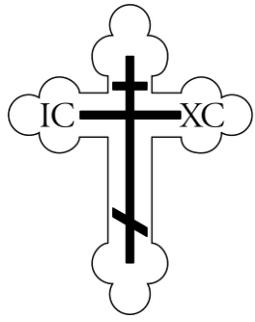
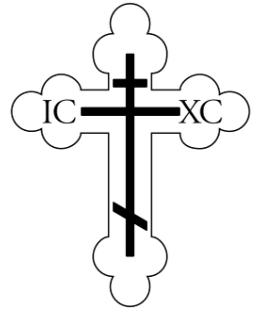


Protection of the Virgin Mary



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
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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.**

June 9, 2019

Fathers of the First Ecumenical Council Afterfeast of Ascension

The Commemoration of the First Ecumenical Council has been celebrated by the Church of Christ from ancient times. The Lord Jesus Christ left the Church a great promise, "I will build My Church, and the gates of hell shall not prevail against it" (Mt. 16:18). Although the Church of Christ on earth will pass through difficult struggles with the Enemy of salvation, it will emerge victorious. The holy martyrs bore witness to the truth of the Savior's words, enduring suffering and death for confessing Christ, but the persecutor's sword is shattered by the Cross of Christ.

Persecution of Christians ceased during the fourth century, but heresies arose within the Church itself. One of the most pernicious of these heresies was Arianism. Arius, a priest of Alexandria, was a man of immense pride and ambition. In denying the divine nature of Jesus Christ and His equality with God the Father, Arius falsely taught that the Savior is not consubstantial with the Father, but is only a created being.

A local Council, convened with Patriarch Alexander of Alexandria presiding, condemned the false teachings of Arius. However, Arius would not submit to the authority of the Church. He wrote to many bishops, denouncing the decrees of the local Council. He spread his false teaching throughout the East, receiving support from certain Eastern bishops.

Investigating these dissensions, the holy emperor Constantine consulted Bishop Hosius of Cordova, who assured him that the heresy of Arius was directed against the most fundamental dogma of Christ's Church, and so he decided to convene an Ecumenical Council. In the year 325, 318 bishops representing Christian Churches from various lands gathered together at Nicaea.

Among the assembled bishops were many confessors who had suffered during the persecutions, and who bore the marks of torture upon their bodies. Also participating in the Council were several great luminaries of the Church: St. Nicholas, Archbishop of Myra in Lycia, St. Spyridon, Bishop of Tremithos, and others venerated by the Church as holy Fathers. With Patriarch Alexander of Alexandria came his deacon, Athanasius [who later became Patriarch of Alexandria]. He is called "the Great," for he was a zealous champion for the purity of Orthodoxy.

The emperor Constantine presided over the sessions of the Council. In his speech, responding to the welcome by Bishop Eusebius of Caesarea, he said, "God has helped me cast down the impious might of the persecutors, but more distressful for me than any blood spilled in battle is the internal strife in the Church of God, for it is more ruinous."

Arius with seventeen bishop supporters remained arrogant, but his teaching was repudiated and he was excommunicated from the Church. The Fathers of the Council declined to accept a Symbol of Faith (Creed) proposed by the Arians. Instead, they affirmed the Orthodox Symbol of Faith. St. Constantine asked the Council to insert into the text of the Symbol of Faith the word “consubstantial,” which he had heard in the speeches of the bishops. The Fathers of the Council unanimously accepted this suggestion.

In the Nicæan Creed, the holy Fathers set forth and confirmed the Apostolic teachings about Christ’s divine nature. The heresy of Arius was exposed and repudiated as an error of haughty reason. After resolving this chief dogmatic question, the Council also issued Twelve Canons on questions of churchly administration and discipline.

HYMNS OF THE DAY

Tone 6 – Resurrectional Troparion

The angelic powers were at Your tomb;
the guards became as dead men.

Mary stood by Your grave,
seeking Your most pure body.

You captured hell,
not being tempted by it.

You came to the Virgin granting life.//

O Lord, Who rose from the dead, glory to You!

Tone 4 – Troparion of Ascension

You ascended in glory, O Christ our God,
granting joy to Your Disciples by the promise of the Holy Spirit.

Through the blessing, they were assured,
that You are the Son of God,//

the Redeemer of the world!

Tone 8 – Troparion of the Holy Fathers

You are most glorious, 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 8 – Kontakion of the Holy Fathers

The Apostles' preaching and the Fathers' doctrines have established one Faith for the Church.

Adorned with the robe of truth, woven from heavenly theology,//
It defines and glorifies the great mystery of piety.

Tone 6 – Kontakion of Ascension

When You had fulfilled the dispensation for our sake,
and united earth to heaven,

You ascended in glory, O Christ our God,
not being parted from those who love You,
but remaining with them and crying://

“I am with you, and there is no one against you!”

SCRIPTURE READINGS

Epistle: Acts 20.16-18, 28-36

In those days, Paul decided to sail past Ephesus, so that he would not have to spend time in Asia; for he was hurrying to be at Jerusalem, if possible, on the day of Pentecost. From Miletus he sent to Ephesus and called for the elders of the church.

And when they had come to him, he said to them: “You know, from the first day that I came to Asia, in what manner I always lived among you. Therefore, take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood.

“For I know this: that after my departure savage wolves will come in among you, not sparing the flock. Also, men will rise up from among you speaking perverse things, to draw away the disciples after them. Therefore, watch and remember that for three years I did not cease to warn everyone night and day with tears. So now, brethren, I commend you to God and to the word of His grace, which is able to build you up and give you an inheritance among all those who are sanctified.

“I have coveted no one's silver or gold or apparel. Yes, you yourselves know that these hands have provided for my

necessities, and for those who were with me. I have shown you in every way, by laboring like this, that you must support the weak. And remember the words of the Lord Jesus, which He spoke: 'It is more blessed to give than to receive.'"

And when he had said these things, he knelt down and prayed with them all.

Gospel: John 17.1-13

At that time, Jesus 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

N.Dep. Mat. Charlotte Conjelko
Michael Pachapa
Sophianos Hasapis
Ev.Mem. Fred Kallitza ('46)
Theodore Matsueff ('53)

Anna Kowaliszin ('70)
Eudokia Kucko ('80)
Theodore Milenkoff (2018)
Anatol Meuch
Tasia Koveck

Health &	Jon	Lennox
Salvation:	Tanya	Laila
Protopr. George	Jovan	Paula
Mat. Anna	Julia	Alvin
Archpr. Peter	Warren	Kenneth
Archpr. John	Carol	Anna
Pr. John	Tom	Justin
Pr. Christopher	Elizabeth	Nika
Mat. Jennifer	Tina	Leo
Andrew	Adam	Shaun
Gideon	Brittany	Gail
Kevin	Jennifer	Maria

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

Instead of "It is Truly Meet..." we sing this from Ascension:

Magnify, O my soul, Christ the Giver of Life, Who has ascended from earth to heaven!
We the faithful, with one accord,
magnify you, the Mother of God,
who beyond reason and understanding
ineffably gave birth in time to the Timeless One.

*Instead of "We have seen the true Light..." we sing the Troparion of Ascension (see: **Hymns of the Day** above)*

ANNOUNCEMENTS

Our **parish prayer list for the living** is restarting for the year. If prayers are still needed for a person whose name has been removed, just let Fr. Jacob know, and he will re-add them.

At **Bible Study** this Wednesday and **Faith Enrichment** Thursday we are studying through Genesis 10.

Next Sunday before Liturgy for Pentecost, **Adam Erpelding** will be brought into the communion of our Church through anointing with Chrism. Please pray for him and his family.

Save the date! Our **mortgage burning party** will be on Saturday, July 27 in the Church Hall.

Mark your calendars:

Jun 11: **Ladies' Sodality** meeting @ 10am

Jun 12: **Cemetery Committee** meeting @ 5:30pm
Bible Study @ 7pm

Jun 13: **Faith Enrichment** @ 10am

Jun 17: **Livestream with Bishop Paul:** www.midwestfamily.org

Jun 18: **Parish Council** meeting @ 7pm

Jun 24: **Nativity of St. John the Baptist:** Divine Liturgy @ 10am

Jun 29: **Feast of Sts. Peter & Paul:** Divine Liturgy at Sts. Peter & Paul Orthodox Church in Burr Ridge, IL @ 9:30am

Jul 27: **Mortgage Burning party!**

Last Week's Offerings to the Lord: \$2488

Creation and the Environment **by His Beatitude, our Metropolitan Tikhon**

Christ is “the source of life and immortality, and the Maker of all creation, both visible and invisible” (from the Pre-communion Prayers of St. Basil), but today, the topic of creation is too often narrowly restricted to controversies surrounding the environment, to which only polarized and politicized answers seem acceptable: Is global warming real? Are humans responsible for the melting of the ice-caps? Are we protecting endangered wildlife? But the relationship of humans to the creation is a fundamental relationship which

finds its roots in Paradise, where the primary task of the first created man was to tend a garden, name the animals and live off of the fruit of certain trees.

The sacred hymns of the liturgical year overflow with references to the creation, not as a self-contained element, but always in relation to the Creator and, by extension, to humanity. In the beginning, it was creation that was first brought into existence by the Word and Spirit of God. Man, created at the conclusion of this work, and placed within this creation, as in a garden, fell and was unable to remain worthy of God's blessing, turning away from Him through disobedience. As a result, the renewal of creation is dependent on the renewal of mankind:

[The Creator] wills that all creation serve man for whom it was made, and like him become corruptible, so that when again man is renewed and becomes spiritual, incorruptible, and immortal, then creation, too, now subjected to the rebel by God's command and made his slave, will be freed from its slavery, and, together with man, be made new, and become incorruptible and wholly spiritual.

– St. Symeon the New Theologian

In other words, we cannot express care for the creation unless we first take care for the healing of our own bodies and souls. An environmentalism that is concerned only for cute and furry animals, or for the financial impact of environmental policies, falls far short of the majesty of creation that we encounter in our liturgical hymns and in our actual day-to-day existence. This applies even more directly on the local level: our diocese, our deanery, our parish, and the wider community. It is in our local community that we can have the most direct impact on the creation that we inhabit.

Glory to God for all things!