

## PARISH ACTIVITIES

*(last month):*

### DECEASED - MEMORY ETERNAL!

- Miroslav Nestic
- Gojko Paic

## SCHEDULE OF SERVICES

*for July 2015.*

- 05.07. - (Sunday) - Divine Liturgy @ 10:00 am
- 07.07. - **THE NATIVITY OF ST. JOHN THE BAPTIST** (Tuesday) - Divine Liturgy @ 10:00 am
- 12.07. - **STs APOSTLES PETER & PAUL** (Sunday) - Divine Liturgy @ 10:00 am
- 19.07. - (Sunday) - Divine Liturgy @ 10:00 am
- 26.07. - (Sunday) - Divine Liturgy @ 10:00 am

## ОБАВЕШТЕЊА

- **Недеља, 12. јул 2015. - Прослава ДРАЖИН ДАНА у великој црквеној хали у 12:00 часова**
- Канцеларија ЦШО отворена је **УТОРКОМ, ЧЕТВРТОМ и ПЕТКОМ** од 9-12 часова



НЕДЕЉНИ

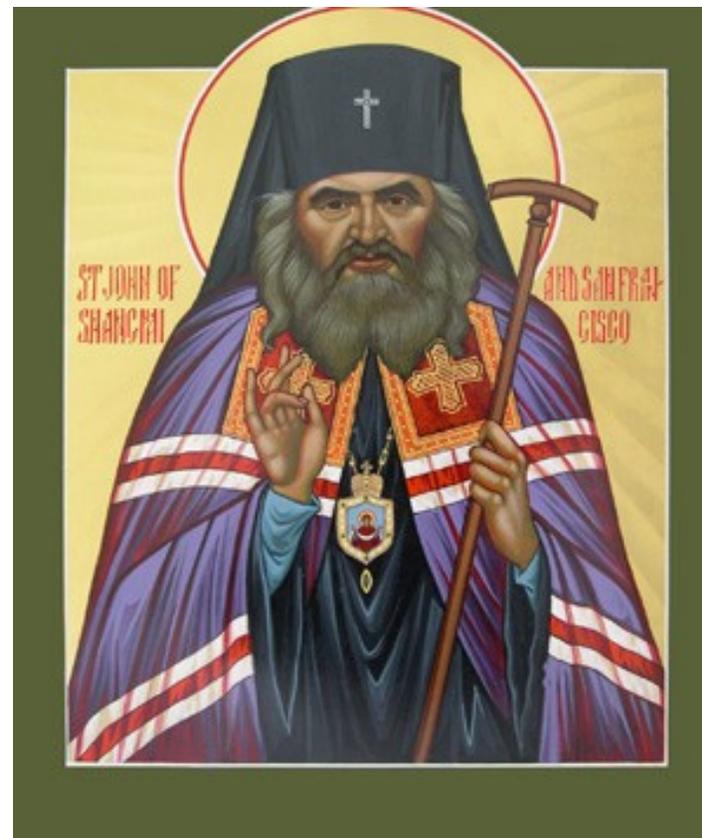
# ЦРКВЕНИ ЛИСТИЋ

Ц.Ш.О. Св. Архангела Михаила - Торонто

SERBIAN EASTERN ORTHODOX CHURCH OF ST. ARCHANGEL MICHAEL  
CORPORATION

Српска Православна Црква Св. Архангела Михаила Корпорација

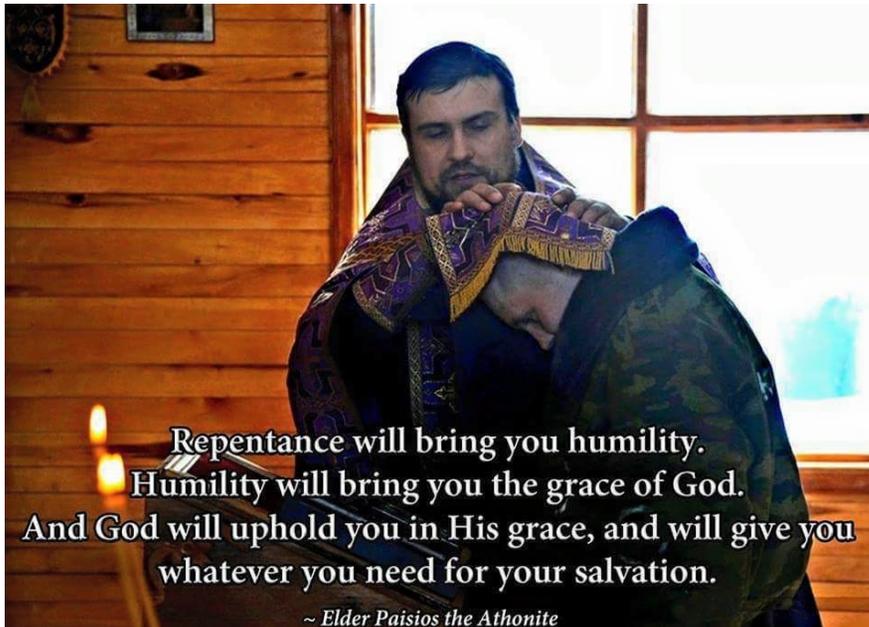
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Abbot Sophrony Nikic  
416-536-8565

## St Sampson The Hospitable

This saint was born of rich and eminent parents in ancient Rome, where he studied all the secular wisdom of that time, devoting himself in particular to the study of medicine. Sampson was a compassionate and liberal physician, and gave the sick medicine for both soul and body, counselling each man to fulfill the requirements of the Christian faith. He moved to Constantinople, where he lived in a tiny house from which he distributed alms, comfort, advice, hope, medicine and all possible aid to those suffering in spirit and in body. The Patriarch heard of Sampson's great virtue and ordained him priest. At that time the Emperor Justinian the Great became ill with what his doctors believed to be an incurable disease. The Emperor prayed with great fervour, and God revealed to him in his sleep that Sampson would heal him. When the Emperor summoned Sampson to court, the old man had only to put his hand on the diseased place and the Emperor was healed. When Justinian offered him an immense sum of money, Sampson thanked him but would accept nothing, saying to the Emperor: "O Emperor. I had silver and gold and other riches, but I left it all for the sake of Christ, that I might gain heavenly and eternal wealth." When the Emperor insisted on doing something for him, Sampson asked him to build a home for the poor. In that home, Sampson cared for the poor as a father cares for his children. His compassion for the poor and weak was second nature to him. This holy man, filled with heavenly power and goodness, entered peacefully into rest on June 27th. 530. He was buried in the Church of the Holy Martyr Mocius, his kinsman. After his death, Sampson appeared many times to those who called upon him for aid.



## Questions and answers



**Question:** Why are Orthodox Christian clergy “adorned” in fancy vestments at worship services? Doesn’t this stand in conflict with Christ’s teachings on humility?

**Answer:** The idea of those who preside at public worship services is not unknown in Scripture—read Exodus 28 and 29, for example. As such, in virtually every Christian tradition—Orthodox Christian, Roman Catholic, and much of Protestantism—presiding clergy wear vestments of some type, albeit not of the same “style,” when engaged in leading the faithful in worship. [Sometimes such garb is academic in origin, rather than strictly liturgical; nevertheless, the preacher wearing

a doctoral robe does not do so out of pride or self aggrandizement.] So, those who lead public worship are “set apart” by wearing “formal” robes specific to their calling, and not for the purpose of exalting themselves above the so-called “rank and file.”

The purpose here is not to “personally adorn” the clergy or to elevate them “above the common people,” any more than judges who wear black robes or physicians who wear a white jacket are being aggrandized because of their vocations. When discharging their “official duties,” judges and physicians vest themselves accordingly, indicating their “functions,” so to speak. So too clergy, when officiating at liturgical services, wear vestments.

Vestments, obviously, do not resemble “secular” garb, in line with the fact that Orthodox Christian liturgical celebrations are not “secular” gatherings, nor are they designed to resemble them. Liturgy is our experience of and participation in the very Kingdom of God, yet to be fully revealed but already fully present in the life of the Church, her worship, and her sacraments.