

SS. PETER & PAUL

Lorain, OH | www.OrthodoxLorain.org | (440) 277-6266

Rev. Joseph McCartney, Rector

Cell Phone: (440) 668 - 2209 ~ Email: frjosephmccartney@gmail.com ~ Home Phone: (440) 654-2831

Gospel Reading ~ Matthew 17:1-9

Epistle Reading ~ 2 Peter 1:10-19

Holy Transfiguration of our Lord God and Savior Jesus Christ

Gospel Meditation

The prayers sung in church today explain to us, brothers, that the Lord revealed His divine Transfiguration with the specific goal of persuading His followers that they, too, are to adorn their inner image with virtues, and to shine also with external spiritual beauty. Within our souls lies the insatiable thirst of seeing the internal and external correspond. That is why before the arrival on Earth by the Son of God, the righteous were bewildered why they were fated to eternally exist in a humble state, with their poor, sorrowful appearance, while God allows sinners to adorn themselves in grandeur. The contemporaries of our Savior eagerly expected the day when He would cast off His humble exterior, free Himself of poverty and homelessness, and as a magnificent king, donning shining garments in regal surroundings, would ascend David's throne, the place of His forefather, and trample underfoot His wicked enemies and the enemies of Israel.

But the Lord reveals to His impatient followers a different, spiritual beauty He possesses, ever-presently, but which is hidden from human eyes in daily life. He ascends with three of His disciples to a mountain, and when His spirit turns in prayer to the Father, His face commences to shine like the Sun, and His clothing become white as snow. Moses and Elias appear with Him from beyond the grave, and a heavenly cloud surrounds them and the disciples, who behold the scene in pious horror. This arrival of an unearthly, heavenly splendor brought the Apostles to inexpressible bliss, and Peter exclaimed, forgetting himself from joy: "Lord, it is good for us to be here." He ceased at once to yearn for royal splendor or a position of leadership, which the Savior had rejected; he understood how much more magnificent is His Divine sanctity than the banal adornments of this world, how pitiful were the regrets the disciples had over their Teacher's external poverty and meekness. He in fact had an overabundance of unearthly, eternal, heavenly beauty and celestial glory. *- Metropolitan Anthony (Khrapovitsky, +1936)*

This Week at a Glance

Sat, August 12th

6:00 pm - Great Vespers

Sun, August 13th

9:00 am - The Hours

9:30 am - Divine Liturgy

Parish Council Meeting

Swim Party

Today following the Divine Liturgy, Victor and Annette Kunakowsky will be hosting a swim party at their home for all Sunday School students. Although we are on summer break from Sunday School, this is a great opportunity to get the kids together for some summer fun! If you have any questions please see Annette Kunakowsky or Tina Casey.

For the Festival

Sign-up sheets are posted on the bulletin board for the following:

Pierogi for the Festival: Potato peelers needed Thur Aug 3, 9:00am (4 or 5 people needed), Pinchers, etc Fri. Aug 4, 8:30am (many volunteers needed)

Baked Goods for Festival: Drop off your baked goods after 12PM and before 3:30 PM on Friday Aug 18 and/or Saturday Aug 19. **No baked goods needing refrigeration please.** Bring in containers not needing to be washed and returned. Space not available to wash and store. If you have any questions see Midge.

Thank You!

A BIG THANK YOU for the many volunteers who came and helped with the pierogi making Friday morning. Due to the high number of volunteers, we made quick work of making nearly 100 dozen pierogis. Thanks to your generous offering of your time, we have a nice stock of pierogis to sell at our upcoming Russian Food Festival.

Thank You!

Thank you to Rose Anderson for chairing the delicious breakfast we had last Sunday following Liturgy. We had over 30 adults and a table full of kids! The income was \$298 which is sorely needed, so thank you to all who helped Rose and those who supported this fund raiser.

The Transfiguration

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

Let us, considering the Mystery of the Transfiguration of the Lord and 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.