

# SAINT LUKE THE EVANGELIST GREEK ORTHODOX CHURCH

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## JANUARY 29, 2012

### SUNDAY OF THE CANAANITE WOMAN

*The Transfer of the Relics of the Hieromartyr Ignatius the God-Bearer:* (See December 20). After the holy hieromartyr Ignatius was thrown to the lions in the year 107 on the orders of the emperor Trajan, Christians gathered up his bones and preserved them at Rome.

Later, in the year 108, the saint's relics were collected and buried outside the gate of Daphne at Antioch. A second transfer, to the city of Antioch itself, took place in the year 438. After the capture of Antioch by the Persians, the relics of the Hieromartyr Ignatius were returned to Rome and placed into the church of the holy Hieromartyr Clement in the year 540 ( in 637, according to other sources).

St Ignatius introduced antiphonal singing into Church services. He has left us seven archpastoral epistles in which he provided instructions on faith, love and good works. He also urged his flock to preserve the unity of the faith and to beware of heretics. He encouraged people to honor and obey their bishops, "we should regard the bishop as we would the Lord Himself" (Eph. 6)

*Saint Aphraates*, a Persian who came to believe in Christ, disavowed his illustrious lineage and left his pagan countrymen by going to Edessa, and then to Antioch He attracted many by his holy life, and preached the Word of God to them. He died in the year 370.

*The Holy Martyrs Philotheus, Romanus, James, Hyperichius, Habib, Julian and Parigoreas* suffered in the year 297, during the persecution by Diocletian (284-305), in the city of Samosata (in Syria on the River Euphrates). They bravely denounced the senseless worship of idols, for which they were arrested and given over to various terrible tortures. Their bodies were scraped with iron, heavy iron fetters were hung around their necks, and they were locked up in prison. Finally, nails were driven into their heads while they were suspended on crosses.

*The Holy Martyr Sarbelus* was a pagan priest who lived during the reign of the emperor Trajan (98-117) He and his sister Bebaia were converted by Barsimaius, the Bishop of Edessa. They both received the crown of martyrdom.

*Saint Mocius the Reader* suffered in the city of Phoenician Emesa (Homs) in 312 along with St Silvanus the bishop and St Luke the deacon. After tortures, imprisonment and exhaustion by hunger, they were thrown to the wild beasts. The holy martyrs died praying, untouched by the animals. Christians took up the bodies of the holy martyrs by night and buried them with reverence.

# AT THE SMALL ENTRANCE WE SING

## ΑΝΑΣΤΑΣΙΜΟΝ. ΑΠΟΛΥ. ΗΧΟΣ ΠΛ. Δ.

**Ε**ξ ὕψους κατήλθες ὁ Εὐσπλαγχνος, ταφήν κατεδέξω τριήμερον, ἵνα ἡμᾶς ἐλευθερώσῃς τῶν παθῶν. Ἡ ζωὴ καὶ ἡ ἀνάστασις ἡμῶν, Κύριε, δόξα σοι.

## ΑΠΟΛΥΤ. ΤΟΥ ΙΕΡΟΜΑΡΤΥΡΟΣ. ΗΧΟΣ Δ.

**Κ**αὶ τρόπων μέτοχος, καὶ θρόνων διάδοχος, τῶν Ἀποστόλων γενόμενος, τὴν πράξιν εὗρες θεόπνευστε, εἰς θεωρίας ἐπίβασιν. διὰ τοῦτο τὸν λόγον τῆς ἀληθείας ὀρθοτομῶν, καὶ τῇ πίστει ἐνήθλησας μέχρις αἵματος, Ἱερομάρτυς Ἰγνατίε. πρέσβευε Χριστῷ τῷ Θεῷ, σωθῆναι τὰς ψυχὰς ἡμῶν.

## ΑΠΟΛΥΤΙΚΙΟΝ ΤΟΥ ΝΑΟΥ. ΠΛ. Α΄.

**Λ**ουκάν 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 καθαιρόντα πληγὰς τοῦ πνεύματος, καὶ ἀδιαλείπτως πρεσβεύοντα ὑπὲρ τῶν ψυχῶν ἡμῶν.

## ΚΟΝΤΑΚΙΟΝ. ΗΧΟΣ Α.

**Ο**μήτραν παρθενικὴν \* ἀγίασας τῷ τόκῳ σου \* καὶ χεῖρας τοῦ Συμεῶν \* εὐλόγησας, ὡς ἔπρεπε, \* προφθάσας καὶ νῦν \* ἔσωσας ἡμᾶς, Χριστέ ὁ Θεός. \* Ἄλλ' εἰρήνευσον \* ἐν πολέμοις τὸ πολίτευμα \* καὶ κραταίωσον \* βασιλεῖς, οὓς ἠγάπησας, \* ὁ μόνος φιλόνητος.

## RESURRECTIONAL APOLYTIKION. MODE 8.

**Y**ou descended from on high, O compassionate One, and condescended to be buried for three days, so that from the passions You might set us free. Our life and resurrection, O Lord, glory be to You.

## ΑΠΟΛΥΤΙΚΙΟΝ ΤΟΥ ΙΕΡΟΜΑΡΤΥΡ. ΜΟΔΕ 4.

**B**ecoming a partner with the Apostles in way of life and successor to their thrones, O God inspired Saint, in the active life you found an entrance to contemplation. Hence you rightly expounded the word of truth, and you shed your blood in struggling for the faith, O Hieromartyr Ignatius. Intercede with Christ our God, entreating Him to save our souls.

## ΑΠΟΛΥΤΙΚΙΟΝ ΓΙΑ ΤΗΝ ΕΚΚΛΗΣΙΑ. ΜΟΔΕ 5.

**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.

## ΚΟΝΤΑΚΙΟΝ. ΜΟΔΕ 1.

**Y**ou sanctified the virginal womb by Your birth, O Lord, and blessed the hands of Symeon fittingly, O Christ God; and even now You came and saved us. Now, give peace to our Nation in time of war, and empower our Leaders, so loved by You, the only one who loves humanity.

# THE READINGS OF THE DAY

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## EPISTLE READING

THE SECOND LETTER OF PAUL TO THE  
CORINTHIANS 6:16-18; 7:1

**B**RETHREN, you are the temple of the living God; as God said, “I will live in them and move among them, and I will be their God, and they shall be my people. Therefore come out from them, and be separate from them, says the Lord, and touch nothing unclean; then I will welcome you, and I will be a father to you, and you shall be my sons and daughters, says the Lord Almighty.” Since we have these promises, beloved, let us cleanse ourselves from every defilement of body and spirit, and make holiness perfect in the fear of God.

## GOSPEL READING

MATTHEW 15:21-28

**A**t that time, Jesus went to the district of Tyre and Sidon. And behold, a Canaanite woman from that region came out and cried, “Have mercy on me, O Lord, Son of David; my daughter is severely possessed by a demon.” But he did not answer her a word. And his disciples came and begged him, saying, “Send her away, for she is crying after us.” He answered, “I was sent only to the lost sheep of the house of Israel.” But she came and knelt before him, saying, “Lord, help me.” And he answered, “It is not fair to take the children’s bread and throw it to the dogs.” She said, “Yes, Lord, yet even the dogs eat the crumbs that fall from their master’s table.” Then Jesus answered her, “O woman, great is your faith! Be it done for you as you desire.” And her daughter was healed instantly.

“Abba John, who had been exiled by the emperor Marcian, said, ‘We went to Syria one day to see Abba Poemen and desired to question him concerning purity of the heart. But the old man did not know Greek and no interpreter was to be found. And then, seeing how embarrassed we were, the old man began to speak Greek, saying, ‘The nature of water is soft, and the nature of stone is hard; but if a bottle is hung above the stone, allowing the water to fall down drop by drop, it wears away the stone. So it is with the Word of God: it is soft and our heart is hard, but the man who hears the Word of God often opens his heart to the fear of God.’”

—FROM SAYINGS OF THE DESERT FATHERS”

# ANNOUNCEMENTS

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## UPCOMING CHURCH SERVICES:

**Monday, January 30, The Three Hierarchs, Orthros / Divine Liturgy, 8:30am**

**Thursday, February 2, Presentation of our Lord, Orthros / Divine Liturgy, 8:30am**

**Saturday, February 4, Great Vespers, 5pm**

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### DINNER DANCE

Our annual Dinner Dance fundraiser will be held on February 19, 2012 at 5pm. The cost will be \$30 for adults (\$35 at door) and \$15 for kids 5-12 (\$20 at door). Your support of the event is very important. Please plan on joining us.

### UPCOMING BAPTISM

Today, following Divine Liturgy, Donna (Pho-tini) Hoffman will be received into the Church by Holy Baptism. All are invited to stay for this joyous occasion.

### BAKING DEMONSTRATION

On Saturday, February 11, at 10am, we will be baking kourabiedes for the dinner dance. Please join us.

### PHILOPTOCHOS

Next meeting is February 7.

February is Heart Healthy Month. Please plan on doing the following on February 5th: 1) wear red to Church (In support of the American Heart Association's Red Dress Campaign), 2) stay for a Philoptochos sponsored coffee hour, 3) gather some information about staying Heart Healthy, 4) take time to learn about and join Philoptochos.

### CRAFT CLUB

The next meeting of the craft club will be on Tuesday, January 31 at 6pm.

### WINTER / SPRING CATECHISM CLASS

The next meeting of the Winter / Spring Catechism class will be Thursday January 26, at 6:30pm.

### SOUPERBOWL SUNDAY

*On Sunday, February 5th*, 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.

*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 6.

*We will collect monetary donations* from parishioners on February 5 - Super Bowl Sunday. Every dollar donated goes to IOCC (International Orthodox Christian Charities) to support their ministries.

### HOSPITAL VISITATIONS

Due to recent privacy law legislation (HIPAA), Fr. Michael will not be notified of hospital admissions, even if religious / parish affiliation is declared upon registration at the hospital. This is also true for nursing homes. Therefore, if you want Fr. Michael to visit during a hospitalization or a stay at a nursing home, please have an *immediate family member* call him at 573-823-7272. The hospital WILL NOT give him any information.

## RULES OF THE PIOUS LIFE

### PART 2

*From the works of Platon, Bishop of Kostroma*

**D**o not detest or be envious or exceedingly stern in word and deeds. What you do not wish for yourself do not do unto others, and what you wish others to do to you, do it first unto them. If someone visits you, elevate your heart to God and pray that He give you spirit of meekness, humbleness, and concentration; be gentle, modest, careful, wise, blind and deaf. according to the situation. Remember that Jesus is present among those with whom you are and among those with whom you speak. Say nothing without thought. Bear it firmly in mind, that time is short and that man must give an account of every [word uttered.] Listen more than speak, [for] in verbosity you will not escape sin. Beg God to give you [the] blessing to be silent and to speak at the right time. Do not be curious about news, [for] it diverts the spirit. If by words you are helpful to someone, acknowledge it in God's grace. When you are alone, examine yourself whether you have become worse than before, whether you have committed any sins which you did not do before. If you did sin, immediately beg God's forgiveness with humbleness and a contrite heart, and trust His Mercy, hastening to repent before your spiritual father: because every sin left without repentance is a sin unto death. And if you do not repent with a contrite heart the sin you have committed, you will fall into that sin again. Try to do good to everyone, any kind of good and at any time you can, not thinking whether it will be appreciated, with gratitude or without. And rejoice, not when you do good to someone, but when without spite [you] bear insults from others, especially from those to whom you were good. If one does not obey you the first time, do not force him through debate; make use of the good yourself, which he has lost, because meekness will bring you great profit. But when harm caused by one

spreads to many others, then do not tolerate it, looking not for your own benefit but that of others. The general welfare is more important than personal considerations.

During supper remember the Last Supper of Jesus Christ, begging Him to honor you with heavenly food. Before going to sleep, examine your conscience, pray to be given light to recognize your sins: think of them, beg for forgiveness and promise to reform, determining clearly and precisely in what matter and how you intend to improve yourself. Then give yourself up to God, as though tonight you will have to appear before Him, entrust yourself to the Mother of God, your guardian angel, the Saint whose name you bear. Picture your bed as your coffin and your blanket as your shroud. Cross yourself and kissing the cross you wear, fall asleep under the protection of [the] Shepherd of Israel! He will not nod or fall asleep. If you cannot sleep or are keeping vigil at night, like Jesus Who prayed to His Father until His body sweat was bloody—pray for those who at night are severely ill or fatally ill, for the suffering and the dead, and pray God, that the night's darkness not cover you. In the middle of the night get up from your bed and pray, as much as you can.

During an illness first of all entrust yourself to God in order to strengthen your spirit in the midst of your misery. Often remember and think of the suffering and the death of Jesus Christ. Ceaselessly say all the prayers you know and can; beg God to forgive you your sins and to give you patience while ill. In all ways possible abstain from complaining and irritation which are common when ill. Our Lord Jesus Christ underwent, for the sake of our salvation, the most painful illness and sufferings, and what have we done or suffered for the sake of our salvation?

*Continued from previous page...*

Go to the services in church as often as possible; try especially to be present often at the Liturgy. Sundays and holidays without fail do deeds of piety; always remember that you are in the presence of God, the Angels and the Saints; the remaining time devote to pious reading and other acts of piety and love. Devote your birthday and Saint's Day especially to pious deeds. Every year and every month examine your conscience rigorously. Go to confession and receive the Holy Sacraments as often as possible. Receive Holy Communion always with sincere hunger and real thirst of your soul, with a contrite heart, with reverence, humbleness, faith, trust and love. Think of the sufferings and death of Jesus Christ as often as possible, begging Him to veil your sins and receive you into His Kingdom. May the name of Jesus always be on your lips, in your soul and your heart. As often as possible meditate on God's great love to you, glorified and worshipped in the Trinity so that you yourself may love Him with all your heart, all your soul and with all your thoughts. Doing so, you will lead a peaceful life on this earth and a blessed one in heaven forever. The Grace of Our Lord Jesus Christ be with you.

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“*It is our duty, therefore, to conform ourselves to that which God wills...*”

—**ST. CYRIL OF ALEXANDRIA**  
(376 – 444)

## **ON IDLE TALK AND GOSSIP**

*From Letters to a Beginner: On Giving One's Life to God (Platina, CA: St. Xenia Skete Press, 1993)*

**Y**OU COMPLAIN, Sister, about the trials which are over taking you, which are arising, according to your words, from certain misunderstandings, suspicion, and indiscretion in conversations. The last, I think, is the effective and chief cause of all your trials and the source of all the evil. On this subject I want to write you a few words about the harm arising from the idle talk and gossip so common among you. This is something you yourself don't even notice; you speak too much, without discerning whether it is necessary or unnecessary, profitable or harmful, provided only that something is spoken. It is as if you are afraid of silence, which in fact is a nun's first obligation, the chief condition of her success and the adornment of her whole life.

Deeply rooted in people is the love of idle talk, i.e., empty, unnecessary conversations, and it has become a beloved pastime among them. It seems we don't know and don't believe that idle talk is a sin, and a serious sin, which gives birth to a multitude of other sins: quarrels, conflicts, gossip, slander, condemnation, calumny, and the like. Indeed, all the various confusions which fill human life to overflowing, all the disturbances of the inner quiet of the soul, have as their source this same idle talk, which has crept into all of everyday life, as though it were its indispensable property and requirement. If any sin or any passion knows how to clothe itself in an attractive form, it is precisely—idle talk.

It begins under the pretext of conversing, of discussing some business, but then we proceed imperceptibly to an altogether unnecessary, empty, and sinful conversation. Like a deeply-rooted infection, this sickness does not easily submit to healing. It has penetrated all layers of social and private life; it is ac-

tive in people of every age and gender, every class and social position, and has not even spared monasteries.

One deeply thinking pastor, contemporary to us, writes the following on idle talk, among other things: “How heedlessly, how carelessly we use our words, Which should be highly valued as a great gift from God! But on the contrary, what do we least esteem, if not the spoken word? In what are we fickle, if not in the spoken word? What do we throw out every minute, as though it were dirt, if not the spoken word? O Christian! Value your words, be attentive to them!”

In our words, which we regard so carelessly, so thoughtlessly, will be either our justification or condemnation, as our Lord Jesus Christ Himself says: By thy words thou shalt be justified, and by thy words thou shalt be condemned (Matt. 12:37); I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment (Matt. 12:36). If even one idle, i.e. empty, unnecessary word will be subject to accounting in the day of judgment, then to what condemnation and punishment will we be subject, who talk idly continually and constantly, restrained neither by place nor time, nor by the presence of outsiders, who, perhaps even against their will, we make participants in our empty conversations, and in such a manner draw them into sin. So, drawing them into sin, we are subject to a double condemnation—both for idle talk and for being a cause of temptation, for woe, it is said, to that man by whom the offence cometh (Matt. 18:7). We don't think about this, we don't take care at all! We misuse our natural faculty of speech, which was given to us for this purpose above all: that we might praise our Creator, thank and glorify Him with words, as is proper to a rational creature. Even mute nature glorifies Him with its grandeur and harmony, not deviating in the least from the laws appointed to it by the Creator: The heavens declare the glory of God, and

the firmament proclaimeth the work of His hands (Ps. 18:1).

The gift of speech was also given to us that we might understand one another, not through instinct, like the dumb animals, but through intellect. Thus we verbally express our ideas, which are abundantly and clearly opened to us by our God-enlightened mind, the source of thought and word, in order that we might conduct intelligent, mutual, brotherly conversation on the aim of daily life and its regulation, for mutual edification and benefit, in support and consolation of each other, and the like. It was not given to us that we might talk idly; or judge, slander, and condemn our neighbors, pronouncing judgments on them like unmerciful judges and torturers rather than considering ourselves as their brothers, weak and sinful as they, if not still worse. Thou art inexcusable, O man, whosoever thou art that judgest, says the Apostle, for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? (Rom. 2:1, 3) He that ... judgeth his brother, says another Apostle, ...judgeth the law; but if thou judge the law, thou art not a doer of the law, but a judge (James 4:11). And what great evil results from empty and idle conversations and gossip! Sometimes one heedlessly spoken word causes a whole storm of unpleasantness and fills the heart of the one referred to with indignation and hatred. So even a word that was not ill-intentioned, one we counted as nothing, can strike a mortal sin, just as a small spark often turns into a great fire burning whole villages. How great a matter a little fire kindleth, says the Apostle James. Even so the tongue is a little member, and boasteth great things (cf. James 3:5); it is a fire, a world of iniquity:... it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell (James

3:6). The tongue is an untamable evil, full of deadly poison. Therewith bless we God and therewith curse we men, which are after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be! Doth a fountain send forth at the same place sweet water and bitter? (James 3:8-11) Who is a wise man and endued with knowledge ... let him show this out of his works, through good conduct, and not by condemning others. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth (i.e., don't consider yourself wise). This is not the wisdom that descends from above, but is earthly ... devilish. For where envying and strife is, there is confusion and every evil work (cf. James 3:13-16). Behold the harm from all our idle talk and gossip! And if they are improper to Christians in general, are they not even less pardonable for nuns, who have voluntarily renounced the world with all its worldly sinful ways, who have retired within their monastic gates for a more unhindered attention to their salvation? The enemy of everyone's salvation, knowing the infirmity of men, who notwithstanding their readiness towards a life of pleasing God, are ever inclined to seek indulgences and consolations, is not slow even here to sow his tares amid the wheat of God. You nuns by your departure from the world have also left all its consolations and pleasures permitted to lay people.

The only true consolation for you should consist in your close fellowship and heart to heart talks. Your superiors, as wise and kind guides, don't restrain you, don't forbid you these innocent consolations: you are permitted to visit one another, to go for walks together in your free time, and when you gather for common monastery obediences, you may converse with one another unhindered. But you abuse this liberty, you derive from it not profit and true spiritual consolation, but the opposite: harm, quarrels, gossip, and discord, which like a spark kindles a great fire, which

burns away all your monastic labors and struggles. In such a manner you lose your salvation. Or do you not know the apostolic saying: Every one of us shall give account of himself to God (Rom. 14:12) Who is ready to judge (I Peter 4:5)? Oh, if only you would gather together, like the ancient nuns, for spiritual edification and mutual instruction, you would not converse about irrelevant things and affairs which don't concern you, but only about this, how each of you will work out your own salvation (Philip. 2:12): what sort of cell rule to have and how to perform it, what struggles to undertake. Thus you would edify and support one another on your slippery path, stretching out a helping hand to each other, and the words of the all-wise Solomon would be realized in you: A brother helped by a brother is as a strong city (Prov. 18:19). And your assembly would be like the assembly of the angels, who in spite of their great multitude have one common holy will, one striving—how to fulfill the will of the Creator.

O Sister, not for nothing is our monastic order called the angelic order!... Surely each of us who has gathered in the holy monastery in the name of the Lord has one and the same will, one striving common to us all: *how he may please the Lord* (I Cor. 7:32). We have no earthly fetters binding us to the world, there are no anxieties and worldly cares to entangle our wings and hinder our flight to our Heavenly Bridegroom! We are free, like the birds of the air, *which sow not, neither do they reap, nor gather into barns; but our heavenly Father feedeth us* (cf. Matt. 6:26). Let us then remember our angelic calling, and walk worthy of the vocation *wherewith we are called, with all lowliness and meekness, with longsuffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace* (Eph. 4:1-3), as the holy Apostle teaches.