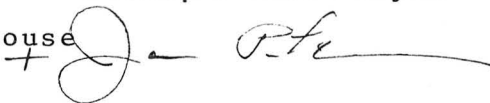


memo *from the desk of*

Bishop James P. Lyke

St. Joseph Motherhouse
March 2, 1980
Chapter



- I. Transfiguration came after prayer,
after the Lord's Chapter with his disciples.
Prayer enables us:
 - A. Distance ourselves so that we can see
 - B. Examine what we are doing in the light
of the charism of the community,
the tradition of the Church,
and especially the Gospel.

- II. The Lord's Body, the Church, must be transfigured
 - A. The internal models
 - a. care for our elderly: presence
 - b. the way we author each other

 - B. Model ad extra
 - a. service to the poor
 - b. simplicity of life style
 - c. role of women

- III. Transfiguration
 - a. Prayer (as we have said)
 - b. Penance

St. Joseph

- IV. Point:
people's experience of life is different
because of us

mutual support for each other's ministries:

poor may not have nothing to inherit!

life is less harsh, ugly, despairing
because of us



memo

*Bishop Ziegler / Jim
John F. Gross / McGrath*
from the desk of

St. Michael
Scranton
Ministry of Lectors
3-23-80 (A Readings)

Bishop James P. Lyke

+ *J. P. Lyke*

By: Hickey

"There was a CERTAIN MAN named Lazarus..."

A. Lazarus is a type, a representation of the human condition bound in death, disorder, destruction, disease

B. Mary and Martha represent humankind's groaning for salvation

C. Jesus = not only the Jesus of History, but the Jesus of today, the Church, in prayer and good works, coming to Lazarus aid.

D. Bethany represents our sphere of activity, the locus of human need, the place of our ministry. Bethany is where people are:

- 1) various companies
- 2) future places of ministry

E. Lazarus = me = CERTAIN MAN

- a. bound up in sin; propensity towards sin

"Between these two, the denying of sins which we have done, and the bragging of sins, which we have not done, what a space, what a compass is there, for millions and millions of sins!"; Oh, Lord, it is not sins I have committed that I regret, but those which I had no opportunity to commit!" Ghalib

- b. overly wrapped up in the anxieties and worries of life; no trust in providence
- c. impatience, intolerance, prejudice, laziness, lust;
- d. my personal "special" propensity; tht which I will have the rest of my life (eg, anger)

F. Lazarus type of humanity I am called to serve

-- WWI, "I knew you would come." COMPASSION

G. Ministry of Proclaiming Word/LIVING WORD

The WORD OF GOD performs miracles, raises LAZARUS!!!!



A. RAISING OF LAZARUS - a type or power effect of God's Word:

1. "Certain man" - it's me!
2. Divine Psychology -
 - a. he will let us say all the normal notes - stay away for two more days
 - b. Words on too/poor on the Church
 - c. For this Liturgy, we express belief - Jesus says, Lazarus, come forth - You true ally, you not self ..

dramatize - to our Xp, we are dead

B. You a humanity qualifies you ...

1. You know spiritual death...
- 2.

Hand of you to his power a prohibition of your reading...

LAZARUS = a retelling of Jesus' Resurrection
spiritual disaster

Disorder
Death
Destruction
Disease
Impressure
Sprawled
Temporary
Order



retelling of
re-
flected
today:

purpose of sign:
response to faith
glory of God

vision of children & families of deacon

Jesus weeping:
of sorrow or what sin
has done to us ...

of meditation of Adam's Fall

of essential strangeness
of the human condition

of power of God's love &
redemption

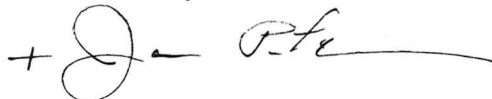
Deacons

Diocese of Cleveland

memo *from the desk of*

Marymount Convent
October 1, 1983
Senior Sisseters Day

Bishop James P. Lyke

+ 

- I. "God is very fond of me"
- II. Mary
 - a. hearer of the Word
 - b. incarnate the Word in ourselves
 - c. we manifest the glory of the Word in our lives (joy, peace)
- III. The intimacy you have developed with the Lord
 - a. to younger sisters you can give example: cannot always "explain"
 - b. the Lord looks over past faults

