We hear this phrase at every Divine Liturgy, but what does this mean and what does it mean for us? Let us examine, pray, and meditate upon this call to worship.

In imitation of the Heavenly Powers with Whom we are in Mystical Communion, we sing praises unceasingly to God: Father, Son, and Holy Spirit. As His earthly worshiping community below, we reflect the Divine community above. We join in chorus with the Celestial Powers with One Voice, worshiping the One True, Triune God.

As His creation, created in His Image and Likeness, we can uniquely sing to God and glorify Him with instruments not made by human hands—that is, our divinely endowed voices. We offer our instrument of voice to God, so that the Holy Spirit may blow through them and we can become the divinely ordained means of His glorification—much the prophets of old proclaimed His glory with their voices as His chosen vessels for His Divine Purpose. The Psalmist tells us over and over again to sing and praise to God. Indeed, an entire section of the Psalms is aptly entitled “Praises” for this very purpose. This is Scriptural, this is how His Heavenly Court praises Him, and this is His Divine Will for us as handed down and preserved in Sacred Tradition within His Church.

And what is it that we sing? We sing His Victory Hymn, and this is not just any ephemeral, earthly victory hymn that fades with time or evaporates in defeat. This is the Eternal and Infinite Victory Hymn of God. This Victory is over that last enemy anyone will ever have to face: Death. Through His Only-begotten Son, God has destroyed Death once and for all and granted us everlasting life in Him. This is a cosmic Victory that all creation joins in singing from the very depths of creation to the very heights of the Heavens. This hymn resounds throughout and unto the ages of ages. This Victory has been achieved in the past, with present consequences, for the future, and unto eternity, because has been accomplished by the One Who is the Eternal Present, God and Man, our Lord and Saviour Jesus Christ, the Unconquerable Sovereign of All.

Through art, hymn, and ritual in the service of worship, we proclaim this Victory through Christ in word, song, and deed. Unabashedly, we bear witness to it through hymn, language, emotion, mind, body and soul. We offer ourselves totally to God, holding nothing back, for He saved every aspect of our humanity, therefore, we offer our entire humanity to God—the same, complete humanity He created in His Ineffable Wisdom and the same total humanity He assumed in His Infinite Love for our eternal salvation. This is our “work” in our public ministry of worship—to praise, thank, and glorify God with every fiber of our being in total commitment and focus.

*Little Angels is a church group designed for mothers (Caregivers) and children ages 0-4 years for a chance to socialize, pray, and spend quality time with other Orthodox mothers and children in a loving and caring environment.

*The purpose of Little Angels is to develop relationships with our sisters in Christ who are facing similar joys and challenges as mothers and to be able to talk freely about our faith while our children play together.

**Little Angels**

**Mommy and Me Pray and Play-Group**

Sunday, August 17, 2014 4 pm

Dunedin Spray Park and Playground

Bring your family, snacks, and lawn chairs

1937 Ed Eckert Drive, Dunedin FL 34698

RSVP to Vicki Bennett 727-729-0066, Vickib1229@gmail.com

Presvytera Katherine Marcantoni (254) 214-5803
**Resurrectional Apolytikion in the First Mode:**

When the stone had been sealed by the Jews and the soldiers were guarding Thine immaculate Body, Thou didst arise on the third day, O Saviour, granting life unto the world. Wherefore, the powers of the Heavens cried out to Thee, O Lifegiver; Glory to Thy Resurrection, O Christ. Glory to Thy Kingdom. Glory to Thy dispensation, O only Friend of man.

**Apolytikion for Afterfeast of the Dormition in the First Mode:**

In giving birth, thou didst preserve thy virginity; in thy dormition, thou didst not forsake the world, O Theotokos. Thou wast guarded Thine immaculate Body. In giving birth, thou didst preserve thy virginity; in thy dormition, thou didst not forsake the world, O Theotokos. Thou wast guarded Thine immaculate Body.

Love is Community. God is Community. God is the Father, Son, and Holy Spirit. As Orthodox Christians, we are a Trinitarian Church. We proclaim and testify to this Teaching of the Church in our Victory Hymn to the One True God and Lord of All—“The Lord Saboath” and “Lord, God, Almighty, Who was and is and is to come!” Three Holies and One Lord God Almighty, Who was and is and is to come! Three Holies and One Lord God Almighty, Who was and is and is to come!

**Apolytikion for the Church in the First Tone:**

O blessed are You, O Christ Our God, Who by sending down the Holy Spirit upon them made the fishermen wise and through the Holy Spirit for the salvation of the world. In gratitude, freely, the Magi to the Manger to make their three offerings before the One True God who made Himself The Offering for the world. (The tapping will stick to it, thereby precluding them from being taken inadvertently from the Disk and not present for their deposition into the Holy Chalice.) As the Priest performs this ritual, the choir and the People of God chant “Holy, Holy, Holy” in thanksgiving for this Divine Gift of the Father, in the Son, and bodiless, is mysteriously in our midst. As he does this, he taps the star (the asterisk) upon the Paten (the Offering Plate) three times vertically and horizontally making the Sign of the Cross (our Emblem of Victory) over it. The Star symbolizes the Star of Bethlehem over the Cave which brought the Magi to the to the Manger to make their three offerings before the One True King and God Who made Himself The Offering for the world. (The tapping has a practical application as well, since it affords the Priest the opportunity to make sure no particles of the bread offered for the faithful commemorated will stick to it, thereby precluding them from being taken inadvertently from the Disk and not present for their deposition into the Holy Chalice.) As the Priest performs this ritual, the choir and the People of God chant “Holy, Holy, Holy” in thanksgiving for this Divine Gift of the Father, in the Son, through the visions of the Prophets in the Old and Saint John the Divine in the New. They sing the Thrice-Holy Hymn to the Holy Trinity. They sing to the One True God and Lord of All—“The Lord Saboath” and “Lord, God, Almighty, Who was and is and is to come!” Three Holies and One Lord God Almighty, Who was and is and is to come! Three Holies and One Lord God Almighty, Who was and is and is to come!


**First Tone:**

Tenth Eothinon.


Morning Gospel at Orthros (Matins): After the Resurrection, Jesus appears to the Apostles while they are fishing on the sea of Tiberias.

**MEMORIAL SERVICE**

6 mo. Michail Drouzas 14 yrs. Maria Gabriles 22 yrs. IYOUMENI THEKLA of North and South America

**Altar Flowers and Coffee Hour graciously offered by the Makris families in loving memory of IYOUMENI THEKLA of North and South America.**

**Gratefully in His Service,**

†Father Jim