



Sunday, October 10, 2010

**TWENTIETH SUNDAY AFTER PENTECOST;
THE HOLY MARTYR CALLISTRATUS AND 49 FELLOW-MARTYRS**

RESURRECTIONAL TROPARION - TONE THREE:

Let the heavens rejoice and let the earth be glad! For the Lord has shown strength with His arm! He has trampled down death by death! He has become the firstborn of the dead! He has delivered us from the depths of hell, and has granted to the world great mercy!

TROPARION TO THE MARTYR CALLISTRATUS - TONE THREE:

In contest you were strengthened by the Holy Spirit, O Martyr Callistratus, and were glorious in casting down the enemy. You offered a noble army of athletes as sweet-smelling incense to Christ. With them pray for us who praise you with hymns.

RESURRECTIONAL KONTAKION - TONE THREE:

On this day You did rise from the tomb, O Merciful One, leading us from the gates of death. On this day Adam exults as Eve rejoices; with the prophets and the patriarchs they unceasingly praise the divine majesty of Your power!

KONTAKION TO THE MARTYR CALLISTRATUS - TONE FOUR:

Like stars you have shone upon the world, shedding the light of your contests and miracles upon all who cry to you: Rejoice, O Martyr Callistratus and fellow company 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!



EPISTLE & COMMENTARY

THE PROKIMENON IN THE 3RD TONE:

Sing praises to our God, sing praises! Sing praises to our King, sing praises!

GALATIANS 1: 11 – 19

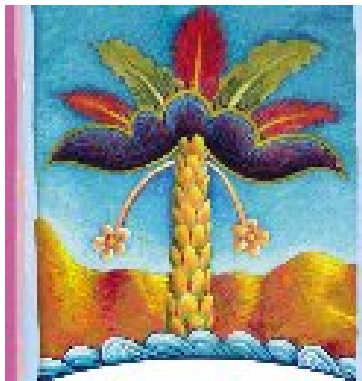
Brethren, I make known to you, that the gospel which was preached by me is not according to man. For I neither received it from man, nor was I taught it, but it came through the revelation of Jesus Christ. For you have heard of my former conduct in Judaism, how I persecuted the Church of God beyond measure and tried to destroy it. And I advanced in Judaism beyond many of my contemporaries in my own nation, being more exceedingly zealous for the traditions of my fathers. But when it pleased God, who separated me from my mother's womb and called me through His grace, to reveal His Son in me, that I might preach Him among the Gentiles, I did not immediately confer with flesh and blood, nor did I go up to Jerusalem to those who were apostles before me; but I went to Arabia, and returned again to Damascus. Then after three years I went up to Jerusalem to see Peter and remained with him fifteen days. But I saw none of the other apostles except James, the Lord's brother.

THE ALLELUIA VERSES:

In Thee O Lord, have I hoped; let me never be put to shame! Be Thou a God of protection for me, a house of refuge, in order to save me!

COMMENTARY ON GALATIANS 1: 11-19

The true Gospel is taught by true apostles but many declare themselves to be true – how do we know true from false? 1) True apostles are called by God, learning the Gospel by the revelation of apostolic tradition that is grounded in divine revelation from Jesus Christ (2 Timothy 2:2); 2) They are called by grace and not their own conduct, whether good or bad, and they bring glory to God, not themselves; 3) They hold to the Church doctrine, stand firm in matters of conscience and are correctable when mistaken. Just as the Twelve Apostles stood together as one, so Paul entered their unity in consensus and mutual submission.



GOSPEL & COMMENTARY

LUKE 7: 11-16

At that time, Jesus went into a city called Nain; and many of His disciples went with Him, and a large crowd. And when He came near the gate of the city, behold, a dead man 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. When the Lord saw her, He had compassion on her and said to her, "Do not weep." Then He came and touched the open coffin, and those who carried him stood still. And He said, "Young man, I say to you, arise." So he who was dead sat up and began to speak. And He presented him to his mother. Then fear came upon all, and they glorified God, saying, "A great prophet has risen up among us" and, "God has visited His people."

COMMENTARY ON LUKE 7: 11 - 16

This account is recorded only in Luke's Gospel. Jesus shows deep compassion for this widow who has lost her only son and provider. Like Jairus' daughter (8: 41-56) and Lazarus (John 11: 1-44), this young man was *resuscitated* by our Lord but not *resurrected*. The difference? All three would die again physically in this world but not before their 'new life' manifested Christ's divinity and assured the coming general resurrection, a transformation to glory for His chosen flock.

SPIRITUAL ARTICLES

From The Prologue for Sept. 27/Oct. 10 by St. Nikolai Velimirovic:

The Holy Martyr Callistratus

Callistratus was born in Carthage. He was a Christian from birth, for his father and grandfather were Christians. One of Callistratus's ancestors, Neochorus by name, was a soldier in Jerusalem under Pontius Pilate, at the time of the Crucifixion of our Lord and Savior Jesus Christ. Witnessing the many miracles at the time of Christ's death, Neochorus believed in Him, and was instructed in the Faith and baptized by an apostle. Returning home to Carthage, Neochorus brought his Christian Faith with him as a precious pearl. So it was that in time Callistratus was born, baptized and raised a Christian. While he was in the army there were no other Christians in his regiment besides him. One of his companions, seeing how St. Callistratus arose at night and prayed to God, reported him as a Christian to the commander, Persentinian. Persentinian was a cruel torturer of Christians. In order to confirm that Callistratus was indeed a Christian, the commander ordered him to offer sacrifice to the idols, which Callistratus straightway refused to do. He was then severely beaten and thrown into the sea. However, the power of God saved him, and he emerged from the sea in sound health. Seeing Callistratus's endurance and miracles, forty-nine other soldiers came to believe in Christ. They were beaten and thrown into prison with Callistratus. In prison Callistratus taught his companions the Faith, and strengthened them. They displayed great bravery in suffering, and the Lord manifested great power through them. Then the evil torturer sent soldiers to the prison by night, and they slew St. Callistratus and his forty-nine companions. They suffered for the truth in the year 304. A church was later built over their relics.

The Holy Apostles Mark, Aristarchus and Zenas

Mark, Aristarchus and Zenas were apostles of the Seventy. St. Mark was also known as John. The holy apostles gathered for prayer at the house of his mother Mary in Jerusalem (Acts 12:12). He preached the Gospel with the Apostles Paul and Barnabas (Acts 12:25). After that, Mark was bishop in the town of Byblos. St. Aristarchus, a fellow traveler of the Apostle Paul, was bishop in Syrian Apamea (Acts 19:29). St. Zenas (or Zena) was described as a lawyer by the Apostle Paul (Titus 3:13). He was bishop in Palestinian Lydda. They shone as stars in the darkness of paganism, and brought many to the Christian Faith. Now they shine as stars in the Kingdom of Christ, their Beloved.

The Holy New Martyr Aquilina

Aquilina was from the village of Zaklivera, in the Diocese of Jedrene. She was a girl of eighteen. Her father embraced Islam, and even pressured her to become a Moslem, but her mother supported her in the Christian Faith. After many torments, totally wounded and bloodied, she breathed her last on her mother's lap, and received the victor's wreath of martyrdom on September 27, 1764.

The Venerable Sabbatius of Solovki

Sabbatius is commemorated together with St. Zosimas on April 17. Today is commemorated the fact that he reposed in the Lord on September 27, 1435.

HYMN OF PRAISE: The Holy Martyr Callistratus

St. Callistratus prayed to God,
He prayed to God and gave thanks to Him.
During torture for the Christian Faith,
The torturer mocked Callistratus:
"You believe in Christ the Crucified One!
When I send you from this world,
There will not remain one Christian
In all of this great city."
St. Callistratus prayed to God,
He prayed to God, and said to the judge:
"You will crush my sinful body,
And stain the earth with my blood,
But a church will be built upon that blood.
By your sword I will attain my goal!"
As St. Callistratus spoke, so it happened:
His blood, like a clear trumpet-call
Quickly awakened the conscience of men.
The city was baptized, the church was built,
And the martyr achieved his goal.
Now in heaven, in the heavenly army,
The soldier of Christ, St. Callistratus
And his companions, among the angels,
Pray to God to deliver us as well,
That through us, too, the Lord would be glorified!

REFLECTION

All our riches, glory and honor are as a brief repast that ends at death. No one takes a single crumb of this meal into the other world. Blessed is the one who understands that the soul is his only possession that is not diminished by anything, not even by death. Such a one thinks only of three realities: death, the soul, and God the Judge. Abba Evagrius teaches: "Hold your approaching death and the Judgment constantly in your mind, and you will preserve your soul from sin." All our bodily cares in this life are like cares about a meal which must soon be cut short. St. Isaiah the Solitary says: "Have death before your eyes every day: think constantly about how you will separate from the body, how you will pass through the region of the powers of darkness who will meet you in the air, and how you will present yourself before God. Prepare yourself for the Dread Day of answering to the Judgment of God, as though you already behold it now." One day, John, a rich merchant, came to St. Sabbatius of Solovki and brought him many alms. Sabbatius did not accept any of it, but rather told the donor to distribute all of it to the needy. John became very sad at this, and the saint, in order to comfort him and make everything clear to him said: "John, my son, stay here and rest until tomorrow, and then you will see the grace of God." John obeyed. The next day, John entered the cell of Sabbatius and saw the elder in final repose, and sensed a wonderful fragrance in the cell. He who foresees the end of his life does not think of worldly goods.

CONTEMPLATION

Contemplate the righteousness of King Uzziah, and God's reward (II Chronicles 26):

1. How the king did that which is right in the sight of the Lord;
2. How, *as long as he sought the Lord, God made him to prosper.*

HOMILY on Christ's last prayer for the faithful

That they all may be one, as Thou, Father, art in Me and I in Thee (John 17:21).

Brethren, God's mercy is great. When a righteous man feels it, he weeps; but when a sinner feels it, he is ashamed. By the mercy of God, we are cleansed, illumined, saved, adopted and united with God Himself. However, no one should construe that, by this unity with God, we become of the same Essence with God and equal to God. We will never be of one Essence with God, nor equal to God, in the way in which the Father, Son and Holy Spirit are of one Essence and equal in being. *That they all may be one* the Savior says to His Father on behalf of His disciples, *as Thou, Father, art in Me and I in Thee*, and here He is thinking of the unity of love and not of the unity of nature. From love flows mutual obedience, mutual help, mutual mercy, meekness, humility, goodness, good will and sacrifice. And when the Lord says, *Be ye therefore perfect, even as your Father which is in heaven is perfect* (Matthew 5:48), He does not mean that men can be equal to God, but means to show them the supreme example of perfection in every good thing. For many teachers of men have pointed to examples of perfection in some thing or some person, but not in God. Often enough, they have taught men evil, and pointed to it as an example of perfection. That is why the Lord teaches men to take the Heavenly Father as an example of every perfection, and to labor and strive for that true perfection, and not some other. By the grace of God, we are all adopted of God and become *one in Christ Jesus* (Galatians 3:28). However, we do not become gods; we do not become equal with the Persons of the

Holy Trinity. Do not forget that it is said in the Scriptures: *The heavens are not clean in His sight* (Job 15:15). The majestic powers of the heavens are not even equal to Him, so what then of man? However, by the grace of God, and because of the sufferings of the Lord Jesus, the faithful are raised up into unity with God, in love and spirit. Therefore, let us make an effort to do the will of God, that we in truth may be raised up to such majestic heights.

O Lord Jesus Christ our God, Who art the God of every mercy and goodness; uphold us in Thy mercy to the end, and be not angry with us, but rather forgive us. To Thee be glory and praise forever. Amen.

IMPORTANT REMINDERS & ANNOUNCEMENTS

Pan-Orthodox Clergy Retreat in Dunlap, California

December 7-9, 2010

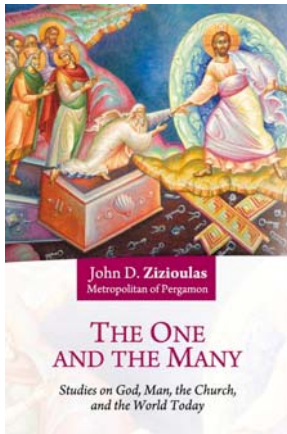
FROM SEBASTIAN PRESS:

OUR NEWEST PUBLICATION

THE ONE AND THE MANY

Studies on God, Man, the Church, and the World Today

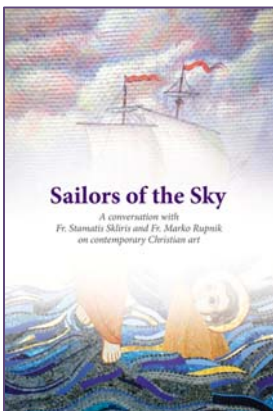
This volume offers a collection of Zizioulas articles which have appeared mostly in English, and which present his trinitarian doctrine of God, as well as his theological account of the Church as the place in which freedom and communion are actualized. The title, *The One and the Many*, suggests the idea of a profound relationship that exists between the Persons in the Holy Trinity, between Christ and the Church, between one Catholic Church and many catholic Churches. On each of these levels of communion, each one is called to receive from one another and indeed to receive one another. And while this is understandable at the Triadological and Christological levels, it raises all sorts of fundamental ecclesiological questions, since the highest point of unity in this context is both the mutual ecclesial-eucharistic recognition and agreement on doctrine and canonical-ecclesiological organization. The book has the Preface written by Bishop



Athanasius Yevtich, and an extensive and valuable Introduction (pp. xi-xxi) written by Paul Mc Partlan. Part one contains Zizioulas *STUDIES IN TRIADODOLOGY* (Trinitarian theology): The Doctrine of God the Trinity Today (pp. 3-16: The need for a fresh study; The question of God's being in relation to the world; The problem of God's being in Himself; The place of Trinitarian theology in Ecclesiology; Conclusion). The Being of God and the Being of Man (pp. 17-40: The need for a serious theological dialogue; A controversial issue: Trinitarian theology and the human person; Personalism-Existentialism and the theological concept of the person; Neoplatonism and patristic theology; Apophaticism and ontology; The personal existence of God and the human person; The importance of Christology and history;

The eschatological character of salvation; Conclusion). This part ends with an article One Single Source: An Orthodox Response to the Clarification on the Filioque (pp. 41-45). Part Two: STUDIES IN ECCLESIOLOGY: The Church as Communion (pp. 49-60: Introduction; Koinonia as a theological concept; The Church as koinonia ; Conclusion). Ecclesiological Presuppositions of the Holy Eucharist (pp. 61-74: Historical background; The Eucharist makes the Church and the Church constitutes the Eucharist; Conclusions; Our ecumenical situation today). The Pneumatological Dimension of the Church (p.75-90: The place of Pneumatology in ecclesiology; Pneumatology and the actual structure and life of the Church). Some Reflections on Baptism, Confirmation, and Eucharist (p.91-). Symbolism and Realism in Orthodox Worship (pp. 101-117: Introduction; The notion of symbol; Symbolism in the Christian Faith; Symbolism in Orthodox worship; Iconic symbolism in worship; A look at the situation today). The Theological Problem of Reception (pp. 118-125: Introduction; The classical idea of reception and its theological significance; The actual ecumenical situation); Eschatology and History (pp. 126-135); The Mystery of the Church in Orthodox Tradition (pp. 136-146: Some basic theological presuppositions; The importance of these principles for ecclesiology); The Early Christian Community (pp. 147-169: Primitive Christianity; Aspects of the Faith of the early Christian community; The early Patristic period; The challenge of Gnosticism; The emergence of a Christian Gnosticism; Martyrdom as a form of spirituality; Toward medieval spirituality); Preliminary Considerations on the Concept of Authority (pp. 170-176); The Meaning of Ordination (pp. 177-180); Ordination and Communion (pp. 181-189: Some preliminary considerations; Ordination in the light of communion; Some concluding remarks); The Development of Conciliar Structures to the Time of the First Ecumenical Council (pp. 190-213: Primitive conciliarity on the local level; The transition to provincial conciliar structure; Toward an Ecumenical Council; Some concluding remarks); Comment on Communal Spirit and Conciliarity (pp. 214-220).

Retail Price: \$80 Hardcover \$35.00 Paperback – Available Now

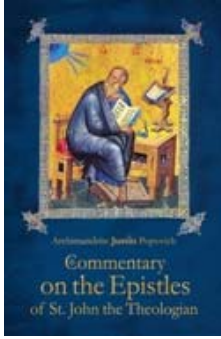


Sailors of the Sky

A conversation with Fr. Stamatis Skliris and Fr. Marko Rupnik on contemporary Christian art

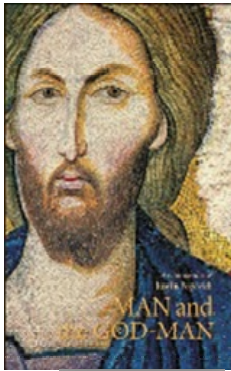
In these timely conversations led by Fr. Radovan Bigovic, many issues are introduced that enable the contemporary reader to deepen and expand his or her understanding of the role of art in the life of the Church. Here we find answers to questions on the crisis of contemporary ecclesiastical art in West and East; the impact of Impressionism, Expressionism, Cubism, Surrealism, and Abstract painting on contemporary ecclesiastical painting; and a consideration of the main distinction between iconography and secular painting.

This book is adorned with striking full-color icons by Fr. Stamatis Skliris and Fr. Marko Rupnik, renowned as iconographers and as writers and lecturers on Byzantine iconography. Highly recommended! 94 pages – Retail Price - \$15.00



Commentary on the Epistles of St. John the Theologian

By Archimandrite Justin Popovic - This Commentary on the Epistles of St. John the Theologian - published now, three years after the blessed repose of Venerable Fr. Justin (on the Feast of the Annunciation, 1979) - was written by the tireless Messenger of Christ forty years ago, in circumstances similar to those in which Christ's Holy Evangelist John wrote his sacred Epistles. The text of this 93-page soft-bound book has been translated from the Serbian by Radomir M. Plavsic. Published by Sebastian Press, Western American Diocese of the Serbian Orthodox Church, Contemporary Christian Thought - *Retail price: \$10.*

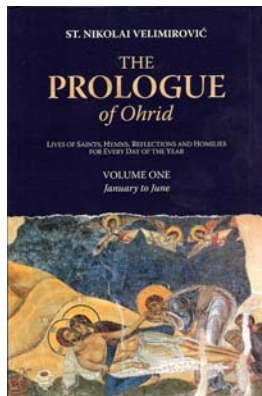


MAN AND THE GOD-MAN by Archimandrite Justin Popovic

This newest publication of our Sebastian Press Publishing House is now available for purchase online at:

http://www.westsrbdio.org/ads/man_and_the_godman.html

Retail Price: \$15.00



THE PROLOGUE OF OHRID - St Nikolai of Zica (Velimirovic) (1880-1956) has been called the "Serbian Chrysostom" for his theological depth and golden-tongued eloquence. Now for the first time, a complete and unabridged English translation of St. Nikolai's Prologue of Ohrid has been made available. St. Nikolai's Prologue has become a much-loved spiritual classic for Orthodox Christians worldwide. An inspirational source-book of the Orthodox Faith, it contains within its pages a summation of the Church's wisdom and Her experience of sanctity through the Grace of Jesus Christ. Lives of Saints, Hymns, Reflections and Homilies are presented for every day of the year. St. Nikolai's beautiful Hymns have never before appeared in English.

- Retail \$120 per set