

EIGHTH SUNDAY AFTER PENTECOST



Icon of Feeding the Five Thousand

July 31, 2022: Eighth Sunday After Pentecost		
Epistle: 1 Cor. 1: 10-18		Gospel: Mt. 14: 14-22
Mon., August 1	9:00	+ John Sedlak, Jr. (Howard Smith)
Tues., August 2	9:00	+ Victor Minajew (Dorota Conti)
Wed., August 3	9:00	+ Joseph & Carol Donni (Joseph Nasevich Family)
Thurs., August 4	9:00	+ John Sedlak, Jr. (Jule Harris)
Fri., August 5	9:00	+ Leo & Christine Danylak (Leo Danylak)
Sat., August 6	Transfiguration of Our Lord (Solemn Holy Day)	
	9:00	+ Joe Berta (North Antracite L.U.C.)
	2:00 pm	Confessions
	4:00 pm	+ John Marushock (Sister, Ilona)
Sun., August 7	10:30	For Our Parishioners

10 THINGS YOU NEED TO KNOW ABOUT JESUS' TRANSFIGURATION

1. What does the word “transfiguration” mean?

The word “transfiguration” comes from the Latin roots *trans-* (“across”) and *figura* (“form, shape”). It thus signifies a change of form or appearance.

This is what happened to Jesus in the event known as the Transfiguration: His appearance changed and became glorious.

Before looking at the Transfiguration itself, it’s important that we look at what happened immediately before

it in Luke’s Gospel.

2. What happened right before the Transfiguration?

In Luke 9:27, at the end of a speech to the twelve apostles, Jesus adds, enigmatically: There are some standing here who will not taste death before they see the kingdom of God.

This has often been taken as a prophecy that the end of the world would occur before the first generation of Christians died out.

The phrase “kingdom of God” can also refer to other things, though,

including the Church — the outward expression of God’s invisible kingdom.

The kingdom is embodied in Christ himself and thus might be “seen” if Christ were to manifest it in an unusual way, even in his own earthly life.

3. Did such a manifestation occur?

Yes, and it is the very next thing that Luke relates: the Transfiguration.

Pope Benedict states that it has been...

...convincingly argued that the placing of this saying immediately before the Transfiguration clearly relates it to this event.

Some—that is to say, the three disciples who accompany Jesus up the mountain—are promised that they will personally witness the coming of the Kingdom of God ‘in power.’

On the mountain the three of them 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 (Jesus of Nazareth, vol. 1, p. 317).

We thus may have the key to understanding Jesus’ mysterious statement just before the Transfiguration. He wasn’t talking about the end of the world. He was talking about this.

In fact, Luke notes that the Transfiguration took place “about eight days after these sayings,” thus stressing its proximity to them and suggesting that it was the fulfillment of this saying, concerning the fact that some of them would see the kingdom of God. Mark gives a different number of days, saying it was “after six days” (Mark 9:2), but these both approximate a week.

4. Who witnessed the Transfiguration?

The three who are privileged to witness the event are Peter, James, and John, the three core disciples. (Andrew was not there or not included.)

The fact that Jesus only allowed three of his disciples to witness the event may have sparked the discussion which swiftly ensued about which of the disciples was the greatest (Luke 9:46).

5. Where did the Transfiguration take place?

Luke states that Jesus took the three “on the mountain to pray.”

This mountain is often thought to be Mt. Tabor in Israel, but none of the gospels identify it precisely.

6. Why did the Transfiguration take place?

The Catechism explains it this way:

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 568].

7. What does Luke (in particular) tell us about this event?

Luke mentions several details about the event that the other evangelists do not:

He notes that this happened while Jesus was praying.

He mentions that Peter and his companions “were heavy with sleep, and when they wakened they saw his glory and the two men who stood with him.”

He mentions that Peter made his suggestion to put up booths as Moses and Elijah were departing.

8. Why do Moses and Elijah appear on the mountain?

Moses and Elijah represent the two principal components of the Old Testament: the Law and the Prophets.

Moses was the giver of the Law, and Elijah was considered the greatest of the prophets.

The fact that these two figures “spoke of his departure, which he was to accomplish at Jerusalem” illustrates that the Law and the Prophets point forward to the Messiah and his sufferings.

This foreshadows Jesus’ own explanation, on the road to Emmaus, of the Scriptures pointing to himself (cf. Luke 24:27, 32).

9. Why was Peter’s suggestion misguided?

The fact that Peter’s suggestion occurs when Moses and Elijah are preparing to depart reveals a desire to prolong the experience of glory. This means Peter is focusing on the wrong thing.

The experience of the Transfiguration is meant to point forward to the sufferings Jesus is about to experience. It is meant to strengthen the disciples’ faith, revealing to them in a powerful way the divine hand that is at work in the events Jesus will undergo. This is why Moses and Elijah have been speaking “about his departure, which he was to accomplish at Jerusalem.”

Peter misses the point and wants

to stay on the mountain, contrary to the message the two heavenly visitors have been expounding.

As a seeming rebuke of this, a theophany occurs: "A cloud came and overshadowed them; and they were afraid as they entered the cloud. And a voice came out of the cloud, saying, 'This is my Son, my Chosen; listen to him!'"

10. What can we learn from this event?

The Transfiguration was a special event in which God allowed certain apostles to have a privileged spiritual experience that was meant to strengthen their faith for the challenges they would later endure. But it was only a temporary event. It was not meant to be permanent.

In the same way, at certain times in this life, God may give certain members of the faithful (not all of the faithful, all the time), special experiences of his grace that strengthen their faith.

We should welcome these experiences for the graces they are, but we should not expect them to continue indefinitely, nor should we be afraid or resentful when they cease.

They may have been meant only as momentary glimpses of the joy of heaven to sustain us as we face the challenges of this life, to help strengthen us on the road that will--ultimately--bring us into the infinite and endless joy of heaven.

--BY JIMMY AKIN

(NATIONAL CATHOLIC REGISTER)

WHAT TO DO WITH OLD SACRAMENTALS

When your rosary breaks or your crucifix falls apart, what do you do?

What should be done with these holy objects? Sacramentals are sacred signs and provide for us grace (spiritual help) through the intercession of the Church. They can be any number of religious items that have been blessed by a priest: a rosary, medal, scapular, crucifix, or even a candle. Catholics are instructed to dispose of old sacramentals in a way that shows due reverence. All sacramentals can be either burned and buried or

buried as they are in order to properly dispose of them. This type of disposal honors their sacred purpose and returns them to the earth in a dignified way. By treating sacramentals with respect, we recognize & honor the heavenly blessing that was placed on the object. Should you wish to dispose of pussy willows blessed on Flowery (Palm) Sunday, they should also be disposed of in the same way: you may bury them or burn them and spread the ashes outside.

CONGRATULATIONS

Congratulations and Best Wishes to **Mark and Allison Wehrenberg** on the occasion of their wedding. May

God grant you many Happy and Blessed Years! Mnoyaa Leeta!

IT'S VACATION TIME... (BUT NOT FOR CHURCH BILLS)

It's that time of year again...Vacation Time. We take time out of our normal routine for rest and relaxation. Sometimes we stay at home; sometimes we take trips to visit friends, explore new places or go on adventures. We may even forget about our normal routines for a little while.

Unfortunately, our bills and fi-

nancial obligations never take a vacation. This includes our Church's bills, which always seem to INCREASE during summer time. Please, when you prepare to go on vacation, don't forget about YOUR CHURCH! You can always mail in your Sunday Collection envelopes and then can enjoy your vacations.

88TH ANNUAL SEMINARY DAY

This event will take place today (Sunday, July 31, 2022) at St. Nicholas Church picnic grounds in Primrose (just outside Minersville) PA. This annual event is sponsored by the 12 parishes and faithful of the South Anthracite Deanery under the leadership of their pastors. Plans for the day already

include a Hierarchical Divine Liturgy with the clergy of the deanery at 11 A.M. and the Food Sale will start at 1 P.M. with delicious ethnic and regional foods prepared by the parishes of the deanery. Proceeds benefit our St. Josaphat Ukrainian Catholic Seminary in Washington, D.C.

ST. MICHAEL'S, PITTSTON CELEBRATES 25TH ANNUAL FLEA MARKET / ETHNIC FOOD / ZITI DINNER

The parishioners of St. Michael the Archangel Byzantine Catholic Church, 205 N. Main Street, Pittston, are pleased

to host their Annual Flea Market, Ethnic Food Event & Ziti Dinner on Saturday, August 6 and Sunday, August 7

-- 9 a.m. start time.

This parish fundraiser features an indoor flea market and favorite Carpatho-Rusyn ethnic food. Stuffed cabbage rolls (halupki), pierogi, halushki, potato pancakes are on the menu. Grilled hot dogs and hamburgers will also be available. You can take out a ziti and meatball dinner starting at

noon Saturday and 10 am Sunday; purchase tickets at the door (\$13 adults and \$8 children). Baked goods will be on sale Saturday. There is something for everyone! For details, follow the link to the Flea Market page on the parish website: <https://stmichaelsbyzantine.com>. Thank you in advance for your support.

21ST ANNUAL LEBANESE-AMERICAN FOOD FEST

Dates: August 12, 13, 14, 2022

Time:

Fri. Aug 12 4 - 9pm; Sat. Aug 13 4 - 9 pm; Sun. Aug 14 1 - 7pm

Location:

St. Joseph Melkite Greek-Catholic Church

130 N. St. Frances Cabrini Ave (off lower Jackson St)

West Scranton, PA

Brief Description:

Take Out, Curbside or limited seating

Great Lebanese Food and pastries, Local picnic food favorites, variety baskets.

Visit - www.melkite.scranton.org or facebook.com/melkitescranton and check back in

August for menu

Contact:

melkite.scranton@gmail.com or rectory 570-343-6092

COLLECTION PROCESSING TEAM...

The Collection Processing Team for the month of July 2022 is Team #3: Marlene Zelno, Dorothy Zinsky, and Cheryl Matuszewski.

Sunday Collection for July 23 & 24, 2022: \$

Ss. Cyril & Methodius Ukrainian Catholic Church

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Rev. Nestor Iwasiw, Pastor

They All Ate and Were Satisfied

Our Lord in a desert place changed a few loaves into many, and at Cana turned water into wine. Thus before the time came to give men and women His own Body and Blood to feed on, He accustomed their palates to His bread and wine, giving them a taste of transitory bread and wine to teach them to delight in His Life-giving Body and Blood.

He gave them things of little value for nothing to make them understand that His supreme gift would be given yet more freely. He gave them for nothing what they could have bought from Him, what in fact they wanted to buy, to teach them that He asked them for no payment.

When it was not permitted them to give Him the price of bread and wine, which they could have done, they certainly could not pay Him for His Body and Blood.

Moreover, as well as giving freely He lovingly coaxed us, offering us these small things without charge to attract us and cause us to go and receive something greater and beyond all price. He awakened our desire by things pleasing to the palate in order to draw us to that which gives life to the soul. He gave a sweet taste to the wine he created to show how great is the treasure hidden in His Life-giving Blood.

St. Ephrem the Syrian