

# Orthodox Heights

HolyTrinityOrthodoxChurch.org

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## AUGUST 6, 2017

**9th SUNDAY AFTER PENTECOST — Tone 8. THE HOLY TRANSFIGURATION OF OUR LORD GOD AND SAVIOR JESUS CHRIST** (Second "Feast of the Savior" in August).

**EPISTLE: 2 PETER 1.10-19:** Peter, an eyewitness, heard a voice which came from heaven when he was with Him on the holy mountain that said "This is My beloved Son, in whom I am well pleased."

**GOSPEL: MATTHEW 17.1-9:** On the sixth day, Christ ascends the mountain and is transfigured before Peter, James and John; and is worshipped by Moses and Elijah.

**LEGACY FUND:** It was decided at a recent the Parish Council Meeting to establish a Legacy Fund. This is a fund to honor the work of the last 100 years, and provide a stable foundation for the next century in the life of our beloved parish. This designated fund will be for capital improvements and for furthering the ministries of the Parish. Please consider supporting this effort in your giving and estate planning.

**WORK DAYS:** One more work and clean-up day remains scheduled to help maintain and rehab our properties. Our next day will be next Saturday, August 12<sup>th</sup>. To prepare for our diocesan hosting responsibility, we will be cleaning out and painting the Temple basement. And as always, if there are any projects you would like to work on, the buildings can be opened at any time.

**DIOCESAN YOUTH DAY:** Register for the Annual Diocesan Youth Day at Six Flags Great Adventure in Jackson, NJ on August 24<sup>th</sup> from 9 AM to 8:00 PM. Mark your calendars!

**WELCOME VISITORS!** We warmly welcome all of our visitors! It's good to have you with us! Please know that we are glad that you are here praying with us and invite you to join us after the service for a meal and to meet everyone in our community.

**HOSPITALITY UPDATE:** As noted elsewhere, with the growth of our parish, the Hospitality Committee, at its recently announced meeting, proposed a few beneficial changes to the Fellowship Hour offerings. They, along with Fr James, have advised adding a monthly potluck and encouraging families to share the co-hosting duties of the fellowship hour. If there are any questions, please see any member of the committee.

**PARISH PICNIC:** Our next Parish Picnic will be held in the Rectory yard after the Divine Liturgy on Sunday, September 3. This is always a fun time and a good way to conclude the Summer season. Please come and invite your family, friends and neighbors to share in the merriment. The usual picnic fare will be offered – grilled meats and tons of games.

### FELLOWSHIP SCHEDULE

**August 6:** Dudek

**August 13:** Karney

**August 20:** M&R Cusick

**August 27:** Charlanow

**September 3:** Picnic

### READERS SCHEDULE

**August 5:** Rdr Thomas

**August 12:** Sdn Michael

**August 19:** Rdr William

**August 26:** Rdr Thomas

**September 2:** Sdn Michael

### CEMETERY SCHEDULE

**August 6:** Haluszczak

**August 13:** Payzant

**August 20:** Haluszczak

**August 27:** Karney

**September 3:** Worthington

## PRAYER LIST

**LIVING:**  
Apr John  
Apr Herman  
Apr Theodore  
Apr Jason  
Mat Joanna  
Mat Katherine  
Mat Christine  
Mat Robyn  
Mildred  
Elizabeth  
Antonina  
Kathleen  
Helen  
Peter  
Rdr Thomas  
Rdr David  
Rdr Paul  
Maria  
Leon  
Katherine  
Kate  
Kristin  
Kathleen  
Michael  
Yuri

Kira & Rebecca  
Bill  
Nadia  
John  
Sophie K  
Carrie  
Logan  
Katherine  
Anna M  
Children: All of the Parish  
**BIRTHDAYS:** None.  
**ANNIVS:** None.

**NAMESDAYS:** None.  
**REPOSED:**  
Apr John U  
Priest Matthew  
Priest John  
Apr Alexander  
Dn Mark  
Rdr Gregory  
Parker  
Lindsay  
Joseph C  
Steven L  
Anne O

Debra  
Taissia  
Theophan  
Lynda  
Alfred  
Clarence  
**NEWLY REPOSED:**  
Charles, Pdn Gregory (7-1).  
**ANNIVERSARIES:**  
Helen M.

**BY THE NUMBERS:** Last Collection: \$570. Weekly Budget: \$1100. MTD: \$3313. Monthly Budget: \$4360. July: -\$1047. June -\$1081

# Holy Trinity Orthodox Church

## Elmira Heights, New York

### SCHEDULE FOR THIS WEEK

CONFESSIONS ARE HEARD BEFORE AND AFTER VESPERS AND AT ANY OTHER CONVENIENT TIME.

**SUNDAY, AUGUST 6:** 8:40 Hours, 9 AM Divine Liturgy, Fellowship Hour

**MONDAY, AUGUST 7:** Rector's Sabbath

**SATURDAY, AUGUST 12:** 9 AM Temple Basement Clean Up and Painting  
5 PM Great Vespers

**SUNDAY, AUGUST 13:** 8:40 Hours, 9 AM Divine Liturgy, Fellowship Hour

**AUGUST 26:** Hosting NYS Deanery Church School Conference

**SEPTEMBER 3:** Parish Picnic – Invite your friends and neighbors!

### PRAYER AT THE PARTAKING OF GRAPES

*This prayer is said over grapes which are brought into the Temple to be blessed on the Feast of the Transfiguration at places where there are vineyards. But in some countries, where there are no vineyards, apples are brought into the temple on that day, and the prayer for those who offer first fruits is said. Each fruit is brought in its season to the Temple for a blessing.*

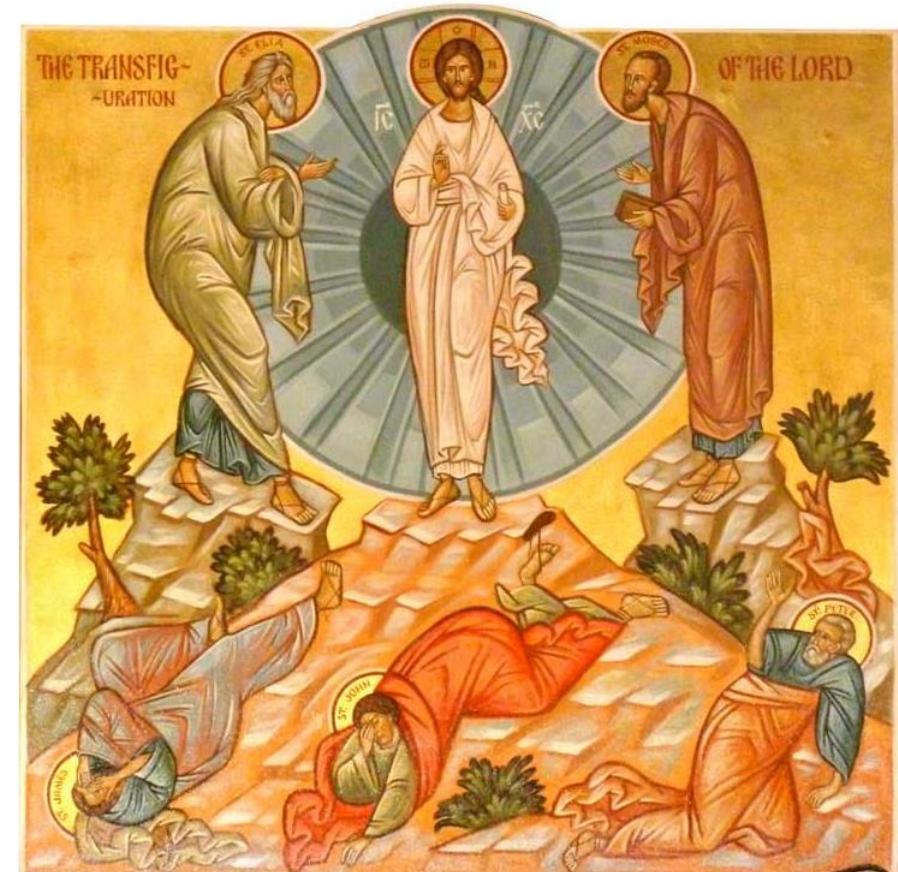
Bless, O Lord, this new fruit of the vine, which, through the wholesomeness of the air, and through showers of rain and temperate weather, You are well-pleased should attain to ripeness at this time. May our partaking of this birth of the vine be for gladness, and for the offering of a gift to You for the cleansing of sins, through the sacred and holy Body of Your Christ, with Whom You are blessed, together with Your most holy, good, and life-creating Spirit, now and ever, and unto ages of ages. Amen.

### PRAYER FOR THOSE WHO OFFER FIRST-FRUITS

O Master, Lord our God, Who command everyone to bring as an offering Your own of Your own, and grant to them in return Your eternal good things; Who favorably accepted the offering of the widow which was according to her ability: Now also accept the things offered by Your servant(s) **[NAME]**, and count them worthy to lay up the same in Your eternal treasury. Grant to him, (her, them) an abundant harvest of Your worldly good things, together with all things that are profitable to him (her, them). For blessed is Your Name, and glorified is Your Kingdom: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages. Amen.

### PRAYER AT THE PARTAKING OF THE FIRST-FRUITS OF SUMMER

O LORD our God, who in Your great compassion have led us to this season, who have blessed the cycle of the year and have crowned it with fruit bearing; You who in Your great patience have commanded the earth to bring forth for us fruits for nourishment: O adorable Lord, grant that the partaking of the first-fruits and the harvest of summer be unto peace and health and concord for Your servants, and grant to us the plenteous increase of every kind of good thing: For You are the Bestower of goodness, and to You we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.



**SUNDAY, AUGUST 6<sup>TH</sup>, 2017**  
**FEAST OF THE TRANSFIGURATION**

# WEEKLY HYMNS FOR SUNDAY, AUGUST 6<sup>TH</sup>

## THE FIRST ANTIPHON (FROM PSALM 66)

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 crash of Thy thunder was in the **whirlwind** / Thy lightning lighted up the world; the earth **trembled** and shook.

### REFRAIN

Thou art clothed with honor and **majesty** / who coverest Thyself with light as with a **garment**.

### REFRAIN

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

### REFRAIN

## THE SECOND ANTIPHON (FROM PSALM 48)

Mount Zion, in the **far** north / the city of the **Great** King

**REFRAIN: O Son of God who wast transfigured on the mount / save us who sing to Thee, Alleluia.**

And He brought them to the mountain of His **holiness** / this mountain which His right **hand** had **won**

### REFRAIN

The Mount Zion which **He** loved / He fashioned for His **holy** abode.

### REFRAIN

*then, Glory, Now & Ever...Only Begotten Son*

## THIRD ANTIPHON

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

**REFRAIN : Troparion...for the Feast...in tone 7**

Thou wast **transfigured** on the Mount, O **Christ** God / revealing Thy glory to Thy disciples as far as they could **bear** it / Let Thine ever**lasting** light shine upon us **sinner**s /// Through the prayers of the Theotokos, O Giver of **Light**, **glory** to **Thee**.

As the mountains are round about Him, so the Lord is round about His people, from this time forth and forever more.

**Repeat Troparion**

O Lord, who shall sojourn in Thy tent? Who shall dwell on Thy holy hill?

**Repeat Troparion**

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

**Repeat Troparion**

**At the Entrance with the Gospel:** O send out Thy light and Thy truth; let them lead me, let them bring me to Thy holy mountain.

**Repeat Troparion**

Glory... Now and ever...

## KONTAKION FOR THE FEAST IN TONE 7

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**.

## PROKEIMENON IN TONE 4 (FROM PSALM 104)

O Lord, how manifold are Thy works / In wisdom hast Thou made them all.  
vs: Bless the Lord, O my soul! O Lord, my God Thou art very great.

## ALLELUIA VERSES (PSALM 88)

The heavens are Thine, the earth also is Thine.

vs: Blessed are the people who know the festal shout.

## HYMN TO THE THEOTOKOS

Magnify, O my **soul** / the Lord was transfigured on Mount **Tabor** / Your birthgiving was **incorruptible** / God came from your **body** / and appeared on earth in the flesh, dwelling **among** men /// Therefore we magnify you, O Theotokos!

## COMMUNION HYMN

O Lord, we will walk in the light of Thy **countenance** / and will exult in Thy name **forever**.  
Alleluia...

# TRADITION OF CONSECRATION OF GRAPES AND OTHER FRUIT

His Grace the Right Reverend Bishop Alexander (Mileant) of  
Buenos Aires and South America



It is the tradition of the Day of Transfiguration to consecrate grapes, apples and other fruit after the Divine Liturgy. The custom of bringing fruit to the temple for consecration originates in the Old Testament time (Gen 4:2-4; Ex 13:12-13; Num 15:19-21; Deut 8:10-14). The Apostles brought this tradition to the Church of the New Testament (1 Cor 16:1-2). Instruction regarding bringing fruit to temple is found in the Third Rule of the Apostolic Canon, the earliest collection of ecclesiastic laws (canons), known since the second century. In Greece, August is the month of ripeness of fruit, mostly grapes and new ears of corn. Since old time, the faithful have been bringing them to temple for consecration and as Thanksgiving to God. St. John Chrysostom wrote, "Plowman receives fruit from the earth not so much for his labour and diligence, as out of goodness of God Who grows this fruit, because neither is he that planteth any thing, neither he that watereth; but God that giveth the increase."

Grapes are brought to temple because they are directly related to the Eucharistic sacrament; that is why in the prayer for consecration of grapes the priest says, "Bless, Lord, this new fruit of vine which reached ripeness because Thou kindly provided good weather, drops of rain and stillness. Let eating this fruit of vine make us joyful. And give us the honor of offering this fruit to Thee, as the gift of purging of sins, altogether with the Holy Body of Thy Christ."

In the first centuries of Christianity, the faithful brought forth to the temple the fruit and crops of the new harvest: bread, wine, oil, incense, wax, honey etc. Of all these offerings, only bread, wine, incense, oil and wax were taken to the altar, while the rest was used for the needs of the clergy and the poor whom the church was caring for. These offerings were to express gratitude to God for all goods, but at the same time help servants of God and people in need. Until today, consecration of bread and wine, eggs and milk and other food has been kept in consecration of artos in the church and meals at home on Easter. Consecration of flowers and tree branches is performed now on Palm Sunday, the days of the Holy Trinity and Exaltation of the Cross, and on Sunday of the week of the Veneration of the Cross. Rice with rasins and honey are used as offerings in services for the dead and remembrance repast. Proskophors are brought forth for proskomide everywhere even today.

# THE DORMITION FAST

-pravoslavie.ru



The Dormition fast was established as preceding the great feasts of the Transfiguration of the Lord and of the Dormition of the Mother of God. It lasts two weeks—from August 1–August 14. The Dormition fast comes down to us from the early days of Christianity. We find a clear reference to the Dormition fast in a conversation of Leo the Great from around the year 450 A.D. "The Church fasts are situated in the year in such a way that a special abstinence is prescribed for each time. Thus, for spring there is the spring fast [the Forty Days[Great Lent]; for summer there is the summer fast- [the Apostles' fast]; for autumn there is the autumn fast, in the seventh month [Dormition fast]; for winter there is the winter fast [Nativity fast]."

St. Symeon of Thessalonica writes that, "The fast in August [Dormition fast] was established in honor of the Mother of God the Word; Who, foreknowing Her repose, ascetically labored and fasted for us as always, although She was holy and immaculate, and had no need for fasting. Thus, She especially prayed for us in preparation for being transported from this life to the future life, when Her blessed soul would be united through the Divine spirit with Her Son. Therefore, we also should fast and praise Her, emulating Her life, urging Her thereby to pray for us. Some, by the way, say that this fast was instituted on the occasion of two feasts—the Transfiguration and the Dormition. I also consider it necessary to remember these two feasts—one which gives us light, and the other which is merciful to us and intercedes for us."

The Dormition fast is not as strict as the Great Fast, but it is stricter than the Apostle's and Nativity fasts. On the feast of the Transfiguration of the Lord, the Church rubrics allow fish. After that day, on Mondays, Wednesdays, and Fridays, the fruits of the new harvest would always be included in the meals.

The spiritual fast is closely united with the bodily, just as our soul is united with the body, penetrates it, enlivens it, and makes one united whole with it, as the soul and body make one living human being. Therefore, in fasting bodily we must at the same time fast spiritually: "Brothers, in fasting bodily let us also fast spiritually, severing all union with unrighteousness," the Holy Church enjoins us.

The main thing In fasting bodily is restraint from abundant, tasty and sweet foods; the main thing in fasting spiritually is restraint from passionate, sinful movements that indulge our sensual inclinations and vices. The former is renunciation of the more nourishing foods for fasting food, which is less nourishing; the latter is the renunciation of our favorite sins for exercise in the virtues which oppose them. The essence of the fast is expressed in the following Church hymn: "If you fast from food, my soul, but are not purified of the passions, in vain do we comfort ourselves by not eating. For if the fast does not bring correction, then it will be hateful to God as false, and you will be like unto the evil demons, who never eat."