

Second Sunday of Lent C2025

The second Sunday of Lent opens up with the scene of the transfiguration of our Lord. There is an important detail to which we do not very often pay attention that Luke gives at the beginning of today's Gospel. He says: "Jesus (...) went up the mountain to pray."

Prayer transforms us and changes us. When we are in deep a prayer, it is impossible to come out of it not being transformed and changed. The deep contact with the Lord in prayer enlightens us. It gives us another perspective on things surrounding us. It opens our mind to the deep reality to which we can never have access without prayer. Then, our world opens up to understand that there is more to life than what our eyes are used to seeing. This period of Lent is precisely a time of prayer, fasting, works of charity and penance.

It was while he was praying that our Lord was transfigured. His face changed in appearance and his cloths became dazzling white. Up to now our Lord was used to going up the mountains to pray alone. This time, in a very exceptional way, he takes with him Peter, John and James so that they might be the witnesses of what will happen to him.

What the transfiguration brings to our awareness is that, if we remain faithful to our Lord, we will certainly share in his glory. The fate of our Lord is our fate and his heritage our heritage. Although our present life is crossed by difficulties and crises, if we remain faithful to the Lord until the end we will share in his glory. That is why St Paul says in the second reading that "our citizenship is in heaven, and from it we also await the savior, the Lord Jesus Christ. He will change our lowly body to conform to his glorified body."

The hidden glory of our Lord is what was shown in anticipation to Peter, John and James. These three disciples represent each one of us and the whole church. They are the eyewitnesses of the miracle of the transfiguration in anticipation of the transformation of our own body in the glory of heaven. They know that from now on they have to discard worldly ambitions and accept trials for the sake of Jesus. But, in the end they will triumph. In their footsteps, we will also share in our Lord's glory in spite of our present situation.

In the transfiguration, our Lord speaks with Moses and Elijah. The conversation with these important figures of Israelite history aims to show us that in Jesus are united the Law and the Prophets. For that reason, we have to trust him and accept everything he tells us. He is in the true line with the Law and the prophets; he is the fulfillment of everything they stand for. When we trust him, we are at the right side of history and, therefore, we will have our eternal salvation.

But what was the matter of conversation between our Lord, Moses and Elijah? The Gospel says that Moses and Elijah were conversing with our Lord about the exodus he was going to accomplish in Jerusalem. What type of exodus was it? It was about his passion and death on the cross in Jerusalem. In fact, the announcement of the passion and death of our Lord had provoked the indignation of the disciples. They did not like to hear such a thing happen to him. That is why when our Lord spoke of his passion, they were almost scandalized.

In taking the three disciples with him up the mountain, our Lord wants them to be the witnesses of his transformation and realize that he is destined to glory. Even if he has to go through passion and death, that is not the whole meaning of his life. The true meaning of his life is glory, transfiguration and transformation. Therefore, even though they too will go through persecution and rejection, they should know that they are prepared for sharing in the glory of our Lord whose anticipation was shown in the transfiguration.

As all that was happening, a voice came down from the cloud saying, "This is my chosen Son; listen to him." Our Lord is the beloved Son of the Father. As any father on earth loves his son and promotes him, so our Father in heaven reveals to us his Son and invites us to listen to him.

The transfiguration is the revelation of the true identity of our Lord as the Son of God, even if he is not accepted and recognized by all. But we who have accepted him will never be disappointed if we listen to him and do what he recommends us. The revelation of our Lord as the chosen Son of God and the invitation to us by the Father to listen to him increase the duty of what we have to do in Lent. We have to listen to our Lord and change our lives according to his words.

The scene of the transfiguration teaches us that conversing with God in prayer can change us; it can widen our vision and understanding of things happening in our life and in the world. God's grace we receive in prayer can enhance our spiritual experience and lead us to understand that there is more to life than what we can simply touch with hands and observe with our senses.

The transfiguration of our Lord gives us courage and hope in our dark moments of life. We know by experience that life is not always easy. There are moments of doubt, despair and hopelessness. In these moments, we have to raise our eyes above, knowing that the meaning of life is not all consumed in what we live. There is always a hope because our Lord can transform our suffering into joy. It is that joy that is foreseen in the transfiguration.

Let us offer, then, our Lenten sacrifices to the Lord so that through these practices and through the acceptance of our daily crosses, we may become closer to him. We share the mountain-top experience of Peter, John and James when we spend extra time in prayer. Fasting can help our body store up spiritual energy as it elevates us to God. Our almsgiving brings us close to our fellows who have nothing, as we recognize in them the suffering Christ. Amen.

Genesis 15: 5-12, 17-18; Philippians 3: 17-4: 1; Luke 9: 28b-36



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