



Second  
Sunday  
in Lent  
2/27/94  
Genesis  
22: 1-  
2,9a,10-  
13, 15-  
18  
Romans  
8: 31-34  
Mark 9:  
2-9

I have  
noticed  
that a  
mountain  
has

appeared in Kathleen's environmental art display on the organ stand.

Mountains historically were seen as the abode of the gods. Science has shown that there are energy fields in mountains that both human and animal life can sense. All through history of God's people, the mountains were the places where humans went to convene with God.

In our stories today, Abraham and Jesus go to a mountain to gain a God's view of things. A view that brings change in them. Transfigured means to be changed in a new figuration.

Brother David Steindehl Rast in his retreat conference told us, contemplation comes from the word – co-template. Like a template with which we measure; contemplation is seeing the vision of God on the one hand, and measuring our actions on the other hand. Our response here below on the plains, to the God's view or vision from the mountain.

Contemplative prayer is the state of seeking an intuitive, integrated response to God's view of us.

Von Balthsar in his book on Prayer, says Contemplative Prayer must bring change otherwise it is not contemplative.

One of the fruits of the Spirit, God's vision for us in patience. Both Abraham and Jesus ascended the mountain of contemplative prayer to be more integrated into the vision of patience God had for them. "With God on our side who can be against us?"

I like to think of Abraham as representing people close to nature, seeking the place the gods of nature by offering the first fruits of nature so as to keep these gifts coming. In his patience with the wily gods of nature, he was open to respond to change to the new vision of the one God; the God, whose presence is in the history of the person, and so the dignity of the person is to be respected. A breakthrough moment in the history of humankind.

Our Gospel scene takes place midway in Jesus' mission. He seems to recognize that he is at a turning point. Up until now, he has had marginal success getting people to understand what he is all about. They still want to make him a divine wonder worker, and ignore what he is telling them. He also feels the antagonism of the religious and civil authorities. Everyone seems to want the god of their own choice, and certainly not one who talks of suffering.

Can I be patient with these people? Maybe my vision of my mission is wrong? Can these be the thoughts in Jesus; mind as he ascends the contemplative mountain of prayer?

On the mountain, he receives his integration "this is my beloved son, listen to him." He can now continue his ministry with greater assurance and patience with his disciples and his People.

St. Leo the Great in his admonitions on this scene in Jesus' life writes, "When it comes to obeying the commandments or enduring adversity with patience, the words uttered by the father should echo in our hearts. 'This is my son, listen to him'. Appreciation and a contemplative assimilation of this message can truly be a breakthrough moment in each one of our lives. Can I return from the contemplative mountain of prayer to enter into the patience response of Jesus? "Come to me all you who labor and are overburdened"; and extend this patience to others?