

**1. Read (Seek)** — Read the verses slowly and prayerfully several times. Write down any words or phrases that seem to stand out:

**2. Meditate (Find)** — Now begin to reflect on the verses and ask God what it means and how he wants to speak to you through the passage.  
**God what are you saying to me through this?**

**3. Pray (Ask)** — Respond from your heart to what God has been saying to you. **What do you want me to know?** Write down your prayer to him or record whatever he says to you.

**4. Contemplate (Taste)** — Be quiet before the Lord enjoying His presence. **How is God calling you to act in response to what he has shown you?**

**SIGN UP free for  
Link to Liturgy**



[1] Catechism Glossary pg. 901-902  
[2] Modern Catholic Dictionary pg. 544  
[3] The Way of the Cross  
[4] The Church's Year pg. 143  
[5] CCC 555  
[6] Nicene Creed  
[7] Saint Leo the Great; The Liturgy of the Hours, Vol. 1, Office of Readings

# Quick Connect

**What is the Gospel saying? Matthew 17:1-9** — Pg. 1

**What is the Church saying Past and Present?** Pages 1-3

**What is God saying to you through this passage?** Page 4

## **Gospel Reading – Matthew 17:1-9 – Daily Roman Missal**

Jesus took Peter, James, and John, his brother, and led them up a high mountain by themselves. And he was transfigured before them; his face shone like the sun, and his clothes became white as light. And behold, Moses and Elijah appeared to them, conversing with him. Then Peter said to Jesus in reply, “Lord, it is good that we are here. If you wish, I will make three tents here, one for you, one for Moses, and one for Elijah.” While he was still speaking, behold, a bright cloud cast a shadow over them, then from the cloud came a voice that said, “This is my beloved Son, with whom I am well pleased; listen to him.” When the disciples heard this, they fell prostrate and were very much afraid. But Jesus came and touched them, saying, “Rise, and do not be afraid.” And when the disciples raised their eyes, they saw no one else but Jesus alone. As they were coming down from the mountain, Jesus charged them, “Do not tell the vision to anyone until the Son of Man has been raised from the dead.”

## **Spiritual Reading - Office of Readings – 2nd Sunday of Lent**

From a sermon by Pope Saint Leo the Great

The Lord reveals his glory in the presence of chosen witnesses. His body is like that of the rest of mankind, but he makes it shine with such splendor that his face becomes like the sun in glory, and his garments as white as snow. The great reason for this Transfiguration was to remove the scandal of the cross from the hearts of his disciples, and to prevent the humiliation of his voluntary suffering from disturbing the faith of those, who had witnessed the surpassing glory that lay concealed. With no less forethought he was also providing a firm foundation for the hope of holy Church. The whole body of Christ was to understand the kind of transformation that it would receive as his gift. The members of that body were to look forward to a share in that glory which first blazed out in Christ their head. The Lord had himself spoken of this when he foretold the splendor of his coming; Then the just will shine like the sun in the kingdom of their Father. Saint Paul the apostle bore witness to this same truth when he said: I consider that the sufferings of the present time are not to be compared with the future glory that is to be revealed in us. In another place he says: you are dead, and your life is hidden with Christ in God. When Christ, your life, is revealed, then you also will be revealed with him in glory. This marvel of the Transfiguration contains another lesson for the

Apostles, to strengthen them and lead them into the fullness of knowledge. Moses and Elijah, the law and the prophets, appeared with the Lord in conversation with him. This was in order to fulfill exactly, through the presence of these five men, the text, which says, “Before two or three witnesses every word is ratified. What word could be more firmly established, more securely based, than the word, which is proclaimed by the trumpets of both Old and New Testaments, sounding in harmony, and by the utterances of ancient prophecy and the teaching of the Gospel, in full agreement with each other?” The writings of the two testaments support each other. The radiance of the Transfiguration reveals clearly and unmistakably the one, who had been promised by signs foretelling him under the veils of mystery. As Saint John says, “The law was given through Moses, grace and truth came through Jesus Christ. In him the promise made through the shadows of prophecy stands revealed, along with the full meaning of the precepts of the law. He is the one, who teaches the truth of prophecy through his presence, and makes obedience to the commandments possible through grace. In the preaching of the holy Gospel all should receive a strengthening of their faith. No one should be ashamed of the cross of Christ, through which the world has been redeemed. No one should fear to suffer for the sake of justice; no one should lose confidence in the reward that has been promised. The way to rest is through toil, the way to life is through death. Christ has taken on himself the whole weakness of our lowly human nature. If then we are steadfast in our faith in him and in our love for him, we win the victory that he has won, we receive what he has promised. When it comes to obeying the commandments or enduring adversity, the words uttered by the Father should always echo in our ears: This is my Son, the beloved, in whom I am well pleased; listen to him.

### **The Transfiguration - Lesson and Discussion**

*“transfigured before them”*

**What was the Transfiguration?** “The mysterious event in which Jesus, who was seen speaking with Moses and Elijah on the mountain, was transformed in appearance – in the sight of Peter, James and John – as a moment of disclosure of his divine glory.”[1] What does the word “transfiguration” mean? Breaking the word down “trans” means to change and “figura” means figure. [2] The dictionary defines “transfiguration” as a form or figure of something that changes into something that is more beautiful or spiritual. This is exactly what Jesus did showing how much more beautiful He would look after His Resurrection. In meditating on the sixth station of the Way of the Cross, Saint Alphonsus Liguori writes, “My most beloved Jesus, Thy face was beautiful before, but in this journey it has lost all its beauty, and wounds and blood have disfigured it. Alas, my soul also was once beautiful, when it received Thy grace in Baptism; but I have disfigured it since by my sins; Thou alone, my Redeemer, canst restore it to its former beauty. Do this by Thy Passion, O Jesus.” [3] Jesus wants to transfigure souls. Our souls were once transfigured through baptism, and our goal in life is to live out our Baptismal vows, thus not

disfigure our souls. The Introit speaks of our desire to “ever seek” the face of God. God shows us His face, in the Christ Child, in the blood, scrapes and cuts of the Passion, and in the glory of the Resurrection. These glimpses of the face of God during our temporal life are a small foretaste of the beauty of gazing upon the face of God for all eternity.

**Why did Moses and Elijah appear?** Moses and Elijah represent the law and the prophets so that “they might testify that Jesus was really the Savior announced by the law and the prophets, and that the law and the prophets received fulfillment in Him. The former was represented by Moses, the latter by Elias.”[4] It was also because “Moses and Elijah had seen God’s glory on the Mountain; the Law and the Prophets had announced the Messiah’s sufferings.”[5]

**Why was Jesus’ robe so white?** White represents purity, spotlessness, and without blemish. Jesus is the spotless unblemished lamb to be sacrificed for many for our salvation. The brilliant whiteness is to show there is no darkness or anything lacking in Jesus. As Mark demonstrates in his wording, this white was beyond anything human that we can make by bleaching or other ways on earth. It was that spectacular. Jesus shines forth as the light; He is the God “from light to light”[6]. In our Sacraments we also put on a brilliant whiteness. During the Baptismal Rite, when clothed with the white garment, the celebrant says: “N., you have become a new creation, and have clothed yourself in Christ. See in this white garment the outward sign of your Christian dignity. With your family and friends to help you by word and example, bring that dignity unstained into the everlasting life of heaven.” The goal of the Christian is to remember and keep our dignity. “Christian, remember your dignity.”[7] We are to keep our garment white, without stain. In both the Sacraments of Holy Order and Marriage a white garment is used to witness this purity and spotlessness. The priest “puts on Christ” when he puts on the alb. The bride presents herself to her group as spotless and pure.