

The Transfiguration of the Lord in Spiritual Life

This lesson is unique and different from all the others. Because of the central importance of the mystery of the Transfiguration in our Spiritual Life it is inserted at this place in the Course.

The purpose of this lesson is to help the student: **1- See** better the strategic importance of the Mystery of the Transfiguration in our Spiritual Life, **2- Draw** the immediate **consequence**: making an effort to enter in this Mystery, in order to live from it.

I- The Strategic importance of the Mystery of the Transfiguration

We have two challenging affirmations from the Eastern Theological Tradition (Byzantine especially):

- a- All the mystery of Prayer is contained in the mystery of the Transfiguration of the Lord,
- b- the Iconographer starts his mission by writing this Mystery (being worked by it).

1- The Greek Fathers understanding of the Transfiguration

- a- Christ is transfigured from the first moment of his Incarnation
- b- In fact, the Apostles are transfigured
- c- The Ascent of the Mountain summarises the Spiritual Ascent
- d- The Light they Saw is the Uncreated Light of Jesus' Divinity

2- Study of the Text (Mt 17:1-9; Mc 9:2-10; Luke 9:28-36)

- a- The main content of the Transfiguration is a Vision (see text).
- b- The Text starts with a Promise (see the verse before). The Promise is about a Vision. The Transfiguration is the fulfilment of this Promise of vision, on earth. It opens a new horizon for us, that we, as well, could have such an experience.
- c- The two parts of the Transfiguration event: on top of the mountain:
 - i- Jesus' clothes, Face; Moses, Elijah, Jesus; Peter's words.
 - ii- The overshadowing of the Cloud, the Father's Words.
- d- Why does Jesus ask the apostles not to mention the Transfiguration before the Resurrection?
The persons who are telling us the Transfiguration are not witnesses. The only witnesses hardly mention it.
- e- Transfiguration and the Second letter of Peter: relationship between being a witness/preacher and the personal experience of the Transfiguration of the Lord.

3- Transfiguration and Spiritual Life

- a- Saint John of the Cross' mention of the desire to "See God", the very nature of God (see Spiritual Canticle). The Grace of the Spiritual Betrothal.
- b- Understanding this desire as a central part of our Spiritual Journey and growth.
- c- This desire is the core of the Transfiguration.
- d- The similarities between the Transfiguration and the Mass:
 - i- "Six/eight days later". Allusion to the Weekly Celebration/Meeting with Jesus.
 - ii- Introduction, First Part, Second Part, Sending us.
 - iii- First part: similarities.
 - iv- Second Part: similarities.

4- Pending questions

- a- Transfiguration and St John: going from 'one event', to restructuring all his Gospel around it.
- b- Transfiguration and Mary: if Mary is pure, full of the Holy Spirit, this means that she "sees" Jesus all the time transfigured. She is the New Eve, she belongs to the new world.

II- Practical consequences

- 1- Jesus' Promise: to take it seriously, and allow it to nourish our Act of Hope.
- 2- Balance our Spirituality/Theology (opening the right Lung, breathing with it).
- 3- Putting the Transfiguration at the Core of our Spiritual Life, like the Mass.
- 4- Seeing the Mass as the Real Transfiguration.
- 5- Deepening the desire to "See God".