

Schedule of Services

Sunday, July 31, 2011

Seventh Sunday after Pentecost

Tone 6

Righteous Eudocimus of Cappadocia; Martyr Julitta at Cæsarea; St. Germanus, Bishop of Auxerre Hieromartyr Benjamin, Metropolitan of Petrograd and Gdovsk, and those with him: Archimandrite Sergius and the Laymen, Yuri and John

9:10a Hours

9:30a Divine Liturgy of St. John Chrysostom

<i>Epistle:</i>	Romans	15:1-7
<i>Gospel:</i>	Matthew	9:27-35

Friday, August 5

7:00p Vigil	<i>Readings:</i>	Exodus	24:12-18
		Exodus	33:11-23
		3[1] Kings	19:3-9
		Luke	9:28-36

Fruit will be blessed during Matins

Saturday, August 6

Feast of the Transfiguration of our Lord, God, and Saviour, Jesus Christ

9:10a Hours

9:30a Divine Liturgy of St. John Chrysostom

<i>Epistle:</i>	2Peter	1:10-19
<i>Gospel:</i>	Matthew	17:1-9

4:30p Vigil *Resurrection Gospel VIII*

Sunday, August 7

Eighth Sunday after Pentecost—Tone 7

Afterfeast of the Transfiguration

Martyr Dometius of Persia and two disciples; Ven. Pimen (Pøemen) the Much-ailing, of the Kiev Caves Ven. Pimen, Faster, of the Kiev Caves; St. Mercurius, Bishop of Smolensk; Ven. Hor (Horus) of the Thebaïd in Egypt, Virgin Potamia the Wonderworker

9:10a Hours

9:30a Divine Liturgy of St. John Chrysostom

<i>Epistle:</i>	1Corinthians	1:10-18
<i>Gospel:</i>	Matthew	14:14-22

Talent Show

This year's Talent Show will be presented *Today!* Sunday, July 31, immediately following Divine Liturgy.

We don't want to ruin the surprise, but there will also be a special "*Blast from the Past*" presented that you don't want to miss!

Parish Council Meeting

The next meeting of Holy Trinity's Parish Council will be on Tuesday evening, August 9, 2011, 6:45p.

There will be the regular "Open Forum" fifteen minutes before the meeting begins.

All Parish Council members are urged to attend.

Communion Spoon Donation

Spoons for the distribution of Holy Communion are a precious commodity, and sometimes need to be replaced.

We thank Maria Haidamaka, and an anonymous donor for making the acquisition of a new Communion Spoon possible.

Thank You so very much for your love and concern for the Cathedral!

May God grant you Many Years!

Thank You!

Dear Holy Trinity parishioners and St. John Society,

Thank you for the beautiful icon, as well as the monetary donation in honor of my college graduation.

I also want to thank all of you for being an inspiration in my life as I have grown up in the Cathedral. I will remember all of you as I start my new career in Arizona.

Thank you,

Brad Garlick

Building and Restoration Corner

As you can see from the scaffolding, we are having work done in the Cathedral.

The four triangular ceilings have been washed, repaired, and painted, though there is still some stenciling work needed to be finished.

The canvas stencils on both the south and north arches have been cleaned and reattached. The canvas on the north arch was peeling away from the wall, the back covered with mold.

We are receiving bids on painting the bell tower, which we would like to complete as soon as possible.☩

On Entering the Temple

By Your abundant lovingkindness I will enter Your house, At Your holy temple I will bow in reverence for You. (Psalm 5:7)

We consider the inside of a church to be a special place. You can actually feel that when you enter the Cathedral. This is a holy space, where heaven and earth meet. It is the House of God.

Therefore, we should take special care whenever we enter the church. We don't just walk in as if we were going to Wendy's, or to chat with our neighbor. We must be fully aware of where we are and what we are doing there.

When we enter the church, we should bless ourselves, tracing the sign of the Cross over us, saying an appropriate prayer. For the time we are in the church, we must act as if we were in the presence of our Lord Himself.

Jesus told us that His house is a house of prayer. Idle chit-chat, or gossip, is unacceptable in the church. There is enough time for us to visit with each other following services at the hall.



The Transfiguration of our Lord, God, and Saviour Jesus Christ

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 im.*

*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 Peter 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 Testamental fulfillment of the Old Testamental 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 fulness 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 were Transfigured on the mount. O Christ God, revealing Your glory to Your Disciples 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! (Troparion)

On the mountain were You Transfigured, O Christ God, and 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, and would proclaim to the world that You are 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 Kings 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-Paschal season of the Church. It was perhaps celebrated on one of the Sundays of the Great Fast, for besides certain historical evidence and the fact that today Saint 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.

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.✠