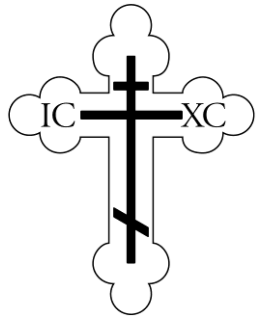
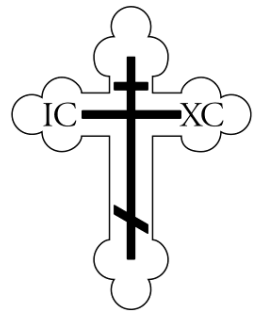


# Protection of the Virgin Mary



## Orthodox Church



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



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(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.**

## July 28, 2019

**St. Clement of Ochrid (moved from July 27)  
Holy Deacons and Apostles of the Seventy  
Prochorus, Nicanor, Timon, and Parmenas**

St Clement was a disciple of Sts Cyril and Methodius. At first, he lived as an ascetic in Moravia. He was fluent in Slavonic, Greek and Latin. The Enlighteners of the Slavs were opposed by German missionaries, who had the support of the Pope and the patronage of the Moravian prince Svyatopolk. The struggle centered around the questions of the need for divine services in Slavonic, the Filioque and Saturday fasting. Pope Stephen VI prohibited the use of Slavonic in church.

The proponents of the three-tongued heresy (who wanted to use only Hebrew, Greek, or Latin for Church

purposes), after setting aside the ancestral language of the Slavic peoples, brought the disciples of St Methodius to trial, including St Clement. They subjected them to fierce torture: dragging them through thorns, and holding them in prison for a long time, just as they had done with their spiritual Father, St Methodius.

In 886 some of the prisoners were sold to slave-traders and ended up in the Venice marketplace. The ambassador of the Byzantine Emperor Basil the Macedonian went to Venice, ransomed the saints and brought them to Constantinople.

In 907 Moravia collapsed under the onslaught of the Magyars, and Moravian refugees escaped along those same paths followed earlier by the saints they had exiled.

The Bulgarians received the Slavonic confessors with respect and requested them to conduct divine services in the Slavonic language. The Bulgarian prince Boris sought out such people as the disciples of St Methodius, who labored for the enlightenment of his nation. The saints immediately began to study Slavonic books collected by the Bulgarian nobles.

St Clement received the appointment to teach at Kutmichivitsa, a region in southwest Macedonia. In the Eastern Church a worthy man was chosen to be a teacher, someone known for his devout life, and possessed with a gift of words. St Clement was a teacher while he was still in Moravia. In Bulgaria, St Clement worked as an instructor until 893. He organized a school at the princely court, which attained high esteem during the reign of Simeon. In southwest Macedonia he created separate schools for adults and for children.

St Clement instructed the children in reading and in writing. The total number of his students was enormous. Those chosen and accepted for the clergy amounted to 3,500 men. In the year 893, St Clement became Bishop of Dremvitsa, or Velitsa.

St Clement was the first Bulgarian hierarch to serve, preach and write in the Slavonic language. To this end he

systematically prepared clergy from among the Slavic people. The holy bishop labored for the glory of God into his old age. When his strength failed and he was unable to fulfill his responsibilities in the cathedral, he asked Tsar Simeon to let him retire.

The Tsar urged the saint not to forsake the cathedral, and St Clement agreed to continue his episcopal service. After this he went to Ochrid, to a monastery he founded. There the saint continued with his translation activities and translated important parts of the Pentecostarion (Hymns for the Paschal season).

Soon the saint became seriously ill and departed to the Lord in the year 916. The saint's body was placed in a coffin he made with his own hands and was buried in Ochrid's St Panteleimon monastery. St Clement is considered the first Slavonic author. He not only continued the translation work begun by Sts Cyril and Methodius, but also left behind works of his own composition, the first samples of Slavonic spiritual literature.

## 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 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 St Clement**

Holy Apostles Próchorus, Nícanor, Tímon, and Parménas,  
entreat the merciful God, //  
to grant our souls forgiveness of transgressions!

### **Tone 5 – Resurrectional Kontakion**

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

### **Tone 1 – Kontakion for the Holy Deacons**

The glorious Nícanor, Próchorus, Parménas, and Tímon,  
the honored deacons and <sup>^</sup>eyewitnesses of the Word,  
have been revealed as chosen vessels of the Faith.  
Therefore, we celebrate your holy memory today, //  
blessing you with gladness of heart!

### **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 12.6-14**

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.

### **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.

## **WE REMEMBER IN PRAYER**

**N.Dep.** Pr. George Havrila

Michael Marchuk

Mary Ann Wysoki

Alice Radivan

John Bogdalik

**Ev.Mem.** Rose Rakotovich ('12)

Eugenia Zaharenko ('17)

Vasily Shepit ('44)

Mary Krisko ('79)

Helen Saptorsky (2016)

Anatol Meuch

Leon Timothy Barich

**Health &**

**Salvation:**

Mat. Anna

Archpr. Peter

Archpr. John

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  
Benjamin  
Shaun  
Gail  
Maria  
Snezana  
Barbara  
Thomas  
Carol

Jessica  
Eduardo  
Christine  
Tom  
Nicholas  
Natalie  
Barbara  
Kristin  
Linda  
Phyllis  
Kay

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

## ANNOUNCEMENTS

**Thank you** to all who helped plan, set up, and clean up our mortgage burning party yesterday.

For **Bible Study** this Wednesday please read Genesis 28-31.

The women's Sodality is **canning peppers** again this year. Reserve yours on the sign-up sheet in the narthex.

Our annual **rummage sale** will be held on August 8 & 9. Please leave your items for sale in the Sunday School rooms.

Our neighbor church, Trinity Free Methodist, is hosting the annual **Fam Jam** this year on August 10. This is an opportunity for local outreach. In addition to having an informational booth at the event, our church is pitching in coats, shoes, and children's clothing left from our rummage sale. So please bring in as many of these items as you can. They will be put to a good use!

The **women's book group** is holding a one-day potluck lunch discussion on **Saturday, August 17** beginning at 10am. 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.

## Mark your calendars:

July 31: **Bible Study @ 7pm**

Aug 1-14: **Dormition Fast**

Aug 7: **Supplication to the Theotokos @ 6pm**

Aug 8-9: **Rummage Sale**

Aug 10: **Fam Jam**

Aug 13: **Lamentations for the Theotokos @ 6pm**

Aug 15: **10am Divine Liturgy for the Dormition of the Theotokos**

**Last week's offerings to the Lord: \$1,589**

## ***Making the Invisible Visible: Let's Get Down to Basics***

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

In last week's reflection, I expressed some lofty thoughts on parents needing to make the invisible God visible to their children. I would like to get more concrete about how this can be pursued in daily family life. Here are some things for parents to chew on. This may take a few weeks.

We make the invisible God visible in the Christian home by:

1. Saying prayers in the morning and evening. (See my posts from August 2018.)
2. Remember to keep the fasting days on Wednesdays and Fridays and the four fasts of the year.
3. Whenever you find your children fighting over what "is mine," discipline them by having them take a time out. Don't conclude the time out until they can commit to, and come up with, a way they can share family items and cooperate with each other.

4. Don't ask anything of your children that you aren't able to do yourselves.
5. Don't be afraid of admitting your shortcomings to your children and asking forgiveness of them.
6. Do not allow verbally abusive language.
7. Do not tolerate acts of physical violence in the family. We only use violence to purge self-willed passions out of our lives that separate us from Christ: *"From the days of John the Baptist until now the kingdom of heaven has suffered violence, and men of violence take it by force"* (Matthew 11:12).
8. Make sure as parents you are not trying to punish violent behavior by using violence yourselves. This will not eliminate violence; it will only increase the ways it will express itself later in a child's life.
9. If you are afraid of answering some tough questions your kids ask you, talk to someone you trust to figure out why.
10. Don't be afraid to tell your children "I don't know" if you can't answer their questions. Let them to know you will work on finding the answer for them.

I will continue this list next week. The blessing of the Lord be upon you.

The unworthy,

+Paul

Glory to God for all things!