

SAINT LUKE THE EVANGELIST GREEK ORTHODOX CHURCH

JULY 30, 2017



THE EIGHTH SUNDAY OF MATTHEW

Saint Silas was a respected figure in the original Church at Jerusalem, one of the “chief men among the brethren” (Acts 15:22). The Council of the Apostles was convened at Jerusalem in the year 51 to deal with the question of whether Gentile Christian converts should be required to observe the Mosaic Law. The Apostles sent a message with Paul and Barnabas to the Christians of Antioch, giving the decision of the Council that Christians of Gentile origin did not have to observe the prescriptions of the Mosaic Law. Nonetheless, they were told that they must refrain from partaking of foods offered to idols, from things strangled and from blood, to refrain from fornication (Acts 15:20-29). Together with Saints Paul and Barnabas, the Council of the Apostles sent Saints Silas and Jude to explain the message in greater detail, since they both were filled with the grace of the Holy Spirit. Saint Jude was later sent back to Jerusalem, but Saint Silas remained at Antioch and zealously assisted Saint Paul, the Apostle to the Gentiles, on his missionary journeys preaching the Gospel. They visited Syria, Cilicia, Macedonia.

In the city of Philippi they were accused of inciting unrest among the people, and for this they were arrested, beaten with rods, and then thrown into prison. At midnight, when the saints were at prayer, suddenly there was a strong earthquake, their chains fell off from them and the doors of the prison opened. The prison guard, supposing that the prisoners had fled, wanted to kill himself, but was stopped by the Apostle Paul. Then, he fell down trembling at the feet of the saints, and with faith accepted their preaching about Christ. He then led them out of the prison and took them to his own home, where he washed their wounds, and was baptized together with all his household.

From Philippi Saints Paul and Silas proceeded on to the cities of Amphipolis, Apollonia and Thessalonica. In each city they made new converts to Christ and built up the Church.

At Corinth the holy Apostle Silas was consecrated as bishop, and worked many miracles and signs, and there he finished his life.

The Holy Martyr John the Warrior served in the imperial army of the emperor Julian the Apostate (361-363). He was sent with other soldiers to seek out and kill Christians. While appearing to be a persecutor, Saint John rendered great help to the Christians. He freed those who had been arrested, warned others of dangers threatening them, and assisted in their flight. Saint John showed charity not only to Christians, but to all the destitute and those needing help. He visited with the sick, and he consoled the grieving. When Julian the Apostate learned about the actions of the saint, he ordered him locked up in prison.

AT THE SMALL ENTRANCE WE CHANT



ΑΝΑΣΤ. ΑΠΟΛΥΤΙΚΙΟΝ. ΗΧΟΣ ΒΑΡΥΣ.

Κατέλυσας τῷ Σταυρῷ σου τὸν θάνατον, ἠνέωξας τῷ Ληστῇ τὸν Παράδεισον, τῶν Μυροφόρων τὸν θρήνον μετέβαλες, καὶ τοῖς σοῖς Ἀποστόλοις κηρύττειν ἐπέταξας· ὅτι ἀνέστης Χριστὲ ὁ Θεός, παρέχων τῷ κόσμῳ τὸ μέγα ἔλεος.

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 ὕμνοις ὁσίοις, ὡς νοσημάτων ἀνθρωπίνων καὶ φυσικῶν ἀσθενειῶν θεραπευτήν, τὸν καθαίροντα πληγὰς τοῦ πνεύματος, καὶ ἀδιαλείπτως πρεσβεύοντα ὑπὲρ τῶν ψυχῶν ἡμῶν.

ΚΟΝΤΑΚΙΟΝ. ΗΧΟΣ ΒΑΡΥΣ.

Ἐπὶ τοῦ ὄρους μετεμορφώθης, καὶ ὡς ἐχώρουν οἱ Μαθηταὶ σου τὴν δόξαν σου, Χριστὲ ὁ Θεὸς ἐθεάσαντο, ἵνα ὅταν σε ἴδωσι σταυρούμενον, τὸ μὲν πάθος νοήσωσιν ἐκούσιον, τῷ δὲ κόσμῳ κηρύξωσιν, ὅτι σὺ ὑπάρχεις ἀληθῶς, τοῦ Πατρὸς τὸ ἀπαύγασμα.

RESURRECTIONAL APOLYT. MODE VARYS.

By means of Your Cross, O Lord, You abolished death. To the robber You opened Paradise. The lamentation of the myrrh-bearing women You transformed, and You gave Your Apostles the order to proclaim to all that You had risen, O Christ our God, and granted the world Your great mercy.

ΑΠΟΛΥΤΙΚΙΟΝ ΓΙΑ ΤΗΝ ΕΚΚΛΗΣΙΑ. ΜΟΔΟΣ 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. ΜΟΔΟΣ ΓΡΑΒΕ.

Upon the mountain were You transfigured, and Your disciples beheld Your glory as far as they were able, O Christ our God; so that when they would see You crucified they might understand that Your Passion was deliberate, and declare to the world that in truth You are the Father's radiance.

THE READINGS OF THE DAY



EPISTLE READING

THE LETTER OF PAUL TO CORINTHIANS 1: 10–17

Brethren, Now I beg you, brethren, through the Name of our Lord Jesus Christ, to all speak the same thing and that there be no divisions among you. Instead, may you be perfected together in the same mind and opinion. As it is, those who are from Chloe's household have informed me concerning you my brethren, that there are quarrels among you. Now I mean this: that each one of you says, "I follow Paul," "I follow Apollos," "I follow Kephas," or, "I follow Christ." Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? I thank God that I baptized none of you, except Crispus and Gaius, so that no one should say that I baptized you into my own name. (I also baptized the household of Stephanas; besides them, I do not know whether I baptized any other.) Indeed, Christ did not send me to baptize but to preach the Good News—not in wisdom of words, so that the cross of Christ would not be made void.

GOSPEL READING

MATTHEW 14: 14–22

At that time, Jesus saw that there was a great crowd, and he had compassion on them and healed their sick. When evening came, his disciples came to him and said, "This place is deserted, and the hour is already late. Send the crowds away so that they may go into the villages and buy food for themselves." But Jesus said to them, "They do not need to go away. You give them something to eat." They replied, "We only have here five loaves and two fish!" Jesus said, "Bring them to me." Having instructed the crowds to sit down on the grass, he took the five loaves and the two fish. Looking up to heaven, he blessed, broke and gave the loaves to the disciples, and the disciples distributed it to the multitudes. And so, everyone ate and was satisfied. His disciples gathered up twelve baskets full of what remained left over from the broken pieces. Those who ate were about five thousand men, besides women and children. Immediately after this, Jesus made his disciples get into the boat and told them to go ahead of him to the other side, while he would send the crowds away.

“Be the grasshopper of the night. Wash your bed and water your couch every night with your tears. Keep awake and become like a lonely sparrow. Sing with your spirit, sing also with your understanding the Psalm, ‘Bless the Lord, O my soul, and never forget all He has done for you...’”

—ST. JEROME

ANNOUNCEMENTS



UPCOMING CHURCH SERVICES:

Wednesday, August 2, Paraklesis, 5pm

Friday, August 4, St. Paraklesis, 5pm

Saturday, August 5 Great Vespers, 5pm

UPCOMING FASTING PERIOD

During the upcoming fasting period (beginning Aug. 1), we will celebrate the Paraklesis to the Most Holy Theotokos on August 2, 4, 7, 9, 11 at 5pm. Please submit names of Orthodox Christians to be commemorated during the Paraklesis using a Commemoration Form from the Narthex.

UPCOMING VIGIL

On August 14, at 8pm, we will gather to offer praise to the All-Glorious Virgin on the commemoration of her ever memorable Falling Asleep. Come experience the blessing of the Vigil! Services will begin at 8pm.

FLOWER DONATIONS - ARTOCLASIA

We need someone to bake Artoclasia for the Vigil on August 14, and we also need 3x \$100 donations for flowers to decorate the icon of the Feast. Please see Fr. Michael if you would like to make a donation or bake the Artoclasia.

#SOAKUPHESON

It's Week 10 in this summer series. See info in Narthex for details. SPF!

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!

WOMEN'S SUPPLY DRIVE

Philoptochos is sponsoring a Supply Drive for True North, the local women's shelter for victims of domestic violence and sexual assault. Items for donation include toiletries for women and babies as well as other items. Please see the list of needed supplies in the Narthex. Let's give of our abundance to comfort and support to these women and children in need.

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.**

In the year 363 Julian the Apostate was killed in his war with the Persians. Saint John was set free and devoted his life to service of neighbor, and he lived in holiness and purity. He died in his old age.

The precise year of his death is unknown, and the place of burial of Saint John the Warrior was gradually forgotten. Then he appeared to a certain devout woman and indicated the location of his tomb. This became known throughout the region. His uncovered relics were placed in a church of the Apostle John the Theologian in Constantinople. The Lord granted the relics of Saint John the Warrior the power of healing. Through the prayers of Saint John, the aggrieved and sorrowing received comfort.

In the Russian Church, Saint John the Warrior is revered as a great intercessor in sorrows and difficult circumstances. We also pray to him for the recovery of stolen articles.

The Uncovering of the Relics of Saint Herman of Solovki took place in the year 1484. Saint Herman lived as a hermit at the River Vyg, by a chapel. It was here in the year 1429 that Saint Sabbatius of Valaam monastery came upon him while seeking a solitary place for his ascetic deeds. Herman told Sabbatius about Solovki Island, and both monks, crossed the sea and settled on Solovki. They built themselves a cell beneath the Sekir Heights, where they lived for six years. Upon the repose of Sabbatius (September 27, 1435), Saint Herman continued his ascetic efforts on the island together with another wilderness-dweller, Saint Zosimus (April 17). Herman lived on the island for more than 50 years.

Being unlettered, but made wise by Divine Providence and wanting to preserve the memory of Saint Sabbatius to edify many others, he summoned clergy to write down his memories of Saints Sabbatius and Zosimus, and about the events which occurred during their lifetime. Saint Herman loved to listen to edifying readings, and in his final instruction to his disciples he bid them

gather books at the monastery. For the domestic and other needs of the monastery the monk made dangerous sailings and prolonged journeys to the mainland into his old age. On one of these excursions to Novgorod in 1479 he died at the Antoniev monastery. They brought his body to the Solovki monastery, but because of some ruffians they had to bury him at a chapel in the village of Khavronin on the River Svira. In 1484, when it was decided to move the grave to the place where he had labored, his relics were found incorrupt.

Saint Parmenius the priest was arrested with Saint Polychronius, Bishop of Babylon, the priests Helimenas and Chrysotelus, and two deacons, Luke and Mocius during the reign of Decius (249-251). They refused to offer sacrifice to idols when ordered to do so by the emperor, so they were thrown into prison.

When they were interrogated a second time, Saint Parmenius refused to speak. Decius said, "Your leader is voiceless." Saint Parmenius replied, "The holy bishop is not without a voice, but he does not wish to defile his pure lips and 'cast pearls before swine'" (Mt. 7:6). In a rage Decius commanded that Saint Parmenius' tongue be cut out. In spite of this, Parmenius spoke clearly to Saint Polychronius, saying, "Pray for me, Father, for I behold the Holy Spirit upon you."

After putting Saint Polychronius to death Decius left for the city of Kordula, and ordered that the three presbyters and two deacons be taken along. At Kordula he again demanded that the martyrs offer sacrifice to idols. Saint Parmenius, despite his missing tongue, loudly and firmly refused.

Believing that Saint Parmenius was able speak through some sort of magic power, Decius increased the tortures and ordered that the confessors be burned with fire. Then a Voice was heard from Heaven, "Come to Me, ye humble of heart." Decius believed that this was also the work of magic, and he ordered the priests and deacons beheaded with an axe.

The Persian princes Abdon and Sennen took the bodies of the martyrs by night and buried them in their own village near Kordula. This was reported to Decius. The princes were arrested and brought before the emperor, who commanded that the holy princes be locked up in prison. The saints rejoiced and glorified God.

The Hieromartyr Bishop Valentine and his three disciples, Proculus, Ephebus and Apollonius, and the righteous Abundius lived during the third century. Saint Valentine was a bishop in Umbria (Italy), in the city of Interamna. He received from God the gift of healing various maladies.

At this time three pagan youths, Proculus, Ephebus and Apollonius, came from Athens to Rome to study. They found a tutor named Craton, and lived in his home. Craton's son Cherimon fell grievously ill, and his spine was so contorted that his head was bent down to his knees. Craton asked Bishop Valentine to help his sick son.

The holy bishop went into the sick child's room and prayed fervently all night. When day came, the happy parents saw their son had been healed. They believed in Christ and were baptized with all their household.

Craton's students, Proculus, Ephebus and Apollonius were also baptized and became devoted disciples of Saint Valentine. The bishop's fame quickly spread, and many were converted to Christ. Among them was the city prefect's son, Abundius, who openly confessed himself a Christian. This was a bold thing to do, since paganism prevailed in the world, and Christianity was persecuted.

The wrath of the prefect and other city leaders fell upon Bishop Valentine, the teacher of the youths. They demanded that he renounce Christ and worship the idols.

After much torture they threw him into prison, where his followers visited him. Learning of this, the prefect gave orders to take Valentine out of the prison and behead him. Saint Valentine's students

Proculus, Ephebus, and Apollonius took the body of their teacher and carried it to the city of Interamna, where they buried it.

Both believers and pagans were drawn to them, and they converted many idolaters to the true Faith. When the authorities heard about this, they arrested the youths and threw them in prison. Fearing that people might break the sufferers out of prison, the executioners beheaded them by night.

Abundius, learning that his friends had been locked in prison, hastened to see them, but found that they had already been executed. He buried their bodies near the grave of holy Bishop Valentine.

Saint Angelina was the daughter of Prince George Skenderbeg of Albania. Her mother's name is not known, but she raised her daughter in Christian piety and taught her to love God.

Saint Stephen Brancovich (October 9 and December 10), the ruler of Serbia, had come to Albania to escape those who wished to kill him. Some time before he arrived in Albania, Saint Stephen was unjustly blinded by the Turkish Sultan for some perceived offense. Since he was innocent, he bore his affliction with courage.

Saint Stephen was not only Prince George's guest, but he was also treated as a member of his family. Not surprisingly, Stephen and Angelina eventually fell in love. With her parents' blessing, they were married in church. After a few years, they were blessed with two sons: George and John.

When the boys were grown, Saint Stephen and his family were forced to flee to Italy for their safety. At that time the Turks invaded Albania and began to slaughter men, women, and even children.

Saint Stephen died in 1468, leaving Angelina a widow. In her distress, she turned to the ruler of Hungary for help. He gave them the town of Kupinovo in Sirmie.

Saint Angelina left Italy with her sons in 1486, stopping in Serbia to bury Saint Stephen's incorrupt body in his native land.

The children of these pious parents also became saints. George gave up his claim to the throne in favor of his brother John, then entered a monastery and received the name Maximus.

John was married, but had no sons. He died in 1503 at a young age, and many miracles took place before his holy relics.

Saint Angelina survived her husband and both of her sons. Mindful of her soul's salvation, she entered a women's monastery. She departed to the Lord in peace, and her body was buried in the same tomb as her sons in the monastery of Krushedol in Frushka Gora.

Saint Angelina is also commemorated on December 10 with her husband Saint Stephen and her son Saint John.

Saint Anatole the Younger (Alexander Potapov in the world) longed to be a monk from his youth. His mother would not give her blessing for this, so he entered Optina monastery only after her death.

Anatole lived in the Skete for many years as cell attendant to Saint Ambrose (October 10). After his death Father Anatole functioned as an Elder, even though he was still a deacon.

Saint Anatole received everyone with love, and there were always crowds of visitors at his cell. He got very little sleep, since the people would not leave his cell until late at night.

The Elder was always very kind and ready to help anyone who came to him with problems or sorrows. One day he was visited by a man whose family had no roof over their head, and little money. No one was able to help him, so he began to drink. Then he decided to leave his wife and children and look for work in Moscow. Somehow he decided to go to Optina first and speak with Father Anatole.

As he was blessing the man, Saint Anatole tapped him lightly on the head. Then the man said

that he wanted to die. When questioned by the Elder, the man poured out his whole story. Father Anatole listened patiently, blessed him again and told him that he would move into a new home in three days. This indeed came to pass, and the man's whole life changed.

In the early 1920s Saint Anatole was mocked and tormented by soldiers of the Red Army. He endured much suffering, but continued to receive visitors. He was supposed to be arrested on July 22, 1922, but asked for time to prepare himself.

Soldiers came the next morning and asked the Elder's cell attendant if he was ready. Father Barnabas invited them to come in, and they found Father Anatole lying in his coffin. The Lord had taken him during the night to spare him further suffering.

The Moscow Patriarchate authorized local veneration of the Optina Elders on June 13, 1996. The work of uncovering the relics of Saints Leonid, Macarius, Hilarion, Ambrose, Anatole I, Barsanuphius and Anatole II began on June 24/July 7, 1998 and was concluded the next day. However, because of the church Feasts (Nativity of Saint John the Baptist, etc.) associated with the actual dates of the uncovering of the relics, Patriarch Alexey II designated June 27/July 10 as the date for commemorating this event. The relics of the holy Elders now rest in the new church of the Vladimir Icon of the Mother of God.

The Optina Elders were glorified by the Moscow Patriarchate for universal veneration on August 7, 2000.

Saint Tsotne Dadiani, a virtuous military leader and the prince of Egrisi, lived in the middle of the 13th century.

During that time Georgia languished under the yoke of Mongol oppression.

After the death of Queen Rusudan, the Mongols began to exact exorbitant fees from the Georgian princes, and they established compulsory military service for their Georgian subjects. The situation

became unbearable, and the Georgian nobility planned a massive rebellion against the invaders.

Having assembled at the peak of Mt. Kokhta (in the Meskheta region of southern Georgia), rulers from all over Georgia agreed to assemble the troops in Kartli and attack on a single front. Tsothne Dadiani and the ruler of Racha were the first to muster their armies. But there were traitors among them, and the Mongols learned of the conspiracy. They surrounded Mt. Kokhta, arrested the rebels—save for Tsothne Dadiani and the ruler of Racha—and led them away to the Mongol ruler at Anis-Shirakavan.

The prisoners denied every accusation and asserted that the purpose of the gathering on Mt. Kokhta was to collect the tribute that the Mongol authorities had demanded. Infuriated at their insubordination, the Mongols stripped them bare, bound their hands and feet, smeared them with honey, threw them under the scorching sun, and interrogated them daily about the gathering on Mt. Kokhta.

Having heard what had transpired, Tsothne Dadiani became deeply distressed and took upon himself the blame for this tragic turn of events. Escorted by two servants, he journeyed voluntarily to Anis to lay down his life and suffer together with his brothers. Arriving in Anis and seeing his kinsmen doomed to death, the prince promptly undressed, tied himself up, and lay down next to them under the scorching sun.

The disbelieving Mongols informed their ruler about the strange man who had willingly lain down beside those who were condemned.

The ruler summoned him and demanded an explanation. “We gathered with a single goal—to collect the tribute and fulfill your command. If it was for this that my countrymen were punished, I also desire to share in their lot!” answered the courageous prince.

Tsothne’s chivalrous deed made a dramatic impression on the Mongols, and every one of the prisoners was set free.

Tsothne Dadiani is not mentioned in accounts of the next conspiracy against the Mongols, in the year 1259. Historians believe that he had already reposed by that time.

The virtues of Saint Tsothne Dadiani are known to all throughout Georgia. His heroism and integrity are an example of faith, love and devotion to every generation, and the faithful of every era have honored his holy name.

Tsothne Dadiani was numbered among the saints on October 26, 1999, according to a decree of the Holy Synod of the Georgian Orthodox Church.

“**T**ry to overcome your irascible nature. This passion acts against your real will, desire or command. But as long as pride resides within you, you won’t achieve anything. That’s what governs everything. If you can, kick it out your front door and tell it not to come back.

—ST. THEOPHAN
THE RECLUSE