

Homily for the 2nd Sunday of Lent

The Second Sunday of Lent is about transfiguration and about our covenant with the Lord and the need of a change in our lives. It is about God and about us: how and why we relate to each other. Change is not a phenomenon we ought to force; change comes when the right things are put in their right places. In the First Reading, we are told about God's dramatic interaction with Abram. After listening to God's instructions, Abram was asked to undertake a transitional change of position from where he was to a new place where he will be blessed. From the encounter between Abram and God, we understand that God's ways are entirely different from ours. For God, there is a location for every blessing. God expects a change from us before He can effect a change for us. If we listen to God and undertake a deep change in our lives especially during this season of lent, then we can expect the same blessings of divine enlargement that Abraham had. The second reading highlights these words: Our citizenship is in heaven, and from it we also await a saviour, the Lord Jesus Christ. He will change our lowly body to conform with his glorified body by the power that enables him also to bring all things into subjection to himself.

The Gospel introduces us to the luminous mystery of Transfiguration that took place on a high mountain. This is a far-fetched location. The climbing of the mountain is a pointer to a drastic change of position. They left the bandwagon and noisy crowd at the foot of the mountain and moved up to the quiet and serene location on the mountain top. In all, they changed their position from a lower range of disconnection to a higher range of divine connection. They went there to pray and it was in the mood of prayer that the transfiguration took place. It is very important to note that God's presence cannot break upon us when we are involved in things that are unconnected with Him. It is only at those points of divine encounter that we can experience deep-seated changes. In the book of Daniel Chapter 3 we read: Shadrach Meshach and Abednego were saved from the burning furnace because they were in communication with God. In Acts 16:25-26 we see: Paul and Silas got amazing divine intervention inside the cell of a prison when they prayed and sang unto God.

From the narrative, we can identify one common denominator and that is change. They moved from the foot of the mountain to the top of the mountain: location change. They also moved away from the noisy area to a quiet and reflective zone: mental change. Next there was a change in the appearance of our Lord Jesus Christ from how he looked to a new reality: phenomenal change. Furthermore there was a change from mere earthly interaction and communication to celestial interaction which was concluded by the clear sound voice of God the Father: spiritual change. This season of Lenten is most fitting to be called a time for our transfiguration. We are all called to activate a change of position from the region of sin to nearness to God, from disobedience to obedience, from darkness to light, from destruction to reconstruction and from disfigured selves to transfigured beings. If we remain unchanged nothing may change for us. We cannot get what we cannot give and we cannot be doing the same thing the same way all the time and expect a different result. There must be an active human action before a corresponding divine response. We need to climb the mountain with the Lord by leaving the distraction and attractions at the foot of the mountain. The time to do all these is now! Do have a renewing Second Sunday of Lent.