



## Holy Ghost Orthodox Church

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### DORMITION FAST

**ON THE MEND:** Please keep the following parishioners and others in your prayers for recovery from their illnesses and injuries: Metropolitan Constantine, Patriarch Pavle, Archimandrite Raphael, Father Peter Natishan, Father Gerald Olszewski, Father Jakiw Norton, Father Dragan Filipović, Father Elias Katras, Father Stevo Rocknage, Father Paul Stoll, Father Igor Soroka, Father Deacon Joseph Bulkanowa, Ollie Pendylshok, Walt & Evelyn Burlack, Joshua Agosto and his family, Harley Katarina Rahuba, Mike and Hilda Holupka, Eva Malesnick, Helen Likar, Stella Peanoske, Joe Nezolyk, Nick Behun, Terry Reinhart, Bernie O'Masta, Grace Holupka, Virginia Bryan, Joseph Sliwinsky, Maria Balo, Linda Mechtly, Mary Mochnick, Mary Pekich, Mildred Manolovich, Evelyn Misko, Amy, Nigel Daniel, & Daniel Pocura, Jeanne Boehing, Alex Drobot, Rachelle, Jane Golofski, Doug Diller, Harry Krewsun, Sandy Gamble, Glen Lucas Burlack, Bernie Vangrin, Mary Alice Babcock, Dorie Kunkle, Andrea, & Melissa [Betty O'Masta's relatives], Mary Evelyn King, Stella Cherepko, Sam Wadrose, Khoruia Joanne Abdalah, Cameron [a boy in Matt's class], Faith—a 5-year-old girl with rheumatoid arthritis, Isabella Olivia Lindgren—a 2-year-old with a brain tumor, Dillon, Ethel Thomas, Donna, Jeff, Nick Malec [Maxine's brother], Bill, Erin, Jimmy Fennel [7<sup>th</sup> Grader], Jim Markovich, Jeff Walewski [thyroid cancer], Carol [Lotinski] Rose, Michael Miller, Dave May, Grace & Owen Ostrasky, Claudia [Horvath] Gradicheck, Alverta, Margaret Mueller, Gary Zurasky, Michael Horvath, Patti Sinecki, David Genshi, Pete Special, Rita Very & family, Sue Segeleon, Mike Gallagher, Mildred Walters, Michael Miller, Betsy Mallison, Mike Pelchar [Liz's brother], Jim Logue—throat cancer, Michael, Amy, Liz Stumpf, Aubrie—6-month-old with Cystic Fibrosis, Kathy Ciranni, Ester Tylavsky, Ed Jamison, Theodore Nixon [neonatal ICU], Charles Johnson, Donna Kerr [stroke], and Daria Masur. **ARNOLD:** Stefania Lucci, Kay Tomson, Ann Ostaffy, Steve Sakal, Elisabeth Arasin, Homer Paul Kline, and Steve Ostaffy. We pray that God will grant them all a speedy recovery.



# BULLETIN INSERT FOR 26 AUGUST 2007

13<sup>TH</sup> SUNDAY AFTER PENTECOST—TRANSLATION OF RELICS OF VENERABLE MAXIMOS THE CONFESSOR, MARTYR HIPPOLYTUS OF ROME AND CONCORDIA, IRENAEUS, & ABUNDIUS, SAINT TIKHON-BISHOP OF VORONEZH & WONDERWORKER OF ZADONSK, UNCOVERING RELICS OF SAINT MAXIMOS OF MOSCOW-FOOL-FOR CHRIST, EMPRESS IRENE-TONSURED XENIA, SAINT EUDOCIA, VENERABLE SERID

## TROPARION—TONE 4

When the women disciples of the Lord  
Learned from the angel the joyous message of Thy Resurrection;  
They cast away the ancestral curse and elatedly told the apostles:  
Death is overthrown! Christ God is risen,  
Granting the world great mercy.

**Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.**

## KONTAKION—TONE 4

My Savior and Redeemer,  
As God rose from the tomb  
And delivered the earthborn from their chains.  
He has shattered the gates of Hell,  
And as Master, He has risen on the third day!

## PROKEIMENON—TONE 4

READER: **O Lord, how manifold are thy works! In wisdom hast Thou made them all.**  
PEOPLE: O Lord, how manifold are thy works! In wisdom hast Thou made them all.  
READER: **Bless the Lord, O my soul! O Lord my God, Thou art very great!**  
PEOPLE: O Lord, how manifold are thy works! In wisdom hast Thou made them all.  
READER: **O Lord, how manifold are thy works!**  
PEOPLE: In wisdom hast Thou made them all.

## ALLELUIA VERSES—TONE 4

**Go forth and prosper and reign, because of truth and meekness and righteousness.**

**You love righteousness and hate iniquity.**

Those Born 1930-1979--READ TO THE BOTTOM FOR QUOTE OF THE MONTH BY JAY LENO. IF YOU DON'T READ ANYTHING ELSE---VERY WELL STATED

TO ALL THE KIDS WHO SURVIVED the 1930s, 40's, 50's, 60's and 70's!!

First, we survived being born to mot hers who smoked and/or drank while they were pregnant.

They took aspirin, ate blue cheese dressing, tuna from a can, and didn't get tested for diabetes.

Then after that trauma, we were put to sleep on our tummies in baby cribs covered with bright colored lead-based paints.

We had no childproof lids on medicine bottles, doors or cabinets and when we rode our bikes, we had no helmets, not to mention, the risks we took hitchhiking.

As infants & children, we would ride in cars with no car seats, booster seats, seat belts or air bags.

Riding in the back of a pick up on a warm day was always a special treat.

We drank water from the garden hose and NOT from a bottle.

We shared one soft drink with four friends, from one bottle and NO ONE actually died from this.

We ate cupcakes, white bread and real butter and drank Kool-aid made with sugar, but we weren't overweight because, WE WERE ALWAYS OUTSIDE PLAYING!

We would leave home in the morning and play all day, as long as we were back when the streetlights came on.

No one was able to reach us all day. And we were O.K.

We would spend hours building our go-carts out of scraps and then ride down the hill, only to find out we forgot the brakes. After running into the bushes a few times, we learned to solve the problem.

We did not have Playstations, Nintendo's, X-boxes, no video games at all, no 150 channels on cable, no video movies or DVD's, no surround-sound or CD's, no cell phones, no personal computer! s, no Internet or chat rooms...WE HAD FRIENDS and we went outside and found them!

We fell out of trees, got cut, broke bones and teeth and there were no lawsuits from these accidents.

We ate worms and mud pies made from dirt, and the worms did not live in us forever.

We were given BB guns for our 10th birthdays, made up games with sticks and tennis balls and, although we were told it would happen, we did not put out very many eyes.

We rode bikes or walked to a friend's house and knocked on the door or rang the bell, or just walked in and talked to them!

Little League had tryouts and not everyone made the team. Those who didn't had to learn to deal with disappointment. Imagine that!!

The idea of a parent bailing us out if we broke the law was unheard of. They actually sided with the law!

These generations have produced some of the best risk-takers, problem solvers and inventors ever!

The past 50 years have been an explosion of innovation and new ideas. We had freedom, failure, success and responsibility, and we learned HOW TO DEAL WITH IT ALL!

If YOU are one of them, CONGRATULATIONS!

You might want to share this with others who have had the luck to grow up as kids, before the lawyers and the government regulated so much of our lives *for our own good*.

While you are at it, forward it to your kids so they will know how brave (and lucky) their parents were.

*Kind of makes you want to run through the house with scissors, doesn't it?!*

The quote of the month is by Jay Leno:

"With hurricanes, tornados, fires out of control, mud slides, flooding, severe thunderstorms tearing up the country from one end to another, and with the threat of bird flu and terrorist attacks, are we sure this is a good time to take God out of the Pledge of Allegiance?"  
*via e-mail from Pani Cindy Mycyk*

**Many years ago in England, pub frequenters had a whistle baked into the rim, or handle, of their ceramic cups. When they needed a refill, they used the whistle to get some service. "Wet your whistle" is the phrase inspired by this practice.**

YOU KNOW YOU ARE LIVING IN 2007 when...

1. You accidentally enter your PIN on the microwave.
2. You haven't played solitaire with real cards in years.
3. You have a list of 15 phone numbers to reach your family of three.
4. You e-mail the person who works at the desk next to you.
5. Your reason for not staying in touch with friends and family is that they don't have e-mail addresses.
6. You pull up in your own driveway and use your cell phone to see if anyone is home to help you carry in the groceries.
7. Every commercial on television has a web site at the bottom of the screen.
8. Leaving the house without your cell phone, which you didn't even have the first 20 or 30 (or 60) years of your life, is now a cause for panic and you turn around to go and get it.
10. You get up in the morning and go on line before getting your coffee.
11. You start tilting your head sideways to smile. : )
12. You're reading this and nodding and laughing.
13. Even worse, you know exactly to whom you are going to forward this message.
14. You are too busy to notice there was no #9 on this list.
15. You actually looked back up to check that there wasn't a #9 on this list.

**SPECIAL NOTE:** There will be no services in Slickville on September 2 and September 9. Father Bob and Pani Gina will be in New Jersey for the first Sunday and Father George's EOF Hierarchical Divine Liturgy will be on the 9<sup>th</sup> at 10:00 AM. Please arrange to visit one of our neighboring Orthodox Churches in Monroeville, Greensburg, Black Lick, Latrobe, or see Father Bob for other choices. Have a safe couple of weeks. **ALSO**, should you have need for the services of an Orthodox Priest, please contact John Pauncic, who has contact information for area clergy.

## Feast and Saints of the Orthodox Church

August 15/28

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

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 St Lazarus the Four-Days-Dead, where he was bishop. She was also on Holy Mount Athos. St 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), Ignatius the God-Bearer (December 20), St 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 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." (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, St Epiphanius of Cyprus refers to the tradition about the "Falling Asleep" of the Mother of God. In the fifth century, St 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 Powers.

The faithful, whose number by then was impossible to count, gathered together, says St 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. St 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, St Hierotheus, St 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 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 it saw 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. St 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 I 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). St 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, St Pulcheria (September 10), the grave wrappings of the Mother of God from Her tomb. St 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 of which remain at present, 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 St 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.

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 censed. See the Prayer at the Sanctification of any Fragrant Herbage.

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## **St Macarius the Roman**

Saint Macarius the Roman was born at the end of the fifteenth century into a wealthy family of Rome. His parents raised him in piety and gave him an excellent education. He might have expected a successful career in public service, but he did not desire honors or earthly glory. Instead, he focused on how to save his soul.

He lived in an age when the Christian West was shaken by the Protestant Reformation. While others around him were pursuing luxury and lascivious pleasures, he studied the

Holy Scriptures and the writings of the Fathers. St Macarius was grieved to see so many darkened by sin and worldly vanity, and was disturbed by the rebellions and conflicts within the Western Church. With tears, he asked God to show him the path of salvation, and his prayer did not go unanswered. He came to realize that he would find the safe harbor of salvation in the Orthodox Church.

St Macarius left Rome secretly, and set out for Russia without money, and wearing an old garment. After many sufferings on his journey, he arrived in Novgorod, where he rejoiced to see so many churches and monasteries. One of these monasteries had been founded three centuries before by his fellow countryman, St Anthony the Roman (August 3).

St Macarius came to the banks of the River Svir, where St Alexander of Svir (April 17 and August 30) had founded the monastery of the Holy Trinity. St Alexander received Macarius into the Orthodox Church and tonsured him as a monk. Macarius, however longed for the solitary life. He moved to an island on the River Lezna, forty-five miles from Novgorod, where he engaged in ascetical struggles and unceasing prayer.

The winters were very cold, and the summers were hot and humid. The marshy area was also a breeding ground for mosquitos, which tormented the saint. St Macarius survived on berries, roots, and herbs. Sometimes bears would come to him for food, and they allowed him to pet them.

Such a great lamp of the spiritual life could not remain hidden for long. One rainy night someone knocked on his door and asked him to open it. Several people, who seemed to be hunters, entered his cell. Astonished by his appearance, and the divine light shining from his face, the men asked for his blessing. They told him they had come to the forest to hunt, and only by the prayers of the saint did God permit them to find him.

"It is not my sinful prayers," he told them, "but the grace of God which led you here."

After feeding them, he spoke and prayed with them, then showed them the way out of the marsh. St Macarius was concerned that his peace would be disturbed, now that his dwelling place was known. His fears were justified, because many people sought him out to ask for his advice and prayers.

The holy ascetic decided to move even farther into the wilderness, choosing an elevated place on the left bank of the Lezna. Even here, however, he was not able to conceal himself for very long. Sometimes a pillar of fire would rise up into the sky at night above his place of refuge. During the day, the grace of God was made manifest by a fragrant cloud of smoke. Drawn by these signs, the local inhabitants of the region

were able to find him once more.

Some of his visitors begged St Macarius to permit them to live near him and to be guided by his counsels. Seeing that this was the Lord's will, he did not refuse them. He blessed them to build cells, and this was the foundation of his monastery.

In 1540, they built a wooden church dedicated to the Dormition of the Most Holy Theotokos. St Macarius was ordained to the holy priesthood by Bishop Macarius of Novgorod, who later became Metropolitan of All Russia. The hierarch also appointed St Macarius as igumen of the monastery.

St Macarius was an example to the others, and was given the gifts of clairvoyance and wonderworking from God. He wore himself out with his labors and vigils, encouraging others not to become faint-hearted in their own struggles.

After several years, he entrusted the monastery to one of his disciples, and returned to the island where he had first lived. There he fell asleep in the Lord on August 15, 1550. His disciples buried him outside on the left side of the Dormition church which he had founded.

The Hermitage of St Macarius was never a prosperous monastery with many monks, but it was distinguished by the high level of spiritual life. In the seventeenth century, many of the monasteries near Novgorod were plundered by Swedish invaders. The Hermitage of St Macarius was also burned in 1615, and some of the monks were put to the sword.

By the eighteenth century, the monastery had become a dependency of the St Alexander Nevsky Lavra in St Petersburg. The Empress Catherine closed it in 1764, just as she had closed other monasteries, and it was designated as a parish church. Although pilgrims still came to venerate the saint's relics and to celebrate his Feast Day, the buildings soon fell into ruin.

In the mid-nineteenth century, some benefactors restored the two churches and the miraculous healing spring which the saint himself had dug. About this time an old priest was living there, and he celebrated the church services until his death. In 1894, the monastery began to function once more under the noted missionary Hieromonk Arsenius, who introduced the Athonite Typikon. The monastery was destroyed by the Soviets in 1932.

St Macarius the Roman is commemorated on August 15 (the date of his repose), and also on January 19 (his nameday).

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Another of the old men was one called Nathaniel. I never met him in the flesh, for he had reposed some fifteen years before my visit. Now when I met with those who had practiced asceticism with him and were indeed his contemporaries, I busied myself to ask about the virtue of this man. They showed me his cell; no one lives there any more, because it is too close to civilization. He had built it when the anchorites were few and far between. They said about him that one of his peculiarities was that he stayed so much in his cell, in order that he might not weaken his resolution.

From the very beginning he was made sport of by the demon who mocks and deceives everyone. He seemed to feel bored at the first cell, so he went off and built another one closer to the city. After he had finished it and lived there for three or four months, the demon happened by at night holding a rawhide just as public executioners do. He had the appearance of a ragged soldier and he made noises with the rawhide. The blessed Nathaniel replied to this, saying, "Who are you, carrying on like this in my lodging?"

The demon answered, "I am the same one who drove you away from the other cell. I have come now to drive you out of this one, too."

Nathaniel knew that he had been fooled, and he turned back again to this first cell. And to spite the demon, he did not cross the portal for fully thirty-seven years.

[Palladius, Historia Lausiaca 16](#)  
early 5th century

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[From St. Gregory Palamas \(The Homilies Vol. 2; St. Tikhon's Seminary Press pg. 207\):](#)

"John the Forerunner and Baptist did not merely, in the words of the Scripture, choose the good before knowing evil (cf. Isa. 7:16 LXX), but while still unborn, before knowing the world, he surpassed it. Then once he was born he delighted and amazed everyone by reason of the miraculous events surrounding him, because it says, 'The hand of the Lord was with him' (Lk. 1:66), working wonders again as it had in earlier time... Once this divine child, this living instrument of grace from his mother's womb, had been conceived, he was moved by grace to rejoice in the Holy Spirit. In the same way, after being born, he grew and waxed strong in the Spirit."

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[From St. Makarios of Egypt \(The Philokalia Vol. 3; Faber and Faber pg. 297\):](#)

"People who think it is impossible to attain through the Spirit the 'new creation' of the pure heart (cf. II Cor. 5:17) are rightly and explicitly likened by the apostle to those who, because of their unbelief, were found unworthy of entering the promised land and whose bodies on that account 'were left lying in the desert' (Heb. 3:17)."