

### EPISTLE Titus 3:8-15

TITUS, my son, the saying is sure. I desire you to insist on these things, so that those who have believed in God may be careful to apply themselves to good deeds; these are excellent and profitable to men. But avoid stupid controversies, genealogies, dissensions, and quarrels over the law, for they are unprofitable and futile. As for a man who is factious, after admonishing him once or twice, have nothing more to do with him, knowing that such a person is perverted and sinful; he is self-condemned. When I send Artemas or Tychicos to you, do your best to come to me at Nicopolis, for I have decided to spend the winter there. Do your best to speed Zenas the lawyer and Apollos on their way; see that they lack nothing. And let our people learn to apply themselves to good deeds, so as to help cases of urgent need, and not to be unfruitful. All who are with me send greeting to you. Greet those who love us in the faith. Grace be with you all. Amen.

**TODAY'S READER: ROBYN ANDRIS**

### GOSPEL Luke 8:5-15

The Lord said this parable: "A sower went out to sow his seed; and as he sowed, some fell along the path, and was trodden under foot, and the birds of the air devoured it. And some fell on the rock; and as it grew up, it withered away, because it had no moisture. And some fell among thorns; and the thorns grew with it and choked it. And some fell into good soil and grew, and yielded a hundredfold." And when his disciples asked him what this parable meant, he said, "To you it has been given to know the secrets of the kingdom of God; but for others they are in parables, so that seeing they may not see, and hearing they may not understand. Now the parable is this: The seed is the word of God. The ones along the path are those who have heard; then the devil comes and takes away the word from their hearts, that they may not believe and be saved. And the ones on the rock are those who, when they hear the word, receive it with joy; but these have no root, they believe for a while and in time of temptation fall away. And as for what fell among the thorns, they are those who hear, but as they go on their way they are choked by the cares and riches and pleasures of life, and their fruit does not mature. And as for that in the good soil, they are those who, hearing the word, hold it fast in an honest and good heart, and bring forth fruit with patience." As he said these things, he cried out "He who has ears to hear, let him hear."



### ON EVIL IN THE HUMAN HEART

by His All Holiness, Bartholomew, Archbishop of Constantinople and Ecumenical Patriarch

For man, fascinated by the death which he conceals within himself, bears as well the agony of crime: against the "other" or against the self. How many murders we commit in spirit! This is why the Fathers of the Desert used to say that slander, contempt of the "other", is the greatest of sins! Thus humanity - which is composed of infinitely intertwined relations - allows the world to slide toward the nothingness out of which it was drawn. Chaos returns, a chaos which the powers of darkness - which are at once within and outside us - pervert: the suffering of children, absurd wars, monstrous cosmic catastrophes. God - having become a king with no kingdom, supports the world from beyond, until the "yes" of a woman allows him to return to the heart of his creation to restore it sacramentally.



### THE GREEK ORTHODOX CHURCH OF SAINT GEORGE

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### PROCLAMATION BY THE FATHERS OF THE SEVENTH ECUMENICAL COUNCIL

"We define that the holy icons, whether in color, mosaic, or some other material, should be exhibited in the holy churches of God, on the sacred vessels and liturgical vestments, on the walls, furnishings, and in houses and along the roads, namely the icons of our Lord God and Savior Jesus Christ, that of our Lady the Theotokos, those of the venerable angels and those of all saintly people. Whenever these representations are contemplated, they will cause those who look at them to commemorate and love their prototype. We define also that they should be kissed and that they are an object of veneration and honor (timitiki proskynisis), but not of real worship (latreia), which is reserved for Him Who is the subject of our faith and is proper for the divine nature alone. What is rendered to the icon is in effect transmitted to the prototype; he who venerates the icon, venerated in it the reality for which it stands."

### Apolytikion of the Fathers

You are greatly glorified, O Christ our God, who established our Fathers as luminaries upon the earth, and through them led us all to the true Faith. O Most compassionate, glory to You.

### Kontakion of the Fathers

The Son who shone forth from the Father, was born of woman in two natures. Having beheld Him, we do not deny the image of His form. Devoutly depicting it we honor it in faith. Therefore the Church, maintaining the true faith, venerates the icon of Christ's incarnation.



**PRAYER LIST:** Lee Konjas, Alexander Wadas, Constantina Speris, Joseph Papadakis, Nate Cekay, Chris Calender, Robert Shriver, Demitra Aposporos, [Dr. Joseph Paul Smith](#), Vasilios, Omorfia Spathopoulos, Evie Konjas

**We welcome all our GOYA guests today and hope that their tournament is going well. It is a blessing to come together as parishes to pray and to enjoy each other's company. May the Lord bless all of you and give you all a safe journey home!**



### THE POWER OF THE ICON IN HOLY ORTHODOXY

Neither God nor the saints, of course, need the honor which we offer them, be it by means of icons, or by means of hymns and music. But it is only proper for us to do so, as the adoration of God and the admiration of saints are expressions of a soul that sees and loves the beauty of holiness, of spiritual perfection, and feels grateful to the Deity and to holy men for their many blessings to mankind. Such a response is not merely something proper for us, but is also conducive to our salvation. The following remark of John Damascene calls attention to this point, and at the same time has a bearing on several of the functions served by icons: "I enter the common place-of-therapy of souls, the church, choked as it were by the thorns of worldly thoughts. The bloom of the icon attracts me, it delights my sight like a meadow, and secretly evokes in my soul the desire to glorify God. I behold the fortitude of the martyr, the crowns awarded, and my zeal is aroused like fire; I fall down and worship God through the martyr, and receive salvation." Because icons are actually theological statements in visual form, it is not proper to say that one "paints an icon." On the contrary, one "writes an icon" — testifying to the fact that it is a theological teaching as well as a spiritual window on the Heavenly Kingdom. For one to write a icon in the Church, he/she needs a special blessing of the Bishop or representative Spiritual Father. This is designed to protect the integrity of all icons—because not every religious painting is a icon. There are explicit canons for the writing of icons regarding the colors used, the clothing, the inscription, what may be in the hands of the one depicted, etc.

## **BIBLE STUDY**

Offered Thursday mornings at 10:30 a.m. and Thursday evenings at 7:30 p.m. The Book of Genesis is being studied. Join us for this important journey into God's Word.

## **2011 FALL FUNDRAISER AND RAFFLE**

Please join us for an evening of great food, excellent music, and dancing at our Greek Night Gala ("So, You Think You Can Greek Dance?") being held on Saturday, November 12, 2011. **PURCHASE YOUR TICKETS NOW — SELL OUT CROWD EXPECTED!** Gala tickets and raffle tickets are available for purchase after the Divine Liturgy on Sundays during Coffee Hour. Also, for those who have already mailed in your payment, your Gala tickets can be picked up during the Coffee Hour. **WE NEED THE SUPPORT OF THE ENTIRE COMMUNITY** for a successful and wonderful event!

## **NO FELLOWSHIP TODAY—GOYA TOURNAMENT**

This weekend the GOYA is hosting its 13th Annual Bishop George Memorial Basketball Tournament. In order to accommodate our guests and today's tournament events scheduled, there will be no fellowship hour today.

## **FEED THE HUNGRY SUNDAY**

**TODAY is Feed the Hungry Sunday. Volunteers are needed to help prepare food and to deliver it.** Please sign up with the chairpersons Margarite Oge. Those wishing to volunteer, please go to the kitchen after services to sign up and/or help cook. **"Insofar as you did it for one of these, the least of my brethren, you did it for me."**

## **50 PLUS**

On October 26 Dr Evangelos Calamitsis will speak on **The Challenge of Population Aging** at our meeting. We urge all to attend the Wednesday Divine Services for St. Dimitrios immediately before our meeting. November 9th is the Feast Day of Saint Nektarios, "The Wonder Worker", and we urge members to attend Liturgy. Following Liturgy there will be a demonstration on the making of Prosphora.

## **JUNIORS/NEOPHYTES DANCE PRACTICE**

– Juniors (Grades 3<sup>rd</sup> -6<sup>th</sup>) practice in the Founders Hall Oct 9<sup>th</sup> and 23<sup>rd</sup> from 12:15pm – 1:15pm. Practice on Oct 30<sup>th</sup> will be from 12:15pm – 1:15pm. Neophytes will begin practice Oct 30<sup>th</sup> from 12:15pm – 12:45pm. If you have any question please contact Olga at [arisolga5@gmail.com](mailto:arisolga5@gmail.com) or Evy at [ek4818@me.com](mailto:ek4818@me.com)

## **WE NEED YOUR EMAIL ADDRESS**

**In a further effort to cut expenses, we are planning to go electronic with The Herald on January 1. This will save us significant printing and mailing costs. We need everyone's email address so the color Herald can be sent directly to you by email. If you have not already done so, please send your email address to the Church Office or call us with it (301-469-7990). Thanks for your help. (Provision will be made for those who do not have a computer.)**

In response to continued inquiries regarding church financials, the Church is publishing year-to-date operating income and expenses in the Sunday bulletin. God bless you and thank you for your support.

### **January 1 through October 11, 2011**

**Income \$997,400.53\***

**Expenses \$963,370.35\*\***

\* - Includes any income (funds received) from Stewardship, Candles, Trays, Donations, Facility Rentals, Spring Festival, Fall Fundraiser, Greek School, Pre-School Program, Other Income and Harbor School Rent.

\*\* - Includes expenses incurred (funds disbursed) for Administrative Items, Candles, Facility Rentals, Spring Festival, Fall Fundraiser, Greek School, Pre-School Program, Bookstore, Archdiocese Stewardship, For Those Who Serve, Furniture, Fixtures & Equipment, Liturgical, Maintenance, Mortgage Interest, Program Expenses, Taxes & Insurance, Utilities and Transfer to Reserves.

# SUNDAY OF THE 7TH ECUMENICAL COUNCIL ST. LONGINUS THE CENTURION

OCTOBER 16, 2011



The **Seventh, and last, Ecumenical Council**, was held in Nicea, Asia Minor, in 787. Under Patriarch Tarasios and Empress Irene. Three hundred sixty seven Bishops were present. It centered around the use of icons in the Church and the controversy between the iconoclasts and iconophiles. The Iconoclasts were suspicious of religious art; they demanded that the Church rid itself of such art and that it be destroyed or broken (as the term "iconoclast" implies). The iconophiles believed that icons served to preserve the doctrinal teachings of the Church; they considered icons to be man's dynamic way of expressing the divine through art and beauty. The Iconoclast controversy was a form of Monophysitism: distrust and downgrading of the human side of Christ — seeing him as only and exclusively *divine*. The earlier Council of Chalcedon (450 A.D.) had taught, once and for all time, the Jesus was fully God and fully human.

## **Resurrectional Apolytikion**

The stone had been secured with a seal by the Judeans, \* and a guard of soldiers was watching Your immaculate body. \* You rose on the third day, O Lord \* and Savior, granting life unto the world. \* For this reason were the powers of heaven crying out to You, O Life-giver: \* Glory to Your resurrection, O Christ; \* glory to Your eternal rule; \* glory to Your dispensation, only One who loves mankind.



## **Resurrectional Kontakion**

You arose from the sepulcher in glory as God, and with yourself resurrected the world. And mortal nature extolled You as God, and death was obliterated, and Adam is dancing, O Master; and Eve, now redeemed from the bonds, rejoices crying out: O Christ, You are He who grants resurrection to all.