

14-2-2023

## 2nd Sunday of Lent - 5 March 2023

Anthony Doran

Follow this and additional works at: <https://researchonline.nd.edu.au/pastoral-liturgy>



Part of the [Catholic Studies Commons](#), and the [Liturgy and Worship Commons](#)

### Recommended Citation

Doran, Anthony. "2nd Sunday of Lent - 5 March 2023." *Pastoral Liturgy* 53, no. 2 (2022): 1-6. <https://researchonline.nd.edu.au/pastoral-liturgy/vol53/iss2/8>

This Liturgical Resource is brought to you by ResearchOnline@ND. It has been accepted for inclusion in Pastoral Liturgy by an authorized administrator of ResearchOnline@ND. For more information, please contact [researchonline@nd.edu.au](mailto:researchonline@nd.edu.au).





## 5 March 2023

### Second Sunday of Lent

Reflection by Anthony Doran

#### Introduction

Lent is a time when we are called to be transfigured as we prepare for Easter. We are called to leave behind in the ashes all that gets in the way of us following Jesus, so that we may be changed and transformed by the glory that God has in mind for us.

#### Penitential Act

Use one of the *Roman Missal* texts or this optional litany form:

Lord Jesus, you are the Son of God. Lord have mercy.

Lord Jesus, you teach us to listen. Christ have mercy.

Lord Jesus, you are the glory of God. Lord have mercy.

#### Collect

*The Oration*

O God, who have commanded us

to listen to your beloved Son,

be pleased, we pray,

to nourish us inwardly by your word,

that, with spiritual sight made pure,

we may rejoice to behold your glory.

Through our Lord Jesus Christ, your Son,

who lives and reigns with you in the unity of the Holy Spirit,

God, for ever and ever.

The initial focus of the opening collect for the second Sunday in Lent is upon the discipline of listening. If Christ is the Word incarnate, we, his followers, are essentially listeners, hearers of the word. Interestingly, in the midst of the seasonal fast God is not named in this seventh-century Spanish prayer as one who desires us to be hungry but rather as one who has commanded us to listen. Our Lenten discipline ought to make us more receptive to the word. From this foundation, the prayer sets several images at play. Having called up our sense of hearing the oration

introduces our sense of hunger: we are to be nourished by the divine word and seek the grace to sharpen our appetite for this word. Our hunger and hearing are then related to our sight. Fed by the word, our spiritual sense of sight is healthier, and we are more fully able to see God's glory and rejoice. The Lenten discipline of the senses results in sharper hearing, a healthier appetite and more pure sight for the joy of beholding the divine glory.

### **Acknowledgement**

The discussion of the collect, slightly adapted, was composed by Gerard Moore for the Canadian liturgical journal *Celebrate!* (Novalis Press). Our thanks to them for permission to reuse the material.

## **First Reading**

### **Genesis 12:1–4**

Every year, on the Second Sunday of Lent, we turn to Abraham, our father in faith, to learn something more of what it means to follow the Lord's call. In this reading, Abram leaves his home, trusting in God's promise.

## **Responsorial Psalm**

### **Psalm 33(32):4-5, 18-20, 22**

*Lord, let your mercy be on us, as we place our trust in you.*

Today's psalm is a confession of faith by the assembly in God's mercy and faithfulness, rescuing us from death and keeping us alive in famine.

## **Second Reading**

### **2 Timothy 1:8–10**

In this Sunday's Second Reading, Paul urges the young bishop Timothy to model his life and ministry on what he has learnt from Paul himself: bearing hardships for the sake of the Gospel, relying always on God's grace. This is good advice for us, too, as we continue our Lenten journey.

## **Gospel Reading**

### **Matthew 17:1–9**

The Transfiguration of Jesus is concerned with his identity. Having just made the second prediction of the Passion, Matthew is keen to reassure us that for Jesus, death does not mean dishonour: the one who is to be crucified is the one who is gloriously transfigured, the one to whom we must listen.

## **Reflection**

Every year, on the Second Sunday of Lent, we read the story of the Transfiguration. How Jesus, in the midst of prayer with his disciples – Peter, James and John – is transfigured. His face shone like the sun and his clothes became as white as light. As Jesus talks with Moses, the great teacher of the Law, and Elijah, the great prophet, a voice came from the cloud and said, ‘This is my Son, the Beloved; he enjoys my favour. Listen to him.’

That’s what the pages of the Gospel tell us. But we don’t really know what it means. The Greek word for ‘transfiguration’ is ‘metamorphoo’ which means ‘to be changed in form.’ Our English word ‘metamorphosis’ comes from this Greek word. It still doesn’t tell us all that much, though!

Scripture scholars have debated whether this episode is in fact a post-Resurrection appearance of Jesus, placed before the Passion to give the apostles – and us – hope as we journey towards Jerusalem. That may be the case, but we read this story not so much as Scripture scholars but as disciples, those who make the journey to Jerusalem with Jesus. And as we read the pages of the Gospel, we read this strange story four chapters before Jesus enters Jerusalem riding on a donkey. So, what are we to make of transfiguration?

For those of us who gather to listen to the Scriptures every Sunday, even the most basic reading of the story gives us some clues. ‘Jesus took with him Peter and James and his brother John...’ These disciples always accompany Jesus whenever something important is about to happen. Something important must be happening here.

‘And [he] led them up a high mountain where they could be alone...’ In the pages of Sacred Scripture, the high places, the mountains are where we encounter God’s divine presence.

‘His face shone like the sun and his clothes became as white as the light...’ This is not an ad for washing powder...something truly strange and wonderful is going on here.

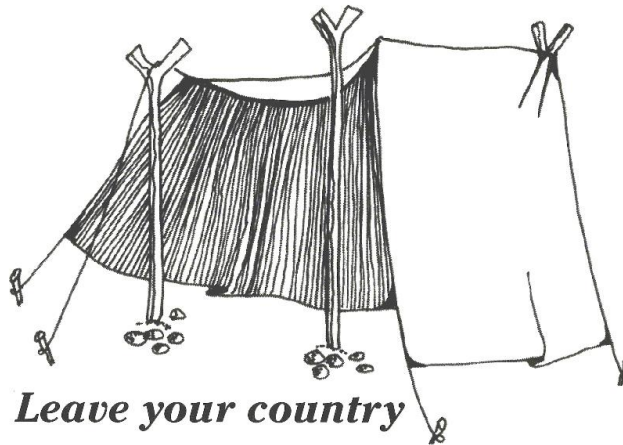
‘Suddenly, Moses and Elijah appeared...they were talking to him...’ So, we know that this moment stands outside of time...for Moses and Elijah were long dead by the time of Jesus. But what they stood for was most certainly alive and makes sense to every faithful Jew. The Law and the Prophets. Moses the great Law giver and Elijah the great Prophet.

And Peter is so awed by this strange and wonderful experience, he wants to prolong it...he wants it to last forever: ‘Lord, it is wonderful for us to be here...let us make three tents here, one for you, one for Moses and one for Elijah...’ But...as if all of this was not enough...if we have missed or mis-read all of these clues...the author of Matthew’s Gospel gives us the most definite and obvious sign that this transfiguration is beyond mere strange and wonderful.

'He was still speaking when suddenly a bright cloud covered them with shadow, and from the cloud there came a voice which said, "This is my Son, the Beloved; he enjoys my favour. Listen to him.'" This bright cloud is the shekinah, the luminous cloud that covered the Israelites during the Exodus. The cloud that signals the presence of the glory of God.

On this high mountain, we catch a glimpse of the glory of God. The form of Jesus is changed, even if momentarily. Peter, James and John see Jesus in his divine glory, resurrected and eternal, face as bright as the sun, clothes as white as pure light.

Last week, we were invited to stand with Jesus, carrying our own pain and anguish, as he faced the Evil One. So too, this week, we are invited to be transfigured. That is what this time of Lent is all about. Through our prayer, our fasting, and our almsgiving, we are challenged to let ourselves be changed in form. To undergo metamorphosis. To leave our old ways in the dust and ashes of Ash Wednesday. As the prophet Joel reminded us on Ash Wednesday: 'Let our hearts be broken not our garments torn.' Hearts are broken open, not to cause us pain, but so that the love of God may be poured into them. To let our humanity be so transformed that we come to share in the divine life of God. Here and now. Forever.



***Leave your country  
for the land I will show you.***

# Prayer of the Faithful

## Introduction

The psalmist gave us voice to cry out for mercy as we place our trust in God. We turn to you with our needs and the needs of our community.

## Petitions

We pray for the Church that the glory of God be seen in the world through her works and the life of her members who live in faith and joy.

*(Pause)* Lord hear us OR We pray to the Lord.

We pray for the leaders of our local Church in Australia that the strength of the Holy Spirit be evident in the implementation of the Plenary Council. We pray for those who will work towards the implementation that their sense of purpose will be guided by the Holy Spirit.

*(Pause)* Lord hear us OR We pray to the Lord.

We pray for the leaders of nations in our troubled world. Send your Spirit upon them so that they may be open to the wisdom of living a life based on love.

*(Pause)* Lord hear us OR We pray to the Lord.

We pray for all those who suffer war and persecution. Give them the strength and courage to find a way to come to a better life and inspire those of us who live in safety and peace to be generous to them.

*(Pause)* Lord hear us OR We pray to the Lord.

We pray for those who work in the area of health and medicine. May they be inspired to help all those in their care with a sense of generosity and patience.

*(Pause)* Lord hear us OR We pray to the Lord.

We pray for all of us gathered here, that we may truly listen to the words of Jesus as the Father announced during the Transfiguration. May we see his glory and his suffering and keep living the life of the Gospel so that we too are transformed.

*(Pause)* Lord hear us OR We pray to the Lord.

## Conclusion

Father, as you transfigured your Son in glory, please transfigure us and our world as we wait in faith and hope for our prayer to be heard. We make our prayer through the power of the Spirit and in the name of Jesus Christ, your Son.

**Amen.**

## Music selections by Alessio Loiacono and Chris deSilva

Second Sunday of Lent, Year A (5 March 2023)

Title	AOV1	AOV2	CWB	CWBII	GA
A trusting psalm				293	455
All that is hidden	127				
Be thou my vision	9		733	455	
Christ is the world's light			643	467	
Eye has not seen	146				466
From ashes to the living font				289	
Glorious in majesty			688	374	
God, your glory we have seen in your Son			695		
Holy, holy, holy Lord God almighty			712		
I will lift up my eyes	84				
Jesus, on the mountain peak				433	
O God, beyond all praising				566	
O sun of justice, fill our hearts				178	2
O raise your eyes and see				434	
Open my eyes	166			582	
Praise to you, O Christ our Saviour	28			587	407
Seek, O seek the Lord			802	595	211
The glory of these forty days			825	301	
The Lord is my light (Willcock)		73	594	481	28
There's a wideness in God's mercy			838	624	
Tis good Lord to be here				435	
Tree of life				300	307
We remember	81				446

Title	AOVNG	S&S2
Jesus, bread of life	80	
Transfigure us, O Lord		309

## Psalms Selected by Chris deSilva and Angela McCarthy

Psalm 32: *Lord, let your mercy be on us, as we place our trust in you.*

	CWB	GA	JOBA	LPA
Psalm 32	211	32	pg. 30	pg. 30

## Music selections by Michael Mangan

**You are the light** (FWS) *Based on Ps 26/27* [Gathering, Gifts]

**Be with us** (FWS) *Based on Ps 90/91* [Gathering, Gifts]

**Create a new heart** (FWS) *Based on Ps 50/51* [Gathering, Gifts, Recessional]

**This is the time** (TT) [Gathering, Recessional]

**Lenten acclamation** (TT) [Gospel Acclamation]

**Lenten Gospel acclamation – Mass Jubilee** (MJC) [Gospel Acclamation]

**Turn back to god** (TT/SYJ) [CHILDREN: Gathering, Recessional]