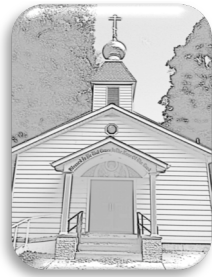




Saints Peter and  
Paul Orthodox  
Church **CROSSINGVILLE**  
**08-07-2022**



Christ is Transfigured on  
Mount Tabor!  
And we with him!

**8th SUNDAY AFTER PENTECOST – Tone 7. Afterfeast of the Transfiguration. Holy Martyr Mercurius of Smolensk (13th c.). Martyr Dometius of Persia and two disciples (363).** Finding of the Relics of St. Mitrophanes, first Bishop of Voronezh (1832). Ven. Pimen (Pömen) the Much-ailing, of the Kiev Caves (Near Caves—1110). Ven. Pimen, Faster, of the Kiev Caves (Far Caves—13th-14th c.). St. Mercurius, Bishop of Smolensk (Kiev Caves—Near Caves—1239). Martyrs Marinus the soldier and Asterius the Senator, at Cæsarea in Palestine (260). Ven. Hor (Horus) of the Thebaïd (Egypt—ca. 390). Virgin Potamia the Wonderworker. Ven. Dometius of Philotheou, Mt. Athos (16th c.). The “VALAAM” Icon of the Mother of God (1897).

**HOLY HYMNS**

**Tone 7 Troparion (Resurrection)**

By Your Cross You destroyed death.  
To the thief You opened Paradise.  
For the Myrrhbearers You changed weeping into joy.  
And You commanded Your disciples, O Christ God,  
to proclaim that You are risen, //  
granting the world great mercy.

**Tone 7 Troparion (Feast)**

You were transfigured on the mountain, O Christ God,  
revealing Your glory to Your Disciples as far as they could bear  
it. Let Your everlasting Light also shine upon us sinners,  
through the prayers of the Theotokos! //  
O Giver of Light, glory to You!

**Tone 4 Troparion (St. Dometius)**

Trained in asceticism on the mountain,  
with the weapon of the Cross you destroyed the spiritual  
assaults of the hostile powers, O all-blessed one;  
once again you bravely prepared for combat  
and for both struggles you have been crowned by God, //  
Monk-martyr Dometius of eternal memory.

**Tone 7 Kontakion (Resurrection)**

The dominion of death can no longer hold men captive,  
for Christ descended, shattering and destroying its powers.  
Hell is bound, while the Prophets rejoice and cry:  
“The Savior has come to those in faith; //  
enter, you faithful, into the Resurrection!”

**Tone 6 Kontakion (St. Dometius)**

You rose above earthly things  
which drag down the mind;  
You were a great guide of monks, O Dometius.  
You did not fear the furious emperor who would not honor God.  
Therefore, O Hieromartyr, you died singing the hymn: //  
“God is with me and no one is against me.”

**Tone 7 Kontakion (Feast)**

On the mountain You were transfigured, O Christ God,  
and Your Disciples beheld Your glory as far as they could see it;  
so that when they would behold You crucified,  
they would understand that Your suffering was voluntary,  
and would proclaim to the world //  
that You are truly the Radiance of the Father.

**Tone 7 Prokeimenon (Resurrection)**

The Lord shall give strength to His people. / The Lord shall bless His people with peace. (Ps. 28:11)

V. Offer to the Lord, O you sons of God! Offer young rams to the Lord! (Ps. 28:1a)

**Tone 4 Prokeimenon (Feast)**

O Lord, how manifold are Your works; / in wisdom have You made them all. (Ps. 103:26)

**Tone 7**

Alleluia, Alleluia, Alleluia!

V. It is good to give thanks to the Lord, to sing praises to Your Name, O Most High. (Ps. 91:1)

V. To declare Your mercy in the morning, and Your truth by night. (Ps. 91:2a)

**Tone 8**

V. The heavens are Yours, the earth also is Yours! (Ps. 88:11a)

**Tone 4**

Magnify, O my soul, the Lord Who was transfigured on Mount Tabor!

Your childbearing was without corruption;  
God came forth from your body clothed in flesh,  
and appeared on earth and dwelt among men. //  
Therefore we all magnify you, O Theotokos.

**HOLY SCRIPTURE**

**1 Corinthians 1:10-18 (Epistle)**

Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment. For it has been declared to me concerning you, my brethren, by those of Chloe’s household, that there are contentions among you. Now I say this, that each of you says, “I am of Paul,” or “I am of Apollos,” or “I am of Cephas,” or “I am of Christ.” Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? I thank God that I baptized none of you except Crispus and Gaius, lest anyone should say that I had baptized in my own name. Yes, I also baptized the household of Stephanas. Besides, I do not know whether I baptized any other. For Christ did not send me to baptize, but to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of no effect. For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.

**Matthew 14:14-22 (Gospel)**

And when Jesus went out He saw a great multitude; and He was moved with compassion for them, and healed their sick. When it was evening, His disciples came to Him, saying, “This is a deserted place, and the hour is already late. Send the multitudes away, that they may go into the villages and buy themselves food.” But Jesus said to them, “They do not need to go away. You give them something to eat.” And they said to Him, “We have here only five loaves and two fish.” He said, “Bring them here to Me.” Then He commanded the multitudes to sit down on the grass. And He took the five loaves and the two fish, and looking up to heaven, He blessed and broke and gave the loaves to the disciples; and the disciples gave to the multitudes. So they all ate and were filled, and they took up twelve baskets full of the fragments that remained. Now those who had eaten were about five thousand men, besides women and children. Immediately Jesus made His disciples get into the boat and go before Him to the other side, while He sent the multitudes away.

**Pray with out ceasing...**

PLEASE INCLUDE THESE OUR BROTHERS AND SISTERS IN YOUR DAILY PRAYERS:

Those in need Fr. Andrew, Fr. David, Fr. Joseph, Fr. Zachariah, Iguman Patrick, Hieromonk Herman, Fr. Dušan, Fr. Christopher, Prez. Alexandria, Mat. Gail, Mat. Donna, Mat. Pirsilla, Mat. Trudi, Karen, Andrew, John, Boris, Tamara, Susan, Mary B. Margret, Bill S., John (Chuck), Nickolas, Timothy, Preston, Olivia, Jesse, Grace, Delani, Jeremiah, Sandy, William, Steve A., Patricia, Anna, Sally, Noah, Annisatita, Paul, Irenia, Damen, Tanya  
The Homebound Mary G,  
Catechumen/Inquirers- Dan  
Special requests... Gilbert, Joanne, Anthony, Paul, James, Sean, Liam, Kim, Loren, Janet, Helen, Dan, Gregory, Donna, Laura, Laken, Bob, Gary, Bill, Stevie, Kristen, Paul, Cletus, Savannah, Vivian (Add your own requests here)..  
Departed : Newly Departed Theodore, James, Valentina, Proto-deacon Michael, Priest Anastasy, Marie

# Parish Services and Activities

[www.orthodoxcrossingville.org](http://www.orthodoxcrossingville.org)

## DORMITION FAST CONTINUES

Mon. Aug. 8<sup>th</sup> – Great Vespers – 6pm

Tues. Aug. 9<sup>th</sup> – Divine Liturgy – 9:30am St. Herman of Alaska

Sat. Aug. 13<sup>th</sup> – Great Vespers - 4pm

Sun. Aug. 14<sup>th</sup> – Great Vespers – 6pm

Mon. Aug 15<sup>th</sup> Divine Liturgy – Dormition of the Theotokos 9:30am

## ANNOUNCEMENTS

Thank you to everyone who contributed their time, energy, and/or support making our *2nd Annual Open House Festival* a success! Thank you also to all our sponsors whose generosity helped make the event possible:

Jane & Andy Cap  
Be Broken Ministries  
Van Matre Funeral Home  
Blissful Meads  
Voodoo Brewery  
Sunny Valley Garage  
Steve and Lisa Danko  
Dave and Marie Angelini  
Matt and Anna Rachocki

In Memory of Theodore  
Naglowski  
Mr. & Mrs. John Nelko  
Vorisek's Backyard Bee Farm  
Lynch Family  
Ira and Brenda Doubet  
Matt and Katherine Riley  
Mark Gall

## Holy Fathers

“The Church, through the temple and Divine service, acts upon the entire man, educates him wholly; acts upon his sight, hearing, smelling, feeling, taste, imagination, mind, and will, by the splendor of the icons and of the whole temple, by the ringing of bells, by the singing of the choir, by the fragrance of the incense, the kissing of the Gospel, of the cross and the holy icons, by the prosporas, the singing, and sweet sound of the readings of the Scriptures.” + St. John of Kronstadt, *My Life in Christ*

‘God came upon earth in order to raise us up to heaven.’ It would seem, after this, that even when living upon earth we must live as if in the heavenly kingdom, dwelling there in anticipation by hope. But in reality, for the greater part, the contrary is the case. Men cling with their whole being to the earth and everything earthly. Wherefore is this? Because our common enemy, the Devil, endeavors with all his might to oppose the intentions of the God-man, Christ. He endeavors to do everything in opposition to what Christ did and does. Christ wishes to raise men up to heaven, and has given them all the means to attain this; whilst the Devil, who himself for his pride was cast down from heaven into the dominions of the air, wishes by every means to attach men to earthly, - sensual, transitory things, and, in order to attain this end, he employs the most powerful, most prodigious means. Christ taught us truth; the Devil teaches us falsehood, and strives in every way to contradict every truth; devising various calumnies against it. The Devil endeavors by every means to keep men in error, in the enticement of the passions, in darkness of mind and heart;

in pride, avarice, covetousness, envy, hatred, wicked impatience and irritation; in evil despondence, in the abominations of fornication, adultery, theft, false-witness, blasphemy, negligence, slothfulness, and sluggishness.

+ St. John of Kronstadt, *My Life in Christ*

The saints were people like all of us. Many of them came out of great sins, but by repentance they attained the Kingdom of Heaven. And everyone who comes there comes through repentance, which the merciful Lord has given us through His sufferings. (St. Silouan the Athonite, Writings, XII.10)

Orthodox Christians must steadfastly remain in Orthodoxy, preserve oneness of mind with one another and unhypocritical love, guard purity of soul and body, reject evil and unclean intentions, temperately partake of food and drink, and above all adorn themselves with humility, not neglect hospitality, refrain from conflicts and not give honor and glory in anything to earthly life, but instead await a reward from God: the enjoyment of heavenly goods. (St. Sergius of Radonezh, Life, 32)

Our Lord Jesus Christ cast out demons ‘with the finger of God’, according to Luke (11:20); but Matthew says ‘by the Spirit of God’ (12:28). St. Basil explains that the finger of God is one of the Spirit’s energies. If one of these energies is the Holy Spirit, most certainly the others are as well, as St. Basil also teaches us. Yet there are not for this reason many gods or many Spirits. These energies are processions, manifestations and natural operations of the one Spirit and in each case the operative agent is one. Yet the heterodox make the Spirit of God a created being seven times over when they assert that these energies are created. But let them be humiliated sevenfold, for the Prophet Zechariah calls these energies ‘the seven eyes of the Lord that look upon all the earth’ (4:10). And St. John writes in Revelation, ‘Grace be with you, and peace from God and from the seven spirits that are before His throne, and from Christ’ (cf. Rev. 1:4-5), thus making it clear to the faithful that these are the Holy Spirit. (St. Gregory Palamas - *Topics of Natural and Theological Science and on the Moral and Ascetic Life: One hundred and Fifty Texts* 67-71)

## Transfiguration

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*



Transfiguration of Our Lord

*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.

There is little doubt that the feast of the Transfiguration of Christ belonged first to the pre-Easter season of the Church. It was perhaps celebrated on one of the Sundays of Lent, for besides certain historical evidence and the fact that today St Gregory Palamas, the great teacher of the Transfiguration of Christ, is commemorated during Lent, the event itself is one which is definitely connected with the approaching death and resurrection of the Saviour.

*. . . for when they would behold Thee crucified, they would understand that Thy suffering was voluntary (Kontakion).*

The feast of the Transfiguration is presently celebrated on the sixth of August, probably for some historical reason. The summer celebration of the feast, however, has lent itself very well to the theme of transfiguration. The blessing of grapes, as well as other fruits and vegetables on this day is the most beautiful and adequate sign of the final -transfiguration of all things in Christ. It signifies the ultimate flowering and fruitfulness of all creation in the paradise of God’s unending Kingdom of Life where all will be transformed by the glory of the Lord. -Fr. Thomas Hopko