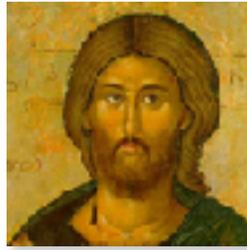


CHRIST THE SAVIOUR ORTHODOX CHURCH
AMERICAN CARPATHO-RUSSIAN ORTHODOX DIOCESE
ECUMENICAL PATRIARCHATE
TEN THOUSAND STATE ROAD
NORTH ROYALTON, OH 44133

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Diocesan Website: www.acrod.org



Rev. Fr. Nicholas Mihaly

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Sunday, August 6, 2017-Ninth Sunday After Pentecost
Feast of the Transfiguration

Schedule of Services and Events:

Sunday, August 6; 10:00 AM-Divine Liturgy and Feast of the Transfiguration

Tuesday, August 8; 8:00 PM-Parish Council Meeting

Sunday, August 13; 10:00 AM-Divine Liturgy



Upcoming Events

August 6-12-Camp Nazareth Science Camp

August 8-Parish Council Meeting

Camp Nazareth is pleased to announce its FIRST EVER Science and Nature Camp which will take place August 6-12, 2017!!! Camp participants will learn all about Astronomy, Biology, Earth Science, Geology, Meteorology and SO MUCH MORE! Presentations and activities will be given and led by the Carnegie Science Center, the Carnegie Museum of Natural History, the Jennings Environmental Center, as well as local high school teachers and college professors. Participants will have the opportunity to use telescopes, microscopes, and water quality management technology as well as explore the trails, waterfalls, streams and geography of the Camp. Special emphasis will be placed on appreciating the beauty of nature and the wonder of the fields of science they will study. The Science and Nature Camp is a resident (sleepaway) Camp for ages 8-18. It will take place on the 289 beautiful acres of Camp Nazareth property located at 339 Pew Road, Mercer, PA.

Visit www.campnazareth.org to register for the Science and Nature Camp. Email campnazareth@acrod.org or call 724-662-4840 for more information

Prayer List

Living

Pani Donna (Smoley)	Thomas (Royko)	Kathryn (Royko)
Fr. James (Gleason)	Myra (Fabian)	Ethel (Rusyniak)
Fr. John (Zboyovski)	Angela (Hubiak)	Emerson (Sirilla)
Eileen (Bunevich)	Theodore (Bunevich)	Fr. George (Hutnyan)
Tiana (Hosta)	Virginia (Shymske)	Jakob (Hwang)
Matushka Katherine (Jula)	Jane	Pani Amy (George)
Fr. George (Havrila)	Helen (Bires)	Infant John

Departed

Virgilia (Nicula)	Peter (Tatsis)	Infant Nazareth (Mihaly)
Fr. Paul (Herbert)	Marion (Fallon)	Pani Martha (Zeleniak)
George (Smisko)	Jack (Cochran)	Helen (Spanovich)
Brandy	Anthony	Thomas (Krafick)
Fr. William (George)	Fr. Ronald (Hazuda)	Fr. Elias (Kozar)
Donna (Hanna)	Deacon Gregory (Hatrak)	Daria (Petrykowski)

“Therefore confess your sins to one another, and pray for one another, that you may be healed. The prayer of a righteous man has great power in its effects.” James 5:16

If you have someone you would like to be added to the prayer list, please see Fr. Nick

Birthdays & Anniversaries

Aug	
9	Rosalie Strachan
14	Rose Price



To Ponder

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 fullness 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 wast transfigured on the mount. O Christ God, revealing Thy glory to Thy disciples as they could bear it. Let Thine everlasting light shine upon us sinners. Through the prayers of the Theotokos, O Giver of Light, glory to Thee (Troparion).

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 (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 Kg 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-Easter season of the Church. It was perhaps celebrated on one of the Sundays of Lent, for besides certain historical evidence and the fact that today St 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.

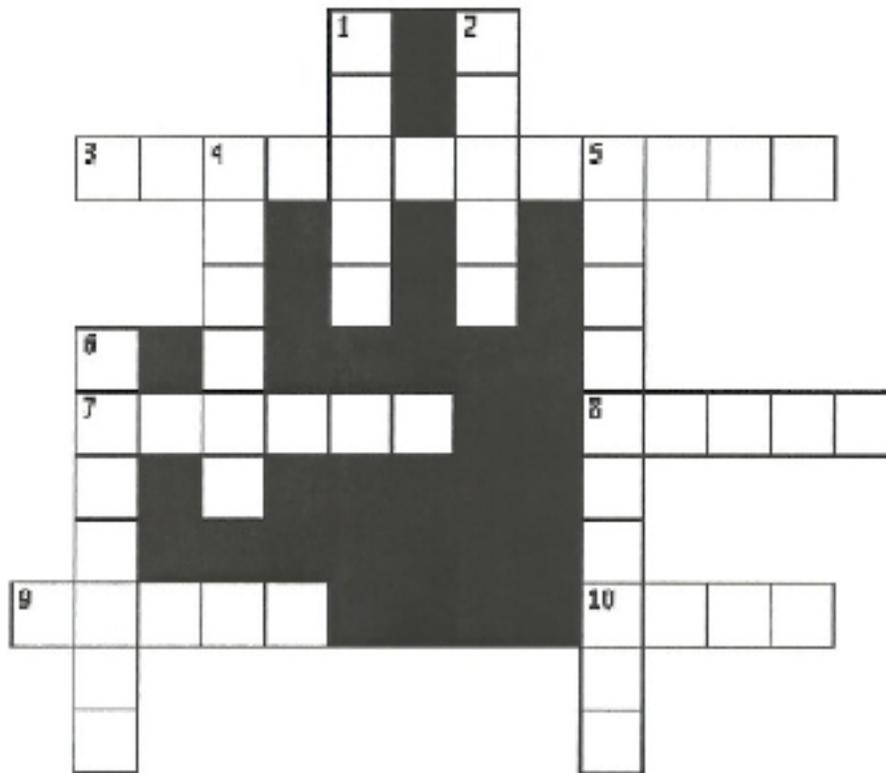
... for when they would behold Thee crucified, they would understand that Thy suffering was voluntary (Kontakion).

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.–Taken from www.oca.org



199. THE TRANSFIGURATION

(MATTHEW 17:1-13)



- 3 ACROSS "Now after six days Jesus took Peter, James, and John his brother, brought them up on a high mountain by themselves, and was _____ before them..." **MATTHEW 17:1-2**
- 9 ACROSS "And behold, _____ and Elijah appeared to them, talking with Him." **MATTHEW 17:3**
- 2 DOWN "While he was still speaking, behold, a bright cloud overshadowed them; and suddenly a _____ came out of the cloud, saying, 'This is My beloved Son, in whom I am well pleased. Hear Him!'" **MATTHEW 17:5**
- 4 DOWN "And when the disciples heard it, they fell on their faces and were greatly _____." **MATTHEW 17:6**
- 1 DOWN "But _____ came and touched them and said, 'Arise, and do not be afraid.'" **MATTHEW 17:7**
- 10 ACROSS "And when they had lifted up their eyes, they saw no one but Jesus _____." **MATTHEW 17:8**
- 8 ACROSS "Now as they came down from the mountain, Jesus commanded them, saying, 'Tell the vision to no one until the Son of Man is _____ from the dead.'" **MATTHEW 17:9**
- 7 ACROSS "And His disciples asked Him, saying, 'Why then do the scribes say that _____ must come first?'" **MATTHEW 17:10**
- 6 DOWN "Then Jesus answered and said to them, 'Elijah truly is coming first and will _____ all things.'" **MATTHEW 17:11**
- 5 DOWN "Then the disciples _____ that He spoke to them of John the Baptist." **MATTHEW 17:13**