

The Eucharist as a Continuous Sacrifice

The King James Version of Hebrews 10:12 and 10:14 reads as follows:

But He, when He had offered one sacrifice for sins forever, sat down on the right hand of God.

For by one offering He had perfected forever them that are sanctified.

The Greek word here translated in the KJV as well as other English versions of the Bible as “forever” is the word “διηνεκες», which denotes something to be “continuous” or “perpetual”. In fact, never does the word διηνεκες mean “forever”. Hence, the passages above are mistranslated in English versions of the New Testament, including Roman Catholic translations.

Protestant translators mistranslate this text to fit their soteriology. They believe that the one sacrifice of Christ on the Cross is sufficient without need of partaking of the Eucharist, which many believe to be a mere remembrance of the crucifixion without any real transformation taking place. However, Orthodox Christians believe what Holy Scripture truly teaches, that the sacrifice offered once on the Cross by the Lamb of God is *continuously* repeated on the sacrificial altars of Orthodox churches through the mysterious transformation of the bread and wine into the very Body and Blood of Christ, through the invocation of the Holy Spirit by the priest sacrificing. That Christ Himself affirms that this sacrifice ought to be done continuously, we read in John 6:53: “Truly, truly I say unto you, except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you.” In the Greek this sentence implies a continuous action. This illuminates Hebrews 10:14 as well, which should say: “For by one offering He hath perfected them continuously that are sanctified.” In other words, the sanctification due to the sacrifice on the Cross is *continued* by the repeated sacrifice that takes place through the sacrament of the Eucharist.

From Mystagogy online blog

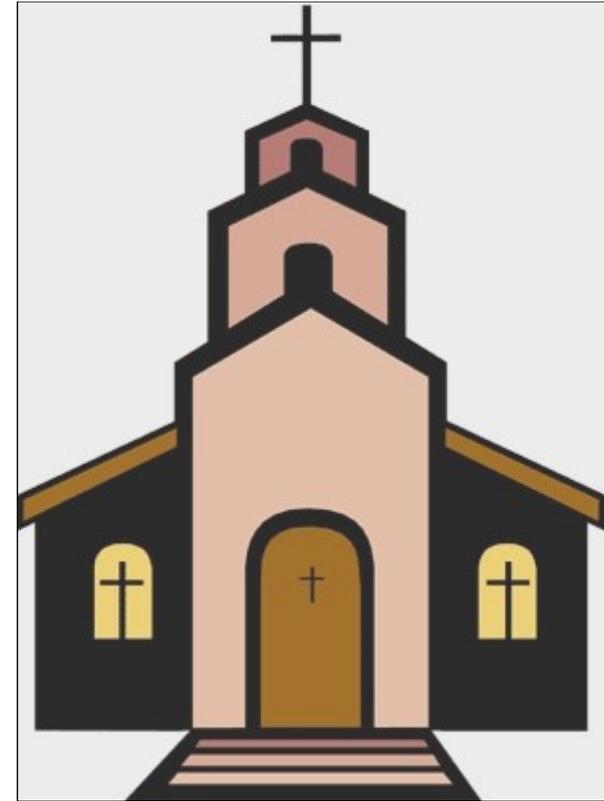
To Our Visitors:

We are pleased that you have chosen to worship with us. Just a reminder, however: the Sacrament of Holy Communion is a manifestation of the *unity of the Body of Christ*. As such, only those who are members in spiritual good standing of the Orthodox Church – and who have prepared themselves for the Sacrament – may partake of the Holy Chalice. However, *everyone* is welcome to come up with our people at the end of the service to receive blessed bread.

Please be sure to join us at Coffee Hour following Services.

Ss Constantine & Helen

Greek Orthodox Cathedral of the Pacific



July 2, 2017

4th Sunday of Matthew

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July 2, 2017

4th Sunday of Matthew

Commemoration of: Deposition of the Precious Robe of the Theotokos in Vlacherna; Juvanal the Protomartyr of America

Apolytikia - Entrance Hymns

Effrenestho ta urania (Hymn of the Day) Tone 3

Theotoke aiparthene (Robe of Theotokos) Tone 8

Ever-virgin Theotokos, the shelter of mankind, you have given to your City as a protective wall the clothing and garment that you wore on your immaculate body. By your seedless childbirth, they have remained incorrupt. For in you both nature and time are made novel. Therefore we implore you, grant peace to your commonwealth, and great mercy to our souls.

Tu Stavru su ton tipon (Hymn of the Church) Tone 8
Having seen in the sky the form of Your Cross and, like Paul, having received his calling not from men, Your apostle among Kings, Lord, placed his reigning city in Your hand, which forever you guard in peace, by the intercessions of the Theotokos, for You alone love mankind.

Kontakion Tone 4

Perivolin pasi
*You have bestowed your sacred Garment, O Lady, * to be a robe of incorruption, O pure one, * for all the faithful, O divine protection of mankind; * for with it you had arrayed your most pure sacred body. * Now with longing we observe the feast of its bestowal, * and in a loud voice we cry out with faith: * Rejoice, O Virgin, the boast of Christians everywhere.*

Epistle Reading Hebrews 9:1-7

BRETHREN, the first covenant had regulations for worship and an earthly sanctuary. For a tent was prepared, the outer one, in which were the lampstand and the table and the bread of the Presence; it is called the Holy Place. Behind the second curtain stood a tent called the Holy of Holies, having the golden altar of incense and the ark of the covenant covered on all sides with gold, which contained a golden urn holding the manna, and Aaron's rod that budded, and the tables of the covenant; above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail. These preparations having thus been made, the priests go continually into the outer tent, performing their ritual duties; but into the second only the high priest goes, and he but once a year, and not without taking blood which he offers for himself and for the errors of the people.

Gospel Reading Matthew 8:5-13

At that time, as Jesus entered Capernaum, a centurion came forward to him, beseeching him and saying, "Lord, my servant is lying paralyzed at home, in terrible distress." And he said to him, "I will come and heal him." But the centurion answered him, "Lord, I am not worthy to have you come under my roof; but only say the word, and my servant will be healed. For I am a man under authority, with soldiers under me; and I say to one, 'Go,' and he goes, and to another, 'Come,' and he comes, and to my slave, 'Do this,' and he does it." When Jesus heard him, he marveled, and said to those who followed him, "Truly, I say to you, not even in Israel have I found such faith. I tell you, many will come from east and west and sit at table with Abraham, Isaac, and Jacob in the

kingdom of heaven, while the sons of the kingdom will be thrown into the outer darkness; there men will weep and gnash their teeth." And to the centurion Jesus said, "Go; be it done for you as you have believed." And the servant was healed at that very moment.

Announcements

Today

✘ SUN, 7/2– *4th Sunday of Matthew; Visit from Fr. Blasko Paraklis*

This Week

✘ TUE, 7/4– *Offices closed in observance of Independence Day*

✘ SUN, 7/9– *5th Sunday of Matthew*

⇒ The 2017 Greek Festival on August 26-27 at McCoy Pavilion is fast approaching. If you have not volunteered to help out, please do so right away by seeing Austin or Anita Higashi (HoloholoMom@gmail.com). Please invite friends, family, even co-workers to help out. 

⇒ Greek Festival posters are available in the Social Hall after church or the office. We encourage everyone to take a few and put them up in their neighborhoods.

⇒ The festival is a massive undertaking and while we appreciate the many that volunteer for the two festival days, there is a lot of work to be done on Friday, August 25th and Monday, August 28th. If you can spare the time on those days please contact Austin at 636-5651 or Info@GreekFestivalHawaii.com. For tickets, see Larissa Seneres.

⇒ Many thanks, mahalo and “ευχαριστώ” to the anonymous donor who gifted us a dance costume, church icon and plaque. Could the donor please contact Dianna Graves?

***Fr. Alexander will be off-island from Monday, July 3rd to Saturday, July 8th. In the event of a pastoral emergency during this short period, please call Fr. Athanasius Kone at (808) 256-9482, or email him at: Fr.A@Iveron.org.

Pearls of Wisdom from the Holy Fathers

“The goodness of God is so rich in graces, that it seeks a cause to have mercy on a person. Every minute God forgives us, and we should thus forgive one another. This is the greatest virtue, if you say, ‘May God forgive my brother for whatever he did to me.’”

~ St. Anthimos of Chios