



ОМОФОР



OMOPHOR

Покровский Аустон - Ураи Пресвятой Богородицы - Парш, Н.У

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

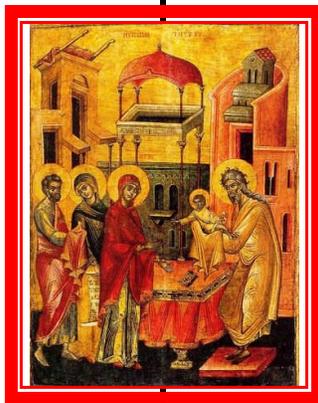
Встретие Господа Бога и Спаса нашего Иисуса Христа

2/15 февраля
Тропарь - глас 1

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

Кондак - глас 1

Утробу Девичу освятивый Рождеством Твоим и рuce Симеоне благословивый, якоже подобаше, предварив, и ныне спасл еси нас, Христе Боже, но умири во бранех жительство и укрепи люди, ихже возлюбил еси, Едине Человеколюбче.



The Meeting of Our Lord Jesus Christ in the Temple

February 2/15
Troparion — Tone 1

Rejoice, Thou who art full of grace, O Virgin Theotokos, for from Thee hath risen the Sun of Righteousness, Christ our God, enlightening those in darkness! Rejoice, thou also, O righteous Elder; as thou receiveth in thine arms the Redeemer of our souls, Who granteth unto us the Resurrection.

Kontakion — Tone 1

Thou Who didst sanctify the Virgin's womb by Thy birth and bless Simeon's hands as was fitting, hast now come to us and saved us, O Christ our God. But grant peace in the midst of wars to Thy people, and strengthen the people which Thou hast loved, O only Lover of men.

Что такое ОМОФОР ?

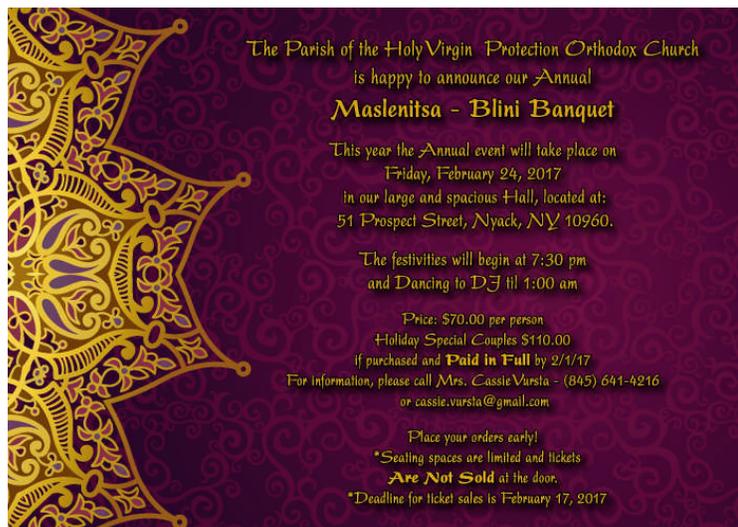
Наш праздник Покров - в видении Дева распростерла над людьми широкий плат-покрывало, который сняла со своей головы. В Богослужбной традиции сохранилось греческое слово «омофор» (дословно «наплечник»). Омофор (или, как его называли и называют в нашей стране, покров) - это не только покрывало, но и символ защиты, **защита Богородицы, которой она покрывает нас!**

The meaning of OMOPHOR

Our parish feast day is **Pokrov** - the Mother of God spread over the people a wide shawl, which she took from over her head. In Church tradition, the shawl was preserved with the Greek name “omophor,” literally a “shoulder shawl.” The omophoor (in Russian, also “pokrov”) - is not just a shawl, but a symbol of protection, **the protection by which the Mother of God covers us all!**

Сестричество

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



We look forward to seeing you this year! Please order your tickets from Cassie Vursta 845-641-4216 or on our web-site, http://www.hvpc.us/blini_banquet.html

in Razan, the ancient burning of a scarecrow at this time also remains. For them it is the harbinger of warmer weather that there will be an abundance of summer crops.

Our own Russian community can't wait to join us for our Annual Blini Banquet at the Holy Virgin Protection Church Hall in Nyack on February 24, 2017. Our blini tables are a sight to behold, decorated in festive regalia. Each table has the mouth-watering accompaniments that blini should have; salmon, butter, sour cream, caviar and much, much more. It is a true feast for the senses. Russians do not eat without drinking, nor do they drink without eating. And, oh, yes, they do not drink without toasting. Truly sparkling toasts with vodka, or wine, may come from one or from all throughout this spirited evening.

Whether you have family or friends for a homespun blini party, or join us at our Maslenitsa in our church hall, cherish and keep this unique tradition alive.

Be sure to thank the cook whose recipe was handed down in your family from mother to daughter, generation to generation to make scrumptious, yet humble blini that we all love.

submitted by Gloria Anna Clark, January 28, 2017

Sisterhood

- Please come and join us every Sunday after Liturgy for delicious lunches. Mingle and make new friends. Support our Sisterhood fund-raisers for charity and parish needs. Everyone is welcome to help or support these efforts.

From the head-sister, Anna (Gloria) Clark:
BLINI

Blini have been eaten by Russians around the world for over a millennium.

Russians begin to celebrate the beginning of Spring well before it arrives. This anticipation of Spring is encouraged by the slightest melting of snow after a long hard Russian Winter. This joy manifests itself in the celebration of our "Butter Week" or Maslenitsa, a week long carnival-type holiday that just precedes Great Lent. The eight days of of consuming mountains of blini smothered in butter is a happy prelude to the long weeks of Lent when butter and dairy products are prohibited.

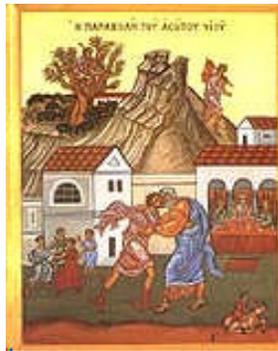
Since the time when the pagans worshiped the sun and the change of seasons, small golden pancakes have been made to honor their deity. Since then we have kept the carnival of Maslenitsa that welcomes Spring, kept the blini, and discarded the deity! In Suzdal and even

Lives of Saints

The more a man uses moderation in his life, the more he is at peace, for he is not full of cares for many things-servants, hired laborers and acquisition of cattle. But when we cling to such things, we become liable to vexations arising from them and are led to murmur against God. Thus our self-willed desire (for many things) fills us with turmoil and we wander in the darkness of a sinful life, not knowing ourselves ... Restraint, meekness, chastity, steadfastness, patience, and similar great virtues are given us by God for weapons to resist and oppose the tribulations we meet with, and to help us when they occur. So if we train ourselves in the use of these powers and keep them always ready, then nothing that may befall us will ever be hard, grievous, destructive, or unbearable, for all would be overcome

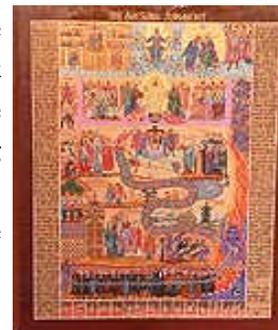
by the virtues we possess. Those whose soul is not intelligent never think of this, for they do not believe that all happens for our good, in order that our virtues should shine forth and that we should be crowned by God for them. **St. Anthony the Great.**

Preparation Sundays before Great lent (from <http://oca.org>)

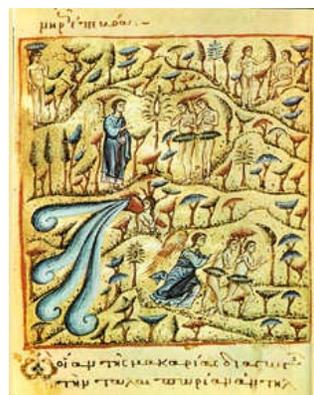


The 2nd Sunday in the preparation for Great Lent is the Sunday of the Prodigal Son. Hearing the parable of Christ about God's loving forgiveness, we are called to "come to ourselves" as did the prodigal son, to see ourselves as being "in a far country" far from the Father's house, and to make the movement of return to God. We are given every assurance by the Master that the Father will receive us with joy and gladness. We must only "arise and go," confessing our self-inflicted and sinful separation from that "home" where we truly belong (Lk 15.11-24).

The next Sunday is called Meatfare Sunday since it is officially the last day before Easter for eating meat. It commemorates Christ's parable of the Last Judgment (Mt 25.31-46). We are reminded this day that it is not enough for us to see Jesus, to see ourselves as we are, and to come home to God as his prodigal sons. We must also be his sons by following Christ, his only-begotten divine Son, and by seeing Christ in every man and by serving Christ through them. Our salvation and final judgment will depend upon our deeds, not merely on our intentions or even on the mercies of God devoid of our own personal cooperation and obedience.



For I was hungry and you gave Me food, I was thirsty and you gave Me drink, I was a stranger and you took Me in, I was naked and you clothed Me, I was sick and in prison and you visited Me. For truly I say to you, if you did it to one of the least of these my brothers, you did it to Me (Mt 25).



We are saved not merely by prayer and fasting, not by "religious exercises" alone. We are saved by serving Christ through his people, the goal toward which all piety and prayer is ultimately directed.

Finally, on the eve of Great Lent, the day called Cheesefare Sunday and Forgiveness Sunday, we sing of Adam's exile from paradise. We identify ourselves with Adam, lamenting our loss of the beauty, dignity and delight of our original creation, mourning our corruption in sin. We also hear on this day the Lord's teaching about fasting and forgiveness, and we enter the season of the fast forgiving one another so that God will forgive us.

If you forgive men their trespasses, your heavenly Father will forgive you; but if you do not forgive men their trespasses, neither will your heavenly Father forgive you your trespasses (Mt 6.14-18).

Parish Life

Приходская Школьная Елка

В воскресенье 15 января 2017 года в Св. Покровском храме в г. Наяк, штат Нью-Йорк воскресную литургию возглавил епископ Иероним (Шо). Ему сослужили клир Покровского храма, почётный настоятель на покое протоиерей Георгий Ларин, настоятель прихода протоиерей Илья Горский, иерей Игнатий Грин и диакон Андрей Подымов. В проповеди епископ Иероним рассказал о христианской традиции обмениваться подарками на праздник Рождества Христова в память о дарах волхвов младенцу Христу, а также о символизме праздника Богоявления.

Parish School Yolka (Nativity celebration)

On Sunday January 15, 2017 Bishop Jerome (Shaw) led the Divine Liturgy at the Holy Virgin Protection church in Nyack, NY. He was co-served by the parish clergy including honorary rector Archpriest George Larin, parish rector Archpriest Elias Gorsky, Priest Ignatius Green and Deacon Andrei Podymow. In his sermon Bishop Jerome recounted the Christian tradition of giving gifts on the Feast of the Nativity in memory of the gifts brought to Christ by the three Wise Men, as well as the symbolism of the Feast of Theophany.

После службы в приходском зале начали собираться семьи учеников Русской приходской школы и гости на рождественскую школьную Ёлку. Приехал в Няк на детский спектакль епископ Манхэттенский Николай. В 3 часа дня, после общей молитвы, погасли огни в зале, зазвучала музыка и открылся занавес: на сцене стоял дуб зелёный, золотая цепь на дубе том, и кот учёный ходил всё по цепи кругом. Маленький Пушкин на фоне ярких



ж и в о п и с н ы х декораций начал своё повествование о Лукоморье, и самые младшие ученики стали выходить на сцену: леший, русалочка,

избушка на куриных ножках, невиданные звери, богатыри из вод морских и Кощей со золотом, Баба-Яга и колдун, несущий богатыря, тужащая царевна и служащий ей волк.



Кот учёный плавно перешёл к повествованию «Сказки о мёртвой царевне и о семи богатырях» А.С. Пушкина. На сцену под музыку вышла царевна с

девушками в прекрасных русских костюмах и запела, прежде чем девушки положили её на руки новорождённого младенца... Царица-мачеха ссорилась с волшебным зеркальцем; Чернавка пожалела и отпустила молодую царевну на волю в дремучем лесу; богатыри гостеприимно приняли её как сестру; царевич Елисей повсюду разыскивал свою невесту, расспрашивая по дороге величавое солнце, задумчивый месяц и грациозный ветер. Когда хрустальный гроб разбился и молодая пара радостно вышла из пещеры, загремели аплодисменты!

Музыкальный спектакль был поставлен исключительно силами родителей и учителей. В нём приняли участие более 70 детей. Особо ценно также было деятельное участие старшеклассников и недавних выпускниц в спектакле и его



Bishop Nicholas arrives at hall

After the service, students of the parish Russian school began to gather with their families in the parish hall for the Christmas "Yolka". Bishop Nicholas of Manhattan also arrived for the children's play. At 3 PM,

after a prayer, the lights in the hall were dimmed, music was heard and the curtain opened: on the stage stood a green oak, there was a golden chain on that oak, and a learned cat walked

back and forth about the oak. In front of bright pastoral scenery a little Pushkin began his tale of "Lukomorye", and the smallest students began to come onto the stage: "leshii", a



Parish Rector Ilya Gorsky welcomes the guests

mermaid, an "izbushka" (a cottage) on chicken legs, various exotic animals, "bogatiri" (knights) from out of the sea, "Koshchei" with his golden coins, Baba-Yaga, a magician who carried a knight on his beard, a lamenting princess and the wolf who served her.

The learned cat then moved on to recount "The Story of the

Dead Princess and of the Seven Knights" by A. S. Pushkin. The queen came onto the stage with young ladies-in-waiting in beautiful Russian costumes, and began to sing. Then the girls placed a newborn baby



in her arms... The step-mother argued with her magical mirror; Chernavka the servant girl took pity on the young princess and set her free in the deep forest; the seven knights took her into their home like a sister; prince Elisei searched everywhere for his bride, asking the grand Sun, the thoughtful Moon and the graceful Wind for help. The audience applauded joyfully as the crystal tomb was shattered and the young couple emerged from the cave together!

постановке. Подготовка началась ещё летом работой над сценарием. В октябре родители всех учеников, хотевших и имевших возможность выступить в Рождественском спектакле, записали детей на выступление и начали учить с ними роли. Репетиции в основном проходили между уроками по субботам в дни занятий Русской школы. Часть костюмов и декораций достали из школьных запасников, а часть сделали, сшили, построили, нарисовали сами. Работа над спектаклем теснее сплотила всех и оставила много светлых воспоминаний и детям и взрослым.

После спектакля все были приглашены к праздничному буфету. Вскоре детки собрались вокруг зелёной ёлочки, украшенной огнями и свежеспечённым печеньем, и завели хоровод с песенками. Ко всеобщей радости в расписных саних в зал въехали Дед Мороз и Снегурочка с подарками!

Наякская Русская школа, одна из старейших приходских школ на восточном побережье США, более 60 лет назад была основана протоиереем Серафимом Слободским, многолетним настоятелем прихода в прошлом и автора известного теперь не только по всей Америке, но и по всей России учебника «Закона Божия». По этому учебнику ученики приходской школы продолжают учиться и по сей день. В настоящее время в школе около 100 учеников от 4-х до 18-ти лет из трёх штатов: Нью-Йорка, Нью-Джерси и Коннектикута. Занятия проводятся по субботам, с 9 утра до 1 часа дня. Все предметы преподаются на русском языке: Закон Божий, русский язык, чтение, русская литература и история России, пение и география. В этом году в школе преподают 27 учителей, все — на добровольных началах. Директор Русской школы настоятель прихода протоиерей Илья Горский, заведующий учебной частью —



The producers and directors

The musical play was staged exclusively through the efforts of parents and teachers of the school. More than 70 children participated. The active involvement of upperclassmen and recent graduates of the school in the play and its staging was particularly gratifying. Work on the script began over the summer. In October all students who were interested and able to participate in the Christmas play were signed up by their parents, and began to learn their roles with their help.

Rehearsals were held mostly on Saturdays during school hours between classes. Part of the costumes and stage decorations were taken from the school's collection, and the rest were newly made, sewn, built and drawn. The joint efforts brought everyone closer together and left both children and adults with many wonderful memories.



After the play everyone was invited to a buffet dinner. Soon the younger children gathered around the green Christmas tree decorated with lights and freshly baked cookies, and the traditional Russian "horovod" began with Christmas carols and songs around the tree. To everyone's joy, Father Frost and Snegurochka then arrived in a painted sled with presents!



The Nyack Russian School is one of the oldest parish schools on the Eastern seaboard of the US. It was established more than 60 years ago by archpriest Seraphim Slobodskoy, parish rector for many years and author of the textbook "Law of God" well known both in the US and in Russia. Students of the school continue to study by this book. Currently there are about 100 students between the ages of 4 and 18 years from the states of New York, New Jersey and Connecticut. Classes take place on Saturdays from 9 AM to 1 PM. All subjects are taught in Russian and include the Law of God, Russian language, reading, Russian literature and Russian history. This year the school has 27 teachers who all teach on a voluntary basis. The School Director is the parish rector Archpriest Elias Gorsky, and Director of Studies is Protodeacon Sergei Arlievsky. The main purpose of the parish

протоиерей Сергей Арлиевский. Главная цель Церковно-приходской школы при Покровском храме г. Няк — воспитывать детей и молодёжь в православии и прививать им любовь к русской культуре.

school at the Holy Virgin Protection Church in Nyack, NY is to raise children and youth in Orthodoxy and to teach them to love Russian culture.



Father Ignatius with Robe of Christ relic, St. John the Baptist Cathedral

Our Father Ignatius Green relates his experience at the March for Life in Washington, DC, January 27, 2017

I would like to share my recent experiences participating in the March for Life. The March has been held every year in Washington D.C. since 1973, the year of Roe v. Wade. Hundreds of thousands of people join together to peacefully protest the legalization of abortion. I've been blessed to go to this event over half a dozen times. Though it is barely reported on by an unsympathetic media, the March is a remarkable movement. This year was a historic first: the vice president of the United States, Mike Pence, came and spoke to the marchers.



Metropolitan Tikhon (OCA) and hierarchs at prayer



But perhaps more important is the atmosphere of the March, which is the same every year. The crowd is peaceful, joyful. Though we come to protest a great tragedy, there is hope in the air. People are kind to one another, though they are strangers. You jostle through crowded streets and find that everyone says, "Excuse me," and most make an effort to let the other person go first. There is an explanation for this: virtually everyone is a Christian of some sort. The Catholics are



Metropolitan Tikhon of OCA with Orthodox Christians For Life banner

by far the most visible presence (every year Catholic schools from near and far cancel school for the day and bus hundreds and thousands of students to take



Orthodox marchers on the way to the Supreme Court building

part). But there are also many different Protestant groups, and the Orthodox Church is represented as well. Since

we are such a small percentage of the nation as a whole, our numbers at the March are likewise small, proportionally. But six Orthodox bishops were present this year, appearing on the same stage as Vice President Mike Pence. Many Orthodox clergy and lay people attend, and groups from Jordanville, St Vladimir's, and St Tikhon's seminaries all made the trip.

Even in this rather remarkable context, the Orthodox stand out. Instead of simply marching, or chanting a slogan, we sing the hymns of the Church. This year, we began by praying a Molieben for an End to Abortion, and as we marched we prayed the Akathist to the Mother of God in its entirety, as well as hymns to various saints: especially those who are known to intercede for children, and to the saints who have shown forth in this land. We prayed all the way from the National Mall to the Supreme Court building.

Aside from the March itself, this year's highlight was the time spent together with seminarians from three different schools. We traveled down the night before the March, and we all met together at St John the Baptist Cathedral (Fr Victor Potapov's parish), which hosted us with great warmth and generosity. The next morning we served the Divine Liturgy with Vladyka Jonah, and received strength and joy from the Life-giving Mysteries.



Before the march, Met. Jonah serves Liturgy in St. John the Baptist Cathedral

But before I finish this account, I feel that I should say a brief word about our Church's teaching on

abortion. Sometimes people think we are “being political” if we say anything on this issue. But this is not true. The Church does not tell people “be a Republican” or “be a Democrat.” She has existed long before our current political structures, and if the Lord tarries, she will outlive the present order of things as well. The Church simply tells people the truth, and announces God’s Law. The Church’s faithful have to discern to what extent political parties or politicians are obedient to God’s Law as revealed in the Church (and in this fallen world, that almost always means choosing the lesser of two evils).

The best way to understand what the Church says about abortion is to remember what she says about life, and about the value of every person. Everyone, from the very moment of conception, is created in God’s image. Each person, from the moment life begins, is of infinite worth, and is called by God to a relationship, to communion, and to union with Him. He wants all to be saved and come to the knowledge of the truth (1 Tim 2:4). He wants all to become members of His Body, the Church, by being baptized and by receiving His Body and Blood in the Eucharist. Because of this high destiny, each and every person is valuable. St Simeon the New Theologian says that each human being is of more worth than the entire material creation.

It is in light of this joyous message of the dignity, value, and purpose of every human life that the Church unequivocally condemns abortion. Abortion ends a life. This simply cannot be countenanced. Sadly, many women resort to abortion because they feel they have no other option. For those who have made this tragic decision, Christ offers forgiveness, healing, and reconciliation in the Church. But we cannot heal a disease if we do not diagnose it. And we cannot diagnose it if we do not name it for what it is: a sin. Millions of lives have been lost in our nation, and many other millions live with the consequences of abortion. We must stand up for what the Church teaches, and we must show it by “speaking the truth in love” (Eph 4:15). The Lord said, “By this shall all men know that ye are My disciples, if ye have love one to another” (Jn 13:35)

Молодежь Приготовила Обед

В воскресенье 29-го января, очень вкусно приготовили обед после литургии молодежь нашего прихода. Александр Сердцев спек сладкое а Лиза Шевельчинская приготовила горячие. Другие дети помогли накрыть столы, подать еду, и начисто вычистить зал и кухню. Спаси Бог нашу молодежь которые любят и помогают нашему приходу.

The Youth Serves Lunch

On Sunday, January 29th, lunch after liturgy was prepared by the youth of our parish. Alexander Serdsev baked the dessert, while Elizabeth Shevelinskaya prepared the main course. Other youth set the tables, served the meal, and, after, thoroughly cleaned up the hall and kitchen. Many thanks to our youth who love and help our parish.



**Visit our
Parish Bookstore & Gift Shop**

In the Church Hall

845 353 1155

Our beautiful Church Bookstore, located in the Church Hall lobby, is ready to be discovered by smart shoppers who want to buy perfect and unique gifts that embody our Russian traditions.

Icons, lampadas, religious books, children's literature, Gold and Silver Crosses.

Open on Sundays after Liturgy,

Saturday 10:30 – 1:00PM.

and by appointment

Marie: 201-891-0594 Irina: 845-363-6036

Don't forget our elderly and sick - always glad to receive visitors!

- **Lydia Gnoutcheff:** Tolstoy Foundation Nursing Home, 100 Lake Road, Valley Cottage, NY 10989. Info: 845-268-6813.
- **Lisa Semyonova:** 36 South Broadway, Nyack, NY 10960. Info: 845-358-2835.

OMOPHOR is the parish newsletter of the Holy Virgin Protection Russian Orthodox Church, Nyack, NY
Rector and Editor: Father Elias Gorsky
Assistant Editors: Father George Larin, Father Ignatius Green, Irene Gorsky

To receive our parish newsletter via email or US mail, please notify frilya@egcon.com

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

Donation Amount: \$25 \$50 \$100 \$250 \$500 other _____
 Check enclosed, to: Holy Virgin Protection Church
38 So. Mill St, Nyack, NY 10960

Credit card _____ Exp date ___ / ___
Make an immediate secure donation at www.hvpc.us

Name _____ Address _____
City _____ State _____ Zip _____
Phone _____ Email _____

Please add me to your mailing list email list

OMOPHOR is **our** parish newsletter. All are invited to submit ideas and articles (subject to review) via email to frilya@egcon.com.

OMOPHOR

38 South Mill Street
Nyack, NY 10960

Place
Stamp
Here