

RESPLENDUIT—by Fr. Tomás Luis de Victoria—would have a special significance in the context of Eucharistic adoration. The Transfiguration gave a glimpse, as it were, of the DIVINE GLORY (Theologians speculate exactly what that means).

St. Thomas Aquinas wrote (in ADORO TE DEVOTE):

“On the cross his godhead alone lay hidden, but here equally his manhood lies hidden, too” (*In cruce latebat sola deitas, at hic latet simul et humanitas*).

St Francis of Assisi likewise wrote (in his 1st Admoniton):

“Now he shows himself to us in the sacred bread as he did to the holy Apostles in the true flesh; and as they saw but his flesh with the regard of their flesh, yet believed that he was God as they considered him with their spiritual eyes, so as we see the bread and wine with our bodily eyes, let us also see and believe steadfastly that they are his most holy body and true living blood” (*Sicut sanctis Apostolis in vera carne, ita et modo se nobis ostendit in sacro pane; et sicut ipsi intuitu carnis sue tantum ejus carnem videbant, sed ipsum Deum esse credebant oculis spiritualibus contemplantes, sic et nos, videntes panem et vinum oculis corporeis, videamus et credamus firmiter ejus sanctissimum corpus et sanguinem vivum esse et verum*).

The divinity of Christ was usually hidden during his earthly life: in his sacramental life his humanity is hidden as well. If we recall the Transfiguration—one of those moments when his disciples beheld his glory—in the context of Eucharistic adoration, it reminds us that Christ’s human and divine nature both remain veiled under the sacramental species, even when the SANCTISSIMUM is exposed; yet faith affords a kind of “transfiguration” by which the believer perceives that the God-man is present (truly, really and substantially, body, blood, soul and divinity) with the glory of the Only-begotten of the Father, full of grace and truth.

—written by a Catholic priest