

St. Michael the Archangel Orthodox Church

Moscow Patriarchate

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Rt. Rev. Mitred Archpriest Timothy M. Barna, Rector

Fr. Deacon Daniel Woytowich

Matushka Sherry Barna, Choir Director

Sunday Divine Liturgy 9:30 a.m. – Weekdays Divine Liturgy 10:00 a.m.

General Confession 1st Sunday of month

Private Confession every Sunday 9:00 a.m. to 9:30 a.m. or upon request

Sunday, August 16, 2020 Epistle 1 Cor 4: 9-16

Gospel: Matt 17:14-23

PRAYERS FOR THE HEALTH: Please pray for the following: Stephanie Kennedy, Drake Kennedy, Wellington Kennedy, Conrad Kennedy, Pat Federonko, Gloria Wheeler, Doris Sprague, Gregory Harvilla, Judy Wadysz, Barbara Sapick, Paul Sapick, Mildred Cislo, Anna Hagopian, Reader Gary (Paul) Repella, Michael Gaujanian, Marion Kurtyka, Alice Caddy, William Harvey, Daniel Moran, Brian Kurtyka, Ryan Kerrigan, Frances Munaco, Sonia Kurtyka, Nancy Hawkins, Jim Fisher, and Mark Sudia.

MARRIAGE BANS: This is the third announcement of the marriage of: *Anna Justine Munaco and Max Benjamin Rujan* who will be married here at St. Michael's Orthodox Church, on *Saturday, August 22, 2020 at 2:00 p.m.* Anna is the daughter of Drs. Anthony and Nancy Munaco, and Max is the son of Adam and Toni Rujan.

PRAYER: Please continue to pray for those who are afflicted with the Covid 19 virus, as well as those who put their lives on the line administering to the sick, and also for those who serve our communities – police, emergency personnel, fireman, government officials, and those working to provide necessities for us.

PLEASE REMEMBER TO WEAR YOUR MASK CORRECTLY WHILE ATTENDING CHURCH, as mandated by the governor. Also, follow safe distancing practices and sanitize your hands.

SPECIAL THANKS: To members and friends for your continuing support of St. Michael's Church through your generous offerings sent in during this difficult time of the Covid 19 virus. Your generosity is greatly appreciated.

Sunday, August 16th – Divine Liturgy after Dormition

9:30 a.m.

FLOWERS WILL BE BLESSED DURING LITURGY FOR THE DORMITION

FROM THE ORTHODOX WEEKLY BULLETIN . . . Vestal, Cliffwood, New Jersey

BREAD THAT FEEDS BODY AND SOUL

Bread has been called “the staff of life.” Throughout the world, people in every land sustain bodily life by partaking of various forms of bread. From ancient times to this day, recipes have been handed down by generations for this necessary food.

But Jesus also spoke of the “*Bread of Life*.” This is spiritual food that nourishes the soul and spirit of man. After feeding the five thousand with *five loaves of bread and two fish* (food for the body), Jesus warned the people to “labor not for food that perishes, but for the food which endures unto everlasting life.” He then specified that food, saying: **“I AM THE BREAD OF LIFE.”**

Christ gave Bread at the Mystical Supper, and He gives it today at every Divine Liturgy. The Altar bread of the Liturgy is called “*Prosfora*,” meaning offering. Early Christians brought the bread as their offering at services. Today the priest prepares it, with a stamp on the top. A cross and letter “IC XC NI KA” – meaning Jesus Christ the Victor.

Blessed bread is used in various other ways. The bread “*antidoron*” is given in many churches to the faithful at the close of the Liturgy. Also, loaves are blessed on feastdays and then partaken by the faithful. Again, in many Parishes “*Artos*” bread is blessed on Pascha, and then distributed on the Sunday of St. Thomas. Bread was likewise used in a number of rituals of the Old Testament.

REPOSE OF THE BIRTHGIVER OF GOD

We learn the truth of our faith by hearing the Word of God from the hymns and prayers of the Church during services. But we may also learn the doctrines of faith from the multitude of Icons that grace our houses of worship. Consider the Icon of *the Repose of the Birthgiver of God*: Its graphic scene parts the curtain of some of the Church's profound mysteries.

There is the Holy Virgin, having fallen asleep lying on her deathbed. The Church, so-to-speak, is gathered around the repose form, and is comprised of Apostles, bishops, disciples, women and faithful. As for the two figures at the bottom: an old story speaks of an enemy of the Faith trying to disrupt the event, and an Angel of the Lord cutting off his hand with a sword.

But the scene is quickly transformed as the eye focuses on the Figure of Christ in glory hovering over the form of His Mother, and holding in His arms an infant clothed in white and crowned with a halo. It is the luminous soul of the Mother of God, being received into the realm of glory. Above the Lord is the representation of a six-winged Seraphim.

And so we have the dual nature of this feast, reflected in the very names of the day. It is the *Falling-Asleep, the Dormition, the Repose of the Theotokos*; but also, for many, *the Assumption of the Birthgiver of God*. A verse from the vespers says in this way: “Come, you feast-lovers, let us form one rank. Come, let us crown the Church with songs at the falling-asleep of the Ark of God: for today Heaven opens its bosom to receive her who gave birth to The One whom all cannot contain. (taken from a bulletin from Vestal, Cliffwood, New Jersey)