

Second Sunday of Lent A2026

This second Sunday of Lent is dominated by the transfiguration of our Lord. It is good to know the historical context of this event in order to understand all its importance. In fact in Matthew 16 21-23, our Lord was talking to his disciples for the first time about his passion and death. Scandalized by such an idea, Peter, on behalf of the other disciples and his own name, rebuked him. In turn our Lord rebuked Peter because that was contrary to the will of the Father and his plan.

Shortly after that incident, our Lord, who was used to go up the mountain and pray alone, took with him this time Peter, James and John. As he was up the mountain, he was transfigured. His intention by doing so was clear. He wanted them to be the witnesses of the glory that will be his at the end of his suffering on earth.

This way even if they too have to go through suffering and persecution, they have to be convinced that they are called to share in the glory of Jesus. Then, it becomes clear that the three friends were above all witnesses and representatives of the whole group of the disciples and the whole Church. The glory they have seen is the glory that awaits us at the end of our pilgrimage on earth.

In the transfiguration, Jesus' identity is fully revealed as the Beloved Son of the Father with whom he is pleased. The transfiguration is the anticipation of what our Lord will be in his resurrection and the glory of heaven. Even if he has to go through passion and death, that is not the whole meaning of his life. He is destined to a heavenly glory that will shine when God's time will be fulfilled.

The transfiguration is an anticipation of the fate of the Church. It is like a show room of what we will be. As we profess every Sunday in the Credo: I believe in the resurrection of the body and life everlasting. That which we are waiting for is given anticipatively in the transfiguration. The transfiguration reminds us that our hope of heaven and the resurrection to eternal glory is not in vain. We will be transformed and share in the glory of our Savior and Lord, Jesus Christ.

What is needed to have access to that glory is the capacity of listening to the Beloved Son of the Father. This is challenging because we live in society that makes too much noise and in which people are afraid of silence. Silence very often brings to the surface the wounds people hide within them. Many podcasts and radio talks we listen to leave us by the end of day more angry and anxious than they bring us peace.

The transfiguration reminds us that silence, contemplation and prayer are important moments of our Christian life. Our Lord speaks to us in the Scriptures and in the silence of our hearts. The only way to do his will and walk in his footsteps is to listen to him.

Lent is a time of making silence, in prayer, in order to listen to the Lord who speaks to us. We need to get out of our continual agitations, to create an atmosphere of peace around us and within us that favors the listening to the Lord. It is not a question of fleeing the world, but of drawing energy from silence and prayer in order to go down from the mountain and give witness to our Lord.

What is the best way to listen to him? Surely in prayer. But, there are also activities going on this Lent every day in our Parish, which can lead to closely listen to the Lord speaking: the Holy Mass, the adoration of the Blessed Sacrament, the spiritual talks, the book club, etc.

In the transfiguration, our Lord is in conversation with Moses and Elijah, two important figures of Israel history. Moses represents the Law and Elijah represents the Prophets. By being in talk with them, it means that in Jesus are united the Law and the Prophets. He is in perfect accord with them and he is the fulfillment of everything they stand for.

When the surprised Peter asks to build three tents for Moses, Elijah and Jesus, he is just reacting like anyone of us would do. When people live exciting moments in their lives, they want to prolong them and keep them tight so that they might not flee.

And yet, the transfiguration is given to us to provide strength for the daily ministry and to enable us to walk the way of the cross. Because the cross exists, the transfiguration reminds each one of us that, whatever might be the suffering we endure for the sake of our faith, they will have a prize. Therefore, if we want to rise one day with Jesus, we have to follow him along the way of the cross.

May the discipline of Lenten Season give us the grace of faithfulness so that in our suffering we are not discouraged, but look at Christ who went the same way before triumphing in the resurrection.

Genesis 12: 1-4a; 2 Timothy 1: 8b-10; Matthew 17: 1-9



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