



**Sunday, October 16, 2011**

**18<sup>TH</sup> SUNDAY AFTER PENTECOST**  
**HOLY HIEROMARTYR DIONYSIUS THE AREOPAGITE**

**RESURRECTIONAL TROPARION - TONE ONE:**

When the stone had been sealed by the Jews; while the soldiers were guarding Your most pure Body; You did rise on the third day, O Savior, granting life to the world. The powers of heaven therefore cried to You, O Giver of Life: Glory to Your Resurrection, O Christ! Glory to Your Kingdom! Glory to Your dispensation, O You who loves mankind.

**TROPARION TO SAINT DIONYSIUS - TONE FOUR:**

Having learned goodness and maintaining continence in all things, you were arrayed with a good conscience as befits a priest. From the chosen Vessel you drew ineffable mysteries; you kept the faith, and finished a course equal to His. O bishop martyr Dionysius, entreat Christ God that our souls may be saved.

**RESURRECTIONAL KONTAKION - TONE ONE:**

As God, You did arise from the tomb in glory, raising the world with Yourself. Human nature praises You as God, for death has vanished. Adam exults, O Master! Eve rejoices, for she is freed from bondage, and cries to You: You are the giver of resurrection to all, O Christ!

**KONTAKION TO SAINT DIONYSIUS - TONE EIGHT:**

As a disciple of the apostle caught up to the third heaven, you spiritually entered the gate of heaven, O Dionysius. You were enriched with understanding of ineffable mysteries and enlightened those who sat in the darkness of ignorance. Therefore we cry to you: Rejoice, O universal Father!

**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!



## EPISTLE & COMMENTARY

### **THE PROKIMENON IN THE 1<sup>ST</sup> TONE:**

Let Your mercy, O Lord, be upon us as we have set our hope on You.

### **18<sup>TH</sup> SUNDAY AFTER PENTECOST, SECOND CORINTHIANS 9: 6 - 11**

Brethren, this I say to you: He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver. And God is able to make all grace abound toward you, that you, always having all sufficiency in all things, may have an abundance for every good work. As it is written: “He has dispersed abroad; He has given to the poor; His righteousness endures forever.” Now may he who supplies seed to the sower, and bread for food, supply and multiply the seed you have sown and increase the fruits of your righteousness, while you are enriched in everything for all liberality, which causes thanksgiving through us to God.

### **FOR ST. DIONYSIUS THE AREOPAGITE – ACTS 17: 16-34**

Now while Paul waited for them at Athens, his spirit was provoked within him when he saw that the city was given over to idols. Therefore he reasoned in the synagogue with the Jews and with the Gentile worshipers, and in the marketplace daily with those who happened to be there. Then certain Epicurean and Stoic philosophers encountered him. And some said, “What does this babbler want to say?” Others said, “He seems to be a proclaimer of foreign gods,” because he preached to them Jesus and the resurrection. And they took him and brought him to the Areopagus, saying, “May we know what this new doctrine is of which you speak? For you are bringing some strange things to our ears. Therefore we want to know what these things mean.” For all the Athenians and the foreigners who were there spent their time in nothing else but either to tell or to hear some new thing. Then Paul stood in the midst of the Areopagus and said, “Men of Athens, I perceive that in all things you are very religious; for as I was passing through and considering the objects of your worship, I even found an altar with this inscription: TO THE UNKNOWN GOD. Therefore, the One whom you worship without knowing, Him I proclaim to you: God, who made the world and everything in it, since He is Lord of heaven and earth, does not dwell in temples made with hands. Nor is He worshiped with men’s hands, as though He needed anything, since He gives to all life, breath, and all things. And He has made from one blood every nation of men to dwell on all the face of the earth, and has determined their preappointed times and the boundaries of their dwellings, so that they should seek the Lord, in the hope that they might grope for Him and find Him, though He is not far from each one of us; for in Him we live and move and have our being, as also some of your own poets have said, ‘For we are also His offspring.’ Therefore, since we are the offspring of God, we ought not to think that the Divine Nature is like gold or silver or stone, something shaped by art and man’s devising. Truly, these times of ignorance God overlooked, but now commands all men everywhere to repent, because He has appointed a day on which He will judge the world in righteousness by the Man whom He has ordained. He has given assurance of this to all by raising Him from the dead.” And when they heard of the resurrection of the dead, some mocked, while others said, “We will hear you again on this matter.” So Paul

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departed from among them. However, some men joined him and believed, among them Dionysius the Areopagite, a woman named Damaris, and others with them.

**THE ALLELUIA VERSES:**

God gives vengeance to me and subdues people under me; He magnifies the salvation of the king, and deals mercifully with His Christ, with David and his seed forever.

**COMMENTARY ON THE EPISTLE READING FROM SECOND CORINTHIANS**

The Apostle Paul is writing to the Corinthians regarding stewardship of the abundance of God. As Christians we recognize that we do not give out of obligation, but rather to plant the seeds necessary to spread the Gospel. It is for this reason that the Apostle utilizes an agricultural metaphor in his teaching on giving. The giver is the sower, the one who plants seeds. These seeds may not come to fruition, as the parable of the sower explains, but they must be planted.



**GOSPEL & COMMENTARY**

**18<sup>TH</sup> SUNDAY AFTER PENTECOST, LUKE 5: 1-11**

At that time, as the multitude pressed about Jesus to hear the word of God, He stood by the Lake of Gennesaret, and saw two boats standing by the lake; but the fishermen had gone from them and were washing their nets. Then He got into one of the boats, which was Simon's, and asked him to put out a little from the land. And He sat down and taught the multitudes from the boat. When He had stopped speaking, He said to Simon, "Launch out into the deep and let down your nets for a catch." But Simon answered and said to Him, "Master, we have toiled all night and caught nothing; nevertheless at Your word I will let down the net." And when they had done this, they caught a great number of fish, and their net was breaking. So they signaled to their partners in the other boat to come and help them. And they came and filled both the boats, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord!" For he and all who were with him were astonished at the catch of fish which they had taken; and so also were James and John, the sons of Zebedee, who were partners with Simon. And Jesus said to Simon, "Do not be afraid.

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From now on you will catch men.” So when they had brought their boats to land, they forsook all and followed Him.

**FOR ST. DIONYSIUS THE AREOPAGITE – MATTHEW 13: 44-54**

Jesus said, “Again, the kingdom of heaven is like treasure hidden in a field, which a man found and hid; and for joy over it he goes and sells all that he has and buys that field. Again, the kingdom of heaven is like a merchant seeking beautiful pearls, who, when he had found one pearl of great price, went and sold all that he had and bought it. Again, the kingdom of heaven is like a dragnet that was cast into the sea and gathered some of every kind, which, when it was full, they drew to shore; and they sat down and gathered the good into vessels, but threw the bad away. So it will be at the end of the age. The angels will come forth, separate the wicked from among the just, and cast them into the furnace of fire. There will be wailing and gnashing of teeth.” Jesus said to them, “Have you understood all these things?” They said to Him, “Yes, Lord.” Then He said to them, “Therefore every scribe instructed concerning the kingdom of heaven is like a householder who brings out of his treasure things new and old.” Now it came to pass, when Jesus had finished these parables that He departed from there. When He had come to His own country, He taught them in their synagogue, so that they were astonished and said, “Where did this Man get this wisdom and these mighty works?”

**COMMENTARY ON THE GOSPEL READING FROM ST. LUKE**

Jesus’ actions here reflect His status as an official teacher. In Semitic culture, the teacher would always sit, demonstrating power. However, it’s not until Christ speaks to Peter, James and John in the language they understand that they seek to follow Him. These fishermen knew the sea, so when Jesus directed them to a load of fish that threatened to break the net, they were prepared to recognize Him as the Son of God.

**SPIRITUAL ARTICLES**

From The Prologue for October 3/16 by St. Nikolai Velimirovic:



### ***The Holy Hieromartyr Dionysius the Areopagite***

Dionysius is numbered among the Seventy Lesser Apostles. This wonderful man was the scion of a distinguished pagan family in Athens. Having completed the school of philosophy in Athens, he went to Egypt to study further. While he was there the Lord Christ died on the Cross, the sun was darkened, and there was darkness in Egypt for three hours. Then Dionysius cried out: "Either God the Creator of the world is suffering, or this world is coming to an end." Returning to Athens, he married a woman named Damaris and had sons by her. He became a member of the highest court among the Greeks, the Areopagus, and thereafter he was known as the "Areopagite." When the Apostle Paul preached the Gospel in Athens, Dionysius was baptized with his entire household. Paul consecrated him Bishop of Athens. He left his wife, children and his position for the love of Christ. He traveled with Paul for a long time and met all the other apostles of Christ. He traveled to Jerusalem especially to see the Most-holy Theotokos, and described his encounter with her in one of his written works. He was present at the burial of the Holy and Most-pure One. When his teacher, St. Paul, suffered martyrdom, Dionysius also desired such a death for himself, and went to Gaul, with his presbyter Rusticus and the deacon Eleutherius, to preach the Gospel among the barbarians. He suffered much but also succeeded much. By his labors many pagans were converted to the Christian Faith. Dionysius built a small church in Paris, where he celebrated the divine services. When he was ninety years old, he, Rusticus and Eleutherius were seized and tortured for Christ; then all three were beheaded. The severed head of St. Dionysius rolled a long distance, to the feet of Catula, a Christian, who honorably buried it with his body. Dionysius suffered during the reign of Dometian in the year 96. He wrote several famous works: on the Divine Names of God, on the Celestial and Ecclesiastical Hierarchies, on Mystical Theology, and on the Most-holy Theotokos.

### **The Venerable John the Chozebite**

John was an Egyptian who lived the ascetic life in the Chozeba community during the reign of Emperor Justinian. Whenever he celebrated the Liturgy, he perceived a heavenly radiance in the sanctuary. Ananias, an elder, labored ascetically not far from him. Wondrous was the humility of these two saints. A man brought his insane son to the elder Ananias to heal him by prayer. Ananias sent him to St. John as being greater than he. John could not help but obey the elder; however, he cried out: "In the name of Jesus Christ, it is Ananias, not I, who commands you to come out of this young man!" And the young man was healed immediately.

### **The Venerable Dionysius of the Monastery of the Kiev Caves**

Dionysius was a hieromonk and a recluse. The following incident occurred to him on the Feast of the Resurrection in 1463. With a cross and censer, Dionysius visited the caves in order to cense the relics and graves of the saints reposing there. Filled with the joy of the Resurrection, as he approached the caves, he cried out: "Holy fathers and brethren—Christ is Risen!" And a voice resounded from the graves as powerful as thunder: "Indeed, He is Risen!"

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### **Saint Hesychius the Chorebite**

At first, Hesychius was negligent about his soul's salvation, but then he became gravely ill and died. However, he came back from the dead and regained health. This completely changed him. He shut himself up in a cell on the Holy Mountain, and spoke to no one for twelve years. Before his death, the monks opened his cell and begged him to give them some instruction. He said only: "He who contemplates death cannot sin." From Hesychius descended the so-called hesychasts, who stress silence, divine contemplation, and mental prayer as the chief works of a true monk. There was even a hesychast skete on the Holy Mountain. It is said that St. Gregory the Theologian was a hesychast during the Lenten season. St. Hesychius lived in the sixth century.

### **HYMN OF PRAISE: The Holy Hieromartyr Dionysius the Areopagite**

Glorious saint Dionysius,  
Wondrous theologian and lucid scribe!  
His mind, gathered in his heart, he directed to God;  
He witnessed heavenly mysteries and revealed them to us.  
He perceived the glory of the heavenly orders  
And described the hierarchy of heaven:  
Principalities, Dominions, Virtues, Powers,  
Wondrous Thrones, Seraphim,  
Cherubim and Archangels,  
Golden-winged Angels of God,  
And the Mother of God.—  
He beheld all with fear,  
And also that which shines above the dust of the earth:  
Heavenly powers of infinite strength,  
Immortal suns and stars most brilliant!  
All that he witnessed, Dionysius made clear  
And told to the Church.  
Thus he adorned and enriched the Church,  
And his accomplishments were made golden  
By his bloody death for his Christ.  
Now he shines in heaven;  
And the angelic hosts, blazing with the glory of God,  
Call Dionysius "Brother."

### **REFLECTION**

A vision of St. Andrew: Walking one day along the streets of Constantinople, St. Andrew saw a large, splendid procession. A rich man had just died, and his funeral procession was majestic. However, when Andrew looked more closely, he saw many black figures capering around the corpse with joy: some laughing like prostitutes, others barking like dogs, others grunting like swine, and others pouring a foul liquid over the body of the deceased. They all mocked the processional chanters, saying: "You are chanting over a dog!" Astonished, Andrew wondered what this man had done in his life. Glancing around, he saw a handsome youth standing by a wall and weeping. "For the sake of the God of heaven and earth, tell me the reason for your weeping!" he said, and the youth

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replied that he was the guardian angel of the deceased. The dead man had grievously offended God by his sins, and had rejected the counsels of his angel. He had completely given himself over to the black devils. The angel said that that man had been a great and unrepentant sinner: he had been a liar, a despiser of men, a miser, a perjurer and a libertine, who had defiled three hundred souls by his debauchery. He had been honored by the emperor and respected by men, but all in vain. The great funeral retinue was also in vain. Death had caught up with the rich man in his unrepentant state, and the harvest had come to him suddenly.

### **CONTEMPLATION**

Contemplate the miraculous deliverance of Jerusalem from the Assyrians (II Chronicles 32):

1. How Sennacherib and his mighty army surrounded the walls of Jerusalem and mocked the God of Israel;
2. How Hezekiah and the Prophet Isaiah fervently prayed to God for deliverance;
3. How an angel slew 185,000 Assyrians by night; how Sennacherib was slain by his sons; and how Jerusalem was saved.

### **HOMILY**

#### **on fear and joy in God**

*Serve the Lord with fear and rejoice in Him with trembling* (Psalm 2:11).

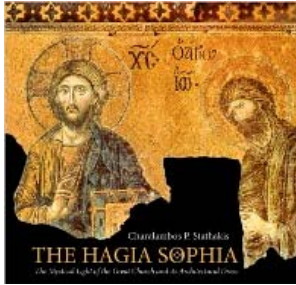
The prophet of God speaks these words to earthly kings and judges, for they are inclined to pride and lasciviousness born out of the power and riches that are given to them. O you kings and judges—clouds of dust beneath the feet of God—do not forget that you are only the servants of God, hirelings from today until tomorrow! Of what does a hireling think, digging in the field all day? About the pay that he will receive in the evening. Of what is the hireling proud? Not of his labor, but rather his pay. In what does the hireling rejoice? In his labor, his sweat, or his pay? Naturally, in his pay. O kings and judges, your service in the field of this life is the labor of a hireling. Therefore, with fear serve your Lord, who hired you: for you know not how your Lord will evaluate your labor in the end, or what pay He will render unto you. Serve with great humility, saying to yourself: *We are unprofitable servants* (Luke 17:10). Whether you will receive a reward or punishment when you go down into the grave and come before the King and Judge is uncertain. Therefore, fear must fill all the days of your service. *Rejoice in Him with trembling*. Rejoice with a pure and holy joy, as the angels rejoice in the living and unapproachable God. The joy of Paradise is fragrant with purity and sanctity; but the malicious joy of hades is accompanied by rebellious laughter. Therefore the joy of Paradise is eternal, while the laughter of hades is turned to rage and groans. *Serve with fear*, for the Lord is just; *rejoice with trembling*, for the Lord is exalted and holy. O Lord our God—just and exalted, awesome and holy—all of our life on earth is service to Thee and joy in Thee. If we do not serve Thee, we serve our own destruction; and if we do not rejoice in Thee, we rejoice in our own evil works. We worship Thee and pray Thee to help us, that our service be directed by fear of Thee, and that our joy be purified by our trembling before Thee. To Thee be glory and praise forever. Amen.

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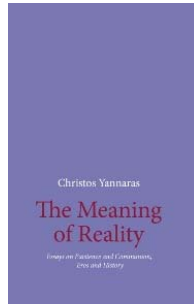
<sup>s</sup>ome historians believe that Dionysius [Denis] of Paris was someone other than Dionysius the Areopagite.

**FROM SEBASTIAN PRESS:**

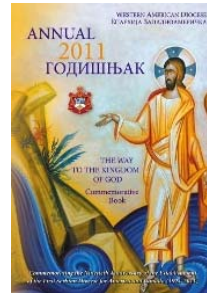
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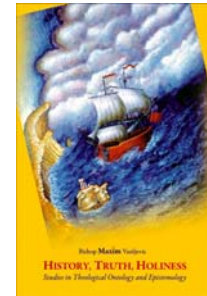
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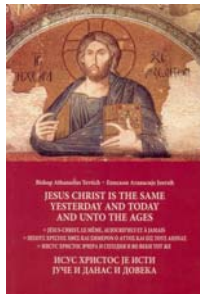
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## 2011 Dates to Remember

**Serbian Western American Diocese  
and Christ the Savior Parish**

**Welcome New Parish Priest**

**Fr. Stevan Kovacevic**

**Sunday, November 6, 2011**

**Hierarchical Divine Liturgy 10:00 a.m.**

**Welcome Banquet & Program 12:30 p.m.**

[View Flyer](#)

**December 4, 2011**

Diocesan KSS Slava - Feast of the Entrance of the Theotokos

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