
*THE SERVICE TAKES PLACE IN FRONT OF OUR ICON CORNER*

EVERYONE: O, God cleanse me a sinner and have mercy on me! (3x)

READER: Through the Prayers of Our Holy Fathers, O Lord Jesus Christ Our God, Have Mercy on us.

READER: Amen. O, Heavenly King, the Comforter the Spirit of Truth, Who art everywhere present and fillest all things. Treasury of Blessings and Giver of Life. Come and abide in us and cleanse us from every impurity and save our souls, O Good One!

    Holy God, Holy Mighty, Holy Immortal, have mercy on us. (3 times)
    Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

    Amen.

    O most Holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our transgressions. Holy One, visit and heal our infirmities, for Thy Name’s sake.

    Lord have mercy. Lord have mercy. Lord have mercy.

    Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

    Amen.

EVERYONE: Our Father, Who art in heaven, hallowed be Thy name. Thy Kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.

READER: Through the Prayers of Our Holy Fathers, O Lord Jesus Christ Our God, Have Mercy on us.

READER: Amen. Lord have mercy (12x)

READER: Through the Prayers of Our Holy Fathers, O Lord Jesus Christ Our God, Have Mercy on us.


Bless the Lord, O my soul! Blessed are Thou, O Lord! Bless the Lord, O my soul; and all that is within me, bless His holy name! Bless the Lord, O my soul, and forget not all His benefits. Who forgives all your iniquity, who heals all your diseases. The Lord is compassionate and merciful, long suffering and of great goodness. Bless the Lord, O my soul, and all that is within me, bless His holy name. Blessed art Thou, O Lord!

THE LITTLE LITANY is not said in the absence of a Priest or Deacon. The reader continues:

READER: Amen. Lord have mercy (3x)

READER: Through the Prayers of Our Holy Fathers, O Lord Jesus Christ Our God, Have Mercy on us.

EVERYONE: Amen. Followed by the singing of the Second Antiphon.
Glory to the Father, and to the Son, and to the Holy Spirit.

Praise the Lord, O my soul! I will praise the Lord as long as I live; I will sing praises to my God while I have being. Put not your trust in princes, in sons of men in whom there is no salvation. When his breath departs he returns to his earth, on that very day his plans perish. The Lord will reign forever; Your God, O Zion, to all generation.

Now and ever and unto ages of ages. Amen. Only-begotten Son and immortal Word of God, Who for our salvation didst will to be incarnate of the holy Theotokos and ever-virgin Mary, Who without change didst become man and wast crucified, Who art one of the Holy Trinity, glorified with the Father and the Holy Spirit: O Christ our God, trampling down death by death, save us!

THE LITTLE LITANY is not said in the absence of a Priest or Deacon. The reader continues:

READER: Amen. Lord have mercy (3x)

READER: Through the Prayers of Our Holy Fathers, O Lord Jesus Christ Our God, Have Mercy on us.

EVERYONE: Amen. Followed by the singing of the Third Antiphon.

In Thy Kingdom remember us, O Lord, when Thou comest into Thy Kingdom. Blessed are the poor in spirit, for theirs is the Kingdom of heaven. Blessed are those who mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth. Blessed are those who hunger and thirst after righteousness, for they shall be filled. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called the sons of God. Blessed are those who are persecuted for righteousness’ sake, for theirs is the Kingdom of Heaven. Blessed are you when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceedingly glad, for great is your reward in heaven.

Followed by the singing of the appointed Troparia for the day:

Troparion for The Resurrection – Tone 2
When Thou didst descend to death, O Life immortal, Thou didst slay hell with the splendor of Thy Godhead. And when from the depths Thou didst raise the dead, all the powers of heaven cried out: “O Giver of life, Christ our God, glory to Thee!”

Glory to the Father, and to the Son, and to the Holy Spirit, now and Ever and unto ages of ages. Amen.

Troparion for The Feast of the Dormition of The Theotokos – Tone 1
In giving birth thou didst preserve thy virginity. In falling asleep thou didst not forsake the world, O Theotokos. Thou wast translated to life, O Mother of Life, and by thy prayers thou dost deliver our souls from death.

THE EPISTLE LESSON

READER: The Prokeimenon is in the 2nd Tone:

The Lord is my strength and my song; He has become my salvation.

CHOIR: The Lord is my strength and my song; He has become my salvation.
READER: The Lord has chastened me sorely, but He has not given me over to death.

CHOIR: The Lord is my strength and my song; / He has become my salvation.

READER: The Second Prokeimenon is in the 3\textsuperscript{rd} Tone:

My soul doth magnify the Lord, / and my spirit hath rejoiced in God my Savior.

CHOIR: My soul doth magnify the Lord, / and my spirit hath rejoiced in God my Savior.

READER: THE READING IS FROM THE FIRST EPISTLE OF THE HOLY APOSTLE PAUL TO THE CORINTHIANS.

READER: [1 Corinthians 9:2-12 and Philippians 2:5-11 (Dormition)]

Brethren:

If I am not an apostle to others, yet doubtless I am to you. For you are the seal of my apostleship in the Lord. My defense to those who examine me is this:

Do we have no right to eat and drink? Do we have no right to take along a believing wife, as do also the other apostles, the brothers of the Lord, and Cephas?

Or is it only Barnabas and I who have no right to refrain from working? Who ever goes to war at his own expense? Who plants a vineyard and does not eat of its fruit? Or who tends a flock and does not drink of the milk of the flock?

Do I say these things as a mere man? Or does not the law say the same also?

For it is written in the law of Moses, “You shall not muzzle an ox while it treads out the grain.” Is it oxen God is concerned about? Or does He say it altogether for our sakes? For our sakes, no doubt, this is written, that he who plows should plow in hope, and he who threshes in hope should be partaker of his hope.

If we have sown spiritual things for you, is it a great thing if we reap your material things?

If others are partakers of this right over you, are we not even more? Nevertheless we have not used this right, but endure all things lest we hinder the gospel of Christ.

Brethren:

Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men.

And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross.

Therefore God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.
READER: Alleluia! Alleluia! Alleluia! May the Lord hear thee in the day of trouble! May the name of the God of Jacob protect thee!

    CHOIR: Alleluia! Alleluia! Alleluia!

READER: Save the King, O Lord, and hear us on the day we call!

    CHOIR: Alleluia! Alleluia! Alleluia!

READER: Arise, O Lord, into Thy resting place: Thou and the Ark of Thy sanctification!

    CHOIR: Alleluia! Alleluia! Alleluia!

THE GOSPEL LESSON

READER: And that we may be accounted worthy of hearing the Holy Gospel, let us pray to the Lord God.

EVERYONE: Lord have mercy (3x)

READER: Let us listen to the Holy Gospel. The Reading is from the Holy Gospel according to Saint Matthew.

EVERYONE: Glory to Thee, O Lord, glory to Thee.


Let us Attend!

Therefore the kingdom of heaven is like a certain king who wanted to settle accounts with his servants. And when he had begun to settle accounts, one was brought to him who owed him ten thousand talents.

But as he was not able to pay, his master commanded that he be sold, with his wife and children and all that he had, and that payment be made.

The servant therefore fell down before him, saying, ‘Master, have patience with me, and I will pay you all.’ Then the master of that servant was moved with compassion, released him, and forgave him the debt.

But that servant went out and found one of his fellow servants who owed him a hundred denarii; and he laid hands on him and took him by the throat, saying, ‘Pay me what you owe!’ So his fellow servant fell down at his feet and begged him, saying, ‘Have patience with me, and I will pay you all.’

And he would not, but went and threw him into prison till he should pay the debt. So when his fellow servants saw what had been done, they were very grieved, and came and told their master all that had been done.

Then his master, after he had called him, said to him, ‘You wicked servant! I forgave you all that debt because you begged me.'
Should you not also have had compassion on your fellow servant, just as I had pity on you?’ And his master was angry, and delivered him to the torturers until he should pay all that was due to him.

So My heavenly Father also will do to you if each of you, from his heart, does not forgive his brother his trespasses.”

Let us Attend!

Now it happened as they went that He entered a certain village; and a certain woman named Martha welcomed Him into her house. And she had a sister called Mary, who also sat at Jesus’ feet and heard His word.

But Martha was distracted with much serving, and she approached Him and said, “Lord, do You not care that my sister has left me to serve alone? Therefore tell her to help me.”

And Jesus answered and said to her, “Martha, Martha, you are worried and troubled about many things. But one thing is needed, and Mary has chosen that good part, which will not be taken away from her.”

And it happened, as He spoke these things, that a certain woman from the crowd raised her voice and said to Him, “Blessed is the womb that bore You, and the breasts which nursed You!” But He said, “More than that, blessed are those who hear the word of God and keep it!”

EVERYONE: Glory to Thee, O Lord, glory to Thee.

READER: Remember us, O Lord, when Thou comest into Thy Kingdom.
    Remember us, O Master, when Thou comest into Thy Kingdom.
    Remember us, O Holy One, when Thou comest into Thy Kingdom.

    THE LITANY OF FERVENT SUPPLICATION is not said in the absence of a Priest or Deacon. The reader continues:

READER: Amen. Lord have mercy (12x)

READER: Through the Prayers of Our Holy Fathers, O Lord Jesus Christ Our God, Have Mercy on us.

EVERYONE: Amen.

READER: The Heavenly Choir sings Thy praises and cries out: Holy, Holy, Holy Lord of Sabaoth; Heaven and earth are full of Thy glory.

    READER: Draw nigh unto Him, and be enlightened; and your faces shall not be put to shame.

READER: The Heavenly Choir sings Thy praises and cries out: Holy, Holy, Holy Lord of Sabaoth; Heaven and earth are full of Thy glory.

    READER: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

READER: The Choir of Holy Angels and Archangels, with all the Powers of Heaven, sings Thy praises and cries out: Holy, Holy, Holy Lord of Sabaoth, Heaven and earth are full of Thy glory.
THE SYMBOL OF FAITH (THE NICENE CREED)

EVERYONE: I believe in one God, the Father Almighty, Maker of Heaven and Earth and of all things visible and invisible. And in one Lord Jesus Christ, the Son of God, the only-begotten, begotten of the Father before all ages. Light of light; true God of true God, begotten, not made; of one essence with the Father, by Whom all things were made. Who for us men and for our salvation came down from Heaven, and was incarnate of the Holy Spirit and the Virgin Mary and became man. And He was crucified for us under Pontius Pilate, and suffered, and was buried. And the third day He arose again, according to the Scriptures, and ascended into Heaven, and sits at the right hand of the Father; And He shall come again with glory to judge the living and the dead. Whose kingdom shall have no end.

And in the Holy Spirit, the Lord, the Giver of Life, Who proceeds from the Father; Who with the Father and the Son together is worshipped and glorified, Who spoke by the prophets.

In One, Holy, Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins. I look for the Resurrection of the dead, and the life of the world to come. Amen.

THE LITANY OF SUPPICATION is not said in the absence of a Priest or Deacon. The reader continues:

READER: Amen. Lord have mercy (12x)

READER: Through the Prayers of Our Holy Fathers, O Lord Jesus Christ Our God, Have Mercy on us.

EVERYONE: Our Father, Who art in heaven, hallowed be Thy name. Thy Kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.

READER: Through the prayers of our Holy Fathers, O Lord Jesus Christ, Son of God, have mercy on us and save us.

EVERYONE: Amen. (Followed by the singing of the appointed Kontakia)

Kontakion for The Resurrection – Tone 2

Hell became afraid, O almighty Savior, seeing the miracle of Thy Resurrection from the tomb! The dead arose! Creation, with Adam, beheld this and rejoiced with Thee,// and the world, my Savior, praises Thee forever.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

Kontakion for Feast of The Dormition of The Theotokos – Tone 2

Neither the tomb, nor death, could hold the Theotokos, who is constant in prayer and our firm hope in her intercessions. For being the Mother of Life,// she was translated to life by the One Who dwelt in her virginal womb.

READER: Lord have mercy (12x)
O All-Holy Trinity, Consubstantial Power, Undivided Kingdom, Origin of all Good: be graciously inclined unto me, a sinner. Make steadfast my heart and give it understanding, and take away from me every defilement. Enlighten my mind, that I may ever glorify, praise and worship Thee, and say: One is Holy, One is the Lord Jesus Christ, to the glory of God the Father. Amen.

Blessed be the Name of the Lord, henceforth and forevermore. (3x)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

PSALM 34

READER: I will bless the Lord at all times; His praise shall be continually in my mouth. In the Lord shall my soul be praised; let the meek hear and be glad. O magnify the Lord with me, and let us exalt His name together. I sought the Lord, and He heard me, and delivered me from all my troubles. Draw nigh unto Him, and be enlightened, and your faces shall not be put to shame. This poor man cried, and the Lord heard him, and saved him out of all his troubles. The Angel of the Lord will encamp around those who fear Him, and will deliver them.

O taste and see that the Lord is good; blessed is the man that hopes in Him. O fear the Lord, all you His saints; for there is no want for them that fear Him. The rich have become poor and have hungered; but they that seek the Lord shall lack no good thing. Come, O children, hearken unto me; I will teach you the fear of the Lord. Who is the man that desires life, who loves to see days that are good? Keep thy tongue from evil, and thy lips from speaking deceit. Turn away from evil, and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and His ears unto their supplication. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth.

The righteous cried, and the Lord hear them, and He delivered them out of all their troubles. The Lord is nigh unto them that are broken in heart, and will save them that are humble in spirit.

Many are the afflictions of the righteous, and out of them all shall the Lord deliver them. The Lord keeps all of their bones; not one of them shall be broken. The death of sinners is cruel, and they that hate the righteous shall do wrong. The Lord will redeem the soul of His servants, and none of them shall do wrong that hope in Him.

READER: More honorable than the Cherubim and more glorious beyond than the Seraphim, without defilement, You gave birth to God the Word, True Theotokos, we magnify You.

CHOIR: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen. Lord have mercy, Lord have mercy, Lord have mercy. Lord, Bless!

READER: May He, Who rose from the dead, Christ our True God, through the Prayers of our Holy Fathers, through the Prayers of the Most Holy Theotokos and Ever-Virgin Mary, by the Power of the Precious and Life-Creating Cross, through the protection of the Bodiless Powers of Heaven, through the prayers of the Holy Glorious Prophet, Forerunner and Baptist John, through the prayers of the holy glorious and all-laudable Apostles, through the Prayers of all the North American Saints, through the prayers of ________________ the patron of this Holy Temple, through the prayers of The Martyr Lupas whom we commemorate today, of the holy and righteous Ancestors of God, Joachim and Anna, and of all the saints, O Lord Jesus Christ Our God, have mercy on us and save us.

CHOIR: Amen. (The faithful now come up and venerate the Precious Cross and Icons in our Icon Corner.)
READER: Through the Prayers of our Holy Fathers, O Lord Jesus Christ our God, have mercy on us and save us! CHOIR: Amen. Lord have mercy! Lord have mercy! Lord have mercy!
THE HOLY MARTYR LUPUS

AUGUST 23

The Martyr Lupus lived at the end of the third century and beginning of the fourth century, and was a faithful servant of the holy Great Martyr Demetrius of Thessalonica (October 26). Being present at the death of his master, he soaked his own clothing with his blood and took a ring from his hand. With this clothing, and with the ring and the name of the Great Martyr Demetrius, Saint Lupus worked many miracles at Thessalonica. He destroyed pagan idols, for which he was subjected to persecution by the pagans, but he was preserved unharmed by the power of God.

Saint Lupus voluntarily delivered himself into the hands of the torturers, and by order of the emperor Maximian Galerius, he was beheaded by the sword.

Eleventh Sunday after Pentecost
The Man Who Owed Ten Thousand Talents
Matthew 18: 23-35

From The Explanation of the Gospel of St. Matthew by Blessed Theophylact, Archbishop of Ochrid and Bulgaria
23. Therefore is the kingdom of the heavens likened unto a man who was a king, who wanted to settle accounts with his servants.

The gist of the parable teaches us to forgive our fellow servants who have sinned against us, especially if they fall down before us begging forgiveness. To interpret the parable in its particulars should be done only by one who has the mind of Christ. Nevertheless, we shall attempt it. The kingdom is the Word of God, but it is not a kingdom of small extent, but of the heavens. The Word is likened to a man who was a king, that is, He Who became incarnate for our sake and appeared in the likeness of men, and He settles accounts with His servants as a Good Judge. He does not punish without first judging; that would be cruel.

24-25. And when he had begun to reckon, one was brought unto him, who owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to made.

It is we ourselves who owe ten thousand talents, receiving benefaction every day yet giving back nothing good to God in return. He who owes ten thousand talents is also that ruler who has received from God the protection and allegiance of many men, each man being like a talent, and then does not employ his sovereignty well. Selling the debtor along with his wife and children indicates alienation from God, for the one who is sold goes to another master. And is the wife not the flesh, being the mate of the soul, and the children, the evil deeds done by the soul and the body? He commands the flesh to be given to Satan for ravaging, that is, to be given over to illnesses or to the torment of the demons, but the children, that is to say, the doing of evil deeds, have been given over to affliction so that the spirit might be saved, as in the case of that man who can no longer steal because his hand is crippled.

26-27. The servant therefore fell down prostrate before him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

Behold the power of repentance and the Lord’s love for mankind. For repentance caused the servant to fall down prostrate before the king and cease from wickedness, since he who stands firmly in wickedness cannot
be forgiven. In His love for man God forgave the debt entirely although the servant was not asking for complete forgiveness of the debt, but for an extension of time in which to repay it. Learn, therefore, that God gives more than we ask. His love for man is such that even what seems to be severe, the command that the servant be sold, God did not speak out of severity, but to terrify the servant in order to induce him to fix all his hope on entreaty and supplication.

28-30. But the same servant went out, and found one of his fellowservants, who owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt.

He who had been forgiven went out, departed, and as a consequence, took his fellow servant by the throat: the one who lacks compassion is not he who remains in God, but rather he who departs from God and is a stranger to Him. So great was the servant’s inhumanity that, although he had been forgiven the greater amount (ten thousand talents), he could not at all forgive the smallest amount (a hundred pence), nor even grant a postponement. And this despite the fact that the fellow servant spoke the very same words to him, reminding him of the words by which he himself had been saved: Have patience with me and I will pay thee all.

31. So when his fellowservants saw what was done, they were very sorrowful, and came and told unto their lord all that was done.

The fellowservants are the angels, who are shown here to be haters of evil and lovers of good. They do not tell these things to the Lord as if He were unaware of them, but in order for you, O reader, to learn that the angels watch over us and are angered by man’s inhumanity.

32-34. Then his lord, after he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all his debt.

The master in his love for mankind takes issue with the servant, to show that it is not the master, but the savagery and the ingratitude of the servant that has revoked the gift. To what tormentors does he deliver him? To the punitive powers for eternal punishment. For the meaning of till he should pay all his debt is this: "let him be punished till he should pay all that was due." But he will never be able to pay his debt, and therefore his punishment will never end.

35. So likewise shall My heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

He did not say "your Father," but My Father. For such as these are unworthy to have God as their Father. He wants us to forgive from our hearts and not only from our lips. Understand, then, what a great evil is remembrance of wrongs, since it revokes the gift of God—though God does not repent of His gifts, nevertheless they are revoked.

WHO IS THE THEOTOKOS? HOW DOES SHE HELP US?

"Theotoko" is a Greek word that means "Mother of God." It is the Orthodox word that describes the Virgin Mary.

In the city of Pskov (a city in Russia) there is a monastery called the Pskov Caves Monastery. That monastery has a special icon of the Theotokos. She holds the Christ child in her arms so that His right side is next to her heart. And Christ, in turn, hug her neck. In this way, both the Theotokos and Christ show us their tenderness, comfort, and love.

We know the story about the Nativity of Christ (Christmas.) The Theotokos brought love to us by giving birth to Christ.

One of the troparia (hymns) of the Orthodox Church says to us that in the Theotokos, “heaven and earth met” when she accepted to become the mother of Christ. That means that through her heaven was brought to us by Christ -- “heaven” because Christ is God, and “earth” because He was born “in the flesh” through her. That means that, through her, Christ God had a body, just like we do.
Christ was born as a child, and the Theotokos took care of Him while He was growing up. She knew who her Son is and what would happen to Him when he grew up. She had heard, on the fortieth day after Christ's birth, the words of Saint Simeon: “a sword shall pierce your own soul.” (Luke 2:35). The “sword” is a symbol of the sorrow (a word that means sadness) that she would feel when she would later see her Son, Jesus, die on the Cross.

He will say to her many years later, “Do not cry for me, Mother, when you see me in the tomb. Because I, your Son, whom you con-ceived in your womb without seed, will rise from the dead and be glorified.” (Odion 6, from the Great Saturday Canon). This reminds us that although Christ died on the Cross (commemorated on Good Friday), we rejoice with the Theotokos on the day of Christ’s Resurrection (Pascha). It all became possible because of her love for God. Christ died upon the cross and rose from the dead to make it possible for us to have Eternal Life with Him in Heaven.

When the people of Pskov prayed to the Theotokos while standing before her icon, she protected the city and the monastery in that city. She first protected them from an invading army in 1581. She protected the city and monastery again in 1812 during the invasion by Napoleon, a ruler of France.

Just as she held the Christ child in her arms giving Him all her love and comfort, the Theotokos loves everyone who loves Christ, just as God the Father loves us. Christ tells us this, “for the Father Him-self loves you, because you have loved Me, and have believed that I came forth from God.” (John 16:27)

The Theotokos, by her example of love, teaches us to also treat one another with kindness and love. What does she want us to understand about kindness?

Kindness is not weakness. Kindness shows the strength of love. Christ teaches and commands us to love God and all people: “You shall love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind, and your neighbor as yourself.” (Gospel of Luke 10:27)

What does the quotation mean? What does Christ want us to do?
First, we are told to love God. We do this by:
* knowing and paying attention to His Commandments
* feeling sorry when we do something wrong (a sin)
* going to Confession about the mistakes we made
* and most important: trying to do better next time.

Next, we are told to love our neighbors. Our neighbors are ALL people, not only the persons who live next door to us. Our love for other people is shown when we:
* never do anything to hurt anyone
* never make fun of anyone
* never say mean things to anyone
* be kind to people, even if they are not kind to us
* forgive people who do mean things
* help people who have less than we have
* pray for all people: both our friends and those who don’t want to be.

So how does the Theotokos help us with all of this?

The Theotokos is our greatest intercessor and our protector. That means that she prays for us. She helps us learn to be kind, because she is kind. Pray to her and ask her to help you. She always hears everyone who prays for her intercession (her prayers to God to help us). She prays for us when we are sick. She prays for us when we feel sad. She prays for us in all things that we ask for help. She does this be-cause of love.

The Theotokos (The Mother of God)
Our Helper and Protector
“O Holy Theotokos, pray unto God for us.”

*LET ALL THAT YOU DO BE DONE IN LOVE.* 1 Cor.16:14

*YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND.* Matt. 22:37

*YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.* Matt. 22:39

*LOVE YOUR ENEMIES AND PRAY FOR THOSE WHO PERSECUTE YOU.* Matt. 5:44

*LOVE IS PATIENT, LOVE IS KIND, LOVE DOES NOT ENVY, LOVE DOES NOT BOAST, LOVE IS NOT PROUD, LOVE IS NOT SELFISH, LOVE IS NOT PROVOKED.* 1Cor. 13:4

*LOVE BEARS ALL THINGS, LOVE ALWAYS HAS FAITH, LOVE ALWAYS HAS HOPE, LOVE ENDURES ALL THINGS. LOVE NEVER FAILS!* 1Cor. 13:7,8