

# SAINT LUKE THE EVANGELIST GREEK ORTHODOX CHURCH

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## JUNE 6, 2010

### SECOND SUNDAY OF MATTHEW

*The Second Ecumenical Council* was convened in the year 381 and consolidated the victory of Orthodoxy attained in the year 325 at the First Ecumenical Council.

During the difficult years which passed after the acceptance of the Nicene Symbol of Faith (Creed), the Arian heresy developed new offshoots. Under the guise of struggle against the Sabellian heresy, which taught about a blending of the Hypostatic Persons of the Father and the Son [as mere aspects or modalities within the Trinity], Macedonius began to employ the word “homoiousios” “of similar essence” [in contrast to the Orthodox teaching of “homoousios”, “of the same essence”] regarding the essence of the Son and that of the Father.

This formula still presented a danger because Macedonius presented himself as a struggler against the Arians, who used the term “like the Father.” Besides this, the Macedonians, being semi-Arians, depending on conditions and advantages of the moment, sometimes inclined towards Orthodoxy, sometimes towards Arianism. They blasphemed the Holy Spirit by suggesting that He was not “of the same essence” with the Father and the Son.

A second heretic, Aetius, introduced the concept “anomoion” (“different in essence.” He said that the Father has a completely different essence from that of the Son. His disciple Eunomios taught a hierarchical subordination of the Son to the Father, and of the Holy Spirit to the Son. Everyone who came to him was rebaptized into the “death of Christ,” denying Baptism in the Name of the Father and of the Son and of the Holy Spirit, which is commanded us by the Savior Himself (Mt. 28:19).

A third heresy arose from the teachings of Valentius and Ursacius at the Arimonian Council. They attempted to deceive the Orthodox bishops, proclaiming that the Son of God is from God, and is in the likeness of God the Father, and is not a created being as the Arians taught. The heretics did not wish to use the term “one in essence” in describing the relation of the Son to the Father, saying that the word “essence” is not found within the Holy Scripture. Besides these three main heresies, there were also many other false teachings. The heretic Apollinarios said, “The flesh of the Savior did not have a human soul or reason. The Word of God took the place of the absent soul; and Divinity remained dead for three days.”

*Continued on page 5...*

# AT THE SMALL ENTRANCE WE SING

## ΑΠΟΛΥΤΙΚΙΟΝ. ΜΟΔΕ 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.

## 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, O you who ever protects, O Theotokos, those that honor you.

## ΑΠΟΛΥΤΙΚΙΟΝ. ΗΧΟΣ Α.

Τοῦ λίθου σφραγισθέντος ὑπὸ τῶν Ἰουδαίων, καὶ στρατιωτῶν φυλασσόντων τὸ ἄχραντόν 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 φιλόανθρωπε.

## ΑΠΟΛΥΤΙΚΙΟΝ ΤΟΥ ΝΑΟΥ. ΠΛ. Α΄.

Λοκάν 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 μετέθετε, μὴ παρίδης ἀμαρτωλῶν δεήσεων φωνάς, ἀλλὰ πρόφθασον, ὡς γαθή, εἰς τὴν βοήθειαν ἡμῶν, τῶν πιστῶς κραυγαζόντων σοι. Τάχυνον εἰς πρεσβείαν, καὶ σπεῦσον εἰς ἱκεσίαν, ἢ προστατεύουσα εἰ, Θεοτόκε, τῶν τιμῶντων σε.

“More than once I have rejoiced in the thought that, for the most part, my life has coincided with harassment of Christianity. This allows me the more acutely to feel myself a Christian, to realize the incomparable honor in times like these of following the only-begotten Son of the Father on His path to Golgotha.”

# THE READINGS OF THE DAY

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## EPISTLE READING

THE LETTER OF PAUL TO THE  
ROMANS 2:10-16

**B**rethren, glory and honor and peace for every one who does good, the Jew first and also the Greek. For God shows no partiality. All who have sinned without the law will also perish without the law, and all who have sinned under the law will be judged by the law. For it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified. When Gentiles who have not the law do by nature what the law requires, they are a law to themselves, even though they do not have the law. They show that what the law requires is written on their hearts, while their conscience also bears witness and their conflicting thoughts accuse or perhaps excuse them on that day when, according to my gospel, God judges the secrets of men by Christ Jesus.

## GOSPEL READING

MATTHEW 4:18-23

**A**t that time, as Jesus walked by the Sea of Galilee, he saw two brothers, Simon who is called Peter and Andrew his brother, casting a net into the sea; for they were fishermen. And he said to them, "Follow me, and I will make you fishers of men." Immediately they left their nets and followed him. And going on from there he saw two other brothers, James the son of Zebedee and John his brother, in the boat with Zebedee their father, mending their nets, and he called them. Immediately they left their boat and their father, and followed him. And he went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom and healing every disease and every infirmity among the people.

“There are two ways for theology: the one, widely familiar in previous centuries, appertaining to the professional theologian; the other, which means being crucified with Christ, knowing Him in the secret places of the heart. The first of these types is accessible to the majority of the intellectually endowed having a preference for philosophical subjects – genuine belief in the Divinity of Christ expressing itself in a life lived according to the spirit of His commandments is not needed. The second is the theology of the confessors, which is born of a profound fear of God in the fiery flames of repentance, leading to existential reality through the appearance of the Uncreated Light.”

—ELDER SOPHRONY (1896 – 1993)

# ANNOUNCEMENTS

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## UPCOMING CHURCH SERVICES:

On Sunday June 13, 20, & 27 there will be no Orthros / Div. Liturgy will begin at 10am

## UPCOMING CLASSES:

CATECHISM CLASS WILL RESUME LATER IN THE SUMMER

### FR. MICHAEL ON VACATION

Fr. Michael will be on vacation during the month of 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.

### THANK YOU

Thank you to the organizers of our annual Golf Tournament and those who worked at the event!

### YOUTH EVENT

The Youth will go bowling today at 1:30pm. Please see the flyer in the Narthex for details. All are invited to join us.

### 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.

### SYNAXARION

#### *Continued*

For dealing with these crafters of heresy, the holy Emperor Theodosius the Great (379-395) convened an Ecumenical Council at Constantinople, at which 150 bishops were present. Upon investigation by the holy Fathers it was proposed to affirm a Confession of Faith from a Roman Council, which holy Pope Damasus had sent to Bishop Paulinus of Antioch. After reading the document aloud, the holy Fathers rejected the false teaching of Macedonius, and unanimously affirmed the Apostolic teaching that the Holy Spirit is not a subordinate being, but is rather the Life-Creating Lord, Who proceeds from the Father, and is worshipped and glorified with the Father and the Son. In order to combat other heresies, of the Eunomians, Arians and Semi-Arians, the holy Fathers affirmed the Nicene Symbol of the Orthodox Faith.

In the Symbol (Creed), accepted by the First Ecumenical Council, the divine nature of the Holy Spirit was not addressed, since at that earlier time [in 325] heresies against the Holy Spirit had not become widespread. Therefore, the holy Fathers of the Second Ecumenical Council added to the Nicean Symbol its eighth, ninth, tenth, eleventh and twelfth sections. They definitively formulated and affirmed the Nicene-Constantinople Symbol of Faith, which is used even now by all the Orthodox Churches.

The Second Ecumenical Council also established the norms for ecclesiastical courts [Canon VI], and it decided to receive those repentant heretics who were properly baptized in the name of the Holy Trinity through Chrismation, but those baptized with a single immersion were to be received as pagans.

*Saint Bessarion, Wonderworker of Egypt* was an Egyptian. He was baptized while still in his youth, and he led a strict life, striving to preserve the grace given him during Baptism. Seeking to become more closely acquainted with the monastic life, he journeyed to the holy places. He was in Jerusalem, he visited St Gerasimus (March 4) in the Jordanian wilderness, he viewed other desert monasteries, and assimilated all the rules of monastic life.

Upon his return, he received monastic tonsure and became a disciple of St Isidore of Pelusium (February 4). St Bessarion took a vow of silence, and partook of food only once a week. Sometimes he remained without food or drink for forty days. Once, the saint stood motionless for forty days and forty nights without food or sleep, immersed in prayer.

St Bessarion received from God the gift of wonderworking. When his disciple was very thirsty, he sweetened bitter water. By his prayer the Lord sent rain upon the earth, and he could cross a river as if on dry land. With a single word he cast out devils, but he did this privately to avoid glory.

His humility was so great that once, when a priest ordered someone from the skete to leave church for having fallen into sin, Bessarion also went with him saying, "I am a sinner, too." St Bessarion slept only while standing or sitting. A large portion of his life was spent under the open sky in prayerful solitude. He peacefully departed to the Lord in his old age.

*Saint Hilarion the New* was born of pious parents, Peter and Theodosia, who raised him

in the virtues and instructed him in Holy Scripture. At twelve years of age St Hilarion was tonsured as a monk at the Hesychius monastery near Constantinople, and from there he transferred to the Dalmatus monastery, where he received the Great Schema and became a disciple of St Gregory the Dekapolite (November 20).

The monk deeply venerated his God-bearing patron St Hilarion the Great (October 21), and he strove to imitate his life, so he came to be called Hilarion the New. At the Dalmatus monastery, he was ordained presbyter. After the death of the igumen the brethren wanted to elect St Hilarion to this position, but learning of this, he secretly fled to Constantinople.

Then the monks of Dalmatus monastery sent a petition to Patriarch Nicephorus, asking that St Hilarion be assigned as igumen. The Patriarch summoned the saint and persuaded him to give his assent. St Hilarion submitted out of holy obedience. For eight years he peacefully guided the monastery, but in the year 813 the iconoclast Leo the Armenian (813-820) occupied the imperial throne. The saint refused to dishonor the holy icons, and he boldly accused the emperor of heresy, for which he endured many torments. They locked him up in prison for awhile, and vexed him with hunger and thirst.

The impious Patriarch Theodotus, who replaced the exiled Patriarch Nicephorus, caused the monk much suffering in demanding that he abandon Orthodoxy. The monks of the Dalmatus monastery went to the emperor and asked him to release the saint, promising to submit to the imperial will. After they returned to the monastery, however, St Hilarion and the monks continued to venerate the holy icons. The enraged emperor again threw the monk into prison. He gave the saint over to torture

with all the means at his disposal, hoping to change his mind.

The wrath of God soon overtook the wicked emperor. He was cut down by his own soldiers in church at the very spot where he had once thrown down a holy icon. The new emperor Michael II (820-829) freed St Hilarion from his imprisonment, and the saint settled into a monastic cell. Upon the death of St Theodore the Studite (November 11), who also suffered for the holy icons, St Hilarion beheld holy angels taking the soul of St Theodore to Heaven.

Under the iconoclast emperor Theophilus (829-842), St Hilarion was again put under guard and beaten terribly, then they confined him on the island of Aphousia.

After the death of Theophilus, the holy empress St Theodora (842-855) gave orders to recall the confessors from exile. St Hilarion returned to the Dalmatus monastery, again agreeing to be igumen. He departed peacefully in the year 845.

*Saint Jonah, Bishop of Great Perm*, was successor to St Pitirim, Bishop of Perm (August 19), who was murdered by the Vogulani in 1455. In the year 1462 St Jonah converted the inhabitants of Great Perm to Christ. He journeyed throughout his extensive diocese to spread and consolidate the Christian Faith. The saint reposed on June 6, 1470 and was buried at Ust-Vym at the Annunciation cathedral.

## **DOGMA AND DOGMATICS: THE TASK OF THE CHURCH IN THE FORMULATION OF DOGMAS**

*By Metropolitan John of Pergamus*

**W**hat is the Church, and how does it act in the formulation of dogmas?

We shall speak more of the Church in the respective chapter, but as far as the dogmas are concerned, we can make note of the following:

“Church” means the communion and the community through which -and within which- the new existential relations between God, mankind and the world (as manifested and realized in the person of Christ) are revealed and realized. In other words, in the Church, the entire world, with the new Adam (Christ) at its head, acknowledges God as “Father” and is thus “saved” from alienation and deterioration. The cognizance and the revelation of God is thus an empirical reality within the body of the Church, which has the form of a paternal-filial association wherein the entire world is embodied, thus constituting the “body of Christ”. Consequently, the Church – as the body of Christ – is, in this sense, the only proper and complete existential form of cognizance of God, through the lattice of relations that are realized within the community.

In order for the Church to comprise the full revelation of this existential form of cognizance of God, it must have the following elements, which arise from the aforementioned definition:

A. It must be a community-congregation that consists of all the Church members. All of

the baptized members of the Church (who continue to preserve the association between God-mankind-people, as manifested and realized in Christ) are necessary, for the constituting of the body that will reveal Christ. Consequently, the lay people who remain faithful to the baptismal relationship between God and the world are of an opportune significance to the revelation of the truth of the Son as the new association between God and the world.

B. It must have at the head of the community a ministry that will express the presence of Christ and the Apostles as the ones who will constantly judge the community's preservation of the original form of the body of Christ as revealed and experienced in the Old Testament era (see above). This ministry cannot be anything other than the prelate bishop of the Eucharist community as an image of Christ, surrounded by the presbyters, as images of the Apostles. This prevailed from the 2nd century A.D. onward (Ignatius of Antioch) without interruption (until the Reform in the West), because in the Eucharist, the community of the Church exceptionally lives and reveals this Christ-centered association-revelation between God and the world. The cognizance of God there is experienced as the revealing of the new, salvatory association between God and the world as manifested in Christ (more in the respective chapter).

Consequently, the leadership of the Eucharist community, in the person of the bishop, expresses the faith of that community "with one mouth and one heart", as cited during the Di-

vine Eucharist; in other words, it is expressed as a unanimity and not a dissent.

C. Given that the Church is not comprised of one only community but of many, the expressing of the entire Church's faith "throughout the world" becomes a reality, when all of the communities –through their prelate bishops- coincide in the same faith; or, as Saint Ignatius of Antioch says: "when the bishops in every corner of the world are of the (same) opinion as Jesus Christ". It was thus, that the synods (councils) of the prelate bishops -as the means of expressing the unanimity of their communities- came to be the most comprehensive expression of the proper faith of the Church. Therefore, the dogmas of the Church that are expressed by such synods (councils) – and especially when these synods include or represent all of the prelate bishops (these are the ecumenical councils) – are those that express the faith of the Church and reveal the cognizance of God within His association to the world through Christ, in the fullest manner.

D. In order for the dogma to be a living reality and not a simple logical or expressive formulation, it must continuously be filtered through the community of the Church, to all of its members, as a perpetual confirmation and reception of it, in the conscience of the entire body of the Church. This reception does not have any legal status in the Orthodox Church (that is, no specific procedures for the reception of dogmas by church members are foreseen), instead, reception acts in a positive way as the liturgical "Amen" of the laity, with-

out which the bishops cannot authentically perform anything liturgically, or proclaim and express anything dogmatically. It also acts negatively, in cases where there is a disagreement between bishops and the crew of the Church (for example, the Council of Florence). But, above all, the passing, the “circulation” of the dogma within the body, inside the veins of the entire community, is effected through the experiencing of the dogma, which we referred to above (with the variety of charismas).

Thus, the entire church, the clergy with the bishops at the head, and the populace, all participate in the shaping of the dogmas as living and empirical truths that reveal God as the Father of Jesus Christ, and through Him, of the entire world, with Jesus Christ – the God-man – at its head. Bishops have the special ministry-charisma (and responsibility) of convening synods (councils), through which the faith-dogma can be confessed as a common and unanimous “cognizance” of God for all the Churches. That is why it is up to them to formulate the dogmas.

But, the completion of a dogma demands the circulation, the reception and the experiencing of it by the entire body of the Church.

*To Be Continued...*

**AN EXCERPT ON:  
TEACHING OUR CHILDREN ABOUT  
TRUTH AND ORTHODOXY**

*By Sister Magdalen*

**I**n speaking about heterodox beliefs, we try to avoid either compromising our own creed or inciting disdain for other people. Furthermore, we bear in mind the children’s limited ability to answer back in defence of Orthodox Christianity. It is usually our aim simply to ensure that they are not shaken in their Christian faith. To push them to be missionaries would probably mean a martyr-like suffering which could prove too heavy to bear, without any guarantee that the ‘mission’ would succeed. We must never underestimate the pressures exerted in our culture against fidelity to an orthodox Christian creed.

...Certainty about the orthodoxy of our Creed is inseparable from love for all our fellow humans whatever their creed. Perfect Love and Perfect Truth are One. However, while we are learning to live as Christians we may progress unevenly. To avoid confusing right and wrong values (e.g. tolerance and dogmatic neutrality; certitude and aggression) we may need to speak of one aspect of faith without the other. At one stage a child may need encouraging in the idea of Christ as the One Truth, and at another in the idea that another religion contains true elements. At one time he may need an explanation of the influence of dogmas on life, at another time a comparison between a heretic and an Orthodox. At one moment he may need a warning about temptations that can occur in friendships with non-Orthodoxy, and at another about the danger of narrowing the circle of those he tries to get on with. It is for each teacher to discern the needs of each child at any one time.