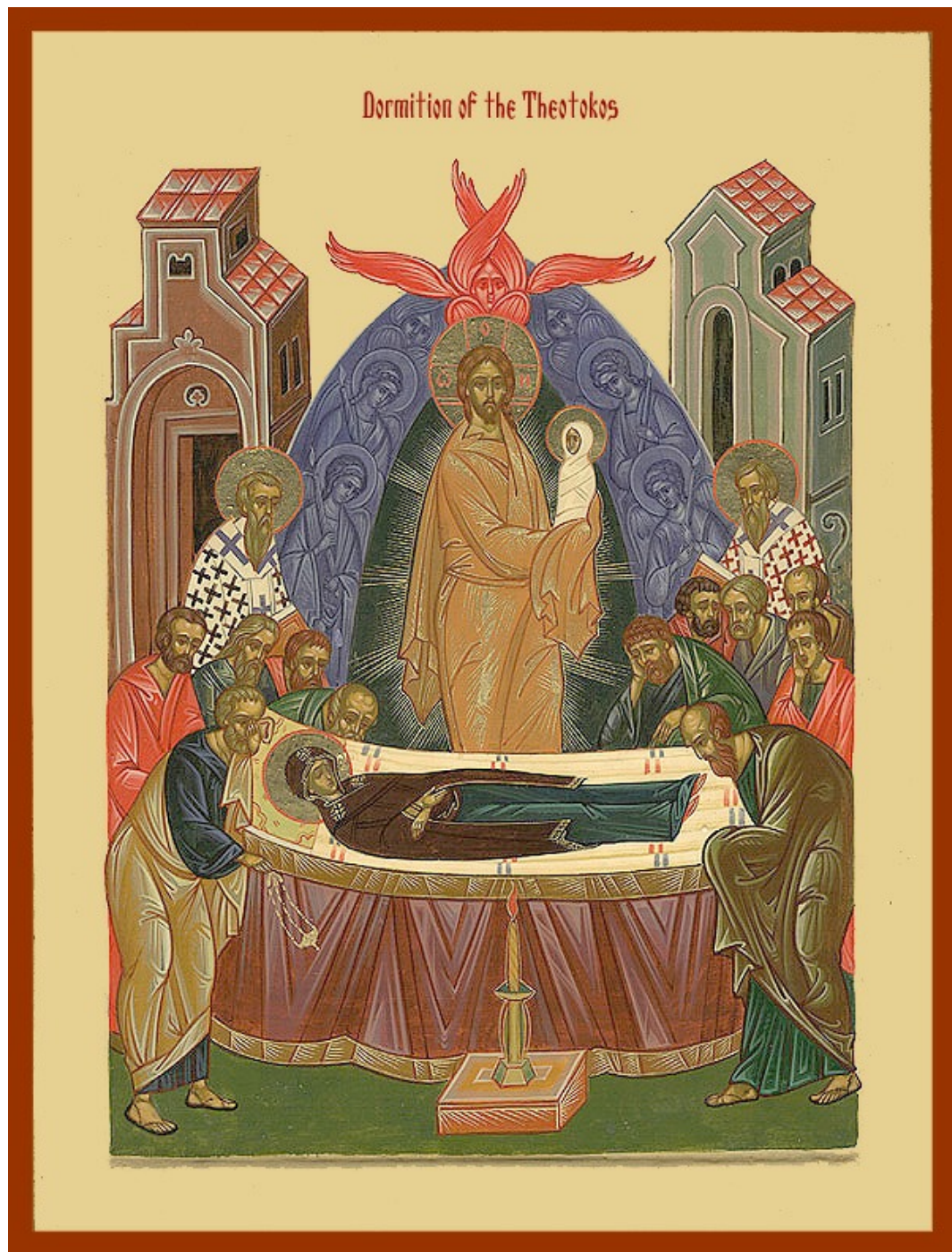


Our Patronal Feast Day



Dormition of the Mother of God



Saturday, August 15, 2021

Gospel: Luke 10:38-42; 11:27-28

Tone 7

Epistle: Philippians 2:5-11

8th Sunday after Pentecost

The Dormition ("Falling Asleep") of our Most Holy Lady, Theotokos and Ever-Virgin Mary

August Bulletin Sponsor:

Fr. Andrew in memory of deceased family and friends in the month of August

Liturgical & Events Schedule

Sunday, August 15

8:55 am: Hours followed by Divine Liturgy w/
procession of the Shroud

11:30 am: Annual Halupki Festival

Monday, August 16

4:00 pm Respect for Life Meeting

Saturday, August 21

4:00 pm Great Vespers

Sunday, August 22

9:10 am Hours followed by Divine Liturgy /
Memorial Sunday / Social

AUGUST BULLETIN - CANDLE SPONSORS

Bulletin: (\$50) Fr. Andrew in memory of my
deceased Family and friends in the month of
August

Chandelier: (\$50) From Ed & Irene to the eternal
memory of the Archpriest Fr. Sava Chaly in
repose for Thirty Years

Altar Candles: (\$50) From Joe & Valerie in
memory of Dorothy

Candles on the Tomb: (\$25) From Joe & Valerie
in memory of Howard Bailey & Damian Bailey

Eternal Light & Icon Screen: (\$25) From Joe &
Valerie in memory of Laverne Schutt & Violet
Bargdill

Candles @ the Cross: (\$15) from Laura in
memory of her dad Steve Mazur

Candles at St Tikhon's: (\$15) For the health of
Sloane & Tim, Safety of Nicholas, Tikhon &
Gleice

VIGILS- AUGUST 8

Laura Kovach (8) For health of Betty, Ben,
Earl, Mary, Bill, Brenda, Andrea, Wendy,
Mark, Dana, Bodhi, Hattie, Molly, David,
Margi, Joe, and Sloane; For health and
recovery of Jim and Rita; Birthday memory
of dad Steve Mazur; Birthday blessings to
son Matthew and cousin Linda Livosky;
Special intentions.

Sandy Martin (3) Birthday memories of Butch
(August 1); Anniversary memories of mom
and dad (August 5); Special intentions

Jim Mazur (1) Special intentions

Royhab (3) For health and healing of
daughter-in-law Stephanie; In loving mem-
ory of Bobbie's brother Bill

Twarek (20) In loving memory of Charla
VanOsdol; For health and recovery of
Stephanie Royhab; God's blessings on
newborn Gregus twins; God's blessing for
health & recovery of child Sloane &
strength to Sarah, Mat and family; Birthday
blessings to Hayes (8/2); For the health and
recovery of Josh Nelson; Health & recovery
of Doug, David, Rebecca & Skye, and
Arrianna; Health of Nikki and unborn baby;
Health and recovery of Ron, Jim, and
Laura, child Ezra; Health of Helen Lis and
Tina's dad Earl, Matt, Tom, Loren, Joe,
Sonya, Jason, Margi & Joe, Betty, MaryAnn
& Bob, Judy, Chuck, Bohdi, Diane, Stella,
Jake, Cheryl; Special intentions

AUGUST: OTHER INCOME

Goal for the month in this category: \$2,670

Aug. 1 - Church cancelled

Aug. 8 -\$52 Candles; \$190 Vigils; \$129 donations; \$100 Holy Day donations; \$50 Bulletin; \$15

Candles on Icon Screen; \$15 Candles at the Cross

WEEK & MONTH TOTAL TO DATE: \$551

AUGUST : MONTHLY TITHE ONLY

Goal Pledged per month: \$4,825

Sunday, Aug. 1: Church cancelled

Sunday, Aug. 8: \$1,618

RESTRICTED FUND DONATIONS RECEIVED IN AUGUST

Sunday, Aug. 1: Church cancelled

Sunday, Aug. 8: \$25 Food Pantry; \$200 St Herman's Seminary

LITURGICAL ATTENDANCE AUGUST

Sunday, Aug. 1: Church cancelled

Thursday, Aug. 5: 5 attended Feast Day Vespers

Friday, Aug. 6: 12 attended (3 of which were visitors)

Saturday, Aug. 7: 7 attended Vespers

Sunday, Aug. 8: 30 attended Liturgy (8 of which were visitors) / 13 Communicants

CATASTROPHIC RELIEF FUND

Purpose of fund: To provide some small financial assistance to a parishioner, family member or community member who has suffered a catastrophic event.

Funds will be offered at the discretion & blessing of the Rector and the discretion of the Board.

This money can also be used for outreach programs

The Dormition of our Most Holy Lady the Mother of God and Ever-Virgin Mary Commemorated on August 15

The Dormition of our Most Holy Lady Theotokos and Ever-Virgin Mary: After the Ascension of the Lord, the Mother of God remained in the care of the Apostle John the Theologian, and during his journeys She lived at the home of his parents, near the Mount of Olives. She was a source of consolation and edification both for the Apostles and for all the believers. Conversing with them, She told them about miraculous events: the Annunciation, the seedless and undefiled Conception of Christ born of Her, about His early childhood, and about His earthly life. Like the Apostles, She helped plant and strengthen the Christian Church by Her presence, Her discourse and Her prayers.

The reverence of the Apostles for the Most Holy Virgin was extraordinary. After the receiving of the Holy Spirit on the day of Pentecost, the Apostles remained at Jerusalem for about ten years attending to the salvation of the Jews, and wanting moreover to see the Mother of God and hear Her holy discourse. Many of the newly-enlightened in the Faith even came from faraway lands to Jerusalem, to see and to hear the All-Pure Mother of God.

During the persecution initiated by King Herod against the young Church of Christ (Acts 12:1-3), the Most Holy Virgin and the Apostle John the Theologian withdrew to Ephesus in the year 43. The preaching of the Gospel there had fallen by lot to the Apostle John the Theologian. The Mother of God was on Cyprus with Saint Lazarus the Four-Days-Dead, where he was bishop. She was also on Holy Mount Athos. Saint Stephen of the Holy Mountain says that the Mother of God prophetically spoke of it: "Let this place be my lot, given to me by my Son and my God. I will be the Patroness of this place and intercede with God for it."

The respect of ancient Christians for the Mother of God was so great that they preserved what they could about Her life, what they could take note of concerning Her sayings and deeds, and they even passed down to us a description of Her outward appearance.

According to Tradition, based on the words of the Hieromartyrs Dionysius the Areopagite (October 3)

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PRAYER LIST- UPDATED AUGUST 4

HIERARCH'S / CLERGY: His Beatitude, Metropolitan Herman; Archbishop Benjamin from San Fransico / John Duranko (Father's home pastor); James Gleason (Father's Spiritual Father); Moses Barry; Gregory Grivna; Emilian Hutnyan; Joseph Von Klarr; Peter Tutko; John Zabinko / Deacon Paul Gansle / Sub-deacon Wylie Meath

MATUSHKII: Pani Patricia Duranko; Doreen Aasen; Virginia Lecko; Maura McCarntey; Snezanna Ruzic; Margaret Zabinko

PARISHIONERS & THEIR FAMILIES: John Beadle (Elchisco); Kristen (Cassell); Maryann Cook (Twarek); Michael Glovinsky; Shirley Gresh (Glovinsky); Ben Grosik (Hritsko); Joseph Habegger (Kovach); Mitch Hagmaier (Royhab); Ellie Hritsko; Charisee (Hileman); Betty Kovach; Terri Lariccia (Father); David LaValle (Father); Helen Lis; Child Stephanos (Loizos); Scott Lucas (Father); Jim Mazur; David Mazurik; Judy Mazurik; Child Stella Miller (Elchisco); Nancy Naiser (Royhab); Earl Rindfleisch; Helen Jean Rofkar (Elchisco); Joe Rose; Sonya Rose; Ron Royhab; Maryann Royhab; Patricia Schritzinger (Soski); Steven Schirtzinger (Soski); Valerie Schutt; Dacia Snider (Hileman); Doris Toth (Hritsko); Diane Tryon; Greg Tyron; Tom Twarek; Tim; the child Bodhi (Cassell); Elinor Williams (Golob); Nikki Williams & her unborn baby

OTHER REQUESTS: Child Ezra; Mark Britton (Hritsko); Sandy Cafaria (Hileman) Ernest Cornwell (Hritsko); James Crane (Hritsko); Baby Finn (Cassell); Marge Dziama; Matt Essex (fr. Andrew); Ruthe Flewelling; Ben Franklin (Kovach); Theodore Geletka (ABL); Donald Gresh (Glovinsky); Elizabeth Jannakos (ABL); Gabriel Jones (ABL); Andrea Joy (Kovach); Ann Marie Krynock (Timko); Melinda Kuzara (AB List); Jake Lipstraw (Twarek); Mark Ludvik (Guzy); Mark Masica (Kovach); Pauline Meath (Father); Karen Muzyka (father); William Romanchak (Father); Infant Sloane Swanton (Twarek); Janice Timko; George Timko; Loren Welch (Father); Chuck Wiedenhoft (Twarek); Sara (Jake); Chris Quotap (Father); Amanda & her unborn baby (Father)

MILITARY: Alex, Nathan Brown, Craig Cassell, Jake Ellithorpe, Jordan Fulton, Alena Grabavoy, Nicholas & Tikhon

CAPTIVES: Metropolitan Paul (Orthodox Archdiocese of Aleppo), Archbishop John Syriac Archdiocese of Aleppo, The UN & IOCC humanitarian aid workers in & around Syria; Those suffering persecution in Iraq, Syria, Israel, Egypt, Ukraine and throughout the world



For Your Prayers

Diane Tryon
109 Joslyn Street
Arcadia, OH 44804

TENTATIVE READERS

Sunday, Aug. 15: Joe
Sunday, Aug. 22: Tim
Sunday, Aug 29: Joe

AUGUST CHURCH CLEANING SCHEDULE



August 16-21: Natalie
August 23-28: Laura

40 DAY REMEMBRANCE

Aug 1: Victims of building collapse in FL
Aug. 15: Police officer from IN
Aug. 29: Stormy Clere
Sept 5.- Charla VanOsdol
Sept. 12: Valentin

Who do I believe?

I received feedback from five persons on my note from last week. They responded to my question, “Who do you look to help you make decisions concerning the truthfulness of what is reported regarding the pandemic?” The common threads from all were: 1) Not to trust or to stay away from Social Media, 2) Some skepticism over what major media sources say (i.e. CNN, FOX, MSNBC, and certain big city newspapers) concerning the facts of the Virus. 3) Seeking out such sources as Major Hospitals (i.e. the Cleveland Clinic). Beyond that, it was hard to find common ground. Someone suggested reading news items from Reuters or BBC overseas (not America) as helpful.

As for myself, I have two Doctors I consult with here in Chicago, whom I have found qualified and helpful in their feed back to me concerning the virus. I also look to the Centers for Disease Control (CDC) and local county health departments for guidance. I will also look at any research that comes out of places such as the Cleveland Clinic or John Hopkins Medical School. I realize a number of people don’t put a lot of confidence in the CDC, citing past inconsistencies in their statements. However, both the CDC and the county health departments are entrusted to look out for what is best for the health and welfare of American citizens. It is their job to do this. I liken this to the role of Child Protective Services (CPS). This agency is authorized to remove children from homes if child abuse, sexual abuse, or neglect has taken place, and the situation calls for removal. Child Protective Services is not a perfect agency, and I am sure there are flaws and shortcomings in its service delivery at times. But CPS has the authority to act on these cases, while private citizens do not. My only option if I don’t rely on the CDC and local health departments is to trust the opinions of individual doctors who often disagree on this issue. Finally, I think it is best to stay away from social media and blogs from individuals who report opinions. It is the same with major media outlets. It seems in whatever is reported, the perspective the media outlet has on this topic biases it.

What does this have to do with Family Life and the Orthodox Faith? As Orthodox Christians, we are concerned about speaking the truth and not mislead

ing people. I thought I would share this with you to help you better understand my thinking on the topic.

The blessing of the Lord be upon you,

With love in Christ,

Archbishop Paul

Dormition Con’t

and Ignatius the God-Bearer (December 20), Saint Ambrose of Milan (December 7) had occasion to write in his work “On Virgins” concerning the Mother of God: “She was a Virgin not only in body, but also in soul, humble of heart, circumspect in word, wise in mind, not overly given to speaking, a lover of reading and of work, and prudent in speech. Her rule of life was to offend no one, to intend good for everyone, to respect the aged, not envy others, avoid bragging, be healthy of mind, and to love virtue.

“When did She ever hurl the least insult in the face of Her parents? When was She at discord with Her kin? When did She ever puff up with pride before a modest person, or laugh at the weak, or shun the destitute? With Her there was nothing of glaring eyes, nothing of unseemly words, nor of improper conduct. She was modest in the movement of Her body, Her step was quiet, and Her voice straightforward; so that Her face was an expression of soul. She was the personification of purity.

“All Her days She was concerned with fasting: She slept only when necessary, and even then, when Her body was at rest, She was still alert in spirit, repeating in Her dreams what She had read, or the implementation of proposed intentions, or those planned yet anew. She was out of Her house only for church, and then only in the company of relatives. Otherwise, She seldom appeared outside Her house in the company of others, and She was Her own best overseer. Others could protect Her only in body, but She Herself guarded Her character.”

According to Tradition, that from the compiler of Church history Nikēphoros Callistus (fourteenth century), the Mother of God “was of average stature, or as others suggest, slightly more than average; Her hair golden in appearance; Her eyes bright with pupils like shiny olives; Her eyebrows strong in character and moderately dark, Her nose pronounced and Her mouth vibrant bespeaking sweet speech; Her face was neither *Con’t PG 6*

AUGUST Celebrations

ANNIVERSARIES	BIRTHDAYS
10- Fr. Michael & Pani Mellissa Chendorain 18- Philip & Trudy Ellmore 20- Thomas & Charisse Hileman 21- Fr. Gregory & Matushka Xenia Burner 26- Loreen & Cheyenne Welch 27- Fr. Michael & Presbyteria Jessica 28- Fr. Eli Bremer Priestly ordination 29- Zoland & Claudia Zile 30- Fr. Peter & Pani Bernadette NAMESDAY 8-9: Retired Metropolitan Herman 8-9: Retired Bishop Matthias of Chicago 8:13: Retired Bishop Tikhon of San Francisco 8-23: Archbishop Irenee of Canada 8-30: Archbishop Alexander of Dallas	2- Jessica Issler, Hayes Twarek 4- Meiriam Dardovski 5- Darrin Feldman 9- Elaine Basala 10- Irene Vangeloff 12- Layne Demkosky 13- Frank Batura, Jr, Ed Kusinski 14- Nikolai Mazurik 15- Matt Kovach, Anthony Cavaliere 18- Stephen Cazone III 20- Zach Collins 21- Kaylee Calzone 23- Michael Odehnal 28- Trisha Monschein, Ricky Whitham 29- Archbishop Michael 31- Sharon LaVallee, Fr. Emilian Hutnyan

If there are those names to be added or removed, please contact Fr. Andrew. He would like to list all members of your family Orthodox and non-Orthodox

BUILDING / RESTORATION FUND

Our 125th Anniversary is coming!

Fund Purpose: To collect funds to pay for the restoration, repair and beautification of the building and parish room. This will avoid using general funds which are earmarked for budgetary items.

Please consider contributing generously to the *Building/Restoration Fund*.

Philippians 2:5-11 (Epistle, Theotokos)

Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross. Therefore God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

AUGUST Reposed

4- Rose Bartek (1984) 7- Dorothy Romig (2017) 11- Carl D. Essex (2014) 12- Fr. Stephen Jula (2014) 13- Andrew Millie (1958) 15- Archpriest John Mutusiak (2019) 19- Fr. George Dyak (1995) 21- Fr. Paul Herbert (2016) 21- Sophia Monak (2004)	22- Fr. Peter Molchany (1990) 23- Martha Brooks (2010) 24- Damien (cousin of Valerie S (2019) 28- Rev. Dr. William Walter Worstall (2011) 28- Matthew Lariccia Sr (1992) 29- Pani Gizella Mihaly (1975) 31- Larry Noon (2014) Michael Onyock (1931) Michael Hritsko (1934)
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Dormition Con't

round nor angular, but somewhat oblong; the palm of Her hands and fingers were longish...

In conversation with others She preserved decorum, neither becoming silly nor agitated, and indeed especially never angry; without artifice, and direct, She was not overly concerned about Herself, and far from pampering Herself, She was distinctly full of humility. Regarding the clothing which She wore, She was satisfied to have natural colors, which even now is evidenced by Her holy head-covering. Suffice it to say, a special grace attended all Her actions.” [Nikēphóros Callistus borrowed his description from Saint Epiphanius of Cyprus (May 12), from the “Letter to Theophilus Concerning Icons.”]

The circumstances of the Dormition of the Mother of God were known in the Orthodox Church from apostolic times. Already in the first century, the Hieromartyr Dionysius the Areopagite wrote about Her “Falling-Asleep.” In the second century, the account of the bodily ascent of the Most Holy Virgin Mary to Heaven is found in the works of Meliton, Bishop of Sardis. In the fourth century, Saint Epiphanius of Cyprus refers to the tradition about the “Falling Asleep” of the Mother of God. In the fifth century, Saint Juvenal, Patriarch of Jerusalem, told the holy Byzantine Empress Pulcheria: “Although there is no account of the circumstances of Her death in Holy Scripture, we know about them from the most ancient and credible Tradition.” This tradition was gathered and expounded in the Church History of Nikēphóros Callistus during the fourteenth century.

At the time of Her blessed Falling Asleep, the Most Holy Virgin Mary was again at Jerusalem. Her fame as the Mother of God had already spread throughout the land and had aroused many of the envious and the spiteful against Her. They wanted to make attempts on Her life; but God preserved Her from enemies.

Day and night She spent her time in prayer. The Most Holy Theotokos went often to the Holy Sepulchre of the Lord, and here She offered up fervent prayer. More than once, enemies of the Savior sought to hinder Her from visiting her holy place, and they asked the High Priest for a guard to watch over the Grave of the Lord. The Holy Virgin continued to pray right in front of them, yet unseen by anyone.

In one such visit to Golgotha, the Archangel Gabriel appeared to Her and announced Her approaching departure from this life to eternal life. In pledge of this, the Archangel gave Her a palm branch. With these heavenly tidings the Mother of God returned to Bethlehem with the three girls attending Her (Sepphora, Abigail, and Jael). She summoned Righteous Joseph of Arimathea and other disciples of the Lord, and told them of Her impending Repose.

The Most Holy Virgin prayed also that the Lord would have the Apostle John come to Her. The Holy Spirit transported him from Ephesus, setting him in that very place where the Mother of God lay. After the prayer, the Most Holy Virgin offered incense, and John heard a voice from Heaven, closing Her prayer with the word “Amen.” The Mother of God took it that the voice meant the speedy arrival of the Apostles and the Disciples and the holy Bodiless Powers.

The faithful, whose number by then was impossible to count, gathered together, says Saint John of Damascus, like clouds and eagles, to listen to the Mother of God. Seeing one another, the Disciples rejoiced, but in their confusion they asked each other why the Lord had gathered them together in one place. Saint John the Theologian, greeting them with tears of joy, said that the time of the Virgin’s repose was at hand.

Going in to the Mother of God, they beheld Her lying upon the bed, and filled with spiritual joy. The Disciples greeted Her, and then they told her how they had been carried miraculously from their places of preaching. The Most Holy Virgin Mary glorified God, because He had heard Her prayer and fulfilled Her heart’s desire, and She began speaking about Her imminent end.

During this conversation the Apostle Paul also appeared in a miraculous manner together with his disciples Dionysius the Areopagite, Saint Hierotheus, Saint Timothy and others of the Seventy Apostles. The Holy Spirit had gathered them all together so that they might be granted the blessing of the All-Pure Virgin Mary, and more fittingly to see to the burial of the Mother of the Lord. She called each of them to Herself by name, She blessed them and extolled them for their faith and the hardships they endured in preaching the Gospel of Christ. To each She wished eternal bliss, and prayed with them for the peace and welfare of the whole world.

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Dormition Con't

Then came the third hour (9 A.M.), when the Dormition of the Mother of God was to occur. A number of candles were burning. The holy Disciples surrounded her beautifully adorned bed, offering praise to God. She prayed in anticipation of Her demise and of the arrival of Her longed-for Son and Lord. Suddenly, the inexpressible Light of Divine Glory shone forth, before which the blazing candles paled in comparison. All who saw it took fright. Descending from Heaven was Christ, the King of Glory, surrounded by hosts of Angels and Archangels and other Heavenly Powers, together with the souls of the Forefathers and the Prophets, who had prophesied in ages past concerning the Most Holy Virgin Mary.

Seeing Her Son, the Mother of God exclaimed: "My soul doth magnify the Lord, and my spirit hath rejoiced in God My Savior, for He hath regarded the low estate of His Handmaiden" (Luke 1:46-48) and, rising from Her bed to meet the Lord, She bowed down to Him, and the Lord bid Her enter into Life Eternal. Without any bodily suffering, as though in a happy sleep, the Most Holy Virgin Mary gave Her soul into the hands of Her Son and God.

Then began a joyous angelic song. Accompanying the pure soul of the God-betrothed and with reverent awe for the Queen of Heaven, the angels exclaimed: "Hail, Full of Grace, the Lord is with Thee, blessed art Thou among women! For lo, the Queen, God's Maiden comes, lift up the gates, and with the Ever-Existing One, take up the Mother of Light; for through Her salvation has come to all the human race. It is impossible to gaze upon Her, and it is impossible to render Her due honor" (Stikherion on "Lord, I Have Cried"). The Heavenly gates were raised, and meeting the soul of the Most Holy Mother of God, the Cherubim and the Seraphim glorified Her with joy. The face of the Mother of God was radiant with the glory of Divine virginity, and from Her body there came a sweet fragrance.

Miraculous was the life of the All-Pure Virgin, and wondrous was Her Repose, as Holy Church sings: "In Thee, O Queen, the God of all hath given thee as thy portion the things that are above nature. Just as in the Birth-Giving He did preserve Thine virginity, so also in the grave He did preserve Thy body from decay" (Canon 1, Ode 6, Troparion 1).

Kissing the all-pure body with reverence and in awe, the Disciples in turn were blessed by it and filled with grace and spiritual joy. Through the great glorification of the Most Holy Theotokos, the almighty power of God healed the sick, who with faith and love touched the holy bed.

Bewailing their separation from the Mother of God, the Apostles prepared to bury Her all-pure body. The holy Apostles Peter, Paul, James and others of the Twelve Apostles carried the funeral bier upon their shoulders, and upon it lay the body of the Ever-Virgin Mary. Saint John the Theologian went at the head with the resplendent palm-branch from Paradise. The other saints and a multitude of the faithful accompanied the funeral bier with candles and censers, singing sacred songs. This solemn procession went from Sion through Jerusalem to the Garden of Gethsemane.

With the start of the procession there suddenly appeared over the all-pure body of the Mother of God and all those accompanying Her a resplendent circular cloud, like a crown. There was heard the singing of the Heavenly Powers, glorifying the Mother of God, which echoed that of the worldly voices. This circle of Heavenly singers and radiance accompanied the procession to the very place of burial.

Unbelieving inhabitants of Jerusalem, taken aback by the extraordinarily grand funeral procession and vexed at the honor accorded the Mother of Jesus, complained of this to the High Priest and scribes. Burning with envy and vengefulness toward everything that reminded them of Christ, they sent out their own servants to disrupt the procession and to set the body of the Mother of God afire.

An angry crowd and soldiers set off against the Christians, but the circular cloud accompanying the procession descended and surrounded them like a wall. The pursuers heard the footsteps and the singing, but could not see any of those accompanying the procession. Indeed, many of them were struck blind.

The Jewish priest Athonios, out of spite and hatred for the Mother of Jesus of Nazareth, wanted to topple the funeral bier on which lay the body of the Most Holy Virgin Mary, but an angel of God invisibly cut off his hands, which had touched the bier. Seeing such a wonder, Athonios repented and with faith confessed the majesty of the Mother of God. *Con't Next Page*

Dormition Con't

He received healing and joined the crowd accompanying the body of the Mother of God, and he became a zealous follower of Christ.

When the procession reached the Garden of Gethsemane, then amidst the weeping and the wailing began the last kiss to the all-pure body. Only towards evening were the Apostles able to place it in the tomb and seal the entrance to the cave with a large stone.

For three days they did not depart from the place of burial, praying and chanting Psalms. Through the wise providence of God, the Apostle Thomas was not to be present at the burial of the Mother of God. Arriving late on the third day at Gethsemane, he lay down at the tomb and with bitter tears asked that he might be permitted to look once more upon the Mother of God and bid her farewell. The Apostles out of heartfelt pity for him decided to open the grave and permit him the comfort of venerating the holy relics of the Ever-Virgin Mary. Having opened the grave, they found in it only the grave wrappings and were thus convinced of the bodily ascent of the Most Holy Virgin Mary to Heaven.

On the evening of the same day, when the Apostles had gathered at a house to strengthen themselves with food, the Mother of God appeared to them and said: "Rejoice! I am with you all the days of your lives." This so gladdened the Apostles and everyone with them, that they took a portion of the bread, set aside at the meal in memory of the Savior ("the Lord's Portion"), and they exclaimed: "Most Holy Theotokos, save us". (This marks the beginning of the rite of offering up the "Panagia" ("All-Holy"), a portion of bread in honor of the Mother of God, which is done at monasteries to the present day).

The sash of the Mother of God, and Her holy garb, preserved with reverence and distributed over the face of the earth in pieces, have worked miracles both in the past and at present. Her numerous icons everywhere pour forth signs and healings, and Her holy body, taken up to Heaven, bears witness to our own future life there. Her body was not left to the vicissitudes of the transitory world, but was incomparably exalted by its glorious ascent to Heaven.

The Feast of the Dormition of the Most Holy Theotokos is celebrated with special solemnity at Gethsemane, the place of Her burial. Nowhere else is there such sorrow of heart at the separation from the Mother of God, and nowhere else such joy, because of Her intercession for the world.

The holy city of Jerusalem is separated from the Mount of Olives by the valley of Kedron on Josaphat. At the foot of the Mount of Olives is the Garden of Gethsemane, where olive trees bear fruit even now.

The holy Ancestor-of-God Joachim had himself reposed at 80 years of age, several years after the Entry of the Most Holy Theotokos into the Temple (November 21). Saint Anna, having been left a widow, moved from Nazareth to Jerusalem, and lived near the Temple. At Jerusalem she bought two pieces of property: the first at the gates of Gethsemane, and the second in the valley of Josaphat. At the second locale she built a tomb for the members of her family, and where also she herself was buried with Joachim. It was there in the Garden of Gethsemane that the Savior often prayed with His disciples.

The most-pure body of the Mother of God was buried in the family tomb. Christians honored the sepulchre of the Mother of God, and they built a church on this spot. Within the church was preserved the precious funeral cloth, which covered Her all-pure and fragrant body.

The holy Patriarch Juvenal of Jerusalem (420-458) testified before the emperor Marcian (450-457) as to the authenticity of the tradition about the miraculous ascent of the Mother of God to Heaven, and he sent to the empress, Saint Pulcheria (September 10), the grave wrappings of the Mother of God from Her tomb. Saint Pulcheria then placed these grave-wrappings within the Blachernae church.

Accounts have been preserved, that at the end of the seventh century a church had been built atop the underground church of the Dormition of the Most Holy Theotokos, and that from its high bell-tower could be seen the dome of the Church of the Resurrection of the Lord. Traces of this church are no longer to be seen. And in the ninth century near the subterranean Gethsemane church a monastery was built, in which more than 30 monks struggled.

Great destruction was done the Church in the year 1009 by the despoiler of the holy places, Hakim. Radical changes, the traces which remain at present, *Cont. Pg 9*

Dormition Con't

also took place under the crusaders in the year 1130. During the eleventh to twelfth centuries the piece of excavated stone, at which the Savior had prayed on the night of His betrayal disappeared from Jerusalem. This piece of stone had been in the Gethsemane basilica from the sixth century.

But in spite of the destruction and the changes, the overall original cruciform (cross-shaped) plan of the church has been preserved. At the entrance to the church along the sides of the iron gates stand four marble columns. To enter the church, it is necessary to go down a stairway of 48 steps. At the 23rd step on the right side is a chapel in honor of the holy Ancestors-of-God Joachim and Anna together with their graves, and on the left side opposite, the chapel of Saint Joseph the Betrothed with his grave. The right chapel belongs to the Orthodox Church, and the left to the Armenian Church (since 1814).

The church of the Dormition of the Theotokos has the following dimensions: in length it is 48 arshin, and in breadth 8 arshin [1 arshin = 28 inches]. At an earlier time the church had also windows beside the doors. The whole temple was adorned with a multitude of lampadas and offerings. Two small entrances lead into the burial-chamber of the Mother of God. One enters through the western doors, and exits at the northern doors. The burial-chamber of the All-Pure Virgin Mary is veiled with precious curtains. The burial place was hewn out of stone in the manner of the ancient Jewish graves and is very similar to the Sepulchre of the Lord. Beyond the burial-chamber is the altar of the church, in which Divine Liturgy is celebrated each day in the Greek language.

The olive woods on the eastern and northern sides of the temple was acquired from the Turks by the Orthodox during the seventh and eighth centuries. The Catholics acquired the olive woods on the east and south sides in 1803, and the Armenians on the west side in 1821.

On August 12, at Little Gethsemane, at the second hour of the night, the head of the Gethsemane church celebrates Divine Liturgy. With the end of Liturgy, at the fourth hour of the morning, he

serves a short Molieben before the resplendent burial shroud, lifts it in his hands and solemnly carries it beyond the church to Gethsemane proper where the holy sepulchre of the Mother of God is situated. All the members of the Russian Spiritual Mission in Jerusalem, with the head of the Mission presiding, participate each year in the procession (called the "Litania") with the holy burial shroud of the Mother of God.

The rite of the Burial of the Mother of God at Gethsemane begins customarily on the morning of August 14. A multitude of people with hierarchs and clergy at the head set off from the Jerusalem Patriarchate (nearby the Church of the Resurrection of Christ) in sorrowful procession. Along the narrow alley-ways of the Holy City the funeral procession makes its way to Gethsemane. Toward the front of the procession an icon of the Dormition of the Most Holy Theotokos is carried. Along the way, pilgrims meet the icon, kissing the image of the All-Pure Virgin Mary and lift children of various ages to the icon. After the clergy, in two rows walk the black-robed monks and nuns of the Holy City: Greeks, Roumanians, Arabs, Russians. The procession, going along for about two hours, concludes with Lamentations at the Gethsemane church. In front the altar, beyond the burial chamber of the Mother of God, is a raised-up spot, upon which rests the burial shroud of the Most Holy Mother of God among fragrant flowers and myrtle, with precious coverings.

"O marvelous wonder! The Fount of Life is placed in the grave, and the grave doth become the ladder to Heaven..." Here at the grave of the All-Pure Virgin, these words strike deep with their original sense and grief is dispelled by joy: "Hail, Full of Grace, the Lord is with Thee, granting the world, through Thee, great mercy!"

Numerous pilgrims, having kissed the icon of the Dormition of the Most Holy Theotokos, following an ancient custom, then stoop down and go beneath it.

On the day of the Leave-taking of the feast (August 23), another solemn procession is made. On the return path, the holy burial shroud is carried by clergy led by the Archimandrite of Gethsemane.

There is an article in the "Journal of the Moscow Patriarchate", 1979, No. 3 regarding the rite of the litany and Feast of the Dormition of the Mother of God in the Holy Land. *Con't Next Page*

Dormition Con't

Today flowers are blessed in church, and people keep them in their homes. During times of family strife or illness, the flower petals are placed in the censer with the incense, and the whole house is censured. See the Prayer at the Sanctification of any Fragrant Herbage.

Archbishop Paul's Travel Schedule: August 15-August 22

Christ the Savior, Chicago, IL,
August 14th to 15th, Dormition Services

Holy Trinity Church, St. Paul, MINN.,
August 20th to 22nd

Ordination of Terry Wilkinson to the Diaconate

Matthew 14:14-22 (Gospel)

And when Jesus went out He saw a great multitude; and He was moved with compassion for them, and healed their sick. When it was evening, His disciples came to Him, saying, "This is a deserted place, and the hour is already late. Send the multitudes away, that they may go into the villages and buy themselves food." But Jesus said to them, "They do not need to go away. You give them something to eat." And they said to Him, "We have here only five loaves and two fish." He said, "Bring them here to Me." Then He commanded the multitudes to sit down on the grass. And He took the five loaves and the two fish, and looking up to heaven, He blessed and broke and gave the loaves to the disciples; and the disciples gave to the multitudes. So they all ate and were filled, and they took up twelve baskets full of the fragments that remained. Now those who had eaten were about five thousand men, besides women and children. Immediately Jesus made His disciples get into the boat and go before Him to the other side, while He sent the multitudes away.

1 Corinthians 1:10-18 (Epistle)

Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment. For it has been declared to me concerning you, my brethren, by those of Chloe's household, that there are contentions among you. Now I say this, that each of you says, "I am of Paul," or "I am of Apollos," or "I am of Cephas," or "I am of Christ." Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? I thank God that I baptized none of you except Crispus and Gaius, lest anyone should say that I had baptized in my own name. Yes, I also baptized the household of Stephanas. Besides, I do not know whether I baptized any other. For Christ did not send me to baptize, but to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of no effect. For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.

Luke 10:38-42; 11:27-28 (Gospel, Theotokos)

Now it happened as they went that He entered a certain village; and a certain woman named Martha welcomed Him into her house. And she had a sister called Mary, who also sat at Jesus' feet and heard His word. But Martha was distracted with much serving, and she approached Him and said, "Lord, do You not care that my sister has left me to serve alone? Therefore tell her to help me." And Jesus answered and said to her, "Martha, Martha, you are worried and troubled about many things. But one thing is needed, and Mary has chosen that good part, which will not be taken away from her." And it happened, as He spoke these things, that a certain woman from the crowd raised her voice and said to Him, "Blessed is the womb that bore You, and the breasts which nursed You!" But He said, "More than that, blessed are those who hear the word of God and keep it!"



DON'T MISS THIS IMPORTANT EVENT FOR LIFE!

WHAT: ICSJ (Immaculate Conception / St. Joseph)
Annual Fundraiser

WHEN: September 1, 2021, 5-7pm

WHERE: St. Mary's Byzantine Catholic Church Hall
505 E Main St. Marblehead, OH

FEATURING:



Special guest speaker,
Sarah Hernandez
from the movies:
UNPLANNED (2019),
Labor Pains (2009),
So Much More (2019)

Silent Auctions, Wall of Wine raffle and 50/50
Signature Hors d'oeuvres by Bistro 163
Cash Bar Beer and Wine

\$40/pp Pre-sale tickets only – contact Lori Kiser, 419-708-9826

All proceeds go to assist the
Washington DC March for Life bus trip;
pro-life billboard advertisements; efforts in conjunction
with Heartbeat of Ottawa County,
Abigail Pregnancy Services, etc.

Printing donated by Gerner-Wolf-Walker Funeral Home

NOTE: Fr. Andrew is the Orthodox
Representative on this group.

PERCH FESTIVAL

MARBLEHEAD LIONS CLUB

CAR SHOW

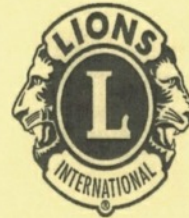
RAFFLES

50/50

VENDORS

KIDS GAMES

MAGICIAN



AUGUST 25, 2018 – JAMES PARK, MARBLEHEAD

(PARADE BEGINS AT 10AM)

FEATURING LIVE MUSIC BY:

Third Degree Band

Sponsored By: NOMS

NOTE: Fr. Andrew is the Chaplain for the Lion's Club.