

GENERAL SCHEDULE OF SERVICES

Feast-Day Liturgy at 9:00am

Sunday Liturgy at 10:00am

Vespers Service on Saturdays: 5:00pm

Vespers Service on the eve of a Feast-Day: 5:00pm

Upcoming Church Services

SATURDAY- AUGUST 16

Vespers at 5:00pm

SUNDAY- AUGUST 17

Divine Liturgy at 10:00am

MONDAY- AUGUST 18

Vespers at 5:00pm

TUESDAY- AUGUST 19-Transfiguration

Divine Liturgy at 9:00am

WISDOM OF THE HOLY FATHERS

St. John Chrysostom:

“Peter trusted more in the storm than in Christ. So long as he believed, the water held him up; when he doubted, he began to sink. Such is the power of faith — it makes one stronger than the storm.”

St. Cyril of Alexandria:

“Peter walking on the sea is a symbol of every Christian’s journey through the stormy sea of life. Only when we stay united to Christ by faith can we remain standing.”

ST. GEORGE THE GREAT MARTYR

SERBIAN ORTHODOX CHURCH

*905 E. Joliet Street*Schererville, IN 46375*

Parish Priest: V. Rev. Radovan Jakovljevic

Office: 219/322-3355; Fr Radovan’s Cell: 847/219-2969

August 10, 2025

9th Sunday after Pentecost

Epistle Reading: 1 Cor **3:9-17**

Gospel Reading: Matt. **14:22-34**

And immediately Jesus stretched forth His hand, and caught him, and said unto him, O thou of little faith, of what didst thou doubt? And when they were come into the boat, the wind ceased. Then they that were in the boat came and worshipped Him, saying, Of a truth Thou art the Son of God. Showing that the cause of his sinking was not the wind but faintheartedness, Christ does not rebuke the wind, but the fainthearted Peter. This is why He raised him up and set him on the water, but allowed the wind to blow. Peter did not doubt in everything, but in part. Inasmuch as he was afraid, he showed lack of faith; but by crying out, *Lord, save me*, he was healed of his unbelief. This is why he hears the words, *O thou of little faith*, and not "O thou of no faith." Those in the boat were also delivered from fear, for *the wind ceased*. And then indeed, recognizing Jesus by these things, they confessed His divinity. For it is not an attribute of man to walk on the sea, but of God, as David says, *In the sea are Thy byways, and Thy paths in many waters* [Ps. 76:19]. The spiritual meaning of the miracle is this: the boat is the earth; the waves, man's life troubled by evil spirits; the night, ignorance. In the fourth watch, that is, at the end of the ages, Christ appeared.

The first watch was the covenant with Abraham; the second, the law of Moses; the third, the prophets; and the fourth, the coming of Christ. For He saved those who were drowning when He came and was with us so that we might know and worship Him as God. See also how Peter's later denial, return, and repentance were prefigured by what happened to him here on the sea. Just as there he says boldly, "I will not deny Thee", so here he says, *Bid me come unto Thee on the water*. And just as then he was permitted to deny, so now he was permitted to Sink. Here the Lord gives His hand to him and does not let Him drown, and there, by Peter's repentance, Christ drew him out of the abyss of denial.

+Blessed Theophylact of Ochrid

One-day Educational and Spiritual Retreat

"Create in me a clean heart..."

a Discourse on Love & Forgiveness

LOCATION

Holy Virgin Protection Cathedral
1800 Lee St, Des Plaines, IL
60618

DATE & TIME

Saturday, August 16, 2025
11:00 AM -4:00 PM

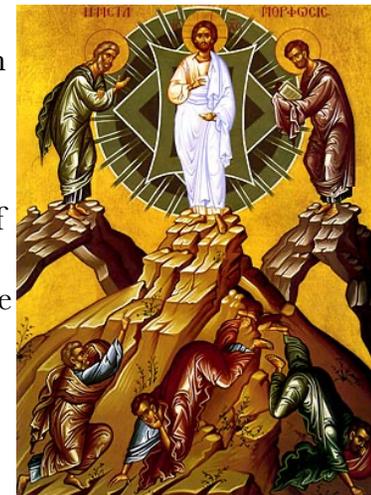
Guest Speaker

Priestmonk Macarius
(Ruegemer) from from
Holy Cross Orthodox Monastery, WV

Priestmonk Macarius will to talk about the foundational importance in our daily spiritual lives of love, forgiveness, repentance, and confession, gleaned from his life as a monastic and confessor at Holy Cross Monastery.



The Feast of the Transfiguration, celebrated on August 19, commemorates the moment when Christ revealed His divine glory to His disciples on Mount Tabor. This event often coincides with the harvest season, especially in Mediterranean regions. Just as the earth brings forth its fruits, Christ reveals Himself as the First Fruits of the New Creation, the One who transforms all things by His divine light.



Grapes are especially significant in this tradition because they are used to make wine for the Holy Eucharist. In the early Church, grapes were among the first fruits of the harvest and were brought to the church as a thanksgiving offering to God. Other seasonal fruits like apples and figs are sometimes included in this tradition as well.

On the Feast of the Transfiguration, the faithful bring grapes and other fruits to church to be blessed.



After the Divine Liturgy, the priest offers a special prayer, asking God to bless the harvest and those who partake of it. The fruit is then shared among the people as a sign of thanksgiving and unity. This practice reminds us that all creation is a gift from God, and we, too, are called to be transformed and fruitful in our spiritual lives.

The blessing of the fruits is not just about food—it is a symbol of offering our lives and labors back to God. Just as Christ was transfigured in glory, we pray that our hearts may also be transformed by His grace. As the priest prays: “Bless, O Lord, these new fruits of the vine... that we who partake of them may be filled with joy, offering them to Thee for the glorification of Thy Holy Name.”