

Parish Prayer List (Living)

(Parish)

Evangelos	Carolyn	Robert	Sharon
John	Maria	Anamay	Ron
Lawrence	Dianna	Efthalia	Denny
Anthony	Pauline	Nadja	Jerry
Beverly	David	Michael	Anastasia
Nina	Walter	Nathan	Mary
Joseph	Duncan	Thecla	Michael
Reader Mark	Jason	Travis	Susan Mary
Michael	Emily	Clint	George
Magdalini	Connie	Emil	Sophia
Barbara	Yevgeniya	Roman	Ilija
Olga	Marina	John	Jonah

(non-Parish)

Alexandra	Rachael	Jessilyn	Amanda
Christopher	Fr. Michael	Paige	Sean
James	Nicholas B.	Karin	Meg
Tetiana	Helen	Susan K	Michael C.
Anna	Brian	Kathy Tanner	Salvatore
Josephine	Travis, Jr.	Alma	Constance K.
Peter	Maria	Michael	Timothy
Petrese	Genevieve	Fr. Dan Mahler	Constance G.
Tony	Donna	Seraphim	Evdokia
Jeff	Andrea	Subdcn. Gregory	Juan
Jennifer Mary	Mary	Billy Ray	

Parish Prayer List (Fallen Asleep)

Michael Urban (+6/21)

Robert Beall (+6/24)

Shawn Visconti (+7/21)

Tina Nankunan (+8/1)

Mary Grace Beall (+9/2)

Thoughts from the Fathers

Once we have begun to shine with radiance in deed and word, brilliant with the beauty of every kind of virtue, then Christ Himself - the pure sacrifice, the ever-living light Who shines forth from the Father like a sun from the sun, a ray gleaming out without beginning and without motion in distance - Christ wishes to gather us together as our host, He shows this clearly by taking up His ever-virgin mother from this earth today as Queen of human nature - that mother in whose womb He Who is God took our form in a way totally beyond our power to describe.

Saint Andrew of Crete

O holy and how heavenly Virgin, how can I fully describe you? How can I glorify the treasure-house of glory? Just the remembrance of you brings hallowing. Simply turning toward you makes our mind more lucid, and takes it straight up to divine heights. Through you the eye of our understanding is sharpened; through you our spirit is enlightened by the Coming of the Divine Spirit. You have become the treasurer of graces and their store, not so you might keep them for yourself, but that you might fill the universe with grace. Why would never-dwindling wealth be locked away? Therefore, O Lady, generously share your mercy and your graces with all your people, your inheritance.

Saint Gregory Palamas

When we say that someone has ‘sensibilities,’ it means that he suffers because he has Pride and his Ego has been hurt. Just like a child who cries when scolded or opposed. This is not permissible to a man of God. Saints had no pride and accepted whatever was done to them, because they were humble-hearted and meek. Such a person, has no ‘sensibilities,’ and cannot be offended, for his soul has only love and apatheia (dispassion).

Nun Gavrilia

It was fitting that she, who preserved her virginity undamaged by childbirth, should have her body preserved from corruption even in death. It was fitting that she, who held the creator in her lap as a baby, should rest in the tabernacle of God. It was fitting that the bride, whom the Father took for His own, should dwell in the bridal-chamber of heaven. It was fitting that she, who gazed at her own son on the cross, and who [there] received in her heart the sword of pain that she escaped at childbirth, should look on Him enthroned with His Father. It was fitting that the Mother of God should receive the blessings of her son, and be revered by all creation as Mother and servant of God.

Saint John of Damascus

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August 15th: "The Summer Pascha"

The feast of the Dormition of the Theotokos has a special place in the festal calendar of the Orthodox Church, and it is directly linked to the uniqueness of the person of the Panagia in the work of the "salvation in Christ" of humanity, making it the greatest of the festivals established by the Church in honor of the Mother of Christ, known as the so-called Marian feasts or feasts of the Mother of God.

The first testimony for the celebration of the Dormition of the Theotokos appears in the fifth century AD, around the time the Third Ecumenical Synod in Ephesus (431) convened, which defined the dogma of the Mother of God which became the reason to further develop the honor towards the person of the Theotokos.

The first time it seems to have been celebrated was in Jerusalem on the 13th of August and later on it was moved to the 15th of the same month. It had a general Marian character, without specific reference to the event of the Dormition, and it was called the "day of Mary the Theotokos". A "kathisma" (central church of a monastery) outside the walls of Jerusalem on the road to Bethlehem is mentioned as being the initial center of celebrations. The connection between this celebration and the Dormition of the Theotokos began in the Church of the Panagia found in Gethsemene, where her tomb was, and the feast was established by Emperor Maurice (582–602).

According to ecclesiastical tradition, the feast of the Dormition of the Theotokos is preceded by a fast, which was established in the seventh century. Initially it was divided into two periods: before the feast of the Transfiguration of the Savior and before the feast of the Dormition of the Theotokos. In the tenth century they were merged into one fast, which includes fourteen days and begins on August 1st. During this fast we abstain from oil, except on Saturdays and Sundays, while on the feast of the Transfiguration of the Savior fish is allowed.

The Mother of Jesus Christ, according to ecclesiastical tradition, was informed of her impending death by an angel three days prior

to it happening, and she began to properly prepare. Because on the day of her Dormition not all the Apostles were in Jerusalem, a cloud grabbed them and brought them near her. The only one absent was the Apostle Thomas.

The Dormition of the Theotokos took place in the house of John the Evangelist, where he lived after the crucifixion of Christ. After having shut her eyes, the Apostles carried her deathbed to the Garden of Gethsemane, where she was buried. After three days the Apostle Thomas went to her tomb, and only found her grave clothes. Over the tomb of the Panagia a large church was built by Saint Helen. After its destruction, the Byzantine Emperor Marcian (450-457) together with his second wife Pulcheria built a new church, which exists until today.

Between the Orthodox and Catholic Churches there are doctrinal disputes concerning the Dormition of the Theotokos. The Catholic Church believes in the dogma of the bodily Assumption of the Blessed Virgin Mary (*Assumptio Beatae Mariae Virginis*), which was officially established with the apostolic encyclical of Pope Pius XII "*Munificentissimus Deus*" (1 November 1950). In contrast, the Orthodox Church speaks first of the Dormition of the Theotokos, which was a real death (the separation of soul and body), and then of the translation of the Theotokos, which was a resurrection (the union of soul and body) and ascension near her Son.

The feast of the Dormition of the Theotokos is celebrated in a less emphatic manner in other Orthodox and Catholic countries of the world, in which most the day of August 15th is a public holiday, like Greece. The Protestant confessions consider the Dormition of the Theotokos a secondary feast, since it is not based on biblical references.

Countless churches and monasteries have been built in honor of her Dormition, magnificent frescoes adorn each church behind the main entrance, together with amazing compositions for her sacred funeral, chosen hymns that decorate her Service, and with brilliant words and eulogies delivered by the Fathers and newer clergymen on the day of her memorial.