



Thursday 6th August 2026

The Transfiguration of Our Lord

Gospel Reading

Luke 9.28-36

Now about eight days after these sayings Jesus took with him Peter and John and James, and went up on the mountain to pray. And while he was praying, the appearance of his face changed, and his clothes became dazzling white.

Suddenly they saw two men, Moses and Elijah, talking to him. They appeared in glory and were speaking of his departure, which he was about to accomplish at Jerusalem. Now Peter and his companions were weighed down with sleep; but since they had stayed awake, they saw his glory and the two men who stood with him.

Just as they were leaving him, Peter said to Jesus, 'Master, it is good for us to be here; let us make three dwellings, one for you, one for Moses, and one for Elijah'—not knowing what he said. While he was saying this, a cloud came and overshadowed them; and they were terrified as they entered the cloud.

Then from the cloud came a voice that said, 'This is my Son, my Chosen; listen to him!'

When the voice had spoken, Jesus was found alone. And they kept silent and in those days told no one any of the things they had seen.

Other readings: Daniel 7.9–10, 13–14

Psalm 97

2 Peter 1.16–19

Luke 9.28–36

Homily

There are moments when, by the grace of God, the veil between heaven and earth seems to thin and we experience something extraordinary. It may happen in prayer, in the singing of a hymn, in the stillness after Holy Communion, at the bedside of someone we love, or in a simple moment when the world seems charged with God's presence. For a brief time, the ordinary is transfigured and we glimpse a deeper truth.

In today's Gospel, Peter, John and James are given such a moment. Jesus takes them up the mountain to pray. Luke tells us that the Transfiguration happens while Jesus is praying and in that place of prayer, his hidden glory is revealed. His face changes and his clothing becomes dazzling white. The disciples see, for a moment, who Jesus truly is: not merely a teacher, miracle-worker or prophet, but the beloved Son of God, radiant with divine glory.

Beside him stand Moses and Elijah: Moses representing the Law, Elijah the Prophets. The whole story of God's dealings with Israel gathers around Jesus, and the Scriptures find their fulfilment in him. Yet their conversation is not about power, fame or triumph. They speak of his "departure," his exodus, which he is about to accomplish in Jerusalem. The glory on the mountain already points towards the cross; Christ's splendour is inseparable from his sacrificial love.

That matters for us. The Transfiguration is not an escape from suffering, nor a religious high point that avoids the road ahead. It is given to strengthen the disciples for that road. Soon they will see Jesus rejected, humiliated and crucified, and will struggle to understand how such suffering can be part of God's saving purpose. So before the darkness of Calvary, they are given a glimpse of light. Before the cross, they see the glory. Before fear overwhelms them, they hear the Father's voice.

Peter's reaction is deeply human. "Master, it is good for us to be here." He wants to build three dwellings and remain in the moment. Who can blame him? When we experience peace, clarity or closeness to God, we often want to hold on to it. Yet Christian faith is not about staying on the mountain. It is about being changed there so that we can live differently in parish, home, workplace and community.

Then comes the cloud, a sign of God's presence, and from the cloud a voice: "This is my Son, my Chosen; listen to him!" Those final words are at the heart of this Gospel reading: **listen to him**. This is the vocation of Christians in every age.

We are called to listen to him in Scripture read and preached; in prayer and praise; as we gather at the Lord's Table and are drawn again into his life. And having listened, we are called to obey: to forgive, seek reconciliation, serve the poor, welcome the stranger, take up the cross in daily faithfulness, sharing his love in word and action so that others may know his life-giving presence.

The disciples look again, and Jesus is found alone. Moses and Elijah disappear. The cloud lifts. The brightness passes. What remains is Jesus.

We may be blessed by special moments of grace, but we cannot live on spiritual experiences alone.

The amazing truth is that when the brightness fades, Jesus remains. When prayer feels dry, Jesus remains. When life is confusing, Jesus remains. When we come down from the mountain and face ordinary responsibilities, difficult relationships or hidden burdens, Jesus remains, faithful to his promise and present with his people.

So, this Gospel invites us to three simple movements. First, go up the mountain: make space for prayer, silence and attentiveness to God. Second, listen to Jesus: allow his words, received through Scripture, prayer, praise and fellowship, to shape our choices. Third, come down the mountain: return to daily life carrying the light we have received, not as a private possession, but as a gift for the life of the world.

Conversation Questions

1. Where in my own life have, I glimpsed God's presence in an ordinary moment?
2. What might it mean for me, this week, to **"listen to him"** more closely in Scripture, prayer, worship, or daily choices?
3. How can I carry the light of Christ back down the mountain into my parish, home, workplace, or community?
4. Is there anything else from the passage not already discussed that speaks to you? What is it?
5. What will you do this week in your Monday-to-Saturday ministry in response to what you have heard today? #everydayfaith

Prayer

Spend some time in prayer, responding to what you have heard today and listening to what God might be saying to you.

Collect of the day

*Father in heaven,
whose Son Jesus Christ was wonderfully transfigured
before chosen witnesses upon the holy mountain,
and spoke of the exodus he would accomplish at Jerusalem:
give us strength so to hear his voice and bear our cross
that in the world to come we may see him as he is;
who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever.*

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