



SAINT LUKE THE EVANGELIST

OCTOBER 4, 2026 — 2ND SUNDAY OF LUKE

ACCORDING TO SOME, HIEROTHEOS, LIKE SAINT Dionysius, was one of the nine members of the court of Mars Hill, and for this reason he is also known as “the Thesmothete”, which means “Legislator”. He was a Platonic philosopher.

Having first been instructed in the faith of Christ by the Apostle Paul, he was baptized by him and ordained by him as the first Bishop of Athens.

He, in turn, initiated the divine Dionysius more perfectly into the mysteries of Christ; the latter, on his part, elaborated more clearly and distinctly Hierotheos’ concise and summary teachings concerning the faith of Christ.

He too was brought miraculously by the power of the Holy Spirit on a cloud to be present at the Dormition of the Theotokos, when, together with the sacred Apostles and those hierarchs equal to them, he became a leader of the singing of divine hymnody. “He was wholly transported, wholly outside himself and was so deeply absorbed in communion with the sacred things he celebrated in hymnology, that to all who heard him and saw him and knew him, and yet knew him not, he seemed to be inspired of God, a divine hymnographer,” as Dionysius says (On the Divine Names , 3:2).

Having lived in a manner pleasing to God and guiding his flock with zeal, he is said by some to

have reposed in the Lord in deep old age, while others report he was martyred for the faith.

The skull of Saint Hierotheos is located in the 11th century monastery dedicated to him (and also dedicated to the Dormition of the Theotokos Kyparissiotissis) in Megara of Attica, founded by Saint Meletios. Some say this church was where he lived his ascetical life and also where he was buried. Portions of his relics are located also at the Holy Monastery of Saint Paul on Mount Athos and the Chapel of Saint Andrew in Athens.

HOLY ABBA AMMOUN OF NITRIA, FATHER OF EGYPTIAN MONASTICISM

Abba Ammoun (or Ammon, Amon) was a great ascetic who lived from 294 to 357 A.D. He was the abbot of the Tabennesiote Monastery in Upper Egypt. As one of the most venerated ascetics of the Nitrian Desert, Saint Athanasius mentions him in his Life of Saint Anthony . Ammoun, as the founder of the celebrated settlement of coenobites and hermits on and near Mount Nitria (Ruf. de Mon. 30), is often styled the “father of Egyptian monasticism.” He was contemporary with St. Anthony, and dwelled in the same place in Lower Egypt as Anthony in the Thebaid. Being left an orphan by his parents, wealthy people near Alexandria, he was forced

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HYMNS OF THE SMALL ENTRANCE

RESURRECTIONAL APOLYTIKION.

Mode 1. Automelon.

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, grant- ing 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 loves mankind.

Verse 2: Let heaven and earth praise Him.

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, grant- ing 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 loves mankind.

ENTRANCE HYMN. MODE 2.

Come, let us worship and bow down before Christ. Save us, O Son of God, risen from the dead. We sing to You, Alleluia.

HYMNS AFTER THE ENTRANCE.

RESURRECTIONAL APOLYTIKION.

Mode 1. Automelon.

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, grant- ing life unto the world. * For this reason were the pow-

ers 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 loves mankind.

APOLYTIKION OF OUR PATRON

Mode Pl. 1

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 2.

O Protection of Christians that never fails, intercession with the Creator that never fails, we sinners beg you, do not ignore the voices of our prayers. O good Lady, we implore you, quickly come unto our aid, when we cry out to you with faith. Hurry to intercession, and hasten to supplication, O Theotokos who protect now and ever those who honor you.



READINGS

The Epistle
Eighteenth Sunday
2 Cor. 9:6 – 11

Brethren, he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. Each one must do as he has made up his mind, not reluctantly or under compulsion, for God loves a cheerful giver. And God is able to provide you with every blessing in abundance, so that you may always have enough of everything and may provide in abundance for every good work. As it is written, “He scatters abroad, he gives to the poor; his righteousness endures for ever.” He who supplies seed to the sower and bread for food will supply and multiply your resources and increase the harvest of your righteousness. You will be enriched in every way for great generosity, which through us will produce thanksgiving to God.

The Gospel
Second Sunday of Luke
Lk. 6:31 – 36

The Lord said, “And as you wish that men would do to you, do so to them. If you love those who love you, what credit is that to you? For even sinners love those who love them. And if you do good to those who do good to you, what credit is that to you? For even sinners do the same. And if you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive as much again. But love your enemies, and do good, and lend, despairing of no man; and your reward will be great, and you will be sons of the Most High; for he is kind to the ungrateful and the selfish. Be merciful, even as your Father is merciful.”



UPCOMING SERVICES

TUESDAY, OCTOBER 6, SAINT THOMAS THE APOSTLE, ORTHROS / DIVINE LITURGY, 8:30AM

SATURDAY, OCTOBER 10, GREAT VESPERS, 5PM

ANNOUNCEMENTS

RONALD MCDONALD HOUSE

Philoptochos would like a group of volunteers to cook a meal at the Ronald McDonald House in October. They need 8 people to help. Dates and times TBD. Please contact Lisa Panicker, Donna Hoffman, or Karen Sade if you are interested.

COFFEE HOUSE

Join us this Tuesday, October 6 at 6:30pm for coffee and fellowship. We ask that you bring a canned food item for the Food Bank or a \$5 donation. All are welcome!

SEPTEMBER PHILOPTOCHOS DRIVE

Thank you to all who donated to Zoe for Life!

CATECHISM CLASS

The class schedule is available online. See Father for details.

PARISH FEAST DAY POT LUCK

Please sign up for our annual Parish feast day Potluck, October 18. The sign up sheet is in the narthex.

MAKE A DIFFERENCE DAY

Make a Difference Day will be on October 25th, following Divine liturgy. We will be signing Get Well cards for children in the MU children's Hospital.

PHILOPTOCHOS COMMUNITY COOKBOOK

Our Community Potluck Cookbook is now available in limited quantities. Please see Presvytera Jeannie or Lisa Panicker for a copy.

REMINDER ABOUT PROPER ATTIRE

1. Wear modest clothing that does not distract others from worship. 2. WOMEN: Dresses and skirts (of at least knee-length) are the traditional Church clothing for women. Blouses / tops should cover the shoulder and the stomach. Lipstick or lip balm should not be worn, and makeup is strongly discouraged. 3. MEN: Men should wear dress pants and polo / button-down shirts – no tshirts, including no shirts with writing or images. Denim pants are acceptable, work jeans are discouraged. 4. CHILDREN should be dressed for Church in their best clothing. Sloppy dress and play-clothes sends the wrong message to youngsters. 5. EVERYONE: Please wear closed toe shoes. Sandals should be worn with socks. Please do not wear brightly colored sneakers, or shoes with lights in them. No bare feet in Church. Shorts are never permitted, even for children. Tattoos should be covered, as much as possible. Hats are not worn inside the Church. REMEMBER: We come to Church to worship the Living God and our clothing should be simple, clean and respectable.

by his uncle to marry. But on the wedding day he persuaded his bride to take a vow of celibacy, and for eighteen years they lived together as brother and sister: afterwards with her consent he withdrew to Nitria, and from that time only visited his wife twice a year (Pall. Hist. Laus. 8). A great multitude of zealous disciples soon gathered round him; so that Palladius not many years later found about five thousand monks, some living quite alone, some with one or more companions; while six hundred “advanced in holiness” or “perfected” (τελείοι) dwelt apart from the rest in more complete isolation in what was called “the Cells” twelve miles from Nitria (ib.). Several miracles are related of Ammoun (Socr. Hist. iv. 23; Soz. Hist. i. 14; Niceph. Hist. viii. 41).

The following comes from The Lausiac History of Palladius:

When he was a young man, and was about twenty-two years old, he was left an orphan by his parents. His father's brother wanted to give him a wife, and because he was unable to resist the counsel of his uncle he was compelled by force to marry one, and to fasten the crown of bridegrooms upon his head, and to take his seat in the marriage chamber, and to fulfill everything according to the law of the marriage feast.

Now, Ammoun submitted to everything outwardly, but after everyone had gone forth, having put Ammoun and his wife to bed in the marriage chamber, the blessed man rose up and shut the door and seated himself. And he called to the true and blessed woman his spouse, and said unto her, “Henceforth you shall be my lady and my sister; come therefore, and I will relate unto you concerning a matter

which is more excellent [than marriage]. The marriage which men contract is a perishable thing, but let us choose for ourselves the marriage which does not perish, and the marriage feast which never ends. Let us each sleep alone, for in this wise we shall please Christ; and let us guard the glory of our virginity undefiled, so that we may take our rest at the marriage feast which is incorruptible.” Then he took out a book from his bosom and read to the maiden [passages] which were uttered by the Apostles and by our Redeemer, and since she had no knowledge of the Scriptures he added unto their words from his own divine mind. And he read many passages unto her and talked much to her concerning virginity and purity, and at length, by the grace of Christ, she was persuaded. Then she answered and said unto him, “Master, I know well that a rule of life of purity is very much more excellent [than marriage]; therefore whatsoever pleass you, that do. And I also from this time forth will be persuaded to do whatsoever you wish to do.”

Then Ammoun said unto her, “I beg and entreat you to let each of us from this time forth dwell alone;” but she would not agree to this, and said, “Let us live in the same house, and let each of us have a separate bed.” So they dwelt together in the same house for eighteen years. In the morning Ammoun used to go forth and pass the whole day in cultivating the balsam trees which he had in his garden - now the balsam tree is like unto the vine, and must be planted and pruned and cultivated, and it demands great attention — and in the evening he entered into his house, and recited his prayers, and then ate with her. And he also rose up to say the praises [or hymns] of the night, and as soon

as the dawn had come he would depart to the garden.

Now as they were doing these things they both removed themselves from passions, and attained unto impassibility, and the prayers of Abbâ Ammoun helped [his wife]. And at length the blessed woman said unto him, "Master, I have something to say to you, if you will listen to me, and I am convinced that for God's sake you love me." The blessed man said unto her, "Tell me what you wish;" and she said unto him, "It is not right (seeing that you are a God-fearing man, and one who lives a life of righteousness, and that you also made me, outwardly, to yearn for this path, and by the help of divine grace I have attained purity), to live with me. It is not good that, for my sake, you who dwell with me in purity for our Lord's sake, should hide the spiritual excellence of your philosophy; for it is not seemly that your good deeds should be hidden, and should not be known. Let your dwelling be apart from me and thus you shall benefit many."

Then Ammoun praised God, and said unto her, "O lady, this mind is beautiful, and if it be acceptable unto you, do remain and abide in this house in peace, and I will go and make another for myself." And having gone forth from her, Ammoun departed and entered into Mount Nitria, where as yet the monasteries were not numerous - indeed up to that time there were no monasteries at all there - and he built himself a habitation there, and dwelt therein for two and twenty years. And having attained unto the highest practice of the labors of the ascetic life he ended his days, that is to say, the holy man Ammoun went to his rest and slept when he was sixty-two years of age. Twice

in the year he used to go and see his spouse; and he died in his virginity, and his wife likewise brought the years of her life to an end in purity.

Now the following wonderful thing is told concerning him by the blessed Athanasius, Bishop of Alexandria, in the book which he composed about the life and deeds of the blessed Anthony. Once when he was about to cross the river which is called "the Wolf" with Theodore his disciple, he was ashamed to take off his clothes lest he might see the nakedness of his person. And being doubtful in his thoughts how he should cross over, wonder fell upon him, and through an angel he crossed the river without any boat whatsoever. It was the same Ammoun who saw the blessed man Anthony, who lived and died in such wise that his soul was taken to heaven by angels, and it was he who passed over the waters by the might of the Holy Spirit. Now as concerning this river which is called "the Wolf," I myself was once in great fear when I was crossing it in a boat, because it is filled with the overflow of the waters of the Nile.

The following was written by St. Hieronymus (+ 420):

Now the blessed Ammoun was living by himself in the country of Nitria, and they brought unto him a certain young man who had been seized with madness and he was bound with chains; a mad dog had bitten him, and the madness of the animal had entered into him, and his body was torn by the severe pain which was in it. And when the blessed man saw that the relatives of the young man were making supplication unto him, he said unto them, "What are you bringing to me, O men? You are seeking from me what is greater than my

power, and besides it lies in your own hands to help and to heal the young man. Be gone, and restore [the value of] the widow's bull which you slew secretly, and your son shall be given back to you healed." Then they, as people who had been rebuked, fulfilled his commandment, with gladness, and he prayed straightway, and their son was healed.

And on one occasion certain people came to visit the blessed Ammoun, and he, having learned their mind, said unto them, "Bring to me a large potter's vessel, so that there may be an abundance of water for the people who come here." Now, although they promised him that they would do so, one of them, as soon as he had gone to his village, took counsel and said unto his companion, "I am not going to carry the potter's vessel on my camel and kill it;" and when the other man heard this, he saddled his asses, and carried the vessel to the holy man with great labor. And the blessed man Ammoun said unto the man before he could speak, saying, "What is this? Behold, your friend's camel died while you were coming here;" and when the man returned he found that the camel had been killed by wolves. And many other miracles were worked by this man.

Below are a few sayings of Abba Ammoun recorded by Palladius:

- Abba Ammoun said, "Bear with everyone as God bears with you."

- A brother asked Abba Ammoun, saying, "Why is it that a man labors in prayer and makes petitions, and that for which he asks is not given to him?" The old man said unto him, "Have you never heard how Jacob wearied himself for her whom he took to wife, and that he did not obtain her whom he sought, but her

whom he did not seek, and how afterwards he worked and toiled more, and finally received her whom he loved? Thus is it with the monk also, for he shall fast and keep vigil, and yet shall not receive that which he asks; and again, he shall labor with fasting and vigil, and shall receive the gift of grace which he asks."

- A brother asked Abba Ammoun, and said unto him, "Tell me some word whereby I may live;" and Abba Ammoun said unto him, "Go and make your mind like unto the minds of those evil-doers who are in the prison house, and who ask those who go to them, saying, 'Where is the governor? When will he come here?' And their minds tremble in fearful expectation. Thus also is a monk bound to wait in expectation always, and he must admonish himself, saying, 'Woe is me! For how can I stand before the throne of Christ? And how shall I be able to make answer unto Him?' If you are able to think thus, you will always be able to live."

- On one occasion Abba Ammoun came to a certain place to eat with the brethren, and there was there a brother concerning whom evil reports were abroad, for it had happened that a woman had come and entered his cell. And when all the people who were living in that place heard [of this], they were troubled, and they gathered together to expel that brother from his cell, and learning that the blessed Abba Ammoun was there, they came and entreated him to go with them. Now when the brother knew [this], he took the woman and hid her under an earthenware vessel. And much people having assembled, and Abba Ammoun, understanding what that brother had done, for the sake of God hid the matter. And he went in and sat upon the earthenware vessel, and com-

manded that the cell of the brother should be searched, and although they examined the place they found no one there. Then Abba Ammoun answered and said, "What is this that you have done? May God forgive you;" and he prayed and said, "Let all the people go forth," and finally he took the brother by the hand, and said unto him, "Take heed to your soul, O my brother;" and having said this he departed, and he refused to make public the matter of the brother.

- On one occasion Abba Ammoun went to Abba Anthony, and he lost the way, and sat down for a little and fell asleep; and he rose up from his slumber, and prayed unto God, and said, "I beseech You, O Lord God, not to destroy that which You have fashioned." Then he lifted up his eyes, and, behold, there was the form of a man's hand above him in the heavens, and it shewed him the way until he came and stood above the cave of Abba Anthony; and when he had gone into the cave to the old man, Abba Anthony prophesied unto him, saying, "You shall increase in the fear of God." Then he took him outside the cave, and showing him a stone, said, "Curse this stone, and smite it," and he did so, and Abba Anthony said unto him, "It is in this way you shall arrive at this state, for you shall bear heaviness, and great abuse;" and this actually happened to Abba Ammoun.

Now, through his abundant goodness Abba Ammoun knew not wickedness. And after he had become a Bishop, through his spiritual excellence they brought unto him a virgin who had conceived, and they said unto him, "So-and-so has done this deed; let them receive correction;" but he made the sign of the Cross over her belly, and ordered them to give her

six pair of linen cloths, and he said, "When she brings forth either she or the child will die, [and if either die] let them be buried." Then those who were with him said unto him, "What is this that you have done? Give the command that they receive correction." And he said unto them, "See, O my brethren, she is nigh unto death, and what can I do?" Then he dismissed her. And the old man never ventured to judge anyone, for he was full of loving-kindness and endless goodness to all the children of men.

- Abba Poemen used to say that Abba Ammoun said, "One man spends the whole period of his life holding an axe in his hand ready to cut down a tree, and never finds the opportunity of wielding it; and another man, who knows well how to fell trees, hews with three axes, and wields them [against trees]. Now," he said, "the axe [in this case] is discretion [or discernment]."

- A disciple of Abba Ammoun told the following story: "On one occasion when we were singing the service, my mind became confused, and I forgot the verse in the Psalm; and when we had ended the service Ammoun answered and said unto me, 'While I was standing up during the service it seemed that I was standing on fire and was being consumed, and my mind was unable to make me turn aside either to the right hand or to the left. And as for you, where was your mind when we were singing the service? For omitted a verse from the Psalm. Did you not know that you were standing in the presence of God, and that you were speaking unto Him?'"