



Saints Peter and Paul Orthodox Church

7th SUNDAY AFTER PENTECOST — Tone

6. Afterfeast of the Transfiguration. St. Emilian the Confessor, Bishop of Cyzikus

(813-820). Ven. Gregory the Iconographer, of the Kiev Caves (Near Caves—12th c.). Translation of the Relics of Ven. Zosimas and Sabbatius of Solovetsky Monastery (1566). St. Myron, Bishop of Crete (ca. 350). Martyrs Eleutherius and Leonidas of Constantinople, and many infants martyred with them. Ven. Gregory of Sinai (and Mt. Athos—14th c.). The “TOLGA” Icon of the Mother of God (1314).

Lord's Day - 08-08-2021

Christ is Transfigured on Mount Tabor!
And We with Him!

Tone 6 Troparion (Resurrection)

The Angelic Powers were at Thy tomb; the guards became as dead men. Mary stood by Thy grave, seeking Thy most pure body. Thou didst capture hell not being tempted by it. Thou didst come to the Virgin, granting life. O Lord, Who didst rise from the dead, // glory to Thee.

Tone 7 Troparion (Feast)

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

Tone 3 Troparion (St. Emilian)

In confessing the Faith, thou didst proclaim Orthodox doctrine and wast unjustly exiled for rebuking the wicked king. Righteous and glorious Emilian, the boast of Cyzikus, // entreat Christ God to grant us His great mercy.

Tone 6 Kontakion (Resurrection)

When Christ God, the Giver of Life, raised all of the dead from the valleys of misery with His mighty hand, He bestowed resurrection on the human race. // He is the Savior of all, the Resurrection, the Life, and the God of all.

Tone 3 Kontakion (St. Emilian)

The Church for which thou didst suffer glorifies thee in hymns, O Emilian; thou wast a valiant champion of the Trinity, therefore we honor thy memory. // Deliver thy servants from all assaults of the Enemy!

Tone 7 Kontakion (Feast)

On the mountain Thou wast 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.

Tone 6 Prokeimenon (Resurrection)

O Lord, save Thy people, / and bless Thine inheritance! (Ps. 27:9a)
V. To Thee, O Lord, will I call. O my God, be not silent to me! (Ps. 27:1a)

Tone 4 Prokeimenon (Feast)

O Lord, how manifold are Thy works; / in wisdom hast Thou made them all.

(Ps. 103:26)

Tone 6

Alleluia, Alleluia, Alleluia!

V. He who dwelleth in the shelter of the Most High will abide in the shadow of the heavenly God. (Ps. 90:1)

V. He will say to the Lord: “My Protector and my Refuge; my God, in Whom I trust.” (Ps. 90:2)

Tone 8

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

Tone 4

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

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

Communion Hymn

Praise the Lord from the heavens, praise Him in the highest! (Ps. 148:1)

O Lord, we will walk in the light of Thy countenance, and will exult in Thy Name forever. (Ps. 88:15)

Alleluia, Alleluia, Alleluia!

Holy Scripture:

Romans 15:1-7 (Epistle)

We then who are strong ought to bear with the scruples of the weak, and not to please ourselves. Let each of us please his neighbor for his good, leading to edification. For even Christ did not please Himself; but as it is written, “The reproaches of those who reproached You fell on Me.” For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope. Now may the God of patience and comfort grant you to be like-minded toward one another, according to Christ Jesus, that you may with one mind and one mouth glorify the God and Father of our Lord Jesus Christ. Therefore receive one another, just as Christ also received us, to the glory of God.

Matthew 9:27-35 (Gospel)

When Jesus departed from there, two blind men followed Him, crying out and saying, “Son of David, have mercy on us!” And when He had come into the house, the blind men came to Him. And Jesus said to them, “Do you believe that I am able to do this?” They said to Him, “Yes, Lord.” Then He touched their eyes, saying, “According to your faith let it be to you.” And their eyes were opened. And Jesus sternly warned them, saying, “See that no one knows it.” But when they had departed, they spread the news about Him in all that country. As they went out, behold, they brought to Him a man, mute and demon-possessed. And when the demon was cast out, the mute spoke. And the multitudes marveled, saying, “It was never seen like this in Israel!” But the Pharisees said, “He casts out demons by the ruler of the demons.” Then Jesus went about all the cities and villages, teaching in their synagogues, preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

Holy Words

THE TRANSFIGURATION OF CHRIST

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.

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.

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Happy is the man in whom there is love for God, for he bears God within himself. The one in whom there is love is with God, above all things. Whoever has love in himself does not fear. He is never mad at anyone, nor does he exalt himself above anyone. He does not calumniate anyone, nor does he listen to the calumniator. He does not compete with anyone, is not jealous, does not rejoice in the fall of another, does not slander the fallen, but sympathizes with him and helps him. He does not disdain his brother who is fallen into need, but helps him and is ready to die for him. Whoever has love fulfills the will of God.

(St. Ephraim the Syrian, Spiritual-Moral Letters)

We have within us deeply rooted weaknesses, passions, and defects. This can not all be cut out with one sharp motion, but patience, persistence, care and attention. The path leading to perfection is long. Pray to God so that he will strengthen you. Patiently accept your falls and, having stood up, immediately run to God, not remaining in that place where you have fallen. Do not despair if you keep falling into your old sins. Many of them are strong because they have received the force of habit. Only with the passage of time and with fervor will they be conquered. Don't let anything deprive you of hope.

(St. Nectarios of Aegina, Path to Happiness, 3)

Services and Activities (Calendar changes see website)

www.orthodoxcrossingville.org

This Week:

Wed. Aug. 11th - Akathist to St. Herman- 6pm

Sat. Aug. 14th - Great Vespers with the Blessing of Flowers, herbs and seeds - 4pm

Sun. Aug. 15th - the Dormition of the Theotokos - 9:30am

This Month:

Sat. Aug. 21st - Great Vespers 4pm Missions Team Meeting and Potluck to follow

Sun. Aug. 22nd - Divine Liturgy - 9:30am

Mon. Aug 23rd Vespers 6pm

Tues. Aug. 24th - Divine Liturgy - 9:30am

Sat. Aug. 28th - Men's Fellowship - 9am

-- Great Vespers - 4pm

Sun. Aug. 29th - Divine Liturgy - 9:30am

Wed. Sept. 1st - Opening Prayers of the Church year and Adult Education Class 1 - introduction to the Creed

Sept. 7-8 Nativity of the Theotokos

Sat. Sept. 11th - Trek 4 Missions - Presque Isle 2pm with Vespers and Service for 9/11 victims.

Sun. Sept. 12th -- Church School Program resumes - 3 age levels

Sept. 13-14 Elevation of the Holy Cross

Our mission project this fall:

As you are probably already aware, OCMC is hosting its 2nd annual virtual **Trek4missions event** from August 9-September 17th. If not, you can find more info on OCMC.org or our website.

Our parish, **Saints Peter and Paul Orthodox Church in Crossingville**, has formed a team, but we also plan to do a **group walk on Saturday, September 11, 2021** at 2pm at Presque Isle, with Vespers and a special prayer for 9/11 victims, and a potluck dinner to follow at a pavilion. We would love for your parish to join us to make this a Pan-Orthodox event to help bring more awareness! Would you be able to form a team and join us? Please let us know!

Blessed Fast and Feast, Anna Rachocki

Pray with out ceasing...

PLEASE INCLUDE

Thanksgivings for Olga's successful emergency surgery last Sunday And for Karen's continued recovery

THESE OUR BROTHERS AND SISTERS IN YOUR DAILY

PRAYERS: Those in need - Fr. Andrew, Fr. Isaac, Fr. David, Fr.

Anthony, Fr. Joseph, Fr. Zachariah, Fr. Iguman Patrick, Prez.

Alexandria, Mat. Gail, Mat. Donna, Mat. Pirsilla, Tamara, Olga, Susan,

Karen, Mary B. Margret, Bill S., Lexi, John, Nickolas, Timothy,

Amanda, Damian, Preston, Olivia, Delani, Jeremiah, Christine, Rick,

Samuel, Megan, Valentina, Sandy...

The Homebound Tanya, Mary G

Catechumen- Christian... Military servers...Greg

Special requests... Paul, Gilbert, Joanne, Phyllis, Anthony, Ian, Paul,

James, Sean, Liam, Bill, Wesley, Kim, Margaret, Loren, Julia, Shelby,

Janet, Lynn, Margret. Helen, Dan, Jonathan, Donna, Nicholas, Maya,

Mia, Charles, Gregory, Don...

Departed : Metro. Theodosius, Archbishop David, Metropolitan

Maximos Marie Guidus, Vincent, Richard, George, Ruth, Pearl,

Jim(Grace's Dad), Ann, Lillian, Alice, William, Claudia, Theona, Helen,

Ann, Katherine, Vernon, Paul, James, Nikolai, Andrew, Peter, Paul,

Margaret, Michael Mary Ann, Timothy...

(IF you would like a name added to the list above give it to Fr. Daniel in writing.)