Holy Transfiguration Orthodox Church

A parish of the New England Diocese ✣ Orthodox Church in America

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Sunday, Jan. 14, 2018 *32nd Sunday after Pentecost / leave-taking of Theophany*

Today's readings are:

I Timothy 1:15-17 and Saint Luke 18:35-43

Weekly calendar:

Today				church school and coffee hour
Jan.	15	Mon	5:30pm	Daily Vespers
Jan.	16	Tue	5:30pm	Daily Vespers
Jan.	17	Wed	5:30pm	Daily Vespers
Jan.	18	Thu	5:00pm	OCF at Yale – Vespers in the Lovett Room of Battell Chapel
Jan.	19	Fri	5:30pm	Daily Vespers
Jan.	20	Sat	4:30pm	choir rehearsal
			5:00pm	**Great Vespers and Confessions**
Jan.	21	Sun	**9:00am**	**Divine Liturgy-** *Sunday of Zacchaeus – 1st pre- lenten Sunday / Sanctity of Life Sunday* [I Timothy 4:9-15 and Saint Luke 19:1-10] church school and coffee hour

In preparation for our February 4th parish meeting, the names of nominating committee members are posted on the bulletin board. If you would like to serve on the parish council, speak to any member of the committee.

The Holy Pascha is early this year- April 8th, and so it is not too early for us to mark our calendars and to make plans. February 18th is Forgiveness Sunday. It is the teaching of the Orthodox Church that every Orthodox Christian needs to participate in Forgiveness Vespers and the 'Rite of Forgiveness' that initiates Great Lent – **Forgiveness Vespers is at noon on Sunday, February 18th.**

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Сегодня- *32-я Неделя по Пятидесятнийа / Отдание праздника Богоявления*
[Первое Послание к Тимофею 1:15-17 и от Луки 18:35-43]

Субб. 5:00чд Великая Вечерня и Исповедь

Воск. 9:00чу Литургиа- Неделя о Закхее
[Первое Послание к Тимофею 4:9-15 и от Луки 19:1-10]

18-го Февраля Неделя Сыропустная – Прощенное Воскресенье. После литургия будет кофе, и потом, Прощеная Вечерня и начало Великаго Поста.

A MYSTERY EVER NEW – from the Five Hundred Chapters by Saint Maximus the Confessor (+379)

The Word of God, born once in the flesh (such is his kindness and his goodness), is always willing to be born spiritually in those who desire him. In them he is born as an infant as he fashions himself in them by means of their virtues. He reveals himself to the extent that he knows someone is capable of receiving him. He diminishes the revelation of his glory not out of selfishness but because he recognizes the capacity and resources of those who desire to see him. Yet, in the transcendence of mystery, he always remains invisible to all. For this reason the Apostle Paul, reflecting on the power of the mystery, said: Jesus Christ, yesterday and today: he remains the same for ever. For he understands the mystery as ever new, never growing old through our understanding of it.

Christ is God, for he had given all things their being out of nothing. Yet he is born as man by taking to himself our nature, flesh endowed with intelligent spirit. A star glitters be day in the East and leads the wise men to the place where the incarnate Word lies, to show that the Word, contained in the Law and the Prophets, surpasses in a mystical way knowledge derived from the senses, and to lead the Gentiles to the full light of knowledge.

For surely the word of the Law and the Prophets when it is understood with faith is like a star that leads those who are called by the power of grace in accordance with his decree to recognize the Word incarnate.

Here is the reason why God became a perfect man, changing nothing of human nature, except to take away sin (which was never natural anyway.) His flesh was set before that voracious, gaping dragon as bait to provoke him: flesh that would be deadly for the dragon, for it would utterly destroy him by the power of the Godhead hidden within it. For human nature, however, his flesh was to be a remedy since the power of the Godhead in it would restore human nature to its original grace.

Just as the devil had poisoned the tree of knowledge and spoiled our nature by its taste, so too, in presuming to devour the Lord's flesh he himself is corrupted and is completely destroyed by the power of the Godhead hidden in it.

The great mystery of the divine incarnation remains a mystery for ever. How can the Word made flesh be essentially the same person that is wholly with the Father? How can he who is by nature God become by nature wholly man without lacking either nature, neither the divine by which he is God nor the human by which he became man? Faith alone grasps these mysteries. Faith alone is truly the substance and foundation of all that exceeds knowledge and understanding.

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FOR THOSE FALLEN ASLEEP –Fyodor Dostoevsky – *The Discourses of Father Zossima*

Every day call this prayer to mind, and repeat it to yourself as often as possible: 'Lord, have mercy upon all who appear before you today.' For at every hour and every moment thousands of people depart from this earthly life and their souls appear before God – and how many of them depart in loneliness, unknown to anyone, sad and dejected because no one feels sorrow for them or even cares whether they are alive or not! And then, perhaps, from the other end of the earth your prayer for the repose of their souls will rise up to God, although you never knew them, nor they you. How deeply moving it must be for a man's soul, as he stands in fear and trembling before the Lord, to know at that very instant that there is someone to pray even for him, that there is still a fellow creature left on earth who loves him! And God will look on both of you more favorably, for if you have had so much pity on him, how much greater will God's pity be, for God is infinitely more loving and merciful than you! And he will forgive him for your sake.