

St Nicholas Parish Bulletin – October 2012

Fr George Lardas, Rector – Telephone: 203 209-9374

Web Site: StNicholasStratford.org

Announcements

Verse: Wisdom hath builded her house, she hath hewn out her seven pillars. – Proverbs 9:1.

Ἐπίγραμμα: ΠΡΕΜΨΔΡΟΣΤΗ ΕΟΖΔΑ ΕΕΚΤΕ ΔΟΜΩ, Η ΟΥΤΚΕΡΔΗ ΣΤΟΛΠΩΚΩ ΕΕΔΜΩ. – ΠΡΗΤΤΗ, ΓΑ Δ, ΕΤ Α.

Стихъ: Премудрость построила себе дом, вытесала семь столбов его. – Притчи 9:1.

Commentary: Here, Wisdom is the Pre-Eternal Word of God Who is begotten of the Father personified (pictured) as a woman who sets her house in order so as to receive guests. The guests are those who love wisdom and understanding and are able to receive it. The seven pillars are a figure of the seven gifts of the Holy Spirit. Let those who desire life know that the beginning of wisdom is the fear of God.

This Bulletin

Sponsor the Bulletin: If you wish to sponsor any future issues in whole or in part, please contact our treasurer, Anastasia Milligan or ask at the Candle Desk. You may donate in memory of a departed relative, or for some milestone, a birthday, anniversary or other celebration. The cost of the Bulletin is approximately \$125.

The Bulletin by Email: It costs about \$1.25 each to produce copies of the Bulletin. Please consider receiving the Bulletin by email, which costs nothing. If you wish to change to email, please contact glardas@cs.com. We also invite our readers to support this Bulletin by donations. **Do you wish to be taken off our mailing list?** Please contact us and we will remove your name from our monthly bulletin mailing.

Reminder on Parish Dues: At the beginning of the academic and ecclesiastical year (the Church New Year is 14 September), our Treasurer, Anastasia Milligan asks our parishioners to remember their dues, and please not wait until just before the Annual Meeting next February to get caught up. Our church needs continuous funding to meet our obligations and to keep up with the utilities.

Become a Member: If you attend services but are not a member, would you please consider joining? The cost is not great - \$150 per adult, or \$300 for families with two adults and any number of children. This amounts to about \$12.50 a month per person. We also have an introductory rate for students.

New Beginnings: September is the beginning of both the school year and the Church year, and so marks a time of new beginnings. Let us resolve to improve our spiritual lives. We are never too old to learn our Faith. Let us learn along with our children this new Church School year.

Ask a Question: In the past we have had a section, Question and Answer, in this Bulletin, and we wish to renew this material, both in this Bulletin and also on our website, www.StNicholasStratford.org. If you have any questions about

our Faith, about why we do what we do in church, in our daily lives, about our teaching on the Faith, or anything whatsoever having to do with church, please contact Fr George by email, glardas@cs.com, or by telephone, 203 209-9374, or in person at church. If the question is of general interest, it will be included in a future Bulletin and on the website. We begin this month's Question and Answer with the relationship between Church and State (see later in this Bulletin).

Visit of the Hawaii Iveron Icon



Troparion, Tone 7: *From thy Holy Icon, O Lady Theotokos, * blessed myrrh has flowed abundantly. * Thou hast thereby consoled those, in exile, faithful unto thee, * and hast enlightened the unbelievers by thy Son's light. * Wherefore O Lady, with tears do we bow down to thee. * Be merciful to us in the hour of judgment. * Lest having received thy mercy we be punished as those who have been contemptuous of it.** But grant us through thy prayers to bring forth spiritual fruit, and save our souls.*

Visit of the Icon: The Wonder-Working Hawaii Iveron Icon of the Mother of God will visit our St Nicholas Parish on Saturday 20 October. The schedule of services is as follows:

- 3 pm – Greeting of the Icon, followed by the Acathist to the Hawaii Iveron Icon
- 3:30-6:30 pm – Veneration by the faithful

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- 6:30 pm – Vigil for the Fathers of the Seventh Ecumenical Council, and Departure of the Icon

Please note that the Vigil is being held at a later time to accommodate the faithful who wish to venerate the Icon.

Tea and Refreshments: There will be tea and refreshments for our visitors in the Church Hall downstairs.

Asking for Volunteers: As the visit of the Icon is a great honor and blessing to our Parish, we ask all our parishioners to be present at the Greeting of the Icon at 3 pm, especially the singers in our Choir. We are also asking for volunteers to watch the church upstairs and the hall downstairs on a rotating basis.

Services

Holy Protection: This year this feast falls on a Sunday. Vigil with Litya begins at 5 pm Saturday 13 October, and Divine Liturgy for the Feast at the usual time, 10 am Sunday 14 October. This is also the Parish Feast of our sister parish of the Holy Virgin Protection Church in Nyack, New York, to whom we extend our congratulations, as well as to their Rector, Archpriest George Larin.

Memorial Services: The *Peavy, Wolog and Brockert* families will be holding a pannychida after the Divine Liturgy on **Sunday 14 October** in memory of Natalia Wolog and Vladimir (Walter) Brockert. Also to be commemorated are the parents and brother of our Treasurer, Anastasia Milligan. The families invite our parishioners to the memorial meal to be held downstairs in the Church Hall after the pannychida.

On **Sunday 21 October** there will be a pannychida in memory *Bishop Ioasaph* (Fr Stephan Antonuk), Matushka Elikonida and Olga Antonuk.

Anniversary: After the Divine Liturgy on **Sunday 28 October** the family of *Leo (Dexter) and Maria Peavy* will celebrate their 25th Anniversary with a Moleben of Thanksgiving. They invite our Parishioners to a festive trapeza in the Church Hall afterward.

St John of Kronstadt: Wednesday the 31st of October is the eve of St John of Kronstadt. Vespers for the Saint will begin at 6:30 pm.

Please remember that Halloween is a pagan festival and that trick-or-treating comes from the Druid worship of the dead. Our Christian ancestors suffered martyrdom and torment rather than burn a pinch of incense to the Roman gods, yet many parents willingly let their children participate in a ceremony of pagan worship. Please come and pray in church in honor of a great modern Christian Orthodox Saint whose eve coincides with the pagan Halloween.

Moleben: To celebrate lesser holy days in October, we will serve a moleben to *St Sergius of Radonezh* on Monday 8 October, and to *St John the Evangelist and Theologian* on Tuesday 9 October. Both services are at 6:30 pm.

Daylight Time Ends on 4 November: By Act of Congress the start of Daylight Time has been moved from the last Sunday in October to the first Sunday in November. Therefore please set

your clocks one hour behind on Saturday night 3 November. It may help to remember which way to set your clock by the saying “Spring Forward, Fall Behind.” Let us at any rate enjoy our extra hour of sleep this weekend.

Thank You

Gifts from the Holy Land: George and Maria Peavy went on pilgrimage to the Holy Land in August and returned with gifts. Fr George thanks them for their gift of a mother-of-pearl pectoral cross, and for the gift of the parish of rose incense and candles from the Holy Sepulchre. We thank them also for their prayers for us while on pilgrimage.

Our Parish

Candle Desk Duty: We need people to watch the Candle Desk, handle donations, light candles, and ring the bell during services – one person for Vigil and two for the Divine Liturgy. Unfortunately, we are not always able to find people for all positions. It is sad for visitors to come and find no parishioners to greet them, but only the servers and singers. Please sign up if you are able to come.

Lampada Sponsorship: Offerings may be made to sponsor the lighting the lampadas at the Divine Liturgy, either in memory of loved ones, or in gratitude for blessings received, or for any other good intention. The sponsorship of the lampadas is \$25 for all the lampadas in the church. Register at the Candle Desk if you wish to sponsor the lampadas, in whole or in part, on a Sunday of your choice.

Consider the Church in Your Will: Please consider including St Nicholas Church in your will. There are many advantages in making the Church one of your beneficiaries. It is possible to structure the bequest so that there is little loss to the estate. Please contact our Starosta, Dexter Peavy, for more information.

Utilities: Please remember that on the *first Sunday* of each month there is a special collection for *utilities*.

Weekly Announcements: At the end of the Liturgy Fr George gives the weekly announcements from the Ambo. But not all are present when the announcements are made. If you wish to receive a weekly email copy of the Announcements, please send Fr George an email at glardas@cs.com, and your name will be added to the distribution. The Weekly Announcements include the hymns sung that Sunday and the Epistle and Gospel readings.

Sisterhood

Sisterhood Dues: Sisterhood dues for the year 2012-2013 are due in September. If you have forgotten, please see the Sisterhood Treasurer. All ladies in our parish, older or younger, are invited to participate in service to the Church by joining the Sisterhood.

Coffee Hour Supplies: The Sisterhood is always in need of donations of supplies for our Coffee Hour. We need paper plates, Styrofoam soup bowls, cups, and paper napkins. We also need food supplies and willing hands to help prepare, set things up and clean up. Please see Joan Hudobenko if you wish to help.

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Our Children

Church School Begins: Classes began on Sunday 16 September. This year's curriculum will be a continuation of those of the previous years, with new material. Class begins immediately after Holy Communion, when the teachers lead their pupils downstairs to the church hall. Lessons will continue until after the kissing of the Cross, when Fr George comes downstairs to bless the food. Please enroll your children. Many parents have their children engaged in sports, music and foreign languages; but spiritual education is far more important.

Food Drive: We will ask the children of our Church School to bring in food every week. We ask the parents to send a few canned goods and toiletry items (toilet paper, soap, toothpaste, etc.) each Sunday with their children. Every little bit helps, and whatever our means, let us at least bring a small donation. Those who do may be comforted by the words of our Saviour, *Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat* (Matthew 25:34-35).

Orthodox Neighbors

15th Annual Fall Festival and Russian Bazaar: Our sister parish of the *Holy New Martyrs Church* will hold this from 9 am to 5 pm on **Saturday 6 October** at 364 Canterbury Turnpike, in Norwich. There will be a variety of foods, bake sale, tag sale, Silent Auction, bookstore, country market, basket raffle, kids activities, live entertainment and more! For more information visit the website, www.holynewmartyrs.org or call 860 822-9955.

Columbus Day Youth Picnic: On Sunday of Columbus Day weekend, October 7, our sister parish of St Nicholas in Springfield will be hosting their annual Fall Picnic for our young people (and young in heart) of all New England. All our parishioners are invited. The picnic begins after the Divine Liturgy at about 1 pm, and continues to the evening. There is plenty of room for children to play, a volleyball net, and a campfire. If you have any questions or wish to let them know that you are coming, please call 413 598-0118. The picnic is at Fr Brendan's house, 177 St James Ave, Chicopee MA 01020.

Slavic Food Festival: St John the Baptist Orthodox Church at 1240 Broadbridge Ave, Stratford will hold their Annual Slavic Food Festival from 11 am to 2 pm on Saturday 3 November. Baba's Kitchen will feature Slavic and American foods – stuffed cabbage, pierogies, kielbasa and sauerkraut, and much more. Baked goods include pagachi, nut and poppy rolls, kolaches, and other goodies. For more information call 203 / 375-2564.

Appeal: This is an appeal from St John the Baptist Carpatho-Russian Church on Mill Hill Avenue in Bridgeport:

Friday September 21

An old friend and former St. John's parishioner, Judy Mierzejewski Berard, just lost her house to a fire on Tuesday night during that bad storm. Thank God no one was hurt, but the house was condemned. She and her husband have 2 girls in 4th and 7th grades. They are staying with friends right now. Since this Sunday is our monthly Food Bank collection, we would also like to connect donations for Judy's family--clothes, money, gift

cards, food, ANYTHING! ... More than anything, please pray for the Berards.

*Thank you so much,
Lynne Goetz*

Note: If you wish to help we will arrange for the donation to reach the family.

Liturgical Notes

Note: This section is included in our Bulletin so that Fr George may have help changing the altar cloths and vestments at the appropriate times. This is a lot of work, but goes much more easily with a few helping hands.

Red: Before Vigil on Tuesday 25 September the altar cloths and vestments are changed to Red for the Forefeast of Holy Cross. They remain until the apodosis of the Feast, Thursday 4 October.

Gold: On Thursday evening 4 October, the Cross decorated with flowers is brought into the Altar and the altar cloths and vestments are changed to Gold.

Blue: Before Vigil on Saturday 13 October, the altar cloths and vestments are changed to Blue for the feast of the Protection of the Mother of God.

Gold: On Sunday evening 14 October, the altar cloths and vestments return to Gold for the balance of the month.

To Ponder

*From the October 2012 Issue of **Parish Life**, a monthly publication of the Russian Orthodox Cathedral of Saint John the Baptist in Washington, DC.*

Sunday of the Fathers of the Seventh Ecumenical Council

Whom do men say that I am? – Mark 8:27.

Do Christians and Muslims worship the same God? The question is sometimes posed by Christians who think that since Christians and Muslims both believe there is only one God, they must worship the same God, only in different ways.

The simple answer is no. It is true there is only one God, but how we worship God says everything about who our God is. That Christians and Muslims worship God very differently is easily seen in the pronouncements of the Seventh Ecumenical Council, which we will commemorate on October 21/8.

Held in 787, in the city of Nicaea, the Seventh Ecumenical Council was the first and only ecumenical council to deal with theological issues raised by the aggressive presence of Islam in the ancient world. It was called by the empress Irene to settle the issue of man-made images used in worship. The Church had made icons of our Lord and the saints for centuries, but only after the appearance of Islam in the seventh century did icons become controversial among Christians.

Muslims condemned the veneration of icons as idolatry, the only unforgivable sin in Islam. The ancient Arabs' worship of different tribal deities had kept them divided and powerless; Mohammed's doctrine of "no other god but Allah" brought Arabs together as a force to be reckoned with. Muslims therefore insisted that only Allah be worshipped, basing everything in Islam on Allah's *tawhid* — his transcendent oneness and unique-

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ness. They believed Allah to be utterly unlike any other god or man, and they derided the Christian worship of the incarnate Christ and the veneration of saints in icons as barely above the polytheism of the ancient Greeks.

When Islam was still just an Arab religion on the fringes of the empire, Christians could ignore what Muslims thought about icons. But by the early eighth century, Muslims had amassed an empire stretching from Spain to India and including many Christians, while the Byzantine Empire had shrunk to just Anatolia (modern Turkey), Greece, parts of Italy, and the larger islands in the Mediterranean.

Daunted by the steady rise of Islam, some worldly Christians in the imperial government lost confidence in their own religion and began to feel embarrassed by icons and to argue against them. Since the divine nature of Christ could not be depicted visually, they said the depiction of Christ's human body either denied His dual nature (monophysitism) or separated His divine nature from His human nature (Nestorianism). As for icons of the saints, they said venerating saints using icons was a pagan custom violating the commandment given to Moses against the making and worshipping of "graven images" (Exodus 20:4-5).

The first official action against icons was taken around 730 by the emperor Leo III, who had a large icon of Christ removed from the ceremonial entrance to the Great Palace in Constantinople. Leo was from the east and had direct dealings with Muslims through his diplomatic service. As emperor, he pursued several policies that struck contemporaries as Muslim-inspired: He outlawed the lending of money at interest; he forced Jews and heretics to convert to Christianity; and he banned the veneration of religious icons. Such policies caused him to be called "the Saracen-minded" (σαρακηνόφρων).

Despite popular resistance throughout the empire, Leo's successors pursued the same iconoclastic ("icon-smashing") policy until the empress Irene came to power in 780 as regent to her young son Constantine VI. In 787, Irene convened the council now known as both the Second Council of Nicaea (II Nicaea) and the Seventh Ecumenical Council. The Patriarch of Constantinople presided; all of the other patriarchs sent representatives, including the Pope of Rome; and the decisions of the council were approved unanimously by the 350 bishops present.

Vindication of the veneration of icons topped the council's agenda. The council declared that Orthodox Christians may depict Christ visually because He was of course visible to men in the flesh; that visual depictions of Christ in no way threaten Orthodox belief in His divinity and humanity; that the honor shown icons "passes over" to the person depicted in the icon; and that venerating icons does not mean worshipping them. In making the last point, the council distinguished two Greek words the same way English-speaking Orthodox Christians often distinguish veneration and worship: It used proskynesis (προσκύνησις) to mean any show of honor to icons, relics, or human persons, and latreia (λατρεία) to mean the worship, adoration, or service we owe only to God. This distinction was not new, for the standard Greek Old Testament, called the Septuagint, also reserved latreia for God alone.

The key difference in this defense of icons between the Muslim god and the Christian God is the Incarnation: The Christian God *so loved the world, that the He gave His only begotten Son,*

(John 3:16) *Who, though being in the form of God, ... took upon him the form of a servant ... and being found in fashion as a man, he humbled himself and became obedient unto death.* (Philippians 2:6-8) In humbling Himself and giving His life for us, Christ demonstrated that humility, obedience, and self-giving are not for men alone but are in fact divine, that what is good in God is also good in man, and that by loving each other as God loves us we too can be divine: We can be like God.

The Allah of Islam is not such a god. Allah does not give himself for us, neither does he die for what is good and true, as Christ did. On the contrary, Allah rewards those who kill in his cause. Allah is a distant, inhuman, and arbitrary god. What is good in man is not good in Allah. He hands down laws for men to obey, expecting things from them that they can never expect from him, demanding obedience but never demonstrating it. He doesn't set an example for others to follow; he creates creatures and expects them to suffer and die for him, but he never returns the favor. What he wants from us is not love for each other in imitation of him; what he wants from us is submission. Indeed, that's what the word Islam means: submission.

Thus those who worship the transcendent Allah fix themselves on a very different standard of goodness than those who worship the incarnate Christ. To fix ourselves on Christ's standard, we venerate His icon as an image of His goodness and each year celebrate, not only the "Triumph of Orthodoxy" on the first Sunday of Great Lent, but also the Fathers of the Seventh Ecumenical Council on the Sunday closest to October 11, when we sing this **Kontakion in Tone 6**:

*The Son Who shone forth from the Father was ineffably born, * twofold in nature, of a woman. * Having beheld Him, we deny not the image of His form; * but depicting it piously, we revere it faithfully. * And for this cause, the Church, in that it holdeth the true faith, ** venerateth the icon of Christ's incarnation.*

– Deacon Patrick Mitchell

Question and Answer

Q – Church and State: *Does the Church have a place in the political life of our country? Aren't they completely separate spheres, and have nothing to do with one another? I thought that our Church is completely non-political, and that anyway, we cannot say anything political since we have separation of Church and State.*

A: Let me answer your question from two sides, Church and State. The ancient Greek philosophers said that man is a political animal (πολιτικὸν ζῷον). The Church holds that man is both physical and spiritual, so we have to deal with our earthly life as well as our spiritual life.

Christians have lived under every conceivable political system from the most hideous of tyrannies, to the greatest of freedom; and under every possible economic system, including slavery, socialism, communism, and corporatism, and capitalism; and under every possible social system. Wherever we find ourselves our first duty is to seek the Kingdom of Heaven and our salvation. Next after that is to seek the salvation of those around us and the betterment of the society we live in. Having the internal freedom given us in the Cross of Christ, we have nothing to fear, and have boldness before kings and governors and all au-

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thorities, and we will not be brought under, nor separated from the love of Christ. This stance is almost never popular, since we stand for things that the society around us and the political systems oppose.

When society is doing things that are immoral and harmful to others, we must act as individuals and as a community. This is not necessarily political action, but social; person-to-person: We encourage our friends and neighbors in virtue and in doing what is right, good and kind. Against such things there can be no law (Galatians 5:23). But if we live in a society in which it is possible to act on a greater scale, i.e. participate in the political process, and if we can thereby make our societies better, then we have a duty to do so. We do in fact live in such a society.

Now from the point of view of the State, namely the one we live in, the United States of America: our founding documents acknowledge that the source of rights, namely to Life, Liberty, and the Pursuit of Happiness, is God. Not the Government. The Government does not bestow upon us these rights – they come from God alone. The State, at least in its founding, acknowledged a higher Authority and Power, which all will answer to. Since these are our founding principles, any law, any precedence, any directive that contravenes these are null and void, and invalid. The Christian has the duty to obey all laws, but only insofar as they do not break the Law of God. This is a duty to us, even if it inconveniences us, for we recognize lawful authority.

As to our Constitution, which is the highest law of the land, we have the right to peaceable assembly, to freedom of religion, and freedom of speech. These rights are the guarantors of our freedoms because without them we cannot avoid tyranny, and the founders of our Republic saw this clearly and enshrined them in our founding documents. Among the rights enumerated to the people is the right to petition the authorities for the redress of grievances. That is to say, to act politically in defense of freedom. Every organization in this nation, private, social, business, personal, professional, philosophical, legal, and religious all have this right. And that includes the right to persuade its members and the public of the rightness of its cause.

The Church therefore has the right and duty to protect her interests, which are the interests of salvation, and the interest of those that are defenseless. And the Church through her members has the right and the duty to participate in the political process.

If and when the Church, through her members, finds it necessary to participate in the political process, it is not with a view to seeking power, but with a view to making our society better for all, being guided by the words of the Apostle Paul, *I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty* (1 Timothy 2:1-2).

In the political sphere there are certain limitations which the Orthodox Church observes: We do not permit our clergy to run for or hold political office. We do not permit our clergy to sit in judgement on a fellow human being, whatever his merits, in a court of law. These strictures do not apply to our lay people. As clergy, we cannot endorse particular candidates or political parties, but we can remind our people of our moral principles. And if the principles of our conscience are being violated by the government, or by political organizations, we have the duty to exhort

our people to oppose it.

Some may say, We cannot legislate morality. Some may say, How can we impose our views on others? The answer to this is that we do neither of these things. Laws are legislated by legislative bodies, and reflect the conscience and views of the nation as a whole. We do not impose our views, we persuade by argument and by example. If something is unacceptable to humanity, we oppose it in our lives and actions, and whether or not the nation agrees, we persevere.

This is a very interesting question covering many issues, which we do not have time or space to get into right now, but we hope in the coming months to cover various topics of contemporary interest on these pages. Next month's Bulletin will begin with issues affecting our Church before the General Election.

Milestones

Baptism: On Saturday 21 September, *Karen* (in Baptism *Katherine*) *Navil Pallares-Macias* of West Haven, the daughter of *Jaime Pallares-Castillo* and his wife *Lilia Soccorro Pallares-Macias*, both of the Roman Catholic Faith, was baptized into the Orthodox Faith by V Rev Archpriest George Lardas, Rector. Her sponsor was Joan Hudobenko.

On Sunday 30 September, *Stephania* (Sephanida in Baptism), the daughter of *Oleg Konstantinovich Poleschuk* and his wife *Maria Ivanovna neé Nepshuk*, of North Branford, both of the Orthodox Faith, was baptized into the Orthodox Christian Faith by V Rev George Lardas, Rector. Her sponsors were Egor Dmitrievich Buben and Marina Sergeevna Labzo.

We congratulate the newly-illuminated, their parents and sponsors! Many Years! *Mnogaja Ljeta!*

Eternal Memory: We have received word that on Tuesday 4 September, *Archimandrite Flor* (Vanko), one of the most senior clergy, and last of the original Brotherhood of St Job of Pochaev that arrived at Holy Trinity Monastery in Jordanville in 1946, reposed in the Lord. He was tonsured a monk along with novices Alypy (later Archbishop Alypy of Chicago) and Laurus (later Metropolitan). His funeral was held at Holy Trinity Monastery on Wednesday 5 September, served by Metropolitan Hilarion and Bishop George of Mayfield. Eternal be his memory! *Vechnaja Pamjat'!*

Prayer Requests

Reminder: If you need a hospital visit or wish Fr George to visit a sick relative please call and let us know. Hospitals no longer give out information to non-relatives without the patient's express permission, so if you want the priest to know your or your loved one's condition you must inform the hospital or nursing home in writing.

Pray for our Soldiers: Although we do not have any parishioners of St Nicholas Church on active duty now, our parishioner, Vera Peebles asks prayers for her granddaughter's fiancé, John, who is stationed in a troubled zone in the Middle East. There are also many Orthodox Christians in the Armed Forces and serving in the War. Please keep them and all our soldiers in your prayers.

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Asking Prayers: Please remember the following names in your prayers:

Ailing Clergy: Archbishop Paul (Pavlos) of Astoria (Greek Old-Calendar), Archbishop Nikon (OCA), Protopriest Theodore Shevzov, Reader Vladimir.

Ailing Parishioners: Emilia Hramov, Martin Hudobenko, Kiril (Charles) Nettle, Matushka Katherine Papov, Vera Peebles and her daughter Janet, Galina Penchuk, child Viacheslav Rakov, Galina Rudins, Angelina Schneider, Tatiana Sergievsky, Michael Shigalkowski, Elena Skorik, Irina Stettinin, Valentina and Denis Zimbalkin.

Ailing Orthodox: Uliana Drobot, Nina Boldyreff, Nadezhda Jakovenko, Helen Raduk, Yvette (Eve) Girard, Sophia, Peter Nelson, Desislava Dimitrova, and Margaret, and Galina Rudins' daughter-in-law Elizabeth (Lori), and also the servants of God Velitchka and Sophia. Prayers are also asked for child Taras, and infant Matvey and infant Gabriel John, born premature.

Ailing Non-Orthodox: Veronica Wlodarski, the daughter of Elizabeth Wlodarski, and Sophia Sallitan, the daughter of Tatiana Sergievsky.

Other Requests, Clergy: Archpriest Alexander Fedorowsky, Archpriest George Mitchell (facing frivolous, but expensive lawsuits).

Other Requests, Orthodox: David, Ambrose, Matthew, and Nicholas, Andrés.

Other Requests, Non-Orthodox: Ken, and Daniel.

Soldiers, Orthodox: Michael, and Timothy

Soldiers, Non-Orthodox: John, and Jordan

Is Anyone Sick? “Let him call the presbyters,” as it says in the Epistle of St James. If you know anyone who needs attention please let Fr George know. Call 203 209-9374 and leave a message. **Is Anyone Better?** If you have submitted any names for the list of prayers for the sick and that person has recovered, please let us know so we can keep the list a manageable length.

Administrative

Deadline for Submissions: Notices from parishioners or parish organizations must be submitted to Fr George by the 18th of the month for inclusion in the next Bulletin.

Mark Your Calendar

Please mark these events of the coming months in your calendar:

Sunday 4 November – Daylight Time ends

Thursday 22 November – Thanksgiving Day

Saturday 24 November – Brotherhood Leaf Cleanup

Sunday 16 December – St Nicholas Day Dinner

Wednesday 19 December – St Nicholas Day, Parish Feast



Saint Nicholas Russian Orthodox Church

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Church (203) 375-4793 Rectory (203) 209-9374

Russian Orthodox Church Outside of Russia

V. Rev. George Lardas, Rector

St Nicholas Russian Orthodox Church

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Fr George Lardas, Rector – Telephone 203 / 386-9516 Rectory; Emergency: 203 / 209-9374

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
30 Sep (17 Sep) Sunday after Holy Cross, 17 th after Pentecost, Ss Sophia, Faith Hope, and Charity, Tone 8 Liturgy 10 am	1 Oct (18 Sep)	2 (19)	3 (20) Fast day	4 (21)	5 (22) Fast day	6 (23) Vigil 5 pm
7 (24) 18 th Sunday after Pentecost Tone 1 Liturgy 10 am	8 (25) St Sergius of Radonezh Moleben 6:30 pm <i>Secular Holiday Columbus Day</i>	9 (26) St John the Evangelist and Theologian Moleben 6:30 pm	10 (27) Fast day	11 (28)	12 (29) Fast day	13 (30) Vigil with Litya 5 pm
14 (1 Oct) 19 th Sunday after Pentecost Tone 2 PROTECTION of the Most-Holy Theotokos Liturgy 10 am	15 (2)	16 (3)	17 (4) Fast day	18 (5)	19 (6) Fast day	20 (7) Visit of the Iveron Icon of Hawaii 3 pm Late Service: Vigil 6:30 pm
21 (8) 20 th Sunday after Pentecost, Fathers of the 7 th Ecumenical Council Tone 3 Liturgy 10 am	22 (9)	23 (10)	24 (11) Fast day	25 (12)	26 (13) Fast day	27 (14) Vigil 5 pm
28 (15) 21 st Sunday after Pentecost Tone 4 Liturgy 10 am	29 (16)	30 (17)	31 (18) Vespers for St John of Kronstadt 6:30 pm Fast day	1 Nov (19 Oct) St John of Kronstadt No Liturgy	2 (20) Fast day	3 (21) Vigil 5 pm

Note: Dates in parentheses are Old Style (Julian Calendar).

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Wednesday 19 December – St Nicholas Day, Parish Feast

Свято-Николаевская Русская Православная Церковь

Календарь – Октябрь 2012 г.

О. Георгий Лардас, Настоятель – Телефон 203 / 386-9516 Церковный Дом; Сетовой: 203 / 209-9374

Воскресенье	Понедельник	Вторник	Среда	Четверг	Пятница	Суббота
30 Сен (17 Сен) 17 ^{ая} Неделя по Пятидесятнице Свв Софии и Веры, Надежды и Любве Глас 8 Литургия 10 ч	1 Окт (18 Сен)	2 (19 Mon)	3 (20) День постный	4 (21)	5 (22) День постный	6 (23) Всенощная 5 ч веч
7 (24) 18 ^{ая} Неделя по Пятидесятнице Глас 1 Литургия 10 ч	8 (25) Преп Сергия Радонежского Молебен 6:30 ч веч <i>Гражданский праздник</i> День Колумба	9 (26) Св Ап и Еванг Иоанна Богослова Молебен 6:30 ч веч	10 (27) День постный	11 (28)	12 (29) День постный	13 (30) Всенощная 5 ч веч
14 (1 Окт) 19 ^{ая} Неделя по Пятидесятнице Глас 2 Литургия 10 ч	15 (2)	16 (3)	17 (4) День постный	18 (5)	19 (6) День постный	20 (7) Визит Гавайской Иверской Иконы Встреча 3 ч дня <i>Поздняя Служба:</i> Всенощная 6:30 ч веч
21 (8) 20 ^{ая} Неделя по Пятидесятнице Свв Отцев 7го Вселенского Собора Глас 3 Литургия 10 ч	22 (9)	23 (10)	24 (11) День постный	25 (12)	26 (13) День постный	27 (14) Всенощная 5 ч веч
28 (15) 21 ^{ая} Неделя по Пятидесятнице Глас 4 Литургия 10 ч	29 (16)	30 (17)	31 (18) Вечерня Св Иоанна Кроншт 6:30 ч веч День постный	1 Ноя (19 Окт) Св Праведного Иоанна Кронштадтского Литургии нет	2 (20) День постный	3 (21) Всенощная 5 ч веч Окончание летнего времени, перевелите ваши часы назад

Замечание: Все даты в скобках по старому стилю (по юлианскому календарю).

Отметьте эти наступающие события в вашем календаре:

Воскресенье 4 Ноября – Конец летнего времени

Четверг 22 Ноября – День Благодарения

Суббота 24 Ноября – Уборка листьев от Братства

Воскресенье 16 Декабря – Николаевский Обед

Среда 19 Декабря – Св Николая, наш Приходской праздник

**St Nicholas Russian
Orthodox Church
Schedule of Services
October 2012**

*Fr George Lardas, Rector – Telephone 203 / 386-9516 Rectory;
Emergency: 203 / 209-9374*

<i>Day</i>	<i>New Style</i>	<i>Old Style</i>	<i>Time</i>	<i>Service</i>
18th Sunday after Pentecost, Tone 1				
Sat	6 Oct	23 Sep	5:00 pm	Vigil
Sun	7 Oct	24 Sep	9:30 am	Hours and Confessions
			10:00 am	Divine Liturgy
St Sergius of Radonezh				
Mon	8 Oct	25 Sep	6:30 pm	Moleben
St John the Evangelist & Theologian				
Tue	9 Oct	26 Sep	6:30 pm	Moleben
19th Sunday after Pentecost, Holy Protection, Tone 2				
Sat	13 Oct	30 Sep	5:00 pm	Vigil with Litya
Sun	14 Oct	1 Oct	9:30 am	Hours and Confessions
			10:00 am	Divine Liturgy
Visit of the Wonderworking Hawaiian Iveron Icon				
Sat	20 Oct	7 Oct	3:00 pm	Meeting of the Icon
20th Sun aft Pent, Fathers of the 7th Ec Council, Tone 3				
Sat	20 Oct	7 Oct	6:30 pm	<u>Vigil, late service</u>
Sun	21 Oct	8 Oct	9:30 am	Hours and Confessions
			10:00 am	Divine Liturgy
21st Sunday after Pentecost, Tone 4				
Sat	27 Oct	14 Oct	5:00 pm	Vigil
Sun	28 Oct	15 Oct	9:30 am	Hours and Confessions
			10:00 am	Divine Liturgy
St John of Kronstadt				
Wed	31 Oct	18 Oct	6:30 pm	Vespers (only)
Thu	1 Nov	19 Oct		No Liturgy

**Свято-Николаевская Русская
Православная Церковь
Расписание Богослужений
Октябрь 2012 г.**

*О. Георгий Лардас, Настоятель – Телефон 203 / 386-9516
Церковный Дом; Сетовой: 203 / 209-9374*

<i>День</i>	<i>Новый Стиль</i>	<i>Старый Стиль</i>	<i>Время</i>	<i>Служба</i>
18^{ая} Неделя по Пятидесятнице, Глас 1				
Суб	6 Окт	23 Сен	5:00 ч веч	Всенощная
Вос	7 Окт	24 Сен	9:30 ч утра	Часы и исповедь
			10:00 ч утра	Бож Литургия
Преп Сергия Радонежского				
Пон	8 Окт	25 Сен	6:30 ч веч	Молебен
Святого Апостола и Евангелиста Иоанна Богослова				
Вто	9 Окт	26 Сен	6:30 ч веч	Молебен
19^{ая} Неделя по Пят, Покров Пресв Богородицы, Глас 2				
Суб	13 Окт	30 Сен	5:00 ч веч	Всенощная с Литией
Вос	14 Окт	1 Окт	9:30 ч утра	Часы и исповедь
			10:00 ч утра	Бож Литургия
Визит Чудотворной Гавайской Иверской Иконы				
Суб	20 Окт	7 Окт	3:00 ч веч	Встреча Иконы
20^{ая} Нед по Пят, Свв Отцев 7^{го} Вселенского Собора, Гл 3				
Суб	20 Окт	7 Окт	6:30 ч веч	<u>Всенощная (поздняя)</u>
Вос	21 Окт	8 Окт	9:30 ч утра	Часы и исповедь
			10:00 ч утра	Бож Литургия
21^{ая} Неделя по Пятидесятнице, Глас 4				
Суб	27 Окт	14 Окт	5:00 ч веч	Всенощная
Вос	28 Окт	15 Окт	9:30 ч утра	Часы и исповедь
			10:00 ч утра	Бож Литургия
Св Прав Иоанна Кронштадтского				
Сре	31 Окт	18 Окт	6:30 ч веч	Вечерня (только)
Чет	1 Ноя	19 Окт		Литургии нет