



# SAINT LUKE THE EVANGELIST

## G R E E K O R T H O D O X C H U R C H

NOVEMBER 5, 2017—5TH SUNDAY OF LUKE

**T**here was a rich and distinguished couple named Kletophon and Leukippe, who lived in the Syrian city of Emesa, and for a long time they were childless. They gave much gold to the pagan priests, but still they remained childless.

The city of Emesa was governed by a Syrian named Secundus, put there by the Roman Caesars. He was a merciless and zealous persecutor of Christians, and to intimidate them he ordered that the instruments of torture be displayed on the streets. The slightest suspicion of belonging to “the sect of the Galilean” (as thus Christians were called by the pagans), was enough to get a man arrested and handed over for torture. In spite of this, many Christians voluntarily surrendered themselves into the hands of the executioners, in their desire to suffer for Christ.

A certain old man by the name of Onuphrius, concealed his monastic and priestly dignity beneath his beggar’s rags. He walked from house to house in Emesa, begging alms. At the same time, whenever he saw the possibility of turning people away from the pagan error, he preached about Christ.

Once, he came to the magnificent house of Leukippe. Accepting alms from her, he sensed that the woman was in sorrow, and he asked what was the cause of this sadness. She told the Elder about her familial misfortune. In consoling her, Onuphrius began to tell her about the one true God, about His omnipotence and mercy, and how He always grants the prayer of those turning to Him with faith. Hope filled the soul of Leukippe. She believed and accepted Holy Baptism. Soon after this it was revealed to her in a dream that she would give birth to a son, who would be a true follower of Christ. At first, Leukippe concealed her delight from her husband, but after the infant was born, she revealed the secret to her husband and also persuaded him to be baptized.

They named the baby Galaction and his parents raised him in the Christian Faith and provided him a fine education. He could make an illustrious career for himself, but Galaction sought rather an unsullied monastic life in solitude and prayer.

When Galaction turned twenty-four, his father resolved to marry him off and they found him a bride, a beautiful and illustrious girl by the name of Episteme. The son did not oppose the will of his father, but by the will of God, the wedding was postponed for a time. Visiting his betrothed, Galaction gradually revealed his faith to her. Eventually, he converted her to Christ and he secretly baptized her himself.

Besides Episteme he baptized also one of her servants, Eutolmius. The newly-illuminated decided on the



# THE HYMNS OF THE THIRD ANTIPHON

Today is Mode Pl. 1

*Before the Entrance...*

## Resurrectional Apolytikion.

MODE PL. 1.

**L**et us worship the Word who is unoriginate \* with the Father and the Spirit, and from a Virgin was born \* for our salvation, O believers, and let us sing His praise. \* For in His goodness He was pleased \* to ascend the Cross in the flesh, and to undergo death, \* and to raise up those who had died, \* by His glorious Resurrection. (x2)

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## Apolytikion for the Church.

MODE PL. 1.

**T**he 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.

## Kontakion.

MODE 2.

**O** 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.

“*Impiety is a sin of the mind against God. It’s ignorance of God and ends with the death of the soul. It’s caused by our lack of awareness of God. In itself it’s perverse and gets us nowhere. It’s the mother of evils.*”

—ST. NEKTARIOS  
THE WONDERWORKER



## THE READINGS OF THE DAY

### EPISTLE READING

*The Letter of Paul to the Galatians (6:11-18)*

**B**rethren, see with what large letters I write to you with my own hand! Those who desire to make a good showing in the flesh are trying to compel you to be circumcised, only so that they may not be persecuted for the cross of Christ. Even those who receive circumcision do not themselves keep the law, but they desire to have you circumcised so that they may boast in your flesh. As for me, I shall find glory in nothing, except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world. In Christ Jesus, circumcision and uncircumcision mean nothing; only a new creation. To those who live by this rule, may there be peace and mercy upon them, and on the Israel of God. From now on, let no one cause me any trouble, for I bear the marks of the Lord Jesus branded on my body. May the grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

### GOSPEL READING

*Luke (16:19-31)*

**T**he Lord said: "Now there was a certain rich man who was clothed in purple and fine linen, feasting in luxury every day. A certain beggar named Lazarus was laid at his gate, full of sores, who desired to be fed with the crumbs that fell from the rich man's table. Yes, even dogs came

and licked his sores. It happened that the beggar died and that he was carried away by the angels to Abraham's bosom. The rich man also died, and was buried. In hades, he lifted up his eyes, being in torment, and saw Abraham far off, and Lazarus in his bosom. He cried and said, 'Father Abraham, have mercy on me, and send Lazarus, so that he may dip the tip of his finger in water and cool my tongue! For I am in agony in this flame!' But Abraham replied, 'Son, remember that in your lifetime, you received your good things, and Lazarus, in the same way, bad things. But now, he is comforted here and you are in anguish. Besides all this, between us and you a great gulf is fixed, so that those who want to pass from here to you cannot [do so], and that no one may cross over from there to us.' He said, 'I ask you therefore, father, that you would send Lazarus to my father's house; for I have five brothers, that he might bear witness to them, so that they would not also come to this place of torment.' Abraham replied to him, 'They have Moses and the prophets! Let them listen to them!' But he said, 'No, father Abraham, but if one goes to them from the dead, they will repent.' Then Abraham said to him, 'If they do not listen to Moses and the prophets, neither will they be convinced if someone rises from the dead.'"



## ANNOUNCEMENTS

*We welcome His Grace Bishop Demetrios of Mokissos!*

### UPCOMING CHURCH SERVICES:

November 8

**Wednesday Morning: Synaxis of Archangel Michael, Orthros / Div. Lit., 8:30am**

**Wednesday Evening: Vigil for St. Nektarios the Wonderworker, 7pm**

**Saturday, November 11, Great Vespers, 5pm**

### Vigil for St. Nektarios the Wonderworker

We will celebrate a vigil for the feastday of St. Nektarios the Wonderworker on November 8, beginning at 7pm. Please plan to join us for the celebration of this great modern day Saint.

**Flowers:** We need 2x \$100 donations for flowers to decorate the icon of the Saint.

### Hierarchical Visitation – Pot Luck

There will be a Community Pot luck **TODAY** after Divine Services in honor of the Hierarchical visit by His Grace, Bishop Demetrios of Mokissos, Chancellor of the Metropolis of Chicago.

### Philoptochos

Join Philoptochos to Make a Difference for a veteran. Decorate and sign a card for a vet at the VA Hospital today.

Be generous in our 2nd Tray collection today for Sts. Cosmas and Damianos which benefits the Ecumenical Patriarchate.

Get ready for our annual Angel Wreath collection. Details coming soon.

### Scripture Study

Fr. Michael will teach a course on St. Paul's Letter to the Galatians beginning on Thursday, November 16 at 6pm. This is not a catechism class, and as such is *only intended for Orthodox Christians*. If you plan to attend, please see Fr. Michael. The EOB translation is required for the class and can be purchased from the Bookstore.

### Hope and Joy

Save the date for the next gathering on Saturday, November 11. See Galin Chindris to register your children, ages 5-12.

### Fall General Assembly

The Fall General Assembly of the Parish will take place on November 12 following Divine Services. All steward members of the Church are asked to plan to attend.

initiative of Galaction, to devote themselves to the monastic life. Leaving the city, they hid themselves away on Mount Publion, where there were two monasteries, one for men and the other for women. The new monastics had to take with them all the necessities for physical toil, since the inhabitants of both monasteries were both old and infirm.

For several years the monastics struggled in work, fasting and prayer. Once, Episteme had a vision in her sleep: she and Galaction stood in a wondrous palace before a radiant King, and the King bestowed golden crowns on them. This was a prefiguring of their impending martyrdom.

The pagans became aware of the existence of the monasteries, and a military detachment was sent to apprehend their inhabitants. But the monks and the nuns succeeded in hiding themselves in the hills. Galaction, however, had no desire to flee and so he remained in his cell, reading Holy Scripture. When Episteme saw that the soldiers were leading Galaction away in chains, she began to implore the Abbess to permit her to go also, since she wanted to accept torture for Christ together with her fiancé and teacher. The Abbess tearfully blessed Episteme to do so.

The saints endured terrible torments, while supplicating and glorifying Christ. Their hands and legs were cut off, their tongues were cut out, and then they were beheaded.

Eutolmius, the former servant of Episteme, and who had become her brother in Christ and fellow ascetic in monastic struggles, secretly buried the bodies of the holy martyrs. He later wrote an account of their virtuous life and their glorious martyrdom, for his contemporaries and for posterity.

**Saints Patrobus, Hermes, Linus, Gaius, and Philologus**, Apostles of the Seventy, preached the Gospel in various cities, each enduring various hardships in their service as bishops.

Saint Patrobus (Rom 16:14) was Bishop of Neopolis (now Naples) and Puteoli in Italy.

Saint Jonah, Archbishop of Novgorod, in the world named John, was left orphaned early in life and was adopted by a certain pious widow living in Novgorod. She raised the child and sent him to school. Blessed Michael of Klops Monastery (January 11), who chanced to meet John on the street, foretold that he would become Archbishop of Novgorod. John received tonsure at the Otnya wilderness-monastery, 50 versts from the city, and he became igumen of this monastery. It was from here that the people of Novgorod chose him as their archbishop in 1458, after the death of Saint Euthymius (March 11).

Saint Jonah enjoyed great influence at Moscow, and during his time as hierarch, the Moscow princes did not infringe upon the independence of Novgorod. Saint Jonah, Metropolitan of Moscow (1449-1461), was a friend of the Novgorod Archbishop Saint Jonah, and wanted him to become his successor.

In 1463, Archbishop Jonah built the first church dedicated to Saint Sergius of Radonezh in the Novgorod region. Concerning himself over reviving traditions of the old days in the Novgorod Church, he summoned to Novgorod the renowned compiler of Saints' Lives, Pachomius the Logothete, who wrote both the services and history of the best known Novgorod Saints, based on local sources.

And to this time period belongs also the founding of the Solovki monastery. Saint Jonah rendered much help and assistance in the organizing of the monastery. To Saint Zosimas he gave a special land-grant (in conjunction with the secular authorities of Novgorod), by which the whole of Solovki Island was granted to the new monastery.

The saint, after his many toils, and sensing the approach of his end, wrote a spiritual testament to

bury his body at the Otnya monastery. On November 5, 1470, after he received the Holy Mysteries, the saint fell asleep in the Lord.

There has survived to the present day a Letter of Saint Jonah to Metropolitan Theodosius, written in 1464. The Life of the saint was written in the form of a short account in the year 1472 (included in the work, Memorials of Old Russian Literature, and also in the Great Reading Menaion of Metropolitan Macarius, under November 5). In 1553, after the uncovering of the relics of Archbishop Jonah, an account of this event was written by Saint Zenobius of Otnya (October 30). A special work relating the miracles of the saint is found in manuscripts of the seventeenth century.

## ***Do you Possess the Signs of Christ's Beatitudes?***

*by St. Symeon the New Theologian*

### *Part 1*

*Our Christ and God calls to us every day through his Gospel: "blessed are the poor in spirit, because theirs is the kingdom of heaven". When we hear this, we ought to be pay attention and examine ourselves carefully, to see whether we are really such poor people to the extent that we are aware in our souls that the kingdom of heaven will certainly be ours. Whether we possess its riches to such an extent that we feel without doubt that we exist within it and rejoice by plunging ourselves into the good things it has to offer. Because the Lord said that it is within us.*

**S**igns and proof that the kingdom is within people are that they have do desire for visible and perishable things, I mean the objects and pleasures of this world: neither wealth nor glory; luxury nor any other experiences and bodily pleasure. They avoid such things and feel such disgust towards them, in soul and disposition as those

who stand out for their authority and royal powers feel towards those who live on the bawdy stage and as those who are wearing clean clothes and are anointed with fragrant myrrh turn away from stench and filth. Because people who are drawn to one of those visible things have not seen that kingdom of heaven, nor smelt nor tasted its joy and sweetness.

And again he says: "blessed are those who mourn, for they will be comforted". So again, let's look at and examine ourselves, to see whether we have this mourning within us and what He means by the comfort that will follow this grief. First He said that the poor in spirit are blessed because theirs is the kingdom of heaven. But those who are poor in spirit, as we've said, have no feelings for the things of the present, nor do they cleave to them with longing in their thoughts, even for the simple pleasure of doing so. So how should people mourn when they're sick and tired of this world and have withdrawn even further, because of their way of thinking, from things that impinge upon their bodies? If people have no desire for visible things, how can they be expected to be sad about anything, or, indeed, to rejoice? And how can people mourn who have the kingdom of heaven within themselves and are glad of it every day? Because He says that people who grieve will receive consolation. But take note, please and you will see the significance and purpose of what was said.

When people of faith, who are always scrupulous as regards God's commandments, carry out what is ordained and direct their thoughts to the sublimity of the commandments, that is towards purity and untainted behaviour, then they will see their true measure, that they're too weak and imperfect to reach the heights of the commandments. They'll see themselves as very poor specimens, unworthy to receive God, to render Him thanks or glory, because they've yet to achieve anything valuable of their own. If people realize this in the depths of

their souls, they will surely mourn with the most blessed grief which receives comfort and brings gentility to the soul.

The comfort called forth by mourning, then, is a pledge of the kingdom of heaven. Because, according to Saint Paul, faith is the substance of things hoped for; comfort is the manner in which, after the flaring spark of the Spirit, God migrates into the souls of those who mourn, rewarding them for their humility, which is called “seed” and “talent” When this has increased and multiplied in the souls of those who fight the good fight, it brings forth fruit thirty, sixty a hundred times as great and this holy fruit is from the gifts of the Spirit. Because where there is true humiliation, there is also the depths of humility, and where there is humility, there are also the coruscations of the Spirit. Where the Spirit scintillates, there God pours out His light, and therewith wisdom and the knowledge of His mysteries. Again, where there are these things, there also is the kingdom of heaven and awareness of the kingdom and the hidden treasures of knowledge of God, among which is the revelation of spiritual poverty. Finally, where there is recognition of spiritual poverty, there is also joyful mourning, with tears spilt unceasingly, cleansing the soul which loves them and making it entirely radiant.

With their souls uplifted and recognizing their Lord, they begin zealously to bring forth other virtues, for themselves and for Christ. Of course they do. Because their souls are laved and saved with their tears and, with their passions extinguished, they become entirely meek and unmoved to anger, and their souls long for and desire, hunger and thirst, to learn God’s statutes. So these people become merciful and kindly, so that their hearts become pure and have a vision of God and clearly see His glory, in accordance with the promise. People with such souls are true peace-makers and are called the children of the Most High, who know the Father and their Lord very well and love Him with

all their heart, suffering any pain and any sorrow for His sake, joyfully tolerating every vicious word spoken against them, falsely, for His name’s sake, rejoicing when they are been granted the boon of being maligned by others for love of Him.

Learn well, my brothers, the true imprint of the seal of Christ. You believers, recognize the attributes of its nature. One real seal exists, the coruscation of the Holy Spirit, even though there are many aspects to its energies and many distinctive characteristics to its virtues, first and foremost of which is humility as the starting-point and foundation, because the Lord says: “On whom shall I cast my gaze unless on him who is meek and calm and fears my word”[ cf. Is. 66, 2]. Second is mourning and the source of tears, about which I would like to talk at length, but lack the words to express such things. It is indeed a miracle beyond telling, because the tears which fall through our natural eyes cleanse the soul spiritually of the filth of sins and, on falling to the earth, burn and quell the demons, liberating the soul from the invisible bonds of sin.

Ah, tears, which flow from divine enlightenment and open heaven itself and assure me of divine comfort. For again and again, out of desire and longing I say the same thing. Where there is a multitude of tears, brethren, accompanied by true knowledge, there is also a scintilla of the divine light. And where there is this scintilla of divine light, there is also a bestowal of all good things and the seal of the Holy Spirit, planted in the heart, from which all the fruits of life derive. From here are borne for Christ the fruits of meekness, peace, alms-giving, compassion, kindness, goodness, faith and self-control. From here were learn to love our enemies and pray for them; to rejoice in tribulations and glorify in sorrows; to regard the transgressions of others as our own and weep over them; and to offer up our lives willingly to death for our brethren.

Let us take heed, brothers, and let us examine ourselves closely and acquaint ourselves with our

souls, to see whether we have the seal within us. Let us recognize, from the signs we mentioned above, if Christ is within us. Please, pay sober attention, my Christian brethren, and examine whether the light has shone in your hearts, whether you have gazed upon the great light of awareness, whether you have been visited by the Dayspring from on high, Who illumines those who sit in darkness and in the shadow of death. Let us forever be addressing hymns of glory and thanks to the good Lord for this gift and let us strive, by observing the commandments, to nourish and build up the divine fire within us, through which the divine light shines more fiercely and brilliantly. Yet if we have not received Christ or His seal and do not recognize the signs within us, but instead the deceitful world lives on in us and we, alas, live in it, deeming important what is, in fact, fleeting, submitting to sorrows; worrying about injuries; and all the time revelling in it, then, what a loss! What ignorance and darkness, what tribulation and stupor! We are controlled by it and dragged down towards earthly things. We are truly pitiful, utterly wretched and strangers to eternal life and the kingdom of heaven, not having acquired Christ, but with the world alive within us, because we live in the world and think of earthly things. People in this condition really are enemies of God, because passion for the world is enmity towards God. As Saint John says: "Do not love the world or the things of the world" [I John 2,15]. No-one can serve God and live like people of the world, because all earthly things are an obstacle to the love of God and to our pleasing Him.

In truth, are there any people who love the glory and honour they receive from others who will ever regard themselves as the least and most inconsequential of all, will become humble in spirit and contrite in heart, or will ever be able to mourn at all? Who, if they love riches and are consumed with love of money and property will ever become merciful and compassionate, instead of being more

savage than any wild beast? Who, if they are overwhelmed with vanity and possessed by arrogance, will ever free themselves from jealousy and envy? Or again, when will those who yield to the passions of the flesh and wallow in the filth of sensual pleasures ever become pure of heart? When will they see the God Who created them? And how will people become peace-makers, if they have estranged themselves from God and do not listen to him who says: "We are ambassadors for Christ, since God, through us, entreats that you be reconciled" [cf. Cor. II 5, 20]. Because people who transgress against the commandments and war against God are enemies of God, even if they bring peace to all others, since by reconciling them in this way, they do not do so in a God-pleasing manner. Since they are their own worst enemies, as well as God's, even those with whom they make peace become God's enemies. If people are at odds with others, they understand not at all how to counsel others properly concerning what to believe and what is pleasing to the enemy [i.e. God] and to teach them to carry out His commandments. And not only this, but because they always act out of aversion to and loathing of Him, their main concern being to go contrary to His wishes, this creates a kind of habit, so that, even if they wished to teach others what is proper to His religion, they would be hard pressed to do so.

**Editor's Note:** It is very striking how spiritual truths abide over time. Of course, one should expect this, but it still can make a deep impression. So it is with Saint Symeon's last point, about bringing peace, yet making people into enemies of God. One of the great achievements of the European Union has been to reconcile nations that not long ago were at each other's throats. But, because this has been achieved by secular means, many of the regulations now in place (against wearing crosses at work, against displaying Christian pictures or symbols in public spaces such as schools or hospitals, and so forth) do seem to be part of an agenda aimed at defeating the work of God.