

Rectoría de San Juan de Dios

II Sunday of Lent-Cycle B

Gn 22, 1-2.9-13.15-18; Ps 116; Rom 8, 31-34; Mk 9, 2-10

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Let Us Reach the Divine Condition

In our Lenten desert journey, we feel “led apart” by Jesus, just as did Peter, James, and John. After finding our “inner strength,” it is necessary to overcome our resistance to the acceptance of death. This invitation to go up the mountain where God appears and to contemplate His glory can sustain us in our commitment to Jesus and to His plan.

What the disciples see is a little bit of Heaven, the final state of man who, with his surrender, has overcome death. So it is with Elijah and Moses.

Peter is “serene” because in that manifestation of Jesus, the glorious God, he has everything. But he doesn’t notice the distance that separates him from the mystery; in order to stay in the glory of God, it is necessary to pass through death and resurrection.

We want to glimpse that “divine condition” this Easter and strengthen our decision to work all our life to reach our own transfiguration, to enter into the divine condition. How inspiring it is to experience this manifestation of the mystery of God, especially now, when the world knows little of mysteries and understands less of sacrifices!

To reach the divine condition, either in a temporal appearance, in the way of Peter, James and John, or in the

definitive way like Elijah and Moses, it will help us to work spiritually in these three steps:

1-Let us listen to the voice of God that configures us.

It is the voice that asks me for “what I love so much,” as with Abraham whom God asks to sacrifice his only son whom he loves so much. It is a voice of obedience and of self-donation that asks me to trust in God, in His plan.

The teaching of a missionary bishop¹ can help us to understand how one listens to the voice of God: “What you love so much that is not God, will soon make you suffer.” This seems incoherent or inhumane; so it seems for Abraham. Nevertheless, it is the way in which the voice of God configures us; He gives us sufficient spiritual resources to reach His condition.

We allow ourselves to be configured when we are able to offer what we love so much or someone we love so much for the absolute love that is God. At this moment of your life, what do you love so much that is not God? It is easier to offer something like a bad habit or attachment, but whom do you love so much who is not God? That costs more. Nevertheless, if He does not configure me, I am not transfigured in Christ.

In addition, that voice that configures allows me to know the Identity of Jesus and my own new identity in following Him.

2- Let us trust in being chosen.

One lives life in a different way when he knows he is chosen; it can bring about opposition or even persecution,

¹ Vitorino Gerardi

but God does not skimp on His grace for those who accept His Son.

To allow ourselves to be led up the mountain requires a choice, equal to that of Abraham, that seems to put us to the test. The Apostle reminds us: “If God is for us, who can be against us?” Or it could be, if God, who is the offended one, does not accuse us and already pardons us, what more will we have to fear? Even if we pass through a test,² we must take comfort in knowing that God is not sparing with His grace for those who are confident of His choice. He knows how we will come through, to include us in His mystery of salvation. And He is so unsparing that, when He suspended the sacrifice he had asked of Abraham, God Himself completed it, permitting the sacrifice of His own Son.

What are our tests? How do I understand my being chosen? It does not always have to be as extreme as in the case of Abraham; therefore that is all the more reason that we must allow ourselves to be configured.

3-Let us pay the price of transfiguration.

One does not arrive at the divine condition, our final state of being, if he does not surrender his life. Elijah and Moses did not appear transfigured with Jesus for having lived their lives as if on vacation, but for having struggled to understand the plan of God over their own plans.

² Based on the New Testament, the use of the word “test” is not the most correct. We can say that God does not put us to the test, but once we have to overcome a major difficulty, like the loss of a loved one, a threat, or anything that seems insuperable, we are given the opportunity to show the soundness of our loyalty to the plan of God.

Peter was “serene” because he was in God, but he did not understand that in order to stay there, he had to pay the price. It was necessary to come down from the mountain to live the mystery of Jesus, to suffer his denial of Jesus, to be persecuted, to establish the Church in Rome, to die crucified, and, just at the end, in his decision to pay the price and to be configured with Christ, to feel himself unworthy to be crucified in the same way as his Master and so to be crucified upside down.

The price of the Transfiguration is paid with life, a life of surrender that gives meaning to our existence, and a life of continual configuration with Jesus.

The Gospel is always joy, even here, in our configuration and transfiguration. That is why “to reach the divine condition,” from our surrender, painful though it might be, is a journey of happiness or it is not authentic. Life is surrendered because we confirm with total certainty that it is the superior value that we want to attain.