

## Second Sunday of Lent - Lectionary: 25

### Reading 1 - [Genesis 12:1-4a](#)

The LORD said to Abram: "Go forth from the land of your kinsfolk and from your father's house to a land that I will show you. "I will make of you a great nation, and I will bless you; I will make your name great, so that you will be a blessing. I will bless those who bless you and curse those who curse you. All the communities of the earth shall find blessing in you." Abram went as the LORD directed him.

**Responsorial Psalm - [Psalm 33:4-5, 18-19, 20, 22](#). R. (22) Lord, let your mercy be on us, as we place our trust in you.**

### Reading 2 - [2 Timothy 1:8b-10](#)

Beloved: Bear your share of hardship for the gospel with the strength that comes from God. He saved us and called us to a holy life, not according to our works but according to his own design and the grace bestowed on us in Christ Jesus before time began, but now made manifest through the appearance of our savior Christ Jesus, who destroyed death and brought life and immortality to light through the gospel.

### Gospel - [Matthew 17:1-9](#)

Jesus took Peter, James, and John his brother, and led them up a high mountain by themselves. And he was transfigured before them; his face shone like the sun and his clothes became white as light. And behold, Moses and Elijah appeared to them, conversing with him. Then Peter said to Jesus in reply, "Lord, it is good that we are here. If you wish, I will make three tents here, one for you, one for Moses, and one for Elijah." While he was still speaking, behold, a bright cloud cast a shadow over them, then from the cloud came a voice that said, "This is my beloved Son, with whom I am well pleased; listen to him." When the disciples heard this, they fell prostrate and were very much afraid. But Jesus came and touched them, saying, "Rise, and do not be afraid." And when the disciples raised their eyes, they saw no one else but Jesus alone. As they were coming down from the mountain, Jesus charged them, "Do not tell the vision to anyone until the Son of Man has been raised from the dead."

## Hearing the Beloved Son: A Lenten Path to Spiritual Transformation

### The Revelation on the Mountain



#### Jesus as the Fulfillment of Law and Prophets

The presence of Moses and Elijah confirms Jesus as the completion of God's plan

**"THIS IS MY BELOVED SON... LISTEN TO HIM"**  
The Father's command is a divine summons to obedience, trust, and transformation



#### The Fullness of Divine Identity

The Transfiguration reveals Jesus as "Light from Light" and the beloved Son of God

### Cultivating a Listening Heart



#### Silence the Modern Noise

Intentionally reduce digital distractions to create a "silent space" for God's still voice.

#### Daily Spiritual Disciplines

Commit to these practices to recognize the Shepherd's voice.



Lectio Divina



Eucharistic Adoration



Mental Prayer



#### Discernment through Scripture

God's voice will never contradict Scripture and always brings peace and clarity.

# “All of humanity’s problems stem from man’s inability to sit quietly in a room alone.”

Blaise Pascal (1623–1662)

## What / Who, are you listening to?

### Summary

The homily synthesizes key theological and practical insights derived from the Second Sunday of Lent, centering on the Transfiguration of Jesus as recorded in the Gospel of Matthew. The central theme is the divine command from God the Father: **"Listen to him."** Listening to Jesus is presented not merely as a passive act, but as the essential posture of faith and the "heart of the Christian life." To fulfill this mandate, individuals must navigate the "problem of noise"—both external (media, technology) and internal (distractions, anxiety). The sources emphasize that while extraordinary mystical experiences are rare, God communicates consistently through the "living word" of Scripture, the Sacraments, and intentional silence. The ultimate goal of this listening is transformation and holiness, enabling the believer to follow Christ through both "consolation" and the "cross." The command "Listen to him" is the key to the Christian life and the path to becoming a saint. By intentionally reducing life's noise and immersing oneself in the Word, the disciple allows God to conform their will to His. Whether in the "mountain of consolation" or the "suffering of the cross," the act of listening ensures the believer follows the "Good Shepherd" toward the ultimate goal of holiness and heaven.

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Today we focus our attention on listening to God, especially listening to Jesus, as the essential posture of faith during Lent and throughout the days of our lives lived in, through, and with Christ. Drawing primarily from the account of the transfiguration in the Gospel of Matthew, the Father’s command from the cloud—*“This is my beloved Son... listen to him”*—is emphasized as a decisive call to obedience, trust, and transformation. Considering this, when we reflect on the ‘voices’ that move us, we are challenged to identify what or who we are listening to. Is it in fact, Jesus.

Last Sunday our Lenten journey deepened with the story of Jesus’ temptation in the desert focused on the importance of knowing and being immersed in the Word of God, especially for spiritual warfare. Today our engagement with the living Word of God is challenged directly by the command of the Father. Our Lenten spiritual journey takes us up the mountain with Jesus and the 3 Apostles where something amazing happens. As the disciples watched, Jesus was suddenly transformed - his face shone like the sun, and his clothes became bright as light. Then suddenly, Moses and Elijah are seen talking with Jesus. Their presence is significant as they represent the two great traditions of the Old Testament: Moses personified the Law of God’s people, and Elijah, the traditions of the great prophets. God the Father reveals that Jesus is the “new Moses” and the “new Elijah”, confirming their teachings. <sup>1</sup> The Lord Jesus is the fulfillment of the law and the prophets<sup>2</sup> and the gateway to all that is new in the proclamation of the Kingdom of God. Their presence and their talking with Jesus indicate their total endorsement of all that Jesus is doing, and of all that he will experience in the days and weeks to come. As Peter asked Jesus about building tents for him, Moses, and Elijah, a bright luminous cloud covered them revealing the very presence of God. From the cloud came the voice of God: *This is my Son, the Beloved; with him I am well pleased; listen to him!*<sup>3</sup>

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<sup>1</sup> Patristic writers, especially Origen of Alexandria, extensively develop the typology of Jesus as the fulfillment and surpassing of Moses (Law) and Elijah (Prophets), particularly through the Transfiguration and prophetic fulfillment. They reject notions like transmigration of souls while affirming Christ's superiority, with Moses and Elijah appearing in glory to converse with him, symbolizing the harmony of Old Testament revelation in the New.

<sup>2</sup> New American Bible, Revised Edition (Washington, DC: The United States Conference of Catholic Bishops, 2011), Matthew 5:17

<sup>3</sup> The Father is declaring that the one whose human shining face the Apostles behold in luminous brilliance is his beloved Son. In so doing, the Father corroborates his previous revelation to Peter that Jesus is indeed the Christ, the Son of the living God, and so confirms the Incarnation. To behold the glorious human face of Jesus is to behold the Father’s glorious beloved Son. The Father is well pleased because Jesus, as his loyal Son, is proving to be true, in the course of public ministry, to his baptism pledge of being his faithful Servant/Son. The transfiguring event likewise foretells that Jesus, as the Christ, the Son of the living God, will be faithful until his sacrificial death on the cross. Thus, contrary to Peter’s prognosis, the Father is corroborating Jesus’ own declaration of

God the Father, most importantly, reveals in the transfiguration of Jesus the fullness of his identity as the Son and calls humanity to listen to him. This beautiful scene today is meant to reveal to us that Jesus is not only a true and perfect human being. He is ‘*God from God, light from light, true God from true God, begotten not made*’, the beloved Son of God.<sup>4</sup> The words of God the Father, both at the Baptism of Jesus<sup>5</sup> and here during his transfiguration are a divine summons to obedience, listening to him precisely because he is the “Beloved Son” of the Father. In fact, although St. John doesn’t include the transfiguration event in his Gospel, his Gospel is an apologetic for understanding the import of the truth revealed and declared by God the Father. He wrote, “*Now Jesus did many other signs in the presence of his disciples that are not written in this book.*”<sup>31</sup> *But these are written that you may come to believe that Jesus is the Messiah, the Son of God, and that through this belief you may have life in his name.*”<sup>6</sup> And, Jesus himself, after coming down from the mountain goes on in the next few chapters of each the synoptic Gospels to offer parables, miracles and teachings to guide his followers toward a deeper understanding of and commitment to faith. Finally, the transfiguration was also intended to inspire his apostles with courage when they would experience the events that were ultimately to follow. The story of the transfiguration would also stir up in those listening, the infused virtue of hope.

The theological virtue of Hope as well as the other two theological virtues of Faith and Charity, are stirred within the disciple of Christ by the fullness of this revelation of Jesus’ identity as fully divine and fully human. Listening to the ‘beloved Son of God’ through being immersed in Scripture is essential to the work of the Holy Spirit to help us grow in these virtues which are themselves essential foundations for the journey home during which we become saints. God wants us to be holy, to be saints. God orders creation according to the salvific plan that culminates in the eternal covenant, which is our justification, sanctification and salvation in Christ. This is the journey we are on, every one of us who can be called a child of God. To this end, God calls us to listen to and to follow the Son with the guidance of the Holy Spirit. God calls every one of us, just as he called Abram.

## Listening to Christ

Do you want to find happiness and joy? Do you want to become the person that God made you to be? If you do, then listen to and follow Jesus. “*The words from on high give new depth to the invitation by which Jesus himself, at the beginning of his public life, called them to follow him, to leave their ordinary lives behind and to enter into a close relationship to him.*”<sup>7</sup> Listening to him and following him according to his truth and life, means we are intentionally ensuring that it is his voice that we allow to occupy the greatest space in our hearts, minds, and soul - he then will show us the way to live, the way of true love and lasting joy. Listen to him means talking to him in prayer. It means reading about his life in the Gospels. The most important thing in life is our relationship with God, Father – Son – Holy Spirit. Jesus is our glorious Savior who came to make us new, to save us and call us to a holy life, as St Paul wrote in the Second Reading. Our covenant with God entails the gift of God's life to us. We share the risen life of Jesus. He becomes our God and we become God's people through the covenant of baptism. All we need to do is listen to him, to turn our gaze to him, to follow him, and we too will be transformed and ultimately transfigured.

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what it means for him to be the Christ, that through his glorious saving passion and death he will merit his glorious resurrection and so embody, in his risen humanity, his Father’s kingdom as its glorious King and universal Lord. The Father is ultimately pleased simply because Jesus is, devotedly and decidedly, committed to becoming Jesus—YHWH-Saves. For this reason the Father adamantly insists that Peter, James, and John “listen to him.” Without the entirety of this knowledge they will possess an inadequate, and even erroneous, understanding of Jesus and what it means for him to be, as Peter rightly professed, the Christ. Thomas G. Weinandy, *Jesus Becoming Jesus: A Theological Interpretation of the Synoptic Gospels* (Washington, D.C.: The Catholic University of America Press, 2018), 235–236.

<sup>4</sup> <https://www.usccb.org/beliefs-and-teachings/what-we-believe>

<sup>5</sup> New American Bible, Revised Edition (Washington, DC: The United States Conference of Catholic Bishops, 2011), Matthew 3:13-17

<sup>6</sup> *New American Bible*, Revised Edition (Washington, DC: The United States Conference of Catholic Bishops, 2011), John 20:30–31.

<sup>7</sup> John II Paul, *Vita Consecrata* (Vatican City: Libreria Editrice Vaticana, 1996).

We see the work of this transformation in St. Peter as his life in Christ unfolds before us in Scripture. Consider the impact of his successive humbling in the days just prior to and during the transfiguration event when he, by the Grace of God the Father declared, *“You are the Messiah, the Son of the living God.”*<sup>8</sup> At the time of his grace filled declaration he didn’t understand what his statement meant, not until the meaning was revealed in Jesus’ transfiguration. In fact, immediately after having proclaimed this truth and upon hearing Jesus speak to him of his passion and death, it was too much for Peter, he objected strongly and was severely rebuked for obstructing God’s plan. He wasn’t listening. It is in this perhaps confused and disturbed mood that the transfiguration took place just six days later.

How then do we listen to Christ, to the Father, the Holy Spirit? In his book ‘Come follow me’ Daniel Mueggenborg articulates nicely what it means to listen to Christ. He says that to, *“listen” to the Son of God means paying attention to the teachings of Jesus with openness, receptivity, and a desire to respond. It means being attentive to the message of the Gospel and seeking ways to apply it to our daily lives. It also means that when we have lots of other influences attempting to tell us what to do (culture, friends, business world, media, temptations, and so forth) that we choose not to listen to those influences but instead listen to the voice of Jesus. It means that when we make any decision, we choose to seek out and listen to the guidance of Jesus and not the other forces at work in our lives.”*<sup>9</sup>

Unlike St. Peter, the children of God from the time of the birth of the Church have the benefit of the Bible and the continued deepening of understanding through the guidance of the Holy Spirit, therefore, these words ought to be at the heart of anyone who believes, our starting point if you will. If we believe Jesus is the beloved Son and therefore the source of fullness of life now and forever, why wouldn’t we want to listen to him and do everything we can to avoid frustrating or becoming obstacles to the will of God? After all, he has the words of everlasting life. Being more attentive to God also entails being more attentive to his word.<sup>10</sup>

Listening to Christ flows from relationship, not mystical techniques or constant extraordinary experiences. Although for some, such techniques and experiences may be allowed by God, they won’t normally be useful or given outside of relationship with God. Listening requires patience, humility, and fidelity to what God has already revealed in Scripture. This cultivating of a personal relationship with Jesus happens primarily through Scripture, the Sacraments, and silence. Therefore, key practices will include reading the Bible, spending time in Eucharistic Adoration, attending daily Mass, practicing mental prayer, and seeking the support and accompaniment of brothers and sisters in faith.

- **Read Scripture Daily** (Lectio Divina): Read the Gospels slowly and prayerfully, letting the Word speak to your heart.
- **Spend Time in Adoration**: Sit quietly in the presence of Jesus in the Blessed Sacrament, allowing Him to speak in the silence.
- **Silence the Noise**: Intentionally reduce distractions (like driving without the radio) to create space for God's "still, small voice". Audibly take authority in the name of Jesus over your prayer time. Say aloud. "In the name of the Lord Jesus Christ, I take authority over my thoughts and mind."

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<sup>8</sup> New American Bible, Revised Edition (Washington, DC: The United States Conference of Catholic Bishops, 2011), Matthew 16:15

<sup>9</sup> Daniel H. Mueggenborg, *Come Follow Me: Discipleship Reflections on the Sunday Gospel Readings for Liturgical Year A* (Leominster, United Kingdom: Gracewing, 2016), 56.

<sup>10</sup> In so doing, Peter is claiming that the entire previous biblical revelation, all that was foretold by the prophets of old, finds its culmination and completion in him. Within Peter’s profession of faith, the whole of the Old Testament, with Israel’s full hope of redemption and long awaited deliverance, is subsumed within the very person of Jesus as the Messiah, and it is incorporated within him as its fulfillment. Jesus literally embodies the anticipatory and now being achieved in the Old Testament revelation, and so in this sense he is John the Baptist, Elijah, Jeremiah, or “one of the old prophets” who has arisen. Nonetheless, how did Peter (and the later apostolic church) understand such a designation—in what manner is Jesus the Christ? Thomas G. Weinandy, *Jesus Becoming Jesus: A Theological Interpretation of the Synoptic Gospels* (Washington, D.C.: The Catholic University of America Press, 2018), 211.

- **Utilize the Sacraments:** Go to Confession to clear the path for hearing God and attend Mass to encounter Jesus directly.
- **Mental Prayer/Meditation:** Reflect on the life of Christ, perhaps using the Rosary or Stations of the Cross, to understand His will.
- **Journaling:** Write down thoughts and impressions that come to mind during prayer to help discern God's voice.
- **Listen through the Church:** Seek guidance from saints, spiritual directors, and the community of believers to confirm what you believe you are hearing. The goal is to approach prayer not just as speaking, but as a conversation where you, as a beloved child of God, listen to the Good Shepherd.

### **Being afraid to listen:**

When parents instruct their children to listen, they want the kids both to hear and to heed what they are saying. This is true even if the path will be challenging and we fear so many things about the path. God the Father wants the same thing. The above listed ways of praying and attentively listening, each in their own way, deepen and strengthen our relationships with God and clarify our ability to recognize the voice of the Shepherd and to follow him – filled with grace and the gifts of the Holy Spirit. To listen and to follow with trust, confident that God is with us. Abraham discovered this, as we heard in the First Reading. Abram is told to leave his country and his family home and go to where God will lead him. St Paul had a similar experience. Listening to Jesus, hearing and heeding his call, means accepting our share of hardship for the gospel. This is what we must try to do during this season of Lent — listen deeply, intently to the Word of God with trust in God’s love and plan for us.

To listen to Jesus is to hear what he says, to accept what he says, to make it one’s own, to identify with it fully. We have nothing to fear except the perceived loss of our autonomy, our dreams, our desires, our will. But we never lose our freedom. It was for freedom that Christ made us free. Free to desire and to do the good, to embrace the true, and to create what is beautiful. God desires that through our relationship our will becomes conformed to God’s will, that our hearts will beat in unison with the Sacred Heart of Christ. That we will believe that he alone is the answer, the secret to a life lived to the full. He is not just one great philosopher in history’s Hall of Fame. He is not just a wise teacher, like Confucius or Buddha. He is the fulfillment of the long history of salvation that God traced throughout the Old Testament. St. Augustine taught that “the New Testament lies hidden in the Old and the Old Testament is unveiled in the New.”<sup>11</sup> Our trust in and love for God will grow as we more tightly embrace the Living Word. Spend some time reading the Prophets this Lent and see how they lead to Christ. The only way to unite every experience we have in life is to follow the command of the Father. “Listen to him.” Listen to the voice of the Savior. Follow Him up the mountain of consolation. Remain with Him through every suffering and cross. And listen to everything he teaches. If you do, one day you will, indeed, be invited to remain with Him in glory forever. That’s how we’ll enter a renewed fullness of life at Easter, by listening to Jesus.

### **You say God Speaks, and I’m listening, but I don’t hear anything...**

Chapter 1 of Hebrews begins with, “*Long ago, at many times and in many ways, God spoke to our fathers by the prophets, but in these last days he has spoken to us by his Son*”<sup>12</sup> I know most of us try. I’m listening. Lord, speak. And then there’s often resounding silence. You don’t hear the voice of God coming from the cloud. You might think, “What’s wrong with me?” We have all heard someone say, “I had a word from the Lord,” or “God has been speaking to me.” For some, there will be incredible mystical techniques that are learned which really are about orienting the disposition of your soul and allowing the Holy Spirit to form you for that. And for some, the powerful voice of God will speak from the heavens deep within your soul. But most of us don’t get that experience. You might also say, I know God speaks in the word, but I’m not getting it. I don’t feel moved. When I pray with the scriptures, I don’t have a sense of the Holy Spirit

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<sup>11</sup> Catechism of the Catholic Church #129

<sup>12</sup> New American Bible, Revised Edition (Washington, DC: The United States Conference of Catholic Bishops, 2011), Hebrews 1:1-2

highlighting anything. When I sit in silence and adoration, I'm just so filled with the distractions of my thoughts, intrusive and entertained. What about that? What about that?

The author of the Letter to the Hebrews goes on to tell us, *“Therefore, we must attend all the more to what we have heard, so that we may not be carried away. <sup>2</sup>For if the word announced through angels proved firm, and every transgression and disobedience received its just recompense, <sup>3</sup>how shall we escape if we ignore so great a salvation? Announced originally through the Lord, it was confirmed for us by those who had heard. <sup>4</sup>God added his testimony by signs, wonders, various acts of power, and distribution of the gifts of the holy Spirit according to his will.”*<sup>13</sup> As we begin to really listen, yes, we might mis hear or mis understand – as did the disciples who walked with Jesus. But God is patient and persistent as we learn and we have the gifts of the Holy Spirit to help us. Do not be afraid, God is with you.

That being said, there are real obstacles we need to address and clarity about ‘hearing’ Jesus. You, who aren’t hearing the voice of God, might need to consider some of these things. Because, the truth is, God has spoken, God speaks and God desires to be heard. In fact, it may be that God has spoken, but you haven’t recognized it for some reason. God has spoken, but you dismissed it right away without even thinking. God is waiting for you to respond and so is necessarily silent. God hasn’t spoken because you’re not ready to hear the answer.

As true as those things can be, the major obstacle is noise and the fear of silence. So, we must talk about the problem of noise if we're going to talk about listening. We all face noise in our lives. Whether it's from the hustle and bustle of our day-to-day activities, or from the media bombarding us with information, it's hard for us to quiet our minds and listen well to anyone let alone to the voice of Jesus in His Word. Blaise Pascal believed that *“All of humanity's problems stem from man's inability to sit quietly in a room alone.”* Obviously, he wasn’t thinking of original sin, but rather a particular consequence of it. He's right. Stemming from our brokenness and compounded by, especially in our age, the constant noise, many of our problems stem from our inability to sit quietly in a room alone to be comfortable with ourselves in that silence. And for disciples of Christ, to be comfortable in that silence in the presence of God. To just ‘be’. To turn off the phones and make an intentional point of creating a silent space. To quiet the concerns of the day by offering them to God by praying first for those things that concern us so that then our souls can freely enter into the silence, the space for ourselves and God that we're carving out. It's in that silence, very often, we can hear the words of life.

We must also reflect the nature of the noise within and around us. For all of us there will be the general noise of life, but for each of us there are other things of our own choosing. Thing we might be choosing to fill the uncomfortable silence. We ought to reflect on how much time do I spend listening to podcasts while I'm doing other things. Listening to the constant sound of music. What kind of music? The addictive 24-hour news cycle, Reddit feeds, etc., etc. What am I listening to? And what effect is that having even when I'm not listening to it? The noise of it resounding over and over and over again in my mind, disturbing my soul. And then of course asking that central question, who are we listening to? We must ask ourselves how can that noise be reduced. Is that noise even good. Does that voice, do these voices matter more to me than the voice of the Lord? Who am I giving more space in my head to? Then we can move on from that noise and really find those ways to carve out silence and be able to rest in the silence and presence of God.

Another common obstacle is our desire for God to constantly tell us what to do. But God is not a ‘helicopter parent’. God doesn’t need to speak about every decision we face. Relationship with God is a partnership not a dictatorship. That means sometimes God will speak and give us specific instruction,

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<sup>13</sup> New American Bible, Revised Edition (Washington, DC: The United States Conference of Catholic Bishops, 2011), Heb 2:1–4.

but other times, it's up to us to make a good choice. It's up to us to do our research, consult the wisdom of friends and leaders and to ask ourselves, what do I want to do? There's freedom to make our own choices all the while listening for God's voice. If God isn't speaking, perhaps he's given us the resources to make our own decision. We can move forward in confidence knowing he is walking with us.

Though it may seem that God isn't speaking in word or voice during prayer and silence, God may be speaking life with your soul, healing you, or it may be a time of formation – all of which you might not be aware of, but that your presence in the silence facilitates. It can be an opportunity for you to grow in trust and faith in Him, or in what you've already heard. Sometimes, God's silence is preparing you for what's next. Sometimes the Holy Spirit is at work within us like nature under the ground below the snow. There is always life teeming under the ground. There is always something going on. So too, God is never not at work in our lives. The spirit is never not up to something forming us. So even though we may sit in the silence and think to ourselves, hello God, are you there? Trust God in that silence and just be content to know that you are in the presence of God. That you are uniting yourself with the Lord in that silence. That your heart is open. That your mind is ready. That you're listening. And let the Lord do in the silence what the Lord desires to do. You may not feel it. You may not have any sense of it. All you know is that you are very much in the presence of the Lord in the silence. And that alone is beautiful.

At the heart of it all, we know God loves us. God wants us to be holy. And therefore, we need to hear God. And God knows that. So, God will do in the roles of Father, Son, and Holy Spirit everything possible to give us everything we need to be able to clearly hear so that we may firmly follow into holiness, into sainthood, into heaven.

#### **A few practical notes:**

Making space in our lives for voice of Jesus doesn't have to be complicated; it just takes a bit of planning and dedication! By creating a "quiet time" schedule, bringing Him into every moment of our days, limiting some distractions and praying away others whenever possible, we can ensure that we are tuning out the noise of life and listening closely for his voice instead.

1. Create a "Quiet Time" Schedule: This can be as simple as setting aside 10 minutes each day where you sit in silence and read your Bible or pray in some other way. It could also mean scheduling an hour each week where you attend Mass or special prayer meetings. Whatever works best for your lifestyle, set aside specific times that are devoted only to connecting with God, and keep these times sacrosanct no matter what comes up during your day.
2. Bring Jesus into Every Moment: Stay connected with Jesus even when life gets busy by bringing Him into every moment of our lives. That could mean saying a quick prayer before starting a project at work or thanking him for his blessings throughout the day. It could also mean singing praises to him while doing mundane tasks like washing dishes or folding laundry—anything that keeps him close at heart in whatever we may be doing.
3. Limit Distractions: That means turning off any devices such as cell phones or tablets during your "quiet time" schedule so that you can focus your attention solely on God without any outside interference. Additionally, if necessary, take some time away from social media apps so that you won't be tempted by their constant notifications and news updates during times when you should be focusing on God instead.

Q: How do I know if it's God speaking to me? A: God's voice will never contradict Scripture. His voice brings peace and clarity in confusing situations, often challenges us to grow spiritually, and is always consistent with his character of love. When God speaks, you will learn to recognize his voice like his sheep do their Shepherd.

Q: Can God speak through other means, like circumstances or other people? A: God can and will communicate with us in any number of ways, including through other people, circumstances, dreams and visions, a bolt of lightning, a blinding light on the way to Damascus, while riding a donkey, and even through

the quiet nudging of our spirits. But it is essential that you discern these extra-Biblical messages of God in light of Scripture and prayer.

Q: How can I be sure it's really Jesus speaking to me and not just my own thoughts? A: Remember, learning to discern the voice of Jesus takes time and practice. Just like in our relationships with each other, as we learn about each other and our uniqueness, we grow in the ability to hear and be heard. We become able to 'hear' the other even if they aren't 'speaking'. The more we immerse ourselves in Scripture and spend time with Him in prayer, the more familiar we become with how God speaks and what his voice sounds like. Practice makes perfect, especially when discerning the difference between our thoughts and the voice of the Lord. Jesus' voice will always align with his Word and character. So, if you're unsure, seek guidance.

### Glossary of Key Terms

Term	Definition
<b>Adoration</b>	The act of sitting quietly in the presence of Jesus in the Blessed Sacrament, allowing for silent communication and reflection.
<b>Covenant</b>	A sacred agreement or bond; specifically, the gift of God's life shared with humanity through the risen life of Jesus.
<b>Discernment</b>	The process of identifying God's voice and will among various internal and external influences, requiring time, practice, and immersion in Scripture.
<b>Lectio Divina</b>	A traditional practice of scriptural reading, meditation, and prayer intended to promote communion with God and increase the knowledge of God's Word.
<b>Logos</b>	A title for Jesus Christ, identifying him as the "Living Word of God" who speaks anew in every season of a believer's life.
<b>Mental Prayer</b>	A form of prayer where one reflects on the life of Christ—often using the Rosary or Stations of the Cross—to understand His will.
<b>Synoptic Gospels</b>	The Gospels of Matthew, Mark, and Luke, which describe the life of Jesus from a similar point of view, including the account of the Transfiguration.
<b>Theological Virtues</b>	The virtues of Faith, Hope, and Charity, which are stirred within a disciple by the revelation of Jesus' identity as fully divine and fully human.
<b>Transfiguration</b>	The event where Jesus' appearance was transformed on a mountain, revealing his divine glory to Peter, James, and John.
<b>Typology</b>	A method of biblical interpretation where people or events in the Old Testament (like Moses or Elijah) are seen to prefigure or find fulfillment in Jesus Christ.