

# SAINT LUKE THE EVANGELIST GREEK ORTHODOX CHURCH

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## JANUARY 31, 2010

### THE SEVENTEENTH SUNDAY OF LUKE

The Sunday of the Prodigal Son  
Ss. Kyros and John the Unmercenaries

*Saint Kyros was a noted physician in the city of Alexandria*, where he had been born and raised. He was a Christian and he treated the sick without charge, not only curing their bodily afflictions, but also healing their spiritual infirmities. He would say, "Whoever wishes to avoid being ill should refrain from sin, for sin is often the cause of bodily illness." Preaching the Gospel, the holy physician converted many pagans to Christ. During the persecution by Diocletian (284-305), St Kyros withdrew into Arabia, where he became a monk. He continued to heal people by his prayer, having received from God the gift to heal every sickness.

In the city of Edessa at this time lived the soldier John, a pious Christian. When the persecution started, he went to Jerusalem and there he heard about St Kyros. He began to search for him, going first to Alexandria and then to Arabia. When St John finally found St Kyros, he remained with him and became his faithful follower.

They learned of the arrest of the Christian woman Athanasia and her three young daughters. Theoctiste was fifteen; Theodota, was thirteen; and Eudoxia, was eleven. Sts Kyros and John hastened to the prison to help them. They were concerned that faced with torture, the women might renounce Christ.

Sts Kyros and John gave them courage to endure what lay before them. Learning of this, the ruler of the city arrested Sts Kyros and John, and seeing their steadfast and fearless confession of faith in Christ, he brought Athanasia and her daughters to witness their torture. The tyrant did not refrain from any form of torture against the holy martyrs. The women were not frightened by the sufferings of Sts Kyros and John, but courageously continued to confess Christ. They were flogged and then beheaded, receiving their crowns of martyrdom.

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# AT THE SMALL ENTRANCE WE SING

## RESURRECTIONAL APOLYT. MODE 1.

The stone had been secured with a seal by the Judeans, \* and a guard of soldiers was watching Your immaculate body; \* You rose on the third day, O Lord \* and Savior, granting life unto the world. \* For this reason were the powers of heaven crying out to You, O Life-giver: \* Glory to Your Resurrection, O Christ; \* glory to Your eternal rule; \* glory to Your dispensation, only One who love mankind.

## APOLYTIKION FOR THE CHURCH. MODE 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.

## KONTAKION. MODE 1.

You sanctified the virginal womb by Your birth, O Lord,\* and Symeon's hands You blessed, as it ought to be.\* O Christ God, and even now You came and saved us.\* Now, give peace to the commonwealth in time of war,\* and give power to the Rulers, so loved by You,\* the only one who loves humanity.

## ΑΝΑΣΤ. ΑΠΟΛΥΤΙΚΙΟΝ. ΗΧΟΣ Α΄.

Τοῦ λίθου σφραγισθέντος ὑπὸ τῶν Ἰουδαίων, καὶ στρατιωτῶν φυλασσόντων τὸ ἄχραντὸν σου Σῶμα, ἀνέστης τριήμερος Σωτὴρ, δωρούμενος τῷ κόσμῳ τὴν ζωὴν, διὰ τοῦτο αἱ Δυνάμεις τῶν οὐρανῶν ἐβόων σοι ζωοδότα. Δόξα τῇ Ἀναστάσει σου Χριστέ, δόξα τῇ βασιλείᾳ σου, δόξα τῇ οἰκονομίᾳ σου, μόνε φιλόνητο.

## ΑΠΟΛΥΤΙΚΙΟΝ ΤΟΥ ΝΑΟΥ. ΠΛ. Α΄.

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

## KONTAKION. ΗΧΟΣ Α΄.

Ὁ μήτραν παρθενικὴν ἀγιάσας τῷ τόκῳ σου, καὶ χεῖρας τοῦ Συμεῶν εὐλογήσας ὡς ἔπρεπε, προφθάσας καὶ νῦν ἔσωσας ἡμᾶς Χριστέ ὁ Θεός. Ἄλλ' εἰρήνευσον ἐν πολέμοις τὸ πολίτευμα, καὶ κραταίωσον Βασιλεῖς οὓς ἠγάπησας, ὁ μόνος φιλόνητος.

“When the time comes, and especially the time put aside for God and His temple, a Feast Day or the hour of Divine Services, hurry to tear your self away from business and worldly cares and voluntarily and zealously offer yourself to God in His church. When you enter the church bring to mind the promise of the Lord to those that gather in His name: there am I in the midst of them (Matt. 18:20), and stand reverently in church, as before the very face of Christ, and pray to Him that he sanctify you by His holiness, animate you by His prayer, and enlighten you with the word of the Gospel and the Grace of the Mysteries.

# THE READINGS OF THE DAY

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## EPISTLE READING

SAINT PAUL'S

SECOND LETTER TO TIMOTHY 3:10-15

**B**rethren, "all things are lawful for me," but not all things are helpful. "All things are lawful for me," but I will not be enslaved by anything. "Food is meant for the stomach and the stomach for food" -- and God will destroy both one and the other. The body is not meant for immortality, but for the Lord, and the Lord for the body. And God raised the Lord and will also raise us up by his power. Do you not know that your bodies are members of Christ? Shall I therefore take the members of Christ and make them members of a prostitute? Never! Do you not know that he who joins himself to a prostitute becomes one body with her? For, as it is written, "The two shall become one flesh." But he who is united to the Lord becomes one spirit with him. Shun immorality. Every other sin which a man commits is outside the body; but the immoral man sins against his own body. Do you not know that your body is a temple of the Holy Spirit within you, which you have from God? You are not your own; you were bought with a price. So glorify God in your body and in your spirit which belong to God.

## GOSPEL READING

LUKE 18:10-14

**T**he Lord said this parable: "There was a man who had two sons; and the younger of them said to his father, 'Father, give me the share of the property that falls to me.' And he divided his living between them. Not many days later, the younger son gathered all he had and took his journey into a far country, and there he squandered his property in loose living.

And when he had spent everything, a great famine arose in that country, and he began to be in want. So he went and joined himself to one of the citizens of that country, who sent him into his fields to feed swine. And he would gladly have fed on the pods that the swine ate; and no one gave him anything. But when he came to himself he said, 'How many of my father's hired servants have bread enough and to spare, but I perish here with hunger! I will arise and go to my father, and I will say to him, 'Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me as one of your hired servants.' And he arose and came to his father. But while he was yet at a distance, his father saw him and had compassion, and ran and embraced him and kissed him. And the son said to him, 'Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.' But the father said to his servants, 'Bring quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring the fatted calf and kill it, and let us eat and make merry; for this my son was dead, and is alive again; he was lost, and is found.' And they began to make merry. Now his elder son was in the field; and as he came and drew near to the house, he heard music and dancing. And he called one of the servants and asked what this meant. And he said to him, 'Your brother has come, and your father has killed the fatted calf, because he has received him safe and sound.' But he was angry and refused to go in. His father came out and entreated him, but he answered his father, 'Lo, these many years I have served you, and I never disobeyed your command; yet you never gave me a kid, that I might make merry with my friends. But when this son of yours came, who has devoured your living with harlots, you killed for him the fatted calf!' And he said to him, 'Son, you are always with me, and all that is mine is yours. It was fitting to make merry and be glad, for this your brother was dead, and is alive; he was lost, and is found.'"

# ANNOUNCEMENTS

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## UPCOMING CHURCH SERVICES:

**Tuesday, Feb. 2, Presentation of our Lord, Orthros / Div. Lit, 8:30am**

**Wednesday, Feb. 3, Symeon the God-receiver, Divine Lit, 9am**

**Saturday, Feb. 6, Great Vespers, 6pm**

## UPCOMING CLASSES:

**Orthodox Catechism, Tuesday, Feb. 2, 6pm**

**Scripture Study, Thursday, Feb. 4, 7pm**

## DINNER DANCE

Our annual Dinner Dance will be held this evening. The cost of prepaid tickets is \$25 / adult and \$15 / child for a dinner of Prime Rib and Chicken. Tickets at the door will be \$30 / adult and \$15 / child. *Tickets may be purchased from Georgia Pardalos.* Doors will open for the event at 5:00pm, with dinner at 6pm and dancing to follow. This is an important fundraiser for our parish – please plan to attend! Tables may be reserved for your group with the purchase of pre-paid tickets.

## GREAT AND HOLY LENT

Our Great and Holy Lenten journey begins on Sunday, Feb. 14 at 7pm with the celebration of the Vespers of Forgiveness. Please be attentive to the Church's call to personal holiness as we begin our preparations for the celebration of our Lord's Pascha. Do not absent yourself with poor excuses, but accept the call to be present at this solemn service so that we begin our journey as one family, with one voice, and with one heart for Christ.

## CHURCH CALENDARS

Church calendars are available to be picked up in the Narthex. The envelopes are labeled – please be sure to take the calendar labeled with your name. If you are not on our mailing list, there are unlabeled calendar – please take a calendar and put

your name and address in the notebook next to the calendars. Greek calendars are also now available.

## UPCOMING PHILOPTOCHOS EVENT

The Philoptochos ladies kindly invite all the women of the parish to the Church on Tue. Feb. 9 at 6pm for an hour of fellowship. To celebrate the National Heart Disease Awareness Month and to officially start a new year of activities, Philoptochos is organizing a little party with tea, coffee and cookies. Representatives of the Mid-Missouri Women-Heart Coalition will give a short presentation on women's heart disease. The monthly Philoptochos meeting will take place at the end of the program. We invite you to come and see; education saves lives. You can wear red in support of the cause.

## UPCOMING YOUTH EVENT

On Saturday, Feb. 13, join us for our annual Apokreo Party from 3-5pm at Jane Forman Studio, at Columbia College. Please bring a non-meat dish to share. Visit our website to see photos from last year's event.

## FUNDRAISING OPPORTUNITY

Please see the flyer in the Narthex for an opportunity to help the Church by getting your hair styled or cut by Patricia Kardon.



*On Sunday, February 7th*, over 130 million Americans will tune in to the Super Bowl Football Game. There will be parties with abundant food, friendship and fellowship. At the same time, there will be people worrying about staying warm, finding shelter and a warm meal. This fact generated more than 20 years ago the Souper Bowl of Caring Program, a powerful movement that is transforming the Super Bowl weekend into the largest weekend of giving and serving. This year, our church is joining this event.

*Philoptochos is organizing* a special food collection for the Central Missouri Food Bank. Bring non-perishable food items and place them in the food barrel. They will be picked up on Monday February 8.

*The youth of our parish* will collect donations from parishioners in soup pots during the Greek Dinner dance and on February 7- the Super Bowl Sunday. Every dollar donated goes to IOCC (International Orthodox Christian Charities) to support their ministries.

Be part of this movement that is sharing God's love with those in need. Please give generously; small efforts can make a huge impact in the fight against hunger and poverty.

## FIRST MYSTAGOGICAL CATECHISM

*by Saint Cyril of Jerusalem*

*"Be sober, be vigilant because your adversary, the devil, runs around enraged and seeks to find someone to devour. Resist him, remaining firm in the faith and knowing that the same sufferings exist in all the members of your brotherhood throughout the world. The God of all grace, who has invited you to His eternal glory in Christ Jesus, after bearing up with a little suffering, will train you, support you, strengthen you, and establish you. To Him belong the glory and the Dominion in the ages of the ages, Amen" (1st Epistle of Peter, 5:8-11).*

1. The Deeper meaning of the Sacraments: I have long been wishing, O true-born and dearly beloved children of the Church, to discourse to you concerning these spiritual and heavenly Sacraments. Since, however, I well knew that seeing them is far more persuasive than hearing about them, I waited for the present opportunity, which makes you more receptive of my words from your present experience, so that I might guide you into the garden of Paradise where there is ample light and fragrance. Now, then, is the fitting moment, because you have experienced these more sacred Sacraments, and especially of the divine and life-giving Baptism. Since, therefore, we must set the table before you with the most perfect lessons, come and let us examine all of them with much attention, so that you may see the deeper meaning of all that was done to you on that evening of your baptism.

2. The denunciation of the Devil as preparation for Baptism: First you entered into the narthex of the Baptistry. You stood up facing towards the West. Then, you received the command to stretch forth your arm and to denounce Satan as if he were present there. You must learn that this typological act is found in a very old story. This story is connected Pharaoh, that most bitter and cruel tyrant, who oppressed the free and noble people of the Hebrews. It is also connected with Moses whom God sent to bring the Hebrews out of their miser-

able bondage under the Egyptians; and also with the events which followed: i.e. with the Hebrews' anointing the door posts of their homes with the blood of a lamb so that the destroyer might pass by in seeing the sign of the blood in their home (Ex. 12:7, 13:22-23); and that the Hebrew people was marvelously delivered at that time in that paradoxical manner because the tyrant allowed them to depart from Egypt. It is also connected, however, with the fact that after their deliverance, their enemy pursued after them (Ex. 14:23), and in spite of the fact that he saw the sea wondrously parting for them, did not hesitate to follow their traces, until he was engulfed by the water and was drowned in the Red Sea.

3. The deliverance of the Christians from the Devil: Now, however, you are called to pass from the old to the new, i.e. from the type to the truth. There God sent Moses to Egypt; here, God sends Christ into the world. There, Moses went to lead out of Egypt a people who suffered; here, Christ came in order to redeem those who are oppressed by sin in the world. There, the blood of a lamb averted the destroyer; here, the blood of the immaculate Jesus Christ (I Peter 1:19) is that which turns to flight the evil spirits. There, the tyrant [Pharaoh] pursued that ancient people even to the [Red] sea; here, however, the arrogant and shameless demon, the Devil, followed you even to the pure waters of salvation. That tyrant of old was drowned in the sea; but here this very demon is vanquished by the saving water [of Baptism].

4. The renunciation of Satan: You hear, then, as you have your arm outstretched to say as though he were present, "I renounce you, Satan." You must stand, however, facing towards the West; and I think that it is necessary to say why. Since the West is the region where the natural darkness appears, and since Satan is [spiritually] dark and has his dominion of darkness, therefore, we turn towards the West, in order to renounce that dark and gloomy potentate. What then did each of you

stand up and say? "I renounce you, Satan," You the wicked and most cruel tyrant! In other words, he said "I no longer fear your might;" Why? It was because Christ has abolished your power when He gave me to communicate in His Blood and His Flesh. He did this so that through these sufferings He might destroy death by death, and I might not remain under bondage for ever (Hebr. 2:14-15). "I renounce you," --you crafty and most treacherous subtle serpent. "I renounce you," --plotter as you are, who under the guise of friendship contrived all disobedience, and worked apostasy in our first ancestors. "I renounce you," Satan, "the inventor and accomplice of all wickedness.

5. The renunciation of all the works of Satan: Then the second point you are taught to say, "... and all your works." Now the works of Satan are all sin, which you must also renounce;--just as one who has escaped a tyrant has surely escaped his weapons also. All sin, therefore, of every kind, is included in the works of the devil. Only know this; that all that you say, especially at that most thrilling hour, is written in God's books; when therefore you doest any tiring contrary to these promises, you shall be judged as a transgressor. You renounce therefore the works of Satan; I mean, all deeds and thoughts which are contrary to reason.

6. The renunciation of the pomp of Satan: Then you say, "And all his pomp." Now the pomp of the devil is the madness of theaters, and horse-races, and hunting, and all such vanity; from which that holy man praying to be delivered says unto God, "Turn away mine eyes from beholding vanity" (Ps. 118:37). Be not interested in the madness of the theater, where you will behold the wanton gestures of the players, carried on with mockeries and all unseemliness, and the frantic dancing of effeminate men;--nor in the madness of them who in hunts expose themselves to wild beasts, that they may pamper their miserable appetite; who, to serve their belly with meats, become themselves in reality meat for the belly of untamed beasts; and to

speaking justly, for the sake of their own god, their belly (Phil. 3:19), they cast away their life headlong in single combats. Shun also horse-races that frantic and soul-subverting spectacle. For all these are the pomp of the devil.

7. What else does the pomp of Satan include? Moreover, the things which are hung up at idol festivals, either meat or bread, or other such things polluted by the invocation of the unclean spirits, are reckoned in the pomp of the devil. For as the Bread and Wine of the Eucharist before the invocation of the Holy and Adorable Trinity were simple bread and wine, while after the invocation the Bread becomes the Body of Christ, and the Wine the Blood of Christ, so in like manner such meats belonging to the pomp of Satan, though in their own nature simple, become profane by the invocation of the evil spirit.

8. The renunciation of the worship of Satan: After this you say: "and all your worship." Now the service of the devil is prayer in idol temples; things done in honor of lifeless idols; the lighting of lamps, or burning of incense by fountains or rivers, as some persons cheated by dreams or by evil spirits do [resort to this], thinking to find a cure even for their bodily ailments. Go not after such things. The watching of birds, divination, omens, or amulets, or charms written on leaves, sorceries, or other evil arts, and all such things, are services of the devil; therefore shun them. For if after renouncing Satan and associating yourself with Christ, you fall under their influence, you shall find the tyrant more bitter; perchance, because he treated you of old as his own, and relieved you from his hard bondage, but has now been greatly exasperated by you; so you will be bereaved of Christ, and have experience of the other. Have you not heard the old history which tells us of Lot and his daughters? Was not he himself saved with his daughters, when he had gained the mountain, while his wife became a pillar of salt (Gen. 19:26), set up as a monument for ever, in remembrance of her depraved will and her turning back. Take heed therefore to yourself (Tob.

4:12), and turn not again to what is behind, having put your hand to the plough (Luke 9:62), and then turning back to the salt savor of this life's doings (Gen. 19:18); but escape to the mountain, to Jesus Christ, that stone hewn without hands, which has filled the whole world (Dan. 2:34-35, 45).

9. The return to the Paradise of God: When therefore you renounce Satan, utterly breaking all your covenant with him, that ancient league with Hades (Is. 18:15), there is opened to you the paradise of God, which He planted towards the East (Gen. 2:8), whence for his transgression our first father was banished; and a symbol of this was your turning from West to East, the place of lights. Then you were told to say, "I believe in the Father, and in the Son, and in the Holy Ghost, and in one Baptism of repentance." Of which things we spoke to you at length in the former Lectures, as God's grace allowed us.

10. The garment of salvation, i.e. Jesus Christ: Guard yourself, therefore, by these discourses, and remain sober. For our adversary the devil, as was just now read, as a roaring lion, walks about, seeking whom he may devour (I Pet. 5:8). But though in former times death was mighty and devoured (Is. 25:8). By the regeneration at the holy Font, God has wiped away every tear from every human being (Rev. 21:4). For you shall no more mourn, now that you have put off the old humanity; but you shall keep holy-day because you are clothed with the garment of salvation (Is. 61:10), even Jesus Christ (Rom. 13:14, Gal. 3:27).

11. The symbolic meaning of teleturgics: All these things were done in the outer narthex. But if God will, when in the succeeding lectures on the Mysteries we have entered into the nave, the Holy of Holies, we shall there know the symbolical meaning of the things which are there performed. Now to God the Father, with the Son and the Holy Ghost, be glory and power and majesty, forever and ever. Amen.

-Translated by Rev. Dr. George D. Dragas

