

# SAINT LUKE THE EVANGELIST GREEK ORTHODOX CHURCH

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**JUNE 27, 2010**

## **FIFTH SUNDAY OF MATTHEW**

*Saint Sampson the Hospitable* was the son of rich and illustrious Roman parents. In his youth he received an excellent education, he studied the medical arts, and doctored the sick without charge. After the death of his parents St Sampson generously distributed alms and set his slaves free, preparing himself to go into the wilderness.

With this intent in mind he soon journeyed from Rome to the East. But the Lord directed him onto a different path, that of service to neighbor, and so St Sampson came to Constantinople. Settling into a small house, the saint began to take in homeless wanderers, the poor and the sick, and he attended to them. The Lord blessed the efforts of St Sampson and endowed him with the power of wonderworking. He healed the sick not only through being a skilled physician, but also as a bearer of the grace of God. News of St Sampson spread abroad. The patriarch heard of his great virtue and ordained him to the holy priesthood.

It was revealed to the grievously ill Emperor Justinian (527-565), that he could receive healing only through St Sampson. In praying, the saint put his hand on the afflicted area, and Justinian was healed. In gratitude the emperor wanted to reward his healer with silver and gold, but the saint refused and instead asked Justinian to build a home for the poor and the sick. The emperor readily fulfilled his request.

St Sampson devoted the rest of his life to serving his neighbor. He survived into old age and after a short illness he departed peacefully to the Lord. The saint was buried at the church of the holy Martyr Mocius, and many healings were effected at his grave. His hospice remained open, and the saint did not cease to care for the suffering. He appeared twice to a negligent worker of the hospice and upbraided him for his laziness. At the request of an admirer of St Sampson the hospice was transformed into a church, and beside it a new edifice was built for the homeless. During the time of a powerful fire at Constantinople the flames did not touch the hospice of St Sampson. Through his intercession a heavy rain quenched the fire.

Saint Joanna the Myrrh-bearer, wife of Chusa, the household steward of King Herod, was one of the women following and attending the Lord Jesus Christ during the time of His preaching and public ministry. She is mentioned in Luke 8:3 and 24:10. Together with the other Myrrh-bearing Women, St. Joanna went to the Sepulchre to anoint the Holy Body of the Lord with myrrh after His death on the Cross, and she heard from the angels the joyful proclamation of His All-Glorious Resurrection. According to Tradition, she recovered the head of St. John the Baptist after Herodias had disposed of it (February 24).

*Continued on page 5...*

# AT THE SMALL ENTRANCE WE SING

## ΑΠΟΛΥΤΙΚΙΟΝ. ΜΟΔΕ 4.

When the women Disciples of the Lord \* had learned from the Angel the joyful message of the Resurrection\* and had rejected the ancestral decision,\* they cried aloud to the Apostles triumphantly:\* Death has been despoiled, Christ God has risen,\* granting His great mercy to the world.

## ΑΠΟΛΥΤΙΚΙΟΝ FOR THE CHURCH. 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 that cannot be put to shame, mediation unto the creator most constant: O despise not the voices of those who have sinned; but be quick, O good one, to come unto our aid, who in faith cry unto you: Hasten to intercession and speed to make supplication,

## ΑΠΟΛΥΤΙΚΙΟΝ. ΗΧΟΣ Δ.

Τὸ φαιδρὸν τῆς Ἀναστάσεως κήρυγμα, ἐκ τοῦ Ἀγγέλου μαθοῦσαι αἱ τοῦ Κυρίου Μαθήτριαι, καὶ τὴν προγονικὴν ἀπόφασιν ἀπορρίψασαι, τοῖς Ἀποστόλοις καυχώμεναι ἔλεγον. Ἐσκύλευται ὁ θάνατος, ἠγέρθη Χριστὸς ὁ Θεός, δωρούμενος τῷ κόσμῳ τὸ μέγα ἔλεος.

## ΑΠΟΛΥΤΙΚΙΟΝ ΤΟΥ ΝΑΟΥ. ΠΛ. Α΄.

Λουκᾶν 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 Β΄.

Προστασία τῶν Χριστιανῶν καταίσχυντε, μεσιτεία πρὸς τὸν Ποιητὴν μετάθετε, μὴ παρίδης ἀμαρτωλῶν δεήσεων φωνάς, λὰ πρόφθασον, ὡς γαθὴ, εἰς τὴν βοήθειαν ἡμῶν, τῶν πιστῶς κραυγαζόντων σοι. Τάχυνον εἰς πρεσβείαν, καὶ σπεῦσον εἰς ἰκεσίαν, ἢ προστατεύουσα εἰ, Θεοτόκε, τῶν τιμώντων σε.

“My dear friends, we too have a house for the Lord to dwell in: our heart. Do you remember what the Lord said when he ascended into heaven? ‘I will be with you always’ (Matt. 28:20). And this is why, during the last living act of the Liturgy, the elevation of the sacred Chalice, the priest says, ‘Forever, now and always...’ What does that mean? It is as if Christ is saying: I am going always. I am entering into my dark cloud... but remember that I am always before you, I am always within you. I will remain here unseen, unobserved, in the innermost parts of the sanctuary, to be eaten by the priest, so that you can eat me too, whenever you want.”

# THE READINGS OF THE DAY

## EPISTLE READING

THE LETTER OF PAUL TO THE  
ROMANS 10:1-10

**B**RETHREN, my heart's desire and prayer to God for them is that they may be saved. I bear them witness that they have a zeal for God, but it is not enlightened. For, being ignorant of the righteousness that comes from God, and seeking to establish their own, they did not submit to God's righteousness. For Christ is the end of the law, that every one who has faith may be justified. Moses writes that the man who practices the righteousness which is based on the law shall live by it. But the righteousness based on faith says, Do not say in your heart, "Who will ascend into heaven?" (that is, to bring Christ down) or "Who will descend into the abyss?" (that is, to bring Christ up from the dead). But what does it say? The word is near you, on your lips and in your heart (that is, the word of faith which we preach); because, if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For man believes with his heart and so is justified, and he confesses with his lips and so is saved.

## GOSPEL READING

MATTHEW 8:28-34; 9:1

**A**t that time, when Jesus came to the other side, to the country of the Gergesenes, two demoniacs met him, coming out of the tombs, so fierce that no one would pass that way. And behold, they cried out, "What have you to do with us, O Son of God? Have you come here to torment us before the time?" Now a herd of many swine was feeding at some distance from them. And the demons begged him, "If you cast us out, send us away into the herd of swine." And he said to them, "Go." So they came out and went into the swine; and behold, the whole herd rushed down the steep bank into the sea, and perished in the waters. The herdsmen fled, and going into the city they told everything, and what had happened to the demoniacs. And behold, all the city came out to meet Jesus; and when they saw him, they begged him to leave their neighborhood. And getting into a boat he crossed over and came to his own city.

“A person really is Christ, because he is an image of God. And thus the saints love all men, for all men are images of God, and in this way Christ and humanity become one in the hearts of the saints, in the inner depths of their being.”

—ELDER AIMILIANOS (1934 —)

# ANNOUNCEMENTS

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**UPCOMING CHURCH SERVICES:  
NO GREAT VESPERS THIS WEEK**

**UPCOMING CLASSES:  
CATECHISM CLASS WILL RESUME LATER IN THE SUMMER**

## **FR. MICHAEL ON VACATION**

Please welcome Fr. Thomas George who is substituting for Fr. Michael, who will be on vacation from June 7 - July 1. If you have an emergency, please call Fr. Joseph at (314) 705-1468.

## **DONATIONS REQUESTED**

A donation box has been placed in the Narthex for our Long-range planning study - gifts of any amount are greatly appreciated towards the completion of this project.

## **STEWARDSHIP STATISTICS**

We have received 63 pledge cards totalling \$86,840. Thank you to all who have generously committed to the future of our parish!

## **REMEMBER THE CHURCH THIS SUMMER**

If you are planning to travel during the summer months, do not forget the needs of the Church. Our financial obligations continue, even when you are traveling. Prior to leaving town, please remember to send your stewardship offerings to the Church.

## **FOOD BANK**

The Parish always accepts donations on non-perishable food items for distribution by the Mid-Missouri Food Bank. Please place items in the purple barrel in the narthex. We also accept donations of butter / margarine for St. Francis House.

## **SYNAXARION**

### *Continued*

St. Joanna is also commemorated on the Sunday of the Myrrh-bearing Women.

Saint Severus the Presbyter during the sixth century served in a church of the Most Holy Theotokos in the village of Interocleum in Central Italy. He was noted for his virtuous and God-pleasing life. One time, when the saint was working in his garden, cutting grapes in the vineyard, they summoned him to administer the Holy Mysteries for the dying. St Severus said: "Go back, and I'll catch up with you soon."

There remained only but a few more grapes to cut off, and St Severus dallied for awhile in the garden to finish the work. When he arrived at the sick person's home, they told him that the person was already dead. St Severus, regarding himself as guilty in the death of a man without absolution, started to tremble and loudly he began to weep. He went into the house where the deceased lay.

With loud groans and calling himself a murderer, in tears he fell down before the dead person. Suddenly the dead man came alive and related to everyone that the demons wanted to seize his soul, but one of the angels said, "Give him back, since the priest Severus weeps over him, and on account of his tears the Lord has granted him this man." St Severus, giving thanks to the Lord, confessed and communed the resurrected man with the Holy Mysteries. That man survived for another seven days, then joyfully went to the Lord.

## **DOGMA AND DOGMATICS: ON COGNIZANCE AND FAITH: THROUGH THE SON AND LOGOS**

*By Metropolitan John of Pergamus*

**I**n order to comprehend the Fathers' viewpoint on the problem of the cognizance of God, we must bear in mind the following, historical sequence of events:

Initially, there was a belief, which sprung from the meaning of the term "Logos" as introduced by Justinian, around the middle of the 2nd century A.D.. This belief elaborated that the human mind was an instrument intended for comprehending. After Origen's time however, this line of thought evolved into the form that Evagrius gave to the overall subject of gnosiology, as well as Evagrius' subsequent influence on monks, which – according to the principles already set down by Justinian – was characterized by the cleansing of one's mind of all perceptible things... According to this theory, God and the human mind have something in common. One could say that they are related ontologically, but they differ and are opposite to, anything material. God is a spiritual being, non-material and non-corporeal, as is the human mind. Therefore, the link between God and man - and logically, the path or the instrument for acquiring cognizance – would be the mind.

However, this doctrine contained the danger, firstly, of excluding from the cognizance of God anything that is perceived by the human senses. This of course may seem quite natural at first; but, remember what we said in previous lessons pertaining to the incarnation: that Christology upholds that Christ is the path

that leads to the cognizance of God; that God reveals Himself through Christ in a perceptible way, and that He also makes Himself accessible, to the human senses. This is not the only problem generated by this doctrine. The greater difficulty is that the human mind appears to be able to interpret God, and in a certain way becomes the ground which God touches upon (this being the ancient Greek perception, and mainly Plato's).

This entire doctrine - which resulted in a heresy with Origen's followers, who were eventually condemned by the 5th Ecumenical Synod – was duly corrected by yet another monk's doctrine which took on the name of Makarios the Egyptian, whose doctrine introduces another element in the cognizance of God: instead of the mind being the instrument for comprehending, he introduces the heart. The heart is now acknowledged as the cognitive instrument, and no longer the mind. But, because this may be classified by classical psychology as being man's cognitive instrument in which his emotions are situated, it is quite possible that we may be led to misinterpret this doctrine of Makarios. But, it has nothing to do with emotions versus logic, but another thing altogether. What is this other thing, which is neither emotion, nor logic? What do we mean, when we say the term "heart"?

We have already said that, according to the Semitic perception as apparent in the Bible, where the heart is presented as being the cog-

nitive instrument for of God, (“... a clean heart within me...”); where the heart is that which recognizes God (“... ..the clean in heart shall look upon God...”) and with a typical Semitic mentality that naturally permeates the Bible, the heart signifies man’s realm of obedience. It is there, that the yes or the no is decided on. It is the place of freedom, where man decides to concede or refuse, where he says the yes or the no to another’s request, and of course to God’s. This perception, whereby man executes God’s will with his heart, is the Bible’s practical way to the cognizance of God. The cognizance of God is neither a notional nor an emotional issue; to actually do what God wants is a practical and an ethical issue. While this could have satisfied Semitic mentality, it could not satisfy Greek mentality, through which the Bible had to be interpreted. To a Greek, knowledge had to have an ontological content. It had to point towards an identity: i.e., that something exists, and that I acknowledge it as existing; as an entity. I do not recognize it merely as a moral obligation, or as something to which I reply with my yes or no; it is an entity, an identity. The interpretation of this viewpoint of Makarios – that the heart is the cognitive instrument – must necessarily contain ontological elements. Elements that will lead me to the possibility of relating it to something; to say that it exists, that it actually is. Because if it is not, then I do not recognize it.

The answer to this question can be found, as early as the time of the Fathers, in one of the great – I would say the greatest – theologians of that time, as regards the conception and the latitude with which he conceived and connected all the major problems: Maximus the Con-

fessor. It is there, that all of Makarios’ doctrine is utilized, to correct Evagrius’ theory. Besides, Maximus does this to Origenism in general, and completely changes its appearance and content in a positive manner. Not with aggressiveness, wherein we often believe that things can be changed by fighting. It is not so. During the Patristic period, changes were made without generating any fuss. Origen had so much authority; that is why Athanasios and the Capadocians – mainly Maximus – amended him radically, but without actually waging war against him. One of the changes that Maximus made was to amend the meaning of the term “Logos”. With the help of Makarios’ doctrine, Maximus situates the cognitive instrument within the heart, but, with the following content:

To Maximus, the Logos is basically the Logos of God; in other words, it is the person of Christ. And it is through God’s Logos, that one recognizes God. Maximus also develops the idea that the Logos has cosmological extensions; i.e., that all beings have their own logos, within the one Logos of God. But the important thing is, that Maximus perceives this Logos of God as a person, with whom God the Father has a loving relationship. And here now is the way that the heart – as a seat of love – is transformed into that instrument which does not merely provide emotions as the means of recognizing God; it actually provides a personal relationship, a relationship between two parties, which Maximus named a loving relationship. In other words, only the Logos of God can basically recognize God, because only the Logos is in an eternal loving relationship with God which actually reveals, discloses, makes

known, the identity of God as that of a Father, of a person. Subsequently, the Gospel of John says, “no-one knows the Father, except for the Son, and only through the Son can you know the Father”. But the fact that the Son knows the Father, is an issue - according to Maximus – that has to do with the loving relationship that exists between the Father and the Son eternally, in which relationship God is related to the Father-figure and is revealed, recognized - call it what you will – by the words: “You exist as my Father”. Within this Father-Son relationship, God is revealed and is acknowledged as veracity. Athanasios the Great had already made similar observations when he refuted the Arians, saying that the Son was forever with the Father, and that it was impossible for the Father to have existed without His Son, because – he said – the Son is the Father’s veracity. The Son is the Image and the Veracity of the Father. Image and Veracity are one and the same thing.

This is a significant topic of gnosiology: that the Father also recognizes Himself, by looking at His Image, which is His Son. You can never recognize yourself on your own. You need a relationship - let’s say, a sort of reflective relationship, a mirror. God’s mirror is the Son. That is why He is called the Image of God and His veracity, as analyzed by Athanasios the Great in his speech “opposing Arians”. This is approximately the perception that underlies Maximus the Confessor’s viewpoint. A relationship, therefore - a personal, loving one - reveals the truth, and it makes known an entity in a way that no-one would recognize it otherwise.

God, therefore, is basically recognized through His Son, and this is why the Son is His Logos. But not because He is the Logos

in the notional sense – with the mind – which is the enormous trap that Augustine later fell into, when he incorrectly envisaged the Logos as being God’s logic, God’s intellect (i.e., God has Logos means that God has intellect). The Greek Fathers avoided this. It has nothing to do with the Logos of God in the intellectual sense. We therefore abandon Origenism and Evagrianism altogether: all those doctrines, which upheld that the mind is the cognitive instrument. The Logos is a person, who loves and is loved, and through this loving relationship, it recognizes and ontologically relates to the other person. Hence, God is eternally recognized; there is an eternal cognizance of God. We do not wait for the world to be created, in order for God to become known. He is made known through His Son, in His Son, and through the love that exists between the two of them.

We shall see what gnosiological consequences this hypothesis has, when we analyze it even more; but we will need to digress a little from the Patristic doctrines in order to interpret it. So, these are the Patristic doctrines. Of course, when we approach the 14th century, at the time when this entire topic is discussed with Saint Gregory Palamas, we are free to once again involve the mind in gnosiology, given that Maximus’ doctrine no longer exists, and we are no longer in danger of espousing Origenism again (just as saint Gregory Palamas didn’t espouse Origenism, precisely because he didn’t pursue Maximus’ tradition). Thus, the mind is no longer the intellectual instrument that it was for Origen and Evagrius; however, when coordinated with the heart, can it become a unified instrument. In other words,

the heart essentially acquires intellectual abilities: the heart is able to recognize, but the mind is also able to love, in order to recognize. The mind -on its own- does not recognize. In more technical terms, this meeting of the heart and the mind is referred to as the “descent of the mind into the heart”. It is a Gnostiology, which ultimately takes us far away from Origenism. However, it must never be interpreted without recalling the previously mentioned elements that were introduced by Maximus: that the supreme logos, the mind, the love of God Himself - by which God is eternally recognized - is the Son, and that we too attain cognizance of God through the Son, and only the Son, and not with exercises of the mind or the heart, (as though it were a Buddhist exercise), which make us believe that we know God. You cannot come to know God, outside of the Christ.

And what does that mean? It means precisely that the only true revelation, the cognizance of God, is the one that is seated in the loving relationship of the Father and the Son. The Son is the Logos of God; He is the Only-begotten Son, in the sense that He is the one that is uniquely and eternally loved by God, who is likewise revealed through this loving relationship, in which He also recognizes Himself, through the other.

This is where the question of interpretation of all these issues, arises. How is it possible for a loving relationship to comprise the knowledge of, or the revelation of the identity, or the relating of a being?

In our previous lesson, we examined the way in which we recognize objects. Remember, however, that we said that this method could not be applied, when attempting to recognize

God, given that there are certain prerequisites for recognizing those objects, which would directly abrogate the meaning of God. We also said that there is another way, which is always directly linked to our experience. (because if there is no link to our personal experience, we are unable to interpret. It is easy to stop at whatever the Fathers had said. If, however, we attempt to interpret them, we need a link to that experience; it cannot be done in any other way. There can be no knowledge, without some link to experience). And what is that experience of knowledge, which could be applied in God's case, without encountering the problems that we observed the other time, with objects? It is exactly that which we called a “personal relationship”.

*To Be Continued...*