

Bury My Body in Gethsemane



On the Dormition

The following is excerpted from a homily of St. Gregory Palamas on the Dormition of the Theotokos from the early 14th century.

It is fitting that she, who held Him Who fills all things and is above all things, should herself outstrip all, and become higher than all in her virtues and great honor. She embraces in their entirety the virtues which, distributed among the noblest of every age, were sufficient to make them great, and the various graces with which angels and men have individually been favored by God, and perfects them all in herself alone with inexpressible excellence. Also, she is superior to everyone in that after death she became immortal, and she alone lives in her body with her Son and God in heaven. Thence she pours down abundant grace on

those who honor her and bestows on them the possibility of reaching up to her, the receptacle of such great graces, who lavishes the highest benefits upon us in her goodness, and never ceases to yield a rich harvest and plentiful gifts for us. Anyone observing her help and generosity in everything good would say that, for those who live virtuously, the Virgin radiates virtue as the sun radiates visible light for those dwelling below. But were ye to shift your mental gaze to the Sun Who marvelously shone forth to mankind from her, and Who possesses by His very nature everything bestowed on her by grace, and far more besides, then the Virgin would immediately seem like heaven to you. Having a far more abundant share in God’s good things than all other recipients of His grace in heaven or below, she is as

(continued, see DORMITION, next page)

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Schedules

	COFFEE HOUR	GREETERS	TELLERS
Aug 2	E. Emigh, E. Al-Sulaimani, E. George	A. & J. Cassar	H. Torbic & M. Fedkin
Aug 9	Men's Group	Mka. K Oleynik & R. Patel	M. Fiori & G. Cattell
Aug 16	Church Potluck (post-Dormition Feast)	Mka. A. Stickle & C. Pellock	K. Cattell & B. Haupt
Aug 23	Russian Ladies Group A (Katya F.)	M. & T. Chambers	H. Torbic & M. Fedkin
Aug 30	M. Leathers, L. Georgiou, D. Patel	M. & K. Fedkin	M. Fiori & G. Cattell

■ PATRISTIC HOMILIES

Dormition (con't)

much greater than them as the heavens are greater than the sun, though the Sun is brighter....

God requites us according to the measure of our love for Him, and he who loves the Son is loved by Him and by His Father, and becomes a place for them both to dwell, secretly living within him and going about with him, as the Lord promised (cf. John 4:21–23). But who could love the Son more than His Mother, who did not just bear Him as her only child, but gave birth alone to Him without a husband, such that her parental love was twice as strong, since it was not shared with a spouse? Or who could be more loved by the only-begotten Son than His Mother, especially as He came forth ineffably from her alone in the last times, as He had come forth from the Father alone before time began? How could He Who came down to fulfill the Law (cf. Matt. 5:17) fail to increase many times over, in addition to the loving disposition expected of a son, the honor due to His Mother under that Law?....

O holy and now heavenly Virgin, who can describe in words thy divinely resplendent beauty? Thoughts and words are inadequate to define thine attributes, since they surpass mind and speech. Yet it is meet to chant hymns of praise to thee, for thou art a vessel containing every grace, the fullness of all things good and beautiful, the tablet and living icon of every good and all uprightness, since thou alone hast been deemed worthy to receive the fulness of every gift of the Spirit. Thou alone didst bear in thy womb Him in Whom are found the treasures of all these gifts and didst become a wondrous tabernacle for Him; hence thou didst depart by way of death to immortality and art translated from earth to Heaven, as is proper, so that thou mightest dwell with Him eternally in a super-celestial abode. From thence thou ever carest diligently for thine inheritance and by thine unsleeping intercessions with Him, thou showest mercy to all.

To the degree that she is closer to God than all those who have drawn nigh unto Him, by so much has the Theotokos been deemed worthy of greater

audience. I do not speak of men alone, but also of the angelic hierarchies themselves. Isaiah writes with regard to the supreme commanders of the heavenly hosts: "And the seraphim stood round about Him," (Isaiah 6:2); but David says concerning her, "At Thy right hand stood the queen" (Ps. 44:8). Do you see the difference in position? From this comprehend also the difference in the dignity of their station. The seraphim are round about God, but the only Queen of all is near beside Him. She is both wondered at and praised by God Himself, proclaiming her, as it were, by the mighty deeds enacted with respect to Him, and saying, as it is recorded in the Song of Songs, "How fair is my companion," (cf. Song of Songs 6:4), she is more radiant than light, more arrayed with flowers than the divine gardens, more adorned than the whole world, visible and invisible. She is not merely a companion but she also stands at God's right hand, for where Christ sat in the heavens, that is, at the "right hand of majesty" (Heb. 1:3), there too she also takes her stand, having ascended now from earth into the heavens. Not merely does she love and is loved in return more than every other, according to the very laws of nature, but she is truly His Throne, and wherever the King sits, there His Throne is set also. And Isaiah beheld this throne amidst the choir of cherubim and called it "high" and "exalted" (Isaiah 6:1), wishing to make explicit how the station of the Mother of God fairer than that of the celestial hosts. •



■ NEWS & NOTES

Monthly ASL Interpretation

We are pleased to announce that as a part of the Orthodox Christian Deaf Association's continued efforts to minister to the needs of the deaf community, our own Dee Patel will be providing live ASL interpretation of our Sunday liturgies every third Sunday of the month for at least the remainder of 2026. These interpretations will be streamed on our parish youtube page, and will also be available on the OCDA's main feed. We pray that God will bless this ministry, and help the OCDA to better serve the deaf faithful and draw others of the deaf community in the United States to the light of Christ.

Sacred Alaska Movie Night and Q&A

Please consider joining us at 6 pm on August 27 for a parish movie night and screening of the award-winning 2023 film "Sacred Alaska" in our parish hall. Sacred Alaska is a film that explores the relationship between Orthodox Christianity and Alaskan native beliefs, culture, and self-identity. As a wonderful follow-up to the movie night, our own Matushka Seraphima will be taking questions and leading a discussion of the film the following week on September 3 at 6pm. Mathuska spent nine years in Alaska, learned the Yup'ik Eskimo language, and did her doctoral dissertation on certain aspects of Yup'ik culture and its relationship to Orthodoxy. She also knows many of the people who participated in the documentary personally. Both the movie and discussion should be a lot of fun, so bring your popcorn, pilot bread, mouse food, or salmon strips and come be with us.

Many Years to Boone & PDn. Mark!

Many years to Pdn. Mark Oleynick, who was awarded the kamilavka by Archbishop Melchisedek on July 12. Many years as well to Boone Abraham Jenkins, who was tonsured a reader on the same day.

Hunter Family on Vacation

Father will be on vacation from July 21st - August 4th as he and Matushka celebrate their 10th anniversary. For pastoral emergencies or other needs, please contact Pdn. Mark Oleynik at (814) 380-6031 or dnmark@holyltrinity-oca.org.

Welcome Wil!

Our PSU Campus Missionary, Wil Winstead, moved to State College in mid July and is actively working to plan his efforts for the beginning of the fall semester. Please pray that God would give him wisdom and grace as he seeks to build up our young people in Christ and involve them in holy and good works during the time of their college years.

Collection for CommonFood

From July 19 to August 16 we are collecting funds to help our charitable partner, CommonFood with the expenses of their weekly and monthly food distributions. Their ministry continues to be a vital part of providing food security for many in our county, and due to a number of factors, including higher gas prices, they need some help. Basket collections will be taken every Sunday after liturgy until August 16, but if you would like to give in other ways, please donate by check with "CommonFood" in the memo line or choose the category of "Matthew 25" online between now and August 16. May God bless and remember the benefactors of this ministry.

Orthodoxy 101

Our fall inquirers class, Orthodoxy 101, makes its return a little earlier this year than in recent years. It will be taught on Wednesday nights at 7 pm by a rotating cast of Pdn. Mark Oleynick, Matushka Anna Stickles, and Matthew Wallace. This is an excellent forum for introducing friends to some basic knowledge of the Orthodox faith or for learning more yourself. Come and see! Below are the topics and the weeks they will be offered:

- Sept 2 - The Orthodox Doctrine of God
- Sept 9 - Introduction to Orthodox Worship
- Sept 16 - The Saving Work of Jesus Christ
- Sept 23 - "How do I 'get saved?'"
- Sept 30 - Mary, the Saints, and the Veneration of Icons
- Oct 7 - The Bible, Scripture, and Tradition
- Oct 14 - A Timeline of Church History
- Oct 21 - Orthodox Practices of Piety
- Oct 28 - Orthodox Ethics & Conclusion

■ CATECHESIS

Transfiguration (con’t)

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 Lenten 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.●

Text taken from Fr. Thomas Hopko’s The Orthodox Faith, Volume II, “Worship.” Posted on the OCA website.

■ CATECHESIS

The Feast of Transfiguration

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.”



Georgian Manuscript Illumination of the Transfiguration in the Gospel of Mark, c. 1300

... 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” (Mt 17.1–92, see also Mk 9.1–9; Lk 9.28–36; 2 Pet 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).

(continued, see TRANSFIGURATION, next page)

Holy Trinity Calendar

All events take place at 119 South Sparks Street in State College, except where noted.
Events listed at **Trinity House** take place at 123 South Sparks Street, in State College.

All services at Holy Trinity are currently being live-streamed. To watch them online, please visit [holytrinity-oca.org/YouTube](https://www.holytrinity-oca.org/YouTube)

AUGUST	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
	26 Divine Liturgy, 10am (Hours, 9:40am)	27	28	29 ✠ Vespers, 6pm	30 ✠	31 ✠	Aug 1 🍇 Great Vespers, 6pm
	2 🍇 Divine Liturgy, 10am (Hours, 9:40am)	3 ✠	4 ✠	5 ✠ Confessions, 4pm Vigil of Transfiguration, 6pm	6 🐟 Transfiguration of Our Lord Divine Liturgy, 8am Blessing of the Grapes, following	7 ✠	8 🍇 Choir Rehearsal, 4pm Great Vespers, 6pm Confessions, following
	9 🐟 Divine Liturgy, 10am (Hours, 9:40am)	10 ✠	11 ✠ Parish Council Budget Meeting, 5:30pm	12 ✠ Confessions, 4pm Vespers, 6pm Parish Council Meeting, 7pm	13 🐟	14 ✠ Vigil of Dormition, 6pm	15 Dormition of the Theotokos Divine Liturgy, 9am Blessing of the flowers, following Great Vespers, 6pm Confessions, following
	16 Divine Liturgy, 10am (Hours, 9:40am)	17	18 ✠	19 ✠ Confessions, 4pm Vespers, 6pm Confessions, following	20 ✠	21 ✠	22 Choir Rehearsal, 4pm Memorial, Fr. John Reeves, 5:30pm Great Vespers, 6pm Confessions, following
	23 Divine Liturgy, 10am (Hours, 9:40am)	24	25 ✠	26 ✠ Confessions, 4pm Vespers, 6pm Confessions, following	27 ✠	28 ✠	29 🍇 Beheading of St. John the Baptist Divine Liturgy, 9am Great Vespers, 6pm Confessions, following
	30 Divine Liturgy, 10am (Hours, 9:40am)	31	Sept. 1 ✠	2 ✠ Confessions, 4pm Vespers, 6pm Confessions, following Orthodoxy 101, 7pm	3 ✠	4 ✠	5 Choir Rehearsal, 4pm Great Vespers, 6pm Confessions, following