

Fr. Perozich comments —

The Catholic Church is the heir to the fortune of Jesus Christ with salvation beginning now and the complete inheritance of eternal life when He comes again.

As heirs, Catholics are to tell the story of Jesus.

The Church offers the mystery in her worship and sacraments.

She proclaims the revelation in Scripture and Tradition.

The Church gives understanding in application of the mystery and tradition, showering believers with grace from Jesus, a grace that is never exhausted, but refreshing and leaving the believer thirsting for even more.

Fr. Jerry Pokorsky shows the relationship of mystery, revelation, and understanding quite well in the article below.

‘Now We See in a Mirror Dimly’

Rev. Jerry J. Pokorsky on Sunday, March 1, 2026

The Transfiguration reveals the mystery of Christ’s Person. In His glorified body, He stands as the fulfillment of the Law with Moses and of the Prophets with Elijah. He is the beloved Son of the Father, the Second Person of the Blessed Trinity. Yet Tabor cannot be separated from Calvary, nor Calvary from Easter morning.

The Apostles could not grasp this at once. **Comprehension required time, memory, and grace. What was revealed had to be received before it could be understood. This pattern is woven into human life itself: mystery first, then revelation, then understanding. And even understanding does not exhaust mystery; it opens us to still more.**

This same pattern governs ordinary experience. A young man may take up manual work without fully knowing why. Skill comes slowly – through correction, repetition, and trust in those who know more than he does. Eventually, he produces something

solid and recognizable as his own – perhaps just a table. Yet even so, he did not create from nothing. His achievement rests on instruction, materials, discipline, and the wisdom of others. What he makes is truly his, but it is not his alone.

Our vocations follow a similar path. We consider whether our lives should follow marriage, single life, or religious life. The answer rarely comes with initial certainty. **Discernment requires observation and testing. Motives must be examined. Decisions arise from attention to circumstances and to God's direction.** As understanding of one's vocation grows, it can reveal deeper questions about purpose, service, and God's plan. Clarity comes only through disciplined inquiry.

Once a vocation is assumed, it requires continuity. Fidelity depends on discipline and consistent effort. The vocation is not our voice. Properly discerned, it is the voice of God. We manage His plan for us as stewards. Responsibility stems from our performing what is assigned, rather than imposing our personal agendas. The more we understand our vocation, the more we become aware of its depth and participation in broader mysteries.

Intellectual inquiry, too, follows a comparable pattern. Integrating the sacraments with daily living, harmonizing faith and reason, is difficult. Atheists drive a wedge between faith and reason. Atheists commonly argue that the available evidence does not warrant belief in God. They argue that material processes, evolution, and chance explain existence.

But the very existence of the universe raises questions. It is ordered and intelligible. Scientific investigation presupposes that reality is coherent. The question is not whether mechanisms operate. They do. But why is the world structured in such a way that makes rational investigation possible? **Understanding in science does not exhaust mystery; it directs reflection toward the transcendent source of intelligibility.**

A clock does not assemble itself. Its ordered parts presuppose intelligence. So too the intelligibility of the universe points beyond itself. The questions raised by atheists, pursued honestly, lead not to the dismissal of a Divine Clockmaker but toward a deeper appreciation of Him.



The Transfiguration by Giovanni Bellini, c. 1480 [Museo di Capodimonte, Naples]

Acknowledging a Creator raises another question: Has He revealed Himself? The Christian claim is that He has: through Israel's history, through the life and teaching of Christ, and through the Church's witness. Faith relies on testimony. It allows understanding to develop without eliminating mystery, and each insight opens us to deeper truths of God's plan.

Suffering, of course, presents a persistent challenge. Atheists commonly ask, “How can an all-good God allow the presence of evil?” A child with cancer presents the reality with terrible clarity. **Suffering itself is not morally evil. It is our encounter with disorder, deprivation, and the effects of sin.** No argument removes the fact of suffering. Even an atheist cannot explain away the mystery. The protest against suffering presupposes that things ought to be otherwise. How does an atheist explain his sense that they should be and his own compassion?

Christian teaching situates suffering within a broad framework of mystery and revelation. Death and disorder disfigure God’s original design. Original Sin designates a rupture affecting the world and human freedom. These mysterious realities do not answer every question, but clarify the origin and persistence of human suffering.

The decisive Christian claim is historical: the Cross. God does not remain distant from suffering. He enters it. The Cross does not make suffering itself good; it reinforces the horror of sin. God Himself confronts the suffering that plagues us.

In the Resurrection, Jesus defeats sin, the diabolical source of suffering and death. He redeems humanity and sustains the Church Militant in her participation in His saving work. Redemption does not erase suffering from history; it transforms its meaning.

God does not ignore human grief. Jesus wept at the death of His friend, Lazarus. The silent witness of Mary at the foot of the Cross shows the human response to suffering: attentive, faithful, and receptive without need for explanation. Her silence is not ignorance but steadfast trust. The Resurrection affirms that suffering and death will not prevail.

This same pattern appears at every Mass. **In Holy Communion, we do not master the mystery; we are mastered by it. The Eucharist does not eliminate mystery**

but makes it sacramentally present. Each encounter deepens understanding without exhausting the mystery of God Himself.

What God reveals draws us deeper into what we cannot yet fully comprehend. **Faith sustains hope without claiming full clarity, trusting the promise of “a new heaven and a new earth” beyond the present disorder.** Even in Heaven, mystery remains; the joy of understanding deepens without end. We possess the love of God. We never own Him.

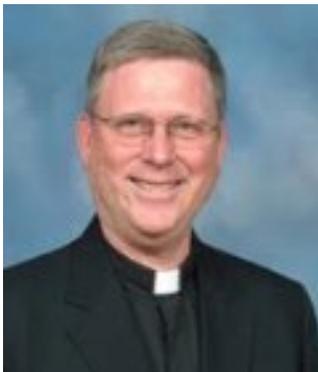
The light of the Transfiguration prepares us for the darkness of the Cross. But that is not the end. The Resurrection illumines both and promises a glory not yet seen. Each gift discloses more than we can presently bear, yet impels us to continue more deeply on the way.

“For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall understand fully, even as I have been fully understood.” (1 Corinthians 13:12)

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