

Holy Apostles Orthodox Church

347 Ridge Rd, Lansing, NY 14882

HolyApostlesLansing.org

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August 6, 2017

TRANSFIGURATION OF OUR LORD AND SAVIOR JESUS CHRIST.

EPISTLE: 2 Peter 1:10–19: Peter’s witness of the Transfiguration.

GOSPEL: Matthew 17:1–9: The disciples behold Christ in His glory.

COFFEE HOUR: This week: Potluck Next week: Eileen & Bernice

RUMMAGE SALE: We’re planning a church rummage sale and bake sale for Saturday, September 16. More details to come soon! In the meantime, start thinking of items you can donate, and see Bernice or Eileen about other ways to help and be involved.

PHOTOS NEEDED: We’re looking for a volunteer (or a few) to take some photos so we can update the website with more recent pictures and information. Several people have also expressed interest in an updated directory with pictures, so we’ll need a volunteer photographer for that as well. Please see Fr Joel if interested. Also, if you have pictures from church events this year, please send them to Fr Joel.

BISHOP’S VISIT: Abp. Michael will be at our church August 19–20, and will ordain Ivan Bazarov to the Holy Diaconate. Our parish will also be hosting the deanery picnic this weekend. Please plan to be here. Also note that Fr Joel has been selected to participate in the oca “Mission School” in Huntington, NY August 21–25, and will be driving there after the picnic. All weekend services will be held as usual.

KNOW YOUR FAITH: Our “Know Your Faith” class is underway, discussing Serge Verhovskoy’s *The Light of the World*. This book deals especially with the Orthodox understanding of Christ and His Church. It’s not too late to join; our next meeting will be Tuesday, August 15, at 7 PM. See Fr Joel for more details.

WELCOME VISITORS! We warmly welcome all of our visitors! Please know that we are glad to have you here praying with us, and we invite you to stay after the service to enjoy a meal and meet everyone in our community.

PRAYER SCROLL

LIVING:

Apr Timothy H
Apr Herman S
Apr Sergius K
Apr Thomas E
Apr Stephen M
Apr John R
Apr Patrick C
Apr Steven V
Pr Adam S & Angie
Mother Raphaela
Mother Christophora
Mat Joanna B
Mat Katya
Mat Mary G
Kh Lynn
Mat Rebekah
Pani Amy
Joshua
Brittany
Gretchen
Marianne
Terrence
Helen
Judy
Mary & Susan
John & Carmine
Nathan

Leah
Helen
Lindsey
Elizabeth
Mary
Joe A
Daniel
Andrew & family
Carol
Elizabeth
David
Shirley
Christina
Jim & Kim
Rachel
Constantine & Maria
Gaetan
Christine
Samuel
Lisa
Lyudmila
Nickolay
Anetta
Zachary
Helena
Natasha, Lena, Vera,
Sergei
Caleb

Danielle
Larry, Mark, Katie
Ann
Dorothy
Ronald
Sheryl & Lacey
Alexander, Angela,
Anton
Peter
Gregory & Ann
Raymond
Vincent
Photini
Robert
Steven, Stephanie,
and family
Diana
Elizabeth
John
Felicia
Tom
Vladimir
Lou
Seraphim & Anna
Micah, Danielle, &
Family
Children: Anthony,
Mia, Isabel, Bear,

Victoria, Iva Bell,
Panagiotis, Ada,
Grace, Elias, Jack,
Everett
Seminarians: Rdrs
Robert & Ivan
Birthdays:
Anniversaries:
Namesdays:
REPOSED:
Apr John U
Priest Matthew
Priest John
Apr Alexander
Priest William
Dn Mark
Rdr Gregory
Daniel
Ada
Lillian
Joseph
Marie
Joseph
Laura
Martha
Stanley
Taissia

Steluța
Theophan
Lynda
Florence
James
James R
Vasily
Mordecai
Alexandr
Ron
John
Eleanor
Harold
Alfred
Edward
Michael
Mat Julianna
Mario
Robert
James
Wilhelmina
Barbara
Newly Reposed:
Jeff, Sr Theophano,
Ivana, Pdn Gregory,
Walter, Martha, Olga

BY THE NUMBERS: Last Collection: \$1638. Building Fund: \$72. Weekly Budget: \$1150. July total: \$6932. Monthly Budget: \$4600

SCHEDULE FOR THIS WEEK

Confessions are heard before and after Vespers or by appointment.

Sunday, August 6: 9:10 AM Hours, 9:30 AM Divine Liturgy and Social Hour

Tuesday, August 8: 8:30 AM Morning Prayer

Wednesday, August 9: 9 AM Divine Liturgy (St Herman of Alaska)

Thursday, August 10: 8:30 AM Morning Prayer

Friday, August 11: 8:30 AM Morning Prayer

Saturday, August 12: 6 PM Great Vespers

Sunday, August 13: 9:10 AM Hours, 9:30 AM Divine Liturgy and Social Hour

PRAYER FOR CHURCH GROWTH

Again, we pray to Thee, O Lord our God, that Thou wouldst renew us and this parish by the Power of the Holy Spirit. Fill us with love and longing for Thee. Grant that we would seek not our own will, but to do Thy will in all things and to be willing to lay down our lives out of love for Thee and for our neighbor. Draw thirsty souls to this place and remove their spiritual blindness, granting them through Thy grace to see the beauty of Thy Holy Glory in this place. Fill this community with new life, spiritual vigor, and an insatiable desire to live godly and holy lives. Forgive us all of our sins as we fall down before Thee. Bring us all to a greater repentance and to an amendment of our lives as we look to Thee, the only merciful and loving Lord, Who calls all to salvation. We beg Thee, our merciful Lord, hear us, grant all of these petitions and all of our requests unto salvation: we pray Thee, hearken and have mercy.

FROM TRANSFIGURATION VESPERS

Come, let us go up to the mountain of the Lord,
to the house of our God,
and behold the glory of His Transfiguration,
the glory of the only-begotten Son of the Father!
Let us receive light from His light!
Let us be uplifted in spirit,
and forever sing the praises of the consubstantial Trinity!

Moses, who saw God,
and Elijah who rode the fiery chariot across the heavens unconsumed,
beheld You in the cloud at Your Transfiguration, O Christ.
They testified that You are the Maker and fulfillment of the Law and the Prophets.
With them, O Master, count us also worthy of Your light,
that we may sing Your praises unto all ages!

HOLY APOSTLES ORTHODOX CHURCH LANSING, NEW YORK



SUNDAY, AUGUST 6, 2017
TRANSFIGURATION

THE FEAST OF THE TRANSFIGURATION

by Metropolitan Kallistos (Ware)

The Transfiguration is *par excellence* the feast of Christ's divine glory. Like Theophany, it is a feast of light: "Today on Tabor in the manifestation of Thy Light, O Word, Thou unaltered Light from the Light of the unbegotten Father, we have seen the Father as Light and the Spirit as light, guiding with light the whole creation" (exapostilarion). Nor is this the only parallel between the two feasts. Like Theophany, although less explicitly, the transfiguration is a revelation of the Holy Trinity. On Tabor, as at the baptism in Jordan, the Father speaks from heaven, testifying to the divine Sonship of Christ: and the Spirit is also present, on this occasion not in the likeness of a dove, but under the form of dazzling light, surrounding Christ's person and overshadowing the whole mountain. This dazzling light is the light of the Spirit.

The Transfiguration, then, is a feast of divine glory – more specifically, of the glory of the Resurrection. The ascent of Mount Tabor came at a critical point in Our Lord's ministry, just as He was setting out upon His last journey to Jerusalem, which He knew was to end in humiliation and death. To strengthen His disciples for the trials that lay ahead, He chose this particular moment to reveal to them something of His eternal splendor, "as far as they were able to bear it" (troparion of the feast). He encouraged them – and all of us – to look beyond the suffering of the Cross to the glory of the Resurrection.

The light of the transfiguration, however, foreshadows not only Christ's own Resurrection on the third day, but equally the Resurrection glory of the righteous at His Second Coming. The glory which shone from Jesus on Tabor is a glory in which all mankind is called to share. On Mount Tabor we see Christ's human nature – the human substance which He took from us – filled with splendor, "made godlike" or "deified." What has happened to human nature in Christ can also happen to the humanity of Christ's followers. The Transfiguration, then, reveals to us the full potentiality of our human nature: it shows us the glory which our manhood once possessed and the glory which, by God's grace, it will again recover on the Last Day.

This is a cardinal aspect of the present feast, to which the liturgical texts frequently revert. At His Transfiguration, it is said, the Lord "in His own person showed them the nature of man, arrayed in the original beauty of the Image" (Great Vespers, aposticha). "Today Christ on Mount Tabor has changed the darkened nature of Adam, and filling it with brightness He has made it godlike" (Small Vespers, aposticha). "Thou wast transfigured upon Mount Tabor, showing the exchange mortal men will make with Thy glory at Thy second and fearful coming, O Savior" (Matins, sessional hymn).

The feast of the transfiguration, therefore, is not merely the commemoration of a past event in the life of Christ. Possessing also an "eschatological" dimension, it is turned toward the future – towards the "splendor of the Resurrection" at the Last Day, towards the "beauty of the divine Kingdom" which all Christians hope eventually to enjoy.

From the introduction to The Festal Menaion, published by St. Tikhon's Seminary Press.

FRUIT OF THE TRANSFIGURATION

by Fr Vladimir Berzonsky

"Lord, it is good for us to be here" (Matthew 17:4)

The feast of Holy Transfiguration falls near the end of the liturgical year. Only the Dormition of the Theotokos follows, to complete and close the cycle. Why now? The time of the event comes six days following the confession of St. Peter [Matthew 17:1, Mark 9:2], or "about eight days" [Luke 9:28], although that doesn't fix the date precisely. Nothing is arbitrary. It comes in the season of fruit harvest. The Orthodox Church greets the feast with the tradition of the blessing of fruit. Here is a natural expression of sacrifice to the Lord of His blessings of rain and sunshine which make it possible to reap a bountiful harvest. We who bring our fruit in plastic bags from the supermarket must use our imagination in order to be truly grateful for the harvest blessings. We have not the same appreciation as if we had brought our grapes and apples from our own vines and trees. It takes a farmer's daily prayers to feel the reward of his petitions.

At another level, we all can comprehend spiritual fruit brought to fruition through the liturgical year now consummated at the completion. The year begins with the birth of the Holy Mother of God, the young virgin herself the glorious fruit of the promise to Abraham and his children to erase Adam's rebellion and restore the glory of the people of Israel. Mary is the "beginning of our salvation" – the anticipation of a new covenant relationship and the anticipation of the Messiah, the Son of God who would be the fruit of her virgin womb.

The time is ripe to receive the divine light in Christ through the Holy Spirit for those in some ways capable of receiving it. Consider the filtration process: From the 5,000 who heard Him offer them the credentials of the blessed from the Sermon on the Mount; to the seventy selected to visit the villages of the Jews and announce His ministry among them [Luke 10:1]; further choosing twelve apostles; and from them but three blessed to experience His Transfiguration atop the mountain, that eternal moment beyond normal time when Moses and Elijah would be brought from the past to appear with the Son of God in a blinding illumination of the Kingdom of God, displaying eternity in a fraction of time. It was a joy that the three disciples did not want to end...

When the three offer to make three booths and remain in that sublime exalted state, Christ responds that they must descend from the mountain top and return to what was left behind. Such a rare treat was for them a mere aperitif of blessings, enough for them to experience once but never to be forgotten. [II Peter 1:16] He warned them also not to share the experience with anyone until after His resurrection. We can imagine them describing the indescribable to their fellow apostles and the women during those forty days following Christ's appearance in the Upper Room that first day of His resurrection and until the Ascension. And what of us? We conclude each Divine Liturgy with the proclamation: "We have seen the true light!" Have we indeed! Has that been an experience, a proleptic proclamation, or something we just do not understand?

Source: <https://oca.org/reflections/berzonsky/fruit-of-the-transfiguration>

WEEKLY HYMNS FOR SUNDAY, AUGUST 6

First Antiphon

Make a joyful noise to God, all the earth! Sing of His name, give glory to His praise!

Refrain: *Through the prayers of the Theotokos, O Savior, save us!*

The voice of Your thunder was in the whirlwind; Your lightning lighted up the world; the earth trembled and shook.

Refrain: *Through the prayers of the Theotokos, O Savior, save us!*

You are clothed with honor and majesty, Who cover Yourself with light as with a garment.

Refrain: *Through the prayers of the Theotokos, O Savior, save us!*

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Second Antiphon

Mount Zion in the far north is the city of the Great King.

Refrain: *O Son of God, transfigured on the mountain, save us who sing to You: Alleluia!*

And He brought them to the mountain of His sanctuary, this mountain which His right hand had won.

Refrain: *O Son of God, transfigured on the mountain, save us who sing to You: Alleluia!*

The Mount Zion which He loved, He built as His sanctuary with mighty strength.

Refrain: *O Son of God, transfigured on the mountain, save us who sing to You: Alleluia!*

Third Antiphon

Those who trust in the Lord are like Mount Zion, which cannot be moved, but abides forever.

Refrain: *Troparion of the feast*

As the mountains are round about it, so the Lord is round about His people, from this time and forevermore.

Refrain: *Troparion of the feast*

O Lord, who shall sojourn in Your tabernacle? Who shall dwell on Your holy mountain?

Refrain: *Troparion of the feast*

Who shall ascend the mountain of the Lord? And who shall stand in His holy place?

Refrain: *Troparion of the feast*

Entrance Verse

Send out Your light and Your truth; they have led me and brought me to Your holy mountain.

Troparion, Tone 7

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!

Kontakion, Tone 7

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.

Prokeimenon, Tone 4

O Lord, how manifold are Your works; in wisdom have You made them all!

v: Bless the Lord, O my soul! O Lord, my God, You are very great!

Alleluia, Tone 8

v: The heavens are Yours; the earth also is Yours.

v: Blessed are the people who know the festal shout!

Instead of "It is truly meet ..."

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.

Communion Hymn

O Lord, we will walk in the light of Your countenance, and will exult in Your name forever.

Alleluia, Alleluia, Alleluia!