THE FIRST READING IS FROM THE BOOK OF

In those days:
The LORD said to Abram,
‘Go from your country and your kindred and your
father’s house
to the land that I will show you.
And I will make of you a great nation,
and I will bless you and make your name great,
so that you will be a blessing.
I will bless those who bless you,
and him who dishonours you I will curse,
and in you all the families of the earth shall be blessed.’
So Abram went, as the LORD had told him.

The word of the Lord

THE RESPONSE TO THE PSALM IS

May your merciful love be upon us,
as we hope in you, O LORD.
The word of the LORD is upright,
and all his works to be trusted.
The LORD loves justice and right,
and his merciful love fills the earth.
May your merciful love be upon us,
as we hope in you, O LORD.

Yes, the LORD's eyes are on those who fear him,
who hope in his merciful love,
to rescue their soul from death,
to keep them alive in famine.
May your merciful love be upon us,
as we hope in you, O LORD.

Our soul is waiting for the LORD.
He is our help and our shield.
May your merciful love be upon us,
as we hope in you, O LORD.
May your merciful love be upon us,
as we hope in you, O LORD.

THE SECOND READING IS FROM THE SECOND LETTER OF ST PAUL TO TIMOTHY

Beloved:

We share in suffering for the gospel by the power of God,

who saved us and called us to a holy calling

not because of our works, but because of his own purpose and grace,

which he gave us in Christ Jesus before the ages began,

and which now has been manifested

through the appearing of our Saviour Christ Jesus,

who abolished death

and brought life and immortality to light through the gospel.

The word of the Lord

THE GOSPEL ACCLAMATION

Glory to you, O Christ, Wisdom of God the Father.

From a bright cloud, the Father's voice was heard:

'This is my beloved Son, listen to him'.

Glory to you, O Christ, Wisdom of God the Father.

A READING FROM THE HOLY GOSPEL ACCORDING TO MATTHEW

Jesus took with him Peter and James and John his brother,

and led them up a high mountain by themselves.

And he was transfigured before them,

and his face shone like the sun, and his clothes became white as light.

And behold, there appeared to them Moses and Elijah, talking with him.

And Peter said to Jesus,

‘Lord, it is good that we are here.

If you wish, I will make three tents here,

one for you and one for Moses and one for Elijah.’

He was still speaking when, behold, a bright cloud overshadowed them, and a voice from the cloud said, ‘This is my beloved Son, with whom I am well pleased; listen to him.’

When the disciples heard this, they fell on their faces and were terrified.

But Jesus came and touched them, saying, ‘Rise, and have no fear.’

And when they lifted up their eyes, they saw no one, but Jesus only.

And as they were coming down the mountain, Jesus commanded them, ‘Tell no one the vision, until the Son of Man is raised from the dead.’

THE GOSPEL OF THE LORD

THE REFLECTION

The teachers were having a quiz before an evening of discussing science. The object was to find what scientific instrument was in the bag in twenty questions with the answer yes or no. It was small, metal and glass and something else. Eventually asking if it needs energy or not, then gives out energy yes, led to light and then it was a torch.

God transformed formless matter by first creating light. The Son of God is revealed as God from God, Light from light, in some Christmas cards the baby Jesus is a source of light, Mary and Joseph illuminated by him and the animals too in a sense of wonder.

It is too dazzling for the disciples to take in; an unnatural wonder they cannot look directly at him nor could they endure the voice of God and the vision of Moses and Elijah illuminated by the transfigured Jesus.

The transfiguration is not the end, Jesus will go on to finish his life in the world, transforming the future, following his challenge. The disciples would have been tempted to share this story but kept it as a reminder of the presence of the Son of God. for Jesus it is a reminder of his mission both to fulfil the Father's will and to explain the good news to the apostles and his followers.

For us it is a pathway to praying. On our diocesan priests' gathering we had 40-minute sessions set aside for adoration each day, 9 to 9.45 am after breakfast and before the conference. A difficult time because I don't like doing nothing. I found out it had three features to it, focussing and accepting the real presence of God in the consecrated bread in the tabernacle, then sharing and inviting God to know what I was thinking about, and deciding what to do reinforced by the sense of listening to an invisible presence.