



Homily at the Eucharist Sunday 6th of August 2023

The Feast of the Transfiguration of our Lord (Cycle A)
Eucharist at The Cathedral of Amiens (France) 2:30 pm
At the 18th CVX-CLC World Assembly

Dear brothers and sisters of the Christian Life Community.

A warm greeting to the delegates of each national community, to the World Counsel and to the Ecclesial Assistentes, we are sharing this Feast of the Transfiguration of the Lord in the magnificent Cathedral of Our Lady of Amiens, which as the tallest gothic Cathedral in France, reminds us that we are temples of God for his greater glory

In the framework of the eighteenth CLC World Assembly, the Feast of the Transfiguration of our Lord invites us to stop in the middle of the road between Galilee and Jerusalem to meet the Lord in a new and luminous way. This meeting on Mount Tabor has a triple invitation for us:

- An invitation to give thanks for the moments of clarity that we have lived in the community.
- An invitation to go forth.
- An invitation to listen to the Lord.

The Transfiguration reminds us that the path of the Christian there are also moments of clarity, consolation, consolidation of our discernments and of confirmation. They are times when we feel God more closely and we can clearly see the luminous presence of God in our lives. In fact, in the gospel story the ones who appear beside Jesus are Moses and Elijah, the characters from the Old Testament who saw God up close on two mountains, the Sinai and Horeb.

Also the disciples Peter, James and John, represent all of us. They walked with Jesus in the successes and failures of the times in Galilee, but on Mount Tibor they were able to look beyond the everyday to see Jesus as the Son of God. In these moments of closeness to God,

faith is simpler and connatural for the person, it is easier for us to see God in others, in creation, in the kindness that surrounds us.

For this reason, the first invitation of the Transfiguration is to remember and be grateful for moments of clarity in our personal life (your calling to faith, your Christian vocation, your family life, professional life, your commitments ...) and also as a local, nation and world Community.

Throughout history, since the beginnings of the Marian Congregations, up to becoming a World Community of Christian Life, men and women with Ignatian Spirituality have felt a call to life in the Church as a lay apostolic community. Since the General Principles were approved in 1990, you have been experiencing numerous moments of clarity in your vocation, as demonstrated in the World Assemblies. A clarity that happens in the middle of the challenge to respond to the need for justice and for reconciliation in the world.

From all the continents on the planet, CLC has felt the call to live a Common Mission to be part of the Church of Christ in the world, affirmed in three pillars: Ignatian Spirituality, life in community, and the apostolic mission.

It is time to remember with peace and gratitude, the moments of light, of grace and of consolation, to ask the Lord to confirm this vocation.

The second invitation of the scriptures is to go forth. The moments of clarity are a gift from God as we journey. "Make our tents" on some beautiful embers on our way is a temptation to overcome. The moments of clarity confirm in us the way of continuing. They help us to look towards Jerusalem and, trusting, resume the journey.

The disciples, high on the mount, experienced the grace of spiritual conversion from their deepest roots in the tradition of Moses and Elijah, to the word of the Father in the middle of the clarity of the cloud. But that "assembly" of the disciples with Jesus is not to be left in the past, or in the present, but must be converted in a source of inspiration and daring to look forward and continue the journey towards the promised future, filled with Hope.

To climb the mountain is to walk towards an encounter with God, in the places where we know He resides. However, Lord Jesus invites us to not remain on the mountain top, but to come down to Jerusalem, where the future is more uncertain, but where God's plan is fulfilled.

In the experience of the Spiritual Exercises, it would be the step between the second and the third week. The person who does the exercises has already lived the call of the Eternal King, and has contemplated the Incarnation and has experienced the Two Flags,... and now needs to arrive at the Last Supper, at Gethsemane and at the Passion. While at Tabor there was confirmation and clarity. Times are coming when "divinity is hidden". Here it is necessary to resort to the Ignatian tools: the Spiritual Exercises, the examen, spiritual accompaniment, so that we gather strength in consolation, and we do not abandon the Lord in desolation.

To be on your journey is to step out of oneself. It is to open oneself to encounters and to reconciliation with oneself, with the community, and with God. To be on your journey is daring to take a step beyond the obligation to enter into the field of devotion to living in the style of Jesus of Nazareth. To be on your journey with Jesus is to be willing to risk overcoming obstacles: a crisis of meaning, the means to follow without assurances, the installation of the comfort of results obtained. It is the apostolic risk, that is experienced in a real encounter with God and with the world.

And the third invitation, is the one in God's voice on the top of Mount Tabor: "this is my beloved son, listen to him". God keeps talking to the world, sometimes he whispers, sometimes he shouts out of pain and injustice, from exploitation and from the need to "redeem all of humanity". The encounter with the Lord requires attentive and true listening. A listening that requires interior silence, silencing my own noises, those of my community, in order to be able to listen to the world and to God in the world.

Only from our interior silence, will the listening that will open a dialogue from heart to heart, be possible. Not from the complacency of making three tents in the consolation of Tabor, nor from the fear of what will come in Jerusalem. God keeps talking to us today through his word, in the celebration of the sacraments, in the community of the Church, and above all, in the

world as the place of the universal people of God in need of reconciliation and justice. God talks to us through the people we meet in life and through our interiority.

In Ignatian prayer, we cannot move on to dialogue without God reaching us first. It would be our own monologue. Well, the same as listening to the world and in the world, to God, we find the strength to respond with all that we have.

We ask then, all the Apostles, Saint Peter, Saint James and Saint John, who accompanied Jesus to Tabor and Our Lady, Mary of Nazareth, that they teach us to listen to God as they did, that they help us to discover today what motivates us to repeat the song of praise of the Magnificat, that we can keep in our hearts, the strength to walk with Lord Jesus, and specially with Mary, that it be her who shelters us and puts us with her Son.

Amen