

The Seventh Sunday After Holy Pentecost

Sunday, August 2. Relics of the Protomartyr Stephen.
Divine Liturgy: 9:30 Vespers and Compline: 4:00 p.m.

Monday, August 3. Venerable Isaac, Dalmatus and Faustus.
Venerable Anthony the Roman.
Matins: 5:00 a.m. Divine Liturgy: 7:00 a.m.
Vespers and Small Compline: 5:00 p.m.

Tuesday, August 4. Seven Sleepers of Ephesus.
Matins: 5:00 a.m. Divine Liturgy: 7:00 a.m.
Vespers and Small Compline: 5:00 p.m.

Wednesday, August 5. **Forefeast of the Transfiguration.**
Martyr Eusignius. Righteous Nonna. Wine and Oil.
Matins: 5:00 a.m. Divine Liturgy: 7:00 a.m.
Vigil for Transfiguration: 4:00 p.m.

Thursday, August 6. Fish, Wine, and Oil.

The Holy Transfiguration of our Lord and Saviour Jesus Christ.

Divine Liturgy: 9:00 a.m. Vespers and Compline: 5:00 p.m.

Friday, August 7. Martyr Dometius.
Matins: 5:00 a.m. Divine Liturgy: 7:00 a.m.
Vespers and Matins: 4:00 p.m.

Saturday, August 8. Saint Emilian the Confessor. Wine and Oil.
Divine Liturgy: 8:00 a.m. Resurrection Vigil: 4:00 p.m.

Sunday, August 9. **Venerable Father Herman of Alaska.** Holy
Apostle Matthias. Fish, wine and oil.
Divine Liturgy: 9:30 a.m. Vespers and Compline: 4:00 p.m.

The Bulletin of the Orthodox Monastery of Saint Tikhon of Zadonsk

August 2nd-9th, 2009
**Week of the Feast of
the Transfiguration (Thursday)**

On the Icon of the Transfiguration

What is it that the three disciples were able to contemplate, when they saw the face of Christ “shine as the sun” and His raiment “white as the light” when a “bright cloud overshadowed them” (Matthew xvii)? According to St. Gregory of Nazianzus this light was the Divinity manifested to the disciples on the mountain. St. John Damascene, speaking of this “splendor of the Divine nature,” of this “a-temporal glory of God the Son,” observes that the comparison made by the Evangelists with the light of the sun remains quite inadequate, for uncreated reality cannot be expressed by a created image.

The matter in question, then, is the vision of God and it is evident why, from St. Irenaeus of Lyon to Philaret of Moscow, the theme of the Transfiguration of Christ has never ceased to feed the thought of the Fathers and theologians of the Church. The Councils of the fourteenth century (1341, 1347 and 1351—52) had to make it their special concern, in formulating the Orthodox definition of grace, founded on the dogmatic distinction between the inaccessible essence and the communicable energy of God.

St. Gregory Palamas (+1359), in defending the traditional teaching on the Lord’s Transfiguration against the attacks of certain rationalist theologians, well understood how to give full value to the importance of this evangelical event for Christian dogma and spirituality. “God is called Light,” he said, “not according to His Essence, but according to His Energy.” The light which illumined the Apostles was not something sensible, but on the other hand it is equally false to see in it an intelligible reality, which would be called “light” only metaphorically. The Divine Light is neither material nor spiritual, for it transcends the order of the created, it is the “ineffable splendor of the one nature in three hypostases.” “The light of the Lord’s Transfiguration had no beginning and no end; it remained uncircumscribed (in time and space) and imperceptible to the senses, although it was contemplated with bodily eyes...but by a transmutation of their senses the disciples of the Lord passed from the flesh to the Spirit.”

Christ appeared to the disciples, not in kenotic form, as “servant,” but in the “form of God,” as an Hypostasis of the Trinity Who, in His Incarnation, remains inseparable from His Divine nature, which is common to the Father and the Holy Spirit. The manifestation of the Divinity of Christ is then, at the same time, a theophany of the Trinity: “The Father...by His voice bore witness to His beloved Son; the Holy Spirit, shining with Him in the bright cloud, indicated that the Son possesses with the Father the light, which is one like all that belongs to Their richness.” First Christ showed the glory of His Divinity to the extent that the Apostles could receive the grace of this vision, but afterwards, the brilliance of the “bright cloud” overwhelmed their powers. Christ became invisible and the disciples fell in terror. The kontakion of the festival (Tone 7), summing up the teaching of the Fathers, tells us that the Divine Glory of Christ was manifested to the disciples “according to their capacity,” so that later, when they should see their Master

crucified, they should be able to understand that the Passion of Him, Who is “in truth the splendor of the Father”, could only be voluntary.

Father Zecharias on the Jesus Prayer

The most practical means of becoming the Temple of the Holy Spirit is the invocation of the Name of Christ. It is practical because it can always be with us. We were visited once by a Catholic Priest [The Monastery of St. John the Baptist in Essex, England] and he saw how we prayed the Jesus Prayer continually at the Monastery, and he said to Fr. Sophrony, “I cannot understand why you have to repeat the same prayer for so long.” Fr. Sophrony, in very friendly way, answered, “We have to repeat it because we are slow to understand it, and once we have understood it, we do not want to abandon it.”

The Name of Jesus was given by revelation from Above. It originates from the energy of the Divine Being, out of time, and it is not at all a human device...The aim of the 'the single thought/prayer of Jesus' is that the believer remains in the living presence of God. This presence is extremely beneficial and healing. It is a power that files off the rust brought about by the Fall, consumes the spirit of wickedness and heals the mind and the heart of man. This presence of God integrates and unifies man's whole existence... The secret that makes the Jesus Prayer efficacious is humility and the extreme attention of the mind, both of which are found by the one who prays through tears of repentance. (*The Enlargement of the Heart*, pg. 138, 142.)

Announcements

1. Vigil for the feast of Transfiguration is on Wednesday at 4:00. Divine Liturgy will be served at 9:00 a.m. on Thursday.
2. There will be a choir rehearsal today after Liturgy. See Kenneth the director for details.