

Divine Liturgy and Vespers Service Schedule and Intentions for August and September

Sunday, August 13th (9 AM): For all Parishioners

Tuesday, August 15th (7 PM): **Feast of the Dormition (Holy Day of Obligation); Blessing of Flowers**

Saturday, August 19th (7 PM): Vespers Service

Sunday, August 20th (9 AM): For all Parishioners

Saturday, August 26th (10 AM): For the blessed repose of the soul of **+Helen** Horangic with Panakhyda, offered by the Horangic Family

Saturday, August 26th (7 PM): Vespers Service

Sunday, August 27th (9 AM): For all Parishioners

Saturday, September 2nd (10 AM): For the blessed repose of the soul of **+Walter** Horangic with Panakhyda, offered by the Horangic Family

Saturday, September 2nd (7 PM): Vespers Service

Sunday, September 3rd (10 AM): For all Parishioners

Saturday, September 9th (7 PM): Vespers Service

Sunday, September 10th (10 AM): For all Parishioners

Saturday, September 16th (7 PM): Vespers Service

Sunday, September 17th (10 AM): For all Parishioners

Saturday, September 23rd (7 PM): Vespers Service

Sunday, September 24th (10 AM): For all Parishioners

Saturday, September 30th (7 PM): Vespers Service

Saturday Services

Fr. Ihor is celebrating Vesper services every Saturday at 7 PM. All parishioners are invited to attend this service. Those who wish to have a Divine Liturgy celebrated for a loved one whether living or deceased or for a private intention are still able to do so. Please request your Divine Liturgy by contacting Fr. Ihor at (860) 617-6357 or cantor Jaroslaw Maksymowych at (603) 627-2042. Please note that Saturday Divine Liturgies will now be celebrated only at 10 AM (9 AM June thru August) whenever they are requested. If no Divine Liturgy has been requested for a particular Saturday, then none will be celebrated on that day. The Divine Liturgy schedule in the bulletin will only show Divine Liturgies on Saturdays when they have been requested. If the bulletin does not show a Divine Liturgy for a given Saturday, then this means that particular Saturday is available for your request.

Суботні Богослужіння

Отець Ігор святкує Вечірню кожної суботи у 7-мі годині вечером. Ласкаво просимо усіх парафіян до участі. Парафіяни які бажають замовити Божественну Літургію в суботу для померших або на особисті інтенції можуть дзвонити до о. Ігоря на номер (860) 617-6357 або до дяка п. Ярослава Максимовича на номер (603) 627-2042. Суботні Божественні Літургії будуть відслужені тільки о годині 10-тій ранком (9-тій ранку з червня по серпень) коли замовлені. Якщо Літургія в певну суботу не буде замовлена, то в цей день не буде жодна відправлена. Порядок Богослужінь в бюлетені покаже тільки ті суботні Служби Божі які є замовлені. Якщо в бюлетені не відображається Божественна Літургія на дану суботу, то це означає, що ця субота доступна на Ваше замовлення.

Liturgical Propers, Readings and Sermon for Sunday

Liturgical Propers for the Feast of the Transfiguration

First Antiphon:

Sing joyfully to God, all you on earth; chant the glory of His name, give to Him noble praise.

REFRAIN: Through the prayers of the Mother of God, Savior, save us.

Your voice thunders in the whirling wind, Your lightning enlightens the world and the earth trembles and shakes.

REFRAIN: Through the prayers of the Mother of God, Savior, save us.

You are clothed in majesty and splendor; robed in light as in a garment.

REFRAIN: Through the prayers of the Mother of God, Savior, save us.

Glory to the Father and to the Son and to the Holy Spirit, now and always and forever. Amen.

Processional Antiphon:

VERSE: Those who trust in the Lord are like Mount Zion; it will stand forever.

Tropar: Tone 7 – When You were transfigured on the mountain, You disciples saw as much of Your glory as they could grasp. Let Your eternal light shine upon us sinners, through the prayers of the Mother of God. O Giver of Light, Christ-God, glory to You!

VERSE: Like mountains surrounding the city, so the Lord encompasses His people, now and forever.

Tropar: Tone 7 – When You were transfigured on the mountain, You disciples saw as much of Your glory as they could grasp. Let Your eternal light shine upon us sinners, through the prayers of the Mother of God. O Giver of Light, Christ-God, glory to You!

VERSE: Send me Your light and and Your truth, Lord; they will lead and guide me to Your holy mountain.

Tropar: Tone 7 – When You were transfigured on the mountain, You disciples saw as much of Your glory as they could grasp. Let Your eternal light shine upon us sinners, through the prayers of the Mother of God. O Giver of Light, Christ-God, glory to You!

Glory to the Father and to the Son and to the Holy Spirit, now and always and forever. Amen.

Kondak: Tone 7 – When You were transfigured on the mountain, You disciples saw as much of Your glory as they could grasp, so that when they would see You crucified, they would know that You suffered willingly, and they would also proclaim to the world that You are truly the reflection of the Father.

Prokimen: Tone 4 – How great are Your works, O Lord, in wisdom You have made them all.

VERSE: Bless the Lord, O my soul; O Lord my God, You are great indeed.

Prokimen: Tone 4 – How great are Your works, O Lord, in wisdom You have made them all.

ПЕРЕОБРАЖЕНИЯ Г. Н. ИСУСА ХРИСТА

Апостол: (2Пт 1: 10-19)

Браття, старайтеся утвердити ваше покликання і вибрання; бо те робивши, ніколи не спотикнетесь. Таким бо чином широко буде вам відкритий вхід у вічне Царство Господа нашого і Спаса Ісуса Христа. Ось чому я повсякчас дбатиму, щоб пригадувати вам ці речі, хоч ви їх знаєте й утверджені в теперішній правді.

Вважаю за справедливе, доки я в цім тілі, розбуджувати вас цим попередженням, знаючи, що незабаром треба буде мені покинути тіло моє, як і Господь наш Ісус Христос мені це об'явив. Буду, однак, намагатися, щоб ви завжди, навіть і по моїм відході, тримали в пам'яті ці речі. Не за байками бо, хитро вигаданими, йдучи, об'явили ми вам потугу й прихід Господа нашого Ісуса Христа, але будши наочними свідками його величі. Бо Він прийняв від Бога Отця честь і славу, коли до Нього прийшов такий голос від величної слави: "Це мій Син улюблений, якого я вполював." І цей голос ми чули, як сходив з неба, коли ми були з Ним на святій горі. І маємо ще сильніше пророче слово. Ви добре робите, вважаючи на Нього як на світильник, який світить у темнім місці, аж поки почне розвиднятися, і рання зоря зійде в серцях ваших.

Epistle Reading for the Feast of the Holy Transfiguration of Our Lord, Jesus Christ (2Peter 1: 10 – 19)

Brethren: Be solicitous to make your call and election permanent, brothers; surely those who do so will never be lost. On the contrary, your entry into the everlasting kingdom of our Lord and Savior Jesus Christ will be richly provided for. I intend to recall these things to you constantly, even though you already understand and are firmly rooted in the truth you possess. I consider it my duty, as long as I live, to prompt you with this reminder. I know, by the indications our Lord Jesus Christ has given me, how close is the day when I must fold my tent. I shall press to have you recall these things frequently after my departure. It was not by way of cleverly concocted myths that we taught you about the coming in power of our Lord Jesus Christ, for we were witnesses of His sovereign majesty. He received glory and praise from God the Father when that unique declaration came to Him out of the majestic splendor: "This is My beloved Son on whom My favor rests." We ourselves heard this said from heaven while we were in His company on the holy mountain. Besides, we possess the prophetic message as something altogether reliable. Keep your attention closely fixed on it, as you would on a lamp shining in a dark place until the first streaks of dawn appear and the morning star rises in your hearts.

Alleluia: Tone 8

VERSE: The heavens are Yours, and the earth is Yours.

Alleluia: Tone 8

VERSE: Blessed are they who worship You with songs.

Alleluia: Tone 8

VERSE: Твої є небеса, і Твоя є земля.

Alleluia: Tone 8

VERSE: Блажен народ, що вміє веселитись.

Alleluia: Tone 8

Євангелія: (Мт 17: 1-9)

У той час, узяв Ісус Петра, Якова та Івана, його брата, повів їх окремо на високу гору і переобразився перед ними: обличчя його засяяло, наче сонце, а одежа побіліла, наче світло. І ось з'явилися їм Мойсей та Ілля і з Ним розмовляли. Озвавсь Петро й каже до Ісуса: "Господи, добре нам тут бути! Як хочеш, розташую тут три намети: один для Тебе, один для Мойсея і один для Іллі." Він говорив іще, аж ось ясна хмара огорнула їх і з хмари стало чути голос: "Це - мій

улюблений Син, що я його вподобав: його слухайте." Почувши це, учні впали обличчям до землі й злякались вельми. Ісус же підійшов, доторкнувся до них і каже: "Устаньте, не страхайтесь!" Підвівши свої очі, вони не бачили нікого крім самого Ісуса. Коли ж сходили з гори, Ісус наказав їм: "Нікому не розповідайте про це видіння, аж поки Син Чоловічий не воскресне з мертвих."

Gospel Reading for the Feast of the Holy Transfiguration of Our Lord, Jesus Christ (St. Matthew 17: 1-9)

At that time, Jesus took Peter, James and his brother, John and led them up on a high mountain by themselves. He was transfigured before their eyes. His face became as dazzling as the sun, His clothes as radiant as light. Suddenly Moses and Elijah appeared to them conversing with Him. Then Peter said to Jesus, "Lord, how good that we are here! With Your permission I will erect three booths here, one for You, one for Moses, and one for Elijah." He was still speaking when suddenly a bright cloud overshadowed them. Out of the cloud came a voice which said, "This is My beloved Son on whom My favor rests. Listen to Him." When they heard this, the disciples fell forward on the ground, overcome with fear. Jesus came toward them, and laying His hand on them, said, "Get up! Do not be afraid." When they looked up they did not see anyone but Jesus. As they were coming down the mountainside Jesus commanded them, "Do not tell anyone of the vision until the Son of Man rises from the dead."

Sermon for the Feast of the Holy Transfiguration of Our Lord, Jesus Christ

Glory to Jesus Christ! My Dear Brother and Sisters in Christ!

Today, we commemorate the event when our Lord's human nature was transfigured by the Holy Spirit, proceeding from Our Heavenly Father, whose voice witnessed to His Son's divine nature. This Feast shows us firstly that the human and the divine natures of Our Lord Jesus Christ are united in One Person. Secondly, it shows us that there is no unity without the Holy Spirit, and thirdly that our Lord and Savior dominates over Life and Death because prophet Moses, who died, and prophet Elijah, who did not die, both came to worship Him on Mount Tabor.

There were eight beings on the mountain, but only six were visible. Three, Peter, James and John, had come up with Jesus, and they saw Moses and Elias standing there and conversing with Him, so altogether there were six of them. However, God the Father and God the Holy Spirit were invisibly with the Lord: the Father, with His Voice testifying that this was His Beloved Son, and the Holy Spirit shining forth with Him in the radiant cloud.

"What does it mean to say: He was transfigured?" asks the Golden-Mouthed Theologian (St. John Chrysostom). He answers this question by saying: "It revealed something of His Divinity to them, as much and insofar as they were able to comprehend it, and it showed the indwelling of God within Him." The Evangelist Luke says: "And as He prayed, His countenance was altered" (Lk 9:29); and from the Evangelist Matthew we read: "And His face shone as the sun" (Mt 17:2). But the Evangelist said this not in the context that this Light be thought of as subsistent for the senses (let us put aside the blindness of mind of those who can conceive of nothing higher than what is known through the senses). Rather, it is to show that Christ God, for those living and contemplating by the Spirit, is the same as the sun is for those living in the flesh and contemplating by the senses. Therefore, some other Light is not necessary to recognize the Divine for those who are enriched by Divine gifts.

That same Inscrutable Light shone and was mysteriously manifest to the Apostles and the foremost of the Prophets at that moment, when the Lord was praying. This shows that what brought forth this blessed sight was prayer, and that the radiance occurred and was manifest by uniting the mind with

God, and that it is granted to all who, with constant exercise in efforts of virtue and prayer, strive with their mind to unite themselves with God. Even the face of Moses was illumined by his association with God. Do you not know that Moses was transfigured when he went up the mountain, and there beheld the Glory of God? But he (Moses) did not effect this, but rather he underwent a transfiguration.

However, our Lord Jesus Christ possessed that Light Himself. In this regard, actually, He did not need prayer for His flesh to radiate with the Divine Light; it was but to show from where that Light descends upon the saints of God, and how to contemplate it. For it is written that even the saints "will shine forth like the sun" (Mt 13:43), which is to say, entirely permeated by Divine Light as they gaze upon Christ, divinely and inexpressibly shining forth His Radiance, issuing from His Divine Nature. On Mount Tabor it was manifest also in His Flesh, by reason of the Hypostatic Union (i.e., the union of the two perfect natures, divine and human, within the divine Person [Hypostasis] of Christ, the Second Person of the Most Holy Trinity). The Fourth Ecumenical Council at Chalcedon defined this Hypostatic union of Christ's two natures, divine and human, as "without mingling, without change, without division, without separation." Thus, this Light is not a light of the senses, and those contemplating it do not simply see with sensual eyes, but rather they are changed by the power of the Divine Spirit. They were transformed, and only in this way did they see the transformation take place amidst the very assumption of our perishability, with the deification through union with the Word of God in place of this.

Let us, considering the Mystery of the Transfiguration of the Lord in accord with their teaching, strive to be illumined by this Light ourselves and encourage in ourselves love and striving towards the Unfading Glory and Beauty, purifying our spiritual eyes of worldly thoughts and refraining from perishable and quickly passing delights and beauty which darken the garb of the soul and lead to the fire of Gehenna and everlasting darkness. Let us be freed from these by the illumination and knowledge of the incorporeal and ever-existing Light of our Savior transfigured on Tabor, in His Glory, and of His Father from all eternity, and His Life-Creating Spirit, whom are One Radiance, One Godhead, and Glory, and Kingdom, and Power now and forever and ever. Amen.

ПРОПОВІДЬ НА ПЕРЕОБРАЖЕННЯ Г. Н. ІСУСА ХРИСТА

Слава Ісусу Христу! Дорогі в Христі браття і сестри!

Преображення Господнє — одне з дванадцяти найбільших свят у християнстві, встановлене на честь об'явлення божественної сили Христа Спасителя своїм учням. Подію преображення описують одразу три євангелісти — Матвій, Марко та Лука.

Преображення Господнє, згідно з Євангелієм, відбулось перед голгофськими стражданнями Ісуса Христа. Ісус взяв із собою трьох своїх учнів — Петра, Якова та Івана і вирушив з ними на гору. Традиційно Преображення пов'язують з горою Фавор. Поки Христос молився, втомлені учні заснули, а коли прокинулися, то побачили, що Ісус Христос преобразився: лице Його сяяло, мов сонце, а одяг Його став білим, як сніг, і блискучим, як світло. Поруч з'явилися пророки Мойсей та Ілля й почали розмовляти з Ісусом. Згодом велика біла хмара накрила їх, і пролунав голос Бога Отця: «Це Син мій улюблений, що його Я вподобав. Його слухайтеся» (Мт. 17: 5). У момент преображення Господь дав можливість трьом апостолам побачити поєднання двох природ у

Христі: божественної і людської.

Декілька моментів цієї унікальної події потребують детальнішого тлумачення. Деякі дослідники Писання вбачають у постатях Мойсея та Іллі представників Закону та Пророків (дві перші частини Єврейської Біблії), інші – провісників кінця, адже Біблія каже, що обоє – Ілля (Мал 4:4–5) та подібний до Мойсея пророк (Втор 18:15–19) – мали б повернутися. Сам Ісус після Преображення каже учням, що Ілля вже прийшов, тобто йдеться про Йоана Хрестителя (Мт 17:12). Тому апостоли та читачі Матея повинні розпізнати в Ісусі не просто Нового Мойсея, але незрівнянно більшого від усіх інших великих постатей Ізраїлю, включно із Соломоном і самим Храмом (Мт 12:6, 42).

Незважаючи на виразне свідчення Второзаконня 34: 5–7, деякі сучасники Ісуса сумнівалися у смерті Мойсея, сподіваючись, що з ним трапилося щось подібне, як з Іллею, який був узятий на небо; деякі ж просто вважали, що його кончина мала б бути принаймні якоюсь особливою, адже ж він був тим, на обличчі якого сяяла Божа слава на Синаї (Вих 34:29–35). На тій самій горі багато років пізніше Ілля, як і Мойсей, також сподобився лицезріти Божу славу. Присутність обох старозавітних праведників і боговидців Мойсея та Іллі під час Преображення вказує на те, що Ісус незрівнянно більший від усіх пророків, з якими Його порівнювали.

Бог Отець хоче, щоб люди слухали Ісуса та корились Йому так само, як Божому Законові (Мт 17:4–5). Петро, глибоко вражений видінням слави Ісуса, хоче збудувати намети, щоб довше перебувати на горі. Його пропозиція не пов'язана з тими наметами, які євреї будували на свято Кучок (євр. חֹדֶשׁ הַסֻּכּוֹת / hag ha sukkoth – дослівно «намети», у яких жили ізраїльтяни під час подорожі пустелею після виходу з Єгипту), однак тут наявна інша важлива деталь. Слова «ясна хмара огорнула їх» пов'язані з мовою на означення єврейської доктрини Божої Присутності, тобто йдеться про Божу Присутність у Наметі / Храміні під час подорожі пустелею (Вих 40:34–38). До того ж, із неба лунає голос – Бог повторює слова, виголошені в часі Хрещення Ісуса в Йордані (Мт 3:17), додаючи до них наказ про послух: «Це Мій улюблений Син, що Я Його вподобав: Його слухайте». Перша частина цієї фрази (висловлена в часі Хрещення) – відлуння / повторення двох дуже важливих біблійних текстів: Пс 2:7 («Оповіщу про постанову. Господь сказав до Мене: "Син Мій єси Ти, Я породив Тебе сьогодні"») та Іс 42:1 («Ось Мій Слуга, Якого Я підтримую, Мій вибраний, Якого вподобало Моє серце. Я поклав на Нього дух Мій: Він сповістить народам правду»). Ідеться про те, що Ісус є центром любови Отця та Його плану історії. Він є тим істинним Провідником, Який вестиме переслідуваний Божий народ у мирі та справедливості. Тільки Ісус є Божим Сином, слухняним аж до смерті.

Ісус не хизується Своєю владою, але піклується (любить, турбується) про Своїх людей (Мт 17:6–8). Учні впали обличчям до землі та вельми злякались (17:6) – такий спосіб поведінки був звичною відповіддю людини на надприродне Одкровення. Та Ісус долає бар'єри й виявляє добросердя, торкаючись апостолів (17:7; пор. Мт 8:3, 15; 9:20, 25, 29), потім промовляє слова заспокоєння, притаманні божественним та ангельським одкровенням: «Устаньте, не страхайтеся» (17:7; пор. Мт 28:5, 10).

Як тоді до Ісуса, так і сьогодні до кожного з нас Отець промовляє ті самі слова: „Ти мій улюблений Син, якого Я вподобав” (Мт. 17, 5) – ти прекрасний, найкращий, найдорожчий для мене. Ісус запевняє нас: наше життя закорінене у Його любові. Саме ця любов є джерелом усього доброго у нас в середині, зокрема й краси. Наскільки заглибимося у Джерело життя та любові, настільки

краса, як природний продукт цих зусиль наповнить нас. Таким чином краса є невід'ємною частиною нашої істоти. Нехай же думка про Небо і його невимовні радощі ніколи не виходить нам із пам'яті як у щасливих, так і в сумних та прикрих хвилинах нашого життя. Думка про Небесну щасливість нехай ніколи не покидає нас, сподіваймося, що і для нас настане день Преображення і вічної нагороди! Амінь.

Hymn to the Mother of God

Величай, душе моя, Господа, що на Таворі переобразився.

Ірмос: Народження Твоє нетлінне явилось, Бог вийшов з Твого лона, і як чоловік, з'явився на землі та між людьми проживав. Тому Тебе, Богородице, величаємо.

Rejoice, O my soul, for the Lord was transfigured on Mount Tabor.

You gave birth to God in purity. He came forth in human flesh. He was seen upon the earth, and He conversed with men. Therefore, O Mother of God, with our hymns we praise you.

Communion Verse:

Господи, в світлі лиця Твого підемо, і в імені Твоїм возрадуємося навіки. We walk in the light of Your countenance, Lord; and we rejoice in Your name forever. Allelulia, alleluia, alleluia.

Prayer of Spiritual Communion

My Jesus, I believe that You are truly present in these Holy Gifts! I love You above all things and I desire to receive You into my soul. Since I cannot receive You now, I place before You my whole life and hope, O loving Master; and I ask, pray, and entreat You: Make me worthy to partake in a mystical way and with a pure conscience of Your awesome and heavenly Mysteries: for forgiveness of sins, for the pardon of offenses, for communion of the Holy Spirit, for the inheritance of the kingdom of heaven, for confidence before You, and not for judgment or condemnation. I embrace You as You enter and abide in me, and I unite myself completely to You. Permeate my soul and body, and never permit me to be separated from You. Amen.

Молитва Духовного Причастя

Мій Ісусе! Я вірю, що Ти присутній у цих Святих Дарів!

Люблю Тебе над усе і моя душа тужить за Тобою.

Не можу зараз Тебе прийняти в Святій Євхаристії, тому хоча б духовно прийди до мого серця!

Запрошую Тебе, відчиняючи навстіж двері мого серця, згадаючи Твої слова:

«Ось стою під дверима і стукаю.

Якщо хто почує Мій голос і відчинить двері,

Я ввійду до нього, і буду вечеряти з ним, а він зі Мною».

Я весь єднаюся з Тобою. Ісусе, моє найвище Добро й моя солодка Любове!

Торкнись мого серця і запали його,

щоб воно завжди палало любов'ю до Тебе! Амінь.

Parish Announcements

We Welcome You!

If you are visiting our church today, our parish family is delighted to welcome you here! Thank you and God bless you for visiting with us today! We welcome all our visitors and guests who worship at our parish. We invite families and individuals who wish to become members to register by calling Fr. Ihor at (860) 617-6357.

Вітаємо Вас!

Якщо Ви відвідуєте нашу церкву сьогодні, наша парафіяльна громада рада вітати Вас тут! Щире спасибі Вам, і нехай Бог благословить Вас за Ваші відвідини з нами сьогодні! Ми запрошуємо сім'ї та осіб, які бажають стати членами, зареєструватися у нас по телефоні о. Ігоря на номер (860) 617-6357.

Feast of the Dormition

Tuesday, August 15th, is the feast of the Dormition or the Falling Asleep of the Holy Mother of God. This feast is a holy day of obligation and Divine Liturgy will be celebrated at 7 PM on that day. In the Ukrainian Catholic Church, fresh flowers and herbs are blessed on this feast day. Please bring fresh flowers to be blessed at the end of Divine Liturgy.

Please Pray for our Sick and Homebound Parishioners

Fr. Ihor Papka, Fr. Zbigniew Brzezicki, Oleh and Valentina Babski, Michaelle Baker, Marylou Blaisdell, Carmel Horangic, Josephine Housty, Christine Kolagji, Helen Kucman, Martha and Ray Majkut, Karen and Jaroslaw Maksymowych, Jean Mandych, Sherri Martel, Katherine Masso, Jennifer McMillan, Katharine McNaughton, Jackie Morales, Lauren Morales, Jonathan Morales, Tanya and Ronald Morales, Elizabeth Mozina, Olympia Pasicznyk, Billie Sheesley, Derek Stanley, Pauline Stanley, John Terninko, Elisha Wallace, Cindy Wilson, Dr. Mark Windt, John Zelenski, Lauren Zelenski. Please contact Fr. Ihor if you would like to add a friend or loved one to this prayer list.

Holy Dormition (Assumption) Pilgrimage

This year's pilgrimage will take place in Sloatsburg, NY on August 12 and 13 at the Motherhouse of the Sister Servants of Mary Immaculate. For more information please call 845-753-2840.

August Birthdays and Wedding Anniversaries

The following parishioners are celebrating a birthday or wedding anniversary this month:

August 5 – Lubov S.

August 6 – Jillian and Stuart B. (wedding anniversary)

August 9 – Kaytlin Y.

August 11 – Denise and Phil B. (wedding anniversary)

August 13 – Maria and Pavlo G. (wedding anniversary)

August 19 – Jillian B.

August 29 – Tanya and Ronald M. (wedding anniversary)

Our parish community wishes this month's birthday and anniversary celebrants peace, joy, love and good health on their special day as well as throughout the year. May our dear Lord grant all of you many more healthy, happy and blessed years. Happy Birthday, Happy Anniversary and На Многая літа! (Na Mnohaya Lita!).

June, 2023 Financial Summary

Total Income from June Donations: \$3,765.00

Total Expenditures for June: \$4,605.00

Deficit for June: \$840.00

Average weekly attendance in June: 35

Thank you and God bless you for your generous support of our parish.

Weekly Reflection

Learning about Our Catholic Faith – Being Cheated

Someone in the crowd said to Jesus, “Teacher, tell my brother to share the inheritance with me.” He replied to him, “Friend, who appointed me as your judge and arbitrator?” Luke 12:13–14

Many things in life are not fair. Children are keenly aware of this any time they sense they have been cheated by a sibling. They complain to their parents, just as the person in the crowd quoted above complained to Jesus about his brother. We want justice and can become quite upset when we feel that we have been dealt an injustice.

The passage above is interesting because Jesus gently but clearly refuses to be the arbiter of justice for this man. It may indeed be the case that he was cheated out of his inheritance by his brother. But it's interesting that Jesus not only refuses to resolve the dispute, He then goes on to teach about greed, suggesting that the cheated man was acting out of greed.

If you were cheated out of your inheritance by a sibling, how would you react? If a sibling were to do this, it would clearly be a sin and an injustice. But the question at hand is your reaction to being cheated. Being cheated by another might result in one of two responses. The most common response is to immediately seek justice, to fight back. But this is not always what God will inspire us to do. Instead, when we experience injustice, we are given an opportunity to love on a very deep level. And this must be our response. This is why Jesus said we must love our enemies and pray for those who persecute us. In the big picture of eternity, earthly injustices are always an opportunity for grace. This is evident by simply looking at the gravest injustice of the suffering and death of the Son of God. Jesus did not complain about being so cruelly treated. He did not call on the angels of Heaven to destroy the Pharisees and Romans who attacked Him. Instead, Jesus used the injustice inflicted upon Him as a foundation for His gift of salvation.

As we journey through this life, we need to decide whether we are going to live for this life or for eternity. We cannot have both. However, by choosing to live for eternity, we also enhance our lives here on earth in ways that nothing in this world can match. For example, say you experienced the unfortunate situation of extreme poverty. Say you were cheated out of your home and possessions and were left with nothing. Would this make you miserable? It might, but it doesn't have to. Instead, such an unfortunate circumstance has the potential for you to live day-by-day, trusting in God's providential care and to offer mercy in the face of injustice.

And that is good. It is good for your eternal soul. It is good because it will motivate you to trust God on a very deep level and to become a beacon of God's mercy. By contrast, if you had everything you could ever want in this world, it would be seriously tempting to rely less upon God and more upon the things you possess in this world. But the things of this world cannot save your eternal soul. In fact, they are a serious hindrance to your ability to trust in God alone. So, truth be told, poverty and injustice actually open the door to an opportunity for much more grace in our lives than material wealth does. But so often we still long to have more and more of the things of this world.

Reflect, today, upon the spiritual and eternal blessings that come from relying solely upon God and not upon material wealth. This is a hard lesson for most people to learn. If this is your struggle, then try to take on the eternal perspective. Try to look beyond the temporary stability and pleasures that come from accumulating earthly wealth, so that you will see the eternal riches that come from seeking God alone. Everything in this world will one day pass away. In the light of that fact, recommit yourself to the embrace of God's riches by loving others through every injustice you encounter in life.

Let us pray: *Most merciful Lord, You endured the greatest injustice ever known. But in the face of that injustice, You offered mercy and the gift of salvation, transforming that injustice into the greatest act of love ever offered. Help me to imitate Your merciful heart and to see injustice, poverty, and every difficulty that I encounter as an opportunity to turn more fully to You. Jesus, I trust in You. Amen.*