Holy Transfiguration Orthodox Church

A parish of the New England Diocese ✣ Orthodox Church in America
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Sunday, Aug. 6, 2017 ***Ninth Sunday after Pentecost / The Transfiguration of our Lord, God and Savior Jesus Christ – our parish feast***

Today's readings are:

II Peter 1:10-19 and Saint Matthew 17:1-9

Weekly calendar:

Today				Cross procession and blessing of our church followed by a potluck lenten brunch
Aug.	7	Mon	5:30pm	Daily Vespers
Aug.	8	Tue	**5:30pm**	**Akathist – Hymn of praise to Saint Herman of Alaska ***
Aug.	9	Wed	5:30pm	Daily Vespers
Aug.	10	Thu	5:30pm	Daily Vespers
Aug.	11	Fri	5:30pm	Daily Vespers
Aug.	12	Sat	4:30pm	choir rehearsal
			5:00pm	**Great Vespers and Confessions**
Aug.	13	Sun	**9:00am**	**Divine Liturgy- *Tenth Sunday after Pentecost*** *– leave-taking of the Transfiguration of our Lord* [I Corinthians 4:9-16 and Saint Matthew 17:14-23] coffee hour

* Saint Herman of Alaska is remembered on both August 9th and December 13th. In our parish, in December we celebrate the Liturgy and in August we celebrate the Akathist in praise of Saint Herman.

The Dormition Fast continues through this week and ends on August 15th, the Dormition of the Theotokos.

On Oct. 1st the Annual FORCC Benefit Dinner will be at Saint Barbara's Church in Orange, beginning at 1:00 P.M. This year's speaker is Father Chad Hatfield, president of Saint Vladimir's Seminary. FORCC (The Fellowship of Orthodox Churches in Connecticut,) is worthy of our support. For dinner tickets see Alex Oji, our parish ticket chair. (Tickets are not available at the door.)

Keep in mind that parish expenses continue even when we are away. Make your offerings before you go away, or catch up when you return, but remember that your support continues to be vital.

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You were transfigured on the mount, O Christ God, revealing your glory to your disciples as far as they could bear it. Let your everlasting light shine upon us sinners! Through the prayers of the Theotokos, O Giver of light, glory to you! *(Transfiguration Troparion)*

The Seasons of Life *–from Saint Ambrose*

A continuously happy life produces extremely unhappy consequences. In nature we see that there are not always pleasant springs and fruitful summers, and sometimes autumn is rainy and winter cold and snowy, and there is flooding and wind and storms, and moreover the crops fail and there are famine, troubles, sicknesses and many other misfortunes. All of this is beneficial so that man might learn through prudence, patience and humility. For the most part, in times of plenty he forgets himself, but in times of various sorrows he becomes more attentive to his salvation.

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Between the Transfiguration (Aug. 6) and the Dormition (Aug. 15) *–from an essay by Fr. Andrew Morbey*

Both these feasts are connected with death. The first comes before the death of our Lord and anticipates it. The second commemorates the death of the Mother of God, and comes after the death and resurrection of Christ.

We are told in the liturgical hymns for the feast that the Transfiguration was a gift to the disciples Peter, James and John in anticipation of the suffering and death of the Lord. It was meant to give them something – some hope – to see them through their experience of holy week, in order to strengthen them: *"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…." (Transfiguration Kontakion)*

The Dormition is a death that becomes a gift, a gift of hope, because it reveals that death is no longer the master of our life, but is itself subject to the power of the love of God in Christ. It is as if the theory of Resurrection is here manifest and demonstrated in practice. The reality and power of the resurrection of Christ is applied to our common human life in the person of the Mother of God. What is proclaimed as Gospel – the risen Christ, the Lord of Life, trampling down death by death – is experienced here in the reality of the believer's new life in Christ. *"For being the Mother of Life, she was translated to life by the One who dwelt in her virginal womb." (Dormition Kontakion)*

Both are therefore feasts of hope. The hope of the Transfiguration is that in spite of appearances, the Lord is Lord, and on the other side of His betrayal, suffering and death is the resurrection, ascension and glorification – in which we are called to share. The hope of the Dormition is that in spite of appearances, death is for believers a falling asleep, a letting go in an act of love and trust, a departure of 'translation' into the arms of the risen and glorified Life-Giver.

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Преобразился еси на горе, Христе Боже, показавый учеником Твоим славу Твою, якоже можаху; да возсияет и нам грешным свет Твой присносущный, молитвами Богородицы, Светодавче, слава Тебе!
(Тропарь Преображение Господне)

Сегодня- 9-я Неделя по Пятидесятница – *Преображение Господа Бога и Спаса Нашего Иисуса Христа*
[Второе Послание Петра 1:10-19 и от Матфея 17:1-9]
Крестны Ход и завтракать в зале

Втор. 5:30чд Акафист- Преп. Германа Аляскинского и всея Америки Чудотворца

Субб. 5:00чд Великая Вечерня и Исповедь

Воск. 9:00чу Литургиа- 10-я Неделя по Пятидесятница – Отдание Преображения Господия
[Первое Послание к Коринфянам 4:9-16 и от Матфея 17:14-23]