



Saturday, August 8, 2021

Gospel: St. Matthew 9:27-35

Tone 6

Epistle: Romans 15:1-7

7th Sunday after Pentecost / Afterfeast of the Transfiguration
St. Emilian the Confessor, Bishop of Cyzikus / St. Myron, Bishop of Crete

August Bulletin Sponsor:

Fr. Andrew in memory of deceased family and friends in the month of August

Liturgical & Events Schedule

Sunday, August 8

9:10 am: Hours / Divine Liturgy / Social / Set up the Tomb

Thursday, August 12

6:00 pm: Lions club meeting

Saturday, August 14

4:00 pm: Great Vespers for the Dormition w/ procession of the Shroud

Sunday, August 15

8:55 am: Hours followed by Divine Liturgy w/ procession of the Shroud
 11:30 am: Annual Halupki Festival

AUGUST BULLETIN CANDLE SPONSORS

Bulletin: (\$50) Fr. Andrew in memory of my deceased Family and friends in the month of August

Chandelier: (\$50) From Ed & Irene to the eternal memory of the Archpriest Fr. Sava Chaly in repose for Thirty Years

Altar Candles: (\$50)

Candles on the Tomb: (\$25)

Eternal Light & Icon Screen: (\$25)

Candles @ the Cross: (\$15) from Laura in memory of her dad Steve Mazur

Candles at St Tikhon's: (\$15) For the health of Sloane & Tim, Safety of Nicholas, Tikhon & Gleice

The Holy Transfiguration of our Lord God and Savior Jesus Christ (the Second "Feast of the Savior" in August) Commemorated on August 6

Discourse on the Holy Transfiguration of Our Lord God and Savior Jesus Christ of Saint Gregory Palamas, Archbishop of Thessalonica

For an explanation of the present Feast and understanding of its truth, it is necessary for us to turn to the very start of today's reading from the Gospel: "Now after six days Jesus took Peter, James and John his brother, and led them up onto a high mountain by themselves" (Mt.17:1).

First of all we must ask, from whence does the Evangelist Matthew begin to reckon with six days? From what sort of day is it? What does the preceding turn of speech indicate, where the Savior, in teaching His disciples, said to them: "For the Son of Man shall come with his angels in the glory of His Father," and further: "Amen I say to you, there are some standing here who shall not taste death, until they have seen the Son of Man coming in His Kingdom" (Mt.16:27-28)? That is to say, it is the Light of His own forthcoming Transfiguration which He terms the Glory of His Father and of His Kingdom.

The Evangelist Luke points this out and reveals this more clearly saying: "Now it came to pass about eight days after these words, that He took Peter and John and James, and went up the mountain to pray. And as He prayed, His countenance was altered, and His raiment became a radiant white" (Luke 9:28-29). But how can the two be reconciled, when one of them speaks definitively about the interval of time as being eight days **Con't next page**

AUGUST: OTHER INCOME
Goal for the month in this category: \$2,670

Aug. 1 - Church cancelled

AUGUST : MONTHLY TITHE ONLY
Goal Pledged per month: \$4,825

Sunday, Aug. 1: Church cancelled

**RESTRICTED FUND DONATIONS
RECEIVED IN AUGUST**

Sunday, Aug. 1: Church cancelled

**LITURGICAL ATTENDANCE
AUGUST**

Sunday, Aug. 1: Church cancelled

**Archbishop Paul's Travel Schedule:
August 7-August 22**

**St. Elizabeth the New Martyr Church, Chesterton,
IN, August 7th to 8th**

Stacy Richter to be awarded the Palitza

Christ the Savior, Chicago, IL,
August 14th to 15th, Dormition Services

Holy Trinity Church, St. Paul, MINN.,
August 20th to 22nd

Ordination of Terry Wilkinson to the Diaconate

CATASTROPHIC RELIEF FUND

Purpose of fund: To provide some small financial assistance to a parishioner, family member or community member who has suffered a catastrophic event.

Funds will be offered at the discretion & blessing of the Rector and the discretion of the Board.

This money can also be used for outreach programs

**Dean of the OCA's Representation Church in
Moscow visits Chancery**

On Thursday, July 29, 2021, Archpriest Daniel Andrejuk, Dean of Representation Church of the Orthodox Church in America, Saint Catherine the Great Martyr in Moscow, together with his wife, Matushka Vera, visited the Chancery of the Orthodox Church in America for the first time since the pandemic. His Beatitude Metropolitan Tikhon welcomed them warmly to the Chancery and visited with them over lunch. During their time together, they discussed Father Daniel's work in Moscow, the public health situation, and the relationship between the Orthodox Church in America and the Moscow Patriarchate.

Transfiguration con't

between the sayings and the manifestation, whereas the other (says): "after six days?"

There were eight 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, the Father and 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. Thus, the six are actually eight, and there is no contradiction regarding the eight. Similarly, there is no contradiction with the Evangelists when one says "after six days," and the other says "eight days after these words."

But these twofold sayings as it were present is a certain format set in mystery, and together with it that of those actually present upon the Mount. It stands to reason, and everyone rationally studying in accordance with Scripture knows that the Evangelists are in agreement one with another. Luke spoke of eight days without contradicting Matthew, who declared "after six days." There is not another day added on to represent the day on which these sayings were uttered, nor is the day on which the Lord was transfigured added on (which a rational person might reasonably imagine to be added to the days of Matthew).

The Evangelist Luke does not say ***Con't Pg 6***

PRAYER LIST- UPDATED AUGUST 4

HIERARCH'S / CLERGY: His Beatitude, Metropolitan Herman; Archbishop Benjamin from San Fransico / John Duranko (Father's home pastor); James Gleason (Father's Spiritual Father); Moses Barry; Gregory Grivna; Emilian Hutnyan; Joseph Von Klarr; Peter Tutko; John Zabinko / Deacon Paul Gansle / Sub-deacon Wylie Meath

MATUSHKII: Pani Patricia Duranko; Doreen Aasen; Virginia Lecko; Maura McCarntey; Snezana Ruzic; Margaret Zabinko

PARISHIONERS & THEIR FAMILIES: John Beadle (Elchisco); Kristen (Cassell); Maryann Cook (Twarek); Michael Glovinsky; Shirley Gresh (Glovinsky); Ben Grosik (Hritsko); Joseph Habegger (Kovach); Mitch Hagmaier (Royhab); Ellie Hritsko; Charisee (Hileman); Betty Kovach; Terri Lariccia (Father); David LaValle (Father); Helen Lis; Child Stephanos (Loizos); Scott Lucas (Father); Jim Mazur; David Mazurik; Judy Mazurik; Child Stella Miller (Elchisco); Nancy Naiser (Royhab); Earl Rindfleisch; Helen Jean Rofkar (Elchisco); Joe Rose; Sonya Rose; Ron Royhab; Maryann Royhab; Patricia Schritzing (Soski); Steven Schirtzinger (Soski); Valerie Schutt; Dacia Snider (Hileman); Doris Toth (Hritsko); Diane Tryon; Greg Tyron; Tom Twarek; Tim; the child Bodhi (Cassell); Elinor Williams (Golob); Nikki Williams & her unborn baby

OTHER REQUESTS: Child Ezra; Mark Britton (Hritsko); Sandy Cafaria (Hileman) Ernest Cornwell (Hritsko); James Crane (Hritsko); Baby Finn (Cassell); Marge Dziama; Matt Essex (fr. Andrew); Ruthe Flewelling; Ben Franklin (Kovach); Theodore Geletka (ABL); Donald Gresh (Glovinsky); Elizabeth Jannakos (ABL); Gabriel Jones (ABL); Andrea Joy (Kovach); Ann Marie Krynock (Timko); Melinda Kuzara (AB List); Jake Lipstraw (Twarek); Mark Ludvik (Guzy); Mark Masica (Kovach); Pauline Meath (Father); Karen Muzyka (father); William Romanchak (Father); Infant Sloane Swanton (Twarek); Janice Timko; George Timko; Loren Welch (Father); Chuck Wiedenhoft (Twarek); Sara (Jake); Chris Quotap (Father); Amanda & her unborn baby (Father)

MILITARY: Alex, Nathan Brown, Craig Cassell, Jake Ellithorpe, Jordan Fulton, Alena Grabavoy, Nicholas & Tikhon

CAPTIVES: Metropolitan Paul (Orthodox Archdiocese of Aleppo), Archbishop John Syriac Archdiocese of Aleppo, The UN & IOCC humanitarian aid workers in & around Syria; Those suffering persecution in Iraq, Syria, Israel, Egypt, Ukraine and throughout the world



For Your Prayers

Diane Tryon
109 Joslyn Street
Arcadia, OH 44804

TENTATIVE READERS

Sunday, Aug. 8: Terri
Sunday, Aug. 15: Joe
Sunday, Aug. 22: Tim
Sunday, Aug 29: Joe

ANNUAL PEACH SOCIAL

Sunday, August 14 from 4:00-6:30pm
Ice Cream / Peaches / Chips / Pies / Hot Dogs
St. Paul Lutheran Church
541 S. Church Road

40 DAY REMEMBRANCE

Aug 1: Victims of building collapse in FL
Aug. 15: Police officer from IN
Aug. 29: Stormy Clere
Sept 5.- Charla VanOsdol

Metropolitan Tikhon officially announces the 20th All-American Council, AAC webpage goes live

On Wednesday, July 28, 2021, His Beatitude Metropolitan Tikhon was hosted by Archpriest Thomas Soroka for a live conversation in which His Beatitude formally announced the convening of the 20th All-American Council. The Council will take place at the Hilton Inner Harbor Hotel in Baltimore, MD on July 18–22, 2022.

The conversation was live-streamed on YouTube and Facebook Live, and the recording is available on both platforms.

His Beatitude pointed out that, as in the past, the Council will take place in conjunction with the National Convention of the Fellowship of Orthodox Christians in America (FOCA). Additionally, the Council will again have a youth component.

The 20th All-American Council was initially scheduled for the end of July 2021. However, in light of the uncertainty brought about by the pandemic, last December the Holy Synod of the Orthodox Church in America approved the decision of the Metropolitan Council to postpone the 20th All-American Council from July 2021 to July 2022.

His Beatitude began by quoting the Statute of the Orthodox Church in America, the governing document of our autocephalous Church. According to Article III, Section 1, “The All-American Council is the highest legislative and administrative authority within the Church. The Council brings together the various elements of the Church to bear witness to her identity, unity, and mission.” His Beatitude also emphasized that, “The All-American Council is an incredible opportunity for all parts of the Church to gather together and to express the conciliarity of our autocephalous Church. Although last year the pandemic prevented us from celebrating the 50th anniversary of the granting of autocephaly, it is an event that we should be grateful for, and the All-American Council is the key expression of our work as a local Church.”

The regular sessions of the All-American Council convene every three years. Its members are delegates from various bodies within the Orthodox Church in America, as well as observers and guests. Delegates are members of the Holy Synod, parish priests, assigned deacons, lay

delegates from parishes, military chaplains, members of the Metropolitan Council, representatives from theological institutions, superiors of monasteries, and members of the Preconciliar Commission. The Council also welcomes observers who may be admitted in accordance with the registration procedures but without the right to vote (Article III, Section 2).

His Beatitude then urged all of our parishes, monasteries, and institutions to begin their planning for this event. He noted that parishes should especially be reminded that, according to our Statute, they must “elect at a Parish Assembly lay delegates equal to the number of priests... and a single alternate. In order to be validly elected and accredited, the lay delegates and alternate to the All-American Council from Parishes must be Voting Members of the Parish” (Article III, Section 7.a)

Additionally, participation in the Council presents an important financial cost for each parish, monastery, and institution; as such, they should properly budget for this event ahead of time.

His Beatitude then introduced the theme of the 20th All-American Council as approved by the Metropolitan Council, the Holy Synod of Bishops, and the Preconciliar Commission. He pointed out that, having lived through the pandemic over the last sixteen months, people are seeking answers, truths, peace, and, most of all, God. As a matter of fact, many of our parishes are welcoming a great number of inquirers and catechumens. His Beatitude continued, “the Orthodox Church is that safe haven where peace is found, where people are nurtured, where answers are found not just for our intellects but for our hearts. The Church is where truth abides because she is the Body of Christ, Jesus Christ our Lord who reveals Himself to us as ‘the way, the truth, and the life’ (Jn 14:6).”

“The present challenges,” His Beatitude noted, “urge us ever more to reflect and prayerfully consider what our vocation is as a people, as Christians, and as Church. And that’s why the Holy Synod of the Bishops of the Orthodox Church in America chose ‘vocations’ as the theme of the upcoming All-American Council. Yet, before we even talk about the specific kinds of vocations in the Church, it is important **Con’t pg 6**

AUGUST Celebrations

| ANNIVERSARIES | BIRTHDAYS |
|--|--|
| 10- Fr. Michael & Pani Mellissa Chendorain 18- Philip & Trudy Ellmore 20- Thomas & Charisse Hileman 21- Fr. Gregory & Matushka Xenia Burner 26- Loreen & Cheyenne Welch 27- Fr. Michael & Presbyteria Jessica 28- Fr. Eli Bremer Priestly ordination 29- Zoland & Claudia Zile 30- Fr. Peter & Pani Bernadette NAMESDAY 8-9: Retired Metropolitan Herman 8-9: Retired Bishop Matthias of Chicago 8:13: Retired Bishop Tikhon of San Francisco 8-23: Archbishop Irene of Canada 8-30: Archbishop Alexander of Dallas | 2- Jessica Issler, Hayes Twarek 4- Meiriam Dardovski 5- Darrin Feldman 9- Elaine Basala 10- Irene Vangeloff 12- Layne Demkosky 13- Frank Batura, Jr, Ed Kusinski 14- Nikolai Mazurik 15- Matt Kovach, Anthony Cavaliere 18- Stephen Cazon III 20- Zach Collins 21- Kaylee Calzone 23- Michael Odehnal 28- Trisha Monschein, Ricky Whitham 29- Archbishop Michael 31- Sharon LaVallee, Fr. Emilian Hutnyan |

If there are those names to be added or removed, please contact Fr. Andrew. He would like to list all members of your family Orthodox and non-Orthodox

BUILDING / RESTORATION FUND

Our 125th Anniversary is coming!

Fund Purpose: To collect funds to pay for the restoration, repair and beautification of the building and parish room. This will avoid using general funds which are earmarked for budgetary items.

Please consider contributing generously to the *Building/Restoration Fund*.

AUGUST CHURCH CLEANING SCHEDULE



| | |
|---------------|---------|
| August 9-14: | Laura |
| August 16-21: | Natalie |
| August 23-28: | Laura |

AUGUST Reposed

| | |
|-------------------------------------|---|
| 4- Rose Bartek (1984) | 22- Fr. Peter Molchany (1990) |
| 7- Dorothy Romig (2017) | 23- Martha Brooks (2010) |
| 11- Carl D. Essex (2014) | 24- Damien (cousin of Valerie S (2019) |
| 12- Fr. Stephen Jula (2014) | 28- Rev. Dr. William Walter Worstall (2011) |
| 13- Andrew Millie (1958) | 28- Matthew Lariccia Sr (1992) |
| 15- Archpriest John Mutusiak (2019) | 29- Pani Gizella Mihaly (1975) |
| 19- Fr. George Dyak (1995) | 31- Larry Noon (2014) |
| 21- Fr. Paul Herbert (2016) | Michael Onyock (1931) |
| 21- Sophia Monak (2004) | Michael Hritsko (1934) |

AAC Con't

it is important to affirm unmistakably and unhesitatingly that the most important vocation—and one that is shared by every single man, woman, and child—is to become like the perfect human being, to become like Jesus Christ. It is to grow in the likeness of our Lord, God, and Savior in whose image we were created.”

The theme is thus “Becoming Vessels of Grace” as anchored to the greater theme of vocations. His Beatitude noted that, “We offer ourselves and we journey toward fuller union with our God through different vocations, since we are all called to serve the Church in unique ways. And the Church, as a good and loving mother, is called to guide each of her children in this process. This is why nurturing, supporting, developing vocations—priesthood, diaconate, monasticism, choir ministry, lay ministries, etc.—is a primary responsibility for us.” On this note, His Beatitude clarified that by “us” he was not referring solely to the bishops, or the Central Administration, or the seminaries. “Us” means the Church, each and every one of us. His Beatitude explained, “That’s why I write in my Four Pillars, ‘What is called for is a Church-wide endeavor, involving every parish, institution, and individual of the Orthodox Church in America.’”

The 20th All-American Council webpage is now live. There will be various links posted throughout the next twelve months, including necessary information for registration. Registration will officially open in January.

Finally, His Beatitude noted that there are various meetings planned over the course of the next year that will be focused on the preparation of the 20th All-American Council. Among these meetings, the Metropolitan Council and the Holy Synod will gather for their regular Fall Sessions this October in Cleveland, OH. Moreover, during the same week the two bodies will come together for two days in an extended meeting that will also include Diocesan Chancellors, representatives from the three OCA seminaries, and superiors from four monastic communities. This special meeting has very few precedents in the life of our Church. It will be an opportunity for the leadership of the Church to gather together after a long hiatus due to the pandemic, and to share ideas, pray together, and discuss the topic of vocations.

Transfiguration con't

“after eight days” (like the Evangelist Matthew says “after six days”), but rather “it came to pass eight days after these words.” But where the Evangelists seem to contradict one another, they actually point out to us something great and mysterious. In actual fact, why did the one say “after six days,” but the other, in ignoring the seventh day, have in mind the eighth day? It is because the great vision of the Light of the Transfiguration of the Lord is the mystery of the Eighth Day, i.e., of the future age, coming to be revealed after the passing away of the world created in six days.

About the power of the Divine Spirit, through Whom the Kingdom of God is to be revealed, the Lord predicted: “There are some standing here who shall not taste death, until they have seen the Son of Man coming in His Kingdom” (Mt.16:28). Everywhere and in every way the King will be present, and everywhere will be His Kingdom, since the advent of His Kingdom does not signify the passing over from one place to another, but rather the revelation of its power of the Divine Spirit. That is why it is said: “come in power.” And this power is not manifest to simply ordinary people, but to those standing with the Lord, that is to say, those who have affirmed their faith in Him like Peter, James and John, and especially those who are free of our natural abasement. Therefore, and precisely because of this, God manifests Himself upon the Mount, on the one hand coming down from His heights, and on the other, raising us up from the depths of abasement, since the Transcendent One takes on mortal nature. Certainly, such a manifest appearance by far transcends the utmost limits of the mind’s grasp, as effectualized by the power of the Divine Spirit.

Thus, the Light of the Transfiguration of the Lord is not something that comes to be and then vanishes, nor is it subject to the sensory faculties, although it was contemplated by corporeal eyes for a short while upon an inconsequential mountaintop. But the initiates of the Mystery, (the disciples) of the Lord at this time passed beyond mere flesh into spirit through a transformation of their senses, effectualized within them by the Spirit, and in such a way that they beheld what, and to what extent, the Divine Spirit had wrought blessedness in them to behold the Ineffable Light.

Those not grasping this point have conjectured that the chosen from among the Apostles beheld the

Con't next page

Light of the Transfiguration of the Lord by a sensual and creaturely faculty, and through this they attempt to reduce to a creaturely level (i.e., as something “created”) not only this Light, the Kingdom and the Glory of God, but also the Power of the Divine Spirit, through Whom it is meet for Divine Mysteries to be revealed. In all likelihood, such persons have not heeded the words of the Apostle Paul: “Eye has not seen, nor ear heard, nor has it entered into the heart of man, what things God has prepared for those who love Him. But to us God has revealed them through His Spirit. For the Spirit searches all things, even the deep things of God” (1 Cor.2:9-10).

So, with the onset of the Eighth Day, the Lord, taking Peter, James and John, went up on the Mount to pray. He always prayed alone, withdrawing from everyone, even from the Apostles themselves, as for example when with five loaves and two fish He fed the five thousand men, besides women and children (Mt.14:19-23). Or, taking with Him those who excelled others, as at the approach of His Saving Passion, when He said to the other disciples: “Sit here while I go over there and pray” (Mt.26:36). Then He took with Him Peter, James and John. But in our instance right here and now, having taken only these same three, the Lord led them up onto a high mountain by themselves and was transfigured before them, that is to say, before their very eyes.

“What does it mean to say: He was transfigured?” asks the Golden-Mouthed Theologian (Chrysostom). He answers this by saying: “It revealed something of His Divinity to them, as much and insofar as they were able to apprehend it, and it showed the indwelling of God within Him.” The Evangelist Luke says: “And as He prayed, His countenance was altered” (Luke 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 for the knowing the Divinity is not necessary 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 towards God. True beauty, essentially, can be contemplated only with a purified mind. To gaze upon its luminance assumes a sort of participation in it, as though some bright ray etches itself upon the face.

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 whence 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.”

We believe that at the Transfiguration He manifested not some other sort of light, but only that which was concealed beneath His fleshly exterior. This Light was the Light of the Divine Nature, and as such, it was Uncreated and Divine. So also, in the teachings of the Fathers, Jesus Christ was transfigured on the Mount, not taking upon Himself something new nor being changed into something new, nor something which formerly He did not possess. Rather, it was to show His disciples that which He already was, opening their eyes and bringing them from blindness to sight. **Con’t Next Page**

Transfiguration Con't

For do you not see that eyes that can perceive natural things would be blind to this Light?

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 taking place amidst the very assumption of our perishability, with the deification through union with the Word of God in place of this.

So also she who miraculously conceived and gave birth recognized that the One born of her is God Incarnate. So it was also for Simeon, who only received this Infant into his arms, and the aged Anna, coming out [from the Jerusalem Temple] for the Meeting, since the Divine Power illumined, as through a glass windowpane, giving light for those having pure eyes of heart.

And why did the Lord, before the beginning of the Transfiguration, choose the foremost of the Apostles and lead them up onto the Mount with Him? Certainly, it was to show them something great and mysterious. What is particularly great or mysterious in showing a sensory light, which not only the foremost, but all the other Apostles already abundantly possessed? Why would they need a transforming of their eyes by the power of the Holy Spirit for a contemplation of this Light, if it were merely sensory and created? How could the Glory and the Kingdom of the Father and the Holy Spirit project forth in some sort of sensory light? Indeed, in what sort of Glory and Kingdom would Christ the Lord come at the end of the ages, when there would not be necessary anything in the air, nor in expanse, nor anything similar, but when, in the words of the Apostle, "God will be all in all" (1 Cor.15: 28)? That is to say, will He alter everything for all? If so, then it follows that light is included.

Hence it is clear that the Light of Tabor was a Divine Light. And the Evangelist John, inspired by Divine Revelation, says clearly that the future eternal and enduring city "has no need of the sun or moon to shine upon it. For the Glory of God lights it up, and the Lamb will be its lamp" (Rev 21:23). Is it not clear, that he points out here that this [Lamb] is Jesus,


Who is divinely transfigured now upon Tabor, and the flesh of Whom shines, is the lamp manifesting the Glory of divinity for those ascending the mountain with Him?

John the Theologian also says about the inhabitants of this city: "they will not need light from lamps, nor the light of the sun, for the Lord God will shed light upon them, and night shall be no more" (Rev 22:5). But how, we might ask, is there this other light, in which "there is no change, nor shadow of alteration" (Jas 1:17)? What light is there that is constant and unsetting, unless it be the Light of God? Moreover, could Moses and Elias (and particularly the former, who clearly was present only in spirit, and not in flesh [Elias having ascended bodily to Heaven on the fiery chariot]) be shining with any sort of sensory light, and be seen and known? Especially since it was written of them: "they appeared in glory, and spoke of his death, which he was about to fulfill at Jerusalem" (Luke 9:30-31). And how otherwise could the Apostles recognize those whom they had never seen before, unless through the mysterious power of the Divine Light, opening their mental eyes?

But let us not tire our attention with the furthermost interpretations of the words of the Gospel. We shall believe thus, as those same ones have taught us, who themselves were enlightened by the Lord Himself, insofar as they alone know this well: the Mysteries of God, in the words of a prophet, are known to God alone and His perpetual proximity. 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 ever and unto ages of ages. Amen.

Matthew 9:27-35 (Gospel)

When Jesus departed from there, two blind men followed Him, crying out and saying, "Son of David, have mercy on us!" And when He had come into the house, the blind men came to Him. And Jesus said to them, "Do you believe that I am able to do this?" They said to Him, "Yes, Lord." Then He touched their eyes, saying, "According to your faith let it be to you." And their eyes were opened. And Jesus sternly warned them, saying, "See that no one knows it." But when they had departed, they spread the news about Him in all that country. As they went out, behold, they brought to Him a man, mute and demon-possessed. And when the demon was cast out, the mute spoke. And the multitudes marveled, saying, "It was never seen like this in Israel!" But the Pharisees said, "He casts out demons by the ruler of the demons." Then Jesus went about all the cities and villages, teaching in their synagogues, preaching the gospel of the kingdom, and healing every sickness and every disease among the people.



From the womb to the tomb
ICSJ RESPECT LIFE MINISTRY


DON'T MISS THIS IMPORTANT EVENT FOR LIFE!

WHAT: ICSJ (Immaculate Conception / St. Joseph)
Annual Fundraiser

WHEN: September 1, 2021, 5-7pm

WHERE: St. Mary's Byzantine Catholic Church Hall
505 E Main St. Marblehead, OH

FEATURING:



Special guest speaker,
Sarah Hernandez
from the movies:
UNPLANNED (2019),
Labor Pains (2009),
So Much More (2019)

Silent Auctions, Wall of Wine raffle and 50/50
Signature Hors d'oeuvres by Bistro 163
Cash Bar Beer and Wine

\$40/pp Pre-sale tickets only – contact Lori Kiser, 419-708-9826

All proceeds go to assist the
Washington DC March for Life bus trip;
pro-life billboard advertisements; efforts in conjunction
with Heartbeat of Ottawa County,
Abigail Pregnancy Services, etc.

Printing donated by Gerner-Wolf-Walker Funeral Home

Romans 15:1-7 (Epistle)

We then who are strong ought to bear with the scruples of the weak, and not to please ourselves. Let each of us please his neighbor for his good, leading to edification. For even Christ did not please Himself; but as it is written, "The reproaches of those who reproached You fell on Me." For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope. Now may the God of patience and comfort grant you to be like-minded toward one another, according to Christ Jesus, that you may with one mind and one mouth glorify the God and Father of our Lord Jesus Christ. Therefore receive one another, just as Christ also received us, to the glory of God.

Food - Fun - Music

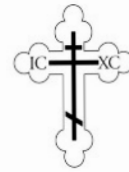
64th Annual

Halupki Festival

Sunday August 15, 2021

Holy Assumption Orthodox Church
110 E. Main Street ~ SR 163
Marblehead, Ohio

Divine Liturgy 9:30 a.m.



Free Admission
Free shuttle service
Parking nearby

Carpatho-Russian Dinner

Serving begins at 11:30 a.m.

2 Halupki 2 Perohi
Kielbasa Baklava
Roll & Butter

Historic Church Tours

Live Polka Music

Wooden Dance Floor

Frank Moravcik Orchestra
Ed Klimczak Band

Eastern European Ala Carte

Serving begins at 2:00 p.m.

Halupki – Perohi – Kielbasa & Kraut
Bratwurst– Halushki & Cabbage
Spanakopita and more

Herman Halupki's Craft Fest



35+ vendors

Contact Wayne 419-626-1040

Main Raffle & Hourly 50/50

Rusyn (Pysanky) Easter Egg Art

Face Painting & Balloon Animals
with Sillie Tillie

Bounce House



For More Information Call 419-798-4591

FaceBook at 'Halupki Festival'

Our website www.holyassumptionmarblehead.org

Email info@holyassumptionmarblehead.org