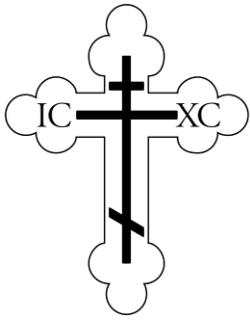
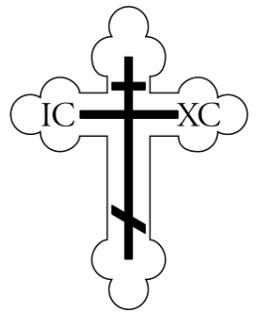


Protection of the Virgin Mary



Orthodox Church



A Parish of the
Diocese of Chicago
and the Midwest
Orthodox Church
in America



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Rev. Dr. Jacob Van Sickle
(219) 384-6826 • frjacobvansickle@gmail.com

Great Vespers: 6pm Saturdays
Divine Liturgy: 10am Sundays
Confessions are heard before or
after Vespers or by appointment.

Welcome visitors!
Please join us in the
parish hall after Divine
Liturgy for coffee hour.

October 14, 2018

Holy Fathers of the 7th Ecumenical Council

HYMNS OF THE DAY

Tone 3 – Resurrectional Troparion

Let the heavens rejoice!

Let the earth be glad!

For the Lord has shown strength with His arm.

He has trampled down death by death.

He has become the first born of the dead.

He has delivered us from the depths of hell,

and has granted to the world//

great mercy.

Tone 8 – Troparion for the Fathers

Most glorious are You O Christ our God!

You have established the Holy Fathers as lights on the earth.

Through them You have guided us to the true Faith.//

O greatly compassionate One, glory to You!

Tone 3 – Resurrectional Kontakion

On this day You rose from the tomb, O merciful One,
leading us from the gates of death.

On this day Adam exults as Eve rejoices;
with the prophets and patriarchs//
they unceasingly praise the divine majesty of Your power.

Tone 6 – Kontakion for the Fathers

The Son who shone forth from the Father
was ineffably born, two-fold in nature, of a woman.
Having beheld Him, we do not deny the image of His form,
but depict it piously and revere it faithfully.

Thus, keeping the True Faith,//
the Church venerates the icon of Christ Incarnate.

Tone 3 – Patronal Kontakion

Today the Virgin stands in the midst of the Church,
And with choirs of saints she invisibly prays to God for us.
Angels and bishops worship.

Apostles and prophets rejoice together,//
Since for our sake she prays to the eternal God.

SCRIPTURE READINGS

Epistle: Galatians 1:11-19

I make known to you, brethren, that the Gospel I have preached is not according to man. For I neither received it from man, nor was I taught it, but it came through the revelation of Jesus Christ. For you have heard of my former conduct in Judaism, how I persecuted the church of God beyond measure and tried to destroy it. And I advanced in Judaism beyond many of my contemporaries in my own nation, being more exceedingly zealous for the traditions of my fathers. But when it pleased God, who separated me from my mother's womb and called me through His grace, to reveal His Son in me, that I might preach Him among the Gentiles, I did not go first to confer with flesh and blood, nor did I go up to Jerusalem to those who were apostles before me; but I went to Arabia, and returned again to Damascus. Then after three years I went up to Jerusalem to see Peter, and remained

with him fifteen days. But I saw none of the other apostles except James, the Lord's brother.

Hebrews 13:7-16

Brethren, remember those who rule over you, who have spoken the word of God to you. Follow their faith, considering the fruits of their conduct. Jesus Christ is the same yesterday, today, and forever.

Do not be carried about with various and strange doctrines. For it is good that the heart be established by grace, not with foods which have not profited those who pursue them. We have an altar from which those who serve the tabernacle have no right to eat. For the bodies of those animals, whose blood is brought into the sanctuary by the high priest for sin, are burned outside the camp. Therefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate.

Therefore, let us go forth to Him, outside the camp, bearing His reproach. For here we have no lasting city, but we seek the one to come. Therefore, by Him, let us continually offer the sacrifice of praise to God, that is, the fruit of our lips, giving thanks to His name. But do not forget to do good and to share, for with such sacrifices God is well pleased.

Gospel: Luke 8:5-15

Jesus spoke this parable, saying, "A sower went out to sow his seed. And as he sowed, some fell by the wayside; and it was trampled down, and the birds of the air devoured it. Some fell on rock; and as soon as it sprang up, it withered away because it lacked moisture. And some fell among thorns, and the thorns sprang up with it and choked it. But others fell on good ground, sprang up, and yielded a crop a hundredfold." When He had said these things He cried, "He who has ears to hear, let him hear!"

Then His disciples asked Him, saying, "What does this parable mean?"

And He said, "To you it has been given to know the mysteries of the kingdom of God, but to the rest it is given in parables, that 'Seeing they may not see, And hearing they may not understand.' Now the parable is this: The seed is the word of God. Those by the wayside are the ones who hear; then the

devil comes and takes away the word out of their hearts, lest they should believe and be saved. But the ones on the rock are those who, when they hear, receive the word with joy; and these have no root, who believe for a while and in time of temptation fall away. Now the ones that fell among thorns are those who, when they have heard, go out and are choked with cares, riches, and pleasures of life, and bring no fruit to maturity. But the ones that fell on the good ground are those who, having heard the word with a noble and good heart, keep it and bear fruit with patience.”

John 17:1-13

And again, Jesus spoke these words, lifted up His eyes to heaven, and said: “Father, the hour has come. Glorify Your Son, that Your Son also may glorify You, as You have given Him authority over all flesh, that He should give eternal life to as many as You have given Him. And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. I have glorified You on the earth. I have finished the work which You have given Me to do. And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was. I have manifested Your name to the men whom You have given Me out of the world. They were Yours, You gave them to Me, and they have kept Your word. Now they have known that all things which You have given Me are from You.

“For I have given to them the words which You have given Me; and they have received them, and have known surely that I came forth from You; and they have believed that You sent Me. I pray for them. I do not pray for the world but for those whom You have given Me, for they are Yours. And all Mine are Yours, and Yours are Mine, and I am glorified in them. Now I am no longer in the world, but these are in the world, and I come to You. Holy Father, keep through Your name those whom You have given Me, that they may be one as We are.

While I was with them in the world, I kept them in Your name. Those whom You gave Me I have kept; and none of them is lost except the son of perdition, that the Scripture might be fulfilled. But now I come to You, and these things I speak in the world, that they may have My joy fulfilled in themselves.

WE REMEMBER IN PRAYER

Repose:

N.Dep. Edward Nachoff

Mary Ann Meyer

Olive Leskow

Infant Isaac

Ev.Mem. Thomas Pete

Maxim Treboh

Alexei Polchuk

Mike Kurakoff

Helen Shevchuk

Health & Salvation:

Protopresbyter George

Matushka Anna

Archpriest Frederick

Matushka Carol

Archpriest Peter

Archpriest William

Matushka Jean

Priest John

Priest Christopher

Mat. Jennifer

Andrew

Gideon

Kevin

Jon

Tanya

Kimberly

Gail

William

Jovan

Charles

Barbara

Theodore

Michael

Julia

Warren

Mary

Loretta

Gilbert

Carol

Peter

Janie

Tom

Elizabeth

Adam

Myah

Margaret

Diane

Madelin

Villian

Deborah

Jovan

Claudia

John

Joey

Carissa

Natalia

Elizabeth

Tom

Alexander

Roger

Tina

Infant Benjamin

Infant Juliana

Infant Lennox

Infant Laila

*If you know someone who needs prayer, please give their name to Fr Jacob

ANNOUNCEMENTS

Our first **Fellowship Night** this past Wednesday went very well. We discussed how best to think about and appropriate the fasting rules of the Church. Our next one will be on October 24. I have been asked to answer questions about confession.

This Saturday, October 20, our neighbor St. Andrew Anglican Church is hosting an event call **Holidaze Plus** with seasonal crafts, foods, and gifts. See their flyer in the narthex.

After coffee hour on Sunday, October 28, the PTC will sponsor a trip for our Sunday School kids to **Harvest Tyme Pumpkin Patch** in Lowell. Please let Melody or Mat. Jenna know if your kids will come, so we can make arrangements.

Mark your calendars:

Oct 24: **Fellowship Night** – Potluck @ 6pm followed by teaching and Small Compline @ 7:30pm

Oct 28: Sunday School trip to the **pumpkin patch**.

Last Week's Offerings to the Lord:

General Fund: \$3,352

Mortgage: \$830

Today's prosphora bread was offered by Ivanka Tanaskoski.

To Judge or Not to Judge, That is the Question

A reflection by his Grace, our Bishop Paul

I ended my reflection last week with this quote from 1 Corinthians:

I wrote to you in my letter not to associate with immoral men; not at all meaning the immoral of this world, or the greedy and robbers, or idolaters, since then you would need to go out of the world. But rather I wrote to you not to associate with anyone who bears the name of brother if he is guilty of immorality or greed, or is an idolater, reviler, drunkard, or robber—not even to eat with such a one. For what have I to do with judging outsiders? Is it not those inside the church

whom you are to judge? God judges those outside. "Drive out the wicked person from among you" [1 Corinthians 5: 9-13].

I shared this quote in the context of asking how we love those who live a life that the Church does not bless. I think St. Paul's words offers the following insights:

- Notice that the sins or behaviors about which St. Paul speaks are not limited to those involving sexual immorality. Idolaters, greedy people, robbers, revilers and drunkards are included in this group. We cannot merely be a single-issue Church. We cannot focus on one thing at the expense of minimizing the others.
- We are not to judge those outside of the Church, leaving judgment to God alone. Therefore, I think we have the opportunity to love people, first and foremost, where they are. Sometimes I wonder if we are afraid to love people who live or act differently than how we are accustomed. Do we feel uncomfortable? Do we avoid situations that would cause us to face this discomfort?
- However, St. Paul also says that we *are* to judge those inside the Church. In other words, if some of the friends we make begin to show an interest in learning more about the Orthodox faith, we should invite them to "come and see" [John 1:39]. As their interest grows in wanting to know Christ in the fullness of truth, they should be encouraged to develop a relationship with the priest of the parish, who begins a process of speaking the truth in love while engaging them in a catechetical relationship. They learn the message of the Gospel and our Lord's commandments and teaching as handed down to the Apostles and those who followed them. This is the Church, "the fullness of Him Who fills all in all" [Ephesians 1:23]. Hopefully this leads to a free decision to be received into the Orthodox Church.
- But how do we avoid the pathway of presenting our Faith merely as a collection of moral teachings? How do we remember to observe all that we do in the context of

seeking His Kingdom? His Beatitude, Metropolitan Tikhon, at the 19th All-American Council, offered a wonderful response to this question. He says, quoting St. John Chrysostom:

“Paul does not confine his accusations to a short list of types of sin but condemns all equally. He is not so much getting at particular sins as making a general admonition that will secretly convict anyone who may have such things on his conscience” [Homily 16.8]. To bring a sense of peace and unity, the best emphasis is that we have all sinned. We are all sinners. We all need our Savior. We all can be healed. Singling out this or that particular sin is not an Orthodox approach, especially in thinking that we are all the more righteous in doing so. People are broken in different ways and require different types of care. Those who are greedy need to learn to become generous. Those who harshly criticize others need to learn to be long-suffering and loving. And yes, those who are unfaithful to their spouses, and those who engage in same-sex sexual behavior, need to learn purity. The Orthodox Church can teach them, can teach us, if we are willing to learn, willing to change, willing to repent, willing to become the persons that Christ desires of us.”

I couldn't have said it any better. Thank you, Your Beatitude.

The blessing of the Lord be upon you.

The unworthy +Paul

Glory to God for all things!