



HOMILY by Father Robbie Low

2nd Sunday of Lent-Year A-March 8<sup>th</sup> 2020

***Readings: Genesis 12:1-4, Psalm 32, 2 Timothy 1: 8-10,  
Matthew 17: 1-9***

When the late great Pope St. John Paul II promulgated an addition to the Rosary, the wonderful meditations on the Life of Christ known as The Mysteries of Light, it was a wonderful gift to the faithful.

As we move through the moment at the Jordan when Christ is baptised and in the voice of the Father and the sign of the Spirit, the Holy Trinity is revealed, and the opening passages of the Book of the Genesis recalled. The revelation of the divine power at the Cana wedding where, in response to the intercessions of His Blessed Mother, Christ resolves the failures of human hospitality in abundance. The waters of purification, of baptism, are transformed into the wine of the celebration and the faithfulness of the obedient servants is rewarded by the One who is Himself the wedding of Heaven and earth. We are present at the proclamation of the Gospel and the call of the disciples – our call. We are invited to the Upper Room to be present at the institution of the Mass which will become the New Passover and feed the faithful on the journey to the Promised Land down all the millennia since.

Tucked into this glorious rolling revelation is today's mystery of light, the Transfiguration. And what a mystery of light it is. The inner circle, Peter,

James and John, are invited to join Jesus on the holy mountain – the traditional place of revelation and divine encounter. Peter who will lead the Church and die a martyr in Rome. James who will lead the Jerusalem Church through its opening persecuted and terrifying years, dying a martyr. John who will be given care of Our Blessed Mother, vouchsafe to us the understanding of the supreme mystery of the incarnation and die an exile.

There these three are confronted by a glimpse of Heaven. Time is intersected by eternity. The Light reveals Christ as the Lux Mundi – His divinity revealed. He stands in colloquy with the great bearers of the Word in Covenant history, Moses - who has received the Law, led his people to freedom, heard the name of the One true God, celebrated the defining feat of freedom in the Sacrifice of the Lamb and seen the blood turn away the Angel of Death.

Elijah, the great proclaimer of the one true God, the towering representative of the prophets who tirelessly and in constant danger of their lives, witnessed to the one true God in persecution and terrifying adversity. Elijah, whose ascent, prefigures an assumption of the Word Bearer in a glorious and extraordinary way.

What has this mystery, glorious and inspiring as it is, got to do with Lent, Holy Week and Easter? A lot.

It is, in the end, in the light of this revelation, this foretaste of Heaven, that informs these disciples for the rest of their lives and enables the confidence of their ministries.

More than that we, with them, are privy to the conversation between the supernaturally radiant Messiah and those whose epic ministries have proclaimed Him. The conversation, we are told, in the more detailed account of this event in Luke's Gospel (9 v 28f) concerns Jesus' 'passing' which, we are told, He will accomplish at Jerusalem. This all sounds

rather obscure and most translations do not help us. The fact is that the word for 'passing' here is none other than the word 'EXODUS'. The Jerusalem event which hovers over the whole Gospel is none other than the Passion of Christ. The Messiah of Israel, the Son of God incarnate, the Word – which lawgiver and prophet have born – the Word which has brought all things into being – the Word which is now incarnate in Christ – will give His life as a ransom for the sin enslaved, death bound humanity. The Lamb of God, the Agnus Dei, whom we laud and kneel before at every Mass, His blood badged on the doorposts of our hearts will turn away the Angel of Death.

This new and final Exodus will arise out of this one, true and final sacrifice which inaugurates the eternal Passover.

The Gospel tells us that Christ will 'accomplish' this. In other words while this is something, the crucifixion, which is, humanly speaking, done to Him, the Transfiguration astonishes us by revealing that it is His way of triumph. The 'agency' in all this is God's.

Today we are given three readings – the call of Abraham, the sacrificial understanding of Paul and the Gospel of the Transfiguration. To each of these amazing servants of God has been given moments of supreme divine revelation that enables them, through every hardship, suffering, failure and persecution to remain on the pilgrim way, to witness to the glory of God in Christ and to lead others to the mountaintop and to the little hill of the Calvary where the Exodus of our freedom is proclaimed and the Blood of the Lamb saves us from death.