



ANNUNCIATION CHURCH

"As the father sent me, so I send you."

1307 East Longden Ave., Arcadia CA 91006
(626) 447-6202 / Fax (626) 447-9834

Parish Office: 2707 Peck Rd., Monrovia, CA 91016
Website: AnnunciationChurch.net



FEBRUARY 28, 2021
*Jesus was transfigured
before them, and his clothes
became dazzling white.*
Mark 9:2-3

LENT

SECOND SUNDAY OF

Today's first reading, known as "the Binding of Isaac," refers to the way Isaac is bound and laid upon the wood of the altar of sacrifice. God directs Abraham to offer his son in sacrifice, killing the beloved son that had been a special gift to him and Sarah in their old age. How could God ask Abraham to do such a thing? Abraham offers no resistance, but in preparing for the sacrifice, Abraham may have agreed with the psalmist that he was "greatly afflicted." Saint Paul's letter to the Romans refers to Jesus as God's beloved Son, which is also how God identifies Jesus to Peter, James, and John at the Transfiguration. Afterward, Jesus tells those disciples not to mention the event to anyone until after his resurrection from the dead. The event, together with Jesus' comments, leaves the disciples thoroughly confused.

HOW COULD GOD ASK ABRAHAM TO DO THAT?

Through the centuries, Christians and Jews alike have found the Binding of Isaac one of the most difficult passages in the Bible. Even though God intervenes to save Isaac, the whole episode strikes some readers as cruel. However, Abraham, the ultimate man of faith, raises no objection, offers no resistance as he simply goes about preparing for the trip and the sacrifice.

Today's other readings might help us see that text differently. In Mark's description of the Transfiguration, Jesus' clothes become white and shining, and Moses and Elijah appear with him. Moses was the great lib-

erator and lawgiver who led the Jews out of bondage in Egypt and into the wilderness, forming them into the people of Israel by giving them the Law he received from God. Elijah was among Israel's greatest prophets, so close to God that, at the end of his life, he was taken up into heaven by a fiery chariot. Together, Moses and Elijah represent the Law and the Prophets, the ultimate authority for the Jews in the conduct of their daily lives.

LOVE AND GENEROSITY

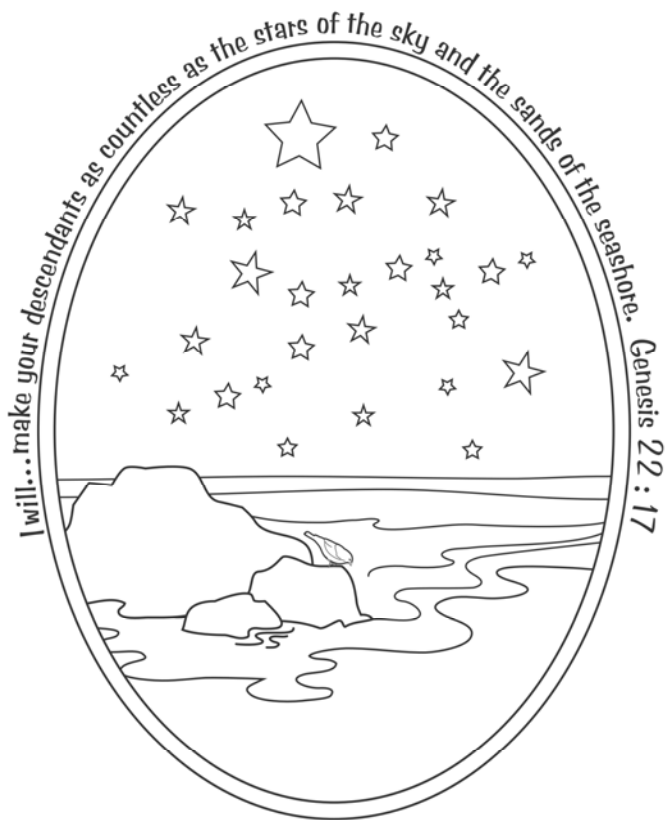
The Law, the Prophets—and Jesus. For Paul, Jesus is someone quite different from the other two. The reading from his letter to the Romans is short, but rich in meaning. When Paul declares that God "did not spare his own Son," and when God praises Abraham "who did not withhold from me your own beloved son," it is the same Greek word for "spare" and "withhold." God's voice at the Transfiguration identifies Jesus as his "beloved Son"—the same way God refers to Isaac as Abraham's beloved son. Ultimately, God spares Isaac but not his own Son, whom he "handed over for us." Even if we are disturbed that God tested Abraham like this, Paul says we should be overwhelmingly grateful that God did for us what, in the end, he did not require of Abraham. Jesus, God's Son "handed over to us" in love and generosity, is already a sacrificial gift, signifying that God wants to give us "everything else along with him."

Today's Readings: Gn 22:1-2, 9a, 10-13, 15-18; Ps 116:10, 15, 16-17, 18-19; Rom 8:31b-34; Mk 9:2-10



We encourage you to take notes as you reflect on this week readings / homily:

Lined writing area for notes.



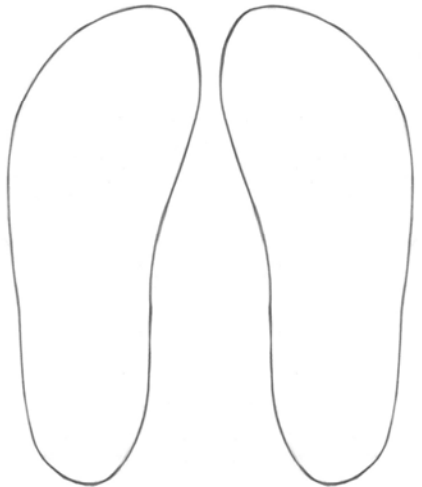
WALK BEFORE THE LORD

The psalm response for today's Mass is from Psalm 116:9:

*I will walk before the Lord,
in the land of the living.*

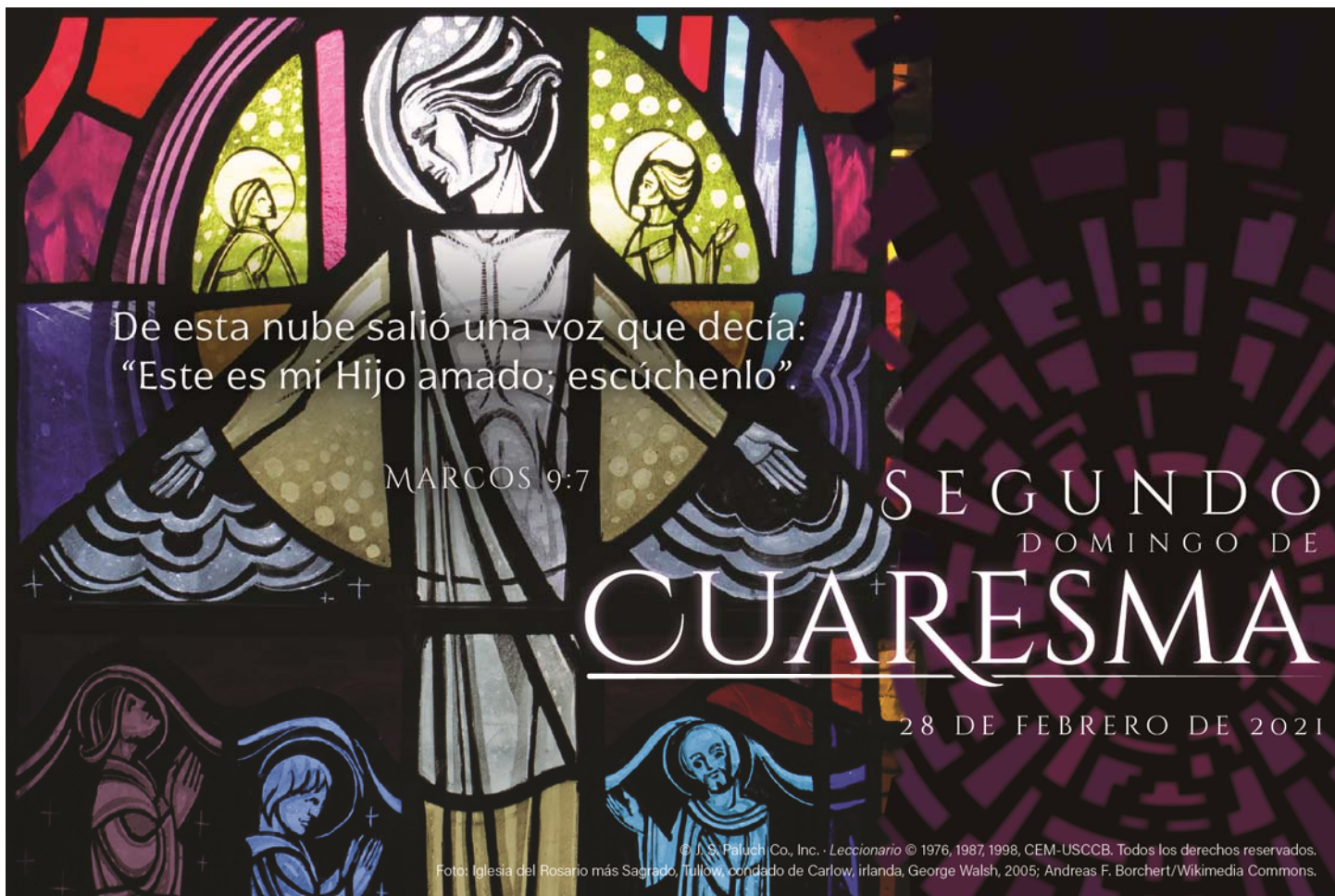
All people of God are filled with God's life. God's life in us never ends! Think of some of the ways that you "walk before the Lord." Imagine that you are walking in Jesus' footsteps, trying to do the things he once did.

In these footprints, write some examples of ways that you will follow Jesus as you try to "walk before the Lord" every day. Invite everyone in your family to trace their footprint on a piece of paper, cut it out, and write how they try to follow Jesus. You can trace your own footprint, too. Have each person place the footprint next to his or her bed. Then, when you get up in the morning you will be reminded of how God calls you to walk that day.



*If you sing the psalm at Mass today,
listen carefully to the melody of the response.
Try to remember it and sing it during the week.*

The English translation of the Psalm Responses from Lectionary for Mass © 1969, 1981, 1997, International Commission on English in the Liturgy Corporation. All rights reserved.



De esta nube salió una voz que decía:
“Este es mi Hijo amado; escúchenlo”.

MARCOS 9:7

SEGUNDO
DOMINGO DE
CUARESMA

28 DE FEBRERO DE 2021

© J. S. Paluch Co., Inc. · Leccionario © 1976, 1987, 1998, CEM-USCCB. Todos los derechos reservados.
Fotó: Iglesia del Rosario más Sagrado, Tullow, condado de Carlow, Irlanda, George Walsh, 2005; Andreas F. Borchert/Wikimedia Commons.

A través de los siglos, tanto los cristianos como los judíos encuentran el vínculo de uno de los pasajes más difíciles de Isaac en la Biblia. Aún cuando Dios interviene para salvar, pareciera que toda esa historia es despiadada para algunos lectores. Sin embargo, Abraham, el último varón de fe por excelencia, no se opone, no ofrece resistencia mientras él simplemente se prepara para el viaje y el sacrificio.

Las otras lecturas de hoy podrían ayudarnos a ver esa historia de manera diferente. En la descripción que Marcos hace de la Transfiguración, la ropa de Jesús se vuelve de un blanco brillante, y Moisés y Elías aparecen con él. Moisés fue el gran libertador y legislador que sacó a los judíos de la esclavitud de Egipto y los llevó al desierto, formándolos en el pueblo de Israel al darles la Ley que recibió de Dios. Elías fue uno de los profetas mayores de Israel, tan cercano a Dios que al término de su vida fue llevado al cielo en un carro de fuego. Juntos, Moisés y Elías representan la Ley y los Profetas, la máxima autoridad para los judíos en el comportamiento de sus vidas diarias.

AMOR Y GENEROSIDAD

La Ley, los Profetas y Jesús. Para Pablo, Jesús es alguien muy diferente de los otros dos. La lectura de su carta a los romanos es corta, pero con un significado muy abundante. Cuando Pablo declara que Dios “no perdonó a su propio Hijo”, y cuando Dios alaba a Abraham “quien no me negó a su propio hijo amado”, en griego las palabras “perdonar” y “negar” es una misma. La voz de Dios en la Transfiguración identifica a Jesús como “su Hijo amado”, de la misma manera que Dios se refiere a Isaac como el hijo amado de Abraham. En el fondo, Dios perdonó la vida de Isaac como el hijo amado de Abraham, a quien “entregó por nosotros”. Incluso si nos molesta que Dios haya puesto a prueba a Abraham de esta manera, Pablo dice que debemos estar agradecidos tremendamente de que Dios haya hecho por nosotros lo que, al final, no le exigió a Abraham. Jesús, el Hijo de Dios “entregado por nosotros” con amor y generosidad, es ya un regalo de sacrificio, lo que significa que Dios quiere darnos “todo lo demás junto con él”.

Lecturas de hoy: Gn 22:1–2, 9a, 10–13, 15–18; Sal 116:10, 15, 16–17, 18–19; Rom 8:31b–34; Mc 9:2–10