



# Weekly Bulletin

St. Nicholas Orthodox Church

A Community of the Orthodox Church in America

Witnessing to the Apostolic Faith in Lake County for over 45 Years

*Father Andrew Clements*, Pastor

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Number 32

<b>Sunday</b>	<b>Aug 11</b>	<i>8th Sunday after Pentecost / Tone 7 / Afterfeast of Transfiguration</i>
		9:30 am    Divine Liturgy    Coffee Hour
<b>Wednesday</b>	<b>Aug 14</b>	<i>Eve of Dormition</i>
		4:30 pm    Confession
		6:30 pm    Vespers Liturgy    Blessing of flowers & herbs
<b>Saturday</b>	<b>Aug 17</b>	<i>Martyr Myron</i>
		5:30 pm    Great Vespers    Confession
<b>Sunday</b>	<b>Aug 18</b>	<i>9th Sunday after Pentecost / Tone 8 / Afterfeast of Dormition</i>
		Readings:    1 Cor 3:9-17    Matt 14:22-34
		9:30 am    Divine Liturgy    Coffee Hour

**ATTENDANCE / STEWARDSHIP / Aug 4**

Attendance: (Adults 118, Children 34)	152
Operating	\$5,934.00
OCA Assessments	279.00
Uganda Children	90.00
Charities	90.00
Icons	30.00
IOCC	20.00
Maintenance	109.00

**COUNCIL MEETING**

Thursday, Aug 15 at 6:30 pm.

**SUMMER CONFESSION**

Please note the special times scheduled for Confession this month and approach in a timely manner.

**CHURCH SCHOOL NOTES**

Classes begin Sept 8 with our Prayer Service at 9:00 am in the church. Teachers will meet next Sunday, Aug 18, during Coffee Hour at the back of the hall.

**EASTERN CHURCHES SEMINAR**

Notre Dame College's Center for Pastoral Theology and Ministry will present the 27th annual Eleanor Malburg Eastern Churches Seminar on Oct. 7-8.

Exploring what the Orthodox, Byzantine and Roman Catholic churches can offer to people seeking spiritual life, it opens Oct. 7 at St. Josaphat Ukrainian Catholic Cathedral, 5720 State Road in Parma at 7 p.m. Oct. 7, and continues the morning of Oct. 8 at Notre Dame

College, 4545 College Road in South Euclid. Cost of the seminar is \$30 before and \$35 after Sept. 30.

For more information, contact Sr. Mary Ann Baran at (216) 373-5389 or <mailto:mbaran@ndc.edu>

**PRAYER CORNER + + + + +**

Perry (Capitan), Sbdcn Leonard, John (Adam's nephew), Ted Geletka, Nina Stehnach (Fr's frnds), Julian, John Clements, Sarah Crivella, Nancy, (Ruth B's frnd), Joella (Lu D's daughter), suffering Christians in the Middle East.

**Anniversaries:** Ken & Peggy Walker, Tom & Laurie Alexander (8/12), Peter & Sharon Georges (8/16).

**Birthdays:** Riley Morton (8/12), Peter LeMaster, Jaimie Hasenorhl (8/13), Rachel Lannon, Cristina Iorga (8/14), Cinday Banjoff, (8/16), Adam Chongris (8/17).

**Newborns:** Connor (Tommy & Stephanie).

**Our Seminarian:** Deacon Brian Crivella & Family.

**Newly United:** Greg & Grace, Doug & Alyssa.

**Newly Illumined:** Luka.

**Memory Eternal:** Fr Steven Belonick (8/7) Fr A's friend, Irene Kornbloom (8/4) Jim R's aunt, Alex (8/6) Ted K's uncle, Dorothy Kochan (7/25) Greg's Aunt, Margaret (7/21) Holly K's Grandma.

# The Feast of the Dormition

The feast of the Dormition or Falling-asleep of the Theotokos is celebrated on the fifteenth of August, preceded by a two-week fast. This feast, which is also sometimes called the Assumption, commemorates the death, resurrection and glorification of Christ's mother. It proclaims that Mary has been "assumed" by God into the heavenly kingdom of Christ in the fullness of her spiritual and bodily existence.

As with the nativity of the Virgin and the feast of her entrance to the temple, there are no biblical or historical sources for this feast. The Tradition of the Church is that Mary died as all people die, not "voluntarily" as her Son, but by the necessity of her mortal human nature which is indivisibly bound up with the corruption of this world.

The Orthodox Church teaches that Mary is without personal sins. In the Gospel of the feast, however, in the liturgical services and in the Dormition icon, the Church proclaims as well that Mary truly needed to be saved by Christ as all human persons are saved from the trials, sufferings and death of this world; and that having truly died, she was raised up by her Son as the Mother of Life and participates already in the eternal life of paradise which is prepared and promised to all who "hear the word of God and keep it" (Lk 11.27–28).

In giving birth, you preserved your virginity. In falling asleep you did not forsake the world, O Theotokos. You were translated to life, O Mother of Life, and by your prayers, you deliver our souls from death (Troparion).

Neither the tomb, nor death, could hold the Theotokos, who is constant in prayer and our firm hope in her intercessions. For being the Mother of Life, she was translated to life, by the One who dwelt in her virginal womb (Kontakion).

The services of the feast repeat the main theme, that the Mother of Life has "passed over into the heavenly joy, into the divine gladness and unending delight" of the Kingdom of her Son (Vespertal hymn). The Old Testament readings, as well as the gospel readings for the Vigil and the Divine Liturgy, are exactly the same as those for the feast of the Virgin's nativity and her entrance into the Temple. Thus, at the Vigil we again hear Mary say: "My soul

magnifies the Lord and my Spirit rejoices in God my Saviour" (Lk 1.47). At the Divine Liturgy we hear the letter to the Philippians where Saint Paul speaks of the self-emptying of Christ who condescends to human servitude and ignoble death in order to be "highly exalted by God his Father" (Phil 2.5–11). And once again we hear in the Gospel that Mary's blessedness belongs to all who "hear the word of God and keep it" (Lk 11.27–28).

Thus, the feast of the Dormition of the Theotokos is the celebration of the fact that all men are "highly exalted" in the blessedness of the victorious Christ, and that this high exaltation has already been accomplished in Mary the Theotokos. The feast of the Dormition is the sign, the guarantee, and the celebration that Mary's fate is, the destiny of all those of "low estate" whose souls magnify the Lord, whose spirits rejoice in God the Saviour, whose lives are totally dedicated to hearing and keeping the Word of God which is given to men in Mary's child, the Saviour and Redeemer of the world.

Finally it must be stressed that, in all of the feasts of the Virgin Mother of God in the Church, the Orthodox Christians celebrate facts of their own lives in Christ and the Holy Spirit. What happens to Mary happens to all who imitate her holy life of humility, obedience, and love. With her all people will be "blessed" to be "more honorable than the cherubim and beyond compare more glorious than the seraphim" if they follow her example. All will have Christ born in them by the Holy Spirit. All will become temples of the living God. All will share in the eternal life of His Kingdom who live the life that Mary lived.

In this sense everything that is praised and glorified in Mary is a sign of what is offered to all persons in the life of the Church. It is for this reason that Mary, with the divine child Jesus within her, is called in the Orthodox Tradition the Image of the Church. For the assembly of the saved is those in whom Christ dwells.

It is the custom in some churches to bless flowers on the feast of the Dormition of the Holy Theotokos.