

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 18, 2019

9th Sunday of Matthew

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August 18, 2019

9th Sunday of Matthew

Commemoration of: Floros & Lauros, Martyrs of Illyria; John & George, Patriarchs of Constantinople; Arsenios the Righteous of Paros

Apolytikia - Entrance Hymns

En ti gennisi (Dormition) Tone 1

In giving birth you retained your virginity, and in dormition you did not forsake the world, O Theotokos. You were translated unto life, being the Mother of Life. And thus by virtue of your intercessions you deliver our souls from death.

(AgesInitiatives.com)

Ex ipsus katilthes (Hymn of the Day) Tone 8

Descending from on High, o merciful One, did You for three days burial endure, that we may be delivered from sufferings, You are our life and resurrection, Lord glory to You.

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 forever you guard in peace, by the intercessions of the Theotokos, for You alone are the lover mankind.

Kontakion Tone 6

Tin en presvies

*The Theotokos, unsleeping in intercession * and the immovable hope of protection, * could not be retained by any tomb or death. * For being Life's own Mother, she was transferred to life by Him * who dwelt in the ever-virgin womb. (AgesInitiatives.com)*

Epistle Reading 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 anyone builds on the foundation with gold, silver, precious stones, wood, hay, straw - each man's work will become manifest; for the Day will disclose it, because it will be revealed with fire, and the fire will test what sort of work each one has done. If the work which any man has built on the foundation survives, he will receive a reward. If any man's work is burned up, he will suffer loss, though he himself will 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 will destroy him. For God's temple is holy, and that temple you are.

Gospel Reading 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 into the hills by himself to pray. When evening came, he was there alone, but the boat by this time was many furlongs distant from the land, 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 you, bid me come to you 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 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 did you doubt?" And when they entered the boat, the wind ceased. And those in the boat worshiped him, saying, "Truly you are the Son of God." And when they had crossed over, they came to land at Gennesaret.

Today

✠ SUN, 8/18– 9th Sunday of Matthew; Memorial for **Emanouel Haramis**, beloved grandfather of Anita Higashi, and her great grandparents **John and Katherine Haramis**. May their memory be eternal! Philoptochos Oath of Office; Dance Group Performance at Ala Moana Mall, center stage, 3 p.m.

This Week

✠ FRI, 8/23– Byzantine Chant 1:30 to 3 p.m.
✠ SAT, 8/24– Great Vespers 5:30 p.m.
✠ SUN, 8/25– 10th Sunday of Matthew

Pearls of Wisdom from the Holy Fathers

"Let us be satisfied simply with what sustains our present life, not with what pampers it. Let us pray to God for this, as we have been taught, so that we may keep our souls unenslaved and absolutely free from domination by any of the visible things loved for the sake of the body. Let us show that we eat for the sake of living, and not be guilty of living for the sake of eating. The first is a sign of intelligence, the second proof of its absence."

~St. Maximos the Confessor

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.