



3820 Moores Lake Rd.
Dover, FL 33527

In case of emergency: Call Father Harry Lisinbigler, (813) 406 – 2620. If there is no answer, leave a message. Then call Pani Carrie at (813) 451-9829



“Christ is in our midst!”
“He is and ever shall be!”

Glory to Jesus Christ!

Schedule:

Sunday, August 7:

10:00 am Divine Liturgy

Sunday, August 14:

10:00 am Divine Liturgy

Forefeast of the Dormition

Sunday, August 21:

10 am Divine Liturgy

Sunday, August 28:

10:00 am Divine Liturgy

Ven. Job of Pochaev

Other Important Dates:

Monday, August 1:

Procession of the Life-Giving Cross

Beginning of the Dormition Fast

Saturday, August 6:

Transfiguration of our Lord and Savior Jesus Christ

Christ

Monday, August 15:

Dormition of the Most Holy Theotokos

Monday, August 29:

Beheading of St. John the Baptist

(Strict Fast)

Reader Schedule:

	<u>Reader</u>	<u>Backup</u>
August 07	Brian	SubDcn. Peter
August 14	SubDcn Peter	Linda
August 21	Ellen	Brian
August 28	Linda	Ellen
Sept. 04	SubDcn Joseph	Arlene

HELP to ensure the bright future of our Church! Become a Guardian of the Metropolia! Introducing the Guardians of the Metropolia, a new charitable organization of the UOC of USA. We are dedicated to promoting our Orthodox Christian Faith, growing the core ministries of the UOC of USA, and leaving a strong Church for future generations. Guardians of the Metropolia are committed to supporting the following core ministries of our Church: • Charitable Projects • Youth Ministry • Religious Publications • Seminary • Missions • Clergy Development • Community Outreach • Upgrades to existing facilities or programs inside of the UOC of USA. You too can become a member of this devoted group! Register today! If not us, then who will help our Mother Church?! For more information, please visit our website: www.guardiansofmet.org

Visit

www.guardiansofmet.org

Messages from Father Harry:

Our dear friend and beloved brother in Christ, Joseph Bycz, reposed in the Lord peacefully in the morning of July 6, having received the final sacraments the week before. He was laid to rest on the morning of July 12, as Fr. Harry served the full funeral graveside service with his wife Linda, his daughter Lisa, and their grandsons and other family members. With the Saints, give rest O Lord, to the soul of your servant Joseph where sickness and sorrow are no more, but only life everlasting! God grant his memory be eternal!

Guidelines for Holy Communion:

One remains a member in good standing of the Orthodox Church by regular and prepared participation in and reception of Holy Communion in the unity of the Christian Orthodox Faith.

Be Prepared! One of the first principles for partaking of Communion comes directly from Scripture:

--Whoever eats this bread or drinks this cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord. But let a person examine himself, and so let him eat of the bread and drink of the cup. (Holy Scripture: 1 Cor. 11.27,28)

The following are proper points of examination that must be intact to receive in a proper manner:

General Conditions:

1. One must try to live a Christ-centered life, following the precepts of Scripture to the best of one's ability.
2. One must be a Baptized and Chrismated Christian that has been received into the Communion of the Orthodox Church.
3. One must believe in God the Father, the Son, and the Holy Spirit, adhering to the Creed and Scriptural precepts, and the efficaciousness of the Mysteries/Sacraments of the Church.

4. One must live a Christian life, abiding by God's commandments and repenting when one fails to do so.

5. One must not be living in a state of mortal or unrepented sin, of violating the Great or the Ten Commandments. One must go preparedly (doing an examination of conscience first) to sacramental confession at least once a year, but preferably more often, such as during the four fast periods. And at other times when sin has taken hold. One must not hold anything against another per Christ's precepts: "So if you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there before the altar. First go and be reconciled to your brother; then come and offer your gift. Reconcile quickly with your adversary, while you are still on the way to court. Otherwise, he may hand you over to the judge, and the judge may hand you over to the officer, and you may be thrown into prison." (Matt. 5.23-25).

Strong's Greek: 1435. δῶρον (dóron) a gift, present, spec. a sacrifice

6. One must regularly pray and practice lovingkindness and justice (fairness) towards others and repent when failing to do so. Repentance involves contrition, acknowledgement of wrongdoing, and acts of reparation toward one whom we have offended as much as possible, and periodic confession. All former acts of repentance required should be done before approaching for communion.

Specific Conditions:

Specific conditions for taking Communion are also governed by the Canons of the Church and include:

1. To partake of Communion on Sunday morning or any other morning Liturgy, one must be sober, fasting from the middle of the night before partaking for at least 9 hours, not eating, or drinking anything until reception of Holy Communion in the morning (the canons give dispensation to drink water to those who will be singing,

but not during Liturgy itself). For those Parishoners who are in ill health or need to eat something with medication, eat a small amount of fasting foods (no meat, etc.) that is enough to maintain health, but still restrained eating, and soberly. Pregnant women are exempt from fasting the Eucharistic fast

2. Evening Liturgies on fast days such as Presanctifieds have different preparation, eating one midday meal (no meat and no alcohol), and collations (mini meals) as needed for health, but altogether no eating or drinking for four hours prior to Communion.

3. Regularly attending Church. The Canons state that those who, without a just cause (illness, travel, etc.), miss a month's worth of Church, must come preparedly to sacramental confession before returning to Communion.

4. Showing up on time. We are to arrive on time for Liturgy, but if we are late *must* be in Church to hear the Holy Gospel in order to take Communion. This is *unless there is an irregular legitimate delay beyond that*, including travel issues, if coming from work, or urgent family concerns (such as needs of small children, elderly, disabled, etc.) on a given Sunday or other day. The priest should be made aware of the need for repeated occurrences, since he is responsible before God for dispensing against the canons, and I am sure you would not want him to go to hell because you broke the rules and wanted him to do it anyway.

5. Those who work during a midweek Liturgy if coming directly may show up after the Gospel and still partake if otherwise prepared.

6. Periodic Confession during the periods of repentance (Nativity Preparation, Apostles' fast after All Saints, Dormition fast during August), but above all, Great Lent (i.e. BEFORE Lazarus Saturday).

7. No one in a state of mortal sin (generally speaking full violation of one of the ten commandments) should partake of Communion without first partaking of confession and fulfilling the spiritual acts of reparation for the restoration of the state of the soul.

8. Also one should practice fasting on some level (at least some restraint in eating) on most Wednesdays and Fridays throughout the year (with the exception of Fast-Free weeks). Those who live with non-Orthodox family or are travelling can still perhaps do one meal a day that is in accordance with fasting practices on these Wednesdays and Fridays.

Counter Schedule:

August 07 -	Svetlana	Ellen
August 14 -	Nancy	Ellen
August 21 -	Jacob	Ellen
August 28 -	Tracy	Ellen
September 04 -	Mike	Paula

Parish Council:

President: Brian Delp, (813) 763-5226

Vice President: Paula Karagounis, (813) 838-4554

Secretary: Rebecca Delp, (813) 7635225

Treasurer: Tom Moore, (813) 244-7670

Financial Secretary: Natalie Brennan (508) 272-0395

Member, Ellen Flynn, (863) 242-4865

Parish Council Election:

Nominations for parish council or volunteers are being accepted. Please contact Father Harry or a Council member if you are interested or wish to nominate someone.

Christian Education

Fr. Frederick will be doing an explanatory series on the meaning of an icon the second Sunday of each month during coffee hour.

Building Fund:

Please contribute to the building fund basket in the narthex. This is being used to help pay off the new siding on the hall and rectory and for unexpected repairs.

Coffee Hour Update:

Coffee Hour will not have a sign up until after summer. Except for the Ukrainian

Relief Fundraiser on August 21st. We do need people to sign up to bring a Ukrainian style food on that day. Suggestions are listed on below. Every other Sunday will be a Potluck contribution for fellowship. Supplies Needed: Wrapped snack items drinks, paper supplies and plastic utensils are welcome if you cannot prepare a dish. Some suggested food items to bring for the Ukrainian potluck are:

- Beet salad
- Dill Potatoes
- Potato pancakes
- Perogies
- Kapusta
- Borsht
- Kielbasa
- Kielbasa and sauerkraut
- Stuffed cabbage
- Chicken Kiev
- Halushki
- Honey Cake
- Nut Roll

Church Directory:

The church council is putting together a church directory. Forms are in the narthex for everyone to complete and bring back to church or leave in the completed forms box. Contact Ellen Flynn if you have any questions. (863) 242 - 4865.

Outreach:

We are looking forward to a fund raiser for Ukrainian Refugee Relief. On August 21st we will have a pot luck of all Ukrainian Foods. Everyone is asked to dress in Ukrainian style clothing or Ukrainian colors (light blue and yellow). You may invite family and friends to join us (or to even make a donation) if they cannot come.

A quilting group from Dade City made a beautiful blue and yellow heart quilt which will be raffled on the day of the event. It is an Extra Large Queen size quilt.

There will be no charge for the luncheon, but donations for the Ukrainian Refugees will be appreciated. A special basket for donations will be available the Sunday before in the Church narthex and in the hall on the 21st.

Prayer Corner:

Contact Cynthia Brown to add or delete names from the Prayer Corner lists. Cynthiaann36@live.com or (863) 223-6775.

Living: Please pray for the ailing: Pearl, (grandmother) Mike, Stella, Amanda, Darla, Stacy, Bruce, Arlene, Martha, Tim, Vilma, Dan, John, Sherrie, Chuck, Rick, Tony, Avi, Michelle, Bradley, Jeffery, Reagan, Jana, Roy, Erin, Cynthia, Rebecca, Petya, Stephanie, Denise, Cletus, Steven, Nora, Keith, Kassey, Clay, and Alyssa, Lola, Chris, Andrea, Archie, and Christina.

Reposed : Please pray for the departed:

John, George, Pavel, Subdeacon John, Jack, Nathaniel, PJ, Vera, Joseph

Happy Golden Anniversary to:

Father Fredrick And Pani Sue Watson, Married August 12, 1972. "God Grant Them Many Years!"

Transfiguration

The Transfiguration of Our Lord and Savior Jesus Christ, celebrated August 6.

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” (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).

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.

