



# ST. MARY MAGDALENE ORTHODOX CHURCH "Let My Prayer Arise"

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## MONTHLY BULLETIN AUGUST, 2019

### Important Dates to Remember:

- ✝ 8/5 Vespersal Divine Liturgy at St. Nicholas 6:00pm
- ✝ 8/6 Holy Transfiguration
- ✝ 8/11 Blessing of the Harvest
- ✝ 8/14 Matins and Lamentations for Dormition 6:30pm
- ✝ 8/15 Pilgrimage and Divine Liturgy for Holy Dormition 10am at Holy Dormition Monastery
- ✝ 8/17 St. Photini Planning Meeting 6:00pm
- ✝ 8/18 Church School Meeting following Divine Liturgy
- ✝ 8/25 Monthly Agape Meal
- ✝ 8/28 Beginning of Metanoia Adult Education Class
- ✝ 8/29 Divine Liturgy for the Beheading of St. John the Baptist 10:00am

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## The Desire to Climb the Mountain

*A message from Fr. Gabriel*

There are two ways to get to the top of Mount Tabor, the place where our Lord was Transfigured before the eyes of the Disciples...and neither is very pleasant! The first way is to walk up small and extremely narrow road that winds its way to the top of the mountain. This approach takes someone who not only is in relatively good shape, but also has a bit of a flexible schedule, as it takes some time to get up to the peak! The second way, is to wait at the base of the mountain near a coffee shop, for a van to pack you and 11 other sardines into it, and begin the nauseating, "hard turn" filled drive up to the Church of the Transfiguration.

Either way you decide to ascend the mountain, there is one certainty that becomes very clear from the moment that you see it from a distance...Tabor is not a small mountain to climb. It is steep, it is treacherous, and during the summer months, the weather is in the upper 90s with a lot of humidity in the air.

Now imagine for a moment all of the challenges that I just mentioned, during a time where there was no Church built on top of Mount Tabor to visit. This was the predicament that the Disciples in the Gospels found themselves in! They knew all of the difficulties and trials that are involved in climbing a mountain, and yet somehow, they cast away all doubts and followed our Lord up that steep climb, not know what to expect when they got to the top.

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There is a question that I'm sure many people have asked themselves while sitting in that coffee shop on the base of Mt. Tabor: ***"If I were the disciples, would I scale such a mountain?"*** This is a question that so many Christians who are searching for Truth struggle with throughout their lives. There are some in our society that answer with one very simple word. While staring up at the high peak, dripping with sweat, and without any guarantees of what is waiting for them at the top, the word that comes out of their lips is simply: ***"Nope"***.

"No" is a common response to faith that we hear about more often than not in our growing secular culture. There are those in this world that choose to believe in absolutely nothing. They have no faith in God. They have no faith in other people. There is no desire to grow as a human being. Like a plague, this unfortunate response to God has led so many to live in this world to only please themselves... doing anything and everything in their power to quench their earthly desires.



In a sense, those who say "no" to the climb are no different than the animals that roam the earth. They seek only their next meal and comfort, while spending their time in the mud of the world. There is no calling for anything greater, and they spend their existence searching for meaning in that mud that simply isn't there. May the Lord have Mercy on those who refuse to climb the mountain of Divine Ascent!

## ***"Would I scale such a mountain?"***

Another answer to this question probably pertains to many of us. We have a **desire** to climb the mountain. We believe somewhere in our hearts that there is something deeper than what is on the surface of life...

and we answer "yes".

So we begin our climb. We make an effort to draw closer to Christ. We begin to fast. We start a regular prayer rule. We study the scriptures. We come to work and worship in the Church more than we had before. But then we get to a point on that climb where, rather than continuing to look up towards the peak, our gaze turns down towards how far we have climbed. As our arms begin to tremble and the sweat being to pour off of our heads, we gaze upon those who said "no", who are sitting comfortably in the mud. And despite saying "yes" at the beginning of our Divine Ascent up the Mountain, we stop midway and say: ***"I'm good."***

How many of us have fallen into this trap? Maybe there was a retreat to a monastery, or a visit to a weeping icon, or maybe even a Sunday Liturgy that seemed to propel us forward towards the kingdom with incredible force. We say "Yes", and we use that motivation to move up the mountain. We change our daily habits. We pay extra close attention to building up virtues. We make a conscience effort to turn our back on the

passions. And for a period of time, things go very well, until that grace and vigor that we started with slowly begins to fade. As our gaze turns downwards from heaven to the things of the earth, we remember how much easier our life seemed before our Divine Ascent...and we forget why we said "yes" in the first place.

## ***"Would I Scale Such a Mountain?"***

There is only one correct answer to this question, dearest brothers and sisters in Christ, and it is not one that can come from our mouth. Living a life **with**, and more importantly **for** God, is not simply an affirmation of saying "yes". It is a life that is full of action, and one that leads to rewards that go beyond our comprehension.

You have heard it said before by me, and I'm sure many

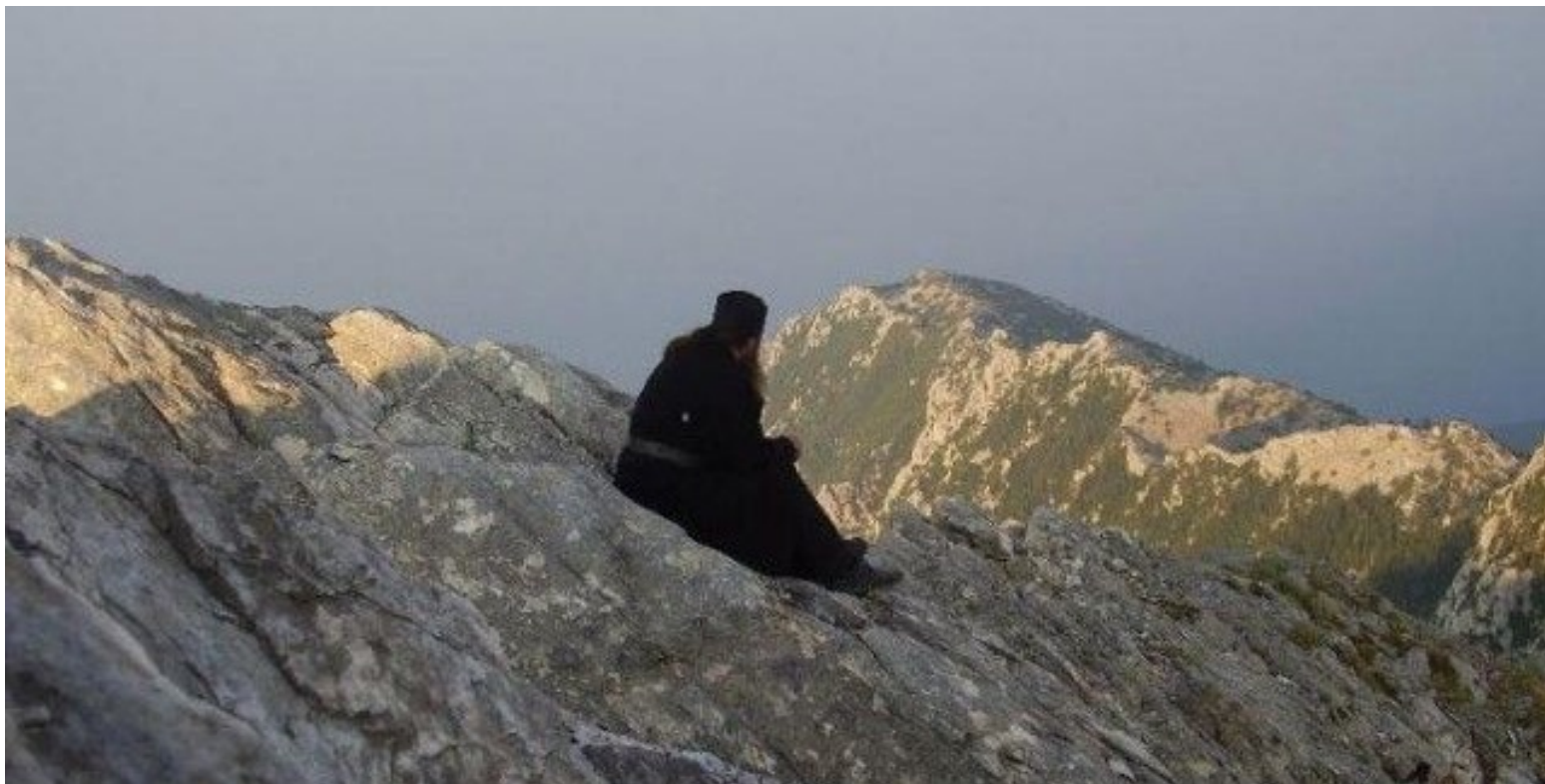
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other Bishops, Priests, Deacons and Laity who have been a-part of the Orthodox Faith, that this Church isn't just another denomination with certain morals, theology, and rules. Orthodoxy is the Way...the Truth...and perhaps the most important adjective...**It is the Life**. When we have our first meeting of catechumens and seekers who are wanting to learn more about the Ancient Christian Church, lesson number one is **not** to read as many books as possible to understand the history or the creed. The class that is taken is called "Metanoia", because the most important thing that is needed is not a change of theology...it is a "*change of heart*". Being a Christian is about learning and experience A LIFE, guided by the Holy Spirit through the Church, moving towards a genuine and unalterable love for God.

For all of us who have been received into this life through baptism and chrismation, and for those who will be learning how to do so in the coming months, I can promise you that "**The Life**" is not easy. Ascending to Spiritual Heights...climbing that mountain of Divine Ascent in which we ourselves are transfigured with God's glory...is a constant struggle. But we give thanks to God and His Church for giving us feast days like the one we celebrate today, as a reminder of the UNENDING Glory that awaits us at the peak.

### ***"Would I Scale Such a Mountain?"***

The answer to this question is simple...Labor for your Salvation. When life gets difficult and heavy, causing you to turn our gaze from the peak of the mountain to the everyday mud of the earth, always keep the Feast of Transfiguration fresh in your mind and in your heart to remind you of the glory that awaits those Who seek an eternal life of Grace in the presence of God!



# THANK YOU TO THOSE WHO SERVE!

## Parish Greeters

### August 4th:

Steve & Sue Walton

### August 11th:

Scott & Tina Shephard

### August 18th:

Elaine Boucher

### August 25th:

David & Cindy Welch

## Coffee Hour Volunteers

### August 4th:

Terry & Freida Owens

### August 11th:

Andy Marko

### August 18th:

Pat Matts

### August 25th:

Wes & Donna Nakagiri

## Epistle Readers

### August 4th:

Sbdn Andrew Durand

### August 11th:

Rdr. Nathan Auxier

### August 18th:

Jennifer Otis

### August 25th:

Sue Walton

## Alternate Readers

### August 4th:

Janet Wiese

### August 11th:

Rdr. John Auxier

### August 18th:

Sbdn Andrew Durand

### August 25th:

Rdr. Nathan Auxier

# WISHING YOU MANY BLESSED YEARS!

## HAPPY BIRTHDAY!

- ✝ 2– Charles Owens
- ✝ 4– Julie Yonan, Doug Lyon
- ✝ 10– Eliana Rice
- ✝ 16– Dennis Perez
- ✝ 17– Elaine Gejoff
- ✝ 18– William Watson
- ✝ 21– Tamara Arnes & Daniel Suriano
- ✝ 25– Ted Walls
- ✝ 28– Stephen Walton
- ✝ 29– Lauren Serafimovski
- ✝ 31– Justin Nakagiri & Blaine Forsyth

## HAPPY ANNIVERSARY!

- ✝ 2– Doug & Renee Wilkinson
- ✝ 15– Stephen & Susan Walton
- ✝ 17– Michael & Anne Khoury
- ✝ 17– Doug & Melissa Auxier

**HAVE YOU “liked” and “shared” our parish Facebook page? For announcements, upcoming events, pictures and more visit us at**

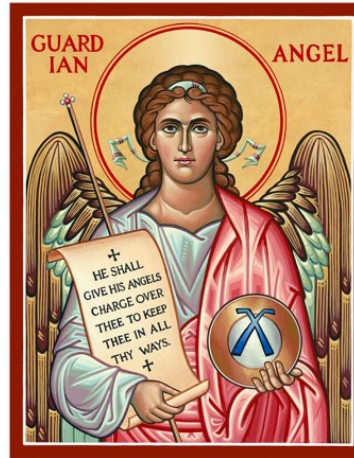
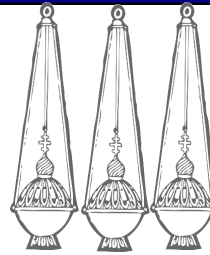
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**This is a great way for you, your family and your friends to stay connected with your parish family and Orthodox Christian Communi-**

# Prayer Life

*Pray for our sick and suffering brothers and sisters*

Metropolitan Theodosius	Lon	Paulette
Metropolitan Herman	Lon	
Archbishop Melchisedek	Joanna	
Archpriest Dimitrie Vincent	Ella	
Deacon John Manutes	Elnora	
SubDeacon Paul Hildreth	Peter	
Reader Gregory	Perpetua	
Matushka Vickie	Don	
Vinnie	Sean	
Autumn	James	
John	Michael	
Anastasia	Maryann	
Alex	John	
Elaine	Calvin	
Frankie	Thom	
John	Christine	
Damian	Kandy	
Stacie	John	
Bryan	David	
Carolyn	Katelyn	
Aiden	Janet	
Megan	Michael	
Pat	John & Coleen and their 3 sons	



## *This Month's Scripture Readings*

### **August 4th:**

Epistle—Romans 15:1-7

Gospel—Matthew 9: 27-35

### **August 11th:**

Epistle—1 Corinthians 1:10-18

Gospel—Matthew 14: 14-22

### **August 18th:**

Epistle—1 Corinthians 3:9-17

Gospel—Matthew 14: 22-34

### **August 25th:**

Epistle—1 Corinthians 4:9-16

Gospel—Matthew 17:14-23

## **Armed Forces**

Matthew Beck; Air Force  
 Michael Oginsky; U.S. Marines  
 Patrick Tejkl; U.S. Marines  
 Lindsey Cazatt; U.S. Navy  
 Stephany Bishop; U.S. Navy  
 Jason Wilburn; Army Rangers  
 Alex Suriano; Air National  
 Guard  
 Dallas Watson; Air Force  
 Seaphim Lazar-Watson; Air  
 Force

## **Recently Departed**

Emma  
 George

## **Catechumens**

Jay  
 Tonya  
 Alyssa  
 Eliana  
 Adam

## **Mother's With**

Jenna  
 Kari

# MONTHLY FORECAST

## **Holy Transfiguration Divine Liturgy and Pilgrimage**

There are numerous opportunities to celebrate the Feast of Holy Transfiguration! For those that are not able to travel to the pilgrimage at Holy Transfiguration Monastery in Ellwood City, Pennsylvania, our sister parish of St. Nicholas Orthodox Church in Burton will be hosting the Pan-Orthodox Vespers Divine Liturgy at 6:00 PM, on Monday, August 5th. For those traveling to the monastery, Divine Liturgy with His Eminence Archbishop Nathaniel, begins at 10:00 AM on Tuesday, August 6th. (Fr. Gabriel will be at the Divine Liturgy at the Monastery on Tuesday)

## **Blessing of Fruit at St. Mary Magdalene**

On Sunday, August 11th, following Holy Transfiguration, we will be having the blessing of fruit after the Divine Liturgy here at St. Mary Magdalene. Be sure to bring a basket of fruit to be blessed for your families (and to share with others!)

## **A Funeral Service for our Blessed Mother: Holy Dormition**

Everyone please please please mark your calendars for Wednesday, August 14th, at 6:30 PM, as the tomb will be out in the center of the Church for the Matins, Lamentations, and Procession with the Shroud of our Blessed Mother. This service takes on a very similar tone to that of Good Friday, and is one of the most beautiful services of the Summer.

## **Holy Dormition Monastery Pilgrimage; Rives Junction, MI**

On Thursday, August 15th for the Feast of Dormition, an outdoor Divine Liturgy will be served at Holy Dormition Monastery, beginning at 10:00 AM. For those that are unable to make it to the monastery for Divine Liturgy, Holy Assumption in Grand Blanc will also be celebrating the Divine Liturgy for their Feast Day beginning at 10 AM

## **St. Photini Annual Meeting**

On Saturday, August 17th, the St. Photini Outreach Group will be meeting after Great Vespers at 6:00 PM, to come up with more ways in which we can reach out to our communities. We have a lot of new faces here at the Church, and for those who are not already involved in a ministry at the Church, this is your opportunity! Please plan on attending!

## **August Collection of School Supplies:**

Throughout the Month of August we will be collecting School Supplies for local students and classrooms in need. Please see Terri Oginsky for more information.

## **Church School Meeting/Cookout at Fr. Gabriel and Matushka Laura's House:**

On Sunday, August 18th, after the Divine Liturgy, the Church School Staff and Volunteers will be meeting at Fr. Gabriel and Matushka Laura's House to talk about the 2019/2020 Church School Year! We will most likely have a record for enrollment for our Church School this year, so if you are able to help out this year, please see Matushka Laura or Megan Durand!

## **Metanoia Class Beginning**

Our Metanoia Class will be starting up on Wednesday, August 28th, beginning at 6:30 PM (after Compline). This class is a 6-7 week course on Orthodox Christianity, and is not only for catechumens who are studying to be Orthodox, but also for the entire parish family, so that we can all learn together what we are called to do in Christ's Holy Church! If you have not already taken a semester or two of metanoia, please consider joining us for these important classes!

## **Fall Adult Education Preparation**

Start preparing for our 4 part Adult Education Series, beginning Wednesday, October 16th, by reading (re-reading) books by C.S. Lewis! The class will be called "The Beginning and the End", and will discuss the Church's views on Creation and the End of the World, by using imagery from "The Magicians Nephew" and "The Last Battle" from the Chronicles of Narnia. His Eminence Archbishop Alexander will join us for the last of these 4 weeks, to speak specifically about the Second Coming!

## **Monthly Agape Meal:**

Our August Agape Meal will take place after Divine Liturgy on Sunday, August 25th! Please bring a dish to share!

## **Divine Liturgy for the Beheading of St. John the Baptist**

The Feast of St. John the Baptist will take place on Thursday, August 29th, with Divine Liturgy beginning at 10:00 AM.

# The Dormition of our Most Holy Lady the Mother of God and Ever-Virgin Mary

*Commemorated August 15th*

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

In conversation with others She preserved decorum, neither becom-

ing 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.” [Nicephoros 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 Nicephorus 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 Pow-

ers.

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.

Then came the third hour (9 A.M.), when the Dormition of the

## Troparion — Tone 1

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.

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. 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.

## Kontakion — Tone 2

-oca.org

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.

### 32nd Annual Pilgrimage Celebration Dormition of the Mother of God Orthodox Monastery

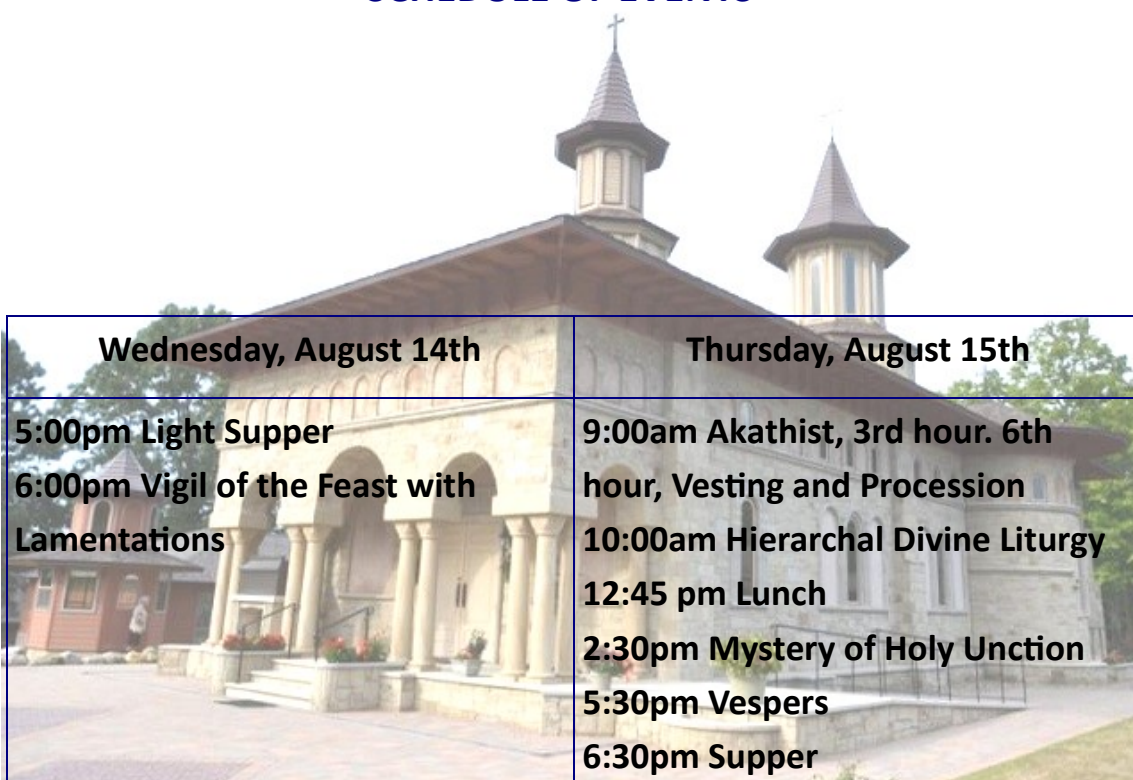
Hosted by: His Eminence Archbishop NATHANIEL

#### SCHEDULE OF EVENTS

Holy Dormition  
Orthodox Monastery

3389 Rives Eaton Rd.  
Rives Junction, MI  
49277

[www.dormitionmonastery.org](http://www.dormitionmonastery.org)



Wednesday, August 14th	Thursday, August 15th
5:00pm Light Supper	9:00am Akathist, 3rd hour. 6th hour, Vesting and Procession
6:00pm Vigil of the Feast with Lamentations	10:00am Hierarchal Divine Liturgy
	12:45 pm Lunch
	2:30pm Mystery of Holy Unction
	5:30pm Vespers
	6:30pm Supper



# OUR PARISH YOUTH



**Church School Meeting/Cookout at Fr. Gabriel and Matushka Laura's House:**  
 On Sunday, August 18th, after the Divine Liturgy, the Church School Staff and Volunteers will be meeting at Fr. Gabriel and Matushka Laura's House to talk about the 2019/2020 Church School Year! We will most likely have a record for enrollment for our Church School this year, so if you are able to help out this year, please see Matushka Laura or Megan Durand!



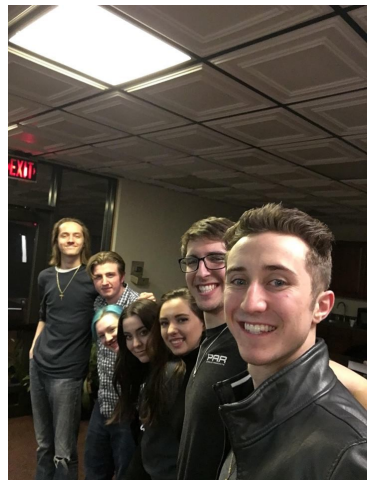
**“FATHERS AND MOTHERS: GO AND LEAD YOUR CHILD BY THE HAND INTO THE CHURCH.” - ST. JOHN CHRYSOSTOM**

**ORTHODOX CHRISTIAN FELLOWSHIP (OCF)** is the official campus ministry organization of the Assembly of Canonical Orthodox Bishops of the United States of America.

**Flint OCF:** OCF is winding down with the end of the school year. We encourage all of our graduating high schoolers to find a local OCF Chapter as they move into the next phase of their lives. This is a great opportunity to meet fellow Orthodox Christians within your school community to help build each other up by living an Orthodox life in the chaotic world we are in.

**The vision of the Orthodox Christian Fellowship is:**

- +To be the loving presence of Christ and the Orthodox Church on college campuses;
- +To be an integral part of students' spiritual formation by challenging them to explore the Faith; and
- +To inspire students to commit to living an Orthodox Christian way of life daily.



Oliver Lazar Senter  
Elena Bucciarelli  
Zachary Wilkinson  
Douglas Wilkinson  
Laura Khoury  
Rachael Hildreth  
Sydney Wilkinson  
Katerina Jonescu

**Prayers for our college students:**

- Greg Auxier
- Katherine Arnes
- David Schutt
- Katherine Schutt

**Prayer of a Student**

Christ my Lord, the Giver of light and wisdom, who opened the eyes of the blind man and transformed the fishermen into wise heralds and teachers of the gospel through the coming of the Holy Spirit, shine also in my mind the light of the grace of the Holy Spirit. Grant me discernment, understanding and wisdom in learning. Enable me to complete my assignments and to abound in every good work, for to You I give honor and glory. Amen.

**Prayers Before Study**

Most blessed Lord, send the grace of Your Holy Spirit on me to strengthen me that I may learn well the subject I am about to study and by it become a better person for Your glory, the comfort of my family and the benefit of Your Church and our Nation. Amen

Christ, the true light, who enlightens and sanctifies every person coming into the world, let the light of Your countenance shine upon me (us) that I (we) may see Your unapproachable light; and guide my (our) steps in the way of Your commandments, through the intercessions of Your all-holy Mother and of all the Saints. Amen.

**Prayer After Study**

I thank You, Lord our God, that again on this occasion You have opened my eyes to the light of Your wisdom. You have gladdened my heart with the knowledge of truth. I entreat You, Lord, help me always to do Your will. Bless my soul and body, my words and deeds. Enable me to grow in grace, virtue and good habits, that Your name may be glorified, Father, Son and Holy Spirit, now and forever. Amen.

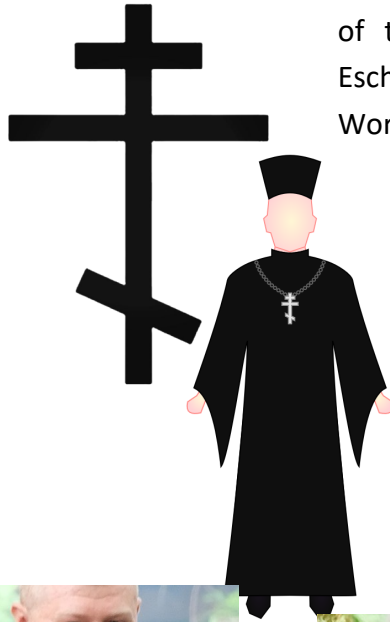
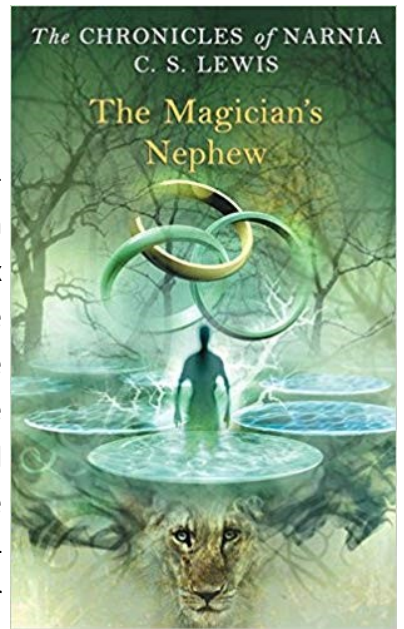
## A Month in Review:

What a truly blessed Feast Day and First Responder's Blessing we had this past month! We had a lot of visitors to our parish, and I cannot tell you how many positive compliments I received about how welcoming and beautiful our parish family is. Thank you again to all those who helped organize, cook, and invite others to attend. What a blessing for us all!

## Recommended Reading from

### Fr. Gabriel

In preparation for our Adult Study on Orthodox Cosmology (The Creation of the World) and Orthodox Eschatology (The End of the World), we will be using some images from both "The Magicians Nephew" and "The Last Battle" in the Chronicles of Narnia. Re-read these classics over the next two months, and write down anything symbolism that you find would relate to our study!



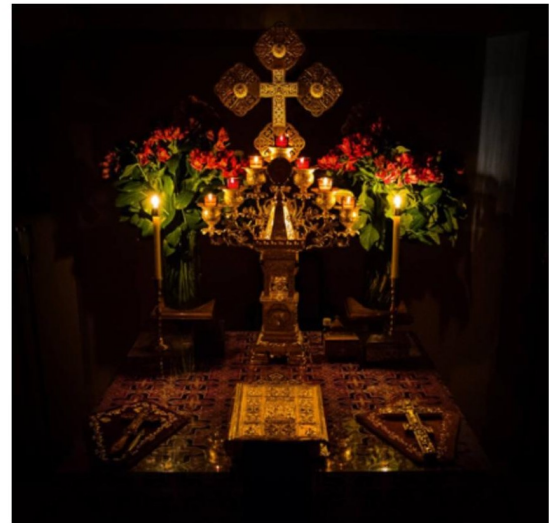
# BLESSING OF THE FIRST RESPONDERS



# Adult Education



**"ΜΕΤΑΝΟΙΑ"**  
LEARNING TO CHANGE ONE'S HEART FOR GOD



**In a Christian World now littered with various denominations, each teaching a different version of the same Gospel, have you ever wondered or thought about what the earliest Christians taught, how they worshiped, and what they believed? Now is your opportunity to come, discuss, and learn about the fullness of what the Ancient Christian Faith is all about!**

**This 7 Week Class, which covers the sacraments of the Church, will begin on Wednesday, August 28th and Conclude October 9th**

## **Fall Semester, 2019**

<b>Wednesday, August 28th:</b>	<b>What Do We Gain by Baptism and Chrismation?</b>
<b>Wednesday, September 4th:</b>	<b>The Incredible Mystery Behind the Eucharist</b>
<b>Wednesday, September 11th:</b>	<b>Making an "About Face" Through Confession</b>
<b>Wednesday, September 18th:</b>	<b>The Eternality of Marriage</b>
<b>Wednesday, September 25th:</b>	<b>The Mystery of the Priesthood</b>
<b>Wednesday, October 2nd:</b>	<b>Why Does God Allow Bad Things to Happen?</b>
<b>Wednesday, October 9th:</b>	<b>What Happens After We Die: The Funeral Service</b>

# Adult Education



## St. Mary Magdalene Fall Lecture Series

# THE BEGINNING AND THE END

AN ORTHODOX UNDERSTANDING OF CREATION AND THE  
END OF THE WORLD, USING IMAGERY FROM THE  
“CHRONICLES OF NARNIA”

Join us for our Fall Adult Education Series, we will be using images from C.S. Lewis's famous series “The Chronicles of Narnia”, to uncover the Orthodox Teachings on the Creation of the World and the Second Coming. As part of our lecture series, we will be joined by His Eminence Archbishop Alexander for a special wrap up session on November 6th, as he speaks on his translation of St. Symeon the New Theologian's writings on Eschatology (the study of the end times).

**+ Wednesday, October 16th, 6:30 PM**

WHAT IS MANKIND'S ROLE IN THE UNIVERSE?

**+ Wednesday, October 23rd, 6:30 PM**

DO ANGELS AND DEMONS EXIST?

**+ Wednesday, October 30th, 6:30 PM**

WHAT DO WE BELIEVE AND KNOW ABOUT THE END TIMES?

**+ Wednesday, November 6th, 6:30 PM**

**ARCHBISHOP ALEXANDER: “ST. SYMEON ON THE END TIMES”**

# The Holy Transfiguration of our Lord God and Savior Jesus Christ

*Commemorated of August 6th*

Discourse on the Holy Transfiguration of Our Lord God and Savior Jesus Christ of Saint Gregory Palamas, Archbishop of Thessalonica

For an explanation of the present Feast and understanding of its truth, it is necessary for us to turn to the very start of today's reading from the Gospel: "Now after six days Jesus took Peter, James and John his brother, and led them up onto a high mountain by themselves" (Mt.17:1).

First of all we must ask, from whence does the Evangelist Matthew begin to reckon with six days? From what sort of day is it? What does the preceding turn of speech indicate, where the Savior, in teaching His disciples, said to them: "For the Son of Man shall come with his angels in the glory of His Father," and further: "Amen I say to you, there are some standing here who shall not taste death, until they have seen the Son of Man coming in His Kingdom" (Mt.16:27-

28)? That is to say, it is the Light of His own forthcoming Transfiguration which He terms the Glory of His Father and of His Kingdom.

The Evangelist Luke points this out and reveals this more clearly saying: "Now it came to pass about eight days after these words, that He took Peter and John and James, and went up the mountain to pray. And as He prayed, His countenance was altered, and His raiment became a radiant white" (Luke 9:28-29). But how can the two be reconciled, when one of them speaks definitively about the interval of time as being eight days between the sayings and the manifestation, whereas the other (says): "after six days?"

There were eight on the mountain, but only six were visible. Three, Peter, James and John, had come up with Jesus, and they saw Moses and Elias standing there and conversing with Him, so altogether there were six of them. However, the Father and the Holy Spirit were invisibly with the Lord: the Father, with His Voice testifying that this was His Beloved Son, and the Holy Spirit shining forth with Him in the radiant cloud. Thus, the six are actually eight, and there is no contradiction regarding the eight. Similarly, there is no contradiction with the Evangelists when one says "after six days," and the other says "eight days after these

words."

But these twofold sayings as it were present is a certain format set in mystery, and together with it that of those actually present upon the Mount. It stands to reason, and everyone rationally studying in accordance with Scripture knows that the Evangelists are in agreement one with another. Luke spoke of eight days without contradicting Matthew, who declared "after six days." There is not another day added on to represent the day on which these sayings were uttered, nor is the day on which the Lord was transfigured added on (which a rational person might reasonably imagine to be added to the days of Matthew).

The Evangelist Luke does not say "after eight days" (like the Evangelist Matthew says "after six days"), but rather "it came to pass eight days after these words." But where the Evangelists seem to contradict one another, they actually point out to us something great and mysterious. In actual fact, why did the one say "after six days," but the other, in ignoring the seventh day, have in mind the eighth day? It is because the great vision of the Light of the Transfiguration of the Lord is the mystery of the Eighth Day, i.e., of the future age, coming to be revealed after the passing away of the world created in six days.

About the power of the Divine Spirit, through Whom the Kingdom of God is to be revealed, the Lord predicted: "There are some standing here who shall not taste death, until they have seen the Son of Man





coming in His Kingdom” (Mt.16:28). Everywhere and in every way the King will be present, and everywhere will be His Kingdom, since the advent of His Kingdom does not signify the passing over from one place to another, but rather the revelation of its power of the Divine Spirit. That is why it is said: “come in power.” And this power is not manifest to simply ordinary people, but to those standing with the Lord, that is to say, those who have affirmed their faith in Him like Peter, James and John, and especially those who are free of our natural abasement. Therefore, and precisely because of this, God manifests Himself upon the Mount, on the one hand coming down from His heights, and on the other, raising us up from the depths of abasement, since the Transcendent One takes on mortal nature. Certainly, such a manifest appearance by far transcends the utmost limits of the mind’s grasp, as effectualized by the power of the Divine Spirit.

Thus, the Light of the Transfiguration of the Lord is not something that comes to be and then vanishes, nor is it subject to the sensory faculties, although it was contemplated by corporeal eyes for a short while upon an inconsequential mountaintop. But the initiates of the Mystery, (the disciples) of the Lord at this time passed beyond mere flesh into spirit through a transformation of their senses, effectualized within them by the Spirit, and in such a way that they beheld what, and to what extent, the Divine Spirit had wrought blessedness in them to behold the Ineffable Light.

Those not grasping this point have conjectured that the chosen from among the Apostles beheld the Light of the Transfiguration of the Lord by a sensual and creaturely faculty, and through this they attempt to reduce to a creaturely level (i.e., as something “created”) not only this Light, the Kingdom

and the Glory of God, but also the Power of the Divine Spirit, through Whom it is meet for Divine Mysteries to be revealed. In all likelihood, such persons have not heeded the words of the Apostle Paul: “Eye has not seen, nor ear heard, nor has it entered into the heart of man, what things God has prepared for those who love Him. But to us God has revealed them through His Spirit. For the Spirit searches all things, even the deep things of God” (1 Cor.2:9-10).



So, with the onset of the Eighth Day, the Lord, taking Peter, James and John, went up on the Mount to pray. He always prayed alone, withdrawing from everyone, even from the Apostles themselves, as for example when with five loaves and two fish He fed the five thousand men, besides women and children (Mt.14:19-23). Or, taking with Him those who excelled others, as at the approach of His Saving Passion, when He said to the other disciples: “Sit here while I go over there and pray” (Mt.26:36). Then He

took with Him Peter, James and John. But in our instance right here and now, having taken only these same three, the Lord led them up onto a high mountain by themselves and was transfigured before them, that is to say, before their very eyes.

“What does it mean to say: He was transfigured?” asks the Golden-Mouthed Theologian (Chrysostom). He answers this by saying: “It revealed something of His Divinity to them, as much and insofar as they were able

to apprehend it, and it showed the indwelling of God within Him.” The Evangelist Luke says: “And as He prayed, His countenance was altered” (Luke 9:29); and from the Evangelist Matthew we read: “And His face shone as the sun” (Mt.17:2). But the Evangelist said this, not in the context that this Light be thought of as subsistent for the senses (let us put aside the blindness of mind of those who can conceive of nothing higher than what is known through the senses). Rather, it is to show that Christ God, for those living and contemplating by the Spirit, is the same as the sun is for those living in the flesh and contemplating by the senses. Therefore, some other Light for the knowing the Divinity is not necessary for those who are enriched by Divine gifts.

That same Inscrutable Light shone and was mysteriously manifest to the Apostles and the foremost of the Prophets at that moment, when

(the Lord) was praying. This shows that what brought forth this blessed sight was prayer, and that the radiance occurred and was manifest by uniting the mind with God, and that it is granted to all who, with constant exercise in efforts of virtue and prayer, strive with their mind towards God. True beauty, essentially, can be contemplated only with a purified mind. To gaze upon its luminance assumes a sort of participation in it, as though some bright ray etches itself upon the face.

Even the face of Moses was illumined by his association with God. Do you not know that Moses was transfigured when he went up the mountain, and there beheld the Glory of God? But he (Moses) did not effect this, but rather he underwent a transfiguration. However, our Lord Jesus Christ possessed that Light Himself. In this regard, actually, He did not need prayer for His flesh to radiate with the Divine Light; it was but to show from whence that Light descends upon the saints of God, and how to contemplate it. For it is written that even the saints “will shine forth like the sun” (Mt.13:43), which is to say, entirely permeated by Divine Light as they gaze upon Christ, divinely and inexpressibly shining forth His Radiance, issuing from His Divine Nature. On Mount Tabor it was manifest also in His Flesh, by reason of the Hypostatic Union (i.e., the union of the two perfect natures, divine and human, within the divine Person [Hypostasis] of Christ, the Second Person of the Most Holy Trinity). The Fourth Ecumenical Council at Chalcedon defined this Hypostatic union of Christ’s two natures, divine and human, as “without mingling, without change, without division, without separation.”

We believe that at the Transfiguration He manifested not some other sort of light, but only that which was concealed beneath His fleshly exterior. This Light was the Light of the Divine Nature, and as such, it was Uncreated and Divine. So also, in the teachings of the Fathers, Jesus Christ was transfigured on the Mount, not taking upon Himself something new nor being changed into something new, nor something which formerly He did not possess. Rather, it was to show His disciples that which He already was, opening their eyes and bringing them from blindness to sight. For do you not see that eyes that can perceive natural things would be blind to this Light?

Thus, this Light is not a light of the senses, and those contemplating it do not simply see with sensual eyes, but rather they are changed by the power of the Divine Spirit. They were transformed, and only in this way did they see the transformation taking place amidst the very assumption of our perishability, with the deification through union with the Word of God in place of this.

So also she who miraculously conceived and gave birth recognized that the One born of her is God Incarnate. So it was also for Simeon, who only received this Infant into his arms, and the aged Anna, coming out [from the Jerusalem Temple] for the Meeting, since the Divine Power illumined, as through a glass windowpane, giving light for those having pure eyes of heart.

And why did the Lord, before the beginning of the Transfiguration, choose the foremost of the Apostles and lead them up onto the Mount with Him? Certainly, it was to show them something great and mysterious. What is particularly great or mysterious in showing a sensory light, which not only the foremost, but all the other Apostles already abundantly possessed? Why would they need a transforming of their eyes by the power of the Holy Spirit for a contemplation of this Light, if it were merely sensory and created? How could the Glory and the Kingdom of the Father and the Holy Spirit project forth in some sort of sensory light? Indeed, in what sort of

Glory and Kingdom would Christ the Lord come at the end of the ages, when there would not be necessary anything in the air, nor in expanse, nor anything similar, but when, in the words of the Apostle, “God will be all in all” (1 Cor.15: 28)? That is to say, will He alter everything for all? If so, then it follows that light is included.

Hence it is clear that the Light of Tabor was a Divine Light. And the Evangelist John, inspired by Divine Revelation, says clearly that the future eternal and enduring city “has no need of the sun or moon to shine upon it. For the Glory of God lights it up, and the Lamb will be its lamp” (Rev 21:23). Is it not clear, that he points out here that this [Lamb] is Jesus, Who is divinely transfigured now upon Tabor, and the flesh of Whom shines, is the lamp manifesting the Glory of divinity for those ascending the mountain with Him?

John the Theologian also says about the inhabitants of this city: “they will not need light from lamps, nor the light of the sun, for the Lord God will shed light upon them, and night shall be no more” (Rev 22:5). But how, we might ask, is there this other light, in which “there is no change, nor shadow of alteration” (Jas 1:17)? What light is there that is constant and unsetting, unless it be the Light of God? Moreover, could Moses and Elias (and particularly the former, who clearly was present only in spirit, and not in flesh [Elias having ascended bodily to Heaven on the fiery chariot]) be shining with any sort of sensory light, and be seen and known? Especially since it was written of them: “they appeared in glory, and spoke of his death, which he was about to fulfill at Jerusalem” (Luke 9:30-31). And how otherwise could the Apostles recognize those whom they had never seen before, unless through the mysterious power of the Divine Light, opening their mental eyes?

But let us not tire our attention with the furthestmost interpretations of the words of the Gospel. We shall believe thus, as those same ones have taught us, who themselves were enlightened by the Lord Himself, insofar as they alone know this well: the Mysteries of God, in the words of a prophet, are known to God alone and His perpetual proximity. Let us, considering the Mystery of the Transfiguration of the Lord in accord with their teaching, strive to be illumined by this Light ourselves and encourage in ourselves love and striving towards the Unfading Glory and Beauty, purifying our spiritual eyes of worldly thoughts and refraining from perishable and quickly passing delights and beauty which darken the garb of the soul and lead to the fire of Gehenna and everlasting darkness. Let us be freed from these by the illumination and knowledge of the incorporeal and ever-existing Light of our Savior transfigured on Tabor, in His Glory, and of His Father from all eternity, and His Life-Creating Spirit, Whom are One Radiance, One Godhead, and Glory, and Kingdom, and Power now and ever and unto ages of ages. Amen.

**WOULD YOU** like to be a Parish Greeter or Host a Coffee hour? IF so please speak to Fr. Gabriel or Sue Walton to sign up! These are important ministries in our parish and we welcome new volunteers who would like to give their talents to these areas!

**St. Emilia's Moms Group** meet was canceled this past month due to the extreme heat, please be on the look out via email and the Facebook group for August's plan!



**CALLING ALL MOTHERS:** This group would like the participation of all mothers in the parish as they move forward in their ministry. This is a new ministerial group to our parish. For more information please reach out to Renea Becklehamer or Addie Lanterman

The group's recommended reading;  
*"Parenting Toward the Kingdom: Orthodox Christian Principles of Child-Rearing"* by: Phillip Mamalkis

### FELLOWSHIP OF ST. PHOTINI

"An inclusive opportunity for community outreach led by the faithful of St. Mary Magdalene Orthodox Church"



This month's collection is for school supplies for the children of our community. Contact Terri Oginsky for more information and see the attached flyer for more information!

Please contact David Schutt, Theophan Forsyth or Rebekah Humphreys if you would like any information about upcoming projects or would like to donate to the works of the Fellowship of St. Photini.

**SAVE THE DATE!**

**SATURDAY, AUGUST 17TH  
FOLLOWING GREAT VESPERS (6PM)**

**FELLOWSHIP OF ST. PHOTINI**

"An inclusive opportunity for community outreach led by the faithful of St. Mary Magdalene Orthodox Church"

As we enter into the second year of our St. Photini outreach group, the leadership team would like have a planning and brainstorming meeting on Saturday, August 17th at 6:00 PM, following Great Vespers. The purpose of the meeting is two fold:

- 1.). To review what we have done so far, what has worked, and what did not work.
- 2.). To come up with a plan for the next 12 months of hands on events, outreach, and directed donations.

We invite ALL members of the faithful and encourage them to attend this planning meeting and help identify ways for us to be a Christ-like presence in the community.



# St. Mary Magdalene Annual Back to School Supplies Drive

*(Donations will benefit children in our Community)*

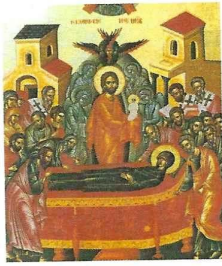


## Supplies Needed

**Sharpened #2 pencils**  
**Colored pencils**  
**8 pack washable markers**  
**24 pack (no larger) crayons**  
**Dry erase markers**  
**Pencil bag or box**  
**Pink pencil top erasers**  
**Large rectangular erasers**  
**Sticky Notes**  
**Index cards**  
**Index cards**  
**Glue Sticks**

**Play dough**  
**Scissors**  
**One-inch ring binder**  
**2 pocket folder w/prongs**  
**Marble composition books**  
**Spiral wide-ruled notebooks**  
**Flashcards (add, subtract, multiply)**  
**Individually packaged snacks**  
**Slider or Ziplock bags (gallon, quart, sandwich or snack size)**

**Hand sanitizer**  
**Kleenex**  
**Paper towel**  
**Napkins**  
**Baby wipes**  
**Clorox wipes**  
**Back packs**  
**Lunch boxes/bags**



***DORMITION OF THE MOTHER OF GOD  
ORTHODOX MONASTERY***

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Mother GABRIELLA - Abbess

**32<sup>nd</sup> ANNUAL PILGRIMAGE  
CELEBRATION  
2019**

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**DORMITION OF THE MOTHER OF GOD  
ORTHODOX MONASTERY**

**Guests of Honor:**

**His Grace Bishop Paul  
(Diocese of the Midwest, OCA)**

**Hosted by  
His Eminence Archbishop NATHANIEL**

**PILGRIMAGE SCHEDULE**

**Wednesday, August 14**

5:00 pm Light Supper  
6:00 pm Vigil of the Feast with Lamentations.

**Thursday, August 15**

9:00 am Akathist, 3rd Hour, 6th Hour, Vesting of the Hierarchs and procession to the Pavilion  
10:00 am Hierarchal Divine Liturgy.  
12:45 pm Lunch  
2:30 pm Mystery of Holy Unction.  
5:30 pm Vespers  
6:30 pm Supper

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P.O.Box 128, 3389 Rives Eaton Road, Rives Junction, MI 49277.

Ph: (517) 569-2873

E-mail: [dormitionmonastery@dormitionmonastery.org](mailto:dormitionmonastery@dormitionmonastery.org)

Website: [www.dormitionmonastery.org](http://www.dormitionmonastery.org)

# Referral Program To Benefit The St. Mary Magdalene Mortgage Initiative



Conne Terova  
Real Estate One  
Cell: (248) 318-7342  
Email:  
cterova@gmail.com  
teamterova.com

Know anyone who is looking to buy or sell a home in the state of Michigan? Conne Terova of Real Estate One is offering an incentive program to benefit the St. Mary Magdalene Mortgage Initiative, by offering a \$500.00 donation to the Church's Mortgage Balance for every referral that results in a closed transaction!