



Bringing Home the Word

Eighth Sunday in Ordinary Time (C)
March 2, 2025

Who Are You? Really!

Sr. Dianne Bergant, CSA

Like it or not, we often get our sense of who we are from others. Some people either make us feel worthwhile or treat us like we have little value. We all want to be accepted, to be part of the crowd, to look like we have made it. This is one reason we fall for so many fads of the day: “Everyone has one.” “Everyone is doing it.” Teenagers aren’t the only ones who think like this. It may take a long time before we can move beyond the opinions of others. Many never do.

So, who are you? Really! Are you hiding behind something, some

pretense? Are you trying to look like someone you’re not? Today’s readings remind us, as many have said, “Actions speak louder than words,” and as Christ said, “By their fruits you will know them” (Matthew 7:16). What is deepest within us eventually shows itself.

Sirach offers several examples of this. He claims that sometimes the dark side of our personalities comes out when we least expect it. But then there are times when we surprise even ourselves with our own goodness. Luke offers similar examples from both nature and human experience. Try as we might, we cannot completely hide who we truly are. And why should we? The last phrase of today’s gospel is profound: “From the fullness of the heart the mouth speaks” (Luke 6:45). That is where we find who we are. Really! †

A Word from Pope Francis

Jesus invites us to look at others as he does—this is the secret, to...not look at evil first but at goodness. God looks at us in this way: he does not see irredeemable errors in us, but rather he sees children who make mistakes.... God always distinguishes the person from his errors.

ANGELUS, ROME, FEBRUARY 27, 2022



Sunday Readings

Sirach 27:4–7

Speech discloses the bent of a person’s heart.

1 Corinthians 15:54–58

“Death is swallowed up in victory. / Where, O death, is your victory? / Where, O death, is your sting?”

Luke 6:39–45

[Jesus asked], “Why do you notice the splinter in your brother’s eye, but do not perceive the wooden beam in your own?”



***Christ said, “By their fruits you will know them.”
What is deepest within us eventually shows itself.***

REFLECTION
QUESTIONS
QUESTIONS
REFLECTION

- In what ways do I expect more of others than I do of myself?
- What will happen if I praise instead of criticize?



Migration Ministry Does Not Begin at the Border

Fr. Michael McAndrew, CSsR

Every day on news channels across the United States, there are images of refugees and asylum seekers at crossings on the United States and Mexico border. The images are of desperate people fleeing some crisis in their own nation or in their own lives. It may be a war, criminal activity, terrorism, a natural disaster, or desperate poverty that moves people to decide to leave their country of origin. Many come from countries with governments failing to provide security, justice, liberty, education, health care, and economic stability. The overwhelming image of migration depicts masses of people at a border, not only in America but also at the borders of nations around the world.

As tragic as these international border crises are, there is more to the story of migration ministry than merely an emotional response to troubling border images on

television. Pope Benedict XVI identifies migration as a “social phenomenon of epoch-making proportions.” Pope Francis also notes that migration “will play a pivotal role in the future of our world.”

This book is an invitation for all people to recognize, understand, and appreciate migration not as a problem to solve, but as an opportunity to consider all aspects of our relationships with migrants, international workers, emigrants, immigrants, and their families. If we only consider the problems, challenges, and tragedies of migration as seen at international borders, our acts of charity and compassion will not be enough. Migration ministry begins when we recognize migrants as family, neighbor, coworker, friend, and believer. †

From *Walk With My People: A Life in Migration Ministry* by Fr. Michael McAndrew, CSsR, Liguori Publications (828720). Available from Liguori Publications. To order, call 800-325-9521 or visit Liguori.org.

Wisdom from Catholic Update

From “*Your Spiritual Biography: To Build a Richer Faith, Write About You*” by Richard B. Patterson, PhD

Writing your spiritual autobiography is a form of spiritual discipline, or prayer. As such, it is private—between you and God. Do not write about what you think you are supposed to believe. A spiritual autobiography that is less than 100 percent honest is of little value. Write about your actual beliefs as well as your struggles and doubts.... Approached in such a manner, your spiritual autobiography becomes a tool for accountability. For example, how well do your actions reflect what you say you believe? How much of what you say you believe do you actually think about and how much is simply lip service?...Your journal is a private place—like a garden or a chapel within—where you can go for reflection, for growth, even for shedding some tears.

Catholic Update—a subscription newsletter published eleven times a year—explores Church tradition and teaching on contemporary topics. For more information, call 800-325-9521 or visit Liguori.org.



Compassionate God,
grant us the grace
to treat each person
as someone you love
deeply, someone you
entrust to our care.
Amen.

The Redemptorists

WEEKDAY READINGS

March 3–8

Monday, Weekday: Sir 17:20–24 / Mk 10:17–27


Tuesday, Weekday: Sir 35:1–12 / Mk 10:28–31

Wednesday, Ash Wednesday: Jl 2:12–18 / 2 Cor 5:20—6:2 / Mt 6:1–6, 16–18

Thursday after Ash Wednesday: Dt 30:15–20 / Lk 9:22–25

Friday after Ash Wednesday: Is 58:1–9a / Mt 9:14–15

Saturday after Ash Wednesday: Is 58:9b–14 / Lk 5:27–32

Bringing Home
the **Word** 

March 2, 2025

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Bringing Home the Word

First Sunday of Lent (C)
March 9, 2025

It's All Gift

Sr. Dianne Bergant, CSA

There is one word that could almost be erased from our religious vocabulary. That word is “earn.” So many of us take on a Lenten program of penance to earn God’s forgiveness. Or we engage in prayer to earn indulgences that will lessen our time in purgatory. Somewhere along the line, we missed the class in which the primacy of God’s free gift of grace was taught. Consequently, we still might use language that emphasizes our own hard-won merit apart from God rather than freely given love as the basis of all

Sunday Readings

Deuteronomy 26:4–10

Then the Lord brought us out of Egypt with a strong hand and outstretched arm, with terrifying power, with signs and wonders.

Romans 10:8–13

There is no distinction between Jew and Greek; the same Lord is Lord of all, enriching all who call upon him.

Luke 4:1–13

Filled with the holy Spirit, Jesus... was led by the Spirit into the desert for forty days, to be tempted by the devil.

that follows. Today’s first reading refutes such thinking.

The passage from Deuteronomy contains an important creedal statement, describing the heart of ancient Israel’s faith. The people were instructed by Moses to commemorate the event of their founding as the special people of God. The creedal statement was probably recited during that commemoration. The statement itself describes how God called their ancestor and, from that ancestor, called forth a great people, delivered those people out of slavery, and then settled them in a land that became their own. Every event was God’s work. The people did nothing to deserve it. It was all gift. Why did God choose these people, make them great, free them, settle them, and provide them with abundant harvests? Because they were good? No! Because God is good. They earned nothing, deserved nothing. It was all gift.

Why is it so difficult for us to realize that we really do not give gifts to God? It’s just the opposite. When it comes to God’s grace, it’s all gift. †



Every event was God’s work. The people did nothing to deserve it. It was all gift.

A Word from Pope Francis

May this time of Lent also be a *time of the desert* for us. Let us take time for silence and prayer—just a little, it will do us good—in these spaces, let us stop and look at what is stirring in our hearts.... Let us find inner clarity, placing ourselves before the Word of God in prayer.

ANGELUS, ROME, MARCH 6, 2022



REFLECTION QUESTIONS

- What am I doing for Lent that reflects God’s generosity?
- How can I be generous to others?



The Temptations in the Desert

Paige Byrne Shortal

The First Temptation

One of my teenaged sons, upon hearing that Jesus was offered the power to turn stones into bread, mumbled under his breath that Jesus should have taken the deal. I asked,

“What do you mean?” “There are a lot of hungry people in the world, Mom.” Point well taken. What would be so wrong with taking the deal? If you could turn stones into bread, you would be able to feed the whole world! No more hungry little children with sad eyes and empty bellies. But it doesn’t seem to be God’s way to do things big. We are encouraged to feed the person on our path, not the whole world. Who is on our path? Maybe a neighbor or someone who comes to our parish food pantry. Maybe a child we meet through an appeal in the mail or at church.

The Second Temptation

The second temptation is kind of strange. The devil takes Jesus to the highest roof of the temple in Jerusalem and invites him to throw himself down, because God would take care of him. What is this about? The devil is suggesting that Jesus rewrite

the rules— both the religious rules about testing God and the rules of nature. Jesus is being offered power over death. “You don’t have to suffer,” Satan is telling Jesus. “You don’t have to die.” Who wouldn’t be tempted to take this deal? But death, and sometimes suffering, is the way it works; it’s part of the plan. We do what we can to avoid it, but, in the end, we accept God’s invitation to make our suffering into prayer and, eventually, to come home to God.

The Third Temptation

The devil’s third temptation is to offer Jesus political power over all the kingdoms of the world. This is the kind of power we long for when we say, “If I were the president...” or “If I were the pope...” or “If I were the pastor, or the principal, or the boss...” Or maybe, “If I win the lottery...” Think of how much good you could do! Jesus’ response to each temptation is the same: *God is my only God*. Jesus does things God’s way. And God’s will for us is that we do what it is in our power to do with our resources and talents, not to long for the power, resources, or talents of someone else. †

From *Live Lent at Home: Daily Prayers and Activities for Families* by Paige Byrne Shortal, Liguori Publications (818691). Available from Liguori Publications. To order, call 800-325-9521 or visit Liguori.org.

Wisdom from Catholic Update

From “Lent Day by Day: A Call to Love and Forgiveness”
by Fr. Ron Rolheiser, OMI

The Israelites, led by God, wandered in the desert for forty years, undergoing many trials before entering the Promised Land. The desert came to be seen as the place that correctly shapes the heart. As the Scriptures developed, the desert came to mean more of a mystical place in the heart than a place on a map. Lent is time in the desert to courageously face the chaos and the demons within us, so the intoxicating joy of Easter might serve to bind us more closely to God.

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Lord Jesus, so that during this Lenten season we may be calmer, kinder, and more attentive to the needs of others, we pray—Lord, let us be like you. Amen.

The Redemptorists

WEEKDAY READINGS

March 10–15

Monday, Lenten Weekday: Lv 19:1–2,
11–18 / Mt 25:31–46

Tuesday, Lenten Weekday: Is 55:10–11 /
Mt 6:7–15

Wednesday, Lenten Weekday: Jon 3:1–10 /
Lk 11:29–32

Thursday, Lenten Weekday: Est C:12, 14–16,
23–25 / Mt 7:7–12

Friday, Lenten Weekday: Ez 18:21–28 /
Mt 5:20–26

Saturday, Lenten Weekday: Dt 26:16–19 /
Mt 5:43–48



March 9, 2025

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Bringing Home the Word

Second Sunday of Lent (C)
March 16, 2025

Who Was This Man?

Sr. Dianne Bergant, CSA

Peter, John, and James must have asked this question themselves. This Jesus was certainly not the man they had come to know. Here he was radiant, and his clothing was dazzling. Furthermore, he was in deep conversation with two of the greatest heroes of the religious tradition: Moses, the agent of the law; and Elijah the prophet. And then there was that voice that identified Jesus as “my chosen Son” and commanded them to “listen to him” (Luke 9:35). What were they to think? What would anyone think? Who was this man?

Jesus’ own experience was quite

different. While he prayed, he was transfigured, and in that transformed state, he engaged Moses and Elijah in conversation. They discussed his future death in Jerusalem, his exodus, his deliverance. It is important to note that they maintain that his exodus was to be his own accomplishment—not a deed done to him. Who was this man?

It was the mysterious voice from the cloud that provided an answer to that question: “This is my chosen Son.” But what did “my Son” mean? Unlike we who profess faith in the Trinity, it’s likely the disciples still had to learn what being God’s Son was all about. However, they must have realized that it meant something about Jesus’ relationship with God. Every aspect of this mystifying experience told them so. When they came to their senses, the light had disappeared, the ancient men were gone, the voice was silent. And there he was again, the man they had come to know. But who was this man? †



It was the mysterious voice from the cloud that provided an answer.

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.

A Word from Pope Francis

After the labors of each day, it will do us good not to switch off the light in the room without placing ourselves in the light of God.... Wonder at the boundless love of God, who never tires of us and has the power to transfigure our days, to give them a new meaning, a new, unexpected light.

ANGELUS, ROME, MARCH 13, 2022



REFLECTION QUESTIONS



- How would I have reacted to the transfiguration of Jesus?
- How have I witnessed an inner light in people I thought were ordinary?



Resurrection Eyes

Paige Byrne Shortal

Did you ever wonder why Jesus chose who he did to be his apostles? Peter, for instance. No disrespect intended, but he seems so ill-suited to the job.

In response to the transfiguration of Jesus, Peter babbles on about building three little houses, one each for Jesus, Moses, and Elijah. Luke’s Gospel even goes so far as to say that Peter didn’t know what he was talking about. I wonder if Peter didn’t want to somehow put this experience in terms he could understand. After all, there’s his friend Jesus, lit up like a Christmas tree and chatting with two long-dead heroes of the Bible. That had to be pretty awesome, but confusing, too. Sometimes when we can’t stretch enough, we try instead to keep God as small as we are. We decide what God can forgive and what is unforgivable, who God can save and who is beyond salvation, what is possible and what is not.

After Peter goes on about building three little houses, what

happens? A voice from the clouds says, “Peter, hush. You’re missing it. This is my Son. Listen to him!” (Well, those weren’t the voice’s exact words, but that was the drift.) Who really changed? Jesus the Christ, the Messiah, the Lord of Lords and King of Kings, the One who was at the beginning of time

and who will be at the end? Or was the change in Peter, John, and James? I can imagine Jesus walking along the dusty roads of Palestine, shining like the sun, maybe conversing with a long-dead prophet or two. But folks didn’t notice. They only saw the carpenter’s son. We see what we want to see, what we expect to see.

We see what we want to see, what we expect to see.

I figure what could have happened up on that mountain is that the eyes of the disciples were opened to the way Jesus was all the time. They were given a glimpse of the true truth, a deeper reality. For just a moment, they were given “resurrection eyes.”

From *Live Lent at Home: Daily Prayers and Activities for Families* by Paige Byrne Shortal, Liguori Publications (818691). Available from Liguori Publications. To order, call 800-325-9521 or visit Liguori.org.

Wisdom from Catholic Update

From “Lent Day by Day: Living Our Beliefs” by John Shea

The memory of hurt festers. Though we may not swear an oath of vengeance in a public way, merely entertaining inner scenarios of reprisal about how we can get even causes real damage. They color our mental and emotional life and ready us for justifiable violence. The Sermon on the Mount is clear: The inner life is the prelude to action. It counts. So be careful of what festers in the mind.

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Lord Jesus, so that we may look for the inner light of others and encourage their light to shine, we pray—Lord, let us be like you. Amen.

The Redemptorists

WEEKDAY READINGS

March 17–22

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

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

Wednesday, 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

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, Lenten Weekday: Mi 7:14–15, 18–20 / Lk 15:1–3, 11–32



March 16, 2025

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Bringing Home the Word

Third Sunday of Lent (C)
March 23, 2025

I Am!

Sr. Dianne Bergant, CSA

If you have ever tried to explain a profound experience of love, fear, or excitement; of music, nature, or life itself, you know that no words can adequately capture the essence of that experience. If it is thus with a human experience, what must it be like with an experience of God?

Such was the situation with Moses. He came upon a bush that was burning, yet not burning up. He probably thought that this was an unfamiliar natural phenomenon. It was only as he got closer and a voice spoke to him that he realized

it was not natural at all. It was a sacred event unfolding at a sacred place. There, God said, "I am the God of your father" (Exodus 3:6). This was an identification, but not a name. It was only later, when Moses asks for God's personal name, that God's real identity was revealed. Or was it?

Scholars agree that the name given is some form of the verb "to be," but they are not in agreement as to which form. Is it "I am who I am," "I will be who I will be," or "I cause to be what has come to be"? The name indicates that God is the power of existence, but it is not clear what this means or how it works. Some commentators maintain that God is telling Moses and us, *This is as close to my full identity as you can come. You wouldn't understand it anyway. Be satisfied knowing that "I Am."* †

Sunday Readings

Exodus 3:1-8a, 13-15

God replied to Moses: I am who I am.... This is what you will tell the Israelites: I AM has sent me to you.

1 Corinthians 10:1-6, 10-12

Whoever thinks he is standing secure should take care not to fall.

Luke 13:1-9

"Sir, leave it for this year also, and I shall cultivate the ground around it and fertilize it; it may bear fruit in the future."



The name "I AM" indicates that God is the power of existence.

A Word from Pope Francis

I like to think that a nice name for God could be "the God of another possibility."... [God] does not look at the achievements you have not yet reached but the fruits you can still bear. He does not keep track of your shortcomings but encourages your potential. He does not dwell on your past but confidently bets on your future.

ANGELUS, ROME, MARCH 20, 2022



REFLECTION
QUESTIONS
QUESTIONS
REFLECTION

- How do my experiences of God in prayer prompt me to love others?
- How am I bearing good fruit?



Why Do Good People Do Bad Things?

Paige Byrne Shortal

When we do something bad the first time, we feel bad about it. But the next time, it's a little easier, and,

after that, doing something bad gets easier and easier. Feeling bad about doing bad things is a good thing. If we didn't, it would mean that our conscience is pretty sluggish, and our soul would really be in danger. One way to keep your conscience in good shape is the "examination of conscience." Every night before you go to bed, ask God to help you remember your day. Then, if you remember doing, saying, or thinking something you shouldn't have, tell God you're sorry and ask for help to do better the next day. I can't think of a better practice for busy folks who want to be good parents and for children who are being raised to be good Christians.

Why do good people do bad things? Even St. Paul wrote about this problem in his letter to the Christians in Rome: "What I do, I do not understand. For I do not do what I want,

but I do what I hate" (Romans 7:15). Sin is real. But, you know what? Forgiveness is real, too. As Catholics, we have the sacrament of penance and reconciliation, commonly known as confession. Many Catholics celebrate this sacrament regularly

and can't imagine being without it. Others are hesitant—some out of fear, some out of shame. Let me tell you: there's no reason to be afraid. If your pastor is not someone with a good "bedside manner," go to a different priest. As for shame—fuhgeddaboutit. Seriously, it's unlikely that you could tell a priest something he hasn't heard before, and we are all sinners. All! Remember

the prayer we say before we receive holy Communion? "Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed." None of us is worthy, but all of us are loved. †

Feeling bad about doing bad things is a good thing.

From *Live Lent at Home: Daily Prayers and Activities for Families* by Paige Byrne Shortal, Liguori Publications (818691). Available from Liguori Publications. To order, call 800-325-9521 or visit Liguori.org.

Wisdom from Catholic Update

From "Lent Day by Day: Living Our Beliefs" by John Shea

The book *The Road Less Traveled* opens with: "Life is difficult." Life's difficulties are often characterized as a storm. The question is, "Are we going to be blown around by this wind, or are we going to lean into it?" Think of a difficulty you're dealing with. Do you feel overwhelmed? Pause and reach deep inside yourself. Retrieve your resources—those inside and outside you. Integrate any sense of inadequacy into a larger sense of being able to learn and adapt. See yourself as setting forth on an adventure. Be ready.

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Lord Jesus, that we may be faithful to your teachings, your commands, and your call, we pray— Lord, let us be like you. Amen.

The Redemptorists

WEEKDAY READINGS

March 24–29

Monday, Lenten Weekday: 2 Kgs 5:1–15b / Lk 4:24–30

Tuesday, Annunciation of the Lord: Is 7:10–14; 8:10 / Heb 10:4–10 / Lk 1:26–38

Wednesday, Lenten Weekday: Dt 4:1, 5–9 / Mt 5:17–19

Thursday, Lenten Weekday: Jer 7:23–28 / Lk 11:14–23

Friday, Lenten Weekday: Hos 14:2–10 / Mk 12:28–34

Saturday, Lenten Weekday: Hos 6:1–6 / Lk 18:9–14



Bringing Home the Word

Fourth Sunday of Lent (C)
March 30, 2025

Rejoice!

Sr. Dianne Bergant, CSA

Today is Laetare Sunday, the Lenten Sunday to rejoice. We are encouraged to rejoice, not because Lent is half over, but because something extraordinary has occurred. All three readings for today applaud some wondrous and joyous occasion.

The reading from Joshua notes the end of the Israelites' grueling Egyptian and wilderness experience. They settled in Canaan and now celebrate the anniversary of their deliverance by

Sunday Readings

Joshua 5:9a, 10–12

On the day after the Passover [the Israelites] ate of the produce of the land in the form of unleavened cakes and parched grain.

2 Corinthians 5:17–21

Whoever is in Christ is a new creation: the old things have passed away; behold, new things have come.

Luke 15:1–3, 11–32

[Jesus said,] "Now we must celebrate and rejoice, because your brother was dead and has come to life again; he was lost and has been found."

offering to God in gratitude the fruits of their own harvest. The people who once were landless have now been made anew. This is surely a reason to rejoice.

Paul's words to the Corinthians were reason for great rejoicing. He assured them that, because of the death and resurrection of Jesus, their sinfulness was not held against them. Instead, they were now reconciled with God. They were a new creation. This, too, is reason to rejoice.

Jesus' story about the merciful father touches every life. The young son turned away from his home and his family, yet it was the father's actions that brought about the reconciliation. The story did not explicitly say that he simply forgave his son. More than that, it says that he was filled with deep compassion for him—a compassion that restored the bond between them. This compassion brought the son who was dead back to life. There is no greater reason for rejoicing.

God has brought us into a new land, has made each of us a new creation, has brought us back to the embrace of our Father. And so, we rejoice. †



Jesus' story about the merciful father touches every life.

A Word from Pope Francis

There was a pop theatre production...about the Prodigal Son.... [The son writes a letter:] "Father, I have repented, I want to come back home.... If you want to welcome me, please put a white handkerchief in the window."... And when he was near home...what did he see? Not one handkerchief: it was full of white handkerchiefs, the windows, everywhere!

ANGELUS, ROME, MARCH 27, 2022



REFLECTION
QUESTIONS
QUESTIONS
REFLECTION

- How can I help heal a broken relationship?
- How do I forgive others as I am forgiven?



Things Are Not Always As They Seem

Paige Byrne Shortal

I made a collage inspired by a quote from William Morris: “Have nothing in your homes that you do not know to be useful or believe to be beautiful.” I took pictures of a couple dozen ordinary household objects, but from different angles than we usually see them. There is a close-up of a glass doorknob, the back of a rocker made of lovely wood, the wicker top of a hamper, one patch on a quilt. It turned out pretty nice and hangs in our living room. A favorite game of my grandchildren is to ask guests to find those objects in the house. Children are better than adults at this game. They see with their fresh eyes what we don’t expect to see with our mature eyes.

Sometimes things are not as they seem. There’s the story of a man who was riding on the subway in New York City when another man got on with his three children. The kids were just wild—running around the car, jumping on the seats, disturbing the other passengers. The first man was getting more and more irritated and finally approached the father and

asked, “Don’t you see how your children are behaving? They’re bothering everybody. Aren’t you going to do something?” The father of the kids looked up, obviously just noticing what was going on. He apologized and said, “I’m so sorry. We just came from the funeral home where we’re making arrangements.

My wife died yesterday. I guess the kids are just confused by it all.” Then he called his kids over, and they sat down quietly. The first man felt awful, and all his irritation melted away, to be replaced by concern. “I’m so sorry for your loss,” he said. “Is there anything I can do?”

We often find ourselves irritated by the behavior of others. Try this exercise the next time someone’s behavior irritates you: list five reasons why that person may have behaved that way. And then say a quick prayer for him or her and for anyone you may have irritated that day.

We often find ourselves irritated by the behavior of others.

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Wisdom from Catholic Update

From “Lent Day by Day: A Call to Love and Forgiveness” by Fr. Ron Rolheiser, OMI
Life can be grossly unfair. It’s been suggested that violence can come from someone not knowing what to do with his or her suffering. This can result in the likes of domestic abuse, racism, and contempt for the poor. Understanding that our abuser may be in deep agony and imagining how (ideally) to respond as Christians is helpful, but alone it doesn’t provide the power to forgive. We require strength that’s beyond us. We pray for a time when, with God’s help, we bridge that chasm.

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Lord Jesus, so that we may love those who love us and those we find difficult to love, we pray—Lord, let us be like you. Amen.

The Redemptorists

WEEKDAY READINGS

March 31—April 5

Monday, Lenten Weekday: Is 65:17–21 / Jn 4:43–54

Tuesday, Lenten Weekday: Ez 47:1–9, 12 / Jn 5:1–16

Wednesday, Lenten Weekday: Is 49:8–15 / Jn 5:17–30

Thursday, Lenten Weekday: Ex 32:7–14 / Jn 5:31–47

Friday, Lenten Weekday: Wis 2:1a, 12–22 / Jn 7:1–2, 10, 25–30

Saturday, Lenten Weekday: Jer 11:18–20 / Jn 7:40–53



March 30, 2025

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