

THE EPISTLE

Blessed are Thou, O Lord, the God of our Fathers.

For Thou art just in all that Thou hast done.

The Reading from the Epistle of St. Paul to St. 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, dissension, 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 Tychicus 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 greetings to you. Greet those who love us in the faith. Grace be with you all. Amen.

THE HOLY GOSPEL

The Reading from the Holy Gospel according to St. Luke. (8:5-15)

The Lord spoke 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, Jesus 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 Jesus said this, He called out, "He who has ears to hear, let him hear."



SAINT IGNATIUS OF ANTIOCH ANTIOCHIAN ORTHODOX CHRISTIAN CHURCH

A Parish of the Diocese of Los Angeles and the West of the Antiochian
Archdiocese of North America

His Eminence Metropolitan JOSEPH, Archbishop of New York and
Metropolitan of all North America

V. Rev. Dr. James Coles, Pastor

V. Rev. Father Basil Caldaroni, Retired

Rev. Deacon Christopher Purdef, Deacon

Tone 3 / Eothinon 9

October 14, 2018

Sunday of Holy Fathers of Seventh Ecumenical Council & Fourth Sunday of Luke

Martyrs Nazarius, Gervasius, Protasius and Celsus of Milan; Cosmas the Hymnographer,
Bishop of Maiüma; Venerable Paraskeva of the New of Thrace

RESURRECTIONAL APOLYTIKION IN TONE THREE

Let the heavens rejoice and the earth be glad, for the Lord hath done a mighty act with
His own arm. He hath trampled down death by death, and become the first-born from
the dead. He hath delivered us from the depths of Hades, granting the world the
Great Mercy.

APOLYTIKION OF THE HOLY FATHERS IN TONE EIGHT

Thou, O Christ, art our God of exceeding praise Who didst establish our Holy Fathers
as luminous stars upon earth, and through them didst guide us unto the true Faith,
O most merciful One, glory to Thee.

APOLYTIKION OF SAINT IGNATIUS IN TONE FOUR

By choosing the Apostles' way of life, you succeeded to their throne. Inspired by God
you found the way to divine contemplation through the practice of virtue. After
teaching the Word of Truth without error, you defended the Faith to the very shedding
of your blood. O, Holy Martyr among bishops, Ignatius. Entreat the Lord our God to
save our souls.

KONTAKION FOR ORDINARY SUNDAYS 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.

CALENDAR

Sunday, October 14

7:55 am Orthros
9:00 am Divine Liturgy, Sunday School, Prayer Group,
SOYO Hosts Coffee Hour

Wednesday, October 17

8:00 am Divine Liturgy

Thursday, October 18

9:00 am Church cleaning

Saturday, October 20

3:00 pm Choir Practice
4:15 pm Confession
4:45 pm Jesus Prayer
5:00 pm Great Vespers

Sunday, October 21

7:55 am Orthros
9:00 am Divine Liturgy, Sunday School, Coffee Hour

Wednesday, October 24

8:00a am Divine Liturgy

Thursday, October 25

9:00 am Church cleaning

Saturday, October 27

9:00 am Garage clean up
3:00 pm Choir practice
4:15 pm Confession
4:45 pm Jesus Prayer
5:00 pm Great Vespers

Sunday, October 28

7:55 am Orthros
9:00 am Divine Liturgy, Prayer Group, Sunday School,
Coffee Hour
4:00 pm Paz de Cristo - details in bulletin

Wednesday, October 31

8:00 am Divine Liturgy

TODAY'S VOLUNTEERS

Greeter(s)

Rick Burns

Epistle Reader

Erin Tabor

Collectors

SOYO

Coffee Hour Host(s)

SOYO

Ushers

John Benza, Ralph Clair,
Ron Berger, Matthew McDaniel

NEXT WEEK'S VOLUNTEERS

Greeter(s)

The Finlaysons

Epistle Reader

Jason Silberschlag

Collectors

SOYO

Coffee Hour Host(s)

The Vokoun Family

BIRTHDAYS & ANNIVERSARIES

Happy Anniversary

Oct 15- Max Vokoun
Oct 17- David Jasmer
Oct 18- Gunner Pedersen
Oct 20- Jeff Athon
Oct 20- Michael Cook

PARISH COUNCIL

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Join Us

Great Vespers: Saturdays at 5:00 pm
Orthros: Sundays at 7:55 am
Divine Liturgy: Sundays at 9:00 am

New Here?

Welcome to Saint Ignatius. We're glad you're here and would love to meet you. Please join us for coffee hour following Divine Liturgy.

Holy Communion

The mystery of Holy Communion is given only to those baptized and Chrismated into the Orthodox Faith. After the dismissal, everyone is welcome to come forward to receive a blessing, venerate the cross and have the antidoron (blessed bread).

At the end of the Divine Liturgy, we offer Prayers of Thanksgiving for receiving the Body and Blood of Christ. These prayers help us reflect on the mystery we have just received and prepares us for our transition back into the "world."

ANNOUNCEMENTS

METROPOLITAN JOSEPH

Metropolitan JOSEPH is visiting us November 10th & 11th AND ordaining Jesse to the Diaconate! We are hosting a couple of nice receptions for the Metropolitan Archbishop and our entire parish and guests while he is here. If you are interested and able to help financially sponsor the weekend please make a check out to the church with "Bishop's Visit" in the memo line.

SPEAKING OF METROPOLITAN JOSEPH

Men of Saint Ignatius.....We need you! Please help clean up and set up the garage in anticipation of Metropolitan JOSEPH's visit on Saturday, October 27th at 9:00 a.m and Saturday, November 3rd at 9:00 a.m.

COMMUNION WINE

For the past couple of years we have been getting our communion wine from St. Anthony's monastery in Florence, AZ. We pay them \$10 a bottle; the price is right but Florence is not exactly wine country. On September 23rd we used Hermes Mavrodaphne of Patras, a Greek wine that Father Basil used in his old parish. It is a much better wine. Total Wine and More carries this wine in their Greek section for \$14.99. If you shop at Total Wine and More would you consider picking up a bottle (or two) of this wine and donating it to the parish for communion? Thank you!

DIVINE LITURGY ON WEDNESDAY MORNINGS

We will do Liturgy using the Antiochian camp books because the songs are easy. It will be a "chanter style" Liturgy (like we do at camp), led by Christian Gonzalez, with a couple of choir stands set up near the front. I would also encourage those that come for the service to sit close to the front. The hope is that these Divine Liturgies will be peaceful, prayerful, intimate, light and bright with some bonus hang out time afterwards. Please join us on these dates:

October 24, October 31, November 7 and November 14

SERMONS AND VIDEOS ONLINE

Saint Ignatius has a library of sermons and videos online. Watch them and send them to your friends and family. Access them at [youtube.com](https://www.youtube.com) and search Saint Ignatius Orthodox Christian Church.

MORE ANNOUNCEMENTS

OCTOBER OUTREACH OPPORTUNITIES

Let's FALL into compassion and love this October!

II. Paz de Cristo

Date: Sunday, October 28th

Time: 4pm - 7:30pm

Location: 424 W. Broadway Rd., Mesa

Age: 12 and older

What it is: Spend an evening preparing, serving and cleaning up a meal for Mesa's homeless and working poor community. A \$20 donation is encouraged.

To sign-up or for questions: Please see Deacon Christopher or Shannon Dawson.

MARRIAGE & FAMILY

Dates/Times: November 2nd from 6:00 pm to 8:00 pm AND

November 3rd from 8:00 am to 11:30 am

Location: Saint Katherine Greek Orthodox Church, 2716 N. Dobson Rd., Chandler

What it is: "Sweet and Universally Desirable: Talks on Marriage and Family Life" with Fr. Josiah Trenham. Childcare for 3 yrs and up! Food provided! Free Admission! Good will offering of \$10 is kindly encouraged. Email office@st-katherine.org with questions.

BUILDING PRAYER

In the Name of the Father and of the Son and of the Holy Spirit. Amen.

Lord, grant all our petitions that are for our unity, salvation and eternal life. Have mercy on Saint Ignatius and grant us the faith to rely on you for what we need. If it is your Holy will, grant all the funds and everything necessary for a proper Orthodox Church in Mesa for your glory and that of your Only-begotten Son, Our Sweetest Lord Jesus, and your Life-creating Spirit. Establish St. Ignatius firmly upon your Divine Word and grant us grateful hearts.

For Thou are a great God, always, now and ever and unto ages of ages. Amen.

THE SEVENTH ECUMENICAL COUNCIL - THE ICONOCLAST CONTROVERSY

The controversy centered on the Holy Icons, the pictures of Christ, the Mother of God, and the Saints, which were kept and venerated both in churches and in private homes. The Iconoclasts or icon-smashers, suspicious of any religious art which represented human beings or God, demanded the destruction of icons; the opposite party, the Iconodules or venerator of icons, vigorously defended the place of icons in the life of the Church. The struggle was not merely a conflict between two conceptions of Christian art. Deeper issues were involved: the character of Christ's human nature, the Christian attitude towards matter, the true meaning of Christian redemption.

The Iconoclasts may have been influenced from the outside by Jewish and Muslim ideas, and it is significant that three years before the first outbreak of Iconoclasm in the Byzantine Empire, the Mohammedan Caliph Yezid ordered the removal of all icons within his dominions. But Iconoclasm was not simply imported from outside; within Christianity itself there had always existed a "puritan" outlook, which condemned icons because it saw in all images a latent idolatry.

The Iconodule position was upheld by the seventh and last Ecumenical Council (787), which met (as the first had done) at Nicaea under Empress Irene. 367 bishops were present and it was decided that Icons were to be kept in churches and honored with the same relative veneration as is shown to other material symbols, such as "the precious and life-giving Cross" and the Book of the Gospels. The proclamation reads:

"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

THE SEVENTH ECUMENICAL COUNCIL, CONTINUED

the subject of our faith and is proper for the divine nature, ... which is in effect transmitted to the prototype; he who venerates the icon, venerated in it the reality for which it stands."

As the Synaxarion says:

"It was not simply the veneration of the holy images that the Fathers defended in these terms but, in fact, the very reality of the Incarnation of the Son of God."

The final victory of the Holy Images in 843 is known as "the Triumph of Orthodoxy," and is commemorated in a special service celebrated on "Orthodoxy Sunday," the first Sunday in Lent. During this service the true faith – Orthodoxy – is proclaimed, its defenders are honored, and anathemas pronounced on all who attack the Holy Icons or the Seven General Councils:

"To those who reject the Councils of the Holy Fathers, and their traditions which are agreeable to divine revelation, and which the Orthodox Catholic Church piously maintains, anathema! anathema! anathema!"

Regarding ecumenical councils, the Synaxarion also states:

"The second Council of Nicaea is the seventh and last Ecumenical Council recognized by the Orthodox Church. This does not mean that there may not be ecumenical Councils in the future although, in holding the seventh place, the Council of Nicaea has taken to itself the symbol of perfection and completion represented by this number in Holy Scripture (e.g. Gen. 2:1-3). It closes the era of the great dogmatic disputes which enabled the Church to describe, in definitions excluding all ambiguity, the bounds of the holy Orthodox Faith. From that time, every heresy that appears can be related to one or other of the errors that the Church, assembled in universal Councils, has anathematized from the first until the seventh Council of Nicaea."