



FROM THE AMBIVON

ST MICHAEL ORTHODOX CHURCH

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Priest Michael Shepherd (frmichael@stmichaelof.org)

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August 18th, 2024 8th SUNDAY AFTER PENTECOST — Tone 7. Afterfeast of the Dormition. Martyrs Florus and Laurus of Illyria (2nd c.). Martyrs Hermes, Serapion and Polyænus, of Rome (2nd c.). Hieromartyr Emilian and with him Martyrs Hilarion, Dionysius, and Hermippus (4th c.). Ss. John (674) and George (683), Patriarchs of Constantinople. Ven. Macarius, Monk. Repose of Ven. John, Abbot of Rila (946). Ven. Sophronius of St. Anne's Skete (Mt. Athos). Ven. Arsenios of Paros (1877).

Birthdays & Anniversaries for August

Birthdays: Savina Shepherd (8/5); Fr Michael Shepherd (8/18); Justin Kane (8/21)

Nameday:

Baptism:

Anniversary: Eli & Paula Stavisky (8/4);

Travelers:

Prospora Schedule: PLEASE HELP! We have now signed up for prospora and we need families to start baking prospora at home. Please sign up. *The Church has a prospora kit if you would like to borrow it. Thank you all for your offering "for the people by the people."*

Aug 25

Counting: HELP! Please sign up to help us count weekly donations! Thank you Tammy for helping count today.

Aug 25

Visitors: PLEASE JOIN US DOWNSTAIRS for an Agape Meal. Thank you to everyone who donated. Please donate what you would spend for lunch at the agape meal to replenish our supplies.

PLEASE SING ALONG! Singing the hymns and responses to the litanies throughout the services is encouraged!

DEAR GUESTS AND FRIENDS: *A most sincere and heartfelt welcome to you from our community. According to the ancient traditions of the Orthodox Church, the Sacrament of Holy Communion is to be administered only to Orthodox Christians who have prepared to receive themselves by prayer, fasting, and a recent (monthly) confession. If you have questions please ask Fr Michael! Visitors, if you did not introduce yourself to Fr Michael at Vespers, please refrain from Holy Communion.*



Service Schedule

SUN, Aug 25th: @ 9:10 AM - Hours and Divine Liturgy
9th SUNDAY AFTER PENTECOST — Tone 8.

SAT, Aug 31st: @ 5:00 PM - Great Vespers

SUN, Sep 1st: @ 9:10 AM - Hours and Divine Liturgy

10th SUNDAY AFTER PENTECOST — Tone 1. Church New Year (Indiction).



Words of Wisdom

From the Saints & Teachers

Today's Readings

Epistles: (124) 1 Corinthians 1:10-18

Gospels: (58) Matthew 14:14-22

EPISTLE

Deacon: Let us attend!

Priest: Peace be unto all!

Reader: And to thy spirit.

Deacon: Wisdom!

Reader: The Prokeimenon in the 7th Tone, a Psalm of David: The Lord will give strength to His people, the Lord will bless His people with peace.

Choir: The Lord will give strength to His people, the Lord will bless His people with peace.

Reader: Offer to the Lord, O ye sons of God, offer young rams to the Lord.

Choir: The Lord will give strength to His people, the Lord will bless His people with peace.

Reader: In the 3rd Tone: My soul doth magnify the Lord, / and my spirit hath rejoiced in God my Savior.

Choir: My soul doth magnify the Lord, / and my spirit hath rejoiced in God my Savior.

Deacon: Wisdom!

Reader: The reading from the First Epistle of the Holy Apostle Paul to the Corinthians.

Deacon: Let us attend!

[(124) 1 Corinthians 1:10-18] Brethren: I appeal to you, by the name of our Lord Jesus Christ, that all of you agree and that there be no dissensions among you, but that you be united in the same mind and the same judgment. * For it has been reported to me by Chloe's people that there is quarreling among you, my brethren. * What I mean is that each one of you says, "I belong to Paul," or "I belong to Apollos," or "I belong to Cephas," or "I belong to Christ." * Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? * I thank God that I baptized none of you except Crispus and Gaius; * lest any one should say that you were baptized in my name. * (I did baptize also the household of Stephanas. Beyond that, I do not know whether I baptized any one else.) * For Christ did not send me to baptize but to preach the gospel, and not with eloquent wisdom, lest the cross of Christ be emptied of its power. * For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God.

Priest: Peace be unto thee, Reader.

Reader: And to thy spirit.

ALLELUIA

Deacon: Wisdom!

Reader: The Alleluia in the 7th Tone: It is good to give thanks to the Lord, to sing praises to Thy name, O Most High!

Choir: Alleluia, Alleluia, Alleluia!

Reader: To declare Thy mercy in the morning and Thy truth by night.

Choir: Alleluia, Alleluia, Alleluia!

Reader: In the 8th Tone: Arise, O Lord, into Thy rest, Thou and the Ark of Thy sanctification!

Choir: Alleluia, Alleluia, Alleluia!

GOSPEL

[(58) Matthew 14:14-22] At that time, Jesus saw a great throng; and He had compassion on them, and healed their sick. * When it was evening, the disciples came to Him and said, "This is a lonely place, and the day is now over; send the crowds away to go into the villages and buy food for themselves." * Jesus said, "They need not go away; give ye them something to eat." * They said to Him, "We have only five loaves here and two fish." * And He said, "Bring them here to Me." * Then He ordered the crowds to sit down on the grass; and taking the five loaves and the two fish He looked up to heaven, and blessed, and broke and gave the loaves to the disciples, and the disciples gave them to the crowds. * And they all ate and were satisfied. And they took up twelve baskets full of the broken pieces left over. * And those who ate were about five thousand men, besides women and children. * Then He made the disciples get into the boat and go before Him to the other side, while He dismissed the crowds.

Corinthians 1:18 The Madness of Rejecting Good Medicine. St John Chrysostom: The power of the cross is not recognized by those who are perishing, because they are out of their minds and act like madmen, complaining and rejecting the medicines which bring salvation. **Homilies on the Epistles of Paul to the Corinthians 4.1.** Bray, G. L., ed. (1999). [1-2 Corinthians](#) (p. 12). InterVarsity Press.

Matthew 14:23 Jesus Dismisses the Crowd Into the Hills. St John Chrysostom: For what purpose does he go up into the hills on the mountain? To teach us that solitude and seclusion are good, when we are to pray to God. With this in view, you see, we find him continually withdrawing into the wilderness. There he often spends the whole night in prayer. This teaches us earnestly to seek such quietness in our prayers as the time and place may afford. For the wilderness is the mother of silence; it is a calm and a harbor, delivering us from all turmoils. **The Gospel of Matthew, Homily 50.1. Simonetti, M., ed. (2002).** [Matthew 14-28](#) (p. 11). InterVarsity Press.



Treasury

"... but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal.

+ Jesus Christ +++

How Much is my tithe

| Weekly | 2% | 4% | 5% | 10% |
|---------------|------|------|------|-------|
| \$200 | \$4 | \$8 | \$10 | \$20 |
| \$500 | \$10 | \$20 | \$25 | \$50 |
| \$750 | \$15 | \$30 | \$37 | \$75 |
| \$1000 | \$20 | \$40 | \$50 | \$100 |
| \$1500 | \$30 | \$60 | \$75 | \$150 |

WEEKLY GIVING UPDATE: We thank you for your continued giving in gratitude for all that our loving God does for each of us, for His Holy Church, and all the blessings we receive through her.

August Income: \$5,801.00

August Expense: \$3,922.19

Weekly Cost to Keep the Church Open: \$3,740.85

Monthly Cost to Keep the Church Open: \$14,963.58



Announcements - Upcoming Parish & Diocesan Events

Silent Prayers and Confession: Every Wednesday 11:00AM - 1:30PM or after vespers. Or you can make an appt for confession.

Church Work Day: Every Day is Church Maintenance day! I will begin a list of items that we will need to work on. If you are free and would like to work at the church let me know. Just check the list and when you finish the task, initial off that it has been done.

Sunday Parking: With the increase in parish attendance on Sundays we are asking that the parking row across the street be reserved for elderly, those with difficulty walking, handicap, and parish visitors. If you do not fall into one of those categories, please use the parking lot kitty-corner to us with the stairs so we can keep plenty of parking free for those who need to be closer. Thanks so much!

Parish Council Meeting: 7 September 3:00 PM - 4:30 PM - All are invited.

Choir practice: Saturday's @ 4pm prior to vespers. If you would like to sing in the choir please make every effort to be at the practice.

Bulletin Boards: Community and Administration Boards. Please, you can post on the community board as long as the post/event does not contradict our faith.

ICE CREAM SOCIAL August 25th: We are in the midst of planning an Ice Cream Social! This is to be like a town council to chit chat about life, the church, where the church is headed in regards to ministries etc.....but to have a lot of ice cream!

WISH LIST! Thank you for the purchase of Incense and a pitcher. Please consider purchasing from our wish list as this will reduce our cost of expenses and will allow us to increase and focus our giving in other vital areas needed.

<https://www.myregistry.com/giftlist/stmichaelsorthodoxchurcholdforgewishlist>

St. Michael's Greeters Ministry *"I was a stranger, and you welcomed me."* Matthew 25:35 Our objective is to welcome visitors to the Parish, help them "feel at home" during the worship service, provide them with information about Orthodoxy and the Parish, invite them to Parish activities, introduce them to people of like interests, invite them back, follow-up to thank them for visiting us, and identifying whether we can help them in the future. Most people leave a church once they enter because no one greeted them. Please sign up to greet people.

2nd Annual Veteran's Day Pasta Dinner NOV 9th! Please see Tamara Wytovich to help volunteer. It was a huge success last year and we want to go BIGGER! A portion of the proceeds will go to an organization that assists veterans. This year we have selected Camp Freedom in Carbondale. Check it out <https://campfreedompa.org/>

Parish Prayer List

NEWLY DEPARTED:

DEPARTED: *Matushka Karen Mahaffey (8/8); Barbara Pecuch (8/9); Patricia Chesniak (8/15);*

Please remember in your prayers LIVING

Ill-afflicted Archpriests Michael Evans, John Nightingale, & Theodore Orzolek

All those caring for the sick and suffering at this time throughout the world, especially our families and friends: *Christine Sevensky, Mike Jadick, Margaret Pregmon, Daniel Jones, Michael Sokol; Michael Krenitsky; Bernie Elko; The children of God Abigail and Nathan.*

Servants of God *Mark Bezhuly, David Barsigian, Patricia Jones, Anne Buday, Emily Krenitsky, Gregory Krenitsky, Barbara Sevensky, Beverly Elko, Sandra Condon, Marie Pasternak, Nicole Earl, Anna Tyrpak, Sandy & Danny Pregmon, Walter Pritchky, Michael & Euphemia Keklak, Justin & Elisabeth Kane, Maria & Vitaliy Rakovsky, Ekaterina & Anna, Joe & Kelly Cigna, George, Natasha, Rosa, & Lucia Coyoy, Mat. Emilia, Blaise, Maximus, Rodion, Savina Shepherd, Joseph, Emilia, Judah, Nadezda, & Silas Hart, Eli & Paula Stavisky, Helen Wytovich, Tammy Wytovich, Sharissa & Debra, Nadia Macheska, Paulette Ezbiansky, Jason Vo & Maura Elko,*

Seekers - *Christopher, Eugene, & Mike*

Catechumens - *Paul Dunay*

Fr. Alexis Trader (Now Bishop of Alaska): The issue of impulses is really the issue of control: wanting to control the world around us. So the antidote for this problem is simply to let go of control and to let God be in control. That's why I'll often advise simply stepping back, taking a breath, if possible getting on one's knees and simply turning to Christ, turning to the Mother of God, turning to the saints, and asking for help in doing what seems so impossible at the moment.

Dormition of the Theotokos

The feast of the Dormition or Falling-asleep of the Theotokos is celebrated on the fifteenth of August, preceded by a two-week fast. This feast, which is also sometimes called the Assumption, commemorates the death, resurrection and glorification of Christ's mother. It proclaims that Mary has been "assumed" by God into the heavenly kingdom of Christ in the fullness of her spiritual and bodily existence.

As with the nativity of the Virgin and the feast of her entrance to the temple, there are no biblical or historical sources for this feast. The Tradition of the Church is that Mary died as all people die, not "voluntarily" as her Son, but by the necessity of her mortal human nature which is indivisibly bound up with the corruption of this world.

The Orthodox Church teaches that Mary is without personal sins. In the Gospel of the feast, however, in the liturgical services and in the Dormition icon, the Church proclaims as well that Mary truly needed to be saved by Christ as all human persons are saved from the trials, sufferings and death of this world; and that having truly died, she was raised up by her Son as the Mother of Life and participates already in the eternal life of paradise which is prepared and promised to all who "hear the word of God and keep it" (Lk 11.27–28).

In giving birth, you preserved your virginity. In falling asleep you did not forsake the world, O Theotokos. You were translated to life, O Mother of Life, and by your prayers, you deliver our souls from death (Troparion).

Neither the tomb, nor death, could hold the Theotokos, who is constant in prayer and our firm hope in her intercessions. For being the Mother of Life, she was translated to life, by the One who dwelt in her virginal womb (Kontakion).

The services of the feast repeat the main theme, that the Mother of Life has "passed over into the heavenly joy, into the divine gladness and unending delight" of the Kingdom of her Son (Vespertal hymn). The Old Testament readings, as well as the gospel readings for the Vigil and the Divine Liturgy, are exactly the same as those for the feast of the Virgin's nativity and her entrance into the Temple. Thus, at the Vigil we again hear Mary say: "My soul magnifies the Lord and my Spirit rejoices in God my Saviour" (Lk 1.47). At the Divine Liturgy we hear the letter to the Philippians where Saint Paul speaks of the self-emptying of Christ who condescends to human servitude and ignoble death in order to be "highly exalted by God his Father" (Phil 2.5–11). And once again we hear in the Gospel that Mary's blessedness belongs to all who "hear the word of God and keep it" (Lk 11.27–28).

Thus, the feast of the Dormition of the Theotokos is the celebration of the fact that all men are "highly exalted" in the blessedness of the victorious Christ, and that this high exaltation has already been accomplished in Mary the Theotokos. The feast of the Dormition is the sign, the guarantee, and the celebration that Mary's fate is, the destiny of all those of "low estate" whose souls magnify the Lord, whose spirits rejoice in God the Saviour, whose lives are totally dedicated to hearing and keeping the Word of God which is given to men in Mary's child, the Saviour and Redeemer of the world.

Finally it must be stressed that, in all of the feasts of the Virgin Mother of God in the Church, the Orthodox Christians celebrate facts of their own lives in Christ and the Holy Spirit. What happens to Mary happens to all who imitate her holy life of humility, obedience, and love. With her all people will be "blessed" to be "more honorable than the cherubim and beyond compare more glorious than the seraphim" if they follow her example. All will have Christ born in them by the Holy Spirit. All will become temples of the living God. All will share in the eternal life of His Kingdom who live the life that Mary lived.

In this sense everything that is praised and glorified in Mary is a sign of what is offered to all persons in the life of the Church. It is for this reason that Mary, with the divine child Jesus within her, is called in the Orthodox Tradition the Image of the Church. For the assembly of the saved is those in whom Christ dwells.

It is the custom in some churches to bless flowers on the feast of the Dormition of the Holy Theotokos.