

**St. Nikolai Orthodox Mission of Alliance, as part of Orthodox Campus Fellowship
at the University of Mount Union, Dewald Chapel. Divine Liturgy, 9:00 am**
Very Reverend Father Joseph Cervo, Archpriest (AOCANA-retired)
Rev. Protodeacon James Gresh, Mission Administrator (Bulgarian Diocese OCA)
**November 10, 2013: 20th Sunday after Pentecost/Apostles of the Seventy: Erastus, Olympas, Rodion,
Sosipater, Quartus and Tertius**



Tone 3 Troparion (Resurrection)

Let the heavens rejoice! Let the earth be glad!
For the Lord has shown strength with His arm.
He has trampled down death by death.
He has become the first born of the dead.
He has delivered us from the depths of hell,
and has granted to the world// great mercy.

Tone 3 Troparion (Apostles of the Seventy)

Holy Apostles, Erastus, Olympas, Herodion, Sosipater, Quartus and Tertius,
entreat the merciful God, to grant our souls forgiveness of transgressions!

Tone 4 Troparion (St. Nikolai)

In truth you were revealed to your flock as a rule of faith, an image of humility and a teacher of abstinence;
your humility exalted you; your poverty enriched you. Hierarch Father Nikolai, entreat Christ our God that our
souls may be saved!

Tone 3 Kontakion (Resurrection)

On this day You rose from the tomb, O Merciful One,
leading us from the gates of death.
On this day Adam exults as Eve rejoices;
with the Prophets and Patriarchs//
they unceasingly praise the divine majesty of Your power.

Tone 2 Kontakion (Apostles of the Seventy)

Illumined by divine light, O holy Apostles,
you wisely destroyed the works of idolatry.
When you caught all the pagans you brought them to the Master
and taught them to glorify the Trinity.

Epistle: Galatians 1:11-19

Tone 3 Prokeimenon (Resurrection)

Sing praises to our God, sing praises! Sing praises to our King, sing praises!
v: Clap your hands, all peoples! Shout to God with loud songs of joy!

Tone 3 Alleluia, Alleluia, Alleluia!

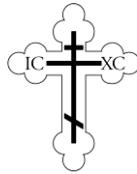
v: In You, O Lord, have I hoped; let me never be put to shame!

v: Be a God of protection for me, a house of refuge in order to save me!

Gospel: Luke 10-25-37

Communion Hymn

Praise the Lord from the heavens! Praise Him in the highest! Alleluia, Alleluia, Alleluia.



Icon of St. Nikolai of Zica & South Canaan: The work on the handwritten icon of our mission patron, St. Nikolai, is progressing well. Fr. Paul Albert, the iconographer, is hopeful to have this completed by the end of the year. The Icon will depict prominent scenes of St. Nikolai's life; it will also house his holy "relics." No Icon of St. Nikolai exists that will encompass the important points of remembrance of his holy ministry. To date we have received donations totaling \$1200, the final cost is \$1800. Therefore, we humbly ask for those willing and able to donate towards this most important sacred item in honor of our patron saint. If you would like to make a contribution, please make your check payable to "St. Nikolai Orthodox Mission of Alliance;" make a notation that it is for the Icon of St. Nikolai.

ORTHODOX CATECHISM:

"And call no man your father upon the earth: for one is your Father, which is in heaven." Matthew 23:9. This verse is one that is greatly misunderstood by non-Orthodox and as such, we should understand and be able to explain to others.

We call bishops, priests, deacons & monks "Father" & nuns "Mother," we have spiritual Fathers and Godfathers, not to mention biological fathers. There are those who believe only that which is in the Bible is authentic and thus will argue that referring to a man as "Father" is blasphemous against God the Father. What is the Orthodox response? Perhaps surprisingly, we will respond by showing what Holy Scripture reveals about this verse, by showing that calling some men "Father" in the proper sense, is actually very Biblical.

Unfortunately, there are some who read Holy Scripture with their own interpretation, and not within the context of history and the wisdom of the church who gave us the Bible; hence a disparity of understanding.

The first compelling argument is the fact that the church from the earliest of days always referred to the clergy as Father. If the church is true, then the practice is true. One cannot over use that point when dealing with Protestant/Evangelical Christians who again say they only believe what is stated in the Bible.

When it comes to interpreting scripture one must understand that

1. It is literal, metaphorical, hyperlative, mystical.
2. It does not take the time and effort to always explain itself.
3. It was written in context by those who understand its ethos or culture.

Some Scripture is **Literal:**

For example:

John 6:52-56, ⁵²"The Jews therefore quarreled among themselves, saying, "How can this Man give us *His* flesh to eat?" ⁵³Then Jesus said to them, "Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you. ⁵⁴Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day. ⁵⁵For My flesh is food indeed, and My blood is drink indeed. ⁵⁶He who eats My flesh and drinks My blood abides in Me, and I in him."

Why is this literal?

Because it is a timeless belief, as the church has ALWAYS believed the bread and wine mystically become truly the Body and Blood of Christ.

And there was never any controversy among believers until the Protestant Reformation!

Holy Scripture is **Metaphorical** (at times symbolic):

For example:

John 6:32: “³²Then Jesus said to them, “Most assuredly, I say to you, Moses did not give you the bread from heaven, but My Father gives you the true bread from heaven.”

Holy Scripture is **Hyperlative** (at times an embellishment-not literal):

For example:

Luke 14:26: “²⁶“If anyone comes to Me and does not hate his father and mother, wife and children, brothers and sisters, yes, and his own life also, he cannot be My disciple.”

Now going back to the interpretation of the subject verse, "**And call no man your father upon the earth: for one is your Father, which is in heaven.**"

It is not possible to understand this verse without applying the context of the surrounding verses, in conjunction with the rest of Holy Scripture and with the mind of the Church and her traditions.

Context: Surrounding verses.

No man is the Father who IS (IS being God the Father).

Every spiritual father is unworthy and his fatherhood only comes from God the Father.

So, why are the clergy called fathers?

Because we are all made in the image and after the likeness of God and those who have been set aside and ordained are called to act like God, by healing (like the Good Samaritan) preaching (like Christ and His Apostles) and serving (like the Lord Himself).

The clergy are never to forget from Whom they receive their ministry, Ephesians; 3:14-15 “For this cause I bow my knees unto the Father of our Lord Jesus Christ, (15) Of whom the whole family in heaven and earth is named,”

In numerous areas of Holy Scripture, the Lord Jesus and the Apostle Paul called men "Father."

St. Paul; First Corinthians, 4: 14-16: “¹⁴I am not writing this to make you ashamed, but to admonish you as my beloved children. ¹⁵For though you might have ten thousand guardians in Christ, you do not have many fathers. Indeed, in Christ Jesus I became your father through the gospel. ¹⁶I appeal to you, then, be imitators of me.”

Gospel of Luke 16:24 the Rich man cries out; "Father Abraham, have mercy on me."

The Ten Commandments: Eph 6:2 Honor thy father and mother; (which is the first commandment with promise).

The Apostle Paul teaches to call him "Father," because he conducted himself as a spiritual father!

And since the time of the apostles the church has followed the example of St. Paul, because we need examples that are accessible to us.

This intimate relationship with our spiritual "Fathers" is missing from those who misinterpret what is written in the Bible because their history is short, missing nearly the first 15 centuries of the Church. They revere, or in the least, know only of a few of their "fathers;" maybe Billy Graham, R A Torrey, C S Lewis, Charles Spurgeon.

One of the preeminent theologians of the Protestant Reformation, John Calvin wrote in the 16th Century: "While Paul claims for himself the appellation of father, he does it in such a manner as not to take away or diminish the smallest portion of the honor which is due to God...God alone is the Father of all in faith...But they whom He is graciously pleased to employ as His ministers for that purpose, are likewise, allowed to share with Him in His honor, while, at the same time, He parts with nothing that belongs to Himself."

As St. Paul soothed the soreness of his reprimand of the Christians in Corinth, he reminded them of his fatherhood. As in a family, so it is in the Church to this day, maturing children need parental guidance from those who have been called to succeed the holy apostles by taking up the role and title of Father.

St. Nikolai of Zica, Orthodox Mission of Alliance

P.O. Box 193

Maximo, Ohio 44650