

SAINT GEORGE ORTHODOX CATHEDRAL

HIS EMINENCE, ARCHBISHOP ALEXANDER OF TOLEDO: RECTOR

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August 23, 2020

11th Sunday After Pentecost - Tone 2

Leavetaking of the Dormition

Martyr Lupus, Slave of St. Demetrius of Thessalonica



From the Fathers...

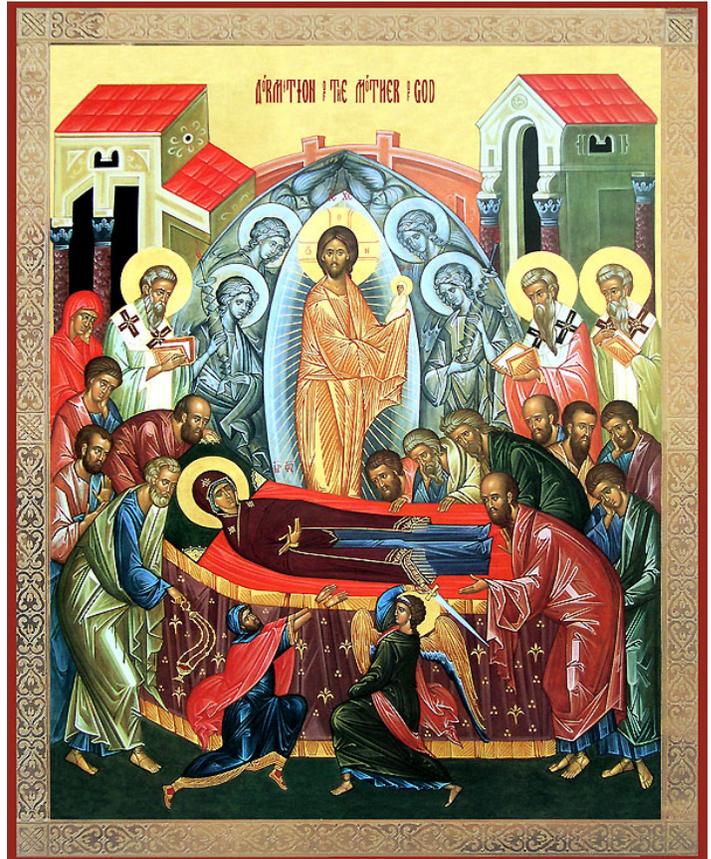
“If God the Father chose Her, God the Holy Spirit descended upon Her, and God the Son dwelt in Her, submitted to Her in the days of His youth, was concerned for Her when hanging on the Cross - then should not everyone who confesses the Holy Trinity venerate her?”

- St. John Maximovith



Welcome Visitors!

We are delighted to have visitors worship with us, and we pray that you will be blessed through your participation with us. In the Orthodox Church, the reception of Holy Communion is a mark of membership in the Church. Only those who have been united to the Orthodox Church through Baptism or Chrismation, and have prepared themselves through regular Confession, prayer and fasting are permitted to partake of Holy Communion. We encourage visitors to participate in our prayers and hymns and to join us in venerating the Cross and receiving blessed bread at the conclusion of the Divine Liturgy. Literature about the Orthodox faith and this parish can be found in the vestibule. Please feel free to ask questions before or after the service, as well as join us in the Parish Hall for refreshments and fellowship after the Liturgy.



At thy departing, O Virgin Theotokos,/ to Him Who was ineffably born of thee,/ James, the first bishop and brother of the Lord, was there,/ and so was Peter, the most honored pinnacle of the theologians,/ and the whole sacred choir of the Apostles./ In words of theology that showed forth heavenly things/ they sang the praises of the divine and amazing mystery of the dispensation of Christ,/ and they rejoiced, O all-praised Virgin, as they buried thy body, / the source of Life, which had received God./ On high, the all-holy and most venerable angelic Powers,/ in amazement at the wonder, bowed and said to one another:/ “Lift up your gates, and receive her who bore the Creator of heaven and earth!”/ So we too celebrate thy memory/ and cry out to thee, all-praised Lady:// “Raise up the horn of Christians, and save our souls!”

Come, all you ends of the earth,/ let us praise the most holy translation of the Mother of God;/ for she has placed her spotless soul into the hands of her Son!/ Therefore the world, restored to life by her holy Dormition,/ in radiant joy celebrates this feast with psalms and hymns and spiritual songs// together with the Angels and the Apostles. (*Stichera of Lord, I Call*)

A PARISH OF THE BULGARIAN DIOCESE OF THE ORTHODOX CHURCH IN AMERICA

TODAY'S WORSHIP - HYMNS AND SCRIPTURE READINGS

Resurrection Troparion in Tone 2

When Thou didst descend to death, O Life immortal,
Thou didst slay hell with the splendor of Thy
Godhead./ And when from the depths Thou didst raise
the dead,/ all the powers of heaven cried out:// "O
Giver of life, Christ our God, glory to Thee!"

Dormition Troparion in Tone 1

In giving birth thou didst preserve thy virginity./ In
falling asleep thou didst not forsake the world, O
Theotokos./ Thou wast translated to life, O Mother of
Life,// and by thy prayers thou dost deliver our souls
from death.

Resurrection Kontakion in Tone 2

Hell became afraid, O almighty Savior,/ seeing the miracle
of Thy Resurrection from the tomb!/ The dead arose!
Creation, with Adam, beheld this and rejoiced with Thee,//
and the world, my Savior, praises Thee forever.

*Glory to the Father and to the Son and to the Holy Spirit.
Now and ever and unto ages of ages. Amen.*

Dormition Kontakion in Tone 2

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.

Epistle: 1 Corinthians 9:2-12

If I am not an apostle to others, yet doubtless I am to
you. For you are the seal of my apostleship in the Lord.

My defense to those who examine me is this: Do we
have no right to eat and drink? Do we have no right to
take along a believing wife, as do also the other
apostles, the brothers of the Lord, and Cephas? Or is it
only Barnabas and I who have no right to refrain from
working? Who ever goes to war at his own expense?
Who plants a vineyard and does not eat of its fruit? Or
who tends a flock and does not drink of the milk of the
flock?

Do I say these things as a mere man? Or does not the
law say the same also? For it is written in the law of
Moses, "You shall not muzzle an ox while it treads out
the grain." Is it oxen God is concerned about? Or does
He say it altogether for our sakes? For our sakes, no
doubt, this is written, that he who plows should plow in
hope, and he who threshes in hope should be partaker
of his hope. If we have sown spiritual things for you, is
it a great thing if we reap your material things? If
others are partakers of this right over you, are we not
even more?

Nevertheless we have not used this right, but endure all
things lest we hinder the gospel of Christ.

Gospel: Matthew 18:23-35

Therefore the kingdom of heaven is like a certain king
who wanted to settle accounts with his servants. And when
he had begun to settle accounts, one was brought to him
who owed him ten thousand talents. But as he was not able
to pay, his master commanded that he be sold, with his
wife and children and all that he had, and that payment be
made. The servant therefore fell down before him, saying,
'Master, have patience with me, and I will pay you all.'
Then the master of that servant was moved with
compassion, released him, and forgave him the debt.

But that servant went out and found one of his fellow
servants who owed him a hundred denarii; and he laid
hands on him and took him by the throat, saying, 'Pay me
what you owe!' So his fellow servant fell down at his feet
and begged him, saying, 'Have patience with me, and I
will pay you all.' And he would not, but went and threw
him into prison till he should pay the debt.

So when his fellow servants saw what had been done, they
were very grieved, and came and told their master all that
had been done.

Then his master, after he had called him, said to him, 'You
wicked servant! I forgave you all that debt because you
begged me. Should you not also have had compassion on
your fellow servant, just as I had pity on you?' And his
master was angry, and delivered him to the torturers until
he should pay all that was due to him.

So My heavenly Father also will do to you if each of you,
from his heart, does not forgive his brother his trespasses."

THIS WEEK AND LIFE IN CHRIST

Sunday, August 23rd

10:00 AM Divine Liturgy (Livestream and In Person)

Leavetaking of the Dormition

Martyr Lupus, slave of St. Demetrius of Thessalonica

Hieromartyr Irenaeus, Bishop of Lyons

1 Corinthians 9:2-12, Philippians 2:5-11

Matthew 18:23-35, Luke 10:38-42, 11:27-28

Monday, August 24th

7:30 PM Adult Education (Online)

Hieromartyr Eutychius, disciple of St. John Theologian

Martyr Tatian of Claudiopolis

2 Corinthians 5:10-15, Mark 1:9-15

Tuesday, August 25th

Return of the Relics of the Apostle Bartholomew

Holy Apostle Titus of the Seventy, Bishop of Crete

St. Means, Patriarch of Constantinople

2 Corinthians 5:15-21, Mark 1:16-22

Wednesday, August 26th

Martyrs Adrian and Natalia of Nicomedia

Ven. Adrian, Abbot of Ondrusov

2 Corinthians 6:11-16, Mark 1:23-28

Thursday, August 27th

Ven. Poemen the Great

St. Hosius the Confessor, Bishop of Cordova

2 Corinthians 7:1-10, 2 Corinthians 7:10-16

Mark 1:29-35, Mark 2:18-22

Friday, August 28th

Ven. Moses the Black of Scete

Uncovering of the Relics of Ven. Job of Pochaev

Righteous Anna the Prophetess, daughter of Phanuel

Martyr Susanna, Princess of Georgia

1 Corinthians 1:26-29, Galatians 5:22-6:2

Matthew 20:29-34, Luke 6:17-23

Saturday, August 29th

5:00 PM Great Vespers (Livestream and In Person)

Beheading of the Glorious Forerunner and Baptist John

Acts 13:25-33, Mark 6:14-30

Sunday, August 30th

10:00 AM Divine Liturgy (Livestream and In Person)

Afterfeast of the Beheading of the Forerunner

Ss. Alexander, John, and Paul the New of Constantinople

Translation of the Relics of St. Alexander Nevsky

1 Corinthians 15:1-11, Matthew 19:16-26

Apostle to the Dead



The Church solemnly remembers the Beheading of John the Baptist.

John dared to reprove a powerful man, King Herod. Herod knew John to be a just and holy man, and even benefited from listening to John's words. But his awareness of his own moral weakness also made him fear this bluntly truthful preacher.

The reason for John's reproof of Herod was that the king unlawfully married his brother's wife, Herodias. Furious at what she saw as a gross insult, she convinced Herod to imprison John. She really wanted him executed, but Herod hesitated, because John was revered as a prophet among the people.

But her chance came at Herod's birthday celebration. Herodias used her daughter Salome to entice Herod with a sensuous dance, knowing he would lavishly promise to grant any request the girl made. Her request startled and saddened him, but he couldn't lose face in front of his important guests. John's severed head, which Herodias had told her daughter to ask for, was delivered on a charger, or large plate.

How did Jesus react to the news of His cousin John's death? Matthew 14: 13 tells us that He went into a "lonely place apart" but was soon followed by a crowd. He did not take time alone to grieve, but compassionately began healing the sick among them.

Saint Justin Popovich, along with other commentators on John's beheading, asks this question: Why didn't Jesus raise John from the dead, as He had raised, for instance, the daughter of Jairus? Why not bring this man back to life to continue his important work?

Saint Justin answers the question by saying that among John's many titles—Baptizer of the Lord, Holy Forerunner, Seal of All the Prophets, God-Sent Messenger—there is another he might be given, and that is Apostle to those in Hades, the Dead. Father Justin writes:

"The Forerunner had to become the Forerunner in Hades as well, in death's kingdom, so that he might preach there as well: Lo, the One whom all you Righteous Ones have been awaiting...is working signs and wonders such as you, all of you taken together, have never seen. And lo, I go before Him to preach to you as well this best of all news: He will come down here to us as well...the kingdom of death will be destroyed when, in a little while, the Lord appears here, and you will be led out of this horror and into heavenly joy, into the Kingdom On High."

Those in Hades had to be prepared for something new: a Messiah who could lead them to eternal life. Mark 2: 18-22 calls us also to be ready for something new. Christ compares His saving message to new wine, which requires new wineskins, because old ones can't expand enough to hold it.

Can we "expand" our minds to receive Christ's message? John the Baptist was willing to give his life to preach the Good News to those in Hades. We, still having our lives, can honor him by hearing it and rejoicing in it.

HAVE A QUESTION OR NEED TO CHAT? CALL OR EMAIL FR. GREGORY.

Updated Guidance for COVID-19

Reopening Guidelines

The Cathedral remains in Stage 4 of the reopening process for the time being.

Per the order of the Ohio Department of Health, due to Wood County being placed under a Level 3 Public Health Advisory, **face masks are now required to be worn during all services.** This will continue until the county has moved back to at least Level 2.

Exceptions to the face mask requirement set forth in the Public Health Order pertinent to St. George are as follows:

- individuals are under 10 years of age (and cannot reasonably keep from handling the mask),
- those with respiratory conditions that restrict breathing, mental health conditions, or disability that contraindicates the wearing of a facial covering,
- officiants of religious services (altar servers will wear face masks).

Those who fall in the vulnerable populations should remain at home.

Clergy Updates

Fr. Dn. Feodor Timpko has recently been attached to St. George Cathedral. Welcome! We look forward to seeing Fr. Dn. Feodor more often in the future!

Fr. Gregory Bruner will be leaving St. George Cathedral effective October 1, 2020.

Online Adult Education

Please join us for an Adult Education series “Mothers and Martyrs: An Examination of Women Saints in the Orthodox Church” on **Monday evenings starting at 7:30pm.** Online classes will be held via Zoom. The Zoom link is sent through our email list.

Fellowship for Young Adults (Pan-Orthodox Toledo)

We are looking forward to a Socially Distant Teen/Young Adult Bonfire on **August 30th at 7:00pm** at St George Woodley. Please wear a mask and bring your own lawn chair and snacks/drinks.! Please pray for good weather on the 30th!!!!

12th Annual St. George Golf Tournament

The 12th Annual St. George Golf Tournament will take place on **Saturday, September 12, 2020.** Save the date!

How Can I Help? I Don't Golf

The Golf Committee is requesting your help in making our Golf Tournament a great success. Due to the current pandemic, as well as a decrease in hall rentals, your help is needed in this annual fundraiser. Here are some ways you can help:

1. Sponsor a sign
2. Donate a gift card for prizes (gas card, favorite restaurant, or grocery card)
3. A money donation for expenses
4. Donate golf related prizes (golf balls, hats, gloves, T-shirt)

See Stan Pentsos with any questions!

We are praying for...

Health and Well-Being:

Gordon (Nicholas), Susan (Susanna), Soteria, Maria, Tanya, Lawrence, Kathleen, Karen, Panka, Barb, and the kidnapped hierarchs Metropolitan Boulos and Archbishop Yohanna of Aleppo; and those being persecuted for their faith in the Middle East.

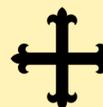
Catechumens:

Tim, Laura, Ethan, Naomi, Olivia, Daniel, Phoebe, Ezekiel, and Jachin.



Sanctuary Lamp

Sanctuary Lamp sponsorships are available.



Celebrations

Birthdays:

Matthias Bruner (8/23)
Svetlana Kalinina (8/23)
Joanne Pentsos (8/25)
Zachary Snodgrass (8/25)
George Ghareeb (8/28)
Bob Killian (8/29)

Name's Days:

Natalie Ostas (8/26)

