HOLY RESURRECTION ORTHODOX CHURCH

A Parish of the Carpatho-Russian Orthodox Diocese
Ecumenical Patriarchate
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Protopresbyter Peter Zarynow, Pastor
Protopresbyter John Fedornock
Subdeacons Anastasios Davis & Michael Vaporis Reader Stephen Sudik

Sunday 11 October 2026
Ninetieth Sunday after Pentecost
Martyrdom of St. Wenceslaus, Prince of the Czechs (935)
Epistle: 2 Corinthians 11:31-12:9
Gospel: Luke 5:1-11
Tone Two

The Schedule of Divine Services for the Week is as Follows:

11 Oct (SUN) 19th Sunday after Pentecost
Chanting of the 3rd Hour 9:15am
Divine Liturgy of St John Chrysostom 9:30am
Panachida: +Liliane Lore, by Dru & Yulian Lore
Coffee Social to follow

14 Oct (Wed) FEAST OF THE PROTECTION OF THE THEOTOKOS
Divine Liturgy of St John Chrysostom 9:30am
Breakfast at Tally Ho

18 Oct (SUN) 20th Sunday after Pentecost
Chanting of the 3rd Hour 9:15am
Divine Liturgy of St John Chrysostom 9:30am
Coffee Social/Soup Sale to follow

Announcements:

Confessions be heard by appointment. Please contact Fr Peter to schedule. All faithful are encouraged to come to the Sacrament every 8-10 weeks, on average, to help maintain spiritual health. If you have not been to Confession since the Great Fast (or longer) consider contacting FrPeter to schedule an appointment.

DUE TODAY: Bake Order Forms are on the back table under the TV. We are making only nut rolls this time around, with a total of 75 being made. Limit 4 rolls per order, if we have extras, they will go up for sale after the Bake Day. Bake Day is on 24 October with work beginning at 8am. (Next Sunday, after Coffee Social, we will be setting the tables for bake day. Hands are needed, please follow directions)

Soup Sale season is now upon us! The dates for the first three will be **18 October**, 15 November and 13 December. Each ACRY member is asked to make at least one 5-qt batch of soup. Quart containers are in the ACRY Closet. Please have your soups in the hall refrigerator before Divine Services. To get more ACRY involvement, if you are not making soup, you should be at the window selling soup! Sale goes from 11am-1pm on sale days. If there are any questions, please contact Cyndi Dzubak or Caryl Strauss

Flowers are donated this week by Olga Vovk. May God bless her for her gift to beautify the Holy Church (*Many Years! Mnohaja L'ita!)*

2026 DIOCESAN ASSESSMENT

Being our parish, and we as its faithful, are a part of the American Carpatho-Russian Orthodox Diocese, each parish member (who is over 18 years of age and not a full-time undergraduate student or in first term of military service) has been assessed **$86.00** this year to support the work of the Diocese (Seminary, Camp Nazareth, etc.) and administration. Please make sure that this commitment is handed in by no later than Sunday 25 October. You may contact Debi Myers if you need to check if you are up to date.

Once again, this year we will be helping with the Coat Drive (and more) organized by Father & Paris's nephew Nicholas. Beginning 25 October, we will have a collection box in the back of the hall for hats, gloves, scarfs and socks (all ADULT sizes). If anyone has any questions, would like to make a monetary donation or simply send something directly, please contact Fr Peter and he will give you the contact information

CANDLE OFFERINGS

Eternal Light: In Memory of Bernadine, +Michael & +Mary, +Richard, +Dennis & +Kathleen Dzuryachko-Paňi Bernadette (*Memory Eternal!*); Safe travels Aleksey-Mom and Dad (*Many Years!*)

Vigil Candles Offered For the Living- (*Many Years! Mnohaja L'ita!)*

2-special intention-love Mom & Dad
Jonathan & Lara; Stephanie
1-health of Melanie-love Alex
1-health of Alex-love Melanie
1-health & special intention John & Marie Smith, Georgene & Ray Ammon, Fr Peter & Paňi Bernadette, Alex Zarynow, Marie Skasko, Fr John & Paňi Marge Fedornock, Lois Erhard, Charlie & Debi Myers, Chris Fallon, Barbara Homick, All parishioners of HROC-Carol Miller
2-for health-Sheila
HROC parishioners; Family members
3-special intention-Sheila
Fr. Peter & family; Diocesan Priests & their families; OCMC Missionaries
1-health of children & grandchildren-Tom & Amy
1-health of Chris Fallon-Michael, Kathleen, John & Anna
1-health & sp int Taina Ferguson-love Craig
1-health & sp int. Taina-love Debbie & Greg Yakubik
2-special intention-brother George
Archbishop Michael; Barbara & Harold Harrington
1-special intention Metropolitan Gregory-George Dahulich
13-for health-George Dahulich
Archbishop Michael; Fr. Tom Kadlec; Fr. Jim Dutko; Chris Fallon; Charlie Myers; Barbara Harrington; Paňi Kathy Dutko; Alex Zarynow; Emily Dzubak; Katherine Chow; Psa. Diana Acsente; Fr. John & Paňi Marie Brancho; Georgia Wimberly
10-happy birthday-George Dahulich
Debbie Delare; Peggy Dahulick; Dan Bellay; Sean Coxen; Carolyn Dzubak; Marie Sudik; Diane Rowland; Carol Miller; Nicole Patrick; Matt Breno
2-happy anniversary-George Dahulich
Nick & Cyndi Dzubak; Randy & Gina Verbrugge
1-health of Savannah, Chloe, Caroline, Christopher, Natalie, Cole, Parker Ray-love Grandparents
20-health & special intention-John & Marie Smith
Melanie Samson; Carol Miller; Barbara Homick; Marie Skasko; Georgene & Ray Ammon; Fr Tom & Paňi Linda Kadlec; FrJohn & Paňi Marge Fedornock; FrPeter & Paňi Bernadette; FrJohn & Paňi Eleanor Pribish; Eleanor Breno; Charlie Myers; Lois Erhard; FrJohn & Paňi Marie Brancho; Paňi Jean Hutnyan; Chris Fallon, Jeanne Delasko; Andrea Dzubak; Maig & Violette; Blaire & Tatiana; Melissa
1-world peace-John & Marie Smith
1-good luck & sp. int. Jason & Helena-love Baba & Dido
6-special intentions-the Breno Family
Breno Family; Fedornock Families; Peart Family; Nakonecznyj Family; Zankey Family; Fabian Family
2-happy birthday-the Breno Family
Matthew; Elias
2-for health-the Breno Family
Donna Petrik; all who are ill
2-specail intention-Mom & Dad
Brian, Angela & Dominic; Stephen
11-for health & special intention-Mark & Marie
Nancy Shields; Mike Czap; Skeets & Beth; Carol Miller; Ray & Georgene Ammon; Eleanor Breno; FrJohn & Paňi Marge; FrPeter & Paňi Bernadette; Chris & Mike Fallon; Susan & Dan Zelensky; Reggie Mervine
1-for health Skeets & Beth, Carol Miller, Michael, Dan-Charlie & Debi Myers
2-specail intention Jacob & Joey-love Mom & Dad
1-health & healing Hayley, Bob, Peggy and Bruce, Carol Miller, Chris Fallon, AnneMarie, Paňi Jean, Ray Ammon, Tom Delare, Jordan; Nancy Hall; Nick & Janet-Lois
1-for health Savannah & Parker, Caroline, Natalie, Karen K, Jeanne Delasko, Barbara Homick, Georgene, Debbie Delare, Julie Williams, Pam, Sharon-Lois
1-happy anniv Walt & Julie-Lois
1-happy birthday Debbie Delare, Marie Sudik, & Carol Miller-Lois
6-birthday blessings-Rose Plowchin
Joan Medvigy, Debbie Delare, Asefash Gebremarian, Marie Sudik, Diane Rowland, Carol Miller
3-health & wellbeing-Olga Vovk
Artem, Andrey, Lidia, Tatiana, Natalia, Konstantin, Eva and George; Lubov, Michail, Ivan, Mark, Alexandra, Anastasia, Ludmila, Vasili, Maxim; Sofia, Sergei, Eva, Matthew, Timothy, Yulia, Dru, and Alex, Arkadii. Irina and their children and grandchildren
1-health & safety Natalie, Konstantin, Eugenia, George-Olga Vovk
1-helath & wellness Dennis, Irina, Vladislav, Alla, Julia, Julia, Julia, Elena-Irina Panfilov
2-for health-Paňi Jean Hutnyan
Muhlenberg Family; Hutnyan Family
1-specail prayer-Paňi Marge Fedornock
1-sp int all my children-Paňi Marge Fedornock
1-health of those who are ill-Paňi Marge Fedornock
3-happy birthday-Paňi Marge Fedornock
Dan; Elias, Tony
1-happy birthday Dan and Elias-love Mom/Baba Breno
1-heath & wellness Panfilov & Mazur Families-Irina Panfilov
1-for health Joanie and Rick-Yuliya and Dru Lore
1-birthday blessings Sofia Sabirova-Yuliya and Dru Lore

Vigil Candles In Loving Memory: (*Memory Eternal! Vicnaja Pamjat!)*

1+in loving memory of Les-love Carol
1+in memory Mother & Fatherï Carol Miller
1+In loving memory of Chris Hudack, Grandparents, Bettie Searfoss, Myrtle Miller, John Hudack, John Hrapchak, John Homick, Marge Tomasevich-Carol Miller
1+in loving memory of Tom, Ann & Chrysa Thear-Taina & Craig
2+loving memory-the Fallons
Bishop Matthias & Paňi Jeannette;
Anna & John Luchok
1+in memory of parents Helen & Larry Rowland-Diane
1+in memory grandparents Helen & Peter Sedlar-Diane
1+Memory Eternal Parents/Grandparents-Koval Family
1+Memory Eternal Uncle George, Aunt Marge & Uncle Tony- Koval Family
2+Memory Eternal-love Alex, Melanie
parents Michael & Elaine; parents John & Katherine
7+in memory-Sheila
John; Dad Kraynok; Mom Kraynok; Charles Hrapchak; Anna Hrapchak; Evelyn Hrapchak; Irene Dzubak
1+In loving memory of Metro-Love, Joan and Family
1+in loving memory of parents Peter & Ann Dahulich-love son George
1+loving memory of Nikolai Mushegian-love Mom & Dad
1+for souls peace, mercy & entry into paradise-Olga V
Vladimir, Lidia, Pavel, Nina, Vladimir, Anatol, Maria, Rafael, Germina, Maxim, Anna, Irene, Sergei, Irina, Tatiana, Natalia, Olga, Konstantin, Leonid, Anna, Izot, Nina, Natalia, Afanasii, Lidia, Anastasia, Fedor
2+in memory-Mark & Marie Sudik
Mom; Irene Dzubak
1+loving memory Grandpa, Grammy, Irene Dzubak - Charlie & Debi Myers
1+in memory Irene Dzubak-John & Marie Smith
1+in memory of Aunt Margaret-Lois
4+in memory-Paňi Marge Fedornock
Parents; brother & sister; Bishop John; Paňi Sharon
1+in loving memory of parents &grandparents- Yuliya and Dru Lore

Please pray for the following: Metropolitan Gregory; Fr. Frank & Paňi Connie Miloro; Fr Stephen & Paňi Daria Loposky, Paňi Betty Jean Baranik; Fr Michael Rustik; Fr. Mark Leasure; Fr. John Fencik; Fr. Paul Stoll; Fr. Robert & Paňi Peggy Teklinski; Dn. Peter Skoog & family; Fr James & Paňi Kathy Dutko; Fr. Gregory Allard; Paňi Linda Barriger; Fr. James Gleason, Fr. Luke Mihaly; Hieromonk Michael; Fr Thomas & Paňi Linda Kadlec; Fr Stephen Krivonak; Fr David Smoley; Paňi Annamarie Slovesko; Paňi Patricia Duranko; Fr John & Paňi Cindy Zboyovski, Paňi MaryMargaret Conjelko; Fr John & Paňi Eleanor Pribish; Fr John Mikitish; Paňi Karen Miklos; Paňi Marie Brancho; Paňi Jean Hutnyan; Fr David & Paňi Paula Kossy; Fr Edward Pehanich; Fr Andrew Fetchina; Fr Dan Mahler; SGT Joey Myers; SGT Alexander Zarynow; Beth & Ed 'Skeets' Williams; Carol Miller; Dorothy Mastronicola; Tony Zankey; Justin Popek; Florence Gregoric, James & Melody Peyton; Carol Blum, Alexi Williams, Missy Johns, Susan Buckley, Constance Amey, James Lazor, Debbie Dell; Grace Yoon; Michael Dinneen; Joan Detwiler; Joan Kondratick; Barbara Homick; Jim David & Jeanne Delasko; Melanie Samson; Laura Gary; Richard & Wendy Sulich; James Durachko; Randi Ca□alle, Hayley Marshall, Jon Green, MaryJane, Kyle & Rosie Brant, Alicia, Stephen Brancho; Emily; MaryMargaret; Thomas & Deborah Delare; Diana Hannan; Devan Merrill; Bob Fitzurka; Olga Vovk; Lela; Carly; Robert; Vic Fitzwater; Taina Ferguson; Olya Romanova; Luke Gri□ith; Richard Durachko; Jennifer Haire; Simon, Alla; Artem Vovk; Charles Arnhold; Danielle V; Debbie Aumen; David Bulko; Bill Finken; Angelo Taveira-DaSilva, Andrew S.; Natalie Z; Stephen Hutnyan; Dayton Naugle; Cassidy Riselvato; Phillip Trivett; Camila Bonilla; Hilary Soperak; Ray Rushnak; Christine Sakmar; Joel F, Frank, Jordan, Ruth Moore; Hudson Kennedy; Ray Ammon; Stephan B, Jacob C; Michael Myers, Andrea Dzubak, Tony Pená, Lucile, Dan Breno, Sbdn Alex Breno, Blaire Zarynow & Tatiana, Kaitin Alfaro & son, Christine & Abigale, Karen Kaczmarek, Larry Pinckney, Vasilios Moschonas, Nadya Breno & baby, Barbara & James Farnan, Gail Cushing; Lucy Winsky

May Our Lord Jesus Christ Touch Them with His Healing Hand!!

Prayer For The Priesthood

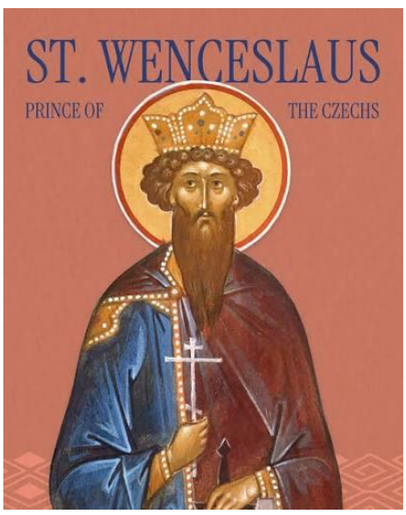
O Lord Jesus Christ, Good Shepherd of Your sheep, light the fire of ardent love in the hearts of all Your priests, that they may ever and in all things seek only Your glory. Remember especially, Lord, our **Metropolitan Gregory**, and our spiritual fathers who are laboring in Your vineyard for the salvation of all those whom You have entrusted to them. Remember also, O Lord, our priests and deacons, especially **Fr Edward Pehanich, Fr John Pribish & Fr Deacon Art Steinstra and our Diocesan Seminarians Fr. Peter Sodini, Fr. Maximus Cannaverde, Dn. Bradley Shaffer, Reader John Fedornock III, Nicholas Cizin, Spyridon Raburn, Clay Wood, Gabriel Saldana, David Miazga and Ignatius Dixon. Reader Ignatios Leonardo** is in administration

Make their lives as holy as the word they preach. Keep them from being discouraged. Hear their prayers for our salvation. Give them wisdom and courage to proclaim Your truth. Make them priests after Your own heart. For You are a merciful God who loves us, and to You we give glory, together with Your eternal Father and Your all-holy, good and life-giving Spirit, now and ever and forever. Amen.

Martyr Wenceslaus, Prince of the Czechs

Commemorated 28 September/11 October

The Holy Prince Wenceslaus (Vyacheslav) of the Czechs was a grandson of the holy Martyr and Princess Ludmilla, and he was raised by her in deep piety. He began to rule at age eighteen after the death of his father Prince Bratislav (+ 920).



In spite of his youthful age, he ruled wisely and justly and concerned himself much about the Christian enlightenment of the people. The holy prince was a widely educated man, and he studied in the Latin and Greek languages.

Saint Wenceslaus was peace-loving. He built and embellished churches, and in Prague, the Czech capital, he raised up a magnificent church in the name of Saint Vitus, and he had respect for the clergy. Envious nobles decided to murder the saint and, at first, to incite his mother against him, and later to urge his younger brother, Boleslav, to occupy the princely throne.

Boleslav invited his brother to the dedication of a church, and then asked him to stay another day. In spite of the warnings of his servants, the holy prince refused to believe in a conspiracy and exposed his life to the will of God. On the following day, September 28, 935, when Wenceslaus went to Matins, he was wickedly murdered at the doors of the church by his own brother and his brother's servants. His body was stabbed and discarded without burial.

The mother, hearing of the murder of her son, found and placed his body in a recently consecrated church at the princely court. They were not able to wash off the blood splashed on the church doors, but after three days it disappeared by itself.

After repenting of his sin, the murderer transferred the relics of Saint Wenceslaus to Prague, where they were placed in the church of Saint Vitus, which the martyr himself had constructed (the transfer of the relics of Saint Wenceslaus is celebrated on March 4/17). The memory of Prince Wenceslaus has been honored from of old in the Orthodox Church.

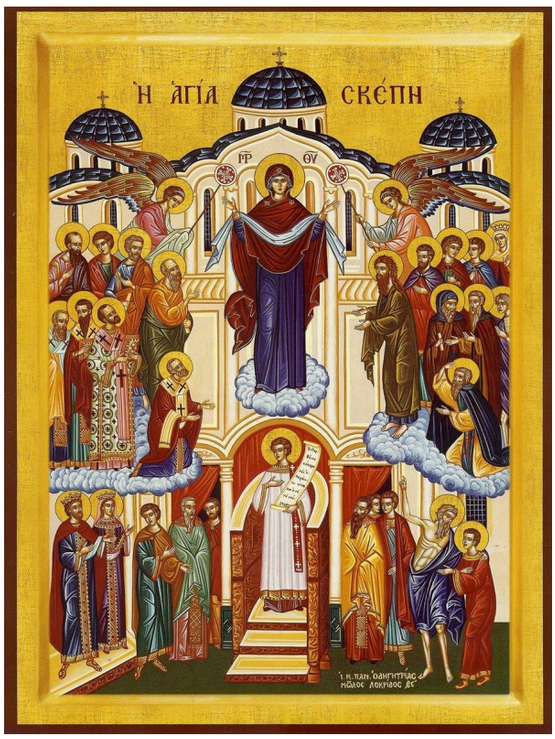
THE PROTECTION OF THE THEOTOKOS

Commemorated 1/14 October
(28 October on the Greek Calendar)

This miraculous appearance of the Mother of God occurred in the mid-tenth century in Constantinople, in the Blachernae church where her robe, veil, and part of her belt were preserved after being transferred from Palestine in the fifth century.

On Sunday, October 1/14, during the All Night Vigil, when the church was overflowing with those at prayer, the Fool-for-Christ Saint Andrew, at the fourth hour, lifted up his eyes towards the heavens and beheld our most Holy Lady Theotokos coming through the air, resplendent with heavenly light and surrounded by an assembly of the Saints. Saint John the Baptist and the holy Apostle John the Theologian accompanied the Queen of Heaven. On bended knees the Most Holy Virgin tearfully prayed for Christians for a long time. Then, coming near the Bishop's Throne, she continued her prayer.

After completing her prayer, she took her veil and spread it over the people praying in church, protecting them from enemies both visible and invisible. The Most Holy Lady Theotokos was resplendent with heavenly glory, and the protecting veil in her hands gleamed "more than the rays of the sun." Saint Andrew gazed trembling at the miraculous vision and he asked his disciple, the blessed Epiphanius standing beside him, "Do you see, brother, the Holy Theotokos, praying for all the world?" Epiphanius answered, "I do see, holy Father, and I am in awe."



The Ever-Blessed Mother of God implored the Lord Jesus Christ to accept the prayers of all the people calling on His Most Holy Name, and to respond speedily to her intercession, "O Heavenly King, accept all those who pray to You and call on my name for help. Do not let them go away from my icon unheard." Saints Andrew and Epiphanius were worthy to see the Mother of God at prayer, and "for a long time observed the Protecting Veil spread over the people and shining with flashes of glory. As long as the Most Holy Theotokos was there, the Protecting Veil was also visible, but with her departure it also became invisible. After taking it with her, she left behind the grace of her visitation."

At the Blachernae church, the memory of the miraculous appearance of the Mother of God was remembered. In the fourteenth century, the Russian pilgrim and clerk Alexander, saw in the church an icon of the Most Holy Theotokos praying for the world, depicting Saint Andrew in contemplation of her.

The Primary Chronicle of Saint Nestor reflects that the protective intercession of the Mother of God was needed because an attack of a large pagan Russian fleet under the leadership of Askole and Dir. The feast celebrates the divine destruction of the fleet which threatened Constantinople itself, sometime in the years 864-867 or according to the Russian historian Vasiliev, on June 18, 860. Ironically, this Feast is considered more important by the Slavs then by the Greeks.

The Primary Chronicle of Saint Nestor also notes the miraculous deliverance followed an all-night Vigil and the dipping of the garment of the Mother of God into the waters of the sea at the Blachernae church, but does not mention Saints Andrew and Epiphanius and their vision of the Mother of God at prayer. These latter elements, and the beginnings of the celebrating of the Feast of the Protection, seem to postdate Saint Nestor and the Chronicle. A further historical complication might be noted under (October 2) dating Saint Andrew's death to the year 936.

The year of death might not be quite reliable, or the assertion that he survived to a ripe old age after the vision of his youth, or that his vision involved some later pagan Russian raid which met with the same fate. The suggestion that Saint Andrew was a Slav (or a Scythian according to other sources, such as S. V. Bulgakov) is interesting, but not necessarily accurate. The extent of Slavic expansion and repopulation into Greece is the topic of scholarly disputes.

In the *Prologue*, a Russian book of the twelfth century, a description of the establishment of the special Feast marking this event states, "For when we heard, we realized how wondrous and merciful was the vision... and it transpired that Your holy Protection should not remain without festal celebration, O Ever-Blessed One!" Therefore, in the festal celebration of the Protection of the Mother of God, the Russian Church sings, "With the choirs of the Angels, O Sovereign Lady, with the venerable and glorious prophets, with the First-Ranked Apostles and with the Hieromartyrs and Hierarchs, pray for us sinners, glorifying the Feast of your Protection in the Russian Land." Moreover, it would seem that Saint Andrew, contemplating the miraculous vision was a Slav, was taken captive, and became the slave of the local inhabitant of Constantinople named Theognostus. Churches in honor of the Protection of the Mother of God began to appear in Russia in the twelfth century. Widely known for its architectural merit is the temple of the Protection at Nerl, which was built in the year 1165 by holy Prince Andrew Bogoliubsky. The efforts of this holy prince also established in the Russian Church the Feast of the Protection of the Mother of God, about the year 1164.

At Novgorod in the twelfth century there was a monastery of the Protection of the Most Holy Theotokos (the so-called Zverin monastery) In Moscow also under Tsar Ivan the Terrible the cathedral of the Protection of the Mother of God was built at the church of the Holy Trinity (known as the church of Saint Basil the Blessed). On the Feast of the Protection of the Most Holy Theotokos we implore the defense and assistance of the Queen of Heaven, "Remember us in your prayers, O Lady Virgin Mother of God, that we not perish by the increase of our sins. Protect us from every evil and from grievous woes, for in you do we hope, and venerating the Feast of your Protection, we magnify you."

ST. ROMANOS THE MELODIST

Commemorated 1/14 October

Born in the Syrian town of Emesa, he served as a verger first in Beirut and then in Constantinople at the cathedral, in the time of Patriarch Euphemius (490-96). Illiterate and with no musical training, he was despised by certain educated clergy. St Romanus prayed weeping to the Mother of God, and she appeared to him in a dream, held a piece of paper out to him and told him to swallow it. The following day was Christmas Day, and Romanus went up to the ambo and, with an angelic voice, sang: 'Today the Virgin which has come down to us as the Kontakion of the Feast. All marvelled at the words of the hymn and at the singer's voice. Receiving thus the gift of song from the Mother of God, Romanus composed more than a thousand kontakia. He died as a deacon of the Great Church in Constantinople in 530, and went to join the angelic choir.

Prayer to the Most Holy Lady Theotokos

O most holy Sovereign Lady Theotokos! Higher art thou than all the angels and archangels, and more honorable than all creation, a helper of the wronged art thou, the hope of the hopeless, an intercessor for the poor, the consolation of the sorrowful, a nourisher of the hungry, a robe for the naked, healing for the sick, the salvation of sinners, the help and protection of all Christians. O all-merciful Sovereign Lady Virgin Theotokos! Through thy mercy save and have mercy on the most holy Orthodox patriarchs, the most holy metropolitans, archbishops and bishops, and all the priestly and monastic orders, the military leaders, civic leaders, and Christ-loving armed forces, and well-wishers, and all Orthodox Christians do thou defend by thy precious omophorion, and entreat, O Lady, Christ our God Who was incarnate of thee without seed, that He gird us with His power from on high against our enemies, visible and invisible, O all-merciful Sovereign Lady Theotokos! Raise us up out of the depths of sin, and deliver us from famine, destruction, from earthquake and flood, from fire and the sword, from invasion of aliens and civil war, and from sudden death, and from noxious winds, and from death-bearing plagues, and from all evil. Grant, O Lady, peace and health to thy servants, all Orthodox Christians, and enlighten their minds, and the eyes of their hearts unto salvation; and vouchsafe unto us, thy sinful servants, the kingdom of thy Son, Christ our God; for blessed and most-glorified is His dominion, together with His unoriginate Father, and His Most-Holy and good and life-creating Spirit, now and ever, and forever. Amen

A troubled mind and chaotic thoughts are the fruit of a disordered life, and these darken the soul. When the passions are driven from the soul with the help of the virtues, when "the curtain of the passions is drawn back from the eyes of the mind," then the intellect can perceive the glory of the other world. The soul grows by means of the virtues, the mind is confirmed in the truth and becomes unshakable, "girded for encountering and slaying every passion." Freedom from the passions is brought about by crucifying of both the intellect and the flesh. This makes a man capable of contemplating God. The intellect is crucified when unclean thoughts are driven out of it, and the body when the passions are uprooted. "A body given over to pleasure cannot be the abode of the knowledge of God.'

True knowledge "the revelation of the mysteries"--is attained by means of the virtues, and this is "the knowledge that saves." –St. Justin (Popovich) of Chelye in Serbia

A Reflection

The Most-holy Theotokos has often appeared to holy men in need: sometimes to encourage them in asceticism, or to heal them from sickness, or to reveal a certain mystery to them. Two similar, wonderful events took place in the Great Lavra on the Holy Mountain. In Great Lent, during the chanting of the Great Akathist, St. John Koukouzelis was tired and sat down, facing the icon of the Theotokos. As he sat, he fell asleep. Just then, the Holy Most-pure One appeared to him in heavenly light and said: ``Rejoice, O John! Chant and do not stop chanting, and for this I will not abandon you.'' With this, she placed a gold coin in John's hand. When he awoke from sleep, the gold coin was still in his hand. After this, many wonderful miracles were worked from the icon of the Theotokos, as well as from the gold coin.

The second incident involved St. Gregory the monk, who, like John Koukouzelis, was a church cantor. Patriarch Kallistos had established that in the Liturgy of St. Basil the Great, ``All Creation Rejoices in Thee'' be sung in place of ``It Is Truly Meet.'' His successor, Patriarch Philotheus, rescinded this, reinstating ``It Is Truly Meet'' because of its brevity. But then, on the eve of the Theophany, and in the presence of Patriarch Gregory of Alexandria, St. Gregory sang ``All Creation Rejoices in Thee'' instead. Immediately after this, the Holy Most-pure One appeared to him, and, as she had done to John Koukouzelis, placed a gold coin in his hand. She said: ``I am very grateful for your singing in my honor.'' Because of this, it was instituted that all Liturgies of St. Basil would thereafter include ``All Creation Rejoices in Thee.''

The Veneration of the Holy Virgin in the Ancient Church

Abbot Tryphon, All-Merciful Savior Monastery, Vashon Island, WA

All the early reformers, including Luther and Calvin, believed Mary to be Ever Virgin. The practice at the time was to refer to all cousins as siblings, and none of the early Christians believed Mary had born any children other than Jesus. The veneration of the Virgin did not begin with Rome, but began in the Early Church.

The designation of Mary as Theotokos can be found on an Egyptian papyrus fragments from the year 250 A.D., proving it was not an invention of the fifth century. The problem with many of our protestant brethren is that everyone becomes the authority, and the memory of the teachings and practices of the Early Church are forgotten, replaced with the mess that followed with individual interpretation of the Scriptures.

When we do not have Holy Tradition and Holy Scripture held side by side in importance, we go astray. The key to Orthodoxy's claim to being the Ancient Apostolic Church preserved in all her purity, can be seen in her insistence that Holy Tradition has kept her way of worship, and her dogma, unchanged. No need for change, for the Church knows the truth of the words, "the faith which was once delivered unto the saints (Jude 1:3)".

The ancient practice for the veneration of the Holy Virgin can clearly be seen in the prayer found in Egyptian papyrus fragments from the year 250:

Under your mercy we take refuge
Mother of God; may our petitions
not be abandoned into temptation,
but from danger deliver us,
only pure & blessed.

It is liberating to discover we need not search the Bible to understand the meaning of the Word of God for ourselves. There is no need to reinvent Christianity for this modern age, in a feeble attempt to make Christianity relevant. We can even avoid the prideful arrogance of thinking we can decipher the meaning of the Bible, for we need only look to the Church for the truth that has been preserved from the very beginning. We can say with certainty that we keep to the faith of our fathers. The veneration of the Holy Virgin Mary is but one example of our connection, unbroken, with the Early Apostolic Church.

Sin: Consenting to Temptation

Fr. Ted Bobosh, St. Paul the Apostle Orthodox Church in Dayton, OH (2017)

Many wonder what it is they should confess when they come to the sacrament of repentance. Some are not clear about the difference between a sin and a mistake, or between sin and bad judgment. The monk Evagrius Ponticus writing in the 4th Century gives us some clarification: Many ñwarpedòthoughts can run through our minds, some of them disgusting, some persistent and pernicious, some of them tempting. Evagrius notes that we donôt always have control over what thoughts enter into our heads, or how we react to various stimuli from the world around us. What we have control over is how we deal with those thoughts. It is only the things that we can control that can actually turn into sin. When we know something is wrong and do it, we are committing sin. Thoughts and feelings in and of themselves are not necessarily sinful even though we might recognize them as being bad. We may have no control over them. Our control begins with what we decide to do about the thoughts or feelings that enter into our minds.

Whether or not all these thoughts disturb the soul does not depend upon us. However, whether they linger or do not linger, arouse our passions or not, that depends on us. What turns these ñthoughtsòinto passions and then into sins is the voluntary consent of the human being, who gives way to evil within himself. Temptation in a monk is a thought that arises through the passionate part of the soul (that is, anger and desire) and darkens the intellect. A sin for a monk is the [free] consent [of the will] to the forbidden pleasure of the thought. . .

In order to prevent consent we need the virtues, and, to be precise, above all we need these two, which keep a tight rein on the passionate part of the soul: love as a bridle for anger, and self-control as a rein on desire. If both of these rule in the soul, the sensory impressions will not trigger the passions. (Despondency: The Spiritual Teaching of Evagrius Ponticus on Acedia)

In confession we admit to those things we chose to do which we know are wrong, even if we feel we had little choice but to act in a particular way in a given situation. Sin lies in knowing that one is doing is wrong or evil, but doing it anyway. The cure for the soul, what we need to cultivate as a result of going to confession, according to Evagrius is love and self-control. Fasting, self-denial, asceticism can be a way to learn self-control. But that is not enough to follow Christ. To be a Christian is to learn and study the Lord Jesus Christôs love for us, and then to imitate Him.

“A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another. By this all men will know that you are my disciples, if you have love for one another.” (John 13:34-35)

When you feel a persistent weight or you're tormented by lack of faith, you should know that the enemy has taken his seat in your heart and is making the most of your ignorance, weakness and instability in the faith. You must condemn your foolishness, blindness and lack of faith immediately. Then the Lord will have mercy on you, the weight in your heart will disappear and you'll find peace.

St. John of Kronstadt

Not Grudgingly, but with Love

Metropolitan Luke (Kovalenko) of Zaporozhye and Melitopol on *orthochristian.com*

Christ is in our midst, my dear readers!

Today I would like to draw your attention to the words of the Apostle Paul: *Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver* (2 Cor. 9:7). At first glance, these words concern a collection of money for the poor. Yet in Christianity there is nothing that is ñmerely material.ò Every action becomes a mirror in which the mystery of our salvation is reflected.

Every day requires us to give something of ourselvesð our strength, attention, time, and much else. And here what matters is how a man ñpurposeth in his heart.ò The heart is the hidden center of the human person. St. John Chrysostom observes that God seeks not the amount of our offering, but the disposition of our soul. If a person gives alms grudgingly, the gift loses its spiritual power, because there is no freedom in itð and therefore no love.

The Lord calls us to give cheerfullyð *ἱλαρόν*, literally, ñjoyfully, gladly, with a radiant heart.ò God loves the one who gives with joy, because at that moment the person becomes like God. The Creator gives nothing under compulsion. He sends the sun and the rain upon the righteous and the unrighteous alike. He gave His Son for our salvation. By giving joyfully, we overcome our selfishness and become participants in the divine life.

St. Abba Dorotheos observes that alms are given not only in order to feed the hungry, but above all in order to heal the soul of the giver from the passion of avarice. St. Basil the Great, in his homilies, addressed the wealthy of his day with a stern warning: The bread you store away and do not use belongs to the hungry; the clothing hanging in your wardrobe belongs to the naked; the shoes lying unused and rotting belong to the barefoot. And when the Apostle speaks of cheerful giving, he is calling us to unclench the hands that hold on to all these things. True freedom begins when a person ceases to cling to what is ñmineò and learns to trust in God.

We live in an age when consumer culture has been elevated into an absolute. We are persuaded that a personôs worth is determined by how much he has accumulated. The world teaches us to live in a state of constant anxietyð in fear of missing out, falling behind, losing what we have, or becoming poor. As a result, acts of mercy become merely formal. We give what we ñwonôt miss,ò or we make charitable giving part of our public image. But it is precisely against such an attitude that the Apostle Paul warns us: ñnot grudgingly, or of necessity.ò

In modern life, the idea of a ñgiftò extends far beyond money. In a world where everyone is constantly rushing, giving another person a few minutes of your undivided attention can be one of the greatest acts of mercy. Listening to a lonely elderly person, visiting a sick neighbor, sitting beside a weeping friend without glancing at the screen of your phoneð these too are acts of mercy. Forgiving an offense, giving up the need to have the last word in an argument, covering another personôs sin with loveð these too are forms of giving. Helping with your knowledge someone who cannot afford your services, sharing your experienceé There are many ways to give.

But what matters most is the inner quality of our giving. If we help those close to us or perform some good deed while inwardly grumbling, reproaching them, or expecting gratitude in return, then we are giving ñgrudgingly.ò Such ñgoodnessò leaves bitterness both in ourselves and in the person who receives it.

Christianity is a religion of joy. And this joy cannot be bought with money. It is born when one person hastens to meet another. When we give joyfully and freely, we bear witness before the world that our God is alive. We show that our hope rests neither in bank accounts nor in our own strength, but in the living God, Who has promised: *But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you* (Matt. 6:33).

Let us ask ourselves today: With what feeling do we perform good deeds? Is there miserliness in our hearts, a sense of burden, an expectation of praise? Let us pray to the Lord that He may cleanse our hearts of the fear of deprivation and grant us that radiant, childlike joy of giving of which the Apostle Paul speaks. May every good deed we perform, every step we take toward our neighbor, become not a burdensome obligation, but an offering of thanksgiving to God for all that He has given us. And then the mercy of God and His inexhaustible love will fill our souls, for *God loveth a cheerful giver*.