



Class Structure

- 1: Lords Prayer English & Greek
- 2: Gospel Reading, discussion and explanation
- 3: Info on the Ecumenical Council of the week
- 4: History / Story about a Saint Porphyrios
- 5: Answer Questions in Class
- 6: Read the Creed until learned by memory Greek & English
- 7: Interactive board work

2: Gospel Reading, discussion and explanation

The Gospel for 12-04-2022

(Get a Student to Read) Ask who wants to read the Gospel

Luke 13:10-17 *(New King James Version)*

Jesus Heals a Crippled Woman on the Sabbath

10 At that time, **Jesus was teaching in one of the synagogues on the sabbath.**

This was the day when the Jews would take a day and dedicate it to God to read the scriptures, pray and not work.

11 And there was a woman who had a **spirit of infirmity for eighteen years; she was bent over and could not fully straighten herself.**

This part of the Gospel points out indirectly that she was sick for so long no one could fix the woman even though she could not straighten herself. She loved God so much, and her faith in God was strong. She continues to go to the synagogue on the sabbath to pray and hear the scriptures.

12 And when Jesus saw her, he called her and said to her, "**Woman, you are freed from your infirmity.**"

Jesus did not wait as soon as he saw her. He called her, and He did not ask questions. He did not wait another day or minute, although he could have waited. What was another day when it came to 18 years. He healed her instantly just by his words, showing us that he is God and the Word of God.

13 And he laid his hands upon her, and immediately she was made straight, and she praised God.

He laid his hand on her to make her straight, showing through touch to emphasize his humanity. When the lady praised God, she was indirectly confirming through Jesus's action He was fully God and fully man, as the creed says, Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all ages; Light of Light, true God of true God, begotten, not made, of one essence with the Father, through Whom all things were made.

14 But the ruler of the synagogue, indignant (*angery, feeling of not fair*) because Jesus had healed on the sabbath, said to the people, "**There are six days on which work ought to be done; come on those days and be healed, and not on the sabbath day.**"

When the ruler said this, it was something stimulated by the evil one out of jealousy and anger, trying to make Jesus look bad and redirect the attention away from him.

Jesus heals on the sabbath to show that he is the Lord our God, emphasizing that man is important to God, and his love to come to our needs and help us can not wait.ait.

15 Then the Lord answered him, "You hypocrites! Does not each of you on the sabbath untie his ox or his donkey from the manger, and lead it away to water it?"

Jesus responded by calling the ruler a hypocrite who acted contradictory to his beliefs. Jesus, throughout the bible, calls the rulers hypocrites because their out word appearance appears saintly, but their hearts are the opposite. If the ruler cared for the woman, he would have been happy she was loosed from her sickness, not jealous or in envy, which are evil actions.

16 And ought not this woman, a daughter of Abraham whom Satan bound for eighteen years, be loosed from this bond on the sabbath day?"

Here Jesus tells us that Satan has bound this woman, and she is a daughter of Abraham, emphasizing she is a believer in God. Jesus came not to abolish the law but to fulfill it. What better way to do this than on the day God's people are assembled trying to understand Him.

17 As he said this, all his adversaries were put to shame; and all the people rejoiced at all the glorious things that were done by him.

Let us put to shame the evil in this world by doing as the Lady with a spirit of infirmity for eighteen years did, and going to church, showing god we love him and, as Christ did in the story attending to our neighbor in need. By doing this, we can begin to fulfill Jesus's commandment in **Mark 12:30-31** ³⁰ "Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength. ³¹ The second is this: 'Love your neighbor as yourself. There is no commandment greater than these.'"

Ask questions about Gospel then explain it to the students

3: Info on the Ecumenical Council of the week

Intro to the Ecumenical Councils

In the history of Christianity, the **first seven ecumenical councils** include the following:

1	the First Council of Nicaea in 325
2	the First Council of Constantinople in 381
3	the Council of Ephesus in 431
4	the Council of Chalcedon in 451
5	the Second Council of Constantinople in 553
6	the Third Council of Constantinople from 680–681
	Quinisext Council of Trullo held in 692 (<i>not new but a continuation of 5th and 6th</i>)
7	the Second Council of Nicaea in 787

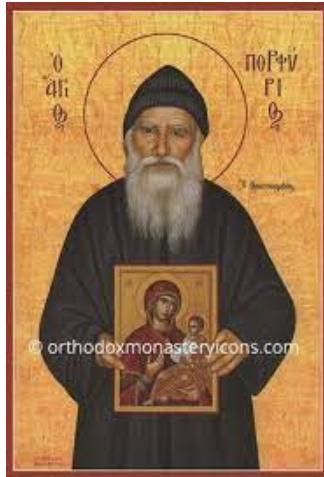
All of the seven councils were convened in Constantinople. (*modern-day Turkey*)

These seven events represented an attempt by **Church leaders** to reach an orthodox consensus, **restore peace and develop a unified Christendom**

The Third Council of Constantinople from 680–681 (*Short Facts*)

1	The Sixth Ecumenical Council by the Eastern Orthodox and Catholic Churches, as well by certain other Western Churches, met in 680–681
2	Condemned Monoenergism and Monothelitism as heretical.
3	Monoenergism was a notion representing the belief that Christ had only one "energy"
4	Monothelitism a theological doctrine in Christianity, that holds Christ as having only one will.
5	Defined Jesus Christ as having two energies and two wills

4: History / Story about a Saint



St Porphyrios of Kavsoi *December 2nd Nameday*

Saint Porphyrios (Bairaktaris) was born in 1907 with the name Evangelos in Evoia, Greece, in the small village of Agios Ioannis (Saint John). As a child he tended to the sheep in the hills, and it is there that he first read the life of Saint John the Hut-Dweller (Commemorated January 15th) which planted the desire of monasticism in his heart. The spark lit by Saint John was fanned when at the age of seven he overheard a conversation about the divine beauty of the Holy Mountain. Eventually he stowed away on a boat to Thessalonica, hoping from there to reach Mount Athos.

On the evening after his arrival, a group of monks gathered at the harbor to take the boat to Mount Athos. One of them noticed the young Porphyrios and asked him where he was going. Porphyrios told the monk that he was going to the Holy Mountain, but lied about the reason as to why. The monk, seeing through this, told Porphyrios to tell any inquirers that he was his nephew and that his mother had passed away, for otherwise he would not be allowed on the mountain since he was still a child.

The monk, whose name was Panteleimon, became his spiritual father and brought him to Kavsoi, a small skete where Panteleimon lived with his brother, the Priest Ioannikos, as fellow monastics. The young Porphyrios loved to carry out the virtue of obedience to his elders, at times being tested by them without even knowing it. When he was fourteen, his elder asked Porphyrios what he was planning to do with his life. The young man told him that he wished to stay on the Mountain. Two or three years later, Porphyrios was tonsured with the name Nikitas.

Once, being obedient to one of his elders against the wishes of the other, Porphyrios went out on a rainy day to collect snails. After hours of filling his sack, and burdened by the wind and

cold, Porphyrios found himself suddenly caught in a rockslide and was buried up to his knees. Crying out to the Theotokos he was miraculously delivered, but having suffered badly he developed pleurisy and had to leave Mount Athos to seek medical treatment. The elder who told him to collect the snails profusely apologized, and personally saw Porphyrios off of Mount Athos, kissing him on the forehead in tears.

Porphyrios returned to the village of *Agios Ioannis* in Evoia where he reunited with his family. He stayed at the monastery of Saint Haralambos, which was near the village Avlonari, until he recovered. His good reputation as a faithful and obedient monk quickly spread and thus caught the attention of the Bishop Fostinis of Kymi. He began to visit Porphyrios frequently, and with the aid of Archbishop Porphyrios III of Sinai (from whom Porphyrios was given his final name), ordained the young monk a deacon and then a priest. Two years later he was made a confessor and would at times hear confessions for multiple days at a time without sleep or food.

His next major ministry was serving as the Chaplain at the Polyclinic Hospital in Athens for roughly 33 years (1940-1973). It was through the well-known Professor of Canon Law, Amilkas Alivizatos, that Porphyrios was assigned to the Church of Saint Gerasimos which was associated with the hospital. During this time he helped many patients spiritually by acting as their father confessor. In addition to his hospital duties, he helped to renew the Church of Saint Nicholas in Kallisia, often having recourse to it during the night to pray by himself or with family.

However, Porphyrios had still been unable to fulfill another dream he shared with his family: founding a monastery. After years of searching, he bought some land upon the top of a hill in Milesi where he later founded The Holy Monastery of the Transfiguration. He remained there for many years before returning to his old cell on Mount Athos where he spent his last years. He departed this life on December 2nd, 1991. Porphyrios was declared a saint by the Ecumenical Patriarchate on November 27th, 2013.

Tell students about

A miracle about Porphyrios on Mount office 5 years after his death. Man in pharmacy. Mother being well and don't get the surgery. 3 years later better than ever.

5: Answer Questions in Class

6: Read the Creed until learned by memory Greek & English

7: Interactive board work using the Cross of Christ until bell rings