



FROM THE AMBIVON

ST MICHAEL ORTHODOX CHURCH

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August 25th, 2024 9th SUNDAY AFTER PENTECOST — Tone 8. Return of the Relics of the Apostle Bartholomew from Anastasiopolis to Lipari (6th c.). Holy Apostle Titus of the Seventy, Bishop of Crete (1st c.). Ss. Barse and Eulogius, Bishops of Edessa, and St. Protogenes, Bishop of Carrhæ, Confessors (4th c.). St. Menas, Patriarch of Constantinople (536-552).

Birthdays & Anniversaries for August

Birthdays: Savina Shepherd (8/5); Jason Hart (8/8); 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

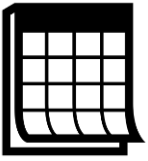
Counting: HELP! Please sign up to help us count weekly donations! Thank you Tammy for helping count today.

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

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).

SAT, Sep 7th: @ 5:00 PM - Great Vespers

SUN, Sep 8th: @ 9:10 AM - Hours and Divine Liturgy

11th SUNDAY AFTER PENTECOST — Tone 2.



Words of Wisdom

From the Saints & Teachers

EPISTLE

Deacon: Let us attend!

Priest: Peace be unto all!

Reader: And to thy spirit.

Deacon: Wisdom!

Reader: The Prokeimenon in the 8th Tone, a Psalm of David: Pray and make your vows before the Lord our God.

Choir: Pray and make your vows before the Lord our God.

Reader: In Judah God is known; His name is great in Israel.

Choir: Pray and make your vows before the Lord our God.

Reader: Pray and make your vows

Choir: before the Lord our God.

Deacon: Wisdom!

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

Deacon: Let us attend!

[(128) 1 Corinthians 3:9-17] Brethren: We are God's fellow workers; you are God's field, God's building. * According to the grace of God given to me, like a skilled master builder I laid a foundation, and another man is building upon it. Let each man take care how he builds upon it. * For no other foundation can any one lay than that which is laid, which is Jesus Christ. * Now if any one builds on the foundation with gold, silver, precious stones, wood, hay, straw -- * each man's work shall become manifest; for the day shall disclose it, because it shall be revealed with fire, and the fire shall test what sort of work each one has done. * If the work which any man has built on the foundation survives, he shall receive a reward. * If any man's work is burned up, he shall suffer loss, though he himself shall be saved, but only as through fire. * Do you not know that you are God's temple and that God's Spirit dwells in you? * If any one destroys God's temple, God shall destroy him. For God's temple is holy, and that temple you are.

Priest: Peace be unto thee, Reader.

Reader: And to thy spirit.

ALLELUIA

Deacon: Wisdom!

Reader: The Alleluia in the 8th Tone: Alleluia, Alleluia, Alleluia!

Today's Readings

Epistles: (128) 1 Corinthians 3:9-17

Gospels: (59) Matthew 14:22-34

Choir: Alleluia, Alleluia, Alleluia!

Reader: Come let us rejoice in the Lord! Let us make a joyful noise to God our Savior!

Choir: Alleluia, Alleluia, Alleluia!

Reader: Let us come before His face with thanksgiving; let us make a joyful noise to Him with songs of praise!

Choir: Alleluia, Alleluia, Alleluia!

GOSPELS

[(59) Matthew 14:22-34] At that time, Jesus made the disciples get into the boat and go before Him to the other side, while He dismissed the crowds. * And after He had dismissed the crowds, He went up on the mountain by Himself to pray. When evening came, He was there alone, * but the boat by this time was out on the sea, beaten by the waves; for the wind was against them. * And in the fourth watch of the night He came to them, walking on the sea. * But when the disciples saw Him walking on the sea, they were terrified, saying, "It is a ghost!" And they cried out for fear. * But immediately He spoke to them, saying, "Take heart, it is I; have no fear." * And Peter answered Him, "Lord, if it is Thou, bid me come to Thee on the water." * He said, "Come." So Peter got out of the boat and walked on the water and came to Jesus; * but when he saw the strong wind, he was afraid, and beginning to sink he cried out, "Lord, save me." * Jesus immediately reached out His hand and caught him, saying to him, "O man of little faith, why didst thou doubt?" * And when they got into the boat, the wind ceased. * And those in the boat worshiped Him, saying, "Truly Thou art the Son of God." * And when they had crossed over, they came to land at Gennesaret.

1 Cor 3:11 **NO OTHER FOUNDATION.** AMBROSIAS: Nobody can lay another foundation, because even if some people are heretics, they do not teach except in the name of Christ. They cannot commend the inventions of their error in any other way. So through the dignity of his name they try to make contradictory and absurd ideas acceptable. COMMENTARY ON PAUL'S EPISTLES.

1 Cor 3:11 **CEMENTED TO THE FOUNDATION.** St John CHRYSOSTOM: The foundation is already in place, and no one can change it. Let us therefore build on it and cling to it in the way that branches cling to the vine, so that there is no gap between us and Christ. For the minute a gap opens up between the vine and its branches, the branches wither and perish. Similarly, if a building is not cemented to its foundation, it will collapse. Therefore, let us not merely cling to Christ, but let us be cemented to him, for if we stand apart we shall perish. Homilies on the Epistles of Paul to the Corinthians 8.7.

Bray, G. L., ed. (1999). [*1-2 Corinthians*](#) (p. 32). InterVarsity Press.

14:22 *Jesus Sends Away the Disciples*

THE PLAIN AND SPIRITUAL MEANING. HILARY OF POITIERS: The spiritual significance of this must be discerned, comparing the temporal order with the coming revelation. The historical event of his solitude in the evening anticipates a future event: his solitude at the time of the Passion, when everyone else had fled in fear.

He then orders his disciples to get into the boat and cross the sea while he dismisses the crowds. Once they are dismissed, he goes up on the mountain. This prefigures that he is on the sea and within the church. He orders that he be carried throughout the world until he returns in a dazzling second advent to all who are left from the house of Israel, when he will bring salvation and forgive sins.

Finally, in dismissing the crowds, the Lord is symbolically permitting them to enter into the kingdom of heaven. Then he proceeds to give thanks to God the Father, which anticipates his taking his place in glory and in majesty. ON MATTHEW 14.13.

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: \$10,423.00

August Expense: \$7,906.74

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.

Monthly Panikhida: August 31st, 4PM prior to Vespers

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.

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 Pritchuk, 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*

Holy Tradition

One of the distinctive characteristics of the Holy Orthodox Church is its changelessness, its loyalty to the past, its sense of living continuity with the ancient Church. This idea of living continuity may be summed up in one word: Tradition. As St. John of Damascus says, We do not change the everlasting boundaries which our fathers have set, but we keep the Tradition, just as we received it [On the Holy Icons, II, 12]. To an Orthodox Christian, Tradition means the Holy Bible; it means the Creed; it means the decrees of the Ecumenical Councils and the writings of the Fathers; it means the Canons, the Service Books, the Holy Icons, etc. In essence, it means the whole system of doctrine, ecclesiastical government, worship and art which Orthodoxy has articulated over the ages [Timothy Ware, The Orthodox Church, p.204].

We take special note that for the Orthodox, the Holy Bible forms a part of Holy Tradition, but does not lie outside of it. One would be in error to suppose that Scripture and Tradition are two separate and distinct sources of Christian Faith, as some do, since there is, in reality, only one source; and the Holy Bible exists and found its formulation within Tradition.

As Orthodox, however, while giving it due respect, we realize that not everything received from the past is of equal value. The Holy Scriptures, the Creed and the dogmatic and doctrinal definitions of the Ecumenical Councils hold the primary place in Holy Tradition and cannot be discarded or revised. The other parts of Holy Tradition are not placed on an equal level, nor do they possess the same authority as the above. The decrees of the Councils since the Seventh Ecumenical Council (787) obviously do not stand on the same level as the Nicene Creed, nor do the writings of, for example, the Byzantine theologians, hold equal rank with St. John's Gospel.

Here we must also distinguish between Tradition and traditions. At the Council of Carthage in 257, one of the Bishops remarked, The Lord said, I am Truth. He did not say, I am custom [The Opinions of the Bishops on the Baptizing of Heretics, 30]. Many traditions that have been handed down are merely cultural variations, theological or pious opinions, or simply plain mistakes. [One need only recall the whole problem of the reform of the Russian liturgical books under Patriarch Nikon and the ensuing Old Believer schism to see the truth of this.]

Orthodox loyalty to Tradition [the things of the past] is not something mechanical or lifeless, however. Tradition is a personal encounter with Christ in the Holy Spirit, as Bishop Kallistos affirms. Tradition is not only kept by the Church it lives in the Church, it is the life of the Holy Spirit in the Church [The Orthodox Church, p.206]. Thus Tradition must be seen and experienced from within. Tradition is a living experience of the Holy Spirit in the present. While inwardly unchanging (since God does not change), Tradition constantly assumes new forms, supplementing the old, but not superseding it.

Our Lord tells us that when the Spirit of truth comes, He will guide you into all the truth (John 16:13) and this promise forms the basis of Orthodox respect for Holy Tradition. Thus, as Fr. Georges Florovsky expresses this idea: Tradition is the witness of the Spirit; the Spirit's unceasing revelation and preaching of good things.... To accept and understand Tradition we must live within the Church, we must be conscious of the grace-giving presence of the Lord in it; we must feel the breath of the Holy [Spirit] in it.... Tradition is not only a protective, conservative principle; it is, primarily, the principle of growth and regeneration.... Tradition is the constant abiding of the Spirit and not only the memory of words [Sobornost: the Catholicity of the Church, in The Church of God, pp. 64-5].

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