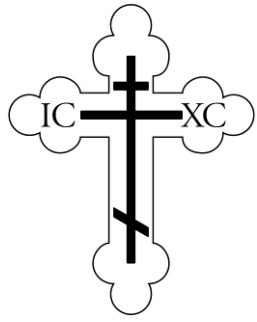
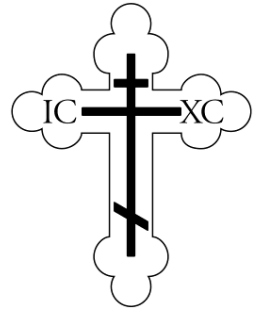


# Protection of the Virgin Mary



## Orthodox Church



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



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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.**

## July 14, 2019

### Holy Fathers of the Ecumenical Councils

In the Nicene Creed proclaimed by the holy Fathers of the First and Second Ecumenical Councils, we confess our faith in “One, Holy, Catholic, and Apostolic Church.” Ecumenical Councils are the supreme expression of the catholic nature of the Church. No one person is infallible, no bishop immune to corrupting temptation, but the Lord promised that the gates of hell would never prevail against His Church (Mt 16.18). An Ecumenical Council is comprised of archpastors and pastors from all the local Orthodox Churches from every land, and its decisions are ratified through acceptance by the faithful. Ecumenical Councils are the Church’s supreme authority for resolving major questions of church life.

The Ecumenical Councils were always convened for a specific reason: to combat false opinions and heresies, and to clarify the Orthodox Church's teaching. In decisive moments of Church history, the holy Ecumenical Councils promulgated their dogmatic definitions as trustworthy guideposts to theological inquiry, which prevent misguided speculations from spiraling into impiety and the spiritual ruin of many.

In addition to their dogmatic definitions, the Holy Fathers of the Ecumenical Councils exerted great efforts towards the strengthening of church discipline. Local councils issued disciplinary canons (rules or "church laws") according to their particular circumstances, often differing in various particulars. The universal unity of the Church required unity also in canonical practice, and so the Fathers of the Ecumenical Councils deliberated and affirmed many important canonical norms followed by the Church to this day. New historical conditions often require change in some external aspects of the life of the Church. This makes ongoing creative canonical activity necessary. But the Church again and again turns for reasoning and guidance to the eternal legacy of the Holy Ecumenical Councils.

## **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 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 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 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 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: Romans 6.18-23**

Brethren: having been set free from sin, you became slaves of righteousness. I speak in human terms because of the weakness of your flesh. For just as you presented your members as slaves of uncleanness, and of lawlessness leading to more lawlessness, so now present your members as slaves of righteousness for holiness. For when you were slaves of sin, you were free in regard to righteousness. What fruit did you have then in the things of which you are now ashamed? For the end of those things is death. But now, having been set free from sin and having become slaves of God, you have your fruit to holiness and, in the end, everlasting life. For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.

### **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 8.5-13**

At that time, Jesus entered Capernaum, and a centurion came to Him, pleading with Him, saying, "Lord, my servant is lying at home paralyzed, dreadfully tormented."

And Jesus said to him, "I will come and heal him."

The centurion answered and said, "Lord, I am not worthy that You should come under my roof. But only speak a word, and my servant will be healed. For I also am a man under authority, having soldiers under me. And I say to this one, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my servant, 'Do this,' and he does it."

When Jesus heard it, He marveled, and said to those who followed, "Assuredly, I say to you, I have not found such great faith, not even in Israel! And I say to you that many will come from east and west, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven. But the sons of the kingdom will be cast out into outer darkness. There will be weeping and gnashing of teeth."

Then Jesus said to the centurion, "Go your way; and as you have believed, so let it be done for you." And his servant was healed that same hour.

## **John 17.1-13 (for the 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.** Mat. Charlotte Conjelko

Olga Kissell ('54)

**Ev.Mem.** Baby Savka ('20)

George Fudovich ('64)

Stephen Sawochka ('48)

Adela Makarevich ('71)

Anna Zigich ('49)

Anatol Meuch

George Palyak ('51)

Health &	Tom	Benjamin
Salvation:	Elizabeth	Shaun
Protopr. George	Tina	Gail
Mat. Anna	Adam	Maria
Archpr. Peter	Brittany	Snezana
Archpr. John	Jennifer	Barbara
Pr. John	Lennox	Thomas
Pr. Christopher	Laila	Mary Ann
Mat. Jennifer	Paula	Carol
Andrew	Alvin	Jessica
Gideon	Kenneth	Eduardo
Kevin	Anna	Christine
Jon	Justin	Tom
Tanya	Nika	Nicholas
Jovan	Leo	Natalie
Julia	Melissa	Barbara
Warren	Jonathan	
Carol	Matthew	

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

## ANNOUNCEMENTS

For **Bible Study** this Wednesday please read Genesis 20-23.

Next Sunday after Divine Liturgy is the annual **blessing of vehicles**. Children are encouraged to bring their bikes, scooters, etc.

The **women's book group** is holding a one-day lunch discussion on **Saturday, August 17**. The book is *Every Day Wonders: Stories of God's Providence* by Fr. Michael Oleksa, and it is now available in the bookstore for \$10. For more information, see Mat. Jenna.

Our **mortgage burning party** will be on Saturday, July 27 beginning with a **Molieben of Thanksgiving** at 3pm. **If you have not already RSVP'd, we need you to do so today.** Write your name and number of adults and children coming on the list in the narthex, or email it to [ptvmchurch@gmail.com](mailto:ptvmchurch@gmail.com).

## Mark your calendars:

July 16: **Parish Council** meeting @ 7pm

July 17: **Bible Study** @ 7pm

July 18: **Faith Enrichment** @ 10am

July 20: Divine Liturgy for the feast of the **Holy Prophet Elijah (Elias)** at Descent of the Holy Ghost @ 10am

July 21: **Blessing of vehicles** after Divine Liturgy

July 27: **Mortgage Burning party!** @ 3pm

July 28: **St. Clement** name's day celebration

Aug 1-14: **Dormition Fast**

## ***“I Have Never Eaten Anything Common or Unclean”***

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

*The next day, as they were on their journey and coming near the city, Peter went up on the housetop to pray, about the sixth hour. And he became hungry and desired something to eat; but while they were preparing it, he fell into a trance and saw the heaven opened, and something descending, like a great sheet, let down by four corners upon the earth. In it were all kinds of animals and reptiles and birds of the air. And there came a voice to him, “Rise, Peter; kill and eat.” But Peter said, “No, Lord; for I have never eaten anything that is common or unclean.” And the voice came to him again a second time, “What God has cleansed, you must not call common” (Acts 10: 9-15).*

I recently read the above verses and I realized how significant this narrative was in changing Peter's proclamation of the Gospel in relationship to non-Jews. This voice instructs Peter to eat of various animals, reptiles, and birds that were considered “unclean” and off limits to

the Jewish diet. Peter affirmed that in his response to the voice. Then we hear, “what God has cleansed, you must not call common.” Reading further, Peter encounters the Gentile Cornelius (who is unclean) and proceeds to baptize him after he receives the Holy Spirit (Acts 10:34-48).

What does this have to do with life in the family being an icon of a little Church? Parents do bear the huge responsibility of raising their children in the Orthodox Church. With the help of the Church, they preserve Her Apostolic Tradition, faithfully passed on through Apostolic Succession. Peter was told to change his approach in proclaiming the Gospel. He was told to share it with people he had nothing to do with.

We live in a world today that has changed much in the last ten years. (Or has it?). What does this mean for parents and their children? Who are the Gentiles of today, with whom we have nothing to do? What has God sanctified today that “we must not call common?” What message do we give them? I am delving into dangerous territory here because this can be interpreted to mean things that are not intended.

The one thing I am sure of is that we need to love those whom God brings into our midst regardless of their backgrounds. We need to be open to dialogue with anyone God brings into our lives and not give them the cold shoulder. The “unclean” people with whom we interact need to become aware of the sanctifying grace of the Church as Sacrament. If they seek Her in order to know Jesus Christ in the fullness of truth, they need to know they are welcome, just as Peter received Cornelius.

The blessing of the Lord be upon you,

The unworthy +Paul

# Glory to God for all things!