



Sunday, October 23, 2011

19TH SUNDAY AFTER PENTECOST

**HOLY FATHERS OF THE SEVENTH ECUMENICAL COUNCIL;
HOLY MARTYRS EULAMPIUS AND EULAMPRIA**

RESURRECTIONAL TROPARION - TONE TWO:

When You did descend to death, O Life Immortal, You did slay hell with the splendor of Your Godhead! And when from the depths You did raise the dead, all the powers of heaven cried out: O Giver of Life! Christ our God! Glory to You!

TROPARION TO THE FATHERS OF THE SEVENTH ECUMENICAL COUNCIL - TONE EIGHT:

You are most glorious, O Christ our God. You have established the Holy Fathers as lights on the earth. Through them You have guided us to the true faith. O greatly Compassionate One, glory to You!

TROPARION TO SAINTS EULAMPIUS AND EULAMPRIA - TONE FOUR:

Your holy martyrs Eulampius and Eulampia, O Lord, through their sufferings have received incorruptible crowns from You, our God. For having Your strength, they laid low their adversaries, and shattered the powerless boldness of demons. Through their intercessions, save our souls!

RESURRECTIONAL KONTAKION - TONE TWO:

Hell became afraid, O Almighty Savior, seeing the miracle of Your Resurrection from the tomb! The dead arose! Creation, with Adam, beheld this and rejoiced with You! And the world, O my Savior, praises You forever.

KONTAKION TO THE FATHERS OF THE SEVENTH ECUMENICAL COUNCIL - TONE EIGHT:

The apostlesø preaching and the fathersø doctrines have established one faith for the Church. Adorned with the robe of truth, woven from heavenly theology, it defines and glorifies the great mystery of piety.

KONTAKION TO SAINTS EULAMPIUS AND EULAMPRIA - TONE THREE:

Let us honor the noble martyrs, brother and sister in the flesh, wise Eulampius and Eulampia; for they put to shame the devices of the tyrants through the power of the Crucified One. Therefore, they have been declared the glory and boast of martyrs.

HYMN TO THE MOTHER OF GOD - TONE SIX:

Steadfast Protectress of Christians and constant advocate before the Creator, do not despise the cry of us sinners; but in your goodness come speedily to help us who call on you in faith. Hasten to hear our petition and to intercede for us, O Theotokos, for you always protect those who honor you!



The Seventh Ecumenical Council, Nicea 787

EPISTLE & COMMENTARY

THE PROKIMENON IN THE 2ND TONE:

The Lord is my strength and my song. He has become my salvation.

FOR THE FATHERS OF THE SEVENTH COUNCIL, THE PROKIMENON IN THE 4TH TONE:

Blessed are You, O Lord God of our Fathers and praised and glorified is Your Name forever.

19TH SUNDAY AFTER PENTECOST, SECOND CORINTHIANS 11: 31 – 12: 9

Brethren, the God and Father of our Lord Jesus Christ, who is blessed forever, knows that I am not lying. In Damascus the governor, under Aretas the king, was guarding the city of the Damascenes with a garrison, desiring to arrest me; but I was let down in a basket through a window in the wall, and escaped from his hands. It is doubtless not profitable for me to boast. I will come to visions and revelations of the Lord: I know a man in

Christ who fourteen years ago - whether in the body I do not know, or whether out of the body, I do not know, God knows - such a one was caught up to the third heaven. And I know such a man - whether in the body or out of the body I do not know, God knows - how he was caught up into Paradise and heard inexpressible words, which it is not lawful for a man to utter. Of such a one I will boast; yet of myself I will not boast, except in my infirmities. For though I might desire to boast, I will not be a fool; for I will speak the truth. But I refrain, lest anyone should think of me above what he sees me to be or hears from me. And lest I should be exalted above measure by the abundance of the revelations, a thorn in the flesh was given to me, a messenger of Satan to buffet me, lest I be exalted above measure. Concerning this thing I pleaded with the Lord three times that it might depart from me. And He said to me, "My grace is sufficient for you, for My strength is made perfect in weakness." Therefore most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me.

FOR THE FATHERS OF THE SEVENTH COUNCIL, HEBREWS 13: 7-16

Brethren, remember those who rule over you, who have spoken the word of God to you, whose faith follow, considering the outcome of their conduct. Jesus Christ is the same yesterday, today, and forever. Do not be carried about with various and strange doctrines. For it is good that the heart be established by grace, not with foods which have not profited those who have been occupied with them. We have an altar from which those who serve the tabernacle have no right to eat. For the bodies of those animals, whose blood is brought into the sanctuary by the high priest for sin, are burned outside the camp. Therefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate. Therefore let us go forth to Him, outside the camp, bearing His reproach. For here we have no continuing city, but we seek the one to come. Therefore by Him let us continually offer the sacrifice of praise to God, that is, the fruit of our lips, giving thanks to His name. But do not forget to do good and to share, for with such sacrifices God is well pleased.

THE ALLELUIA VERSES:

The God of gods, the Lord, has spoken and He has called the earth from the rising of the sun to its setting. Gather together unto Him His holy ones who have established His covenant upon sacrifices.

COMMENTARY ON THE EPISTLE READING FROM SECOND CORINTHIANS

Many scholars agree that the event fourteen years prior, to which St. Paul refers, was most likely his own revelation. The Apostle reinforces an earlier writing to the Corinthians by assuring the power of Christ is present in him through his infirmity. It is only in our own weakness and humility as well, that God's power and glory can be revealed in and through us.



Conversion of Paul on the Road to Damascus (14th century)

GOSPEL & COMMENTARY

19TH SUNDAY AFTER PENTECOST, LUKE 6: 31-36

At that time, Jesus said to His disciples, "And just as you want men to do to you, you also do to them likewise. But 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 back, what credit is that to you? For even sinners lend to sinners to receive as much back. But love your enemies, do good, and lend, hoping for nothing in return; and your reward will be great, and you will be sons of the Most High. For He is kind to the unthankful and evil. Therefore be merciful, just as your Father also is merciful."

FOR THE FATHERS OF THE SEVENTH COUNCIL, JOHN 17: 1-13

At that time, Jesus spoke these words, lifted up His eyes to heaven, and said: "Father, the hour has come. Glorify Your Son, that Your Son also may glorify You, as You have given Him authority over all flesh, that He should give eternal life to as many as You have given Him. And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. I have glorified You on the earth. I have finished the work which You have given Me to do. And now, O Father, glorify Me together with Yourself, with the glory which I had before the world was. I have manifested Your name to the men whom You have given Me out of the world. They were Yours, You gave them to Me, and they have kept Your word. Now they have known that all things which You have given Me are from You. For I have given to them the words which You have given Me; and they have received them, and have known surely that I came forth from You; and they have believed that You sent Me. I pray for them. I do not pray for the world but for those whom You have given Me, for they are Yours. And all Mine are Yours, and Yours are Mine, and I am glorified in them. Now I am no longer in the

world, but these are in the world, and I come to You. Holy Father, keep through Your name those whom You have given Me, that they may be one as We are. While I was with them in the world, I kept them in Your name. Those whom You gave Me I have kept; and none of them is lost except the son of perdition, that the Scripture might be fulfilled. But now I come to You, and these things I speak in the world, that they may have My joy fulfilled in themselves."

COMMENTARY ON THE GOSPEL READING FROM ST. LUKE

Jesus teaches his disciples the "golden rule," first making a connection most easily understood: self-preservation. Saint Cyril of Alexandria explains that this natural law of self-love is man's desire for goodness. Christ uses this desire as a starting point to comprehend how to treat others, and then illustrates how He "fulfills" and "perfects" the Old Testament Law by now including love for enemies as a component of this directive. This is reinforced in the last verse: exhibiting the love and mercy of God is the new standard, rather than the desire for goodness and self-preservation.

SPIRITUAL ARTICLES

From The Prologue for October 10/23 by St. Nikolai Velimirovic:



The Holy Martyrs Eulampius and Eulampia

They were brother and sister from Nicomedia. During one of the terrible persecutions of Christians by Maximian some of the faithful fled Nicomedia and hid. The young Eulampius was sent into the city to buy bread. There he saw the imperial edict decreeing the persecution of Christians posted on a wall. He laughed at it, removed it, and tore it up. He was arrested and immediately brought before the judge. When the judge advised him to deny Christ, Eulampius counseled the judge to reject the false idols and to acknowledge Christ as the One Living God. The judge ordered that he be flogged for a long time until his blood flowed, and that he be tormented with other cruel tortures. Hearing of her brother's suffering, the virgin Eulampia came running, and she, together with her brother, suffered for Christ. She was flogged until blood flowed from her nose

and mouth. After that, they were thrown into boiling pitch, and then into a red-hot furnace, but by the power of the sign of the Cross and the name of Christ, they rendered the fire harmless. Finally Eulampius was beheaded, but Eulampia died before being beheaded. Two hundred other Christians were also slain, who had come to believe in Christ upon witnessing the power and miracles of St. Eulampius and his sister. All were crowned with martyr's wreaths, and passed over into their eternal heavenly homeland.

The Holy Martyrs of Zographou

When Emperor Michael Palaeologus contracted the infamous Union of Lyons with the pope, in order to obtain help from the West against the Bulgarians and Serbs, the monks of the Holy Mountain sent a protest to the emperor against this Union, imploring him to reject it and return to Orthodoxy. The pope dispatched an army to help the emperor. The Latin army entered the Holy Mountain and committed such barbarism as the Turks had never committed in five hundred years. Having hanged the Protaton and having killed many monks in Vatopedi, Iveron and other monasteries, the Latins attacked Zographou. The blessed Abbot Thomas warned the brethren that whoever wished to be spared from the Latins should flee from the monastery, and that whoever desired a martyr's death should remain. And so, twenty-six men remained: the abbot, twenty-one monks, and four laymen who served as laborers for the monastery. They all closed themselves in the monastery's tower. When the Latins arrived, they set fire to the tower and these twenty-six heroes of Christ found a martyr's death in the fire. While the tower was burning, they chanted the Psalms and the Akathist to the Most-holy Mother of God. They gave their holy souls to God on October 10, 1283. In December of the same year, the dishonorable Emperor Michael died in poverty, when the Serbian King Milutin rose up against him in defense of Orthodoxy.

The Venerable Theophilus the Confessor

Theophilus was a Macedonian Slav from somewhere near Strumica. He was tonsured a monk when still young, and founded his own monastery. He suffered much for the icons during the reign of Leo the Isaurian, and would have been slain on one occasion, had he not succeeded in convincing Governor Hypaticus, his judge, of the principle and need for the veneration of icons. The governor freed him. Theophilus returned to his monastery, where he reposed peacefully in the year 716, and entered into the joy of his Lord.

The Holy Martyr Theotecnus

He was a Roman officer in Antioch during the reign of Emperor Maximian. When the emperor urged him to sacrifice to the idols, he replied: "I believe in Christ God, and to Him will I offer myself as a sacrifice— a living sacrifice." After cruel tortures, he was drowned by being thrown into the sea with a stone around his neck. He suffered honorably for Christ and was crowned with the wreath of martyrdom.

The Venerable Bassian

During the reign of the right-believing Emperor Marcian, this saint came to Constantinople from Anatolia in the year 450. Great was his asceticism, and great was the wonderworking power that God bestowed upon him. Bassian had about three hundred

disciples. Among them was St. Matrona. Emperor Marcian built a church in Bassianø name, which still exists today.

HYMN OF PRAISE: The Holy Martyrs of Zographou

Heroes of Zographou, knights of truth,
Sacrificed themselves for the Orthodox Faith,
And shamed the proud, shameless Latins,
As their souls rose up to the Kingdom of God.
The towerø flames mounted up to heaven,
As the monks in the fire sent up praise to God!
Heaven with its angels beheld that spectacle,
As the criminals crawled about like worms below the tower.
In the flames, Abbot Thomas, a true parent,
Encouraged his brethren, and began the Psalms:
He who glorifies the Lord does not fear death,
And he who dies for God will not perish.
The sacrifice is offered, and the altar of oblation remains:
The bodies were burned, the souls flew off,
And by that sacrifice, Zographou increased in glory
With magnificence eternal and true.
St. George the knight, cherishes his knight^s
As the Mother of God cherishes all heavenly citizens.
In these knights of righteousness, the Church rejoices:
They are her children, her fruitful branches.

REFLECTION

By Godø providence, the greatest number of miracles and heavenly manifestations occur during the martyrdom of His servants. On the day that the Latins set out for the Monastery of Zographou, an old monk had an obedience in a vineyard half an hourø distance from the monastery. At the prescribed time, he read the Akathist before the icon of the Mother of God. However, when he began to pronounce the word øRejoice!ö a voice came to him from the icon: øDo thou also rejoice, O elder! Flee from here now, or misfortune will befall thee; go and tell the brethren of the monastery to lock themselves in, for the God-opposing Latins have attacked this, my chosen Mountain, and are already near.ö The frightened elder fell to his knees and cried out in fear: øHow can I leave thee here, my Queen and Intercessor?ö At this he again heard the voice: øDo not worry about me, but go quickly!ö The elder went to the monastery immediately. But when he reached the monastery gates he beheld that same icon of the Mother of God. In a miraculous manner, the icon had preceded him to the monastery. The amazed elder related all that had been revealed to him to the abbot and the brethren. At that, all of them glorified God and the Mother of God. Once, during the celebration of the Feast of the twenty-six martyrs of Zographou, on October 10, 1873, there was a great all-night vigil. It was a moonless night. In the middle of the night, while the monks were chanting and reading the lives of the holy martyrs in the church, a noise was suddenly heard, and over the church a fiery pillar appeared, extending from earth to heaven. It was so bright that things at a distance could be seen as though it were midday. This wondrous manifestation lasted for about a quarter of an hour and then disappeared.

CONTEMPLATION

Contemplate God's miraculous appearance to the Prophet Elias (I Kings 19):

1. How Elias, fatigued by the unrighteousness of the people, prayed to God to grant him death;
2. How God comforted Elias by His appearing on Horeb;
3. How there was a strong wind, then an earthquake, then fire, and finally a still, small voice—the voice of God.

HOMILY

on the sufferings of David and the prophecy of the sufferings of Christ

For many dogs have surrounded Me; the congregation of the wicked has enclosed Me. They pierced My hands and My feet (Psalm 22:16).

This is the mystical experience of the penitent David, and, at the same time, a clear prophecy of Christ's sufferings. *Yea, and all that will live godly in Christ Jesus shall suffer persecution* (II Timothy 3:12), says the Apostle Paul. When King David sinned, the devils did not appear to him nor did they disturb him; but when he began to repent and to direct his life on the path of God, then the devils surrounded him and tormented him. The words here are not about men but about demons, who sometimes attack the penitent directly, or torment him through other men. David would not have called God's people, the crown of God's creation, "dogs." Rather, he called the demons "dogs," who are perceived by righteous men as dogs, snakes, black men, lions, or in some other form. That he here means "dogs" as evil spirits can be proven by the written lives of the great ascetics, to whom the demons appeared in the form of dogs and other animals, to frighten them. We can also be convinced of this from the words of the Lord our Savior, that He spoke from the Cross: *Father, forgive them; for they know not what they do* (Luke 23:34). This means that the Jews were not doing their own will but rather someone else's: the demons' will. For *many dogs* and *the congregation of the wicked* gathered to destroy Christ the Lord. When the devil—the tempter—could not defeat the Lord on the Mount of Temptation by his false promises, he began with all his might to destroy Him through men by a dishonorable death on the Cross. Brethren, see how clear the prophecy is! *They pierced My hands and My feet*. These words could not have pertained to anyone else, in the entire history of the world, but the crucified Savior. This prophecy continues in great detail: *They divided My garments among them and for My vesture they cast lots* (Psalm 22:18). Everything happened as it was prophesied—everything! But the devil was deluded in his reckoning. He thought he could destroy the One mightier than death, by condemning Him to death. He thought to dishonor Him Who alone gives honor to all creation. By his glorious Resurrection, the Lord Jesus Christ conquered and shamed the devil and his entire pack of dogs, and gave man power and authority over them. The whole pagan world was unable to exorcise even one single demon; but we, by the name of Christ and by the power of His Cross, are able to disperse legions of demons like smoke—for, after Christ's victory, the demons became like whipped and frightened dogs. O Lord, Conqueror and Savior, to Thee be glory and praise forever. Amen.

DIOCESAN EVENTS

2011 Dates to Remember

REMINDER: Please submit the following reports
2010 Year-End Parish Financial Reports & 2011 Proposed Budgets
to be submitted to Diocesan Office

April 8-9

Annual Lenten Women's Retreat
St. Paisius Monastery, Safford, Arizona

July 17 – August 6

Diocesan Summer Camp - Saint Sava Mission, Jackson, California

Thursday, September 1st

Saint Steven's Serbian Orthodox Cathedral, Alhambra, CA
Annual KSS Assembly
Clergy Seminar
Diocesan Council Meeting

Friday, September 2nd

Annual Diocesan Assembly
Saint Steven's Serbian Orthodox Cathedral, Alhambra, CA

Friday, September 2nd – Sunday, September 4th

15th Annual Diocesan Days Gathering
Saint Steven's Serbian Orthodox Cathedral, Alhambra, CA

October 7th

Cathedral Slava
Saint Steven's Serbian Orthodox Cathedral, Alhambra, CA

December 4, 2011

Diocesan KSS Slava
Feast of the Entrance of the Theotokos

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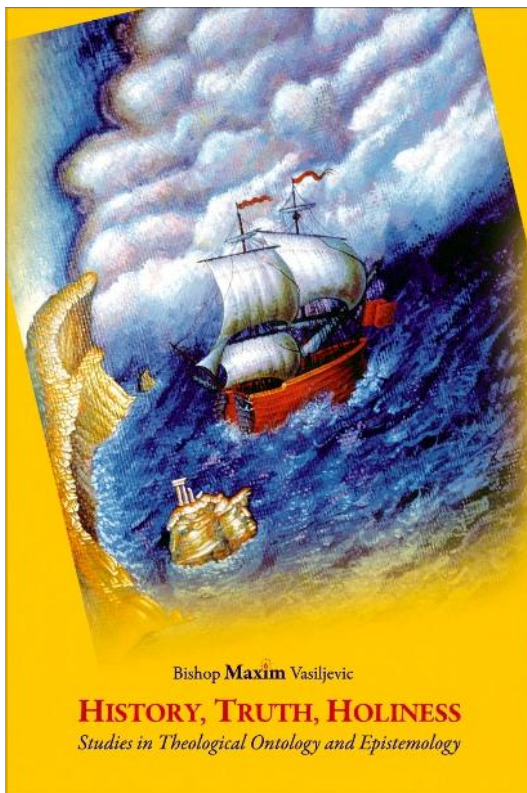
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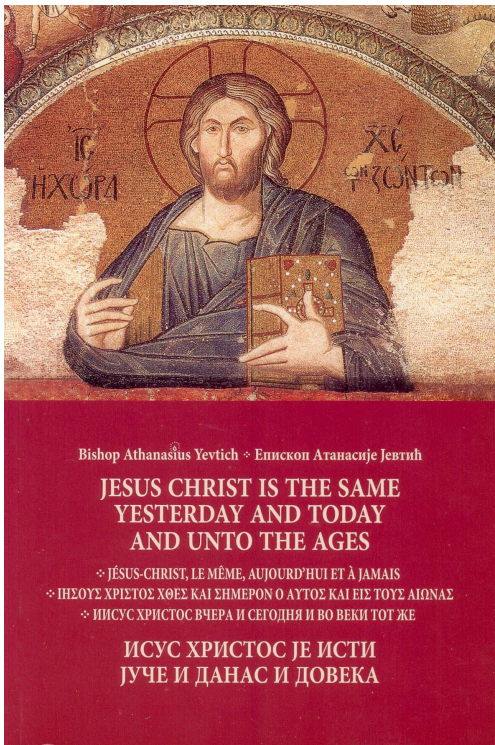
The first half of the book consists of studies concerned with theological ontology and gnoseology, while the second half is dedicated to the theological questions posed by modern theology. The first part includes studies on holiness as otherness, truth and history, as with the biochemistry of freedom, while the second half contains studies which consider the existential actuality of dogma and various Christological questions, along with a study in ecclesiology, another in liturgics, and a number dealing with the theology of icons.

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JESUS CHRIST IS THE SAME YESTERDAY AND TODAY AND UNTO THE AGES

Bishop Athanasius Yevtich



In this latest and, in every respect, meaningful study, Bishop Athanasius, in the manner of the Holy Fathers, and firmly relying upon the Apostles John and Paul, argues that the Old Testament name of God, “YHWH,” a revealed to Moses at Sinai, was translated by both Apostles (both being Hebrews) into the language of the New Testament in a completely original and articulate manner. In this sense, they do not follow the Septuagint, in which the name, “YHWH,” appears together with the phrase “the one who is”, a word which is, in a certain sense, a philosophical-ontological translation

(that term would undoubtedly become significant for the conversion of the Greeks in the Gospels). The two Apostles, rather, translate this in a providential, historical-eschatological, i.e. in a specifically Christological sense. Thus, John carries the word “YHWH” over with “the One Who Is, Who was and Who is to Come” (Rev. 1:8 & 22...), while for Paul “Jesus Christ is the Same Yesterday, Today and Unto the Ages” (Heb. 13:8).

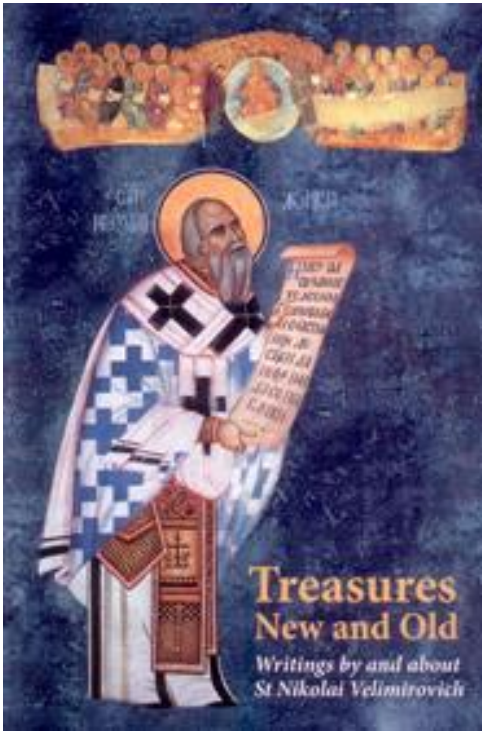
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Writing by and about St. Nikolai Velimirovich



Before us is a book about a theologian, a minister, a missionary, a writer, a poet, an apostle, a saint, a man of dialogue: this book is about St. Nikolai Velimirovich, Bishop of Ohrid and Zhicha (1880 - 1956), who along with his many other attributes is regarded, with good reason, as an Enlightener of the Americas. The renewed interest in this man and his works has resulted in the materialization of this book for English-speaking readers who wish to become acquainted with this extraordinary person. The collected texts provide an extensive overview of his life, present important testimonies about his personality, and offer essential insights

into his theology. The authors penetrate the depths of his thought with remarkable precision and also elucidate his actions. The authors agree that the appearance of Nikolai Velimirovich marks an era of change in the ecclesiastical and theological paradigm as a result of his spirituality, ecclesiastical work, and theological position.

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^P*rotaton*: the governing council of Mount Athos.ô Trans.

^The Monastery of Zographou is dedicated to Great-martyr George.ô Ed.