

prayer, no sacrifice, no blessing is ever given in the Church without being sanctioned by the *Amen* which means an approval, agreement, participation. To say Amen to anything means that I make it mine, that I give my consent to it... And "Amen" is indeed the Word of the laity in the Church, expressing the function of the laity as the People of God, which freely and joyfully accepts the Divine offer, sanctions it with its consent. There is really no service, no liturgy without the *Amen* of those who have been *ordained* to serve God as community, as Church.

And, thus, whatever liturgical service we consider, we see that it always follows the pattern of dialogue, cooperation, collaboration, cooperation between the celebrant and the congregation. It is indeed a common action ("*leitourgia*") in which the responsible participation of everyone is essential and indispensable, for through it the Church, the People of God, fulfills its purpose and goal.

ANNOUNCEMENTS: Blessing of our cars following Divine Liturgy
Church Council Meeting after coffee hour
Donations for our Aug. 13 Garage Sale are being accepted each and every Sunday until Aug. 7.

JULY 17 DONATIONS: For Health of (FHO): FAMILY ANGIE PANZOFF, TOM & CHRISTINE EFTOFF, COLLEEN PANDOFF, MARY ROLEY, CHERYL & DONALD TRAVIS, PETE & JANN PETROFF; **FHO: ST. PAUL'S PARISH MEMBERS ON THEIR BIRTHDAY CELEBRATIONS** – VALERIE & RODERICK LAZAR, PETE & JANN PETROFF, MARY ROLEY; **FHO MADELYN** our granddaughter on her 9th birthday & **CHARLETTE** on her 1st month birthday – CHERYL & DONALD TRAVIS; **FHO SOPHIA & GEORGIA RUNYON** – MILO RUNYON

In Memory of (IMO): RICK CARTER – SOPHIA ALEKOV

THANK YOU to EVERYONE who assisted in making our PARISH BIRTHDAY CELEBRATION the success that it was.... A special thank you to those who baked, decorated, donated the cakes, donated the glasses, plates, napkins, fruit, ice, food and the list goes on and on. Again **THANK YOU!!!!**

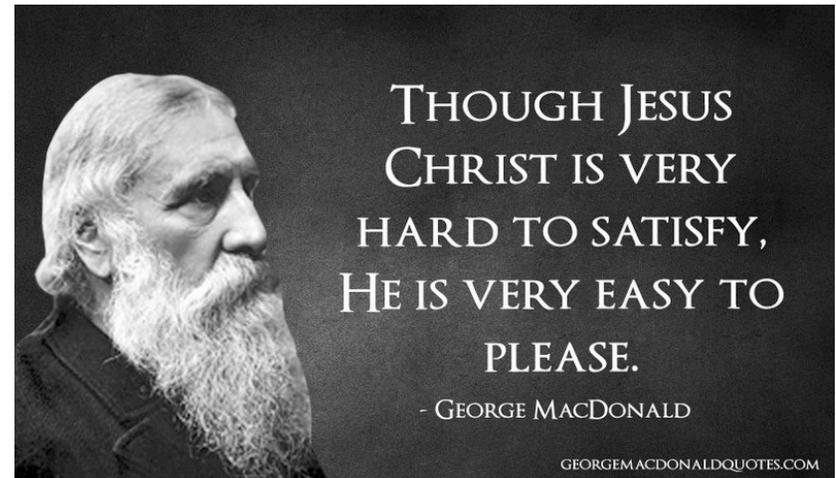
UPCOMING EVENTS:

AUG 7 LADIES GUILD MTG – following Divine Liturgy
12 – Set up for GARAGE SALE & BAKING for Garage Sale
13 – GARAGE & BAKE SALE
21 – Church Council Meeting

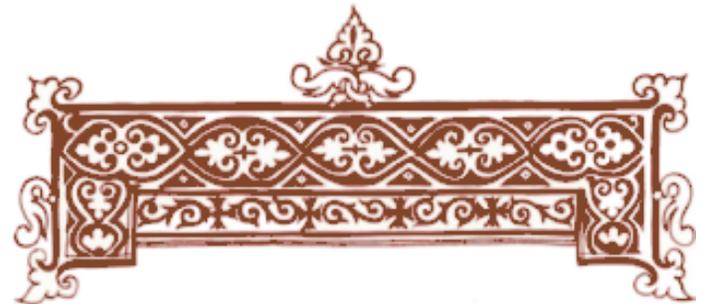
SAINT PAUL ORTHODOX CATHEDRAL

Rector: Rev. Fr. Robert J. Royer Email-robertjroyer@gmail.com
(810) 919-9485 Website: stpaulorthodoxcathedral.org

Sunday, July 24th
5th Sunday after Pentecost



**TODAY WE WILL CELEBRATE THE DIVINE LITURGY OF
ST. JOHN CHRYSOSTOM**



SCRIPTURES READINGS

Epistle – Romans 10:1-10

Brothers and sisters, my heart's desire and prayer to God for them is that they may be saved. I bear them witness that they have a zeal for God, but it is not enlightened. For, being ignorant of the righteousness that comes from God, and seeking to establish their own, they did not submit to God's righteousness. For Christ is the end of the law, that every one who has faith may be justified. Moses writes that the man who practices the righteousness which is based on the law shall live by it. But the righteousness based on faith says, Do not say in your heart, "Who will ascend into heaven?" (that is, to bring Christ down) or "Who will descend into the abyss?" (that is, to bring Christ up from the dead). But what does it say? The word is near you, on your lips and in your heart (that is, the word of faith which we preach); because, if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For man believes with his heart and so is justified, and he confesses with his lips and so is saved.

Gospel – Matthew 8:28-9:1

At that time he came to the other side, to the country of the Gadarenes, two demoniacs met him, coming out of the tombs, so fierce that no one could pass that way. And behold, they cried out, "What have you to do with us, O Son of God? Have you come here to torment us before the time?" Now a herd of many swine was feeding at some distance from them. And the demons begged him, "If you cast us out, send us away into the herd of swine." And he said to them, "Go." So they came out and went into the swine; and behold, the whole herd rushed down the steep bank into the sea, and perished in the waters. The herdsmen fled, and going into the city they told everything, and what had happened to the demoniacs. And behold, all the city came out to meet Jesus; and when they saw him, they begged him to leave their neighborhood. And getting into a boat he crossed over and came to his own city.

Protopresbyter Alexander Schmemmann Clergy and Laity in the Orthodox Church (part 2)

The Layman Is Ordained

We are accustomed to think of "ordination" as precisely the distinctive mark of clergy. They are the ordained and the laity, the non-

ordained Christians. Here again, however, Orthodoxy differs from Western "clericalism," be it Roman Catholic or Protestant. If ordination means primarily the bestowing of the gifts of the Holy Spirit for the fulfillment of our vocation as Christians and members of the Church, each layman becomes a layman — *laikos* — through ordination. We find it in the Sacrament of Holy Chrism, which follows Baptism. Why are there *two*, and not just one, sacraments of entrance into the Church? Because if Baptism restores in us our true human nature, obscured by sin, *Chrismation* gives us the positive *power* and *grace* to be Christians, to act as Christians, to build together the Church of God and be responsible participants in the life of the Church. In this sacrament we pray that the newly baptized be:

"an honorable member of God's Church

"a consecrated vessel

"a child of light

"an heir of God's kingdom,

that "having preserved the gift of the Holy Spirit and increased the measure of grace committed unto him, he may receive the prize of *his high calling* and be numbered with the first borne whose names are written in heaven".

We are very far from the dull Webster definition. St. Paul call all baptized Christians "fellow citizens with the saints and the household of God" (Eph. 2:1a). "For through Christ"— he says — ye are no more strangers and foreigners but fellow citizens with the saints... in whom all the building fully framed together growth unto a holy temple in the Lord, in whom ye also are built together for an habitation of God through the Spirit."

The Layman in the Liturgy

We think of worship as a specifically *clerical sphere* of activity. The priest *celebrates*, the laity *attend*. One is active, the other passive. It is another error and a serious one at that. The Christian term for worship is *leitourgia* which means precisely a corporate, common, all embracing action in which all those who are present are *active participants*. All prayers in the Orthodox Church are always written in terms of the plural *we*. We offer, we pray, we thank, we adore, we enter, we ascend, we receive. The layman is in a very direct way the co-celebrant of the priest, the latter offering to God the prayers of the Church, *representing* all people, speaking on their behalf. One illustration of this co-celebration may be helpful; the word *Amen*, to which we are so used, that we really pay no attention to it. And yet it is a crucial word. No