

AUGUST 2026 | VOL.21

THE SEEKER'S SCROLL

MONTHLY NEWSLETTER FROM 2 MINUTES WITH THE LORD

THE GLORY THAT CHANGES SHAPE



Dear Friends in Christ,

There is a stillness that falls over Italy every August. Offices close. Cities empty. The whole country seems to exhale. And it is into this very stillness that Pope Leo XIV will climb a mountain this month — travelling to Assisi on August 6, the Feast of the Transfiguration, to celebrate Mass with hundreds of young pilgrims in the Basilica of St. Mary of the Angels, in the heart of the Church's Jubilee Year of St. Francis.

It is a fitting coincidence, because August hands us the mountain itself. On the Feast of the Transfiguration, we climb with Peter, James, and John up Tabor's slope, not knowing what awaits us at the summit. What awaits is glory — Christ's face shining like the sun, His clothes becoming dazzling white, Moses and Elijah appearing at His side, and a voice from the cloud saying the only words that matter: "This is my beloved Son; listen to him."

We live most of our lives in the valley — in traffic, deadlines, group chats, the endless scroll of other people's opinions. Voices compete for our attention all day long, and very few of them are asking us to simply listen. The Transfiguration is God's interruption of all that noise. For one dazzling moment, the veil is pulled back and the disciples see Jesus as He truly is. Not a teacher. Not a healer. The Beloved Son.

Peter's instinct, so wonderfully human, is to stay there. "Rabbi, it is good that we are here... let us make three tents." Who could blame him? But the Gospel does not let the story end on the mountain. Jesus leads them back down — down to a father begging for his suffering son, down to a crowd, down to the ordinary weight of the world. The glory they witnessed was never meant to be kept on the summit. It was meant to be carried into the valley.



This August, I invite you to climb the mountain with me — not to escape your life, but to see it, and the One who walks through it with you, transfigured. Let us listen to Him above every other voice this month, and then let us go back down, changed, to where we are needed most.

With prayerful blessings,
Fr. Veigas Dominic, SVD

2 MINUTES OF DIVINE WISDOM

REFLECTION ON THE WORD OF GOD

**"THIS IS MY BELOVED SON; LISTEN TO HIM."
— MARK 9:7**

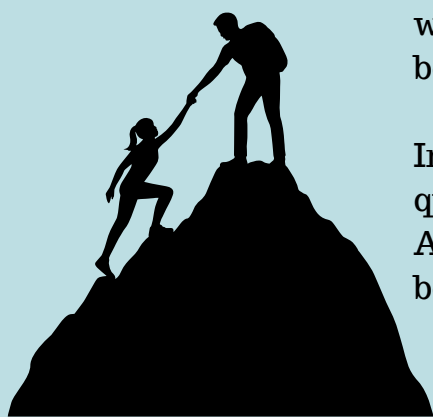
The Greek: μετεμορφώθη (metemorphōthē)

Mark tells us plainly: "He was transfigured before them" (Mark 9:2). The verb is *metemorphōthē* — an aorist passive form of *metamorphoō*, from which we get our English word "metamorphosis." It does not mean Jesus put on a disguise, or that a light was switched on around Him. It means His very form was changed — revealed in its truest, deepest reality. What the disciples saw on Tabor was not a special effect. It was the truth of who Jesus always was, breaking through the ordinary appearance they had grown used to.

This is the same verb Paul reaches for twice more in his letters. In Romans 12:2, he pleads, "Be transformed (*metamorphousthe*) by the renewal of your mind." In 2 Corinthians 3:18, he writes that "we all... are being transformed (*metamorphoumetha*) into the same image, from glory to glory." The word that describes what happened to Jesus on the mountain is the very same word Paul uses to describe what is meant to happen to us. The Transfiguration was not only a revelation about Christ — it was a preview of what grace intends to do in every believer who keeps beholding Him.

In our modern lives, this raises a quiet but searching question:

Are we still waiting to be transformed, or have we settled for being merely informed about Jesus?



It is possible to know a great deal about Christ — His teachings, His miracles, His parables — and never once let His glory reshape the actual form of our days. Metamorphosis is not information; it is transformation. It happens by beholding, not by memorizing.

Notice, too, what surrounds the Transfiguration in Luke's account: Jesus "went up on the mountain to pray, and while he was praying, his appearance changed" (Luke 9:28-29). The change did not happen while He was teaching or working. It happened while He was praying. If we want any share in this transfiguring glory, prayer is not one option among many — it is the mountain path itself.

Examine

- ◆ Where in my life have I glimpsed even a flicker of God's glory — and what did I do with that moment afterward?
- ◆ Am I like Peter, wanting to build a tent around a good spiritual experience instead of letting it send me back down to serve?
- ◆ What voices compete with "Listen to him" in my ordinary day — noise, opinion, my own anxious planning?
- ◆ Is there an area of my life I keep asking God to fix, while quietly resisting the new form He actually wants to give it?

Action Step: The Listening Climb

Each morning this week, before you check a single notification, sit in silence for two minutes. Simply ask, "Lord, what do you want to say to me today?" Then read one line of Scripture slowly — and instead of analyzing it, just listen. Let the mountain come to you before the valley does.

A Prayer on the Mountain

Lord Jesus, Light of Tabor,
You did not change on the mountain — you were revealed.
Reveal yourself to me in the ordinary shape of this day.
When I am tempted to build a tent around my comfort,
give me the courage to come back down and serve.
Quiet every voice in me except the Father's:
"This is my beloved Son; listen to him."
Transfigure my fear into trust, my noise into silence,
my ordinary face into one that reflects, however faintly, Your glory.
From glory to glory, form me into His likeness. Amen.



6 TRUTHS FROM THE MOUNTAINTOP



Six things Mark 9:2-8 quietly teaches us about how glory actually works in a life of faith:

1. Glory Is Revealed, Not Achieved

Jesus did not climb Tabor to earn His glory — He already possessed it. The mountain simply pulled back the curtain. In the same way, our own transformation is not something we manufacture through willpower; it is something we receive by opening ourselves to grace already at work in us.

2. Prayer Is the Mountain's Ladder

Luke tells us the change came "as he was praying." There is no shortcut to Tabor that bypasses the prayer closet. If we want to see Christ's glory, we must first make the climb of stillness.

3. The Law and the Prophets Bow to Christ

Moses and Elijah appear, representing the Law and the Prophets — and then they vanish, leaving "Jesus only" (Mark 9:8). Every good thing in our lives, even sacred things, exists to point beyond itself to Him.

4. Good Moments Are Not Meant to Be Owned

Peter wants to build three tents and stay. Mark even adds, almost tenderly, that Peter "did not know what to say, for they were terrified" (Mark 9:6). Spiritual highs are gifts for the road, not permanent residences.

5. The Cloud Still Overshadows

The cloud that covers the mountain echoes the cloud that led Israel through the desert and filled the Tabernacle. God's presence has never been distant theology — it has always been a covering, a nearness, a shadow of protection over His people, including us.

6. Descent Is Part of the Vision

The very next scene is Jesus healing a boy the disciples could not heal (Mark 9:14-29). The mountaintop was never the destination — it was preparation for the valley. Whatever glory God shows you this month, expect it to be followed by an invitation to serve.

7 DAYS ON THE MOUNTAIN

One small climb each day. Let the glory you glimpse this week travel with you back into ordinary life.

Day 1: Begin your day with two minutes of silence before you look at any screen.

Day 2: Read Mark 9:2-8 slowly. Picture yourself standing beside Peter, James, and John.

Day 3: Name one "tent" you've been trying to build — a comfort or routine you don't want to leave, even if God is calling you elsewhere.

Day 4: Do one quiet act of service for someone outside your usual circle — and let no one know it was you.

Day 5: Reread a passage of Scripture that has genuinely changed you before. Ask why it worked, and let it work again.

Day 6: Bring one unresolved struggle to prayer and simply ask God to transform its shape, not remove it.

Day 7: At Mass or in prayer today, ask the Spirit: "What do you want me to carry down the mountain?" Write the answer down.



NEWS FROM THE CHURCH

MAGNIFICA HUMANITAS

On Safeguarding the Human Person in the Time of Artificial Intelligence

Pope Leo XIV | Signed 15 May 2026 • Released 25 May 2026

THE OCCASION

Leo XIV signed his first encyclical on the 135th anniversary of Leo XIII's *Rerum Novarum* (1891) — a deliberate act of continuity. Just as *Rerum Novarum* met the industrial revolution, *Magnifica Humanitas* ("Magnificent Humanity") meets the digital revolution: nearly 38,000 words across an introduction, five chapters, and a conclusion, addressed "to all the Catholic faithful, to all Christians and to men and women of goodwill" (MH 16). The title itself echoes Mary's Magnificat, casting the whole document as a song of the lowly being lifted up even by, not despite, an age of powerful machines.

THE STRUCTURE, CHAPTER BY CHAPTER

- ♦ **Ch. 1 — A Church Journeying Through History: Traces Catholic Social Doctrine from Leo XIII onward, framed as "principles for thinking, criteria for discernment," not ready-made technical solutions.**
- ♦ **Ch. 2 — Foundations and Principles: Grounds everything in the human person as image of the Triune God, called to communion — with the common good, subsidiarity, and solidarity as the working principles that follow.**
- ♦ **Ch. 3 — Technology and Dominance (the core chapter): Names AI's real dangers — manipulation, bias, surveillance, autonomous weapons — but identifies the deeper danger as humans beginning to see themselves as "products to be optimized" rather than persons called to relationship. Firmly rejects transhumanism and the fantasy of the "enhanced human being."**
- ♦ **Ch. 4 — Truth, Work, Freedom: Applies the vision concretely — disinformation's threat to democracy, an "ecology of communication," the dignity of work amid automation, and freedom against digital dependency and new forms of "data colonialism."**
- ♦ **Ch. 5 — The Culture of Power and the Civilization of Love: Confronts AI in warfare and the erosion of moral responsibility in life-and-death decisions, then proposes Paul VI's "civilization of love" — justice, dialogue, and "disarming our words" — as the alternative to a normalized culture of war.**

TO BE CONTINUED in NEXT EDITION.....

★ SNAP SAINT ★

★ ST. MAXIMILIAN KOLBE

Patron of a Difficult Century

✦ Polish
Conventual
Franciscan friar
imprisoned at
Auschwitz

✦ The Immaculate
Conception ✦

✦ Patron of
prisoners,
journalists, families
and Drug Addicts. ❤️

FEAST DAY:
August 14



“Love Alone Creates”

CALLED TO PREACH 🌍



PRAY FOR US 🙏

SAINT MAXIMILIAN KOLBE: LOVE THAT WALKED INTO THE BUNKER

Most people know the photograph—the gaunt priest in prison stripes, arms bound, led toward a starvation bunker in place of a stranger. But behind that single image of self-sacrifice stands a life of quiet, radical fidelity that made him one of the most celebrated martyrs of the twentieth century.

Kolbe was born Raymond Kolbe on 8 January 1894 in Zduńska Wola, in present-day Poland, into a devout weaver's family. At sixteen he entered the Conventual Franciscans, taking the name Maximilian. He became a gifted evangelizer, founding Niepokalanów—one of the largest Catholic publishing centers in the world—and later a mission friary in Nagasaki, Japan.

When Nazi Germany invaded Poland in 1939, Kolbe's friary sheltered thousands of refugees, including nearly two thousand Jews, and secretly published literature critical of the regime. He refused to sign the Deutsche Volksliste, which would have granted him privileges as an ethnic German. In February 1941, the Gestapo shut down Niepokalanów and arrested him.

That July, a prisoner escaped from Kolbe's block at Auschwitz, and officials selected ten men to die by starvation in reprisal. When one, Franciszek Gajowniczek, cried out for his wife and children, Kolbe stepped forward and offered his own life instead. The commandant accepted. For two weeks in the starvation bunker, Kolbe led the dying in prayer, finally dying by lethal injection on 14 August 1941, the eve of the Assumption.

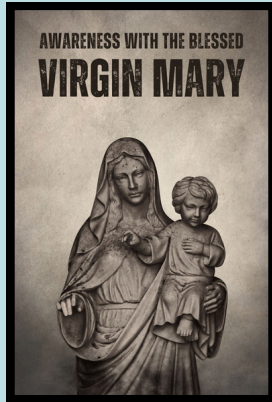
The Bunker and Its Deeper Meaning

Auschwitz was real, systematic, and built to erase human dignity entirely. In that setting, the starvation bunker became a modern echo of the same truth the dragon once symbolized: evil that seeks to devour the innocent and the weak. Kolbe, unarmed and already condemned, faced that evil not with resistance but with radical love. He rescued a stranger, entered the darkness in his place, and turned an instrument of annihilation into a place of prayer.

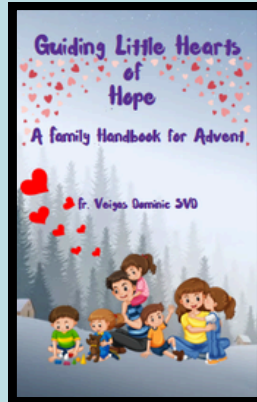
This symbol speaks to every person who faces their own bunkers—despair, addiction, the fear of being forgotten. The saint's witness says: love, freely given, cannot be starved out.

Reflection for Today

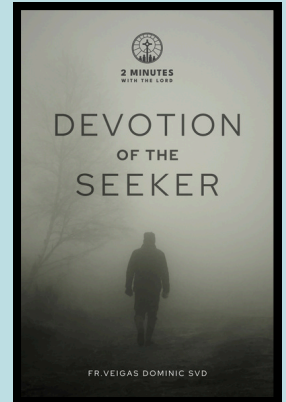
Saint Maximilian Kolbe was not a legend. He was a priest in a real camp, facing a real choice, with real consequences. He chose love over survival.



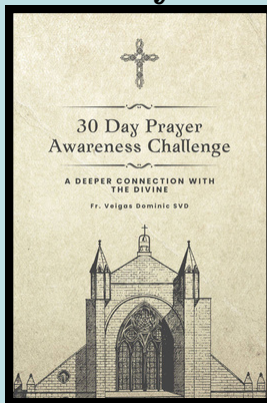
Awareness of the
Blessed Virgin
Mary



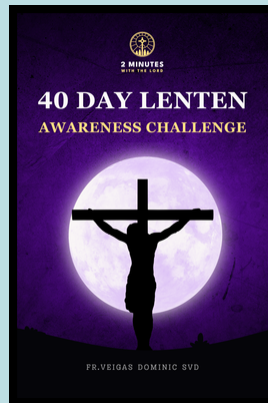
Guiding Little Hearts
of Hope



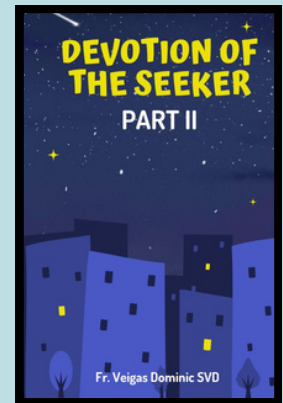
DEVOTION OF THE
SEEKER



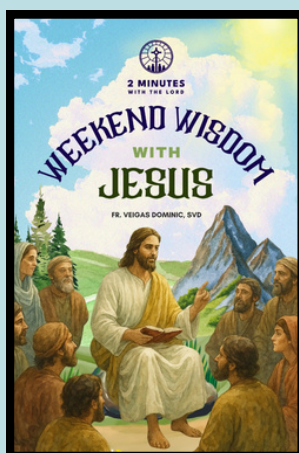
30 Day Prayer
Awareness
Challenge



40 Day Lenten
Awareness
Challenge



Devotion of the
Seeker II



Weekend Wisdom
with Jesus

AVAILABLE ON AMAZON.COM



Success Planner
2026



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