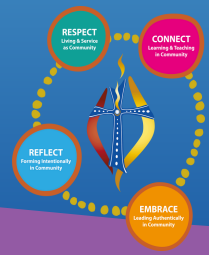


Family Prayer

Second Week of Lent - March 16-22 2025

by Kirby Will: Consultant Formation - Identity and Outreach



We acknowledge the First Nations peoples as the first inhabitants of the nation and the traditional custodians of the lands where we live, learn and work. We pay our respect to the Elders past, present, and emerging, for they hold the memories, the traditions, the culture and hopes of First Nations peoples across the nation. We acknowledge the deep spiritual attachment and relationship of First Nations peoples to this country and commit ourselves to the ongoing journey of Reconciliation.

Context - Second Sunday of Lent

The Second Sunday of Lent brings our attention to the Transfiguration of the Lord. In contrast to the First Sunday, where the Gospel reveals Jesus' humanity to us, the Gospel for this week reveals Jesus' divinity. The Transfiguration foreshadows the glory of Heaven and Peter, James, and John experience that glory albeit briefly before having to return to their ordinary lives. As we read the Scripture, we too will journey up the mountain and dwell in the divinity of the Lord before we return again to the ordinary of our lives as we go about Lent.



Figure 1: The Transfiguration by Chris Brazelton

Scripture

Scripture: Luke 9: 28-36

A reading from the Holy Gospel according to Luke.

As Jesus prayed, the aspect of his face was changed, and his clothing became brilliant as lightning.

Jesus took with him Peter and John and James and went up the mountain to pray. As he prayed, the aspect of his face was changed, and his clothing became brilliant as lightning. Suddenly there were two men there talking to him; they were Moses and Elijah appearing in glory, and they were speaking of his passing which he was to accomplish in Jerusalem. Peter and his companions were heavy with sleep, but they kept awake and saw his glory and the two men standing with him. As these were leaving him, Peter said to Jesus, 'Master, it is wonderful for us to be here; so let us make three tents, one for you, one for Moses and one for Elijah.' — He did not know what he was saying. As he spoke, a cloud came and covered them with shadow; and when they went into the cloud the disciples were afraid. And a voice came from the cloud saying, 'This is my Son, the Chosen One. Listen to him.' And after the voice had spoken, Jesus was found alone. The disciples kept silence and, at that time, told no one what they had seen.

The Gospel of the Lord.

Reflection

In his Angelus Address for the second Sunday of Lent in 2014, Pope Francis reminds us that we cannot stay on the mountain, there is a second part to the story. He says: *Transfiguration. I would like to take two significant elements that can be summed up in two words: ascent and descent. We all need to go apart, to ascend the mountain in a space of silence, to find ourselves and better perceive the voice of the Lord. This we do in prayer. But we cannot stay there!*

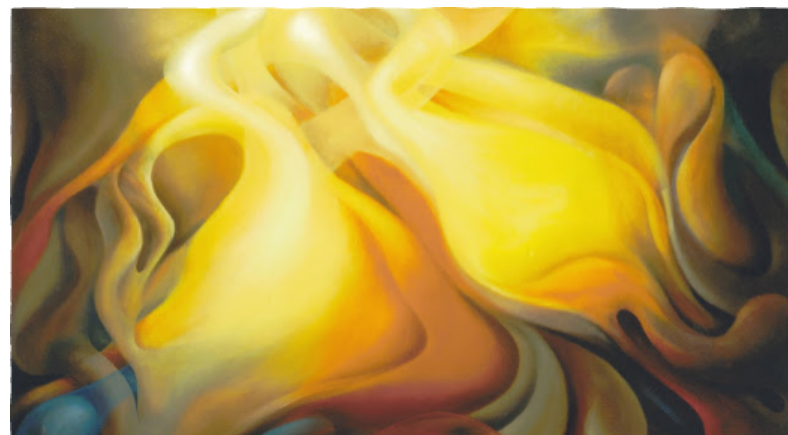


Figure 2: Transfiguration of Jesus by Armando Alemdar Ara

Encounter with God in prayer inspires us anew to “descend the mountain” and return to the plain where we meet many brothers weighed down by fatigue, sickness, injustice, ignorance, poverty both material and spiritual. To these brothers in difficulty, we are called to bear the fruit of that experience with God, by sharing the grace we have received. Our descent and what we do when we are not on the mountain is defined by the words God speaks to Peter. He says: ‘This is my Son, the Beloved; he enjoys my favour. Listen to him.’ Listening is an intentional activity; it requires paying attention to what is being said or asked of us.



Figure 3:
Journey Together-Close the Gap

As we consider injustices in our own society, we are reminded of the importance of listening deeply to the voices of those who are impacted by injustice. Just as Peter was instructed to ‘Listen to him’, our descent from the mountain and our actions on the plain must be guided by intentional listening. It is only through this listening that we can enter into the hope of the marginalised in our society as advocate and work for agency, dignity and well-being across all levels of our society. At its very essence, the Transfiguration is a foreshadow, a taster, of the goodness that awaits us once our earthly pilgrimage is done but to focus solely on this aspect does not serve us well in guiding us on our way, it merely shows us the destination we aspire to reach. When we consider injustices in our society initiatives such as National Close the Gap Day and International Day for the Elimination of Racial Discrimination, like the Transfiguration, give us the ideal that we strive for; however, if we remain caught up in focussing on the ideal and not in sharing the grace we have received to walk in solidarity and gear our actions towards agency, dignity and well-being for First Nations people then we are not fully committing to entering into their hope to work towards a better reality. Like Mary Lenaburg, we must remember that hope is not just a fluffy, feel-good word we throw about when things are tough and need to change. Mary reminds us that hope is a powerful anchor, a deliberate choice to trust God’s goodness that we have received on the mountaintop and share that goodness with others. Hope doesn’t deny the hard stuff- it stares it straight in the face and says, “You don’t get the last word.” The current situation for First Nations people in Australia does not get the last word, but only if we heed the advice given to Peter to listen so that we may enact change so that First Nations people may experience agency, dignity and well-being as a given and not something that must be worked hard for at every step of the way.

Prayer

Loving God,
help us to remember that there is always more to discover about you and about ourselves.

May we open our hearts and eyes to the wonders of your presence in our lives, just as the disciples witness the glory of Jesus.

Inspire us to seek the Elijah’s and Moses’ in our lives, recognising the ways you affirm and guide us through others. Let us carry the flame of your love into our daily lives, igniting a deeper understanding and connection with those around us.

As we journey through this Lenten season, may we strive to become all flame, reflecting your light and love into the world.

We ask this in the name of your Son, Jesus Christ.

Amen.

This prayer is adapted from the Diocese of Wollongong’s Lenten program, Metanoia.

Call to Action

- Watch this [reflection](#) by Fr Minje Kim from the Archdiocese of Brisbane.
- If you haven’t already, as a family choose some activities for Lent from this [list](#) that you could do together throughout the 40 days.
- Create a Transfiguration [sun-catcher](#) as a family.
- Use this Loyola Press [resource](#) for a Family Reflection (select the Family tab to access).
- Pray this [Lenten examen](#) from Ignatian Spirituality.
- Listen to [The Time is Now](#) by Matt Maher as a reflection for your life on the ‘plain.’