

ELEVENTH SUNDAY AFTER PENTECOST



Icon of the Transfiguration of Our Lord -- August 6th

August 4, 2013

11TH SUNDAY AFTER PENTECOST – *TONE 2*

THE SEVEN HOLY YOUTHS OF EPHEBUS: MAXIMILIAN, JAMBLICUS, MARTINIAN, JOHN, DIONYSIUS, EXACUSTODIAN, AND ANTONINUS; THE HOLY VENERABLE MARTYR EUDOXIA OF PERSIA

SCHEDULE OF SERVICES FOR THE WEEK OF AUGUST 5 – AUGUST 11

Please Note: There will be NO Vespers during the Summer months unless noted in the bulletin.

SUNDAY, AUGUST 11 – 12TH SUNDAY AFTER PENTECOST; POSTFEAST OF TRANSFIGURATION; THE HOLY MARTYR AND ARCHDEACON EUPLUS OF CATANIA

12:30 PM – Divine Liturgy

For All Parishioners

Feast of the Transfiguration

During Fr. James' absence, you are strongly encouraged to attend services at Holy Angels Byzantine Catholic Church at 2235 Galahad Road San Diego, CA 92123

Monday, August 5 at Holy Angels

7:00pm Vigil Divine Liturgy with Blessing of Fruit

Tuesday, August 6 at Holy Angels

9:00am Festal Matins

10:00am Divine Liturgy with Blessing of Fruit

“READ THE FIRST BOOK OF THE MACCABEES. IT DESCRIBES HOW THEY WANTED TO BE IN TUNE WITH THE CULTURE OF THE TIME. THEY SAID, CULTURE, SURE LET’S TAKE A BIT OF EVERYTHING LIKE EVERYONE ELSE. LAWS? SURE, JUST AS LONG AS IT’S NOT TOO MUCH. BUT IN TIME, THEY BEGAN TO LOSE THEIR FAITH BECAUSE THEY TRIED TO BE COMPATIBLE WITH THE CULTURE OF THAT TIME. HAVE THE STRENGTH TO GO AGAINST THIS. STAND UP AGAINST A CULTURE THAT ONLY ACCEPTS WHAT’S CONVENIENT AND THROWS OUT THE REST.”

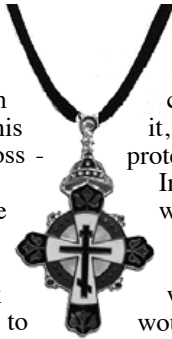
– POPE FRANCIS

WHY DO WE WEAR A CROSS?

Adapted from Orthodox.net

In pre-Christian times, the Cross was the instrument of a shameful and horrible death. The Romans invented it and used it in order to intimidate the peoples whom they had subjugated. Everyone looked on this instrument of execution - the shameful Cross - with horror.

But a remarkable change took place with respect to the Cross after Our Lord Jesus Christ was crucified on it. The Lord suffered and died on the Cross. He took horrible sufferings upon Himself in order to save us from sins. The Cross received great glory, such as no other object made by the hands of man has possessed. The Cross became the sign of our salvation, through which we receive the power of God - the grace of God. The Cross is the first and greatest Christian sacred object. When the priest



sanctifies water, he immerses the Cross in it, and the water becomes holy. When we wear the Cross on our chest, our body constantly touches it, and from this touch it, too, is sanctified. The Cross that we wear protects us from danger.

In Communist Ukraine, believing people would wear a Cross at great risk, since there could be much unpleasantness from the godless for this. But these remarkable people were not afraid to confess their faith, and they would fearlessly wear a Cross. One ought not to look upon the Cross as some kind of jewelry like a bracelet or brooch. The Cross must adorn our soul and not our clothing, and must constantly remind us that we are Orthodox Christians, called to live according to our faith, which is founded on the Savior's sufferings on the Cross.

THE TRANSFIGURATION OF THE LORD

From the Prologue of St. Nikolai Velimirovich

In the third year of His preaching, the Lord Jesus often spoke to His disciples of His approaching passion but at the same time of His glory following His suffering on the Cross. So that His impending passion would not totally weaken His disciples and that no one would fall away from Him, He, the All-wise, wanted to partially show them His divine glory before His passion.

For that reason, He took Peter, James and John with Him and, with them, went out at night to Mt. Tabor and there was transfigured before them:

"And His face shone as the sun and His garments became white as snow" (St. Matthew 17:2). There

appeared along side Him, Moses and Elijah, the great Old Testament prophets. And, seeing this, His disciples were amazed. Peter said:

"Lord, it is good for us to be here: if You will, let us make here three

tabernacles; one for You, one for Moses and one for Elijah" (St. Matthew

17:4). While Peter still

spoke, Moses and Elijah departed and a bright cloud overshadowed the Lord and His disciples and there came a voice from the cloud saying: "This is my beloved Son in whom I am well pleased; hear Him" (St. Matthew 17:5). Hearing the voice, the disciples fell to the ground on their faces as though dead and remained that way, lying in fear, until the Lord came near to them and said: "Arise and be not afraid" (St. Matthew 17:7). Why did the Lord take

only three disciples on Tabor and not all? Because Judas was not worthy to behold the divine glory of the Teacher, Whom he will betray and the Lord did not want to leave him [Judas] alone at the foot of the mountain so that the betrayer would not, by that, justify his betrayal. Why was our Lord transfigured on a mountain and not in a valley? So as to teach us two virtues: love of labor and godly-thoughts. For, climbing to the heights required labor and height represents the heights of our thoughts, i.e., godly thoughts. Why was our Lord transfigured at night? Because, the night rather than the day is more suitable for prayer and godly-thoughts and because the night, by its darkness, conceals all the beauty of the earth and reveals the beauty of the stary heavens. Why did Moses and Elijah appear? In order to destroy the error of the Jews, as though Christ is one of the prophets; Elijah or Jeremiah or some other that is why He appears as

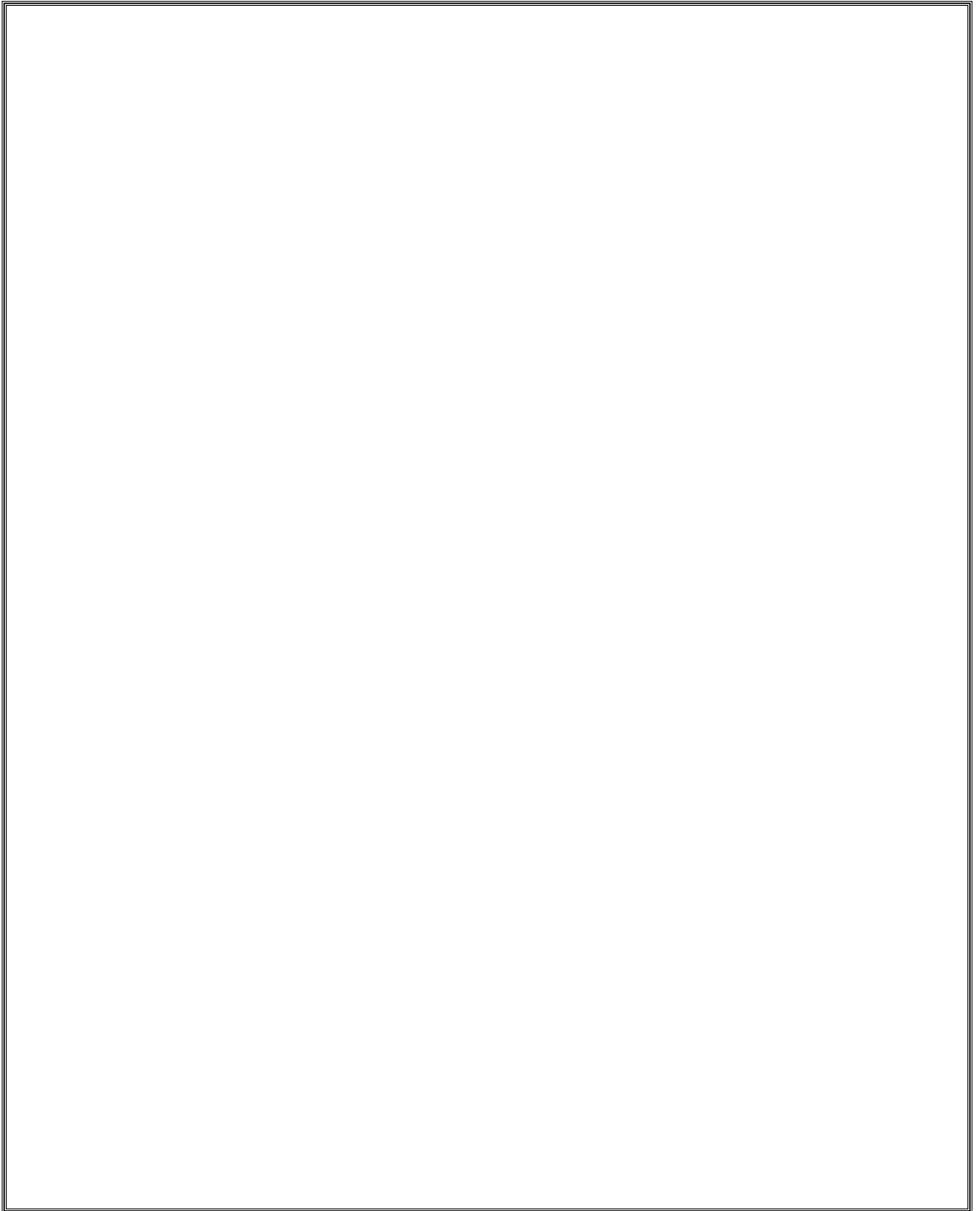


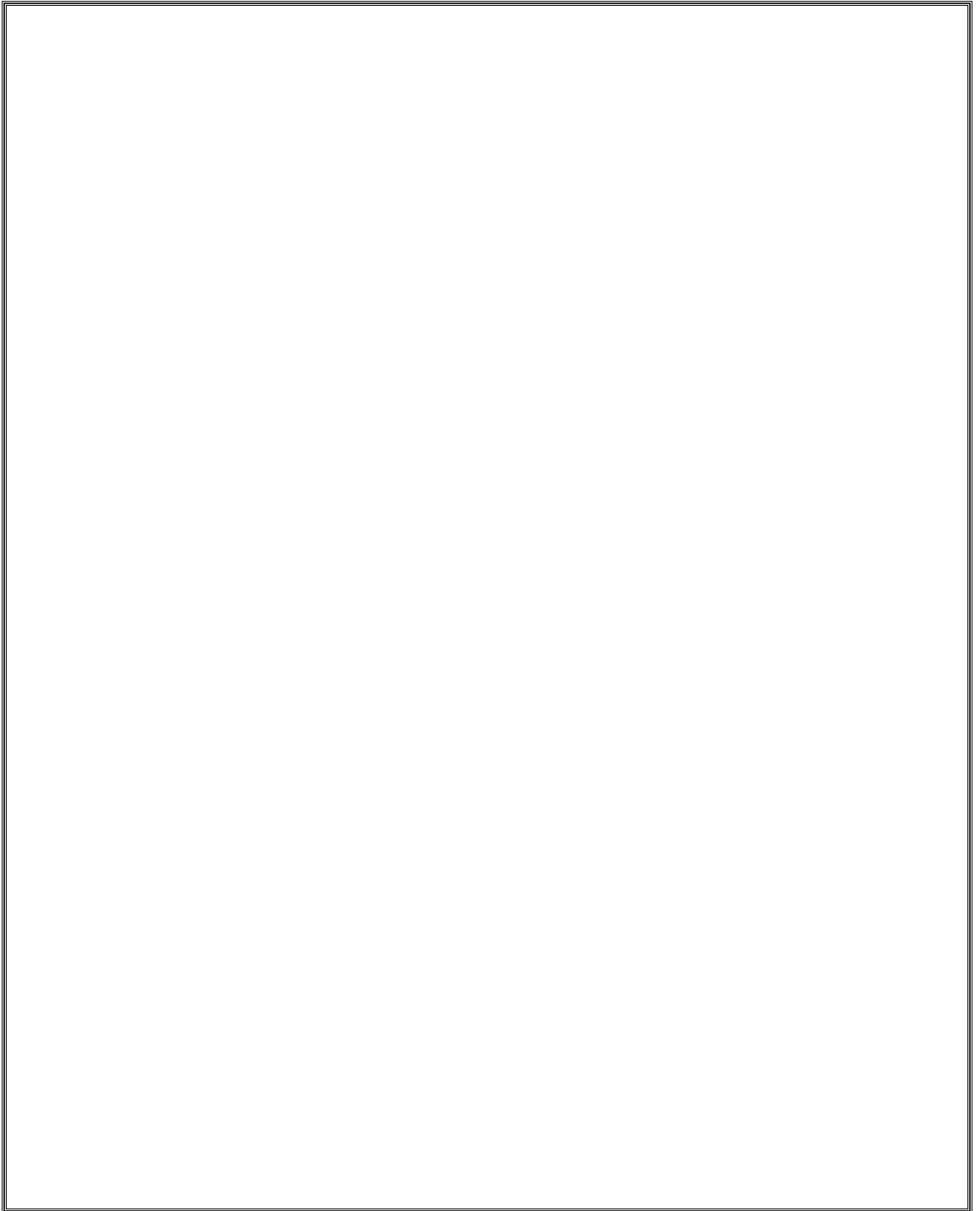
a King above the prophets and that is why Moses and Elijah appear as His servants. Until then, our Lord manifested His divine power many times to the disciples but, on Mt. Tabor, He manifested His divine nature. This vision of His Divinity and the hearing of the heavenly witness about Him as the Son of God, should serve the disciples in the days of the Lord's passion, in strengthening of an unwavering faith in Him and His final victory.

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**Українська Греко-Католицька Церква
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Light from Light

He brought them up to the mountain that He might also show them, before His resurrection, the glory of His divinity, so that when He had risen from the dead they might then know that He had not received this glory as the reward of His labor, and as one who had it not, but that He had it from all eternity, together with the Father and the Holy Spirit. It was therefore this glory of His divinity, which was hidden and veiled to humanity, that He revealed to the apostles on the mountain. For they beheld His face shining as the sun, and His garments white as snow.

The disciples upon the mountain beheld two suns: one, to which they were accustomed, shining in the sky; and another, to which they were accustomed, one which shone down on them, and from the firmament gave light to the whole world, and which then shone for them alone,

which was the face of Jesus before them. And His garments appeared to them white as light, for the glory of His divinity poured forth from His whole body, and all His members radiated light. His face shone, not as the face of Moses, from without; from His face the glory of His divinity poured forth, yet remained with Him. From Himself came His own light, and was contained within Him. For it did not spread out from elsewhere, and fall on Him; it did not come slantwise to adorn Him. Neither did He receive it, to use for a while, nor did He reveal to them the unfathomable depths of His glory, but only as much as the pupils of their eyes could take in and distinguish. ... And the apostles rejoiced because they had seen the glory of the divinity, which they had not known.

St. Ephrem the Syrian