



Holy Ghost Orthodox Church

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DORMITION FAST

ON THE MEND: Please keep the following parishioners and others in your prayers for recovery from their illnesses and injuries: Metropolitan Constantine, Patriarch Pavle, Metropolitan Theodosius, Bishop Robert, Father Peter Natishan, Father Gerald Olszewski, Father Jakiw Norton, Father Dragan Filipović, Father Elias Katras, Father Stevo Rocknage, Father Paul Stoll, Father Igor Soroka, Father Michael Mihalick [MS], Father Paul Bigelow, Ollie Pendlshok, Walt & Evelyn Burlack, Joshua Agosto and his family, Harley Katarina Rahuba, Mike and Hilda Holupka, Eva Malesnick, Helen Likar, Stella Peanoske, Joe Nezolyk, Nick Behun, Grace Holupka, Virginia Bryan, Joseph Sliwinsky, Maria Balo, Linda Mechtly, Mary Mochnick, Mary Pekich, Mildred Manolovich, Evelyn Misko, Jeanne Boehing, Alex Drobot, Rachelle, Jane Golofski, Doug Diller, Harry Krewsun, Sandy Gamble, Glen Lucas Burlack, Bernie Vangrin, Mary Alice Babcock, Dorie Kunkle, Andrea, & Melissa [Betty O'Masta's relatives], Mary Evelyn King, Stella Cherepko, Sam Wadrose, Cameron [a boy in Matt's class], Faith—a 6-year-old girl with rheumatoid arthritis, Isabella Olivia Lindgren—a 2-year-old with a brain tumor, Dillon, Ethel Thomas, Donna, Nick Malec [Maxine's brother], Erin, Jimmy Fennel [7th Grader], Jim Markovich, Jeff Walewski [thyroid cancer], Carol [Lotinski] Rose, Michael Miller, Dave May, Grace & Owen Ostrasky, Alverta, Gary Zurasky, Michael Horvath, Patti Sinecki, David Genshi, Rita Very & family, Sue Segeleon, Mike Gallagher, Mildred Walters, Michael Miller, Mike Pelchar [Liz's brother], Jim Logue—throat cancer, Liz Stumpf, Ester Tylavsky, Ed Jamison, Theodore Nixon, Charles Johnson, Amy Forbeck, Michelle Corba Kapeluck, Gloria Prymak [Liz's niece], Robert Hippert & family, Margaret Vladimir, Luke Emmerling, John Sheliga, Sabrina, George & Mika Rocknage, Elizabeth Mitchell, Robert McKivitz, Cliff Dow, Marjorie Pershing, Robert Paouncic, Tim Monta, Amy Kemerer, Tom Marriott, Joe Farkas, Liz Obradovich, Liz, Adam, Helen Pytlak, Timothy Sams, Halyna Zelinska [Bishop Daniel's mother], Mary Ann, and Daria Masur. **ARNOLD:** Stefania Lucci, Ann Ostaffy, Steve Sakal, Homer Paul Kline, and Steve Ostaffy. We pray that God will grant them all a speedy recovery.

**Please remember especially in your prayers:
Father Paul Bigelow, Walter Burlack & Liz Obradovich.**

Please remember David Weaver in Mosul, James John Logue assigned to Iraq, and ALL American servicemen and women in the Middle East in your prayers. May God watch over them and all American servicemen and women—and bring them all home safely!

PLEASE REMEMBER TO BRING YOUR “BOXTOPS FOR EDUCATION” AND CAMPBELL’S SOUP LABELS TO CHURCH. There is a shoebox in the basement for Alex’s Sixth Grade and Matt’s Fourth Grade collections. THANK YOU ALL FOR YOUR HELP! Love, ALEX AND MATT

REMEMBER—PRAYERS ARE ALWAYS FREE!

Communion Fasting: nothing to eat or drink after midnight, EXCEPT in cases where your doctor tells you to eat or drink something for medical reasons: medication, diabetes, etc. If you have a question, please call Father Bob.

AT ANY TIME—if there is an emergency, if you have questions, or if you just need to talk, please CALL FATHER BOB at [412] 279-5640.

Schedule of Services

Sunday, August 24 **Divine Liturgy** **10:30 AM**
10TH SUNDAY AFTER PENTECOST, HOLY MARTYR & ARCHDEACON EUPLUS OF CATANIA, VIRGIN-MARTYR SUSANNA & THOSE WITH HER: MARTYR GAIUS-POPE OF ROME, PRESBYTER GABINUS & HIS BROTHER-FATHER OF SUSANNA, MAXIMUS, CLAUDIUS & WIFE PRAEPIDIGNA & SONS ALEXANDER & CUTIAS, MARTYRS THEODORE & BASIL & VENERABLE THEODOSIUS OF THE PERCHEVSKY LAVRA, SAINT PASSARION OF PALESTINE, SAINT NIPHON-PATRIARCH OF CONSTANTINOPLE
*******BLESSING OF FRUIT AFTER THE PARASTAS—IN HONOR OF THE TRANSFIGURATION*******
Tone 1
I Corinthians 4:9-16
Matthew 17:14-23
Parastas in Blessed Memory of Rae Ruth Batch—Harry Batch

Thursday, August 28 **DORMITION OF THE MOST HOLY THEOTOKOS**

Sunday, August 31 **Divine Liturgy** **10:30 AM**
11TH SUNDAY AFTER PENTECOST, MARTYRS FLORUS & LAURUS OF ILLYRIA, MARTYRS HERMES, SERAPION, & POLYAENUS OF ROME, HIEROMARTYR EMILIAN-BISHOP & THOSE WITH HIM: MARTYRS HILARION, DIONYSIUS, HERMIPPUS, & ABOUT 1000 OTHERS OF ITALY, SAINTS JOHN & GEORGE-PATRIARCHS OF CONSTANTINOPLE, VENERABLE JOHN OF RILA MONASTERY
*******BLESSING OF FLOWERS AFTER THE PARASTAS—IN HONOR OF THE DORMITION*******
Tone 2
I Corinthians 9:2-12
Matthew 18:23-35
Parastas in Blessed Memory of Agnes Rossi—Liz Obradovich

Sunday, September 7 **Divine Liturgy** **10:30 AM**
12TH SUNDAY AFTER PENTECOST, RETURN OF THE RELICS OF APOSTLE BARTHOLOMEW TO LIPARI, HOLY APOSTLE TITUS OF THE 70-BISHOP OF CRETE, SAINTS BARSER & EULOGIUS-BISHOPS OF EDESSA & SAINT PROTOGENES-BISHOP OF CARRHAE-CONFESSORS, SAINT MENAS-PATRIARCH OF CONSTANTINOPLE, SAINT JOHN THE CAPPADOCIAN & SAINT EPIPHANIUS-PATRIARCH OF CONSTANTINOPLE

Tone 3
I Corinthians 15:1-11
Matthew 19:16-26
Litany in Blessed Memory of Josephine Roman & Suzie Pelczar

BULLETIN INSERT FOR 24 AUGUST 2004

TENTH SUNDAY AFTER PENTECOST

**HOLY MARTYR & ARCHDEACON EUPLUS OF CATANIA, VIRGIN-
MARTYR SUSANNA & THOSE WITH HER: MARTYR GAIUS-POPE
OF ROME, PRESBYTER GABINUS & HIS BROTHER-FATHER OF
SUSANNA, MAXIMUS, CLAUDIUS & WIFE PRAEPIDIGNA & SONS
ALEXANDER & CUTIAS, MARTYRS THEODORE & BASIL &
VENERABLE THEODOSIUS OF THE PERCHEVSKY LAVRA,
SAINT PASSARION OF PALESTINE, SAINT NIPHON-PATRIARCH
OF CONSTANTINOPE**

*******BLESSING OF FRUIT AFTER THE PARASTAS
IN HONOR OF THE TRANSFIGURATION*******

TROPARION—TONE 1

When the stone had been sealed by the Jews;
While the soldiers were guarding Thy most pure Body;
Thou didst rise on the third day, O Savior,
Granting life to the world.
The powers of heaven therefore cried to Thee, O Giver of life:
Glory to Thy Resurrection, O Christ!
Glory to Thy Kingdom!
Glory to Thy Dispensation, O Thou who lovest mankind.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and
unto ages of ages. Amen.

KONTAKION—TONE 1

As God, Thou didst rise from the tomb in glory, raising the world with Thyself.
Human nature praises Thee as God, for death has vanished!
Adam exults, O Master!
Eve rejoices, for she is freed from bondage and cries to Thee:
Thou are the Giver of Resurrection to all, O Christ!

PROKEIMENON—TONE 1

READER: Let Thy mercy, O Lord, be upon us as we have set our hope on
Thee.

PEOPLE: Let Thy mercy, O Lord, be upon us as we have set our hope on Thee.

READER: Rejoice in the Lord, O you righteous! Praise befits the just!

PEOPLE: Let Thy mercy, O Lord, be upon us as we have set our hope on Thee.

READER: Let Thy mercy, O Lord, be upon us.

PEOPLE: As we have set our hope on Thee.

ALLELUIA VERSES

God gives vengeance to me, and subdues people under me.

He magnifies the salvation of the king, and deals mercifully with His Christ, with David and his seed forever!

Am I A Fireman Yet?? *Via Very Rev. Father Paul Pynch*

In Phoenix, Arizona, a 26-year-old mother stared down at her 6 year old son, who was dying of terminal leukemia. Although her heart was filled with sadness, she also had a strong feeling of determination. Like any parent, she wanted her son to grow up & fulfill all his dreams. Now that was no longer possible.

The leukemia would see to that. But she still wanted her son's dream to come true.

She took her son's hand and asked, 'Billy, did you ever think about what you wanted to be once you grew up? Did you ever dream and wish what you would do with your life?'

Mommy, 'I always wanted to be a fireman when I grew up.'

Mom smiled back and said, 'Let's see if we can make your wish come true.'

Later that day she went to her local fire Department in Phoenix, Arizona, where she met Fireman Bob, who had a heart as big as Phoenix.

She explained her son's final wish and Asked if it might be possible to give her 6 year-old son a ride around the block on a fire engine.

Fireman Bob said, 'Look, we can do better than that. If you'll have your son ready at seven o'clock Wednesday morning, we'll make him an honorary Fireman for the whole day. He can come down to the fire station, eat with us, go out on all the fire calls, the whole nine yards!

And if you'll give us his sizes, we'll get a real fire uniform for him, with a real fire hat - not a toy—one with the emblem of the Phoenix Fire Department on it, a yellow slicker like we wear and rubber boots.'

'They're all manufactured right here in Phoenix, so we can get them fast.'

Three days later Fireman Bob picked up Billy, dressed him in his uniform, and escorted him from his hospital bed to the waiting hook and ladder truck.

Billy got to sit on the back of the truck and help steer it back to the fire station.

He was in heaven.

There were three fire calls in Phoenix that day and Billy got to go out on all three calls.

He rode in the different fire engines, the paramedic's van, and even the fire chief's car.

He was also videotaped for the local news program.

Having his dream come true, with all the love and attention that was lavished upon him, so deeply touched Billy that he lived three months longer than any doctor thought possible.

One night all of his vital signs began to drop dramatically and the head nurse, who believed in the hospice concept - that no one should die alone, began to call the family members to the hospital.

Then she remembered the day Billy had spent as a Fireman, so she called the Fire Chief and asked if it would be possible to send a fireman in uniform to the hospital to be with Billy as he made his transition.

The chief replied, 'We can do better than that. We'll be there in five minutes. Will you please do me a favor?'

When you hear the sirens screaming and see the lights flashing, will you announce over the PA system that there is not a fire?'

'It's the department coming to see one of its finest members one more time. And will you open the window to his room?'

About five minutes later a hook and ladder truck arrived at the hospital and extended its ladder up to Billy's third floor open window—16 fire-fighters climbed up the ladder into Billy's room.

With his mother's permission, they hugged him and held him and told him how much they LOVED him.

With his dying breath, Billy looked up at the fire chief and said, 'Chief, am I really a fireman now?'

'Billy, you are, and the Head Chief, Jesus, is holding your hand,' the chief said.

With those words, Billy smiled and said, 'I know, He's been holding my hand all day, and the angels have been singing.'

He closed his eyes one last time.

There comes a point in your life when you realize: who matters, who never did, who won't anymore, and who always will. So, don't worry about people from your past, there's a reason why they didn't make it to your future. Give these flowers to everyone you don't want to lose in 2008, including me, if that's what is in your heart.

Try to collect 12; it's not easy!



'Be kinder than necessary because everyone you meet is fighting some kind of battle.'

How many people are hidden martyrs for Christ each day, confessing the Lord Jesus with their deeds! *St. Ambrose of Milan*

A brother asked Abba Sisoës the Theban, "Give me a word," and he said.

What shall I say to you? I read the New Testament, and then I turn to the Old."

THE TRANSFIGURATION OF OUR LORD, GOD AND SAVIOUR JESUS CHRIST



August 6/19

Discourse of Sainted Gregory Palamas, Archbishop of Thessalonika.

For an explanation of the present feastday and discernment of its truth, it is necessary for us to turn to the very start of the present-day reading from the Gospel: "And after six days Jesus taketh Peter, James and John his brother, and leadeth them up onto an high mountain apart" (Mt. 17: 1). First of all we must needs ask, from whence doth the Evangelist Matthew begin to reckon with six days? From what sort of day be it? What does the preceding turn of speech indicate, wherein the Savior, in teaching His disciples, didst say to them: "for the Son of Man shalt come to be in the glory of His Father", and added further: "amen I tell ye, there indeed be some standing here, which shalt not taste of death, until they see the Son of Man come into His Kingdom" (Mt. 16: 27-28); -- that is to say, it is the Light of His forthcoming Transfiguration which He terms as the Glory of His Father and as His Kingdom. [trans. note: the Synoptic Gospel Mt. 16: 27-28 parallel in the Gospel of Mark is Mk. 9: 1, familiar as the concluding verse in Gospel readings for feastdays of the Holy Cross; the Synoptic parallel in Luke is Lk. 9: 26-27]. The Evangelist Luke points this out and more clearly reveals this, saying: "And it came to pass however after these words, about eight days thereafter, He taketh Peter and John and James, and ascendeth onto

a mountain to pray. And it came to pass, that as He did pray, His Countenance was altered, and His garb gleamed whitely resplendid" (Lk. 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"? Listen and think it out.

On the Mount there were eight, but only six were visible: the three -- Peter, James and John, had come up together with Jesus, and they beheld Moses and Elias (Elijah) standing there and conversing with Him, such that in number altogether they comprised six; but together with the Lord, certainly, were both the Father and the Holy Spirit: the Father -- with His Voice testifying that This be His Beloved Son, and the Holy Spirit -- shining forth with Him in the radiant cloud. In such manner, these six consist actually of eight and as regards the eight it presents no sort of contradiction; in similar manner there is no contradiction with the Evangelists, when one says: "after six days", and the other: "and it came to pass after these words eight days thereafter". But these twofold sayings as it were present us 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 concordance with Scripture knows, that the Evangelists are in agreement one with another: Luke spoke about the eight days without contradicting Matthew, who declared "after six days". There is not another day added on representing the day on which these sayings were uttered, nor likewise was there added on the day upon which the Lord was transfigured (which the rational person might reasonably imagine to tack on to the days of Matthew). The Evangelist Luke does not say "after eight days" (like the Evangelist Matthew in saying "after six days"), but rather "it came to pass eight days thereafter". But in what the Evangelists seem to contradict, they actually one and the other point out to us something great and mysteried. 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 a mystery of the Eighth Day, i.e. of a future age, coming about to be revealed after the passing-away of the world created over the course of the six days. About the power of the Divine Spirit, through the dignity of Which is to be revealed the Kingdom of God, the Lord forespake: ""There indeed be some standing here, which shalt not taste of death, until they see the Kingdom of God come in power" (Mk. 9: 1). 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, wherein 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 affirmed in their faith in Him and like to Peter, James and John, and those foremost of all 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 that the Transcendent One takes on mortal nature. And certainly, such a manifest appearance

by far transcends the utmost limits of the mind's grasp, as effectualised by the power of the Divine Spirit.

And thus, the Light of the Transfiguration of the Lord is not something that is born and vanishes nor is it subject to the faculties of sensation, although it was contemplated by corporeal eyes over the course of a short while and upon an inconsequential mountaintop. But the mystery-initiates (the disciples) of the Lord at this time passed beyond mere flesh into spirit by means of a transformation of their sense-faculties, effectualised within them by Spirit, and in such manner they beheld what, and to which 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 power (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 which it be mete for Divine mysteries to be revealed. In all likelihood, suchlike persons have not attended to the words of the Apostle Paul: "of which eye hath not seen, nor ear heard, nor ascended in the heart of man, what things God hath prepared for those that love Him. To us however God hath revealed through His Spirit: for all things be scrutinised of Spirit, even at the very depths of God" (1 Cor. 2: 9-10).

And thus, with the onset of the Eighth Day, the Lord, taking Peter, James and John, went up on the Mount to pray: He always either 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 the several that excelled others, as at the approach of His Saving Passion, when He said to the other disciples: "Sit ye here whilst I go and pray thither" (Mt. 26: 36), -- He then 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 an high mountain apart and wast transfigured before them, that is to say, before their very eyes.

"What does it mean to say: He was transfigured?" -- asks the Gold-Worded Theologian (Chrysostomos), and he answers this by saying: "it revealed, that is, 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 it came to pass, that as He prayed, the appearance of His Face was altered" (Lk. 9: 29); and from the Evangelist Matthew we read: "And His Face did shine, like 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 that, known through the senses). Rather, it is to show that Christ God -- for those living and contemplating by spirit -- is the same as how the sun is for those living in the flesh and contemplating by the senses: therefore some other Light for the knowing of Divinity be not necessary for those who be enriched by Divine gifts. That selfsame Inscrutable Light did shine and

mysteriously become manifest to the Apostles and foremost of the Prophets at that moment, when (the Lord) was praying. This shows, that what begat this blessed sight was prayer, and that the radiance happened and was manifest by an uniting of the mind with God, and that it be granted to all who, amidst 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; diligently to gaze upon its luminance assumes a sort of participation with it, as though some bright ray doth etch itself upon the face. Whereof 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 of Himself possessed that Light. In this regard, actually, He did not have need for prayer for His flesh to radiate with the Divine Light; it is but to show, from whence that Light doth descend upon the Saints of God, and how to contemplate it -- since it be 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 of His Radiance, issuing forth of His Divine Nature, and on Mount Tabor 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 OEcumenical Council at Chalcedon defined this Hypostatic union of Christ's two natures, Divine and Human, as "without mingling, without change, without division, without separation" ("asugkhutos, atreptos, adiairetos, akhoristos")].

We believe, that He manifest within the Transfiguration not some other manner of light, but only that which was concealed beneath his exterior of flesh. This Light was the Light of the Divine Nature, and as such it was Uncreated and Divine. So also, in the teachings of the theologian-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 rendering them from blindness into sight. For do ye not see, that eyes with sight in accord with natural things, would be blind as regards this Light?

And 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 such manner did they see the transformation, transpiring amidst the very assumption of our perishability, with in place of this the deification through union with the Word of God. And thus also She that miraculously conceived and gave birth did recognise, that He born of Her is the Incarnated God. Thus too it was for Simeon, who but only received hold of this Infant into his arms, and the Aged Anna, coming out [from the Jerusalem Temple] for the Meeting -- since it was that the Divine Power did illumine, as through a glass windowpane, giving light for all those having pure eyes of heart.

And why indeed 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 in particular great or mysterious would there be in showing a sensory light, which not merely the chosen-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 [the Light] 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 like Glory and Kingdom would Christ the Lord come at the end of the ages, when there wouldst not be necessary anything in the air, nor in expanse, nor anything similar, but when, in the words of the Apostle, "so that God will be all in all" (1 Cor. 15: 28), that is to say, will He alter everything for all? If indeed so, then it follows therefore to include -- light. And 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 will not "require sun or moon to provide it light: for the Glory of God will light it, and its luminary will be -- the Lamb" (Apoc. [Rev.] 21: 23). Is it not clear, that he points out here that This [Lamb] is Jesus, -- Who now upon Tabor is Divinely transfigured, and the flesh of Whom doth shine, -- is the luminary manifesting the Glory of Godhood for those ascending the mountain with Him? The Theologian John says likewise about the inhabitants of this city: "they will require light neither from lamps, nor from the light of the sun, for the Lord God giveth them light, and there will not be night henceforth" (Apoc. [Rev.] 22: 5). But how, we might ask, is there this other light, of which "it be without change and without threat of darkness" (James 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 amidst any sort of sensory light, and be seen and known? Especially since it was written about them: "they appeared in Glory, and they spoke about His demise, which would come about at Jerusalem" Lk. 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 fatigue out 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, ourselves strive to be illumined by this Light and encourage in ourselves love and striving towards the Unfading Glory and Beauty, purifying the 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, of which let us be freed by the illumination

and knowledge of the Incorporeal and Perpetually-Extant Light of our Saviour transfigured on Tabor, in His Glory, and of His Father from all-eternity, and Life-Creating Spirit, of Whom be One Radiance, One Godhead, and Glory, and Kingdom, and Power now and ever and unto ages of ages. Amen.

[Trans. Note Concerning the word "Transfiguration": In the opinion of this translator, the Slavonic word for Transfiguration, "Preobrazhenie", is theologically more accurate and profound a term than the original Greek word "Metamorphosis" (or Latin "Transfiguratio"), which in English useage has assumed a religiously neutral and scientific connotation; culturally even the lurid short story "Metamorphosis" of F. Kafka stiffingly depicts God-bereft worldly efforts at metamorphosis, i.e. a negative metamorphosis. Our English word derives obviously from the Latin. A further theological irony is a point strongly made above in the tract by Saint Gregory Palamas: it is not the Lord that was metamorphosised into something other or new, but rather the Apostles. Words in Latin and Greek tend to shift in their appropriated meaning over the course of millennia, and probably here too. The Slavonic term "Pre-Obrazhenie" would linguistically seem to suggest rendering as the "Primordial-Eternal-Image" of Christ as expressed in His Prayer to the Father: "And now, Father, glorify Thou Me with Thine Own Self with the Glory which I had with Thee before the world ever existed" (Jn. 17: 5). Thus at the Transfiguration the Lord was manifest in the fulness of His Divine Glory, which He had together with the Father in eternity, before the very creation of the world, (sic) His Eternal Image and Glory.

Saint Gregory Palamas in his tract repetitively, again and again, returns to the point of stressing the uncreatedness of the Transfiguration's Divine Light, to the exclusion of much else. Why? It seems likely to be from his well-honed defense of the Hesychiast Fathers against the theology of the Calabrian Scholastic monk Barlaam, for whom the Light of Tabor would seem to have been a "created energy" rather than of the Divine Essence of God.

© 1998 by translator Fr. S. Janos.



Posted: Wednesday, 13 August 2008 6:11AM

**Gov. Rendell Reveals Secret Philly Cheese Steak Recipe
by KYW's Steve Tawa**

Airport executives from around the country were in Philadelphia for a conference. They heard Governor Rendell talk about important infra-structure needs, but also the fine details of what makes a good-or bad-cheesesteak.

Governor Rendell continued a tradition of telling visitors about the great restaurants, as well as the junk food in Philadelphia, including Tastycakes, soft pretzels, and cheesesteaks:

"Your first impression will be, 'what's the big deal, it's steak, cheese and a roll?'"

He says other towns make three big mistakes and cannot replicate a real Philly cheesesteak:

"The first mistake they make is that they use good meat. You have to use the fattiest, stringiest meat possible for taste and Constancy."

Rule number two that they break:

"They use real cheese. It says cheese steak, right? You have to use cheese whiz."

And if you like grilled onions on your cheese steak. Rendell recalls one out of town visit:

"They took the fried onions off the grill, and I saw the chef stop and drain off the grease. You cannot do that. You have to put the greasy onions on the roll with the lousy meat and the cheese whiz."

And there you have it, the secret recipe.

Archaeological Find

**Posted by: "Joey" jmljr2002@hotmail.com [jmljr2001](#)
Wed Aug 13, 2008 1:21 pm (PDT)**

After having dug to a depth of 10 feet last year, New York scientists found traces of copper wire dating back 100 years and came to the conclusion, that "their ancestors already had a telephone network more than 100 years ago."

Not to be outdone by the New Yorkers, in the weeks that followed, in California an archaeologist dug to a depth of 20 feet, and shortly after, headlines in the LA Times newspaper read: "California archaeologists have found traces of 200 year old copper

wire and have concluded that their ancestors already had an advanced high-tech communications network a hundred years earlier than the New Yorkers."

One week later, 'The Dallas Tribune', a local newspaper in Texas, reported the following: "After digging as deep as 300 feet in his pasture near Sulphur Springs, Bubba Mitchell, a self-taught archaeologist, reported that he found absolutely nothing. Bubba has therefore concluded that 300 years ago, Texas had already gone wireless."

Thank God for Bubba. Who said 'Texans are hicks?'

J.M. LEPAK, Jr., Crafton H. S. '63, Brandon, FL

Abba Poemen said: If a man remembered that it is written, "By your words you will be justified and by your words you will be condemned" (Matt. 12:37), he would choose to be silent.

Abba Paphnutius said: When I was walking along the road, I happened to lose my way and found myself near a village and I saw some people who were talking about evil things. So I stood still, praying for my sins. Then behold an angel came, holding a sword and he said to me, "Paphnutius, all those who judge their brothers perish by the sword, but because you have not judged, but have humbled yourself before God, saying that you have sinned, your name is written in the book of the living!"

There was an anchorite in the area of the holy Jordan, Theodore by name, who was a eunuch. He was obliged for some reason or other to go to Constantinople so he boarded a ship. The vessel faced headwinds and was delayed so long on the high sea that they ran out of water. Sailors and passengers alike were greatly afflicted by anxiety and despair. The anchorite stood up and stretched out his hands to heaven, to the God who saves our souls from death. He offered a prayer and sealed the sea with the sign of the Cross. Then he said to the sailors, Blessed be the Lord! Draw as much water as you need." They filled every receptacle with fresh water out of the sea and everybody glorified God.

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UPDATE ON FATHER PAUL BIGELOW: I spoke with Father Paul on Friday, August 15, and he said he was doing very well. He had surgery after "a couple of minor heart attacks" and had a stent implanted to open a blocked blood vessel. He said he felt fine and was anxious to get clearance

to cut the grass! He also said to thank everyone for their kind thoughts and especially prayers for his safe recovery. Thank you all for your kindness!