

**The Mystery of the Transfiguration  
(2<sup>nd</sup> Sunday of Lent, Year A)**

**Genesis 12:1-4—The Call of Abram**

1. One of *the* most important passages: contains the whole plan of salvation history
2. Threefold Promise to Abram:
  - a. Land: promised of the “land I will show you”
  - b. Descendants: God promises to make a “great nation” of (childless!) Abram
  - c. Universal Blessing: “all the families of the earth” will be blessed in Abram
3. Promise Fulfilled in the New Testament (cf. Galatians 4-5)

**Psalm 33—We Place Our Trust in You**

1. The earth is full of the “steadfast love” or “kindness” of the LORD (v. 5)
2. The eyes of the LORD: upon those who hope in his “steadfast love” (v. 18)

**2 Timothy 1:8-10—Universal Call to Holiness**

1. “Take your share of the suffering for the gospel”
2. “Called” with a holy calling” through “the grace” given “ages ago” in Christ

**Matthew 17:1-9—The Transfiguration of Jesus**

1. Jesus was “transfigured” or “transformed” (Greek *metamorphoō*)
2. Jesus is a New and Greater Moses (cf. Exodus 24, 34)

*Moses on Mount Sinai*

1. Seventh day on Mt. Sinai
2. Moses and 3 companions  
Aaron, Nadab, Abihu
3. Moses’ face shines with glory
4. “Glory” Cloud  
overshadows Moses
5. God speaks to Moses  
out of the cloud  
(Exodus 24, 34)

*Jesus on the Mountain*

1. “After six days” on the mountain
2. Jesus and 3 disciples  
Peter, James, John
3. Jesus’ face shines “like the sun”
4. A “bright cloud”  
overshadows Jesus and disciples
5. Voice of the Father speaks  
“from the cloud”  
(Matthew 17:1-9)

**The Catechism on the Transfiguration of Jesus**

1. The disclosure of Jesus’ “divine glory” (CCC 555)
2. A Revelation of the Trinity (St. Thomas Aquinas, *Summa Theologica*, III, 45, 4)
  - a. The Father: speaks “in the voice”

- b. The Son: is revealed
- c. The Spirit: “the cloud indicates the presence of the Holy Spirit” (CCC 555)

### Questions for Discussion and Reflection (2<sup>nd</sup> Sunday in Lent, Year A)

1. Many people *falsely* assume that the ‘God of the Old Testament’ chose the Israelites, and rejected the Gentiles, whereas in ‘the God of the New Testament’ chose the Gentiles and rejected the Jews. How does the promise to Abram in Genesis 12:1-3 show this idea of two different ‘Gods’ of two different testaments to be false?

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2. Have you ever been criticized for asking the saints or deceased loved ones to pray for you? Notice here that Jesus converses with Moses, who died over a thousand years before Christ (cf. Deuteronomy 34). What are the implications of this passage for the Catholic practice of asking the saints in heaven (i.e., the deceased) to pray for us?

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3. Given the similarities between the Transfiguration and the Old Testament, Jesus is clearly being revealed as “New Moses.” However, Jesus is also *greater* than Moses. What are the key *differences* between God’s appearance to Moses on Mount Sinai and the revelation of Jesus on the mountain of Transfiguration?

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### For Further Study

1. *Catechism of the Catholic Church* (See CCC 554-556). A concise and authoritative of the essential meaning of the Transfiguration as a foretaste of the kingdom of God.
2. Scott Hahn and Curtis Mitch. *Ignatius Catholic Study Bible New Testament*. San Francisco: Ignatius Press, 2010. P. 37. An excellent study Bible whose footnotes do a great job of drawing connections between the Old Testament and New Testament.