

Reflecting On Sunday's Readings

February 2018

The following series is **free, downloadable small-group materials** based on each week's Mass readings and taking into account the seasons of the liturgical year. Each study provides an introductory reflection on some aspect of the readings or on personal spirituality. Each of the readings is provided along with a few questions designed to engage the heart and stimulate the group's discussion. These small-group materials will be provided on a continuing basis in monthly segments.

We would suggest the following 60-to-90 minute format for the small group:

1. Open with a moment of quiet reflection and prayer.
2. Discuss the introductory reflection with a question or comment like, "What do you feel is important for us to grasp in this introduction?" or "What stood out to you from these opening paragraphs?" As the facilitator of the discussion be ready to share one or two things which were important to you from the introduction.
3. Have someone read the First Reading and ask several people to share their answers to the reflection questions. **Effective group-dynamic techniques should be used to further stimulate the discussion and affirm the participation.**
4. The Responsorial Psalm provides a reflective transition from the First Reading to the Gospel Reading, so have the Psalm read aloud. You may do this without additional comment, or you may want to draw their attention to something you feel is pertinent.
5. You can either read this week's Second Reading next and ask several people to share their answers to the reflection questions, or cover the Second Reading after you cover the Gospel Reading. The Second Reading does not always have a clear connection to the other Sunday Mass readings, **so do not feel like you need to force a connection.** However, you can provide an opportunity for the Holy Spirit to draw a connection by asking, "How do you see this passage tying into the theme of the readings?"
6. Move on to the Gospel Reading, repeating the process by asking several people to share their answers to the reflection questions.
7. Approximately equal time for discussion should be given to each of the sections: Introduction, First Reading, Gospel Reading, and the Second Reading. Obviously, if one section is especially stimulating, you should give some additional time to discussing it.
8. Close the discussion with group prayer, using various prayer formats.

We trust that God will use these materials to make His Word more meaningful to you, both within the small group environment and during Mass as you hear the Scripture is read and taught. **We would appreciate knowing if you are using the *Reflecting on Sunday's Readings*, and would welcome your feedback, either through the Emmaus Journey web page form, or by direct e-mail.**

Sincerely in Christ,

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Reflecting On Sunday's Readings

THE FIFTH SUNDAY IN ORDINARY TIME—February 4, 2018

Introduction: My mother died at 97 years of age and it intrigues me to imagine the changes people of her generation have seen in their lifetime. Transportation has moved from horse and buggy to space travel; housing has experienced innovations that went from out-houses to multiple baths with conveniences like whirlpool tubs; kitchens have moved from open hearth to microwave; from vegetable cellars to refrigerator-freezers; from cooking supper to eating out, etc. etc. We live in the wonderful world of change! With all these wonderful technological innovations one would expect that our lives would become more enjoyable and more relaxed. Instead, we have become the most stressed filled generation of all time, and it only gets worse. Terms like “road rage” and “going postal” have become common place as have reports of disasters reeked on others by stress filled individuals.

Christians also, are not exempt from this stress and pressure. In addition to coping with all of these modern changes and the pressure life creates, they have added to their lives the demands of being and doing all that their faith requires. There is no shortage of well meaning individuals who through messages, books, and the electronic media lay one expectation after another on our plate, spelling out the many things we must do to be a faithful Christian. Consequently, we often feel pulled in many directions, running faster and faster, with less and less joy, trying to fulfill the expectations of others.

Jesus, being fully human, also lived amid considerable pressure. He experienced people besieging him for help in overcoming sickness, disease, demon possession, and the many ills of society. Multitudes followed him continually; some to listen and learn, while others, intent on tripping him up, listened to his every word only so that they could accuse him. Both the general population and Jesus' disciples conveyed expectations to him of what he should do and be. How did Jesus avoid succumbing to the stress and pressure life brought on him? Why did he not become angry and stressed-out?

First of all, Jesus maintained a life that was centered on the Father, and on doing his Father's will. This, singleness of purpose and desire to please the Father in everything, brought calmness in the midst of turmoil, and clear direction to his life. All other expectations were perceived and evaluated through this singular lens of the Father's revealed will.

Second, Jesus, being fully human, consistently took time to commune with God the Father through periods of private prayer. Out of these times of aloneness with the Father Jesus found direction, strength and determination to keep his saving mission. And for us also, it is in our moments of solitude with the Father that we are able to become anchored spiritually, to discover and re-discover who we are, why we are created, and how we should live. From these times of reflection and prayer come the life-giving relationship with the Father that enables us to go forth in peace, being peace bearers to those around us. That which Pope John Paul II stated in *On the Coming of the Third Millennium* remains true for us; “In order to recognize who Christ truly is, Christians, especially in the course of this year, *should turn with renewed interest to the Bible* ... In the revealed text it is the Heavenly Father himself who comes to us in love and who dwells with us, disclosing to us the nature of his only-begotten Son and his plan of salvation for humanity.”*

* *On the Coming of the Third Millennium*, an Apostolic Letter by Pope John Paul II (40).

First Reading — Job 7:1-4, 6-7

¹“Has not man a hard service upon earth, and are not his days like the days of a hireling? ²Like a slave who longs for the shadow, and like a hireling who looks for his wages, ³so I am allotted months of emptiness, and nights of misery are apportioned to me. ⁴When I lie down I say, ‘When shall I arise?’ But the night is long, and I am full of tossing till the dawn. ... ⁶My days are swifter than a weaver's shuttle, and come to their end without hope. ⁷“Remember that my life is a breath; my eye will never again see good....”

1. What word best describes Job's emotional condition?

Responsorial Reading — Psalms 147:1-6

¹ Praise the LORD! For it is good to sing praises to our God; for he is gracious, and a song of praise is seemly.

² The LORD builds up Jerusalem; he gathers the outcasts of Israel.

³ He heals the brokenhearted, and binds up their wounds. ⁴ He determines the number of the stars, he gives to all of them their names.

⁵ Great is our LORD, and abundant in power; his understanding is beyond measure. ⁶ The LORD lifts up the downtrodden, he casts the wicked to the ground.

Second Reading — 1 Corinthians 9:16-19, 22-23

¹⁶ For if I preach the gospel, that gives me no ground for boasting. For necessity is laid upon me. Woe to me if I do not preach the gospel! ¹⁷ For if I do this of my own will, I have a reward; but if not of my own will, I am entrusted with a commission. ¹⁸ What then is my reward? Just this: that in my preaching I may make the gospel free of charge, not making full use of my right in the gospel.

¹⁹ For though I am free from all men, I have made myself a slave to all, that I might win the more. ... ²² To the weak I became weak, that I might win the weak. I have become all things to all men, that I might by all means save some. ²³ I do it all for the sake of the gospel, that I may share in its blessings.

2. Compare Job's and Paul's sense of purpose.

3. Why did "preach the Gospel" dominate Paul's life?

Gospel Reading — Mark 1:29-39

²⁹ And immediately he left the synagogue, and entered the house of Simon and Andrew, with James and John.

³⁰ Now Simon's mother-in-law lay sick with a fever, and immediately they told him of her. ³¹ And he came and took her by the hand and lifted her up, and the fever left her; and she served them.

³² That evening, at sundown, they brought to him all who were sick or possessed with demons. ³³ And the whole city was gathered together about the door. ³⁴ And he healed many who were sick with various diseases, and cast out many demons; and he would not permit the demons to speak, because they knew him.

³⁵ And in the morning, a great while before day, he rose and went out to a lonely place, and there he prayed. ³⁶ And Simon and those who were with him pursued him, ³⁷ and they found him and said to him, "Every one is searching for you." ³⁸ And he said to them, "Let us go on to the next towns, that I may preach there also; for that is why I came out." ³⁹ And he went throughout all Galilee, preaching in their synagogues and casting out demons

4. What demands do you see placed on Jesus' life?

5. When you experience stress and pressure, how do you cope?

6. Suggest several ways we can follow Jesus' example in verse 35.

Reflecting On Sunday's Readings

THE SIXTH SUNDAY IN ORDINARY TIME—February 11, 2018

Introduction: Jesus rightly earned the title, “Great Physician.” Again and again Jesus demonstrated his power and deity by confronting every disease presented to him with complete and thorough healing. Moved by compassion, Jesus confronted leprosy, blindness, congenital lameness, and even death was compelled to respond to Jesus’ power. He did not differentiate between the illnesses of Jew or Gentile, both alike received his loving touch. Though Jesus’ compassion was exceptional, and his healing in much demand, we do not get the impression that the physical wellbeing of people was Jesus’ primary concern. Today’s Gospel reading in Mark coupled with last Sunday’s reading, provide a composite of Jesus’ many acts of gracious healing. When the disciples arrived saying that “everyone is searching for you,” their statement sounded like a mild rebuke of Jesus, implying, “Come on get busy healing these people.” Yet Jesus was compelled to move on to other towns to preach the Good News. The very existence of this reality indicates that there is a greater tragedy than physical sickness; the tragedy of a diseased, spiritually sick soul, estranged from God.

Unlike Jesus, and very much like the disciples, we often see physical infirmities and suffering as the worst of evils. We also are greatly moved, and rightly so, by the plight of others’ physical grief. Unlike Jesus, and very much like the disciples, we often are oblivious to the greater human tragedy of a life lived apart from God.

Few of us are miracle workers, and only some are truly trained to help with physical healing of disease and infirmity. Still, we can and should provide comfort and aid to others during their times of physical duress. But when it comes to providing help and healing for those sick of soul and estranged from God we *can* bring healing power. Like the leper, we can relate the experience of our own spiritual healing, and more importantly we can introduce them to the “Great Physician,” Jesus.

Fr. Henri J.M. Nouwen in the book *With Burning Hearts*, captures the dilemma of our times; “We live in a world groaning under its losses ... It is a world of endless losses, and many, if not most, of our fellow human beings walk with faces downcast on the surface of this planet. They say in some way or another: ‘Our hope had been...but we lost our hope.’”¹

Hope is a terrible thing to lose, and almost impossible to live without. It is not the affects of physical circumstances alone that rob people of hope, but the fear that their world and life are out of control, and they despair that nobody cares, and nobody has the power to do anything about it. Yet each week we participate in a celebration of the Savior Lord and receive him who is Hope personified, who has proven his love for us and his power to help. We are holding the antidote that can cure them of the poison of despair if we only will share it. As Nouwen explains, “We recognize him, but that recognition is not just for us to savor or to keep as a secret ... Go and tell. What you have heard and seen is not just for yourself. It is for the brothers and sister and for all who are ready to receive it. Go, don’t linger, don’t wait, don’t hesitate, but move now and return to the places from which you came, and let those whom you left behind in their hiding places know that there is nothing to be afraid of, that he is risen, risen indeed.”²

1-2 *With Burning Hearts*, by Fr. Henri J. M. Nouwen (pages 88, 81).

First Reading — Leviticus 13:1-2, 44-46

¹ The LORD said to Moses and Aaron, ² “When a man has on the skin of his body a swelling or an eruption or a spot, and it turns into a leprous disease on the skin of his body, then he shall be brought to Aaron the priest or to one of his sons the priests, ...

...⁴⁴ he is a leprous man, he is unclean; the priest must pronounce him unclean; his disease is on his head.

⁴⁵ “The leper who has the disease shall wear torn clothes and let the hair of his head hang loose, and he shall cover his upper lip and cry, ‘Unclean, unclean.’ ⁴⁶ He shall remain unclean as long as he has the disease; he is unclean; he shall dwell alone in a habitation outside the camp.”

1. Apart from the physical effects how do you think leprosy affected a person?

Responsorial Reading — Psalms 32:1-2, 5, 11

¹ Blessed is he whose transgression is forgiven, whose sin is covered. ² Blessed is the man to whom the LORD imputes no iniquity, and in whose spirit there is no deceit. ... ⁵ I acknowledged my sin to thee, and I did not hide my iniquity; I said, "I will confess my transgressions to the LORD"; then thou didst forgive the guilt of my sin. ... ¹¹ Be glad in the LORD, and rejoice, O righteous, and shout for joy, all you upright in heart!

Second Reading — 1 Corinthians 10:31-11:1

³¹ So, whether you eat or drink, or whatever you do, do all to the glory of God. ³² Give no offense to Jews or to Greeks or to the church of God, ³³ just as I try to please all men in everything I do, not seeking my own advantage, but that of many, that they may be saved.

^{11:1} Be imitators of me, as I am of Christ.

2. What is the difference between trying to "please all men in everything," and being men-pleasers?

3. What are we to imitate about Paul, or for that matter imitate about other saints?

Gospel Reading — Mark 1:40-45

⁴⁰ And a leper came to him beseeching him, and kneeling said to him, "If you will, you can make me clean."

⁴¹ Moved with pity, he stretched out his hand and touched him, and said to him, "I will; be clean." ⁴² And immediately the leprosy left him, and he was made clean. ⁴³ And he sternly charged him, and sent him away at once, ⁴⁴ and said to him, "See that you say nothing to any one; but go, show yourself to the priest, and offer for your cleansing what Moses commanded, for a proof to the people." ⁴⁵ But he went out and began to talk freely about it, and to spread the news, so that Jesus could no longer openly enter a town, but was out in the country; and people came to him from every quarter.

4. Who are the *untouchables* in your life, that you prefer to avoid?

5. What can we learn from Jesus about helping others?

6. How does Jesus desire to express his compassion today?

Reflecting On Sunday's Readings

THE FIRST SUNDAY OF LENT—February 18, 2018

Introduction: Even as the Church uses the seasons of the liturgical year to make us conscious of Christ's presence, so in the Old Testament, God established the Sabbath, the Sabbath Year, and the Jubilee Year to interject his presence into the calendar of our lives. The Sabbath cycle of working six days and resting on the seventh, and the Sabbath Year cycle of working six years and allowing the land to lay fallow during the seventh year, are reminders not only of God's creation process but also God's creation purpose; to have a people lovingly devoted to him.

In a similar way, the Jubilee Year, celebrated every fiftieth year was designed to remind people of God's covenant of atonement. On the Day of Atonement, in the fiftieth year, the people's hearts were awakened with the blaring blast of trumpets announcing the Jubilee. The chief characteristic of this Jubilee Year was the proclamation and experience of freedom. People who had lost their ancestral lands had their lands restored; people who had become enmeshed in debt had their debts totally forgiven; people who had become enslaved through indentured servitude were released and set free to return to their homes and families; the land was left fallow for the year and people were free, free, free to turn their attention to God and his liberating deliverance.

Lent also calls us from the busy occupations of our lives to consider afresh not only the circumstances of our enslavement but also the liberating deliverance we have through Jesus' death and resurrection. The message of the Jubilee year both clarifies and amplifies the purpose of the Lenten Season. "Jubilees were also times of repentance. The deepest form of human liberation—liberation from the grip of sin and its effects—requires the acknowledgement and confession of sins. Confession leads to forgiveness, and forgiveness gives birth to the joy characteristic of the jubilee years."¹ These freedoms, restoration to the home land, debt forgiveness, and release from captivity, were all intended as a foreshadowing or sign of the future atonement and deliverance we would have as followers of Christ. Through him we can be restored to our intended homeland, the Kingdom of God; all the debt we owe because of our sinfulness is totally forgiven; in him, and through his power, we can be released from every enslavement.

Recently a prisoner was released from false imprisonment after serving twenty years for a crime he didn't commit. One can only imagine the joy he and his family experienced to have his supposed guilt wiped clean, his good name restored, to be united once again with his family, and to walk as a free man. What we would not be able to imagine would be his refusal to accept release and restoration, that would be beyond comprehension. Yet many of us foolishly refuse to accept restoration in exchange for estrangement. We refuse the joy of forgiveness in exchange for the weight of guilt. And we refuse the freedom and power of life in Christ in exchange for enslavement to sinful habits. Christ sets us free and Lent calls us to his life of freedom, liberty, and release. "Freedom," as John Paul II told an audience in Baltimore in 1995, "consists not in doing what we like, but in having the right to do what we ought."² Let's pray that God will enable us to fully grasp the meaning of his liberating sacrifice on our behalf, and exalt in learning to live a restored relationship with him.

¹ Source unknown

² *Witness to Hope*, by George Weigel, page 778.

First Reading — Genesis 9:8-15

⁸ Then God said to Noah and to his sons with him, ⁹ "Behold, I establish my covenant with you and your descendants after you, ¹⁰ and with every living creature that is with you, the birds, the cattle, and every beast of the earth with you, as many as came out of the ark. ¹¹ I establish my covenant with you, that never again shall all flesh be cut off by the waters of a flood, and never again shall there be a flood to destroy the earth." ¹² And God said, "This is the sign of the covenant which I make between me and you and every living creature that is with you, for all future generations: ¹³ I set my bow in the cloud, and it shall be a sign of the covenant between me and the earth. ¹⁴ When I bring clouds over the earth and the bow is seen in the clouds, ¹⁵ I will remember my covenant which is between me and you and every living creature of all flesh; and the waters shall never again become a flood to destroy all flesh.

1. Using a dictionary, or other resource, define "covenant". Where do you see yourself in this covenant between God and Noah?

Responsorial Reading — Psalms 25:4-9

⁴ Make me to know thy ways, O LORD; teach me thy paths. ⁵ Lead me in thy truth, and teach me, for thou art the God of my salvation; for thee I wait all the day long.

⁶ Be mindful of thy mercy, O LORD, and of thy steadfast love, for they have been from of old. ⁷ Remember not the sins of my youth, or my transgressions; according to thy steadfast love remember me, for thy goodness' sake, O LORD!

⁸ Good and upright is the LORD; therefore he instructs sinners in the way. ⁹ He leads the humble in what is right, and teaches the humble his way.

Second Reading — 1 Peter 3:18-22

¹⁸ For Christ also died for sins once for all, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit; ¹⁹ in which he went and preached to the spirits in prison, ²⁰ who formerly did not obey, when God's patience waited in the days of Noah, during the building of the ark, in which a few, that is, eight persons, were saved through water. ²¹ Baptism, which corresponds to this, now saves you, not as a removal of dirt from the body but as an appeal to God for a clear conscience, through the resurrection of Jesus Christ, ²² who has gone into heaven and is at the right hand of God, with angels, authorities, and powers subject to him.

2. How are baptism and the incident with Noah and the flood similar and/or different? (If necessary go back and read the account in Genesis 6:1-9:17.)

Gospel Reading — Mark 1:12-15

¹² The Spirit immediately drove him out into the wilderness. ¹³ And he was in the wilderness forty days, tempted by Satan; and he was with the wild beasts; and the angels ministered to him.

¹⁴ Now after John was arrested, Jesus came into Galilee, preaching the gospel of God, ¹⁵ and saying, "The time is fulfilled, and the kingdom of God is at hand; repent, and believe in the gospel."

3. What is the difference between temptation and sin?
4. How does Jesus' temptation experience help us?
5. What effect do you think Jesus' triumph over temptation at the beginning of his ministry had on his later life and ministry?
6. Explain what "repent" should signify for us today.

Reflecting On Sunday's Readings

THE SECOND SUNDAY OF LENT—February 25, 2018

Introduction: Perhaps you have heard of the man who wanted to test his wife's hearing. He stood some distance behind her and softly said, "Can you hear me?" Having received no answer, he moved closer and again whispered, "Can you hear me?" Again, having received no answer he moved right up behind her and softly said, "Can you hear me?" Finally, he heard his wife reply somewhat exasperatedly, "For the third time, yes!"

In some ways this story could be analogous of our communication with God. Often, we constantly check to see if he is listening in hopes that he will respond to our deep heartfelt needs and desires. In reality, not only is he hearing us, but he has spoken definitively if only we would listen to him.

Twice in the Gospels the Father spoke audibly regarding Jesus. The first time was at Jesus' baptism when the Father said, "This is my beloved Son, in whom I am well pleased." What greater statement could God have made about his Son? This was a profound validation that Jesus was sent from God, and was in fact flesh of his flesh, and bone of his bone, Emmanuel, God with us. In addition the Father states, before Jesus accomplished anything in his ministry, that unequivocally, the very nature of Jesus pleased him exceedingly well. For Jesus to please the righteousness of God in this exceptional way verifies that Jesus, within himself, fully met the Father's demands for holiness, righteousness, and goodness.

The second time the Father spoke audibly is recorded in this week's Gospel reading, "This is my beloved Son; listen to him." This second audible statement from God the Father clarifies what the Father expects from us, what he sees as our primary responsibility. This message is equally profound in its simplicity. It is not obscured by a do list of responsibilities and behavioral expectations, but consist of one, simple command, "Listen to him." Therein is the essence of spirituality: having our heart, mind, and ears spiritually tuned to hear what he is saying?

These days of Lent should be a listening time for each of us. Could we not begin each day with a moment of quietness, praying Samuel's simple prayer, "Speak Lord, thy servant listens." Then as our day progresses, could we not keep our spiritual antenna tuned to his frequency, looking for him and his message in the simple experiences of our day. Would not he speak to us on our bed, in the night, if like Judah we could devoutly say, "My heart yearns for you in the night, my spirit earnestly seeks You." If we simply determined to actively develop the art of listening to Jesus, our lives would radically change, for the better. "A spiritual life requires discipline because we need to learn to listen to God, who constantly speaks but whom we seldom hear. When however, we learn to listen, our lives become obedient lives. The word *obedient* comes from the Latin word *audire*, which means 'listening.'"⁸

Sociologists have indicated that it takes approximately fourteen days to break a habit, and approximately another fourteen days to establish a new habit. We have twenty-eight days left in this Lenten Season. If we begin this listening practice today, we can be well on our way to establishing a life giving habit of fulfilling the Father's intention for us, to listen to his Son.

** Making All Things New, by Henri J.M. Nouwen, page 67.*

First Reading — Genesis 22:1-2, 9-13, 15-18

¹ After these things God tested Abraham, and said to him, "Abraham!" And he said, "Here am I." ² He said, "Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering upon one of the mountains of which I shall tell you." ...

⁹ When they came to the place of which God had told him, Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar, upon the wood. ¹⁰ Then Abraham put forth his hand, and took the knife to slay his son. ¹¹ But the angel of the LORD called to him from heaven, and said, "Abraham, Abraham!" And he said, "Here am I." ¹² He said, "Do not lay your hand on the lad or do anything to him; for now I know that you fear God, seeing you have not withheld your son, your only son, from me." ¹³ And Abraham lifted up his eyes and looked, and behold, behind him was a ram, caught in a thicket by his horns; and Abraham went and took the ram, and offered it up as a burnt offering instead of his son. ...

¹⁵ And the angel of the LORD called to Abraham a second time from heaven, ¹⁶ and said, "By myself I have sworn, says the LORD, because you have done this, and have not withheld your son, your only son, ¹⁷ I will indeed bless you, and I will multiply your descendants as the stars of heaven and as the sand which is on the

seashore. And your descendants shall possess the gate of their enemies,¹⁸ and by your descendants shall all the nations of the earth bless themselves, because you have obeyed my voice.”

1. What was the issue with which Abraham was being confronted?
2. Explain what it means to have an area of our life “withheld” from God. How should we deal with these areas when we discover them?

Responsorial Reading — Psalm 116:10, 15-19

¹⁰I kept my faith, even when I said, “I am greatly afflicted”; ... ¹⁵Precious in the sight of the LORD is the death of his saints. ...

¹⁶O LORD, I am thy servant; I am thy servant, the son of thy handmaid. Thou hast loosed my bonds. ¹⁷I will offer to thee the sacrifice of thanksgiving and call on the name of the LORD.

¹⁸I will pay my vows to the LORD in the presence of all his people, ¹⁹in the courts of the house of the LORD, in your midst, O Jerusalem. Praise the LORD!

Second Reading — Romans 8:31-34

³¹What then shall we say to this? If God is for us, who is against us? ³²He who did not spare his own Son but gave him up for us all, will he not also give us all things with him? ³³Who shall bring any charge against God’s elect? It is God who justifies; ³⁴who is to condemn? Is it Christ Jesus, who died, yes, who was raised from the dead, who is at the right hand of God, who indeed intercedes for us?

3. How is Abraham’s experience a foreshadowing of the Father’s love?

Gospel Reading — Mark 9:2-10

²And after six days Jesus took with him Peter and James and John, and led them up a high mountain apart by themselves; and he was transfigured before them, ³and his garments became glistening, intensely white, as no fuller on earth could bleach them. ⁴And there appeared to them Elijah with Moses; and they were talking to Jesus. ⁵And Peter said to Jesus, “Master, it is well that we are here; let us make three booths, one for you and one for Moses and one for Elijah.” ⁶For he did not know what to say, for they were exceedingly afraid. ⁷And a cloud overshadowed them, and a voice came out of the cloud, “This is my beloved Son; listen to him.” ⁸And suddenly looking around they no longer saw any one with them but Jesus only.

⁹And as they were coming down the mountain, he charged them to tell no one what they had seen, until the Son of man should have risen from the dead. ¹⁰So they kept the matter to themselves, questioning what the rising from the dead meant.

4. How would you have responded if you had been in Peter, James, or John’s place?
5. What is the significance of Elijah and Moses’ appearance?
6. What is the most memorable experience you’ve had of hearing the message, “Listen to him”?
7. How do you think the nine disciples who were not invited to the mount with Christ felt?