

SUNDAY OF THE FATHERS OF THE  
7TH ECUMENICAL COUNCIL



*Icon of Seventh Ecumenical Council*



**October 12, 2014**

**TONE 1**

**SUNDAY OF THE FATHERS OF THE 7TH ECUMENICAL COUNCIL**  
**THE HOLY MARTYRS PROBUS, TARACHUS AND ANDRONICUS;**  
**OUR HOLY FATHER COSMAS OF JERUSALEM, BISHOP OF MAIUMA AND**  
**HYMNOGRAPHER; ST. MARTIN THE MERCIFUL, BISHOP OF TOURS**  
**SCHEDULE OF SERVICES FOR THE WEEK OF OCTOBER 6 – OCTOBER 12**

SATURDAY, OCTOBER 18

6:00 PM – GREAT VESPERS

SUNDAY, OCTOBER 19 – *NINETEENTH SUNDAY AFTER PENTECOST; THE HOLY PROPHET JOEL; THE HOLY MARTYR VARUS; TRANSLATION OF THE RELICS OF OUR VENERABLE FATHER JOHN OF RILA*

9:30 AM – Divine Liturgy

For All Parishioners

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*If you are reading the bulletin during the Liturgy (including the homily),  
please **stop** and be attentive - будьмо уважні!*

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**ON LONGING FOR GOD**

*By Fr. John Breck*

Within the depths of every human being there exists an insatiable longing for God. This is an inner force, a holy desire or yearning, that can move us out of the torpor of our daily life and lift us to a painful yet sublime level of being... The tragedy of our life lies in our constant temptation to lose the focus of that longing and to desire something less than God... The longing itself becomes perverted, twisted into a self-serving drive for something that will satisfy the corrupted passions rather than nourish the hungry soul... Partial fulfillment does come in the form of gratifying personal relationships and accomplishments. We find satisfaction and pleasure in family, friends and enjoyable activities, yet even there, the pleasure and sense of fulfillment are diminished by a terrible yearning. We are consumed by a burning desire for something more, something that touches our heart, something of ineffable beauty that creates in us a response of pure joy.

**Warm Welcome!**

We warmly welcome all of our visitors!  
It is a blessing to have you with us!

***Pastoral Visits***

As a new deacon serving our parish I would like to take the opportunity to meet and visit with everyone in order to get to know you better and to understand how I might best serve you and our community. I will be contacting everyone to set up a convenient time to meet.

– Fr. Deacon Frank

***Iconography Workshop Postponed***

Due to a delay in Oleh Skoropadsky's travel to the U.S. the iconography workshop has been postponed. If you are interested in a future workshop, please see Fr. James.



## PROPER CONFESSION

By VRev. Victor Potapov



Before confession, each person must attempt to recall all of his sins, voluntary and involuntary, must attentively go over his life in order, to the extent possible, to recall all of his sins, not only those committed since his last confession, but also those past sins which through forgetfulness have not been confessed. Then, with compunction and with a contrite heart, approach the Cross and the Gospel, and begin to confess your sins.

1. Confess your sins honestly, remembering that you are disclosing them not to a man but to God Himself, Who already knows your sins, but wishes you to admit to them. There is no reason to feel shame before your spiritual father. He is a person just like you. Because he knows human weakness and man's propensity to sin he cannot be your judge. Are you embarrassed before your spiritual father because you are afraid to lose his good opinion of you? To the contrary, your spiritual father will love you all the more, seeing your sincere confession. Moreover, if you are ashamed to disclose your sins to a single spiritual father, then how will you be able to bear the shame if you have not cleansed yourself of your sins through true confession, and those sins are laid open before God Himself, before the angels and before everyone, acquaintance and stranger alike?

2. Confess all of your sins in full, each sin separately. St. John Chrysostom states, "One must not only say: I have sinned, or I am a sinner, but one must declare each form of sin." I.e., one must list each sin. St. Basil the Great states, "Revelation of sins is subject to the same law as the relating of physical ills..." The sinner is spiritually ill, and the spiritual father is a physician or healer. It follows that you must confess or relate your sins to your spiritual father in the same way that a physically ill person relates his symptoms to a physician, thereby hoping to be healed.

3. Do not mention others during confession. Do not complain about anyone, for what kind of confession would that be? Instead of confession, it would be a condemnation, and thus, another sin.

4. In confession, do not attempt to justify yourself in any way, blaming weakness, habit, etc. The more you justify yourself during confession, the less you will be justified by God, while the more you denounce, condemn and accuse yourself, the more you will be justified by God.

5. When questioned by your spiritual father, do not say "I do not remember, perhaps I am not guilty of that." God directed us to always be mindful of our sins. In order not to justify ourselves by forgetfulness, we must confess as often as possible. Those who out of carelessness confess infrequently, and as a result forget some of their sins, are themselves to blame, and therefore cannot hope to be absolved of the sins not confessed. Thus it is imperative that we strive to remember all of our sins. If someone is in our debt, we are sure to keep it in mind. Yet we forget our own debt before God! Does this not betray on our part a lack of concern for our soul?

6. Unless asked by the spiritual father, do not talk about sins you have not committed, or about what you have not done. That is to say, do not emulate the Pharisee in the Gospel, who only praised himself, and did not confess his sins; thereby he only caused his condemnation to be greater.

7. We must confess with sorrow and a contrite heart the sins by which we have grieved our Lord God. It is not good that many relate their sins matter-of-factly, without any remorse. They speak as if engaged in some casual conversation. Even worse, some allow themselves to laugh during confession. These are all signs of a lack of repentance. By confessing in this manner, we are not cleansed of sins, but only increase them.

8. Finally, confess your sins with faith in Jesus Christ and with hope in His mercy. Only with faith and hope in Jesus Christ can we receive forgiveness of sins. Without faith, we can in no wise be forgiven. Note the example of Judas the betrayer.

This, then is how we must confess in order to receive from our Lord God remission of sins. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us of all unrighteousness...." (1 John 1:9)

# ADAM, RALPH, MOSES AND MAN

by Fr. Patrick Henry Reardon

<http://preachersinstitute.com/2014/10/11/adam-ralph-moses-and-man/>

Essential to the idea of the Incarnation is what Anscar Vonier called

*“the assumption that to God mankind is a unity far beyond anything we can conceive.”*

I will argue, in these reflections, that this unity is biological, psychological, and historical.

With respect to biology, perhaps some attention should be given to a recent theory that interprets the biblical Adam as a literary metaphor for the human race or for some early portion thereof.

Aside from the shock and dismay it would animate in the minds of St. Irenaeus and others, is it not obvious that such an interpretation reflects a failure to understand Genesis through a Christological lens? In the New Testament Christ’s solidarity with the humanity is inseparable from his descent from the common father of us all.

I hope it is clear that I have more in mind than simply Adam’s name. The ubiquitous appearance of ’adam in the Hebrew Bible—562 times and in every major source and era—is convincing evidence of the Old Testament’s abiding interest in the entire human race, and not simply the Jews.

“Adam” is the noun normally used in the

Hebrew Bible to mean “mankind” or “the human race.” In the instances where ‘adam refers to individuals, those individuals tend to be representative of humanity as such. Thus, we are told,

*“Blessed is the ‘adam to whom the Lord imputes no guilt” (Psalms 32 [31]:2).*

Because it has this generic nuance, ‘adam is never pluralized in Hebrew. For the same reason it is never used in what grammarians call “construct”; this means that the noun is never modified by a genitive. For example, if the Bible wants to describe someone as a “man of mercy,” some other noun for “man” must be employed. ’Adam has too general a sense to be used in such a case.

In no way, however, does this general sense of “Adam” warrant the notion that there was no uniquely original person who goes by that name in the opening chapters of Genesis. If humanity had no initial father, then there is no common human history and, thus, no structural nucleus for the salvific event known as Jesus Christ. The Fall declared in Genesis was a single, factual, incident. In some way, then, hamartiology is inseparable from biological history.

With respect to this point, we observe an obvious and important distinction Genesis makes: Whereas all other creatures on the earth are created in the plural, the origin

of the human race is located in a single couple (Genesis 1), even a single individual (Genesis 2). God did not create men; He created a Man.

If the Christian faith, the deposit once transmitted to the saints, is to remain intact, the historicity of the first parent—call him “Ralph” for all I care—is as essential as the historicity of Jesus. If the whole human race—indeed, the entire universe, of which man is the head—did not fall in the one man, Adam, then it could not possibly have been redeemed in the one man, Jesus Christ.

Among those who imagine the biblical Adam to be metaphorical, the early chapters of Genesis are commonly treated as a form of mythos. Indeed, this may be the source of the problem, because the category of mythos provides a seriously inadequate format for understanding this part of Genesis.

The author of Genesis—for the heck of it, let’s call him “Moses”—in constructing the story of Creation, is not looking at it from outside. He is not taking the “matter” around him and subjecting it to an arbitrary narrative, an account alien to its essence. Rather, Moses is actively striving to examine what the Greeks would later call a *mneme*, a memory. What he endeavors to accomplish, as he crafts the story, is not *mythos* but *anamnesis*.

It would be impossible for Moses to do this without the priority of an icon. (The “what” of memory is always an icon.) Here is what we have in Genesis: Moses, his mind

elevated by the prophetic Spirit, reverts to that inner native image derived from our first parent, the primeval *tselem* 'Elohim by virtue of which man is the “head” (the thinking part) of Creation.

Moses gazes at the world (and history) through the mediating light of this icon, indistinguishable from his own being. He regards Creation from within its intelligible structure, inasmuch as he is the sole locus of the world’s understanding and self-reflection.

What he writes he writes *in rei memoriam*.

This is remembered history, not myth.



“Family is the last defense of human dignity. In the moment when your world is falling apart, a family is your last defense. That is why we have a great respect and the sense of sanctity of the Christian Family.”

– His Beatitude SVIATOSLAV (Shevchuk)  
while at the Synod on the Family in Rome

# SELF-ESTEEM

A healthy self-esteem is centered in our relationship with God

In the first chapter of Genesis we read that man is made in God's image, and that we are called to be like Him. The Church Fathers say that this image is mainly reflected in our free will, and in our intelligence. Our self worth is based on this relationship with the God Who loves us, and as long as we do not give ourselves over to pride, a healthy self-esteem is simply an acknowledgement that our worth is centered in our relationship with God.

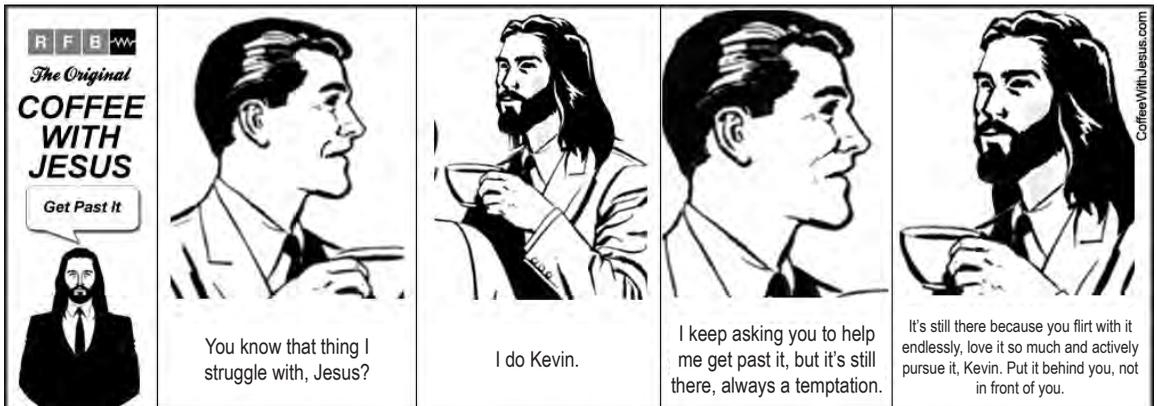
To base our self-esteem in anything other than this relationship with Christ, would lead to narcissism, and would be a clear sign that we are out of spiritual balance. Therefore, a healthy self-esteem must be based on the acknowledgement that our strengths and weaknesses as God's creatures, is being redeemed by a loving Saviour with whom we receive grace sufficient to live a life that is being transformed into His likeness. As Orthodox Christians, our self-esteem must be experienced in light of a divine perspective.

Saint John Cassian in the Philokalia tells us, "The angel who fell from heaven because of his

pride bears witness to this. He had been created by God and adorned with every virtue and all wisdom, but he did not want to ascribe this to the grace of the Lord. He ascribed it his own nature and as a result regarded himself equal to God." As Christians living in repentance, we know that our worth and self-esteem is solely based on our relationship with God. "Yet not I, but the grace of God which was in me." (1 Corinthians 15:10).

When we put on Christ at baptism and continue to live our life in repentance, we become a reflection of the light of Christ, and we are His creatures. In our relationship with Christ, we have no independent existence, for we depend on God for all, and by His mercy we can have the light of Christ indwell in us. This is a spiritual reality revealed by Our Lord Jesus Christ Himself, and the value of this is unfathomable. Our personal self-worth is therefore directly related to this redeeming and life transforming relationship.

*With love in Christ,  
Abbot Tryphon*



## The True “Bible Church”

As an Orthodox / Catholic Christian you become part of the living Tradition of the Apostles who wrote the Scriptures, the Fathers who taught them, the martyrs who lived them, the monastics who copied them, and the Church who is them.

Glory to God!

### ***Please Note:***

When you are away, please don't forget that the church still relies on your contributions. Our bills do not go on vacation. Your absence on any Sunday does not negate your obligation to support your home parish.

### ***Cards for sale***

Various Greeting Cards are available for sale in the church hall following each Divine Liturgy. See Mary Kitt to purchase.

### **Going to the Hospital?**

Please let your Father James know, so that he can add you to the prayer list, or, if you like, pay you a visit. If you know someone else is in the hospital please let Fr. James know.

## Share 2014

We do not doubt the Resurrection of Christ, His gift of salvation to us all. How are we prepared to reciprocate for this most wondrous of gifts? Let us help our eparchy bring Christ's salvation to others by making a contribution to **Share 2014 – Annual Eparchial Appeal.**

Ми не сумніваємося у Воскресінні Христа і Його дару для нашого спасіння. Як ми готові віддячити Йому за цей найчудовіший із всіх дарів? То ж допоможемо нашій єпархії принести Христове спасіння до інших внесок в **Share 2014 – Єпархіальний Заклик.**

#### Goal:

\$120000

2014

*Stewardship Pledges*

Pledges received: 18

#### Pledges:

\$39116

***It is impossible to plan any sort of budget until all pledge forms are turned in. If you haven't returned your pledge, please do so.***

### **Pastor:**

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### **Pastoral Council:**

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### **Social Committee Chairpersons:**

Vacant: Please consider volunteering as chairperson.

### **Finance Committee:**

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***Being the Good Soil***

Let it be a law for ourselves ... that we should run after perfection. Once we have heard the word of truth and of mercy, let us be “the good soil” (Mt 13: 8) for it, and let it put forth in us rootlets, striking root in our souls, and sprouting so as to “give fruit, thirty- fold, sixty-fold, and a hundred-fold” (Mt 13: 23). Do not let us prove to be “thorny ground” (Mt 13: 22), choking the seed of truth, with the result that we ourselves are choked of life on that day of judgment of our Lord. Nor let us be the poor earth on the road-way which does not allow anyone to hide the good seed, but the birds come along and peck it up, so that it never sprouts. Thus we should not be the hard ground, otherwise the word of life will not enter us and strike root in us, but instead the evil one will snatch the good seed from our earth. Nor should our minds be far distant from awareness, and we be like the thin soil in which seed withers and does not sprout.

Let us, rather, be diligent in providing fruit lest, when there spring up children who perform the acceptable and perfect will of our Lord, we ourselves actually wither under the new “Sun of justice with its healing rays” (Mal 3: 20).

So once we have heard the Word which summons us to the way of life of our Lord and of His heralds, let us come and allow ourselves to be made perfect; let us set as a law for ourselves their imitation, saying, Why do we not become like them, seeing that they themselves were like us? Let us listen to Paul who says, “I have despised all that is visible,” “and I consider as dung all the gain” (Phil 3: 8) that will remain behind (when I die), and not accompany me to that world of truth and of glory. “Become like me” (Phil 3: 17), for I too was like you. You see that, if we want, we shall become like Paul.

*The Book of Steps  
(5th Century Syriac Spiritual Literature)*