



# SAINT ANDREW ORTHODOX CHURCH

Antiochian Orthodox Christian Archdiocese of North America  
Diocese of Wichita and Mid-America  
Metropolitan JOSEPH, Primate – Bishop BASIL, Bishop of Wichita

Rev. Fr. Patrick Henre, Pastor

***Welcome to all our visitors worshipping with us!***

We look forward to meeting you after the service and welcoming you personally to Saint Andrew. *We're glad you're here!*

**October 14, 2018**

**Sunday of Holy Fathers of Seventh Ecumenical Council**

**Martyrs Nazarius, Gervasius, Protasius and Celsus of Milan; Cosmas the Hymnographer, Bishop of Maïuma; Venerable Paraskeva of the New of Thrace**

*Tone 3, Eothinon 9*

## **Antiphons and Little Entrance**

*The usual Antiphons and Little Entrance as printed in the service booklet. The Third Antiphon is the Tone 3 Resurrection Hymn, "Let the heavens rejoice...". See below for music.*

## **Hymns of the Day**

### **For the Resurrection**

Tone 3 Byzantine

Kazan

Let the heav - ens re-joice, and the earth\_ be\_ glad,  
for the Lord hath done a might - y act with His own\_

arm. He hath tram-pled down death by death and be-  
 come the First-born from the dead. He hath de-liv-ered  
 us from the depths of ha-des, grant-ing the world the  
 great\_mer-cy.

### For the Fathers of the Seventh Ecumenical Council

Tone 8 Byzantine

Barr

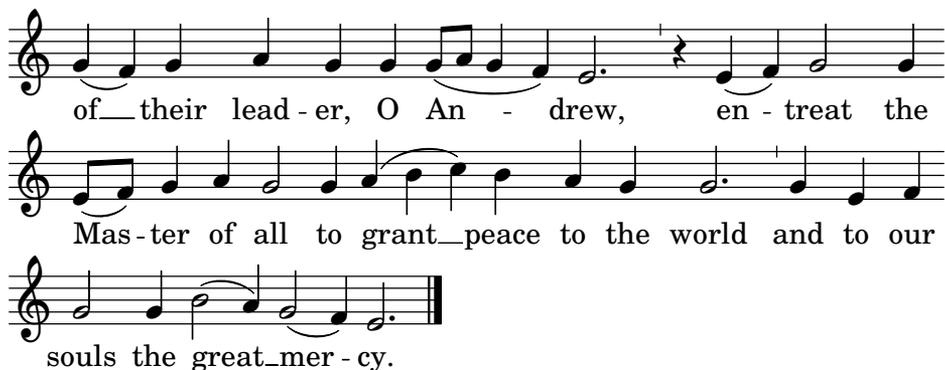
Most glo-ri-fied art Thou, O Christ our God, who  
 hast es-tab-lished our ho-ly Fath-ers as lum-in-ous  
 stars up-on the earth, and through them didst guide us  
 un-to the true Faith. O Most Mer-ci-ful One, glo-ry  
 be to Thee.

### For Saint Andrew

Tone 4 Byzantine

Barr

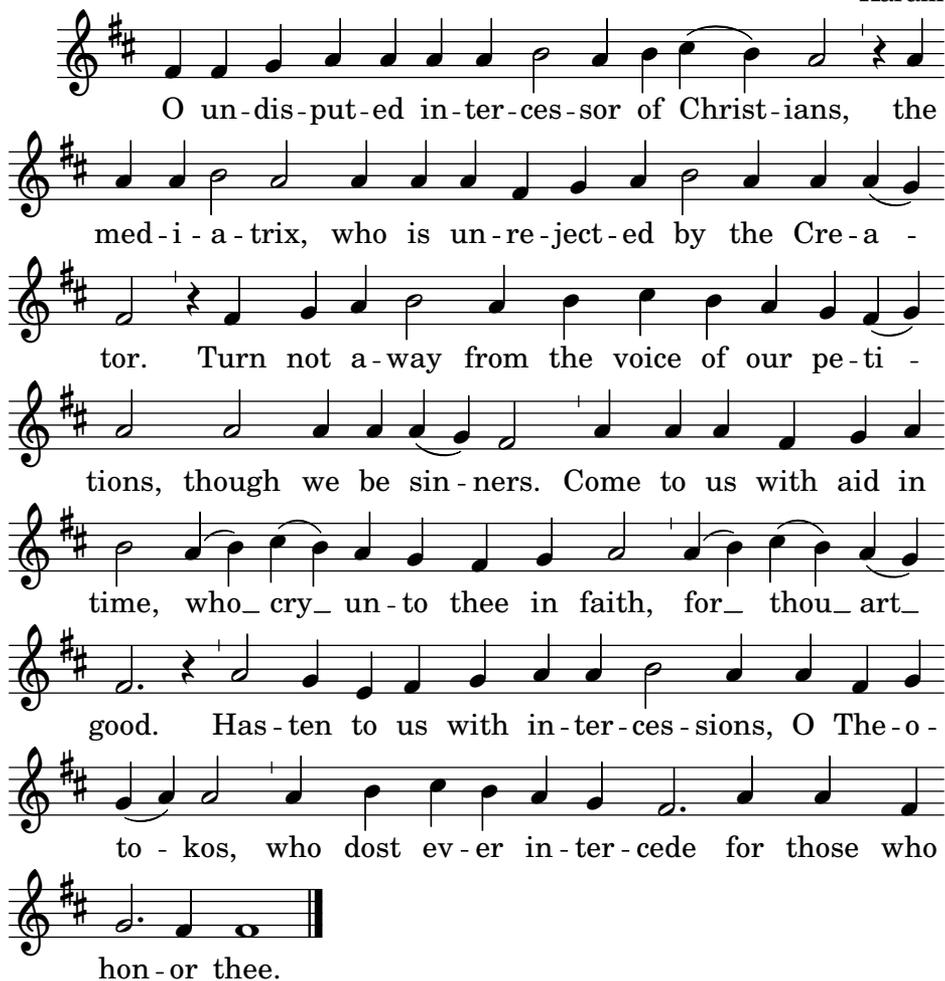
As the first-called of the A-pos-tles, and broth-er



of their lead - er, O An - drew, en - treat the  
 Mas - ter of all to grant peace to the world and to our  
 souls the great mer - cy.

### Sunday Kontakion

Karam



O un - dis - put - ed in - ter - ces - sor of Christ - ians, the  
 med - i - a - trix, who is un - re - ject - ed by the Cre - a -  
 tor. Turn not a - way from the voice of our pe - ti -  
 tions, though we be sin - ners. Come to us with aid in  
 time, who cry un - to thee in faith, for thou art -  
 good. Has - ten to us with in - ter - ces - sions, O The - o -  
 to - kos, who dost ev - er in - ter - cede for those who  
 hon - or thee.

# **Trisagion Hymn**

*The usual Trisagion as in the service booklets.*

## **The Epistle**

**Titus 3:8-15**

Blessed are Thou, O Lord, the God of our Fathers. *v.* For Thou art just in all that Thou hast done.

Titus, my son, the saying is sure. I desire you to insist on these things, so that those who have believed in God may be careful to apply themselves to good deeds; these are excellent and profitable to men. But avoid stupid controversies, genealogies, dissension, and quarrels over the law, for they are unprofitable and futile. As for a man who is factious, after admonishing him once or twice, have nothing more to do with him, knowing that such a person is perverted and sinful; he is self-condemned. When I send Artemas or Tychicus to you, do your best to come to me at Nicopolis, for I have decided to spend the winter there. Do your best to speed Zenas the lawyer and Apollos on their way; see that they lack nothing. And let our people learn to apply themselves to good deeds, so as to help cases of urgent need, and not to be unfruitful. All who are with me send greetings to you. Greet those who love us in the faith. Grace be with you all. Amen.

## **The Gospel**

**Luke 8:5-15**

*v.* In Thee, O Lord, have I put my trust; let me never be confounded (Ps. 30:2).

*v.* Be Thou unto me a defending God, and a house of refuge to save me (Ps. 30:3).

The Lord spoke this parable: “A sower went out to sow his seed; and as he sowed, some fell along the path, and was trodden under foot, and the birds of the air devoured it. And some fell on the rock; and as it grew up, it withered away, because it had no moisture. And some fell among thorns; and the thorns grew with it and choked it. And some fell into good soil and grew, and yielded a hundredfold.” And when His Disciples asked Him what this parable meant, Jesus said, “To you it has been given to know the secrets of the kingdom of God; but for others they are in parables, so that seeing

they may not see, and hearing they may not understand. Now the parable is this: The seed is the word of God. The ones along the path are those who have heard; then the devil comes and takes away the word from their hearts that they may not believe and be saved. And the ones on the rock are those who, when they hear the word, receive it with joy; but these have no root, they believe for a while and in time of temptation fall away. And as for what fell among the thorns, they are those who hear, but as they go on their way, they are choked by the cares and riches and pleasures of life, and their fruit does not mature. And as for that in the good soil, they are those who, hearing the word, hold it fast in an honest and good heart, and bring forth fruit with patience.” As Jesus said this, He called out, “He who has ears to hear, let him hear.”

## Cherubic Hymn

*Yupik Chant setting; see the service booklet for music.*

## Megalyrnarion

*Antiochian Village setting; see the service booklet for music.*

## Communion Hymn

Voronkoff

Praise ye, praise ye the Lord  
 from the heavens, praise Him, praise Him,  
 praise Him in the highest. Alleluia -  
 a. Alleluia.

*Verses from Psalm 148 may be chanted between each refrain.*

## **On Receiving Holy Communion in the Orthodox Church**

Only Orthodox Christians who are prepared through prayer, fasting, and a recent confession should approach the Chalice for Communion. All others are encouraged to come receive a blessing from the priest and partake of the Holy Bread as they exit the Communion line.

*The remainder of the Liturgy concludes as usual.*



## **Synaxarion**

On October 14 in the Holy Orthodox Church, we commemorate the Martyrs Nazarius, Gervasius, Protasius and Celsus of Milan; Cosmas the Hymnographer, Bishop of Maïuma; and Venerable Paraskeva the New of Thrace.

On this day we commemorate the holy and blessed Fathers who came together for the second time in Nicaea, during the reign of the pious and Christ-loving Sovereigns Constantine and Irene, against those who impiously, ignorantly and foolishly asserted that the Church of God worshippeth idols, and rejected the august and holy icons.

Thy champions, O Word, with words as their weapons,  
Turn to flight the foes of the venerable icons.

The Council met in 787 to refute the Iconoclast heresy, whose camp believed that all depictions of Christ, His Mother and the saints should be destroyed. The iconophiles believed that icons served to preserve the doctrinal teachings of the Church; and they considered icons to be man's dynamic way of expressing the divine through art and beauty. The council decreed that the veneration of icons was not idolatry (Exodus 20:4-5), because the honor shown to them is not directed to the wood or paint, but passes to the prototype, or the person depicted. It also upheld the possibility of depicting Christ, Who became man and took flesh at His Incarnation. The Father, on the other hand, cannot be represented in His eternal nature, because "no man has seen God at any time" (John 1:18).

By the intercessions of the Holy Fathers, O Christ God, have mercy upon us. Amen.

# The Lapsed

by Fr. Thomas Hopko

The persecutions by Decius and Valerian, as well as the peaceful times which preceded and followed, brought a great interior crisis to the Christian Church in the third century. The question arose about how to care for the “lapsed” — Christians who had denied Christ under the threat of torture and execution, but who afterwards wanted to return to the Church. This sin of apostasy, as well as the sins of murder and adultery, were considered the three most heinous sins, and many in the Church thought that it was entirely inappropriate, if not downright impossible, for the Church, as the pure Bride of Christ, to offer the possibility of repentance and forgiveness for such sins. Hence, they felt that such sinners must endure lifelong excommunication.

Gradually, however, through the first half of the third century, most of the bishops were realizing that as the Body of Christ, the All-Merciful One Who came “not to call the righteous but sinners to repentance” (Mt 9.13), the Church must allow for the possibility of heartfelt repentance for even the worst of sins. They were careful to stipulate, though, that such repentance must be worked out through a lengthy period of penitence, after which absolution and restoration to Eucharistic communion would be given through the proper channels under the authority of the bishops.

Many rigorists in the Church, however, refused to accept this pastoral decision. They preferred a concept of the Church as “the society of the pure” rather than as “the hospital for sinners.” One such figure was the illustrious Carthaginian theologian and Apologist, Tertullian (c. 160–c. 220), known as “the Father of Latin theology” for his prolific, insightful writings on many topics. But he always had rigorist tendencies. This made him susceptible to the claims of the Montanists, whom he joined in about 205, despite their having been officially condemned by several Church councils. Very sadly, he died outside the Church.

Another rigorist who objected to the Church offering the possibility of repentance for the worst sins was Hippolytus (c. 170–c. 235), a leading priest and theologian in Rome. He felt strongly that Bishop Zephyrinus (r. 198–217) of Rome and his successor Bishop Callistus (r. 217–222) were too “soft on sin” since they held a more lenient view.

Hippolytus also accused these two of being too “soft on heresy,” as they were slow to condemn the teaching of Sabellius, another priest in Rome. Sabellius taught that “Father,” “Son,” and “Holy Spirit” were just three different names for God, rather than being the Three Persons of the Holy Trinity. As a result, in 217 Hippolytus refused to recognize the newly elected

Callistus as the legitimate bishop of Rome and started his own church. Thus he became the first of over twenty different anti-popes in the history of the Roman Church.

But as it happened, some time after 230, both Hippolytus and Bishop Pontianus (r. 230–235) of Rome, during a brief period of persecution, were sent to the mines in Sardinia, where they were reconciled before their deaths. This is what made it possible for Hippolytus to be recognized as Saint Hippolytus.

After the Decian Persecution, a new rigorist sect arose in opposition to the Church's policy of offering repentance to those who had lapsed and denied Christ during that period of persecution. This was Novatianism, founded by Novatian, a leading priest of Rome who led his followers into schism upon refusing to accept the authority of the newly elected Bishop Cornelius (r. 251–253), who favored mercy towards the lapsed if they were sincerely repentant. The virulent sect of Novatianism spread quickly through the Empire; it was still in existence in the 5th century.

The greatest defender of the Catholic Church at this time was Saint Cyprian, Bishop of Carthage (c. 200–258), who strenuously opposed the so-called “pure Church” of the Novatianists — and especially the divisiveness of that movement. Although a great reader of Tertullian (most of whose works were written before he became a Montanist), Saint Cyprian defended the Catholic Church, with Her unbroken apostolic succession of bishops, against the newly formed spiritualistic “churches” of the rigorists, or maximalists. He stated in one of his most famous works, entitled *On the Unity of the Church*, which he wrote to prevent schism occurring in his own church:

Does he who does not hold this unity of the Church think that he holds the Faith? Does he who strives against and resists the Church trust that he is in the Church, when moreover the blessed Apostle Paul teaches the same thing, and sets forth the sacrament of unity, saying, ‘There is one body and one spirit, one hope of your calling, one Lord, one faith, one baptism, one God’ [Eph 4.4]?

And this unity we ought firmly to hold and assert, especially those of us who are bishops, who preside in the Church, that we may also prove the episcopacy itself to be one and undivided... The episcopacy is one, each part of which is held wholly by each one. The Church also is one...

Whoever is separated from the Church and is joined to an adulteress is separated from the promises of the Church; nor can he

who who forsakes the Church of Christ attain to the rewards of Christ. He is a stranger; he is profane; he is an enemy. He can no longer have God for his Father who does not have the Church for his mother (*On the Unity of the Church* 4–6).

Saint Cyprian also strongly resisted the second attempt by a bishop of Rome to dictate to a Church beyond her territory. This occurred when Bishop Stephen I (r. 254–257) tried to force the Church of Carthage to receive converts from schismatic or heretical Christian groups by anointing with oil, or even just by a statement of faith, rather than by baptism, as long as the heretical baptism had been done with the proper form. Cyprian, taking a more rigorist stance on this issue, insisted that any sacraments done by those outside the canonical Church have no validity whatsoever; as he said, “How can he who does not have the Spirit impart the Spirit?”

While the Church through the centuries has generally taken Stephen’s approach on this difficult issue, Cyprian was certainly right in resisting Rome’s pretension to have authority over the Church of Carthage. As he said concerning such jurisdictional matters, “None of us claims to be a bishop of bishops or resorts to tyranny to obtain the consent of his brethren. Each bishop in the fullness of his freedom and his authority retains the right to think for himself; he is not subject to any other and he does not judge others.” And as in the time of Bishop Victor’s attempt to force the Quartodecimans to accept Roman practice, strong protests were raised by bishops from across the Empire against Bishop Stephen’s imperious attitude.

*Excerpt from The Orthodox Faith, Vol. 2: Worship.*

## **This Week**

### **Tuesday, October 16**

- 7:00 pm, Choir Practice

### **Wednesday, October 17**

- 6:00 pm, Daily Vespers

### **Saturday, October 20**

- 5:00 pm, Great Vespers

*Fr. Patrick is available for confession following the Service.*

### **Sunday, October 21**

- 9:00 am, Orthros
- 10:00 am, Divine Liturgy

## **Prosphora Schedule**

Oct. 21: Fisher  
Oct. 28: Eden  
Nov. 4: OPEN  
Nov. 11: OPEN

Nov. 18: McNeil  
Nov. 25: Eden  
Dec. 2: OPEN  
Dec. 9: OPEN

*To add your name to this list, please notify Don Cox. You can also sign up online at <http://goo.gl/0ul9NW>.*

## **Coffee Hour Hosts**

Oct. 21: Monthly Potluck  
Oct. 28: McNeil  
Nov. 4: Manitzas  
Nov. 11: Wingerd

Nov. 18: Monthly Potluck  
Nov. 25: OPEN  
Dec. 2: OPEN  
Dec. 9: OPEN

*To add your name to this list, please notify Paul or Amanda Fisher. You can also sign up online at <http://goo.gl/6LdC4h>.*

## **October Epistle Readers**

Oct. 7: Fisher  
Oct. 14: Graham

Oct. 21: Telep  
Oct. 28: Miller

## **Pastoral Care**

If you have pastoral needs (illness, confession, etc.) please contact Fr. Patrick Henre at (605) 646-5166, or by email: [fr.patrickhenre@gmail.com](mailto:fr.patrickhenre@gmail.com).

## **Prayer Requests**

LIVING: Matushka Priscilla, Helen, Tunas Family, Gabriela, the Youngblood family, Aileen Shocklee, Georgeta Paltl, Amy Kathryn, Priest Peter, Matushka Nadia, Priest Vasili, Matushka Lesya, Luanne Klaras, Mary and her unborn child, Judy and Charles, Emilia and her unborn child, Joyce, Christopher, Jason, Shelley, Christopher McNeil, Laura, Mason, George, Ramona, Yvonne, Holley, Kathryn, Abram, David

DEPARTED: Justin

# **Announcements**

## **Parish Council**

The next parish council meeting is scheduled for Wednesday, October 17, directly following Daily Vespers.

## **Parish Retreat**

We will have a Parish Renewal and Revitalization Retreat on November 9-10, led by Dn. Finn Roberts. It is important to have everyone attend.

## **Nominating Committee**

The Parish Nominating Committee is currently taking submissions for anyone interested in serving on the Parish Council. The Nominating Committee this year consists of Nancy McNeil (Chair), Kathy Cox, and Karen Graham. In January, we will be selecting 3 parish council members and need at least 6 nominees for the selection. All qualified and willing candidates need to submit their name in writing to anyone serving on the Nominating Committee. "Qualification for selection to the Parish Council: A Candidate must be twenty-five (25) years of age or over, have been a Voting Member of the parish for a period of two (2) years and have fulfilled the Canonical requirements of the Faith."

## **Donation Income Update**

Through August we have received 75% of our yearly budgeted amount of pledge donations. Thanks everyone for supporting our church!

## **Kitchen Supplies**

There is a list in the kitchen of supplies needed. Please check it occasionally so that we can keep our kitchen supplies stocked.

## **Camp Saint Raphael**

Gayle Malone, Executive Director of DOWAMA's Camp Saint Raphael, announces that the dates of all three 2019 summer sessions have been rescheduled. Parents of children and teens, be aware of these new dates as you plan summer holidays. Session One: June 30th - July 6th; Session Two: July 7th-13th; Session Three: July 14th-20th.

## **Fundraising Ideas**

If you have parish fundraising ideas, please provide them in the form of a written proposal to Donna Manitzas or Fr. Patrick.

## **Orthodox Christian Fellowship (College Ministry)**

OCF will be meeting on Thursday evenings at 7:00. Please see Fr. Patrick or Magdalayna if you are interested.

## **Sunday School Collection**

On the first Sunday of every month, the kids will be taking up a collection at the end of service to help fund Sunday School expenses. Sunday School takes place after Communion. We now have 4 levels two accommodate our growing parish, and expenses are growing!

## **Sign-Up List for Monthly Cleaning Day**

The sign-up list for the monthly cleaning day is posted on the bulletin board in the parish hall. **Team #1 is currently in need of at least two more members.** Please be sure to check the list to see which team you are on, and contact your Team Leader with any questions.

## **Holy Bread and Coffee Hour**

Please take the time to check the sign up lists for Coffee Hour and Prospora baking. This is a great opportunity to serve the Church and is really appreciated by everyone. And remember, hosting coffee hour only means that you promise to bring light refreshments for everyone. You are welcome to bring more, but it is not expected.

## **Prayer List**

For all submissions or changes to the Prayer List for the Living and Departed, please notify Don. A person will stay on the list for the living for 30 days and then automatically drop off, unless they are renewed by someone in the parish. The list for the departed will include people for 40 days after their falling asleep, and they can be commemorated again on the anniversary of their repose.

## **Do you have news?**

Please forward announcements, news, prayer requests, etc. to Paul or Amanda Fisher ([paulandamandafisher@gmail.com](mailto:paulandamandafisher@gmail.com)) before 5:00 pm on Wednesday if you would like them to appear in the weekly bulletin and eNews.

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follow us at [www.facebook.com/saintandrewwaco](http://www.facebook.com/saintandrewwaco).