

Magnificat

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It is truly fitting and proper
to sing your praises, O Mother of God:
ever blessed and completely sinless,
Mother who has borne our God;
higher in honor, higher than the Cherubim
and beyond compare
more glorious than the Seraphim;
who, a virgin, gave birth to the Word of God,
you truly are the Mother of God,
and we praise you.

Divine Liturgy of St. John Chrysostom

We are a Catholic Monastery of the Byzantine Rite, under the jurisdiction of the Eparchy of Chicago, and belonging to the Ukrainian Metropolis in the United States of America, which is in union with the Pope of Rome, supreme pastor of the universal Church. We embrace Evangelical poverty, chastity, obedience, and stability of life, according to the Rule of Saint Benedict and the traditions of the Christian East. In our skete at Jacob's Falls, on the shore of Lake Superior in Michigan's Keweenaw Peninsula, we devote ourselves to a common life of prayer and work for the praise, love, and service of God and for the upbuilding of His Kingdom through the arts.

More Spacious than the Heavens

At heart there is nothing arcane or esoteric about the Christian faith. It originates in events that took place in a specific time and place, and its outlines can be simply told: God became Man. Born of a virgin, He united human nature with the Divine. In the person of Jesus Christ, God was seen in the flesh, and in the flesh He endured all the weaknesses – save sin – that human nature is heir to. In the flesh He walked among us and preached the good news of God’s love and mercy to men who heard and touched Him in the flesh. In the flesh He was nailed to the Cross as a sacrificial offering in atonement for our sins, and in the flesh He arose from the grave to newness of life as a pledge of our own future resurrection. Ascending into Heaven in the flesh, He sits at the right hand of the Father until He comes to us again – this time as Judge.

In her round of worship, the Church recalls and recounts the events of the Lord’s life on earth and makes them live in our hearts and minds in a vivid and visceral manner. Through song and imagery, she surpasses a dry retelling of the story, enshrining it in splendor and impressing its meaning upon our souls. Her vision is universal; in remembering specific events, she never loses sight of the whole. In particular, she constantly recalls the Incarnation, the event that stands at the head of all the others. God is pure spirit, immortal and impassible; only by taking on flesh could He suffer and die for us. Christ’s flesh and His human nature are the instruments through which He worked our salvation, and these He received from His virgin mother.

Because of her unique role in the economy of salvation, the Virgin Mary is a constant presence in Byzantine worship. In recognition of Christ

as True God, we rightly hail her as Theotokos – Mother of God. We remember her together with all the Saints at the end of litanies of petition throughout the major Services as we “commend ourselves and one another and our whole life to Christ our God.” The Hours honor her with texts recalling her virginal maternity, and the Divine Liturgy affords her a hymn of praise immediately after the Consecration.

In all of this, the Virgin is not seen as a force or power unto herself. She is always considered in relation to her Son, our Lord God and Savior Jesus Christ. If sometimes the hymns – in poetic shorthand – hail her as the salvation of the Christian people, it is because through her, Salvation, in the person of Jesus Christ, came into the world; if they occasionally call upon her to save our souls or secure remission of our sins, the faithful understand this as possible only through her intercessory prayer.

In His love for mankind,
the King of Heaven
came to dwell among us:
coming forth from the all-pure Virgin,
He was seen in the flesh
He received from her.
The only Son of God,
one Person in two natures,
we proclaim Christ our Savior
perfect God and perfect Man.
Entreat your Son, therefore,
O virgin Mother,
to have mercy on our souls

From Great Vespers of the Resurrection
Tone 7

The Church of the Byzantine tradition binds together text and imagery, theology and song. She numbers among her hymnographers some of her greatest theologians and saints. Their inspired words surround the truths of the faith in beauty and harmoniously lead the faithful into deeper appreciation and assent. So, too, does her visual splendor.

Iconography is not mere decoration. Like a relic, the icon is a sacramental, manifesting something of that with which it is associated. In devout prayer and contemplation before it, the faithful may be drawn closer to the person or event it depicts and gain a deeper appreciation of divine truths. In their synergy with the Church’s liturgical hymns, icons have sometimes been described as “theology in color.”



All creation rejoices in you, O full of grace:
the assembly of angels and the race of men.
O sanctified temple and spiritual paradise,
the glory of Virgins,
from whom God was incarnate and became a child,
and your womb he made more spacious than the heavens.
All creation rejoices in you, O full of grace.
Glory to you!

Divine Liturgy of Saint Basil the Great

While not, strictly speaking, icons, murals, in paint or mosaic, serve an analogous function. Depicting persons and events of salvation history they enlighten and comfort the hearts of the faithful with a deeper grasp of God's boundless love. It was with great joy, then, on the Sunday before the Feast of the Dormition of the Virgin, that we blessed the mural of the Theotokos of the Sign, newly installed in the apse of our monastic church, where it may be seen, above and beyond the altar, by the faithful who approach for Holy Communion or to receive the antidoron.

The fifty-five inch diameter canvas, executed in oils by Colin Gifford, adheres to the pattern already well established by the eleventh century. The Virgin Mary, facing directly forward with hands upraised in prayer, is seen with an image of Christ within a mandorla – signifying the heavenly, uncreated light of His divinity – superimposed upon her breast. On either side of her halo, Greek abbreviations identify her as the Mother of God, while the figure in the mandorla is similarly identified as Jesus Christ. Within His halo, the Greek proclaims Him as the One Who Is, a reference to the Name of God (cf. Ex. 3:14), a reference also made in the inscription (Jn. 14:6) of the scroll.

The Sign of the descriptive identification for images of this type is that of the prophecy of Isaiah 7:14: **Therefore the Lord Himself shall give you a sign. Behold a virgin shall conceive, and bear a son, and his name shall be called Immanuel.** Also sometimes called *More Spacious than the Heavens* – a reference to the poetic wonder expressed in various hymns that the

Creator, Whom the whole universe cannot contain, should be held within the narrow confines of the Virgin's womb – the image is a beautiful visualization of the Incarnation and of the Virgin as Mother of God.

The vision is theological, reflecting spiritual truth rather than physical reality. Thus, the incarnate Christ is not traditionally depicted as unborn, nor even as an infant, but as a mature – though beardless – man to reflect the eternal wisdom of His divinity. Here we see Him as a wise and solemn youth (cf. Lk. 3: 41 – 47) robed in regal splendor and with His right hand raised in blessing. His left hand grasps the scroll of His message, which extends beyond the heavenly mandorla and into the human realm.

Significantly, as in her earliest clearly identifiable representation – an early fourth century tomb painting from the Roman catacombs of a woman with upraised hands and a boy flanked by the *Chi Rho* monogram of Christ seated on her lap – the Mother of God is portrayed at prayer. The gate through which Salvation entered the world, she always remains His mother. Gazing in wonder upon the fruit of her womb, she continually intercedes for those who honor her as Theotokos and who praise and worship her Son. Thus, she serves as a prototype of the Church at prayer, who, as the community of faithful gathered together in His name, bears Christ in her midst.

**Through the prayers of the Theotokos,
O Savior, save us!**

O all-pure Virgin,
you became the gate, the palace,
and the throne of the King,
for through you
Christ, our Lord and Savior,
appeared as the Sun of Justice
to enlighten those
stumbling in darkness
whom He had created in His image
with His own Hands.
We therefore beg you,
O most praiseworthy Lady,
to beseech Him
with a mother's confidence
for the salvation of our souls.

From Great Vespers of the Resurrection
Tone 5



At the Jampot



The new wing continues to incite questions across the counter. Annual visitors and more frequent customers have been aware of its existence for some time, of course, and those who have asked, or who faithfully read these pages, already know something of its history and purposes. Its designed similarity of appearance to the sales room causes most newcomers to take no notice at all – except, perhaps, to wonder whether the monks live in the “house next door”! But for those regular customers whose schedule may preclude annual visits it has been the source of much curiosity and speculation.

Given the cramped chaos of our often frenetically busy sales room, many are prompted to ask when we will move the shop into its new space. Others, with less presumption, will simply enquire as to its function, “What happens over there?” Often the press of business does not allow for an extended response. Depending on what they have purchased we may simply reply, “That’s where we make the candy,” or “roast the coffee,” or “soak the fruitcakes.” Sometimes, noting the loading dock or a delivery truck, we will

speak of a receiving area for ingredients and raw materials. This summer’s long lines of pickers provided ample occasion to speak of its function as an area for buying the wild berries upon which so much of the business depends. Most often, however, we would note its primary function as storage, for so it was originally conceived. That it is now much more constitutes a long story.

From the beginning the project was fraught with difficulties. Our application in the spring of 2007 for a building permit for construction of a modest storage building to house a walk-in cooler was rejected on zoning grounds. Our reapplication and appeal the following summer likewise met with rejection. In December of 2010, our subsequent lawsuit in Federal Court brought a fundamental agreement with local authorities ensuring the monastery’s ability to grow, and allowing certain uses – including the storage building – beyond the scope of the Township’s Zoning Ordinance. Work began in the fall of 2011, but was soon stopped: the building being erected – which was already closed-in and weather-tight – was a story and a half higher

than originally planned. Less than a year after we thought everything was resolved, we were back in court!

While suit and counter-suit wound their way through Federal Court, Circuit Court, and the Court of Appeals, we were faced with a more immediate and much graver problem. Our antiquated grey water system had finally given up the ghost. Bureaucratic delay prevented us from beginning to replace the system until the spring of 2013; we were unable to use the Jampot kitchen for the first two months of that season,

and were open only on the weekends. Progress allowed us to resume full operations on a pump-and-haul basis by the beginning of July, and the new system was completely in place for the beginning of the following season. Meanwhile, a way was being made for a resolution to the status of the storage building and an end to the various legal proceedings.



Enrobing Wild Strawberry Butter Creams

Early in 2014 the Township amended its Zoning Ordinance to allow for the expansion of a “Legal Non-Conforming Use” – as they had classified the Jampot – by means of a Special Use Permit. We proposed to Township officials the possibility of integrating the offending structure into the Jampot with additional building, thereby making it part of an expansion rather than

an accessory structure that violated the height restriction. They agreed that such a solution could work and suggested we also apply for any future expansion Jampot might require. A three-phase expansion was approved that summer; construction of Phase I began in the fall with completion of the storage building and installation of the walk-in cooler, which had remained stored in our warehouse for three years; the new building was ready for the arrival of equipment in the spring of 2015.



Spreading Cashew Brittle



To make way for the new building, we had demolished our old candy room and moved its functions temporarily to an area of the storage building. Except for the marble table, which we had purchased in 2009, the new confectionery has been completely re-equipped. Two tempering units now keep an abundant supply of chocolate ready at all times, and an enrobing line allows for coating many more chocolates at a time than was previously possible. The depositing unit and mold filler now enable us to produce filled candies such as our ever-popular peanut butter frogs, and, with the fire mixer and cooling table, we have been able to keep up with the constantly increasing demand for brittles and caramels. Abundant refrigeration and freezer space, as well as the climate-controlled “candy vault”, which had served as temporary candy room during construction, hold finished product until needed in the sales room.

The last piece of equipment to arrive was the roaster, and this has led us into a whole new line of products. Initially intended for the roasting of nuts as an adjunct to candy production, the unit has roasted only coffee since its installation last fall. Customers have been pleased to find freshly roasted whole-bean coffee on our shelves, and demand has increased through the sum-

mer. Available varieties and roasts vary from day to day, and customers in the shop are limited to the choices on the shelf when they happen to come in. Usually, they are not disappointed; specific varieties and roasts may be ordered online or by mail.

Our fruitcakes remain perennial favorites - and not only at Christmas time. Slices and one pound loaves sell briskly throughout the season, and most falls find us scrambling - often inadequately - to keep the shelves supplied. Batches are large, some as much as 140 pounds, and need room to mix, pan, and bake. They



Feeding green coffee to the roaster

also require a large amount of oven space, and it is difficult to squeeze them in among the many batches of cookies and muffins the busy times demand. Moreover, after baking each cake must be soaked and wrapped for aging. The second floor of the new building provides an area especially for this purpose, relieving some of the clutter and confusion of the bakery and allowing this important facet of fruitcake production to proceed more efficiently.

Our gingerbread pancake mix is another popular item we had trouble keeping on the shelf. Packaging, which we had previously done by hand, was the major bottleneck. The new portioning and filling machine – also on the second floor of the new building – has allowed us to keep the shop well supplied since last fall. Similarly, the second floor of the new building allows space for a workers break room and for an office, important non-production areas we have not previously had.

The formerly offending two and a half story building remains storage as originally intended. The corridor separating the bakery from the confectionery provides access from the loading dock to its first floor walk-in cooler and to the dumbwaiter for raising non-perishables to the upper floors. The additional storage has allowed us to keep larger inventories of ingredients on hand, thereby lessening the probability of unexpected short-falls in production.

We have created a station for the preparation and wrapping of fruitcake slices on the second floor of the storage building. On the first floor, the area of the corridor immediately off the loading dock is specifically dedicated to the weighing and packaging of the wild fruit brought in by local pickers throughout the season.



Soaking and wrapping Walnut Ginger Cakes

After nearly a complete season with all these new facilities in place, we see a tremendous improvement in Jampot's functioning. We are managing to keep more product on our shelves and better serve the steady stream of customers the Lord in His mercy brings to our door.

Other bottlenecks remain, of course. We expect to address them in future phases of the expansion, which we hope will come soon. Phase II will provide for increased and more efficient production of preserves, and in Phase III we will replace and modernize the bakery, and expand and reorganize the sales room, as well.

These await funding and are most likely for future years. Meanwhile, the present year continues to go exceptionally well. Good rainfall in May and June resulted in an abundant harvest of Thimbleberries, which last year had been shy. The shop has been thronged throughout the season and continues to demand a large part of our attention during these busy days of color. But we also look beyond the approaching end of door sales on October 15th, to the shipping season and, indeed, to the coming year. In particular, we call your attention to the items and opportunities offered on the following pages.

SPECIAL AUCTION

To benefit Jampot Expansion Fund

A day with the monks at the Jampot
Monday, May 15, 2017

Hands on Jampot experience:
Baking, Jam and Candy making

Breakfast, Lunch, Tasting and Sampling

Vespers and Dinner

Overnight accommodations
Double occupancy

Eagle River Inn
May 14 & 15, 2017

Six spots available

Bids start at \$1,000.00
Open: October 1, 2016
Close: March 31, 2017
Online only!

More details at:
<https://www.biddingforgood/jampot>