

# ST. JOHN THE BAPTIST ORTHODOX CHURCH

Antiochian Orthodox Christian Archdiocese of North America Diocese of Los Angeles and the West

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OCTOBER 10, 2021



# St. John the Baptist Orthodox Church

Antiochian Orthodox Christian Archdiocese of North America Diocese of Los Angeles and the West

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**OCTOBER 10, 2021**

## **HOLY MARTYRS EULAMPIOS & EULAMPRIA AT NICOMEDIA**

On October 10 in the Holy Orthodox Church, we commemorate the Holy Martyrs Eulampios and Eulampia at Nicomedia.

*Although Eulampia died before beheading, in beheaded Eulampios' crowns she shareth.*

*On the tenth they felled Eulampios and sister Eulampia.*

At the time of a vicious persecution of Christians ordered by the Emperor Maximian (286-305), some of the faithful of Nicomedia fled the city. Eulampios saw the imperial decree stuck onto a wall, and, laughing at it, took it down and tore it up. He was immediately brought to trial for this. When the judge urged him to deny Christ, Eulampios began in return to urge the judge to deny the false idols and accept Christ as the one, living God. Then the judge ordered that Eulampios be flogged until the blood flowed.

His sister Eulampia ran to join him in suffering for Christ, and she was likewise harshly beaten. Finally, Eulampios was beheaded, but Eulampia breathed her last before the same could be done to her. Two hundred other Christians, who had come to faith in Christ by seeing the power and miracles of the brother and sister, were slaughtered. All were crowned with wreaths of martyrdom and entered into their immortal, heavenly home.

On this day, we also commemorate Venerable Theophilus the confessor of Bulgaria; and Venerable Ambrose of Optina.

*By the intercessions of Thy Saints, O Christ God, have mercy upon us. Amen.*



## **RESURRECTIONAL APOLYTIKION IN TONE SEVEN**

Thou didst shatter death by Thy Cross, Thou didst open paradise to the thief; Thou didst turn the sadness of the ointment-bearing women into joy. And didst bid Thine Apostles proclaim a warning, that Thou hast risen O Christ, granting to the world the Great Mercy.

## **APOLYTIKION OF SS. EULAMPIOS & EULAMPRIA IN TONE FOUR**

Thy Martyrs, O Lord, in their courageous contest for Thee \* received as the prize the crowns of incorruption and life from Thee, our immortal God. \* For since they possessed Thy strength, they cast down the tyrants \* and wholly destroyed the demons' strengthless presumption. \* O Christ God, by their prayers, save our souls, since Thou art merciful.

## **ORDINARY KONTAKION IN TONE TWO**

O protection of Christians that cannot be put to shame, mediation unto the Creator most constant, O despise not the suppliant voices of those who have sinned; but be thou quick, O good one, to come unto our aid, who in faith cry unto thee: Hasten to intercession, and speed thou to make supplication, thou who dost ever protect, O Theotokos, them that honor thee.

## **THE EPISTLE**

*The Lord will give strength to His people.*

*Bring unto the Lord, ye sons of God, bring unto the Lord glory and honor.*

## **The Reading from the Second Epistle of St. Paul to the Corinthians (6:1-10)**

Brethren, since we are fellow workers, we entreat you also not to receive the grace of God in vain. For He says, "At an acceptable season I hearkened unto thee, and in a day of salvation I helped thee"; behold, now is "the acceptable season"; behold, now is "the day of salvation"; giving no occasion of stumbling in anything, that the ministry is not blamed, but in everything commending ourselves, as ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in vigils, in fasts, in purity, in knowledge, in longsuffering, in kindness, in the Holy Spirit, in love unfeigned, in the word of truth, in the power of God; by the weapons of righteousness on the right hand and on the left, by glory and dishonor, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

## **THE GOSPEL**

### **The Reading from the Holy Gospel according to St. Luke. (7:11-16)**

At that time, Jesus went to a city called Nain, and many of His disciples and a great crowd went with Him. As He drew near to the gate of the city, behold, a man who had died was being carried out, the only son of his mother, and she was a widow; and a large crowd from the city was with her. And when the Lord saw her, He had compassion on her and said to her, "Do not weep." And He came and touched the bier, and the bearers stood still. And Jesus said, "Young man, I say to you: arise." And the dead man sat up, and began to speak. And Jesus gave him to his mother. Fear seized them all; and they glorified God, saying, "A great prophet has arisen among us!" and "God has visited His people!"

## **WISDOM**

*St. Isaac stretches love and mercy to it's farthest limits, occasionally beyond the bounds of canonical understanding. He remains a saint of the Church and his words are very important to hear.*

... As for me I say that those who are tormented in hell are tormented by the invasion of love. What is there more bitter and violent than the pains of love? Those who feel they have sinned against love bear in themselves a damnation much heavier than the most dreaded punishments. The suffering with which sinning against love afflicts the heart is more keenly felt than any other torment. It is absurd to assume that the sinners in hell are deprived of God's love. Love is offered impartially. But by its very power it acts in two ways. It torments sinners, as happens here on earth when we are tormented by the presence of a friend to whom we have been unfaithful. And it gives joy to those who have been faithful.

That is what the torment of hell is in my opinion: remorse. But love inebriates the souls of the sons and daughters of heaven by its delectability. If zeal had been appropriate for putting humanity right, why did God the Word clothe himself in the body, using gentleness and humility in order to bring the world back to his Father? Sin is the fruit of free will. There was a time when sin did not exist, and there will be a time when it will not exist. God's recompense to sinners is that, instead of a just recompense, God rewards them with resurrection.

O wonder! The Creator clothed in a human being enters the house of tax collectors and prostitutes. Thus the entire universe, through the beauty of the sight of him, was drawn by his love to the single confession of God, the Lord of all.

"Will God, if I ask, forgive me these things by which I am pained and by whose memory I am tormented, things by which, though I abhor them, I go on backsliding? Yet after they have taken place the pain they give me is even greater than that of a scorpion's sting.

Though I abhor them, I am still in the middle of them, and when I repent of them with suffering I wretchedly return to them again.”

This is how many God-fearing people think, people who foster virtue and are pricked with the suffering of compunction, who mourn over their sin; They live between sin and repentance all the time. Let us not be in doubt, O fellow humanity, concerning the hope of our salvation, seeing that the One who bore sufferings for our sakes is very concerned about our salvation; God’s mercifulness is far more extensive than we can conceive, God’s grace is greater than what we ask for.

When we find love, we partake of heavenly bread and are made strong without labor and toil. The heavenly bread is Christ, who came down from heaven and gave life to the world. This is the nourishment of angels. The person who has found love eats and drinks Christ every day and every hour and is thereby made immortal. ...When we hear Jesus say, “Ye shall eat and drink at the table of my kingdom,” what do we suppose we shall eat, if not love? Love, rather than food and drink, is sufficient to nourish a person. This is the wine “which maketh glad the heart.” Blessed is the one who partakes of this wine! Licentious people have drunk this wine and become chaste; sinners have drunk it and have forgotten the pathways of stumbling; drunkards have drunk this wine and become fasters; the rich have drunk it and desired poverty, the poor have drunk it and been enriched with hope; the sick have drunk it and become strong; the unlearned have taken it and become wise.

Repentance is given us as grace after grace, for repentance is a second regeneration by God. That of which we have received an earnest by baptism, we receive as a gift by means of repentance. Repentance is the door of mercy, opened to those who seek it. By this door we enter into the mercy of God, and apart from this entrance we shall not find mercy.

Blessed is God who uses corporeal objects continually to draw us close in a symbolic way to a knowledge of God’s invisible nature. O name of Jesus, key to all gifts, open up for me the great door to your treasure-house, that I may enter and praise you with the praise that comes from the heart.

O my Hope, pour into my heart the inebriation that consists in the hope of you. O Jesus Christ, the resurrection and light of all worlds, place upon my soul’s head the crown of knowledge of you; open before me all of a sudden the door of mercies, cause the rays of your grace to shine out in my heart.

O Christ, who are covered with light as though with a garment, who for my sake stood naked in front of Pilate, clothe me with that might which you caused to overshadow the saints, whereby they conquered this world of struggle. May your Divinity, Lord, take pleasure in me, and lead me above the world to be with you.

I give praise to your holy Nature, Lord, for you have made my nature a sanctuary for your hiddenness and a tabernacle for your holy mysteries, a place where you can dwell, and a holy temple for your Divinity.

*-Adapted from Bp. Hilarion Alfeyev's The Spiritual World of Isaac the Syrian (Cistercian Studies 175), Kalamazoo: Cistercian Publications, 2000.*

[Glory to God for All Things: ancientfaith.com](http://ancientfaith.com)

## ANNOUNCEMENTS

### ANTIOCHIAN WOMEN FELLOWSHIP DATES AND ACTIVITIES

**Sisterhood Book Club Begins in October:** October 21, 2021, 7 - 8:30pm, at Lavonne Ayoub's home: 3223 N. Callary St., Post Falls, ID. BOOK: *Mary, As the Early Church New Her* by Fredricka Matthews-Green. Please see Kelly in the bookstore if you would like a copy of the book.

**Upcoming Women's Fellowship Gatherings** 6 - 8pm: November 6th- location TBA; December 2nd- location TBA

**Sisterhood Dues:** It is that time of year again for the Sisterhood to send in our dues to the diocese. The dues money is used for many benevolent projects. You may give me your dues of \$10. Each parish is expected to send their dues to the diocese by November 1. Thank you! Barbara Garbinski, Treasurer

**The Men's Fellowship** that was scheduled for Thursday, October 21, has been rescheduled for Monday, October 18, at 7pm. Tim Peterson will be hosting and providing the burgers. Please bring a side dish to share. Tim's address is: 6545 E. Buckboard Rd, Coeur d' Alene, ID 83814

**Orthodox Byzantine Icons** (also known as St Isaac's, or Skete.com) in Boscobel, WI, is not able to fulfill orders. *Please do not order from their site*, which is still offering promotions and taking orders. They currently have a large backlog at least 5 months out due to a series of unfortunate events that began with Covid shut down in spring 2020, major staff leaving, production equipment breakdowns, limited staff and most recently a Covid outbreak on the grounds September 2021. These is just a few of the challenges they have been under which have left them with a backlog. Please pray for them as they attempt to navigate this difficult position.

**Metal worker wanted!** to repair the bell clapper in our large bell outside the Temple. Please contact Fr. Mark or Fr. Nicholas if you, or someone you know, is able to help.

**Kitchen news:** The kitchen areas are being rearranged in effort to simplify agape meals and to meet the need for a place to keep tables and chairs. Many banquet items have been moved to the shed. Please cooperate by not leaving things in the kitchen. It might help to think "pack it in, pack it out" when setting up for anything. Thank you for your help! Contact Ignatius or Mary Chapman with any questions.



## **SCHEDULE OF SERVICES & EVENTS *{Calendar}***

**Saturday, October 9:** Great Vespers 6pm (Fall Gathering)

**Sunday, October 10:** Orthros & Divine Liturgy 9am (Fall Gathering)

**Wednesday, October 13:** Youth Task Force Zoom 9:30am; Vespers 6pm (*No Catechism*); Parish Council 7pm

**Friday, October 15:** Spiritual Circle 9:30am

**Saturday, October 16:** Great Vespers 6pm

**Sunday, October 17:** Orthros & Divine Liturgy 9am

## **EPISTLE READER *{Epistle Readers}***

10/10 Paul Tate

10/17 Reader Silouan

10/24 Paul Tate

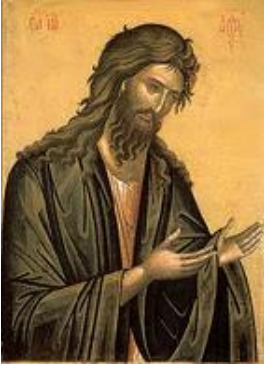
10/31 David Gencarella



**PRAYERS FOR THE LIVING:** Mark & Muriel (Kaitlin), Nick, Lindsey and their baby, Eugenia, Mary and Craig, Loren, Theo, Caitlin and Ben, Kieran and fellow soldiers, Hay family, Family of Jean Weingand, Douglas, Weaver family, John/Steven Wood, Khouria Joanna, Korbin (friend of Alyson Gross), James & Helen Odell, those suffering with the Covid-19 virus and those caring for the sick and suffering, victims of injustice and social unrest, Metropolitans Paul and John (hostages in Syria), the suffering Christians throughout the Middle East.

**PRAYERS FOR THE DEPARTED:** Charalambos (Mary Welsh's father), Jean, Andrew, Wanda (Lavonne Ayoub's mother), Baby of Caitlin (Kh. Joanna's friend), Victims of abortion, Victims of the Covid-19 virus, Victims of injustice and social unrest, the departed Christians throughout the world who have died for the Faith.

**CONFESSIONS:** Please remember to contact Fr. Mark to schedule confessions, even if you intend to confess after the evening services. This ensures that your confession is well prepared, and that everyone can be heard in an orderly fashion. Father is available to meet at the Church Tuesday through Saturday.



### **Troparion of St. John the Baptist**

*The memory of the just is celebrated with hymns of praise, but the Lord's testimony is enough for thee, O Forerunner. For thou wast shown to be more wonderful than the prophets since thou wast granted to baptize Him whom thou didst proclaim. Then having endured great suffering for the truth thou didst rejoice to bring even to those in hades the good tidings, that God who hast appeared in the flesh, takes away the sins of the world, and grants us great mercy.*