

EPISTLE Colossians 3: 4-11

BRETHREN, when Christ who is our life appears, then you also will appear with him in glory. Put to death therefore what is earthly in you: fornication, impurity, passion, evil desire, and covetousness, which is idolatry. On account of these the wrath of God is coming upon the sons of disobedience. In these you once walked, when you lived in them. But now put them all away; anger, wrath, malice, slander, and foul talk from your mouth. Do not lie to one another, seeing that you have put off the old nature with its practices and have put on the new nature, which is being renewed in knowledge after the image of its creator. Here there cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free man, but Christ is all, and in all.

TODAY'S READER: ROBYN ANDRIS

GOSPEL Luke 17: 12-19

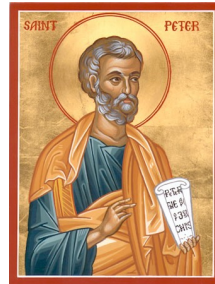
AT THAT TIME, as Jesus entered a village, He was met by ten lepers, who stood at a distance and lifted up their voices and said: "Jesus, Master, have mercy on us." When He saw them He said to them, "Go and show yourselves to the priests." And as they went they were cleansed. Then one of them, when he saw that he was healed, turned back, praising God with a loud voice; and he fell on his face at Jesus's feet, giving Him thanks. Now he was a Samaritan. Then said Jesus: "Were not ten cleansed? Where are the nine? Was no one found to return and give praise to God except this foreigner?" And He said to him: "Rise and go your way; your faith has made you well."

THE VENERATION OF THE PRECIOUS CHAINS OF ST. PETER THE APOSTLE

Herod Agrippa, the grandson of Herod the Great and king of the Jews, grew wroth against the Church of Christ, and slew James, the brother of John the Evangelist. Seeing that this pleased the Jews, he took Peter also into custody and locked him up in prison, intending to keep him there until after the feast of the Passover, so that he could win the favour of the people by presenting him to them as a victim. But the Apostle was saved when he was miraculously set free by an Angel (Acts 12:1-19). The chains wherewith the Apostle was bound received from his most sacred body the grace of sanctification and healing, which is bestowed upon the faithful who draw nigh with faith.

APOLYTIKION

Without leaving Rome, thou didst come to us by the precious chains which thou didst wear. O foremost of the Apostles. And worshipping them with faith, we pray: By thine intercessions with God, grant us great mercy.



The Precious Chains of St. Peter

PRAYER LIST: Artie Constantinides, Stephen Alfieris, Antonia "Nitsa" Kempf, Connie Kanaris, Diana Lazar, George Markomanolakis, Argie Palaios, Katherine Panagakos, George Virvan, George Speris, Mariah Smiley, Doris Webb, the child Camille Feruzzi who is gravely ill, the child Heather Greene, Irene Pappas, Marty Levine, Lindsey Reijsoo, the child Ashley Lyvers, the child Alexis Ross, Joseph Papadakis, the child Joseph Saxon, Francine Bruggeman, Stephanie Skanderis, Georgia Haldas, Eric Ricasa, Milton Kayafas, Mary Agis, Maureen Shriver, Tiffany Keiker, Mary O'Hara, William Coulopoulos, Matina Mantis, and Robert Shriver. **US ARMED FORCES:** Rev. Fr. John Kalantzis, Lt. Nicholas Karnaze, Spc. Spiro Nino, John Xanthakos, Colonel James Karas, and Gary Hogman (Iraq) and his wife Cindy, 2nd Lt. Phillip Natsios, Private Louis Tiches, EG Robert Stock, and PFC Brett Hughes.



A SHOOTING IN TUSCON: GUARDING OUR HEARTS

The tragic shooting of a Congresswoman, a Federal Judge and others this past week in Tuscon raises important issues for Orthodox believers. A pervasive climate of anger, distrust, criticism, and violence seems to have captured the national consciousness. Daily, the images and sounds from the media, the news, and from general discussion stoke the fires of this collective rage to one degree or another in each of us. Centuries ago, the Fathers of the Desert taught of this danger when they wrote of the *logismoi* (the thoughts and images that lead our hearts away from God). They come to us through our senses — chiefly the senses of sight and hearing. The steady, unguarded impulses that enter our hearts can, over time, cause our hearts to grow numb and cold to the inspiration of God. For example, the constant barrage of violent images, the cynical and antagonistic banter, the collective rage that seems to lie beneath the surface of our common life — all of this can imperil our souls if we leave our hearts unguarded. The result is that we are driven, often unconsciously and insidiously, into the arms of the evil one. The Athonite geronda, Fr. Maximos, puts it this way: *"The person becomes a captive of obsessive logismoi, leading to ongoing destructive acts to oneself and to others, such as in the case of a compulsive gambler. The holy elders have warned us that when we become dominated by such passions it is like giving the key of our heart to Satan so that he can get in and out any time he wishes. We see a lot of our brothers and sisters struggling desperately to overcome their obsessive passions and addictions but without much success. They are fully aware that what they do is self-destructive. They are capable of reasoning with clarity of mind, but their heart is captive. They cannot eject from themselves that negative energy that possesses and controls them."* As the Fathers teach, make no mistake about it, these negative influences and images work to destroy the peace of God in our hearts and to cover over His Divine image within us. A steady attention to them or receiving these images in an unexamined and unreflective manner, causes the deepest part of our soul to suffer and grow increasingly weary. The Orthodox psychotherapist Eric Bohlin expresses the danger of this situation:

*"We tend to go about our lives thinking whatever thoughts come to us without considering this is warfare we are engaged in and the thoughts are the ammunition. We are asleep. We are walking through the battlefield and gunfire is whizzing past our heads, and we want to stop and have a closer look at the bullet. Unfortunately, this is how we get hurt. We look at the bullets when we take into our heart a resentment, hurt or angry thought about another person. We could choose to not "take into account a wrong suffered." We would be following Christ, who didn't open his mouth when wrong things were said about him. We also take a closer look at the bullet, when we are taking a closer look at someone's beauty and are lusting. We get a closer look at the bullet when we judge ourselves as hopeless cases so we quit running the race or we judge ourselves as virtuous and we quit the race because we are "ahead." What do we do then? Again, the Fathers give us the tools to resist these logismoi. First, we must learn to guard our hearts and our senses (nepsis). We must avoid those images, sounds and influences that cause our spiritual hearts to weaken and eventually atrophy over time. We do this by cultivating a more *reflective way of living*, paying attention to every situation, every person, to see whether they lead us to God or away from Him. Avoid television images, articles, and conversations that play into your passions. Secondly, praying the Jesus Prayer is a great replacement for a repetitive assaultive thoughts. St. Mark the Ascetic said that he gave credit for his prayer life to satan. Every time he was tempted by the devil, he prayed; thus, he prayed a lot. St. John Chrysostom talks about how a thief will not disturb a house where there is a party going on inside. So it is with the heart of the person who says the Jesus prayer continually. Logismoi, we are told, will always be with us in this life. Even the holiest of people still have to contend with them. Never lose hope! It IS spiritual warfare to guard our hearts. The reward for the struggle is a peace that the world WILL NOT GIVE US AND NEVER CAN!*

MEMORIAL SERVICE

A Memorial Service will be offered for **Konstantino Katsaouni (40 Days)**, requested by his sister Vasiliki Koulouvardis, his niece Maria Evans, and his nephew Vasili Koulouvardis. May his memory be eternal!

PASTORAL VISITATIONS

Please inform the Church Office 301-469-7990 (ext 300) of any loved ones who are hospitalized or “shut-ins,” so they may be visited and receive the grace of Holy Communion.

In observance of Martin Luther King, Jr. Day, the Parish Office will be closed tomorrow (January 17). The services for St. Anthony the Great (Orthros 8:30 a.m. and Divine Liturgy 9:30 a.m. WILL BE CELEBRATED.

BIBLE STUDY CONTINUES

A study of the Holy Gospel according to St. John the Theologian is held every Thursday at 10:30 a.m. and 7:30 p.m. Join us for this excellent study!

FAMILY LUNCHEON FOR BEDIANI ORPHANAGE

On February 6 a family luncheon to benefit Bediani Orphanage will be sponsored by the Sunday School for the St. George Community. “Lawrence the Magician” will entertain us. \$12 for Adults, \$7 for children under 12, children under 3 no charge. Please make your reservations during coffee hour or email Marianne at mjchenevev@gmail.com.

GODPARENT-GODCHILD SUNDAY — FEBRUARY 6.

Godparents/Honorary Godparents are encouraged to attend the Divine Liturgy together with their God-child, reaffirm their Baptismal commitments, and visit his/her Sunday School class. Sunday School students will be sitting with their class. Grades K-3 in the Church. Grades 4-12 in the Chapel. Please make your reservations for the luncheon which benefits Bediani Orphanage.

50 PLUS CLUB

On January 26th, Dr. Nicholas Patronas will be speaking on Medical Imaging in the Evaluation of the Diseases in the Aged Population, at noon. The meeting will begin at 11:30am, as usual. The Annual Valentine Party will be held on February 9th. Location to be announced later.

STEWARDSHIP LUNCHEON

The Stewardship Luncheon will be held on Sunday, January 30, 2011. This year’s honorees are: Philios Angelides, Gus and Margaret Geckos, and Joanne Johnson. Tickets are available at a cost of \$30 for adults and \$15 for children. Please call Catherine Sarlis in the Church office (301-469-7990) to purchase your tickets.



For indeed the school of the Church is an admirable surgery — a surgery, not for bodies, but for souls. For it is spiritual, and sets right, not fleshly wounds, but errors of the mind, and of these errors and wounds the medicine is the word. (St. John Chrysostom in the Homily Against Publishing the Errors of the Brethren)

12TH SUNDAY OF ST. LUKE

VENERATION OF THE CHAINS OF THE HOLY APOSTLE PETER

JANUARY 16, 2011



Today we hear the parable of the Ten Lepers — and the one who returned to give thanks. Orthodox Christian life is not about feeling — it is about doing. Jesus never challenged his disciples to feel. He constantly urged them to act, to love, to do justice, to pray, to give thanks. It was by acting that the ten lepers were made clean (turning to go to the priest). It was by acting that ONE was saved because of his faith. (the one who returned to give Jesus thanks). Today’s Gospel challenges us to leave the world of religious sentiment and DO the Gospel. A faith which relies on sentiment only, on good feeling, is a faith that is empty. We must ACT on the Gospel — ultimately DO the works of faith.

Resurrectional Aplytikion

The stone had been secured with a seal by the Judeans, * and a guard of soldiers was watching Your immaculate body. * You rose on the third day, O Lord * and Savior, granting life unto the world. * For this reason were the powers of heaven crying out to You, O Life-giver: * Glory to Your resurrection, O Christ; * glory to Your eternal rule; * glory to Your dispensation, only One who loves mankind.

Resurrectional Kontakion

You arose from the sepulcher in glory as God, and with yourself resurrected the world. And mortal nature extolled You as God, and death was obliterated, and Adam is dancing, O Master; and Eve, now redeemed from the bonds, rejoices crying out: O Christ, You are He who grants resurrection to all.

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