



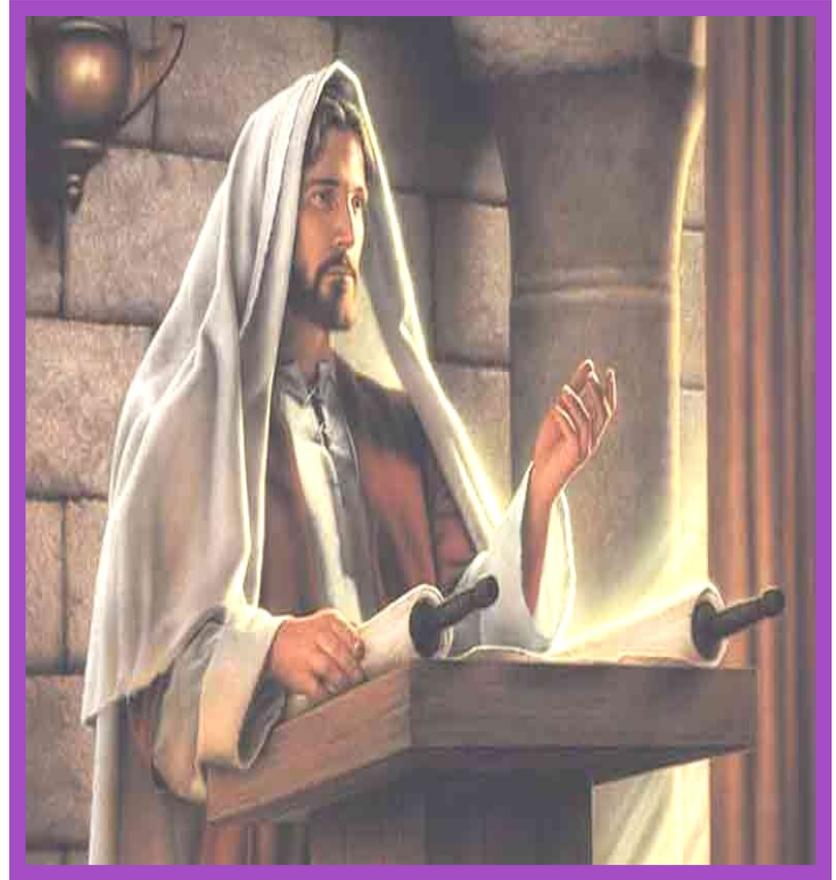
Son... the nature of the Father was not separated from His Only-Begotten... The splendor of His Body revealed the Son to their sight so the father was proclaimed to their ears by the voice from out of the cloud. Hearing the voice the Disciples fall on their faces in great fear. They feared not alone the Divine majesty of the Father, but also because of the Majesty of the Son...

Learn from the words more than from the sound of the voice. For when the Father says: *This is my beloved son, in whom I am well pleased; hear ye him*, do we not plainly hear: *This is my beloved son*, Who is from Me, and with me, before time was? For He Who begot Him was not before Him Whom He begot; nor was He Who was Begotten after Him Who begot Him. *This is my beloved son*, Whom Divinity does not separate from Me, nor might divide Us, nor eternity set up apart... Begotten by Me, not elsewhere made; not made like to me from another nature, but born of My Being and Equal of Me... through whom were all things made, and without Whom nothing was made... And though I Who have Begotten am One person, He the Begotten is Another... He took on Himself of the nature of a servant, so that He might bring to fulfillment Our common plan for redemption of mankind... In these three Apostles the whole Church learns what their eyes saw and their ears heard... Do not be ashamed of the Cross of Christ, through which He redeemed the world... *This is my beloved son, in whom I am well pleased: hear ye him.*



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**SERMON ON
THE PURPOSE OF THE TRANSFIGURATION
FROM THE FATHER'S OF THE CHURCH
144 - 1**



JESUS, OUR FIRST PREACHER!

SECOND SUNDAY OF LENT

Based on the Divine Office-Douay-Rheims Version

Volume 1 - Pages 1548 - 1549 (1962 edition)

Commentary on the Gospel of Matthew 17: 1-9

by: Saint Leo the Great, Pope and Doctor

...Jesus Christ the Savior of all mankind, when He founded the faith which draws sinners to true repentance and restores the dead to life, instructed His Disciples, both by word of doctrine, and by the signs and wonders He wrought, to this end: that they believe that the same Christ is both the Only Begotten Son of God and the Son of man. For one of these truths, without the other, avails not to salvation; and it is equally perilous to believe that the Lord Jesus Christ was God only, and without humanity, or man only, without Divinity. Both must in like manner be confessed; for as God possessed true humanity, so to the Man there belonged true Divinity...

But the sublimity of this wondrous knowledge was to be based on the mystery of His lower nature, lest the faith of the Apostles, uplifted to the glory of confessing the Divinity of Christ, might come to think that the reception of our infirmity would be unworthy of God, and incompatible with His impassible nature. This might lead the Apostles to believe that His lesser nature was already glorified: so that it could neither be touched by affliction nor be overcome by death. So when the Lord says He must go up to Jerusalem, and suffer many things there, from the Scribes and Chief Priests, and be put to death, and on the third day rise again (Mt. xvi. 21; xx. 17-19); and Blessed Peter given light from on high had confessed the Son of God... rejected the shame of this fearful death. The Lord corrected him with a mild rebuke, and then awakened in him the desire to suffer with Him in this passion...

For those who wish to come after Him must deny themselves, and consider the loss of earthly things as nothing, because of their hope of eternal rewards... So that they might not feel humiliated by His public execution, nor think themselves put to shame by the patience with which He was so to endure the torment of His Passion that He would not in death lose the glory of His Majesty, He took unto him Peter and James, and John his brother, and going up with them to a

high mountain apart He showed them the splendor of His glory. For though they witnessed in Him the power of the Divinity, yet they had not begun to know the power of the Body with which the Divinity was clothed...

In the presence of these chosen witnesses the Lord unveils His glory and clothes with splendor the Body which is His in common with all other men. His Face shines as the sun and His garments appear white as snow. By this transfiguration He desired, first, to remove from the hearts of His Disciples the scandal of the Cross, and then that the lowliness of his voluntary Passion might not trouble the faith of those to whom He now reveals the perfection of his hidden glory... He also confirms the hope of His Church, so that it may know what it is for which the Body of Christ has been given in exchange so that its members may also be taught to look for that glory...

To confirm the minds of His Apostles, and to lead them to all knowledge, He adds to this wonder another lesson. For Moses and Elias -- the Law and the Prophets -- appear, talking with the Lord, so that in the presence of these five men would be fulfilled what had been declared: that, *In the mouth of two or three witnesses every word shall stand* (Deut. xix. 15). The Word also is proclaiming the trumpets of the Old and New Testaments and that they are in concert. The witness of the ancient writings, in harmony with the Gospel teaching... *The Law was given by Moses; grace and truth came by Jesus Christ* (Jn. i. 17); in Whom are fulfilled the promises of the prophecies, and the significance of what the Law prescribed...

The Apostle Peter, exalted by the revelation of these mysteries... says: *Lord, it is good for us to be here: if thou wilt let us make here three tabernacles, one for Thee, and one for Moses, and one for Elias...* While Peter was speaking a bright cloud overshadowed them, and behold a voice from the cloud spoke, and said: *This is my beloved son, in whom I am well pleased: hear ye him.* The father was indeed present in the