

Do not let pass any opportunity to pray for anyone, either at his request or at the request of his relatives, friends, of those who esteem him, or of his acquaintances. The Lord looks favourably upon the prayer of our love, and upon our boldness before him. Besides this, prayer for others is very beneficial to the one himself who prays for others; it purifies the heart, strengthens faith and hope in God, and enkindles our love for God and our neighbor. When praying, say thus: 'Lord, it is possible for Thee to do this or that to this servant of Thine; do this for him, for Thy name is the Merciful Lover of Men and the Almighty.'

Saint John of Kronstadt



18 October 2015 is the Feast of the Holy Apostle Luke

Matins Gospel: John 20:19-31

Epistle: Colossians 4:5-11, 14-18

Gospel: Luke 10:16-21

Apolytikion of the Feast:

O Holy Apostle and Evangelist Luke, intercede to our merciful God, that He may grant our souls forgiveness of sins.

Kontakion of the Feast:

As a disciple of the Word of God, with Paul you illuminated all the earth and dispelled the gloom in writing Christ's divine Gospel

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Readings and saints for this week:

Monday: Acts 2:14-21; Luke 9:18-22
Prophet Joel; Martyr Varys

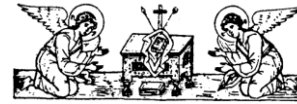
Tuesday: 2 Timothy 2:1-10; Luke 9:23-27
Great Martyr Artemius; Gerasimus of Cephalonia

Wednesday: 2 Corinthians 9:6-11; Luke 9:44-50
Hilarion the Great; Christodoulos, Wonderworker of Patmos

Thursday: Colossians 1:24-29, 2:1; Luke 9:49-56
Abercius of Hierapolis; 7 Youths of Ephesus

Friday: Galatians 1:11-19; Matthew 13:54-58
James (Iakovos), the Brother of the Lord; Patriarch Ignatius

Saturday: 2 Corinthians 3:12-18; Luke 7:1-10
Great Martyr Arethas; Martyr Sebastian



Evangelion

A Bulletin of Orthodox Christian Faith

18 October 2015

**Archbishopric of Good Hope
Patriarchate of Alexandria & All Africa**

I Saw Satan Fall Like Lightning...

Today, on the feast of Saint Luke, we hear the account from his Gospel of the missionary efforts of the "Seventy." These were disciples whom Jesus had sent out to carry out his mission, and when they returned they were full of joy and reported: "Lord, even the demons are subject to us in your name!"

The Lord's response is significant here. Firstly, while he acknowledges all that has happened because of the authority that He has given His disciples, He points them to the deeper reality, which is that: "I saw Satan fall like lightning from heaven." Saint Cyril of Alexandria tells us that it is not so much that Satan was in heaven, but rather that, by the coming of Jesus Christ, the power that he once had over the earth has been destroyed. He writes: "The saying is true, because before the coming of the Saviour, he possessed the world. All was subject to him and there was no one able to escape the trap of overwhelming might.... Since the only-begotten Word of God came down from heaven, he has fallen like lightning."



But the Lord's response is also significant for another reason. He tells them: "Do not rejoice in this, that the spirits are subject to you; but rejoice that your names are written in heaven." In this response, Christ warns them of the dangers of arrogance and pride, and of thinking that the extraordinary miracles that they performed were due to their own powers. The important thing is not so much the miracles that were worked as the reason behind them, namely that Satan's power had been destroyed through the power of Christ.

This is the reason for our hope – that Christ has conquered death. And, knowing it, we can turn to Him in all our needs.

The Lord of all gave the power of the gospel to His Apostles. By them, we also have learned the truth, that is, the teaching of the Son of God. The Lord said to them, "He who hears you hears Me, and he who despises you despises Me, and Him who sent Me.

Saint Irenaeus of Lyons

A Life Centred on Christ Alone

A series on the meaning of Monasticism

We saw last week that, since the beginning of the Church, there have been Christians who have been called to follow Jesus Christ with a single-minded devotion that led to the development of the monastic movement. While the best-known initial founders were situated in Egypt, monasteries developed all over the Church, especially in Syria and Asia Minor. Some of these early monks were rather fanatical and connected to heretical movements, and the Church had to engage in a process of discernment so that they monasticism could take its rightful place in the Church.



Saint Basil the Great: A Life Pleasing to God

Saint Basil the Great (330-379) was a particularly important figure in this regard. He was influenced by his sister, Saint Macrina who had turned their family estate into a women's monastery. Together with his friend Saint Gregory the Theologian, and after visiting the monks of Egypt, Saint Basil retired to a hermitage where they lived a life of prayer, work and study. During this time, he began to write down guidelines for monastic living.

Saint Basil was later called back to the city to serve the Church as a priest and bishop, but he remained committed to the monastic ideal. He established monasteries as a bishop and continued to teach and write about monastic life, and his ascetical works continue to provide an important source of guidance for Orthodox monasticism today.

It was particularly the communal nature of monasticism that Saint Basil emphasized. He saw all Christian life as rooted in our ability to love – an ability that God has placed deep within us. And this love for both God and our neighbor is best expressed in community – a community that resembles that of the early disciples in which all things are shared in common and the members serve all in need. As a bishop, Saint Basil encouraged the formation of monastic communities that served the poor and needy. He built a “city” of mercy that became called “Basiliade” in his honour and was really the first development of the hospital, a place sick people could go for treatment.

But Saint Basil was also important in insisting that, while the details of their lives differ, all Christians are called to follow the Gospel in a serious way. He distanced himself from those who argued (and were condemned by the Church around this time) that only those who lived a celibate life could be real Christians. In contrast, Saint Basil, together with other Fathers, insisted that all Christians are called to a serious and radical following of Christ, although they do this in different ways and in different situations.

What is the mark of a Christian? To be born anew through baptism of water and the Spirit. What is the mark of one born of water? That he be dead and immovable with regard to all sin, as Christ died once and for all because of sin, as it is written: ‘all we who are baptized in Christ Jesus are baptized in His death. For we are buried together with Him by baptism unto death; knowing this, that our old man is crucified with Him that the body of sin may be destroyed, to the end that we may serve sin no longer.’ What is the mark of one born of the Spirit? That he become in the measure granted him that of which he has been born, as it is written: ‘That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.’ What is the mark of him who has been born anew? That he strip off the old man with his deeds and cupidities and put on the new man, ‘who is renewed unto knowledge, according to the image of Him that created him.’

Saint Basil the Great

Since we possess the Lord Jesus who has freed us by His suffering, let us always look on Him and hope for medicine for our wounds from His sign. That is to say, if perhaps the poison of greed spreads in us, we should look to Him, and He will cure us. If the malicious desire of the scorpion stings us, we should beg Him, and He will cure us. If bites of worldly thoughts tear us, we should ask Him, and we will live. These are the spiritual serpents of our souls. The Lord was crucified in order to crush them. He says concerning them, “You will tread upon serpents and scorpions, and they will do no harm to you.”

Saint Maximus of Turin

The Holy Apostle Luke

Today we commemorate the Holy Apostle and Evangelist, Saint Luke. He was a physician from Antioch and the disciple and travelling companion of the Apostle Paul. Thanks to him we not only have the Gospel which bears his name, but also the Acts of the Apostles which describe the growth of the early Church. Saint Luke lived some eighty six years and died as a martyr. His emblem is the calf, the third symbolic beast mentioned in Ezekiel (1:10), which is a symbol of Christ’s sacrificial and priestly office. The Church also remembers him as the first iconographer who painted an image of the Holy Virgin and for this reason he is honoured as the patron of iconographers.



The Holy Apostle James

On Friday, we commemorate the Holy Apostle James (in Hebrew Jacob, in Greek Iakovos), the Brother of the Lord and the first Bishop of Jerusalem. He was a close kinsman of Christ, possibly the son of the first marriage of St Joseph the Betrothed. He took strict Jewish Nazarite vows and was known from a young age as “the Just” and “Rampart of the People.” Saint James was called “the less” (Mark 15:40) to distinguish him from James, the son of Zebedee. After the Resurrection, the Apostles appointed him as the first bishop of Jerusalem and it was

he who presided over the Council of Jerusalem that decided how gentile converts were to be received into the Church (see Acts 15). He also wrote the New Testament epistle that bears his name. He was martyred around the year 62 when he ascended the peak of the temple to bear witness to Christ and the Scribes and Pharisees cast him to the ground. Before finally being clubbed to death, he prayed: “Forgive them, Father, for they know not what they do.”