TWO WEEK EDITION

HOLY RESURRECTION ORTHODOX CHURCH

A Parish of the Carpatho-Russian Orthodox Diocese
Ecumenical Patriarchate
10201 Democracy Blvd
Potomac, Maryland 20854
301-299-5120(Office) 301-367-9051(cell)
www.holyresurrection.com
www.facebook.com/groups/hroc25
YouTube: HROC Media
Protopresbyter Peter Zarynow, Pastor
Protopresbyter John Fedornock
Subdeacons Anastasios Davis & Michael Vaporis Reader Stephen Sudik

Sunday 18 October 2026
Twentieth Sunday after Pentecost
Martyr Charitina of Amisus
Epistle: Galatians 1:11-19
Gospel: Luke 6:31-36
Tone Three

Sunday 25 October 2026
Twenty-First Sunday after Pentecost
Holy Fathers of the Seventh Ecumenical Council
Epistle: Galatians 2:16-20
Gospel: Luke 7:11-16
Tone Four

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

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
25 Oct (SUN) 21st Sunday after Pentecost
Chanting of the 3rd Hour 9:15am
Divine Liturgy of St John Chrysostom 9:30am
Coffee Social
28 Oct (Wed) 22nd Wednesday after Pentecost
Divine Liturgy of St John Chrysostom 9:30am
Coffee Social
01 Nov (SUN) 22nd Sunday after Pentecost
Chanting of the 3rd Hour 9:15am
Divine Liturgy of St John Chrysostom 9:30am
Coffee Social

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. Time permitting, Confessions will also be heard on bake day, 24 October

Fr Peter will be away from the parish from after Divine Services on 18 October until late on Wednesday 21 October, attending the Diocesan Council (SOBOR*) in Johnstown. Fr Joseph Edgington is "on call" during this time. In case of emergency, contact him at 703-532-8017 or 703-380-9673 [**SOBOR is the Slavonic word for "gathering or meeting"*]

Bake Day is on 24 October with work beginning at 8am. A "continental breakfast" will be available upon arrival and a hot lunch will be served. Work will continue until clean up is done. Remember we need help at the sink as well as baking and help near the end of the day as well as the beginning. Our bake plan for the day will be 75 total nutrolls.

Soup Sale season is upon us! Remaining sale dates 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 on 18 October by Diane Rowland in memory of +Helen & +Lawrence Rowland (*Memory Eternal! Vicnaja Pamjat!*) and on 25 October by Dru & Yulia Lore on their wedding anniversary (*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.

CANDLE OFFERINGS

Eternal Light: in memory of +Michelle-Lois (*Memory Eternal!*)

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
5-happy birthday-George Dahulich
Susan Peart; Nancy Rosics; Eva Sabirova; Elijah Davis; Grace Swindell
1-happy anniv. Jonathon & Susan Dzubak-George Dahulich
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

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 Ann & Aunt Julie-Lois

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It is time to "fall back" and enjoy the extra hour of rest that we lost in the spring. Standard Time resumes at 2am on Sunday morning 01 November. Before going to bed on Saturday evening, turn your clocks ***back*** one hour as we return to Eastern Standard Time.

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.

SR ACRY ANNUAL CHRISTMAS COOKIE SALE

The ACRY Christmas Cookie Sale is happening on 05 December this year, and we want to invite all of our parishioners to participate in this special event.

We ask that you donate 8-10 dozen of your **very best** and favorite Christmas cookies for us to sell. **They should be delicious, pretty and nearly perfect.** Over the years, our customers have come to expect the very best we have to offer, and they generously support us by buying them up.

Please bake early, and put them in our big freezer downstairs, clearly marking your container with your name, type of cookie, and quantity. Also fill out the list on the freezer door so we can keep track.

If you plan to bring fresh-made goodies to the sale, please have them here by Thursday, 03 December (plating will take place after Holy Day Divine Liturgy on 04 December)

If you are not necessarily a cookie baker, you can still participate! We need helping hands on the day of the sale, **ACRY members, mark your calendars now to make sure you are here to help that day!**

Thank you for generously supporting this event,
Cyndi and Caryl, co-chairpersons

MARTYR CHARITINA OF AMISOS

Commemorated 5/18 October

Saint Charitina (Charitoὺ) was from Amisos (Amisós) in Pontus and lived during the reign of Emperor Diocletian (284-305). Orphaned at a young age, she became the servant of a noble Roman Christian named Claudianus, or Claudius, who brought her up as his own daughter. The young girl was very pretty, sensible, and kind. She imparted her love for Christ to others, and brought many to the path of salvation. Saint Charitina was meek, humble, obedient and silent. Although she was not yet baptized, she was a Christian at heart. She studied the Law of God day and night, and vowed to preserve her virginity as a true bride of Christ.

Because Saint Charitina brought many others to the Christian Faith, Dometius, one of Emperor Diocletian's governors, came to hear of her and sent a letter to Claudius, ordering him to send Charitina to him so that he might question her. Claudius had no doubts about the result of this interrogation. Grieved at the prospect of losing her, he put on sackcloth and wept bitter tears. Charitina comforted him, saying: "Do not grieve, my Master, but rejoice, for I am to become an acceptable sacrifice to God, for my sins and for yours."
Claudius replied: "O Servant of God, remember me when you stand before the heavenly King in the ranks of the Holy Martyrs."

The Saint was brought before a judge at the tribunal. He asked her: "Is it true that you are a Christian, and that you delude others by bringing them to your impious faith?"

Charitina replied: "It is true that I am a Christian, but it is a lie that I delude others. On the contrary, I lead them from deception to the path of truth, bringing them to my Christ."

Then the judge ordered her hair to be cut off, but by the power of God, her hair grew back even longer than before. Then burning coals were placed on her head, and vinegar was poured over her scorched flesh, increasing her pain. They drove flaming sticks through her breasts, and burnt her sides with candles. Finally, they tied a stone around her neck and threw her into the sea. She cried out: "This is my Baptism." Suddenly, the stone was loosened and sank, and God delivered her from the sea unharmed.

When the judge saw her on the shore, he ordered his men to seize her and strip her naked, and then tie her to a wheel which turned over burning coals, but an Angel of God stopped the wheel and once again Saint Charitina remained unharmed. The judge became furious and ordered that the nails of her hands and her feet be torn out, and that all her teeth be broken.

Then the wicked judge sent many dissolute men to violate her. Fearing this dishonor, Saint Charitina prayed that God would receive her soul before these vile men could defile her virginal body; and so, as she prayed, she surrendered her pure soul to God.

When the judge saw that she was dead, he had her body placed in a sack weighted with stones, and tossed it into the sea. By Divine Providence, her body was brought to the shore three days later. Her master Claudius found her body and buried her with appropriate honor and reverence.

Fragments of Saint Charitina's Holy Relics are found in the Monasteries of Kykkos, Cyprus, and Jerusalem of Boeotia.

Once again, this year we will be helping with the Coat Drive (and more) organized by Father & Paňi'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

Distinguished diocesan Donors

If you have not yet made your contribution to the Distinguished Diocesan Donor (DDD) for 2026, and still wish to do so, please hand that in by Sunday 29 November! The DDD is the fundraiser that helps support, first and foremost, Camp Nazareth, as well as other programs throughout the diocese. More details on the DDD can be found at ACROD.org under the directories tab and clicking on Ministries, Programs & Commissions, or contact FrPeter

COMMEMORATION OF THE HOLY FATHERS OF THE SEVENTH ECUMENICAL COUNCIL

Today the Church remembers the 350 holy Fathers of the Seventh Ecumenical Council under the holy Patriarch Tarasius.

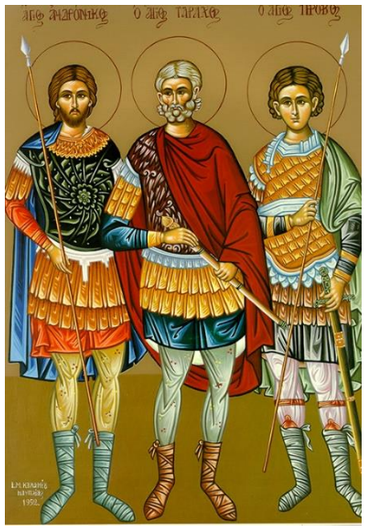
The Synod of 787, the second to meet at Nicea, refuted the Iconoclast heresy during the reign of Empress Irene and her son Constantine VI.

The Council decreed that the veneration of icons was not idolatry (Exodus 20:4-5), because the honor shown to them is not directed to the wood or paint, but passes to the prototype (the person depicted). It also upheld the possibility of depicting Christ, Who became man and took flesh at His Incarnation. The Father, on the other hand, cannot be represented in His eternal nature, because ñno man has seen God at any timeò(John 1:18).

In Greek practice, the holy God-bearing Fathers of the Seventh Ecumenical Council are commemorated on October 11/24 (if it is a Sunday), or on the Sunday which follows October 11/24. According to the Slavic menaion, however, if the eleventh falls on Monday, Tuesday, or Wednesday, the service is moved to the preceding Sunday.

MARTYRS PROBUS, TARACHUS, AND ANDRONICUS, AT TARSUS IN CILICIA

Commemorated 12/25 October



The Martyrs Tarachus, Probus, and Andronicus suffered for Christ in the year 304 at Tarsus in Cilicia. When the pagans ordered him to offer sacrifice to idols, the old soldier Tarachus replied that he would offer a pure heart to the one true God instead of sacrifices of blood. Seeing the firmness of the saint's confession the true Faith, the proconsul gave them all over to torture.

"When my body suffers," Saint Probus said to the idol worshippers, "then my soul is healed and invigorated." The tormentors refined their tortures, such as their rage could invent, and then they tore the bodies of the saints apart. Christians secretly took up the relics of the saints and buried them.

THE HOLY FATHERS OF THE SEVENTH ECUMENICAL COUNCIL

Father Rostislav Sheniloff, on *pravmir.com*

Today, dear brethren, the Church commemorates the Holy Fathers of the 7th Ecumenical Council. At different times throughout the year, the Holy Fathers of the other six councils are likewise commemorated. The Church has decreed that the ecumenical councils be remembered, first of all, in order to honor the great Church Fathers, who, guided by the Holy Spirit, have labored so earnestly to cleanse the Church of iniquitous heresies and to restore the truth of Church dogmas. But that is not the only reason. It is also very important for us not to forget the work of the ecumenical councils because, although all the heresies that were examined at the councils were absolutely condemned by the Holy Fathers, these heresies have not disappeared from church life.

These heresies exist among us even today, the sole difference being that, on a par with the microbes and viruses which have so proliferated in the surrounding environment, these heresies have mutated, have adapted themselves to current times, have taken on contemporary forms. It is, therefore, very important for us, while appreciating the fact that we are within the true Church, and remembering the efforts of the Holy Fathers in this matter, to acquaint ourselves with the heresies which the Fathers have condemned, and to try to discern them in our contemporary life, in order to avoid being ensnared by them.

The Holy Fathers of the 7th Ecumenical Council, whom we commemorate today, condemned the heresy of iconoclasm. This heresy originated in the early 8th century, when the Greek Emperor Leo III decreed that all holy icons be taken out of the churches and homes, and burned in the city squares. The decree was motivated by a false belief that the veneration of icons was a form of idolatry. When the people began to resist this decree, to the persecution of icons Emperor Leo added the persecution of venerators, and many of the faithful were tortured and killed at that time. Nevertheless, the people continued to revolt against the Emperorôs decree, and prominent theologians of those times wrote from all sides, denouncing Emperor Leo: as, for example, St. John Damascene from Syria and Pope Gregory II from Rome.

After the death of Emperor Leo, his son and successor, Constantine Copronimus, continued the iconoclastic efforts of his father, but decided to try a different approach. He convoked a false council, at which the clergy that he had set up condemned the veneration of icons. As a result of this false council, not only did icons continue to be destroyed, but also priceless frescoes on the walls of famous cathedrals were plastered over. From persecution of icons Constantine turned to a persecution of holy relics, and then to a persecution of monasteries, which were all either destroyed or turned into barracks, while all the monks were brutally martyred.

The heresy of iconoclasm continued practically throughout the 8th century, and only towards the end of it, during the reign of the pious Empress Irene, the veneration of icons was restored. Through the efforts of the Empress, backed by the Patriarch of Constantinople Tarasius, the 7th Ecumenical Council, attended by more than 300 bishops, was convoked in A.D. 787. The council fully condemned the heresy of iconoclasm, condemned the false council that had been convoked by Copronimus, and triumphantly restored the veneration of icons by establishing the principle that in honoring icons we honor and venerate those who are depicted on them.

Centuries passed, dear brethren, and iconoclasm seemed to be a thing of the past, but in the 20th century in raged anew with great force in the Christian countries that had been subjugated by godless Communism. And once again one could see icons being burned, churches and monasteries being destroyed and defiled, the clergy and the faithful being martyred.

But now everything appears to be quiet again, and it seems that this heresy has finally disappeared for good, since nowhere apparently are holy icons being destroyed, nor is anyone being martyred for venerating them. And yet, dear brethren, iconoclasm continues to live on, it has not disappeared, it is alive and active, it has simply changed its form. For the devil is quite cunning: he has seen that open persecution of icons simply engenders martyrdom, which does not suit his plans at all. And so he has decided upon a different approach. Instead of suppressing the veneration of icons, he has decided to replace this veneration with another kind of worship. This is in accordance with the same principle on which the Antichrist will operate. In Greek the word ñantiò not only means ñagainst,ò but also ñin place of.ò Thus, after appearing in the world, the Antichrist will not only act against Christ, but also instead of Christ, i.e. he will set himself up in Christôs place. The devil has applied the same method to iconoclasm: instead of struggling against icons, he has put forth other objects of worship in place of icons.

What are these anti-icons which we see around us, dear brethren? Regard: in the majority of contemporary homes, you will rarely see true icons ï icons of the Saviour, of the Theotokos, of the saints. At best, and only in the homes of the faithful, somewhere in the corner, in accordance with ancient custom, you will see one small icon, which often, moreover, embarrasses us in front of visitors of different faiths. But in the majority of homes, particularly in the rooms of young people, you will surely find pictures of rock singers, actors, and other contemporary idols. Even in modern technology computer images are called ñicons.ò It is these anti-icons which the devil slips to us in the place of true icons. And the same principle applies in this case: in honoring these images we honor those who are depicted on them. Thus, it turns out that instead of God we worship idols. So cunningly has the devil ensnared us!

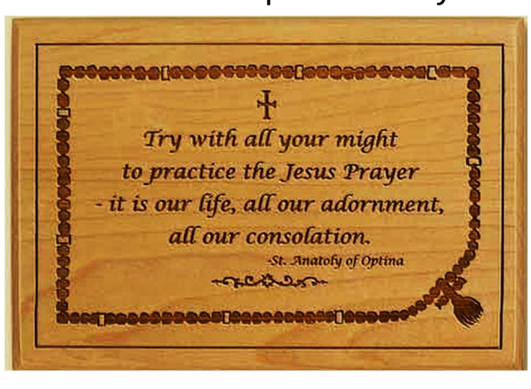
Dear brethren! Let us reject these anti-icons of the anti-religion of the coming Antichrist. And, in commemorating today the Holy Fathers of the 7th council, those great fighters for the true veneration of icons, let us follow their example: let us restore the veneration of icons in our hearts, in our lives, in our homes. Let us come to church, where the Lord Jesus Christ, the Mother of God, the saints ï all look upon us so tenderly, where we can communicate with them directly by venerating their images. And in our homes let us, without any embarrassment, hang up in the most prominent places icons of the Saviour, the Theotokos, various saints ï who protect us from evil, guard our homes, look after us; with whom we can always ñconverseò by means of prayer, share our joys and our sorrows, ask for help; so that even when we are alone at home, we are never lonely. Thus, through the veneration of icons, let us communicate with the heavenly dwellers, so that we, too, may someday become denizens of the heavenly realm. Amen.

Maxims on the Cross

Metropolitan Saba, of the Archdiocese of Bosra-Hauran in Syria (2017)

- The cross is my life and there is no life except through the cross.
- Jesus will continually look down with open arms because He wants my soul, for which He died, in order to embrace it.
- The cross is not only a place of divine justice; it is also a place for love to the point of death.
- The cross is not a fixed point upon which Jesus was hanged on a certain day. Rather, it is the basis for the movement of the Lordôs heart towards all humanity.
- In its outward appearance, the cross was an expression of the injustice of the world, but inwardly the cross is all joy, love and surrender to the Father for the salvation of the world.

- The cross is the place of the soulôs conforming to God: ñwith Christ you were crucified.ò
- The cross is the beacon upon which Christ places the light of the world, by which we become a light for the world.
- Fleeing the cross is equivalent to fleeing from the glory of God.
- The cross is a schoolé . to flee from it is to lose the future.
- The cross is the sole path to the resurrectioné to flee from it is to enter into eternal death.
- He who loses his cross loses his Christianity.
- He who loses his cross has lost his path to God.
- If one loses his cross, his life becomes cold and tepid, without cooperation with God.
- Constant meditation on the cross of our Lord gains for the soul freedom, peace, power and forgiveness.
- By its nature, the cross is the strongest and deepest degree of love.
- Inasmuch as our contemplation of the cross increases, so deepens our communion and knowledge of the Lord Jesus.
- The cross is the path of freedom from the bonds of the world and the lust of the body.
- If one is trained to taste sweetness in the word of God and the cross, He will make the soul resent every bodily pleasure.
- The cross is the means of liberation from the self and its crucifixion.
- The cross is not merely a sort of beautiful spiritual meditation. It is also enduring suffering in order to stand against the sinful world.
- The cross is our weapon during spiritual warfare.
- Every struggle against sin in order to preserve my freedom is bearing the cross.



The 21st Sunday After Pentecost

The Parable of the Sower & the Seed

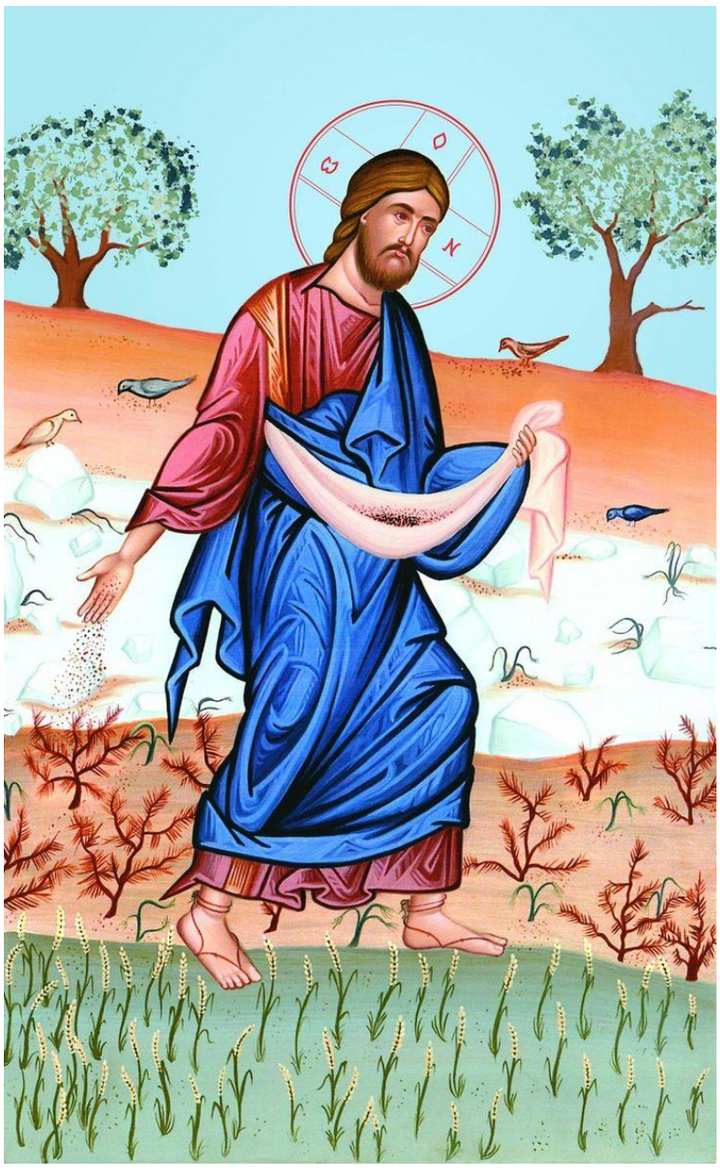
Delivered by Fr. Deacon Milan Medakovic at Holy Trinity Serbian Orthodox Church, Youngstown Ohio
on the 21st Sunday After Pentecost 2009

In the name of the Father and of the Son and of the Holy Spirit,

My dear brothers and sisters in Christ today we heard the familiar parable of the sower in the Gospel. When our Lord concludes this parable, He says ñhe that has ears to hear, let him hear.ò(Luke 8:8) Jesus says this to indicate to those present that there is a deeper meaning to the story then what is on the surface; just seed being scattered and sprouting.

The disciples realize this and ask ñWhat might this parable be?ò(Luke 8:9) The Lord replies to this question with ñUnto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.ò(Luke 8:10)

In this response our Lord Jesus Christ makes a distinction between His followers and those that just hear His words and see His works. God bestows His grace upon those that choose to follow Him. When we choose to follow Him our spiritual eyes are opened so that we may know the mysteries of the Kingdom of God. As followers of Christ our God, He may at times speak to us in very direct terms. The Gospel of Saint John reminds us of this in Christôs last conversation with His disciples before His death; ñThese things have I spoken unto you in proverbs: but the time comes, when I shall no longer speak unto you in proverbs.ò(John 16:25)



What is the deeper meaning of this parable?

ñA sower went out to sow his seedò (Luke 8:5) is the start of the parable. The sower is Our Lord God and Savior Jesus Christ who left His eternal existence with the Father and Holy Spirit to enter into time. The incarnate Word of God, Jesus Christ, went out into His world. The world that He created out of nothingness as described in the Book of Genesis.

The field that our Lord went out to is that of human souls. He went out into the field of human souls to sow the seed of salvation. God desires our salvation as it says in Saint Paulôs first epistle to Timothy; He ñwill have all men to be saved, and to come unto the knowledge of the truth.ò(1Timothy 2:4) Additionally, God is ñnot willing that any should perish, but that all should come to repentance.ò(2 Peter 3:9) The seed of salvation is sown into the souls of men through Christôs teachings.

The parable tells us that three parts of the seed is lost. The parable makes it clear that the failure of this seed is not the fault of sower or the seed but of the ground upon which it fell. We need to be willing to cooperate with God in order to receive salvation. This means that we must abandon our self-will and follow Christ in order to receive salvation. We are given an example of this when our Lord calls His disciples James and John. They leave their work and their father for Christ when He says the words ñFollow Me.ò(Matthew 8:22)

The lost seed in the parable does not mean that God will not benefit from making His word known to those that will not receive it. We only need to look to the parable of talents to see that even in the case of the servant that made no use of the talent given to him that the Lord still received that talent back. This is further demonstrated for us when Jesus sends His disciples out to teach giving them the following instructions ñAnd if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.ò(Matthew 10:13)

So, my dear brothers and sisters in Christ be the good soil that receives the seed of Godôs salvation so that you may have the ears to hear and the eyes to see the mysteries of the Kingdom of God. Amen.