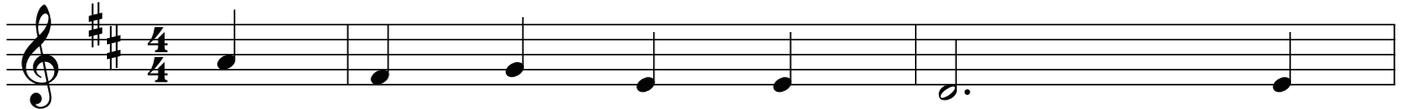


Singing Our Faith
2nd Sunday of Lent – February 25, 2018

How Good, Lord, to Be Here!



1. How good, Lord, to be here! Your
2. How good, Lord, to be here, Your
3. Ful - fill - er of the past And
4. Be - fore we taste of death, We
5. How good, Lord, to be here! Yet



glo - ry fills the night; Your face and gar - ments,
beau - ty to be - hold Where Mo - ses and E -
hope of things to be, We hail your bod - y
see your king - dom come; We long to hold the
we may not re - main; But since you bid us



like the sun, Shine with un - bor - rowed light.
li - jah stand, Your mes - sen - gers of old.
glo - ri - fied And our re - demp - tion see.
vi - sion bright And make this hill our home.
leave the mount, Come with us to the plain.

Text: Luke 9:32–33; Joseph A. Robinson, 1858–1933, alt.
Tune: SWABIA, SM; Johann M. Speiss, 1715–1772; adapt. by William H. Havergal, 1793–1870

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Mountaintops hold a significant place in the scriptures, namely in salvation history. We have two examples of this in today's scriptures: Moses sacrificing Isaac on Mount Moriah, and Jesus taking the disciples to the mountaintop for the Transfiguration. Other significant mountaintop moments in salvation history include...

Mount Sinai - Moses received the ten commandments

Mount Zion - the Last Supper was celebrated here; the Holy Spirit descended upon the Apostles here at Pentecost.

Mount Calvary - Jesus was crucified

Mount Olivet - Jesus prayed in the Garden of Gethsemani after the Last Supper, and later ascended to God after the resurrection.

The truth is that we have the privilege each week to have a mountaintop experience – the Mass! The Eucharist is the ultimate mountaintop experience where we see the elements of bread and wine transformed into the Body and Blood of Christ. This is the perpetual sacrifice of the new covenant. This **is** salvation history.

The hymn above is the hallmark hymn for the Transfiguration. This text begins by quoting the Transfiguration gospel in the first two stanzas. The following three stanzas, although part of the Transfiguration story, have several parallels to the here-and-now.

Stanza three: Like the apostles seeing the glorious image of the Messiah, we see him in the Eucharist - our strength and redemption.

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Stanza four: In Mark 9:5, Peter says, “Rabbi, it is good that we are here! Let us make three tents: one for you, one for Moses, and one for Elijah.” He wants the experience to last! Like all mountaintop experiences, our experience of the Mass is only temporary. We enter the sacred world - the church, God’s timelessness - to be nourished in Word and Sacrament, but then we have to turn around and leave. Since both the Transfiguration and the Eucharist are foretastes of heaven (CCC 554-556), we should share Peter’s sentiment and long for the day where we are eternally in God’s presence. “We long to hold the vision bright, **and make this hill our home.**”

Stanza five takes us back to reality where everything is temporary. Through the sacraments, including the Eucharist we just received, the Holy Spirit accompanies us on our journey back into the secular world. We take our glorious experience of the Mass “to the plain” to share with others and be a mirror image of Christ to those who have yet to encounter him.

Stephen Eros

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