

*The People of God, called to form
the Christian Community of . . .*

THE CHURCH OF THE TRANSFIGURATION

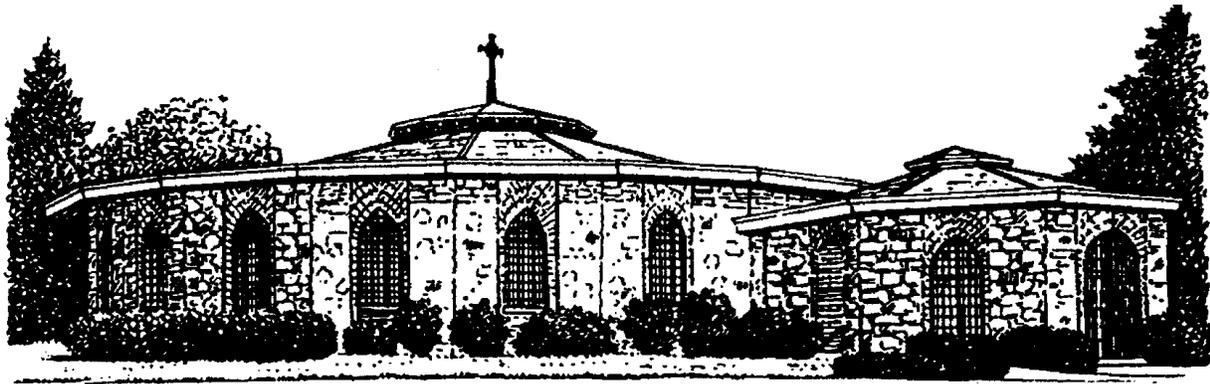
Tarrytown, New York 10591



Rev. Emiel Abalahin, O. Carm., Pastor
Rev. Viet Dinh, O. Carm., Parochial Vicar
Mrs. Elizabeth Rooney, Parish Secretary
Ksenia Lowenfels, Music Director

Mr. Dan Nyarady, Lay Trustee
Mrs. Rosemary Plunkett, Lay Trustee
Nancy Nelson, Coordinator of Religious Education
Elite Accounting Services, LLC

www.transfiguration-tarrytown.org
Facebook page: Transfiguration Tarrytown
Instagram: @transfigurationchurch
www.transfigurationschool.org



Transfiguration Parish is a community of Christian believers faithful to our Catholic tradition and a pilgrim people entrusted to the Carmelite Fathers. Through our participation in public worship we are nourished by the Word and the Body of the Lord. We are called to share what we have received by evangelization and by good works to those in need.

THE SACRAMENT OF THE EUCHARIST

Saturday, Evening: 5:00 pm
Sunday: 8:00 am, 10:00 am, 12:00 pm
Weekdays: Monday through Friday: 7:15 & 9:00 am (Day Chapel)
Weekends: Saturday morning: 9:00 am only
Holy Days of Obligation: 7:15 am, 9:00 am, 12:10 pm & 7:30 pm.

THE SACRAMENT OF RECONCILIATION (Confession)

Saturday: 3:00 - 4:00 pm
Other times by appointment

THE SACRAMENT OF BAPTISM

Pre-Baptismal Instruction for Parents:

Held prior to Baptism (Call the Parish Office for schedules and further information)

Baptisms

The Sacrament of Baptism is administered on the last Sunday of each month at 1:30 pm except during Advent and Lent.

THE SACRAMENT OF MATRIMONY

The Sacrament of Matrimony is celebrated for parishioners. The couple are to contact the priest at least six (6) months prior to the ceremony.

PRIORY OFFICE HOURS

Monday 9:00 am to 7:00 pm, Tuesday 9:00 am to 4:00 pm
Wednesday & Thursday 9:00 am to 7:00 pm
Friday: 9:00 am to 1:00 pm
Saturday: 2:00 pm to 6:30 pm
Sunday: 9:00 am to 1:30 pm
Closed on all holidays.

THE SACRAMENT OF THE ANOINTING OF THE SICK AND MINISTRY TO THE SICK & ELDERLY

The Sacrament of the Anointing of the Sick is a sacrament of healing, expressing love of God and our Church for the sick, our shut-ins and the elderly. For the SERIOUSLY ILL and dying, contact the Priory. Communion will be brought on Sundays to the home of any person permanently or temporarily homebound.

CHRISTIAN HOSPITALITY

Welcome to the Transfiguration Community. Please register at the Priory. Registering and weekly participating are ways of acquiring a true sense of belonging to our parish community. A record of active membership is a necessary requirement for marriage in the Parish Church, testimonial letters for Baptismal/Confirmation sponsors. If you move or change address, please notify us.

COUNSELING

Know that we are ever ready to assist. Don't hesitate to call anytime for an appointment.

Priory
268 So. Broadway
631-1672

Transfiguration School
Prospect Avenue
631-3737

Religious Ed. Center
Prospect Avenue
631-2380



Weekly Offering



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God's Plan for Giving

April 8, 2018

\$8,733.00

Attendance—726 Envelopes—212

School Maintenance

\$1,907.00 Envelopes-131

Next week's second collection:

Church Maintenance

READINGS, SAINTS AND SPECIAL OBSERVANCES

- Sunday: Third Sunday of Easter
Acts 3:13-15, 17-19; Ps 4:2, 4, 7-9;
1 Jn 2:1-5a; Lk 24:35-48
- Monday: Acts 6:8-15; Ps 119:23-24, 26-27, 29-30;
Jn 6:22-29
- Tuesday: Income Tax Day
Acts 7:51 — 8:1a; Ps 31:3cd-4, 6, 7b, 8a,
17, 21ab; Jn 6:30-35
- Wednesday: Acts 8:1b-8; Ps 66:1-3a, 4-7a; Jn 6:35-40
- Thursday: Acts 8:26-40; Ps 66:8-9, 16-17, 20;
Jn 6:44-51
- Friday: Acts 9:1-20; Ps 117:1bc, 2; Jn 6:52-59
- Saturday: St. Anselm
Acts 9:31-42; Ps 116:12-17; Jn 6:60-69
- Sunday: Fourth Sunday of Easter; Earth Day;
World Day of Prayer for Vocations
Acts 4:8-12; Ps 118:1, 8-9, 21-23, 26, 28, 29;
1 Jn 3:1-2; Jn 10:11-18

TODAY'S READINGS

First Reading — The God of our fathers has glorified his servant Jesus (Acts 3:13-15, 17-19).

Psalm — Lord, let your face shine on us (Psalm 4).

Second Reading — The way we may be sure that we know Jesus is to keep his commandments (1 John 2:1-5a).

Gospel — Jesus stood in their midst and said to them, "Peace be with you" (Luke 24:35-48).

The English translation of the Psalm Responses from *Lectionary for Mass* © 1969, 1981, 1997, International Commission on English in the Liturgy Corporation. All rights reserved.

Third Sunday of Easter April 15, 2018

You alone, O LORD, bring security to my dwelling.

— Psalm 4:9



SATURDAY—April 14, 2018

5:00 Frances Tuths req. by Josephine Tuths

SUNDAY—April 15, 2018

- 8:00 Fred Todino req. by Mark Prescott
- 10:00 James R. Kane req. by Kathleen Kane
- 12:00 Michael Simms Jr. req. by Anne & Karl Muenzinger

MONDAY

- 7:15 A Special Intention
- 9:00 For the intentions of Frances Kelly req. by Hope Kelly

TUESDAY

- 7:15 Marion Reilly req. by Kevin Reilly
- 9:00 Dolores Foley req. by Peter Downey

WEDNESDAY

- 7:15 The Parishioners of Transfiguration
- 9:00 Lucy A. DiMuro req. by Eleanor Hunt

THURSDAY

- 7:15 Emily Parzyk req. by the Nedwick family
- 9:00 John F. Stiloski Jr. req. by Maria DiPalermo

FRIDAY

- 7:15 A Special Intention
- 9:00 William Herguth req. by the Eulau family

SATURDAY

- 9:00 Dorothy A. Viehl req. by Steven & Adelfi Viehl
- 5:00 John J. Smith req. by the Smith family

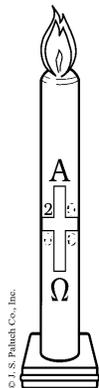
SUNDAY

- 8:00 Lindsay White req. by Jodie Toth
- 10:00 Fannie & Larry Francomano req. by their grandchildren
- 12:00 Nancy Murray req. by the Latessa family

The Sanctuary candle burning in the Church this week is in the memory of Marion H. Reilly req. by Kevin Reilly

The Sanctuary candle burning in the Chapel this week is in the memory of James Kane req. by Lois Duggan

The Shrine candles are burning this week is in memory of those who have died in Syria, Africa, and other war-torn areas of the world.



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HOLINESS: AN APOSTOLIC EXHORTATION: Pope Francis composed his most recent apostolic exhortation, *Gaudete et Exultate*, or “Rejoice and Exult,” on March 19 of this year, and it was published this past Monday. As with other apostolic exhortations, the Pope wrote this letter as a means of encouraging the people of the Church to a certain activity. In this case, he calls us to live out our holiness. The document is far too long to be published here in its entirety, and so I offer you below a guide as you read it yourselves. Please go to the following link to read the Pope’s letter: http://w2.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20180319_gaudete-et-exsultate.html

INTRODUCTION - CONTEXT: In the first two paragraphs, Pope Francis give us the context for living out our Christian lives, i.e., walking in the light of the Lord:

“(1) “REJOICE AND BE GLAD” (*Mt* 5:12), Jesus tells those persecuted or humiliated for his sake. The Lord asks everything of us, and in return he offers us true life, the happiness for which we were created. He wants us to be saints and not to settle for a bland and mediocre existence. The call to holiness is present in various ways from the very first pages of the Bible. We see it expressed in the Lord’s words to Abraham: “Walk before me, and be blameless” (*Gen* 17:1).

(2) What follows is not meant to be a treatise on holiness, containing definitions and distinctions helpful for understanding this important subject, or a discussion of the various means of sanctification. My modest goal is to repropose the call to holiness in a practical way for our own time, with all its risks, challenges and opportunities. For the Lord has chosen each one of us “to be holy and blameless before him in love” (*Eph* 1:4).”

He then lays out the document in five chapters, examining various aspects of holiness.

CHAPTER 1 – THE CALL TO HOLINESS

The chapter opens with a reminder that heaven is full of a “cloud of witnesses,” the saints who stand in God’s presence, but also maintain their bond of love and communion with us on earth. While some prayer. In living out our lives in this way, we

recognize that our holiness is part of the mission of Christ in which we are called to participate. Our holiness helps to make the world more holy, because we become signs of Christ in the world. He says: “(34) Do not be afraid to set your sights higher, to of these are officially recognized by the Church for their heroic virtue, the Pope reminds us that this holy group in heaven includes our mothers and fathers, our grandparents, and dear friends who have died as well. They are with God because they lived their holiness here on earth, because God’s bestows holiness abundantly on His people. The Pope offers as examples parents who care for their children with great patience, and people who dedicated their lives to tending to the needy. We are surrounded by saints.

Indeed, we too, are called to be saints, but “each in his or her own way.” We are called to be holy according to how the Lord has called us. For some, it might mean great gestures of martyrdom or a life of asceticism; for many others, it involves living one’s daily life by means of kind gestures, humility, and allow yourself to be loved and liberated by God. Do not be afraid to let yourself be guided by the Holy Spirit. Holiness

does not make you less human, since it is an encounter between your weakness and the power of God’s grace.” does not make you less human, since it is an encounter between your weakness and the power of God’s grace.”

CHAPTER TWO –

TWO SUBTLE ENEMIES OF HOLINESS

As I mentioned before in my homilies during Lent, Pope Francis underlines two heresies that pervade and threaten current Christian belief and practice: Gnosticism and Pelagianism.

Gnosticism is the belief that having sure and certain knowledge of God leads to salvation. In our current context as Christians, some hold that we know and can explain everything there is to know about God through our understanding of Catholic dogma, or by our perfect way of celebrating liturgy, or by our superior way of following the rules compared to others whose lives seem a complete shambles. This attitude is a heresy because it leads us to remove the mystery of God’s grace and action from our lives

and the lives of others, and convinces us that the intellectual exercise of faith supersedes even acts of charity. There is no room for growth, no room for hope, faith or charity. Ultimately, there is no room for God.

This is different from the exercise of rational explanation of our faith. Our faith must be coherent, because God has made it that way. At the same time, our humanity, our creatureliness, puts limits on both our ability to fully comprehend and fully explain God whom we experience and in whom we believe. He works in situations where we would not expect, including our own weakness.

Pelagianism holds that we can save ourselves by our own efforts. So if we celebrate Mass perfectly, if we say the words of our prayers exactly and do the right gestures and postures, then we will go to heaven. Or we take exaggerated care of our bodies, and participate self-help programs and esoteric meditation, believing that if we arrive at center, then everything else will fall into place. This, however, is a heresy because there is no room for God to act and to be in our lives, and demonstrates a lack of humility on our part, because we believe that *we* are in control.

On the contrary, the Church has always taught that we are always and only saved by the grace of the Lord who took, and still takes, the initiative to save us and make us just. Our good works come from God who works in us and encourages us to act in good. The good deeds that we do are the result of us simply allowing ourselves to do His will. We allow ourselves to be transformed by the good that God realizes in us.

CHAPTER 3 – IN THE LIGHT OF THE MASTER

So what does it take to live as a holy Christian? Pope Francis answers: the Beatitudes (cf. Matthew 5:3-12). These exhortations of Jesus challenge us to live our lives a different way, “going against the flow,” and celebrate the profundity of real human living. Thus:

- being *poor in spirit* and discovering the wealth of our spiritual lives,
- being *meek and humble* and understanding that God is in control,

- *mourning with others* and realizing our connectedness,
- *hungering and thirsting for righteousness* and discovering that we are capable of making good and right choices, especially in favor of those in need,
- being *merciful*, and understanding that we are called to help others, and to forgive and understand others,
- being *pure in heart*, and realizing that we were made for love,
- being *peacemakers*, and making room “for sensitivity, serenity, creativity and skill (89),”
- *being persecuted for the sake of righteousness*, we walk the privileged path of the cross with Christ, and discover that our suffering is given meaning,

these are all elements of holiness.

So holiness involves *both* interaction with our fellow human beings *and* the development of an interior relationship with God. One or the other cannot be excluded.

CHAPTER 4 – SIGNS OF HOLINESS IN TODAY’S WORLD

According to Pope Francis, there are many characteristics that make up holiness, but he would like to highlight five groups that are essential:

- *Perseverance, patience and meekness*: These signs indicate that we are grounded in God’s love, because they enable us to combat the trials of life, including our own sinfulness, safe in the knowledge that God sustains us and gives us the tools to be able to handle all things together with Him. They enable us to also treat others with grace as we fight for what is right and just.
- *Joy and a sense of humor*: The Christian life is also “joy in the Holy Spirit (Romans 14:17)” that understands that even in the midst of the most difficult times, God gives us a light of hope. He tells us that “sadness can be a sign of ingratitude (126).” This joy is not the same as the superficial happiness that the world offers, but instead comes from being able to receive and give the joy that God gives to us.

- *Boldness and passion*: These qualities testify to the presence of the Spirit and the authenticity of one's preaching, whether by word or deed. It challenges us to move beyond complacency and individualistic selfishness toward God's creative newness.
- *In community*: prolonged solitude, as the great desert mystics discovered, can lead to sinfulness and selfishness. The community is necessary for us to help maintain our reality and hone our inner clarity. Holy communities, such as our families, help us to grow in virtue, and allow us to experience God in the everyday concrete reality of our lives.
- *In constant prayer*: Holiness, ultimately, means developing a constant and consistent relationship with God who loves us. It allows us to escape from the sinfulness of the world, helps us to discern what the Holy Spirit is asking us to do, and gives us the space to be able to let God love us as we meet Him face to face. The Scriptures and the Eucharist are essential encounters with the Divine

CHAPTER 5 – SPIRITUAL COMBAT, VIGILANCE AND DISCERNMENT

Holiness is not an easy path. On the contrary, besides having to deal with our own limitations and weaknesses, the devil also attempts to seduce us into giving into our basest instincts and attitudes, or to give up altogether. As Pope Francis says, he does not even need to possess us to do this.

The solution to this is constant prayer and self-giving in love. We don't do this work alone but have as our model and companion Christ the Lord. Neutrality and indifference will not allow us to persevere either. Such an attitude will eventually lead us to find all manner of sinfulness acceptable. The Pope reminds us of the words of St. Peter: "The dog turns back to his own vomit" (2 Pet 2:22; cf. Pr 26:11; cf. GE 165).

So if the devil can trick us into believing something is holy when in reality it is not, then how can we know what is truly holy? Through the gift of *discernment*, which may draw from the contributions of the human sciences but also transcends them, because it is the gift of guidance by the Holy Spirit. We need it at all times, because discernment is the grace by which the Lord speaks to us guides us as

He unfolds His will for us. God communicates to us through the Gospel and through the Church's Magisterium, which bears the responsibility of preserving this Word. It is the grace that leads us to the constant newness of God's liberation and God's plan for us. It challenges us to make sacrifices, but ultimately sets us free to receive the fullness of Him in His mystery and His mission.

POPE FRANCIS' INTENTION FOR APRIL – FOR THOSE WHO HAVE RESPONSIBILITY IN ECONOMIC MATTERS:

"The economy cannot attempt only to increase profits by reducing the work force and thereby adding to the ranks of the excluded. It must follow the path marked out by business leaders, politicians, thinkers, and do everything possible to ensure that there are opportunities of dignified work. Let us raise our voices together, asking that economists may have the courage to reject an economy of exclusion and know how to open new paths."

LENT AND EASTER THANKS:

Now that we have entered the Easter season, I would like to thank all those who made our Lenten preparations and our Easter celebrations. Lee Ann Sullivan and the altar servers and their families, Lois Duggan and the extraordinary ministers of Holy Communion, Pat Ryan and the lectors, Ksenia Lowenfels and the choir, Dan Lucia and the ushers, Gloria Agro, Elaine Smith, Mildred Gonzales and the decorating team, really did an amazing job. The Parish Council, Twinning Committee, Nancy Nelson and the Religious Education children, and the Family Life Ministry helped to make Lent more meaningful with their efforts. Finally, I would like to thank Fr. Viet, who worked tremendously in helping with the many confessions and liturgical celebrations that made this season especially prayerful. God bless you all.

WINGS

Faith furnishes prayer with wings, without which it cannot soar to Heaven.

—St. John Climacus

CHURCH

God sends no churches from the skies,
Out of our hearts they must arise.

INFORMATION SHEET

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Special instructions: Please call Liz Rooney @ 914-631-1672 /cell 914-419-9729