



WEEKLY BULLETIN

ST. JOHN THE BAPTIST ORTHODOX CHURCH
August 16, 2020

The 10th Sunday after Pentecost
Venerable Isaac and those with him

Epistle: 1 Corinthians 4:9-16

Gospel: Matthew 17:14-23

Weekly Schedule of Services/Events

Sunday, August 16

9:00AM Divine Liturgy

Epistle: J. Morrison

FOOD BANK

Tuesday, August 18

6:00PM Transfiguration Vespers

Wednesday, August 19

9:00AM Transfiguration Divine Liturgy and blessing of fruit

Friday, August 21

9:00AM Moleben to the Mother of God

Saturday, August 22

9:00am Monthly Memorial July/August and confessions

Sunday, August 23

9:00AM Divine Liturgy

Epistle: Gregory Morrison

Yet if his unbelief was the cause ... why does He blame the disciples? Signifying, that even without persons to bring the sick in faith, they might in many instances work a cure.

St. John Chrysostom - Homily 57 on Matthew 17, 4th Century

Service Schedule

Divine Liturgy 9am

Weekday Eve Service 7pm

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Diocesan Resources

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Weekly Announcements

THIS WEEK: We will celebrate the Feast of Transfiguration on Tuesday with Vespers at 6pm and Divine Liturgy on Wednesday at 9am. We will bless fruit on this Feast. We will also celebrate the Moleben to the Mother of God with prayers for the pandemic on Friday at 9am.

BANNS OF MARRIAGE: Banns of Marriage are announced for Marc Paul Pirhala and Danielle Elizabeth Gonzalez on August 29, 2020.

MONTHLY MEMORIAL AND CONFESSIONS: We will offer the monthly memorials for July and August on August 22. Confession will be heard tha day as well.

Scripture Readings for Sunday

Epistle Reading - 1 Corinthians 4:9-16

Brethren, God has exhibited us apostles as last of all, like men sentenced to death; because we have become a spectacle to the world, to angels and to men. We are fools for Christ's sake, but you are wise in Christ. We are weak, but you are strong. You are held in honor, but we in disrepute. To the present hour we hunger and thirst, we are ill-clad and buffeted and homeless, and we labor, working with our own hands. When reviled, we bless; when persecuted, we endure; when slandered, we try to conciliate; we have become, and are now, as the refuse of the world, the off-scouring of all things. I do not write this to make you ashamed, but to admonish you as my beloved children. For though you have countless guides in Christ, you do not have many fathers. For I became your father in Christ Jesus through the gospel. I urge you, then, be imitators of me.

Gospel Reading - Matthew 17:14-23

At that time, a man came up to Jesus and kneeling before him said, "Lord, have mercy on my son, for he is an epileptic and he suffers terribly; for often he falls into the fire, and often into the water. And I brought him to your disciples, and they could not heal him." And Jesus answered, "O faithless and perverse generation, how long am I to be with you? How long am I to bear with you? Bring him here to me." And Jesus rebuked him, and the demon came out of him, and the boy was cured instantly. Then the disciples came to Jesus privately and said, "Why could we not cast it out?" He said to them, "Because of your little faith. For truly I say to you, if you have faith as a grain of mustard seed, you will say to this mountain, 'Move hence to yonder place,' and it will move; and noth-

ing will be impossible to you. But this kind never comes out except by prayer and fasting." As they were gathering in Galilee, Jesus said to them, "The Son of man is to be delivered into the hands of men, and they will kill him, and he will be raised on the third day."

Isaacius, Dalmatus, & Faustus, Ascetics of the Dalmation Monastery

Of these, Saint Isaacius is celebrated also on May 30. He became a monk at an early age and was a worker of every virtue; a zealot for the Orthodox Faith, he was also deemed worthy of the gift of prophecy. The Saint dwelt in a small hut near Constantinople. When Valens the Arian marched against the Goths, who were at the Danube River, this righteous one went out himself to meet the Emperor and, taking in hand the reins of the Emperor's horse, said to him with boldness that God had incited the barbarians to come against him, since he himself had incited many to speak against God in blasphemy, and had driven God's true worshippers out of the divine houses of prayer. Furthermore, he told him, if he ceased fighting against God by means of heresy and returned the good shepherds (that is, the Orthodox bishops) to the flock of Christ, he would easily gain the victory over his enemies. However, if he did not desist from these things, nor have God as his ally, at the very outset of the battle both he and his army would certainly be destroyed. "Learn from experience," he said, "that it is hard to kick against the pricks. Thou shalt not return, and this expedition will be destroyed." But the Emperor became angry and had the righteous one locked in prison that he might punish him and put him to death on his return after he conquered the barbarians. But he was utterly defeated and was burned alive in a certain village in the year 378 (Theodoret of Cyrrhus, Eccl. Hist., ch. 4: 31-32). When his surviving soldiers returned from the war, wishing to tempt the Saint, they came to him and said, "Prepare to make thy defense before the Emperor, who is coming to fulfil what he spoke against thee." But the Saint answered, "It has already been seven days that I smelled the stink of his bones, which were burned in the fire." Thus the righteous one was released from prison. All marveled because of his prophecy, and he became even more wondrous by means of the zeal he displayed in behalf of Orthodoxy in 381, when the Second Ecumenical Council was convoked. After this, a monastery was built in Constantinople for him, and he piously shepherded those struggling with him in asceticism. Having served as an example of the monastic life for them, he reposed in peace about the end of the fourth century, leaving Dalmatus as his successor.

As for Saint Dalmatus, he was at first a soldier in the second division of the soldiers known as the Scholarii. Later, however, he forsook all things and taking his son Faustus, went to the above-mentioned monastery of Saint Isaacius, where

he donned the monastic habit. Through his virtue he became venerable in the sight of all. He was present at the Third Ecumenical Council that was convoked in Ephesus in 431, and there displayed his zeal for Orthodoxy against Nestorius. The Council elected him Archimandrite of the monasteries in Constantinople. Having lived for more than eighty years, he reposed in the Lord.

6 symbols in the icons of the *Mother of God*



1. MAPHORION

- a large veil that covers almost the whole of the body;
- red reminds of Mary's royal origin and states that she is the Mother of the King of Kings.

3. TUNIC

- is blue or green;
- is a symbol of Mary's humanity and perfect purity.

5. HEAD COVER

- symbol of the Holy Spirit who overshadowed Virgin Mary during conception.

2. THREE GOLD STARS

- they underline Mary's virginity before, during, and after the birth of her son Jesus.

4. MP ΘΥ and IC XC

- MP ΘΥ - Greek abbreviation for ΜΗΤΗΡ ΘΕΟΥ (Mother of God);
- IC XC - Greek abbreviation for ΙΗΣΟΥΣ ΧΡΙΣΤΟΣ (Jesus Christ).

6. SCROLL

- Christ's right hand is shown giving a blessing while holding a scroll in his left hand symbolizing the Gospel.