



ST. MARK ORTHODOX CHURCH

Midwest Diocese, OCA

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V. Rev. Fr. Dimitrie Vincent

Sunday, September 13, 2020

FOREFEAST OF THE ELEVATION OF THE HOLY CROSS

14th SUNDAY AFTER PENTECOST



CALENDAR OF EVENTS

September

- 9/12- CHURCH SCHOOL GATHERING & CLASS (9-12th grade) 3pm
- 9/12- Catechism (3 pm), Great Vespers (4 pm) & Confession
- 9/13- SUNDAY BEFORE THE CROSS Hours & Divine Liturgy **(10 am)** *[Time Change]*
- 9/14- **FESTAL LITURGY: Elevation of the Holy Cross (10 am)**
- 9/19- Catechism (3 pm), Great Vespers (4 pm) & Confession
- 9/20- SUNDAY AFTER THE CROSS Hours (9:30) & Divine Liturgy **(10am)**
- 9/22- Parish Council Meeting (6:30 pm)
- 9/26- Catechism (3 pm), Great Vespers (4 pm) & Confession
- 9/27- Hours (9:30) & Divine Liturgy **(10 am)**

HYMNS TODAY

Troparion — Tone 4.

We offer in supplication / the life-creating Cross of Your goodness, O Lord, / which You have granted to us / although we are unworthy. / Through the Theotokos, save all Orthodox Christians, O only Lover of mankind.

Kontakion — Tone 4.

(Podoben: "Today You have shown forth...")

Your precious Cross rises like the sun / and mystically makes all things holy and pure. / Let us prepare to welcome it with faith

SCRIPTURE READINGS

PROKEIMENON

O Lord, save Your people, / and bless Your inheritance! (*Ps 27/28:9*)
v. To You, O Lord, will I call. O my God, be not silent to me! (Ps 27/28:1)

EPISTLE READING: 2 Corinthians 1:21-2:4

Now He who establishes us with you in Christ and has anointed us *is* God, who also has sealed us and given us the Spirit in our hearts as a guarantee. Moreover I call God as witness against my soul, that to spare you I came no more to Corinth. Not that we ^[a]have dominion over your faith, but are fellow workers for your joy; for by faith you stand. But I determined this within myself, that I would not come again to you in sorrow. For if I make you sorrowful, then who is he who makes me glad but the one who is made sorrowful by me? And I wrote this very thing to you, lest, when I came, I should have sorrow over those from whom I ought to have joy, having confidence in you all that my joy is *the joy* of you all. For out of much ^[b]affliction and anguish of heart I wrote to you, with many tears, not that you should be grieved, but that you might know the love which I have so abundantly for you.

ALELUIA VERSES

Alleluia, Alleluia, Alleluia!

Tone 1

v. I have exalted one chosen out of My people. (Ps 88/89:20)
v. For My hand shall defend him and My arm shall strengthen him (Ps 88/89:22)

Tone 2

v. The foundations are in the holy mountains; the Lord loves the gates of Jerusalem. (Ps 86/87:1-2)

GOSPEL READING: St. Matthew 22:1-14

And Jesus answered and spoke to them again by parables and said: “The kingdom of heaven is like a certain king who arranged a marriage for his son, and sent out his servants to call those who were invited to the wedding; and they were not willing to come. Again, he sent out other servants, saying, ‘Tell those who are invited, “See, I have prepared my dinner; my oxen and fatted cattle *are* killed, and all things *are* ready. Come to the wedding.”’ But they made light of it and went their ways, one to his own farm, another to his business. And the rest seized his servants, treated *them* ^[a]spitefully, and killed *them*. But when the king heard *about it*, he was furious. And he sent out his armies, destroyed those murderers, and burned up their city. Then he said to his servants, ‘The wedding is ready, but those who were invited were not worthy. Therefore go into the highways, and as many as you find, invite to the wedding.’ So those servants went out into the highways and gathered together all whom they found, both bad and good. And the wedding *hall* was filled with guests. “But when the king came in to see the guests, he saw a man there who did not have on a wedding garment. So he said to him, ‘Friend, how did you come in here without a wedding garment?’ And he was speechless. Then the king said to the servants, ‘Bind him hand and foot, take him away, and cast *him* into outer darkness; there will be weeping

Communion Hym

Praise the Lord from the heavens, praise Him in the highest! I have loved the beauty of Your house, O Lord, and the place where Your glory dwells. Alleluia, Alleluia, Alleluia!

WISDOM OF THE FATHERS

Commentary on the Wedding Garment

St. Augustine of Hippo (4-5th C)

I would not (wish) that you all who approach the Lord's Table which is in this life, should be with the many who are to be shut out, but with the few who are to be reserved. And how shall you be able to attain this? Take *"the wedding garment"*...

Without a doubt, that is the garment which none but the good have, who are to be at the feast, reserved unto that other feast to which no bad man approaches, who are to be brought safely toward that place by the grace of the Lord; these have *"the wedding garment."* Let us then, my brethren, seek for those among the faithful who have something which bad men have not, and this will be *"the wedding garment."* If we speak of Sacraments, you see how that these are common to the bad and good.

Is it Baptism? Without Baptism it is true no one attain to God; but not everyone that hath Baptism attains to Him. I cannot therefore understand Baptism, the Sacrament itself that is, to be *"the wedding garment;"* for this garment I see in the good, I see in the bad. Peradventure it is the Altar, or That which is received at the Altar. But no; we see that many eat, and *"eat and drink judgment to themselves."* What is it then? Is it fasting? The wicked fast also. Is it running together to the Church? The wicked run thither also. Lastly, is it miracles? Not only do the good and bad perform them, but sometimes the good perform them not. See, among the ancient people Pharaoh's magicians wrought miracles, the Israelites did not; among the Israelites, Moses only and Aaron wrought them; the rest did not, but saw, and feared, and believed.' Were the magicians of Pharaoh who did miracles, better men than the people of Israel who could not do them, and yet that people were the people of God. In the Church itself, hear the Apostle, *"Are all prophets? Have all the gifts of healing? Do all speak with tongues?"*

What is that *"wedding garment"* then? This is the wedding garment: ***"Now the end of the commandment,"*** says the Apostle, ***"is charity out of a pure heart, and of a good conscience, and of faith unfeigned."*** (1 Tim. 1:5) This is *"the wedding garment."* Not charity of any kind whatever; for very often they who are partakers together of an evil conscience seem to love one another. They who commit robberies together, who love the hurtful arts of sorceries, and the stage together, who join together in the shout of the chariot race, or the wild beast fight; these very often love one another; but in these there is no *"charity out of a pure heart, and of a good conscience, and of faith unfeigned."* *"The wedding garment"* is such charity as this. *"Though I speak with the tongues of men and of Angels, and have not charity, I am become as sounding brass, and a tinkling cymbal."* (1 Cor. 13:1-2) Tongues have come in alone, and it is said to them, *"How did you get in here without wedding clothes, friend?"* Though, said he, *"I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing."* See, these are the miracles of men who very often have not *"the wedding garment."* Though, he says, *"I have all these, and have not Christ, I am nothing."* Is then *"the gift of prophecy"* nothing? is then *"the knowledge of*

mysteries” nothing? It is not that these are nothing; but “I,” if I have them, “*and have not charity, am nothing.*” **How many good things profit nothing without this one good thing!** If then I have not charity, though I bestow alms freely upon the poor, though I have come to the confession of Christ's Name even unto blood and fire, these things may be done even through the love of glory, and so are vain. Because then they may be done even from the love of glory, and so be vain, and not through the rich charity of a godly affection, he names them all also in express terms, and do thou give ear to them; “*though I distribute all my goods for the use of the poor, and though I give my body to be burned, and have not charity, it profits me nothing.*” This then is “*the wedding garment.*” Question yourselves; if you have it, you may be without fear in the Feast of the Lord. In one and the same man there exist two things, charity and desire. Let charity be born in you, if it be yet unborn, and if it be born, be it nourished, fostered, increased. But as to that desire, though in this life it cannot be utterly extinguished; “*for if we say that we have no sin we deceive ourselves, and the truth is not in us;*” (1 John 1:8) but in so far as desire is in us, so far we are not without sin: let charity increase, desire decrease; that the one, that is, charity, may one day be perfected, and desire be consumed. Put on “*the wedding garment:*” you I address, who yet have it not. You are already within, already do ye approach to the Feast, and still have ye not yet the garment to do honor to the Bridegroom; “*For all seek their own, not the things which are Jesus Christ's.*” (Phil. 2:21) For “*the wedding garment*” is taken in honor of the union, the union, that is, of the Bridegroom to the Bride. You know the Bridegroom; it is Christ. You know the Bride; it is the Church. Pay honor to the Bride, pay honor to the Bridegroom. If you pay due honor to them both, ye will be their children.

Therefore, in this make progress. Love the Lord, and so learn to love yourselves; that when by loving the Lord you shall have loved yourselves, ye may securely love your neighbor as yourselves. For when I find a man that does not love himself, how shall I commit his neighbor whom he should love as himself to him? And who is there, you will say, who does not love himself? Who is there? See, “He that loves inequity hates his own soul,” Does he love himself, who loves his body, and hates his soul to his own hurt, to the hurt of both his body and soul? And who loves his own soul? He that loves God with all his heart and with all his mind. To such one I would at once entrust his neighbor. “*Love your neighbor as yourself.*” (Mark 12:31)

Nicene and Post-Nicene Fathers, First Series, Vol. 6, pp. 393-395

The Nativity of the Theotokos

The First Major Feast of the Liturgical New Year

(OCA Website)

The Most Holy Virgin Mary was born at a **time** when people had reached such a degree of moral decay that it seemed altogether impossible to restore them... The Son of God chose to take on human nature for the salvation of mankind, and chose as His Mother the All-Pure Virgin Mary, who alone was worthy to give birth to the Source of purity and holiness... **The Nativity** of Our Most Holy Lady Theotokos and Ever Virgin Mary is celebrated by the Church as a day... to bring about the Mystery of the Incarnation of the Word of God... Mary was **born** in the small city of Galilee, Nazareth. **Her parents** were Righteous Joachim of the tribe of the Prophet-King David, and Anna from the tribe of the First Priest Aaron. The couple was without child... Having reached old age, Joachim and Anna did not lose hope in God's mercy... Sts. Joachim and Anna vowed to dedicate the child which the Lord might give them, to the service of God... The Archangel Gabriel brought Joachim and Anna the joyous message that their prayers were heard by God and of them would be born a most blessed daughter Mary, through whom would come the Salvation of all the World...- The Most Holy Virgin Mary surpassed in purity and virtue...the angels...**The Nativity of the Theotokos marks the change of the times** when the great and comforting promises of God for the salvation of the human race...are about to be fulfilled. This event has brought to earth the grace of the...Kingdom of Truth, piety, virtue and everlasting life. The Theotokos is revealed to all of us by grace as a merciful Intercessor and Mother...



FEAST OF THE ELEVATION OF THE HOLY CROSS

Divine Liturgy this Monday 9/14 at 9 am

The **Elevation of the Cross**, celebrated on the fourteenth of September, commemorates the finding of Christ's Cross by Saint Helen, the mother of the Emperor Constantine in the fourth century; and, after it was taken by the Persians, of its recovery by the Emperor Heraclius in the seventh century at which time it was "elevated" in the Church of the Resurrection in Jerusalem. From this latter event the "universal elevation" of the Cross was celebrated annually in all of the churches of the Christian Empire. The day of the Elevation of the Cross became, as it were, the national holiday of the Eastern Christian Empire similar to the Fourth of July in the United States. The Cross, the official **emblem** of the Empire which was placed on all public buildings and uniforms, was officially elevated on this day by the bishops and priests.



The Mystery of the Holy Cross

"The cross is the door to mysteries. Through this door the intellect makes entrance in to the knowledge of heavenly mysteries. The knowledge of the cross is concealed in the sufferings of the cross. And the more our participation in its sufferings, the greater the perception we gain through the cross. For, as the Apostle says, *As the sufferings of Christ abound in us, so our consolation also abounds by Christ.*"

The Ascetical Homilies of St. Isaac of Syria

"Glory, O Lord, to the power of Thy Cross, which never fails! When the enemy oppresses me with a sinful thought or feeling, and I, lacking freedom in my heart, make the sign of the Cross several times with faith, suddenly my sin falls away from me, the compulsion vanishes, and I find myself free... For the faithful the Cross is a mighty power which delivers from all evils, from the malice of the invisible foe."

St. John of Kronstadt

PARISH NEWS

Prayer Corner

(Please submit prayer requests by Wednesday Evening)

Health

Joanne Maxim, Anna Prochko (hospice), Gary Aldinger, Dell Livo. Friend of Yount: Chris, Faith and Jaxson (premature). Friend of Denise Roddy: Laura, surgery/medication adjustments. Raouf Ibrahim. John Pravlochak medical tests

Catechumens: Don Garber & Dajana Buzo

Birthday Jason Groth (9/12) Patricia Morrish & Elizabeth Hale (9/14); John Maiuri (9/16); William Herman & Steve Morrish (9/17)

Anniversary: Marlene + James McKean

Newly Departed: Richard, Friend of Roddy family

Memory

- +Mat. Janet Mihalick (8/26)
- +Bonita Treff (8/25)
- +Nick Dureiko (8/7)
- +Mary Krohta (8/6)

Clip & Add to your daily prayers

AUGUST SUNDAY ATTENDANCE never hits the maximum number (50). If your heart moves you to come to Church more often, please do so. Simply notify Steve Lionas that you would like to be at Church for Divine Liturgy on the Sunday you're not scheduled and he will confirm your spot. Please remember that Great Vespers, quieter and shorter, is another weekly option.

REMINDERS

LIVE STREAMING LINKS:

<https://www.facebook.com/stmarkOCA> or
<https://www.youtube.com/channel/UCw9YrWd1r4WxlyKS-aOttGg/live>

Click on either of these links or cut and paste into your browser.

ONLINE DONATIONS can be made through the website www.stmarkrochester.org Click on the "Donation" tab on the homepage.

**CHURCH SCHOOL GET
TOGETHER...9/13, 3 pm**

LAST SUNDAY On behalf of our Parish Fr. Dimitrie welcomed both Mat. Elizabeth and Fr. John Dresko (Las Vegas), who were here for the Henry-Templeton wedding.

Fr. John concelebrated Divine Liturgy with Fr. Dimitrie and offered a wonderfully full homily, interrelating the Gospel and the Epistle readings of the day. Fr. John also spoke from his heart after Services expressing great joy to be back at St Mark where he served as the mission priest of the parish 40 years ago. We wish Father and Matushka Dresko "Many Years!" and look forward to a future visit.

CROWN THEM WITH GLORY Congratulations to Matthew and Melanie (Templeton) Henry. God grant you "Many Years!"

SAM LORIA has a new address:

15700 North Haggarty Rd. #232
Plymouth, MI 48170

Phone and email remain the same.

ORTHODOX DETROIT OUTREACH (ODO) dates are 9/27; 10/18; 11/15; 12/13. Meals will be bagged lunches as we have been doing. For more information or to volunteer to help email Larissa Thornton at thorntonator@aol.com

EMAIL PRAYER REQUEST email:

orthodoxchurchstmark@gmail.com or call #248 656-1630. Please have requests in by Weds evening for bulletin. Prayers will still be offered if sent in later and will appear in the next bulletin.

CONFESSION Confessions are heard **right after** Great Vespers every Saturday.

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<https://smile.amazon.com/ch/38-2303242> Click or cut and paste into your browser.

ORTHODOX CHRISTIAN RESOURCES

Learn about news in the Midwest Diocese. Find resources for Bible study, missions, and liturgical music. Our Life in Christ bulletins found here: <https://domoca.org>

The OCA Website provides a wealth of educational and liturgical resources and information about Orthodoxy in America. <http://OCA.org>

COVID Precautions are still being observed. If you have had a fever in the past 48 hours or not feeling well kindly refrain from attending church. If you have been with someone who has tested positive for COVID please refrain from attending church for 14 days. If you have signs and symptoms of COVID, or if you have been tested for COVID and are awaiting results, kindly refrain from attending. Don't forget your mask. Let's stay healthy together!

ADJUSTMENTS FOR SERVICE ATTENDANCE: As attendance continues to be limited to 50 for Divine Liturgy, please email if you cannot attend on your scheduled Sunday. If you would like to attend an additional Sunday please inquire by email or notify Steve Lionas, as there is often space available on a first come-first serve basis. Please keep us informed of "switches" to make sure our numbers are accurate.