



Saints Constantine and Helen Greek Orthodox Church
THE WEEKLY CHURCH BULLETIN

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SUNDAY, NOVEMBER 1, 2020

Κυριακή 1η Νοεμβρίου 2020

Κυριακή Ε΄ Λουκά Αγίων Αναργύρων Κοσμά και Δαμιανού

Αποστ: Α΄ Κορ. 12:27 – 13-8

Ευαγγ: Λουκα 16:19-31

5th Sunday of Luke / Sts. Kosmas and Damian

Today's Readings

Epistle: 1 Cor. 12:27 – 13-8

Gospel: Luke 16:19-31

A PRAYER FOR OUR NATION

O Lord, our God, you hold together the universe by your power, and by your divine and almighty will you govern the world; you created all nations of humankind that inhabit the face of the earth; you have conferred special blessings on our country and helped it develop into a true champion of freedom and democracy, and the haven for the oppressed and those who look for the opportunity to live in dignity. You kept it free by your divine grace, and you preserved and saved it through many wars and world battles.

Do you, yourself, all-holy Master, accept our prayers of thanksgiving for our country of the United States of America. Give rest to the souls of our people who nobly fought and gloriously died for its freedom. Make us all worthy of freedom and aware of the responsibilities that come from it, preserve us in peace and concord, and guide us to the every good work that is pleasing to You. Give steadfastness to every authority and power in the nation and make them favorably and well-disposed towards the God-given rights of all Your people.

For you are the prince of peace and the Savior of our souls, and to you we ascribe glory, to the Father and to the Son and to the Holy Spirit, now and ever, and to the ages of ages. *Amen.*

THE RICH MAN AND LAZARUS

Albert Schweitzer, was an accomplished professor, writer and musician in France. In 1921, his reading of the parable of the Rich Man and Lazarus, moved him to leave his position as professor, abandon his other works and interests and go to Africa to serve as a doctor. For Schweitzer, the rich man in this parable was the man endowed with all the benefits of culture and science, and Lazarus was the one lacking the most basic needs of life, including medical treatment for his disease and pain. How awesome it is to realize that this terrible and sad story which Jesus told, inspired a great man to a life of service. Schweitzer founded a hospital in Africa where he served for fifty years. In 1952, he was awarded a Nobel Peace Prize for his many efforts. Through this parable, he saw "Lazarus" lying at "his" door.

In the passage, we read how the rich man and Lazarus lived on earth. The rich man lived in ease and luxury. He wore two hundred dollar suits in a day when the average working man's wage was about fifteen cents a day. He "feasted every day sumptuously." The word our Lord used for feasting describes the life of the gourmet with exotic foods and costly tableware. Not once did our Lord criticize the man because he was rich. He never called him a cheater of the poor or even a glutton. He was a highly successful and reputable person who was a hard worker who loved the good things of life. For that, our Lord did not condemn him. Lying just outside the rich man's palace on the doorstep was a lowly beggar. His name was Lazarus, which means "God is my helper." Apart from God, nobody paid any attention to him. He was hungry, sick, and his body was covered with sores. He only wanted to live from the bread that "fell from the rich man's table."

The passage continues with the death of the poor man who was carried by the angels to Abraham's bosom. The rich man also died and was buried. He was allowed to live longer than Lazarus, which indicated that God, in his mercy, allowed him to live longer that he might have more time to repent. We are then shown the fate of the two men after death. "And in Hades, being in torment, the rich man lifted up his eyes, and saw Abraham far off and Lazarus in his bosom." We are shown that death does not destroy identity. Lazarus was still Lazarus and the rich man was still the rich man. Death cannot change personality. The individual self lives on. We also observe that death does not destroy memory.

The rich man remembered his life on earth. He remembered Lazarus. He remembered his brothers. Finally, death cannot destroy destiny. On earth, the rich man and Lazarus traveled different roads and made different choices. They lived in different worlds and that continued into eternity. They were now in the two different worlds of heaven and hell.

The parable tells us that the rich man woke up in hell, and Lazarus, the poor man, in heaven. Why should the rich man end up in hell? What did he do to deserve such a fate? The answer is that he did nothing. He never did anything for Lazarus. He never kicked him as he passed by or drove him away from his doorstep. He just ignored him. He accepted Lazarus as part of the inevitable landscape of life. He was aware of only one person: himself. This was his sin. The parable will have no effect on our lives unless we see ourselves in it just as Albert Schweitzer did. And we can say "But, I am not rich!" Ultimately, we do know someone who has less than we do. There are many things we can make a difference. Yes, we can make monetary contributions, but our riches are not limited to material possessions. We are rich in love, in understanding, in sympathy, in compassion, and in forgiveness. All around us — and on our very doorstep — lies a world starving for just these things: love, understanding, forgiveness.

Every one of us has a Lazarus at our door. The underprivileged, the hungry, the unwanted, the sick, the lonely, the unloved and many more — they all lay at our door in need of God's love and ours. They need something more than just crumbs from our table. The riches we offer can't be just material possessions, they also have to be faith and love. It is not a sin to have things, but it is a sin not to care, not to love, not to be concerned, not to be aware, not to notice, and not to help. Let us all see where our neglected Lazarus lies. God has placed him on our doorstep and he is there to help us reach heaven.





ΚΥΡΙΑΚΗ Ε' ΛΟΥΚΑ
(Λουκά κεφ. ιστ' στίχοι 19-31)
Ο πλούσιος και ο φτωχός Λάζαρος

Εκκλησία μας χρησιμοποιεί τη σημερινή παραβολή για να μας διδάξει, πως ερχεται μια ώρα και τα πράγματα αλλάζουν σε τούτη τη ζωή. Ο φτωχός Λάζαρος για να έχει αγάπη στην καρδιά του και υπομονή στη φτώχεια του πήγε στην αγκαλιά του Πατριάρχη Αβραάμ, δηλαδή στον Παράδεισο. Αντίθετα ο πλούσιος δεν είχε μέσα του διόλου αγάπη και συμπόνια για τους άλλους ανθρώπους. Γι' αυτό και βασανίζεται στον Άδη, δηλαδή στην Κόλαση.

Ο πλούσιος άνθρωπος της παραβολής ζούσε με πολυτέλεια και απολάμβανε όλες τις υλικές χαρές της ζωής. Τους άλλους ανθρώπους τους χρησιμοποιούσε μόνο για υπηρετές του. Ποτέ δεν είχε ενδιαφερθεί για τους φτωχούς και τους πεινασμένους, για τις χήρες και τα ορφανά. Νόμιζε πως τα πλούτη του ήταν μόνο για τον εαυτό του. Έτσι ο εγωισμός τον έκανε να μην πιστεύει ούτε στο Θεό ούτε στην αγάπη.

Από την άλλη μεριά ο Λάζαρος δεν ήταν μόνο φτωχός, αλλά και άρρωστος. Η πείνα του έφερνε τρομερή εξάντληση. Το σώμα του ήταν γεμάτο πληγές και το έσερνε καταγής για να το χορτάσει με τα ψίχουλα, που έπεφταν από το τραπέζι του πλούσιου. Ο Λάζαρος όμως πίστευε στο Θεό και ζητούσε τη βοήθεια του. Ο θάνατος για το Λάζαρο ήταν πραγματική λύτρωση. Δεν απαλλάχτηκε μόνο από τα βάσανα, αλλά κέρδισε και τον Παράδεισο. Ο Θεός έστειλε τους αγγέλους και τον μετέφεραν στις αγκάλες του Πατριάρχη Αβραάμ. Ο θάνατος όμως για τον πλούσιο ήταν αληθινή συμφορά. Άφησε εδώ όλα τα πλούτη του /ία να πάει σ' έναν άλλο κόσμο. Ποτέ όμως δεν είχε πιστέψει την αιώνια ζωή, ώστε να ετοιμάσει τον εαυτό του με τα έργα της πίστεως και της αγάπης. Καταδικάστηκε στη δυστυχία και τα βάσανα της κολάσεως, γιατί ήταν άσπλαχνος και κακόκαρδος άνθρωπος.

Ο καθένας μας πρέπει να προσέξει πολύ τις αλήθειες, που μας παρουσιάζει η σημερινή παραβολή. Όταν ο άνθρωπος πιστεύει στα χρήματα και όχι στο Θεό, γίνεται εγωιστής, άσπλαχνος και σκληρός στους συνανθρώπους του. Το αποτέλεσμα είναι πως χωρίζεται από το Θεό και χάνει τη Βασιλεία των Ουρανών. Όταν όμως ο άνθρωπος πιστεύει στο Ευαγγέλιο, έχει μέσα του αγάπη στο Θεό και στους ανθρώπους. Φροντίζει για τους φτωχούς και τους πεινασμένους. Επισκέπτεται τους αρρώστους και τους πονεμένους. Έτσι οδηγεί τον εαυτό του κοντά στο Θεό, όπως ακριβώς έγινε με το φτωχό Λάζαρο της παραβολής μας.

Πηγή: <http://paroutsas.jmc.gr>



Μνήμη τῶν Ἀγίων και θαυματουργῶν Ἀναργύρων Κοσμά και Δαμιανοῦ

Όταν η μητέρα τους Θεοδότη έμεινε χήρα, αφιέρωσε κάθε προσπάθεια της στη χριστιανική ανατροφή των δυο παιδιών της, Κοσμά και Δαμιανού. Τους δύο αδελφούς διέκρινε μεγάλη ευφυΐα και επιμέλεια, γι' αυτό και σπούδασαν πολλές επιστήμες. Ιδιαίτερα όμως, επιδόθηκαν στην ιατρική επιστήμη, την οποία εξασκούσαν σαν διακονία φιλανθρωπίας προς τον πλησίον. Θεράπευαν τις ασθένειες των ανθρώπων, και ιδιαίτερα των φτωχών, χωρίς να παίρνουν χρήματα, γι' αυτό και ονομάστηκαν Ανάργυροι. Πολλοί ασθενείς που θεραπεύθηκαν ήθελαν να τους ευχαριστήσουν. Αλλά αυτοί, δε δέχονταν τις ευχαριστίες και απαντούσαν με τον

ορθό λόγο της Αγίας Γραφής: «Η ευλογία και η δόξα και η σοφία και η ευχαριστία και η τιμή και η δύναμις και η ισχύς τω Θεώ ημών εις τους αιώνας των αιώνων» (Αποκάλυψη Ιωάννου, ζ' 12). Δηλαδή, όλος ο ύμνος και η δόξα και η σοφία και η ευχαριστία και η τιμή και η δύναμη και η ισχύς, ανήκει στο Θεό μας, στους αιώνες των αιώνων. Έτσι ταπεινά αφού διακόνησαν σε όλη τους τη ζωή τον πλησίον, πέθαναν ειρηνικά και ετάφησαν στην τοποθεσία Θερεμά.

Κυριακή 8η Νοεμβρίου - Κυριακή Ζ' Λουκά
Σύναξης των Παμμέγιστων Ταξιαρχών Μιχαήλ καί Γαβριήλ
Ώρα 9:00 π.μ. - 10:30 π.μ. - Θεία Λειτουργία

ACTIVITIES OF THE WEEK

Sunday, November 8th:

Synaxis of the Archangels Michael and Gabriel

9:00 a.m. - 10:30 a.m. Divine Liturgy

2020 Stewardship Campaign

To make a One-Time Gift:

Online Giving: Go to

www.stconstantinehelen.org

In Person: Stop into the Church Office and you may pay by Cash, Check or Credit Card;

By mail: Mail your check or credit information to the Church office (do not mail cash!)

By phone: Call (708) 974-3400 and provide the necessary information

To set up Recurring Giving:

Online Giving: Set up recurring contributions online on our website. Options include monthly intervals and selection of days of giving.

"Love does not insist on its own way;
it is not irritable or resentful;
it does not rejoice at wrong,
but rejoices in the right.

Love bears all things,
believes all things,
hopes all things,
endures all things.
Love never ends."

-1 Corinthians 13:8-9

† MEMORIALS †

40 Day Dimitrios Kladis

† May his memory be eternal †



ARTOCLASIA

Today's Artoclasia was offered by our **St. Helen Women's Philoptochos** for the health and well-being of their President, Officers and Members



SACRAMENT

BAPTISM

We welcome the following into the Orthodox Faith and we pray that God grant him many, many years!

Sunday, November 1, 2020 at 12:00 noon

Benjamin Michael, son of
Daniel and Katerina Foss

Sponsor: Emmanuel Simeakis



see you...



...Next Sunday