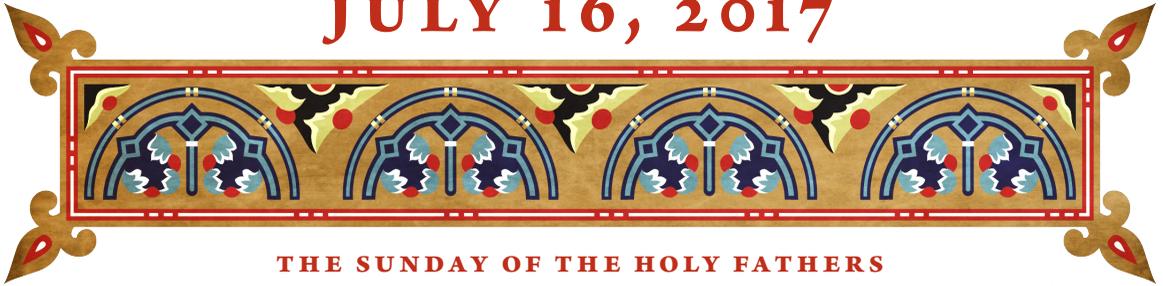


SAINT LUKE THE EVANGELIST GREEK ORTHODOX CHURCH

JULY 16, 2017



THE SUNDAY OF THE HOLY FATHERS

The Commemoration of the Holy Fathers of the Fourth Ec. Synod. The Fourth Ecumenical Council (Chalcedon) (July 16) was convened in the year 451, against the Monophysite heresy, in the city of Chalcedon under the emperor Marcian.

The 630 Holy Fathers of the Fourth Ecumenical Council decreed that “the One Christ, the Son of God... must be glorified in two natures.”

The Church venerates the Holy Fathers of the Ecumenical Councils because Christ has established them as “lights upon the earth,” guiding us to the true Faith. “Adorned with the robe of truth,” the doctrine of the Fathers, based upon the preaching of the Apostles, has established one faith for the Church. The Ecumenical Councils, are the highest authority in the Church. Such Councils, guided by the grace of the Holy Spirit, and accepted by the Church, are infallible.

The Orthodox Church’s conciliar definitions of dogma have the highest authority, and such definitions always begin with the Apostolic formula: “It seemed good to the Holy Spirit and to us...” (Acts 15: 28).

The Ecumenical Councils were always convened for a specific reason: to combat false opinions and heresies, and to clarify the Orthodox Church’s teaching. But the Holy Spirit has thus seen fit, that the dogmas, the truths of faith, immutable in their content and scope, constantly and consequently are revealed by the conciliar mind of the Church, and are given precision by the holy Fathers within theological concepts and terms in exactly such measure as is needed by the Church itself for its economy of salvation. The Church, in expounding its dogmas, is dealing with the concerns of a given historical moment, “not revealing everything in haste and thoughtlessly, nor indeed, ultimately hiding something” (St Gregory the Theologian).

In decisive moments of Church history, the holy Ecumenical Councils promulgated their dogmatic definitions, as trustworthy delimitations in the spiritual battle for the purity of Orthodoxy, which will last until such time, as “all shall come into the unity of faith, and of the knowledge of the Son of God” (Eph. 4: 13). In the struggle with new heresies, the Church does not abandon its former dogmatic concepts nor replace them with some sort of new formulations. The dogmatic formulae of the Holy

AT THE SMALL ENTRANCE WE CHANT



ΑΠΟΛΥΤΙΚΙΟΝ. ΗΧΟΣ Γ.

Εὐφραινέσθω τὰ οὐράνια, ἀγαλλιάσθω τὰ ἐπίγεια, ὅτι ἐποίησε κράτος, ἐν βραχίονι αὐτοῦ, ὁ Κύριος, ἐπάτησε τῷ θανάτῳ τὸν θάνατον, πρωτότοκος τῶν νεκρῶν ἐγένετο, ἐκ κοιλίας ἄδου ἐρρύσατο ἡμᾶς, καὶ παρέσχε τῷ κόσμῳ τὸ μέγα ἔλεος.

ΑΠΟΛΥΤ. ΤΩΝ ΠΑΤΕΡΩΝ. ΗΧΟΣ ΠΛ. Δ.

Υπερδεδοξασμένος εἶ, Χριστέ ὁ Θεὸς ἡμῶν, ὁ φωστῆρας ἐπὶ γῆς τοὺς Πατέρας ἡμῶν θεμελιώσας, καὶ δι' αὐτῶν πρὸς τὴν ἀληθινὴν πίστιν, πάντας ἡμᾶς ὀδηγήσας· πολυεύσπλαγχνε, δόξα σοι.

ΑΠΟΛΥΤΙΚΙΟΝ ΤΟΥ ΝΑΟΥ. ΠΛ. Α'.

Λουκάν τον πανύμνητον καὶ ἅγιον ἀπόστολον, τὸν τῆς Ἐκκλησίας γνωστὸν συνθέτην τῶν Πράξεων τῶν Ἀποστόλων, τὸν τε σεμνὸν τοῦ Εὐαγγελίου Χριστοῦ ὑπομνηματιστήν, ἀξίως τιμήσωμεν ὑμνοῖς ὁσίοις, ὡς νοσημάτων ἀνθρωπίνων καὶ φυσικῶν ἀσθενειῶν θεραπευτήν, τὸν καθαίροντα πληγὰς τοῦ πνεύματος, καὶ ἀδιαλείπτως πρεσβεύοντα ὑπὲρ τῶν ψυχῶν ἡμῶν.

ΚΟΝΤΑΚΙΟΝ. ΗΧΟΣ Β'.

Προστασία τῶν Χριστιανῶν ἀκαταίσχυντε, Πμεσιτεία, πρὸς τὸν Ποιητὴν ἀμετάθετε, μὴ παρίδης, ἁμαρτωλῶν δεήσεων φωνάς, ἀλλὰ πρόφθασον, ὡς ἀγαθὴ, εἰς τὴν βοήθειαν ἡμῶν, τῶν πιστῶς κραυγαζόντων σοι· Τάχυνον εἰς πρεσβείαν, καὶ σπεῦσον εἰς ἱκεσίαν, ἢ προστατεύουσα ἀεὶ, Θεοτόκε, τῶν τιμώντων σε.

ΑΠΟΛΥΤΙΚΙΟΝ. ΜΟΔΕ 3.

Let the heavens sing for joy, and let everything on earth be glad. For with His Arm the Lord has worked power. He trampled death under foot by means of death; and He became the firstborn from the dead. From the maw of Hades He delivered us; and He granted the world His great mercy.

ΑΠΟΛΥΤΙΚΙΟΝ ΤΩΝ ΠΑΤΕΡΩΝ. ΗΧΟΣ ΠΛ. 4.

Supremely blessed are You, O Christ our God. You established the holy Fathers upon the earth as beacons, and through them You have guided us all to the true Faith, O greatly merciful One, glory be to You.

ΑΠΟΛΥΤΙΚΙΟΝ ΓΙΑ ΤΟΝ ΕΚΚΛΗΣΙΑΣΤΙΚΟΝ. ΜΟΔΕ 5.

The holy Apostle, the All-hymned Luke, * who is acknowledged by the Church of Christ * as the recorder of the Acts of the Apostles, * and the splendid author of the Gospel of Christ. * Let us praise with sacred hymns as a physician, * who heals the infirmities of man, * and the ailments of nature, * who cleanses spiritual wounds, and prays unceasingly for our souls.

ΚΟΝΤΑΚΙΟΝ. ΜΟΔΕ 2.

Protection of Christians unshamable, mediation with the Creator immovable, we sinners beg you, do not despise the voices of our prayers, but anticipate, since you are good, and swiftly come unto our aid as we cry out to you with faith: Hurry to intercession, and hasten to supplication, O Theotokos who defend now and ever those who honor you.

THE READINGS OF THE DAY



EPISTLE READING

THE LETTER OF PAUL TO
TITUS 3:8-15

Titus my son, this saying is sure. Concerning these things, I desire that you teach with confidence, so that those who have believed God may be careful to persevere in good works. These things are good and profitable to all. Avoid foolish questions, genealogies, dissensions, and disputes about the law. These things are unprofitable and vain. After a first and second admonition, have nothing more to do with anyone who causes divisions, knowing that such a person is perverted, sinful and self-condemned. When I send Artemas to you, or Tychicus, do your utmost to meet me at Nicopolis, for I have determined to spend the winter there. Send Zenas the lawyer and Apollos on their journey speedily and see that they lack nothing. Make sure that our people also learn to maintain good works to meet urgent needs, so that they may not be unfruitful. All who are with me greet you! Greet those who love us in faith. Grace be with you all! Amen.

GOSPEL READING

MATTHEW 5: 14-19

The Lord said to his disciples: “You are the light of the world! A city located on a hill cannot be hidden. Neither do you light a lamp and place it under a measuring basket, but on a stand. And so it shines to all who are in the house. Likewise, let your light shine before all, so that they may see your good works and glorify your Father who is in heaven. Do not think that I came to destroy the law or the prophets. I did not come to destroy, but to fulfill! Amen, I tell you: until heaven and earth pass away, not even one smallest letter or one tiny pen stroke shall in any way pass away from the law, until all things are accomplished. Whoever, therefore, shall break one of these least commandments and teach others to do so shall be called least in the Kingdom of Heaven; but whoever shall do and teach them shall be called great in the Kingdom of Heaven.”

“The more people approach God, the closer they come to other people. And the closer they come to other people, the more they approach God.”

—ABBA DOROTHEOS

ANNOUNCEMENTS



UPCOMING CHURCH SERVICES:

Wednesday, July 19, St. Makrina the, Div. Lit. 9am

Thursday, July 20, St. Elias the Prophet, Orthros / Div. Lit. 8:30am

Saturday, July 22 Great Vespers, 5pm

#SOAKUPTHESON

Hard to believe it is already Week 8 of this special summer series. If you have not already done so, go online bit.ly/soak-up-the-son for resources and past lessons. Pick up this week's lesson in the narthex. Check out our bookstore for good summer reading materials. And don't forget SPF! Say Prayers Frequently!

ALTAR SERVER ROBE DONATIONS

Thank to you everyone who has donated. If you wanted to make a donation, but forgot, please see Fr. Michael

GIVE A MONTH TOWARDS OUR FUTURE

Help offset our additional mortgage payment with a donation of \$640. If you would like to sponsor one month for 2017, please contact Fr. Michael.

PURPLE BARREL

Don't forget the the purple barrel next time you are at the grocery store. Donations are picked up by the local food bank. Thank you!

HOSPITAL VISITATIONS

Due to privacy issues, please be aware that pastoral visitations (**hospital / home**) must be scheduled with Fr. Michael **by an immediate family member**. Exceptions can only be made in cases where a person does not have any immediate family and is unable to make their own request.

CHURCH ATTIRE

There is no allowance for Church "summer-wear." An Orthodox Christian should always dress for Church in modest attire (in every season), so as not to draw attention to him/herself, becoming a distraction to others. Traditionally women wear dresses or skirts of at least knee length; dresses, blouses / tops should, at minimum, include short sleeves and cover the shoulder. **Women should not wear lipstick or lip gloss to Church** - it leaves a residue on the icons and on the Communion spoon. Men should dress in pants and polo or button-down shirts. Shorts should never be worn in Church. **Additionally, tight-fitting clothing is not appropriate for women or men.**

Ecumenical Councils need never be superseded, they remain always contemporary to the living Tradition of the Church. Therefore the Church proclaims:

"The faith of all in the Church of God hath been glorified by men, which were luminaries in the world, cleaving to the Word of Life, so that it be observed firmly, and that it dwell unshakably until the end of the ages, conjointly with their God-bestown writings and dogmas. We reject and we anathematize all whom they have rejected and anathematized, as being enemies of Truth. And if anyone does not cleave to nor admit the aforementioned pious dogmas, and does not teach or preach accordingly, let him be anathema" (Canon I of the Council of Trullo).

Hieromartyr Athenogenes and his Ten Disciples suffered for Christ during the persecution of Christians in the city of Sebastea in Cappadocia. The governor Philomachos arranged a large festival in honor of the pagan gods and called upon the citizens of Sebastea to offer sacrifice to the idols. Most of the inhabitants of Sebastea were Christians, and refused to participate in the impious celebration. Soldiers were ordered to kill those who resisted, and so many Christians received a martyr's crown.

It came to the governor's attention that Christianity was spreading because of the grace-filled preaching of Bishop Athenogenes. Soldiers were ordered to find the Elder and arrest him. Bishop Athenogenes and ten of his disciples lived in a small monastery not far from the city. The soldiers did not find the bishop there, so they arrested his disciples. The governor ordered that they be bound with chains and thrown into prison.

Saint Athenogenes was arrested when he came to Sebastea to inform the judge that those who had been jailed were innocent. While in prison, Saint Athenogenes encouraged his spiritual children for their impending struggle. Led forth to trial, all the holy martyrs confessed themselves Christians and refused to offer sacrifice to idols.

After undergoing fierce tortures, the disciples of the holy bishop were beheaded. After the execution of the disciples, the executioners were ordered to torture the bishop. Strengthened by the Lord, Saint Athenogenes underwent the tortures with dignity. His only request was that he be executed in the monastery.

Taken to his own monastery, the saint gave thanks to God, and he rejoiced in the sufferings that he had undergone for Him. Saint Athenogenes asked that the Lord would forgive the sins of all those who would remember both him and his disciples.

The Lord granted the saint to hear His Voice before death, announcing the promise given to the penitent thief: "Today you shall be with Me in Paradise." The hieromartyr willingly bent his neck beneath the sword.

The Holy Martyr Antiochus, a native of Cappadocian Sebastea, was the brother of the holy Martyr Platon (November 18), and he was a physician. The pagans learned that he was a Christian, and they brought him to trial and subjected him to fierce tortures. Thrown into boiling water, the saint remained unharmed. He was then given over to be eaten by wild beasts, but they did not harm him. Instead, the beasts lay peacefully at his feet.

“We have to learn to bow our heads to the will of God and not to insist on what we ourselves want. Obedience to the will of God is achieved through obedience to our spiritual guides, our parents, our teachers and our superiors in the workplace. If we practice obedience, we'll understand what's required of us.”

—ELDER TADEJ VITOVNIČK

Through the prayers of the martyr many miracles were worked and the idols crumbled into dust. The pagans beheaded Saint Antiochus. Seeing the guiltless suffering of the saint, Cyriacus, a participant in the execution, was converted to Christ. He confessed his faith in front of everyone and was also beheaded. They buried the martyrs side by side.

The Virgin Martyr Julia was born in Carthage into a Christian family. While still a girl she was captured by the Persians. They carried her off to Syria and sold her into slavery. Fulfilling the Christian commandments, Saint Julia faithfully served her master. She preserved herself in purity, kept the fasts and prayed much to God. No amount of urging by her pagan master could turn her to idolatry.

Once the master set off with merchandise for Gaul and took Saint Julia with him. Along the way the ship stopped over at the island of Corsica, and the master decided to take part in a pagan festival, but Julia remained on the ship. The Corsicans plied the merchant and his companions with wine, and when they had fallen into a drunken sleep, they took Julia from the ship. Saint Julia was not afraid to acknowledge that she was a Christian, and the savage pagans crucified her.

An angel of the Lord reported the death of the holy martyr to the monks of a monastery, located on a nearby island. The monks took the body of the saint and buried it in a church in their monastery.

In about the year 763 the relics of the holy Martyr Julia were transferred to a women's monastery in the city of Brescia (historians give conflicting years of the death of the saint: as either the fifth or seventh century).

THE SPIRIT AND BAPTISMAL NATURE OF CONFESSION

*by Bishop Paul (Gassios) of Chicago
and the Midwest (OCA)*

When we think of Confession, most of us think that it involves revealing our sins we have committed, expressing regret, and receiving forgiveness or absolution from the Church. There is much truth to this. But when we approach Confession solely on the basis of this foundation, I can certainly understand why people are reluctant to come to Confession. Some might be too ashamed to come because of what one may have done, and fear condemnation or rejection from the person who hears the confession. Or we may just think we haven't done anything that bad that warrants confessing our sins. Could both of these attitudes be rooted in pride and arrogance? Nevertheless, I can see why some would be reluctant to partake of Confession if this how we primarily view it. I would like to suggest another way of looking at Confession that doesn't ignore confessing our sins, but puts it into a different context, one that is victorious, and positive. I would like to begin with the words of our Savior to make my point. "Therefore whoever confesses Me before men, him I will also confess before My Father who is in heaven. But whoever denies Me before men, him I will also deny before My Father who is in heaven". (Matthew 10:32-34) Confession is about resolve. Yes there are things we do that we regret; sins that separate us from Christ and His Holy Church. But Confession is about coming to one's right mind and realizing as the Prodigal Son did, what he had at home when

he was with his Father. So Confession is first about a resolve to return to Christ, to follow Christ; to confess Him before men and publicly state before the priest you want to follow Him, to do His will, and to obey His teachings. Confession is inevitably an act of victory over the devil and the fact that sin doesn't have the hold over us the devil wants us to think it does. Why, because we are baptized!

In Baptism, death is overthrown, sin is defeated, new life in Christ is bestowed on us. Prior to Baptism one also confesses the desire to be united with Christ and bow down and worship Him as "my King and my God." This theme of confessing the Lordship of Christ is evidenced in the sacrament of Confession in the reciting of the Nicene Creed which is also said at every Baptism before anyone is baptized. In confessing the Orthodox faith as laid out in the Creed, we are confessing Christ before men. Even if we struggle with sins and habits in our life that have us repeatedly confessing the same things that separate us from Christ and His Church, each time we confess, we have won a victory in Christ. If we need to be forgiven "seventy times seven", we come forward seventy times seven to be forgiven. Another dynamic to confession I want to discuss can be found in Chapter 5 of the gospel of Luke that was recently read in church and also in the icon of the Transfiguration of our Lord. The gospel reading of Luke concerns the event where the Peter and Andrew have been fishing all night having caught no fish. Jesus then tells them to cast their net into the deep and they catch an enormous amount of fish. Peter's reaction to this is significant. He draws

near to Christ and kneels before Him then says, "Depart from me for I am a sinner." What a paradoxical response! He draws near to Him, yet tells Him to get away from him! During Confession we stand before an icon of Christ as we confess to Him. To draw near to Christ in the sacrament of Confession and to stand before His Holy Image, how can we not have this paradoxical response? To stand before someone who is truly human how can we not get in touch with what is inhuman in us? By gazing upon the icon of our Savior, are we drawn to Him because by gazing at Him we see something of ourselves being fulfilled in Him? Yet at the same time when we stand in His Light, the things that are not right in us get exposed. It is both a joyful yet fearful experience. This brings us to the Transfiguration of our Lord on Mt. Tabor. Peter, James, and John, are allowed to see Christ glorified. The experience is truly wonderful and Peter remarks, "Lord it is good for us to be here!" Yet when you look at the icon, all three disciples' bodies are depicted in a disorderly, fashion. One is upside down, they can't look directly at the sight of Christ glorified with Elijah and Moses. It as if their lives have been literally turned upside down! Confession is like coming to Mt Tabor to behold the image of our Savior and to remark like Peter, "Lord it is good for us to be here;" the same Peter who said; "Depart from me for I am a sinner." Why? On Mt Tabor we find our true selves. We are allowed to see something of who we are called to be, that is truly wonderful. Yet the experience of being there exposes those things in our life that are not right and begs us to say, "Lord, have mercy on me a sinner." How

can we stand in the presence of holiness and not see what is lacking in us? But it is that very joy we encounter that draws us there!

Why do the majority of us not have this experience when it comes to Confession? Could it be that we lack the hunger and desire of Zacchaeus as described in the gospel of Luke? He desired to see Jesus and was determined to do whatever he needed to do in order to catch a glimpse of Him. Because he was short, he climbed the tree of humility which allowed him to see Jesus passing by; and Jesus noticed him and came to his home to dine with Zacchaeus. We don't come to Confession to be condemned for our sins. We come to Confession to experience the love of Christ expressed between the Priest who hears the Confession and the one who comes forward. In Confession Christ acts to bring reconciliation and forgiveness much like He did when He forgave and did not condemn the woman caught in adultery in the gospel of John. According to the law He would have been justified in stoning her to death for her sin because He was without sin. Instead He did not condemn her but told her to "go in peace and sin no more." Just before a person begins his or her confession the priest encourages the one coming forward "not to be ashamed or afraid" and to "tell me all that you have done." Confession is place where we come to repent and to confess our desire to follow Christ. We receive a second baptism. It is a place where we confess discord but receive the Lord's peace; where instead of condemnation for wrongdoing we experience forgiveness and reconciliation; and finally where we are reunited to Christ's Holy Church.

“*One thing that can help people suffering from depression is work, interest in life. The garden, plants, flowers, trees, the countryside, a walk outdoors, all bring us out of inertia and create other interests for us. They act as medication. Involvement with art, music and so on is of great benefit. But I would lay the greatest stress on involvement with the Church, study of the Holy Scriptures, attending services. Through the study of the words of God, people are healed without even knowing it.*”

—ST. PORPHYRIOS
OF KAVSOKALYVIA