



*Welcome to St. Olympia Orthodox Church,  
a young and, God willing, growing community of worshipers.*

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*Please join us for prayer and fellowship.*

## **The Holy Transfiguration of our Lord God and Savior Jesus Christ**

**Upcoming Services:**  
**Saturday, July 29, Aug 5**  
**Great Vespers: 5pm**

**Sunday, July 30, Aug 6**  
**Divine Liturgy: 10am**  
**Coffee and fellowship  
will follow the service**

*The above services are  
at St. Olympia Church  
34 North Main Street  
Norwood, NY, 13668*

**Mailing Address**  
**St. Olympia Orthodox  
Church PO Box 122  
Canton, NY13617**



*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**

## The Holy Transfiguration of our Lord God and Savior Jesus Christ

August 6

From *The Orthodox Faith, Volume II*, by Fr. Thomas Hopko

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 Him. 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” (Matthew 17.1–92, see also Mark 9.1–9; Luke 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 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.



**Apostle Silas of the Seventy  
July 30**



**Procession of the Honorable Wood  
of the Life-Giving Cross of the Lord  
August 1**

*O Lord, save Your people, and bless Your inheritance! Grant victories to the Orthodox Christians over their adversaries. And by virtue of the Cross, preserve Your habitation!*

**Troparion of the Holy Cross**

*As You were voluntarily crucified for our sake, grant mercy to those who are called by Your name; make all Orthodox Christians glad by Your power, granting them victories over their adversaries, by bestowing on them the invincible trophy, Your weapon of peace!*

**Kontakion of the Holy Cross**

## Seven Holy Maccabee Martyrs

August 1

The seven holy Maccabee martyrs Abim, Antonius, Gurias, Eleazar, Eusebonus, Alimus and Marcellus, their mother Solomonia and their teacher Eleazar suffered in the year 166 before Christ under the impious Syrian king Antiochus IV Epiphanes. This foolish ruler loved pagan and Hellenistic customs, and held Jewish customs in contempt. He did everything possible to turn people from the Law of Moses and from their covenant with God. He desecrated the Temple of the Lord, placed a statue of the pagan god Zeus there, and forced the Jews to worship it. Many people abandoned the God of Abraham, Isaac, and Jacob, but there were also those who continued to believe that the Savior would come.

A ninety-year-old elder, the scribe and teacher Eleazar, was brought to trial for his faithfulness to the Mosaic Law. He suffered tortures and died at Jerusalem.

The disciples of Saint Eleazar, the seven Maccabee brothers and their mother Solomonia, also displayed great courage. They were brought to trial in Antioch by King Antiochus Epiphanes. They fearlessly acknowledged themselves as followers of the True God, and refused to eat pig's flesh, which was forbidden by the Law.

The eldest brother acted as spokesmen for the rest, saying that they preferred to die rather than break the Law. He was subjected to fierce tortures in sight of his brothers and their mother. His tongue was cut out, he was scalped, and his hands and feet were cut off. Then a cauldron and a large frying pan were heated, and the first brother was thrown into the frying pan, and he died.

The next five brothers were tortured one after the other. The seventh and youngest brother was the last one left alive. Antiochus suggested to Saint Solomonia to persuade the boy to obey him, so that her last son at least would be spared. Instead, the brave mother told him to imitate the courage of his brothers.

The child upbraided the king and was tortured even more cruelly than his brothers had been. After all her seven children had died, Saint Solomonia, stood over their bodies, raised up her hands in prayer to God and died.

The martyric death of the Maccabee brothers inspired Judas Maccabeus, and he led a revolt against Antiochus Epiphanes. With God's help, he gained the victory, and then purified the Temple at Jerusalem. He also threw down the altars which the pagans had set up in the streets. All these events are related in the Second Book of Maccabees (Ch. 8-10).

Various Fathers of the Church preached sermons on the seven Maccabees, including Saint Cyprian of Carthage, Saint Ambrose of Milan, Saint Gregory Nazianzus and Saint John Chrysostom.



*Let us praise the seven Maccabees, / with their mother Salome and their teacher Eleazar; they were splendid in lawful contest as guardians of the teachings of the Law. Now as Christ's holy martyrs they ceaselessly intercede for the world.*

Troparion

*Seven pillars of the Wisdom of God and seven lampstands of the divine Light, all-wise Maccabees, greatest of the martyrs before the time of the martyrs, with them ask the God of all to save those who honor you.*

Kontakion

## UPCOMING DIOCESAN & PARISH EVENTS

### Pictures from St Olymphia's Patronal Feast with Archbishop Michael – July 24-25, 2023

Link to photo gallery on Facebook

<https://fb.watch/m4iZQzDjag/?mibextid=cr9u03>

#### Diocesan Council Meeting

Tuesday, August 22, at 11:00 AM

Diocesan Chancery, Bronxville NY

#### Presbyter's Council Meeting

Thursday, September 28, at 1:00 PM

Diocesan Chancery, Bronxville NY

### WEEKDAY VESPERS AT THE HERMITAGE OF ST OLYMPIA

**Weekdays at 5 PM**

For information please contact Mother Sophronia at [mothersophronia@gmail.com](mailto:mothersophronia@gmail.com)

or via Facebook: Nun Sophronia Hofstead.



*You gaze upon the icon of the Savior and see that He looks at you from it with brightest eyes; this look is the image of how He actually looks upon you with His eyes, that are brighter than the sun, and sees all your thoughts, hears all your heartfelt distress and sighs. The image is an image, and represents in lines and signs that which cannot be delineated, cannot be given in signs, and can be comprehended by faith alone.*

*Believe, then, that the Savior always protects you and sees each one of you--with all your thoughts, sorrows and sighing, in all your circumstances, as upon the palm of the hand. "Behold, I have graven thee upon the palms of My hands; thy walls are continually before Me," says the Lord God. How much consolation and life are contained in these gracious words of the Almighty and Provident God!*

*Therefore pray before the icon of the Savior as before Himself. The Lover of men is present in it by His grace, and with the eyes depicted in it really looks at you: "The eyes of the Lord are in every place," while with His ears as represented on the icon, He hears you. But remember that His eyes are the eyes of God, and His ears are the ears of the omnipresent God.*