

THE ORTHODOX CHURCH OF SAINT ELIZABETH THE NEW-MARTYR

Volume XIX

Number 49

6 / 19 August 2018 THE HOLY TRANSFIGURATION OF OUR LORD, GOD & SAVIOUR JESUS CHRIST

SERVICES THIS WEEK

TRANSFIGURATION OF THE LORD

Saturday, 18 August (5 August, o.s.)

6:00 PM Vigil Service;
Confessions

Sunday, 19 August (6 August, o.s.)

9:10 AM Third and Sixth Hours
9:30 AM Divine Liturgy;
Coffee Hour

13th SUNDAY after PENTECOST (*Tone 4*)

Apodosis of the Transfiguration of the Lord

Saturday, 25 August (12 August, o.s.)

6:00 PM Vigil Service;
Confessions

Sunday, 26 August (13 August, o.s.)

9:10 AM Third and Sixth Hours
9:30 AM Divine Liturgy;
Coffee Hour

FASTING DAYS THIS WEEK Week of 19 August

| Day of Week | Date | Commemoration and Type of Fast |
|------------------|-----------------------------|---|
| <i>Sunday</i> | 19 August (6 Aug, o.s.) | TRANSFIGURATION Fast: fish, wine, & oil permitted |
| <i>Monday</i> | 20 August (7 Aug, o.s.) | St Dometius of Persia Normal Fast Day (<i>No oil</i>) |
| <i>Tuesday</i> | 21 August (8 Aug, o.s.) | Ss Zosima & Sabbatius of Solovki Fast: wine, & oil permitted |
| <i>Wednesday</i> | 22 August (9 Aug, o.s.) | Apostle Matthias Fast: wine, & oil permitted |
| <i>Thursday</i> | 23 August (10 Aug, o.s.) | Martyr Lawrence of Rome Normal Fast Day (<i>No oil</i>) |
| <i>Friday</i> | 24 August (11 Aug, o.s.) | Martyr Euplus of Catania Normal Fast Day (<i>No oil</i>) |
| <i>Saturday</i> | 25 August (12 Aug, o.s.) | Martyrs Photius & Anicetas Fast: wine, & oil permitted |
| <i>Sunday</i> | 26 August (13 Aug, o.s.) | St Tikhon of Zadonsk Fast: wine, & oil permitted |

SCRIPTURE READINGS THIS WEEK Week of 19 August

| <i>Su</i> | THE TRANSFIGURATION OF THE LORD | |
|---------------------------|--|----------------------|
| | <i>Vespers Paramia:</i> (1) Exodus 24:12-18 • (2) Exodus 33:11-23; 34:4-6, 8 • (3) III Kingdoms 19:3-9, 11-13, 15-16 | |
| | <i>Matins Gospel:</i> Luke §45 (9:28b-36) | |
| | 2 Pet. §65 (1:10-19) | Matt. §70 (17:1-9) |
| 13TH WEEK after PENTECOST | | |
| <i>M</i> | 2 Cor. §186 (8:7-15) | Mark §11 (3:6-12) |
| <i>Tu</i> | 2 Cor. §187 (8:16-9:5) | Mark §12 (3:13-19a) |
| <i>W</i> | 2 Cor. §189 (9:12-10:7) | Mark §13 (3:20-27) |
| <i>Th</i> | 2 Cor. §190 (10:7b-18) | Mark §14 (3:28-35) |
| <i>F</i> | 2 Cor. §192 (11:5-21a) | Mark §15 (4:1-9) |
| <i>Sa</i> | 1 Cor. §126 (2:6-9) | Matt. §90 (22:15-22) |
| <i>Su</i> | 13th Sunday after Pentecost | |
| | <i>2nd Resurrectional Matins Gospel:</i> Mark §70 (16:1-8) | |
| | 1 Cor. §166 (16:13-24) | Matt. §87 (21:33-42) |

THIS WEEK'S ANNOUNCEMENTS

We are in the midst of the Dormition Fast, which began on 14 August (n.s.) and continues for fourteen days until the Feast of the Dormition of the Mother of God on 28 August (n.s.). We eat no animal products (meat, meat products, eggs, and dairy products) throughout the two weeks. The general rules for this period are as follows: weekdays, Monday through Friday are normal fast days; on Saturdays and Sundays, wine and oil are permitted. The only day on which we may eat fish, wine is the Feast of the Transfiguration, 19 August (n.s.).

The Feast of the Transfiguration of the Lord (6 / 19 August) is the second of the three Feasts of the Saviour in August (the first being the Feast of the Procession of the Holy Cross on 1 / 14 August and the last being the Feast of the Icon of Christ Made-Without-Hands on 16 / 29 August) and is one of the Twelve Great Feasts of the Church. On this day our Lord Jesus Christ took with Him His three Apostles Peter, James, and John to the top of Mount Tabor and was transfigured before them, thereby revealing to them His Divine Nature. The Apostles witnessed the Prophets Moses and Elias



conversing with the Saviour in glory, thereby coming to a knowledge of Christ as the fulfillment of the Law and the Prophets. And finally the Apostles heard the voice of the Father from heaven proclaiming the Lord Jesus as His Son in Whom He was well pleased, and thereby understood the unity of essence between the Father and the Son. This vision of the God-Man was given to the Apostles a short while before His saving Passion to strengthen their faith in the face of His seeming defeat. May the celebration of this Great Feast also strengthen our faith in our Saviour Who triumphed over sin, death, and Satan. May we 'hear Him' today.

It is customary to bless grapes on the Feast of the Transfiguration. In northern climes like Russia, where grapes historically were in short supply, the blessing of apples replaced the blessing of grapes. At St Elizabeth's we bless grapes, apples, and all other types fruit on this Holy Day. Parishioners are urged to bring a basket of fruit to be blessed at the end of the Divine Liturgy on the morning on the Feast.

The Feast of the Transfiguration is also called by Russians the 'Apple [Feast of the] Saviour' Many of the faithful follow the pious custom of waiting each year to eat apples and other fruits until this day, in order that new fruit of the summer season be sanctified in church, as an image of participation in the celebration of the future transfiguration of all flesh, when there will be a new earth and a new heaven.

We do not kneel or make prostrations either in services at church or during prayer at home on the Feast of the Transfiguration of the Lord. The Great Feasts of the Saviour, (Christmas, Theophany, the Ascension, the Transfiguration, etc.) are the same as all the Sundays of the year in this respect. Following a tradition that comes down from the holy Apostles, Orthodox Christians have ever held that kneeling is incompatible with the Resurrection joy we experience on the Lord's Day. The Great Feasts of the Master are so important that their liturgical services completely displace the Resurrectional service if they fall on a Sunday. Our joy in celebrating these Feasts is as incompatible with kneeling as the Resurrection joy of Sunday. Whenever we would ordinarily kneel or make a prostration during prayer on these days, we make a bow from the waist (*metania*) instead.

Concerning Confession and Holy Communion: Those who have been to Confession during the past two weeks may receive Holy Communion at the Liturgy on the Feast of the Transfiguration of the Lord, provided that no serious sin has been committed which would require another Confession and that the other usual preparations for Holy Communion are observed (i.e. attendance of the Vigil Service the evening before

Holy Communion, reading the Pre-Communion Prayers, and the forgiveness of others). Likewise, those who have been to Confession for the Feast of the Transfiguration may receive Holy Communion at the Liturgies the following two Sundays and on the Feast of the Dormition under the same conditions.

The Feast of the Lord's Transfiguration is celebrated for eight days, from the Feast Day itself through the Apodosis (Leave-taking) of the Feast on 26 August (n.s.). The troparion and kontakion of Transfiguration are chanted or read at all the services of the Church during this period. The texts of these hymns are found in the *Jordanville Prayer Book*. To celebrate the Feast at home, the Troparion of the Feast ('*Thou wast transfigured on the mountain...*') can be sung instead of the 'Our Father' before meals, while the Kontakion of the Feast ('*On the mount Thou wast transfigured...*') can be sung instead of the usual thanksgiving troparion after each meal. It would also be most appropriate to sing the troparion and kontakion of the Feast at the end of our morning and evening prayers at home.

LOOKING AHEAD

The Feast of the Dormition of the Theotokos (15 / 28 August) is the greatest of the Feasts of the Most-Holy Theotokos. The importance of this Holy Day is underscored by the fact that Orthodox Christians keep a two week Fast in preparation for it. The Feast of the Dormition (i.e. 'Falling Asleep') of the Virgin Mary commemorates the death, resurrection, assumption into heaven, and glorification of the All-Holy Mother of God. All the faithful should be present at the services for this beautiful Feast.

It is a custom in some parts of the Russian Church to bless flowers and other 'fragrant herbage' on the Feast of the Dormition of the Theotokos. It is the pious custom to carry flowers to church on this Holy Day and they are blessed at the conclusion of the Divine Liturgy. Fragrant herbs and seeds may also be brought to church to be blessed as well.

If you would like bouquets of flowers or fresh and dried herbs blessed on the Feast of the Dormition,. Please bring them to church with you to the Liturgy on the feast, so that they can be blessed at the conclusion of the service.

A Moleben for Students and Teachers will be served after the Holy Liturgy on the 2nd Sunday of September (9 September). It is important to begin the academic year with supplication and thanksgiving to the Lord. Parents are urged to make sure to bring their school-

aged children to church for this special supplicatory service and blessing.