

the world was made through him, yet the world knew him not. And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only-begotten Son from the Father. And from his fullness have we all received, grace upon grace. For the law came through Moses; grace and truth came through Jesus Christ. No one has ever seen God; the only-begotten Son who is in the bosom of the Father, he has made him known. (See Jn 1.1–18; the Easter Liturgy Gospel Reading in the Orthodox Church.)

Jesus, the divine Word of God in human flesh, comes to teach men by his presence, his words and his deeds. His disciples are sent into the world to proclaim Him and His Gospel, which means literally the “glad tidings” or the “good news” of the Kingdom of God. Those whom Jesus sends are called the apostles, which means literally “those who are sent.” The apostles are directly inspired by God’s Holy Spirit, the Spirit of Truth (Jn 15.26), to “make disciples of all nations” teaching them what Christ has commanded (Mt 28.19).

To be Continued...

OCT. 2 ANNOUNCEMENTS: Ladies Guild meeting following coffee hour;
Church general membership meeting next Sunday following Divine Liturgy

SEPT. 25 DONATIONS:

For Health of (FHO): FAMILY- BONA CILEVSKA; **FHO: FAMILY –** LEKOSKI FAMILY;

FHO: FAMILY –ANGIE PANZOFF; **FHO FAMILY –** COLLEEN PANDOFF;

FHO EVERYONE AT ST. PAUL – HELEN & SANDRA ARNAUT;

FHO FAMILY & WELCOMING BABY NATHAN – ALEKSYNAS FAMILY;

FHO BLAGOJA JOSIFOVSKI – BARBARA STOYEK & BARBARA BUBER;

FOR GRANDPARENTS DAY – TRAMONTANA FAMILY

In Memory of (IMO): ANDREW TOROSIAN – VIRGINIA TOROSIAN;

IMO ALEXANDER TSAKOFF (HUSBAND, FATHER, GRANDFATHER & FRIEND) – DARIA TSAKOFF, GEORGE TSAKOFF,

JIM & DELPHINE CONNOR, VALERIE & RODERICK LAZAR, DAVID & KAREN REHN, MAKOVSKI FAMILY, TSAKOFF

FAMILY, POLLY, ZOE, & NINA MCLEROY

UPCOMING EVENTS

OCT. 9 – general membership meeting

16 – church council meeting

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SAINT PAUL ORTHODOX CATHEDRAL

Rector: Rev. Fr. Robert J. Royer Email-robertjroyer@gmail.com
(810) 919-9485 Website: stpaulorthodoxcathedral.org

Sunday, October 2nd
15th Sunday after Pentecost

**TODAY WE WILL CELEBRATE THE DIVINE LITURGY OF ST.
JOHN CHRYSOSTOM**

SCRIPTURE READINGS

Epistle – 2 Corinthians 4:6-15

Brethren, for it is the God who said, "Let light shine out of darkness," who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ. But we have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us. We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies. For while we live we are always being given up to death for Jesus' sake, so that the life of Jesus may be manifested in our mortal flesh. So death is at work in us, but life in you. Since we have the same spirit of faith as he had who wrote, "I believed, and so I spoke," we too believe, and so we speak, knowing that he who raised the Lord Jesus will raise us also with Jesus and bring us with you into his presence. For it is all for your sake, so that as grace extends to more and more people it may increase thanksgiving, to the glory of God.

Gospel – Luke 6:31-36

As you wish that men would do to you, do so to them. "If you love those who love you, what credit is that to you? For even sinners love those who love them. And if you do good to those who do good to you, what credit is that to you? For even sinners do the same. And if you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive as much again. But love your enemies, and do good, and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High; for he is kind to the ungrateful and the selfish. Be merciful, even as your Father is merciful.

Fr. Thomas Hopko

THE ORTHODOX FAITH: Vol. 1: Doctrine and Scripture; Sources of Christian Doctrine; Revelation

Every morning at its Matins Service the Orthodox Church proclaims: "God is the Lord and has revealed Himself unto us; blessed is

He who comes in the name of the Lord" (Ps 118.26–27). The first foundation of Christian doctrine is found in this biblical line: *God has revealed Himself to us.*

God has shown Himself to His creatures. He has not disclosed His very innermost being, for this innermost essence of God cannot be grasped by creatures. But God has truly shown what men can see and understand of His divine nature and will.

The fullness and perfection of God's self-revelation is found in His Son Jesus Christ, the fulfillment of the gradual and partial revelation of God in the Old Testament. Jesus is the one truly "blessed . . . Who comes in the name of the Lord."

The first title given to Jesus by the people is that of Rabbi, which literally means teacher. In the English New Testament the word Master also issued in relation to Jesus in the sense of one who teaches, such as a schoolmaster or holder of a master's degree. Jesus' followers are also called disciples, which literally means students or pupils.

Jesus came to men first of all as the Teacher sent from God. He teaches the will of God and makes God known to men. He reveals fully—as fully as men can grasp—the mysteries of the Kingdom of God.

The coming of Jesus as teacher is one aspect of his being Christ the Messiah. The word Christ in Greek is the word for the Hebrew Messiah which means the *Anointed of God*. For when the messiah would come, it was foretold, men would be "taught by God" (Is 54.13, Jn 6.45).

Jesus comes to men as the divine teacher. He claimed on many occasions that his words were those of God. He spoke as 'one having authority' not like the normal Jewish teachers (Mt 7.29). And he accused those who rejected his teachings as rejecting God Himself.

He who believes in me, believes not in me but in him who sent me. And he who sees me sees Him who sent me. I have come as light into the world . . . for I have not spoken on my own authority; the Father who sent me has himself given me commandment what to speak. What I say, therefore, I say as the Father has bidden me (Jn 12.44–50).

Jesus taught men not only by his words, but also by his actions; and indeed by his very own person. He referred to himself as the Truth (Jn 14.6) and as the Light (Jn 8.12). He showed himself not merely to be speaking God's words, but to be himself the Living Word of God in human flesh, the Logos who is eternal and uncreated, but who has become man as Jesus of Nazareth in order to make God known to the world.

In the beginning was the Word [Logos] and the Word was with God and the Word was God. He was in the beginning with God; all things were made through him, and without him was not any thing made that was made. In him was life and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it. The true light that enlightens every man was coming into the world. He was in the world, and