

In the Gospel (Mk 9:2-10) we see Jesus in the focus with Elijah and Moses on his sides. What kind of relationship is between them? Elijah is the representative of all the prophets supporting Jesus' mission. On the other hand Moses is the representative of the laws, the structure of society given by God to the chosen nation. These two figures symbolises the sacred history of the chosen people of Israel. The image of Moses and Elijah standing next to Jesus means that all the history of Israel tends towards Jesus, points to Jesus, supports and justifies his mission. We cannot see the most important participant in the picture, we can only hear Him. Suddenly and astonishingly, God's voice can be heard from above. His voice, his presence testifies Jesus identity. God tells us, who really this man is. He is the only Son of God, the Beloved one. The identification is clear. God also points to Jesus, and gives a very important task to the disciples witnessing the scene: we should listen to Him.

The three chosen disciples standing around are astonished, they are frightened almost out of mind, they can hardly percept what they see.

They see Moses and Elijah pointing to Jesus, they hear the voice of the heavenly Father, and it is almost too much to them to be there. They are frightened on one hand, but also they are satisfied to see this dazzlingly white, glorious scene, even though they do not really know what is going on. They do not understand at that moment the importance of what is happening there. They just want to enjoy it forever. They want to make three tents for the important visitors and for Jesus and stay around. But in this moment it is not their task to comment the scene.

Later they are going to see Jesus also in the garden of Gethsemane suffering deeply. The same three disciples. They do not understand that scene either. They were asleep in the garden, and later they simply run away. But I think that without this bright experience, dazzlingly white glorious moments, they would not be able to bear the darkest moments of Jesus's life even for a minute.

This experience is to help them later, to understand and to testify in front of the others Jesus' real identity. Here in these bright moments Jesus warned them to tell no one what they had seen until after the Son of Man had risen from the dead. Here they had recognised his identity for the first time. He is the Son of God! Later on, they have to face him suffering like the Son of Man...They are the witnesses of his humanity as well as his divinity. They are the first witnesses of the main point, the central of our Christian faith.

Our confession is this: He is the Son of God who also calls himself the Son of Man is one from among us.

Saint Paul's exhortation sources from this faith: we should never be afraid. No one can condemn us if Jesus is with us. We belong to Christ, who stands on the right hand of heavenly God and pleads for us. He is one from among us, the Beloved one sent by the Father, the Only Son. He dies for us. His offering is not forced by anyone. He offers himself on his own. God asks for his life to save the people from their sins and Jesus offers it freely.

And now back to the 1st. reading (Gen 22)! A long time before this, God asked Abraham to offer Isaac, his only son, to him as a sacrifice. For Abraham it was a very concrete action. He was intended to kill Isaac instead of a lamb or goat to gain God's support. But Isaac was his only son. The one who was born when Abraham and Sarah were already old, and they did not have the hope to have a child. So Isaac must have been very precious to Abraham. He was the son for who Abraham prayed a lot.

But on the other hand, to offer the beloved and the only son to God, the most precious one, someone who is the key to the future of Abraham and his nation means much more than killing. Isaac, the beloved son is the key to the future, so Abraham for the first sight should sacrifice his future to God according to his will. Abraham thinks that everything is possible to God, so he is not afraid of offering his future to the Lord.

Benediction is mentioned twice – “if you were ready to offer your precious one, I” - says the Lord – “bless your future”. In other words if you offer your future to me, I give you my blessing – says the Lord. Are you ready to this? Are you ready to offer your future to the Lord hoping that it is in good hands?

If we are ready to give up something that is really precious to us, an idea, a person, a relationship trusting it entirely to God, we might get the pledge of a brand new and an unexpectedly valuable future.

I say no to an idea rooting in my head, and if I give up my intention in which I strongly believe and I offer it to God, I believe that it is better what God wants to give to me back, something more precious replacing my offering to Him. In these moments I might see that it is good what God creates in us and through us. He is between us. Let us be brave to welcome his presence, prepare place in ourselves to his gifts offering our most precious feelings, relationships, objects, jobs and so on... to Him, and knowing that He is to offer us HIS own ideas, relationships, object, jobs and so on in turn!

If you read the Gospel you hear that God names Jesus: This is my only Son. My beloved one. The pledge of your future. I send him to you. He offers his life by himself for you. He becomes an offering - through him I bless you and all your nations. His death brings you salvation, a beginning of a new future.