



ОМОФОР



ΣΜΟΡΗΣ

Покровский Аустон - Юри Пресвятой Богородицы - Наян, Н.У.

Holy Virgin Protection Church - Parish Newsletter - Nyack, N.Y.

ВРЕТЕНИЕ ГОСПОДА НАШЕГО ИИСУСА ХРИСТА 2/15 фев.

Тропарь

Радуйся, Благодатная Богородице Дево, из Тебя бо возсия Солнце правды, Христос Бог наш, просвещающий сущия во тме. Веселися и ты, старче праведный, приемый во объятия Свободителя душ наших, дарующаго нам воскресение.



В праздник Сретения Господня Церковь воспоминает важное событие в земной жизни Господа нашего Иисуса Христа (Лк. 2, 22 - 40). В 40-й день по рождении Богомладенец был принесен в Иерусалимский храм - центр религиозной жизни богоизбранного народа. По закону Моисееву (Лев. 12) женщине, родившей младенца мужского пола, в продолжение 40 дней было запрещено входить в храм Божий. После этого срока мать приходила в храм с младенцем, чтобы принести Господу благодарственную и очистительную жертву. Пресвятая Дева, Матерь Божия, не имела нужды в очищении, ибо неискусомужно родила Источник чистоты и святости, но по глубокому смирению Она подчинилась предписанию закона.

В то время жил в Иерусалиме праведный старец Симеон. Ему было откровение, что он не умрет, пока не увидит Христа Спасителя. По внушению свыше, благочестивый старец пришел в храм в то время, когда Пресвятая Богородица и праведный Иосиф принесли туда Младенца Иисуса, чтобы исполнить

THE MEETING OF OUR LORD, GOD AND SAVIOR JESUS CHRIST FEBRUARY 2/15

Troparion

Rejoice, O Virgin Theotokos full of grace, for from thee hath shone forth the Sun of Righteousness, Christ our God, enlightening them that are in darkness. Be glad thou also, O righteous elder, who receivest in thine arms the Deliver of our souls, Who granteth us Resurrection.

And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord; (As it is written in the law of the LORD, Every male that openeth the womb shall be called holy to the Lord;) And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons. And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, Then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, Which thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of thy people Israel. And Joseph

законный обряд. Богоприимец Симеон взял Богомладенца на руки, и благословив Бога, изрек пророчество о Спасителе мира: "Ныне отпускаешь раба Твоего, Владыка, по слову Твоему с миром, ибо видели очи мои спасение Твое, которое Ты уготовал пред лицом всех народов, свет к просвещению язычников и славу народа Твоего Израиля" (Лк. 2, 29 - 32). Пресвятой Деве праведный Симеон сказал: "Се лежит Сей на падение и на восстание многих в Израиле и в предмет пререканий, и Тебе Самой оружие пройдет душу, да откроются помышления многих сердец" (Лк. 2, 35).

В храме была также 84-летняя вдовица Анна пророчица, дочь Фануилова, "которая не отходила от храма, постом и молитвой служа Богу день и ночь. И она в то время, подойдя, славил Господа и говорила о Нем (Богомладенце) всем, ожидавшим избавления в Иерусалиме" (Лк. 2, 37 - 38).

До Рождества Христова все праведные мужи и жены жили верой в Грядущего Мессию Спасителя мира и ожидали Его пришествия. Последние праведники уходящего Ветхого Завета - праведный Симеон и Анна пророчица удостоились встретить в храме Носителя Нового Завета, в Лице Которого уже встретились Божество и человечество.

Праздник Сретения Господня относится к древнейшим праздникам христианской Церкви. Известно, что в день этого торжества произносили проповеди святители Мефодий Патарский (+ 312), Кирилл Иерусалимский (+ 360), Григорий Богослов (+ 389), Амфилохий Иконийский (+ 394), Григорий Нисский (+ 400), Иоанн Златоуст (+ 407). Но, несмотря на раннее происхождение, этот праздник до VI века совершался не так торжественно. В 528 году, при императоре Юстиниане (527 - 565), Антиохию постигло бедствие - землетрясение, от которого погибло много народа. За этим несчастьем последовало другое. В 544 году появилась моровая язва, уносившая ежедневно по несколько тысяч человек. В эти дни всенародного бедствия одному из благочестивых христиан было открыто, чтобы празднование Сретения Господня совершать торжественнее.

Когда в день Сретения Господня было совершено всенощное бдение и крестный ход, бедствия в Византии прекратились. В благодарность Богу, Церковь в 544 году установила праздновать Сретение Господне торжественнее.

Многими песнопениями украсили праздник церковные песнотворцы: в VII веке - святитель Андрей, архиепископ Критский, и в VIII веке - святитель Косма, епископ Маиумский, преподобный Иоанн Дамаскин, святитель Герман,

and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity; And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spoke of him to all them that looked for redemption in Jerusalem. (Luke 2: 22-38)

www.stjohndc.org

PREPARATORY WEEKS BEFORE GREAT LENT SUNDAY OF THE PUBLICAN AND THE PHARISEE

The Sunday of the Publican and the Pharisee is the first Sunday of a three-week period prior to the commencement of Great Lent. It marks the beginning of a time of preparation for the spiritual journey of Lent, a time for Orthodox Christians to draw closer to God through worship, prayer, fasting, and acts of charity. It is also on this day that the Triodion is introduced, a liturgical book that contains the services from this Sunday, the tenth before Pascha (Easter), to Great and Holy Saturday.

The name for this Sunday is taken from the parable of our Lord Jesus Christ found in Luke 18:10-14. This is the story of two men, one a Pharisee, a member of a Jewish sect known for its diligent observance of the Law, and the other a Publican, a government official charged with the responsibility of collecting taxes.

Both men enter the temple, and the Pharisee stands openly and prays, thanking God that he is not like other men, specifically extortioners, the unjust, adulterers, "or even this tax collector" (v. 11). He then begins to list his religious accomplishments by stating, "I fast twice a week, and I give tithes of all that I possess" (v. 12).

In direct contrast to the pride of the Pharisee, the Publican goes to a place where he will not be noticed by others and beats his breast saying, "God, be merciful to me a sinner!" (v. 13).

Having told this story, Jesus affirms that it was the Publican who returned home justified and forgiven rather than the Pharisee. He states, "Everyone who exalts himself will be humbled, and he who humbles himself will be exalted" (v. 14).

The theme of this parable is repentance. Repentance is the door through which we enter Lent, the starting-point of the journey to Pascha. To repent signifies far more than self-pity or futile regret over things done in the past. The Greek term metanoia means

Патриарх Константинопольский, в IX веке - святитель Иосиф Студит, архиепископ Солунский.

С событием Сретения Господня связана икона Пресвятой Богородицы, именуемая "Умягчение злых сердец", или "Симеоново проречение", которую необходимо отличать от иконы "Семистрельная".

Икона "Симеоново проречение" символизирует исполнение пророчества праведного старца Симеона: "Тебе Самой оружие пройдет душу" (Лк. 2, 35).

www.zavet.ru

ПОДГОТОВИТЕЛЬНЫЕ НЕДЕЛИ К ВЕЛИКОМУ ПОСТУ (СВЯТОЙ ЧЕТЫРЕДЕСЯТНИЦЫ)

В переводе на современный язык Неделя означает воскресенье, а седмица - неделю.

Неделя о мытаре и фарисее

Неделя о блудном сыне

Вселенская родительская (мясопустная) суббота

(суббота перед неделей о Страшном Суде)

Неделя о Страшном Суде (мясопустная)

Седмица сырная (масленица) - сплошная

(последняя неделя перед постом)

Неделя сыропустная. Воспоминание Адамова изгнания.

Прощеное воскресенье (последний день перед постом)

Великий пост предваряют подготовительные Недели и седмицы. Порядок служб Великого поста и подготовительных к нему Недель, начинающихся Неделей о мытаре и фарисее, и Страстной седмицы, заканчивающейся в Великую субботу (всего 70 дней), изложен в Триоди постной. Приготовление к Святой Четыредесятнице начинается вскоре после праздника Богоявления. Собственно Четыредесятницу предваряют четыре подготовительные Недели (воскресенья): о мытаре и фарисее (без седмицы), о блудном сыне, мясопустная (мясо-отпустная) и сыропустная (сыро-отпустная, сырная) (с седмицами). В подготовительные Недели и седмицы Церковь подготавливает верующих к посту постепенным введением воздержания: после сплошной седмицы восстанавливаются посты среды и пятницы; затем следует высшая степень подготовительного воздержания - запрещение вкушать мясную пищу. В подготовительных службах Церковь, напоминая о первых днях мира и человека, о блаженном состоянии прародителей и их падении, о пришествии на землю Сына Божия для спасения человека, располагает верующих к посту, покаянию и духовному подвигу.

В синаксаре сырной субботы говорится, что подобно тому, "как вожди пред ополченным войском, уже стоящим в строю,

“change of mind.” To repent is to be renewed, to be transformed in our inward viewpoint, to attain a fresh way of looking at our relationship with God and with others. The fault of the Pharisee is that he has no desire to change his outlook; he is complacent, self-satisfied, and so he allows no place for God to act within him. The Gospel depicts him as a man that is pleased only with himself who thinks that he has complied with all of the requirements of religion. But in his pride, he has falsified the meaning of true religion and faith. He has reduced these to external observations, measuring his piety by the amount of money he gives.

The Publican, on the other hand, truly longs for a “change of mind.” He humbles himself, and his humility justifies him before God. He becomes, in the words of the Sermon on the Mount (Matthew 5:3), “poor in spirit.” He acknowledges that he is a sinner, and he knows that salvation is only found in the mercy of God. Here we find an example of true humility, an essential aspect of repentance. A “change of mind” and the transformation of our lives can only happen when we humble ourselves before God, acknowledge our willingness to turn from sin, and receive His grace into our lives.

Our preparation for Lent thus begins with a prayer for humility, the beginning of true repentance. Through repentance, we can find and return to the true order of things, a restoration of our spiritual vision that will guide us in a very difficult and challenging world. By entering Great Lent in humility and repentance, we can attain deeper communion with God as we receive His forgiveness and He blesses by guiding us to greater spiritual heights.

The week that follows the Sunday of the Publican and Pharisee is designated by the Church as a non-fasting week. All foods are allowed on everyday of the week, including Wednesday and Friday. This dispensation from fasting is offered as a way of indicating that Great Lent and a more intense fasting period is approaching.

www.goarch.org

HOMILY FOR THE SUNDAY OF THE PRODIGAL SON

This month, dear brethren, we celebrate the great feast of the Meeting of our Lord, as well as the Sunday of the Prodigal Son, in which the Church teaches us the second step of preparation for the Great Lent — repentance. These two events, seemingly so different from one another, are yet symbolically joined in a wondrous manner.

Central to the feast of the Meeting of our Lord is the righteous Simeon, who was one of the seventy learned Jewish elders, knowledgeable in the Holy Scriptures, who were called upon to translate the Old Testament for the Egyptian king Ptolemy. This took place some hundreds of years before the birth of Christ. The righteous Simeon had to translate the book of the prophet Isaiah,

говорят о подвигах древних мужей и тем ободряют воинов, так и святые отцы вступающим в пост указывают на святых мужей, просиявших в посте, и научают, что пост состоит не только в отчуждении снедей, но и в обуздании языка, сердца и очей”.

Такое приготовление к посту Четыредесятницы есть древнее установление Церкви. Так, уже знаменитые проповедники IV века святые Василий Великий, Иоанн Златоуст, Кирилл Александрийский в своих беседах и словах говорили о воздержании в Неделе, предшествующие Великому посту. В VIII веке преподобные Феодор и Иосиф Студиты составили службы на Неделе о блудном сыне, мясопустную и сыропустную; в IX веке Георгий, митрополит Никомидийский, составил канон на Неделю о мытаре и фарисее.

Приготавливая к посту и покаянию, Церковь в первую Неделю примером мытаря и фарисея напоминает о смирении, как истинном начале и основании покаяния и всякой добродетели, и о гордыне, как главном источнике грехов, который оскверняет человека, отдаляет его от людей, делает богоотступником, заточающим себя в греховную самостную оболочку.

Смирение, как путь к духовному возвышению, показал Сам Бог Слово, смирившийся до немощнейшего состояния человеческой природы - "до зрака раба" (Флп. 2, 7).

В песнопениях Недели о мытаре и фарисее Церковь призывает отвергнуть - "отринуть" высокохвальную гордыню, возношение лютное, пагубное, "великохвальное кичение" и "дмение (надмевание) мерзкое".

Для пробуждения чувств покаяния и сокрушения о грехах Церковь в подготовительные Недели поет на воскресных утрениях, начиная с Недели о мытаре и фарисее и кончая пятым воскресеньем поста, после Евангелия, пения "Воскресение Христово видевше" и чтения 50-го псалма, пред канонам умильные стихиры (тропари) "Покаяния отверзи ми двери, Жизнодавче", "На спасения стези настави мя. Богородице", "Множество содеянных мною лютых помышляя, окаянный, трепещу". Сближая 70-дневный период Триоди с 70-летним пребыванием Израиля в плену вавилонском, Церковь в некоторые подготовительные Недели оплакивает духовный плен нового Израиля пением псалма 136 "На реках вавилонских".

В основу первой стихиры - "Покаяния отверзи ми двери" - положена притча о мытаре: из нее взяты сравнения для изображения покаянного чувства. В основе второй песни - "На спасения стези" - лежит притча о блудном сыне. В основе третьей - "Множество содеянных мною лютых" - предсказание Спасителя о Страшном суде.

which contains the following words: “Behold, a Virgin shall conceive, and bear a Son, and He shall be given the name Immanuel, which means — God is with us.” When Simeon came to these words, he wanted to replace the word “virgin” with the words “a young married woman,” since She was due to give birth. But an angel stayed his hand and said to him: “Believe in what is written and you shall see it happen.” Simeon then translated as was written and, having received the promise, he waited.

270 years passed. And finally, moved by the Holy Spirit, Simeon goes to the temple, where he sees a young Mother with a 40-day-old Infant in Her arms. And here the Lord revealed to Simeon that this Infant, Who had been brought to the temple in accordance with the Jewish law that all the first-born must be consecrated to God, is the One Whom Simeon has long awaited with such strong and ardent faith. The righteous old man took the Infant in his arms and proclaimed that in Him lies the salvation of all men.

Simeon uttered his prophecy in moving words which are now repeated at every evening service: “Lord, now lettest Thou Thy servant depart in peace (into the next world), according to Thy word, for mine eyes have seen Thy salvation.”

But the prodigal son at first ran away from salvation. As long as he lived with his father, he had all that was needful. The only thing he lacked was faith, faith in that the life he had would lead him to salvation. He turned away from true life and went far away into the realm of sin and despair. And it was only after experiencing grief, hardship and suffering that he finally came to his senses, came to an awareness of what he had lost. And then, through humility and through repentance he set out on the long and arduous journey of return to his father, a return to bliss, to salvation, to true life. And what do we see? His return journey was not all that long, because the father himself hurried out to meet him, hurried out to shorten and alleviate the way back, hurried out to embrace his lost son.

We, too, dear brethren, are like the prodigal son, we lack faith in God’s providence, we distance ourselves from God through our sins. Let us look at the two wondrous examples which the Church now offers us. Here is the prodigal son — poor, ragged, starving, hurrying back to his kind father. And here is the righteous Simeon — firm in his faith and hope, hurrying to the temple to see the promised salvation — the God Who has become man.

Let us, too, dear brethren, hurry back to God, to our merciful Father. Like the father who came out halfway to meet his lost son, so the Lord came out to us — lost men, — came down to earth and became a man, in order to save us all.

В Неделю о блудном сыне евангельской притчей (Лк. 15, 11 - 32), от которой получила название и сама Неделя, Церковь показывает пример неисчерпаемого милосердия Божия ко всем грешникам, которые с искренним раскаянием обращаются к Богу. Никакой грех не может поколебать человеколюбия Божия. Душе, раскаявшейся и обратившейся от греха, проникшейся надеждой на Бога, Божия благодать исходит во сретение, лобызает ее, украшает и торжествует примирение с ней, какой бы она ни была греховной прежде, до своего раскаяния.

Церковь наставляет, что полнота и радость жизни заключаются в благодатном союзе с Богом и в постоянном общении с Ним, а удаление от этого общения служит источником духовных бедствий.

Показав в Неделю о мытаре и фарисее истинное начало покаяния, Церковь раскрывает всю силу его: при истинном смирении и раскаянии возможно прощение грехов. Потому ни один грешник не должен отчаиваться в благодатной помощи **Отца Небесного.** www.zavet.ru (Продолжение в следующем номере.)

Lives of Saints

St. Symeon the Host of God and St. Anna the Prophetess February 3/16

St. Symeon, the Host of God, was a man not only of holy spirit but of great patience as well. He was a highly intelligent scholar and a deeply religious man, who knew from his interpretation of the Old Testament that the Messiah was to come. He prayed not only for deliverance, but for the opportunity to remain alive just long enough to cast his eyes on the Messiah. This was no small request made of the Lord, for it is quite certain, although estimates vary as to his actual age, that he was born many years before Christ. St. Symeon is estimated to have been at least 150 years old at the time of the Nativity, and only because God had given him those many years in answer to his earnest prayers that he be allowed to live to that great day.

St. Symeon was one of the famous Seventy, who were chosen to translate the Bible from Hebrew into Greek in the time of the Egyptian Pharaoh Ptolemy Philadelphus (285-246 B.C.). St. Symeon worked conscientiously, but when, translating the prophet Isaiah, he came to the prophecy: "Behold, a virgin shall

Schedule of Divine Services

☞ February 2008 ☞

Important dates, saint’s days and announcements

Friday 1 - Anniversary of repose of Claudia Martynov (†2005) – *Memory eternal!*

Saturday 2 - Vigil 6:30PM.

Let us hurry to church, in order to receive salvation through the Holy Mysteries, through union with God Himself. Let us repent wholeheartedly and let us say to the Lord in the words of the righteous Simeon: “Lord, now Thou absolvest the sins of Thy servants in peace, according to Thy word, for we have repented and our eyes have seen the salvation which Thou hast prepared for all people.” Amen.

Father Rostislav Sheniloff - www.holy-transfiguration.org

Sisterhood & Сестричество

Every Sunday after Liturgy, our Sisterhood prepares lunch. Please join us to mingle with your friends and support the charity efforts of the Sisterhood.

The Sisterhood is taking orders for Kulichi. Please call m.Irina Gorsky - 845-915-4875

Каждое воскресение после литургии наше сестричество устраивает обеды чтобы дать возможность богомольцам отдохнуть и пообщаться. Милости просим!

Сестричество принимает заказы на Пасхальные Куличи. Звоните м. Ирине Горской - 845-915-4875

conceive and bear a son," he was puzzled. He took a knife to scratch out the word "virgin" and substitute "young woman," and translate it thus into Greek. But at that moment an angel of God appeared to him and held him back from his intention, explaining to him that the prophecy was true and rightly expressed. And to confirm its veracity, the messenger from God said that he, Symeon, by the will of God, would not die until he had seen the Messiah born of a virgin. The righteous Symeon rejoiced at these heavenly tidings, left the prophecy unchanged and thanked God that He had found him worthy to live to see the Promised One.

When the Christ Child was brought into the Temple in Jerusalem by the Virgin Mary, the Spirit of God revealed this to Symeon, who was now a very old man with snow-white hair. He went quickly to the Temple and found there both the Virgin and Child, bathed in a light that shone round their heads like a halo. The joyful elder took Christ in his arms and prayed to God, saying: "Lettest thou Thy servant depart in peace, O Master, according to Thy word, for my eyes have seen Thy salvation" (Lk. 2:29-30). Soon after that, St. Symeon departed this life. This righteous elder is venerated as the protector of young children.

St. Anna the prophetess, the daughter of Phanuel, also came to see the child, recognizing Him as the Messiah and making Him known to the people. St. [Anna was then 84 years old.](http://www.fatheralexander.org)

Sunday 3 - **36th Sunday after Pentecost: St. Maximus the Confessor / Martyr Neophytus of Nicaea** - Hours & Divine Liturgy 9:30AM.
Icon of the “Otrada” Mother of God.
Eugene Krivcov, Maxime Kudinov – saint’s day.

Scripture Readings: 3rd Matins Gospel - Mark 16:9-20, Sunday Epistle - 2 Corinthians 6:16–7:1, Sunday Gostpel - Matthew 15:21-28, St. Maximus Epistle - Hebrews 11:33-40, St. Maximus Gospel - Luke 12:8-12

Monday 4 - Anniversary of repose of parish caretaker Boris Gerlah (†1988). – *Memory eternal!*

Tuesday 5 - Anniversary of repose of Vladimir Novikov (†1991) – *Memory eternal!*

Wednesday 6 - **St. Xenia of Rome / Blessed St. Xenia of St. Petersburg:**
Ksenia Kudinov, Xenia Valitzky – saint’s day.
Anniversary of repose of Vladimir Tolstoy (†1988) and parish choir director Michael Ossorguine (†2004) – Memory eternal!

Thursday 7 - **St. Gregory the Theologian, Icon of the Mother of God** “Assuage my sorrow”.

Friday 8 - *Anniversary of repose of Evdokia Leonidow (†1991) – Memory eternal!*

Saturday 9 - **St. John Chrysostom:** Vigil 6:30PM.

Sunday 10 37th Sunday after Pentecost: New Martyrs and Confessors of Russia - Hours & Divine Liturgy 9:30AM.
Parish celebrates 25th anniversary of Fr. Ilya Gorsky’s ordination – with special congratulations and a trapeza luncheon following Liturgy.
Saint’s day of His Grace, Bishop Gabriel of Manhattan.

Scripture Readings: 4th Matins Gospel - Luke 24:1-12, Sunday Epistle - 1 Timothy 4:9-15, Sunday Gospel - Luke 19:1-10, Martyrs Epistle - Romans 8:28-39, Martyrs Gospel - Luke 21:12-19.

Monday 4 - Anniversary of repose of Baron George Meyendorff (†1982). – *Memory eternal!*

Tuesday 12 - **Synaxis of the Three Hierarchs: St. Basil the Great, St. Gregory the Theologian & St. John Chrysostom.**

Wednesday 13 - **Holy Hierarch & Wonderworker Nikitas, bishop of Novgorod** - 900th anniversary of his repose.

Thursday 14 - *Festal Vigil with Litia* 6:30PM.

Friday 15- Great Feast of the Meeting of our Lord: Hours & Liturgy 8:30AM

Scripture Readings: Matins Gospel - Luke 2:25-32, Festal Epistle - Hebrews 7:7-17, Festal Liturgy Gospel - Luke 2:22-40.

Saturday 16 - **St. Symeon the Host of God & St. Anna the Prophetess / Holy Equals to the Apostles Nicholas, Archbishop of Japan, and Innocent, Metropolitan of Moscow:** Vigil 6:30PM.

Sunday 17 - **38th Sunday after Pentecost: Sunday of the Publican & Pharisee** (1st preparatory week to Great Lent) & **Afterfeast of the Meeting of our Lord:** Hours & Liturgy 9:30AM.

Scripture Readings: 5th Matins Gospel - Luke 24:12-35, Sunday Epistle - 2 Timothy 3:10-15, Sunday Gospel - Luke 18:10-14.

Wednesday 20 - *Anniversary of repose of Yuri V. Izmestieff (†1991) - Memory eternal!*

Friday 22 - *Leavetaking of the feast of the Meeting of our Lord.*

Saturday 23 - *Vigil* 6:30PM

Sunday 24 - 39th Sunday after Pentecost: Sunday of the Prodigal Son (2nd preparatory week to Great Lent): **Hours & Liturgy 9:30AM.**

Scripture Readings: 6th Matins Gospel - Luke 24:36-53, Epistle: 1 Corinthians 6:12-20, Gospel: Luke 15:11-32.

Monday 25 - Holy Hierarch Alexei, Metropolitan of Moscow / "Iveron" Icon of the Mother of God.

Thursday 28 - Anniversary of repose of Valentina Andrievich (†1992) Memory eternal!

Friday 29 - Vespers & Matins 6:30PM (eve of Meatfare Saturday - commemoration of the departed).

Parish Life

25th Anniversary of Fr. Ilya Gorsky’s Ordination

Sunday, February 10th, our parish will celebrate the assistant rector, Archpriest Ilya Gorsky’s, 25th anniversary of his ordination with special congratulations and a trapeza luncheon following liturgy.



Fr. Ilya was ordained a deacon for the Holy Virgin Protection Church, Nyack, N.Y., by the late First Hierarch of the Russian Orthodox Church Outside Russia, His Eminence, Metropolitan Philaret, at Novo Diveyevo convent, Spring Valley, N.Y., on the feast day of St. Anthony the Great, Sunday, January 17/30, 1983. After eleven years of faithful service in the rank of deacon and protodeacon, he was ordained a priest on Palm

Sunday, April 11/24, 1994 at the Synod of Bishops’ cathedral in New York City by His Eminence, Metropolitan Vitaly, serving tirelessly up to the present in the Nyack parish as Assistant Rector and Secretary of the Parish Council.

Fr. Elias (Ilya) was born on the feast day of the holy glorious Prophet Elias (Elijah) on July 20/August 2, 1948 in Munich, Germany to priest Fr. George and his wife, Matushka Alexandra (nee Lopuchin) Gorsky, the second of four Gorsky children: Nikita, Helen and Paul. Fr. George Gorsky founded the St. Alexander Nevsky parish of our Church in Richmond, Maine, which is why Father Elias and Matushka Irina spend their vacation there and where Fr. Ilya enjoys serving.

Fr. George reposed at age 37 on January 17, 1962, after which the widowed Matushka Alexandra with her four children relocated to Nyack. Fr. Ilya served as an altar boy under Father Adrian Rimarenko (later - Bishop Andrei) at Novo Diveyevo convent. His mother, Matushka Alexandra, sister of Matushka Elena Slobodskoy and fondly known as “Tyotya Sanechka”, taught Russian Literature at the Nyack parish school for many years. She passed away on the feast of St. Michael the Archangel, 8/21 November, 1979 - the same feast day Metropolitan Philaret would die a few years later.

Father Seraphim Slobodskoy married Ilya Gorsky and Irina Chaiko in the Nyack church on June 21, 1970. They have three children: George, Katherine and Tatiana, and two grandchildren - Kyprian and Matrona (from Deacon Eugene and Katherine Kallaur).

Fr. Ilya has been teaching the Law of God at the Nyack parish school for over the past twenty years, creating a workbook and course of studies based on the comprehensive popular “Law of God” book written by his uncle, the late

Archpriest Fr. Seraphim Slobodskoy in 1954.

In 1969, Fr. Ilya earned a Bachelor of Chemistry degree from the State University of New York at Stony Brook, and in 1972 received a Master of Computer Science degree from Pratt University. He is currently employed by MasterCard International as a Consultant in Software Engineering and has, since 1980, owned - EGCON - his own consulting data processing and computer science business. In recent years, he has started designing and publishing ornate Church service books under the name of: “Sluzhebnik”, available through his own website: www.sluzhebnik.com.

Twenty-five years ago, Vladika Philaret devoted most of his sermon after Liturgy on the day of Fr. Ilya’s ordination, not to that Sunday’s Gospel reading (as is usual), but to the life of St. Anthony the Great, in whose Troparion the Prophet Elias is mentioned thus: “Thou didst follow the ways of zealous Elijah, and the straight path of the Baptist, O Father Anthony”. His Eminence quoted from St. Matthew (19:16-22) about the rich young man who had “gone away sorrowful: for he had great possessions” when told by our Lord: “If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow Me.” Vladika mentioned how in the year 285, at the age of 34, Anthony, then a rich young man, decided to take up Christ’s offer by selling and giving all the great wealth he had away and himself became the disciple of a local hermit.

Our sainted First Hierarch must have foreseen that he had just ordained a young man, also 34, to follow Christ for the rest of his life in loyal service to His Church.

Please accept our most fervent prayers, love and heartfelt congratulations, dear Father Ilya.

A Talk on the Order of Divine Services

The talk will be given by the Synodal Choir conductor Peter A. Fekula. It is sponsored by our parish and will be held at our Parish Hall on Sunday, March 30th at 4:00PM. Have you ever wondered how the order of a divine service is determined? What changes and what remains the same? Why do the readers and choir conductor juggle all those books and how do they know which one to use and when? Come, listen, learn, ask questions! All are welcome: young and old, novice and experienced singers/readers, curious congregation members. Please help spread the news of this educational and fascinating seminar to everyone, including friends in neighboring parishes. More details to follow.

Peter A. Fekula has been a choral director for over 25 years. He obtained his musical training at the Mannes School in New York and at Harvard University where he studied choral performance and early music and was Assistant Conductor of the Harvard Glee Club. He is a member of the Liturgical Music Commission of the Russian Orthodox Church Outside Russia, and a founder, lecturer and active administrator of the annual Russian Orthodox Church Musician's Conferences (ROCM) for over 20 years. In May of 2007, Peter directed the All-ROCOR Choir at the divine services in Moscow, which marked the historic reunification of the Russian Orthodox Church. Peter is currently Choir Director at the Synodal Cathedral in NYC where he regularly conducts divine services, gives concerts and has begun work with a youth choir.

☞ Sunday Film Schedule ☞

shown in the Parish Hall after Divine Liturgy & lunch @ approx. 1 PM.

February 3, 2008:

Saint Alexei Bortsourmanskii (1762-1848) *(running time 45 mins. - in Russian)*

Description: Life of a pious 19th Century Russian priest in the Bortsourmanski Region. St Serafim of Sarov, his contemporary, referred to the pious man of God as “...without ascetic vows, his spirituality was above any monk...he is like a shining star in the Christian heaven”. He was canonized by the Russian Orthodox Church in the year 2000.

February 10, 2008:

Great Church of Russia: Christ the Savior Cathedral *(running time 53 mins. - in English)*

Description: This documentary portrays the original construction and destruction, and then the 1990's (filmed in 1997) reconstruction and consecration of Russia's most famous church. It shows the blessing of the new Cathedral by Patriarch Alexei, excerpts from the liturgy, the blessing of the new bells etc.

February 17, 2008:

Miracle and Faith *(running time 45 mins. - in Russian)*

Description: A scientific and spellbinding documentary film about miraculous events occurring in the Russian Orthodox Church in recent years. The film depicts myrrh streaming icons; self-renewing icons and miraculous healings. Commentaries by Professor P. Florensky and Father Deacon Kouraiev present spiritual explanations to these occurrences.

February 24, 2008:

The Ancient Church *(running time 22 mins. - in English)*

Description: The film traces the beginnings of the Orthodox Church from Pentecost. It looks at the historical events that led to the Great Schism (1054), the Protestant Reformation and the survival of the Orthodox Church over the past 2000 years.

Orthodox Christianity: The Fullness of Faith *(running time 24 mins. - in English)*

Description: A brief journey through an ancient and timeless tradition. A superb introduction to the Orthodox Church. The film highlights scenes from the liturgy and Holy Week, offering an overview of church history along with inspirational interviews with clergy and laypeople.

- We express sincere thanks to all the volunteers who stayed to help clean the church on Sunday, December 30th, especially to all the children - who were in the majority! Thanks to this group our church was sparkling clean in time for the Great feast of the Nativity of Our Lord.
- Our deepest gratitude to Sergei and Lidia Tilitschew for their generous donation of \$4,700 which will completely fund the new heating system for our church. May God bless you for your kind generosity!
- Congratulations to parishioner Natasha Klykova and her husband Joseph Valdes on the birth of their first child - daughter Alexandra Maria, born on November 10, 2007 and christened on January 20, 2008. Mnogaya leta!
- Memory eternal! February 20th marks the anniversary of the repose of Yuri Vladimirovich Izmestieff (†1991) - Matushka Catherine Larin’s father, long time parishioner, parish school teacher and author of XX Century: An Essay on History 1894-1964.

- Our parish website was launched on January 12, 2008 by our Assistant Rector Fr. Ilya Gorsky and Sergei Lopoukhine, the Web Master. The new website address is www.hvpc.us. Already much essential information has been posted such as: Church Service schedule, Administrative and Contact information, Driving directions, Parish school calendar, Parish membership application, Church Bookstore and an Event calendar. You can also find a detailed description of our patronal feast of Pokrov as well as many fascinating and inspiring lives of the Major Saints of the Month. An entire section has been dedicated to Orthodoxy where one can read up on Church History, Church Feasts, Orthodox Dogma and Doctrine, Icons, Monasticism and much more. Be sure to view the Photo Gallery of recent festal and parish celebrations – including last month’s Parish School Yolka. The Gallery also features a slideshow of over 120 photos taken during the pilgrimage to Moscow for the historic reunification of the Russian Orthodox Church (May 17, 2007). We also plan to have this **OMOPHOR** newsletter posted on the site very

shortly.

Please visit the website and enjoy it! Think of ways we can improve it. In the meantime, we hope it serves as a useful and interesting source of information for all! Please use the website to contact: Serge R. Lopoukhine, Website Administrator.

- **Check your calendars** and choose a Sunday (or two or three) to cook a great lunch or breakfast for an appreciative and hungry crowd of fellow parishioners after Liturgy. The task is not as daunting as it may seem! Family members and children can certainly help out. Keep in mind that these lunches are community builders as much as they are fund raisers. If you think your cooking is not up to par – you may choose to purchase prepared food. It will also be appreciated. The Sisterhood does their best to ensure that the pantry is well-stocked with staple items and paper goods. There is also an ample supply of regular dishes, flatware and a working dishwasher. Please volunteer by contacting our tireless chef-in-residence Natasha Buleyev at 845-639-1983 or buleyev@aol.com. Perhaps you have an interesting recipe you’d like to share? Your recipe can be reviewed and possibly adapted for 40 mouths at a parish luncheon. Please email favorite recipes to the OMOPHOR newsletter at: romanhood@optonline.net.

- **At weekday services**, when no one is assigned to do so - volunteers are needed to help clean candle holders after divine services. Thank you!

- **Please volunteer to help!** Rides to Church for divine services are needed by some of our parishioners. One individual resides in Nyack and another in Spring Valley. Please contact Matushka Irina Gorsky at 845-915-4875 for more information.

Don’t forget our elderly and sick;always glad to receive visitors!

***Elena Ignatievna Penkrat** – long-time parishioner, prosphora baker and former elder Sister is at: Tolstoy Foundation Nursing Home, 100 Lake Road, Valley Cottage, NY 10989. Info: 845-268-6813.

***Lydia Gnoutcheff** – long-time parishioner has been moved back to Tolstoy Foundation Nursing Home as of January 21st, to be closer to her mother, Elena Ignatievna.

***Maria Kozulin** – can be visited at: Northern Manor Multicare Center, 199 North Middletown Road, Nanuet, NY 10954. Info: 845-623-3904.

***Thank you** for your wonderful response and support of the release of our new parish newsletter OMOPHOR! Please forgive us if we have omitted your saint's day or special announcement. We need your help in developing our database of namesdays, parishioners' anniversaries of repose, etc. Email your special dates, announcements, your ideas, reactions, input to Zhenya Temidis at romanhood@optonline.net.*

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SMSPHPSR is the parish newsletter of the Holy Virgin Protection Russian Orthodox Church, Nyack, NY

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Assistant Editors: Irina Gorsky and Eugenia Temidis

To receive our parish newsletter via email or US mail, please notify Zhenya Temidis at: romanhood@optonline.net.

Donations to defray expenses are always welcome. Please make checks payable to: Holy Virgin Protection Church - Omophor fund.

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