



18th Sunday After Pentecost

Holy Martyr Sophia and her daughters: Faith, Hope, and Love & Afterfeast of the Exaltation

17 / 30 September

Resurrection Tropar, Tone 1: When the stone had been sealed by the Jews; / while the soldiers were guarding Thy Most Pure Body; / Thou didst rise on the third day, O Saviour, / granting life to the world. / The Powers of Heaven therefore cried to Thee O Giver of Life: / glory to Thy Resurrection O Christ! / Glory to Thy Kingdom; / Glory to Thy Dispensation, O Thou who lovest mankind.

Troparion of the Feast tone 1: O Lord, save Thy people/ and bless Thine inheritance./ Grant victory over their enemies to Orthodox Christians,/ and protect Thy people with Thy Cross.

Troparion of St Sophia and her Three Daughters tone 5: Thou didst blossom in the courts of the Lord/ as a fruitful olive tree,/ O holy Martyr Sophia;/ in thy contest thou didst offer to Christ/ the sweet fruit of thy womb,/ Love, Hope and Faith./ With them intercede for us all.

Kontakion of the Feast tone 4: O Christ our God Who wast voluntarily lifted up on the Cross,/ grant Thy mercies to Thy new people named after Thee./ Gladden with Thy power Orthodox Christians/ and give them victory over their enemies./ May they have as an ally that invincible trophy, Thy weapon of peace.

Kontakion of St Sophia and her Three Daughters tone 1: Faith, Hope and Love, holy branches of noble Sophia,/ by grace made Greek wisdom foolishness./ They have contested and won the victory/ and have been crowned by Christ the Master of all.

Matins Gospel VII

Epistle: Galatians 2:16-20

Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid. For if I build again the things which I destroyed, I make myself a transgressor. For I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

This passage is extremely important to the Christian worldview, and is difficult to understand. The Epistle to the Galatians is itself often called an epistle of freedom. In it stands in greatest relief the New Testament's new [teaching] regarding the relationship between man and God.

To repeat, the principal concept in this passage is "justified by faith... and not by the works of the law." Let us examine two principal terms: "faith" and "works of the law." "Works of the law" may be understood either in the narrow, literal sense, or in a broader sense. Literally, it is the obeying of formal requirements of the *ustav*, the legal/liturgical requirements of the Law of Moses, the strict following of the Torah, of the Judaic law - and such an understanding of the meaning of the excerpt would be entirely correct. The Apostle Paul had as his immediate goal to proclaim that those who believed in Christ were freed from the prescriptions set down in the Old Testament.

However, we can understand the works of the Law in the broader sense of general demands of external, ritual piety, not only in the Jewish synagogue, but in the Christian Church as well. To take such an approach would be correct as well. In that instance, the message of the cited passage would be addressed directly to us: there are no religious rites or regulations that, divorced from faith, can guarantee us salvation.

Actually, the entire order of Christian life teaches that the main work of personal salvation rests not in external signs of piety, but in the inner recesses of our heart. However, here a great difficulty is presented. The passage is often cited by Protestants as a basic principle to justify their fundamental divergence from Orthodoxy. The matter has to do with the premises upon which soteriology (teachings on salvation) rests.

In brief, Protestant soteriology rests on the teaching that we are saved only by faith, that no works help in that work of salvation. Over the course of almost 2000 years, Orthodoxy has been saying something different. For our salvation, it is not only faith that is necessary, but also personal effort, i.e. "good works." The importance of this problem, this divergence, is obvious even on cursory examination. After all, if it is not only Protestant theology, but mankind's general, most prevalent religious self-determination today looks something like this: I believe, but God is in my soul. Why should I go to church, repent, and fast? I can pray internally and God will hear me. This would appear to be entirely consonant with the words of Apostle Paul just cited. However, it only appears to be so. Let us consider more attentively what such faith is, and whether it can even be called faith, or merely a declaration of faith. Here is the typical Protestant assertion: I believe, and therefore, I am already saved! Here, it becomes obvious that faith itself has been replaced with the manifestation "I believe." I.e. we are dealing not with faith, but with words about faith.

Is faith but a matter of words alone? Faith, like hope and love, is a person's internal state; it is essential that it be manifested in his behavior and works. The Lord Himself asks, "How can you say that you love God, but hate your brother?" How can we say that we have hope in the general resurrection, the mercy of God and eternal life, while we ourselves go around despondent and exhausted by temporary sorrows and misfortunes experienced in our vanity-filled lives? How will we be able to say, "I believe, O Lord, but for our salvation we do not need your providential activity, do not need repentance, do not need the Commandments. I believe in Thee, but just don't approach me, don't enter into me in the Eucharistic Mystery!" It was precisely this delusion that the Apostle James had in mind when he wrote his Epistle, whose meaning can be briefly summarized in the powerful phrase "faith without works is dead." Thus, if faith is alive in us, it must be manifested in our lives; the soul's striving toward God must be an actual striving, an activity and not just a declaration.

Our analyses lead to a conclusion: From today's reading, we should clarify for ourselves at least two important conditions: First of all, without personal faith of the heart, no formal rituals will, in and of themselves, open to us the path to the Kingdom. Second, faith that is not manifested in life, faith without actual union with Christ in the Holy Mysteries, without following Him according to His Commandments, is not faith, but empty words about faith. Thus, works without faith are nothing, and faith without works is dead. These are the two poles of human delusion; between them lies the Royal Path of Christian freedom.

Priest Nikolai Kim

Gospel: Mark 8:34 – 9:1

34: And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me. 35: For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. 36: For what shall it profit a man, if he shall gain the whole world, and lose his own soul? 37: Or what shall a man give in exchange for his soul? 38: Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels. 9: 1 And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

Meditation

What is the most important investment you can make with your life? Jesus poses some probing questions to challenge our assumptions about what is most profitable and worthwhile. In every decision of life we are making ourselves a certain kind of person. The kind of person we are, our character, determines to a large extent the kind of future we will face and live. It is possible that some can gain all the things they set their heart on, only to wake up suddenly and discover that they missed the most important things of all. Of what value are material things if they don't help you gain what truly lasts in eternity.

Neither money nor possessions can buy heaven, mend a broken heart, or cheer a lonely person. Jesus asks the question: *What will a person give in exchange for his life?* Everything we have is an out-right gift from God. We owe him everything, including our very lives. A true disciple gladly gives up all that he has in exchange for an unending life of joy and happiness with God. God gives without measure. The joy he offers no sadness or loss can diminish. The cross of Christ leads to victory and freedom from sin and death.

Saints of the week

17 / 30 September - Afterfeast of the Exaltation of the Cross – The Holy Martyrs Vera, Nada and Lubov (Faith, Hope and Love), and their Mother, Sophia - They lived and suffered in Rome in the time of the Emperor Hadrian . The wise Sophia (as her name—Sophia— wisdom, indicates) was left a widow and, as a Christian, steeped herself and her daughters in the Christian faith. At the time that Hadrian's persecuting hand stretched out over the virtuous house of Sophia, Vera was twelve, Nada ten and Lubov nine. The four of them were brought before the Emperor, with their arms entwined 'like a woven wreath', humbly but firmly confessing their faith in Christ the Lord and refusing to offer sacrifice to the goddess Artemis. At the moment of their passion, the mother urged her valiant daughters to endure to the end: 'Your heavenly Lover, Jesus Christ, is eternal health, inexpressible beauty and life eternal. When your bodies are slain by torture, He will clothe you in incorruption and the wounds on your bodies will shine in heaven like the stars.' The torturers inflicted harsh torture on Vera, Nada and Lubov one by one. They beat them, stabbed them and threw them into fire and boiling pitch, and finally beheaded them one

after the other. Sophia took the dead bodies of her daughters out of the town and buried them, and stayed by their grave in prayer for three days and nights, then gave her soul to God, hastening to the heavenly company where the blessed souls of her daughters awaited her. The Holy Martyr Agathocleia; The 156 Holy Martyrs of Egypt; The Holy Martyr Theodota.

18 September / 1 October - Afterfeast of the Exaltation of the Cross - St Eumenius, Bishop of Gortyna - He gave himself to Christ with his whole heart from his youth, freeing himself of two heavy burdens: the burden of riches and the burden of the flesh. He freed himself from the first by giving away all his goods to the poor and needy, and from the latter by strict fasting. He thus healed himself and was able to heal others. Passionless and filled with the grace of the Holy Spirit, Eumenius shone with a radiance that could not be hidden, as it is written: 'A city set on a hill cannot be hid' (Matt. 5:14), and so holy Eumenius could not be hidden from the world. Seeing him, the people chose him as their bishop in Gortyna. As a bishop, he governed Christ's flock as a good shepherd. He was a father to the poor, riches to the needy, consolation to the sad, healing to the sick and a marvellous wonder-worker. He worked many miracles by his prayers: he killed a poisonous snake, drove out demons, healed many of the sick, and did this not only in his home city but in Rome and in the Thebaid. In the Thebaid, he brought rain from God in a time of drought, and there finally finished his earthly course and entered into the eternal presence of his Lord. He lived and worked in the seventh century. The Holy Martyr Ariadne; The Holy Martyr Bidzini, Prince of Georgia.

19 September / 2 October - Afterfeast of the Exaltation of the Cross - The Holy Martyrs Trophimus, Sabbatius and Dorymedon. In the time of the Emperor Probus, in the third century, when Atticus was governing Antioch, two Christians, Trophimus and Sabbatius, both eminent and honoured men, came to that city. Just at that time, there was a pagan festival and offerings to the idol of Apollo in Daphne near Antioch. Atticus made a special effort to ensure that all the citizens took part in the festivities. When someone saw Trophimus and Sabbatius, and told Atticus that these two old men were not taking part, Atticus summoned them for trial, and, when they refused to deny Christ, put them to torture one by one. After beating and torturing Trophimus, he sent him to Phrygia to Dionysius, a yet harsher torturer of Christians, himself taking Sabbatius from prison and trying him. When the torturer asked Sabbatius who he was and what was his rank, he replied: 'My rank and dignity, my homeland, my glory and my riches are Christ the Son of God, who is alive for ever and by whose providence the whole universe is held in being.' He was therefore beaten and flogged with iron flails until his bones showed through his flesh, and he died under these tortures. The torturer put Trophimus to harsh torture, and held him in prison to inflict yet greater torture on him. Then a certain senator, Dorymedon, a secret Christian, came to the prison and ministered to Trophimus. When the torturer discovered this, he put them both to torture and finally threw them to the wild beasts. But the animals would not touch them. Holy Dorymedon even shouted into the ear of a she-bear to eat him up, but the bear only became even more docile. The torturer ordered, in consequence of this, that St Trophimus and Dorymedon be beheaded. The souls of these holy martyrs now reign in heaven. The Holy Martyr Zossima the Hermit; St Theodore, Prince of Yaroslavl;

St. Theodore of Taurus, archbishop of Canterbury (602-690) - probably the most important archbishop of Canterbury between St. Augustine and St. Lanfranc both for his organisation of the Church in England and as a scholar and teacher. The Venerable Bede tells us he was Greek by birth from Tarsus in Cilicia and had been educated in Constantinople and was a monk. Before his appointment he lived in Rome and was famous for his contribution to the bitter monothelite controversy. He was recommended by St. Adrian, an African bishop to Pope Vitalin, who was then looking for a suitable archbishop of Canterbury in 666. This followed the death in Rome of Wighard, the archbishop elect, and the choice of the kings of Northumbria and Kent in the crisis following the Synod of Whitby and an outbreak of the plague. St Adrian himself had been the pope's choice, but he had refused. Vitalin asked him instead to accompany and help St Theodore. He left Rome with St. Adrian and St Benedict Biscop, consulted St. Agilbert, bishop of Paris and former bishop of Wessex on the way, and reached England in 669. He made a visitation of most of the country, filled vacant sees, set up an important school at Canterbury with St. Adrian, which soon became the source of several future bishops and attracted students even from Ireland, and held the first synod of the Anglo-Saxon church at Hertford in 672. Its ten decrees were based on canons approved by the Council of Chalcedon, widely adopted in the West. But they dealt admirably with the legacy of division in England between bishops trained by Roman and those trained by Irish masters; they also dealt with the respective rights of bishops and monasteries. A further decision was taken to create more dioceses, which was later implemented by Theodore in Northumbria (at the expense of St. Wilfrid), in Mercia, East Anglia, and Wessex. Theodore's work was the unification of disparate elements in the Church, fusing the elements from Rome, Gaul, and Ireland into a single cohesive whole. Although he was highhanded in his division of the Northumbrian diocese. and the papacy upheld St. Wilfrid against him. his policy. if not the way of implementing it, was sound. In pursuing it, he rightly respected the territorial limits of the regional kings' power by creating a second (or third) diocese within the kingdom, but avoided setting up dioceses with territory in different kingdoms. Towards the end of his long life he sought a reconciliation with St. Wilfrid and helped towards his partial restoration. According to St. Wilfrid's biographer alone, he also expressed a desire that St. Wilfrid should succeed him at Canterbury. This was never realised. St. Theodore's second synod, at Hatfield, produced a declaration of orthodoxy by the Church in England in the monothelite controversy. The synods later held at Clovesho were the direct result of St. Theodore inaugurating the series at Hertford which decreed that such yearly synods should be held. St. Theodore's school at Canterbury taught not only Latin and Greek (very rare at this time), but also Roman Law, the rules of metre, computistics, music and biblical exegesis on the Pentateuch and the Gospels of the literal school of Antioch. Theodore is also known to have been interested in medicine. But the Penitential ascribed to him cannot be his work as it stands: some elements (e.g. on remarriage after divorce) are in plain contradiction to his known teaching, while others date from after Theodore's death. It is possible that certain elements may go back to Theodore's oral teaching, but the whole work had at least two editors and the original cannot be recovered. Some of his exegesis has been recently studied afresh. St. Theodore died on 19 September at the age of about eighty-seven; he was buried close to St. Augustine in the monastery of SS. Peter and Paul, Canterbury. In 1091 his incorrupt body was translated; St. Seguanus of Gaul (580).

20 September / 3 October - Fast Day - Afterfeast of the Exaltation of the Cross - The Holy and great Martyr Eustace (Placidus). He was a great Roman military leader in the time of the Emperors Titus and Trajan. Although a pagan, Placidus (for that was his pagan name) was a righteous and merciful man, like the centurion Cornelius, who was baptised by the Apostle Peter (Acts 10). Going hunting one day, he found a stag. By the providence of God, a shining Cross appeared among the stag's antlers and the voice of God came to Placidus, telling him to go to a Christian priest and be baptised. Placidus was baptised, along with his wife and two sons. At his baptism, he received the name Eustace, his wife the name Theopiste and their sons the names Agapius and Theopistus. After his baptism, Eustace went back to the very place where the revelation through the stag had occurred, and thanked God on his knees that he had brought him to the truth. At that, the voice of God came to him again, foretelling suffering for His name and strengthening him. Then Eustace secretly left Rome with his family, with the intention of hiding among simple people and serving God in an unknown and humble way. Arriving in Egypt, he was immediately beset by trials. Some wicked barbarian carried off his wife, and his two sons were seized by wild beasts. But the barbarian quickly came to a bad end, and a herdsman saved the boys from the wild beasts. Eustace settled in the Egyptian village of Vadisis, and there lived as a village hireling for fifteen years. After this, the barbarians descended on the Roman Empire, and the Emperor Trajan was sorry that his brave commander Placidus, who had been victorious wherever he had fought, was not with him. The Emperor sent two of his officers to seek the great general throughout the Empire. By God's providence, these officers, who had been friends of Eustace, came to this village of Vadisis, found him and took him to the Emperor. Eustace gathered the army together and defeated the barbarians. On the way back to Rome, Eustace went and found his wife and sons. When he arrived in Rome, the Emperor Trajan had died and the Emperor Hadrian was on the throne. When Hadrian summoned Eustace to offer sacrifice to idols, Eustace told him that he was a Christian. The Emperor put him to torture, together with his wife and sons. When the wild beasts did them no harm, he threw them into a white-hot metal ox. On the third day, they took out their bodies, dead but untouched by the fire. Thus this glorious general gave to Caesar that which is Caesar's, and to God that which is God's, and entered into the eternal Kingdom of Christ our God. The Holy Prince Michael and his Counsellor Theodore; Our Holy Father, the Martyr Hilarion.

21 September / 4 October - Apodosis of the Exaltation of the Cross - The Holy Apostle Codratus. One of the Seventy, he was a disciple of the Great Apostles. He preached the Gospel in Athens, and was at first bishop in Athens after St Publius, and then in the city of Magnesia. He was very learned in the secular disciplines and rich with the grace of the Holy Spirit. His biographer says of him: 'He was as a morning star among clouds', the clouds being the darkness of Hellenic paganism, lacking the light of devotion, and the holy Apostle Codratus shone to them—the Hellenes—as a great light, illumining the darkness, casting down the foul sacrifices and destroying demonic temples by his prayers. But darkness always hates the light, and the pagans hated holy Codratus. They first stoned him, as the Jews had earlier stoned St Stephen, and then imprisoned him, leaving him without bread until his holy soul left his body and entered into the Kingdom of Christ his God. St Codratus wrote a defence of Christianity and gave it to the Emperor Hadrian. This defence acted so strongly upon the pagan Emperor that he decreed that Christians should not be persecuted without special cause. Holy Codratus suffered in about 130. He was buried in Magnesia, the place of his passion. The Hieromartyr Hypatius, Bishop of Ephesus, and Andrew the Priest; St Dimitri, Bishop of Rostov; Martyr Metropolitan Theophan (Tuliakov) of Nizhni- Novgorod (1937).

22 September / 5 October - Fast Day - The Hieromartyr Phocas, Bishop of Sinope. He exercised himself from his youth in all the Christian virtues. As bishop in his birthplace, the town of Sinope on the shore of the Black Sea, he strengthened the devout in their faith by his divine example and words, and brought many idol-worshippers to the true Faith. The stony-hearted pagans were filled with wrath against holy Phocas, and the Lord foreshowed to him in a vision his death by martyrdom. Phocas saw a shining dove fly down from heaven, carrying in its beak a beautiful wreath of flowers which it laid on his head, and a voice came from the dove: 'My cup is full, and it is for thee to drink it!' From this vision, the man of God learned that he must very soon suffer for Christ. He was not afraid, but, with thanksgiving to God, prepared himself for torture. Soon after this, the Governor, Africanus, took Phocas for interrogation and inflicted harsh tortures upon him: his whole body was beaten black and blue and torn with wounds, and, after imprisonment, he was thrown into boiling water, in which this courageous soldier of Christ finished his earthly course and entered into the joy of his Lord. He suffered in the time of the Emperor Trajan (98-117); The Holy Prophet Jonah; The Holy Martyr Phocas the Gardener; Our Holy Father Cosmas of Zographou; St Peter the Merciful; The Holy Priest Jonah; The 26 Martyrs of Zographou Monastery on Mt. Athos, martyred by the Latins.

23 September / 6 October - The Conception of the Honourable, Glorious Prophet, Forerunner and Baptist John — On this day are celebrated God's mercy, His wondrous act and His wisdom: His mercy towards the devout and righteous parents of St John, the aged Zacharias and Elisabeth, who had all their lives begged a child of God; the wonder of the conception of John in Elisabeth's more-than-aged womb; and the wisdom of the dispensation of man's salvation. For John, God had a specially great plan: that he should be a prophet and the forerunner of Christ the Lord, the Saviour of the world. Through His angels, God revealed the birth of Isaac to the childless Sarah, and of Samson to the childless Manoah and his wife, and of John the Baptist to the childless Zacharias and Elisabeth. Through His angels, God revealed the birth of those for whom He had a special plan. How could children be born of aged parents? If someone is curious to find out, let him not ask men, for men do not know, nor does natural law (it being beyond natural law), but let him turn his gaze to the power of almighty God, who made the whole world from nothing and who, for the creation of Adam, the first man, used no parents, either young or old. Instead of being curious, let us thank God that He often reveals to us His power and mercy and wisdom beyond the natural law, by which we would otherwise be fettered and, without these special wonders of God, would fall into despair and forgetfulness of Him. The Holy Martyr Iraida; The Holy New Martyr Nicolas Pantopoles (The Grocer); The Holy New Martyr John;

St. Adamnan, abbot of Iona and biographer of St. Columba (627-704) - he was born in Co. Donegal and became a monk in one of St. Columba's monasteries in Ireland. He was a biblical scholar and teacher, who moved to Iona under abbot Segene, whom he succeeded in 679. He became famous both as a writer and as a leading protagonist in Northern Ireland of the Roman system of calculating Easter. In 686 he came to Northumbria to obtain from his former pupil King Aldfrith the release of sixty Irish prisoners, captured during the reign of Egfrith (670-85). In 688 St Adamnan visited St. Ceolfrith of Wearmouth, who converted him from the Iona tradition of Easter calculation and other practices. In 692 he took part in Irish synods and conventions as the ruler of Iona's monasteries in Northern Ireland. Then and in 697 he met with considerable success, pleading for the acceptance of the Easter dates which were kept by Rome and virtually all the Church in the West. At the Synod of Birr (697) he persuaded leading clerics and laymen to adopt the Law of Adamnan (Cain Adamnan) which protected women by exempting them from going to battle and insisting that they be treated by all as non-combatants. Boys and clerics were similarly protected and provision was made for effective sanctuary. These rules the first example of their kind came to be accepted all over Ireland. St. Adamnan's principal work was the Life of his relative Columba, founder of Iona. This influential portrait of a charismatic pioneer is one of the most vivid Lives to be produced in its time. He also wrote a work on the Holy Places of Palestine, compiled from information provided by the French bishop Arculfus, who had been shipwrecked in western Britain. After Adamnan's death, Iona accepted the Roman Easter in 716.

HYMN OF PRAISE

The Holy Martyrs Vera, Nada and Lyubov, and their Mother, Sophia

Sophia, all-wise, glorified the Lord; As a sacrifice to Him, she offered three most-beautiful daughters. To her daughters she said: "Be not afraid, my daughters; Strengthen yourselves in Christ; endure in the Faith; And be not afraid of torture or bitter misfortunes. Do not grieve over your bodies-it is better in heaven: God will give you wonderful bodies in heaven. Do not grieve over your beauty-with divine beauty You will shine among the angels in the Kingdom of God, As the daughters of the King of kings! Do not grieve over life-what is this earthly life worth? Its span is at most a hundred years. In heaven, life without end awaits you: Life without end, life without beginning. Do not grieve for the company of earthly friends, For the company of wonderful saints awaits you there. Nor should the company of worldly kinsmen cause you grief- For your kin in the heavens are the glorious martyrs." Thus the saintly mother instructed her holy daughters, As, one by one, they flew off to heaven: Three white doves, innocent and pure, Flew swiftly to the bosom of Christ. And with her soul uplifted, their mother flew after them, And joined her glorious daughters in Paradise; And our merciful God receives their prayers.

HOMILY

on the unity of Essence of the Father and the Son

I and My Father are one (John 10:30).

The more miracles that the Lord Jesus performed, and the closer He came to His death, the more openly He spoke of Himself. The numerous miracles and the increasing length of time to contemplate them worked changes in both the good and the wicked. The good became receptive to the revelation of God's lofty mysteries. The wicked, clinging to evil, darkened themselves all the more, and became incapable of receiving these mysteries. That is why the wicked *took up stones ... to kill Him* (John 10:31).

I and My Father are one. The Father and the Son are one in Essence, but are not one in Person (hypostasis). Otherwise, one could not call them by two names: Father and Son. Both the Son and the Holy Spirit have all the attributes of the Father's Essence. However, the attributes of the Person of the Father belong only to the Father, the attributes of the Person of the Son belong only to the Son and the attributes of the Person of the Holy Spirit belong only to the Holy Spirit. But when the discourse is about the Divine Essence, the Son can say, "I and My Father are one," and the Father can say, "I and the Son are one," and the Holy Spirit can say, "I and the Father and the Son are one."

The Lord Jesus Christ expressed the unity of His Being with the Father in the following words: *The Father is in Me and I in Him* (John 10:38). Can the divinity of the Son be expressed more clearly? Can the human tongue convey the unity of the Triune God in stronger terms? The dogma of the divinity of the Son of God, as well as the dogma of the unity of the Being of God, was revealed and laid out by the Lord Jesus Christ Himself. Therefore, let no one give credence to the deceits of certain unbelievers and heretics-who pretend that the Lord Jesus did not reveal His divinity, and allege that this dogma was introduced to the Church much later. If Christ had not proclaimed His divinity, why would the Jews have said to Him: *Thou ... makest Thyself God* (John 10:33)? And why would they take up stones against Him?

O Lord Jesus Christ, Son of God, one in Essence with the Father and the Holy Spirit, have mercy on us and save us by the power and goodness of Thy divinity, almighty and all-righteous.

To Thee be glory and praise forever. Amen.