

## Do We Worship the Virgin Mary?

from Guide to the Divine Liturgy written by Robert Krantz

This is one of the great misconceptions that people make when inquiring about the Orthodox faith. No, we do not worship the Virgin Mary; we honor her, because she is the mother of Jesus, and we ask her to pray on our behalf to her son.

The title for the Virgin Mary is found in ancient Christian writings dating back to the second and third centuries and is used for the first time in surviving documents by an early Christian scholar named Origen (185– 254 AD). “Theos” is the Greek word for God and “tokos” indicates giving birth. Put together they mean “The one who gave birth to God.” “The Theotokos” was officially proclaimed as a title to be used by Christians to describe the Virgin Mary at the Third Ecumenical Council held in the city of Ephesus in 431 AD.

God is a God of order. Accordingly, there is a structure in Heaven with the Seraphim and the Cherubim being closest to God. As close to God as the Seraphim and the Cherubim are, we believe that the Virgin Mary is “more honorable than the Cherubim, and beyond compare more glorious than the Seraphim.” That is how highly the Virgin Mary is regarded in the Orthodox faith.

Because of her closeness to her son, Jesus, we ask the Virgin Mary to intercede on our behalf and pray for us. That is the meaning of the First Antiphon when we sing, “Through the prayers of the Theotokos, Savior, save us.” She prays on our behalf, but it is still God who saves us.

## SS CONSTANTINE & HELEN

GREEK ORTHODOX CATHEDRAL OF THE PACIFIC



AUGUST 14, 2016

8TH SUNDAY OF MATTHEW

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AUGUST 14, 2016

8TH SUNDAY OF MATTHEW

COMMEMORATION OF: MICAH THE PROPHET; LUKE THE SOLDIER

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Apolytikia - Entrance Hymns

*Katelas to Stavro* (Hymn of the Day) Tone 7

*Lai proskirtisate* (Fore-feast of Dormition) Tone 4

*O people, anticipate and leap for joy now with faith, \* and longingly congregate today applauding with joy, \* and all of you cheerfully \* shout now in exultation; \* for the Theotokos \* is preparing for her departure \* from the earth to the heavens \* with glory; and we sing hymns to her \* and glorify her as the Mother of God.*

*Tu Stavru su ton tipon* (Hymn of the Church) Tone 8  
*Having seen in the sky the form of Your Cross and, like Paul, having received his calling not from men, Your apostle among Kings, Lord, placed his reigning city in Your hand, which you guard in peace forever, by the intercessions of the Theotokos, for You alone love mankind.*

Kontakion Tone 4

*Ti enthoxo mnimi su*  
*On this day, your glorious \* memory, the whole world \* by the Holy Spirit's grace \* has been noetically adorned. \* With joy and gladness we cry to you, \* "Rejoice O Virgin, the pride and joy of Christians all!"*

Epistle Reading 1 Corinthians 1:10-17

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.

Gospel Reading 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; you give 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 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.

**Announcements**

Today

✦ SUN, 8/14– *8th Sunday of Matthew; Dance Group Meeting 12 p.m. in Library; Vorobets Baptism 12:30 p.m.*

This Week

✦ MON, 8/15– *Dormition of the Theotokos: Orthros 8:30 a.m., Divine Liturgy 9:30 a.m.*  
✦ THU 8/18 & FRI 8/19- Volunteers are needed for GF pastry help at 9:30am.  
✦ FRI, 8/19– Offices closed in observance of Hawaii "Statehood/Admission Day"  
✦ SUN, 8/21– *9th Sunday of Matthew*

**Pearls of Wisdom from the Holy Fathers**

*"Christ has become man by the Virgin, in order that by the same way in which the disobedience caused by the serpent took its beginning, by this way should it also take its destruction. For Eve, being a virgin and incorrupt, conceived the word spoken of the serpent, and brought forth disobedience and death. But Mary the Virgin receiving faith and grace, when the angel Gabriel brought her the good news answered: 'Be it unto me according to Your word.'"*

~Justin Martyr

*"The Theotokos (Mother of God) is the 'ladder in the heavens' by which God came down, the 'bridge leading men from earth to heaven,' the 'sea which drowned the Pharaoh,' the rock 'which gushed forth water and quenched the spiritual thirst of the faithful,' the 'pillar of fire leading those lost in the wilderness' and the 'sign of the promised land which flows with milk and honey.'"*

~St. Romanos the Melodist

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**TO OUR VISITORS:**

We are pleased that you have chosen to worship with us. Just a reminder, however: the Sacrament of Holy Communion is a manifestation of the *unity of the Body of Christ*. As such, only those who are members in spiritual good standing of the Orthodox Church – and who have prepared themselves for the Sacrament – may partake of the Holy Chalice. However, *everyone* is welcome to come up with our people at the end of the service to receive blessed bread.

*Please be sure to join us at Coffee Hour following Services.*