

The Eucharistic Transfiguration.



OUR Lord, taking with Him three disciples, went up on a high mountain to manifest His glory, hidden under the humiliation of the flesh. He desired to strengthen them against the scandal of his Passion, by showing them who He really was,

The Eucharist, also, was instituted on a mountain, much more celebrated than Thabor. Jesus loved mountains. On them He performed many of the great actions of His life. Valleys did not suit Him; they engender miasma and sickness. The earth is for grovellers. Jesus draws to Himself, also by elevating them, souls whom He desires to love with special love. The second transfiguration is more loveable than the first, and much more lasting. It was made in presence of all the Apostles. The first took place in the open air, because glory needs to expand. But the second, with all its love, took place in secret. Jesus concealed it in order to render it more powerful. When one wishes to testify affection for a friend, he folds him in his arms. The charity of zeal extends afar in order to do good to a very great number of souls. The heart's love concentrates itself. We imprison it in order to render it stronger. We gather up its darts as in a lens, just as the optician grinds his glass so as to concentrate in one single point all the rays and all the heat of the light. Our Lord compresses Himself into the small space of the Host, in order to make a focus of more burning love. And as a great conflagration may be enkindled by bringing a lens to bear on inflammable materials, so the Eucharist shoots forth Its flames upon those who participate in It, and consumes them with divine fire.

Jesus was transfigured while praying on Thabor. His raiment became white as snow, His countenance resplendent as the sun. The Apostles could not support its brilliancy. Jesus transfigured Himself in glory to show that His feeble body was, nevertheless, the body of a God.