin del aborto en America, por favor considera participar en la vigilia de oración afuera de Planned Parenthood clínica de aborto (3579 Franklin Blvd., [Glenwood área]), por una o mas horas durante los 40 días y corre la voz a otras personas sobre este importante esfuerzo por salvar vidas. El reverendo Theodore Lange encabezará un mitin en punto medio el sábado **10 de marzo** a las **10am**. En la instalación de Planned Parenthood. Para más información, o para ayudar como voluntario(a), por favor contacta a Violet Olszyk en [minispiel@gmail.com](mailto:minispiel@gmail.com) o 925-490-5389 o regístrate en [40DaysforLife.com/Eugene](http://40DaysforLife.com/Eugene). Todos son bienvenidos!

## FAITH SERIES: CATECHISM THROUGH THE YEAR

### WHY .... ARE ABORTION AND EMBRYONIC RESEARCH WRONG?

David speaks in a psalm of God's intimate and abiding love for him, even before he was born. He prays: "You formed my inmost being; you knit me in my mother's womb.... My very self you know; my bones are not hidden from you when I was being made in secret" (Ps 139:13-15). Other biblical passages confirm the truth that the child in the womb, at whatever stage of development, is a fully human person—known and loved by God, sharing the great dignity and value of every human person created by God in his image (Gn 1:26-27).

The bible condemns murder, the wrongful taking of innocent human life (Ex 20:13). Since children in the womb are regarded as human persons in scripture, killing them is included in this prohibition. In addition, we should note that Jesus shows special concern for children because of their vulnerability, and is explicit in his condemnation of those who would hurt these "little ones" (Mt 18:1-6; 19:13-15). So the Church, in keeping with his example, and with the consistent teaching of ancient Scripture and Tradition, condemns abortion as a particularly wicked act.

Infanticide takes place when an infant is intentionally killed or allowed to die through neglect. Embryonic stem cell research, however noble may be its medical objectives, involves the destruction of unborn children in the embryonic stage (weeks 2-8 in the womb). Consequently, the Church condemns this type of research as gravely immoral, on the same grounds she opposes murder in any form. OTHER forms of stem cell research are acceptable.

For similar reasons, human cloning is also an unacceptable form of experimentation, as it involves manipulation and "manufacturing" of living embryos for commercial or other purposes — treated as commodities to be used by others, and not as a child known and loved by God.

Finally, the Church insists that the human right to life of the innocent, and the inherent dignity of all, should be defended in civil law. This right is not merely a religious matter, but a part of the universal natural law that should be recognized by all societies.

### RECOMMENDED READING: Excerpt taken from The NEW Catholic Answer Bible

2 Mc 7:22-23 · Job 12:10; 31:15 · Ps 51:7; 82:3-4 · Prv 24:11 · Is 44:2; 49:1,5 · Jer 1:5; 7:6 · Lk 1:15,41-44 · Acts 17:28 · Gal 1:15 · 1 Jn 3:15 · & Catechism of the Catholic Church (CCC) No. 362-368 · 2270-2275 · 2319 · 2322-2323