



Holy Assumption Orthodox Church

OCA - Diocese of the Midwest

V. Rev. Archpriest Andrew Bartek, Rector Parish Council President: Ron Royhab



AUGUST Bulletin Sponsor:

From Joe & Valerie in Honor of Archpriest Fr. Andrew in celebration of his 5th Anniversary as Rector

Liturgical & Events Schedule

Sunday, August 7

9:10 am: Hours / Divine Liturgy / Social / Sp.
Council Meeting open to everyone to discuss the All American Council

Thursday, August 11

6:30 pm Lions Club Meeting

Sunday, August 14

9:10 am: Hours / Divine Liturgy / Dormition
Vespers w/ Procession on Shroud / Social

SUNDAY August 7, 2022

Gospel: Matthew 14: 14-22

Epistle: 1st Corinthians 1:10-18

Tone 7. 8th Sunday After Pentecost. After-feast of the Transfiguration. Martyr Dometius of Persia and two disciples. Martyrs Marinus the soldier and Asterius the Senator, at Caesarea in Palestine. Ven. Horus of the Thebaid. Ven. Pimen the Muchailing, of the Kiev Caves. St Merkury, Bishop of Smolensk. Ven. Pimen, Faster, of the Kiev Caves. Virgin Potamia the wonderworker. Ven Dometius of Philotheou. Finding of the relics of Mitrophan, first Bishop of Voronezh. The Valaam Icon of the Most Holy Theotokos.



VIGILS 7/31/22

Sandy Martin (1) Special intentions

Natalie Twarek (4) Birthday blessing to Hayes 8/2, God's blessing for Nikki and unborn baby, For the health and recovery of Ed, Mark, Carole, Sharon and Charlie, Kurt and Leslie, Amber, Dottie, Joe, Jamie, Jim, Stephanie, Ron, Ezra, David, Helen Lis and Tina's dad, Earl, Matt, Tom, Loren, Joe, Sonya, Margi & Joe, Betty, Jackie, MaryAnn & Bob, Chuck, Bohdi, David, Diane, Stella, Jake, Pat, Karen, Kurt and Leslie, special intentions

LIONS CLUB PERCH FESTIVAL

When: Saturday, August 27

Time: from 10:00am-5:00pm

Where: Jamestown Park

A parade will take place prior to the Festival.

See Fr. Andrew to purchase a raffle ticket or two.

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 in the parish. Thank you and God bless!

JULY: OTHER INCOME

**Goal for the month in this category:
\$4,000 (Average \$923 a week)**

July 3: \$41 Candles; \$45 Vigils; \$358 Donations;
\$12 Liturgical Donation; \$15 Altar Candles

July 10: No Church

July 17: \$67 candles; \$115 Vigils; \$618
Donations; \$50 Altar Candles

July 24: \$28 Candles; \$60 Vigils; \$235 Donations

July 31: \$53 Candles; \$20 Vigils; \$200 donations;
\$50 Bulletin; \$100 Chandelier; \$100 Altar Candles;
\$50 Eternal Light & Icon Screen; \$15 Candles at
the Cross:

TOTAL FOR MONTH: \$2,232

JULY: RESTRICTED FUND DONATIONS

July 3: \$100 respect Life; \$25 St Tikhon's

July 10: No Church

July 17: \$100 Cemetery ; \$100 Respect for Life

July 24: \$75 Cemetery; \$10 Respect for Life

July 31: \$50 Building Restoration; \$125 Respect for
Life

JULY: MONTHLY TITHE ONLY Goal Pledged per month: \$5,667 (average of \$1,307 per week)

July 3: \$652

July 10: No Church

July 17: \$1,722

July 24: \$1,232

July 31: \$ 642

TOTAL FOR MONTH: \$4,248

BUILDING / RESTORATION FUND

Our 125th Anniversary is coming!

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

Please consider contributing generously to the
Building/Restoration Fund.

AUGUST BULLETIN / CANDLE SPONSORS

Bulletin: (\$50) From Joe & Valerie In Honor of
Archpriest Father Andrew in celebration of his
Fifth Anniversary as Rector

Chandelier: (\$50) From Joe & Valerie in memory
of Dorothy Czuha

Altar Candles: (\$50) From Joe & Valerie in
memory of Howard Bailey & Damian Bailey

Eternal Light & Icon Screen: (\$25) From Joe &
Valerie in memory of LaVerne Schutt & Violet
Bargdill

Candles at the Cross: (\$15) : Laura: Birthday
blessings to Matt and birthday memory of my dad
Steven / From the Vangeloff family for the health
and recovery of Ed

Candles @ St Tikhons (\$15) For the safety of
Nicholas, Tikhon & Gleice

JULY LITURGICAL ATTENDANCE

Saturday July 2: 7 attended Vespers (2 of which
were guests)

Sunday, July 3: 26 attended Liturgy (14 of which
were guests) / 16 Communicants

Sunday, July 10: No Church

Sunday, July 17: 35 attended liturgy (23 of which
were guests) / 17 Communicants

Sunday, July 24: 23 attended Liturgy (7 of which
were guests) / 11 Communicants

Saturday, July 30: 5 attended Vespers (2 of which
were guests)

Sunday, July 31: 15 attended Liturgy (5 of which
were guests) / 7 communicants

40 DAY REMEMBRANCE

August 7: Pat / 3 police officers from KY

August 14: Shooting victims from Chicago / Sasha
Macura

August 28: Ohio Deputy

September 11: Monk Arseny / His Grace Bishop
Damian from the Georgian Patirchate

The Exhibition of the Metropolitan Museum/Repository of the Orthodox Church in America well received at the 20th AAC

Hundreds of delegates and visitors attending the 20th All-American Council held at the Hilton Inner Harbor Hotel in Baltimore, MD, were able to experience many of the Sacred Treasures of the Orthodox Church in America, housed at Saint Tikhon's Monastery, South Canaan, PA.

Presented by the Curator, Archpriest John J. Perich, The Exhibition featured numerous sacred and ecclesiastical items from over 225 years of the Church in North America, emphasizing the AAC theme, "Becoming Vessels of Grace".

Featured in conjunction with this Council Exhibition was a new online publication of the Department of Christian Education of the OCA, entitled, "Luminaries - Those Who Walked in Christ's Light", highlighting many of the notable personages from our historical past, along with many of their personal items.

Sacred Relics and Treasures included the Chalice and Panagia of Saint Innocent of Alaska, Gospel of Saint Innocent with preface by Saint Jacob Netsvetov, the Mantia of Saint Patriarch Tikhon (Bellavin) from his enthronement, the vestments and Mitre of Saint Nicolai of Zhica, vestments of Saint Alexis of Wilkes-Barre, Saint John of San Francisco, Saint Raphael of Brooklyn, and many other items from Metropolitan Leonty, Archbishop Arseny, Archbishop John of Chicago, Archbishop Kirprian, Archbishop Gregory of Sitka and Archbishop Dmitri of Dallas.

According to the Curator, the Museum/Repository continues to expand its holdings, having undergone an extensive renovation through the work of the Monastery Abbot, Archimandrite Sergius and himself, as a labor of love.

Presently, the Museum now includes a Music Center, where the Iconographic Arts, Historical Vessels, and the rich Musical Heritage of the Church serve to enlighten and edify future generations of the Orthodox Church in America. The Museum/Repository continues to accept ecclesiastical and historical items from throughout North America. They also

have special traveling exhibitions which have been provided to museums, churches and universities.

If you or your parish, diocese or cities are interested in hosting an exhibition, please contact the Curator, Archpriest John Perich, [FrJohn@StHermansOCA.org] or the Monastery Museum/Repository. Exhibitions have included lectures concerning the history of the Church, symposiums, and general religious and historical themes.

Matthew 14:14-22 (Gospel)

And when Jesus went out He saw a great multitude; and He was moved with compassion for them, and healed their sick. When it was evening, His disciples came to Him, saying, "This is a deserted place, and the hour is already late. Send the multitudes away, that they may go into the villages and buy themselves food." But Jesus said to them, "They do not need to go away. You give them something to eat." And they said to Him, "We have here only five loaves and two fish." He said, "Bring them here to Me." Then He commanded the multitudes to sit down on the grass. And He took the five loaves and the two fish, and looking up to heaven, He blessed and broke and gave the loaves to the disciples; and the disciples gave to the multitudes. So they all ate and were filled, and they took up twelve baskets full of the fragments that remained. Now those who had eaten were about five thousand men, besides women and children. Immediately Jesus made His disciples get into the boat and go before Him to the other side, while He sent the multitudes away.



PRAYER LIST- UPDATED AUGUST 3

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 Berry; Gregory Grivna; Emilian Hutnyan; Joseph Von Klarr; Michael Kuzara; John Zabinko / Deacon Paul Gansle, Deacon Peter Rentsch, Deacon Michael Wilson / Sub-deacon Wylie Meath

MATUSHKII: Pani Patricia Duranko; Susan Dank; Virginia Lecko; Margaret Zabinko

PARISHIONERS & THEIR FAMILIES: James Bargdill (Schutt); John Beadle (Elchisco); Kristen Cassell; Carole Conaway (Twarek); Maryann Cook (Twarek); Sharon Dietrich (Twarek); Charlie Dietrich (Twarek); Ethan Feldman (Fr); Michael Glovinsky; Shirley Gresh (Glovinsky); Joseph Habegger (Kovach); Elaine Hileman; Willie Jappsen (Tryon); Betty Kovach; Helen Lis; Sandy Martin; David Martin; David Mazurik; Mark Mazurik; Child Stella Miller (Elchisco); William Pipenur (Hileman); Earl Rindfleisch; Helen Jean Rofkar (Elchisco); Joe Rose; Sonya Rose; Ron Royhab; Maryann Royhab; Stephanie Royhab; Donna Schoonmaker; Valerie Schutt; Joe Schutt; Tom Twarek; Diane Tryon; Ed Vangeloff, Child Bodhi (Cassell); Brittany Lariccia & her unborn child (Fr.); Nikki and her unborn child

OTHER REQUESTS: Marge Dziama; Child Ezra; Kurt Franck (Royhab); Ben Franklin (Kovach); Dorothy Goldman (Twarek); Donald Gresh (Glovinsky); Jake Lipstraw (Twarek); Mark Ludvik (Guzy); Marsha (Rose); Mark Masica (Kovach); Pauline Meath (Fr); Karen Muzyka (Fr); Jamie Philpot (Twarek); Robert Piznar (Rentz); William Romanchak (Fr); Rick Rowe (Kovach); Sandy Scafaria (Hileman); Chuck Wiedenhoft (Twarek); Sara (Jake); Chris Quotap (Fr); Zoland Zile (Fr.); Ashley and her unborn child (Fr.) ; Elizabeth And her unborn child (Fr.); Molly and her unborn child (Fr.)

MILITARY: Craig Cassell, Cory Deaton , Jake Ellithorpe, Jordan Fulton, Alena Grabavoy, Justin Issler; 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



NOTE: Please let Fr. Andrew know who can come off the list or be put on.

AUGUST CLEANING SCHEDULE

Week of August 7:	Sandy
Week of of August 14	Laura
Week of August 21:	Bobbie
Week of August 28:	Laura

READER

August 7: Tim
August 14: Joe
August 21: Tim
August 28: Joe

FOR YOUR PRAYERS

Diane Tryon
109 Joslyn Street
Arcadia, OH 44804

Joe & Sonya Rose
4351 East Norma Drive
Port Clinton, OH 43452

Ed & Irene Vangeloff
454 Strouse Lane
Sandusky, OH 44870

ST PAUL LUTHERAN CHURCH

Annual Peach Social on Saturday Aug. 13.

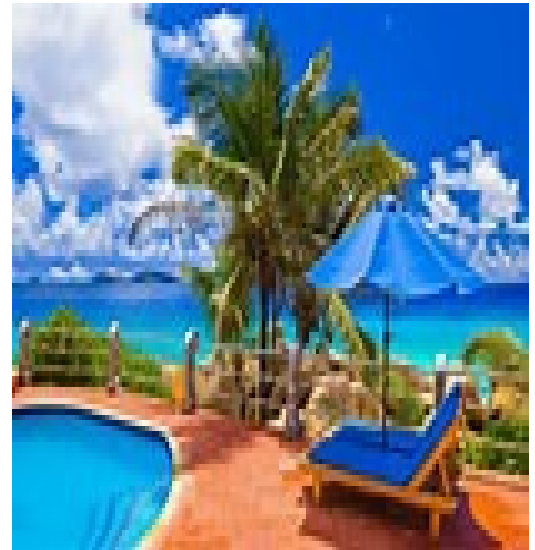


AUGUST CELEBRATIONS

ANNIVERSARIES	BIRTHDAYS	
10- Fr. Michael & Pani Mellissa Chendorain 18- Philip & Trudy Ellmore 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 <p style="text-align: center;">NAMESDAY</p> 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 2- Hayes Twarek 4- Meiriam Dardovski 5- Darrin Feldman 9- Elaine Basala 10- Irene Vangeloff 12- Layne Demkosky 13- Frank Batura, Jr. 13- Ed Kusinski 14- Nikolai Mazurik 15- Matt Kovach	15- Anthony Cavaliere 18- Stephen Cazone III 20- Zach Collins 21- Kaylee Calzone 23- Michael Odehnal 28- Trisha Monschein 28- Ricky Whitham 29- Archbishop Michael 31- Sharon LaVallee 31- Fr. Emilian Hutnyan

1 Corinthians 1:10-18 (Epistle)

Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment. For it has been declared to me concerning you, my brethren, by those of Chloe's household, that there are contentions among you. Now I say this, that each of you says, "I am of Paul," or "I am of Apollos," or "I am of Cephas," or "I am of Christ." Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? I thank God that I baptized none of you except Crispus and Gaius, lest anyone should say that I had baptized in my own name. Yes, I also baptized the household of Stephanas. Besides, I do not know whether I baptized any other. For Christ did not send me to baptize, but to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of no effect. For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.



AUGUST REPOSED

4- Rose Bartek (1984) 7- Dorothy Romig (2017) 7- Helene Flaherty (2015) 11- Carl D. Essex (2014) 12- Fr. Stephen Jula (2014) 12- Jim Mazur (2021) 13- Andrew Millie (1958) 15-Archpriest John Mutusiak (2019) 19- Fr. George Dyak (1995) 21- Fr. Paul Herbert (2016)	21- Sophia Monak (2004) 22- Fr. Peter Molchany (1990) 23- Martha Brooks (2010) 24- Damien (cousin of Valerie S (2019) 28- Rev. Dr. William Walter Worstall (2011) 28- Matthew Lariccia Sr (1992) 29- Pani Gizella Mihaly (1975) 31- Larry Noon (2014) Michael Onyock (1931) Michael Hritsko (1934)
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**ARCHPASTORAL MESSAGE OF HIS
GRACE BISHOP DANIEL AT THE BE-
GINNING OF THE DORMITION FAST 2022**

Beloved Brothers and Sisters in Christ,

The month of August is always a month of transitions: summer travel and vacations are coming to an end, students are returning to school, and our work and the organizations in which we are involved are taking up their routine, more active schedules, rush hour traffic is becoming heavier, etc. This is true of parish life as well. In a sense, of course, parish life never changes. Month in and month out, we continually observe our regular cycle of life and worship. However, as we enter the month of August, we do so with the sense that parish programs are about to restart, the attendance at the Divine Services is about to return to the normal level of attendance, and the calendar will once again be filled with various types of parish activities. And it is appropriate that we look to returning to the regular rhythm and routine of our community life in the month in which we celebrate some significant feasts.

We begin the month of August by observing the Dormition Fast, the two-week period (August 1-15) leading up to the celebration of the Dormition of the Theotokos on August 15th. This fast offers us the opportunity for a spiritual focus as we prepare to honor the Holy Theotokos who, at the end of her earthly life, entered the glories of the Kingdom which was proclaimed by her Divine Son. We ask her continued intercession and protection as we prayerfully prepare for her special feast.

About halfway into the Dormition Fast we celebrate the Great Feast of the Lord's Transfiguration. In this feast we proclaim the Gospel which relates the story of the Lord being transfigured, revealing His glory, on Mount Tabor in the presence of the Holy Apostles Peter, James, and John. This year, August 6 falls on a Saturday, allowing even those who might not be able to participate in a weekday Divine Liturgy to share in the spiritual blessings which this special feast of the Lord brings. On the feast of the Transfiguration the Church blesses the first-fruits of the harvest both as a giving back to the Lord what is His and has come from Him (1 Chronicles 29:14) and as a celebration

of the promise of the final transfiguration of all creation in Christ.

On this feast, in Constantinople and throughout the Greek world grapes were placed on a table in the center of the temple and offered and blessed at the end of the Divine Liturgy and then partaken of by the faithful. In Russia, it became popular to bless apples on this feast. Over time this blessing was extended as other first-fruits were brought to be offered and blessed. The Trebnyk (Euchologion or Book of Needs) offers several different prayers, one of which is offered here:

Prayer for the Blessing of First-Fruits

O Lord God Jesus Christ, Thou who didst say to Thy disciples: "Whatever you ask in prayer, believe that you have received it, and it will be yours." We now humbly beseech Thee, bless + and sanctify these first-fruits which Thy faithful servants have brought into Thy temple today. Preserve the life and health of all those who partake of them, those who are present here and those who absent. Grant that these blessed first-fruits be an effective medicine for those who are sick and ailing, and a protection against the assaults of the enemy for those who keep them in their homes. May all those who partake of them enjoy the fullness of Thy goodness and blessing. For Thou, O Christ God, art our true nourishment and the Giver of all that is good, and we send up glory to Thee, together with Thy Father, Who is without beginning, and with Thine all-holy, good, and live-giving Spirit, now and ever, and to the ages of ages. Amen.

Also, each year on August 9th, we commemorate Saint Herman, or own "American saint," who, although born in Russia, achieved holiness as he worked out his salvation in Russian Alaska. The first of the saints to be glorified in North America, Saint Herman's life and example provides us with a deep insight into how we live our Orthodox faith as Christians in a multi-cultural society. May our commemoration of Saint Herman be a reminder of his intercession for the Church in this land as well as to reminder of the missionary efforts which brought the Orthodox Faith to North America. May we, as Orthodox Christians in America and heirs to this missionary legacy, continue to share the work of proclaiming the Gospel in this land.

With love in the Lord, +Bishop Daniel

Archbishop Paul Remembered at AAC

Wednesday, July 20, 2022, the delegates of the 20th All American Council gathered around their Primate, His Beatitude Metropolitan Tikhon to remember the beloved hierarchs, clergy, monastics, and faithful who have reposed in the Lord since the last council four years ago.

His Beatitude was joined by the Chancellor of the Orthodox Church in America, Archpriest Alexander Rentel, and the priests of the Metropolitan Council. The Diocese of the Midwest was represented by Archpriest John Baker, Rector of St. Mark Orthodox Church, Rochester, MI. The choir was directed by Reader Philip Sokolov, Diocesan Choir Director.

His Grace Bishop Daniel of Chicago and the Midwest prayed along with the Holy Synod for the beloved reposed of the Church.

At the conclusion of the memorial service, Metropolitan Tikhon offered a reflection on the importance and value of life. His Beatitude shared the difficulty that an Orthodox Christian is faced with when losing a loved one and emphasized the unity that one must have with Christ and His resurrection, not only in the world to come, but at this very moment.

The evening ended with a memorial video that honored Metropolitan Theodosius, Archbishop David, and Archbishop Paul of blessed memory. The video was produced by the Communications Office of the

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 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). *Con’t Next Pg*

Transfiguration Con't from Previous Pg

The Evangelist Luke does not say “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 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.

Con't Next PG

Transfiguration Con't from Previous Pg

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. 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 window-pane, 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 *Con't Next Pg*

Transfiguration Con't from Previous Pg

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 furthestmost 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.

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