

Parish Prayer List (Living)

Alexandra	Dennis	Paige	Reader Mark
Andrea	Amanda	Sherry	Joretta
Fr. Michael	Barry	Sean	Tina
James	Nicholas B.	Karin	Andrea & Kirby
Lawrence	Alexandra	Illisa	Rachael
Michael	Helen	Susan K	Bob Wedder
Anna	Erin and baby	Connie	Dcn. William
Fr. George	Kathy Tanner	Emil	Pauline
Anthony	Samantha		

Parish Prayer List (Fallen Asleep)

John Maydek (+7/12) Andrew Kesselak (+7/14)
Shawn Visconti (+7/21) Evangelos Georgopoulos (+8/8)

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Coffee Hour Schedule

August 7 – Bev Shenberger August 14 – potluck

August 21 – open August 28 – open

September 4 – open September 11 – open

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Schedule of Epistle Readers

August 7 – Misha Shenberger August 14 – Bob Piljay

August 21 – Van Crikis August 28 – Rdr. Mark

September 4 – Billy Scrantom September 11 – Misha S.

Please let me know if you would like to be added to the list of Epistle readers, or if you will not be available on the day when you are scheduled.

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Words from the Fathers

The fear of God is not the animal-like fear of this world. Our fear is like that, and we must strive to conquer this. Such fear is from hades. Our life is filled with fear. We fear what tomorrow will bring, what the future has in store for us.... That is an animal-like fear. The fear of God is when you love Him, when you truly love Him with all your heart and you strive never to offend or sadden Him - not only with your deeds,

actions, and words, but also with your thoughts. You try to please Him in everything you do or say. That is the fear of God - the fear of doing anything that might sadden or offend our Parent.

Elder Thaddeus of Vitovnica

One of the fathers said that there were two neighboring bishops who had an altercation with each other. One was rich and the other was more lowly. The rich one sought to do the other a mischief. The lowly bishop heard of this and, knowing what he was going to do said to his clergy: "We shall triumph, by the grace of Christ." They said to him, "My lord, who could possibly prevail against that one?" He said to them, "Wait and you shall see."

He bided his time and when his fellow bishop was celebrating a feast in honor of some holy martyrs, he gathered his clergy and said to them, "Follow me, and we shall triumph." They said to themselves, "What can he be going to do?" He came to the other bishop, and when he came near in the liturgical procession, the lowly bishop fell at his feet together with the clergy, saying, "Forgive us; we are your lordship's humble servants." The other bishop was amazed at what he had done and a stab of remorse went through his soul.

God gave him a change of heart, and he now grasped his colleague's feet, saying, "It is you who are my lord and father." From that time on, there was a strong bond of love between them.

The lowly bishop said to his said to his clergy, "Did I not tell you that we should triumph, by the grace of God? When there is any ill feeling between you, do you likewise – and triumph."

The elder also said that a humble man has more glory than the emperor himself; for the emperor is only praised in his presence, whereas a humble man is praised and said to be blessed both in and out of his presence.

John Moschos, Leimonarion (The Spiritual Meadow) 210

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The Mount of Transfiguration and the Bridal Chamber of Christ

By Fr. Stephen Freeman

August 6 marks the feast of the Transfiguration of Christ (this Saturday on the New Calendar). The Church remembers His transfigured appearance before the disciples on Mt. Tabor, with Moses and Elijah appearing with Him. The material used in the liturgical celebration of the feast looks at this event from almost every conceivable angle. One of those angles caught me by surprise the first time I encountered it. – it was occasioned by the normal confluence of liturgical structure – but gave me an image that left me speechless in wonder.

It came at Matins on the day before Transfiguration (known as the Forefeast). During Matins each day, there is the reading of “the canon.” This is a hymn that follows a particular poetic structure. It consists of nine odes, each of which takes its inner meditation from one of the nine traditional Biblical canticles of the Old Testament (such as the “Song of Moses” in Exodus 15:1 and following). The sixth ode is always a reflection on the hymn within the book of Jonah (whose three days in the whale is always seen as a “type” of Christ’s three days in the belly of the earth).

This is the verse that struck me:

Making ready for His friends a Bridal Chamber of the glory of that joy which is to come, Christ ascendeth the mountain, leading them up from life below to the life of heaven.

I have generally viewed the Transfiguration in its own “compartment.” I have extended that consideration to include reflection on the Palamite doctrine of the Divine Energies, since St. Gregory Palamas used the image of the Light of the Transfiguration for much of his theological understanding. But I had never made the leap to Pascha (to which belongs the image of the Bridal Chamber).

I found myself speechless. The idea was too full. The image of the bridal chamber and its affinity with Pascha is rich, in and of itself. The Church looks forward to the “marriage feast of the Lamb,” an image used for the close of the age and the fulfilling of all things. Pascha is that close and that fulfilling even though it also occurs at a particular moment in history in 33 A.D. The death and resurrection of Christ is the marriage of heaven and earth, the union of God and man, the fulfillment of all things. Having revealed to His disciples the “Bridal Chamber” (as far as they could bear to see it), He then begins to speak to them of His coming resurrection and His sufferings in Jerusalem

The Transfiguration is also the Bridal Chamber (and is described in many other ways as well). It is a glimpse, (out of sequence in a place where sequence has no place), of the fullness of Divinity. Christ appears with Elijah and Moses, the living and the dead, the prophets and the law, and speaks with them concerning His Pascha. And this happens in the context of the Divine Light – a brightness that was beyond the disciples’ ability to bear.

Our faith itself should have this quality of fullness about it – something that is greater than our ability to bear. Our compartmentalization of the world and our faith reduce both to bearable levels – but then we fail to live or to believe. Understanding begins with wonder – and wonder requires something beyond our normal limits. The Transfiguration is an invitation to the Bridal Chamber – the mystery of Christ’s death and resurrection in the depths of Pascha. Shame on us if we compartmentalize the event in a meditation on the Divine Light. The Light shines in the darkness for a reason, and for a reason the darkness does not comprehend it.

May Christ carry each of us into the Bridal Chamber of the glory of that joy which is to come – and bring us up from the life below to the life of heaven in the wonder of His Pascha!