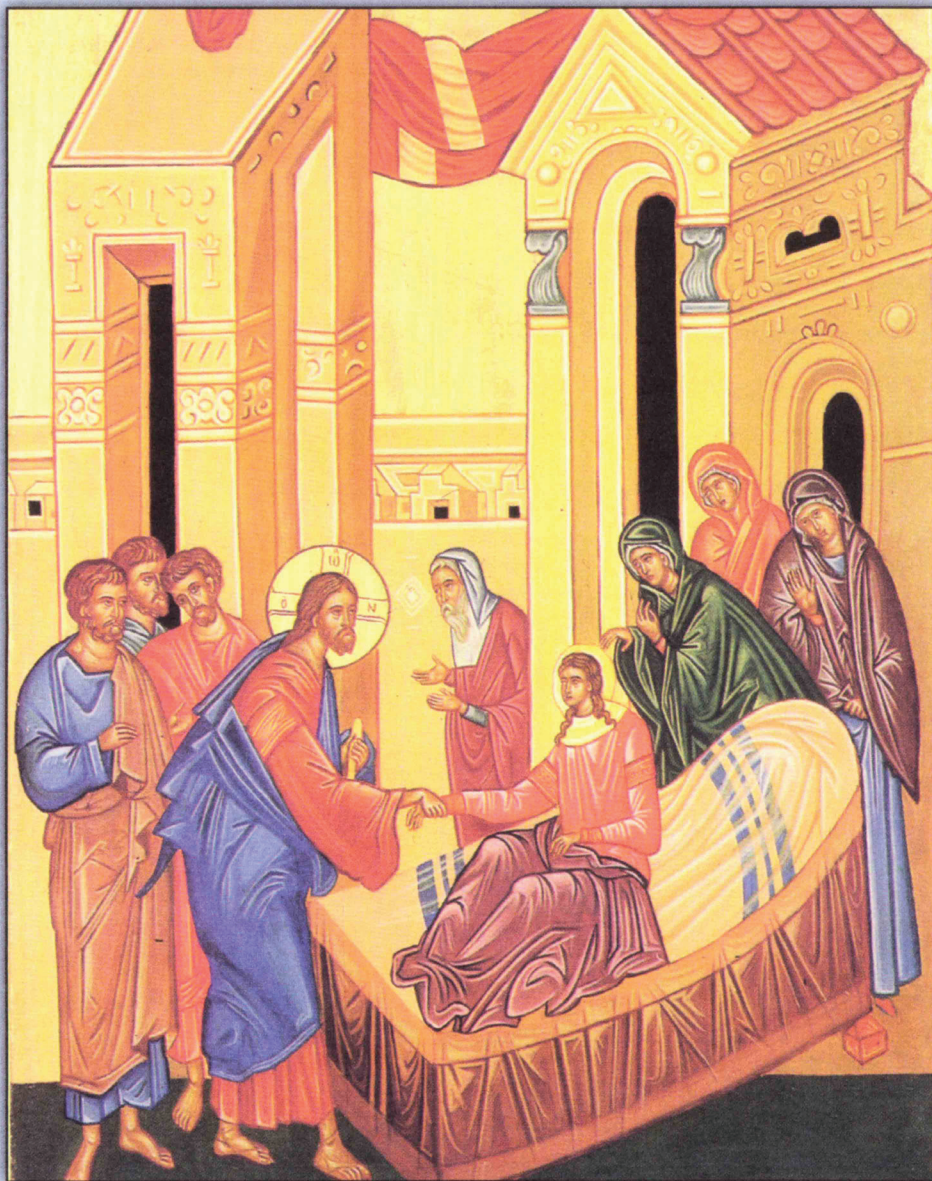


TWENTY FIRST SUNDAY AFTER PENTECOST
SEVENTH SUNDAY OF LUKE



Icon of the Healing of Jarius' Daughter

November 6, 2011

21ST SUNDAY AFTER PENTECOST

OUR HOLY FATHER PAUL THE CONFESSOR, ARCHBISHOP OF CONSTANTINOPLE

Tone 4

SCHEDULE OF SERVICES FOR THE WEEK OF NOVEMBER 7 - NOVEMBER 13

TUESDAY, NOVEMBER 8 – *SYNAXIS OF THE HOLY ARCHANGEL MICHAEL, COMMANDER OF THE HEAVENLY HOSTS; ARCHANGELS GABRIEL, RAPHAEL, URIEL, SALAPHIEL, JEGUDIEL, BARACHIEL, JEREMIEL AND THE OTHER INCORPOREAL POWERS*

9:30 AM – Divine Liturgy

SATURDAY, NOVEMBER 12

6:00 PM – Great Vespers for Sunday

SUNDAY, NOVEMBER 6 – 22ND SUNDAY AFTER PENTECOST - *OUR HOLY FATHER JOHN CHRYSOSTOM, ARCHBISHOP OF CONSTANTINOPLE*

9:30 AM – Divine Liturgy For All Parishioners

MOVING IN THE RIGHT DIRECTION

by Metropolitan Anthony

We cannot partake deeply of the life of God unless we change profoundly. It is therefore essential that we should go to God in order that He should transform and change us, and that is why, to begin with, we must all become converts. Conversion in Latin and Hebrew means a turn, a change in the direction of things.

Conversion means that instead of spending our lives in looking in all directions, we should follow one direction only. It is a turning away from a great many things that we know are ultimately not good for us. The first impact of conversion is to modify our sense of values:

God being at the center of all, everything acquires a new position and a new depth. All that is God's, all that belongs to Him, is positive and real. Everything that is outside of Him ultimately has no value or meaning.

But it is not a change of mind alone that we can call conversion. We can change our minds and go no further; what must follow is an act of will and unless our will comes into motion and is redirected God-wards, there is no conversion; at most there is only an incipient, still dormant and inactive change in us.

Repentance must not be mistaken for remorse, it does not consist in feeling terribly sorry that things went wrong in the past; it is an active, positive attitude, which consists in moving in the right direction.

It is made very clear in the parable of the two sons (Mt. 21 :28) who were commanded by their father to go to work in the vineyard. The one said, "I am going," but did not go. The other said, "I am not going," and then felt ashamed and went to work.

This was real repentance, and we should never lure ourselves into imagining that to lament one's past is an act of repentance. It is part of it, of course, but repentance remains unreal and barren as long as it has not led us to doing the will of the Father. **We have a tendency to think that it should result in fine emotions and we are quite often satisfied with emotions instead of real, deep changes.**



Christianity Quiz

1. Who was the first Christian martyr?
2. What Emperor falsely blamed Christians for the great fire which broke out in Rome in 64 AD?
3. What did the Gnostics claim to have that they said even the Apostles of Christ did not have?
4. When was the first time the books of the New Testament were listed as we have them today?
5. Who issued the Edict of Milan? And what did this do for Christianity?
6. According to the Acts of the Apostles, who presided at the Council of Jerusalem in 50 AD: the Apostle Peter, Paul, or James?
7. (True or False) In the early Church confession was public.
8. In what year was Jerusalem destroyed by Emperor Titus?
9. According to the Didache, "The Teaching of the Apostles" (100-120 AD), what do Christians do on Wednesdays and Fridays?
10. Who was the only one of the Twelve Apostles not to be martyred?

See answers below. No cheating! ☺

Answers to the Quiz

1. Saint Stephen.
2. Nero
3. Secret knowledge. Each Gnostic leader claimed to know the true teachings of Christ.
4. 367 AD, the list first appeared in a Paschal Epistle of Saint Athanasius.
5. Saint Constantine the Great. The Edict made Christianity a legalized religion, though not the official religion of the Empire.
6. Saint James the Brother of the Lord, the first bishop of Jerusalem.
7. True
8. 70 AD
9. They fasted in honor of Christ's betrayal and crucifixion.
10. Saint John the Theologian



ON JUDGING OTHERS

From "Unseen Warfare"

by Saint Theophan the Recluse

Since the enemy watches you constantly, waiting for an opportunity to sow evil in you, be doubly watchful over yourself, lest you fall in the nets spread for you.

As soon as he shows you some fault in your neighbor, hasten to repel this thought, lest it take root in you and grow. Cast it out, so that no trace is left in you, and replace it by the thought of the good qualities you know your neighbor to possess, or of those people generally should have. If you still feel the impulse to pass judgment, add to this the truth, that you are given no authority for this and that the moment you assume this authority you thereby make yourself worthy of judgment and condemnation, not before powerless men, but before God, the all-powerful Judge of all. This reversal of thoughts is the strongest means, not only for repelling accidental critical thoughts, but also for completely freeing yourself of this vice...

Even if a person's sin is not only obvious, but very grievous and comes from a hardened and unrepentant heart, do **not** condemn him, but raise your eyes to the wondrous and incomprehensible judgments of God; then you will see that many people, formerly full of iniquity, later repented and reached a high degree of sanctity, and that, on the other hand, others, who were on a high level of perfection, fell into a deep abyss. Take care, lest you also suffer this calamity through judging others.



NINTY FIRST SUNDAY AFTER PENTECOST SEVENTH SUNDAY OF LUKE



Two Miracles Attest that Jesus is the Resurrection and Life

Christ foreknew His mystery, even before the foundations of the world. It was in the last ages of the world that He arose for the inhabitants of earth. Having borne the sin of the world, He abolished both it and death, which is its consequence and was brought upon us by its means. He plainly said, "I am the resurrection and the life," and "he who believes in me has everlasting life, and shall not come into judgment, but has passed from death unto life." We will see this fulfilled in facts. The ruler of the synagogue of the Jews came near and, embracing the Savior's knees, begged Him to deliver his daughter from the bonds of death. Look, she already was brought down

to this and was in extreme danger! The Savior consented and set out with him. He was even hurrying on to the house of the one who invited Him and was aware that what was being done would profit many of those who followed Him and would also be for His own glory. On the way, He saved the woman who was the victim of a severe and incurable malady. No one could stop her issue of blood that ruined the art of physicians. No sooner had she touched the hem in faith, than He immediately healed her. A miracle so glorious and revealed was, so to speak, the work merely of Christ's journey.

St. Cyril of Alexandria