

THE MANTLE

Saint Michael's Orthodox Church

7313 N. Waukegan Road Niles, Illinois 60714-4321

Fathers of the First Ecumenical Council ~ 7th Paschal Sunday

May 20, 2018

Very Rev. Protopresbyter Samuel J. Sherry, Pastor ~ E-mail: FrSam@juno.com
Rev. Deacon Peter E. Sodini

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"My flesh is food indeed,
and My blood is drink indeed.
He who eats My flesh and drinks My Blood
abides in Me and I in Him." (John 6:55-56)



CONGRATULATIONS

*Congratulations,
along with love and prayers,
are extended to:*

Payton Elizabeth Blacklaw

Karington Mary Clarke

Alexia Grace Haralampopoulos

on the occasion of their
FIRST HOLY CONFESSION

Prior to the start of today's Divine Liturgy, the children in the First Confession Class will process into the Church and sit in the front pews with their families. During the Gospel Reading and Great Entrance, they will hold candles. They will receive Holy Communion FIRST today!

Today:

- 9:00 A.M. Confessions heard by appointment only!
- 9:15 A.M. Adult Religious Education
- 10:00 A.M. Divine Liturgy begins!
- Church School downstairs, after Communion.

LAST DAY!

Today is the last day of Adult Religious Education and Church School classes for the 2017-18 term. Thanks and appreciation to all those who participated and **special thanks to our Church School teachers:** Jennifer Engstrom, Pam Kuhn, Andre Zabrodsky, Irma Sodini, and Pañi Bonnie.

Combined Panachida for God's Departed Servants:

Ann Zydowsky

offered by Niece Nancy & Ron Moran and Mary Beth

Joseph C. Janowiak II

Beloved son, nephew, brother, uncle and great-uncle
on his repose anniversary (5/1) and birthday (5/4)

offered by Helen Janowiak,

Nicholas Pavlik, Linda A. Georgiev,
John M. Janowiak, and Helen, Brian & Luke Mahony

- The **Coffee Social** will be held downstairs in honor of the children in the **First Confession Class!** All parish faithful and guests are invited to attend and join in fellowship. The First Confession class will be treated to McDonald's breakfast, courtesy of our Church Officers!

Today's Rubrics

Hardbound Divine Liturgy Book:

(Pages 208-209) Ascension Antiphons

(No Beatitudes)

(Page 211) Tropar - Tone 6

(Page 211) Ascension Tropar - Tone 4

(Page 211) Council Fathers Tropar - Tone 8

(Page 212) Council Fathers Kondak - Tone 8

(Page 212) Ascension Kondak - Tone 6

(Page 212) Prokimen - Tone 4

(Page 212) Alleluia Verses

(Page 212) Communion Hymns

Pentecost Sunday, May 27:

- **9:00 A.M.** *Confessions heard by appointment only!*
- **10:00 A.M. Divine Liturgy begins!**
- At the beginning of the Liturgy, all Faithful will **kneel down** and **pray** for the *Descent of the Holy Spirit* upon us all!
- Following the Priestly Prayer on the Amvon, the Special ***Kneeling Prayers*** for the Feast of Pentecost will be taken!
- A Combined Panachida is scheduled to be served.
- The **Coffee Social** will be held downstairs and is sponsored by Uncle Nick and Helper Steve. All Faithful and guests are invited to attend and join in fellowship.

Today's Epistle Reading

Acts of the Apostles 20:16-18, 28-36. IN THOSE DAYS, Paul had decided to sail past Ephesus, so that he might not have to spend time in Asia; for he was hastening to be at Jerusalem, if possible, on the day of Pentecost. And from Miletos he sent to Ephesus and called to him the elders of the church. And when they came to him, he said to them: "Take heed to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God which he obtained with the blood of his own Son. I know that after my departure fierce wolves will come in among you, not sparing the flock; and from among your own selves will arise men speaking perverse things, to draw away the disciples after them. Therefore be alert, remembering that for three years I did not cease night or day to admonish every one with tears. And now I commend you to God and to the word of his grace, which is able to build you up

and to give you the inheritance among all those who are sanctified. I coveted no one's silver or gold or apparel. You yourselves know that these hands ministered to my necessities, and to those who were with me. In all things I have shown you that by so toiling one must help the weak, remembering the words of the Lord Jesus, how he said, 'it is more blessed to give than to receive.' " And when he had spoken thus, he knelt down and prayed with them all.

Today's Gospel Reading

Saint John 17:1-13. At that time, Jesus lifted up his eyes to heaven and said, "Father, the hour has come; glorify your Son that the Son may glorify you, since you have given him power over all flesh, to give eternal life to all whom you have given him. And this is eternal life, that they know you the only true God, and Jesus Christ whom you have sent. I glorified you on earth, having accomplished the work which you gave me to do; and now, Father, you glorify me in your own presence with the glory which I had with you before the world was made. "I have manifested your name to the men whom you gave me out of the world; yours they were, and you gave them to me, and they have kept your word. Now they know that everything that you have given me is from you; for I have given them the words which you gave me, and they have received them and know in truth that I came from you; and they have believed that you did send me. I am praying for them; I am not praying for the world but for those whom you have given me, for they are mine; all mine are yours, and yours are mine, and I am glorified in them. And now I am no more in the world, but they are in the world, and I am coming to you. Holy Father, keep them in your name, which you have given me, that they may be one, even as we are one. While I was with them, I kept them in your name, which you have given me; I have guarded them, and none of them is lost but the son of perdition, that the scripture might be fulfilled. But now I am coming to you; and these things I speak in the world, that they may have my joy fulfilled in themselves."

Wisdom of the Fathers

... for He continues to wear the Body which He assumed, until He make me God by the power of His Incarnation; although He is no longer known after the flesh -- I mean, the passions of the flesh, the same, except sin, as ours.

St. Gregory the Theologian

Holy Eucharist

The Holy Eucharist is called the “sacrament of sacraments” in the Orthodox tradition. It is also called the “sacrament of the Church.” The Eucharist is the center of the Church’s life. Everything in the Church leads to the Eucharist, and all things flow from it. It is the completion of all of the Church’s sacraments—the source and the goal of all of the Church’s doctrines and institutions.

As with baptism, it must be noted that the Eucharistic meal was not invented by Christ. Such holy ritual meals existed in the Old Testament and in pagan religions. Generally speaking the “dinner” remains even today as one of the main ritual and symbolic events in the life of man.

The Christian Eucharist is a meal specifically connected with the Passover meal of the Old Testament. At the end of his life Christ, the Jewish Messiah, ate the Passover meal with his disciples. Originally a ritual supper in commemoration of the liberation of the Israelites from slavery in Egypt, the Passover meal was transformed by Christ into an act done in remembrance of him: of His life, death and resurrection as the new and eternal Passover Lamb who frees men from the slavery of evil, ignorance and death and transfers them into the everlasting life of the Kingdom of God.

At the supper Christ took the bread and the wine and ordered his disciples to eat and drink it as his own Body and Blood. This action thus became the center of the Christian life, the experience of the presence of the Risen Christ in the midst of his People (see Mt 26; Mk 14; Lk 22; Jn 6 and 13; Acts 2:41–47; 1 Cor 10–11).

As a word, the term Eucharist means thanksgiving. This name is given to the sacred meal, not only to the elements of bread and wine, but to the whole act of gathering, praying, reading the Holy Scriptures and proclaiming God’s Word, remembering Christ and eating and drinking his Body and Blood in communion with him and with God the Father, by the Holy Spirit. The word Eucharist is used because the all-embracing meaning of the Lord’s Banquet is that of thanksgiving to God in Christ and the Holy Spirit for all that he has done in making, saving and glorifying the world.

The sacrament of the Eucharist is also called holy communion since it is the mystical communion of men with God, with each other, and with all men and all things in him through Christ and the Spirit. The Eucharistic liturgy is celebrated in the Church every Sunday, the Day of the Lord, as well as on feast days. Except in monasteries, it is rarely celebrated daily. Holy Communion is forbidden to all Orthodox Christians on the week days of Great Lent except in the special communion of the Liturgy of the Pre-sanctified Gifts because of its joyful and resurrectional character.

The Eucharist is always given to all members of the Church, including infants who are baptized and confirmed. It is always given in both forms—bread and wine. It is strictly understood as being the real presence of Christ, His true Body and Blood mystically present in the bread and wine which are offered to the Father in his name and consecrated by the divine Spirit of God.

In the history of Christian thought, various ways were developed to try to explain how the bread and the wine become the Body and Blood of Christ in the Eucharistic liturgy. Quite unfortunately, these explanations often became too rationalistic and too closely connected with certain human philosophies.

One of the most unfortunate developments took place when men began to debate the reality of Christ’s Body and Blood in the Eucharist. While some said that the Eucharistic gifts of bread and wine were the real Body and Blood of Christ, others said that the gifts were not real, but merely the symbolic or mystical presence of the Body and Blood. The tragedy in both of these approaches is that what is real came to be opposed to what is symbolic or mystical.

The Orthodox Church denies the doctrine that the Body and the Blood of the Eucharist are merely intellectual or psychological symbols of Christ’s Body and Blood. If this doctrine were true, when the liturgy is celebrated and holy communion is given, the people would be called merely to think about Jesus and to commune with him “in their hearts.” In this way, the Eucharist would be reduced to a simple memorial meal of the Lord’s last supper, and the union with God through its reception would come only on the level of thought or psychological recollection.

On the other hand, however, the Orthodox tradition does use the term “symbols” for the Eucharistic gifts. It calls, the service a “mystery” and the sacrifice of the liturgy a “spiritual and bloodless sacrifice.” These terms are used by the holy fathers and the liturgy itself.

The Orthodox Church uses such expressions because in Orthodoxy what is real is not opposed to what is symbolical or mystical or spiritual. On the contrary! In the Orthodox view, all of reality—the world and man himself—is real to the extent that it is symbolical and mystical, to the extent that reality itself must reveal and manifest God to us. Thus, the Eucharist in the Orthodox Church is understood to be the genuine Body and Blood of Christ precisely because bread and wine are the mysteries and symbols of God’s true and genuine presence and manifestation to us in Christ.

(Continued)

The Mantle ~ Saint Michael's Orthodox Church

(Continued) Thus, by eating and drinking the bread and wine which are mystically consecrated by the Holy Spirit, we have genuine communion with God through Christ who is himself “the bread of life” (Jn 6:34, 41).

I am the living bread which came down from heaven; if anyone eats of this bread, he will live forever; and the bread which I shall give for the life of the world is my flesh (Jn 6:51).

Thus, the bread of the Eucharist is Christ's flesh, and Christ's flesh is the Eucharistic bread. The two are brought together into one. The word “symbolical” in Orthodox terminology means exactly this: “to bring together into one.”

Thus we read the words of the Apostle Paul:

For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when He was betrayed took bread, and when He had given thanks, He broke it, and said, “This is My body which is broken for you. Do this in remembrance of Me.” In the same way also the cup, after supper, saying, “This cup is the new covenant in My blood. Do this, as you drink it, in remembrance of Me.” For as often as you eat this bread and drink this cup, you proclaim the Lord's death, until He comes. Whoever, therefore, eats the bread and drinks the cup in an unworthy manner will be guilty of profaning the body and blood of the Lord (1 Cor 11:23–26).

The mystery of the holy Eucharist defies analysis and explanation in purely rational and logical terms. For the Eucharist—and Christ Himself—is indeed a mystery of the Kingdom of Heaven which, as Jesus has told us, is “not of this world.” The Eucharist—because it belongs to God's Kingdom—is truly free from the earth-born “logic” of fallen humanity.

<https://oca.org/orthodoxy/the-orthodox-faith/worship/the-sacraments/holy-eucharist>

\$ PIROHI PROFIT \$

The total pirohi profit for Lent was \$3,360.00. Thanks and appreciation to all who worked, donated, and bought pirohi!

**Today's MANTLE is sponsored in honor
of Karington Clarke's
First Confession & Communion
with Best Wishes from
John, LuAnn & Katarina Gvozdjak
May God Grant Karington Many Years!**

ALTAR CANDLES

**The candles on the Main Altar,
Side Altar, and Tetrapod
are offered by Baba and Papa
on the occasion of
the First Confession & Communion
of Granddaughter Karington Mary Clarke
God bless you! God love you! God ever keep you!**

Vigil Candles at the Iconostas

For the Good Health of **Donna Foltman**
on the occasion of her 60th Birthday
offered by the Foltman Family

For the Good Health of **Karington Mary**
May God Bless Karington
on her First Communion
Love, Mom & Dad (Karen & Mike Clarke)

For the Good Health of **Karington Mary Clarke**
May God Bless Karington
on her First Confession
offered by Papa and Baba

For the Good Health of **Payton Elizabeth**
May God Bless Payton
on her First Confession & Communion
offered by Dad, Mom & Matthew

For our beloved son, nephew, brother, uncle
and great-uncle **Joseph C. Janowiak II**
on his repose anniversary (5/1) and birthday (5/4)
offered by Helen Janowiak,
Nicholas Pavlik, Linda A. Georgiev,
John M. Janowiak, and Helen, Brian & Luke Mahony

In Memory of Aunt **Ann Saraparo**
offered by Ken & Kathy Mysliwiec

*The MANTLE is also sponsored by
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