

**The Fruits of Repentance
(3rd Sunday of Lent, Year C)**

Exodus 3:1-8, 13-15—God Reveals His Name, “I AM”

1. Divine Name: “I AM WHO I AM” (3:14)
2. The LORD: Hebrew, *YHWH* (meaning “He Who Is”)
3. Covenant: “the God of Abraham, Isaac, and Jacob” (3:15)

Psalm 103—The LORD is Kind and Merciful

1. Prayer: “Bless the LORD, O my soul” (v. 1)
2. The LORD: “merciful and gracious, slow to anger, abounding in steadfast love” (v. 8)

1 Corinthians 10:1-6, 10-12—Exodus Events were “Types/Examples”

1. Exodus from Egypt: happened as “examples” (Grk *typikōs*) (1:25)

Luke 13:1-9—Jesus Calls Us to Repentance

1. Three Examples of the Need for Repentance
2. Pilate’s Massacre of the Galileans: Otherwise unknown historical event (only Luke)
 - a. Galilean Sacrifices: apparently during participation in Temple worship
 - b. Sin and Suffering: death is not necessarily the result of sin

[Pilate] feared lest they might in reality go on an embassy to the emperor, and might impeach him with respect to other particulars of his government, *in respect of his corruption, and his acts of insolence, and his rapine, and his habit of insulting people, and his cruelty, and his continual murders of people untried and uncondemned, and his never ending, and gratuitous, and most grievous inhumanity.* (Philo, *Embassy to Gaius* 302)

3. Collapse of the Tower of Siloam: Otherwise unknown historical event (only Luke)
 - a. Siloam Tower (cf. Isa 8:6; Neh 3:15; John 9:7)
 - b. Sin and Suffering: death is not necessarily the result of sin
4. The Parable of the Fig Tree: illustrates the mercy of God and urgency of repentance
 - a. Fig Tree = individual (cf. parable in Luke 3:9; 6:43-45)
 - b. No Fruit = lack of repentance, good works
 - c. Cut it Down = death
 - d. 1 Year = allowed to live to “bear fruit next year”
 - e. Fertilization = time to repent and produce good works

The Catechism on Repentance

Interior repentance is a *radical reorientation of our whole life, a return, a conversion to God with all our heart, an end of sin, a turning away from evil, with repugnance toward the evil actions we have committed.* At the same time it entails the desire and resolution to

change one’s life, with hope in God’s mercy and trust in the help of his grace. This conversion of heart is accompanied by a salutary pain and sadness which the Fathers called *animi cruciatus* (affliction of spirit) and *compunctio cordis* (repentance of heart). (CCC 1431).

Questions for Discussion and Reflection (3rd Sunday of Lent, Year C)

1. What does it mean for God to reveal his name as “I AM”? How is the God of the Bible different from other ancient gods and goddesses? (cf. CCC 584)

2. What kind of God does the Psalm describe?

3 Why does Jesus use these examples of well-known tragedies to call people to repentance? Why is repentance such a bad word in our day and age?

For Further Study

1. Pablo Gadenz. *The Gospel of Luke*. Catholic Commentary on Sacred Scripture. Grand Rapids: Baker Academic, 2018), 249-51.
2. Arthur A. Just, Jr. *Luke*. Ancient Christian Commentary on Scripture, New Testament III. Downers Grove: IVP, 2003. Pp. 221-24.