

СРПСКИ ГЛАСНИК / SERBIAN HERALD



St. George Serbian Orthodox Church

Lenexa, Kansas

New Gracanica – Midwestern America Diocese

Fr. Radomir Plavsic, Parish Priest – Свештеник Радомир Плавшић- Парох

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**116th
Church
Slava
Celebration**

May 7-8, 2022



A message from Fr. Radomir ...

Your fate was decided a long time ago.

But who cares? It was so long ago, it doesn't really matter.

Except that it does.

June 28, 1389. Yes, that's 14th century. That's how long ago your destiny took shape.

You've probably guessed that I'm talking about *Vidovdan* – a solemn Serbian national holiday. A feast day that commemorates how St Lazar snatched a heavenly victory – from utter defeat ...and his own death. And how his sacrifice changed the fate of Europe, and the whole world.

Because if it hadn't been for Tsar Lazar, St George's church in Lenexa wouldn't have existed. More than that, you probably would be speaking Turkish today and worshipping Allah.

I hope you are not saying: "*Big deal!*"

But with so many gurus out there saying that "all religions lead to god" or – in the same vein: "all gods are one", I have to make sure you are 100% clear why *Vidovdan* is important to **you** personally 650 years later. Because accepting the truth about your roots gives you the freedom to figure out what God really wants from you.

I know you've heard all of it: blah-blah-blah, "we all stand on the shoulders of giants"...

"Who cares, you might say, I'm more worried about inflation. Where's Tsar Lazar now? Why isn't he doing something about the situation?"

I know you're not going to like what I'm about to say. But I need to say it. And you need to hear it. Because I know that you are a *worthy descendent* of St Lazar. And you need to know that Tsar Lazar spent his life worrying about problems much more serious than inflation and high gas prices.

He witnessed his people tortured and killed, his population dwindling, churches burned, Serbian lands snatched away... And he decided that it was up to him to stop it. And he did.

And if say to yourself: "If only Tsar Lazar was here today, I'd ask him to do *something...*"

Wishing he were here isn't going to help, unfortunately. But I can tell you what can.

The truth is, Tsar Lazar is more accessible to you *today*, than if you had a real-life time machine, could travel back in time, and meet with him at his palace...

How? You already know the answer. Tsar Lazar is with each person who calls on him for help – in prayer. And he’s definitely there for YOU.

Just think about this: Tsar Lazar sacrificed his life for his country, and for Orthodoxy, and for Christ. **This means, that he lay down his life for you, too.** And he did all of this when he was just a human man. Today he is much more. He is a saint. And you don’t have to build a time machine, write petitions, beg at the gate to see the ruler of Serbia so he can fix your problems.

St Lazar has way more power today as a saint than he ever had as an omnipotent despot. And if you’re worried – ask for his help. And he will answer. Why am I so sure?

Because he made an investment. The biggest investment someone can make. He lay down his life for Serbia, for the Orthodox Church, and ultimately – for you...

Do you ever make an investment – however small - even \$100, and then forget about it? How about \$10,000? The more skin in the game you have, the more you’re interested in a project.

Well, think about what Tsar Lazar’s investment was – his own blood. Would he ever NOT be interested in helping you? You already are reaping benefits of his sacrifice – daily.

See for yourself: you’ve got a beautiful church, and a priest and a deacon, and a choir, and a vibrant parish life.

But is that enough? Is that all that St Lazar fought for?

NO.

Turns out, you’re not using even 1/100 of the power St Tsar Lazar has to share with you.

And if you’re anxious, if you feel lost, weak, overwhelmed, in need of a powerful protector...

Ask Tsar Lazar.

Go ahead, ask him now. Say: “Holy Tsar Lazar, help me with XYZ!” He’s listening.

And he will help you. Because you are his *descendant*. And he’d sacrifice his life again today – for you.

So, use his sacrifice. Use it to your advantage. Don’t throw it away and pretend that what happened in history, stays in history... Because Tsar Lazar is still alive. And he will never fail you. As he never failed his people, and his country.

Holy Tsar Lazar, pray to God for us!
In Christ, Fr. Radomir

Ваше судбина је одавно одлучена.

Али, кога брига? То је Било давно и више није важно.

Осим што јесте важно.

28 јуна, 1389. У 14-ом веку. Толико је дуго је требало да се ваша судбина формира.

Наравно да говорим о Видовдану – нашем великом празнику. Празник који помиње како је Цар Лазар добио небеску победу од пораза и од његове сопствене смрти. Његова жртва је променила судбину Европе и целог света.

Јер да није било Цара Лазара, наша светогеографијевска парохија у Ленекси не би постојала. Вероватно ми бисмо сви говорили на Турском језику и клањали се алаху.

Знам да вама није то свеједно.

Али многи гурови кажу “све религије воде богу” или на исти начин “сви богови су исти” иако то није истина никако. Треbate знати 100% зашто *Видовдан* је важан **вама** лично 650 после самог боја. Јер знати и примити истину о својим коренима даје вама слободу да сазнате шта Бог заиста тражи од вас.

Знам да сте све ово пре чули: “бла–бла–бла”, “сви стојимо на ременима великана”...

“Баш ме брига” можда говорите сада, “бринем више о инфлацији. Где је Цар Лазар сада? Зашто он не ради ништа о овој ситуацији?”

Неће вам се свиђати оно што ћу рећи. Али морам то да вам кажем. И ви морате да га чујете. Важно је јер знам да сте *достојни наследници* св. Лазара. И морате да знате да је Цар Лазар провео свој живот бринући о проблемима много озбиљнији од инфлације и високих цена гаса.

Лично је видео како његов народ страда, цркве уништене, српске земље одузете...И одлучио је да мора зауставити све то. И успео је.

И ако питате се: “Да је Цар Лазар овде данас, питао бих га да уради *нешто...*”

Само жеља да нама помогне неће помоћи на жалост. Али рећићу вама шта може.

Истина је да Цар Лазар је доступан вама *данас* више него икад! Чак да имате времеплов и да путујете назад у прошлости да га сретнете га у његовом двору он је сада више доступан...

Како? Ви веће знате одговор. Цар Лазар је са сваком особом која траже помоћ од њега – молитвом. Он је дефинитивно ту за ВАС.

Расмислите: Цар Лазар је жртвовао свој живот за своју земљу, за Православље, и за Христа. **То значи да је и свој живот положио за вас такође.** То је све успео док је био само човек. Данас је много веће од тога. Он је светац. Тиме не морате направити времеплов, покренути петицију, молите стражара да видиш цара српског да реши ваше проблеме.

Св. Лазар је моћнији данас као светац више него кад је био Цар. Ако бринете – тражите његову помоћ. Одговориће вама. Зашто сам толико сигуран?

Јер он је направио инвестицију. Највећу инвестицију коју човек може направити. Положио свој живот за Србију, за Православну Цркву, и напослетку - за вас...

Да ли сте икад уложили у нешто - небитно колико мало – 100\$ и онда заборавили сте о томе? А шта ако је 10,000\$? Ако је већа инвестиција ви сте више интересовани у том пројекту.

Која је била инвестиција Цара Лазара? Крв његова. Како НЕ БИ био заинтересован да вам помогне? Ви већ жањете плодове његове жртве – дневно.

Погледајте сами: имате прелепу цркву, свештеника и ђакона, хор, и живахан парохијски живот.

Да ли је то довољно? Да ли само за то Св. Лазар ратовао?

НЕ.

Изгледа да ни 1/100 силе Цара Лазара коју дели вама не користите.

Ако сте забринути, ако се оћетате изгубљени, слаби, оптерећени, и треба вам моћни заштитник...

Питајте Цара Лазара.

Хајде, питајте га сада. Реците: “Св. Царе Лазаре помози ми са А,Б,Ц..!” Он слуша.

Помоћиће вам јер ви сте његов *наследник*. Он би жртвовао свој живот опет данас - за вас.

Тако, користите његову жртву у вашу користу. Не одбацијте је и мислите да оно што се десило у историје остаје само у историји...Јер Цар Лазар је жив. Неће вас никад изневерити. Никда није изневерио свој народ и своју земљу.

Св. Царе Лазаре моли се Богу за нас!

У Христу

О.Радомир

FROM THE DESK OF THE PRESIDENT ...

Dear St. George Church Community,

I can't believe we are already into the month of July. Our Pascha and Slava Celebrations came and went like a flash. The weather cooperated on Resurrection services Saturday evening as a huge rain came just after we entered back into the church after our procession. I call that divine intervention.

Our Slava weekend also had great weather with no rain but maybe slightly hotter weather than desired. Our honored Kumovi for the Slava were Jelena and Joel Miller, along with RoseMary Prodonovich who came in from Chicago. We had a good turnout for our celebration and believe everyone enjoyed themselves. As usual the food and entertainment were great. Thanks to all who helped in the preparations.

The next big event was SerbFest 2022, where we finally were able to get back to the basics of hosting all of the guests in our facility. The decorations done by Dinah and Danny Zeck made the cultural center look very festive. I also want to thank Deke Henre for his artistic face-painting skills on the kids' faces. Mira Cubric's auction baskets were a huge hit as usual and the 50/50 raffle brought in some additional funds as well. Of course the food was great which couldn't have been done without the hard work of the kitchen crew, led by Seja Bajich-Bock and all of the grillers (too many to mention) led by Pat Hinkle. Thank you to the Bajich Brothers Orchestra for providing the music for both days and the dancers for amazing the crowd. This couldn't have been done without all of the hard work and financial support of our church community. A big thank you goes out to Mark Milosovich for again chairing this huge event for our church.

Just a few weeks later was our annual bowling tournament, where we had eighteen teams that entered. A few highlights during the games were scores of 223 by Cindi Penny, a 248 by Cole Gray and a 290 by Jackson Penny. The first place team consisted of Jackson Penny, Teddy and Andrew Kouris and Simo Bajich. The runners-up were Alex and Orval Cheyney, Stephen Lemley and Peter Bajich who actually led going into game three but age kicked in and the youth pulled away by over 150 pins. Congrats boys and enjoy it, but you still have a ways to go to knock off the Kingpins who won four straight years!

Father Radomir, Brad Hijaz and I will be attending the annual Diocesan meeting on July 15th. This will be in conjunction with the St. Mardarije Celebration being held at both our St. Sava and New Gracanica Monasteries on July 16 and 17th in Libertyville/Third Lakes, Illinois.

The end of July starts our annual EOYC camp led by co-directors Marija Bajich and Katie Rowe (Fr. Chris's daughter). There is no better place that our youth can go to both meet other Orthodox youth and learn more about our faith. Our own Fr. Radomir will also be in attendance which gives them the ability to create a closer bond with him as well.

As usual, we all need to make sure to continue to support our church financially. As everyone is well aware, the cost of everything is going up and we have several large projects that we are still needing to finish. Please keep that in mind when making your donations to our church.

Until the next issue, please enjoy the summer and keep coming to church!

In Christ,

Peter Bajich

Peter Bajich,
Church President



Kolo Srpskih Sestara “Sv. Petka” News

Greetings, All. Since the Kolo’s last message, our parish observed its Church Slava, St. George, celebrated the full experience of SerbFest (last done in 2019) and held the Bowling Tournament. Many thanks to Helen Kennon and Jovanka Jovanovic with their kitchen crew for providing a delicious banquet on Slava Sunday. We also appreciate greatly all who helped to make successful the return of in-person SerbFest. Cookie bakers, food preparers and servers, grillers, organizers, and many others worked diligently to make this event happen. It’s such a nice way to bring our ethnic heritage to the Kansas City community. In addition, thanks go to Jelena

Miller, Lisa Gribble and Alexis Bajich for providing the Lenten meal after bowling. We are a busy parish for sure.

Eastern Orthodox Youth Camp will be held July 31 through August 6. Kolo supports this experience by paying fees for our eligible Church School students. This is a week for our Orthodox Youth to gather together and share our rich religious and cultural backgrounds. Many memories and friendships are made during this week. We encourage our children to take full advantage of this experience.

Ethnic Enrichment Festival will be held August 19-21 at Swope Park. Let’s all help the choir in any way we can with this fund-raising effort. Please volunteer your cookie baking talents and selling skills. Contact Jelena Miller, Lisa Gribble or Jordan Beeves to offer your help.

A shout-out goes to Brad Hijaz who arranged to have our Church pews and carpets and floors in our Social Hall professionally cleaned. We’re sure you’ve noticed the difference! Thanks to Kolo members for agreeing to cover the cost.

Baking for the Bazaar continues and kicks into high gear soon. Please offer assistance whenever you can. If you’d like to be added to the email list to be informed of baking dates, please let Seja Bajich know.



Greetings from St George Lodge #43!

Hello parishioners of St. George,

Summer is here and many of us are traveling on vacations and spending much needed time with our families. We hope you all stay safe and healthy!

Our Lodge will be hosting our annual luncheon on Sunday July 17th and hope that you will be able to attend. This day we honor all of our deceased lodge members. Please plan on attending.

If you have any questions about products that the Serb National Federation offers, please contact one of our officers listed below. Thank you again for all your support throughout the years.

Our lodge officers for this year are:

Stephen Lemley, President (816-599-0114)
Beverly Sobotka, Treasurer

Mary Jean Venema, Vice President
Donna Lemley, Secretary



ST. GEORGE CHOIR NEWS

Summer time means the end of another school year and new beginnings for those who graduated. The Saint George Choir has three such members who coincidentally not only graduated high school, but will be attending Kansas State University to further their education. Anna Bajich, Jovan and Petar Ozegovic will be heading to the “Little Apple” in Manhattan, KS before we know it. We wish them all the best and will miss them. Anna also was awarded one of the Serbian Singing Federation Scholarships that was available. Way to go Anna!

The Saint George Choir held its annual Vidovdan remembrance in honor of all those from the Battle of Kosovo in 1389 until today who gave their lives for freedom and Orthodoxy. Thanks to Alexis Bajich and her crew for preparing the luncheon.

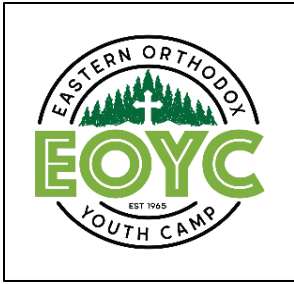
Start those ovens and pull out the baking sheets as the Kansas City Ethnic Enrichment Festival at Swope Park will be here soon! August 19th, 20th, and 21st will be the event of which our Choir participates and performs. This year we will be on stage at 12:30 on Saturday, the 20th. Please come out and not only enjoy the performance, but work a shift or two throughout the week-end to help us in our fundraising endeavor. We always appreciate home-made baked goods, but please make sure they can take the heat and place them in a zip-lock bag so they're ready for purchase. Thank you to all those who have already brought items to the church hall for safe storage in the freezer. We greatly appreciate the continued support of our church community.

September 16th through the 18th, the Choir will be back in the choir concert circuit, traveling to Aliquippa, PA to be their honored guests as well as participating in the SSF annual Choir Convention. Anyone interested in traveling along, please contact Mira Cubric for information.

October 7th through the 9th, we will be hosting the Choir from Boston, Massachusetts for their first trip to KC. Please plan to support us by showing them our Midwest Serbian hospitality by your presence in helping make this a memorable weekend. Of course, we will be joined by our neighbors to the north, SSS St. Nicholas of Omaha, NE. The concert will take place on Saturday the 8th with a dinner and dance, followed by a lunch on Sunday after Divine Liturgy to cap off the weekend.

The weekend of Oct, 15th and 16th, we will be driving up to Omaha, NE to participate in their fall concert. The Holy Trinity Cathedral Choir of Pittsburgh, PA will be their guests. Not only will it be a fun time with Serbian music, dance, food, and fellowship but we will be reuniting with our friends from both communities and meeting new ones as well.

As always, our primary commitment is to sing responses in our own beautiful St. George Church to enhance our services. Thank you in advance for continuing to support us whether financially, working at the Ethnic Festival and/or donating baked goods, by coming to these events, and helping us with our upcoming choir concert week-end.



EOYC Church Camp Information

As a reminder, EOYC camp is back in full swing this year! As we did prior to Covid, we will be staying overnight all week at Tall Oaks Conference Center in Linwood, KS. Preparations are already underway and we are looking forward to getting everyone back together again! **Camp will run from July 31st to August 6th.** As of now, we have 5 counselors and 16 campers from our very own St. George parish attending. If you have not already done so, please register your kids! The deadline for registering is July 14th. Your camp directors, Katie Rowe and Marija Bajich, are so excited to welcome everybody back to camp!



SerbFest 2022...

Glory to God for another successful SerbFest.

After being away for two years, it was a blessing to be able to have a full festival again. As you are aware, to host an event like this requires dedication and cooperation from all Church organizations and Church parishioners.

Thank you to Fr. Radomir and Deacon Joseph for leading Church tours and sharing our Serbian Orthodox faith.

A huge heartfelt thank you goes out to all who contributed their time, talents and treasures this year. Our Serbian hospitality was on display as well as our great food, pastries, and music. We had workers in the booths, grillers, kitchen help, greeters, ticket sales, beverage sales, parking lot attendants, as well as all other activities. We cannot forget to mention those who worked to set-up and clean up as well.

We are grateful to our sponsors for their continued financial support this year. This is an important fund raiser for our Church. If anyone is aware of others who would like to be a sponsor, please let us know.

Perhaps most gratifying is the knowledge that our St. George Serbian Orthodox Church has a promising future. Our grade school, middle school, high school, and college students were an amazing group of workers.

If anyone has any photos to share from the week-end, please send them to Paul Bajich. paulbajich@att.net>

Thank You,
Mark Milosovich and the Serb Fest Committee

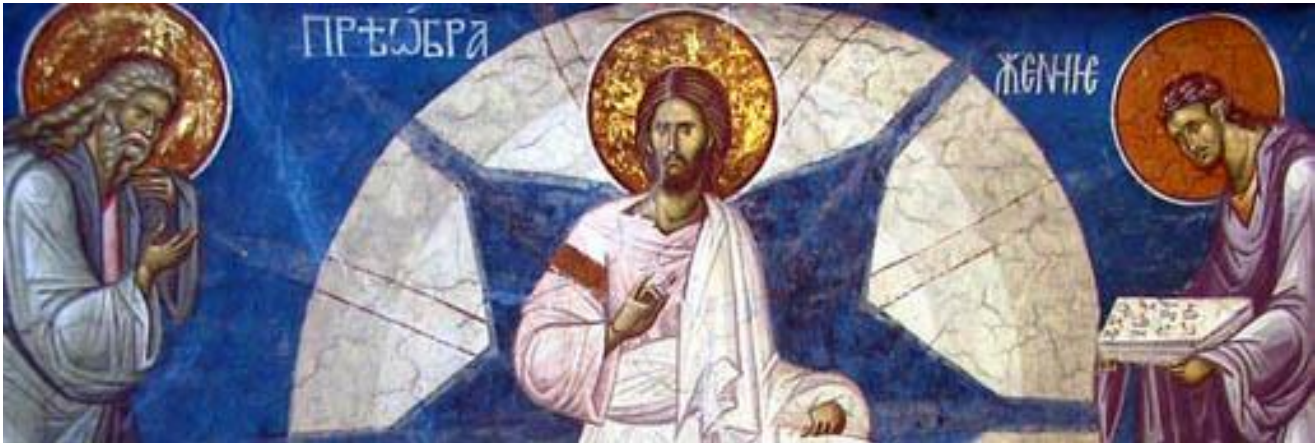
**Donations to our Church can be made on our website:
www.st-george-church.org, given at Church, or mailed to our address:
11001 Greenwood St., Lenexa, KS 66215.**

Communication is key!

In order to be more efficient in our communication, the Church acquired new software to house all contact information for our parishioners, friends and visitors. Please help us to ensure we have your most up-to-date contact information, specifically:

- Home address, email address, and phone number.

You can provide any updates to: info@st-george-church.org. If you do not have email, please provide information to Father Radomir or Jelena Miller.



The Holy Transfiguration of our Lord God and Savior Jesus Christ – August 19

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 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 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 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, 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 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 furthest 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.

Article Source: Serbian Patriarchate (spc.rs)

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