

THE VIEW

TRANSFIGURATION HERMITAGE, MAINE



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HARD TIMES

Sometimes it seems as though everyone is going through a hard time. Lately, this seems to be one of those times. Prices are high; gas and groceries are more expensive than ever. The world is in upheaval, with wars in the Middle East, our own country at war; the shutdown of the route for oil to leave the Middle East—though that seems to be easing somewhat, at least at this moment—as I write at the end of May. Upheaval in our streets and cities, with immigration crackdowns and protesters everywhere; Republicans and Democrats seemingly at each others throats. How do we make sense of all this? And most important, how do we conduct ourselves in the midst of it?

Recently I've been reading a book gifted to me by a longtime friend. It's called *The Afternoon of Christianity*, by Tomas Halik. Halik, (whose name actually has a couple of diacritical marks over it, which I don't know how to insert), a Czech priest, author, and theologian, has some very insightful things to say about the complicated and confusing times we are living in. By this I don't mean just in this country, but in Christianity as a whole, and perhaps western society (Europe and the Americas) in particular. It's a highly technical book, at



least the prologue and opening chapters, but if you're willing to wade through lots of abstruse language, it's well worth reading.

Some of what Halik writes is not strange to those of us, like myself, who have grown up and come of age since the upheavals of the 1960s and later upheavals of the fall of Communist regimes in eastern Europe. Some people have welcomed these upheavals, others regard them with dislike and even fear. Some, like myself, have very mixed emotional responses.

Whatever we think of these major, and often overwhelming, societal changes, one thing is certain: to live through such an upheaval is hard. For some, it may be fearful yet exhilarating; for many it may just be fearful.

The question for all of us is: how do we respond? Do we allow fear to rule our hearts, our minds, and our behavior? Do we throw ourselves headlong into the changes, either on one side or the other? Or do we respond with calm, with a sort of thoughtful openness, perhaps even a 'wait-and-see' behavior.

”

I LOOK TO MY FAITH AND MY PAST
AND CURRENT EXPERIENCE OF GOD
WHO HAS NURTURED, SHELTERED,
AND ALSO CHALLENGED ME.

“

I think I can say that while I don't know how calm I am, or how much thoughtful openness I can muster, I am definitely in the wait-and-see camp. Perhaps that's a lack of courage on my part, but then I recognize that I'm not a very courageous person.

As I wrote that last paragraph, I wondered to myself, 'well, how do I respond? But immediately the answer rose up from somewhere deep within:

with faith in the God who has ever been with me, guiding me through all of life's uncertainties and challenges. I may not have many answers, or even any, but I know from long experience that I can be sure that God is with me in the midst of all of life's challenges—and will be with me in the midst of these current challenges also.

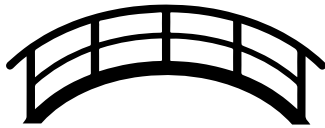
I don't have answers for all the urgent questions of the day. Perhaps nobody does. So what can I, or anyone do? For myself, I can only say, that I look to my faith and my past and current experience of God, to guide me. By faith I mean, not just dogmatic faith as expressed in the creed—though that is important too; but also my experience of faith in the God who has been with me, leading and guiding me every day of my life. The God who has nurtured, sheltered, and also challenged me, and who I know from long experience will be with me in all the questions and conundrums of life. I won't know the answers in advance. I may never know the 'answers' or even what the questions are! The only question that God asks of me—and of each one of us—is to trust him and follow his guidance throughout all the ups and downs, all the good times and the hard times of our lives. To trust so fully that we know: even when we get something wrong, he is still, ever and always, with us.

Sr. Elizabeth Wagner



Transfiguration Hermitage needs your generosity and support for continued growth. Please use the enclosed envelope or visit TransfigurationHermitage.org We are also building an endowment fund for future growth. Please consider remembering us in your bequests, legacies, trusts, transfers, or gifts.

VOICE OF VOCATION



BECOMING A BRIDGE

I am a xennial generation (born between 1977 & 1985, between Gen X and Millennials): fortunate enough to be born in analog system, and having witnessed the Internet quantum leap, yet I am still young enough to be adept in digital technology. This unique lifetime gifted me with the ability to be the bridge for the analog generation in this current digital age.

Sr. Elizabeth often gets frustrated when her computer is doing what it is supposed to be doing, especially after an unexpected automatic update. Being born in an analog age, I can understand her way of thinking and her frustration; yet at the same time I can understand the computer programming logic and kind of 'fix' the dissonance.

Each one of us is called to be a bridge in a variety of forms and shapes. We are called to be the channel of God's peace, that "where there is discord, I may bring harmony," (St. Francis of Assisi): externally with one another as one body of Christ, internally with the discord between our weakness and goodwill. Or, as St Paul wrote, between the inclination of the flesh and of the spirit. Our God-given unique gifts and talents enable us to be the unique bridge between these two seemingly polar opposites.

Sr. Anastasia Esther Wibowo

BAKE SALES

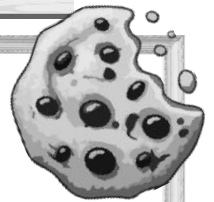
June 27-28: St. Francis, Belfast

Aug 29-30: St. Bernard, Rockland

Sep 26-27: St. Francis, Belfast

Oct 10-11: Our Lady of Good Hope, Camden

Oct 31-Nov 1: St. Bernard, Rockland



RETREAT HOUSE

St. Moira's retreat house is open again, and we are already experiencing an influx of people seeking a quiet personal retreat. Our lovely little retreat house has four private rooms, a full kitchen, and a sitting room. Our kitchen is stocked with all you need to make your own breakfast. We have two great cooks to prepare and bring you hearty home-cooked dinner and supper. Our chapel is open 9 to 5 daily, and if you wish, you can attend our morning and evening prayers. We also have a half mile prayer trail, an outdoor Stations of the Cross trail, and 68 acres of woods, stream, and field. For the hot and humid summer days, we have installed air conditioning units.

Take some time away to rest and recuperate in peace and solitude with the Lord.

IN KIND GIFTS & VOLUNTEERS

We are so grateful for gift cards from **Barbara Gawle**, for stamps from **Gunner & Deb**, special gratitude to **Kenny Turner** for porcupine control, **the Appels** for colorful yarns and weaving class for Sr. A, for two wonderful Gro-Lights and all kinds of seedling equipment from **Roseann Pagani**. What a help to start seedlings for our garden while we're still locked in the depth of winter!

BENEFACTORS FEBRUARY - APRIL 2026

Our heartfelt thanks and prayers are with all of these generous benefactors, and with all their families and loved ones. Special thanks to those who gave more than once! And please, if we've forgotten you, or misspelled your name, please let us know.

Anonymous, in Thanksgiving

**Anonymous, mem Souls in
Purgatory**

Anonymous (x 5)

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FURTHER THOUGHTS...



THE DAWN, THE DAY-SPRING



A reading this morning from the breviary:

“Because the dawn, or day-spring, changes from darkness into light, it is right to understand by the name ‘dawn’ or ‘day-spring’ the whole Church of the elect. While it is brought from the light of unbelief to the light of faith, it is opened up to the splendor of heavenly brightness, as the dawn bursts into day after the darkness. ...Dawn announces that night has already passed, but it does not display the full brightness of day: while it is dispelling the one it is welcoming the other, and it keeps light and darkness intermingled. All of us who follow the truth, what are we in this life, if not ‘dawn’ or ‘day-spring’? We do some things which are of the light,

but we are still not free from some remains of the darkness. When Paul says: ‘The night is far gone’, he did not add: ‘The day has come’ but, ‘The day is at hand’. He who says, after night has gone, not that the day ‘has arrived’ but that it is ‘at hand’, shows beyond doubt that he is still in the dawn, before the sun and after the darkness. (Pope St. Gregory the Great)

Perhaps, as we reflect on the hard times that each of us encounters in our life, at one time or another; we can take these words to heart and remember that despite all dark and difficult times, the day-spring of God’s loving presence is indeed, now and always, at hand.

