




Transformation through Revelation

LENT 2024



Then God said, 'See, I am setting a plumb line in the midst of my people.'
(Amos 7:8)

God of justice, mercy and truth, we gather in your presence, aware of it
in all creation - where the warmth of the sun, the strength of the wind, the
energy of the waves, the stability of the earth

all remind us of your constant love and your power to change and
challenge our lives.

God of justice, mercy and truth, we gather in your presence, aware that in
our world there is one law for the rich and one for the poor, that the scales
are weighted against many

of our sisters and brothers, and against new nations struggling to become,
and to find a balance.

God of justice, mercy and truth, we gather in your presence, aware of our
own lives - individually and in community - where they measure up,

where they fall short, where they are out of kilter - as your plumb line
shows us what is true.

Help us to be true to ourselves, true to our history, true to our own story,
true to you.

AMEN

- Jan Sutch Pickard



Lenten Reflection 2024

During the season of Lent, we are called to look deeply at the human condition, just as Jesus, the Son of God, experienced. We are reminded during this time of hardship, suffering, and ultimately dying that we must stretch ourselves. We must pray and fast from whatever is taking hold of the fullness of life. This time calls for personal reflection and encourages us to look out with missionary eyes to intentionally give to those in need.

Pope Francis dreams of a “missionary impulse capable of transforming everything, so that the Church’s customs, ways of doing things, times and schedules, language and structures can be suitably channelled for the evangelization of today’s world rather than for her self-preservation.” *Evangelii Gaudium* (2013)

It is part of the Christian mission to reflect on the Paschal Mystery. This assists us understand questions about the meaning of life, the realities of suffering and what it means to rise above to new life and resurrection. Mission is not just a matter of doing things for people. It is, first of all, a matter of being with people, of listening and sharing with them¹. This requires humility, vulnerability, availability, receptivity and patience and honouring the concept of *Imago Dei*. Jesus’ mission is our Christian mission to bring about the Kingdom or Reign of God. It is a Kingdom that all are invited to the table no matter what race, colour, class, creed or gender; everyone is welcome to stand in solidarity with one another. Jesus as a role model did not judge, he provided examples of the reign of God through living out the corporal works of mercy, the beatitudes, and the Catholic Social Teachings.

At the recent Synod on Synodality it was brought forward that, rather than saying that the Church has a mission, we affirm that Church ‘is’ mission. “As the Father has sent me, so I send you” (John 20:21): the Church receives from Christ, the One who is sent by the Father, Her own mission.²

This Lent we are invited to turn to God dwelling within us and consider how we can reach out to those people in our local, national, and global communities to make a difference to adjust the unequal scales of justice.

You are invited to use this resource to reveal the mystery of God each week through the scriptures, faith sharing and consider how we are called to be missionary disciples in our world.

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¹ Bevans, Stephen B., and Roger Schroeder. *Prophetic Dialogue: Reflections on Christian Mission Today*. (Maryknoll: Orbis Books, 2011), 29.

² XVI General Ordinary Assembly of the Synod of Bishops, First Session, Synthesis Report (4-29 October 2023)
<https://www.synod.va/content/dam/synod/assembly/synthesis/english/2023.10.28-ENG-Synthesis-Report.pdf>

The Process of Mystagogical Reflection

Invitation

The person guiding the group invites people into the process based on the following invitation.

Listen to God say to you ... Be still and know that I am God (Ps 46:10)

Moved by the Holy Spirit in response we pray ...

Open my/our ears to the Word of God ...

Open my/our heart(s) to the love of God ...

Open my/our mind(s) to the wisdom of God ...

Let us listen for the words of everlasting life ...

Mystagogical Reflection (Sunday Gospel)

Each step finishes in silence before the guide invites the group into the next step ...

1. **Encounter:** The Word is proclaimed without referencing the source of the text or using the introduction and conclusion we use in the liturgy.

2. **Recollection:** What happened?

An invitation to recall what happened in the text. The detail is important – characters, scenery, actions. No interpretation, just what happened.

3. **Reflection:**

What word or phrase captures your attention? What did you experience/feel? What is God revealing to you? How does this relate to your life?

An invitation to be attentive to Christ present in the encounter.

4. **Faith sharing:** How is the meaning found in your encounter with Christ in the scripture connecting with the season of Lent? How are we being invited to know Christ more deeply and live more faithfully?

An invitation to connect your experience and the meaning you have found in it, with what Christ is revealing in the living tradition of our Catholic faith.

5. **Connection:** Why does what Christ has revealed to us matter now? What's happening in our world and neighbourhood that this speaks to?

An invitation to consider what it means to live from Christ.

6. **Conversion:** How is your encounter with Christ inviting you to change – to become more and more Christ like?

What is dying? What is being raised up?

Contemplate – rest in the presence of God.



Lenten Gospels and Reflections



First Sunday of Lent

18 FEBRUARY

Gospel (Mk 1:12-15)

The Spirit drove Jesus out into the wilderness and he remained there for forty days, and was tempted by Satan. He was with the wild beasts, and the angels looked after him.

After John had been arrested, Jesus went into Galilee. There he proclaimed the Good News from God. 'The time has come' he said 'and the kingdom of God is close at hand. Repent, and believe the Good News.'

Let us Pray

God of the desert
calling us into the journey of Lent,
enable us to refocus and reanimate
our commitment to you and your people.

We ask this through Jesus, the discerning One,
and the Spirit who leads.

Amen.



Reflection by Richard Leonard SJ

Have you ever noticed that Jesus begins and ends his public ministry in the wilderness? These deserts are the geographical bookends of the greatest story ever told. In today's Gospel we have Jesus in the desert for forty days. Much later, when condemned to death, Jesus is led out of the city and crucified at Golgotha, another dry and desolate location. In both places Jesus is tempted. In Mark we are never told what Satan's temptations in the desert were about. Luke and Matthew fill in those details. On the cross, however, Mark tells us that the crowd tempts Jesus to work a miracle, come down from the cross and save himself. In the first desert Jesus is ministered to by the angels and emerges to proclaim that the kingdom of God is close at hand. In the later desert Jesus is ministered to by his women disciples and is put to death as a consequence for the way he lived out the Kingdom he proclaimed.

It's clear from all the Gospels that the desert and the temptations stayed with Jesus throughout his life. What a comfort this is to us. Many of us do not need to go out and find a physical desert to know its claim on our lives. Temptations do not know geographical limitations. Indeed, the greater the number of options, the more temptations we have to take a destructive path.

When we look at how the desert is used in the Bible, mythology, art, literature and the cinema two competing images emerge. The first is that the desert can be a place of loss and ruin where some great heroes have gone and not returned. In another equally venerable tradition journeys to the desert, while filled with a mixture of pleasure and pain, are abundant with revelation, transformation and recreation.

These two descriptions do not have to be contradictory. As we find in Jesus' example, we do not have to give in to the temptation that the desert is only about loss, but we need to find a path there to negotiate a way out of it so that we can emerge recreated, the richer for the experience.

It's important to remember in our own particular deserts that temptation is not sin. To be tempted by something is not the same as doing it. Temptations are the allures that make destructive choices look good. In one sense, the bad news is that we know from the lives of the saints that the closer we get to God, the more temptations increase. The good news is that we can learn how to deal with them.

Usually, temptations have a context and a history. They can come when we are feeling most deserted and vulnerable and they normally strike us at the most susceptible points in our character. To deal with them we need to be aware of their pattern, the way they con us into believing that the destructive behaviour is 'not that bad', will be 'just this once', or 'for the last time'. As well, it helps if we are aware of the danger signs in our lives that can weaken our defences. Tiredness, boredom, anger, alcohol and drug use, lack of good communication and a poor self-esteem are common realities that can leave us more exposed than usual.

This Lent, as we venture with Christ into our figurative deserts, let's do anything that helps our self-esteem, deal with our anger, attend to why we might work or drink too much, and ensure that we are less stressed. Contrary to what we might think, these activities could be the most helpful ways we can make sure we emerge from our desert the better for having been there.



Second Sunday of Lent

25 FEBRUARY

Gospel (Mk 9:2-10)

Jesus took with him Peter and James and John and led them up a high mountain where they could be alone by themselves. There in their presence he was transfigured: his clothes became dazzlingly white, whiter than any earthly bleacher could make them. Elijah appeared to them with Moses; and they were talking with Jesus. Then Peter spoke to Jesus. 'Rabbi,' he said '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 to say; they were so frightened. And a cloud came, covering them in shadow; and there came a voice from the cloud, 'This is my Son, the Beloved. Listen to him.' Then suddenly, when they looked round, they saw no one with them any more but only Jesus.

As they came down from the mountain he warned them to tell no one what they had seen, until after the Son of Man had risen from the dead. They observed the warning faithfully, though among themselves they discussed what 'rising from the dead' could mean.

Let us Pray

God of the mountain,
you delight and awe us with your presence.

May the memory of the experience of our peak
moments with you sustain us in our everyday lives.

We ask this through the Christ of Transfiguration,
and the Spirit of Fire.

Amen.



Reflection by Greg Sunter

Like so many other important events in the Bible, the events of this week's gospel occur on a high mountaintop. Mountaintops were places of special and dramatic encounter with God and the disciples' experience of the transfiguration is clearly no exception! In this instance, the disciples suddenly see Jesus' power fully revealed but they fail to fully understand what is going on. One might think how much more obvious could God be about trying to reveal Jesus' identity to the disciples, but still they don't really catch on. Peter thinks he has caught on to the message. When the great prophets Elijah and Moses appear beside Jesus, Peter understands Jesus to be part of the line of prophets in the Hebrew tradition. He believes he has had a great insight and is so impressed that he wants to remain on the mountaintop – setting up tents in honour of Jesus, Elijah and Moses. In essence, Peter has still only partially understood who Jesus is. He thinks he is the Messiah, but a Messiah in the same mould as the prophets of old, a prophet of the old tradition. He has not understood that Jesus is breaking that mould and creating a new vision, a new tradition – one that is endorsed by the voice of God on the mountain top.

Rather than allowing the disciples to set up tents and remain in the 'high' of this experience, Jesus immediately leads the boys back down the mountain. This is perhaps the greatest message of this passage: that life is not lived on the mountaintop but back down in the valley. Although the mountaintop experience may have provided some new insight and new energy, it is back down in the valley that the world waits; that the real work needs to be done; that the sick and the poor are crying out for God's love and mercy.

Throughout the gospel of Mark, it is important to look at the stories that lie either side of important events to pick up the subtlety of the gospel writer's message. In this instance, the passage that immediately follows the Transfiguration is a story of the disciples trying unsuccessfully to heal a boy and Jesus having to intervene. It reinforces the message of the mountaintop in which the disciples still only partially understand Jesus' purpose and presence. They still haven't fully mastered who Jesus is and so they have not fully mastered the ability to heal.

Throughout the Bible there are instances of important encounters with God on mountaintops. Even this week's first reading, the sacrifice of Isaac by Abraham, occurs on a mountaintop. It is not the potential sacrifice, but the new relationship between God and Abraham that is a mountaintop moment. In modern language, we often speak about 'peak experiences' – moments of exceptional clarity, intense emotion or extraordinary accomplishment. Sometimes, like Peter, we are tempted to try to remain 'in the moment' rather than using the peak experience as a motivator for when we go back down the mountain to our normal (if perhaps changed) existence.

Part of Peter's mistake is to see the appearance of Elijah and Moses as a confirmation that Jesus has come to continue the work of the great prophets of the past. Rather than placing Jesus in the old tradition of the prophets, the appearance of Elijah and Moses, together with the voice of God, is to endorse the new direction that Jesus' ministry is taking. Jesus' new vision for the world is informed by the relationships forged between God and the prophets of the past, but it is a vision of a completely different way of relating to God: a much more personal relationship that calls us to respond from the heart to those around us.



Third Sunday of Lent

3 MARCH

Gospel (Jn 2:13-25)

Just before the Jewish Passover Jesus went up to Jerusalem, and in the Temple he found people selling cattle and sheep and pigeons, and the money changers sitting at their counters there. Making a whip out of some cord, he drove them all out of the Temple, cattle and sheep as well, scattered the money changers' coins, knocked their tables over and said to the pigeon-sellers, 'Take all this out of here and stop turning my Father's house into a market.' Then his disciples remembered the words of scripture: Zeal for your house will devour me. The Jews intervened and said, 'What sign can you show us to justify what you have done?' Jesus answered, 'Destroy this sanctuary, and in three days I will raise it up.' The Jews replied, 'It has taken forty-six years to build this sanctuary: are you going to raise it up in three days?' But he was speaking of the sanctuary that was his body, and when Jesus rose from the dead, his disciples remembered that he had said this, and they believed the scripture and the words he had said.

During his stay in Jerusalem for the Passover many believed in his name when they saw the signs that he gave, but Jesus knew them all and did not trust himself to them; he never needed evidence about any man; he could tell what a man had in him.

Let us Pray

God, sustainer of life you transform arid land with water and lush vegetation.

Let your wellspring flow in us so that we grow into our true selves alive with your love, and passionate about your mission in our world.

We ask this through Christ, Living Water, and the Spirit, Fountain head of Wisdom.

Amen.



Reflection by Dianne Bergant CSA

Israel believed that the temple was built over the navel of the universe, the axis mundi, that spot where the world above and the world below met the world of history, thus enabling the three worlds to communicate. When Jesus called himself the new temple, he was claiming to be the centre of the universe, the spot where three-way cosmic communication occurs, the presence of God in the midst of the community. When we accept him in faith, we are accepting these claims. We may profess this belief, but do our lives reflect it?

Although some consider the law a rigid set of precepts, it is really more a collection of directives that have grown out of the experience of life. To say that Jesus is the wisdom of God means that God's wisdom is made known in him and that he is the way that points to God. While laws often embody distinctive cultural values or customs, as wisdom of God, Jesus crosses cultural boundaries and breaks down cultural distinctions. As the wisdom of God, Jesus fulfils the expectations of any and all codes of law.

Both the law and the temple witness to the power of God in the lives of believers. However, both institutions pale in the light of Jesus who is identified as the power of God. This divine power is not revealed in lofty precepts or in magnificent stones, but rather in the broken and pierced body of Jesus Christ. How willing are we to accept him?



Fourth Sunday of Lent

10 MARCH

Gospel (Jn 3:14-21)

Jesus said to Nicodemus:

‘The Son of Man must be lifted up as Moses lifted up the serpent in the desert, so that everyone who believes may have eternal life in him.

Yes, God loved the world so much that he gave his only Son, so that everyone who believes in him may not be lost but may have eternal life.

For God sent his Son into the world not to condemn the world, but so that through him the world might be saved.

No one who believes in him will be condemned; but whoever refuses to believe is condemned already, because he has refused to believe in the name of God’s only Son.

On these grounds is sentence pronounced: that though the light has come into the world men have shown they prefer darkness to the light because their deeds were evil.

And indeed, everybody who does wrong hates the light and avoids it, for fear his actions should be exposed; but the man who lives by the truth comes out into the light, so that it may be plainly seen that what he does is done in God.’

Let us Pray

God of life and death our beginning and our end you hold all life in your arms.

Keep us respectful and grateful for life and accepting of death and the promise of new life that flows from it.

We ask this through the Risen Christ and the Everliving Spirit.

Amen



Reflection by Fr Michael Tate

God's Works of Art

How does God picture us? St Paul reveals one of God's favourite ways of regarding us.

'We are God's work of art, created in Christ Jesus, to live the good life as from the beginning He had intended us to live it.'

Just as an artist respects the medium he or she is working in, whether it be oils or crayon, so too God respects us as human beings with free will. Which is why His works of art don't always look the way He intended!

Now, if one has a work of art in the house, a picture or print that means a lot to you, or perhaps the first sketch by a child, do you put it in the darkest corner of the room? Or do you allow just enough light to fall on it so as to reveal how terrific it is, why it gives you pleasure? Of course, the latter.

Now, if you and I are God's work of art, God wants exactly the same. He wants us to be revealed in the light. What sort of light? Christ our Light.

Of course, it might be necessary for the Light to dispel some darkness, some shadow dimension of our lives. In this regard Christ is a healing Light, but this is so that he might illuminate us in a way which more clearly reveals the love which the Divine Artist has for His creation.

We might take a moment to pray for the courage to expose ourselves to Christ's healing light this Lent to be more beautifully illuminated at Easter.



Fifth Sunday of Lent

17 MARCH

Gospel (Jn 12:20-33)

Among those who went up to worship at the festival were some Greeks. These approached Philip, who came from Bethsaida in Galilee, and put this request to him, 'Sir, we should like to see Jesus.' Philip went to tell Andrew, and Andrew and Philip together went to tell Jesus. Jesus replied to them:

'Now the hour has come for the Son of Man to be glorified. I tell you most solemnly, unless a wheat grain falls on the ground and dies, it remains only a single grain; but if it dies, it yields a rich harvest.

Anyone who loves his life loses it; anyone who hates his life in this world will keep it for the eternal life.

If a man serves me, he must follow me, wherever I am, my servant will be there too. If anyone serves me, my Father will honour him.

Now my soul is troubled. What shall I say: Father, save me from this hour? But it was for this very reason that I have come to this hour. Father, glorify your name!'

A voice came from heaven, 'I have glorified it, and I will glorify it again.'

People standing by, who heard this, said it was a clap of thunder; others said, 'It was an angel speaking to him.' Jesus answered, 'It was not for my sake that this voice came, but for yours.

'Now sentence is being passed on this world; now the prince of this world is to be overthrown. And when I am lifted up from the earth, I shall draw all men to myself.' By these words he indicated the kind of death he would die.

Let us Pray

Transforming God,
you will that all people have life to the full.
Grace us with a joy and reverence
for life which is so contagious
that it draws those around us
into fuller life.

We ask this through the Sacred Heart
and the Spirit of compassion.

Amen.



Reflection by Greg Sunter

This week's first reading from Jeremiah is a very powerful image and a foreshadowing of the message and ministry of Jesus. In the Jeremiah reading, the Lord announces that (yet again) a new covenant will be made between the people and their God. This time, however, the covenant will not be a collection of rules written in stone as was the case with the covenant of the Ten Commandments after the people had been led out of slavery in Egypt. The people have demonstrated that they are not able to uphold that covenant. This time, God declares that the covenant will be 'planted deep within them' and 'written on their hearts'. This is a wonderful image: I will write my covenant on your heart! It is the message that Jesus tried to convey over and over again – the Law of God is not to be found in a multitude of rules and regulations but it is a Law of the heart, calling for compassion and love.

This message is no better demonstrated than in this week's gospel passage. Jesus declares that, 'unless a wheat grain falls on the ground and dies, it remains only a single grain; but if it dies, it yields a rich harvest.' He is speaking of course about his own life, but he is speaking also to those around him and those of us who read the words today. Unless we are prepared to let go of our ego, our status, our 'reputation', for the sake of others and respond to them from the heart then we can never experience the breadth and depth of what it means to belong to a community. When we are prepared to let go of our hang-ups and reservations to make a difference in the lives of others then the 'harvest' that will be gathered from those actions will be great indeed!

Jesus says, 'Anyone who loves (their) life loses it; anyone who hates (their) life in this world will keep it for the eternal life.' This can seem pretty tough! It challenges us about how much we cling to the 'things' of this life. Are we concerned about the labels on our clothes; the number of our friends; how much money we have; the sort of house we live in? If this is the 'life' that we place meaning on, then we will surely lose it. However, if we put aside the world's focus on material things and focus our attention on others then we are assured of eternal life.

The gospel reading begins with some Greeks wanting to meet Jesus. Why is it significant that they were Greeks? The Jews were very clear about the distinction between Jews and non-Jews (Gentiles). Regardless of their intentions and goodwill, a Gentile was simply not a Jew. Greeks, who worshipped an entire pantheon of gods, were regarded as almost as far from Jewish belief in one God as was possible. Yet Jesus made clear that his message was for everyone: Jew and Gentile alike. His death and resurrection would bring a 'rich harvest' of belief among Gentiles as well as Jews.

Today's reading reminds us that we are closing in on the events of the Passion that we will remember more closely over the next couple of weeks. Although the Gospel of John appears to have Jesus in and around Jerusalem quite often, the events described in this week's reading take place in the preparation for Passover, immediately before the final days leading up to Jesus' death and resurrection. It is a fitting culmination to the Sunday gospels of Lent. It prepares us for the account of the Passion that will be the gospel next week.

Acknowledgements

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