

How mistaken are those people who seek happiness outside of themselves, in foreign lands and journeys, in riches and glory, in great possessions and pleasures, in diversions and vain things, which have a bitter end! It is the same thing to construct the tower of happiness outside of ourselves as it is to build a house in a place that is consistently shaken by earthquakes. Happiness is found within ourselves, and blessed is the man who has understood this. Happiness is a pure heart, for such a heart becomes the throne of God. Thus says Christ of those who have pure hearts: "I will visit them, and will walk in them, and I will be a God to them, and they will be my people." What can be lacking to them? Nothing, nothing at all! For they have the greatest good in their hearts: God Himself!

Saint Nektarios of Aegino



**6 November is the  
Seventh Sunday of Luke**

**Matins Gospel:** John 20:19-31

**Epistle:** Galatians 1:11-19

**Gospel:** Luke 8:41-56

**Resurrectional Apolytikion:**

Let the Heavens rejoice; let earthly things be glad; for the Lord hath wrought might with His arm, He hath trampled upon death by death. The first-born of the dead hath He become. From the belly of Hades hath He delivered us, and hath granted great mercy to the world.

**Seasonal Kontakion:**

O 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 thee: Hasten to intercession and speed thou to make supplication, O thou who dost ever protect, O Theotokos, them that honour thee.

**Readings and saints for this week:**

**Monday, 7 November:** Philippians 4:10-23; Luke 12:13-15, 22-31  
33 Martyrs of Militene; Lazarus the Wonderworker

**Tuesday, 8 November:** Matthew 18:10-20; Hebrews 2:2-10; Luke 10:16-21  
Synaxis of the Archangels

**Wednesday, 9 November:** John 10:1-9; Colossians 1:18-23; Luke 12:48-59  
Nektarios the Wonderworker; Martyrs Onesiphorus & Porphyrius

**Thursday, 10 November:** 1 Corinthians 4:9-16; Luke 13:1-9  
Olympas & Companions of the 70; Arsenius of Cappadocia

**Friday, 11 November:** 2 Corinthians 4:6-15; Luke 13:31-35  
Martyr Menas; Martyrs Victor and Stephanie

**Saturday, 12 November:** 2 Corinthians 9:6-11; Matthew 5:14-19  
John the Merciful; Nilus the Ascetic



# Evangelion

*A Bulletin of Orthodox Christian Faith*

6 November 2016

## Your Faith has Saved You

Today Saint Luke recounts two remarkable miracles of Jesus Christ. We hear how Jairus, a ruler of the synagogue, came looking for Jesus, begging Him to come to his house to heal his daughter who was dying. But before they could reach his house Jesus was approached by a woman with a flow of blood who touched the fringe of His cloak and was healed. No sooner had this happened, than Jairus received a message that his daughter had died. Undeterred, Jesus proceeded to the house, took the child by the hand, and raised her to life.

The raising to life of Jairus' daughter is a dramatic event that is intended to show us that Jesus Christ has authority even over death. As the author of life, He has power over life and death, and here we see Him anticipating His own victory over death in order to show that death has no more power over us. Instead, it has become like sleeping.

This account of the girl being raised from death is interrupted by the healing of the woman with a flow of blood. This is an important event of healing in itself, for this woman had been suffering from an ailment that made her ritually unclean according to Jewish law. At her wits ends, she dared to reach out to Christ and touch the fringe of His cloak and was instantly healed. And, significantly, we are told that Jesus Christ knew that power had gone out of Him. This was His own power and the Fathers tell us that only God could heal through His own power. In healing this woman, He revealed His divinity. Jesus Christ does not heal through anyone else's power, but through who He is. Likewise, he raises the dead because He is Himself the conqueror of death.



Jesus took the girl's hand, healed her, and ordered that she should be given something to eat. This is evidence of life, so that not an apparition but the truth may be believed. Blessed is he whose hand Wisdom holds. I wish that righteousness held my acts and my hands. I want the Word of God to hold me, bring me into His closet, turn away the spirit of error, replace it with that of salvation, and order that I be given something to eat! The Word of God is the Bread of heaven. The Wisdom that filled the holy altar with the nourishment of the divine Body and Blood says, "Come, eat of my bread, and drink the wine that I have mixed for you."

Saint Ambrose of Milan

There is the case of a man minding his own business, sitting at peace and quiet; and when a brother comes up and says an annoying word to him, he is put out by it. And from the circumstances he thinks that he is justifiably angered, and he speaks against the one who troubled him, saying, "If he had not come and spoken to me and annoyed me I should not have been at fault." This is a delusion: this is false reasoning! It was not the one who spoke that put him in a bad mood. He only showed that it already existed in him; so that he could, if he chose, make reparation for his fault. But the man referred to above is like clean-looking winter wheat, externally good and ready to use; but when someone crushes it, its corruption is revealed. He was sitting at peace but he had this anger inside him and he did not know it. One word to him from the other and the corruption hidden inside him leapt out.

Saint Dorotheos of Gaza



### **Saint Nectarius of Pentapolis**

On Wednesday we commemorate Saint Nectarius of Pentapolis. He was born in Selymbria in Thrace in 1846 and as a child showed great piety and love for study. His parents were not rich and in order to continue his education he worked part time in a shop. Eventually, after much hard labour, study of the holy Fathers, and a time spent teaching, he was able to fulfil his long-held desire of becoming a monk on Chios in 1876, where he was also ordained deacon. Under the patronage of Patriarch Sophronius of Alexandria he completed his studies for the priesthood in Athens and the patriarch ordained him a priest in Alexandria in 1886.

In Alexandria Saint Nectarius soon distinguished himself by his zeal for preaching, his humble life, and his care for those entrusted to him. Only three years later he was consecrated Metropolitan of Pentapolis in eastern Libya. He retained a childlike innocence and humility, but his pastoral success made others jealous and malicious rumours were spread about him. In his humility he refused to defend himself and in 1890 the patriarch relieved him of his duties and instructed him to leave Egypt.

Saint Nectarius returned to Athens where he found himself alone, ignored and despised. His first thought was to retire to a life of prayer on Mount Athos, but he felt unable to do that because he knew that he was called to work for the salvation of his neighbours. He spent several years as a preacher, and was then appointed to head a school for the training of priests. He distinguished himself in this post, but alongside his administrative and teaching duties he led a life of intense prayer and asceticism. When some of his spiritual daughters expressed a desire for monastic life, he set about founding a women's monastery on the island of Aegina, eventually retiring there in 1908.

In his final years Saint Nectarius had to once more endure false accusations which he bore with gentleness. He also endured a painful illness, but died in peace on 8 November 1920. His relics remained incorrupt for more than twenty years after his death and many miracles were worked through them. His shrine at Aegina has become a popular place of pilgrimage in Greece today and he is especially renowned for healing cancer sufferers in all parts of the world.

## The Synaxis of the Holy Archangels

On Tuesday we celebrate the **Synaxis of the Holy Archangels, Michael, Gabriel, and the other Bodiless Powers of Heaven**. In the Creed we confess that we believe that God is the Creator of "all things visible and invisible." In addition to the visible, material world, there is an invisible world that God has created. The Bible sometimes refers to it as "heaven" or "above the heavens" and it is not part of the physical, material universe. It does not exist in space. However, this does not make it any less real.

According to Scriptures and Holy Tradition, there are nine ranks of bodiless powers. Closest to God are the Cherubim and Seraphim who are described as offering continual adoration and praise to God. (See Isaiah 6:3 and Revelation 4:8) In the middle of the ranking are the Principalities, Powers, Virtues, Dominions and Thrones, whom we are not told much about. And closest to human beings are the Angels and Archangels who are seen as the active workers, warriors, and messengers of God in our world.

Angels and Archangels are seen to struggle against spiritual evil and to mediate between God and the world. They appear to human beings in various forms in both the Old and the New Testaments as well as in the life of the Church. They bring God's message to the world, but also mediate His power and His presence.

The Archangels Michael and Gabriel are the best known of the angels. "Michael" means "Who is like God?" and is shown in the Scriptures to be the chief warrior of the spiritual armies (Daniel 11:13; 12:1; Jude 9; Revelation 12:7), while Gabriel, whose name means "God is mighty," is shown as the bearer of the good news of Christ's birth (Daniel 8:16; 9:21; Luke 1:19, 26).

The appearances of the bodiless powers to human beings are described in a physical way, but this is a purely symbolic description for the angels are by nature immaterial.



O Commanders of the Heavenly Host, we the unworthy beseech you, that through your entreaties you will fortify us, guarding us in the shelter of the wings of your ethereal glory, even as we fervently bow before you crying: "Deliver us from all danger, as Commanders of the Powers on high!"

Apolytikion of the Holy Archangels