



# The Word of Sts. Peter & Paul

446

August 18, 2019

Saints Peter & Paul UOC

8410 West 131st St.

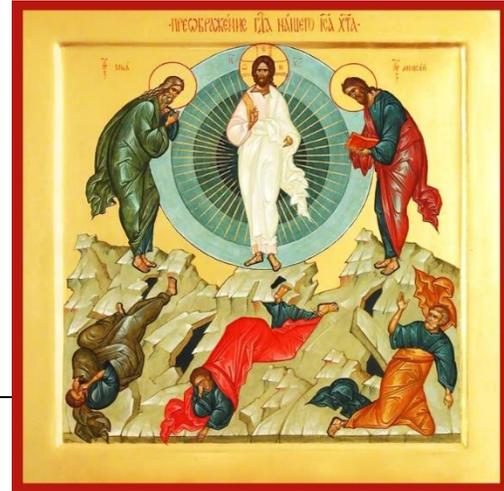
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## Parish Council

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## Transfiguration

Monday, August 19, 2019

The transfiguration of Christ is one of the central events recorded in the gospels. Immediately after the Lord was recognized by His apostles as “the Christ [Messiah], the Son of the Living God,” He told them that “He must go up to Jerusalem and suffer many things . . . and be killed and on the third day be raised” (Mt 16). The announcement of Christ’s approaching passion and death was met with indignation by the disciples. And then, after rebuking them, the Lord took Peter, James, and John “up to a high mountain”—by tradition Mount Tabor—and was “transfigured before them.”

. . . and His face shone like the sun, and His garments became white as snow and behold, there appeared to them Moses and Elijah, talking with Him. And Peter said to Jesus, “Lord, it is well that we are here; if you wish I will make three booths here, one for You and one for Moses and one for Elijah.” He was still speaking when lo, a bright cloud overshadowed them, and a voice from the cloud said, “This is My Beloved Son, with Whom I am well pleased; listen to Him.” When the disciples heard this, they fell on their faces with awe. But Jesus came and touched them, saying, “Rise, and have no fear.” And when they lifted up their eyes, they saw no one but Jesus only. And as they were coming down the mountain, Jesus commanded them, “Tell no one the vision, until the Son of Man is raised from the dead” (Mt 17.1–92, see also Mk 9.1–9; Lk 9.28–36; 2 Pet 1.16–18).

The Jewish Festival of Booths was a feast of the dwelling of God with men, and the transfiguration of Christ reveals how this dwelling takes place in and through the Messiah, the Son of God in human flesh. There is little doubt that Christ’s transfiguration took place at the time of the Festival of Booths, and that the celebration of the event in the Christian Church became the New Testamental fulfillment of the Old Testamental feast in a way similar to the feasts of Passover and Pentecost.

In the Transfiguration, the apostles see the glory of the Kingdom of God present in majesty in the person of Christ they see that “in Him, indeed, all the fullness of God was pleased to dwell,” that “in Him the whole fullness of deity dwells bodily” (Col 1.19, 2.9). They see this before the crucifixion so that in the resurrection they might know Who it is Who has suffered for them, and what it is that this one, Who is God, has prepared for those who love Him. This is what the Church celebrates in the feast of the Transfiguration.

Thou wast transfigured on the mount. O Christ God, revealing Thy glory to Thy disciples as they could bear it. Let Thine everlasting light shine upon us sinners. Through the prayers of the Theotokos, O Giver of Light, glory to Thee (Troparion).

On the mountain wast Thou transfigured, O Christ God, and Thy disciples beheld Thy glory as far as they could see it; so that when they would behold Thee crucified, they would understand that Thy suffering was voluntary, and would proclaim to the world that Thou art truly the Radiance of the Father (Kontakion).

Besides the fundamental meaning which the event of the Transfiguration has in the context of the life and mission of Christ, and in addition to the theme of the glory of God which is revealed in all of its divine splendor in the face of the Saviour, the presence of Moses and Elijah is also of great significance for the understanding and celebration of the feast. Many of the hymns refer to these two leading figures of the Old Covenant as do the three scripture readings of Vespers which tell of the manifestation of the glory of God to these holy men of old (Ex 24.12–18; 33.11–34.8; 1 Kg 19.3–16).

Moses and Elijah, according to the liturgical verses, are not only the greatest figures of the Old Testament who now come to worship the Son of God in glory, they also are not merely two of the holy men to whom God has revealed himself in the prefigurative theophanies of the Old Covenant of Israel. These two figures actually stand for the Old Testament itself: Moses for the Law and Elijah for the Prophets. And Christ is the fulfillment of the Law and the Prophets (Mt 5.17).

They also stand for the living and dead, for Moses died and his burial place is known, while Elijah was taken alive into heaven in order to appear again to announce the time of God's salvation in Christ the Messiah.

Thus, in appearing with Jesus on the mount of Transfiguration, Moses and Elijah show that the Messiah Saviour is here, and that He is the Son of God to Whom the Father Himself bears witness, the Lord of all creation, of the Old and New Testaments, of the living and the dead. The Transfiguration of Christ in itself is the fulfillment of all of the theophanies and manifestations of God, a fulfillment made perfect and complete in the person of Christ. The Transfiguration of Christ reveals to us our ultimate destiny as Christians, the ultimate destiny of all men and all creation to be transformed and glorified by the majestic splendor of God Himself.

Life where all will be transformed by the glory of the Lord.

### ***Liturgical Schedule***

**This Sunday, August 18, 2019**

**Forefeast of the of the Transfiguration of our Lord**

- Martyr **Eusignius** of Antioch (362).  
New Hieromartyr Stephen priest (1918).  
New Martyrs Eudocia and Novices Daria, Daria, and Maria (1919).  
New Hieromartyr Simon bishop of Ufa (1921).  
New Hieromartyr John deacon (1938).
- Venerable **Job** the Gorge-dweller on the Mezen River (Solovki) (1628).
- Hieromartyrs **Fabian** (250) and Antherus (Antheros) (257), popes of Rome.
- Martyr **Pontius** at Cimella in France (257).
- Martyrs Cantidius, Cantidian and Sibelius (Sobel), of Egypt.
- Righteous **Nonna** (374), mother of St. Gregory the Theologian.  
St. Oswald, king and martyr (642) (*Celtic & British*).  
Venerable John (Jacob) of Neamp, the Chozebite (1960) (*Romania*).  
New Martyr Chrestos of Preveza (1668).  
Uncovering of the relics (1967) of St. Arsenius the New of Paros (1877).

### **The Scripture Readings**

**1 Corinthians 3:9-17**

**Matthew 14:22-34**

*Reader of the Hours- Jeremy Oryhon*

*Reader of the Epistle (English)- Jeremy Oryhon*

*Reader of the Epistle (Ukrainian)- Halyna Kashpar*

**Next week August 25, 2019 10<sup>th</sup> Sunday after Pentecost. Tone one.**

### **The Scripture Readings**

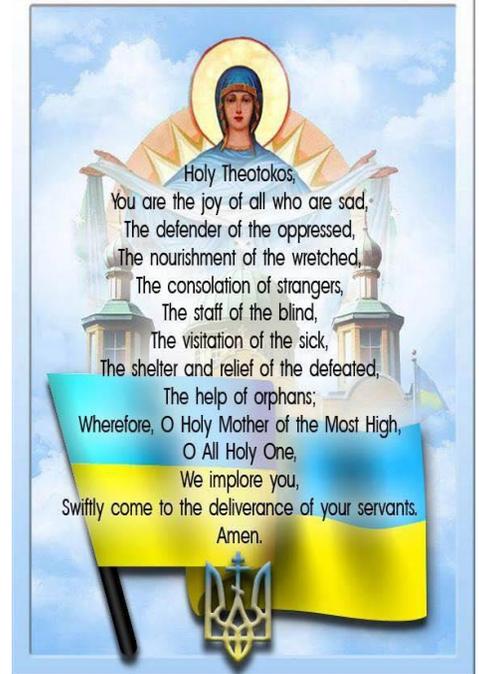
**1 Corinthians 4:9-16** (Epistle)

**Matthew 17:14-23** (Gospel)

*Reader of the Hours- Karen Jakubczak*

*Reader of the Epistle (English)- Karen Jakubczak*

*Reader of the Epistle (Ukrainian)- Olena Pawluk-Fitza*



***Thank you to Fr. Howard Sloan for serving Divine Liturgy while Fr. Vasyl is in Ukraine.  
Please consult the Monthly Calendar for August Information.***