

FEAST OF THE TRANSFIGURATION OF THE LORD – 6TH AUGUST 2023

We're used to criticising St Peter for when he didn't *get it*, but at the transfiguration he does *get it*. When he suggests setting up booths he recalls the tent of meeting, the tabernacle of God's presence (*shekhinah*) dwelling with his people in the Old Testament. In other words, Peter knows he has witnessed the holy presence of God literally 'tabernacling' or 'pitching his tent' as Jesus.

The whole history of salvation is the story of God's intensifying presence dwelling with his people. At the transfiguration, we see that shekhinah, not just among us, but right in the tent of our own flesh – in the person of Jesus.

But if we think that God's revealing Himself was just to save our souls then we've only partially heard the Gospel. The point of God revealing Himself in Jesus was to reveal *our own deepest identity*; that we are made for *union with God*. Yes, Jesus came to save our souls and to invite us into God's presence, but it's way more exciting than that: He saves us, *body and soul*, and invites us into *divinisation* – to share in God's divine nature. This is why our bodies matter and why our deepest identity matters; because God saves us, *body and soul*.

We live in a culture of Satanic woke ideologies based on the social philosophy of Critical Theory, in which they are rooted. These ideologies promote the distorted idea that reality is *within me* and that therefore the *real me* is in my feelings. This creates a dangerous dichotomy between the body and the soul, making my soul *the real me* on the level of *how I feel*. I can then identify as any absurdity I want – e.g. a green vegetarian penguin - because that's how I feel.

The transfiguration reveals to us not only Jesus' deepest identity, but that *our deepest identity* consists in *the body and the soul*. Catholics don't believe that the soul is contained *by the body*, but that that soul is in the body 'containing it'. It's why the Church Father, Tertullian, called our flesh *the hinge of salvation*; because I'm not just saved, body and soul; I'm saved *through being bodily in this particular body*, and not despite it, because *I am my body*.

At the transfiguration God didn't come *down*, inviting us into His presence, as at Sinai in the Old Testament. On Mount Tabor Jesus brings us *up with Him* to the mountain's

summit, not merely *into the cloud of his presence* but that His shekhinah might actually *tabernacle in us, body and soul*. And when we eventually see God, face to face, it doesn't matter what else we *think* we identify as - we get *this body* back for eternity because we *are our bodies*. And God will transfigure our deepest identity, body and soul, with His glory; then, like St Peter, we'll *get it* - we'll understand who we are as His sons or daughters, as *divinised* biological men or women in the joy of *union* with God.

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