



Equestrian Order of the Holy Sepulchre of Jerusalem

Grand Master His Eminence Fernando Cardinal Filoni

Lieutenancy of Malta

Lieutenant His Excellency Knight Grand Officer Roberto
Buontempo

Grand Prior His Excellency Mgr. Charles J. Scicluna, Archbishop
of Malta



Lent is a time of renewal, Metanoia (change of heart), a time of reflection by the religious practices of Prayer, Fasting and Works of Charity.

Lent, a Journey to Metanoia: change of heart.

Throughout the period of Lent we experience the journey of going through the desert of self-denial (1st Sunday) to become aware of God at work in our lives, and like Jesus, serve others by liberating them from despair, from isolation, from self-depreciation to wholeness. We make Lent a time of truth. Let it bring us hope and peace of heart.

We pass from the desert experience to the joyous experience on Mount Tabor of the Transfiguration (2nd Sunday). In each mass we are present for a mountaintop experience as we share in the heavenly worship. At each mass, the risen Christ is present in our midst as we read in Sacred Scriptures and share him in Communion. In each mass God is saying to us as surely as he said it on Transfiguration mountain, "This is My Son. My Chosen One. Listen to him."

Throughout the other Sundays of Lent before Holy Week, the Lord leads us on a journey to the Father's home. A Journey from the darkness of sin against God and neighbour towards forgiveness, compassion and mercy supported by prayer (3rd Sunday).

By Rev. Fr. Kt. Comm. John Muscat

We live in a world that is permeated with individualism and unforgiveness. Our media constantly reporting animosity that has existed between families, cultures and countries from generations. Lent challenges us individually and as a community to dismantle racism, sexism, religion, and other culture-based biases that shatter our relationship with one another and overcome it by God's love and forgiveness. Lent is a time to join with the whole church to celebrate God's gift of light and truth through the cross (4th Sunday).

On the 5th Sunday of Lent we move from death to Life. We are living in an age of laboratories, technology, age of space and computers.

What does it the laboratory of Christian Life consist of?

This lab cannot be found in schools, but in every home, even the poorest one. It doesn't need a lot of money. This lab is called: The Kitchen.

The Christian Life is to live the Paschal Mystery to salvation. To understand it and follow Christ's commands we need experiences and not speculation of mind.

Let's imagine ourselves in a kitchen.

What do we see and face? We see pots and pans, a stove and cutlery. But I see other things that are dead because they were killed...such as fish, meat, vegetables etc. They are all dead because either they experienced the knife of the butcher or the hook of the fisherman or the sickle of the farmer.

These things now are dead, and poor things they are going to suffer more, a greater death because whoever is cooking is going to put them in extreme heat, boiling water or oil, on fire to be cooked. But when they are done, ready to be served, cooked, they are going to bring life to us. Isn't this amazing!! We get life from dead things?! We are nourished by means of things which are dead. This is the Christian Life. St Francis once said: It is in dying that we are born to Eternal Life.

These is no dying without dying for ourselves. We cannot grow spiritually if we don't sacrifice and deny ourselves. The saints give us an example of this commitment.

There is no Salvation without the Shedding of the blood, there is no Glory without the Passion, there is no Resurrection without the Cross, there is no Easter without Good Friday.

This is what it means to live the Christian Life. We need to die for ourselves in order to be happy. We need to sacrifice, to give up our ideas, opinions for higher values such as unity, peace and love. Such is our faith a dichotomy, a counter journey against the material world.

To be practical, to die for ourselves means:

- to overcome your selfishness and appetites.
- to do your duty well as a Christian, family member and in society.
- to do your best to find time to pray and reflect.
- to control your speech, thoughts and actions that might hurt others.

One has to die for him- or herself through respect, forgiveness and by being a faithful witness.

This is what I meant that the Christian Life is experienced in the Kitchen laboratory, because through dead things we get nourishment and life, and so do we as Christians by dying to ourselves we find life in Christ.

We pray that this Lenten journey of Metanoia be acceptable to God and experience God's mercy and draw closer to God.

Blessings.



Fr John