



Holy Apostles Greek Orthodox Church

Priest: Fr. George Alexson
(cell) 703-314-6421

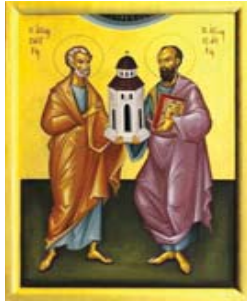
www.holyapostlesgreekorthodox.org

phone 703-421-7515, fax 703-956-9498

October 7, 2018: 3rd Sunday of Luke

My Beloved in the Lord,

For the past seventeen centuries the Ecumenical Patriarchate of Constantinople has embraced all the Orthodox faithful throughout the oikoumene with faith, love, care, and pastoral sensitivity as it has aimed to ensure peace, unity, and healing throughout the Orthodox world. One of the central roles of the Ecumenical Patriarch of Constantinople, is safeguarding the unity of the One, Holy, Catholic and Apostolic Church, the Holy Orthodox Church with which he has been entrusted by the Grace of the Holy Spirit. This is a responsibility that he accepts willingly and most seriously since this role requires sincere love, unfettered faith, strong leadership and objectiveness in making decisions. The right decision is rarely the easy decision and this holds true for the current ecclesiastical situation in Ukraine. Since the 10th century, a vibrant Orthodox community in what is known as present day Ukraine existed and the people of this area were known as the Kievan Rus'. The Orthodox Kievan Rus', with their ecclesiastical center being the Metropolis of Kiev, was and remains under the canonical jurisdiction of the Ecumenical Patriarchate of Constantinople. This Metropolis had been the ecclesiastical center of the local Ukrainian Church for several centuries and, even with the establishment of the Patriarchate of Moscow in 1589, the Metropolis of Kiev remained under the canonical jurisdiction of the Ecumenical Patriarchate. Due to exigent historical circumstances, in 1686 the Ecumenical Patriarchate granted the Patriarch of Moscow the ability to ordain the Metropolitan of Kiev providing he had the canonical permission of the Ecumenical Patriarch. The Ecumenical Patriarchate, however, would retain the right to elect the Metropolitan of ... **(Cont. on the back)**



EPISTLE READING:

St. Paul's Second Letter to the Corinthians 11:31-33; 12:1-9

Brethren, the God and Father of the Lord Jesus, he who is blessed for ever, knows that I do not lie. At Damascus, the governor under King Aretas guarded the city of Damascus

in order to seize me, but I was let down in a basket through a window in the wall, and escaped his hands. I must boast; there is nothing to be gained by it, but I will go on to visions and revelations of the Lord. I know a man in Christ who fourteen years ago was caught up to the third heaven - - whether in the body or out of the body I do not know, God knows. And I know that this man was caught up into Paradise --whether in the body or out of the body I do not know, God knows -- and he heard things that cannot be told, which man may not utter. On behalf of this man I will boast, but on my own behalf I will not boast, except of my weaknesses. Though if I wish to boast, I shall not be a fool, for I shall be speaking the truth. But I refrain from it, so that no one may think more of me than he sees in me or hears from me. And to keep me from being too elated by the abundance of revelations, a thorn was given me in the flesh, a messenger of Satan, to harass me, to keep me from being too elated. Three times I besought the Lord about this, that it should leave me; but he said to me, "My grace is sufficient for you, for my power is made perfect in weakness." I will all the more gladly boast of my weaknesses, that the power of Christ may rest upon me.



GOSPEL READING:

The Gospel According to Luke 7:11-16

At that time, Jesus went to a city called Nain, and his disciples and a great crowd went with him. As he drew near to the gate of the city, behold, a man who had died was being carried out, the only son of his

mother, and she was a widow; and a large crowd from the city was with her. And when the Lord saw her, he had compassion on her and said to her, "Do not weep." And he came and touched the bier, and the bearers stood still. And he said, "Young man, I say to you, arise." And the dead man sat up, and began to speak. And he gave him to his mother. Fear seized them all; and they glorified God, saying, "A great prophet has arisen among us!" and "God has visited his people!"

UPCOMING EVENTS

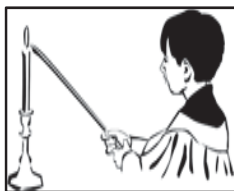
There is no Sunday School today due to the holiday weekend.



Philoptochos Meeting, TODAY
Immediately following Liturgy



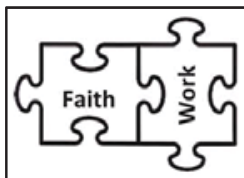
Prepare spanakopita and tiropita for Philoptochos Bake Sale: We will NOT be baking on Oct. 13th. We will be baking on **Saturday, Nov. 3rd and 10th at 10 AM at church.** All are invited to join us.



Altar Boy Blessing, CHANGED TO Oct. 14th

Following Liturgy

Our Altar Boys will take a special blessing and oath of service.



“Career and Faith” series, Oct. 14th
Immediately following Sunday School

GOYAns will learn how our faith impacts career and business decisions from our Stewards Paul Orphanides (Keller Williams Realty) and Lisa Orphanides (Marriott International) over a pizza lunch. All teens are welcome!



PAREA (Our Company of Friends) Lunch, November 6th

11:30am, Delia's Pizzeria and Grill
28 Edds Lane, Sterling 20165 (703-444-1661)

LCPS will be closed that day, so feel free to bring the whole family! RSVP to Marina (571-969-9234)

Laconian Society of DC 83rd Annual Dance:

Friday, Nov. 23rd, 8pm-1am, Tysons Corner Marriott, Complimentary Hors d'oeuvres, Greek and American music, cash bar, raffle prizes, call 703-734-322 for tickets.

Weekly Liturgical Schedule for October

All days: 8:15 AM Orthros, 9:30 AM Liturgy

Oct. 18 Saint Luke the Apostle

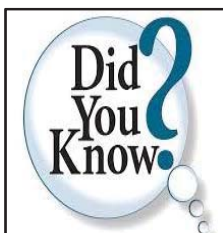
Oct. 26 St. Dimitrios the Great Martyr

ANNOUNCEMENTS

Our Sunday School is blessed with talented teachers who generously offer their time to share with our children the Gospel of Christ which is the reason for our Christian Orthodox educational ministry. A big Thank You to all our Sunday School Teachers and assistants for their dedication and zeal.



The Holy Apostles Greek Dance Group is registering participants, ages 5 and up. For more information and how to register, email Maria Plevrakis at holyapostlesdance@gmail.com.



Did you know, our ministries continue to add new programs but are competing for space in our current temporary facility! Help us move to a permanent church campus where we can not only thrive but grow!

Make a donation today to our Capital Campaign for a permanent church campus in Ashburn.

Thank you to Vicky Theodorou for sponsoring today's Coffee Hour in celebration of her daughter's 40 day blessing!

GUIDELINES FOR RECEIVING HOLY COMMUNION:

Holy Communion is offered in the Orthodox Church only to those individuals baptized and Chrismated (Confirmed) in the Orthodox Faith. To participate in Holy Communion one must be in good standing with the Church spiritually (for example, married people must have had their marriage blessed in the Church; and, all must be without grave sin on their hearts). For all Orthodox Christians, the proper preparation for Holy Communion must be observed: that is, examination of conscience, confession, reading the prayers for Holy Communion, and the proper fasting and abstinence prior to Holy Communion. If you have any further questions about this, please speak with our Parish Priest. Women should remove all lipstick when approaching for Holy Communion.

(Cover Message Cont. from front) Kiev who would also serve as Exarch of the Ecumenical Patriarch, and who would commemorate the Ecumenical Patriarch as *“among the first”* at the celebration of every Divine Liturgy and other Sacraments. **The Ecumenical Patriarchate of Constantinople has never ceded jurisdictional authority of the Metropolis of Kiev and present day Ukraine to the Patriarchate of Moscow.** With geopolitical changes over the last century, distrust and disunity plagued the ranks of Orthodox Christians in Ukraine to the extent that, by the mid 1990’s, there were three groups of Orthodox Christians; one group being a part of the Patriarchate of Moscow, headed by Metropolitan Onoufrios, and the other two independents (the Ukrainian schismatic “patriarchate” under Filaret, and the “autocephalous church” under Makarios). This division persists and, whereas the Ecumenical Patriarchate has prayed unceasingly that the ecclesiastical powers in Ukraine would resolve this issue internally, it has become apparent that the intervention of the Ecumenical Patriarchate, as both the Mother Church of the Ukrainian Orthodox and as the First Among Equals who safeguards Orthodox unity, is essential. It is crucial to know and comprehend this brief history of the Orthodox Church in Ukraine to understand today’s situation especially since many faithful in the Greek Orthodox Metropolis of New Jersey have been inquiring about the issue at hand, and also since there is an effort by some ecclesiastical presences in this country to misinform the Orthodox faithful concerning history and canonical correctness. His All-Holiness Ecumenical Patriarch Bartholomew and the Holy and Sacred Synod of the Ecumenical Patriarchate desire to heal this division within the Church so that the sheep who had been lost can return to the ninety-nine, and so that our Lord may *“gather together in one the children of God who were scattered abroad”* (Jn. 11:52). This decision endeavoring to correct the uncanonical situation is not being taken because it is the easy option, but because it is the difficult and necessary solution. We must acknowledge and understand that these decisions are being made in the spirit of healing, love, peace, canonical correctness in order to safeguard the unity of the ecclesial body, a challenge and responsibility entrusted to the Mother Church of Constantinople. **(Cont. on next panel)**

(Cover Message Cont. from left) The Ecumenical Patriarchate will grant autocephaly to the Ukrainian Orthodox Church. As stated in the words of His All-Holiness Ecumenical Patriarch Bartholomew, ***“It is her right to receive the status of autocephaly and...it is the right, and indeed the exclusive right of our Ecumenical Patriarchate, to grant the autocephaly just as it was granted to all the newer Orthodox Churches, beginning with Russia in the 16th century, to the Church of Czech and Slovakia in 1998.”*** The Ukrainian people, all children of the Mother Church, the Ecumenical Patriarchate of Constantinople, those within the fold and those who have over the decades have fallen out of it, have expressed the desire to end this division with their brothers by repeatedly petitioning for the Ecumenical Patriarchate to take the necessary steps, which would end the ecclesiastical colonialism which had been imposed on them. How could we say no to ending this or any division in the Body of Christ and restoring its unity? Our Lord is not the Lord of division, but the God of unity. He is the Lord of love. He is the Prince of peace. He is the God of mercy. Let us continue to pray for and with our spiritual Leader and Father, His All-Holiness Ecumenical Patriarch Bartholomew, who for the past twenty seven years as our Ecumenical Patriarch, has and continues to do that which is right by seeking and promoting unity and peace throughout the Orthodox world. Let us pray for the Members of the Holy and Sacred Synod, one of whom I am, as we continue deliberating these pastorally sensitive issues with great care and love, and above all, faith in our Triune Lord and God. And let us pray for all the people of Ukraine who seek peace and unity in the faith, so that they all **“may be one”**. Further, let us pray for those who for reasons, **known to them and the rest of the world**, are being openly defiant. May they too see with the eyes of their soul, come to the knowledge of and acknowledge the truth, by embracing the decisions of the Ecumenical Patriarchate of Constantinople and His All Holiness, based of course on the centuries old historic facts and Patriarchal documents which exist. Finally, let us reiterate the prayer heard at the Divine Liturgy, ***“O Lord, our God...unite them to Your Holy, Catholic, and Apostolic Church and number them together among your elect flock.”*** With Paternal Love and Blessings,

† E V A N G E L O S Metropolitan of New Jersey