

Reflections

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Our Transfiguration

Jesus announces to the apostles his passion, death and also his Resurrection on the third day. But the apostles do not understand. Therefore, the Lord manifests his glory to them in the Transfiguration as an anticipation of his glory after his Resurrection.

Now, **what did the transfiguration mean in the lives of the apostles?** They were accustomed to the Lord. They saw Him everyday, they ate and drank with Him. They knew all He did, they listened to endless sermons. And the more they listened to Him, the less attention they showed and the less they understood. They were less impressed.

Then the Lord deemed that this situation could not continue, that the apostles needed a vision, a transfiguration. One day He takes them aside and takes them up a high mountain, according to the tradition, to Mount Tabor. And in solitude and silence, they settle, they learn to be quiet. They free themselves of their concerns and human ambitions.

They are alone with Him: now they begin to concentrate on Him, to truly look at Him, to know Him more profoundly. And when they hear the voice from above: “This is my Son, the chosen one, listen to him,” their eyes and minds are then opened and they begin to feel the presence of God. They become aware that Jesus is much more than a simple prophet. They are so filled with joy that they want to remain up there forever: “How beautiful it is to be here. Let us make three tents: one for You, another for Moses and another for Elias.”

And we? It seems to me that many of us also need a transfiguration of the Lord, like the apostles. Because we also are so accustomed to believe in Him, to hear speak of Him, to say prayers to Him, that for sometime the routine has us captivated. And what kills love? what destroys faith? what ravel the Church are not the crises nor the revolutions but simply the routine.

Our transfiguration. The means for receiving that grace from a vision, from a transfiguration is now the same as then. We have to avoid routine.

When was the last time we prayed for a longer time, for example, for an entire hour? We have time for whatever interests us or seems important. But what little time to we dedicate to the Lord; for example, to read His Word, the Bible, to be alone with Him, to talk to Him, to adore Him, to know Him better.

Why do we not at sometime consecrate an hour to Him, two hours, an entire afternoon – in a silent place in our home, in the serenity of nature?

And if we do it, then our eyes will finally be opened. We will begin to see in Him with clarity and also in ourselves. His presence will become something real and near. We will be able to speak to Him, in silence, face to face. His wish and Will will become evident to us.

And then perhaps we also will tell Him what the apostles said to Him: “Lord, how good it is for us to be here. If only we could always continue like we are now.”

The Eucharist, a transfiguration. Ultimately, this is what should happen now, in each Eucharist, if we would attend with our heart and eyes opened because Jesus makes Himself present in each Mass. He speaks to us through his Word. And we see Him on the altar in his Body and blood. We receive Him in communion and unite intimately with Him.

How is it then possible that we do not desire to stay here next to the Lord? If only this miracle could sometimes occur: The miracle of not having the desire to leave after Mass, that we would desire to stay here and raise a tent to make that happy moment an eternity. And the places to raise tents in all churches are more than sufficient.

That would be the decisive sign that we have understood something, that we have attended the celebration with an open heart, that we are free from the routine and we have become aware of what was truly happening in the Eucharist.

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