

Answers to the Formation Quiz
Presented in the first August St. Thomas More Bulletin
Month of August – Transfiguration and Adoration

1) **At what two solemn moments, as reported in the Gospels, does the voice of God designate Jesus as his “beloved Son.”**

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| <p>A. The presentation of baby Jesus in the Temple</p> <p>B. The Baptism of Jesus by John the Baptist</p> | <p>C. After Jesus successfully resists the temptations of Satan in the desert</p> <p>D. The Transfiguration of Christ on Mount Tabor</p> |
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The answers are B. The Baptism and D. The Transfiguration:

“The Gospels report that at two solemn moments, the Baptism and the Transfiguration of Christ, the voice of the Father designates Jesus his “beloved Son” (*Catechism of the Catholic Church* (CCC) ¶1444).

“After Jesus was baptized, he came up from the water and behold, the heavens were opened [for him], and he saw the Spirit of God descending like a dove [and] coming upon him. And a voice came from the heavens, saying, ‘This is my beloved Son, with whom I am well pleased’” (Mt 3:17).

“And [Jesus] 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... 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’” (Mt 17:2-3,5).

2) **What was the purpose of the Transfiguration?**

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| <p>A. To strengthen the Apostles’ faith</p> <p>B. To prepare the Apostles for Jesus’ Crucifixion</p> | <p>C. To demonstrate the “power” of the Kingdom that is coming in Christ</p> <p>D. All the Above</p> |
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The answer is D – All the Above:

“Christ’s Transfiguration aims at strengthening the apostles’ faith in anticipation of his Passion: the ascent onto the ‘high mountain’ prepares for the ascent to Calvary. Christ, Head of the Church, manifests what his Body contains and radiates in the sacraments: ‘the hope of glory’” [CCC ¶1568].

“On the mountain the three of them [Peter, James, and John his brother] see the glory of God’s Kingdom shining out of Jesus. On the mountain they are overshadowed by God’s holy cloud. On the mountain—in the conversation of the transfigured Jesus with the Law and the Prophets—they realize that the true Feast of Tabernacles has come. On the mountain they learn that Jesus himself is the living Torah, the complete Word of God. On the mountain they see the ‘power’ (dynamis) of the Kingdom that is coming in Christ” (from Pope Benedict XVI’s *Jesus of Nazareth: From the Baptism in the Jordan to the Transfiguration*, vol. 1, Crown Publishing Group, 2007, p. 317).

3) **Since Moses and Elijah were present at the Transfiguration, this is a good example of divination because Jesus conjures up the dead to show us how to honor our deceased loved ones.**

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| <p>A. True</p> | <p>B. False</p> |
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The answer is B – False:

The Transfiguration is not an ancient example of a séance. In fact, the Church has always condemned divination. “All forms of divination are to be rejected: recourse to Satan or demons, conjuring up the dead

or other practices falsely supposed to “unveil” the future. Consulting horoscopes, astrology, palm reading, interpretation of omens and lots, the phenomena of clairvoyance, and recourse to mediums all conceal a desire for power over time, history, and, in the last analysis, other human beings, as well as a wish to conciliate hidden powers. They contradict the honor, respect, and loving fear that we owe to God alone” (CCC ¶2116).

There are many Biblical texts, such as Deut. 18:10-11, Isaiah 19:3, and 1 Samuel 28:3-19, that condemn necromancy, which is "the attempt to initiate communication with the dead... So grave was the crime of necromancy, and so pernicious its consequences, that God actually prescribed the death penalty for it (see Lv 20:6, 27)" (from page E-1 of *The New Catholic Answer Bible – NAB*, Fireside Catholic Publishing, 2005).

On the other hand, the historic Christian practice of praying to the saints is encouraged by the Church. This humble practice of asking our departed brothers and sisters in Christ – the saints – for their intercession by praying to God on our behalf dates to the earliest days of Christianity. “In addition to our prayers directly to God and Jesus (which are absolutely essential to the Christian life), there are abundant reasons to ask our fellow Christians in heaven to pray for us.” The Scriptures indicate that they are aware of our prayers, that they intercede for us, and that their prayers are effective. Many passages in Scripture, such as Ps. 103:20-21, Ps. 148:1-2, and Rev. 5:8, direct us to invoke those in Heaven and ask them to pray with us. (adapted from Catholic Answers article, “Praying to the Saints”: <https://www.catholic.com/tract/praying-to-the-saints>).

- 4) Which pope or event had the most significant impact on the practice of Eucharist Adoration?
- A. Peter, the first pope
 - B. Pope Gregory VII (11th century)
 - C. Council of Trent
 - D. Second Vatican Council
 - E. Pope Saint John Paul II

The answer is B – Pope Gregory VII:

At the Council of Rome, February 11, 1079, Pope Gregory VII issued a teaching on the Real Presence that made theological history in response to some within the Church who publicly denied that Christ was really and physically present under the species of bread and wine. **This Eucharistic Creed was the Church's first definitive statement of what had always been believed and never seriously challenged.** "With this profession of faith, the churches of Europe began what can only be described as a Eucharistic Renaissance...From the eleventh century on, devotion to the Blessed Sacrament reserved in the tabernacle became more and more prevalent in the Catholic world." Pope Paul VI quoted this Eucharistic Creed verbatim in his historic 1965 document *Mysterium Fidei*. (from J.A. Hardon, SJ, *The History of Eucharistic Adoration: Development of Doctrine in the Catholic Church*, ETWN, 1996, <http://www.ewtn.com/library/homelibr/historea.txt>).

- 5) Spending an hour with Jesus in the Blessed Sacrament will make reparation for evils of the world.
- A. True
 - B. False

The answer is A – True:

"Let us be generous with our time in going to meet Jesus and ready to make reparation for the great evils of the world. Let your adoration never cease" (from Pope Saint John Paul II's letter: *Dominicae Cenae*, the Vatican, 1980-Feb-24, ¶13f).

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