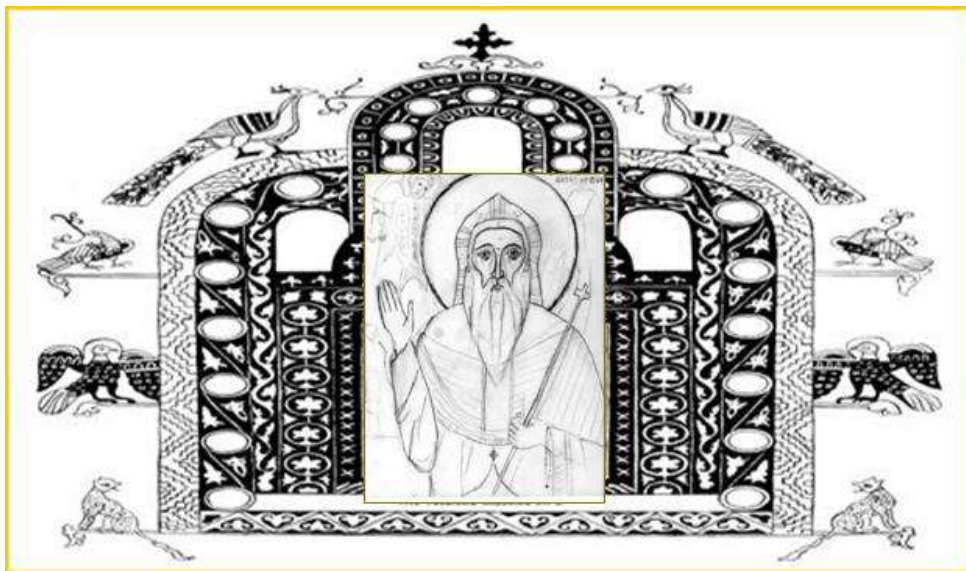


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CHURCH

(Orthodox Church in America, oca.org) saintmakarios.org
Fr. Elijah Mueller, Pastor (312) 714-9775 elijahmueller@sbcglobal.net

SCHEDULE:

Matins: Wednesday, 7:30am at Bond Chapel.

Vespers: Saturday, 6pm at Calvert House

Divine Liturgy: Sunday, 10am at Bond Chapel

Feast day of the Transfiguration of our Lord, God and Savior Jesus Christ:

Vespers, 6 pm Friday August 5th at Bond Chapel

Liturgy, 9am Saturday August 6th at Bond Chapel

Feast day of the Dormition of the Most-Holy Mother of God:

Vespers, 6 pm Sunday August 14th at Bond Chapel

Liturgy, 7:30 am Monday August 15th at Bond Chapel

Inquirers class, Wednesday at 5:30pm. Call Fr. Elijah for location. We are presently discussing the Sacraments and the Liturgy.

If anyone is interested in volunteering at Encore Resale Clothing, we would like to get together a group of volunteers to go over to help them out with basic sorting, adding shelves, etc. You can check them out at www.encorechicago.org. The proceeds from the shop benefit the projects of Hope for Chicago, www.hope4chicago.org.

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An excerpt from the writings of Archimandrite Aimilianos of Simonas Petras, *On the Transfiguration:*

When, before the crucifixion, the God-man took His three chosen disciples with Himself up the mountain of Tabor, He was not Himself transfigured before them. He did not put on some other form, or in other words become something that He was not already. He did not shine with a glory that was forbidden to Him. His Person, perfect and divine-human, underwent no change or transformation. Rather, according to the holy Fathers, Christ at that time opened the eyes of His disciples, "made them pass from the flesh to the spirit," as Saint Maximus the confessor wrote. Saint John the Damascene explains: "He is therefore transfigured, not in taking on what He was not, but in showing His disciples what He was, opening their eyes—they who were blind—and making them see."

He permitted them to contemplate for a brief instant the glory of His divinity which was united in His own Person, "without confusion, without change, indivisibly and inseparably," to His human nature. This Glory of God, inaccessible and unbearable for the created being, Christ had during His earthly sojourn covered, out of condescension, under the "veil of flesh," the shadow of His body. It is now that He reveals it to the "open" eyes of the Apostles. As Saint Gregory Palamas teaches, He then revealed His flesh to be as transparent as crystal: "The divine power shone as through panes of glass, resplendent for those whose hearts are pure to see it."

He reveals, for an instant, the permanent state that His body would have after the Resurrection, and that the bodies of the saints possess in the Kingdom of Heaven, in order to confirm the Apostles and prepare them for the test of His Passion. "Before your Crucifixion, O Lord, you took your Disciples with you to a high mountain and were transfigured before them, making the rays of your power shine on them; in your love for man and your sovereign power. You wished to reveal to them the splendor of your Resurrection."

This uncreated light, this unique glory and energy of the Father, the Son, and the Holy Spirit, "the beauty of the everlasting age to come," springs from the body of Christ as from a source of light. It becomes the "reflection of the flesh which is like God," and allows them to see *now* the Kingdom of God come "with power," as the Lord had promised them before taking them with Him to the mountain: "But I tell you truly, there are some standing here who will not taste death before they see the Kingdom of God come in power" (Luke 9:7).

And, as in the visible world the sun's light is poured out on all creatures to give them life, so this uncreated light communicates itself to the clothes of the Lord, which become "white as the light," because the union with God "according to the Person" is one thing, and another is participation in grace according to His uncreated energy: "His face shines like the sun, because He is identified, according to hypostasis, with the immaterial light, and it is for this that He became the Sun of Righteousness; but His vesture becomes white as the snow because it receives glory by vesting and not by union, relatively, and not according to the Person."

According to Saint Maximus the Confessor, this vesture which is resplendent with "a dazzling whiteness" (Luke 9:29), comprises the *logoi* of creation, that is, the ontological roots of created being, which have found their fulfillment, their *recapitulation*, in the divine-human Person of the Word of God incarnate.¹⁹ The elements of the natural world, freed from the weight of the flesh, no longer cover Christ like the heavy clothes of winter, but become supple, luminous, bearers of the Spirit, and convey thus to humanity the radiance of God's glory.

pp.198-200, *Living Witness of the Holy Mountain*, ed. Fr. Alexander Golitzin.

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Of old, Israel neither set up temples in the name of human beings nor celebrated their memorial—for human nature was still under the curse and death was condemnation, therefore they were enjoined that one who even touched the body of someone dead was to be reckoned unclean—but now, since the divinity has been united without confusion to our nature, as a kind of lifegiving and saving medicine, our nature has been truly glorified and its very elements changed into incorruption. Therefore temples are raised for them and images engraved. (*On the Divine Images* 3.9, John Mansur, the Damascene, p.91)

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Hypakoe of Matins, 8th tone: "Truly, he who beautifies the flowers of the field commands that no one take heed for his dress."