

The Arena

Volume 3, Issue 6

October 2010



The Newsletter of
**Saint Katherine the Great Martyr Mission
Orthodox Church of America**

138 5th Avenue

(425) 889 4558

Editor: Emily Lorelli

Kirkland, WA 98033

info@stkatherine.org

ekstorelli@gmail.com

*All who love the martyrs, raise up a divine and
worthy hymn, honoring the most wise Katherine, for
she preached Christ in the arena. Kontakion to Saint Katherine*

Pastor's Column

by Father John Stickland

Make a joyful noise to the Lord, all the earth! Sing of his name, give glory to his praise.

First Festal Antiphon of Holy Pascha (from Psalm 65:1)

Let all things be done decently and in order.

1 Cor. 14:40

In recent weeks I have had an opportunity to speak with many of our parishioners about the presence and conduct of young children in our church. Some, sensitive to the importance of fostering a prayerful atmosphere in God's temple, have expressed concerns about the level of noise and activity among children during the divine services, as well as traffic through the kitchen and playroom during the coffee fellowship. Others have observed that the parents of our youngest children already seem to do all that they reasonably can to preserve good order, and that the great blessing of having a parish filled with young ones will occasionally bring uncomfortably high levels of activity and noise. Regardless of one's view on these issues, all clearly agree that connected as the issues are to the dynamics of our parish's extraordinary growth and the exigencies of our building layout, they can only be addressed and resolved in a spirit of love and mutual respect.

Saint Paul offers us some guidance on how to do this. In writing to the Christians in Rome, he admonished them to be

kindly affectionate to one another with brotherly love, in honor giving preference to one another, not lagging in diligence, fervent in spirit, serving the Lord; rejoicing in hope, patient in tribulation, continuing steadfastly in prayer; distributing to the needs of the saints, given to hospitality. . . . Be of the same mind toward one another. Do not set your mind on high things, but associate with the humble. Do not be wise in your own opinion (Rom. 12:9-13, 16).

A key phrase (used three times) in all of this is "one another." It brings to mind the words used at the conclusion of our litanies: ". . . let us commend ourselves, and each other, and all our life, unto Christ our God." Indeed, Paul's admonition to the Romans applies to all parishes at all times, and in all situations. And in living by it we will be prepared to meet challenges with which God blesses our wonderful parish.

As a parish, it is unrealistic and probably undesirable to expect silent children in our services, and the good order of the temple should not be enforced at the expense of their joy. It is often said in parishes such as our own that the multitude of dissonant sounds created by small children is in fact a "joyful noise" offered to God by mouths not yet trained to speak. And it is certainly true that Christ ordered us not to prevent the little ones from coming to him. As this actually occurred, it is hard to imagine those first century infants and toddlers not squirming and fussing as he raised his hand to bless them (Matt. 19:13-15).

It is also true, however, that at some point the sound of a crying infant or toddler can become a distraction to prayer. We can be sure that parents are conscious (often painfully so) of this distraction, and will know when the appropriate time to remove the child to the kitchen or playroom is. The playroom is a resource for parents and is available to those who need to make use of it. At least one adult should be present with multiple children there, though, as the atmosphere can easily disintegrate into disorder during the homilies or coffee fellowship. Also distracting, and inappropriate, are scuffles among the children in the communion line, something that parents can prevent by standing with them or dividing them from one another if necessary. Finally, good order can be enhanced during the coffee fellowship by restricting traffic through the kitchen (where adults are often trying to prepare hot dishes) and keeping an eye on the children as they line up for food. Running should of course be prevented at all times.

As we continue to grow as a parish, then, let us resolve to maintain "good order" in our services and fellowship. And with those of our children who are so inclined, let us also make a "joyful noise" to the Lord, thanking him for the many blessings he has given us, especially one another.

1 Parish and Local News, Notes, and Events

Catechetical Challenges (Our Catechumens can answer them. Can you?)

- 1) The Gospel of Saint Mark records that at the moment Jesus died on the cross, "the veil of the temple was torn in two from top to bottom," (Mark 15:38) implying that a new relationship between God and man now existed. Why, then, does our Orthodox liturgical tradition place a veil between the main part of the temple and the altar?
- 2) At what Passion Week service do we sing the famous hymn "Today He Who Hung the Earth upon the Waters," and when?
- 3) What does the Orthodox funeral service share in common with the service of Matins for Holy Saturday?

Calendar Highlights:

October 2: Church School & Resumption of Resurrectional Vigils

October 7: Inquirer Course @ 6pm; Bible Study @ 7pm

October 14: Moleben to St. Paraskeve @ 6pm, Orthodox Studies @ 7pm

October 16: Church School

October 19-21: Diocesan Assembly at St. John of Damascus Church in Poway, CA

October 20: Parish Council Meeting @ 7pm

October 21: Inquirer Course @ 6pm; Bible Study @ 7pm

October 28: Orthodox Studies @ 7pm

October 30: Church School

November 4: Inquirer Course @ 6pm; Bible Study @ 7pm

SAVE THE DATE FOR THE FOURTH ANNUAL IOCC ANNUAL PAN ORTHODOX VESPERS, DINNER AND PROGRAM SUNDAY, OCTOBER 17, 2010 at 5:00 p.m.

Do you want to meet Orthodox Christians in the Seattle area? Do you want to serve those in need around the world? Do you like eating food from around the world? If yes, then please plan to attend the **Fourth Annual IOCC Vespers, Dinner and Program** on Sunday, October 17, 2010, at the Saint Demetrios Greek Orthodox Church located at 2100 Boyer Avenue East in Seattle, Washington (206 325-4347). Pan Orthodox Vespers begin at 5:00 p.m. with a dinner, program and folk dance performance to follow. The dinner will consist of a wide variety of Greek, Mediterranean, and Slavic specialties. All proceeds from this event will allow International Orthodox Christian Charities (IOCC) to continue serving those in need around the world. For more information and to make prepaid reservations, please go to www.iocc.org/seattle

Please plan to attend this special event to give thanks for all that has been bestowed upon us and to help our brothers and sisters in need. IOCC was founded in 1992 as the official humanitarian aid agency of the Standing Conference of Canonical Orthodox Bishops in Americas (SCOBA) and has implemented over \$300 million in relief and development programs in 33 countries around the world. Approximately 92% of IOCC's resources are spent on humanitarian relief and development programs with only 8% for fundraising and administrative costs.

Dear parishioners,

We have embarked on a serious effort to acquire property for use as a holy place of worship for our parish, perhaps permanently and certainly for many years. We, as members of the parish, can contribute to this task in no better way than to fervently pray to our Lord Jesus Christ that He bestow his favor and guidance upon us, and to ask the Lady Theotokos and all the Saints to intercede for us that we may succeed in doing the will of God.

Fr. Mancantelli of Billings, Montana was kind enough to recommend this prayer rule. If possible, please add it to your daily rule of prayer and bring it to the attention of others who might be willing to support us in this manner. Regardless of the outcome of the property search, this prayer will help us all fulfill our primary mission of preaching the Gospel of Jesus Christ in love to the world, beginning here on the East Side.

Glenn Rebne (Property Search Committee)

Prayer for Repentance and Church Growth

Please offer this prayer each morning at 10 AM (or as close to that hour as you can):

Lord Jesus Christ our God, Thou didst promise that when two or three are gathered together in Thy name, Thou Thyself wouldst be in their midst. We call out to Thee with one voice, one mind and one heart, asking for the communion of Thy Most Holy Spirit, a converted heart which burns with love for God and our neighbor, and the growth of our parish.

Give us the grace to help our parish grow to establish Thy peace and righteousness upon the earth. Show us when and how to speak to, to pray, and to love Thy lost sheep, and bring them into the safety of Thy fold. We ask this through the prayers of our Most Pure Lady, the Theotokos and Ever-Virgin Mary, and the Holy Great-martyr Katherine, patroness and protector of our holy parish.

For Thou, O Christ our God, art worthy to receive power, riches, wisdom, strength, honor, glory and blessing; and we praise Thee, together with Thy Father, Who is from everlasting, and Thy Most Holy, Good, and Life-giving Spirit, now and ever, and unto ages of ages. Amen.

Readings and Ramblings: Where we, the parishioners of St. Katherine Orthodox Church, “ramble” about what we’re reading, doing, and thinking about. [Please email submissions to Emily Lorelli – ekstorelli@gmail.com.](mailto:ekstorelli@gmail.com)

Podcasts Review: Orthodoxy and Heterodoxy, and *Roads from Emmaus*, both by Father Andrew Stephen Damick, published by Ancient Faith Radio

by Patty Rebne

As has been noted in past articles, I have a preference for the spoken word over the written as a means of learning. I can listen to podcasts after the morning school drop-off, while I am waiting at swim team practice, and on the occasional long drive to Idaho to see my family. Let others recommend the books—I will tackle the transient sound waves instead.

Two podcasts by Father Andrew Stephen Damick have my attention these days. In the first, *Orthodoxy and Heterodoxy*, Father Andrew takes on the history of Christianity in the West. He tells about the evolution of Christianity, how it turned from Orthodoxy and then shattered into thousands of denominations. There are 13 lectures in the series. If you are not inclined to listen all the way through, still, you should catch the first two podcasts. Father Andrew spells out clearly the defining doctrines of Christianity—what one must believe to be a Christian—and cogently demonstrates the importance of correct doctrine in coming to relationship with God. (The analogy he uses is for mature ears.)

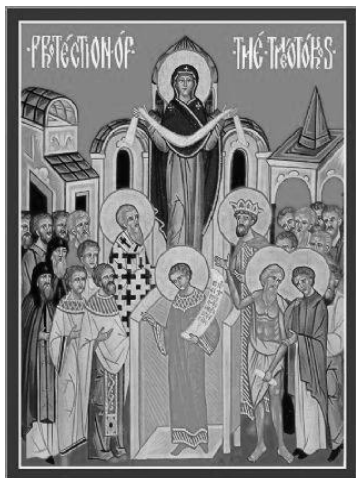
The following podcasts go through the history of the Councils, the Great Schism, and the shattering of the unity of Western Christianity. Father Andrew does a wonderful job showing how the political, societal, intellectual and religious events of the times led to changes in dogma, and where those changes led. It would not be overreaching to say that the content of this series could constitute a for-credit class in the “Development of Christian Thought in the West”. The thing that really struck me is that each of the Reformers (Wesley, Calvin, Luther, and others since) grasped one part of Orthodox Christianity that had been lost...but they only got one part of it, not the richness of the Church, and in the end, contributed to the shattering.

This podcast series would be helpful for Orthodox Christians who want to better understand the American Christian milieu in which they live; for high-school or older people who are in discussions with their peers about these things, or for seekers who can listen with an open heart (but not those who will easily take offense at what is being pointed out).

The second podcast series is *Roads from Emmaus*. In this series, Father Stephen teaches Orthodox Christians about Orthodox Christianity. The two series, “Evangelism and Orthodoxy”, and “Foundations of the Christian Faith” are intended for Orthodox Christians. The one on Evangelism is a good one for our parish—a mission—to hear. He talks about everything from how we witness to our faith to how we increase awareness of the parish in the greater community to what we look for in the property we acquire for a future temple. The Foundations series can be thought of as a “catechesis” style class—his teachings are for the Orthodox, not initial inquirers.

Father Andrew’s teaches in a “classroom” style—lecture, not soft devotional or conversational style. I feel like a cheater for not taking notes—but that would be a

bad idea as most of the time, I am driving! However, I have listened to several of these podcasts more than once, so I can absorb the gift of the teachings of the Church.



The Lives of the Saints – October 1 **The Protection of our Most Holy Lady the** **Mother of God and Ever-Virgin Mary**

The Protection of the Most Holy Theotokos: "Today the Virgin stands in the midst of the Church, and with choirs of Saints she invisibly prays to God for us. Angels and Bishops venerate Her, Apostles and prophets rejoice together, Since for our sake she prays to the Eternal God!"

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, during the All Night Vigil, when the church was overflowing with those at prayer, the Fool-for-Christ St Andrew (October 2), 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. St 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." St 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 not go away from my icon unheard."

Sts 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 St Andrew in contemplation of her.

The Primary Chronicle of St 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 important by the Slavic Churches but not by the Greeks.

The Primary Chronicle of St 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 Sts 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 St Nestor and the Chronicle. A further historical complication might be noted under (October 2) dating St 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 St 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 St 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 St 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."



Wisdom of the Fathers

Humility and Struggle: The Fundamental Virtues

by Saint John of Shanghai and San Francisco

God's grace always assists a struggler, but this does not mean that a struggler is always in the position of a victor; sometimes the beasts did not touch the righteous ones, but by no means did they not touch them always. What is important is not victory or the position of a victor, but rather the labor of striving towards God and devotion to Him. Great is the Apostle Paul, but he asks the Lord many times ("thrice" means not once, but many times) that the messenger of Satan depart from him, for he "buffets" him, making some sort of attacks that are difficult and aversive to his spirit. But the Lord leaves him in such a position: "*My grace is sufficient for thee*" (2 Cor. 12:7-9) - enough assistance of grace and gifts are provided for him. The Lord wants from the apostle the striving which cleanses his soul.

What is important is the state of the soul, the striving towards God, and not the stature of a victor. "*Strength is made perfect in weakness*" (2 Cor. 12:9). Though a man may be found in a weak state, that does not at all mean that he has been abandoned by God. The Lord Jesus Christ, according to the worldly view, was in trouble, but when the sinful world considered Him to be completely destroyed, in actuality He was victorious over death and hades. The Lord did not promise us positions as victors as a reward for righteousness, but told us, "*In the world we shall have tribulation, but be of good cheer, I have overcome the world*" (Jn. 16:33). The power of God is effective when a person asks for the help of God, acknowledging the weakness and sinfulness of his nature. This is why humility and the striving towards God are the fundamental virtues of a Christian.

The Orthodox Faith

An excerpt from Fr. Hopko's *The Orthodox Faith: Doctrine, Volume I*

The Symbol of Faith: Sacraments

I confess one baptism for the remission of sins

The way of entry into the Christian Church is by baptism in the name of the Father and of the Son and of the Holy Spirit (*Mt 28:19; the Baptismal Gospel reading in the Orthodox Church*).

Baptism as a word means immersion or submersion in water. It was practiced in the Old Testament and even in some pagan religions as the sign of death and re-birth. Thus, John the Baptist was baptizing as the sign of new life and repentance which means literally a change of mind, and so of desires and actions in preparation of the coming of the Kingdom of God in Christ.

In the Church, the meaning of baptism is death and rebirth in Christ. It is the personal experience of Easter given to each man, the real possibility to die and to be "born anew" (*Jn 3:3*).

*Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his (*Rom 6:3-5; Baptismal Epistle reading in the Orthodox Church; See also Col 2:12; 3:1*).*

The baptismal experience is the fundamental Christian experience, the primary condition for the whole of Christian life. Everything in the Church has its origin and context in baptism for everything in the Church originates and lives by the resurrection of Christ. Thus, following baptism comes "the seal of the gift of the Holy Spirit," the mystery (sacrament) of chrismation which is man's personal experience of Pentecost. And the completion and fulfillment of these fundamental Christian mysteries comes in the mystery of Holy Communion with God in the divine liturgy of the Church.

Only persons who are committed to Christ in the Orthodox Church through baptism and chrismation may offer and receive the holy eucharist in the Orthodox Church. The holy eucharist is Holy Communion. As such it is not just a "means of sanctification" for individual believers, a means through which private persons gain "communion" with God according to their own private consciences, beliefs and practices. It is rather the all-embracing act of Holy Communion of many persons having the same faith, the same hope, the same baptism. It is the corporate act of many persons having one mind, one heart, one mouth in the service of the one God and Lord, in the one Christ and the one Holy Spirit.

To participate in Holy Communion in the Orthodox Church is to identify oneself fully with all of the members of the Orthodox faith, living and dead; and to identify oneself fully with every aspect of the Orthodox Church: its history, councils, canons, dogmas, disciplines. It is to "take on oneself" the direct and concrete responsibility for everyone and everything connected in and with the Orthodox tradition and to profess responsibility for the everyday life of the Orthodox Church. It is to say before God and men that one is willing to be judged, in time and

eternity, for what the Orthodox Church is and for what the Orthodox Church stands for in the midst of the earth.

Entering into the "Holy Communion" of the Orthodox Church through baptism and chrismation, one lives according to the life of the Church in every possible way. One is first of all faithful to the doctrine and discipline of the Church by faithful communion with the hierarchy of the Church who are those members of the Body sacramentally responsible for the teachings and practices of the Church; the sacramental images of the Church's identity and continuity in all places and all times. When one enters into the community of marriage, a union of one man and one woman forever according to the teaching of Jesus Christ, this union is sanctified and made eternal and divine in the sacramental mystery of matrimony in the Church. When one is sick and suffering, he "calls for the priests of the Church" to "pray over him, anointing him with oil" in the sacramental mystery of holy unction (cf. Jas 5:4). When one sins and falls away from the life of the Church, one returns to the "Holy Communion" of the divine community by the sacramental mystery of confession and repentance. And when one dies, he is returned to his Creator in the midst of the Church, with the prayers and intercessions of the faithful brothers and sisters in Christ and the Spirit. Thus the entire life of the person is lived in and with the Church as the life of fullness and newness in God Himself, the Church which is the mystical presence of God's Kingdom which is not of this world.

The confession of "one baptism for the remission of sins," therefore, is the confession of the total newness of life given to men in the Church because Christ is risen.

If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. Set your minds on things that are above, not on things that are on earth. For you have died and your life is hid with Christ in God. When Christ who is our life appears, then you also will appear with Him in glory (Col 3:1-4).

Thus, in the Church, the whole of life is the one which begins in the new birth of baptism, the "life hid with Christ in God." All of the mysteries of the Christian faith are contained in this new life. Everything in the Church flows out of the waters of baptism: the remission of sins and life eternal.

Hymnography: October

One is Holy

By Megan Martha

Priest: The holy things are for the holy!

People: One is holy! One is Lord, Jesus Christ, to the glory of God the Father.
Amen!

In the Divine Liturgy, this short exchange occurs just before the faithful partake of the divine Body and Blood of Christ. As with other important moments in the liturgy, the deacon (or priest) draws attention to it by crying, "Wisdom! Let us attend!"

We know very little about the origin of these lines. We do not know who wrote them, for example, or when. We do not know when they were added to the celebration of the Eucharist or whether there was any debate over their use. We do know that these two lines are very, very old. They were part of the Liturgy before the Cherubic Hymn was included, before "It is Truly Meet," and before the Trisagion. In fact, they are so early that they predate most of the Ecumenical Councils. They appear in Orthodox liturgies around the world and *also* in the liturgies of sects that split away from the Church. For example, in addition to the Liturgies of St. Basil and St. John Chryostom, "One is Holy" appears in:

The liturgy described in the *Apostolic Constitutions* (or "Clementine" Liturgy), which dates from the late 4th century.

And let the bishop speak thus to the people: Holy things for holy persons.
And let the people answer: There is one that is holy; there is one Lord, one Jesus Christ, blessed forever, to the Glory of God the Father. Amen.

The late 4th or early 5th-century Liturgy of St. James, used first in Jerusalem before spreading outward. It is still used on certain occasions in Orthodox Churches and is the primary liturgy of the heterodox Syrian and Indian Orthodox Churches.

Priest: The holy things unto holy.
People: One only is holy, one Lord Jesus Christ, to the glory of God the Father, to whom be glory to all eternity.

The Liturgy of St. Mark, also from the late 4th century, the liturgy of the Orthodox Church in Alexandria.

Priest: Holy things for the holy.
People: One Father holy, one Son holy, one Spirit holy, in the unity of the Holy Spirit. Amen.

Since "One is Holy" is so early, and so universal, many Church Fathers have written about it. Here are two of the most beautiful meditations, written a thousand years apart -

Cyril of Jerusalem (4th century):

"After this the Priest says, HOLY THINGS TO HOLY MEN. The gifts presented are holy since they have been visited by the Holy Spirit. You are holy also, having been vouchsafed the Holy Spirit. The holy things therefore correspond to the holy persons. Then you say, ONE IS HOLY, ONE IS THE

LORD, JESUS CHRIST. For truly One is holy by nature. We too are holy, but not by nature, only by participation, and discipline, and prayer."

Nicholas Cabasilas (14th century):

"So, when the priest says: "Holy things to the holy", the faithful reply: "One is Holy, One is Lord, Jesus Christ, in the glory of God the Father." For no one has holiness of himself; it is not the consequence of human virtue, but comes to all from Him and through Him. It is as if we were to place mirrors beneath the sun; each would shine, and send forth rays of light, so that one would think there were many suns; yet in truth there is but one sun which shines in all; just so Christ, the only Holy One, pours Himself forth upon the faithful, shines in so many souls, and gives light to many saints; yet He alone is holy, in the glory of the Father."

October Troparia and Kontakia

October 3: Hieromartyr Dionysius the Areopagite the Bishop of Athens

Troparion - Tone 4

Having learned goodness and maintaining continence in all things,
you were arrayed with a good conscience as befits a priest.
From the chosen Vessel you drew ineffable mysteries;
you kept the faith, and finished a course equal to His.
Bishop martyr Dionysius, entreat Christ God that our souls may be saved.

Kontakion - Tone 8

As a disciple of the apostle caught up to the third heaven,
you spiritually entered the gate of heaven, Dionysius.
You were enriched with understanding of ineffable mysteries
and enlightened those who sat in the darkness of ignorance.
Therefore we cry to you: Rejoice, universal Father!

October 10: Martyrs Eulampius and Eulampia

Troparion - Tone 4

Your holy martyrs Eulampius and Eulampia, O Lord,
through their sufferings have received incorruptible crowns from You, our God.
For having Your strength, they laid low their adversaries,
and shattered the powerless boldness of demons.
Through their intercessions, save our souls!

Kontakion - Tone 3

Let us honor the noble martyrs,
brother and sister in the flesh, wise Eulampius and Eulampia;
for they put to shame the devices of tyrants
through the power of the Crucified one.
Therefore, they have been declared declared the glory and boast of martyrs.

October 17: Holy Fathers of the Seventh Ecumenical Council

Troparion - Tone 8

Most glorious are You, O Christ our God!
You have established the Holy Fathers as lights on the earth!
Through them you have guided us to the true faith!
O greatly Compassionate One, glory to You!

Kontakion - Tone 6

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

October 24: Martyr Arethas and those with him**Troparion - Tone 1**

Through the sufferings which Your holy martyrs Arethas and his companions
endured for Your sake, O Lord,
we beseech You, O Lover of mankind:
heal all of our infirmities.

Kontakion - Tone 4

Today the radiant feast of the passion-bearers Arethas and his companions comes
to us as a herald of joy;
as we celebrate it we glorify the Lord on high.

October 31: Priestmartyr John Kochurov**Troparion - Tone 1**

Aflame with love for God, you gave your life as a martyr for Christ and neighbor,
for this you received a crown of righteousness from Him.
Hieromartyr John, entreat the most Merciful God
to preserve the Holy Holy Church in peace and to save our souls.

Troparion - Tone 1

You were revealed to all as a true shepherd
O Hieromartyr John of Chicago,
for you nurtured your people in the Orthodox Faith,
guiding them by word and deed on the path of salvation,
and defended the Faith even unto the shedding of your blood.
Therefore, we, your spiritual children, cry out in thanksgiving:
Glory to Him who gave you strength!
Glory to Him who granted you the Martyr's crown!
Glory to Him who through you grants mercy to all!

Kontakion - Tone 8

As you zealously fulfilled your pastoral service,
you brought your soul to God as a well-pleasing sacrifice, O Father John.
Entreat Christ God to grant peace to the world and great mercy to our souls.

Kontakion - Tone 3

Now the holy Hieromartyr is glorified,
for he took up his cross and followed Christ.
In so doing, he gave us a model of true discipleship.
Therefore, let us cry aloud to him:
Rejoice, O Father John, the glory of priests!

Prayer Requests

Note: If you wish to have someone included on our parish prayer list for remembrance during the divine services, please notify Fr. John before the end of the month. This list will in most cases be cleared at the beginning of each month.

Please include the following people, both Orthodox and non-Orthodox, in whatever prayers you can offer. Each of them is in special need this month for our common intercessions before God.

Living

Patricia
Allan Simeon
Deborah Maria
James Demetrius
Patty Joanna
Juliana and CTBB
Emily and CTBB
Miruna and CTBB
Bistra
Sarah
Allan
Antonio
Zinovy

Departed

ND Flore
ND Anne

Catechetical Challenge Answers:

- 1) Orthodox Christianity is the only fully biblical form of Christianity. We use a veil in our temple architecture to fulfill the scriptures: At every Divine Liturgy, we literally witness the veil being "torn in two from top to bottom," and God's relationship with man being restored. This occurs at moments during the Liturgy when our communion with God is revealed, such as when the royal gates are opened to bring the eucharist to the people. At times we also close the veil, however, to fulfill the scriptural claim that sin has separated us from God and that repentance is necessary before our communion can be restored.
- 2) At Matins for Holy Friday, served on Thursday evening. It is the final, or fifteenth, antiphon.
- 3) Among them are the melodic reading of Psalm 118 and the burial procession singing "holy God, holy mighty, holy immortal have mercy on us."

