



Saints Constantine and Helen Greek Orthodox Church
THE WEEKLY CHURCH BULLETIN

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SUNDAY, NOVEMBER 8, 2020

Κυριακή 8η Νοεμβρίου 2020
Κυριακή Ζ' Λουκά - Παμμεγίστων Ταξιαρχών
Αποστ : Εβρ. 2:2-10
Ευαγγ: Λουκα 8:41-56

7th Sunday of Luke / Synaxis of Archangels
Today's Readings
Epistle: Hebrews 2:2-10
Gospel: Luke 8:41-56

LOVE IS THE LORD'S WAY

In today's Gospel lesson, the ruler of the synagogue Jairus, went to Christ looking for help as his twelve year old daughter was gravely ill. Jesus, seeing the genuine anguish of her father, went to his home and found that she had passed away. Jesus, immediately, brought her back to life. The Lord did not inquire about his or her worthiness or piety or anything else. Seeing the father's anguish, Jesus responded with compassion. There were no conditions, no requirements, Jesus did what He needed to do. The Law at the time prevented work to be done on the Sabbath. But as Jesus pointed out, "The Sabbath was made for man not man for the Sabbath." To Jesus, no tradition was too sacred to call into question especially if it stood in the path of his Love. Love bows to no law. As the great Isaac Asimov one wrote, "Never let your sense of morality keep you from doing what is right." Jesus responded with compassion to each moment's need, always loving, always caring, always healing.

To legalists the goal of human life is to be moral. Christ has introduced to us a different goal. Love is infinitely greater than morality. Thomas Merton writes "Our job is to love others without stopping to inquire whether or not they are worthy. That is not our business and, in fact, it is nobody's business. What we are asked to do is to love, and this love itself will render both ourselves and our neighbors worthy."

We spend too much time judging people, defining people, distancing ourselves from people -- who are we to build walls when love demands that we build bridges? Jesus not only built bridges, He was Himself the bridge between Heaven and earth, between God and humanity and between people and people. Jesus Christ unifies. How often our words and actions are at contrary to unification. One of the great Desert Fathers said on his deathbed, "I have struggled all my life to see all humanity as one." The ego divides, Jesus unites.

Can we not see how clearly the line is drawn? "My ways are not your ways, My thoughts are not your thoughts," says the Lord. We must always be prepared and eager to question our own perceptions. Do my core beliefs match up to the teaching of Jesus? The Gospels are the gold standard for us and we need desperately to return to them. Later in the same Gospel lesson, the Woman with the Issue of Blood presented an unusual situation. She was labeled "unclean" and the stigma was as much part of the disease as the disease itself. Jesus knew he had to remove the stigma and make the healing resonate in her community.

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He took care of her disease and, at the same time, pushed against the mores of society that added insult to her injury. It is interesting that when she touched Him, healing power surged from Him. But it happened automatically, He didn't have to think to love. He is love.

Jesus did not test her morality, or condemn her for breaking the law. Her suffering took priority over everything. The alleviation of human suffering must never take a backseat to anything. Love bows to nothing. Society is quite willing to stigmatize those with whom we are uncomfortable with. Jesus had no problem in pointing out those who were worried about the things that are unimportant. When the law stood in the path of love, Jesus broke it! Setting us free from the burden of the law, as St. Paul insists, He reveals the truth at the heart of God and the truth of what it means to be human.

Christ calls us to do work for Him. What would the world be like, if we actually fed the poor and clothed the naked and visited those who are sick or in prison and welcome the stranger into our house and at our dinner table? What if we turned from everything except love and went about doing good? What if we cared for alleviating the suffering of our neighbors? What if we simply chose to adopt the simple Gospel of Jesus and followed Him who is fully and wondrously present right now? God does not love some ideal person, but rather human beings just as we are, not some ideal world, but rather the real world." Wanting the world to conform to our ideals is the opposite of humble service. That is not the way of Christ and since it is not, it must not be our way. It is Christ who transforms, it is Christ who heals. It is our job to point to Him and make sure we do not get in His way.

SYNAXIS OF THE ARCHANGELS MICHAEL & GABRIEL

All the Angels, according to the Apostle Paul, are ministering spirits, - sent forth to minister to them who shall be heirs of salvation - (Heb. 1:14). God set them as overseers of every nation and people, and guides to that which is profitable (Deut. 32:8); and while one Angel is appointed to oversee each nation as a whole, one is also appointed to protect each Christian individually. He commands them to guard them that hope on Him, that nothing should harm them, neither should any evil draw nigh to their dwelling (Ps. 90:10-12). In the Heavens they always behold the face of God, sending up to Him the thrice-holy hymn and interceding with Him in our behalf, seeing they rejoice over one sinner that repents (Esaias 6:2-3; Matt. 18:10; Luke 15:7).

In a word, they have served God in so many ways for our benefit, that the pages of Holy Scripture are filled with the histories thereof. It is for these reasons that the Orthodox Catholic Church, wisely honouring these divine ministers, our protectors and guardians, celebrates, November 8, the present Synaxis that is, our coming together in assembly for their common feast to chant their praises, especially for the Archangels Michael and Gabriel, who are mentioned in the Scriptures by name. The name Michael means "Who is like God?" and Gabriel means "God is mighty." The number of Angels is not defined in the divine Scriptures, where Daniel says that thousands of thousands ministered before Him, and ten thousands of ten thousands attended upon Him -(Dan. 7:10). But all of them are divided into nine orders which are called Thrones, Cherubim, Seraphim, Dominions, Powers, Authorities, Principalities, Archangels, and Angels.



ΚΥΡΙΑΚΗ Ζ' ΛΟΥΚΑ

Εκείνο τόν καιρό, πλησίασε τόν Ἰησοῦ κάποιος ἄνθρωπος πού τόν ἔλεγαν Ἰάειρο καί ἦταν ἄρχοντας τῆς συναγωγῆς. Αὐτός ἔπεσε στά πόδια τοῦ Ἰησοῦ καί τόν παρακαλοῦσε νά πάει στό σπίτι του, γιατί εἶχε μια μοναχοκόρη δώδεκα χρόνων, πού ἦταν ἐτοιμοθάνατη. Τήν ὥρα πού ὁ Ἰησοῦς βιάδιζε πρὸς τό σπίτι, τά πλήθη τόν περιέβαλαν ἀσφυκτικά. Κάποια γυναίκα, πού ὑπέφερε ἀπό αἱμορραγία δώδεκα χρόνια καί

εἶχε ξοδέψει ὅλη τῆς τήν παρουσία στούς γιατρούς, χωρίς κανέναν νά μπορέσει νά τήν κάνει καλά, πήγε πίσω ἀπό τόν Ἰησοῦ, ἄγγιξε τήν ἄκρη τό ρούχου του, κι ἀμέσως ἡ αἱμορραγία τῆς σταμάτησε. Τότε ὁ Ἰησοῦς εἶπε: «Ποιός μέ ἄγγιξε;» Ἐνῶ ὅλοι ἀρνιοῦνταν, ὁ Πέτρος καί ὅσοι ἦταν μαζί του ἔλεγαν: «Διδάσκαλε, οἱ ὄχλοι ἔχουν στριμωχτεῖ κοντά σου καί σέ πιέζουν κι ἐσύ λές ποιός μέ ἄγγιξε;» Ὁ Ἰησοῦς ὁμως εἶπε: «Κάποιος μέ ἄγγιξε, γιατί ἐγώ ἔνιωσα νά βγαίνει ἀπό μένα δύναμη». Μόλις ἡ γυναίκα εἶδε ὅτι δέν ξέφυγε τήν προσοχή του, ἦρθε τρέμοντας κι ἔπεσε στά πόδια του καί μπροστά σ' ὄλο τόν κόσμο τοῦ εἶπε γιά ποιά αἰτία τόν ἄγγιξε κι ὅτι εἶχε γιατρευτεῖ ἀμέσως. Ἐκεῖνος τῆς εἶπε: «Θάρρος, κόρη μου, ἡ πίστη σου σέ ἔσωσε· πήγαινε στό καλό». Ἐνῶ ὁ Ἰησοῦς ἀκόμα μιλοῦσε, ἦρθε κάποιος ἀπό τό σπίτι τοῦ ἄρχοντα τῆς συναγωγῆς καί τοῦ λέει: «Ἡ κόρη σου πέθανε· μήν ἐνοχλεῖς πιά τό δάσκαλο». Ὅταν τό ἄκουσε ὁ Ἰησοῦς τοῦ εἶπε: «Ἐσύ μή φοβᾶσαι, μόνο πιστεψε, καί θά σωθεῖς». Φτάνοντας στό σπίτι, δέν ἄφησε κανέναν νά μπεῖ μέσα μαζί του, ἐκτός ἀπό τόν Πέτρο, τόν Ἰωάννη καί τόν Ἰάκωβο, καθῶς καί τόν πατέρα καί τή μητέρα τοῦ κοριτσιοῦ. Ὅλοι ἔκλαιγαν καί τή θρηνολογοῦσαν. Ὁ Ἰησοῦς ὁμως τούς εἶπε: «Μήν κλαῖτε· δέν πέθανε, ἀλλά κοιμᾶται». Ἐκεῖνοι τόν περιγελοῦσαν, βέβαιοι πῶς εἶχε πεθάνει. Ὁ Ἰησοῦς, ἀφοῦ τούς ἔβγαλε ὅλους ἔξω, ἔπιασε τό κορίτσι ἀπό τό χέρι καί τοῦ εἶπε δυνατά: «Κορίτσι, σήκω!» Τό πνεῦμα τῆς ἐπέστρεψε κι αὐτή ἀμέσως σηκώθηκε. Ὁ Ἰησοῦς τότε διέταξε νά τῆς δώσουν νά φάει. Οἱ γονεῖς τῆς ἔμειναν κατάπληκτοι.

<https://www.despotato.eu/articles>



ΤΩΝ ΤΑΞΙΑΡΧΩΝ ΜΙΧΑΗΛ ΚΑΙ ΓΑΒΡΙΗΛ

Στην Αγία Γραφή συχνά γίνεται λόγος για τους αγγέλους. Κατά τον Πρόκλο Κωνσταντινουπόλεως, το όνομα Μιχαήλ ερμηνεύεται ως «Δύναμις Θεού» και Γαβριήλ σημαίνει «άνθρωπος Θεού». Για το λόγο αυτό και ο Αρχάγγελος Γαβριήλ υπηρέτησε με μοναδικό τρόπο την ενσάρκωση του Θεανθρώπου. Οι άγγελοι είναι δημιουργήματα του Θεού. Σε σχέση με τους ανθρώπους είναι ανώτεροι στη γνώση, απαλλαγμένοι από τα πάθη, άυλοι και ασώματοι, όχι όμως απολύτως γιατί παντογνώστης, απαθής, άυλος, ασώματος, πανταχού παρών είναι μόνον ο Θεός.

Είναι δεύτερα φάτα νοερά, τα οποία λαμβάνουν το φωτισμό τους από το πρώτο και άναρχο φως, το Θεού. Στο χριστιανισμό είναι πνευματούλικές υπάρξεις λεπτόσωμες και επιτελούν το έργο της δόξας και του ύμνου του Θεού. Συχνά προς ωφέλεια των ανθρώπων έρχονται σε επαφή με αυτούς. Στην παράδοση μας έχει σχηματιστεί η εικόνα της ύπαρξης των αγγέλων ως νεανίες με φτερά αλλά και ιεροπρέπεια, με τη μορφή ενός επουρανίου στρατεύματος. Χωρίζονται και κατατάσσονται σε τάγματα με ξεχωριστά ονόματα. Τα εννέα αγγελικά τάγματα είναι: Άγγελοι, Αρχάγγελοι, Αρχές, Εξουσίες, Δυνάμεις, Θρόνοι, Κυριότητες, Χερουβείμ, Σεραφείμ. Γνωστότεροι από αυτούς είναι οι Αρχιστράτηγοι Αρχάγγελοι, Μιχαήλ και Γαβριήλ. Τους Αρχιστράτηγους Μιχαήλ και Γαβριήλ τους αποκαλούμε και Ταξιάρχες και την εορτή τους των Ταξιαρχών. Επικεφαλής των αγγελικών δυνάμεων είναι οι αρχάγγελοι Μιχαήλ και Γαβριήλ

Δευτέρα 9η Νοεμβρίου - Νεκταρίου Πενταπόλεως εν Αιγίνη

Ώρα 9·00 π.μ. - Θεία Λειτουργία

Παρασκευή 13η Νοεμβρίου - Αγίου Ιωάννου Χρυσοστόμου

Ώρα 9·00 π.μ. - Θεία Λειτουργία

Κυριακή 15η Νοεμβρίου - Κυριακή Η' Λουκά

Αρχεται η Νηστεία των Χριστουγέννων

Ώρα 9·00 π.μ. - 10·30 π.μ. - Θεία Λειτουργία

ACTIVITIES OF THE WEEK

Monday, November 9th:

Feastday of St. Nectarios of Aegina

9:00 a.m. Divine Liturgy

Tuesday, November 10th:

7:00 p.m. Parish Council Meeting

Friday, November 13th

Feastday of St. John Chrysostom

9:00 a.m. Divine Liturgy

Saturday, November 14th

9:00 a.m. Sunday School "Second Saturday"

Sunday, November 15th:

8th Sunday of Luke – Christmas Fast Begins

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.

† MEMORIALS †

40 Day Sarantis Andrikopoulos

40 Day Stavroula Cosmos

3 Year Tom (Athanasios) Cosmos

2 Year George Kolovos

† May their memory be eternal †

SACRAMENT

BAPTISMS

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

Saturday, November 7, 2020 at 11:00 a.m.

Evan, son of

John and Jennifer Nolan

Sponsor: Cassandra Bode

Sunday, November 8, 2020 at 12:00 noon

Panagiotis John, son of

Jerry and Lourdes Kalamaras

Sponsor: Nick Kosmas

*"He who hears you hears Me,
he who rejects you rejects Me,
and he who rejects Me
rejects Him who sent Me."*

- Luke 10:16

see you...



...Next Sunday