



Sunday, October 31, 2010

**TWENTY-THIRD SUNDAY AFTER PENTECOST;  
HOLY APOSTLE AND EVANGELIST LUKE; SAINT PETER I, METROPOLITAN AND  
WONDERWORKER OF CETINJE**

**RESURRECTIONAL TROPARION - TONE SIX:**

The angelic powers were at Your tomb; and the guards became as dead men; and Mary stood by Your grave, seeking Your most pure Body. You did capture hell, not being tempted by it. You did come to the Virgin, granting life. O Lord who did rise from the dead: Glory to You!

**TROPARION TO THE APOSTLE & EVANGELIST LUKE - TONE FIVE:**

Let us praise with sacred songs the holy Apostle Luke, the recorder of the joyous Gospel of Christ and the scribe of the Acts of the Apostles, for his writings are a testimony of the Church of Christ: He is the physician of human weaknesses and infirmities. He heals the wounds of our souls and constantly intercedes for our salvation!

**TROPARION TO SAINT PETER OF CETINJE – TONE EIGHT:**

Come today, all Orthodox Christians, let us solemnly rejoice and consider the all-honorable and all-laudable virtues, labors and struggles of the most radiant enlightener of the Montenegrin land, Peter, the praiseworthy pastor and teacher and great among hierarchs. The Lord has glorified him among the saints by revealing him to us as incorrupt after being buried four years. By his prayers, O Christ our God, save our souls.

**RESURRECTIONAL KONTAKION - TONE SIX:**

When Christ God, the Giver of Life, raised all of the dead from the valleys of misery with His mighty hand, He bestowed resurrection on the human race. He is the Savior of all, the Resurrection, the Life, and God of all.

**KONTAKION TO THE APOSTLE & EVANGELIST LUKE - TONE TWO:**

Let us praise the godly Luke: he is the true preacher of piety, the orator of ineffable mysteries and the star of the Church; for the Word, who alone knows the hearts of men, chose him, together with wise Paul, to be a teacher of the gentiles!

**KONTAKION TO SAINT PETER OF CETINJE – TONE THREE:**

O lovers of the saints, let us today enjoy the divine food as heaven has revealed to us, the most honorable and incorrupt relics of an unusual saint and administrator of the divine mysteries: Peter, hierarch of Christ. Therefore, let us praise in hymns the bright star of

Crna Gora that has shone from the grave, and as he greatly cares and prays for our souls let us sing: O Peter, newly-known among the saints, most wise and the pride of Crna Gora, pray for the Orthodox Christians you have preserved with many endeavors so that our souls may be saved.

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

O Lord, save Your people and bless Your inheritance.

**EPHESIANS 2: 4 – 10**

Brethren, God who is rich in mercy, because of His great love with which He loved us, even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved), and raised us up together, and made us sit together in the heavenly places in Christ Jesus, that in the ages to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus. For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast. For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.

**FOR THE APOSTLE & EVANGELIST LUKE, COLOSSIANS 4: 5-9, 14, 18**

Brethren, walk in wisdom toward those who are outside, redeeming the time. Let your speech always be with grace, seasoned with salt, that you may know how you ought to answer each one. Tychicus, a beloved brother, faithful minister, and fellow servant in the Lord, will tell you all the news about me. I am sending him to you for this very purpose, that he may know your circumstances and comfort your hearts, with Onesimus, a faithful and beloved brother, who is one of you. They will make known to you all things which are happening here. Luke the beloved physician and Demas greet you. This salutation by my own hand—Paul. Remember my chains. Grace be with you. Amen.

**THE ALLELUIA VERSES:**

He who dwells in the shelter of the Most High will abide in the shadow of the heavenly God. He will say to the Lord: My Protector and my Refuge; my God in whom I trust.

**COMMENTARY ON EPHESIANS 2: 4-10**

We are saved by the unity of grace, faith and works. However, they are not equal: grace is uncreated and infinite, our faith is limited but can grow and good works flow from authentic faith. We are not saved *by* good works but *for* good works.

**COMMENTARY ON COLOSSIANS 4: 5-9, 14, 18**

Not only are the apostles to speak the mystery of Christ, but every member of the

Church is to speak with grace in order to answer those seeking the true faith. Paul declares the salutation is “by my own hand” because other letters were dictated by him to secretaries (Romans 16: 22; 1 Corinthians 16: 21; Galatians 6: 11; 2 Thessalonians 3: 17).

### GOSPEL & COMMENTARY

#### LUKE 8: 26-39

At that time, Jesus and His disciples sailed to the country of the Gadarenes, which is opposite Galilee. And when He stepped out on the land, there met Him a certain man from the city who had demons for a long time. And he wore no clothes, nor did he live in a house but in the tombs. When he saw Jesus, he cried out, fell down before Him, and with a loud voice said, “What have I to do with You, Jesus, Son of the Most High God? I beg You, do not torment me!” For he had commanded the unclean spirit to come out of the man. For it had often seized him, and he was kept under guard, bound with chains and shackles; and he broke the bonds and was driven by the demon into the wilderness. Jesus asked him saying, “What is your name?” And he said, “Legion,” because many demons had entered him. And they begged Him that He would not command them to go out into the abyss. Now a herd of many swine was feeding there on the mountain. So they begged Him that He would permit them to enter them. And He permitted them. Then the demons went out of the man and entered the swine, and the herd ran violently down the steep place into the lake and drowned. When those who fed them saw what had happened, they fled and told it in the city and in the country. Then they went out to see what had happened, and came to Jesus, and found the man from whom the demons had departed, sitting at the feet of Jesus, clothed and in his right mind. And they were afraid. They also who had seen it told them by what means he who had been demon-possessed was healed. Then the whole multitude of the surrounding region of the Gadarenes asked Him to depart from them, for they were seized with great fear. And He got into the boat and returned. Now the man from whom the demons had departed begged Him that he might be with Him. But Jesus sent him away, saying, “Return to your own house, and tell what great things God has done for you.” And he went his way and proclaimed throughout the whole city what great things Jesus had done for him.

#### FOR THE APOSTLE & EVANGELIST LUKE, LUKE 10: 16-21

Jesus said, “He who hears you hears Me, he who rejects you rejects Me, and he who rejects Me rejects Him who sent Me.” Then the seventy returned with joy, saying, “Lord, even the demons are subject to us in Your name.” And He said to them, “I saw Satan fall like lightning from heaven. Behold, I give you the authority to trample on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you. Nevertheless do not rejoice in this, that the spirits are subject to you, but rather rejoice because your names are written in heaven.” In that hour Jesus rejoiced in the Spirit and said, “I thank You, Father, Lord of heaven and earth, that You have hidden these things from *the* wise and prudent and revealed them to babes. Even so, Father, for so it seemed good in Your sight.

#### COMMENTARY ON LUKE 8: 26-39

Jesus Christ draws forth the reluctant confession of the demons. Their displeasure at being forced to obey Christ testifies to the strength of His divine nature. His power

overcomes them and they are forced to abandon immediately the man they possessed. Despite the newly-freed man's request to follow Him, Jesus sends him home to witness to the power of Christ among his own people.

#### COMMENTARY ON LUKE 10: 16-21

The reference to seeing "Satan fall like lightning from heaven" is probably a reference by Jesus to Isaiah 14: 12-15. Because he pursued his own will, Satan is both fallen from heaven and defeated from his demonic lordship over the world by the ministry of Christ and His disciples. Joy of discipleship is not because of authority over demonic power, but rather in the citizenship of God's kingdom.

### SPIRITUAL ARTICLES

From The Prologue for Oct. 18/31 by St. Nikolai Velimirovic:

#### **The Holy Apostle and Evangelist Luke**

Luke was born in Antioch. In his youth, he excelled in his studies of Greek philosophy, medicine and art. During the ministry of the Lord Jesus on earth, Luke came to Jerusalem, where he saw the Savior face to face, heard His saving teaching and was witness to His miraculous works. Coming to belief in the Lord, St. Luke was numbered among the Seventy Apostles, and was sent out to preach. With Cleopas, he saw the resurrected Lord on the road to Emmaus (Luke 24). After the descent of the Holy Spirit, Luke returned to Antioch and there became a fellow worker of the Apostle Paul and traveled to Rome with him, converting Jews and pagans to the Christian Faith. *Luke, the beloved physician, ... greets you*, writes the Apostle Paul to the Colossians. (Colossians 4:14). At the request of Christians, he wrote his Gospel in about the year 60. Following the martyrdom of the great Apostle Paul, St. Luke preached the Gospel throughout Italy, Dalmatia, Macedonia and other regions. He painted icons of the Most-holy Theotokos—not just one, but three—and icons of the Holy Apostles Peter and Paul. Hence, St. Luke is considered to be the founder of Christian iconography. In old age, he visited Libya and Upper Egypt. From Egypt he returned to Greece, where he continued to preach and convert many with great zeal despite his old age. In addition to his Gospel, St. Luke wrote the Acts and dedicated both works to Theophilus, the governor of Achaia. Luke was eighty-four years old when the wicked idolaters tortured him for the sake of Christ and hanged him from an olive tree in the town of Thebes, in Boethia. The miracle-working relics of this wonderful saint were transported to Constantinople in the reign of Emperor Constantius, the son of Constantine.

#### **Saint Peter of Cetinje, Metropolitan of Montenegro**

Peter was born on April 1, 1749, in the village of Njeguš. He entered the monastic order at the age of twelve. Following the death of Metropolitan Sava in 1782, Peter became the Metropolitan and ruler of Montenegro. This glorious man dedicated his entire holy life to his people. He worked with all his strength to reconcile the quarreling clans of Montenegro, and strove mightily to defend the land and people from greedy aggressors. He succeeded in both tasks. He is especially glorified for his victory over Napoleon's army in Boka and Dalmatia. He was very strict with himself, and with everyone else he was just and condescending. Peter lived in a small cell like a simple monk even though he was a prince over the people. He reposed on October 18, 1830. His miracle-working relics

repose, incorrupt, in the Monastery of Cetinje. The Lord glorified him in the heavens and on earth as His faithful and long-suffering servant.

### **Saints Julian and Didymus the Blind**

St. Julian, called the “Hermit,” was a Persian and an unlearned peasant, but because of the purity of his heart he was a vessel of the grace of the Holy Spirit. He lived a life of asceticism beside the Euphrates River in Mesopotamia, and possessed the gift of clairvoyance. In the same moment that Julian the Apostate perished, St. Julian discerned this in the spirit, and declared it to his disciples. St. Didymus the Blind was his contemporary. He lived in Alexandria, and also perceived in the spirit the death of Julian. St. Didymus was at prayer during the night when a voice came to him from heaven, saying: “Today the Emperor Julian is no more, inform Patriarch Athanasius of this.” St. Anthony the Great greatly respected this wondrous blind saint who had the spirit of discernment. He stayed with him and prayed to God with him whenever he came to Alexandria from the desert. Both St. Julian and St. Didymus, wonderful servants of God, entered into rest some time after the year 362.

### **HYMN OF PRAISE: Saint Luke the Apostle and Evangelist**

The divine Luke, both wise and learned,  
Was tortured willingly for the Lord.  
He could have avoided mockery and torture,  
But the world would not have had the great Luke.  
The young Luke beheld God’s truth  
And surrendered his heart to the Son of God.  
He hearkened to the Teacher, beheld the Wonderworker,  
And in Him he recognized the Immortal Creator.  
He beheld the Resurrected One, and spoke with Him,  
And worked miracles in His name.  
Christ became his only joy,  
And Luke sacrificed his mind, wealth and youth to Him.  
When Luke became old, he was young in Christ,  
And gave to the world what he received from the Lord.  
And when he had given the world all he could give,  
Then the world, fulfilling the Scripture, repaid him with contempt.  
From an old olive tree the aged Luke hung,  
With a smile on his face and his arms folded crosswise.  
And the hand of Christ came down from heaven  
And received the soul of His Evangelist.  
Now, in radiant Paradise with the other apostles,  
St. Luke prays for the Holy Church.

### **REFLECTION**

Can a sinner repent of his sins in ten days? According to the immeasurable compassion of God he can. During the reign of Emperor Maurice, there was a well-known bandit in the vicinity of Constantinople. He inspired fear and trembling both within the capital and without. One day, the Emperor Maurice himself sent the robber a cross as a sign of faith that he would do him no harm if he surrendered. The robber took the cross and

surrendered. Arriving in Constantinople, he fell before the feet of the emperor and begged for forgiveness. The emperor kept his word, had mercy on him and released him. Immediately after that, the robber became gravely ill and sensed that death was drawing near. He bitterly repented of all his sins and tearfully prayed to God that He forgive him, as the emperor had forgiven him. He shed so many tears at prayer that his handkerchief was completely soaked. After ten days of weeping and praying, the repentant man reposed. The same night he passed away, his physician saw a wondrous vision in a dream: when the robber had given up his soul, there gathered around him black, manlike demons with pieces of paper on which were written all his sins. Two radiant angels also appeared. The angels set a scale between them, and the joyful demons placed all those papers on it, weighing down their side of the scale; but the other side was empty. The angels held counsel: "What shall we place on it? Let us seek something good in his life!" And then that handkerchief soaked with tears of repentance appeared in the hands of one angel. The angels quickly placed it on their side of the scale and it outweighed all the demons' papers. Then the black demons fled, howling sorrowfully, and the angels took the soul of the repentant thief and carried it to Paradise, glorifying the man-loving God.

### CONTEMPLATION

Contemplate the miracle of the Apostle Philip and the Ethiopian eunuch (Acts 8):

1. How an angel guided Philip from Samaria to the road into Gaza;
2. How Philip saw the eunuch of Queen Candace, explained to him the prophecy of Isaiah, and baptized him;
3. How an angel made Philip invisible to the eunuch, and transported him instantly to the town of Azotus.

### HOMILY

#### on the sins of the tongue

*I said, I will guard my ways, lest I sin with my tongue (Psalm 39:1).*

The sin of the tongue is the most common and most frequent sin. *If any man offend not in word, the same is a perfect man*, says the Apostle James (James 3:2). When a penitent sets out on God's path—when he begins to live according to God's commandments—he should first strive to avoid sin with the tongue. That was the rule that the penitent David laid down for himself. He vowed especially to remain silent before his adversaries: *I will restrain my mouth with a bridle, while the wicked are before me (Psalm 39:1)*. Behold a most wonderful rule for one who is being healed of sin. When he is accused, he does not reply; when he is slandered, he remains silent. In truth, what does it help to speak with an enraged, unrighteous man who does not love God more than himself? If you speak to him of evil, you will enrage him even more. If you speak to him of good, you will make him a mocker of holy things. Before Pilate Christ remained silent. Pilate said: *Answerest Thou nothing?* (Mark 15:4). What can He reply to you, when you do not have ears to hear or a mind to understand? Behold, the silence of the righteous one before the unrighteous one can still have the best influence on the unrighteous one. Left to interpret the silence of the righteous one by himself, the unrighteous one can interpret it for the benefit of his soul; while any other answer, good or bad, will be interpreted for evil, to the condemnation of others and to the justification of himself. Blessed is he who learns to govern his tongue.

O Lord Jesus Christ our God, Thou Who hast shown us by example how and when to speak, Thou hast shown us by example how and when we should be silent. Help us, by Thy Holy Spirit, that we not sin with the tongue.  
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 \(RSVP\)\*](#)

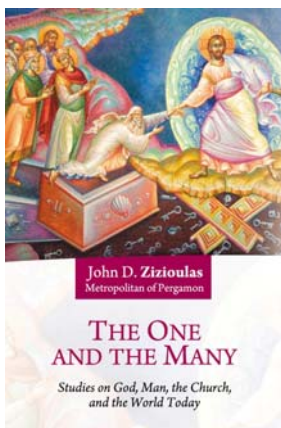
**Pan-Orthodox Clergy Retreat in Dunlap, California**

December 7-9, 2010

### **FROM SEBASTIAN PRESS:**

#### **THE ONE AND THE MANY**

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

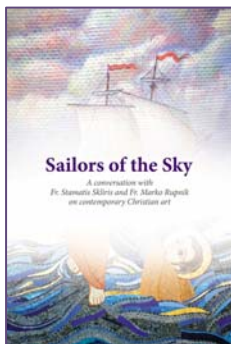


This volume offers a collection of Zizioulas articles which have appeared mostly in English, and which present his trinitarian doctrine of God, as well as his theological account of the Church as the place in which freedom and communion are actualized. The title, *The One and the Many*, suggests the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



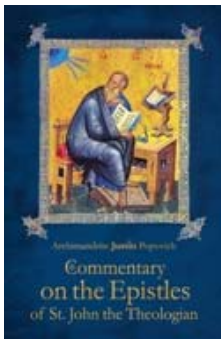
## Sailors of the Sky

*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

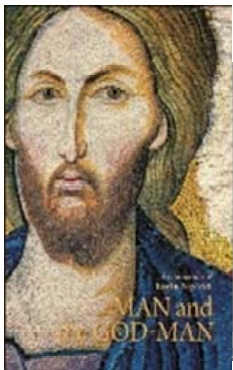
Impressionism, Expressionism, Cubism, Surrealism, and Abstract painting on contemporary ecclesiastical painting; and a consideration of the main distinction between iconography and secular painting.

This book is adorned with striking full-color icons by Fr. Stamatias 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.*

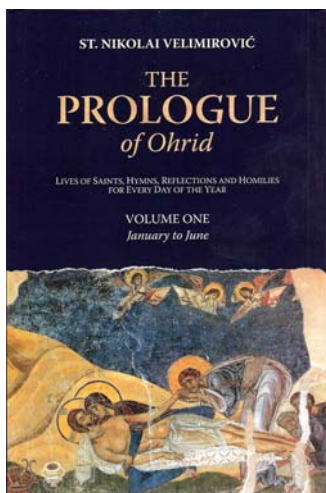


### **MAN AND THE GOD-MAN by Archimandrite Justin Popovic**

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