



OUR LADY STAR OF THE SEA

CATHOLIC PARISHES OF BRIDLINGTON – EASTFIELD – FILEY

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MASS TIMES & SERVICES

2nd Sunday of Lent - 25th February 2024 (week 2)

Masses and Devotions are livestreamed on our YOUTUBE Channel: [Our Lady&StPeter, Bridlington](#)
or Facebook groups: [Our Lady Star of the Sea Catholic Parishes of Bridlington-Eastfield-Filey](#); or
[Eastfield and Filey Catholic Parishes](#)

Saturday	24th	Eastfield	4pm	Vigil of the 2nd Sunday of Lent	Tom Clark
		Bridlington	6pm		Andrew & Doris Schembri
Sunday	25th	Bridlington	9am	2nd Sunday of Lent	Antonio Ferriera
		Filey	11am		Margaret Mitchell
Monday	26th	Eastfield	10am	HEALING MASS	Sonia Swales (4th Anniv)
Tuesday	27th	Filey	10am	of Lent	Parishes
Wed'day	28th	Bridlington	10am	HEALING MASS	Alex Azzopardi
Thursday	29th	Filey	10am	HEALING MASS	David Philips (H)
Friday	1st	Bridlington	10am	St David	Andrew Schembri
			2pm	Women World Day of Prayer	
Saturday	2nd	Eastfield	4pm	Vigil of the 3rd Sunday of Lent	Jane & Cassian (H)
		Bridlington	6pm		Wanda & Felix Nowis
Sunday	3rd	Bridlington	9am	3rd Sunday of Lent	Eva Carvill
		Filey	11am		Stephen Gallagher

PARISH NOTICES:

- ◆ We pray for the repose of the soul of Ms Margaret O'Donnell (Bridlington) and Alex Azzopardi (Malta). The funeral service for the late **Ms Margaret O'Donnell** is on Wednesday, 6th March at East Riding Crematorium, Octon, at 12:30pm. May they rest in peace.
- ◆ **Healing Masses:** Eastfield: Monday, "6th February at 10am.
Bridlington: Wednesday, 28th February at 10am.
Filey: Thursday, 29th February at 10am.
- ◆ **Cafod Soup Lunch: Bridlington** - every Friday during Lent (except this 1st of March) at OLSP Hall at 12:30pm. **Eastfield:** on Monday, 4th March, following 12noon Mass at St George's Church.
- ◆ **Women World Day of Prayer:** 1st March at 2pm: Bridlington at OLSP Church; Filey at St Mary's Church; Eastfield at St John's Anglican Church, Cayton.
- ◆ **All Parishes: Pilgrimage to St Athanasius Monastery**, Langdale End, Scarborough (YO13 0LH) on Wednesday, 20th March. We meet at St Georges (Eastfield) for Mass at 10am and set off at 11am to the Coptic Monastery. At 11.35am we have a talk by one of the monks followed by a tour of the monastery. Lunch at 1pm (everyone bring their own packed lunch) followed by the Stations of the Cross at 2pm. We leave the Monastery at 3pm. Best way to travel is by private cars and be nice if we pool cars.
- ◆ **Deacon Steven Ordination** to the Priesthood is on Saturday, 13th July at 12noon, at Middlesbrough Cathedral. The Parishes are organising transport for the event. Those who wish to attend and use the transport please show your intention by signing your name at the sheet available at the entrance of Churches by not later than Monday, 18th March 2024. This is very important to know the exact amount of transport needed to hire.
- ◆ **St John of Bridlington Assist Group: Quiz night with a pie and pea supper** on Saturday, 16th March, at OLSP Hall, at 7:15pm. Tickets on sale £7.
- ◆ **Pope Francis Prayer intention for the month of February** is for the terminally ill. We pray that those with a terminal illness, and their families, receive the necessary physical and spiritual care and accompaniment.
- ◆ **2nd collections** in the months of February/March:
 - 24-25th February:** CAFOD (from Lent Fast Day)
 - 9-10th March:** Sick and retired Priests Fund
 - 29th March:** (Good Friday): Holy Places in Holy Land

THE TRANSFIGURATION

Each Year, at the 2nd Sunday of Lent, the Church presents us the Gospel event in which Jesus is “*transfigured*” and becomes white as light. The late Pope Benedict XVI considered the meaning of this event in his book *Jesus of Nazareth*. From his commentary, we can draw out seven symbols from the Transfiguration:



- 1) **His three companions** : Jesus took only three of his apostles with him for the Transfiguration: Peter, James and John. These are the same three who are close to Our Lord during the Agony in the Garden on the Mount of Olives, showing how these two scenes, while opposites, are “inextricably linked.” The Transfiguration leads to the Passion, and the Passion leads back to the glory of the Transfiguration.
- 2) **Mountain Top**: Mountains have great significance in Scripture, often denoting the “locus of God’s particular closeness.” For Jesus, the mountaintop is the site of various important events: “the mountain of the temptation; the mountain of his great preaching; the mountain of his prayer; the mountain of the transfiguration; the mountain of his agony; the mountain of the cross; and finally, the mountain of the risen Lord.” The mountain is also highly symbolic in the Old Testament. There is Mt. Sinai, where the Commandments are given; Mt. Horeb (possibly another name for Sinai), as the site of the Burning Bush; and Mt. Moriah where Abraham was commanded to sacrifice Isaac. “They are all at one and the same time mountains of passion and of revelation, and they also refer in turn to the Temple Mount, where revelation becomes liturgy,” Benedict says.
- 3) **Shining Face**: The transfiguration is a prayer event, Benedict explains. “It displays visibly what happens when Jesus talks with his father: the profound interpenetration of his being with God, which then becomes pure light.” Jesus is “light from light”. Mark says quite simply: “And his clothes became radiant, intensely white, as no one on Earth could bleach them.” (Mark 9:2-3) Matthew has rather more elevated words at his command: “His face shone like the sun, and his clothes became white as light.” (Matthew 17:2) Luke is the only one of the evangelists who begins his account by indicating the purpose of Jesus’s ascent: He “went up on the mountain to pray.” (Luke 9:28) It is in the context of Jesus’s prayer that he now explains the event that the three disciples are to witness: “And as he was praying, the appearance of his face was altered, and his clothing became dazzling white.” (Luke 9:29). Our Lord’s radiant face shows the parallel with Moses in Exodus 34; Moses comes down from the mountain after having talked with God, with his face shining. However, Moses’ light comes from without, while Jesus’ light comes from within.
- 4) **Dazzling Clothes**: The evangelists also try to describe Jesus’ clothes, which also have become dazzling. Benedict XVI says these garments speak of *our own* future. The Book of Revelation describes the saved as wearing white garments. They are white because they have been washed in the blood of the Lamb. “This means that through baptism they have been united with Jesus’s passion, and his passion is the purification that restores to us the original garment lost through our sin (cf. Luke 15:22). Through baptism we are clothed with Jesus in light and we ourselves become light.”
- 5) **Moses and Elijah**: Moses represents the Law. Elijah represents the prophets. They speak with the transfigured Jesus about what they said while on Earth, about the passion of Jesus. But by speaking of these things with Jesus during his transfiguration they make it apparent that this passion brings salvation; that it is filled with the glory of God; that the passion is transformed into light, into freedom and joy.
- 6) **The Cloud**: “And a cloud overshadowed them, and a voice came out of the cloud, “This is my beloved son; listen to him.”” (Mark 9:7) The holy cloud, the *shekinah* (*tent*), is the sign of the presence of God himself. This is the same image we have in the Old Testament, when the cloud over the Tent of Meeting indicated to the Israelites that God was present. Now, Jesus is himself the holy tent, and the cloud of God’s presence enfolds others as well. We saw the cloud at Jesus’ baptism, with the Father speaking from it: “You are my beloved son; with you I am well pleased.” (Mark 1:11)
- 7) **God’s Word**: In contrast to the message from the cloud at the River Jordan, now on the mount of the Transfiguration, the Father says something more: “Listen to him.” Here again we see the parallel with Sinai, and God’s revelation of his Word in the Commandments. But here, notes Benedict, is something more: “Jesus himself has become the divine word of revelation. Jesus himself is the *Torah*. The disciples must accompany Jesus back down the mountain and learn ever anew to “listen to him.



Pius's (our church cat) reflection:

In the time of Jesus the mount of transfiguration was on the way to the cross. In our day the cross is on the way to the mount of transfiguration. If you would be on the mountain, you must consent to pass over the road to it. (from Henry C Trumbull)