

ANNOUNCEMENTS

Sunday, October 31, 2021
St. John of Chicago



- TROPARION OF THE RESURRECTION, Tone Two:

When Thou didst descend to death, O Life-Immortal, Thou didst slay hades with the splendor of Thy Godhead; and when from the depths Thou didst raise the dead, all the powers of Heaven cried out: O Giver of Life, Christ our God, glory to Thee.

- TROPARION OF ST. JOHN OF CHICAGO, Tone One:

Thou wast revealed to all as a true shepherd, O Hieromartyr John of Chicago, for thou didst nurture thy people in the Orthodox Faith, guiding them by word and deed on the path of salvation, and defended the Faith even unto the shedding of thy blood. Therefore we thy spiritual children cry out in thanksgiving: “Glory to Him Who gave thee strength! Glory to Him Who granted thee the Martyr’s crown! Glory to Him Who through thee grants mercy to all!”

- KONTAKION OF ST. JOHN OF CHICAGO, Tone Three:

Now the holy Hieromartyr is glorified, for he took up his cross and followed Christ. In so doing, he gave us a model of true discipleship. Therefore, let us cry aloud to him: “Rejoice, O Father John, the glory of priests!”

ACTIVITIES & EVENTS

- Sat., October 30: 11 AM, Baptism (Naomi, child of Wube and Richard Park)
3:30 PM, Catechism, On *Jesus the Son of God*
5 PM, Vigil / Confessions
- Sunday, October 31: 10 AM, Divine Liturgy, [Feast of St. John of Chicago](#)
11:45 AM, Church School
Noon, Agape Lunch
- Wed., Nov. 3: 5 PM, Vespers
- Thurs., Nov. 4: 7 PM, Bible Study with Fr James, via Zoom, on the Psalms
- Fri., Nov. 5: 11:30 AM–1 PM, Confessions

- THANKSGIVING DINNER HERE:

As always, we will celebrate the Divine Liturgy on Thanksgiving Day, 9 AM, in St. Seraphim. This year we will also have a short service of Thanksgiving at 3 PM, followed by a dinner in the Hall. If you plan to attend, please mark your name down on the sign-up list in the Narthex: Indicate **two dishes** you will bring (ensuring enough food) and one task you can help with before or after dinner (set-up, bussing tables, washing dishes, etc.). Any

questions, please see Fr. Lawrence or Matushka Ann.

- CATECHISM:

Classes are offered on Saturdays at 3:30 PM, in the Parish Hall. All are welcome to attend. This Saturday we will speak about *Jesus Christ the Son of God*. Refer to the monthly calendar for upcoming topics.

- ANGELS UNAWARES:

Last month we were scheduled to host the “Angels Unawares” once again. Details were still being worked out over at the Redwood Gospel Mission, so the event was canceled. We are expecting the program to start up eventually. Please speak with Michael if you have any questions.

- MEMBERSHIP:

As a pastor I have the responsibility to help you prepare for Holy Communion, to encourage frequent confession, prayer, love of God and neighbor, to know your faith and to faithfully live the Life of Christ as members of one another. My ministry includes many things, but it does not include having the ushers, or myself, check your vaccination status. We are here for everyone. —*Fr Lawrence*

- MARTYRDOM OF ST. JOHN (KOCHUROV) OF CHICAGO AND TSARSKOE SELO:

St. John was martyred on October 31, 1917. A newspaper article a few days later relates the following: The priests were captured and sent to the headquarters of the *Council of the Working and Soldiers Deputies*. A priest, Father John Kochurov, was trying to protest and to clarify the situation. He was hit several times on his face. With jeers and yelling the enraged mob conveyed him to the Tsarskoye Selo aerodrome. Several rifles were raised against the defenseless pastor. A shot thundered out, then another, after which the priest fell down on the ground, and blood spilled upon his cassock. Death was not instant. The priest wheezed and gnawed at the frozen ground for a long time. He was dragged by the hair, and someone suggested that someone “finish him off like a dog.”

- LETTER FROM PATRIARCH TIKHON:

Upon learning of the martyrdom of St. John, the future Confessor, the Holy Patriarch Tikhon—who had worked with St. John in North America, wrote a letter his wife: “With great sadness the Most Holy Council of the Russian Orthodox Church has received a report concerning the martyrdom of Father John Alexandrovich Kochurov, who has fallen victim while zealously fulfilling the obligations of his rank. Joining our prayers with those of the Holy Council for the repose of the soul of the slain Archpriest John, we share your great grief, and we do that with a special love, because we knew well the deceased Archpriest, and have always held his inspiring and strong pastoral activity in high estimation. We bear in our hearts the sure hope that the deceased pastor, adorned with the wreath of martyrdom, now stands at the Throne of God amongst the elect of Christ’s true flock. The holy council, with earnest sympathy for your bereaved family, has decided to petition the Holy Synod to give you the proper assistance. May the Lord help you to endure the trial sent to you by the ways of God’s Providence, and preserve you and your children unharmed amidst the storms and calamities of our time.” —*See this [LINK](#) for more information*

THE PASSIONS AND THE HEART

“Truly, O Lord, if we do not humble ourselves, You do not cease to humble us. Real humility is the fruit of knowledge; and true knowledge, the fruit of trials.” —*St. Isaac the Syrian Homily 36*

In our catechumen class we were recently discussing the three aspects, or powers, of the soul. St. Maximos puts it this way: “There are three powers of the soul—the thinking/noetic, the excitable/feeling and the desiring/appetitive. By the thinking power we seek to

understand what is good; by the desiring power we desire the good we have understood; by the excitable power we strive and fight for it.” The following brief essay delves into this approach in a helpful way.

In *Homily 36*, St. Isaac says that there are two levels to our being crucified with Christ. The first level is physical and is a matter of our will. It has to do with bringing our body in subjection to our mind, to reason. This, St. Isaac says, is to return our mind to its rightful place as king over our body. Of course our passions make this difficult. Our passions are our natural psycho-physical needs and urges that, because of sin, have become both perverted and out of control. For many people, it is difficult for them to tell the difference between their urges and themselves. That is they self-identify with their passionate desires, fears and angers. For example, when angry they will say of themselves “That’s just the way I *am*.” Or if they experience same-sex arousal they think “I must *be* a homosexual.” Or if they experience sad or dark thoughts they think “I *am* depressed.” Notice all of the “be” words. People often confuse what they experience or think in their psycho-physical makeup with who they are. They think what they think and feel is who they are rather than just what they are experiencing. The Orthodox spiritual tradition teaches us that I am not what I think or experience in my body. I am the one noticing myself thinking and feeling. I am the *me* that sees me. Nevertheless, when the passions, the urges and thoughts of the body are out of control, it easily feels like my passions are me because my passions are indeed ruling me. ...Of course coming to reign over our passions is not an easy thing. Everything in the world seems aimed at encouraging us to submit to our passions. Everything in the world seems to shout at us: “Go ahead. Give in. You know you want it.” And the biggest lie the world tells us is “it’s natural; it’s natural because it feels natural to you.” However, as any drug addict or alcoholic can tell you the most natural feeling thing of all is to take the next hit, to drain the bottle, to do whatever it takes to numb the pain. There is a reason why passions are called *passions*. Our body, our flesh, our psycho-physical make up, rules the rational aspect of our mind through pain or the fear of pain. This is why St. Isaac calls learning to control our passions the first part of our crucifixion with Christ. The word passion means pain. And this is how our flesh, our psycho-physical makeup, rules our mind. But pain is an interesting thing. Pain is not always the same. Ask a body builder and he or she will tell you that “the burn,” the pain he or she experiences when working out cannot only begin to be experienced as a good thing, but can even become something that one looks forward to...As we learn to accept crucifixion, to accept the pain that saying no to ourselves inflicts on us, then we begin to overcome it. And as our reason starts to rule our body, a deeper level of crucifixion can begin.

This second part of our crucifixion, St. Isaac says, is the ascent into divine vision. ...In this part the Holy Spirit works. ...As I begin to bring my body under subjection to my reason, the Holy Spirit begins to enlighten “the eye of [my] understanding” (to use St. Paul’s words) so that I both begin to know myself as I really am (a broken, sinful human being), and thus can begin to know God as God is (a loving Father). All levels of this process are going on at the same time. That’s why I say “begin.” All we can do is make a beginning, to crucify our passions, our flesh, to say “not my will but Yours be done.” Again and again we make a beginning. Every day the struggle is new. Every day the struggle requires a new beginning. Every day I must die in some small or large way. This is the beginning. The rest is up to God.... Humility then is the manger in which peace can be born in our hearts, and peace calms the passions. When we are at peace, the pain, the fear, the darkness, the confusing, desperate, and unfair circumstances of our life, all of this, is so much easier to bear....And humility creates a place in us for peace to dwell. It is the trials, the failures, the not knowing, that bring us to true knowledge. And this true knowledge, this knowledge of ourselves as poor, lame, blind and naked, produces the fruit of humility. And as King David reminds us, it is the humble and contrite heart that God does not despise. God saves the humble who cannot save themselves. —[*Fr. Michael Gillis*](#)

PROTECTION OF THE HOLY VIRGIN MARY ORTHODOX CHURCH

NOVEMBER 2021

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
October 31 – St. John Kodurov • 10 AM, Divine Liturgy • 11:45 AM, Church School • Noon, Agape Meal	1	2	3 • 5 PM, Vespers	4 • 7 PM, Bible Study <i>online with Fr. James</i>	5 • 11:30 AM–1:30 PM, Confession	6 • 11 AM, Panikhida for Embaye/Lunch • 3:30 PM, Catechism, <i>On Jesus the Savior</i> • 5 PM, Vigil / Confessions
7 – Synaxis of the Unmercenaries • 10 AM, Divine Liturgy • 11:45 AM, Church School • Noon, Agape Meal • 1 PM, Vespers for the <i>Feast of St. Michael and the Angels</i>	8 – St. Michael • 9 AM, Divine Liturgy	9	10 • 4 PM, Redwood Empire Food Bank • 5 PM, Vespers	11 • Noon, Deanery Clergy Lunch here • 3:30 PM, Panikhida for Fr. Michael, <i>Hillslog</i> • 7 PM, Bible Study <i>online with Fr. James</i>	12 • 11:30 AM–1:30 PM, Confession	13 – St. John Chrysostom • 9 AM, Divine Liturgy • 10 AM, Work Party • 12:30 PM, Baby Shower • 3:30 PM, Catechism, <i>On Repentance and Faith</i> • 5 PM, Vigil / Confessions
14 – Holy Apostle Philip • 10 AM, Divine Liturgy • 11:45 AM, Church School • Noon, Agape Meal • 3 PM, Deanery Teen Get-together/ dinner here	15 <i>Nativity Fast Begins</i> • 6 PM, Supplicatory Canon for the Nativity Fast	16	17 • 5 PM, Vespers	18 • 7 PM, Parish Council Meeting • 7 PM, Bible Study <i>online with Fr. James</i>	19 • 11:30 AM–1:30 PM, Confession	20 <i>Retreat here</i> • 10 AM–4 PM <i>Cantiamo</i> • 3:30 PM, Catechism, <i>On the Holy Spirit</i> • 5 PM, Vigil / Confessions
21 – Entrance of the Theotokos • 10 AM, Divine Liturgy • 11:45 AM, Church School • Noon, Agape Meal	22	23	24 • 4 PM, Redwood Empire Food Bank • 5 PM, Vespers	25 – Thanksgiving Day • 9 AM, Divine Liturgy • 3 PM, <i>Akathist of Thanksgiving</i> • Thanksgiving Dinner to follow	26	27 <i>No Catechism</i> • 5 PM, Vigil / Confessions
28 – St. Stephen, Defender of Icons • 10 AM, Divine Liturgy • <i>No Church School</i> • Noon, Agape Meal	29	30 – St. Andrew • 9 AM, Divine Liturgy, Panikhida for K. Sakovich	DECEMBER 1 • 5 PM, Vespers	2 • 7 PM, Bible Study <i>online with Fr. James</i> • 8 PM, <i>Cantiamo Christmas Concert</i>	3 • 11:30 AM–1:30 PM, Confession • 8 PM, <i>Cantiamo Christmas Concert</i>	4 • 3:30 PM, Catechism, <i>On the Church</i> • 5 PM, Vigil / Confessions

• THANKSGIVING DAY DINNER HERE: Sign up sheet posted in Narthex