

ENTRANCE ANTIPHON (or a hymn) Of you my heart has spoken: Seek his face. It is your face, O Lord, that I seek; hide not your face from me.

Or

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.

RESPONSORIAL PSALM (Ps 32)

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

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

LECTOR: The word of the Lord is faithful and all his works to be trusted. The Lord loves justice and right and fills the earth with his love. **R.**

LECTOR: The Lord looks on those who revere him, on those who hope in his love, to rescue their souls from death, to keep them alive in famine. **R.**

LECTOR: Our soul is waiting for the Lord. The Lord is our help and our shield. May your love be upon us, O Lord, as we place all our hope in you. **R.**

GOSPEL ACCLAMATION Glory and praise to you, Lord Jesus Christ! From the shining cloud the Father's voice is heard: this is my beloved Son, hear him. Glory and praise to you, Lord Jesus Christ!

COMMUNION ANTIPHON (or a hymn) This is my beloved Son, with whom I am well pleased; listen to him.

TODAY'S READINGS Genesis 12:1-4; 2 Timothy 1:8-10; Matthew 17:1-9

NEXT WEEK (3rd Sunday of Lent, Year A) Exodus 17:3-7; Psalm 94; Romans 5:1-2, 5-8; John 4:5-42

Galong
Gathering
March 15

Gather family and friends, pack a picnic lunch, rugs and chairs and come to Galong, NSW and enjoy a day of faith and fun to celebrate the tercentenary of the birth (300) of the Redemptorist Brother, and 'Champion of the Family', St Gerard Majella. St Gerard is invoked as a patron of mothers, especially in times of pregnancy. An outdoor Mass will be held in the grounds of the Monastery at 10.30 am led by Fr John Hodgson, CSsR – the Provincial Superior of the Redemptorist Congregation of Oceania. A picnic lunch and other activities will follow Mass. Further details at St Clement's Retreat & Conference Centre on **02 6380 5222.**

majellan

The unseen face of God



1 March 2026 2nd Sunday Lent Year A

In the Old Testament, the Hebrew word for God's glory, 'kabod', signifies the glorious manifestation of his presence. When this happens, the normally unseen and imperfectly known God makes himself known to his people in a visible and tangible way.

For example, in Exodus, the 'kabod' of God goes before his people in visible pillars of cloud and fire. This glorious appearance of God's presence and power leads the Israelites out of Egypt and it descends on Mt Sinai to give Moses the Ten Commandments. However, when Moses asks to see God's glory up close, God responds, "No one shall see my face and live."

When God reveals himself in the Old Testament, there was always some kind of separation or distance between his supremely holy presence and his people. Although God goes before his people and dwells with them, no one is permitted to see him face-to-face. To take another Old Testament example, Elijah responds to the passing presence of God on Mt Horeb (in 2 Kings) by covering his face. This separation recognised the gulf that still existed between God and humanity because of sin.

But in this week's gospel, Moses and Elijah appear at the top of a mountain, Mt Tabor, and commune face-to-face with the one true God. Jesus' identity is revealed; he is the 'kabod' of God, the same saving presence of God that spoke from the fiery cloud in Exodus.

However, this revelation of Jesus' divinity will only make sense after his death and resurrection.

As much as the transfiguration reveals the truth about who Jesus is, Easter reveals so much more.

On Mt Tabor, Jesus is revealed in his divine glory, clothed in white and shining like the sun. On Golgotha, he is seen in tortured and shamed, stripped of his clothes.

On Mt Tabor, Jesus is surrounded by two of Israel's greatest heroes, representing God's communication and enduring presence with his people; on Golgotha, he is flanked by two criminals, representing the depth of sin and suffering in the human condition. Peter is awestruck and wants to stay on Mt Tabor, while he cowers in fear and doesn't approach Golgotha. But, at both, the glory of God is unveiled for the whole world, and Jesus is revealed as the one true Son of God. At the transfiguration, a voice from heaven declares that "This is my Son, the Beloved; he enjoys my favour," at Golgotha, the truth of Jesus' divinity is proclaimed by a Roman centurion, one of his crucifiers.

As St Paul says in this week's Second Reading, we are reconciled to God because "he abolished death, and he has proclaimed life and immortality through the Good News."

And, just as Moses and Elijah saw in the transfiguration, through Jesus' death and resurrection, we have now seen, in him, the 'kabod' of God face-to-face.

Joseph Doyle
© Majellan Media 2026