



Greek Orthodox
Metropolis of Atlanta
Saint George
Knoxville, Tennessee
Weekly Bulletin

8th Sunday of Matthew
August 3rd, 2025

VIII Matins Gospel Reading: John 20: 11-18

Epistle Reading: 1 Corinthians 1: 10-17

Gospel Reading: Matthew 14: 14-22

Byzantine Music Tone: Grave

On August 3rd the Orthodox Church Commemorates:

Our devout fathers Dalmatus, Faustus, and Isaakius.

On this day we also commemorate the holy Martyr Stephan, Pope of Rome.

On this day we also commemorate our devout father John the Confessor, Abbot of the Monastery of Patalaria.

On this day, Saint Salome the Myrrh bearer died in peace.

On this day, the devout Theoclito died in peace.

By their holy intercessions, Christ God, have mercy on us. Amen.



Reflection

A good deed done in silence is worth more than a good deed done with an explanation and is incomparably worth more than the most spiritual explanation without a good deed. ...What kind of explanation and what words of brotherly love are able to replace this simple and silent act of brotherly love?

Adopted from the Book, The Prologue From Ochrid, by Bishop Nikolai Velimirovic

A MESSAGE FOR OUR VISITORS:

Welcome to Saint George!

Thank you for visiting us! We invite you to join us for Coffee Hour at the Hall next door, following the Divine Liturgy. If you are a newcomer, please introduce yourself to one of the priests or the Parish Council Members (Located at the Candle Stand) so that we can greet and welcome you properly.

We are glad to have you with us today!

VIII MATINS GOSPEL READING: John 20: 11-18

At that time, Mary stood weeping outside the tomb, and as she wept she stooped to look into the tomb, and she saw two angels in white, sitting where the body of Jesus has lain, one at the head and one at the feet. They said to her, "Woman, why are you weeping?" She said to them, "Because they have taken away my Lord, and I do not know where they have laid Him." Saying this, she turned round and saw Jesus standing, but she did not know that it was Jesus. Jesus said to her, "Woman, why are you weeping? Whom do you seek?" Supposing Him to be the gardener, she said to Him, "Sir, if you have carried Him away, tell me where you have laid Him, and I will take Him away." Jesus said to her, "Mary." She turned and said to Him in Hebrew, "Rabboni," which means Teacher. Jesus said to her, "Do not touch Me, for I have not yet ascended to the Father; but go to My brethren and say to them, I am ascending to My Father and your Father, to My God and your God." Mary Magdalene went and said to the disciples, "I have seen the Lord," and she told them that He had said these things to her.

DISMISSAL HYMNS-KONTAKIA OF THE DAY

Resurrectional Apolytikion, Plagal 3rd Tone

O Lord by Your sacred Cross you abolished death, and granted unto the thief blessed paradise. The myrrh bearers ceased lamenting and turned to joy. The apostles did preach the Good News at Your command, that You had risen from the dead O Christ our God, bestowing Your (great) mercy upon the world evermore.

Hymn of the Most Holy Lady, Prousiotissa, 1st Tone

By your icon of Prousa you stand forth as a protectress of Greece, and a worker of dread wonders, O Immaculate Mariam, you who restore the sight of the blind and make firm the paralytics. You cast out demons, O good one, you saved those who fell off high cliffs, and heal all who flee to you crying out: Glory unto your childbirth without seed, Glory to Him that has made you wondrous. Glory to Him that works such manner of marvels through you.

Dismissal Hymn of St. George the Great Martyr, 4th Tone

Liberator of captives, defender of the poor, physician of the sick, and champion of kings, O Trophy-Bearer, Great Martyr George; intercede with Christ our God to save our souls.

Η' ΕΩΘΙΝΟΝ ΕΥΑΓΓΕΛΙΟΝ: Κατὰ Ἰωάννην 20: 11-18

Τῷ καιρῷ ἐκείνῳ, Μαρία εἰστήκει πρὸς τὸ μνημεῖον κλαίουσα ἕξω· ὡς οὖν ἔκλαιε, παρέκυψεν εἰς τὸ μνημεῖον, καὶ θεωρεῖ δύο ἀγγέλους ἐν λευκοῖς καθεζομένους, ἓνα πρὸς τῇ κεφαλῇ, καὶ ἓνα πρὸς τοῖς ποσίν, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ, καὶ λέγουσιν αὐτῇ ἐκεῖνοι· Γύναι, τί κλαίεις; λέγει αὐτοῖς· Ὅτι ἤραν τὸν Κύριόν μου, καὶ οὐκ οἶδα ποῦ ἔθηκαν αὐτόν· καὶ ταῦτα εἰποῦσα ἐστράφη εἰς τὰ ὀπίσω, καὶ θεωρεῖ τὸν Ἰησοῦν ἐστῶτα, καὶ οὐκ ᾔδει ὅτι Ἰησοῦς ἐστί. Λέγει αὐτῇ ὁ Ἰησοῦς· Γύναι, τί κλαίεις; τίνα ζητεῖς; ἐκείνη δοκοῦσα ὅτι ὁ κηπουρὸς ἐστί, λέγει αὐτῷ· Κύριε, εἰ σὺ ἐβάστασας αὐτόν, εἰπέ μοι ποῦ αὐτόν ἔθηκας, καὶ γὰρ αὐτόν ἀρῶ· λέγει αὐτῇ ὁ Ἰησοῦς· Μαρία· στραφεῖσα ἐκείνη λέγει αὐτῷ· Ῥαββουνί· ὃ λέγεται Διδάσκαλε· λέγει αὐτῇ ὁ Ἰησοῦς, Μὴ μου ἀπτου· οὐπω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα μου, πορεύου δὲ πρὸς τοὺς ἀδελφούς μου, καὶ εἰπέ αὐτοῖς· Ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν, καὶ Θεὸν μου καὶ Θεὸν ὑμῶν· ἔρχεται Μαρία ἡ Μαγδαληνὴ ἀπαγγέλλουσα τοῖς μαθηταῖς ὅτι εἶώρακε τὸν Κύριον· καὶ ταῦτα εἶπεν αὐτῇ.

ΑΠΟΛΥΤΙΚΙΑ-ΚΟΝΤΑΚΙΟΝ ΤΗΣ ΗΜΕΡΑΣ

Ἀπολυτίκιον Ἀναστάσιμον, Ἦχος πλ δ'

Κατέλυσας τῷ Σταυρῷ σου τὸν θάνατον· ἠνέψξας τῷ ληστῇ τὸν Παράδεισον· τῶν Μυροφόρων τὸν θρήνον μετέβαλες, καὶ τοῖς σοῖς Ἀποστόλοις κηρύττειν ἐπέταξας, ὅτι ἀνέστης Χριστέ ὁ Θεός, παρέχων τῷ κόσμῳ τὸ μέγα ἔλεος.

Ἀπολυτίκιον Παναγίας Προυσιωτίσσης, Ἦχος α'

Τῆς Ἑλλάδος ἀπάσης Σύ προῖστασαι πρόμαχος καὶ τερατουργὸς ἐξαισίῳ τῇ ἐκ Προύσσης εἰκόνι Σου, Πανάχραντε Παρθένε Μαριάμ καὶ γὰρ φωτίζεις ἐν τάχει τοὺς τυφλοὺς δεινοὺς τε ἀπελαύνεις δαίμονας· καὶ παραλύτους δὲ συσφίγγεις, Ἀγαθὴ, κρημνῶν τε σῶζεις καὶ πάσης βλάβης τοὺς Σοὶ προσφεύγοντας. Δόξα τῷ Σῷ ἀσπόρῳ τοκετῷ, δόξα τῷ Σέ θαυμαστώσαντι, δόξα τῷ ἐνεργοῦντι διὰ Σοῦ τοιαῦτα θαύματα.

Ἀπολυτίκιον Ἁγίου Μεγαλομάρτυρος Γεωργίου, Ἦχος δ'

Ὡς τῶν αἰχμαλώτων ἐλευθερωτῆς, καὶ τῶν πτωχῶν ὑπερασπιστῆς, ἀσθενούντων ἰατρός, βασιλέων ὑπέρμαχος, Τροπαιοφόρε Μεγαλομάρτυς Γεώργιε, πρέσβευε Χριστῷ τῷ Θεῷ, σωθῆναι τὰς ψυχὰς ἡμῶν.

Kontakion, Grave Tone

Upon the mountain were You transfigured, and Your disciples beheld Your glory as far as they were able, O Christ our God; so that when they would see You crucified they might understand that Your Passion was deliberate, and declare to the world that in truth You are the Father's radiance.

ΕΠΙΣΤΟΛΗ: 1 CORINTHIANS 1: 10-17

ΠΡΟΚΕΙΜΕΝΟΝ: The Lord will give strength to his people.

ΒΕΡΣΗ: Bring to the Lord, O sons of God, bring to the Lord honor and glory.

Brethren, I appeal to you by the name of our Lord Jesus Christ, that all of you agree and that there be no dissensions among you, but that you be united in the same mind and the same judgment. For it has been reported to me by Chloe's people that there is quarreling among you, my brethren. What I mean is that each one of you says, "I belong to Paul," or "I belong to Apollos," or "I belong to Cephas," or "I belong to 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 Crispos and Gaius; lest any one should say that you were baptized in my name. (I did baptize also the household of Stephanas. Beyond that, I do not know whether I baptized any one else.) For Christ did not send me to baptize but to preach the gospel, and not with eloquent wisdom, lest the cross of Christ be emptied of its power.

ΓΩΣΠΕΛ: MATTHEW 14:14-22

At that time, Jesus saw a great throng; and he had compassion on them, and healed their sick. When it was evening, the disciples came to him and said, "This is a lonely place, and the day is now over; send the crowds away to go into the villages and buy food for themselves." Jesus said, "They need not go away; you give them something to eat." They said to him, "We have only five loaves here and two fish." And he said, "Bring them here to me." Then he ordered the crowds to sit down on the grass; and taking the five loaves and the two fish he looked up to heaven, and blessed, and broke and gave the loaves to the crowds. And they all ate and were satisfied. And they took up twelve baskets full of the broken pieces left over. And those who ate were about five thousand men, besides women and children. Then he made the disciples get into the boat and go before him to the other side, while he dismissed the crowds.

Κοντάκιον, Ἦχος βαρύς

Ἐπὶ τοῦ ὄρους μετεμορφώθης, καὶ ὡς ἐχώρουν οἱ Μαθηταὶ σου τὴν δόξαν σου, Χριστέ ὁ Θεὸς ἐθεάσαντο, ἵνα ὅταν σε ἴδωσι σταυρούμενον, τὸ μὲν πάθος νοήσωσιν ἐκούσιον, τῷ δὲ κόσμῳ κηρύξωσιν, ὅτι σὺ ὑπάρχεις ἀληθῶς, τοῦ Πατρὸς τὸ ἀπαύγασμα.

ΑΠΟΣΤΟΛΟΣ: ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α' 1:10-17

ΠΡΟΚΕΙΜΕΝΟΝ: Κύριος ἰσχύει τῷ λαῷ αὐτοῦ δώσει.

ΣΤΙΧΟΣ: Ἐνέγκατε τῷ Κυρίῳ υἱοὶ Θεοῦ, ἐνέγκατε τῷ Κυρίῳ δόξαν καὶ τιμὴν.

Ἄδελφοί, παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα τὸ αὐτὸ λέγητε πάντες, καὶ μὴ ἦ ἐν ὑμῖν σχίσματα, ἥτε δὲ κατηρτισμένοι ἐν τῷ αὐτῷ νοῖ καὶ ἐν τῇ αὐτῇ γνώμῃ. Ἐδηλώθη γάρ μοι περὶ ὑμῶν, ἀδελφοί μου, ὑπὸ τῶν Χλόης, ὅτι ἕριδες ἐν ὑμῖν εἰσιν. Λέγω δὲ τοῦτο, ὅτι ἕκαστος ὑμῶν λέγει, Ἐγὼ μὲν εἰμι Παύλου, Ἐγὼ δὲ Ἀπολλῶ, Ἐγὼ δὲ Κηφᾶ, Ἐγὼ δὲ Χριστοῦ. Μεμέρισται ὁ Χριστός; Μὴ Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν, ἢ εἰς τὸ ὄνομα Παύλου ἐβαπτίσθητε; Εὐχαριστῶ τῷ θεῷ ὅτι οὐδένα ὑμῶν ἐβάπτισα, εἰ μὴ Κρίσπον καὶ Γάϊον· ἵνα μή τις εἴπῃ ὅτι εἰς τὸ ἐμὸν ὄνομα ἐβάπτισα. Ἐβάπτισα δὲ καὶ τὸν Στεφανᾶ οἶκον· λοιπὸν οὐκ οἶδα εἴ τινα ἄλλον ἐβάπτισα. Οὐ γὰρ ἀπέστειλὲν με Χριστὸς βαπτίζειν, ἀλλ' εὐαγγελίζεσθαι· οὐκ ἐν σοφίᾳ λόγου, ἵνα μὴ κενωθῇ ὁ σταυρὸς τοῦ Χριστοῦ.

ΕΥΑΓΓΕΛΙΟΝ: ΚΑΤΑ ΜΑΤΘΑΙΟΝ 14:14-22

Τῷ καιρῷ ἐκείνῳ, ἐξελθὼν ὁ Ἰησοῦς εἶδε πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς καὶ ἐθεράπευσε τοὺς ἀρρώστους αὐτῶν. ὀψίας δὲ γενομένης προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγοντες· ἔρημός ἐστιν ὁ τόπος καὶ ἡ ὥρα ἤδη παρήλθεν· ἀπόλυσον τοὺς ὄχλους, ἵνα ἀπελθόντες εἰς τὰς κώμας ἀγοράσωσιν ἑαυτοῖς βρώματα. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· οὐ χρεῖαν ἔχουσιν ἀπελθεῖν· δότε αὐτοῖς ὑμεῖς φαγεῖν. οἱ δὲ λέγουσιν αὐτῷ· οὐκ ἔχομεν ὧδε εἰ μὴ πέντε ἄρτους καὶ δύο ἰχθύας. ὁ δὲ εἶπε· φέρετέ μοι αὐτοὺς ὧδε. καὶ κελεύσας τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ τοὺς χόρτους, λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησε, καὶ κλάσας ἔδωκε τοῖς μαθηταῖς τοὺς ἄρτους, οἱ δὲ μαθηταὶ τοῖς ὄχλοις. καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν, καὶ ἦσαν τὸ περισσεῦον τῶν κλασμάτων δώδεκα κοφίνους πλήρεις. οἱ δὲ ἐσθίοντες ἦσαν ἄνδρες ὡσεὶ πεντακισχίλιοι χωρὶς γυναικῶν καὶ παιδίων. Καὶ εὐθέως ἠνάγκασεν ὁ Ἰησοῦς τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἕως οὗ ἀπολύσει τοὺς ὄχλους.

THE METROPOLITAN'S MESSAGE ON THE SUNDAY AUGUST 3RD

My dear brothers and sisters in Christ, In both this Sunday's Gospel (the Feeding of the Five Thousand) and Wednesday's Feast Day (The Transfiguration), we have two different kinds of miracles: in the first, our Lord gave to help others, while the Transfiguration happened to Him. However, in some ways, these are similar because they not only both glorify Jesus, but they also offer strength to us in body and soul.

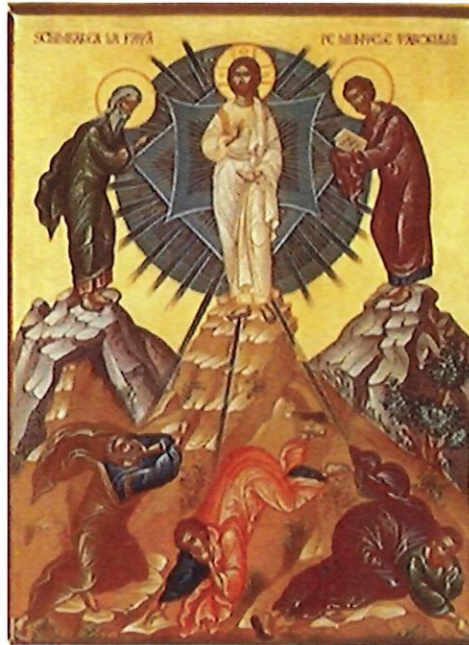
The Feeding of the Five Thousand begins after Christ spends a day healing a large crowd, and by the evening, the Disciples say to Him, "This is a deserted place, and the hour is now late; send the crowds away so that they may go into the villages and buy food for themselves" (Matthew 14:15). In fact, the Gospel says, the crowd is actually "...five thousand men, besides women and children" (Matthew 14:21). When Christ tells the Twelve, "They need not go away; you give them something to eat" the Disciples are frustrated! "We have nothing here but five loaves and two fish" (Matthew 14:16-17). Their hearts are so hardened they cannot hear that the Lord is teaching them about loving your neighbor unconditionally.

When our Lord brings Peter, James, and John with Him to Mount Tabor, St. Matthew tells us that "...he was transfigured before them, and his face shone like the sun, and his clothes became dazzling white" (Matthew 17:2). Next to Him are Moses and Elijah, and in St. Luke's account of the same event, we read that the Prophets "...spoke of his departure, which he was to accomplish at Jerusalem" (Luke 9:31). Completing the miraculous event, the voice of the Father is heard telling the Disciples, "This is my Son, the Beloved; with him I am well pleased; listen to him!" (Matthew 17:5). We celebrate the Transfiguration on August 6th, because this date is 40 days before the Elevation of the Holy Cross (on September 14th), and Holy Tradition tells us that the Transfiguration occurred 40 days before the Lord's Crucifixion.

Our Lord knows that Disciples' hearts will be tested. Jesus showed the Disciples His divine glory to strengthen their hearts and minds, as after the Transfiguration he told them, "Tell no one the vision, until the Son of man is raised from the dead" (Matthew 17:9). In the same way, He also strengthens the bodies and souls of the Five Thousand, when "Taking the five loaves and the two fish, he looked up to heaven, and blessed and broke the loaves and gave them to the disciples, and the disciples gave them to the crowds" (Matthew 14:19). St Matthew ends his account of the Feeding of the Five Thousand by telling us that "...all ate and were filled..." (Matthew 14:20). Both then and during the Transfiguration, the Disciples came away remembering that their Master was the Creator of all, despite their human weaknesses. As Disciples ourselves, we also can fail to walk in a Christ like way, but we should take comfort, because He will always forgive us our sins, always holding us up and supporting us, so that one day we can live eternally with Him in his fully revealed glory.

✠ SEVASTIANOS
METROPOLITAN OF ATLANTA

FEASTS & SAINTS WHOSE MEMORY IS CELEBRATED THIS WEEK



The Transfiguration of our Lord and Savior Jesus Christ

In the Books of the Old Testament, God often had revealed His glory from the top of a Mountain. He appeared to Moses on Mount Sinai and gave the Ten Commandments; The Prophet Elias also felt the presence of God in a moment of a gentle breeze on Mount Horeb. However, as both narratives inform us (Exodus chapters 19-20 and 3 Kingdoms chapter 19), Moses and Elias saw God's glory only partially. As for all the Righteous Figures of the Old Testament, the full encounter of the Divine Light remained a promise. Fulfilling this promise, Jesus took three of His Disciples, Peter, James, and John, and walked to the top of Mount Tabor. There, the Disciples saw the Transfiguration of the Lord, when He shone through the Uncreated Divine Light. Christ revealed to His Disciples the glory of His Divinity, as much as the Disciples could bear to see. In this moment of Transfiguration, Moses and Elias stood next to Him. Later, as Jesus descended from the mountain, He admonished His Disciples to say nothing about this event until He had risen from the dead. Thus, the Orthodox Church relates the feast of the Transfiguration with the Passion and the Cross of Christ and has established it to be celebrated on August 6th, that is, forty days before the Feast of the Elevation of the Cross (September 14).

Αποστολικό Ανάγνωσμα Κυριακής

Προς Κορινθίους Α' α', 10-17

Αδερφοί, και τώρα, σας ζητώ, στο Όνομα του Κυρίου μας Ιησού Χριστού, να είστε όλοι σύμφωνοι μεταξύ σας και να μην υπάρχουν ανάμεσά σας διαιρέσεις, αλλά να είστε ενωμένοι, με μία σκέψη και με ένα φρόνημα. Αυτό το γράφω, αδελφοί μου, γιατί με πληροφόρησαν για σας άνθρωποι της Χλόης ότι έρχεστε σε προστριβές μεταξύ σας. Θέλω να πω ότι ο καθένας σας λείει κάτι διαφορετικό. Ο ένας λείει: «Εγώ είμαι του Παύλου», ο άλλος: «Εγώ είμαι του Απολλώ», ένας άλλος: «Εγώ είμαι του Κηφά» και κάποιος άλλος: «Εγώ είμαι του Χριστού». Διαμοιράστηκε, λοιπόν, ο Χριστός; Μήπως είναι ο Παύλος που πέθανε πάνω στο σταυρό για να σας σώσει; Ή μήπως στο όνομα του Παύλου έχετε βαφτιστεί; Ευχαριστώ το Θεό που δε βάφτισα κανένα σας εκτός από τον Κρίστο και το Γάιο. Έτσι δεν μπορεί να πει κανείς πως τον βάφτισα στο δικό μου όνομα. Ναι, βέβαια, βάφτισα και την οικογένεια του Στεφανά. Εκτός απ' αυτούς, όμως, δε θυμάμαι να βάφτισα κανέναν άλλο. Η αποστολή που μου όρισε ο Χριστός δεν ήταν να βαφτίζω, αλλά να κηρύττω το ευαγγέλιο, χωρίς σοφά και περίτεχνα λόγια, ώστε ο θάνατος του Ιησού Χριστού στο σταυρό να μη χάσει το περιεχόμενό του.

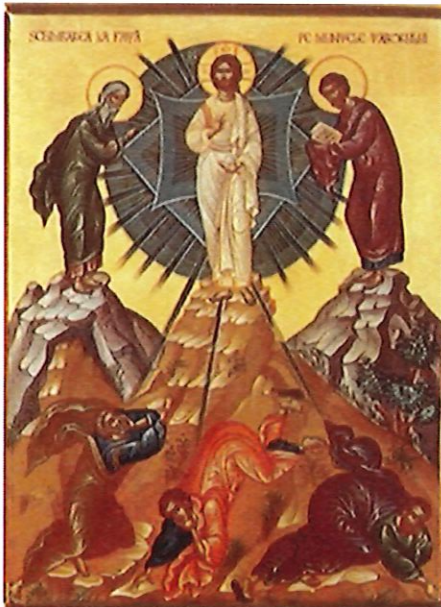
Ευαγγελικό Ανάγνωσμα Κυριακής

Κατα Ματθαίον ιδ', 14-22

Εκείνο τον καιρό, εξερχόμενος ο Ιησούς είδε ένα μεγάλο πλήθος και τους σπλαχνίστηκε, και γιάτρεψε τους αρρώστους τους. Όταν έπεσε το δειλινό, τον πλησίασαν οι μαθητές του και του είπαν: «Ο τόπος είναι ερημικός, και η ώρα πια περασμένη. Διώξε τον κόσμο να πάνε στα χωριά για ν' αγοράσουν φαγητά να φάνε». Ο Ιησούς όμως τους είπε: «Δεν έχουμε εδώ παρά πέντε ψωμιά και δύο ψάρια», του απαντούν. «Φέρτε μου τα εδώ», τους λείει. Κι αφού πρόσταξε τον κόσμο να καθίσει για φαγητό πάνω στο χορτάρι, πήρε τα πέντε ψωμιά και τα δύο ψάρια, έστρεψε το βλέμμα του στον ουρανό, τα ευλόγησε, έκοψε τα ψωμιά σε κομμάτια και τα έδωσε στους μαθητές, και οι μαθητές στο πλήθος. Έφαγαν όλοι και χόρτασαν. Και μάζεψαν τα περισσεύματα από τα κομμάτια, δώδεκα κοφίνια γεμάτα. Αυτοί που έφαγαν ήταν περίπου πέντε χιλιάδες άντρες, χωρίς τις γυναίκες και τα παιδιά. Αμέσως ύστερα ο Ιησούς υποχρέωσε τους μαθητές του να μπουν στο καιϊκι και να πάνε να τον περιμένουν στην απέναντι όχθη, ωσότου αυτός διαλύσει τα πλήθη.

Άγιοι που Εορτάζουν αυτή την Εβδομάδα

Η Μεταμόρφωση του Σωτήρος Χριστού



Στα Βιβλία της Παλαιάς Διαθήκης, ο Θεός είχε αποκαλύψει τη δόξα Του στις κορυφές βουνών. Απεκαλύφθη στο Μωυσή στο όρος Σινά και του έδωσε τις Δέκα Εντολές. Επίσης, ο Προφήτης Ηλίας, ευρισκόμενος στο Όρος Χωρήβ ένωσε την παρουσία του Θεού, ενώ έπνεε μία λεπτή αύρα ανέμου. Όμως, και στις δύο αυτές διηγήσεις (Έξοδος κεφάλαια ιθ'-κ' και Γ' Βασιλειών κεφάλαιο 19), τόσο ο Μωυσής, όσο και ο Ηλίας είδαν τη Θεία Δόξα μόνο εν μέρει. Και για τους δύο αυτούς μεγάλους Προφήτες αλλά και όλους τους δικαίους της Παλαιάς Διαθήκης, η πλήρης θεωρία του Θεού Φωτός παρέμεινε ως υπόσχεση που έμελλε κάποια μέρα να εκπληρωθεί. Η υπόσχεση αυτή εκπληρώθηκε την ημέρα της Μεταμορφώσεως, όταν ο Ιησούς πήρε μαζί Του τρεις από τους Μαθητές Του, τον Πέτρο, τον Ιάκωβο και τον Ιωάννη και ανέβηκαν στην κορυφή του όρους Θαβώρ. Εκεί οι Μαθητές είδαν τη Μεταμόρφωση του Κυρίου, όταν Εκείνος έλαμψε μέσα στο Θείο και Άκτιστο Φως. Ο Χριστός απεκάλυψε στους Μαθητές τη δόξα της Θεότητας Του κατά το μέτρο που αυτοί μπορούσαν να λάβουν. Επιπλέον, κατά τη Μεταμόρφωση,

εκατέρωθεν του Κυρίου εμφανίστηκαν ο Μωυσής και ο Ηλίας. Ύστερα, κι ενώ κατέβαιναν από το βουνό, ο Κύριος επιτίμησε τους Μαθητές να μην πουν τίποτα για το γεγονός, μέχρις ότου σταυρωθεί και αναστηθεί εκ νεκρών. Έτσι, η Ορθόδοξη Εκκλησία συνδέει την Εορτή της Μεταμόρφωσης με το Πάθος και το Σταυρό του Κυρίου και επομένως έχει καθιερώσει την Εορτή στις 6 Αυγούστου, δηλαδή σαράντα μέρες πριν την Ύψωση του Σταυρού (14 Σεπτεμβρίου)