



Sunday, October 24, 2010

**TWENTY-SECOND SUNDAY AFTER PENTECOST;  
FATHERS OF THE SEVENTH ECUMENICAL COUNCIL; HOLY APOSTLE PHILIP;  
THEOPHANES THE CONFESSOR, BISHOP OF NICEAS**

**RESURRECTIONAL TROPARION - TONE FIVE:**

Let us, the faithful, praise and worship the Word, coeternal with the Father and the Spirit, born for our salvation from the Virgin; for He willed to be lifted upon the Cross in the Flesh, to endure death, and to raise the dead by His glorious Resurrection.

**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!

**RESURRECTIONAL KONTAKION - TONE FIVE:**

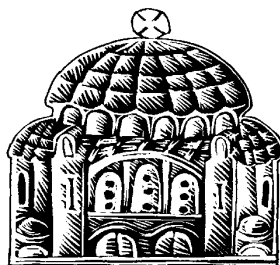
You did descend into hell, O my Savior, shattering its gates as Almighty; resurrecting the dead as Creator, and destroying the sting of death. You have delivered Adam from the curse, O Lover of Man, and we all cry to You: O Lord, save us!

**KONTAKION TO THE FATHERS OF THE SEVENTH ECUMENICAL COUNCIL - TONE SIX:**

The Son who shone forth from the Father was ineffably born, two-fold in nature, of a woman. Having beheld Him, we do not deny the image of His form, but depict it piously and revere it faithfully. Thus, keeping the True Faith, the Church venerates the icon of Christ Incarnate.

**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 4<sup>TH</sup> TONE:

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

### GALATIANS 6: 11 – 18

Brethren, see with what large letters I have written to you with my own hand! As many as desire to make a good showing in the flesh, these would compel you to be circumcised, only that they may not suffer persecution for the cross of Christ. For not even those who are circumcised keep the law, but they desire to have you circumcised that they may boast in your flesh. But God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world. For in Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation. And as many as walk according to this rule, peace and mercy be upon them, and upon the Israel of God. From now on let no one trouble me, for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

### FOR THE FATHERS, 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 GALATIANS 6: 11-18

Earlier in this letter, the Apostle Paul points out that he had to correct his fellow disciples, including the Apostle Peter, because some of them were trying to force the Jewish culture of the Jerusalem church on the Gentiles; Paul even calls this action hypocrisy. To mistake any culture for the Gospel is even worse because it was already shown that the law is fulfilled in Christ.

### COMMENTARY ON HEBREWS 13: 7-16

Since “Jesus Christ is the same yesterday, today and forever,” His Gospel does not change, either. If believers in the past attained the eternal Kingdom through faith so can we because the doctrine of the Holy Orthodox Church has remained pure and unchanged. However, if grace is not at the heart of our actions, it will do us no spiritual good. This is the epistle reading for the commemoration of a Hieromartyr.

### GOSPEL & COMMENTARY

#### LUKE 16: 19 - 31

The Lord told this parable: “There was a certain rich man who was clothed in purple and fine linen and fared sumptuously every day. But there was a certain beggar named Lazarus, full of sores, who was laid at his gate, desiring to be fed with the crumbs which fell from the rich man’s table. Moreover the dogs came and licked his sores. So it was that the beggar died, and was carried by the angels to Abraham’s bosom. The rich man also died and was buried. And being in torments in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom. Then he cried and said, ‘Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.’ But Abraham said, ‘Son, remember that in your lifetime you received your good things, and likewise Lazarus evil things; but now he is comforted and you are tormented. And besides all this, between us and you there is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those from there pass to us.’ Then he said, ‘I beg you therefore, father, that you would send him to my father’s house, for I have five brothers, that he may testify to them, lest they also come to this place of torment.’ Abraham said to him, ‘They have Moses and the prophets; let them hear them.’ And he said, ‘No, father Abraham; but if one goes to them from the dead, they will repent.’ But he said to him, ‘If they do not hear Moses and the prophets, neither will they be persuaded though one rise from the dead.’”

#### FOR THE FATHERS, 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 LUKE 16: 19 - 31

While "Abraham's bosom" is an expression for heaven, the rich man is having the conversation with Abraham, not God. Thus, Abraham himself can do nothing about the "great gulf" between Lazarus and the rich man; it signifies the inability to 'move' between heaven and hell after death unless, of course, it's done by God. This passage, together with the Prodigal Son, Good Samaritan and Publican & Pharisee are well-known parables recorded only in the Gospel of Saint Luke.

#### COMMENTARY ON JOHN 17: 1 - 13

Jesus lifts His eyes to heaven and asks His Father to glorify Him, "as You have given Him authority over all flesh, that He should give eternal life to as many as You have given Him...glorify Me together with Yourself, with the glory which I had with You before the world was." Of the apostles Jesus proclaims to His Father, "They were Yours, You gave them to Me and they have kept Your word...Those whom You gave Me I have kept...for they are Yours. And all Mine are Yours and Yours Mine and I am glorified in them." In this passage Christ bears witness to His divinity and filial relationship with the Father, inspiring Saint Cyril of Jerusalem and other Church fathers to comment that we do not believe simply in one God, an abstract divinity, but in one *God the Father* who has His Son and His Holy Spirit – a living and loving Tri-personal God.

### SPIRITUAL ARTICLES

From The Prologue for Oct. 11/24 by St. Nikolai Velimirovic:

#### **The Holy Apostle Philip**

Philip was born in Palestinian Caesarea. He was married and had four daughters. All four were endowed by God with the gift of prophecy, and all four were vowed virgins for the sake of Christ. When the holy apostles chose deacons, Philip was chosen with Stephen and the others. He served the needy and widows with great diligence. When the persecution of Christians began in Jerusalem, Apostle Philip found refuge in Samaria, and there preached the Gospel and gave witness by many miracles: driving out demons, healing the sick, and so forth. Seeing the miracles of the holy apostle, Simon the Magician was baptized. St. Philip also baptized the eunuch of Queen Candace. After that, an angel of God suddenly and invisibly translated him to Azotus, where he taught, preached and converted many to Christ. Philip was appointed Bishop of Tralles. He reposed peacefully in deep old age, and took up his habitation in the joy of his Lord.

#### **The Commemoration of the Seventh Ecumenical Council**

The Seventh Ecumenical Council was held in 787 at Nicaea during the reign of the devout Empress Irene and her son, Constantine, in the time of Patriarch Tarasius. This Council finally confirmed the veneration of icons, justifying it by Holy Scripture, by the witness of the Holy Fathers, and by the undeniable example of miracles manifested through the holy icons. Adding to examples of miracles previously cited, Bishop

Constantine of Cyprus recounted this: One day, a certain shepherd from the town of Constantia drove his flock to pasture, and there saw an icon of the Most-holy Theotokos, all decorated with flowers by the faithful. “Why render so much honor to a rock?” said the shepherd, who had obviously been brought up in iconoclasm. He struck the icon with his iron shepherd’s cane, and damaged the right eye of the image of the Mother of God. As soon as he turned away, he stumbled over that same cane and gouged out his own right eye. Thus injured, he returned to the city, crying out tearfully that the punishment of the Theotokos had befallen him. This Council also decreed that the holy relics of a martyr be placed, without fail, in the Antimension. Three hundred and sixty-seven Fathers participated in this Council. May the Lord also have mercy on us and save us by their prayers.

### **The Venerable Theophanes the Branded**

Theophanes was a confessor and writer of canons. He was born in Arabia of wealthy and pious parents. With his brother Theodore (December 27), he was tonsured a monk in the Monastery of St. Sava the Sanctified. As they were very educated monks, Patriarch Thomas of Jerusalem sent them to Emperor Leo the Armenian, to justify and defend the veneration of icons. The iniquitous emperor harshly tortured these holy brothers and cast them into prison. Later, the iconoclastic Emperor Theophilus resumed their torture and commanded that words of mockery be branded on their faces, to expose them to the ridicule of the world. When the iconoclastic controversy was resolved, Theophanes was freed, and shortly thereafter was consecrated a bishop. He died peacefully in the year 847, having suffered for the holy icons for a total of twenty-five years. He wrote 145 Canons. He entered into the eternal joy of his Lord.

### **Saint Nectarius, Patriarch of Constantinople**

As a layman and a high-ranking court official, Nectarius was unanimously chosen as patriarch in 381, succeeding St. Gregory the Theologian. He was distinguished by profound understanding, tact and zeal for the Church. He reposed peacefully in the year 397.

### **The Holy Martyrs Zinaida and Philonilla**

Zinaida and Philonilla were sisters by birth, and were born in Tarsus. They are called the kinswomen of St. Paul the Apostle. Remaining virgins, they renounced the world for the sake of Christ, and, withdrawing to a cave, lived the ascetic life. They were knowledgeable in medicine and healed many of the sick. Because of her great fasting, Philonilla especially was vouchsafed the gift of miracle-working. Certain unbelievers attacked them one night and stoned them to death.

### **HYMN OF PRAISE: The Venerable Theophanes the Branded**

Theophanes of St. Sava’s, a great ascetic,  
Profound theologian and glorious hymnographer,  
A sufferer for Christ, a confessor of the Faith,  
An adornment of the Church, a Father of Orthodoxy:  
He left his cell for the sake of obedience,  
And from his silence, stepped out into the world once again,  
To persuade the evil emperor of the truth;

And he witnessed that truth to the emperor.  
St. Theophanes traded a quarter century for true happiness,  
Though he passed this time in suffering most dire,  
And in the dank prison  
Wore the brand of suffering on his face.  
But, inspired by the Spirit, this saint of God  
Also infused these years with chants sublime,  
Glorifying the Lord and the saints of God  
With fervent hope, love and faith.

### REFLECTION

Just as, by God's providence, the power of miraculous healing is given to blessed water or sanctified oil, so this same power is also given to icons. St. Athanasius the Great cites one wonderful example of the miraculous power of holy icons: In the town of Beirut, there lived a Christian in a rented house. In moving out of the house, he forgot an icon of the Savior. Then a Jew moved into that house. There were many Jews in that town who were particularly embittered against the Christian Faith. Consequently, when the icon was found in the house, the Jews carried it to their gathering place and mocked it, as their ancestors had once mocked the living Savior. The Jews also did to the icon what their ancestors had done to the Savior: they pierced the hands and feet with nails, wiped vinegar on the lips of the image on the icon, and mocked the image of the Savior in every way possible. Finally, one of them took a spear and struck the divine image under the rib. But oh, the wonder—blood and water flowed from the image's wound as they had from the living body of the crucified Lord. The Jews' terror cannot be described. However, they brought a vessel to catch the blood, and brought many of the sick, blind, deaf, lame and insane to the icon. As soon as the Jews anointed the ailing with this blood, they were healed. The whole town gathered to see this miracle and all glorified Jesus Christ, the true God; and all the Jews in that town came to believe in the living and life-giving Lord Jesus Christ.

### CONTEMPLATION

Contemplate the numerous unrighteous acts of the people of Israel, and the numerous punishments that God visited upon them (II Kings 24):

1. How the princes of the people often turned away from God, and did that which is evil in the sight of God;
2. How God punished the people in order to correct them;
3. How finally, under the evil King Jehoiachin, the Israelites were taken into the Babylonian captivity.

### HOMILY

**on the voice of the Lord upon the waters**

*The voice of the Lord is upon the waters (Psalm 29:3).*

*The voice of the Lord* was heard over Jordan, when St. John baptized the Savior. On the Sea of Galilee, when there were storms and winds, *the voice of the Lord* was heard, and the tempest was calmed and the winds ceased. *The voice of the Lord* was heard at the marriage feast at Cana of Galilee, and the water was changed into wine. *The voice of the Lord* was heard at the Red Sea, and the sea parted and a path was opened for the people of God.

*The voice of the Lord* was heard in the wilderness, and water flowed from a dry rock. Given all this, what does *the voice of the Lord is upon the waters* mean? It means that the element, water, is the work of God; and through it, God works miracles when He wills, and how He wills. No less are the other elements the work of God: fire, air and earth. And God is Lord over them all, and through them He works miracles when He wills, and how He wills.

God the Holy Spirit appeared in the form of fire at Pentecost. In the furnace at Babylon, the flames lost their power at the sound of *the voice of the Lord*, and did not harm the blessed children. Fire was sent down from heaven to consume the sacrifice of Gideon (Judges 6). Elias brought down fire from the heavens (II Kings 1:10). The bush burned and was not consumed (Exodus 3). Fire from heaven came down and consumed Elias's sacrifice to God (I Kings 18:38). A fiery pillar went before the Israelites (Exodus 13, 14). All of this was according to the word of the Lord.

The earth opened up and swallowed the unrighteous Korah, Dathan and Abiram (Numbers 16:32). The earth opened and hid Elizabeth and the infant child John from the sword of Herod. The earth quaked when the Lord breathed His last on the Cross, and the graves opened up (Matthew 27:51–52).

The Lord ascended into the heavens through the air (Luke 24:51). The holy apostles were carried through the air to Jerusalem, from various parts of the world. An angel took the Prophet Habakkuk to Babylon through the air in an instant (Bel and the Dragon 1:35). And all of this was in accord with *the voice of the Lord*: by the Lord's command. When will men be as obedient to *the voice of the Lord* as the irrational elements of nature are? Then again, "the waters" is to be interpreted as meaning "men"—men who are obedient to *the voice of the Lord*—the apostles and the saints. Like water, they covered the earth with the preaching of Christ our God. Like water, they assuaged the thirsty world with the effusion of the fountain of eternal life, and the world was restored and blossomed. Upon them, just as upon ordinary water, numerous miracles were manifested; for they were submissive to the will of God, obedient to the voice of God, just like water.

O Lord Jesus Christ, help us to be obedient to Thy voice. Help us to be ashamed before lifeless elements that obey Thee better than we do.

To Thee be glory and praise forever. Amen.

## **IMPORTANT REMINDERS & ANNOUNCEMENTS**



### **Schedule of Visits & Lectures:**

*Theme:* The Truths of the Gospel in the life of the Church and of the Christians in the Church

**Friday, October 29, 2010**

[Holy Resurrection Cathedral, Chicago 7:00 p.m. - \*Lecture\*](#)

**Sunday, October 31, 2010**

[St. Petka Seriban Orthodox Church, Escondido - \*Slava Celebration\*](#)

**Tuesday, November 2, 2010**

[Saint Steven's Cathedral Alhambra 7:00 p.m. - \*Lecture and Dinner \(RSVP\)\*](#)

### **Pan-Orthodox Clergy Retreat in Dunlap, California**

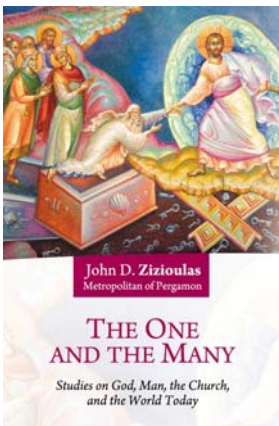
December 7-9, 2010

### **FROM SEBASTIAN PRESS:**

#### **OUR NEWEST PUBLICATION THE ONE AND THE MANY**

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

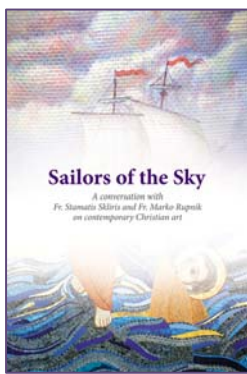
This volume offers a collection of Zizioulas articles which have appeared mostly in English, and which present his trinitarian doctrine of God, as well as his theological account of the Church as the place in which freedom and communion are actualized. The title, *The One and the Many*, suggests the 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-eccelesiological 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 (pp. 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**



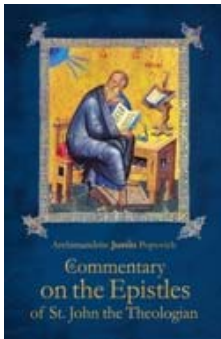
## Sailors of the Sky

*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.

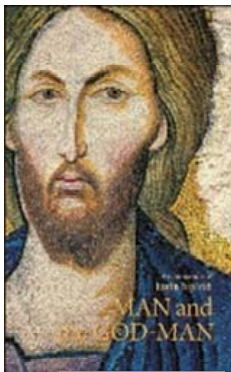
This book is adorned with striking full-color icons by Fr. Stamatis Skliris and Fr. Marko

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.*

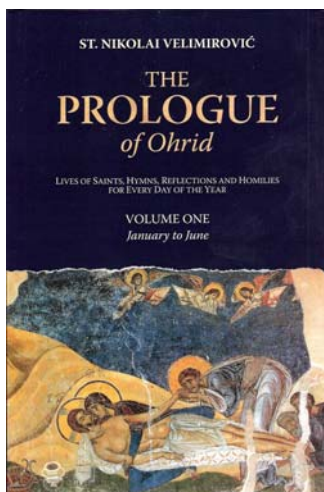


### **MAN AND THE GOD-MAN by Archimandrite Justin Popovic**

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**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.

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