



The Forerunner

OCA - Diocese of the Midwest

V. Rev. Archpriest Andrew Bartek - Rector



AUGUST BULLETIN SPONSOR

Audrey Chengelis

Liturgical and Events Schedule *TWO WEEK EDITION*

Sunday, July 30

9:35 AM: Hours

10:00 AM: Divine Liturgy / Social

Saturday, August 5

6:00 PM: Vigil @ the Monastery of the Holy
Transfiguration in Ellwood City
NO VESPERS HERE

Sunday, August 6

9:35 AM: Hours

10:00 AM: Divine Liturgy / Social

Sunday, August 6– Services @ the Monastery

9:00 AM: Akathist

9:30 AM: Procession & Primatial Liturgy (with
His Beatitude Metropolitan Tikhon)

Noon: Luncheon

2:30 PM: Holy Unction with Paraklesis

Saturday, August 12

6:00 PM: Vespers / Confessions

Sunday, August 13

9:35 AM: Hours

10:00 AM: Divine Liturgy / Monthly Panachida /
Tentative Council Meeting

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.

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.

PLEASE KEEP OUR SHUT-INS IN YOUR PRAYERS

Send a “Thinking of You” card or remember their Birthday with a card. If anyone needs to be added, please contact Fr. Andrew.

Orthodox Church in America’s Thriving in Ministry Program Receives 5-Year Sustainability Grant from Lilly Endowment

The Orthodox Church in America is delighted to announce that its Thriving in Ministry Program has been awarded a significant 5-year sustainability grant from Lilly Endowment Inc. This grant, combined with matching funds from the Church, will provide substantial support for the program’s ongoing initiatives aimed at nurturing and sustaining the well-being of clergy and clergy wives within the Orthodox Christian community.

Lilly Endowment has recognized the importance of the Thriving in Ministry Program’s mission and impact. Through this generous grant, the Orthodox Church in America’s commitment to supporting and equipping clergy and clergy wives in parish ministry is further fortified.

The Thriving in Ministry program focuses on enhancing the overall well-being and effectiveness of parish priests and priest wives. By addressing the unique challenges faced by them, the program seeks to promote personal and professional growth, build supportive networks, and foster sustainable practices for long-term ministry vitality.

This multi-year grant will enable the Thriving in Ministry program to expand its reach and impact across the Orthodox Christian community. With a comprehensive approach that includes spiritual, emotional, and practical support, the program will provide peer learning groups, resources, mentorship opportunities, educational initiatives, and other essential tools to empower clergy and lay leaders in their ministries.

“We are deeply grateful to Lilly Endowment for their generous support and recognition of the importance of sustaining thriving ministry within the Orthodox Church in America,” said Father Nicholas Solak, Thriving in Ministry Program Director of the OCA. “This grant will significantly strengthen our capacity to invest in the well-being and development of our clergy and clergy wives, ensuring that they are equipped to lead and serve our parishes with excellence and resilience.”

The OCA’s Thriving in Ministry program is poised to embark on an exciting chapter of growth and transformation as it leverages the power of this sustainability grant. Through collaboration, innovation, and a commitment to excellence, the program aims to strengthen ministry practices and foster a flourishing environment for clergy families and the parishes they serve.

PRAYER LIST– Updated 7-27-23

PARISHIONERS: Achilles Arvan / Audrey Chengelis / George Horodnic / Irene Horodnic / Pauline Fesz / Mary Fredericks / Paula Kennedy / Sue Kennedy / George Kolesar / Barbara Kolesar / Thomas Kristian / Mary Jane Puskas / Kenny Ruff / Dorothy Shirilla / Julia Simko / Marion Zwinski / Erica & her newborn Vincenzo / Mary and her unborn child

FAMILY & FRIENDS: Archbishop Benjamin / Archbishop Alexander / Bishop Matthias / Fr. James Gleason (Fr.) / Fr. Michael Rustick (Fr.) / Fr. Emil Hutnyan / Fr David Lis. (Fr.) / sub-deacon Wylie Meath (Fr.) / Bruce (Hryb) / Bret (Zelinsky) / Dominic (Centofanti) / Ellen (Clark) / Katie (Garrity) / Basil Glovinsky (Fr.) / Ellen (Kessler) / Eleanor Marie (Kidder) / Paul (Kolesar) / Kathy (Kolesar) / Malakai (Kolesar) / Joe Kollar (Fr.) / Andrew LaChard (Jesko) / Mea (Mahan) / Mary (Mahan) / Pauline Meath (Fr.) / Karen Muzyka (Fr.) / Tracy Nelson (Fr.) / Matushka Raissa (Nicoloff) / Eugene (Pallai) / New born Leonidas (Sabol) / Ksenia and her unborn child (Petrochko) / Matushka Helen (Psinka) / Chris Quotap (Fr.) / Kristianna & infant Mary Louise (Robinson) / William Romanchak (Fr.) / Julia Shirilla) / Katherine (Steffaro) / Johanna (Tusinac) / Richard (Tusinac) / Brian (Shirilla) / Joseph (Vansuch) / Eleanor Marie (Vansuch) / Paula (Voytilla) / Mary Ann Bozichovich (Kennedy) / Patty Bozichovich (Vansuch) / Sarah and her unborn baby / Drew (Willison) / Emilia (Yannitto) / Zoland Zile, (Fr.)

MILITARY FAMILY & FRIENDS: Cory Deaton (Fr.) / Alena Grabavoy (Fr.) / Liam Garrity (Zelinsky)

MISCELLANEOUS: Metropolitan Paul (Orthodox Diocese of Aleppo) & Archbishop John (Archdiocese of Aleppo) still being held captive / The UN & IOCC humanitarian aid workers around the world / Those suffering persecution in Syria, Iraq, Israel, Egypt, Ukraine and around the world.

His Beatitude Metropolitan Tikhon Presides at Canadian Archdiocesan Assembly

His Beatitude Metropolitan Tikhon presided at the Canadian Archdiocesan Assembly, which took place on July 18-21, 2023, in Châteauguay, QC.

On Thursday, July 20, His Beatitude addressed the assembly and gave his remarks, speaking on the theme of the assembly: The person, the family, the Church—Living as the Body of Christ. He encouraged those assembled to consider our various vocations as individuals, communities, dioceses, and the Orthodox Church in America as a whole.

At the banquet later that day, His Grace Bishop Alexei of Sitka and Alaska gave a presentation on the difficulties facing the Alaskan Diocese and encouraged the faithful in Canada to make donations towards an endowment to support clergy stipends.

On Friday morning, July 21, His Beatitude presided at the celebration of the hierarchical Divine Liturgy. Concelebrating with His Beatitude were His Eminence Archbishop Irénée of Ottawa and Canada, His Grace Bishop Alexei, diocesan chancellor Archpriest Phillip Eriksson, and other

diocesan clergy. During the Liturgy, the gold cross was awarded to Priest Andrew Applegate.

His Beatitude gave the homily where he spoke on the Prophet Ezekiel and how God's mercy and judgement are inseparable. He said, "God's goodness is mercy if we accept it; it is judgment if we reject it. The sacred character of human freedom remains inviolate—that is how much God loves us. He truly wanted us to be able to make a choice, to make a difference, to work together with him—in a very small way—in order to redeem the world. And that cooperation begins with the choice to redeem ourselves, to accept the mercy of the Lord."

The assembly continued with its final session and concluded later that same afternoon.

St. Innocent Church Blesses Local Emergency Crews

Olmsted Township Police and Fire Department stopped by St. Innocent Church, Olmstead Fall, OH, after the Divine Liturgy on Thursday, July 20 to have their emergency vehicles and crews blessed for the feast of Prophet Elijah. The kids enjoyed exploring their vehicles and equipment after the service, and light refreshments

**Martyr John the Soldier at
Constantinople**

Commemorated on July 30

The Holy Martyr John the Soldier served in the Roman army during the reign of Emperor Julian the Apostate (361-363). He was sent with other soldiers to find and kill Christians. Although he seemed to persecute them, Saint John was actually a secret Christian, and provided much help to his fellow Christians. He freed those who had been arrested, warned others of the dangers which threatened them, and helped them to escape. Saint John displayed charity not only to Christians, but to all the destitute, and to those who needed help. He visited the sick, and consoled the grieving. When Emperor Julian the Apostate learned of the Saint's activities he arrested him and sent him to a prison in Constantinople. In the year 363 the wicked Emperor who had denied Christ was killed in a war with the Persians. Saint John was set free and devoted his life to serving his neighbor, and living a life of holiness and purity. He reposed at an advanced age, but the exact year of his death is not known.

In time, Saint John's tomb was gradually forgotten. One day he appeared to a certain devout woman and revealed to her the details of his life. He also showed her the location of his tomb, and this became known throughout the region. His holy relics, which had the power to heal various ailments, were transferred to the church of the Apostle John the Theologian at Constantinople. Through the prayers of Saint John the Soldier, those who suffer grief and sorrow receive comfort.

In the Russian Orthodox Church, Saint John is revered as the protector of soldiers, and a great intercessor for those who experience sorrow and difficult circumstances. He is also invoked for the recovery of stolen articles and fugitive slaves.

In iconography, Saint John is usually depicted as a middle-aged man with light brown (or dark) hair, a high forehead, and a short beard. He is dressed in armor and a cloak. In some icons he may hold a cross, a scroll, or military weapons, while in others he is shown in patrician clothing, wearing a cloak over a long chiton. Saint John the Soldier is commemorated on July 29 in Greek usage, and on July 30 in Slavic usage.

FINANCIALS FOR JULY

Expenses.....\$12,166.18
Income.....\$15,649.00
TOTAL.....+\$3,482.82

Weekly Tithe.....\$3035
Weekly Candles.....\$767

July Liturgical Attendance			
Day	Vespers	Divine Liturgy	Communi-cants
Sat, July 1	10		
Sun, July 2		72	50
Sat, July 8	32		
Sun, July 9		57	40
Sat., July 15	8		
Sun., July 16		66	37
Sun., July 23		45	

**7TH ANNUAL DINNER & RAFFLE
BENEFIT**

When: Saturday, October 14
Where: St. Michael's Byzantine Church Hall
463 Robinson Rd / Campbell

5-6 PM: Cocktail Hour (Appetizers / Beer / Wine)
6:00 PM: Dinner (by Chef Linda)

Price:
\$100 (Cocktail Hour, 2 dinners, 1 raffle ticket)
\$70 (Cocktail Hour, Dinner, Raffle ticket)

Cash drawings / Grand Price \$1000 / 3 side Board
drawings / Lottery Tree / 50/50 raffle
Ticket deadline: Saturday, September 30

Contact Church council member or Crystal
330-507-3156

Make check payable to *St John the Baptist Orthodox Church*.
Also, collecting gift cards & lottery tickets for the lottery/gift card tree

REPOSED LIST FOR THE MONTH OF AUGUST

- Joseph Uhrin (1973) ©
Sophie Kotanchik (1964)
1- Peter Vansuch (1971) ©
2- Dr. Zervas (1931) ©
4- Rose Bartek (1984)
4- Nicholas Kioussis (1956) ©
4- Mary Kovach (1963) ©
5- Elias Lisko (1925) ©
6- Julia Sirilla (1992) ©
6- George Libertin (2019) ©
6- Mike Kropiniak (1959) ©
7- Helene Flaherty (2015)
7- Helen Kropenah (1991) ©
7- George Rusnak, Jr (2021) ©
7- Mike Gerakios (1937) ©
8- Stella Gebbia (1998) ©
8- Christina Krajnak (1920) ©
9- Anna Marie Tennis (1973) ©
10- Olga Zelina Kucheruk (2013) ©
11- Carl D. Essex (2014)
11- George Tobak, Sr (1972) ©
12- Fr. Stephen Jula (2014)
12- Michael Pacak (1978) ©
12- John Kristian (1956) ©
13- Daria Voytilla (2019) ©
13- Elia Milovancovich (1933) ©
13- John Holecko (1939) ©
14- Bobby Almasche (2022)
14- Kaliopie Koulianos (1950) ©
15- Archpriest John Mutusiak (2019)
15- Eugene Sanders (2014) ©
15- Alice Stalian (1920) ©
15- John Georgeadis (1941) ©
16- Shawn Larriccia (2022)
16- Anna Livosky (1984) ©
16- Joseph Fedorchoh (1987) ©
16- Justin Pubos (1989) ©
16- Anna Mikita (1999) ©
16- Margaret Kalas (1920) ©
17- Mary Pikos (1943) ©
17- Jack Vallas (1944) ©
18- Mary Duritza (1984) ©
18- Anna Cverko (1982) ©
18- George Madich (1920) ©
19- Fr. George Dyak (1995)
19- Steve Hanuscin (1920) ©
19- Harry Kidon (1925) ©
20- John Kaschak (1976) ©
21- Fr. Paul Herbert (2016)
22- Fr. Peter Molchany (1990)
22- Mary Rusnak (1991) ©
22- George Roseta (1922) ©
22- Basil Sarokos (1930) ©
22- Kostas Zombobi (1930) ©
22- Joseph Raschak (1930) ©
22- Mary Karcotis (1943) ©
22- Infant John Emil Graban (1956) ©
23- Helen Gerakios (1925) ©
24- Rosica Rago (1922) ©
24- Felogia Fradzeskus (1924) ©
25- Steve Kalas (1938) ©
26- Michael Hally (1991) ©
26- George Tabus (2000) ©
27- John Vrabel (1972) ©
27- Christopher Forgac (1976) ©
27- Mike Lawrence (1961) ©
28- Matthew Lariccia Sr (1992)
28- John Simko (1969) ©
28- Simeon Kaliscak (1921) ©
28- Harry Sosnovchik (1925) ©
28- George Despetarich (1956) ©
29- Anna Vrabel (1972) ©
29- Pani Gizella Mihaly (1975)
29- Joseph Vansuch (1964) ©
30- Mike Pihunias (1948) ©
31- Mike Lawrence (1930) ©
31- George Vasilos (1930) ©

FOCA FAMILY FESTIVAL IN MOGADORE

On Saturday August 26, following Vespers (Rain or shine). Family Friendly Drive-in Movie (Disney's Jungle Cruise. Join us for Vespers @ 6pm and a cookout to follow. Burgers, Dogs, chips and a drink for all! Sponsored by the Ohio District of the FOCA Hosted by St. Nicholas Church, 755 S Cleveland Ave, Mogadore, OH. Things you'll need to bring: Folding chairs, blankets, an fm radio for sound, popcorn, snacks, and additional drinks, summer cookout games and most important you and your family! It is a free event! However reservations are required!!! Reserve your spot by scanning the QR Code or clicking the link below on the flyer in church basement.

August Celebrations

BIRTHDAYS

4- Meiriam Dardovski 5- Darrin Feldman
9- Elaine Basala 12- Layne Demkosky
12- Reader Nick Vansuch 13- Frank Batura Jr
13- Ed Kusinski 14- Eli Arvan
14- Katie Zelinsky 15- Anthony Cavaliere
16- Anthony Jesko, Jr. 18- Stephen Calzone III
18- Mary Margaret James 21- Kaylee Calzone
28- Ricky Whitham 29- AB Michael of NY/NJ
31- Sharon LaVallee 31- Fr. Emilian Huthyan
31- Melanie Rusnak

ANNIVERSARIES

10- Fr. Michael & Pani Mellissa Chendorain
18- Nicola & Shelly Nicoloff
18- Philip & Trudy Ellmore
21- Fr. Gregory & Matushka Xenia Burner
21- Dc. David & Mat. Gemmel
27- Fr. Michael & Presbyteria Jessica
28- Fr. Eli Bremer Priestly ordination
29- Zoland & Claudia Zile
30- Fr. Peter & Pani Bernadette

NAMES DAY

9- Retired Bishop Matthias of Chicago
23- AB Ireneec of Canada
30- AB Alexander of Dallas

AUGUST BULLETIN / CANDLE SPONSORSHIP

Wine: \$50 (for the month) In honor of my daughter Mary Margaret James on the occasion of her birthday

Incense: \$25 (for the month) In memory of Anthony & Marian Shepelevich - Given by Donna Chiarelli & Joanna Shepelevich

Bulletin: \$50 (For the month) Sponsored by Audrey Chengelis

Iconostasis Candles & Eternal Light: \$50 (for the month) In honor of Reader Nick Vansuch on the occasion of his birthday, for Sarah Wilson & her unborn baby

Altar Candles: \$50 (for the month) In Memory of George & Ruth Libertin - Given by Nick & Monica

Tetrapod Candles: \$50 (for the month) In honor of Michael Centofanti on the occasion of his birthday - Given by Martha Centofanti & Sue Kennedy

Candles @ St John the Baptist Icon: \$30 In honor of my brother Michael's b-day- given by Nancy Tusinac

Candles @ Protection Icon: (\$30 for month or \$20 for just a week) In memory of my family & friends- Given by AP Andrew

Candles @ St. Panteleimon Icon: In memory of Mary Kennedy on the occasion of her birthday - Given by Martha Centofanti & Sue Kennedy

Candles @ Icon of Mary: In honor of my daughter Mary on her 40th b-day- Given by Nancy Tusinac; In memory of my mother Olga Zelina- Given by Mr & Mrs John Koval

Candles @ St. Herman in front of Church: \$30 for month or \$20 for just a week **TAKEN**

Flowers: \$75 In memory of my mother Olga Zelina -Given by Mr. & Mrs. John Koval

90th ANNUAL SERBIAN DAY PICNIC

When: Sunday, July 30

Time: noon-6pm

Where: Holy Trinity Serbian Orthodox Church
39 Laird Ave.; Youngstown, OH 44509

Live music by Orkestar Zabava of Pittsburgh, PA from 1-5 PM (rain or shine)

Traditional Foods: BBQ Lamb & Pork / Cevapcici (grilled sausages) / Serbian Potato Salad / Rice / Kolbasi & Sauerkraut Sandwiches / Donuts & Strudel

Bounce House for Children / Refreshments / Free Admission / Everyone welcome! Dobro Nam Dosli!

FATHER AWY

Father will be away on a short vacation in Chicago this week. He is speaking at a retirement party for the Fire Chief. He will be away until Friday. Please contact the deacons and they can direct you to a local priest in case of emergency.

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).

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 **Con’t Next PG**

Transfiguration con't from Previous Pg

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.

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, **Con't Next Pg**

Transfiguration from previous Pg

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 illuminated, 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 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.

40 Day Remembrance

Aug. 27– Walter Litzie





Orthodox Christian
PRISON MINISTRY

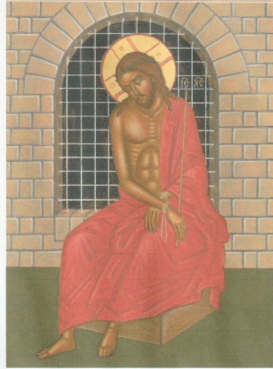
PRISON MINISTRY AWARENESS SUNDAY

Did you know that there are Orthodox Christians practicing their faith in prison?

Or that there are prisoners who are ready to repent of their crimes and embrace the Orthodox Church?

Who will minister to them?

Orthodox Christian Prison Ministry (OCPM) is the national prison ministry of the Orthodox Church. OCPM corresponds with thousands of prisoners across the country and provides spiritual books, Bibles, icons, and catechism courses. OCPM trains Orthodox priests and laypeople to enter prisons and minister to prisoners.



*"I was in prison,
and you visited Me."
Matthew 25:36*



3,881

TOTAL PRISONERS MINISTERED TO

51,188

BIBLE STUDIES, DAILY READINGS, AND SPIRITUAL REFLECTIONS SENT IN 2022

Orthodox Christian Prison Ministry
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New York, NY 10001

347-868-6957
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WWW.THEOCPM.ORG



Orthodox Christian
PRISON MINISTRY

**WHO
WE
ARE**

Orthodox Christian Prison Ministry is the national prison ministry of the Orthodox Church in the US and an agency of the Assembly of Canonical Orthodox Bishops.



OUR MISSION

Orthodox Christian Prison Ministry serves those who are incarcerated and their families, and provides resources, training, and support to our ministry partners so that lives are transformed and God is glorified.

WHAT WE DO

RELATIONSHIP MANAGEMENT - Through our Correspondence Ministry, OCPM case managers maintain relationships with Orthodox and non-Orthodox prisoners over years and decades at a time.

CATECHISM & EDUCATION - We provide personalized spiritual care, Bibles, books, icons, and catechism study courses in the Orthodox faith. OCPM publishes our own books and icons, which have been designed for use in prison and are printed to meet the stringent rules of prison mailing rooms.

COACHING & COUNSELING - OCPM trains Orthodox priests and laypersons to visit and counsel those in prison, and we counsel families with loved ones in prison. We advocate for correctional facilities around the country to recognize the Orthodox faith so that priests can enter prisons and administer the Sacraments and services.

RE-ENTRY SUPPORT - OCPM counsels those recently released from prison and trains local churches in how to fully welcome and support someone through his or her re-entry.

YOUR 2022 IMPACT

2,555 icons sent

51,188 Bible studies, daily readings, and spiritual reflections sent

7,205 personalized letters sent and received

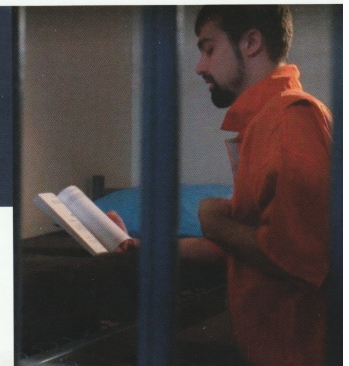
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