



SAINT LUKE THE EVANGELIST

OCTOBER 11, 2026 — FATHERS OF THE 7TH ECUMENICAL SYNOD

HOLY APOSTLE PHILIP OF THE SEVENTY, ONE OF THE SEVEN DEACONS

Saint Philip was born in Caesarea of Palestine. He was married and had four daughters (Sept. 4), who consecrated their virginity to God and were given the gift of prophecy (Acts 21:8). He became one of the Seventy Apostles of Christ, and after Pentecost he was chosen by the Twelve Disciples to serve the needs of the Church of Jerusalem as one of its Seven Deacons. As a deacon, he served at the meals of the faithful and took care of the poor and the widows.

When the assembly of the Apostles dispersed on their missionary journeys, Philip spread the Gospel throughout Samaria. He baptized Simon the Magus (or Magician) who feigned conversion in the hope of making money by the gifts of the Holy Spirit. Then the Lord sent him along the Gaza road to convert the Ethiopian eunuch of Queen Candace, as he traveled back to Egypt from Jerusalem in his chariot and was studying and baffled by the prophecies the Book of Isaiah. Philip opened his eyes to see that it was Christ of whom Isaiah spoke, and after instructing him in the Christian faith he baptized the eunuch, then was caught away by the Holy Spirit to continue his preaching in Azotos. From there he evangelized in every city till he came to Caesarea (Acts 8). After that,

he made his way to the province of Trallia in Asia Minor. There he led many pagans to the knowledge of God, built a church, and reposed in peace.

His sacred skull is kept at the Monastery of Saint John the Theologian on the island of Patmos.

SAINT PHILOTHEOS KOKKINOS (1300 - 1379)

He was born in Thessaloniki around 1300; his mother was a convert from Judaism. He entered monastic life, first at Mt. Sinai, then at Mt Athos. First he lived his monastic life at Vatopaidi Monastery, where he formed a relationship with St. Savvas the Fool-For-Christ (for whom he became a biographer), then went on to Great Lavra Monastery, where he formed a relationship with St. Gregory Palamas (for whom he became a biographer). The so-called "Hesychast controversy" was then raging, and St. Philotheos became one of the firmest and most effective supporters of St. Gregory Palamas (November 14) in his defense of Orthodoxy against western-inspired attacks on the doctrines of uncreated Grace and the possibility of true union with God. It was St. Philotheos who drafted the Hagiorite Tome, the manifesto of the monks of Mt. Athos setting forth how the Saints partake of the Divine and uncreated

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HYMNS OF THE SMALL ENTRANCE

RESURRECTIONAL APOLYTIKION.

Mode 2.

When You descended unto death, O Lord who yourself are immortal Life, then did You mortify Hades by the lightning flash of Your Divinity. Also when You raised the dead from the netherworld, all the Powers of the heavens were crying out: O Giver of life, Christ our God, glory be to You.

Verse 2: Let heaven and earth praise Him.

When You descended unto death, O Lord who yourself are immortal Life, then did You mortify Hades by the lightning flash of Your Divinity. Also when You raised the dead from the netherworld, all the Powers of the heavens were crying out: O Giver of life, Christ our God, glory be to You.

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 2.

When You descended unto death, O Lord who yourself are immortal Life, then did You mortify Hades by the lightning flash of Your Divinity. Also when You raised the dead from the netherworld, all the Powers of the heavens were crying out: O Giver of life, Christ our God, glory be to You.

FOR THE FATHERS.

Mode pl. 4.

Supremely glorified are You, O Christ our God, who established the holy Fathers on earth as beacons, and through them guided us all to the true Faith. Most compassionate Lord, glory be to You!

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

2 Cor. 11:31 – 12:9

Brethren, the God and Father of our Lord Jesus Christ, he who is blessed unto the ages, knows that I do not lie. In Damascus, the governor of King Aretas guarded the city, desiring to arrest me. But I was let down in a basket along the wall through a window, and this is how I escaped from his hands. Without a doubt, it is not profitable for me to boast, but I will now discuss visions and revelations from the Lord. I know a man in Christ who fourteen years ago was caught up into the third heaven (whether it was in the body, I do not know, or whether out of the body, I do not know; God knows). Yes, I know such a man (whether in the body, or outside of the body, I do not know; God knows), how he was caught up into Paradise, and heard ineffable words, which it is not lawful for anyone to utter. On behalf of such a person, I will boast, but on my own behalf I will not boast, except in my weaknesses. If my intention is to boast, I will not be foolish: I will speak the truth. But now, I shall stop, so that no one may think more of me than what is seen in me or heard from me. Because of the tremendous greatness of these revelations, a thorn in the flesh was given to me, a messenger of Satan that torments me, so that I would not be too exalted. Concerning this thing, I begged the Lord three times that it might depart from me, but he replied to me, “My grace is sufficient for you, for my power is made perfect in weakness.” And so, it is with joy that I would rather find glory in my weaknesses, so that the power of Christ may rest on me.

The Gospel

Lk. 8:5 – 15

The Lord said this parable: “‘A farmer went out to sow his seed. As he was sowing, some [seed] fell along the wayside; it was trampled under foot, and the birds of the sky devoured it. Other seed fell on the rock, and as soon as it grew, it withered away because it had no moisture. Other fell among the thorns, and the thorns grew with it, and choked it. Other fell into the good ground, grew, and brought forth fruit a hundred times.’” As he said this, he exclaimed, “Let anyone with ears to hear listen!” Then his disciples asked him, “What does this parable mean?” Jesus replied, “To you it is given to know the mysteries of the Kingdom of God, but to the rest, [it is given] in parables, so that ‘seeing they may not see, and hearing they may not understand.’ Now this is what the parable means: The seed is the word of God. Those along the wayside are those who have heard. Then the devil comes and takes away the word from their heart, so that they may not believe and be saved. Those on the rock are those who receive the word with joy when they hear. But they have no root; they believe for a while, then fall away in time of temptation. What fell among the thorns is those who have heard, and as they go on their way, they are choked with worries, wealth, and the pleasures of life; and they bring no fruit to maturity. As for the seed that fell in the rich soil, this is those who have heard the word with an honest and good heart, who retain it and bring forth fruit with endurance.”



UPCOMING SERVICES

FRIDAY, OCTOBER 16, LONGINOS THE CENTURION, DIVINE LITURGY, 8:30AM

SATURDAY, OCTOBER 17, GREAT VESPERS, 5PM

ANNOUNCEMENTS

PROVIDE A MEAL FOR RMHC

Philoptochos has a small group going to the Ronald McDonald House to cook a meal on Sunday, Oct, 25th from 2:30-5:30. If you'd like to help or need more information, please see Lisa or Ebby.

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 COOKBOOK

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

CATECHISM CLASS

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

PHILOPTOCHOS MEETING

There will be a General meeting this Tuesday at 6:00pm. All are welcome!

FOOD BANK

Thank you to all who generously donate items for the Food Bank. We recently donated 120

pounds for our neighbors facing food insecurity.

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.

Light which the Apostles beheld at Christ's Transfiguration. In 1342 he became abbot of the Monastery when Makarios became Metropolitan of Thessaloniki. He wrote two works on the Taboric Light and a treatise against Akyndinos in 1346. In 1351, he took part in the "Hesychast Council" in Constantinople, and wrote its Acts .

In 1353 he was made Patriarch of Constantinople; he stepped down after one year, but was recalled to the Patriarchal throne in 1364. He continued to be a zealous champion of undiluted Orthodoxy, writing treatises setting forth the theology of the Uncreated Energies of God and refuting the scholastic philosophy that was then infecting the Western church. Despite (or because of?) his uncompromising Orthodoxy, he always sought a true, rather than political, reconciliation with the West, and even worked to convene an Ecumenical Council to resolve the differences between the churches; this was rejected by Pope Urban V. In 1368 he led the synodal decision to proclaim St. Gregory Palamas a Saint and ordained the Second Sunday of Great Lent to be his feast. St. Philotheos composed the Church's services to St Gregory Palamas. This holy Patriarch was deposed in 1376 when the Emperor Andronicus IV came to the throne; he died in exile in 1379. His tomb at the Monastery of Akatalyptos Maria Diakonissa became a place of many miracles.

St. Philotheos is celebrated in the Orthodox Church on the Fifth Sunday of Great Lent and on October 11th. He is a Protector of Orthodoxy alongside Sts. Photios the Great, Mark Evgenikos, and Gregory Palamas.

SAINT ETHELBURGA OF BARKING (+ 686)
St. Ethelburga of Barking (Feast Day - October 11)

Saint Ethelburga (Aethelburh) was born into the royal family of East Anglia in the seventh century. She was the sister of Saint Erconwald (May 13), who was the Bishop of London and founded the monastery of Barking (Berecingum) in Essex. Saint Ethelburga became the first abbess of this monastery. Saint Bede says of her (History of the English Church and People , Book IV, Chapters 6-9): "Being put into the government of that monastery, she behaved herself in all respects as became the sister of such a brother, living herself regularly, and piously, and orderly, providing for those under her, as was also manifested by heavenly miracles." And indeed many miracles took place at the monastery in Barking, including those which took place at the death of Saint Ethelburga, thus manifesting her sanctity. Bede writes:

"When Ethelberga, the pious mother of that holy congregation, was about to be taken out of this world, a wonderful vision appeared to one of the sisters, called Tortgith; who, having lived many years in that monastery, always endeavored, in all humility and sincerity, to serve God, and took care to assist the same mother in keeping up regular discipline, by instructing and reproving the younger ones. Now, in order that her virtue might be perfected in affliction, according to the apostle, she was suddenly seized with a most grievous distemper, under which, through the good providence of our Redeemer, she suffered very much for the space of nine years; to the end, that whatever stain of vice remained amidst her virtues, either through ignorance or neglect, might all be eradicated by the fire of long tribulation. This person, going out of her chamber one night,

just at the first dawn of the day, plainly saw as it were a human body, which was brighter than the sun, wrapped up in a sheet, and lifted up on high, being taken out of the house in which the sisters used to reside. Then looking earnestly to see what it was that drew up the glorious body which she beheld, she perceived it was drawn up as it were by cords brighter than gold, until, entering into the open heavens, it could no longer be seen by her. Reflecting on this vision, she made no doubt that some one of the society would soon die, and her soul be lifted up to heaven by her good works as it were by golden cords, which accordingly happened; for a few days after, the beloved of God, Ethelberga, mother of that society, was delivered out of the prison of the flesh; and her life is known to have been such that no person who knew her ought to question but that the heavenly kingdom was open to her, when she departed from this world.

There was also, in the same monastery, a certain nun, of noble worldly origin, and much nobler in the love of the world to come; who had, for many years, been so disabled in all her body, that she could not move a single limb. Being informed that the venerable abbess's body was carried into the church, till it could be buried, she desired to be carried thither, and to be bowed down towards it, after the manner of one praying; which being done, she spoke to her as if she had been living, and entreated her that she would obtain of the mercy of our compassionate Creator, that she might be delivered from such great and lasting pains; nor was it long before her prayer was heard: for being taken out of the flesh twelve days after she exchanged her temporal afflictions for an eternal

reward. Three years after the death of this lady, the aforementioned servant of Christ, Tortgith, was so far spent with the distemper before mentioned, that her bones would scarcely hang together; and, at last, when the time of her dissolution was at hand, she not only lost the use of her other limbs, but also of her tongue; which having continued three days and as many nights, she was, on a sudden, relieved by a spiritual vision, opened her mouth and eyes, and looking up to heaven, began thus to direct her discourse to the vision which she saw: 'Your coming is very acceptable to me, and you are welcome!' Having so said, she was silent awhile, as it were, waiting for the answer of the person she saw and spoke to; then, as if displeased, she said, 'I am not pleased with this;' then pausing awhile, she said again, 'If it cannot be today, I beg the delay may not be long;' and again holding her peace for a short while, she concluded thus: 'If it is positively so decreed, and the resolution cannot be altered, I beg that it may be no longer deferred than this next night.' Having so said, and being asked by those about her to whom she talked, she said, 'With my most dear mother, Ethelberga,' by which they understood, that she was come to acquaint her that the time of her departure was at hand; for, as she had desired, after one day and night, she was delivered from the bonds and infirmity of the flesh, and entered the joys of eternal salvation."

Ethelburga founded the church of All Hallows Berkyngechirche (now known as All Hallows Barking or All Hallows by the Tower) in the City of London on land given to her by her brother Eorconwald c. 675.

This Saint Ethelburga should not be confused with another saint of the same name (Apr. 5),

who was married to the holy martyred King Edwin of Northumbria (Oct. 12).

SAINT JONAH THE HERMIT OF PERGAMOS

Saint Jonah came from Palestine, but when it was seized by the Saracens in the 7th century (capture of Jerusalem by the Arabs: 638), he along with other hermits departed for safety.

They arrived by ship to Cyprus, and some landed in Paphos while others landed elsewhere. After saying their goodbyes, they dispersed at various locations on the island and lived as ascetics.

Saint Jonah came along with his fellow hermit Kendeas, who stayed in Paphos while Jonah continued eastwards and arrived "at the area of Trachiada (located near Achna) at a village called Pergamos". In the beginning of his stay there, he had neither a hut nor cave. After having found a cave he settled there and became an ascetic living with fasting and prayers and lived an "exemplary ascetic life in the cave".

The ascetic Saint lived in the cave by eating every night stewed lentils and wild vegetables of the region. And for more ascetic exercise and suffering he wore a hard rope under his clothes, meanwhile making his body more heavy with the use of iron which was tied on his arms with the rope. With such labours the Saint submitted himself, and with restraint, prayer, humility and the fear of God in his heart, he was led to spiritual and divine gifts. As the Saint's biographer says: "And during his life and after his death he performed countless miracles". He cured every disease for everyone who took refuge to him, having faith and fighting off the evil spirits. It is written that once he even resurrected a dead child through prayer.

The Saint had a pupil who supplied water for him from far away because there was no water source nearby. The devil, however, took the form of Elder Jonah, and would meet him on his way back from the water spring, where he would grab the water jar from his hands and pour the water on the ground. This happened several times. The pupil believing that he was his Elder and was angry - that's why the devil did such a thing - and he stopped doing his service and did not transport water for several days, so the Saint ended up becoming really thirsty. When the pupil finally went to get water, the Saint said to him: "What took you so long to go get water, my child, I nearly died of thirst?". The student in turn, told him about the case that allegedly the Saint himself took the water jar away from his hands and poured the water on the ground. Then the Saint told his pupil: "My child, this is a diabolical invention. From now on if you see me again before you, no matter how many times I try to stop you, do not obey and don't give me the water jar." Since that time the demon disappeared and never bothered the Saint's pupil again.

After this event took place, the Saint prayed and then hit the rock near the cave with his stick and from the rock clear water issued forth which he drank to the glory of God as well as those who came to him. This water existed until 1912, when fanatical Muslim Turks destroyed the cave of the Saint and the water, the holy water, as it was considered by believers after the death of the Saint.

The friend and fellow hermit of the Saint, Kendeas, meanwhile, left Paphos and also came close to the area where Jonah lived a life of asceticism and settled in a cave near the village

of Avgorou. Sometimes they would meet each other, and the last time this happened, it happened during a miracle, as is stated in the life of Saint Kendeas.

Having lived a pious life, the Saint departed to God. The faithful buried his holy body near the cave. After his repose the Christians built a church at Pergamos and dedicated it to the Saint. Over the years, the church grew into a monastery. Today only the ruins of the monastery survive because it was also destroyed by the Turks in 1912. Until 1974 in the village of Lysi, the icon of the Saint dating from the 16th century survived, which was moved there from the village of Pergamos, Larnaca. And in the village of Xylotymbou survives a half damaged icon of the Saint which was brought there by the last Greek Christian inhabitants of the community of Pergamos. It is not known if the icon is the same as the one kept in Lysi and if it was transferred to Xylotymbou after the Turkish invasion in 1974. The cave of the Saint was also destroyed by the Turks of the village of Pergamos and was filled with concrete. A new church dedicated to Saint Jonah was built in the northeast of the village of Xylotymbou in 1983 and was consecrated on 7 October 1984 by Metropolitan Chrysostomos of Kitiou. The Holy Altar of this church was built with the brick from the original church.

SAINT GERMANOS MAROULIS THE HAGIORITE (+ 1336)

Venerable Germanos was born in Thessaloniki in 1252 to pious Christian parents, was the third of eight children, and baptized with the name George. From a young age he loved to pray, fast, keep vigil and help the unfortunate. Even as a child he would tell the workers in his household

to rest from their labors, which his parents saw as a fruit of his love for his neighbor.

When he matured his parents wanted to marry him off, but he was preparing to forsake the vanity of this world for the monastic life. One day the virtuous elder John came to Thessaloniki from the Athonite Monastery of Docheiarion, where he dwelt in a cell nearby. In 1270, as his beard began to grow, he followed Elder John upon his return to his cell at Mount Athos. By Elder John he was tonsured a monk and took the name Germanos. He was especially distinguished for his superhuman asceticism and humble obedience. For work he was a calligrapher. They would often go to Vatopaidi Monastery for divine services.

Elder John and his disciple Gregory were martyred in Thessaloniki by the Latin-minded, and before his death he foretold the spiritual advancement of Germanos. Germanos first went to Karyes, then to Great Lavra Monastery, where he dwelt nearby in the Cave of the Panagia under the obedience of Elder Job. Due to the disobedience of the monks, Job was exiled from the monastery shortly after he became abbot, and dwelt in a cave with Germanos. Soon after Germanos took as spiritual fathers Elders Myron, Malachi, Athanasios and Theodoritos.

Before his life came to an end, Germanos took as disciples the disabled Ioannikios, after saving him through his prayers from certain death, as well as his ill nephew John and his ill relative Iakovos. At the age of 84, after a short illness, Germanos reposed in peace. His life was written by his friend Philotheos Kokkinos.