“It is good to be here” with ישוה (Yeshua), Jesus, the Risen Lord, as Peter experienced him prophetically at the Transfiguration.

“We behold the splendour of God
Shining on the face of Jesus.
We behold the splendour of God
Shining on the face of the Son.

And Oh how his beauty transforms us,
The wonder of presence abiding.
Transparent hearts give reflection
Of Tabor’s light within,
Of Tabor’s light within.”

(Carey Landry)

God calls us as he did Abraham: לךlekha, “Go forth, leave your country” (Gen.12:1). Like Abraham, we obey and trust God and begin a new existence, new way of life in faith.

God chooses a man who would become the father of a people. “I will make you a great nation” (Gen.12:2). Through Abraham’s family tree Jesus Christ was born to save humanity.

Like Abraham, we walk and talk with the Lord. We place our trust in him. “May your love be upon us, O Lord, as we place all our hope in you” (Ps.32:22). We follow God into a new existence.

We trust in the Lord because his “word is faithful” (Ps.32:4). For this we praise God, Alleluia.

Praise God “who has saved us and called us to be holy—not because of anything we ourselves have done but for his own purpose and by his own grace” (2 Tim.1:9).

God’s grace is the gift of his Son. He stands with us. Are we with him? In these times of fulfilment we experience the saving actions of Christ, the “grace granted us, promised before the beginning of time, revealed in the Appearing of our Messiah Yeshua, Saviour Christ” (2 Tim.1:9).

As believers, like Abraham, we follow the call to move on, from home ground to holy ground. Now standing with the Lord, we say like Peter: “Lord it is good for us to be here” (Matt.17:4)

But we have to be faithful to the Lord and “not be afraid” (Matt.17:5) but “listen to him.”

SCRIPTURE: Before resurrection the disciples experience the glory of Jesus on the mountain.

LITURGY: It is good to be here with the Lord, especially when we celebrate the Eucharist.

DOCTRINE: As Yeshua was transfigured on the mountain, we too by faith, are transformed in him.

WITNESS: Every true believer experiences the Lord and bring others to have the same.
Jesus, Lord of glory,  
Jesus beloved Son,  
Oh how good to be with you.  
How good to share your light.  
How good to share your light.  

FOR THE CHILDREN:

Bible: Why did the disciples say: “It is good to be here”? Read Gospel (Matt. 17:1-9).


Doctrine: Who is Yeshua? What did God say? God Teaches that he “is my beloved Son.”

Action: What does God want us to do? He wants to “be not afraid” and “listen to him.”

FOR TEENAGERS:


What is prayer and what happens? Prayer is conversation with God, talking and listening.

What was the message from God? It teaches that Yeshua is the beloved Son of God.

What happened to the apostles? They became Witnesses to the glory of God.

“We behold the splendour of God  
Shining on the face of Jesus.  
We behold the splendour of God  
Shining on the face of the Son.”

RCIA

During first week of Lent, the Church draws attention to being with the Lord, listening and changing. It involves following him and being his disciple. Especially during Lent, it means disciplining ourselves, making ourselves disciples according to the teachings of the Lord in prayer, fasting and almsgiving.

* Rhetorical Ambiguity: is the presence of two or more possible meanings within a word. It could also be seen as homonymy. For example, “disciplining ourselves” could mean discipline, or being disciples, or both.

N.B: Literal connection also between the words: discipleship and discipline.

EXPERIENCE:

I met a lady who greeted me and said “Don’t you know me?”  
“Why should I?” I asked.  
“Because you baptized me when I was a baby,” she said.

Did she expect us never to forget or change, like Moses a la Lessing, in The Grass is Singing,¹ who never forgets? We do change and there are transformations in our lives but how much do we change for the best? Lent is such a challenge, a time for a spiritual growth and development.


The novel, The Grass Is Singing, by Doris Lessing is based in Southern Rhodesia now Zimbabwe. It deals with racial politics between whites and blacks during the 1940's. The story is of Mary Turner, a white woman murdered by her black houseboy, Moses, in days when “one could not put a black man close to a white woman, even though she was dead.”² Mary is married to Dick Turner whom she never loved. He was “like a person on the other side of a thick glass wall”³ and his unprofitable farm was “pursued by bad luck.”⁴ She liked other people’s children but shuddered at the thought of having her own.⁵ The author captures the harsh beauty and terrible realities of apartheid in White Southern Africa, and Mary has to cope with three basic problems,
4 LESSSING Doris. Opus cit. P.47.

LITTLE ANGELINA
It was late at night and her mother asked her to fetch the broom. Angelina’s excuse was that she was afraid of the dark. Her mother told her to have no fear, God is everywhere. So she stuck her head out of the door and shouted into the dark: “Dear God, pass me the broom.” Children have much to learn about the presence of God, our Father.”


Considering the year 2014 as ‘Year of the Family,’ I was struck again by the insight and foresight of the Message of the 1980 Synod of Bishops to Christian Families. It reaffirms the Church teachings of God’s basic plan for the family, indissolubility of marriage and contents of Humanae Vitae. The family is the place of formation, human and divine, where “we are formed by loving—both by being loved and loving.” From discussion and proposals of the assembly, the pope issued, in 1981, the apostolic exhortation on The Role of the Christian Family in the Modern World, Familiaris Consortio. Everything that can be said about marriage and the family can be summed up in two words: love and life. Christians are reminded of the words of St. Paul to “put on love which binds together and makes them perfect” (Col.3:4). The document speaks of family as a domestic Church and warns of how integrity of the home can be violated, how people lose their sense of God, our heavenly Father, and lose their sense of the human family. Importantly we are reminded of the role of culture which has to “be evaluated in the light of the gospel.” The family is the place where we can “become holy on our journey to God. It is the context where we are made human and divine.” In conclusion, the family is missionary, called to evangelize and to live and share the gospel with others.

2 1980 SYNOD OF BISHOPS. p.11.
4 1980 SYNOD OF BISHOPS. p.3.

THEOLOGICAL REFLECTION

Transfiguration, Metamorphosis
Transfiguration (Matt.17:2) translates from the Greek word, Μεταμορφοσις, Metamorphosis. With the ancient Greeks, it referred to the gods changing form and appearances, even in the crudest sense, like Jupiter into a bull to cope with Europa. It made Ovid ponder “quod numer in isto corpore”—what divinity is in that body? The Transfiguration in the Gospel has no connection with such mythologies. It is a revelation and proclamation of Christ’s divinity. Pope Benedict XVI says “the scene of the Transfiguration marks the fact that the messianic times have come.” Here we see the Messiah as ‘son of man’ (Mt.17:9) and ‘Son of God’ (Mt.17:5).


Watchword: “Lord it is good for us to be here” (Matt17:4) To be at this time with the Lord.
Hebrew: אדוני טוב heyotenu pho.
Greek: Κυριε καλον εστιν ημας οδε εινα. Kurie kalon estin hemas hode eina.
Latin: Domine, bonum est nos hic esse.

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EARLY CHRISTIAN LITERATURE
Anti-Marcionite Prologues (150-400 A.D.)

With respect to the so-called Anti-Marcionite Gospel Prologues, serious questions have been raised concerning its date. The Prologues, originally composed in Greek, appear in several dozen Latin Bible manuscripts. Now extant are only the Prologues for Mark, Luke and John. It is doubtful whether these Prologues can be considered as a unit. They were separately composed and so not possible to assign the same date to all three Prologues. While a date in the second half of the 4th century is likely for the Prologues for Mark and John and the second part of the Prologue for Luke, the first part of Luke, may have been written much earlier.

The Anti-Marcionite title is interesting because there is seemingly nothing anti-Marcion in them except being controversial as to their authenticity. They are orthodox rather than Gnostic. Marcion, as we know, was a dualist believing in a good and bad God, as portrayed in the Old and New Testaments.

Helmut Koester quotes the Anti-Marcionite Prologue for Luke (p. 335):

[Since there were already other gospels, that According to Matthew written in Judea, that According to Mark (written in) Italy, he was urged by the Holy Spirit to write his whole gospel among those in the region of Achaea, as he indicates this in the preface that there were already other writings before him . . . ]

Koester assigns the first half of this prologue to Luke to the second half of the second century and the rest of the Anti-Marcionite Prologues to the second half of the fourth century.

Below are texts of the Prologues of Mark, Luke and John.

**Prologues**

**Mark**

... Mark recorded, who was called Colobodactylus, because he had fingers that were too small for the height of the rest of his body. He himself was the interpreter of Peter. After the death of Peter himself, the same man wrote this gospel in the parts of Italy.

**Luke**

Indeed Luke was an Antiochene Syrian, a doctor by profession, a disciple of the apostles: later however he followed Paul until his martyrdom, serving the Lord blamelessly. He never had a wife, he never fathered children, and died at the age of eighty-four, full of the Holy Spirit, in Boetia. Therefore --- although gospels had already been written ---- indeed by Matthew in Judea but by Mark in Italy ---- moved by the Holy Spirit he wrote down this gospel in the parts of Achaia, signifying in the preface that the others were written before his, but also that it was of the greatest importance for him to expound with the greatest diligence the whole series of events in his narration for the Greek believers, so that they would not be led astray by the lure of Jewish fables, or, seduced by the fables of the heretics and stupid solicitations, fall away from the truth. And so at once at the start he took up the extremely necessary [story] from the birth of John, who is the beginning of the gospel, the forerunner of our Lord Jesus Christ, and was a companion in the perfecting of the people, likewise in the introducing of baptism and a companion in martyrdom. Of this disposition the prophet Malachi, one of the twelve, certainly makes mention. And indeed afterwards the same Luke wrote the Acts of the Apostles. Later the apostle John wrote the Apocalypse on the island of Patmos, and then the Gospel in Asia.

**John**

The Gospel of John was revealed and given to the churches by John while still in the body, just as Papias of Hierapolis, the close disciple of John, related in the exoterics, that is, in the last five books. Indeed he wrote down the gospel, while John was dictating carefully. But the heretic Marcion, after being condemned by him because he was teaching the opposite to him [John], was expelled by John. But he [Marcion] had brought writings or letters to him [John] from the brothers which were in Pontus.