



**St. David's Parish  
Monastery Road, Pantasaph,  
Holywell. CH8 8PE**



**August 06, 2023**

## **FEAST OF THE TRANSFIGURATION OF THE LORD**

“When one has the grace to sense a strong experience of God, it is as though seeing something similar to what the disciples experienced during the Transfiguration: For a moment they experienced ahead of time something that will constitute the happiness of paradise. In general, it is brief experiences that God grants on occasions, especially in anticipation of harsh trials. However, no one lives "on Tabor" while on earth.”

***POPE BENEDICT XVI***

### **READINGS**

**1<sup>ST</sup> READING**                      **DN 7:9-10, 13-14**

**2<sup>ND</sup> READING**                      **2 PT 1:16-19**

**GOSPEL**                              **MT 17:1-9**

**Introduction:** The Feast of the Transfiguration of Jesus is celebrated by various Christian communities. The origins of the feast are less than certain and may have derived from the dedication of three basilicas on Mount Tabor. The feast was present in various forms by the 9th century, and in the Western Church was made a universal feast on 6 August by Pope Callixtus III to commemorate the July 22, 1456 raising of the on July 22, 1456, by the Crusaders who defeated the Turks. ([https://en.wikipedia.org/wiki/Pope\\_Callixtus\\_III](https://en.wikipedia.org/wiki/Pope_Callixtus_III))

When the feast falls on a Sunday, as is the case in 2023, its liturgy is not combined with the Sunday liturgy (the Eighteenth Sunday in Ordinary Time, this year), but completely replaces it. All three Synoptic Gospels tell the story of the Transfiguration (Mt 17; Mk 9; Lk 9). With remarkable agreement, all three place the event shortly after Peter's confession of Faith that Jesus is the Messiah and Jesus' first prediction of his passion and death. Peter's eagerness to erect tents or booths on the spot suggests the event occurred during the Jewish week-long, fall Feast of Booths.

Scripture lessons: The common theme of today's readings is metamorphosis or transformation of Christ by God the Father Who sent His Son as our Savior and Redeemer. Today's Gospel describes Christ's Transfiguration and challenges us to revitalize our Faith as true disciples of Christ, just as the passages from Daniel and II Peter were written to strengthen the Faith of their audiences in times of persecution. Through the feast of the Transfiguration, the Church both commemorates the event of the Lord's Transfiguration and shows us the way to our own transfiguration.

**First reading:** (Dn 7:9-10, 13-14) explained: The first reading, taken from the Book of Daniel, presents before us Daniel's vision of God's glorious Heavenly Court of Judgment, where the devil is eternally punished and the ascended Jesus is glorified. God the Father is depicted as being seated on a throne in Heaven, His glory flashing out and angels all around. Judgment is about to take place; it will be followed by the execution of the sentence. Divine judgment is passed on the terrible beast representing the devil and the evil kingdoms controlled by him, and the devil is removed from power. Then God gives "*dominion, glory and kingship*" to the One like the "*Son of man*" (representing Jesus, the risen and ascended Messiah) "*coming on the clouds of Heaven.*" When the Church proclaims in the Creed that *Christ is seated at the right hand of the Father*, she is saying that it was to Christ that dominion was given. "

Being seated at the Father's right hand signifies the inauguration of the Messiah's kingdom, the fulfillment of the prophet Daniel's vision concerning the Son of Man: *'To him was given domination and glory and kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed'* (Dn 7:14)" (CCC # 664). The mystery of the Transfiguration, then, is a manifestation, an unveiling, of the glory that the Son receives from the Father.

The second reading: II Peter 1:16-19 explained: In the second reading, St. Peter argues, in his Second Letter to the Church, that the Transfiguration of Jesus Christ (at which the voice of God the Father was heard by the three apostles: "*This is My Beloved Son, with whom I am well pleased*") and the testimony of the Old Testament prophets (in the Messianic prophecies) are the guarantee of the doctrine of Christ's Second Coming. The "prophetic word" refers to all Messianic prophecies of the Old Testament; these were fulfilled in Jesus in the New Testament.

Just as the Transfiguration was not a myth, but a reality Peter witnessed, so the Second Coming of Jesus will be a reality for all mankind. The phrase Peter uses ("*the power and coming of our Lord Jesus Christ*"), sums up the purpose of apostolic preaching: "power" indicates that Jesus Christ is God and is Almighty like the Father; the "coming" (literally "Parousia") means the same as His manifestation in glory at the end of time. (Navarre Bible commentary). Peter's argument is that if Jesus Christ allowed His Divinity to be glimpsed just for a moment, He will also be able to manifest it in its fullness and forever at the end of time.

**Gospel exegesis:** The objective and time of the Transfiguration: The primary purpose of Jesus' Transfiguration was to consult his Heavenly Father in order to ascertain His plan for Our Lord's suffering, death and Resurrection. The secondary aim was to make Jesus' chosen disciples aware of His Divine glory, so that they might discard their worldly ambitions about a conquering political Messiah. A third purpose was to strengthen their Faith and hope and to encourage them to persevere through the future ordeal. The Transfiguration took place in late summer, probably in AD 29, just prior to the Feast of Tabernacles. Hence, the Orthodox tradition celebrates the Transfiguration at about the time of the year when it actually occurred in order to connect it with the Old Testament Feast of Tabernacles. Western tradition celebrates the Transfiguration twice, first at the beginning of Lent with the Gospel account and second on August 6 with a full feast day liturgy.

### **The import of the Father's voice from the cloud**

And when this voice was heard, the disciples fell upon their faces, and were sore afraid, trembling at the majesty, not only of the Father, but also of the Son: for they now had a deeper insight into the undivided Deity of Both: and in their fear they did not separate the One from the Other, because they doubted not in their faith. That was a wide and manifold testimony, therefore, and contained a fuller meaning than struck the ear. For when the Father said, This is My beloved Son, in Whom, etc., was it not clearly meant, This is My Son, Whose it is to be eternally from Me and with Me? Because the Begetter is not anterior to the Begotten, nor the Begotten posterior to the Begetter. This is My Son, Who is separated from Me, neither by Godhead, nor by power, nor by eternity. This is My Son, not adopted, but true-born, not created from another source, but begotten of Me: nor yet made like Me from another nature, but born equal to Me of My nature. This is My Son, through Whom all things were made, and without Whom was nothing made because all things that I do He does in like manner: and whatever I perform, He performs with Me inseparably and without difference: for the Son is in the Father and the Father in the Son, and Our Unity is never divided: and though I am One Who begot, and He the

Other Whom I begot, yet is it wrong for you to think anything of Him which is not possible of Me. This is My Son, Who sought not by grasping, and seized not in greediness , that equality with Me which He has, but remaining in the form of My glory, that He might carry out Our common plan for the restoration of mankind, He lowered the unchangeable Godhead even to the form of a slave.

**SUNDAY COLLECTIONS- JULY 30- 31**

<b>Loose cash</b>	<b>149.00</b>
<b>Gift Aid</b>	<b>115.00</b>
<b><u>Total</u></b>	<b><u>264.00</u></b>

**Mass Intentions August 5-11, 2023**

Date	Offered by	Intention
Aug 5, Saturday		For the Parishioners
Aug 6, Sunday	Denzil Fernandes	For the departed souls
Aug 7, Monday	Kay	Mary Dolan
Aug 8, Tuesday	Joan Oates	Margaret, Natalie Kelly
Aug 9, Wednesday	Marina Gonsalves	Estracio and Gonsalves Families
Aug 10, Thursday	Radhi Dass	For Clement and Rita RIP
Aug 11, Friday	Liza Dcunha	For the Sacrament of Marriage

**ANNIVERSARIES (5-Aug 11)**

Pope Paul 6th '78: Anne Readman, Norman Foster, '14, Mary Keers,, Elizabeth Donnelly, Terence O'Reilly, '11., Mary John (Gretie)-2022 , Mary Jonstone '72: Mary Tobin:, Mary, Gertrude Jones- 2022

**SACRAMENT OF CONFESSION**

**Sacrament of Confession at 11.30 am on Saturday  
ON EMERGENCY ANY TIME 0741-749-4277**

Website: <http://www.pantasaph.org>  
 Email: [pantasaphstdavids@gmail.com](mailto:pantasaphstdavids@gmail.com)  
 Phone: **0741-749-4277**, 01352 711053,  
 Registered Charity No. 70042