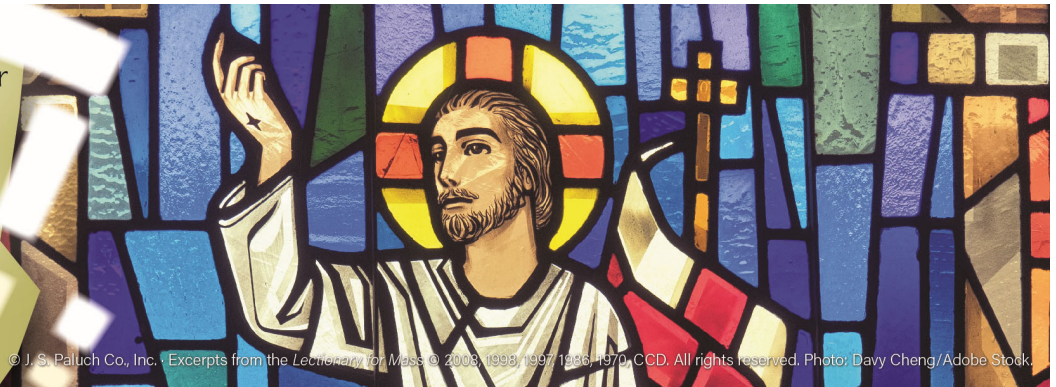


Thus it is written  
that the Christ would suffer  
and rise from the dead  
on the third day  
and that repentance,  
for the forgiveness of sins,  
would be preached  
in his name  
to all the nations.

LUKE 24:46-47



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

## THE CHURCH OF THE TRANSFIGURATION

Tarrytown, New York 10591

**PARISH OFFICE: 914-631-1672**

268 South Broadway, Tarrytown N.Y. 10591

[pastortransfig10591@gmail.com](mailto:pastortransfig10591@gmail.com) Website: [www.transfiguration-tarrytown.org](http://www.transfiguration-tarrytown.org)

Parish Office: [transfigurationsec@gmail.com](mailto:transfigurationsec@gmail.com)

Rev. Emiel Abalahin, O. Carm., Pastor

Rev. Stephen Huy Tran, O. Carm., Parochial Vicar

Mrs. Elizabeth Rooney, Administrative Asst.

Mrs. Mariana Dalsass, Coordinator of Religious Ed.

Ms. Ksenia Lowenfels, Director of Music Ministry

Elite Accounting Services, LLC

Mrs. Rosemary Plunkett, Lay Trustee

Ms. Eileen Wiseman, Lay Trustee

Mr. Dan Lucia, Head Usher

**PARISH OFFICE HOURS:** Monday through Thursday: 9:00 am to 4:00 pm

Friday: 9:00 am to 1:00 pm—**closed Good Friday**

Saturday: office closed

Sunday: 9:00 to 1:30 pm—**closed Easter Sunday**

**RELIGIOUS EDUCATION:** 914-631-2380, [transfigurationprep@gmail.com](mailto:transfigurationprep@gmail.com)

**TRANSFIGURATION REGIONAL SCHOOL:** 914-631-3737

40 Prospect Avenue, Tarrytown N.Y. 10591

### 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. Please call for more information.

### 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 am, 9:00 am

### THE SACRAMENT OF RECONCILIATION (Confession)

Saturday: 3:30 - 4:00 pm Other times by appointment.

### THE SACRAMENT OF BAPTISM

Please call for further information.

### 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. Please call for more information

THIRD SUNDAY OF  
EASTER

APRIL 18, 2021

## Masses for the Week

### SATURDAY

5:00 Stanley Chmielewski req. by Tom & Barbara Coughlin

### SUNDAY

8:00 Audrey Prescott req. by Mark Prescott  
10:00 Sheila Long req. by Terri & Douglas Hoy  
12:00 Joseph Ryan req. by Robert Pontrelli

### MONDAY

7:15 The Transfiguration Parishioners  
9:00 Renato G. Buhain req. by the Gayanelo family

### TUESDAY

7:15 Hendrickson req. by Yahaira Mendez  
9:00 Deceased members of the Tierno family req. by Sal & Pat Marino

### WEDNESDAY

7:15 A Special Intention  
9:00 Catherine O'Rourke req. by Lois Duggan

### THURSDAY

7:15 A Special Intention  
9:00 Tom Lauro req. by Chris & Ed Salvatori

### FRIDAY

7:15 A Special Intention  
9:00 Arthur Aloise req. by Peter Downey

### SATURDAY

8:00 A Special Intention  
5:00 The deceased members of the Kirsch & Scerbak families req. by Gabby Scerbak

### SUNDAY

8:00 Maribeth Groth req. by Kathleen Groth  
10:00 Bernie Farrell req. by the Farrell family  
12:00 Bob Sorrentino req. by Eleanor Sorrentino



The Sanctuary candle burning in the Church this week is in memory of Catherine O'Rourke req. by Lois Duggan

The Sanctuary candle burning in the Chapel this week is in memory of John Kunert req. by Arianna Broadway

The Shrine candle is burning this week is for an end to the pandemic.

## Third Sunday of Easter April 18, 2021

You alone, O LORD,  
bring security to my dwelling.  
— Psalm 4:9

## Readings for the Week

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: Acts 7:51 — 8:1a; Ps 31:3cd-4, 6, 7b, 8a,  
17, 21ab; Jn 6:30-35

Wednesday: **St. Anselm;**  
**Administrative Professionals Day**  
Acts 8:1b-8; Ps 66:1-3a, 4-7a; Jn 6:35-40

Thursday: **Earth Day**  
Acts 8:26-40; Ps 66:8-9, 16-17, 20;  
Jn 6:44-51

Friday: **St. George; St. Adalbert**  
Acts 9:1-20; Ps 117:1bc, 2; Jn 6:52-59

Saturday: **St. Fidelis of Sigmaringen**  
Acts 9:31-42; Ps 116:12-17; Jn 6:60-69

Sunday: **Fourth Sunday of Easter;**  
**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

## FULFILLMENT

It is interesting that during the Easter season, when we do not hear a reading from the Old Testament, it becomes so important. This is particularly true today. Peter's speech begins with a prayer formula familiar to Jews: "The God of Abraham . . ." (Acts 3:13). It likewise contains the potent phrases "Holy and Righteous One" and "mouth of all the prophets" (3:14, 18). Peter was stating in no uncertain terms that the law, psalms, and prophets had been fulfilled in Christ. This is reinforced by Jesus himself in the Gospel passage, when he states that everything in the scriptures (to the early Christians "the scriptures" were what we call the Old Testament) had to be fulfilled. Above all, Jesus and Peter both emphasize that we are witnesses to all of this, and are sent forth to bear witness to it in the world. The Latin *Missa*, from which our word "Mass" comes, means "sent" (as in "mission"). As we leave Mass today, let us remember to be witnesses to all that has been fulfilled in the risen Christ.

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## NATURE'S LESSONS

Believe one who has tried, you shall find a fuller satisfaction in the woods than in books. The trees and the rocks will teach you that which you cannot hear from the masters.  
—St. Bernard of Clairvaux



## Learning From Samuel: It's Time to Listen to God's Call

BY GRACE SPIEWAK APRIL 14, 2021

A few months ago at Mass, I heard a story from the book of Samuel that sparked my interest. As the reading goes, one night in ancient Israel, the preteen, prophet-to-be Samuel lived in a temple working for the priest Eli, and he could not stay asleep.

God spoke Samuel's name several occasions that night. Each call left Samuel thinking that it was Eli, probably reminding him of some temple chores. Samuel checked in with Eli, who sent the boy back to bed, confused and restless. It took a few more calls for Samuel to realize the voice belonged to God, speaking to Samuel directly to warn him about the fate of Eli's family. This event began Samuel's vocation as a prophet, as he accounted God's words to Eli, and God's message manifested later on.

Samuel's relationship with Eli helped guide him to become a priest, prophet, and judge, but none of those vocations could satisfy his heart's yearn for direct interaction with God. When I heard this reading, it reminded me that while God wants to help me find my vocation on earth, he also desires to spend time with me at every stage of life.

When I talk to other young Catholics in the midst of discernment or discovery of vocation, I notice we tend to use tangible, worldly terms: *I feel called to marriage, to Holy Orders, to the single celibate life*. I am recently out of graduate school and now work as a librarian, so I often think about the vocation to my career and how God wants me to use my education.

While God presents us with vocations during our time on earth, I often forget that our true calling is to be united with him in heaven. As much as I can find fulfillment in my family, my relationships' and my work, none of it will take the place of time spent with God one-on-one.

Focusing solely on our earthly vocations can turn paths toward holiness into funnels we use to reach God. If external factors such as relationships or jobs serve as our primary means toward God, it can make the disappointment of a breakup or closed door feel shattering. While these things can be wonderful and holy in themselves, only an independent connection with God will sustain the fragility of funnels.

In college, I had many funnels I used to reach God. I took on leadership roles in campus ministry groups and developed a circle of close friends with whom I could share my faith. But other than a few minutes at weekly Mass and squeezing in a quick prayer before going to bed, I did not spend much time alone with God on a regular basis.

Every minute I spent in a small group discussing Jesus or walking out from the 9 p.m. candlelit student Mass with friends, I felt aglow in community and love. I figured that as long as I was talking and thinking about God, I was pursuing an active relationship with him.

These positive experiences ignited my faith as an adult, and brought me amazing, life-giving friendships, but they alone could not sustain my spiritual life. When college ended, I no longer had these wonderful people and places in physical proximity. In addition to the whirl of emotions that accompany life's transitions, I found it difficult to continue growing in relationship with God on my own. I had relied too much on external factors to facilitate my spiritual life — as great as they were — and needed to learn to pursue an independent relationship with God.

A spiritual director later advised me to approach my relationship with God like I would with someone I'm dating. When we date someone, talking, texting and thinking about the person does not replace the exhilarating quality time spent together on a walk outside or lingering over coffees. God also wants to hang out with us, to get to know us and for us to get to know him.

I know people who spend time with God through conversational prayer, the Rosary, Daily Examen, journaling, daily Mass and many other spiritual practices. I've found that I need to set aside time to spend with God outside of quick prayers before meals or falling asleep in order to have an honest and fulfilling conversation. I aim to talk to God about my worries, joys and hopes for future vocations. I'm also trying to remember that he is available anytime — at breakfast, in the car ride home or on a walk.

Some days, I feel challenged to make it through even five minutes of prayer, and some days I hardly pray at all. I will always be learning how to become better friends with God, and need to ask for his help when prayer feels taxing and one-sided.

Of course, most of us do not hear God's voice in the physical way that Samuel did — at least I don't! As anxieties and longings for the future clog our ears, God's voice gets muddled in the signal. When we ache to see our hopes and goals fulfilled, it may help to pose the question: *Is God calling me to this or am I calling myself?*

Discouragement and challenge crowd the trail toward attaining our desired careers, relationships and callings. Striving to grow a personal relationship with God right now, regardless of our stage in life, can ground us in our ultimate vocation amidst the difficulty. When I felt unsettled after leaving college and even now as I progress in adulthood, learning to spend quality time with God slowly becomes a comfort through the change. As we strive toward the life-giving passions and relationships God offers us, we do not need to have it all figured out before we can pursue a relationship with him. I think that throughout most of life, the callings we receive resemble the invitation he gave Samuel: *Let's spend some time together.*

Grace Spiewak is an academic with degrees from Creighton University and University of Illinois Urbana-Champaign. Grace resides outside of Chicago, where she continues to learn and write about ancient history and her Catholic faith. Outside of the library, Grace enjoys exploring Chicago on foot or bike, especially with her family and friends.

## **FEAST OF FAITH**

### **The Second Reading**

The Liturgy of the Word generally follows a consistent pattern of three readings and a psalm. The second reading is always taken from one of the New Testament epistles or the book of Revelation, and generally is not intentionally aligned with either the Gospel or the first reading.

Where would we be without these letters in which great saints and apostles like Paul, Peter, James, and John share their wisdom and pastoral good sense with the early Christian communities? It is in these letters, even more than in the Gospel narratives, that we learn what it means to be church: to live with each other, in the world yet not of the world, in these days after the Lord's resurrection. Each New Testament letter was written by a particular leader for a particular community at a particular time. We are reminded of this at the beginning of the proclamation—"A reading from the letter of Saint Paul to the Ephesians," or the Corinthians, or the Thesalonians. These texts were shaped by their particular historical and cultural context, but at the same time, through the liturgy, these letters are written to us, here, today. They speak to the realities of Christian living no matter where—or when—we live. They are truly "the word of the Lord" for us.

—Corinna Laughlin, Copyright © J. S. Paluch Co.

## *Please Pray for:*

### *Our Military:*

Anthony Correia, Nick O'Kelly

### *Our Essential Workers*

Especially healthcare workers working on the front line of the pandemic.

### *Our Sick:*

Sr. Gema Abigail Belloso, Justin Baker, Anne Duggan Baker, Gary Cherico, Pam Cicalo, Gerry Credendino, Pat DiMuro, Annmarie Ellinghouse, Jim Kane, James Keely, Nancy Larrabee, Wendy Lisette Lopez, Michael Mahoney, Peg Mahoney, Viktor & Valentine Podoprigrorov, Joan Rand, Frances Rea, Carolyn Roberts, Najole Ryka Mary Therese Nguyen Thi Lan Anh (Fr. Huy's mother), Chris Vanzo Luciano & Maria Volpacchio, John Walsh, Anna Zambeletti, all those who are suffering from serious illnesses, especially the corona virus.

### *Our twinned parish in Soyapango*

### *Our Deceased:*

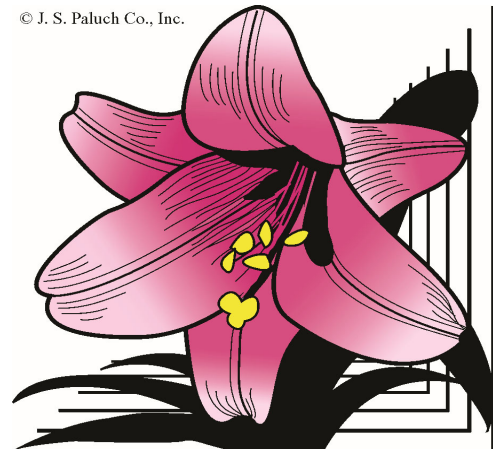
Sarah Bradley, Flor Maria Figueroa, Ann Walsh, Fred Welsh

The Little Ones

Jim Burrows



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*I shall spend every  
moment loving.*

**St. Bernadette of Lourdes**

*Young visionary of Our Lady of Lourdes in 1858*

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## 423eEAS3bTFT – Third Sunday of Easter TREASURES FROM OUR TRADITION

As May begins, attention in the parish turns to the celebration of weddings. Perhaps no other area of parish life is more shaped or challenged by the expectations of our culture. An old Irish proverb, “Marry in Lent and you’re soon to repent,” is amplified by another warning: “Marry in May and rue the day!” Memories of old pagan parties in May endured, and the Irish felt wedding receptions in May would be a stress on community morals. Queen Victoria did not approve of May weddings either, and her influence is still felt on family calendars, as is her daughter’s introduction of the white wedding gown. Sometimes we mistake customs and curiosities for tradition. Tradition with a capital “T” has to do with Christ’s miraculous rescue of the wedding feast at Cana, his affirmation of a man and woman pledging lifelong fidelity at the heart of a community’s feast. The Church cherished that memory over time, but it took a millennium for us to think of marriage as a sacrament. Much of the rest of what we associate with weddings has to do with culture, customs, and family practices. A wise rabbi once said that “tradition is not wearing your father’s hat; tradition is having a child.” Don’t let Queen Victoria reign over your wedding plans!

—Rev. James Field, Copyright © J. S. Paluch Co.



