

SS. PETER & PAUL

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Rev. Joseph McCartney, Rector

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Gospel Reading ~ Matthew 9:1-8
Epistle Reading ~ Romans 12:6-14
Fathers of the First Six Ecumenical Councils

This Week at a Glance

Sat, July 22nd

No Vespers

5:00 pm - Parish Picnic

Sun, July 23rd

9:00 am - The Hours

9:30 am - Divine Liturgy

Basement Tables

We need the circular tables taken down, and the long tables put out for pierogi and neutral making. If you can help out after coffee hour, it would be greatly appreciated.

Pig Roast

Instead of our annual pool party, we will have a Pig Roast/Parish Picnic at 4:30 on the church grounds on Saturday, 7/22. Please bring a side dish to share. Cost is a small \$5 per person, kids eat free. Three Strings will be playing. See Sam Jacob to sign up.

Gospel Meditation

The Gospel reading of last Sunday told us how the Gadarenes went out to meet Jesus and how they asked Him to “depart out of their coasts.” And this happened because all of one sin, the passion for profit, the love of money. In this was their sin, and they lived in sin, to satisfy only this passion, this idol of getting rich. And this passion seemed to unite them all.

Yet not all inhabitants of this town were bad people. Undoubtedly, among them were those who wanted to see Jesus, who wanted to listen to His teaching, and maybe were ready to believe in Him. Salvation was so close, so very close. But this idol, this passion for profit enslaved them; and instead of asking the Lord to remain in their town, they asked Him to go away. The Gospel continues, “And He entered into a ship, and passed over, and came into His own city. And, behold, they brought to Him a paralytic, lying on a bed: and Jesus seeing their faith said unto the paralytic; Son, be of good cheer; thy sins be forgiven thee.”

What motivated the Gadarenes to ask Christ to leave their land? Sin — the passion for profit. And this sin brought them into spiritual paralysis, and they did not have enough spiritual fortitude to detain Christ with them.

So it happens to us. The only reason is sin. And sin is not only love of money. There is a whole variety of rays from this “black diamond.” This means laziness, pride, vain talking, lying, condemnation, gluttony, anger, irritability, cruelty, any kind of impurity, despondency and still more and more. And we all suffer from these sins: whoever has any of these, this is sin. And this is what brings us to spiritual weakness, to spiritual paralysis. Let us look within ourselves and let us honestly recognize that, like the Gadarenes, we all live in spiritual weakness, in spiritual paralysis.

But let us not despond. The Gospel today gives us great comfort. With what words does Christ heal the paralytic? “Thy sins be forgiven thee.”

All you have to do is find this sin, this passion which stands between us and Christ; take it to the Lord and say: “Lord, heal me!” Then the Lord will tell us as He did the paralytic: “Thy sins be forgiven thee.... Arise, take up thy bed and go unto thine house.”

- Archbishop Andrei Rymarenko, 1893-1978

Email Update

Due to security changes to my frjoseph@me.com email account, I will no longer be able to check this account on my phone. **Please change my contact email to: frjosephmccartney@gmail.com.**

Bulletin

If you have anything you would like Fr Joseph to put in the bulletin, please let him know by Friday, so that it can be placed into the bulletin on Sunday.

Thank You

Many thanks to the Yavornitzky boys and Tony Ceja for raising the fallen-in portion of one of our sidewalks. Unfortunately that portion of the sidewalk had caused one of our parishioners, Marge Pysarchyk, to fall during our Easter Midnight service procession. She was sore after the fall, but thanks be to God, she was not seriously injured. If any parishioner sees an accident like this, please let Fr Joseph know immediately.

Saturday Vespers Time Change

You may have heard that Fr Joseph has been working to become a certified chaplain, so that he can reduce the cost of health insurance for the parish. Fr Joseph recently started working at Mt Alverna Village in Parma, and his schedule will be Tuesday - Saturday. Because of this, Saturday Vespers will have to be pushed back to begin at 6pm. Please note that there **will not** be Vespers on 7/22 due to the Pig Roast/Parish Picnic. **The Vespers time change will begin on 7/29.**

Basic Information on the Divine Liturgy (*External Expressions*)

Gestures and attitudes in the Church are the expressions of personal feelings. For this reason individual expressions remain with the individual and are not firmly regulated for each and every case. Orthodox Christians may cross themselves, kneel, venerate an icon, or stand depending upon their personal feelings during the Liturgy. With regards to kneeling in the Church, Church history and tells us that during the daily Liturgies the faithful knelt, but not on Sundays. The First Ecumenical Council in 325 A.D. decreed that Sunday is the great day dedicated to the Resurrection of Our Lord, and Christians should pray standing and not kneeling. However, the general practice during the following centuries was for participants at Liturgy to kneel at least during the consecration of the Holy Gifts, when the choir sings: "We praise You..." and during the Lord's Prayer. The church especially prohibits kneeling from Easter to Pentecost; this is a season of great joy and happiness.



Fathers of the First Six Ecumenical Councils

The Orthodox Church acknowledges Seven Holy Ecumenical Councils. The fact that the Seventh Ecumenical Council (Nicea II) is not commemorated today testifies to the antiquity of today's celebration. The Seventh Council, commemorated on the Sunday nearest to October 11, was convened at Nicea in the year 787 against the Iconoclast heresy, under the emperor Constantine and his mother Irene.

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*).