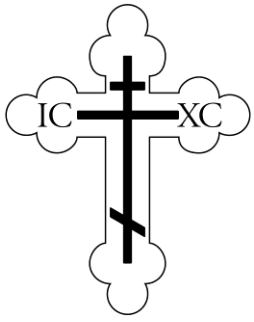
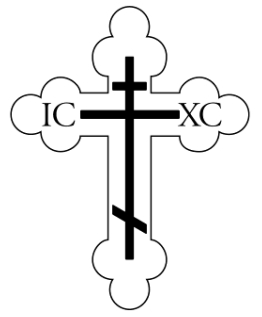


Protection of the Virgin Mary



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

Confession is available before
or after Vespers or by
appointment.

July 19, 2020 Holy Fathers of the Six Ecumenical Councils

The Church venerates the Holy Fathers of the Ecumenical Councils because Christ has established them as “lights upon the earth,” guiding us to the true Faith. “Adorned with the robe of truth,” the doctrine of the Fathers, based upon the preaching of the Apostles, has established one faith for the Church.

The Ecumenical Councils were always convened for a specific reason: to combat false opinions and heresies, and to clarify the Orthodox Church’s teaching. But the Holy Spirit has thus seen fit, that the dogmas, the truths of faith, immutable in their content and scope, constantly and consequently are revealed by the conciliar mind of the Church, and are given precision by the holy Fathers within theological concepts and terms in exactly such measure as is needed by the Church itself for its economy of salvation. The Church, in expounding its dogmas, is dealing with the concerns of a given historical moment, “not revealing everything in haste and

thoughtlessly, nor indeed, ultimately hiding something” (Saint Gregory the Theologian).

In decisive moments of Church history, the holy Ecumenical Councils promulgated their dogmatic definitions, as trustworthy delimitations in the spiritual battle for the purity of Orthodoxy, which will last until such time, as “all shall come into the unity of faith, and of the knowledge of the Son of God” (Eph. 4: 13). In the struggle with new heresies, the Church does not abandon its former dogmatic concepts nor replace them with some sort of new formulations. The dogmatic formulae of the Holy Ecumenical Councils need never be superseded, they remain always contemporary to the living Tradition of the Church.

HYMNS OF THE DAY

Tone 5 – Resurrectional Troparion

Let us, the faithful, praise and worship the Word,
co-eternal with the Father and the Spirit,
born for our salvation from the Virgin;
for He willed to be lifted up on the Cross in the flesh,
to endure death,
and to raise the dead//
by His glorious Resurrection.

Tone 8 – Troparion for 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 5 – Resurrectional Kontakion

You descended into hell, O my Savior,
shattering its gates as Almighty,
resurrecting the dead as Creator,
and destroying the sting of death.
You have delivered Adam from the curse, O Lover of Man,//
and we cry to You: “O Lord, save us!”

Tone 2 – Kontakion for the Holy Fathers

By your deeds you withered the arrogance of the flesh;
through enlightenment you gave wings to your agility of spirit.
You were revealed as a dwelling place of the Trinity,
Whom you now clearly behold.//
Blessed Michael, unceasingly pray for us all!

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 5 – Sunday Prokeimenon (Psalm 111)

You, O Lord, shall protect us
and preserve us from this generation forever.

Tone 4 – Prokeimenon of the Holy Fathers (Daniel 3)

Blessed are You, O Lord God of our fathers,
and praised and glorified is Your name forever!

Epistle: Romans 12.6-14 (Sunday)

Brethren: Since we have gifts which differ according to the grace that is given to us, let us use them: if prophecy, let us prophesy in proportion to our faith; or ministry, let us use it in our ministering; he who teaches, in teaching; he who exhorts, in exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.

Let love be without hypocrisy. Abhor what is evil. Cling to what is good. Be kindly affectionate to one another with brotherly love, in honor giving preference to one another; not lagging in diligence, fervent in spirit, serving the Lord; rejoicing in hope, patient in tribulation, continuing steadfastly in prayer; distributing to the needs of the saints, given to hospitality. Bless those who persecute you; bless and do not curse.

Hebrews 13.7-16 (for the Holy Fathers)

Brethren, remember those who rule over you, who have spoken the word of God to you. Follow their faith, considering the outcome 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 have been occupied with 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: Matthew 9.1-8

At that time, Jesus got into a boat, crossed over, and came to His own city. Then behold, they brought to Him a paralytic lying on a bed. When Jesus saw their faith, He said to the paralytic, “Son, be of good cheer; your sins are forgiven you.”

And at once some of the scribes said within themselves, “This Man blasphemes!”

But Jesus, knowing their thoughts, said, “Why do you think evil in your hearts? For which is easier, to say, ‘Your sins are forgiven you,’ or to say, ‘Arise and walk’? But that you may know that the Son of Man has power on earth to forgive sins” – then He said to the paralytic, “Arise, take up your bed, and go to your house.”

And he arose and departed to his house. Now when the multitudes saw it, they marveled and glorified God, who had given such power to men.

John 17.1-13 (Holy Fathers)

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

N.Dep. Alice Sutko

Pr.Dn. Gregory Norris

Mark Gulab

John Sutko

Mat. Nadine Brown

Ev.Mem. John Nickoloff ('12)

Health & Salvation

Met. Theodosius

Archpr. Peter

Pr. Christopher

Mat. Jennifer

Andrew

Gideon

Kevin

Jon

Tanya

Jovan

Julia

Warren

Tom

Tina

Brittany

Jennifer

Gail

Stacy

Jeramie

Olivia

Parker

Christine

Nicholas

Natalie

Linda

Larry

Rollie

Joseph

Nadia

Daniel

Brendan

Sharon

Michael

John

Vern

Savely Pilyanok ('44)

Luka Melnik ('53)

Michael Petrisky ('58)

Pr.Pres. George Havrila (2019)

Michael Marchuk (2019)

Olga

Mark

Jerry

Michael

Janice

Carl

Victoria

Dushawna

Daniel

Elizabeth

Anthony

Janet

Daryl

Diane

Carla

Susan

Timothy

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

ANNOUNCEMENTS

Following the veneration of the cross, we will proceed out to the parking lot for the annual **blessing of vehicles**. Then we will re-enter the Church and sing a **Panikhida** for **Mat. Nadine's** 40th day and for **Fr George's** and **Mike Marchuk's** 1-year anniversary.

The **parish prayer list** has had its annual "purge." Please let Fr. Jacob know if a removed name should be re-added.

We have entered "phase three" of **reopening the Church**. We can have up to 60 persons at one time, maintaining distance between groups. Our older members and those with complicating health conditions are still encouraged to take advantage of weekday Liturgies, which will continue. The next of these will be **tomorrow @ 10am for the feast of the Prophet Elijah**.

The **O-Club** has begun assisting a new ministry: **MAKS Bags** was cofounded by our own Liz Wysocki to provide newly-placed **foster children with backpacks** full of essential and comfort items to help them adjust on their first night away from home. You can support this effort with an alms donation and/or by bringing in items from the list posted in the Narthex.

In September, **iconographer John Jurewicz** will begin work on a series of frescos in our Church of scenes from the Life of the Theotokos. This project is being sponsored by the **St. Clement's group**. The first icon will be **our feast-day, the Protection of the Virgin Mary**, on the west wall of the nave above the door. It has been the intention of the parish council for some years to have this icon done **in memory of Fr. Thomas Brown**, our former rector, as a token of our parish's appreciation for all of **Mat. Nadine's** work for our parish in the years since his passing. In the wake of her own recent passing, the council has decided to dedicate it to the both of them. Donations in any amount toward the icon may be made in their memory.

For **Bible Study** this week, read Acts 18-20.

Message from Elizabeth Wysocki: **Everyone is invited to Shaun's High School graduation Open House**. Come help us celebrate Shaun with yummy food and live entertainment Saturday, August 1, 2-6pm. RSVP by July 25 at 219-381-7591.

The annual **Golf Outing** has been scheduled for August 22. Information is available in the narthex.

Due to the resurgence of COVID-19 and continued state-wide regulations governing large gatherings, we have unfortunately decided to cancel the **Fashion Show**. But we will move forward with the **themed basket raffle**. We have 65 baskets each valued at over \$150. Every \$40 ticket originally purchased for the event will instead be entered as a raffle ticket for the baskets. The drawing will be streamed live on Saturday, August 8 at 12pm. Baskets may be collected from the Church that day until 7pm or the next day after morning Liturgy. If you would like a refund of your donation instead, please reach out to Elizabeth Pedersen, Nada Buczek or Sherry Mizimakoski.

Mark your calendars:

Jul 20: **Divine Liturgy @ 10am** for the Holy Prophet Elijah

Jul 21: **Hall Committee @ 6pm**
Parish Council @ 7pm

Jul 22: **Bible Study @ 7pm** through Zoom

Aug 22: **Annual Golf Outing**

Last week's offerings to the Lord: \$3,765

American Orthodoxy

a reflection by His Beatitude, our Metropolitan Tikhon

On March 31, 2020, the Orthodox Church in America marked the 50th anniversary of the reception of the Tomos of Autocephaly from the Russian Orthodox Church. This act, granting canonical self-governance to our Church, was the culmination of a long process that started with our historical beginnings as a Mission of the Russian Orthodox Church in 1794, its expansion into the Diocese in Sitka in 1843, and its subsequent relocation of the See to San Francisco in 1870 and New York in 1907. Since 1970, the cathedral of the Orthodox Church in America has been located in Washington, DC, and the Orthodox Church in America has expanded in many geographic and spiritual ways.

The Orthodox Church in America understands herself to be an indigenous, multi-ethnic, missionary Church, laboring to bring Orthodox Christianity to all citizens of this continent. We live as other self-governing Churches do: electing our own bishops and Primate without confirmation by any other Synod; maintaining relationships with all other Churches; and consecrating our own chrism. As envisioned in the Tomos, we believe that the autocephaly given to us will be fully realized when the promise of Orthodox unity in North America is fulfilled, and the Orthodox Church in America, together with all the Orthodox faithful in North America, become one united Autocephalous Church of America, recognized by all other Orthodox Churches.

From the beginning, the desire and vision of the Orthodox Church in America has been that a truly local and indigenous Orthodox Church be established in North America. To that end, the Holy Synod of Bishops has faithfully participated in the process initiated in 2009 by the most holy Patriarchs and Primates of the Orthodox world. This process has been taking shape through the Assembly of Canonical Orthodox Bishops of the United States of America and the Assembly of Canonical Orthodox Bishops in Canada.

Our Synod is prepared to undertake steps to incarnate our humble, servant role in promoting the unity of the Church in America. We need to put resources into sponsoring and hosting conferences that promote pan-Orthodox co-operation with all the various jurisdictions. We need to solidify our leadership role through service to others.

On the local level, I would encourage our parishes to work with non-OCA communities to promote pan-Orthodox unity on the parochial level. Common efforts include addressing the needs of children, making improvements in the city and community, and so on. Likewise, our parishes should encourage co-sponsoring or co-hosting events with non-OCA parishes that our parishes could not finance themselves. Together, three or four parishes could host guest speakers, conferences, etc., which would nurture inter-jurisdictional co-operation and overcome financial limitations facing each parish individually. Even a small effort can yield great results.

Glory to God for all things!