



The Sunday Messenger

HOLY TRINITY ORTHODOX CHURCH - WILKES BARRE, PA

Sun, August 8, 2021: 7th Sunday after Holy Pentecost, Afterfeast of the Transfiguration - St. Emilian the Confessor, Bishop of Cyzicus



Hymns for Today's Service

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.

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!

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 Cyzicus, entreat Christ God to grant us His great mercy.

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.

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!

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.

Epistle Reading - Romans 15:1-7

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.

Gospel Reading - Matthew 9:27-35

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

DEAR GUESTS AND FRIENDS: *A most sincere and heartfelt welcome to you from our community. According to the ancient traditions of the Orthodox Church, the Sacrament of Holy Communion is to be administered only to Orthodox Christians who have prepared to receive the Holy Sacrament through prayer and fasting. If you have questions please let us know!*

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.

This Week's Schedule

THIS WEEKEND

SAT, Aug 7th: Vespers @ 5 PM

SUN, Aug. 8th: Hour @ 8:50 AM, Divine Liturgy @ 9 AM,
Coffee Hour, Orthodox Etiquette Presentation,
Parish Council Meeting POSTPONED

++ Dormition Fast Continues ++
Aug 1st thru Aug 14th

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THIS WEEK

WED: Church Open for Private Prayer 11AM-1:30 PM

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NEXT WEEKEND - FEAST OF THE DORMITION OF THE MOTHER OF GOD

SAT, Aug 14th: Great Vespers w/ Litya @ 5 PM

SUN, Aug. 15th: Hour @ 8:50 AM, Divine Liturgy @ 9
AM, Coffee Hour, Orthodox Etiquette Presentation

Upcoming Parish Events & Announcements

Orthodox Etiquette Presentation Aug 8, 15, 22:
Paul (Garret) Hamner, our parish's summer intern from
St. Tikhon's, will offer 3 brief presentations on what and

why we do the things we do in church and during our
worship services. Each presentation will give us insight
into the meaning behind Orthodox worship practices
with time for questions and answers. Join us during
coffee hour on Aug 8, 15 and 22 to gain a deeper
understanding of our faith and worship.

Birthdays & Anniversaries

August Birthdays: Sophia Leonori (8/5), Olivia Dutko
(8/22), Denise Meck (8/23), Ephraim Neal (8/25), Pat
Bankos (8/?) **August Anniversaries:** Greg & Laura Polk
(8/17), George & Rita Krill (8/?)

This Week Birthdays: None that we know of!

PARISH PRAYER LIST Living: Cynthia Dulsky, Theodore
& Elenor Sovryda, Nadine Breisch, Rosalie Bagenski,
Sonja & Leanne Kay, Josie Bissett, Lisa & Scott Harvey,
Daniel & Shannon Bissett, Delores Karas, Antonette
Terry, Archpriest Daniel & Matushka Myra Kovalak,
Violet Filipi, Catherine, Danny Gobish, Lorraine Pace,
Camden Thomas, Peter Holoviak & Family, Marni
Bachman & Family, Rose Marie, Helen Gudaitis,
Mahaffey Family, George Scott, Evelyn Kosmiski, Joe
Sloan, Louis Gianuzzi, Betty Serafin, Matushka
Elizabeth, Karen Maier, John and Mary Metz, Bill & Chris,
Leigh Remp

Why do we celebrate the Transfiguration of Our Lord?

By Protopresbyter Thomas Hopko, oca.org

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 Testament fulfillment of the Old Testament 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 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.



**"God loves us very much;
He has us in mind in each
and every moment and
he protects us, we
should know this and not
be afraid of anything"**

- St Porphyrios -

throughthegraceofgod.wordpress.com