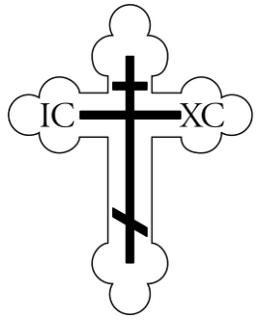
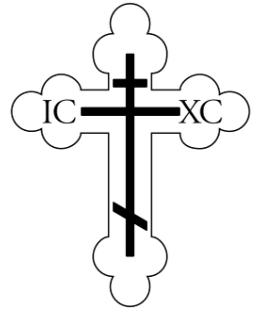


# Protection of the Virgin Mary



## 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](mailto: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.**

## August 25, 2019

### Holy Apostles Bartholomew of the Twelve & Titus of the Seventy (1<sup>st</sup> c.)

St Titus, Apostle of the Seventy, was a native of the island of Crete, the son of an illustrious pagan. In his youth he studied Hellenistic philosophy and the ancient poets. Preoccupied by the sciences, Titus led a virtuous life, not devoting himself to the vices and passions characteristic of the majority of pagans. He preserved his virginity, as the Hieromartyr Ignatius the God-bearer testifies of him.

At age twenty Saint Titus heard a voice in a dream, suggesting that he abandon Hellenistic wisdom, which could not provide salvation for his soul, but rather to seek that which would save him. After this dream, Saint Titus waited

yet another year, since it was not actually a command, but it did guide him to familiarize himself with the teachings of the prophets of God. The first that he happened to read was the Book of the Prophet Isaiah. Having opened it to the 47th Chapter, he was struck by the words, speaking as it were about his own spiritual condition.

When news reached Crete about the appearance of a Great Prophet in Palestine, and about the great miracles He worked, the governor of the island of Crete sent him there. This Prophet was the Lord Jesus Christ. At Jerusalem, St Titus saw the Lord. He heard His preaching and believed in Him. He witnessed the suffering and death of the Savior on the Cross, His glorious Resurrection and Ascension to Heaven.

St Titus was numbered among the Seventy Apostles and was made Bishop of Crete by the Apostle Paul. Around the year 65, not long before his second imprisonment, the Apostle Paul sent a pastoral epistle to his son in the Faith.

When the Apostle Paul was taken like a criminal to Rome to stand trial before Caesar, St Titus left his flock in Crete for a time and went to Rome to be of service to his spiritual Father. After St Paul's death by martyrdom, Titus returned to Gortyna, the chief city of Crete.

St Titus peacefully guided his flock and toiled at enlightening the pagans with the light of faith in Christ. He was granted the gift of wonder-working by the Lord. During one of the pagan feasts in honor of the goddess Diana, Titus preached to a crowd of pagans.

When he saw that they would not listen to him, he prayed to the Lord, so that the Lord Himself would show to the mistaken people the falseness of idols. By the prayer of Saint Titus, the idol of Diana fell down and shattered before the eyes of all. Another time Saint Titus prayed that the Lord would not permit the completion of a temple of Zeus, and it collapsed. By such miracles Saint Titus brought many to faith in Christ. After bringing the light of faith to the surrounding regions, Saint Titus died peacefully at the age of 97. At the time of his death, his face shone like the sun.

# HYMNS OF THE DAY

## **Tone 1 – Resurrectional Troparion**

When the stone had been sealed by the Jews,  
while the soldiers were guarding Your most pure body,  
You rose on the third day, O Savior,  
granting life to the world.

The powers of heaven therefore cried to You, O Giver of Life:  
“Glory to Your Resurrection, O Christ!

Glory to Your Kingdom!//

Glory to Your dispensation, O You who love mankind!”

## **Tone 4 – Patronal Troparion**

Today the faithful celebrate the feast with joy,  
illuminated by your coming, O Mother of God.

Beholding your pure image we fervently cry to you:

Encompass us beneath the precious veil of your protection.

Deliver us from every form of evil

by entreating Christ, your Son and our God//

that He may save our souls.

## **Tone 3 – Troparion for the Holy Apostles**

Holy Apostles, Bartholomew and Titus,

entreat the merciful God,

to grant our souls forgiveness of transgressions!

## **Tone 1 – Resurrectional Kontakion**

As God, You rose from the tomb in glory,

raising the world with Yourself.

Human nature praises You as God, for death has vanished.

Adam exults, O Master!

Eve rejoices, for she is freed from bondage and cries to You://

“You are the Giver of Resurrection to all, O Christ!”

## **Tone 4 – Kontakion for the Apostle Bartholomew**

You appeared as a great sun to the world with miracles and  
rays of teaching.

You guide to the Light all who venerate you,

O Apostle of the Lord, Bartholomew.

### **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**

### **Tone 1 – Resurrectional Prokeimenon (Psalm 32)**

Let Your mercy, O Lord, be upon us as we have set our hope on You!

### **Epistle: 1 Corinthians 4.9-16**

Brethren: I think that God has displayed us, the apostles, last, as men condemned to death; for we have been made a spectacle to the world, both to angels and to men. We are fools for Christ's sake, but you are wise in Christ! We are weak, but you are strong! You are distinguished, but we are dishonored! To the present hour we both hunger and thirst, and we are poorly clothed, and beaten, and homeless. And we labor, working with our own hands. Being reviled, we bless; being persecuted, we endure; being defamed, we entreat. We have been made as the filth of the world, the offscouring of all things until now.

I do not write these things to shame you, but as my beloved children I warn you. For though you might have ten thousand instructors in Christ, yet you do not have many fathers; for in Christ Jesus I have begotten you through the Gospel. Therefore, I urge you: imitate me.

### **Gospel: Matthew 17.14-23**

At that time, a man came to Jesus, kneeling down to Him and saying, "Lord, have mercy on my son, for he is an epileptic and suffers severely; for he often falls into the fire and often into the water. So I brought him to Your disciples, but they could not cure him."

Then Jesus answered and said, "O faithless and perverse generation, how long shall I be with you? How long shall I

bear with you? Bring him here to Me.” And Jesus rebuked the demon, and it came out of him; and the child was cured from that very hour.

Then the disciples came to Jesus privately and said, “Why could we not cast it out?”

So Jesus said to them, “Because of your unbelief; for assuredly, I say to you, if you have faith as a mustard seed, you will say to this mountain, ‘Move from here to there,’ and it will move; and nothing will be impossible for you. However, this kind does not go out except by prayer and fasting.”

Now while they were staying in Galilee, Jesus said to them, “The Son of Man is about to be betrayed into the hands of men, and they will kill Him, and the third day He will be raised up.” And they were exceedingly sorrowful.

## WE REMEMBER IN PRAYER

**N.Dep.** Archpr. John Matusiak  
Protopr. George Havrila  
Michael Marchuk  
Mary Ann Wysoki

**Ev.Mem.** Peter Adams ('83)  
Nicholas Borbovets ('14)  
John Gerasimchuk ('13)  
Anatol Meuch

### **Health & Salvation:**

Mat. Anna  
Archpr. Peter  
Pr. John  
Pr. Christopher  
Mat. Jennifer  
Andrew  
Gideon  
Kevin  
Jon  
Tanya  
Jovan  
Julia  
Warren

Carol  
Tom  
Elizabeth  
Tina  
Adam  
Brittany  
Jennifer  
Lennox  
Laila  
Paula  
Alvin  
Kenneth  
Anna  
Justin  
Nika

Leo  
Melissa  
Jonathan  
Matthew  
Shaun  
Gail  
Maria  
Snezana  
Barbara  
Thomas  
Carol  
Jessica  
Eduardo  
Christine  
Tom

Nicholas  
Natalie  
Barbara  
Kristin  
Linda

Phyllis  
Kay  
Fred  
Larry  
Rollie

Martin  
Alexandra  
Mark  
Alexa  
Paula

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

## **ANNOUNCEMENTS**

**Thank you** to all our volunteers at **Feeding the Flock** yesterday! We served approximately 125 meals!

**Feeding the Flock** is holding a **fashion show luncheon fundraiser** at Avalon Manor on Saturday, September 21, 11am-2:30pm. Proceeds cover the cost of disposable plates, plastic, napkins, etc. so that volunteer churches (like ours) don't have to! Tickets are \$40/person and available in the Church office.

For **Bible Study** this Wednesday please read Genesis 40-45.

Next Sunday after Liturgy we will have the **40-day memorial for Mike Marchuk**.

**Dry and canned food collection** this month is for the South Haven food pantry.

The women's Sodality regrets to announce that they will *not*, in fact, be **canning peppers** again this year. The early heavy rains this season washed out the local pepper crop.

### **Mark your calendars:**

Aug 28: Great Vespers for the **Beheading of St. John @ 6pm**  
**Bible Study @ 7pm**

Aug 29: Divine Liturgy for the **Beheading of St. John** at  
Descent of the Holy Ghost **@ 8am**

Sept 1: Church New Year!

Sept 8: First day of **Sunday School**

Sept 14: Divine Liturgy for the **Exaltation of the Cross @ 10am**

Last week's offerings to the Lord: \$2,422

## ***Talking to Your Children about Death***

**A reflection by His Grace, our Bishop Paul**

I remember when death came into our family for the first time. I was about 12 years old when my mother's first cousin passed away. I was not prepared to deal with how my relatives dealt with death in Greek culture. When we went to the home of my mother's first cousin, his wife and a few other women were sitting on a couch. After my mom entered, all of the sudden this ongoing wailing and crying started among several of the women with my mom joining in. This wasn't just shedding a tear; it was ongoing, out loud crying with words being recited in Greek that I could barely understand. This continued with each new person who entered the house. Meanwhile, the men in the home remained stoic and unexpressive. It continued into the funeral service at the Greek Orthodox Church.

All of this freaked me out. What I do remember about this is that after his death (the first cousin), my mom was not the same health wise. Contrast this with my experience of the death of a good neighbor of Presbyterian background when we lived in Detroit. When I went to the funeral home, everyone was talking like it was a party and there were no tears. My neighbor's casket was unnoticeable until I saw it at the far end of room. His wife was by the casket talking to people, but there was no line of greeting, no crying, not even any somber sadness.

Over time, as I reflected upon these two contrasting experiences of death, I came to see that there were problems with both of them. Before continuing, I want to quote these verses from St. John of Damascus, which are sung at an Orthodox funeral service:

*"What earthly sweetness remains unmixed with grief? What glory stands immutable on earth? All things are but feeble shadows, all things are most deluding dreams: yet one*

*moment only, and Death shall supplant them all. But in the light of Your countenance, O Christ, and in the sweetness of Your beauty, give rest unto him whom You have chosen: forasmuch as You love mankind.”*

What I love about this hymn of St. John is it communicates a bitter sweetness in death. In our funeral services we allow for grieving to occur, yet we do not grieve without hope. Our funeral service teaches about the reality of death and why death came into the world. But it also offers the solution to death in prayers and hymns related to the Crucifixion and Resurrection of Christ.

*O God of spirits and of all flesh, You trampled upon death and abolished the power of the devil, giving life to Your world. Give rest to the soul of Your departed servant in a place of light, in a place of green pasture, in a place of refreshment, from where pain, sorrow, and sighing have fled away.*

At the funeral service, clergy and servers vest in white, the color of Resurrection, the 8<sup>th</sup> day of the week, the first day of the new creation. So the death of an Orthodox Christian should never be an occasion for morose, hopeless grieving, nor one where the reality of death is denied and no tears are expressed. Having said that, next week, I will speak as to how families can prepare their children to deal with death when it does happen.

The blessing of the Lord be upon you,

The unworthy +Paul

**Glory to God for all things!**