



HOMILY by Father Robbie Low

2<sup>nd</sup> Sunday of Lent-Year C-March 13<sup>th</sup> 2022

***Readings: Genesis 15:5-12 17-18, Psalm 26, Philippians 3: 17-4: 1,  
Luke 9: 28-36***

Today's Gospel is the account of the Transfiguration. It is the moment on the road to Jerusalem, the road to the Passion, when the three chosen disciples accompany Jesus into the mountain and are simultaneously blessed and terrified by the revelation of the glory of Heaven and the coherence of salvation history.

The transfiguration, the metamorphosis, the glimpse of the future of the faithful in Christ, the pure and purifying radiance of the Lux Mundi surrounds and embraces the earthbound trio with a sight they will never forget and which will be a constant resource on the missionary journey which, for two of them, will end in martyrdom.

As the awestruck followers look on this light without shadow of turning, Jesus is seen and heard in conversation with two other glorious figures, Moses and Elijah. They are talking about, to quote this miserable translation, 'His passing'. The actual word is EXODUS !! In other words Jesus is to be the new Passover, the Lamb sacrificed whose blood, on the lintel and the doorposts of our hearts, turns away the Angel of Death and ushers us out of slavery to sin and on to the journey to the Land of the Promise.

The presence of Moses and Elijah authenticate this as the fulfilment of salvation history prefigured in the Law and the Prophets – of whom these mighty figures stand representative. We cowering and timid and overwhelmed disciples dimly grasp, with Peter, the enormity of what we are privileged to see and hear. We utter, with the Prince of Apostles, 'It is good Lord for us to be here.' Perhaps, too, we offer to build a tabernacle for the Presence because this is a foretaste of forever.

This is truly what we do when we kneel before the sunburst rays of the Monstrance in adoration as we silently acknowledge the Presence - and the Sacrifice - and the Eternal Glory. And the tabernacle is not just a holy box in the Eastern Wall of the Church but the little swept and cleansed highway shrine of our hearts, open to the glory, knowing the Exodus road and the Way that cannot but journey through the Passover of Calvary.

It is no accident that we are in the company of the Law and the Prophets. The Law against which we test our integrity and faithfulness is not the puny and whimsical laws of Man, distorted and buckled by the pressure of depraved human culture and the latest lobby group to represent the spirit of the age. The Law to which we seek urgently to conform our hearts and lives is the Law of God, which once formed the basis of our civilisation. We want, for optimum results, to observe and carry out our maker's instructions.

As for the Prophets, it is interesting the company that Jesus chooses to keep for this revelatory encounter. It is Elijah. Not the great writers of the Prophetic books but the wild man of the wilderness. The lone voice against the corruption of paganism. The one who stands against the multi faith pornography of the fertility cults and their human degradation. The solitary spokesman against institutional theft and corruption in high places. The standard bearer, in a comfortable,

successful nation state, for truth and fidelity to God. His very name is a declaration of the foundational truth. Elijah means simply – ‘God alone is God’.

The role of the prophet is not to predict or to affect some bogus charism but simply to ‘tell forth the Word of God’. And that, in a less startling way, is what all disciples are called to do. And we may be encouraged by this remarkable servant of God for, though we think of him with the benefit of the hindsight of history, as a great success, that is not how it must have looked or felt at the time. Elijah was a marked man. Living his life, often in exile and hiding, on the run from the powers of the state. Watching his nation descend into paganism. Feeling utterly alone. Depressed to the point of wanting to die. It was a dark time for the Faith. And the faithful were very few.

On my desk I always keep reminders of my two great Biblical heroes. One is an ikon of Elijah being fed by the raven by the brook Cherith. (I Kings 17) He is nothing like me – me in my comfortable little nook of this outpost of the kingdom. He would not be the ideal companion for a dinner party in Truro or Twickenham. But he reminds me daily that, as we enter a new dark age for the Faith, an age of apostasy and the endarkenment of ignorance of God, there can be no compromising the saving truth of Christ. We, with Elijah, testify to the power of God, keep the flame of Faith burning and anoint the future. Whatever the cost we, as disciples - just like the chosen three -, are called to proclaim the overwhelming and glorious and salvific reality that  
**‘GOD ALONE IS GOD’**

We may feel very outnumbered, alone, depressed even by the current state of affairs and the current affairs of state. God invites us, with Elijah, to return to the mountaintop and behold the Presence. And having knelt

in His Presence before the sunburst monstrosity of His glory, go out to  
anoint the future and remind the world.....

'GOD ALONE IS GOD'

Saint Elijah.....pray for us