



# Bringing Home the Word

Second Sunday of Lent (C)  
March 13, 2022

## Transfiguring Our Lives through Christ

By Fr. Mark Haydu

The same three apostles who are present in the Garden of Gethsemane are also at the transfiguration. On both occasions they fall asleep! But when they awake at the transfiguration, they see something totally different. They see Jesus radiant and resplendent like they had never seen him before. This revelation of his glory is meant to strengthen their faith and prepare them for seeing Jesus later, sweating blood in the agony of the Garden. Experiencing the joy and beauty of Jesus is essential to persevering

through the inevitable passions we will have to undergo. Faith is not all about suffering, but about joy, love, and intimacy with Christ. Yes, love sometimes means we must suffer, but the fruit is greater intimacy. A diamond is made under great pressure and love must past through temptations.

All three synoptic Gospels unite the transfiguration with Peter's profession of faith. The reality of the passion and cross should not shake the apostle's faith, but they should realize that his exaltation can only be accomplished in the cross: "And when I am lifted up from the earth, I will draw everyone to myself" (John 12:32).

The sufferings we see in the world, in our own past and present, shouldn't shake our faith in Jesus, either. Overcoming sin comes from embracing suffering.

Jesus is so radiant that he awakes the apostles from their slumber. May the consuming love with which we burn for Jesus transfigure us into beautiful lights that awaken this world from its slumber of faith as well. +

*Experiencing the joy and beauty of Jesus is essential to persevering through the passions we must undergo.*

### A Word from Pope Francis

Belief in God and the worship of God are not enough to ensure that we are actually living in a way pleasing to God. A believer may be untrue to everything that his faith demands of him, and yet think he is close to God and better than others.

—On Fraternity and Social Friendship (*Fratelli Tutti*), October 3, 2020



## Sunday Readings

### Genesis 15:5–12, 17–18

The LORD made a covenant with Abram, saying: To your descendants I give this land.

### Philippians 3:17—4:1 or 3:20—4:1

Our citizenship is in heaven, and from it we also await a savior, the Lord Jesus Christ.

### Luke 9:28b–36

While he was praying his face changed in appearance and his clothing became dazzling white.

### REFLECTION QUESTIONS



- What area of your life does Jesus want to transfigure into a brighter testimony for him?
- Light comes from energy consumed and transformed. How does that truth apply to your spiritual life?

# An Unexpected Awakening

By Barbara Hughes

I'm not sure what I expected, but as I crossed the threshold, the room with its cement floor, cinder-block walls, and two small windows placed near the ceiling caused me to question my sanity. What in the world was I doing here? In lieu of a bed, a hammock hung from the ceiling in one corner of the room, and in another was a straight-back chair facing a shelflike table that held a wooden cross fashioned from tree branches. There was no electricity, but there was running water, evidenced by the small sink and toilet tucked behind a half-wall that partially divided the space. This was my first trip to the hermitage hidden deep in the woods on the grounds of a Benedictine monastery. I had decided spending time in a hermitage would be a meaningful, delightful way to begin the season of Lent. Now I wasn't so sure.

But as I looked around the room, I realized the bare-bones environment was intentional. There was nothing pleasant to look at, nothing to distract me. I could no longer run from God or hide behind work or family commitments. With nothing else to do, I took a deep breath, closed my eyes, and let the world around me disappear.

A cocoonlike silence enveloped me, and as my heart began to swell, I knew I stood on holy ground. In the hours and days that followed, I discovered that it wasn't the hermitage I was visiting that was holy. It was the hermitage that



God was building inside me that was pure, a place I could carry with me long after I left the monastery grounds. This unexpected awakening gave me a new perspective, which, in essence, is what Lent is all about.

The word *Lent* means “lengthening of days.” It reminds us we have time to turn away from sin and fall in love with God. We begin by stripping away excuses for our sins and shortcomings. We strive to shed illusions rooted in the false self and enter the desert with Jesus, where we are given the opportunity to discover what can only be learned through prayer, fasting, and almsgiving.

Each year, the Church invites us to enter the desert, because once is never enough. Despite our best intentions,

we grow weary, our resolve dissipates, and our baptismal robe becomes soiled. Hence, the penitential tone of Lent invites us to fast not only from food but also from sin and all that may lead us astray. We recognize that we can't do this by ourselves and so we profess our weakness and ask God to create a clean heart in us and renew our commitment to practice good works.

Lent is serious business, but serious is not the same as gloomy. In fact, Lent can be a time of joyful consolation because the more we empty ourselves, the more God fills us with his mercy and grace. This is the good news with which we are called to begin our Lenten journey, because, according to St. Paul in 2 Corinthians 6:2, God affirms, “In an acceptable time I heard you, and on the day of salvation I helped you.” +

*During Lent, we strive to shed illusions rooted in the false self and enter the desert with Jesus.*

## PRAYER

*Lord, you desire to be with me and walk with me along life's journey. Awaken in my heart a desire and commitment to be with you in prayer.*

—From *Mindful Meditations for Every Day of Lent and Easter*, Rev. Warren J. Savage and Mary Ann McSweeney

## WEEKDAY READINGS

March 14–19

**Monday**, Lenten Weekday:  
Dn 9:4b–10 / Lk 6:36–38

**Tuesday**, Lenten Weekday:  
Is 1:10, 16–20 / Mt 23:1–12

**Wednesday**, Lenten Weekday:  
Jer 18:18–20 / Mt 20:17–28

**Thursday**, Lenten Weekday:  
Jer 17:5–10 / Lk 16:19–31

**Friday**, Lenten Weekday: Gn 37:3–4, 12–13a, 17b–28a / Mt 21:33–43, 45–46

**Saturday**, St. Joseph: 2 Sm 7:4–5a, 12–14a, 16 / Rom 4:13, 16–18, 22 / Mt 1:16, 18–21, 24a or Lk 2:41–51a

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