



THE SHELL

Saint James the Greater Episcopal Church

Making Christ Known Since 1712

September 2019

Volume 1, Number 6



Save the Date

09/08/2019

Sunday Service – 8:30am

09/15/2019

Sunday Service – 8:30am

Church Picnic – 1:00pm

09/22/2019

Sunday Service – 8:30am

09/25/19

S.O.M.E. Dinner - 6:00pm to
7:00pm

(Volunteers Needed)

09/29/2019

Sunday Service – 8:30am

The Transfiguration



The Transfiguration of Jesus is an event in the New Testament when Jesus is transfigured and becomes radiant in glory upon a mountain. The Synoptic Gospels (Matthew 17:1–8, Mark 9:2–8, Luke 9:28–36) describe it, and the Second Epistle of Peter also refers to it (2 Peter 1:16–18). It has also been hypothesized that the first chapter of the Gospel of John alludes to it (John 1:14).

In these accounts, Jesus and three of his apostles, Peter, James, and John, go to a mountain (the Mount of Transfiguration) to pray. On the mountain, Jesus begins to shine with bright rays of light. Then the prophets Moses and Elijah appear next to him and he speaks with them. Jesus is then called "Son" by a voice in the sky, assumed to be God the Father, as in the Baptism of Jesus.

Many Christian traditions, including the Eastern Orthodox, Roman Catholic and Anglican churches, commemorate the event in the Feast of the Transfiguration, a major festival.

The transfiguration is one of the miracles of Jesus in the Gospels. This miracle is unique among others that appear in the canonical gospels, in that the miracle happens to Jesus himself. Thomas Aquinas considered the transfiguration "the greatest miracle" in that it complemented baptism and showed the perfection of life in Heaven. The transfiguration is one of the five major milestones in the gospel narrative of the life of Jesus, the others being baptism, crucifixion, resurrection, and ascension.

In Christian teachings, the transfiguration is a pivotal moment, and the setting on the mountain is presented as the point where human nature meets God: the meeting place of the temporal and the eternal, with Jesus himself as the connecting point, acting as the bridge between heaven and earth.^[10] Moreover, Christians consider the transfiguration to fulfill an Old Testament messianic prophecy that Elijah would return again after his ascension.

(Sources: Wikipedia Online Dictionary / Episcopal Dictionary Online)



09/07 Jennie Lutz

09/09 Christina McGorty

09/12 Ed Margavich

09/18 Jena Leeper

09/22 Ruth Barton

09/28 Dorothy Balent

09/28 Dakota
Schaumberg

09/30 Suzanne Capriotti



09/24 Tina and Nicole
McGorty



Therefore Let Us Keep the Feast!

From *frscottsblog* by the Rev. Scott Leannah, Diocese of Milwaukee

The first time I attended an Episcopal celebration of the...Holy Communion, I remember being struck by the words we say when the bread and wine have been consecrated by the priest, right after we pray the Lord's Prayer. The priest holds up the large host, breaks it and states, "Alleluia! Christ our Passover is sacrificed for us." The people respond, "Therefore let us keep the feast – Alleluia!"

The expression, "Christ our Passover is sacrificed for us; therefore, let us keep the feast" stems from a passage of Scripture that may well be an ancient Easter homily. In the First Letter to the Corinthians, St. Paul writes, "Clear out the old yeast, so that you may become a fresh batch of dough, inasmuch as you are unleavened. For our paschal lamb, Christ, has been sacrificed for us. Therefore, let us celebrate the feast, not with the old yeast, the yeast of malice and wickedness, but with the unleavened bread of sincerity and truth." (1 Cor. 5:7-8).

In first century Palestine, and still today among some believers, Jewish people undergo a ritual cleaning of the home, removing any and all traces leavened bread or food containing yeast. This is to purify the home, be done with the old and welcome the new, so that at Passover time, the first meal eaten is of the new unleavened bread and the paschal lamb, symbolizing a new beginning and rededication to follow the covenant and the Torah (law).

St. Paul, a Pharisee by training, would have been intimately aware of this tradition and its meaning. When he urges the Corinthian community to "clear out the old yeast" and become a "fresh batch of dough", he is urging them, in Christ, to let go of their old lives and to take on their new life and identity in the Lord. By calling Christ "our Paschal lamb" he is reminding the Corinthians that through his cross and resurrection, Jesus has set us free and given us new life. By urging them to "keep the feast" with the new "unleavened bread of sincerity and truth", Paul is reminding the faithful that partaking in Holy Communion means that we are called to, in essence, become what we eat and therefore be ourselves transformed into the image of Christ.

So, the next time the priest invites us to Holy Communion by saying, "Alleluia! Christ our Passover is sacrificed for us!" and you respond, "Therefore let us keep the feast, Alleluia!", keep in mind that part of what we are saying is, "Lord, help us let go of what has been and be transformed and made anew in your image."

St James Staff

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Priest

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Musician/Choir Director

Denise Ciambrello
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Georgette Miller
Custodian

Joe Ciambrello
Sexton

St. James Vestry

Pam Bergey
Secretary

Denise Ciambrello
Junior Warden

Joe Ciambrello

Betty Dougherty

Sue Marion
Treasurer

Gene Porter

Betsy Schmidt

Horace Schmidt
Senior Warden

Now You Know – September is the ninth month of the year in the Julian and Gregorian calendars, the third of four months to have a length of 30 days, and the fourth of five months to have a length of less than 31 days. In the Northern Hemisphere September is the seasonal equivalent of March in the Southern Hemisphere.

In the Northern hemisphere, the beginning of the meteorological autumn is on 1 September. In the Southern hemisphere, the beginning of the meteorological spring is on 1 September.^[1]

September marks the beginning of the ecclesiastical year in the Eastern Orthodox Church. It is the start of the academic year in many countries of the northern hemisphere, in which children go back to school after the summer break, sometimes on the first day of the month.

September (from Latin *septem*, "seven") was originally the seventh of ten months in the oldest known Roman calendar, the calendar of Romulus c. 750 BC, with March (Latin *Martius*) the first month of the year until perhaps as late as 451 BC.^[2] After the calendar reform that added January and February to the beginning of the year, September became the ninth month, but retained its name. It had 29 days until the Julian reform, which added a day. – Now You Know! (Source: Wikipedia Online Dictionary)



September's Announcements

Dinner for Neighbors in Need – August's S.O.M.E. dinner for our hungry neighbors drew 61 guests and 12 volunteers. Dinner for that evening consisted of spaghetti, meatballs, salad, fresh rolls and desserts. A BIG thank you to all who contribute their time, talents and treasure to this important ministry. Remember our Lord said "what so ever you do for the least of my brothers and sisters, you have done for me."

Annual Picnic - Mark the date! Our annual picnic will be held on Sunday, September 15 at 1:00 pm. The Eagles have a night game, so there is no conflict.

Cultural & Historic Bristol Day - We have to respond to the Bristol Cultural & Historic Foundation by August 31st if we plan to open our buildings for public visitation or fundraising on Bristol Day, October 19th. The church and graveyard will be open. The women of St. James have taken on the fundraising aspect on the past. Bad weather forced the cancellation of the meeting on Wednesday so input is needed from the congregation with any thoughts or recommendations. Thank you!

Pastoral Need? Please contact the parish office with yours or others' pastoral care needs, such as being placed on the prayer list, requesting home Communion, reporting a death, alerting us to a hospital stay and so on. We sincerely regret finding out after the fact that someone was sick or in the hospital.

Contact Us

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