

CLEANSING OF THE TEMPLE IS ONE OF THE FEW INCIDENTS described in a similar way in all four gospels. It is full of resonance from the Old Testament. "See, I am sending my messenger to prepare the way before me, and the Lord whom you seek will suddenly come to his temple" (Malachi 3:1), and, the passage quoted by Jesus on the occasion, "Zeal for your house has consumed me" (Psalm 69:9).

Jesus' act of cleansing the Temple signaled the new age, the time of the Messiah, when God would be worshipped "in spirit and in truth" (John 4:23), because God is spirit. The stone Temple would now be obsolete, and in fact it was destroyed in 70 AD. But the new temple, too, would be destroyed: he himself would soon be put to death. Soon there would be no temple of any kind. Worship of the Father would not be localized anywhere on earth.

But he had said, "Destroy this temple (my body) and in three days I will raise it up." The Risen Christ is henceforth the only Temple. Christians have no holy city, no temple but the Risen Christ. We are members of Christ's body. "Do you not know that your body is a temple of the Holy Spirit within you" (1 Corinthians 6:19).

This temple – our body, our soul, our being – is in constant need of cleansing, as Jesus cleansed the Temple in Jerusalem. The Lord said: 'Let us make humankind in our image and likeness' (Genesis 1:26)... So nothing else in heaven or on earth, resembles God so much as the human soul. Everything unworthy of God has to be cast out. This is for all times, but it has a special resonance in the season of Lent.

Fr. Michael



LA LIMPIEZA DEL TEMPLO, ES UNO DE LOS POCOS INCIDENTES descritos en una manera similar en los cuatro evangelios. Está lleno de resonancia del Viejo Testamento. "Vean, estoy mandando mi mensajero a preparar el camino ante mí, y el Señor al que ustedes buscan vendrá de repente a su Templo" (Malaquías 3:1), y, el pasaje citado por Jesús en la ocasión, "El entusiasmo por tu casa me ha consumido" (Salmo 69:9)

El acto de Jesús, de limpiar el Templo, señala la nueva era, el tiempo del Mesías, cuando Dios sería adorado "en espíritu y verdad" (Juan 4:23), porque Dios es espíritu. El Templo de piedra ahora sería obsoleto, y en efecto fue destruido en el año 70 AD. Pero, el nuevo Templo, también, sería destruido: el mismo pronto se pondría en la muerte. Muy pronto no habría templo de ningún tipo. La adoración del Padre no sería localizada en ningún lado en la tierra.

Pero Él dijo, "Destruiré este templo (mi cuerpo) y en tres días resucitare." El Cristo Resucitado es de ahora en adelante el único Templo. Los cristianos no tienen ciudad santa, ni templo pero sí a Cristo Resucitado. Somos miembros del cuerpo de Cristo. "Sepan que su cuerpo es templo del Espíritu Santo dentro de ustedes" (1Cor. 6:19).

Este templo – nuestro cuerpo, nuestra alma, nuestro ser – está en constante necesidad de limpiarse, así como Jesús limpio el Templo en Jerusalén. El Señor dijo: "Hagamos a la humanidad a nuestra imagen y semejanza" (Génesis 1:26) ... entonces nada en el cielo ni en la tierra, se asemeja a Dios tanto como el alma de la humanidad. Todo indigno de Dios tiene que ser arrojado. Esto es para todos los tiempos, pero tiene una resonancia especial en la temporada de Cuaresma.

Padre Miguel

AREA NEWS

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 13th**, at Marist High School. Tickets are free, but *very* limited. Get yours now, at: **MaterDeiRadio.com**. Dr. Ray Guarendi is a father of 10, clinical psychologist, author, public speaker and nationally syndicated radio and television host. His radio show— "The Doctor Is In" — can be heard weekdays.

CARMELITE AUXILIARY — The Auxiliary will meet on the 2nd Monday, **March 12th**, 10:00am, at the Carmel of Maria Regina (87609 Green Hill Rd. Eugene), in the library. Questions? Call Luellen at 541-915-5342.

SAVE THE DATE!

MAY 1ST (TUESDAY) 6:00PM

Annual Carmelite Dinner

UPCOMING RETREATS:

SERVING THE LORD IN PRAYER & WORK ARE YOU CALLED TO BE A MONK? Consider the Monastic Life at Mt. Angel Abbey — *Come and See* weekend **March 16-18**; open to men 18-45 years of age, free of charge. Please contact Fr. Odo Recker, OSB, at: odo.recker@mtangel.edu, or visit www.mountangelabbey.org/vocations, or call 503-845-3123.

HOLY WEEK RETREAT — At St. Benedict Lodge, **March 29th** (begins with dinner) — **April 1st at noon**. Cost is \$125/person for a private room or \$90/person with double occupancy — \$30/person deposit required with registration. For info: 541-822-3572 or website (www.sblodge.opwest.org). Address for St. Benedict Lodge: 56630 North Bank Rd, McKenzie Bridge, OR 97413.

FAITH SERIES: CATECHISM THROUGH THE YEAR

WHY DO CATHOLICS PRAY REPETITIOUS PRAYERS?

The Psalms formed the prayer book and hymnal of the ancient Jewish people — Ps 136 has twenty-six lines, each one ending with the refrain: "God's love endures forever". This, and similar psalms, chanted responsively, are the forerunners of several popular forms of repetitive Catholic prayer.

In light of such biblical examples, it's puzzling how some Christians claim that repetitious prayers are condemned by Jesus. They quote his words: "In praying, do not babble like the pagans, who think that they will be heard because of their many words" (Mt 6:7). The King James version, still popular among many Protestants, refers to "vain repetitions" — but Jesus was a faithful Jew who took part in weekly Sabbath worship (Lk 4:11-16), so he, himself, would have prayed psalms with repetitious elements.

The repetitions in Jewish and Catholic worship and prayer indicate emphasis on the importance of a thought. Repetition, then, is not a bad thing in itself. Rather, Jesus is condemning *empty repetition(s)* — the Greek word *battalogo* (from Matthew's gospel) means "to repeat idly", or "meaningless and mechanically repeated phrases", as in pagan modes of prayer. Our Lord is thus rejecting prayers uttered without the proper reverence for God.

As usual, Jesus is concerned with the inner dispositions of the worshiper (Mt 7:21-23; 15:8-9); "The Lord looks into the heart" (1 Sm 16:7).

Some Christians also think that Jesus' words quoted above also condemns *formal prayer*, ie prayers with words that have a set form. But Jesus himself used formal prayers in the synagogue, and, in fact, after warning against babbling, goes on to provide us one of the most famous formal prayers of all: the **Our Father** (Mt 6:9-13). Formal prayer allows groups of believers to pray in unison, in gatherings and even across generations — all an expression of the unity of our faith. At the same time, formal prayers, especially those taken from sacred Scripture and Tradition, shape our thoughts and desires as we pray, uniting them with God's revelation.

RECOMMENDED READING: Excerpt taken from The NEW Catholic Answer Bible

Is 1:11-15 · 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