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ADVENT—SAINT PHILIP'S FAST

ON THE MEND: Please keep the following parishioners and others in your prayers for recovery from their illnesses and injuries: Archbishop Daniel, Metropolitan Antony, Metropolitan Yuriy, Anastasia [Metropolitan Yuriy's mom], Metropolitan Theodosius [OCA], Archbishop Jovan, Bishop Robert, Father George & Pani Lillian Hnatko, Father Jakiw Norton, Father Paul Stoll, Father Igor Soroka, Father Joseph Kopchak, Father Elias Warnke, Father Nestor Kowal, Father George Yatsko, Father Paul Bigelow, Father Emilian Balan, Father John & Pani Mary Anne Nakonachny, Father Steve Repa, Protopresbyter William Diakiw, Archpriest Dionysi Vitali, Protodeacon Joseph Hotrovich, Father Adam Yonitch, Pani-Dobrodijka Sonia Diakiw, Father Paisius McGrath, Father Michael Smolynech, Father Lawrence & Matushka Sophia Daniels, Father Joe Cervo, Father John Harrold [Saint Sylvester], Pani Mary Ann Chubenko, Joshua Agosto and his family, Eva Malesnick, Nick Behun, Grace Holupka, Joseph Sliwinsky, Gary & Linda Mechtly, Evelyn Misko, Jeanne Boehing, Alex Drobot, Rachelle, Jane Golofski, Doug Diller, Harry Krewsun, Mary Alice Babcock, Dorie Kunkle, Andrea, & Melissa [Betty O'Masta's relatives], Mary Evelyn King, Sam Wadrose, Isabella Olivia Lindgren, Ethel Thomas, Donna, Erin, Michael Miller, Grace & Owen Ostrasky, Patti Sinecki, David Genshi, Sue Segeleon, Mike Gallagher, Liz Stumpf, Theodore Nixon, Michelle Corba Kapeluck, Linda Hippert & family, Margaret Vladimir, Luke Emmerling, George Rocknage, Robert McKivitz, Liz Obradovich, Halyna Zelinska [Archbishop Daniel's mother], Charlotte, Andrew Mark Olynyk, Deborah Finley, Claire Senita, Eleanor Kelly, Bryan, Nancy Barylak, Patrick Keenan, Khrystyna Chorniy, Anthony Cormier, Nathan Forbeck, Sarah Doyle, Samuel Peters, Esther Holupka, David Vallor, Henry Faraly, Julie Eiler, Dorothy Lednovich, Bob C., Allie—young girl with leukemia, Heather Kramer, Jane Wartinbee, Matthew—young man with

cancer, Nicholas Orlando, Mary Ann Kuznik, Michael Pryhodzenko, Sonia Luciw, Theresa Ditto, Mary Ann Musial, Mary Pelino, Yvonne Christy, Myron & Barbara Spak, Julia Duda, Lisa Pandle, Kris & Julie Hanczar, John Kennedy, Loretta, Nancy, Carol, & Michael Sheliga, Gaelle Kelly, Irma McDivitt, Robin Young, Mckayla, Rachel, Carl & Margaret Reed, Lydia Wilson, Robert Pointon, Walter Cecelia, John Persico, Jeff Miller, Mary Kernick, Glenn Miller, Jean Marie, Donna & Walter McCrackin, Bonnie & Eugene Blair [Pani Gina's parents], David Hoenshell, Barbara Macino, Shelley Hill, Mikaela Kapeluck, Linda Cawley, Gerald Cogley, Helen Bozo, Corey Guich, Robert Vangrin, Pauline Witkowsky, Sera White, Deborah Smith, Nancy & Eric Dunik, Julian Strozh [young lady with cerebral palsy], Dr. Kirsten Ream, Patricia Corey, Michelle, Katie Swarm, Richard Dunst, Michelle, Patrick, Linda Morris, Howard Simpson, Chris, David Hiles, Jennifer, Jerry Quinn, Cher Mount, Frank & Janet Horrell, Jim Wandling, Gail, Sirena Sharp, Ron Paulovich, Sandi Anderson, Lina, Shirley, Denny Mader, Ella Campbell, Tom Hyatt, Bill Janiro, Jean Symanko-Andy's sister, William Lemonakis, Alma Wyke, Lindsay Romanczak & family, Virginia Catherine Pynch, Susan Lucas, Neil Carter & family, James Paluh, Mickie Weikel, Evelyn Krempasky, Tammy Strunk, Loida Esbry, Darlene Chicka Deskins, Drew, Alice & Keith Philipa, Kateryna Kocelko, Nancy Heinbaugh, Mira Filipović, Lynn, Jacqueline, Sharon, Zan Cheng, Kristy, Elaine Ellenberger, Brandon, Anna Tranchine, Demetra, Blase Urban, Catherine Hogel & children, Jennifer & Dylan, Ron Schwartz, Lydia Wilson, Flora Tomlin, Howell Swarm, Jane Bielewicz Allred, Manny "Lazarus" Lopez, Glenn & Lucas Burlack, Katie Elizabeth, Mileva, & Michael, Deirdré Straughan, Terri Paluh, Lori & Steve Lucier, Kyranna Cherpas, Pastor Bruce Nordeen, Heather Ried, Carla Perry, Linda Elliot, Dennis McDaniel, Luke Tinsley, Brent, Tricia, Katherine Gorman, Pamela Jaquette, Sherri Walewski, Marika Zeliszczyk, Donna Davis, Jackie Crimbchin, Marta Charron, Mary [Corba], Stella McKeag, Margie Sekelsky, Gary Howell, Fran Fulton, Gina Catanese, Bill Vizza, Jamie Swarm, Kevin Allen (from Ancient Faith Radio), Kathy Flaherty, Tori Reade-Henry's niece, Derick-Glen Burlack's neighbor, Michael, Nichole & Christopher, Ben Douglas, Dianne Donahue, Zachary, Natasha, Noah Willard, Jodi Hanczar, Gregory Cervo, Lisa Bruce, Martha Nezolyk, Kathy Cvetkovich, Judy, Will, Emma, Ginny, Ye-Jin, Maria, John & JoAnn, Jim & Kitty, Phil Bouse, Ralph & Beverly Stoker, Noah Willard, Nikola, Natalie, Nikola, & Nevenka Jovonovich, Julia Collier, Amy Kemerer, Thomas Smith, Tracy Slaughaupt, Louis & Teresa Bercelli, Tom Nolan, Silvia Martin, Sarah Dorning, Dena & George, Georgia, Lawanda [Evelyn's niece],

Maureen Sams, John Kendall, Judi Danser, Darcy, Denis Strittmatter, Nancy, Ian Brick, Cecilia Barnhart, Logan Magorien, Pam & Gordon Grant, Debbie & Jerry Novosel, Noah Willard, Sandra Dillard, Danielle McCann, Barry [Father Jim Orr's cousin], Tim Joyce, Mike Pawlyshyn-Jeannie Stutchell's brother, Marianne Mulroy, Joe Samchuck—vocations, Albert Heckman, Brianna Stumpf, Stanley Porembka, David & Terry Coyne Hartnett, Mike C., Jennifer Scheirer [Nick Behun's daughter], Catherine Beecham [Father Bob's cousin], JoAnne & Dave Andrews, Rev. Peg Bowman, Pat Jennings, Patrick Felice [Melanie's husband] Tim Sams, Mike Ruzzi, Cindy M., Stephen Popichak—Fr. Bob's brother, Pearl Hanczar, Mary Kay Ludovicy, Pastor Sara Irwin, George Dilendorf, Andy Torick, and Susan Pulcini—Father Ted Pulcini's mom. ARNOLD: Homer Paul Kline and Walter Sakol. We pray that God will grant them all a speedy recovery.

HAPPY BIRTHDAY to our December babies: Scot Brunermer on the 14th and Donna Karas on the 18th! May God grant them Many Happy, Healthy, Prosperous, and Blessed Years! M'nohaya Lita! God Bless them!

PLEASE REMEMBER IN YOUR PRAYERS: All Christians and the others in the Middle East who are suffering during this time of great tragedy and unrest. May God watch over and keep them safe! Lord have mercy!

Please remember ALL American service men and women in your prayers. May God watch over them and all American service men and women—and bring them all home safely!

REMEMBER—PRAYERS ARE ALWAYS FREE!

Communion Fasting: nothing to eat or drink after midnight, EXCEPT in cases where your doctor tells you to eat or drink something for medical reasons: medication, diabetes, etc. If you have a question, please ask Father Bob.

AT ANY TIME—if there is an emergency, if you have questions, or if you just need to talk, please CALL FATHER BOB at [412] 279-5640.

SCHEDULE OF SERVICES

**SUNDAY, DECEMBER 01 OBEDNITZA DOWNSTAIRS IN THE CHURCH HALL 10:30 AM
24TH SUNDAY AFTER PENTECOST; MARTYR PLATON OF ANCYRA; MARTYR
ROMANUS THE DEACON OF CAESAREA & CHILD-MARTYR BARULAS OF
ANTIOCH; MARTYRS ZACCHAEUS THE DEACON & ALPHAEUS OF CAESAREA IN
PALESTINE**

Tone 7

Ephesians 2:14-22

Luke 12:16-21

***Litany in Blessed Memory of Thomas Bryan, John Hanczar, Edward & Helen
Pytlak, Mary Blitzkan, Marjorie Yarmeak, Mary Sharon, Rose Pyrch, Frank
Barankovich, Mary Krevanich, Katherine Holowaty, & Robert Vetosky—Fr. Bob***

**SUNDAY, DECEMBER 08 OBEDNITZA DOWNSTAIRS IN THE CHURCH HALL 10:30 AM
25TH SUNDAY AFTER PENTECOST; LEAVE-TAKING OF THE ENTRY OF THE MOST
HOLY THEOTOKOS; HIEROMARTYR CLEMENT-POPE OF ROME; HIEROMARTYR
PETER-ARCHBISHOP OF ALEXANDRIA; VENERABLE PETER THE SILENT OF
GALATA, SYRIA**

Tone 8

Ephesians 4:1-6; Hebrews 9:1-7

Luke 13:10-17; Luke 10:38-42,11:27-28

**SUNDAY, DECEMBER 15 OBEDNITZA DOWNSTAIRS IN THE CHURCH HALL 10:30 AM
26TH SUNDAY AFTER PENTECOST; PROPHET HABAKKUK; MARTYR MYROPE OF
CHIOS; VENERABLE JOHN, HERACLEMON, ANDREW & THEOPHILUS OF EGYPT;
VENERABLE JESSE-BISHOP OF TSILKANI IN GEORGIA; SAINT ATHANASIUS-
RECLUSE OF PERCHEVSKY LAVRA, WHOSE RELICS ARE IN THE NEAR CAVES;
SAINT ATHANASIUS-RECLUSE OF PERCHEVSKY LAVRA, WHOSE RELICS ARE IN
THE FAR CAVES**

Tone 1

Ephesians 5:8-19

Luke 18:18-27 [of the 30th Sunday!]

BULLETIN INSERT FOR 01 DECEMBER 2019

**24TH SUNDAY AFTER PENTECOST; MARTYR PLATON OF ANCYRA;
MARTYR ROMANUS THE DEACON OF CAESAREA & CHILD-MARTYR
BARULAS OF ANTIOCH; MARTYRS ZACCHAEUS THE DEACON &
ALPHAEUS OF CAESAREA IN PALESTINE**

TROPARION—TONE 7

By Thy Cross, Thou didst destroy death!

To the thief, Thou didst open Paradise!

For the Myrrhbearers, Thou didst change weeping into joy.

And Thou didst command Thy disciples, O Christ God,

To proclaim that Thou art risen, granting the world great mercy!

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever,
and unto ages of ages. Amen.

KONTAKION—TONE 7

The dominion of death can no longer hold men captive,
For Christ descended, shattering and destroying its powers!
Hell is bound, while the prophets rejoice and cry:
The Savior has come to those in faith!
Enter, you faithful, into the Resurrection!

PROKEIMENON—TONE 7

READER: The Lord shall give strength to His people! The Lord shall bless
His people with peace!

**PEOPLE: The Lord shall give strength to His people! The Lord shall
bless His people with peace!**

READER: Offer to the Lord, O you sons of God! Offer young rams to the
Lord!

**PEOPLE: The Lord shall give strength to His people! The Lord shall
bless His people with peace!**

READER: The Lord shall give strength to His people!

PEOPLE: The Lord shall bless His people with peace!

ALLELUIA VERSES—TONE 7

It is good to give thanks to the Lord, to sing praises to Thy name, O Most
High!

To declare Thy mercy in the morning, and Thy truth by night!



She asked him, 'How much are you selling the eggs for?'
The old seller replied, '\$.25 an egg, Madam.'

She said to him, 'I will take 6 eggs for \$1.25 or I will I

Redeemer

Job 19:25-For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: (KJV)

The serious Christian believer desires to constantly focus on the Lord Jesus Christ. The heart, mind and soul are best enriched, nourished and shaped by Jesus Christ. The best hope and foundation for all of life rests securely in the Lord Jesus Christ. The Lord Jesus Christ never disappoints believers firmly placing their trust in Him. Believers are constantly challenged to remain focused and united with Jesus Christ.

Psalms 19:14-Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer. (KJV)

Believers must contend with thoughts and temptations arising during daily life. Vigilance and control of the heart, mind and soul are necessary to remain focused. The firmness and purpose in love and desire for Christ make a decided difference. Honest self-examination reveals the motivation for seeking unity with Jesus Christ. Anything other than purity of heart and mind needs firmly and resolutely expelled.

Psalms 78:35-And they remembered that God was their rock, and the high God their redeemer. (KJV)

Never lose sight or forget the Lord God during the course of living each moment. With prayer seek God's guidance, purpose and will in each daily undertaking. Keep God firmly in mind and cleave to God in will and in thought at all times. Peril to the soul arises when God is forgotten and pursuits are foreign to the Lord. Patience, prayer and fasting strengthen the believer in the long journey of life.

Proverbs 23:11-For their redeemer is mighty; he shall plead their cause with thee. (KJV)

The Lord God is always the real strength, source, purpose and goal for all of life. Life is best invested in and shaped by the desire for full unity with the Lord God. Focused believers look to the Lord for guidance in basic daily decision-making. Believers look to God for strength in meeting the daily responsibilities of life. Actions of the mind and body are totally dependent on the goodness of the Lord.

Isaiah 44:24-Thus saith the Lord, thy redeemer, and he that formed thee from the womb, I am the Lord that maketh all things; that

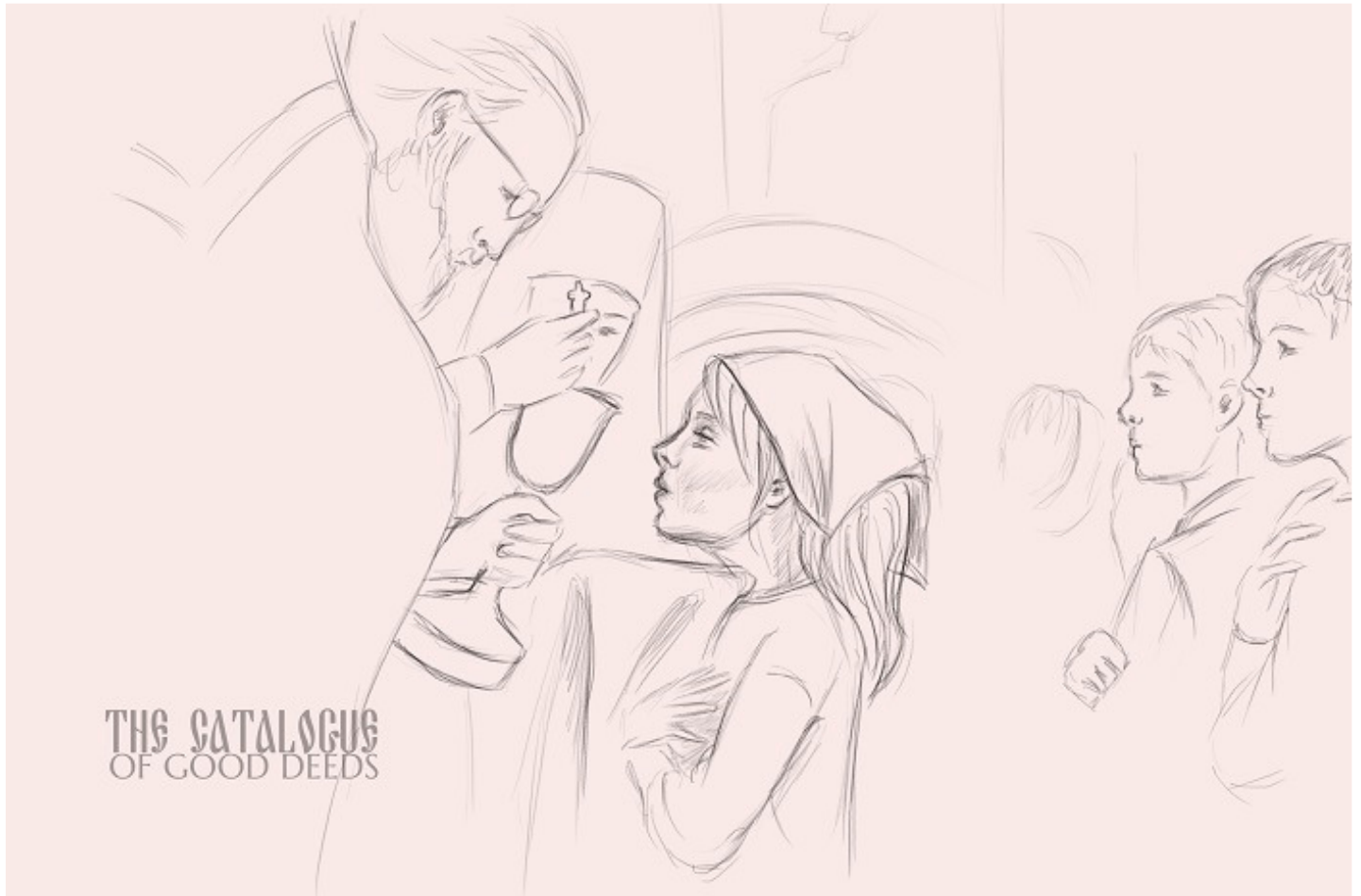
**stretcheth forth the heavens alone; that spreadeth abroad the earth
by myself; (KJV)**

Creation and all good therein exists and continues because of the Lord God. Let us look to the Lord God always for our purpose and direction in this life. God is due continuous gratitude for the gift of each moment and blessing of life. A believer will never sufficiently give gratitude to God for all that God provides. Every day is a golden opportunity to experience the joy of life in God's creation.

*St. Paul the Confessor. November 6/19, 2019. Hidden Valley, Pennsylvania.
Father Rodney Torbic*

The Compilers of the Philokalia Answer the Opponents of Frequent Communion

Posted on [November 9, 2019](#) | by [John Nichiporuk](#) Reading time: 4 minutes



There was a certain crisis of the Eucharistic life in the Russian Orthodox Church during the Synodal era. People received communion only sporadically, on the day of their birthday and once in the Lent, and it was considered quite godly. The communion on every great Church feast and in the major fasts was thought to be ultimate godliness and piety. However,

the rules of the Church and countless Holy Fathers have always called for a full-fledged, regular, and frequent communion of the Holy Eucharist. Here are some examples of the patristic arguments of the authors of the Philokalia against infrequent communion.

Some Claim That Frequent Communion Is the Privilege of Priests

St. Nicodemus the Hagiorite and St. Macarius of Corinth, the compilers of the Philokalia, respond that the work of priests is the offering of the Holy Gifts, so that sanctification could take place through them, as through some organs of the Holy Spirit. They must also perform other priestly duties and pray for the people of God. When the moment of the communion of the Holy Mysteries comes, priests are no different from the faithful, except that they dispense the Mysteries, and the lay people accept them. Clerics also partake of the Sacrament in the sanctuary and directly, while laypersons do it in the nave and with the Holy Spoon. The fact that there is no difference between clergy and lay people when it comes to communion is also stated by St. John Chrysostom: "One Father gave birth to us. We all had the same birth (of the Holy Font)" "...In some things the priest is no different from a layman... We all enjoy the same things, unlike in the Old Testament: the priest ate one thing and the uninitiated ate another thing. The Law did not allow the people to eat that which the priest ate. This is not the case today, but one Body is offered to all, and the Chalice is also the same."

(Commentary on Paul's Second Epistle to the Corinthians. Homily 18).

Some Argue That Infrequent Communion Is a Sign of Reverence for the Sacrament

Saint Nicodemus the Hagiorite responds to this by saying that such fear is not from God, as the Psalmist says: "There were they in great fear, where no fear was" (Psalm 53:5). Fear can be a matter of wrongdoing rather than obedience. St. Cyril of Alexandria points out that under the guise of "exaggerated reverence" the devil himself casts his nets, so that the faithful would not communicate with Christ for a long time. "If you are always afraid of your smallest sins, then you should know that as a human being, you will never stop doing them – *Who can understand his errors?* (Psalm 19:12), – and so you will remain completely untouched by the saving Sacrament" (St. Cyril of Alexandria, Commentary on the Gospel of John, Book 3, Chapter 6). The Communion purifies us of our smallest transgressions and brings life to the one who constantly engages in it.

Also, Rule 2 of the Council of Antioch penalizes those who "turn away" from the Communion with excommunication. Zonaras explains that the *turning away* should not be understood as outright defiance of the Sacrament,

which leads to a full banishment and anathema, but rather reluctance to take part in the Eucharist due to false humility.

St. Mary of Egypt and Other Ascetics Received Holy Communion Once or Twice in Their Lifetimes and Were Saved Anyway

“It is not the hermits who run the Church, and the Church did not tailor Her rules to hermits,” St. Nicodemus says. Without being physically present at the Liturgy, only the souls of the dead are sanctified, as well as all those who roam deserts and mountains, caves and valleys of the earth (See Hebrews 11:38). Nevertheless, the Hagiorite adds, if hermits had the opportunity to attend the Liturgy and to take communion but they didn’t, they should also be condemned as contemptuous of the Divine Mysteries and as violators of the sacred rules.

Can Laypersons Be Blessed by Attending the Liturgy but Not Receiving Communion?

This seems likely because they are in the Church, and the Holy Spirit sanctifies the whole assembly. Yet, to what extent do they unite with Christ? Clearly not as much as they are when they partake of His Body and Blood. Saint Nicholas Kabasilas was convinced that those who were present at the Eucharist and could partake of it, but did not do so, never received sanctification.

Every Christian should ask themselves one question: do you want to be with Christ or not? If you would like Jesus to dwell in your heart and mind, to sanctify and heal you from every sinful affliction, you should remember the Lord’s words, *Take, eat; this is my body... Drink ye all of it; For this is my blood of the new testament.* These words apply to each of us, and the only right thing for us to do is to obey the voice of the Good Shepherd if we want to be His faithful disciples.

How to Deal with Force Majeure During the Liturgy: Part 2

Posted on [July 23, 2019](#) | by [John Nichiporuk](#) Reading time: 3 minutes



During the performance of the greatest sacrament of the Eucharist, the most unforeseen things can happen – from the attack of enemies, various

accidents, to ordinary distraction, leading to gross errors in the religious rite. "Uchitelnoe Izvestie" of the monk Euthymius (XVII century), which we have already wrote about, gives solutions based on prudence, reverence for the Sacrament and many years of priesthood experience, for such situations. We will give some more of the most interesting cases and their solutions proposed by Izvestie.

What if a church or the Holy Altar are defiled by the bloodshed, riot, or impurity?

– If any of this happens in the consecrated church, the priest cannot serve in it until it is cleansed with a bishop's blessing. If something like this happens during the service before the Great Entrance, the priest should stop the service, consume the Gifts as blessed bread and wine, not as Body and Blood, for the consecration has not yet happened. The priest, after putting off the holy vestments, can leave the church without performing a service. If something happens after the Great Entrance, then the service must be completed, but a priest should no longer dare to serve until the time of consecration and receiving the bishop's blessing for that.

What if robbers (heretics, pagans, foreigners or murderers) attack the Church?

– In this case, the service cannot be continued and the priest must manage to consume all the Gifts, including the Spare ones, for the shrine not to be mocked or defeated. What concerns the priest himself, if there is an opportunity, he can flee. But if he stays, he will do better, because he will receive the crown of the martyrdom for having been killed for the Name of Christ and his ministry.



What should a priest do in case of fire or in case of a roof collapse's risk?

– The priest must get the Holy Gifts and antimimension out of the church with all precautions and perform the service starting from the very moment he stopped, at any decent place for this. It can even be done in the street.

What should a priest do if he forgot whether he have said the Lord's words over the bread and wine or the Epiclesis prayer and is confused by this?

– If the priest is perplexed about this (whether the Gifts were sanctified), then he should not be preoccupied by this; he should send this thought away and repeat the sacred words quietly, starting from *"In the night in which He was given up..."* and then all the words that he is doubtful about. By this he will continue the service.

Can a priest have a long mustache?

– Having a long or voluminous mustache is highly undesirable for a priest. The priest, having such a mustache, can drop a Divine Blood's drop on the floor or on the vestment out of negligence after partaking of the Chalice, and to sin heavily by this. However, if he tries to lick them well and wipe them off with a cover immediately after Communion, he will be able to avoid sin. However, it is best to put the mustache into shape.

We have led some of the most unusual cases that could happen during the Divine Liturgy, but there may be some others. In general, "Uchitelnoe Izvestie", despite some anachronisms, faithfully conveys the atmosphere of a living awe of the priest before God and deserves careful attention to its topics – if not to the letter of the rules, then to their spirit.

Division or Addition?

Posted on [November 8, 2019](#) | by [John Nichiporuk](#) Reading time: 6 minutes



In recent decades, thanks to the active revival of church life, the Russian Orthodox Church has seen an increase in the number of communicants. As a result, there is also a need for larger eucharistic vessels, which can sometimes be as large as nine liters at patriarchal services and in large monasteries. However, on large feasts, with many visitors, large numbers of parishioners and clergy, there may be a need for large chalices and

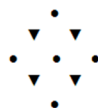
discoses in small parishes, too. Not every congregation can afford large chalices for just a few services a year, so what if it is impossible to borrow a large chalice from neighboring parishes, but it is possible to borrow one or two of the same size?

The Current Method: Division of the Holy Gifts.

Big chalices are used in large parishes and monasteries, where there is a well-established sacramental discipline and a large number of those who want to partake of the Sacrament. According to the established practice, during the transfer of the Chalice at the Great Entrance, it contains only a small or moderate amount of the holy substance – wine and water – prepared during the Proskomedie. When the Gifts are placed on the Holy Table and the veil is lifted from them after the Creed, the clergy pour additional wine into the Chalice, which will then be consecrated during the anaphora. In doing so, the priests avoid the difficulty of carrying a heavy chalice and the risk of spilling the contents. Before the communion of the clergy, the Blood of Christ is dispensed with a special ladle into smaller vessels, from which the people of God will receive communion. This is one of the common practices adopted in most Russian parishes. It is considered to be somewhat more classical and correct, because it assumes the uniqueness of the Chalice and the Bread. The wide availability of ladles in specialized church shops speaks for itself. However, there is another method, known since the times of Orthodox Byzantium.

The Byzantine Method.

There were already numerous participants and the need to prepare many Eucharistic Gifts in ancient times, especially during the worship in huge cathedrals like the Hagia Sophia of Constantinople. Some Christian manuscripts (ancient service books and works of Holy Fathers) suggest that the Byzantines performed the Eucharist with several vessels, including several discoses. Priests carried several chalices to the altar at once at the Great Entrance, as evidenced by the iconography of some Byzantine and Balkan frescoes of the XIV-XVI centuries. St. Symeon of Thessalonica writes that even if there were many chalices and discoses with the Gifts to be consecrated, the statutory words on the Liturgy still remained the same. The discoses with the Lambs were placed on the Holy Table in the form of a cross, and the chalices were placed between the arms of that cross:



All these chalices and discoses were sanctified during the anaphora, and there was no need of adding wine or pouring it from one chalice into many, which is fraught with shedding of the Blood of Christ, as well as the prolongation of the service. Later, with the decline of Eucharistic piety, when people began to receive communion less and less frequently, this practice gradually became obsolete, although the custom of carrying several empty vessels at the Great Entrance persisted for some time. Today's alternative practice, rooted in the Byzantine tradition, is that additional vessels are placed on the Holy Table after the Great Entrance, and are consecrated together. This practice is usually referred to as **addition**.

What's Better?

The main argument made by the advocates of the division practice is the words of the Liturgy itself, which always speaks of only one Bread and one Chalice. One Bread and one Chalice look more natural and fully convey both the symbolism of the Last Supper and the words of the Scriptures: "*For we being many are one bread, and one body: for we are all partakers of that one bread.*" (1 Corinthians 10:17). Also, anaphoras of St. John Chrysostom and St. Basil the Great always speak about one Bread and one Cup, which, however, does not preclude putting three or four Lambs on a discoses during the Lent to be used for communion at the Liturgies of the Presanctified. In general, as we have already said, the distribution of the Holy Gifts from a large chalice into small ones is considered more conservative.

Despite the symbolism of using just one Chalice, by the time of the communion of the faithful, in the presence of a large congregation or a gathering of worshippers, there is more than one Chalice on the Holy Table. No one would argue that this method is much more convenient for everyone to administer the Holy Sacraments to a large number of partakers, and it is not recommended to extend the Liturgy unnecessarily (by reading too many prayer notes, hearing confessions after the Communion Verse, or giving communion from one Chalice if there are other chalices and priests).

Secondly, no matter how many discoses and chalices are on the altar, Christ is always the same everywhere. The Orthodox celebrate the Liturgy all over the world, and at some point there are tens of thousands of chalices on Holy Tables; and yet, we believe that there is only one Bread of Life and only one Cup of Immortality at the Eucharist. Thirdly, our divine service was created in Byzantium, and if the Byzantines themselves unashamedly celebrated it using several vessels, then we should pay more attention to such a tradition, witnessed and approved by such Fathers as St. Symeon of

Thessalonica and St. Maximus the Confessor. The practicality and convenience of such a custom is also an important argument, and in the absence of a ladle it is simply unavoidable.

Ultimately, there are pros and cons to both practices. The division preserves the symbolism and literal adherence to the text of the anaphorae, but it takes time to distribute the wine and there is a risk of spilling the Blood, and it can also be difficult to calculate the right amount of Holy Blood, which is avoided by the use of multiple chalices. The downside of the Byzantine practice is a bit of hassle caused by the addition of other vessels after the Great Entrance (the Byzantines avoided this, too, by carrying all the vessels in the procession of the Great Entrance, which is not the case nowadays) and, if there are more than two or three holy chalices, it is desirable to have at least two deacons or two fellow priests take part in the Eucharist, who will be able to lift up all the vessels during the Anaphora. By and large, at this point in time, when evaluating the positive aspects of both practices, parishes may use either division or addition, sometimes even a combination of both depending on the situation.

The Twenty Third Sunday after Pentecost Luke 8:26-39

And they arrived at the country of the Gadarenes, which is over against Galilee. And when He went forth to land, there met Him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs. When he saw Jesus, he cried out, and fell down before Him, and with a loud voice said, What have I to do with Thee, Jesus, thou Son of God most high? I beseech Thee, torment me not. (For He had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.) And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him. And they besought Him that he would not command them to go out into the deep. And there was there an herd of many swine feeding on the mountain: and they besought him that He would suffer them to enter into them. And He suffered them. Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked. When they that fed them saw what was done, they fled, and went and told it in the city and in the country. Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid. They also which saw it told them by what means he that was possessed of the devils was healed. Then the whole multitude of the country of the Gadarenes round about besought Him to depart from them; for they were taken with great fear: and He went up into the ship, and returned back again. Now the man out of whom the devils were departed besought Him that he might be with Him: but Jesus sent him away, saying, Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him. (KJV)

God's Holy Church prescribes Scripture readings for each day to benefit the faithful. Gospel readings are prescribed for most days of the year. The Scriptures provide nourishment and direction for daily life.

Believers can be united with the Church by reading the daily Scriptures prescribed. Most parishes provide calendars with the daily readings listed. Today's Gospel addresses the man tormented by devils.

Many families have a member afflicted by devils. It may be a son or daughter, a mother or father, a brother or sister. The Lord Jesus Christ will help families in dealing with the afflicted member.

A family member afflicted with devils is not only personally affected. Others in daily life are also affected. Believers can draw strength and direction from Christ in responding.

In the present Gospel, Jesus healed the man tormented by devils. Jesus Christ always provides peace and healing to those turning to Him in faith. Jesus Christ changes lives for the better.

Each person is personally afflicted with devils to a certain degree that causes the person to say or do something harmful to the soul. Christ is the remedy and protection for dealing with these afflictions.

The Lord Jesus Christ provides the path to personal peace and salvation. The Lord Jesus Christ is the source for lasting healing. Seriousness about Jesus Christ is necessary to benefit and experience peace and healing.

Faith and desire for healing in Jesus Christ are required to bring lasting peace. In this world, turmoil and acrimony are in the news daily. Christ is the perspective for peace and harmony.

The Gospel today and everyday nourishes believers and provides the necessary prescription for daily living. Believers relying on God's Holy Church for daily living are never disappointed.

Let us look within and identify the devils within ourselves with which we must contend. When we turn to Christ in firmness of faith, the devils within can be addressed.

Christ will enable us to find the vision and courage to face the devils appearing in daily life. Christ will ensure daily life is filled with peace. The hunger of the soul for peace is satisfied in the Lord Jesus Christ.

Today let us be thankful to God's Holy Church for this Gospel lesson. Let us thank the Lord Jesus Christ for the repudiating of devils and the bringing of peace to the man suffering from devils.

This Gospel is a message of hope for all dealing with devils in their lives whether personally or with friends or family. Healing and peace are always possible in the Lord Jesus Christ.

When the challenges in daily life increase, turning to and remaining with Christ makes a decided difference. The Lord Jesus Christ is reassuring throughout life. Being attentive to Christ reveals His reassuring presence.

Today is the day to draw closer to Christ and to remain united with Christ. Even the firmest believers benefit from personal self-examination and continuous learning in Christ.

Growth in Christ is intended to be life-long. The Church prescribes many of the same Gospels for proclamation year after year. Believers will find something new in each hearing of the Gospel. Thanks be to God.

The Twenty-Third Sunday after Pentecost. Holy Great Martyr Menas. St. Stephen of Decani, King of Serbia. November 11/24, 2019. Father Rodney Torbic