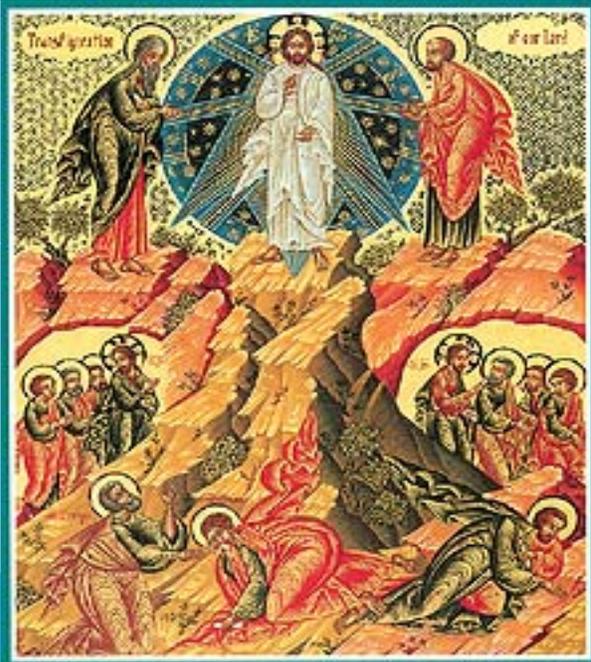


# Holy Nativity of the Lord

Christ Is in our  
Midst

August 4, 2014,



## Tone 8 Troparion

You descended from on high,  
O Merciful One!

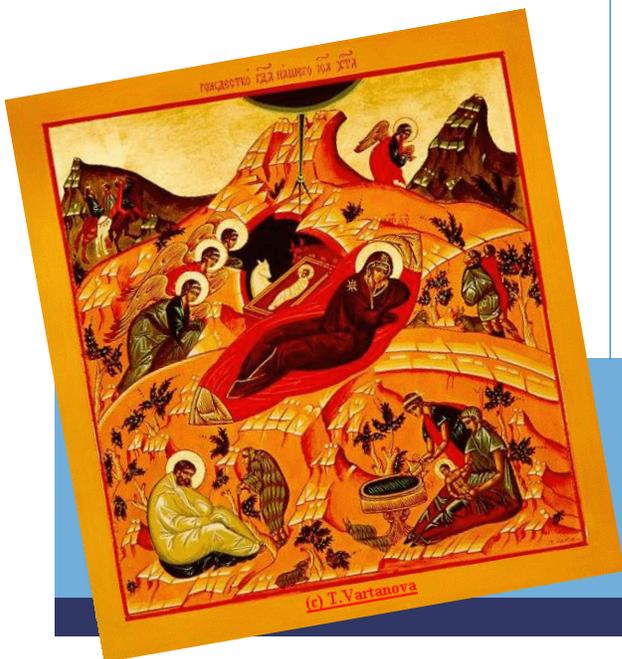
You accepted the three day  
burial to free us from our  
sufferings!//

O Lord, our Life and  
Resurrection, glory to You!

Dear brothers and sisters in Christ,

Blessings as we approach the great and holy Feast of the Transfiguration of our Lord!

Our Lord, fulfilling that which He had promised shortly before, that "there be some standing here which shall not taste of death, till they see the Son of man coming in His Kingdom" (Matt. 16:28), He took His three foremost disciples and ascended Mount Tabor, where He was transfigured before them. His face shone like the sun, and His clothes became white as the light. Suddenly, together with this dread and marvelous effulgence of light, there appeared those pinnacles of the Prophets, Moses and Elias, who spoke with the Lord Jesus concerning His saving Passion that was about to take place. Standing before Him as reverent servants, they showed that He is the Lord of both the living and the dead, for Moses came forth from Hades, having died many centuries before, and Elias, as it were from heaven, whither he had been taken up while yet alive. After a little while a radiant cloud overshadowed them and out of the cloud they heard that same voice which had been heard at the Jordan at the Baptism of Christ, testifying to the Divinity of Jesus and saying: "This is My beloved Son, in Whom I am well-pleased; hear ye Him" (Matt. 17:5). The Transfiguration also sets before us our salvation as we seek to be transformed as we participate in the process of theosis. God willing, we will see you all tomorrow night at St. Nicholas to celebrate the festal liturgy of the major feast day. Blessings, FJ



Your Nativity, O Christ our God, has shone to the world the Light of wisdom! For by it, those who worshipped the stars, were taught by a star to adore You, the Sun of Righteousness, and to know You, the Orient from on High. O Lord, glory to You!

# Weekly Service Schedule

Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
<b>Fast</b>	<b>Fast</b> Transfiguration of the Lord @ St. Nicholas 4:45 Vigil 6:30 Liturgy	<b>Fast</b> Vespers, Meal, Bible Study – Fosters House 5:30	<b>Fast</b>	<b>Fast</b> Men's Lunch – Shanes 12:00	Family Day at the Hunsickser Ranch from 12 – 6pm with Great Vespers at 5:00  <b>Fast</b>	Divine Liturgy (Barksdale) 10:00  <b>Fast</b>

**Sick & Suffering:** Faud Hamdan, Jenny Booras, Stephanie, Mara, Nick, Alan, Ettie, Horne Family, Met Paul, Mar Gregorius, those suffering in Egypt, Crimea & the Ukraine.

**Catechumens:** Travis, Jennifer, Jack, Jane, and Murray Henley, Kevin & Mara Alexander, Dane, Elizabeth, Aubré, and Jude Shillings, Steve, Jennifer, Charleigh, David Gillum, Katie Cohen, Bryce

**Expecting/ New Mothers:** Reneé Collins

**Newly Departed:** Metropolitan Philip, Fr. Alexander, Sofia, Laura and infant Nina.

(If anyone is left off the list please let Fr. Jason know!)

## Service

A reminder to those who serve Holy Nativity this week. Your service is greatly appreciated!

Wednesday Night Meal – Angela Cory

Sunday Coffee Hour – Stacy Cosse

Prospora – Angela Cory

"Give me neither riches nor poverty,  
And appoint what is necessary and  
sufficient for me;  
Lest being full, I deny Thee, and say  
'Who is the Lord?'  
Or being poor, I steal, and profane the  
name of my God."

-excerpt from Proverbs 30:8-9

No Choir Practice  
Saturday



## THE KISS

Kissing the hand of the priest is all about Christ

The kissing of the hand of the priest is not about the man, but rather about Christ. It is much like the kissing of an icon, which is not about the veneration of paint and wood, but about the archetype represented in the icon. When we kiss the hand of the bishop or priest, we are not showing respect to the person of the priest but to his sacred office.

The priest as priest represents Christ, and is therefore a living icon of Christ. Though he be a sinner, and unworthy in and of himself of such respect, that he touches the Most Holy Things - the Precious Body and Blood of the Lord, the kiss is in actuality, extended to Christ. Through ordination he has received the Grace of God to impart spiritual gifts and blessings, so we should not deprive ourselves of blessings by refusing the priest's blessing.

There is the true story of a priest pulling away his hand in order to prevent Czar Nicholas II from kissing his hand. The Emperor ordered him to extend it, saying "I am not kissing your hand, but the hand of Christ". In refusing to allow anyone to kiss his hand, any priest, who out of false humility would deprive a pious Christian the opportunity to kiss his hand, deprives the person of Christ's blessing.

We should show this respect and receive this blessing whenever we greet and bid farewell to our spiritual authorities. Also, we should kiss their right hands when we receive the antidoron (the blessed bread at the end of Liturgy) from them or receive the prayer of absolution at confession or other prayers. We do not, however, kiss the priest's hand when receiving Holy Communion, lest we risk an accident with the Holy Chalice.

**The small child is like the soft candle that you shape as you like, and which accepts whatever seal you put on it... whatever the small child learned when he is small will remain imprinted until old age.**

**- Elder Philotheos of Paros**

# Faithful in the Little Things

## Saint John Maximovitch on the Little Things

It is hard to pray at night. But try in the morning. If you can't manage to pray at home than at least as you ride to your place of employment attempt with a clear head the "Our Father" and let the words of this short prayer resound in your heart. And at night commend yourself with complete sincerity into the hands of the Heavenly Father. This indeed is very easy.

And give, give a glass of cold water to everyone who has need of it; give a glass filled to the brim with simple human companionship to everyone that lack it, the very simplest companionship...

*O wondrous path of little things, I sing thee a hymn! Surround yourselves, O people, gird up yourselves with little works of good — with a chain of little, simple, easy and good feelings which cost us naught, a chain of bright thoughts, words and deeds. Let us abandon the big and the difficult. That is for them that love it and not for us for whom the Lord in His Mercy, for us who have not yet learned to love the greater, has poured forth the lesser love everywhere, free as water and air.*

Doesn't this just make you want to weep with relief?! Throughout my life, especially when I was home with my tiny children, I have agonized over my inability to do great things in the name of Christ. How was I to extract myself from the demands of my daily "mundane" responsibilities that I might get out there all in it and feed the hungry, comfort widows and orphans, travel to poverty stricken nations bearing much needed supplies and medicine? Heck, I could barely cross myself and pray a feeble, "Lord have mercy" before crashing into bed, or refrain from losing my temper about a thousand times a day.

...As a matter of fact, the lesser good is more necessary for mankind than the greater. People can get along with their lives without the greater good; without the lesser they can not exist. Mankind perishes not from a lack of the greater good, but from an insufficiency of just this lesser good. The greater good is no more than a roof, erected on the brick walls of the lesser good.

And yet here is this incredible reminder that even my little, simple life is rich with opportunities to deepen my faith. I can stuff warmth and kindness into my interactions. I can listen more than I speak. I can work on being productive and patient. I can pray as I go for wisdom and self-control. Spread out before me is my own perfect and God-ordained path toward salvation; every circumstance in which I find myself is an integral part of that path, with eternal ramifications,

redeemable by Christ. Running errands, making dinner, folding laundry, data entry for my part-time job – yes, even these tasks are holy. Only I must remain attentive and thankful. Christ is in the present, looking ahead or behind does me no good at all.

Through such lesser, easy work, done with the greatest simplicity, a man is accustomed to the good and begins to serve it with his whole heart, sincerely, and in this way enters into an atmosphere of good, lets down the roots of his life into new soil, the soil of the good. The roots of human life quickly accommodate themselves to this good earth, and soon cannot live without it... Thus is a man saved: from the small comes the great. "Faithful in little things" turns out to be "faithful in the greater."

And thus I begin this brand new day with renewed hope and determination. God, keep me faithful in, and grateful for, the little things that I might experience true joy and contentment, and generously spread that heavenly joy and contentment to others.

- Molly Sabourin  
[www.mollysabourin.com](http://www.mollysabourin.com)

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# BACK TO SCHOOL FAMILY DAY!!!!

*Swimming*, 4 Wheelers, **Fishing!**

This **Saturday** from 12 to 6 at the Hunsicker Ranch in Keatchie. Please bring your lunch and we will all share an evening meal together after Great Vespers at 5pm. Please RSVP to Father or Pres by Thursday! An email will be sent out with directions and codes to everyone attending.

# Feast of the Transfiguration of our Lord

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The event of the Transfiguration is recorded in three of the four Gospels: **Matthew 17:1-9**, **Mark 9:2-8**, and **Luke 9:28-36**. Jesus took the Apostles Peter, James, and John with Him up upon a mountain, and while they were on the mountain Jesus was transfigured. His face shone like the sun, and His garments became glistening white.

Moses and Elijah appeared with Christ, talking to Him. Peter declared how good it was for them to be there and expressed the desire to build three booths for Moses, Elijah, and Christ. This reference to the booths could imply that this occurred during the time of the Feast of Tabernacles when the Jews would be camping out in the fields for the grape harvest; for this Feast had acquired other associations in the course of its history, including the memory of the wanderings in the wilderness recorded in the Old Testament book of Exodus.

While Peter was speaking, a bright cloud overshadowed them. A voice came from the cloud saying, "This is my beloved Son, with whom I am well pleased; listen to Him." When the disciples heard this they fell on their faces filled with awe. Jesus came to them and told them to not be afraid. When the three looked up they saw only Jesus.

As Jesus and His disciples came down the mountain, He told them not to speak of what they had seen until He had risen from the dead.

## ICON of the Feast

In the icon of the Feast of the Transfiguration, Christ is the central figure (1.), appearing in a dominant position within a circular mandorla. He is clearly at the visual and theological center of the icon. His right hand is raised in blessing, and his left hand contains a scroll. The mandorla with its brilliant colors of white, gold, and blue represent the divine glory and light. The halo around the head of Christ is inscribed with the Greek words *O on*, meaning "The One Who is".

Christ appears in the center of the icon blessing with His right hand and dressed in bright white robes (detail).

Elijah (2.) and Moses (3.) stand at the top of separate mountain peaks to the left and right of Christ. They are bowing toward Christ with their right hands raised in a gesture of intercession towards Him.

Saint John Chrysostom explains the presence of these two fathers of the faith from the Old Testament in three ways. He states that they represent the Law and the Prophets (Moses received the Law from God, and Elijah was a great prophet); they both experienced visions of God (Moses on Mount Sinai and Elijah on Mount Carmel); and they represent the living and the dead (Elijah, the living, because he was taken up into heaven by a chariot of fire, and Moses, the dead, because he did experience death).



2. The Prophet Elijah, appears on Christ's right-hand side (detail).



3. Moses, who is seen holding the Ten Commandments, appears on Christ's left-hand side (detail).

Below Christ are the three Apostles, who by their posture in the icon show their response to the transfiguration of Christ (4.). James has fallen over backwards with his hands over his eyes. John in the center has fallen prostrate. Peter is kneeling and raises his right hand toward Christ expressing his desire to build the garments of the state of disarray as dramatic impact the vision has had on them.



4. The three Apostles who accompanied Christ to the mountain, Peter, John, and James, react to the vision of Christ's Transfiguration.



5. The garments of the Apostles are in state of disarray (detail).



6. The Apostle James reacts to the vision by falling to the ground and attempting to cover his eyes (detail).

The icon of the feast directs our attention toward the event of the Transfiguration and specifically to the glory of God as revealed in Christ. This event came at a critical point in the ministry of our Lord, just as He was setting out on His journey to Jerusalem. He would soon experience the humiliation, suffering, and death of the Cross. However, the glorious light of the Resurrection was revealed to strengthen His disciples for the trials that they would soon experience.



Next ladies night is already being put together!!! We will be going to Painting With A Twist on Monday, August 25th from 7-9. Please go online at <http://m.paintingwithatwist.com/shreveport/> to reserve your seat. It's \$35.00 and you don't want to wait until the day of in case there are no seats left. Also please be sure to bring your license with you because without it your not allowed to come in since you must be 21 or older to participate.



Men's Lunch  
every Friday at  
Shanes on  
Youree, 12:00.

Next Week: new  
location!!!

Holy Nativity of the Lord Mission

Rev. Fr. Jason Foster, Pastor

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