

THE ORDER FOR THE READER TYPIKA SERVICE
WHEN WE ARE UNABLE TO ATTEND CHURCH

SUNDAY OCTOBER 18, 2020

19th SUNDAY AFTER PENTECOST – Tone 2. Holy Apostle and Evangelist Luke (1st c.). Martyr Marinus the Elder at Anazarbus (4th c.). Ven. Julian the Hermit, of Mesopotamia (4th c.).

THE SERVICE TAKES PLACE IN FRONT OF OUR ICON CORNER

EVERYONE: O, God cleanse me a sinner and have mercy on me! (3x)

READER: Through the Prayers of Our Holy Fathers, O Lord Jesus Christ Our God, Have Mercy on us.

READER: Amen. O, Heavenly King, the Comforter the Spirit of Truth, Who art everywhere present and fillest all things. Treasury of Blessings and Giver of Life. Come and abide in us and cleanse us from every impurity and save our souls, O Good One!

Holy God, Holy Mighty, Holy Immortal, have mercy on us. (3 times)
Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

O most Holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our transgressions. Holy One, visit and heal our infirmities, for Thy Name's sake.

Lord have mercy. Lord have mercy. Lord have mercy.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

EVERYONE: Our Father, Who art in heaven, hallowed be Thy name. Thy Kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.

READER: Through the Prayers of Our Holy Fathers, O Lord Jesus Christ Our God, Have Mercy on us.

READER: Amen. Lord have mercy (12x)

READER: Through the Prayers of Our Holy Fathers, O Lord Jesus Christ Our God, Have Mercy on us.

EVERYONE: Amen. Followed by the Singing of the First Antiphon.

Bless the Lord, O my soul! Blessed are Thou, O Lord! Bless the Lord, O my soul; and all that is within me, bless His holy name! Bless the Lord, O my soul, and forget not all His benefits. Who forgives all your iniquity, who heals all your diseases. The Lord is compassionate and merciful, long suffering and of great goodness. Bless the Lord, O my soul, and all that is within me, bless His holy name. Blessed art Thou, O Lord!

THE LITTLE LITANY is not said in the absence of a Priest or Deacon.

The reader continues:

READER: Amen. Lord have mercy (3x)

READER: Through the Prayers of Our Holy Fathers, O Lord Jesus Christ Our God, Have Mercy on us.

EVERYONE: Amen. Followed by the singing of the Second Antiphon.

Glory to the Father, and to the Son, and to the Holy Spirit.

Praise the Lord, O my soul! I will praise the Lord as long as I live; I will sing praises to my God while I have being. Put not your trust in princes, in sons of men in whom there is no salvation. When his breath departs he returns to his earth, on that very day his plans perish. The Lord will reign forever; Your God, O Zion, to all generation.

Now and ever and unto ages of ages. Amen. Only-begotten Son and immortal Word of God, Who for our salvation didst will to be incarnate of the holy Theotokos and ever-virgin Mary, Who without change didst become man and wast crucified, Who art one of the Holy Trinity, glorified with the Father and the Holy Spirit: O Christ our God, trampling down death by death, save us!

THE LITTLE LITANY is not said in the absence of a Priest or Deacon.

The reader continues:

READER: Amen. Lord have mercy (3x)

READER: Through the Prayers of Our Holy Fathers, O Lord Jesus Christ Our God, Have Mercy on us.

EVERYONE: Amen. Followed by the singing of the Third Antiphon.

In Thy Kingdom remember us, O Lord, when Thou comest into Thy Kingdom. Blessed are the poor in spirit, for theirs is the Kingdom of heaven. Blessed are those who mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth. Blessed are those who hunger and thirst after righteousness, for they shall be filled. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called the sons of God. Blessed are those who are persecuted for righteousness' sake, for theirs is the Kingdom of Heaven. Blessed are you when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceedingly glad, for great is your reward in heaven.

Followed by the singing of the appointed Troparia for the day:

Troparion for The Resurrection - Tone 2

When Thou didst descend to death, O Life immortal, Thou didst slay hell with the splendor of Thy Godhead. And when from the depths Thou didst raise the dead, all the powers of heaven cried out:// "O Giver of life, Christ our God, glory to Thee!"

Glory to the Father, and to the Son, and to the Holy Spirit, now and Ever and unto ages of ages. Amen.

Troparion for The Holy Apostle and Evangelist Luke - Tone 5

Let us praise with sacred songs the holy Apostle Luke, the recorder of the joyous Gospel of Christ and the scribe of the Acts of the Apostles; for his writings are a testimony of the Church of Christ. He is the physician of human weaknesses and infirmities. He heals the wounds of our souls, // and constantly intercedes for our salvation.

THE EPISTLE LESSON

READER: The Prokeimenon is in the 2nd Tone:

The Lord is my strength and my song; / He has become my salvation.

CHOIR: *The Lord is my strength and my song; / He has become my salvation.*

READER: The Lord has chastened me sorely, but He has not given me over to death.

CHOIR: *The Lord is my strength and my song; / He has become my salvation.*

READER: The Second Prokeimenon is in the 8th Tone:

Their proclamation has gone out into all the earth, / and their words to the ends of the universe!

CHOIR: *Their proclamation has gone out into all the earth, / and their words to the ends of the universe!*

READER: THE READING IS FROM THE SECOND EPISTLE OF THE HOLY APOSTLE PAUL TO THE CORINTHIANS.

READER: 2 Corinthians 11:31-12:9 and Colossians 4:5-9, 14, 18 (St. Luke)

Brethren:

The God and Father of our Lord Jesus Christ, who is blessed forever, knows that I am not lying. In Damascus the governor, under Aretas the king, was guarding the city of the Damascenes with a garrison, desiring to arrest me; but I was let down in a basket through a window in the wall, and escaped from his hands.

It is doubtless not profitable for me to boast. I will come to visions and revelations of the Lord: I know a man in Christ who fourteen years ago – whether in the body I do not know, or whether out of the body I do not know, God knows – such a one was caught up to the third heaven. And I know such a man – whether in the body or out of the body I do not know, God knows – how he was caught up into Paradise and heard inexpressible words, which it is not lawful for a man to utter.

Of such a one I will boast; yet of myself I will not boast, except in my infirmities. For though I might desire to boast, I will not be a fool; for I will speak the truth. But I refrain, lest anyone should think of me above what he sees me to be or hears from me. And lest I should be exalted above measure by the abundance of the revelations, a thorn in the flesh was given to me, a messenger of Satan to buffet me, lest I be exalted above measure. Concerning this thing I pleaded with the Lord three times that it might depart from me. And He said to me, “My grace is sufficient for you, for My strength is made perfect in weakness.” Therefore most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me.

Brethren:

Walk in wisdom toward those who are outside, redeeming the time. Let your speech always be with grace, seasoned with salt, that you may know how you ought to answer each one. Tychicus, a beloved brother, faithful minister, and fellow servant in the Lord, will tell you all the news about me. I am sending him to you for this very purpose, that he may know your circumstances and comfort your hearts, with Onesimus, a faithful and beloved brother, who is one of you. They will make known to you all things which are happening here. Luke the beloved physician and Demas greet you.

This salutation by my own hand – Paul. Remember my chains. Grace be with you. Amen.

READER: And to your spirit: Alleluia! Alleluia! Alleluia! May the Lord hear thee in the day of trouble! May the name of the God of Jacob protect thee!

CHOIR: Alleluia! Alleluia! Alleluia!

READER: Save the King, O Lord, and hear us on the day we call!

CHOIR: Alleluia! Alleluia! Alleluia!

READER: The heavens will praise Thy wonders, O Lord; and Thy truth in the congregation of the saints.

CHOIR: Alleluia! Alleluia! Alleluia!

THE GOSPEL LESSON

READER: And that we may be accounted worthy of hearing the Holy Gospel, let us pray to the Lord God.

EVERYONE: Lord have mercy (3x)

READER: Let us listen to the Holy Gospel. The Reading is from the Holy Gospel according to Saint Luke.

EVERYONE: Glory to Thee, O Lord, glory to Thee.

READER: *Luke 8:5-15 and Luke 10:16-21 (St. Luke)*

Let us Attend!

“A sower went out to sow his seed. And as he sowed, some fell by the wayside; and it was trampled down, and the birds of the air devoured it. Some fell on rock; and as soon as it sprang up, it withered away because it lacked moisture. And some fell among thorns, and the thorns sprang up with it and choked it.

But others fell on good ground, sprang up, and yielded a crop a hundredfold.” When He had said these things He cried, “He who has ears to hear, let him hear!”

Then His disciples asked Him, saying, “What does this parable mean?”

And He said, “To you it has been given to know the mysteries of the kingdom of God, but to the rest it is given in parables, that ‘Seeing they may not see, And hearing they may not understand.’

Now the parable is this: The seed is the word of God. Those by the wayside are the ones who hear; then the devil comes and takes away the word out of their hearts, lest they should believe and be saved. But the ones on the rock are those who, when they hear, receive the word with joy; and these have no root, who believe for a while and in time of temptation fall away.

Now the ones that fell among thorns are those who, when they have heard, go out and are choked with cares, riches, and pleasures of life, and bring no fruit to maturity. But the ones that fell on the good ground are those who, having heard the word with a noble and good heart, keep it and bear fruit with patience.

Let us Attend!

He who hears you hears Me, he who rejects you rejects Me, and he who rejects Me rejects Him who sent Me.” Then the seventy returned with joy, saying, “Lord, even the demons are subject to us in Your name.” And He said to them, “I saw Satan fall like lightning from heaven. Behold, I give you the authority to trample on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you. Nevertheless do not rejoice in this, that the spirits are subject to you, but rather rejoice because your names are written in heaven.”

In that hour Jesus rejoiced in the Spirit and said, "I thank You, Father, Lord of heaven and earth, that You have hidden these things from the wise and prudent and revealed them to babes. Even so, Father, for so it seemed good in Your sight.

EVERYONE: Glory to Thee, O Lord, glory to Thee.

**READER: Remember us, O Lord, when Thou comest into Thy Kingdom.
Remember us, O Master, when Thou comest into Thy Kingdom.
Remember us, O Holy One, when Thou comest into Thy Kingdom.**

**THE LITANY OF FERVENT SUPPLICATION is not said
in the absence of a Priest or Deacon. The reader continues:**

READER: Amen. Lord have mercy (12x)

READER: Through the Prayers of Our Holy Fathers, O Lord Jesus Christ Our God, Have Mercy on us.

EVERYONE: Amen.

READER: The Heavenly Choir sings Thy praises and cries out: Holy, Holy, Holy Lord of Sabaoth; Heaven and earth are full of Thy glory.

READER: Draw nigh unto Him, and be enlightened; and your faces shall not be put to shame.

READER: The Heavenly Choir sings Thy praises and cries out: Holy, Holy, Holy Lord of Sabaoth; Heaven and earth are full of Thy glory.

READER: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

READER: The Choir of Holy Angels and Archangels, with all the Powers of Heaven, sings Thy praises and cries out: Holy, Holy, Holy Lord of Sabaoth, Heaven and earth are full of Thy glory.

THE SYMBOL OF FAITH (THE NICENE CREED)

EVERYONE: I believe in one God, the Father Almighty, Maker of Heaven and Earth and of all things visible and invisible. And in one Lord Jesus Christ, the Son of God, the only-begotten, begotten of the Father before all ages. Light of light; true God of true God, begotten, not made; of one essence with the Father, by Whom all things were made. Who for us men and for our salvation came down from Heaven, and was incarnate of the Holy Spirit and the Virgin Mary and became man. And He was crucified for us under Pontius Pilate, and suffered, and was buried. And the third day He arose again, according to the Scriptures, and ascended into Heaven, and sits at the right hand of the Father; And He shall come again with glory to judge the living and the dead. Whose kingdom shall have no end.

And in the Holy Spirit, the Lord, the Giver of Life, Who proceeds from the Father; Who with the Father and the Son together is worshipped and glorified, Who spoke by the prophets.

In One, Holy, Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins. I look for the Resurrection of the dead, and the life of the world to come. Amen.

**THE LITANY OF SUPPLICATION is not said
in the absence of a Priest or Deacon. The reader continues:**

READER: Amen. Lord have mercy (12x)

READER: **Through the Prayers of Our Holy Fathers, O Lord Jesus Christ Our God, Have Mercy on us.**

EVERYONE: Our Father, Who art in heaven, hallowed be Thy name. Thy Kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.

READER: **Through the prayers of our Holy Fathers, O Lord Jesus Christ, Son of God, have mercy on us and save us.**

EVERYONE: Amen. (Followed by the singing of the appointed Kontakia)

Kontakion for The Resurrection - Tone 2

Hell became afraid, O almighty Savior, seeing the miracle of Thy Resurrection from the tomb! The dead arose! Creation, with Adam, beheld this and rejoiced with Thee, // and the world, my Savior, praises Thee forever.

Glory to the Father, and to the Son, and to the Holy Spirit.

Kontakion for The Holy Apostle and Evangelist Luke - Tone 2

Let us praise the godly Luke; he is the true preacher of piety, the orator of ineffable mysteries and the star of the Church, for the Word, Who alone knows the hearts of men, // chose him, with the wise Paul, to be a teacher of the Gentiles!

Now and ever and unto ages of ages. Amen.

Steadfast Protectress Tone 6 (Hymn to the Theotokos)

Steadfast Protectress of Christians, constant advocate before the Creator. Despise not the entreating cry of us sinners, but in Your Goodness come speedily to help us who call on You in faith! Hasten to hear our petition and to intercede for us, O Theotokos!! For You always protect those who honor You!

READER: Lord have mercy (12x)

O All-Holy Trinity, Consubstantial Power, Undivided Kingdom, Origin of all Good: be graciously inclined unto me, a sinner. Make steadfast my heart and give it understanding, and take away from me every defilement. Enlighten my mind, that I may ever glorify, praise and worship Thee, and say: One is Holy, One is the Lord Jesus Christ, to the glory of God the Father. Amen.

Blessed be the Name of the Lord, henceforth and forevermore. (3x)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

PSALM 34

READER: I will bless the Lord at all times; His praise shall be continually in my mouth. In the Lord shall my soul be praised; let the meek hear and be glad. O magnify the Lord with me, and let us exalt His name together. I sought the Lord, and He heard me, and delivered me from all my troubles. Draw nigh unto Him, and be enlightened, and your faces shall not be put to shame. This poor man cried, and the Lord heard him, and saved him out of all his troubles. The Angel of the Lord will encamp around those who fear Him, and will deliver them. O taste and see that the Lord is good; blessed is the man that hopes in Him. O fear the Lord, all you His saints; for there is no want for them that fear Him. The rich have become poor and have hungered; but they that seek the Lord shall lack no good thing. Come, O children, hearken unto me; I will teach you the fear of the Lord. Who is the man that desires life, who loves to see days that are good? Keep thy tongue from evil, and thy lips from speaking deceit. Turn away from evil, and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and His ears unto their supplication. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth.

The righteous cried, and the Lord hear them, and He delivered them out of all their troubles. The Lord is nigh unto them that are broken in heart, and will save them that are humble in spirit. Many are the afflictions of the righteous, and out of them all shall the Lord deliver them. The Lord keeps all of their bones; not one of them shall be broken. The death of sinners is cruel, and they that hate the righteous shall do wrong. The Lord will redeem the soul of His servants, and none of them shall do wrong that hope in Him.

READER: More honorable than the Cherubim and more glorious beyond than the Seraphim, without defilement, You gave birth to God the Word, True Theotokos, we magnify You.

CHOIR: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen. Lord have mercy, Lord have mercy, Lord have mercy. Lord, Bless!

READER: May Christ our True God, through the Prayers of our Holy Fathers, through the Prayers of the Most Holy Theotokos and Ever-Virgin Mary, by the Power of the Precious and Life-Creating Cross, through the protection of the Bodiless Powers of Heaven, through the prayers of the Holy Glorious Prophet, Forerunner and Baptist John, through the prayers of the holy glorious and all-laudable Apostles, through the Prayers of all the North American Saints, through the prayers of _____ the patron of this Holy Temple,, through the prayers of the Holy Apostle and Evangelist Luke whom we commemorate today, of the holy and righteous Ancestors of God, Joachim and Anna, and of all the saints, O Lord Jesus Christ Our God, have mercy on us and save us.

(The faithful now come up and venerate the Precious Cross and Icons in our Icon Corner.)

READER: Through the Prayers of our Holy Fathers, O Lord Jesus Christ our God, have mercy on us and save us.

CHOIR: Amen. Lord have mercy. Lord have mercy. Lord have mercy.

“THE DIOCESE OF NEW YORK and NEW JERSEY EDUCATION CORNER”

The Holy Apostle and Evangelist Luke

October 18

The Holy Apostle and Evangelist Luke, was a native of Syrian Antioch, a companion of the holy Apostle Paul (Phil.1:24, 2 Tim. 4:10-11), and a physician enlightened in the Greek medical arts. Hearing about Christ, Luke arrived in Palestine and fervently accepted the preaching of salvation from the Lord Himself. As one of the Seventy Apostles, Saint Luke was sent by the Lord with the others to preach the Kingdom of Heaven during the Savior’s earthly life (Luke 10:1-3). After the Resurrection, the Lord Jesus Christ appeared to Saints Luke and Cleopas on the road to Emmaus.

Luke accompanied Saint Paul on his second missionary journey, and from that time they were inseparable. When Paul’s coworkers had forsaken him, only Luke remained to assist him in his ministry (2 Tim. 4:10-11). After the martyric death of the First-Ranked Apostles Peter and Paul, Saint Luke left Rome to preach in Achaia, Libya, Egypt and the Thebaid. He ended his life by suffering martyrdom in the city of Thebes.

Tradition credits Saint Luke with painting the first icons of the Mother of God. “Let the grace of Him Who was born of Me and My mercy be with these Icons,” said the All-Pure Virgin after seeing the icons. Saint Luke also painted icons of the First-Ranked Apostles Peter and Paul. Saint Luke’s Gospel was written in the years 62-63 at Rome, under the guidance of the Apostle Paul. In the preliminary verses (1:1-3), Saint Luke precisely sets forth the purpose of his work. He proposes to record, in chronological order, everything known by Christians about Jesus Christ and His teachings. By doing this, he provided a firmer historical basis for Christian teaching (1:4). He carefully investigated the facts, and made generous use of the oral tradition of the Church and of what the All-Pure Virgin Mary Herself had told him (2:19, 51).

In Saint Luke’s Gospel, the message of the salvation made possible by the Lord Jesus Christ, and the preaching of the Gospel, are of primary importance.

Saint Luke also wrote the Acts of the Holy Apostles at Rome around 62-63 A.D. The Book of Acts, which is a continuation of the four Gospels, speaks about the works and the fruits of the holy Apostles after the Ascension of the Savior. At the center of the narrative is the Council of the holy Apostles at Jerusalem in the year 51, a Church event of great significance, which resulted in the separation of Christianity from Judaism and its independent dissemination into the world (Acts 15:6-29). The theological focus of the Book of Acts is the coming of the Holy Spirit, Who will guide the Church “into all truth” (John 16:13) until the Second Coming of Christ.

The holy relics of Saint Luke were taken from Constantinople and brought to Padua, Italy at some point in history. Perhaps this was during the infamous Crusade of 1204. In 1992, Metropolitan Hieronymus (Jerome) of Thebes requested the Roman Catholic bishop in Thebes to obtain a portion of Saint Luke’s relics for the saint’s empty sepulchre in the Orthodox cathedral in Thebes.

The Roman Catholic bishop Antonio Mattiazzo of Padua, noting that Orthodox pilgrims came to Padua to venerate the relics while many Catholics did not even know that the relics were there, appointed a

committee to investigate the relics in Padua, and the skull of Saint Luke in the Catholic Cathedral of Saint Vico in Prague. The skeleton was determined to be that of an elderly man of strong build. In 2001, a tooth found in the coffin was judged to be consistent with the DNA of Syrians living near the area of Antioch dating from 72-416 A.D. The skull in Prague perfectly fit the neck bone of the skelton. The tooth found in the coffin in Padua was also found to fit the jawbone of the skull.

Bishop Mattiazzo sent a rib from the relics to Metropolitan Hieronymus to be venerated in Saint Luke's original tomb in the Orthodox cathedral at Thebes.

Saint Luke is also commemorated on April 22.

Nineteenth Sunday after Pentecost
The Parable of the Sower
Luke 8:5-15
From The Explanation of the Gospel of St. Luke
by Blessed Theophylact, Archbishop of Ochrid and Bulgaria

4-10. And when many people were gathered together, and were come to Him out of every city, He spake by a parable: a sower went out to sow his seed. And as he sowed, some fell along the way; and it was trodden down, and the winged creatures of the air devoured it. And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns; and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when He had said these things, He cried, He that hath ears to hear, let him hear. And His disciples asked Him, saying, What might this parable be? And He said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

What David said of old, speaking prophetically in the person of Christ, has now come to pass: I will open My mouth in parables. [Ps. 77:2] The Lord speaks in parables for many reasons: to make His listeners more attentive and to stir up their minds to seek the meaning of what is said. For we are apt to be curious about sayings that are obscure in meaning and to disregard sayings that are clear. He also speaks in parables so that those who are unworthy may not understand what is said concerning spiritual mysteries. And there are many other reasons why He speaks in parables. A sower, therefore, went out, that is, the Son of God went forth from the Fathers bosom, from the hidden fastness of the Father, and became manifest to all. Who went out? He Who is ever sowing. The Son of God never ceases to sow in our souls. Not only by His teaching, but by all of creation and by the events of our daily lives, He plants good seed in our souls. He went out, not to slay trespassers or to burn off the stubble, but to sow. For there are many reasons why a farmer might go forth, besides to plant. He went out to sow His own seed: the word of teaching was His own, and not another's. The prophets had spoken, not their own words, but the words of the Holy Spirit. This is why they said, Thus saith the Lord. But Christ had His own seed to sow. When He taught, He did not say, "Thus saith the Lord," but, "I say unto you." As He sowed, that is, as He taught, some seed fell along the road. He did not say that the sower threw the seed along the road, but instead that some fell there. Christ the Sower sows and teaches, and His word falls upon his listeners everywhere, and it is they who show themselves to be like a road, or a rock, or thorns, or good soil. When the disciples ask about the parable, the Lord says, Unto you it is given to know the mysteries of the kingdom of God, that is, unto you who desire to learn, for everyone that asketh, receiveth. [Mt. 7:8] To the others who are not worthy of the mysteries,

He speaks obscurely. They think that they see, but they do not; they hear, but they do not understand. And this is to their benefit. The Lord hides these things from them so that they will not fall under greater condemnation for understanding the mysteries and then disregarding them. He who understands, and then disregards, deserves a more severe punishment.

11-15. Now the parable is this: The seed is the word of God. Those along the way are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock are they, which, when they hear, receive the word with joy; and these have no root, who for a while believe, and in time of temptation fall away. And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares of riches and of pleasures of this life, and bring no fruit to perfection. But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patient endurance.

Here are described three types of those who are not saved. First, there are those along the way, who do not receive and accept the word at all. Just as a pathway, which is well trodden and compacted, cannot receive the seed because it is hard, so also those who are hardened in their hearts do not accept the word at all. Though they hear the word, they give it no heed. Next there are those on the rock who hear the word, and then do not endure temptations because of human weakness, and deny the faith. The third kind are those who hear the word and then are choked by the cares of life. Three parts, therefore, perish, and only one part is saved. Few are saved; most perish. See that it is not said of those who are choked, that they are choked by riches, but rather by the cares of riches. It is not wealth that harms, but the cares and worries about wealth which fill the mind. Indeed, many have received great benefit from their wealth, when they poured it out to feed the poor. Consider the preciseness of the Evangelist, when he says of those who are saved, that when they have heard the word, they keep it, in contrast to those who are along the pathway, who do not keep the word; instead, the devil takes the word from them. And they bring forth fruit, in contrast to those who are choked by the thorns, and who bring no fruit to maturity. In truth those whose fruit never ripens bear no fruit at all. Those who bring forth fruit with patient endurance stand in contrast to those who are on the rock, who receive the word but then do not endure the onslaught of temptations and show that they cannot withstand the test. See how the Evangelist says three things concerning those who are saved, that they keep the word, that they bring forth fruit, and that they do so with patient endurance. By these three statements he distinguishes the saved from those who perish those along the pathway who do not keep the word; those among thorns who bring no fruit to perfection; and those on the rock who do not patiently endure the assault of temptations.

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LET ALL THAT YOU DO BE DONE IN LOVE. 1 Cor.16:14

YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND. Matt. 22:37

YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF. Matt. 22:39

LOVE YOUR ENEMIES AND PRAY FOR THOSE WHO PERSECUTE YOU. Matt. 5:44

LOVE IS PATIENT, LOVE IS KIND, LOVE DOES NOT ENVY, LOVE DOES NOT BOAST, LOVE IS NOT PROUD, LOVE IS NOT SELFISH, LOVE IS NOT PROVOKED. 1Cor. 13:4

LOVE BEARS ALL THINGS, LOVE ALWAYS HAS FAITH, LOVE ALWAYS HAS HOPE, LOVE ENDURES ALL THINGS. LOVE NEVER FAILS! 1Cor. 13:7,8

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YOUR NAME IS WRITTEN IN HEAVEN

The Lord said, "He who hears you hears me, and he who rejects you rejects me, and he who rejects me rejects him who sent me."

The seventy returned with joy, saying, "Lord, even the demons are subject to us in your name!" And Jesus said to them, "I saw Satan fall like lightning from heaven. Behold, I have given you authority to tread upon serpents and scorpions and over all the power of the enemy; and nothing shall hurt you. Nevertheless, do not rejoice in this, that the spirits are subject to you; but rejoice that your names are written in heaven.

In that same hour Jesus rejoiced in the spirit and said, "I thank thee, Father, Lord of heaven and earth, that thou hast hidden these things from the wise and prudent and revealed them to babes; yea, Father, for such was thy gracious will."



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WHAT DO YOU THINK?

1. When Jesus was talking to His disciples, He said that people who either hear or reject them are actually either hearing or rejecting who?
2. What were the seventy amazed about? What made them so happy?
3. Jesus told them not to be so happy about their God-given strength over the spirits. Instead, why did he say that they should be happy?
4. What do you think Jesus meant about their names being written in heaven?
5. When Jesus was happy, whom did He thank? What was He thankful about?



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Orthodox Journeys: Unit #2

Lesson Plan Overview

October 11 - November 21, 2020

✠ Week 1: 18th Sunday after Pentecost

Being a Cheerful Giver

October 11, 2020

Epistle/Apostol: 2 Corinthians 9:6-11

Gospel: Luke 7:11-16

Tone/Mode: 1

- Learn from the Apostle Paul why God gives us free will to choose how we live, and how our life here will determine what happens at the Last Judgment.
- Jesus Christ raises the young man from the dead - what does this say about God?
- How can we be part of the Body of Christ in our local parish?

✠ Week 2: 19th Sunday after Pentecost

Sowing the Seeds

October 18, 2020

Epistle/Apostol: 2 Corinthians 11:31-12:9

Gospel: Luke 8:5-15

Tone/Mode: 2

- Explore the parable of the sower; taking a few moments to pray and reflect on the type of soil we have for the Word of God to dwell and grow in our life.
- How do we live as Orthodox Christians in our relationship with others?
- Why do Christians suffer - shouldn't things be easy since we believe in God?

✠ Week 3: 20th Sunday after Pentecost

Seize the Moment

October 25, 2020

Epistle/Apostol: Galatians 1:11-19

Gospel: Luke 16:19-31

Tone/Mode: 3

- The memory of our ancestors and the departed is a frequent occasion in the Church. We sing "Memory Eternal," keeping them close to us, as they stand in the presence of God in Heaven.
- What can we do to live with a sense of urgency to be prepared for eternity?
- How did the apostles and the faithful in the early church live their daily lives?

✠ Week 4: 21st Sunday after Pentecost

In Fear, Faith, and Love

November 1, 2020

Epistle/Apostol: Galatians 2:16-20

Gospel: Luke 8:26-39

Tone/Mode: 4

- In the gospels, very few people recognize or proclaim Jesus as God - but the demons do, suggesting that we need to understand Christ on a spiritual level - not from an earthly perspective.
- Why did the demons want to get away from Jesus so quickly?
- Faith and works - what must we do to inherit eternal life?

✠ Week 5: 22nd Sunday after Pentecost

Who Touched Me?

November 8, 2020

Epistle/Apostol: Galatians 6:11-18

Gospel: Luke 8:41-56

Tone/Mode: 5

- Each of us has a guardian angel and we know from scripture there are legions of angels ministering to God. These celestial beings aren't cute and playful, but messengers and warriors of God.
- Why does St. Paul tell us that to be Christian is to accept suffering?
- How does Jesus reveal His divinity while interacting with people in the gospel?

✠ Week 6: 23rd Sunday after Pentecost

Who is My Neighbor?

November 15, 2020

Epistle/Apostol: Ephesians 2:4-10

Gospel: Luke 10:25-37

Tone/Mode: 6

- Today begins the Advent fast, meaning we're 40 days before the feast of Our Lord's Nativity. To prepare for the coming of Christ, we begin fasting, more prayer, and service to others - so that we may offer ourselves in the cave, before our newborn Lord.
- How would you react if you saw someone in need on the street?
- Can we freely give of our possessions to help others?



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Feasts & Saints

October 18
St Seraphim of Uglich
(Missionary in America)

October 24
Saturday of the Departed

October 26
St. Demetrius

October 31
St. John (Kochurov) of Chicago

November 8
St. Cosmas and Damian
Synaxis of the Angels

November 12
St. Varvara (Nastic), of Chisholm, MN

November 13
St. John Chrysostom

November 14
Apostle Philip

November 15
Beginning of the Advent Fast