

HOLY CROSS PRIORY CHURCH



21ST FEBRUARY 2016

YEAR C

THIS SUNDAY – SECOND SUNDAY OF LENT

Entrance Antiphon:	<i>Either:</i> Of you my heart has spoken: Seek his face. It is your face, O Lord, that I seek; hide not your face from me. <i>Or:</i> Remember your compassion, O Lord, and your merciful love, for they are from of old. Let not our enemies exult over us. Redeem us, O God of Israel, from all our distress.
First Reading:	Genesis 15:5–12.17–18
Psalm:	<i>At 10.30:</i> The Lord is my light and my help. <i>Otherwise:</i> The Lord is my light and my salvation. (Ps 27)
Second Reading:	Philippians 3:17–4:1
Gospel Acclamation:	Glory and praise to you, O Christ. ∇ From the shining cloud the Father's voice is heard: this is my beloved Son, hear him.
Gospel:	Luke 9:28–36
Communion Antiphon:	This is my beloved Son, with whom I am well pleased; listen to him.

NEXT SUNDAY – THIRD SUNDAY OF LENT (YEAR C)

Exodus 17:3–7	Romans 5:1–2.5–8	John 4:5–42
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WEEKDAY MASSES (YEAR II)

Monday:	THE CHAIR OF ST PETER, APOSTLE
Tuesday:	Feria
Wednesday:	Feria
Thursday:	Feria; St Matthias (EF)
Friday:	Feria
Saturday:	Feria



Extraordinary Jubilee of Mercy - December 8th 2015 to November 20th 2016

GLOWING WITH GOD

From the 'Torch' website of Dominican homilies, fr Duncan Campbell helps us to understand the transfiguration as an experience of prayer:

Why did Jesus appear at the Transfiguration, suddenly, and so changed, to his closest followers? The gospels are meant to raise these questions. They were written, to report the strangest and most important event in human history, something quite unlike anything else we are told. That was the point of writing them.

Let's ask the questions. Why did this happen? We might answer by saying - Jesus, their Lord and Master, was to be condemned as a blasphemer and rebel, mocked, publicly flogged, and hung, naked, to die horribly on a Roman gibbet. His followers would need some reminder of who he really was, to see them through this ordeal.

Why were they told to keep silent about their vision? Perhaps because they simply wouldn't be believed, until much more wonderful things happened. These would make something like this scene make sense, and be believed. Jesus was to rise from a tomb, appear to many other followers, tell them to preach - invite others to believe that after death there is life with God.

There are little niggling questions, however. How did Peter know that the two strangers talking to Jesus were Moses and Elijah? We don't know. We may be in a world nearer to God than ours, with more knowledge of God, and God's affairs, than we now have.

Jesus was the divine being Peter had already recognised. Moses brought the Law - the way to live with God. He never was seen to die. Elijah, the greatest of the Prophets - 'spokesmen' for God - didn't die. He was spectacularly 'assumed' out of this world. All this could have helped Peter to know who they must be. I shouldn't fumble with a mystery, but I could suggest that there might have been hints in their appearance.

We for example have the idea, from somewhere, that Peter had curly hair, and Paul was bald. We might recognise them when we meet them in heaven.

What did Peter mean by suggesting they make three booths? It was the custom to camp out in booths, to keep guard, over the harvest. Peter wanted these wonderful beings to stay, and keep guard over us, for ever. It was not to be. 'He didn't know what he was saying'.

Jesus triumphed. He redeemed us. He atoned to God for us, in loving obedience. He clearly showed us this, in resurrection. We are now allowed to make the 'booths' Peter wanted – our parish churches, basilicas, and magnificent cathedrals, for Jesus, Moses and the Prophets.

