

In heaven all things live and move in the Holy Spirit. But this same Holy Spirit is on earth too.

The Holy Spirit dwells in our Church; in the sacraments; in the Holy Scriptures; in the souls of the faithful.

The Holy Spirit unites all men, and so the Saints are close to us; and when we pray to them they hear our prayers in the Holy Spirit, and our souls feel that they are praying for us.

The Saints live in another world, and there through the Holy Spirit they behold the glory of God and the beauty of the Lord's countenance.

But in the same Holy Spirit they see our lives, too, and our deeds. They know our sorrows and hear our ardent prayers.

In their lives they learned of the love of God from the Holy Spirit; and he who knows love on earth takes it with him into eternal life in the Kingdom of Heaven, where love grows and becomes perfect.

And if love makes one unable to forget a brother here, how much more do the Saints remember and pray for us!

Saint Silouan the Athonite

**Sunday 26 January 2014 is the Fifteenth Sunday of Luke.**

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

**Epistle:** 1 Timothy 4:9-15

**Gospel:** Luke 19:1-10

Angelic Powers were at your grave and those who guarded it became as dead, and Mary stood by the tomb, seeking your most pure Body. You despoiled Hades and emerged unscathed; you met the Virgin and granted life. Lord, risen from the dead, glory to you!

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### ***Readings and saints for this week:***

**Monday:** Hebrews 7:26-28; 8:1-2; John 10:9-16  
Relics of John Chrysostom; Peter the Righteous of Egypt

**Tuesday:** Galatians 5:22-26; 6:1-2; Luke 6:17-23  
Ephraim the Syrian; Isaac the Syrian; James the Righteous

**Wednesday:** Hebrews 10:32-38; Mark 9:33-41  
Relics of Ignatius the Godbearer; Laurence the Recluse

**Thursday:** John 10:9-16; Hebrews 13:7-16; Matthew 5:14-19  
THREE HIERARCHS; Hippolytos, Pope of Rome

**Friday:** 1 Corinthians 12:27-31; 13:1-8; Matthew 10:1, 5-8  
Unmercenaries Cyrus & John; Martyrs Theodote, Theoctiste & Eudoxia

**Saturday:** Romans 8:28-39; Luke 10:19-21  
Forefeast of the Meeting of the Lord; Martyr Trypho



## ***Evangelion***

***A Bulletin of Orthodox Christian Faith***

26 January 2014

**Archbishopric of Good Hope  
Patriarchate of Alexandria & All Africa**

## **I Am Coming to Your House**

Today we hear Saint Luke's account of the charming and yet deeply challenging conversion of Zacchaeus. As a tax collector, he was regarded as an outcast among his own people because he collaborated with the Roman occupiers and enriched himself in the process. When Jesus came into Jericho, Zacchaeus wanted to see Him but was too short to see over the heads of others and so climbed a sycamore tree. Aware that he was there, Jesus Christ called to him to come down and announced that He was coming to his house. Zacchaeus responded with joy, welcomed Jesus Christ into his home, and committed himself to giving half of his property to the poor and paying back those whom he had cheated fourfold.

Zacchaeus was clearly curious about Jesus Christ, yet he was also uneasy. Aware of his outcast status and perhaps also awkward because of his shortness, he hid in a tree where he could see what was going on, and yet also remain at a certain distance to it. We may also feel drawn to a life of faith and be aware that something is missing in our lives, and yet we draw back, conscious of our own inadequacies or afraid of what others will think of us. Yet Jesus Christ cut through Zacchaeus' defences; He addressed him directly and knew exactly what he needed.

Jesus announces that He is coming to Zacchaeus' house. In Biblical language that meant that He was coming to share in Zacchaeus' life and to be in a relationship with him. Welcoming Jesus Christ into our lives means getting to know Him and allowing Him to get to know us, including the parts of ourselves that we would rather He doesn't see. But it is only through this that we can find true healing and peace and take the steps we need to take to be reconciled both to God and to those around us.



Cleanse your mind from anger, remembrance of evil, and shameful thoughts,  
and then you will find out how Christ dwells in you.

Saint Maximus the Confessor

# A Mercy of Peace, a Sacrifice of Praise

An introduction to the Divine Liturgy (continued)

As we continue to profess the Creed, in preparation to enter into the next part of the Divine Liturgy, we profess our faith in the Holy Spirit, saying that “I believe”

*in the Holy Spirit, the Lord, the Giver of Life, who proceeds from the Father, who together with the Father and the Son is worshipped and together glorified; who spoke through the Prophets.*

## The Holy Spirit



The Church's faith in the Holy Spirit is not so easily explained, and it was only after His divinity was called into question in the fourth century that the Church sought to expand on what it believed about Him in these words that were included in the Creed. We believe that the Holy Spirit is one of the three Persons of the Holy Trinity, that He is Lord, just as the Father and the Son are, and that He is accorded the same honour and worship as the Father and the Son.

Sometimes, especially today, people are inclined to think of the word “spirit” as an impersonal force, or a sort of vague “spiritual” reality. But for the Church, the Holy Spirit is clearly a Person, for

our God is a personal God in which the three Persons of the Holy Trinity are united in a relationship of love, and it because of this love that they also reach out to us.

The Holy Spirit comes to dwell within us, and His grace and power comes upon everyone who is anointed at baptism and chrismation. Jesus Christ called Him the “Spirit of Truth” and promised us that He would guide us into all truth. (John 16:13) The Holy Spirit comes to transform us, to make us more and more like Christ, but we have to cooperate with this work, for He also respects our human freedom. Saint Paul tells us that we can recognise the work of the Holy by the fruits which others can see in our lives.

*The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. (Galatians 5:22-23)*

Saint Seraphim of Sarov summed up the Orthodox understanding he said that the whole point of Christian life is the acquisition of the Holy Spirit. This is what we pray for at the beginning of all the services when we pray:

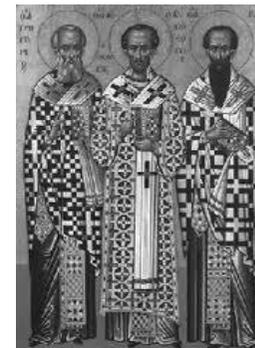
*Heavenly King, Advocate, Spirit of truth, present everywhere, filling all things, Treasury of blessings and Giver of life, come and dwell in us, cleanse us from every stain, and, O Good One, save our souls.*

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The Spirit illuminates those who have been cleansed from every stain and makes them spiritual by means of communion with Himself. When a ray of light falls upon clear and translucent bodies, they are themselves filled with light and gleam with a light from themselves. Just so are the Spirit-bearing souls that are illuminated by the Holy Spirit: they are themselves made spiritual, and they send forth grace to others.

Saint Basil the Great

On Thursday, we commemorate the **Three Holy Hierarchs, Saints Basil the Great, Gregory the Theologian and John Chrysostom**. This feast was instituted during the reign of the Emperor Alexis I Comnenus (1081- 1118) in Constantinople when people were debating which one of the Fathers was the greatest. Eventually the three holy hierarchs appeared and revealed that they stand together in harmony and in equal glory.



Of these hierarchs, **Saint Basil the Great** is commemorated on 1 January, but *Evangelion* is always filled with material focusing on the Nativity or Theophany at that time of year, so we will say something about this great Father now.



Saint Basil was born in Casarea in Cappadocia in 329 and came from a family of saints. His grandparents had confessed Christ during the persecutions of Maximinus and had taken refuge in the mountains of Pontus for ten years. As a child, he was taught the Christian faith by his grandmother, Saint Macrina the Elder who had been a disciple of Saint Gregory the Wonderworker. After his education in Caesarea, Saint Basil went to study in Constantinople and Athens where his friendship with Saint Gregory the Theologian deepened. On his return to Cappadocia, he found that his mother Saint Emmelia and his sister Saint Macrina the Younger were turning the family estate into a monastery. Encouraged by their example, he deserted a promising academic and legal career and, together with his friend Saint Gregory the Theologian, embarked upon the monastic life having first visited the Fathers of the Egyptian desert to study their life. They were soon joined by many followers and Saint Basil wrote *Rules* for them which were to have a lasting impact in Orthodox monasticism.

However, it was not long before Saint Basil was forced to leave his seclusion to serve the Church in a more public way, being called to Caesarea and ordained deacon in 360 and priest in 363. This was a time of great division in the Church as the heresy of Arianism had not been entirely defeated. Moreover, there were also those who denied that the Holy Spirit was truly God. Although Saint Basil tried to be a reconciling force, he was also prepared to stand firm for the truth of Christian Orthodoxy, and his work *On the Holy Spirit* played an important role in establishing the Church's faith in the divinity of the Holy Spirit.

Having become bishop in 370, Saint Basil also provided great pastoral care for those in need, especially the poor. During a time of great famine he insisted that the excess wealth of the wealthy belongs to the poor and encouraged those who could to share with those in need. He established a great city of charity called the *Basiliad* which consisted of hospices, hospitals, a leprosarium, a school and other buildings, as well as houses for monastics and priests, all grouped around a Church.

Although he suffered from poor health, Saint Basil was tireless in the service of the Church, despite opposition from both his fellow Christians and the secular authorities. Finally, worn out by ill health, he reposed on 1 January 379 and was greatly mourned by many.