

Today's Bulletin Sponsors are:**For the health and prosperity of:**

My Godson **Mark** Dantine on his birthday, offered with love by Kresna Tammy.

For the eternal memory of:

Uncle **Leon**, offered by his niece Liz.

Sister-in-law **Carol**, offered by Linda and Richard Dantine

Readings:

- Romans 15:1-7
- Matthew 9:27-35

BRETHREN, we who are strong ought to bear with the failings of the weak, and not to please ourselves; let each of us please his neighbor for his good, to edify him. For Christ did not please himself; but, as it is written, "The reproaches of those who reproached thee fell on me." For whatever was written in former days was written for our instruction, that by steadfastness and by the encouragement of the scriptures we might have hope. May the God of steadfastness and encouragement grant you to live in such harmony with one another, in accord with Christ Jesus, that together you may with one voice glorify the God and Father of our Lord Jesus Christ. Welcome one another, therefore, as Christ has welcomed you, for the glory of God.

At that time, as Jesus passed on from there, two blind men followed him, crying aloud, "Have mercy on us, Son of David." When he entered the house, the blind men came to him; and Jesus said to them, "Do you believe that I am able to do this?" They said to him, "Yes, Lord." Then he touched their eyes, saying, "According to your faith be it done to you." And their eyes were opened. And Jesus sternly charged them, "See that no one knows it." But they went away and spread his fame through all that district.

As they were going away, behold, a dumb demoniac was brought to him. And when the demon had been cast out, the dumb man spoke; and the crowds marveled, saying, "Never was anything like this seen in Israel." But the Pharisees said, "He casts out demons by the prince of demons." And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom, and healing every disease and every infirmity among the people.

Saturday service: Vespers – 6:30 PM**Sunday service:**

Hours – 9:40 AM

Divine Liturgy – 10:00 AM

Private Confession – Half hour before any service. See Fr Matthew for other times.

General Confession – 9:45 AM on the first Sunday of each month

Pannikhidas – after Divine Liturgy 3rd Sunday of each month

Coffee hour – after Liturgy

(Church School has ended for the school year.)

We would like to welcome all parish visitors and invite you to join us after the Liturgy, downstairs, for Coffee hour.

Vesperal Liturgy

- The **Feast of the Dormition of our Most Holy Lady the Mother of God and Ever-Virgin Mary** is on August 15th. We will have a Vesperal Liturgy for the Dormition on **Wednesday evening, August 14th at 6:30 PM.** (Blessing of flowers will be done at the end of this service.)

Announcements:

- Volunteers are needed to clean the church. Please use the sign-up sheet on the bulletin board, downstairs, to indicate when you can help.
- The **2013 Distinguished Diocesan Benefactors** program is underway. This is a way to: Support our diocesan seminarians, establish more mission parishes in our Diocese, and support existing parishes that need help. We ask that you help out by contributing directly by mail with a "**Vision for Our Future ~ DDB**" flyer, or online at the website: http://nynjoca.org/vision_for_future_2012.html (the page is updated for 2013)
- The next meeting of the Parish Council will be on August 25th, after coffee hour.

Special Announcements:

- Special Announcements for the bulletin can be submitted by E-Mail to: Bulletin@ChurchMotherOfGod.org
- Upcoming bulletins can be sponsored; this can be done with the sign-up sheet at the candle stand.

Dormition of the Theotokos:

(Service Wednesday 6:30 pm)

The feast of the **Dormition or Falling-asleep of the Theotokos** is celebrated on the **15th 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.*"

In giving birth, you preserved your virginity.

In failing 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 - Dormition)

At the Divine Liturgy we hear the letter to the Philippians where St. 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 And in the Gospel that Mary's blessedness belongs to all who "*hear the word of God and keep it.*"

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.

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. 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.

(The Orthodox Faith - V. Rev. Thomas Hopko)



See us on the web at: ChurchMotherOfGod.org/bulletin
E-Mail us at: Bulletin@ChurchMotherOfGod.org

Sunday Bulletin

Church of the Mother of God

"The Joy of All the Sorrowful"

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Afterfeast of the
Transfiguration of our Lord

*On the Mountain You were Transfigured, O Christ God,
And Your disciples beheld Your glory as far as they could see it;
So that when they would behold You crucified,
They would understand that Your suffering was voluntary,
And would proclaim to the world,
That You are truly the Radiance of the Father!*

Kontakion

Today the Church remembers:

- Afterfeast of the Transfiguration** • Holy Martyr and Archdeacon Euplus (Euplius) of Catania (304) • Martyrs Basil and Theodore of the Kiev Caves (Near Caves—1098) • St. Theodosius (Prince Theodore of Ostrog) of the Kiev Caves (Far Caves—1438) • Virgin Martyr Susanna and those with her: Martyrs Gaius, Pope of Rome, Presbyter Gabinus, his brother and the father of Susanna, Maximus, Claudius, and his wife Praepedigna and their sons Alexander and Cutias (295-296) • St. Niphon, Patriarch of Constantinople (Mt. Athos—1515)

August 11, 2013

Dormition Fast

7th Sunday After Pentecost

Tone 6 of the Octoechos