

## THE BLESSING OF FRUIT

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 God's Paradise where all will be transformed by the glory of the Lord.

## FAMILY ACTIVITIES

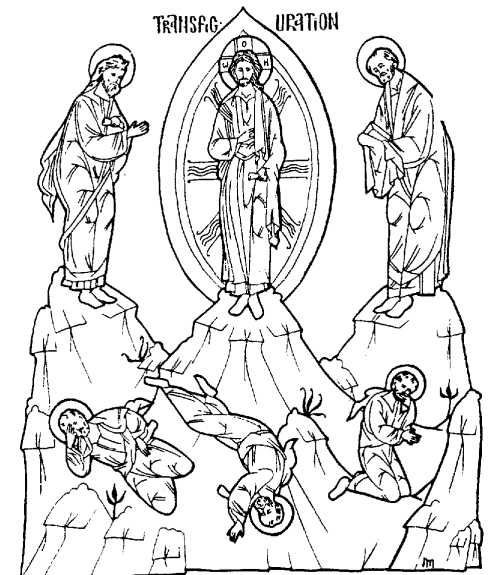
- ❖ Come to Church as a family to celebrate the Feast Day. If you cannot come on the Feast itself, come on the eve of the Feast.
- ❖ As a family, read the Scriptural references for the Transfiguration and discuss the importance it had for the disciples and has for us.
- ❖ Discuss the Transfiguration icon with your children. Teach them about all the figures represented on the icon. If you have this icon in your home, display it in your family's place of prayer for veneration.
- ❖ This Feast has an "afterfeast" period of 7 days. Use the Troparion and Kontakion hymns as prayers before and/or after meals, and as a part of your children's evening prayers during this period.
- ❖ Have your children prepare a fruit basket to bring to Church to be blessed. Share the fruit with those who cannot be in attendance.



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# COME CELEBRATE THE FEAST: THE TRANSFIGURATION OF OUR LORD





## THE TRANSFIGURATION OF OUR LORD CELEBRATED ON AUGUST 6

The Transfiguration of Christ is one of the central events recorded in the gospels. Immediately after the Lord was recognized by his disciples as “the Christ, 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). This 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”...

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” (Col 1:19). 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...

Besides this fundamental meaning..., the presence of Moses and Elijah is also of great significance for understanding the feast...These two figures actually stand for the Old Testament itself: Moses for the Law, and Elijah for the Prophets. They also stand for the living and the 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. Christ is...the Lord...of the living and the dead (Fr. Thomas Hopko, *The Orthodox Faith: Volume 2, Worship*).

## THE TRANSFIGURATION IN SCRIPTURE AND HYMNS

**Epistle: 2 Peter 1:10-19**

**Gospel: Matthew 17:1-9**

**Old Testament: Exodus 24:12-18**

**Vespers, “Lord, I Call,” Sticheron 3**

*When You were transfigured, O Savior, upon a high mountain, having with You the chief disciples, You shone forth in glorious majesty, proving thereby that those who surpass in the height of their virtues shall be counted worthy of the divine glory. Talking with Christ, Moses, and Elijah showed that He is the Lord of both the living and the dead, the God who spoke of old through the Law and the Prophets. And the voice of the Father testified to Him from the cloud of light saying: “Hear Him, who through His Cross destroys hell and gives the dead eternal life.”*

**Matins, Post Gospel Sticheron, Tone 5**

*Having uncovered, O Savior, a little of the light of Your divinity to those who went up with You into the mountain, You have made them lovers of Your heavenly glory. Therefore they cried in awe, “It is good for us to be here.” With them we also sing unto you O transfigured Savior, Christ.*

**Divine Liturgy, Troparion, Tone 7**

*You were transfigured on the Mount, O Christ God, revealing your glory to your disciples as far 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!*

**Divine Liturgy, Kontakion, Tone 7**

*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!*

