

THE UNMERCENARY HEALERS: Thekla of Iconium
Apostolic Work of Healing
Demonstrating the Love of God
Preparation for the Lord's Return
The Calling of the Twelve

The Unmercenary Healers
September 24, 2020
Revision C

Gospels: Matthew 10:1-8
John 15:17-16:2
Luke 10:16-21
Luke 12:32-40

Epistles: 1 Corinthians 12:27-13:8
2 Timothy 2:1-10
2 Timothy 3:10-15
Galatians 5:22-6:2

In the history of the Church, there have been a number of saints and martyrs that possessed an extraordinary measure of the gift of healing. As the Lord had instructed the Twelve, “Freely you have received, freely give” (Matthew 10:8), those coming later followed the same example and refused to accept payment for their services. This became surprising since many of the unmercenary healers were physicians by trade.

The Orthodox Church today has a healing service called “The Sacrament of Holy Oil.” It is used infrequently and privately. Its theme comes from the mission of the Twelve Apostles who performed their healing accompanied by the anointing of oil (Mark 6:13, James 5:14).

During the Holy Oil service, the names of some of the Unmercenary Healers are mentioned by way of the example of their prayers. Those mentioned are listed in Table I. Other healers are mentioned as part of the Sunday Matins commemoration; these are listed in Table II. Appendix I contains a list of other healers that are well-known for their work.

TABLE I
HEALERS REMEMBERED DURING
HOLY OIL SERVICE

Name	Doctor	Century	Feast	Died	Gospel	Epistle
Cosmas ¹ & Damian of Asia	yes	4 th	Nov. 1	?	Matt 10:1-8	1 Cor 12:27-13:8
Cyrus & John	yes	4 th	Jan. 31	martyr	Matt 10:1-8	1 Cor 12:27-13:8
Panteleimon	yes	4 th	July 27	martyr	Luke 21:12-19	2 Tim 2:1-10
Hermolaus	no	4 th	July 26	old age	-----	1 Tim 3:13-4:5
Sampson	yes	6 th	June 27	old age	Luke 12:32-40	2 Cor 9:6-11
Diomedes	yes	3 rd	Sept. 11	martyr	-----	1 Tim 3:13-4:5
Photius	no	4 th	Aug. 12	martyr	-----	-----
Anicetas	no	4 th	Aug. 12	martyr	-----	-----

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¹ There is another Cosmas and Damian of Rome (martyred 284 AD) who were also doctors and unmercenary healers and are remembered on July 1 with the same Gospel and Epistle Readings.

**TABLE II
HEALERS REMEMBERED DURING
SUNDAY MATINS**

Name	Doctor	Century	Feast	Died	Gospel	Epistle
Spiridon	no	4 th	Dec. 12	old age	John 10:1-9	Eph 5:8-19
Charalampos	no	3 rd	Feb. 10	martyr	John 15:17-16:2	2 Tim 2:1-10
Menas	no	4 th	Nov. 11	martyr	-----	2 Cor 4:6-15
Eleutherias	no	2 nd	Dec. 15	martyr	-----	2 Tim 1:8-18
Catharine	yes	4 th	Nov. 24	martyr	Mark 5:24-34	Gal 3:23-4:5
Thekla	yes	1 st	Sept. 24	martyr	Matt 25:1-13	2 Tim 3:10-15
Paraskeva	no	3 rd	Oct. 28	martyr	-----	Gal 3:23-4:5
Irene	no	1 st	May 5	old age	-----	-----

One will note that all these healers are post-Apostolic. The earliest of the group, Thekla of Iconium, was a convert of the Apostle Paul, but did most of her work in the late 1st and early 2nd Century. Also, all of them were celibate and most were martyrs. Except for Irene, the only non-martyrs lived after peace came to the Church in the 4th Century.

In the lives of these healers, there are a number of themes that are illustrated by the Scripture readings that have been chosen for their feast days.

Apostolic Work of Healing

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GOSPELS:	EPISTLES:
Matthew 10:1-8	2 Timothy 2:1-10
John 15:17-16:2	2 Timothy 3:10-15
Luke 10:16-21	
Luke 12:32-40	

The Apostolic Work of Healing

Many miracles accompanied the work of the Twelve and the Seventy in their various missionary journeys. This was true both when they were first sent out by the Lord (Matthew 10:8, Luke 10:9, 17), later on after Pentecost (Acts 3:1-8, 5:15-16, 9:39-42) and wherever they went on their missionary journeys. Paul joined them later and performed similar miracles: “God performed unusual miracles by the hands of Paul so that even handkerchiefs or aprons were brought from his body to the sick, and the diseases left them and the evil spirits went out of them” (Acts 19:11, 12). Paul refers to this: He did not come to Corinth “with persuasive words of human wisdom, but in demonstration of the Spirit and of power” (1 Corinthians 2:4).

The Gospel readings for the feast days of some of the Unmercenary Healers have similar themes. For example, the feast days for Cyrus and John, Cosmas & Damian of Asia and Cosmas & Damian of Rome use Matthew 10:1, 5-8 which is the account of the sending out of the Twelve. The feast days for the Apostles Luke and Tryphon of the Seventy use Luke 10:16-21, which is the account of the return of the Seventy.

Both with the Twelve and the Seventy, there was extensive conflict with the forces of Satan. They were both instructed to heal the sick and cast out demons (Matthew 10:8, Luke 10:9, 17), and the Twelve were given the additional authority to raise the dead (Matthew 10:8). Commenting on this conflict at the return of the Seventy, the Lord said, “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” (Luke 10:18, 19).

John Cassian classified² healing into three different classes in decreasing order of effectiveness. (1) Healing done by holy men and women. (2) Healing done by the faith of caretakers or by the sick themselves. There are many limitations on those involved. (3) Faked healing done by demons.

“The first is indeed for the sake of healing when the grace of signs accompanies certain elect and righteous men on account of the merits of their holiness. For example, the Lord said, ‘Heal the sick, raise the dead, cleanse the lepers, and cast out demons. Freely you have received, freely give’” (Matthew 10:8).

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² John Cassian, Second Conference of Abbot Nesteros, II, xv, 1.

“The second is for edification of the Church and proceeds from either the faith of those who bring the sick or from those who are to be cured. “The virtue of health proceeds even from sinners and men unworthy of it. Of whom the Savior says, ‘Many shall say to Me in that day, Lord, Lord, have we not prophesied in Your Name, and in Your Name cast out devils, and in Your Name done many mighty works? And then I will confess to them, I never knew you. Depart from Me, you workers of iniquity’ (Matthew 7:21-23). If the faith of those who bring the sick or if the faith of the sick is lacking, it prevents those on whom the gifts of healing are conferred from receiving the healing. For example, Mark said, ‘And Jesus could not do any mighty works there because of their unbelief.’ (Mark 6:5-6). The Lord Himself said, ‘Many lepers were in Israel in the days of Elisha the prophet, and none of them was cleansed but Naaman the Syrian’” (Luke 4:27).

“The third class of healing is copied by the deceit and contrivance of demons. When a man who is regarded as a saint and a servant of God is enslaved to sins, men may be persuaded to copy his sins out of admiration for his miracles. Thus an opening is made for objections and the sanctity of the Faith may be brought into disgrace. Or else he who believes that he possesses the gift of healing may be puffed up by pride of heart and so fall more grievously. When the names are invoked of those who have no merits of holiness or any spiritual fruits, the demons pretend that by their merits they are disturbed and made to flee from the bodies they have possessed. Moses had said, ‘If there rise up in the midst of you a prophet, or one who says he has seen a dream, and declare a sign and a wonder. And that which he has spoken comes to pass, and he says to you: Let us go and follow after other gods whom you do not know, and let us serve them. You shall not hear the words of that prophet or of that dreamer, for the Lord your God is tempting you that it may appear whether you love Him or not with all your heart and with all your soul’ (Deuteronomy 13:1-3). The Lord said, ‘There shall arise false Christs and false prophets, and shall give great signs and wonders, so that, if it were possible, even the elect should be led astray’” (Matthew 24:24).

Hatred by the World

As one can expect, there was a reaction by the world to the work of the Apostles and the Unmercenary Healers. Just as all of the Twelve except John died the death of a martyr, so did many of the Unmercenary Healers. The reason for this is explained in the Gospel reading for the feast day of some of the Unmercenary Healers, such as Panteleimon and Haralampos (John 15:7-16:2). This reading addresses the hatred of the world in response to their work. This hatred is a very passionate, but often totally illogical hatred. How can one logically hate people who go around healing their fellow men for free?

Usually it was the civil authorities and seemingly good people that were behind the hatred and martyrdom of the Apostles and the Unmercenary Healers. But why would seemingly good people persecute the righteous? This is something that occurs today also, and this is described in the above Gospel reading. In the case of the Lord and the Twelve, it was the Jewish leaders or King Herod (trying to please the Jewish leaders). This was not the underbelly of Jewish society but the leaders who were respected and who upheld the law -- seemingly good people. There was a dark side to this, however. The Lord pointed out that there was considerable hypocrisy involved

regarding the Jewish leaders (Matthew 23). And the Jewish historian, Josephus, describes in chapter after chapter the sordid, scheming, homicidal family life of the Herods. But most people didn't see this side of it; it seemed like good people were persecuting the righteous.

The Lord said, "If the world hates you, know that it hated Me before it hated you" (John 15:18). Because Christ and the Twelve were not of the world, they were hated by the world (John 15:19). Because they were of the Father (John 17:11, 12) and the ruler of this world hated the Father, they were hated by the world. This then led to persecution of the Lord and the Twelve by the world. In the centuries that followed, the same thing applied to the Unmercenary Healers: they stood out very dramatically as being of the Father.

This same Gospel lesson is used for the warrior-martyrs Demetrios of Thessalonica and George of Cappadocia. For a more detailed discussion of this, see the study for October 26 on the feast day of Demetrios and George.

The Purpose of Suffering³

One of the Epistle readings for the Unmercenary Healers is 2 Timothy 2:1-10. This is used for Panteleimon (Table I), Haralampos (Table II) and Laurence (Appendix I) as well as for the warrior-martyrs Demetrios and George. Paul penned his last words before his martyrdom in encouraging Timothy to continue the Apostolic work that he was called to. Paul wrote that he himself had "finished the race" and that "his departure (i.e. martyrdom) was at hand" (2 Timothy 4:6,7). Sometime earlier, Paul had established Timothy as Bishop of Ephesus (1 Timothy 1:3), and his encouragements to Timothy were:

- Be strong in the Grace that is in Christ Jesus (2 Timothy 2:1).
- The things you heard from me, commit to faithful men who will be able to teach others also (2 Timothy 2:2).
- You must endure hardship as a good soldier of Christ Jesus (2 Timothy 2:3).

Why should Timothy, Paul, the Lord, the Twelve and the Unmercenary Healers have to suffer? The answer is that they do this for the sake of those who follow them in the Faith. They help others to see what is beyond this life and what really matters.

John Chrysostom made⁴ some analogies. Wounded soldiers who recover are an encouragement to their fellow soldiers; so holy men and women who bear up patiently under persecution are an encouragement to the Church.

"In war, the Captain who sees his General wounded and recovered again, is much encouraged. Thus it produces some consolation to the faithful, that the Apostle Paul should have been exposed to great suffering and not rendered weak by the utmost of them. Timothy heard that Paul, who possessed so great powers (see Acts 19:11-12), was a prisoner and afflicted, yet was not impatient or discontented on the desertion of his friends. Timothy, if ever exposed to the same sufferings himself, would not consider that it proceeded from human weakness, nor from being a disciple, nor because he was inferior to Paul, but that all this happened

³ For more discussion on the purpose of suffering, see the Epistle lesson for the Feast Day of Demetrios and George.

⁴ John Chrysostom, Homilies on 2 Timothy, IV, vv. 1-7.

in the natural course of things. For if Paul endured these things, much more Timothy ought to be able to bear them.”

In this regard, the Lord had said, “A disciple is not above his teacher, nor a servant above his master. If they have called the Master of the house ‘Beelzebub’, how much more will they call those of His household” (Matthew 10:24).

Chrysostom added⁵ that Timothy knew where the battle lines were drawn and that “we do not wrestle against flesh and blood” (Ephesians 6:12). Paul said to stand firm not to depress Timothy but to excite him.

“Be sober therefore, he means, and watch; have the Grace of the Lord cooperating with you, and aiding you in the contest; contribute your own part with much cheerfulness and resolution”. When we go to watch a wrestling match today, we don’t go there in depression, but with excitement to root for our favorite contestant. In the same vein, we are all contestants in a larger wrestling match where the angels and saints are cheering for us.

Chrysostom concluded⁶ with a very fitting example: a comparison of the Emperor Nero with the Apostle Paul, where it was Nero who had Paul beheaded. Even though Nero had all the power, he couldn’t stop Paul from proclaiming the Word. Nero had all the honor from the world; Paul had none. Yet at the Second Coming of Christ, this situation will be reversed.

“Nero had the glory of this world; Paul had the dishonor of this world. Nero was a tyrant who had great success, many trophies, wealth overflowing, numerous armies, the greater part of the world in his sway, the Senate crouching to him and a splendid palace to live in. When he went out, he was arrayed in gold and precious stones and was surrounded by guards and attendants. When he sat down, he was clothed in robes of purple. He was called lord of land and sea, Emperor, King and other high-sounding names. Even wise men, potentates and sovereigns trembled at him for he was said to be a cruel and violent man. He wished to be thought of as a god, and he despised both all the idols and the very God Who is over all.”

“Now in opposition to him, let us consider Paul, a Cilician, a tent-maker, a poor man, unskilled in the wisdom of Rome, knowing the Hebrew language, which was especially despised by the Italians. He was a man that often lived in hunger, often went to bed without food, a man that didn’t have clothes to put on, often in cold and nakedness (2 Corinthians 11:27). Paul was cast into prison by Nero himself, confined with robbers, impostors, grave-robbers and murderers, and scourged as a malefactor. Yet (in the 4th Century), the greater part of the world had never heard of Nero while Paul is daily celebrated among Greeks, Barbarians, Scythians and those who inhabit the extremities of the earth. No one knows where

⁵ John Chrysostom, Homilies on 2 Timothy, IV, vv. 1-7.

⁶ John Chrysostom, Homilies on 2 Timothy, IV, Moral.

Nero's grave⁷ is, while the tent-maker occupies the midst of the city⁸ as if he were a king and living."

"Yet let us consider what the case was when Paul was in chains, dragged bound from prison, while Nero was clothed in purple and walked out from a palace. Nero, with armies at his command, said, 'Do not disseminate the Word of God!' Paul said, 'I cannot stop, the Word of God is not chained!' (2 Timothy 2:9) Thus the Cilician, the prisoner, the poor tent-maker, who lived in hunger, despised the rich Roman emperor with all his armies. He that was in chains was a conqueror; he that was in a purple robe was conquered. A single man defeated the Emperor and his armies. The surrounding multitudes were all slaves of Nero, yet they admired not their lord but him who was superior to their lord."

"And yet I am but praising the lion for his claws, when I ought to be speaking of his real honors. How will Paul come in shining garments with the King of Heaven? How will Nero stand then, mournful and dejected? Let us, my beloved children, be imitators of Paul, not in his faith only, but in his life, that we may attain to heavenly glory, and trample upon that glory that is here".

Doing Battle with Demons

Sickness of all kinds is related to activities of demons⁹ that try to discredit God and turn man away from God. For example, the Patriarch Job was the most righteous man of his day, yet Satan demanded, and received, permission to afflict Job with very painful diseases. It was so bad that Job's own wife advised her husband to just "curse God and die" (Job 2:9). Another example of the connection between demons and sickness is the healing of various physical ailments by merely casting out the demon, who brought on the ailment. This occurred for the blind and mute demoniac (Matthew 12:22), the mute demoniac (Matthew 9:32-33) and the epileptic demoniac (Matthew 17:14-18, Mark 9:17-27, Luke 9:38-42).

If sickness is demon-related, then the Apostles and the Unmercenary Healers are likely to incur a great deal of demonic wrath by their work. It should be no surprise, then, that many of the Apostles and the Unmercenary Healers died as martyrs.

One of the traditional activities of many ascetics for the last 2,000 years has been to withdraw from society in order to do battle with demons, either in seclusion or in company with other ascetics. Again, it should be no surprise that all or most of the Unmercenary Healers were also ascetics.

⁷ See <http://en.wikipedia.org/wiki/Nero>. When Nero was about to be overthrown, he committed suicide and was buried in the Mausoleum of the Domitii Ahenobarbi, in what is now the [Villa Borghese \(Pincian Hill\)](#) area of Rome.

⁸ See http://en.wikipedia.org/wiki/Paul_the_Apostle. Paul's gravesite was in the middle of the city of Rome at the [Basilica of Saint Paul Outside the Walls](#).

⁹ For more details on the relationship of sickness to demoniac activity, see the Gospel lesson for the 6th Sunday of Luke

Exposing the World for What It Is

Another aspect of the Apostolic work performed by the Unmercenary Healers is illustrated by the Epistle reading for Thekla of Iconium (Table II). This reading, 2 Timothy 3:10-15, is also used for the Sunday of the Pharisee and the Publican prior to Lent, which can be consulted for more details on this topic.

Paul begins by referring to Jannes and Jambres, the Egyptian magicians who resisted Moses. Paul stated “these also resist the truth: men of corrupt minds, disapproved concerning the Faith. They will progress no further, for their folly will be manifest to all, as theirs (i.e. Jannes’ and Jambres’) also was” (2 Timothy 3:8, 9).

Paul comments that people will come into contact with Timothy who are lovers of pleasure rather than lovers of God and who have a form of piety but deny its power. Like Jannes and Jambres, they will have corrupt minds [having the characteristics described in 2 Timothy 3:2-4, 1 Timothy 6:3-5] and will resist the Truth. In verse 13, Paul refers to them as “evil men and impostors...deceiving and being deceived.” Yet, Paul says, they will advance no farther, for their folly will be manifest to all as was that of Jannes and Jambres when Egypt was destroyed by the plagues and in the Red Sea (v.9).

John Chrysostom points out that this may seem contradictory, since Paul had just said, “They will increase to more ungodliness” (2 Timothy 2:16). “He there means that beginning to innovate and deceive, they will not pause in their error but will always invent new deceits and corrupt doctrines, for error is never stationary. But here (2 Timothy 3:9), he says that they shall not be able to deceive, nor carry men away with them; for however at first they may seem to impose upon them, they will soon be easily detected”. “For their folly, will be manifest to all, as (Jannes’ and Jambres’) also was” (2 Timothy 3:9). For if errors flourish at first, they do not continue to the end. For so it is with things that are not attractive by nature, but attractive in appearance; they flourish for a time, then are detected and come to nothing. But not such are our doctrines, and of these, you (Timothy) are a witness. For in our doctrines there is no deceit, for who would choose to die for a deceit?” (Homily VIII on 2 Timothy 3).

But there is a partially hidden agenda here. The key is in verse 12, “All who desire to live piously in Christ Jesus will suffer persecution” (i.e. like Moses and like Paul himself). The Lord spelled out the reasons for this in John 15:18-16:4: some people simply hate God! Jesus said, “If the world hates you, you know that it hated Me before it hated you”, and “if they persecuted Me, they will also persecute you. If they kept My word, they will keep yours also” (John 15:18, 20).

And why does the world hate God? Because He exposes its inadequacy just as Moses and Aaron exposed the inadequacy and impotence of the secret arts of Jannes and Jambres.

This happens to us also, without our even trying. Jesus said, “If anyone loves Me, he will keep My Word; and My Father will love him and We will come to him and make our abode with him. He who does not love Me does not keep My words...” (John 14:23-24). The world, on the other hand, loves the lust of the flesh, the lust of the eyes, and the pride of life (John 2:5-17). By loving God, we testify that all this is passing away and is inadequate and impotent - whether we say anything or not! The Unmercenary Healers made this contrast very obvious.

Doing Battle with Demons

Sickness of all kinds is related to activities of demons that try to discredit God and turn man away from God. For example, the Patriarch Job was the most righteous man of his day, yet Satan demanded, and received, permission to afflict Job with very painful diseases. It was so bad that Job's own wife advised her husband to just "curse God and die" (Job 2:9). Another example of the connection between demons and sickness is the healing of various physical ailments by merely casting out the demon who brought on the ailment. This occurred for the blind and mute demoniac (Matthew 12:22), the mute demoniac (Matthew 9:32-33) and the epileptic demoniac (Matthew 17:14-18, Mark 9:17-27, Luke 9:38-42). For more details on the relationship of sickness to demoniac activity, see the Gospel lesson for the 6th Sunday of Luke.

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One of the traditional activities of many ascetics for the last 2,000 years has been to withdraw from society in order to do battle with demons, either in seclusion or in company with other ascetics. Again, it should be no surprise that all or most of the Unmercenary Healers were also ascetics.

THE LOVE OF GOD IN THE BODY OF CHRIST

A major characteristic of the lives of the Unmercenary Healers is a vivid demonstration of the love of God, but always within the Body of Christ, which is the Church.

What is the Body of Christ?

Paul speaks of the Trinity as One Spirit, One Lord and One God and Father of all (Ephesians 4:4-6). Interspersed between these references to the Trinity are the references to one body, one faith and one baptism; the result is that God the Father is above all, through all and in all. The glue that holds all this together is love (Ephesians 4:2). Chrysostom comments, "The love which Paul requires of us is no common love, but that which cements us together and makes us cleave inseparably to one another; it accomplishes as great and as perfect a union as though it were between limb and limb" (Homily XI on Ephesians 4). One of the most intimate moments of this union occurs as the Body of Christ (the Church) meets to worship her Lord and Head and partakes of the Body and Blood of Christ in the Lord's Supper. This is a great mystery: how the body of Christ partakes of the body of Christ.

Chrysostom refers to the Body of Christ as, "the faithful throughout the whole world, both which are, and which have been, and which shall be. And again, they that before Christ's coming who pleased God are 'one body' also, because they knew Christ. 'Your father Abraham rejoiced to see My day, and he saw it and was glad' (John 8:56). And again, 'If you had believed Moses, you would have believed Me, for he wrote of Me' (John 5:46). And the prophets, too, would not have written of One of whom they knew not what they said. They both knew Him and worshipped Him. Thus they were also 'one body' " (Homily X on Ephesians 4).

In order to establish and promote this union, each one of us was given Grace according to the measure of Christ's gift to us (v.7). These gifts, such as apostles, prophets, evangelists, pastors, teachers, etc., are for the equipping of the saints for the work of (literally) deaconing and for the building up of the Body of Christ (Ephesians 4:11, 12, 16). These gifts have their purposes listed as follows:

- That we all come to the Unity of the Faith and knowledge of the Son of God (Ephesians 4:13).
- That we all come to a Perfect Man (Ephesians 4:13). This is the New Man referred to elsewhere (Ephesians 2:15, 4:24).
- That we all come to the measure of the stature of the fullness of Christ (Ephesians 4:13).
- That the truth of this might be preserved in spite of deceitful attempts to undo it (Ephesians 4:14).
- That the whole body might grow up in love with every part of the body doing its share, being joined and knit together with every joint supplying (Ephesians 4:15, 16).

Thus, all the gifts are directed toward an unselfish end as directed by the Head of the Body.

The members of the Body of Christ are the elect of God, are holy and beloved, (Colossians 3:12) and are sanctified by the Spirit according to the foreknowledge (Greek *prognosis* = before + knowledge) of God (1 Peter 1:2).

It behooves us therefore to bear with one another and forgive one another (Colossians 3:13) by putting on (v.12):

- tender mercies
- kindness
- humility
- meekness
- long suffering

An illustration of how we do this in everyday life comes from the way we treat the different limbs of our own body. If our eye has a speck in it, the other members of the body treat the eye tenderly, kindly and with long suffering until the speck has been removed.

By doing so, we put on love (Colossians 3:14) which is the greatest of the gifts of God (1 Corinthians 12:31-13:13) and is the bond of perfection. John Chrysostom referred to love as the rigging ropes of a sailing ship and the ligaments of an arm or leg. It ties things together and makes the sails or the arm functional; without it the sails or the arm would be useless (Homily VIII on Colossians 3). Love also covers a multitude of sins and weakness in the Body (1 Peter 4:8). Isaac of Syria put it this way: "Let our compassion be a mirror where we may see in ourselves that likeness and true image which belongs to the Divine nature and Divine essence" (Directions on Spiritual Training, Text 85). In other words, let us love as God loves.

Cyril of Alexandria, quoting Isaiah, saw the Body of Christ, the Church, as a lofty mountain: "The blessed Prophet Isaiah introduced those who by faith in Christ have been won unto life, as calling out eagerly unto one another, and saying: 'Come, let us go unto the mountain of the Lord, and unto the house of the God of Jacob, and He shall teach us His way, and we will

walk in it' (Isaiah 2:3 LXX). Now by the mountain here we affirm to be meant not any earthly mountain, for to imagine this would be foolish, but rather the church which Christ has rescued for Himself. For it is high and conspicuous to people everywhere, and exalted, because there is nothing in it which brings men down to earth. For those who dwell within it care nothing for the things of earth, but rather desire those things that are above" (Homily 112 on Luke 10).

Demonstrating the Love of God

September 24, 2017
Revision C

**Epistle: 1 Corinthians 12:27-13:8
Galatians 5:22-6:2**

Unmercenary Healers Demonstrate the Love of God

The Epistle reading for the feast days of Cosmas and Damian of Asia, Cyrus and John (Table I), and Cosmas and Damian of Rome (Appendix I) is 1 Corinthians 12:27-13:8. In this reading, Paul advises the Corinthians to earnestly desire the greater gifts (v.31) where he listed the gift of Apostle first (v.28).

John Chrysostom stated that Paul listed the gift of Apostle first in honor since they had all the gifts plus an abundance of love for their fellow man. Chrysostom defined workers of miracles (1 Corinthians 12:29) as having the power both to punish and to heal, whereas the gift of healing (1 Corinthians 12:30) involved cures only. Yet Paul listed both of these after prophets and teachers. This was for two reasons: (1) Miracles and healings are done for the sake of teaching. (2) Teachers teach by word and by their life; miracle workers and healers may possibly have a corrupt life. As examples, Chrysostom listed Judas Iscariot (John 12:6) and those at the Judgment who are dismayed at being rejected even though they worked miracles in Jesus' name (Matthew 7:22, 23). Chrysostom also noted that Paul always listed the gift of tongues last since this was being used for selfish purposes (1 Corinthians 14:4-14) and not for edifying the brethren (Homily xxxii on 1 Corinthians 12).

Yet Paul also pointed out "a more excellent way": whether one has the gift of:

- Tongues: speaking to men or angels (v.1)
- Prophecy: understanding all mysteries and knowledge (v.2)
- Faith: able to move mountains (v.2)
- Asceticism: selling everything to feed the poor (v.3)
- Martyrdom: giving up ourself to be burned (v.3)
-

If one doesn't have love, it profits one nothing. The more excellent way is love because love makes us able to handle and direct the other gifts without pride or arrogance, and love gives us a vision beyond this present life.

From the Epistle reading, love:

- Suffers long and is kind (v.4)
- Does not envy (v.4)
- Does not parade itself, is not puffed up (v.4)
- Does not behave rudely (v.5)
- Does not seek its own (v.5)

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- Is not provoked (v.5)
- Thinks no evil (v.5)
- Does not rejoice in iniquity; rejoices in the truth (v.6)
- Bears all things, believes all things, hopes all things, endures all things (v.7)
- Never fails (v.8)

These characteristics of love apply very well to the Unmercenary Healers, especially to those that were physicians by trade but wouldn't take any payment for their work. For details on the lives of some of the Unmercenary Healers, see Appendix II which contains a brief summary from the Prologue of those listed in Tables I and II.

The Lord had stated that the greatest love was that of martyrdom, "Greater love has no man than this, than to lay down one's life for his friends" (John 15:13). Yet Paul points out that even martyrdom ("thought I give my body to be burned", v.3) without love profits me nothing. If love for one's fellow man can be thought of as a way of life, then our way of life is more important than any of the gifts of the Spirit. A pure life can lead to salvation; but as the example of Judas and the unrighteous miracle-workers at the Judgment show, the gifts of the Spirit don't guarantee that one will escape punishment. The testimony of the Unmercenary Healers is that they had a righteous life, filled with love for their fellow man.

In the First Century, perhaps more commonly than today, many people gave up all their goods to feed the poor (v.3). An example of this is the early church in Jerusalem where "all who believed were together, and had all things in common, and sold their possessions and goods, and divided them among all, as anyone had need" (Acts 3:44, 45). This included Barnabas, who sold his land (which included property near the Mount of Olives) and brought the money and laid it at the Apostles' feet (Acts 4:34-37). Ananias and Sapphira did this also, but without love similar to Judas, and paid dearly (Acts 5:1-10).

John Chrysostom commented on this kind of love as follows: "If love were truly observed, there would be neither slave nor free, neither ruler nor ruled, neither rich nor poor, neither small nor great. Nor would any devil then ever have been known. For sooner would grass endure the application of fire than the devil the flame of love. Love is stronger than any wall, is firmer than any adamant; or if you can name any material stronger than this, the firmness of love transcends them all."

"Therefore Paul says that the love which we are speaking of is the mother of all good things, and he prefers it to miracles and all other gifts. For where there are vests and sandals of gold, we require some other garments by which to distinguish the king. But if we see the purple and the crown, we require not to see any other sign of his royalty. Similarly, when the crown of love is upon our head, it is enough to point out the genuine disciple of Christ; not to ourselves only, but to the unbelievers. For, 'by this', says He, 'all will know that you are My disciples, if you have love for one another' (John 13:35). So that this sign is greater surely than all signs, in that the disciple is recognized by it. For though anyone should work 10,000 signs, but be at strife one with another, they will be a scorn to the unbelievers. Just as if they do no signs, but love one another exactly, they will continue to be revered by all men" (Homily xxxii on 1 Corinthians 13).

Chrysostom continued to examine what makes up love, and to dissect what it is composed of. In enumerating this, he noted that Paul began with long-suffering (v.4), which Chrysostom

called the root of self-denial. “A man that is long-suffering is of great understanding. By this we implement the Lord’s command of not returning evil for evil; by this we bless those who curse us and show love of our enemies” (cf Matthew 5:43-48). Yet one could have a love that is long-suffering and still be envious; if so, the envy would spoil the excellency of the love (Homily xxxiii on 1 Corinthians 13).

Further, one could have a deep love for one’s fellow man which includes kindness and long-suffering, yet continually parade this virtue and be puffed up over it. Perfect love, however, does not allow pride to swell up in this manner.

Love also does not behave unseemly (literally shapelessly, compare 1 Corinthians 7:36). Chrysostom phrased it this way: “In suffering the most shameful things for him whom she loves, love does not ever count the things an unseemliness. She does not even entertain any sense at all of the shame. For the lovers of money endure all manner of reproaches for the sake of that sordid traffic of theirs. Far from hiding their faces, they even exult in it. Much more will he that has love refuse nothing whatsoever for the safety’s sake of those whom he loves. Nothing that he can suffer will shame him.”

“For our Lord Jesus was both spit upon and beaten with rods by pitiful slaves; not only did he not count it an unseemliness, but he even exulted and called the thing glory. In discoursing with a harlot, when the by-standers all accused Him (Luke 7:37-39), He counted the thing not only not to be disgraceful, but allowed her to kiss His feet, wash His body with her tears, and wipe them with her hair; and all this amid a company of spectators who were His enemies” (Ibid.).

Paul had earlier said, “Let no one seek his own good, but each one the others’ good” (1 Corinthians 10:24). Here Paul repeats that aspect of love: “love does not seek its own way” (1 Corinthians 13:5). Chrysostom added, “For your own profit lies in the profit of your neighbor, and his in yours. This is as if one had his own gold buried in the house of his neighbor; should he refuse to go and there look for it and dig it up, he will never see it. So likewise, he that will not seek his own profit in the advantage of his neighbor will not attain the crowns due to this” (Ibid.).

The context in which Paul wrote these things was a church where self-centeredness was prevalent. At the love feast¹⁰ that accompanied the Lord’s Supper, “each one takes his own supper ahead of others, and one is hungry and another is drunk” (1 Corinthians 11:21). During the worship, many spoke in tongues, just edifying themselves (1 Corinthians 14:4); Paul encouraged them to seek to edify the Church instead of just themselves (1 Corinthians 14:12).

The Church in Corinth also had a number of factions, some following Peter, some Apollos, some Paul and some claiming to follow just Christ (1 Corinthians 1:12). This undoubtedly caused many disagreements because of their lack of love for each other. Thus Paul added to the characteristics of love by saying that love “is not provoked and does not even think evil” (1 Corinthians 13:5). If one did not even suspect or think anything amiss in one’s brothers, the disagreements and factions would not occur.

¹⁰ In the 1st Century, Churches imitated the original Lord’s Supper, and served it with a meal. Because of problems such as occurred at Corinth, this was changed so that people might be able to discern the Lord’s body and blood better.

Paul also said that love “does not rejoice in iniquity, but rejoices in the truth” (1 Corinthians 13:6). Paul amplified on this in his Epistle to the Romans, which he wrote a few months after writing 2 Corinthians: “Rejoice with those who rejoice and weep with those who weep. Be of the same mind toward one another. Do not set your mind on high things, but associate with the humble. Do not be wise in your own opinion. Repay no one evil for evil. Have regard for good things in the sight of all men. If it is possible, as much as depends on you, live peaceably with all men” (Romans 12:15-18).

Paul concluded this characterization of what is love by saying that love “bears all things, believes all things, hopes all things, endures all things and never fails” (1 Corinthians 13:7, 8). As an example of this, Chrysostom pointed to King David in his dealing with his rebellious son Absalom: “For what could be more intolerable than to see a son rising up against him, aiming for usurping the throne and thirsting for his father’s blood? Yet this did that blessed one (David) endure such that he could not bear to throw out one bitter expression against the parricide. But even when he left all the rest to his captains, he gave a strong injunction respecting Absalom’s safety (2 Samuel 15-18). For strong was the foundation of his love” (Ibid.)

In the case of Absalom, David bore all things, believed all things, hoped all things and endured all things even though Absalom might have been characterized as worthless, and was certainly considered such by David’s commander, Joab (2 Samuel 18:9-18, 1 Kings 2:1-6, 28-34). “For love does not merely hope but also believes from its great affection. And even if these good things should not turn out according to its hope, but the other person should prove yet more intolerable, it bears even these things. For love endures all things” (Ibid.)

Paul counseled the Thessalonians regarding those who refused to receive his words: “Do not keep company with him that he may be ashamed. Yet do not count him as an enemy, but admonish him as a brother” (2 Thessalonians 3:14, 15). Chrysostom added, “For it is the work of the devil to tear us apart from one another, and he has used great diligence to take away love that he may cut off the way of correction. Thus he may retain him in error and you in enmity, and block the way of his salvation. For when the physician hates the sick man and leaves, and the sick man turns away from the physician, when will the distempered person be restored? Do you turn away from him because he is ungodly? For this cause you ought to welcome and attend to him, that you may raise him up in his sickness. Even if he is incurably sick, still you have been bidden to do your part. Judas was incurably sick yet God did not refuse to continue attending to him. Wherefore, neither should you grow weary. For even if after much labor you fail to deliver him from his ungodliness, yet you shall receive the deliverer’s reward. And you will cause him to wonder at your gentleness, and so all this praise will pass on to God. For though you should work wonders and raise the dead and whatever work you do, the heathen will never wonder at you as much as when they see you displaying a meek, gentle, mild disposition. And this is no small achievement, since many will even be entirely delivered from their evil way; there is nothing that has such power to draw men as love.

Bearing One Another's Burdens

The Corinthians were not the only ones Paul wrote to concerning how love bears all things (1 Corinthians 13:7). He also wrote of this to the Galatians and the Colossians, and the sections where Paul discussed bearing one another's burdens (Galatians 5:22-6:2; Colossians 3:12-16) are used as the Epistle lessons for six of the healers listed in Appendix I: Pachomius, David of Thessalonica, Cyriacus, Daniel the Stylite, and both Simeon Stylites. In Galatians, Paul listed this along with other "fruits of the Spirit" such as love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness and self-control. In Colossians, Paul linked this with forgiving one another by putting on tender mercies, kindness, humility, meekness and long-suffering (Colossians 3:12, 13). After all, this is what the Body of Christ is all about and this is what we are called to (Colossians 3:15).

This brings up a faith-works issue. These "fruits of the Spirit" are things that we do as a result of our faith. As James said, "Faith was working together with works and by works, faith was made perfect" (James 2:22). In the case of the Unmercenary Healers, they performed great miracles which would lead us to expect that they had great faith. As the Lord said, "If you have faith (the size of) a mustard seed, you will say to this mountain, 'move from here to there', and it will move; and nothing will be impossible for you" (Matthew 17:20).

John Chrysostom pointed out that Paul mentioned the flesh "those who are Christ's have crucified the flesh with its passions and desires" (Galatians 5:24); and also the Spirit, "if we live in the spirit, let us also walk in the Spirit" (Galatians 5:25). What is the place, then, of the soul? "The mastery of the passions belongs to her and concerns her (the soul). Being placid amid vice and virtue, if she has used the body fitly, she has wrought it to be spiritual. But if she separate from the Spirit and give herself up to evil desires, she makes herself more earthly. You observe throughout that Paul's discourse does not relate to the substance of the flesh, but to moral choices, that which is or is not vice. He refers to 'the fruit of the spirit' (Galatians 5:22) because evil works originate in ourselves alone and therefore he calls them 'works'. But good works require not only our diligence but God's loving kindness" (Commentary on Galatians 5). Knowing the Scriptures is part of this, "that the man of God may be complete, thoroughly equipped for every good work" (2 Timothy 3:17). "For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them" (Ephesians 2:10).

Another example of good works is illustrated by the Epistle lesson for Sampson the Hospitable (Table I). This Epistle lesson, 2 Corinthians 9:6-11, is also used for the 18th Sunday after Pentecost and aptly illustrates the life of Sampson. Born of wealthy parents and trained as a physician, he gave away his wealth and lived very simply as an Unmercenary Healer. As this Epistle lesson describes, Sampson was a cheerful giver who sowed abundantly, and therefore will reap abundantly of treasure in heaven (2 Corinthians 9:6, 7, Matthew 19:21, Mark 10:21, Luke 12:33). For more details on this see the Epistle lesson for the 18th Sunday after Pentecost.

Preparation for the Lord's Return

September 24, 2017
Revision C

Gospel: Luke 12:32-40

Unmercenary Healers Prepare for the Lord's Return

While the passions and desires of the flesh tend to hinder us from a close walk with God and Paul encouraged us to live and walk in the Spirit (Galatians 5:24, 25) the Lord also encouraged us to be ever mindful of His return in glory. The Gospel lesson for the 6th Century Unmercenary Healer, Sampson the Hospitable, illustrates this spirit of watchfulness. In this Gospel lesson, Luke 12:32-40, the Lord began with the Parable of the Rich Fool (Luke 12:13-21). For a detailed discussion of this, see the Gospel lesson for the 9th Sunday of Luke. Then He spoke of the birds and the flowers and living very simply; for further discussion of this, see the Gospel lesson for the 3rd Sunday after Pentecost.

With these as background, the Lord began the Gospel lesson with “Do not fear, little flock, for it is the Father’s good pleasure to give you the kingdom” (Luke 12:32). He then went on to give some specific things we can do to get ready. These include:

- Sell what you have and give alms; this is treasure in heaven (v.33).
- Where your treasure is, there your heart will be also (v.34).
- Be ready to depart; let your waist be girded and your lamps be burning (v.35).
- Be like men who wait for their master returning from the wedding (v.36).
- Blessed are those servants whom the master will find watching when He comes (v.37).
- Be ready, for the Son of Man is coming like a thief in the night at an hour you do not expect (v.40).

A similar theme is used for the Gospel lesson for Thekla, a First Century Unmercenary Healer (Table II). Thekla was a convert of the Apostle Paul in Iconium and spent most of her life living in a cave near Seleucia (which is near Antioch). She had been born into a wealthy family, but gave that up to concentrate on the things of God. The Gospel lesson used for her Feast Day is Matthew 25:1-13, and Parable of the Five Wise and Five Foolish Virgins. The theme is, again, preparation as if one is awaiting his Master’s return from the wedding. This parable was used along with the Parable of the Talents (Matthew 25:14-30) to introduce the Lord’s discussion of the Judgment of Works (Matthew 25:31-46). For more discussion on this, see the Gospel lessons for the 16th Sunday after Pentecost and Meatfare Sunday prior to Lent.

Living Simply and Without Covetousness

A distinguishing characteristic of all the Unmercenary Healers is the simple life they led. Many came from positions of wealth, but they followed the Lord’s instructions and gave it away in order to live more simply. The point of this is not just to be poor, but to avoid covetousness. As Cyril of Alexandria (4th Century) put it, “In teaching His disciples not to be covetous of wealth, He also withdraws them from worldly anxiety, and from vain toils and luxury and

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splendor of attire, and whatsoever evil habits follow upon these things. And He bids them rather courageously to be earnest in the pursuit of this simple life” (Homily 91 on Luke). Compared to the Kingdom of Heaven which “it is the Father’s good pleasure to give us” (Luke 12:32), everything else pales in comparison. For “eye has not seen nor ear heard, nor have entered into the heart of man, the things which God has prepared for those who love Him” (1 Corinthians 2:9, Isaiah 64:4).

Cyril made an analogy to purchasing a house: “Suppose one of us wanted to sell a very beautifully built house and one of you who had plenty of gold were to conceive the desire of purchasing it. Would you not feel pleasure in buying it, and readily give the money that was laid up in your coffers, and even add to this with other money on loan? The transaction would not expose you to loss, but rather the expectation of your future gains would make you in a flutter of joy.”

“Similar to this, the God of all offers to sell you Paradise. There you will reap eternal life, unending joy and an honorable and glorious habitation. Once there, right blessed will you be, and will reign with Christ. Draw near, therefore, with eagerness and purchase the estate. With these earthly things obtain things eternal; give that which abides not and gain that which is secure; give these earthly things and win that which is in heaven; give that which you must leave, even against your will, that you may not lose things hereafter; lend to God your wealth that you may be really rich.”

“And besides it is a very absurd thing, that while we often entrust men of probity with our earthly wealth, and feel no fear lest any loss should result from our confidence in the uprightness of those who receive it, yet we will not trust it to God, who receives from us these earthly things, as a loan, and promises to give us things eternal, and that with interest. ‘For good measure’ He says, ‘pressed down, shaken together and running over will be put into your bosom’ (Luke 6:38). For the measure to run over is a direct proof of its great abundance. Pleasure-loving wealth chains the human mind in indolence toward all that is good, and stretches out, so to speak, a stiff and haughty neck against God. For it yields not itself to that yoke which would lead it to piety” (Ibid.)

Watchfulness

Watchfulness was compared to having our waist girded and our lamp burning (Luke 12:35). In the First Century, people wore long flowing robes. If one were to take time off and relax, one would unfasten the belt around his waist. But going back to work, he would put the belt back on so that his clothes didn’t hinder his work. Similarly, an oil lamp would be left burning all night while everyone slept, but the wick would be trimmed down to give a dim light, and also burn less fuel. But when one was awake, the lamp would be trimmed bright. This was the problem faced by the five foolish virgins when the bridegroom came: they didn’t have enough oil to allow the lamp to burn brightly (Matthew 25:1-13).

Cyril interpreted the girding of the loins as “the readiness of the mind to labor industriously in every thing praiseworthy. For such as apply themselves to bodily labors, and are engaged in strenuous toil, have their loins girt”. The lamp, Cyril said, represents “the wakefulness of the mind and intellectual cheerfulness. And we say that the human mind is awake when it repels any tendency to slumber off into that carelessness which often is the means of bringing it into

subjection to every kind of wickedness. Being sunk in stupor, the heavenly light within it is liable to be endangered from a violent and impetuous blast of wind” (Homily 92 on Luke).

At the Exodus from Egypt, the nation of Israel was commanded that as they ate the Passover meal, they were to eat “with their loins girded, their sandals on their feet and their staff in their hand” (Exodus 12:11). Normally one ate with his belt off, his sandals by the door and his staff outside. The Passover, however, was a state of watchfulness because the gods of Egypt were to be judged that night (Exodus 12:12).

The Apostle Peter also encourages a state of readiness: “The Day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up. Therefore, since all these things will be dissolved, what manner of persons ought you to be in holy conduct and godliness, looking for and hastening the coming of the Day of God? Therefore, beloved, looking forward to these things, be diligent to be found by Him in peace, without spot and blameless (2 Peter 3:10, 11, 14).

The Gospel lesson also referred to different watches: “And if He should come in the second watch, or come in the third watch, and find them (watching), blessed are those servants” (Luke 12:38). Why should the Lord omit the first watch? This requires a little insight. Cyril comments on that as follows: “Observe, I pray, the breadth of the divine gentleness, and the bountifulness of His mildness towards us. For He knows our frame and the readiness with which man’s mind wanders into sin. He knows that the power of fleshly lust tyrannizes over us, and that the distractions of this world even, so to speak, against our will drag us on by force, leading the mind into all that is unseemly. But in that He is good, He does not leave us to despair, but on the contrary, pities us, and has given us repentance as the medicine of salvation. For this reason, He says, that whether He come in the second watch, or whether He come in the third watch, and find them so doing, blessed are they. Now the meaning of this you will certainly wish to understand clearly. Men, therefore, divide the night into three or four watches. For the sentinels on city walls, who watch the motions of the enemy, after being on guard three or four hours, deliver over the watch and guard to others. So with us there are three ages: the first, that in which we are still children; the second, in which we are young men; and the third, that in which we come to old age. Now the first of these, in which we are still children, is not called to account by God, but is deemed worthy of pardon, because of the imbecility as yet of the mind, and the weakness of the understanding. But the second and the third, the periods of manhood and old age, owe to God obedience and piety of life, according to His good pleasure. Whosoever, therefore, is found watching, and, so to speak, well girt, whether, if it so chance, he be still a young man, or one who has arrived at old age, blessed shall he be. For he shall be counted worthy of attaining to Christ’s promises (Ibid.)

The Apostle Paul spent a great deal of time in watchfulness, fasting and prayer. Even though it was difficult, he did it for the joy of the kingdom of God. For example, five times he was given 39 lashes, three times he was beaten with rods, once he was stoned and left for dead, three times he was in a ship wreck, spending a night and a day adrift at sea. Not to mention the intrigue of robbers, bounty hunters and false brethren, he was often up all night watching, hungry, thirsty, cold and poorly clad (2 Corinthians 11:24-27).

Paul described his reasons for doing all this earlier; “For we who live are always delivered to death for Jesus’ sake, that the life of Jesus also may be manifested in our mortal flesh. So then death is working in us, but life in you. For all things are for your sakes, that grace, having spread through the many may cause thanksgiving to abound to the glory of God. Therefore we do not lose heart. Even though our outward man is perishing, yet the inward man is being renewed day by day. For our light affliction, which is but for a moment, is working for us a far more exceeding and eternal weight of glory” (2 Corinthians 4:11-17). The above passage is used as the Epistle lesson for the feast days of the Unmercenary Healers Menas (Table II), Euthymius and Alypius the Stylite (Appendix I).

Watchfulness requires work and dedication. This is what James, the Lord’s brother, referred to when he said, “Do you see that faith was working together with his works, and by works faith was made perfect? You see then that a man is justified by works, and not by faith only” (James 2:22, 24). The Unmercenary Healers worked hard at their calling. But yet they also remembered the Lord’s words: “Come to me, all you who labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. For My yoke is easy and My burden is light” (Matthew 11:28-30). The preceding quote from Matthew 11 is used as the Gospel lesson for the Unmercenary Healers. Euthymius (5th Century) and Sergius of Radonezh (14th Century).

**APPENDIX I
OTHER WELL-KNOWN HEALERS**

Name	Doctor	Century	Feast	Died	Gospel	Epistle
Luke	yes	1 st	Oct. 18	martyr	Luke 10:16-21	Col 4:5-18
Cosmas & Damian of Rome	yes	3 rd	July 1	martyr	Matt. 10:1,5-8	1 Cor. 12:27-13:8
Euthymius	no	5 th	Jan. 20	-----	Matt. 11:27-30	2 Cor. 4:6-15
Tryphon	no	3 rd	Feb. 1	martyr	Luke 10:19-21	Rom. 8:28-39
Pachomius	no	4 th	May 15	-----	Matt. 4:23-5:13	Gal. 5:22-6:2
Simeon Stylite I	no	5 th	Sept. 1	-----	John 10:9-16	Col. 3:12-16
Simeon Stylite II	no	6 th	May 24	-----	Matt. 5:14-19	Col. 3:12-16
David of Thessalonica	no	6 th	June 26	-----	Luke 6:17-23	Gal. 5:22-6:2
Laurence	no	3 rd	Aug. 10	martyr	-----	2 Tim. 2:1-10
Sergius of Radonezh	no	14 th	Sept. 25	-----	Matt. 11:27-30	-----
Cyriacus	no	6 th	Sept. 29	-----	-----	Gal. 5:22-6:2
Joannicius	no	9 th	Nov. 4	-----	-----	2 Cor. 9:6-11
Gregory of Agrigentum	no	7 th	Nov. 23	-----	-----	Heb. 13:7-16
Alypius the Stylite	no	7 th	Nov. 26	-----	-----	2 Cor. 4:6-15
Ambrose of Milan	no	4 th	Dec. 7	-----	-----	2 Thess. 2:13-3:5
Patapius	no	7 th	Dec. 8	-----	-----	2 Thess. 2:13-3:5
Daniel the Stylite	no	5 th	Dec. 11	-----	-----	Gal. 5:22-6:2
Sava of Mutalaska	no	6 th	Dec. 5	-----	-----	Gal. 5:22-6:2

APPENDIX II
LIVES OF UNMERCENARY HEALERS
FROM TABLES I AND II

Cyrus and John, January 31 These compassionate and wonderful saints were not blood-brothers, but were brothers in spirit. Cyrus lived at first in Alexandria, and working as a doctor, healed people by the power of Christ together with medicine for the body. Discovering that illness came upon people mainly through sin, he always told them to cleanse their souls from sin by repentance and prayer, that they might be restored and strengthened in body. When Diocletian began his persecution of Christians, Cyrus went off to Arabia, where he received the monastic habit. But, as he had become known in Alexandria, so he became known also in Arabia, and people went to him for help. John, hearing of him and being at that time a Roman officer in Edessa, came to Arabia to see Cyrus. On seeing each other, they loved each other as brothers and remained together to live in asceticism. At that time, a Christian woman called Athanasia was tortured together with her three daughters in the town of Canopus. Cyrus and John heard of this, and came to Canopus to encourage the mother and daughters not to fall back from the Faith. And, grateful indeed for the counsel of these saints, Athanasia endured all the tortures and, with her daughters, was slain for Christ. The daughters were: Theoctista, age 15, Theodota age 13 and Eudocia age 11. Then the torturers took Cyrus and John and, after torture and imprisonment, slew them with the sword in the year 311. These holy martyrs performed innumerable miracles, both during their lives and after their death. Their relics were translated to Rome in the time of the Emperor Arcadius. They are invoked for help especially for the sleepless and for the blessing of water and food.

Cosmas and Damian of Asia, November 1 Unmercenary and wonderworkers, they were brothers in the flesh and in the spirit, born somewhere in Asia of a pagan father and a Christian mother. After their father's death, their mother Theodota devoted all her time and energy to the bringing-up of her sons as true Christians. God helped her, and her sons grew as two choice fruits and as two holy lamps. They were skilled in medicine and ministered to the sick without payment, and so fulfilled Christ's command: "Freely have ye received; freely give" (Matthew 10:8). They were so strict in their unpaid ministry to men that Cosmas became greatly enraged with his brother Damian when he took three eggs from a woman, Palladia, and gave orders that, after his death, he should not be buried with his brother. In fact, holy Damian had not taken those eggs as a reward for healing Palladia's sickness, but because she had sworn by the Most Holy Trinity that he should have them. However, after their death in Fereman, they were buried together in obedience to a revelation from God. These two holy brothers were great wonderworkers both during their lifetime and after their death. A farm laborer, on lying down to sleep at one time, was attacked by a snake, which entwined itself around his mouth and stomach. This poor man would have breathed his last in the greatest torment had he not at the last moment invoked the help of Cosmas and Damian. Thus the Lord glorified forever by miracles those who glorified Him here on earth by their faith, purity and mercy.

Panteleimon, July 27 Born in Nicomedia of a Christian mother, Eubula, and a pagan father, Eustorgius, he studied medicine as a young man. The priest Hermolaus befriended him, instructed him in the Christian faith and baptized him. Panteleimon miraculously healed a blind man whom other doctors had treated in vain: he healed him by the name of Christ and baptized him. From

jealousy, the doctors denounced Panteleimon as a Christian, and he went before the Emperor Maximian for judgment. “He stood before the earthly ruler in the body, but in his mind he stood before the heavenly King.” He freely declared himself to be a Christian before the Emperor, and, in front of his eyes, healed a paralytic of a long infirmity. This miracle brought many of the pagans to the Christian faith. The Emperor put him to torture, but the Lord appeared to him on several occasions and delivered him whole and uninjured. Then Hermolaus suffered, along with Hermippus and Hermocrates. Condemned to death, Panteleimon knelt in prayer. At that, the executioner gave him a blow on the neck with his sword, and the sword broke as if made of wax. The executioner could not kill him until he had finished his prayer and had himself given the word to behead him. Panteleimon was beheaded under an olive tree, which after that became laden with fruit. “Panteleimon” means “all-merciful”. God the all-merciful received his righteous soul, and glorified him among His greatest saints, his relics remaining incorrupt. This wonderful martyr suffered with honor as a youth for Christ on July 27th, 304. Panteleimon is invoked in the prayers at the blessing of water and the blessing of oil, together with Hermolaus and the other unmercenaries and wonderworkers. The loveliest church dedicated to him is to be found on the Holy Mountain, Athos.

Hermolaus, July 26 He was a priest in Nicomedia in the time of the Emperor Maximian, and was with the twenty thousand martyrs condemned by the Emperor to be burned in their church (see December 28th). Hermolaus somehow escaped death on that occasion, together with two other priests, Hermippus and Hermocrates. Hermolaus baptized Panteleimon, with whom he was brought to trial, tortured and finally beheaded. Hermippus and Hermocrates suffered with them, and they were all crowned with wreaths of victory and glory in the Kingdom of Christ. They suffered with honor in about 304.

Sampson the Hospitable, June 27 This saint was born of rich and eminent parents in ancient Rome, where he studied all the secular wisdom of that time, devoting himself in particular to the study of medicine. Sampson was a compassionate and liberal physician, and gave the sick medicine for both soul and body, counseling each man to fulfill the requirements of the Christian faith. He moved to Constantinople, where he lived in a tiny house from which he distributed alms, comfort, advice, hope, medicine and all possible aid to those suffering in spirit and in body. The Patriarch heard of Sampson’s great virtue and ordained him priest. At that time the Emperor Justinian the Great became ill with what his doctors believed to be an incurable disease. The Emperor prayed with great fervor, and God revealed to him in his sleep that Sampson would heal him. When the Emperor summoned Sampson to court, the old man had only to put his hand on the diseased place and the Emperor was healed. When Justinian offered him an immense sum of money, Sampson thanked him but would accept nothing, saying to the Emperor: “O Emperor, I had silver and gold and other riches, but I left it all for the sake of Christ, that I might gain heavenly and eternal wealth.” When the Emperor insisted on doing something for him, Sampson asked him to build a home for the poor. In that home, Sampson cared for the poor as a father cares for his children. His compassion for the poor and weak was second nature to him. This holy man, filled with heavenly power and goodness, entered peacefully into rest on June 27th, 530. He was buried in the Church of the Holy Martyr Mocius, his kinsman.

Diomedes, August 16 A doctor from Tarsus of eminent parents, he taught the people the Christian faith as he healed them. The Emperor Diocletian ordered that he be beheaded in Nicaea in 298.

Those who beheaded him and took his head to the Emperor were blinded, and when they restored the head to his body, with prayer, they were healed.

Anicetas and Photius, August 12 The Emperor Diocletian at one time visited the city of Nicomedia with the evil intention of utterly exterminating the Christians there. But, when he began his merciless torture of the Christians, Anicetas, one of the governors of the city, presented himself before him and courageously confessed before the Emperor his faith in Christ the Lord, God incarnate in the flesh for our salvation. Anicetas also denounced the worship of idols as that of deaf and dumb stones, unworthily worshipped by ignorant men. The furious Emperor commanded that his tongue be cut out, but Anicetas, by the power of God, continued to speak. Then a lion was let loose on him, which fawned about him. At that moment, the Temple of Hercules fell down. Photius, a kinsman of Anicetas', seeing the wonders and his kinsman's endurance, embraced him, confessed that he himself was a Christian and cried out to the Emperor: "You should be ashamed, you idolater; your gods are nothing!" The Emperor ordered that he be beheaded immediately, but the executioner, lifting up his hand against Photius, gave himself a blow with his sword and died. After harsh torture, the two of them were thrown into prison, where they remained for three years. They were then taken out and thrown into an enormous burning furnace. Many other Christians, men, women and children, went into the flames voluntarily after them, and the prayers of the Christians were heard rising from the flames, thanking God for their death by martyrdom. They all suffered in about 305. Anicetas and Photius are invoked in the prayers at the blessing of oil and water.

Spiridon, Bishop of Tremithus, December 12 The island of Cyprus was both the birthplace of this famous saint, and the place in which he spent his life in the service of the Church. He was of simple farming stock, and remained simple and humble to the end of his days. He married young and had children, but, when his wife died, he devoted himself entirely to the service of God. He was chosen for his devotion as Bishop of Tremithus, and even as a bishop did not change his simple style of life, taking charge of his cattle himself and tilling his own land. He consumed very little of his own produce, giving the greater part to the poor. He performed great wonders by God's power, making rain fall in a drought, stopping the course of a river, raising several of the dead, healing the Emperor Constans of a grave sickness, seeing and hearing angels, foreseeing future events and penetrating the secrets of the human heart. He turned many to the true Faith, and did much else. He was present at the first Ecumenical Council in Nicaea in 325, and, by his simple and clear expositions of the Faith, as well as by convincing miracles, brought back many heretics to Orthodoxy. He dressed so simply that once, when he was invited by the Emperor to the imperial court, a soldier took him for a beggar and struck him a blow. The meek and guileless Spiridon turned him the other cheek. He glorified God with many miracles, and was of great aid both to individuals and the whole Church of God. He entered into rest in the Lord in 348.

Charalampus, February 10 This great saint was bishop in Magnesia, and suffered for Christ at the age of 113. When a violent persecution broke out under the Emperor Septimus Severus, the aged Charalampus did not hide from his persecutors, but freely and openly preached the Christian faith. He endured all tortures as though not in the body, and when they flayed the living flesh from him, the godly saint said to the Emperor's soldiers: "Thank you, my brethren, for scraping off the old body and renewing my soul for new and eternal life." He performed many wonders and brought many to the Faith. Even the Emperor's daughter, Gallina, repudiated the paganism of her

father and became a Christian. Condemned to death and led to the place of execution, Charalampus raised his arms to heaven and prayed for all men, that God would give them bodily health and salvation of soul, and that He would grant them the fruits of the earth in abundance: “Lord, Thou knowest that men are flesh and blood; forgive them their sins and pour out Thy blessing on all.” After praying thus, the saintly elder gave his soul to God before the executioner had laid his sword to his neck. He suffered in 202. Gallina took his body and buried it.

Menas, November 11 An Egyptian by birth and a soldier by profession, Menas, as a true Christian, could not bear to look upon the foul offering of sacrifice to idols, so he left the army and the town, the society of men and everything else, and went to a deserted mountain. It was easier for Menas to live with the wild beasts than with pagans. One day, Menas looked from afar in spirit as a pagan festival in the town of Cotyaeus, then went to the town and, before them all, confessed his faith in Christ the living God, denouncing idolatry and paganism as falsehood and darkness. The governor of that town, one Pyrrhus, asked who and what he was. The saint replied: “My fatherland is Egypt; my name is Menas. I was an officer, but, seeing the worship of idols, I rejected your honors. I have come now to proclaim my Christ before you all as the living God, that He may reveal me as His servant in the Kingdom of God.” Hearing this, Pyrrhus put holy Menas to harsh torture. He was flogged, flayed with iron flails, burned with torches and tortured in many other ways, finally being beheaded. His body was burned to prevent Christians taking it, but they did succeed in rescuing some bits from the flames. They buried these remains with care, and they were later taken to Alexandria and buried there, a church being built over them. Means suffered in about 304, and entered into the Kingdom of Christ.

Eleutherius, December 15 A good fruit of a good tree, this wonderful saint had noble and eminent parents. He was born in Rome, where his father was in imperial service. His mother, Anthea, heard the Gospel from the great Apostle Paul himself, and was baptized by him. Being early left a widow, she entrusted her only son to the education and service of the Bishop of Rome, Anacletus. Seeing how greatly Eleutherius was gifted and illumined by the grace of God, the bishop ordained him deacon at the age of fifteen, priest at eighteen and bishop at twenty. Endowed by God with wisdom, he made up for what he lacked in years. This godly man was made bishop in Illyria, with his seat at Valona in Albania. He kept his flock like a good shepherd, adding to their number from day to day. The Emperor Hadrian, a persecutor of Christians, sent a commander, Felix, with soldiers, to seize Eleutherius and take him to Rome. When the furious Felix arrived in Valona and went into the church, and heard and saw God’s holy hierarch, his heart was suddenly changed and he became a Christian. Eleutherius baptized him and set off with him for Rome, as merrily as though he were going to a feast, not to trail and torture. The Emperor put the gently-born Eleutherius to harsh torture, flogging him, burning him on an iron grid, boiling him in pitch and burning him in a fiery furnace. But, by God’s power, Eleutherius was delivered from all these deadly torments. Seeing all this, Choribus the governor proclaimed that he himself was a Christian. Choribus was tortured and then beheaded, and so also blessed Felix. Finally, the imperial executioners cut off the honored head of Eleutherius. When his mother, holy Anthea, came and stood over the dead body of her son, she was also beheaded. Their bodies were taken to Valona, where Eleutherius glorifies the name of Christ to this day.

Catharine, November 24_ The daughter of King Constus, she lived with her mother in Alexandria after her father’s death. Her mother was secretly a Christian and, through her spiritual father,

brought Catharine to the Christian faith. In a vision, Catharine received a ring from the Lord Jesus Himself as a sign of her betrothal to Him. This ring remains on her finger to this day. Catharine was greatly gifted by God, exceptionally well-educated in Greek philosophy, medicine, rhetoric and logic, and added great physical beauty to this. When the wicked Emperor Maxentius offered sacrifice to idols and ordered everyone to do the same, Catharine came with daring before him and denounced his idolatrous errors. The Emperor, seeing that she surpassed him in wisdom and learning, summoned fifty of the wisest men, to dispute with her about faith and put her to shame, but Catharine was wiser than they, and put them to shame. The furious Emperor commanded that all fifty wise men be burned. These wise men, at Catharine's prayers, all confessed the name of Christ at the moment of death, and proclaimed themselves Christians. When the martyr was in prison, she brought Porphyrius the general, with two hundred of his soldiers, to the Faith, and also the Empress, Augusta-Vasilissa. They all suffered for Christ. At Catharine's martyrdom, an angel of God appeared to her, stopping and breaking the wheel on which she was being tortured, and after that the Lord Christ Himself appeared to her, strengthening her. After many tortures, Catharine was beheaded with the sword at the age of eighteen, on November 24th, 310.

Thecla, Equal to the Apostles, September 24 Thecla was born in Iconium of eminent pagan parents. She was betrothed at the age of eighteen to a young man, at the time that the Apostle Paul came to Iconium with Barnabas to preach the Gospel. Listening to Paul for three days and nights, Thecla turned utterly to the Christian faith and vowed to live in virginity. Her mother, seeing that she shunned her betrothed and thought no more of marriage, first talked to her and then beat her and starved her. Finally, she gave her over to the judges and demanded, wicked mother that she was, that Thecla be burned. The judge threw her into the flames, but God preserved her unharmed. Thecla then became a follower of the Apostle Paul, and went with him to Antioch. Attracted by Thecla's beauty, an elder of the city attempted to take her by force, but Thecla tore herself out of his grasp. The elder denounced her to the governor as a Christian who was averse to marriage. The governor condemned her to death and threw her to the wild beasts, but the animals would not touch the body of this holy virgin. Amazed at this, the governor asked: "Who are you, and what is the power that you have in you, that nothing can do you harm?" Thecla replied: "I am a servant of the living God." Then the governor let her go free, and she began to preach the Gospel and succeeded in bringing many to the true Faith, among whom was an eminent and honored widow, Tryphena. After this, Thecla, with the blessing of the Apostle Paul, withdrew to a solitary place near Seleucia. She lived a long time there in asceticism, healing the sick with miraculous power and in this way bringing many to Christianity. The doctors in Seleucia were jealous of her and sent some young men to assault her, hoping that, in losing her virginity, she would lose also her miraculous power. Thecla fled from these insolent young men and, when she saw that they would catch her, prayed to God for help in front of a rock, and the rock opened and hid the holy maiden and bride of Christ. This rock was her hiding-place and her tomb. Chrysostom says of this wonderful Christian heroine and saint: "I seem to see this blessed virgin going to Christ with virginity in one hand and martyrdom in the other."

Paraskeva, July 26 Born in Rome of Christian parents, she was brought up from her earliest youth in the Christian faith and gave herself wholeheartedly to the fulfilling of God's commandments in her life. She brought others to the Way by means of her true and deep faith and devout life. When her parents died, Paraskeva gave all her goods away to the poor and received the monastic habit. As a nun, she preached the truth of Christ with ever more burning zeal, not hiding from anyone,

even though the Christian faith was at that time subject to bloody persecution by the Roman authorities. Wicked Jews denounced Paraskeva for preaching a forbidden faith, and she was brought to trial before the Emperor Antoninus. All the Emperor's flattery was unavailing in shaking the faith of this servant of God. She was then put to torture by fire, and a white-hot helmet was placed on her head, but God saved her miraculously and she escaped and left Rome. She again began to go from city to city, there to bring the pagan people to the true Faith. In two more cities she was brought before princes and judges, and tortured for her Lord, performing on these occasions great miracles by the power of God and quickly recovering from her wounds. The pagans, as ever, called her miracles magic, and ascribed her recovery to the power and mercy of their gods. Paraskeva once said to a prince who was torturing her: "It is not your god, O Prince, who heals me, but my Christ, the true God." She was finally beheaded by a Prince Tarasius. Thus gloriously ended the fruitful life of this holy woman. Her relics were later taken to Constantinople. She suffered for Christ in the second century.

Irene, May 5 She lived in the Balkans in apostolic times, in the town of Magedon where her father Licinius was a governor of a small region. Some think that she was a Slav. She was born a pagan of pagan parents. Penelope - for that was her pagan name - learned the Christian faith from her teacher, Appelianus. St. Timothy, the disciple of the Apostle Paul, baptized her and her lady-in-waiting, and brought her a letter from the Apostle Paul to read. She infuriated her father by her refusal to marry, and he intended to torture her, but she brought him to Christianity in a miraculous way. She was tortured in different ways by four kings, other than her father, but God saved her through His angels. King Sedechias buried her up to the neck in a pit full of snakes and scorpions, but an angel of God neutralized the poison of the reptiles and preserved the holy maiden untouched. Then the same king attempted to saw her in two, but the saw broke against her body as against stone. This same king once again bound her to the wheel of a water-mill, then let the water in to drown her, but the water would not flow, but stood still, and the maiden remained whole and alive. King Sapor, Sedechias's son, shod her with nails, loaded a sack of sand onto her, put a bridle on her and commanded that she be led like an animal far outside the city. "Truly I am as a beast before Thee, O Lord!" said the holy martyr as she ran bridled behind her torturers. But an angel of God caused an earthquake, and the earth opened and swallowed up her tormentors. Surviving all these tortures, by which an enormous number of pagans were brought to Christianity, Irene went to the city of Kallinikos, where she preached the Christian faith. The local king, Numerian, tried to kill her, throwing her into three burning metal oxen one after the other. But the maiden was preserved and remained alive, and many saw and believed. The Eparch, Vaudon, took her to the city of Constantina, where he thought to kill her by putting her onto a burning grid. But this did not harm Irene, and many were brought to the true Faith. Finally, Irene came to the city of Mesembria, where the king killed her but God restored her to life. And the king, seeing this, together with many of the people, believed in Christ and was baptized. And thus Irene, by her sufferings and miracles, brought over 100,000 pagans to faith in Christ. At last she laid herself in a grave and commanded Appelianus to close it. After four days, when the grave was opened, her body was not in it. Thus God glorified forever the maiden and martyr Irene, who had sacrificed all and endured all, that God should be the more greatly glorified among men.

THE CALLING OF THE TWELVE

September 24, 2017
1st Sunday of Luke
Revision F

Gospel: Luke 5:1-11

In the West, today's Gospel lesson is used either on the 5th Sunday after Pentecost or the 5th Sunday after Epiphany. In the Eastern lectionary, today's Gospel lesson from Matthew 4 is used also for the Second Sunday after Pentecost.

This Sunday's Gospel is about the calling of four of the Twelve and concludes with them leaving everything to follow the Lord. To understand some of the details, we need to understand what fishing was like on the Sea of Galilee and also what it meant for them to leave everything.

Background: The Life of Jesus and the Twelve

This was not the first contact Jesus ever made with Peter, Andrew, James and John. James and John were Jesus' 2nd cousins and had known Him since they were children. Many of the Twelve were with Jesus at the wedding feast at Cana, which occurred just before Passover earlier in the year, which was 27 AD (John 2). They were there when John the Baptist pointed out Jesus as the One he came to announce (John 3). At that time, Jesus was baptizing more disciples than John, where Jesus' disciples actually did the baptizing (John 4:2). Prior to that, some of the Twelve had been disciples of John the Baptist (John 1:36-37). They had recently traveled with Jesus back and forth from Galilee and were there with the Samaritan woman by the well in Sychar (John 4). The reading from Luke 5 is set late in the year 27, the first year of Jesus' public ministry, which began just before Passover at Cana. The Twelve were not necessarily full-time disciples yet. They were still working at their trade, perhaps to earn enough that they could travel with Jesus part-time. After they made their decisions to follow Jesus full-time, some of the Holy Women pitched in to help support them (Luke 8:2-3).

Background: Fishing in the Sea of Galilee

Fishing on the Sea of Galilee changed very little between the 1st Century and the middle of the 20th Century. By the 1950's, synthetic fiber nets replaced cotton and linen, motors replaced oars and sails and electronic fish-finders came into use. Not surprisingly, fish hauls increased and indigenous species began to be depleted; new species were introduced.

Types of Fish Present

In the 1st Century, four species of fish were common. The first was a catfish, which was of no economic importance because it was "unclean". From Leviticus 11:9-12, seafood must have fins and scales to be kosher; catfish have no scales.

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The second species was the sardine and represented about half the yearly tonnage taken from the lake. In the story of the feeding of the 5,000 (John 6:9-10) and of the 4,000 (Matthew 15:34-38) the fish that were multiplied were sardines. The city of Magdala on the Western shore of the Sea of Galilee was the center of the sardine pickling industry in the region.

A third species of fish was the barbel, a member of the carp family. The largest of the barbels, the Long-headed Barbel, is a nice looking fish resembling a trout that feeds on small fish and mollusks. The barbel can reach 30 inches in length and can weigh 15 pounds.

The fourth species of fish is called the musht today (meaning “comb” in Arabic) and has a long dorsal fin resembling a comb. The musht feed on plankton and congregate in shoals, especially as cold weather approaches. Since the musht is the only large fish found in shoals, this has to be the species involved in several New Testament accounts. The musht can reach 18 inches in length and can weigh 5 pounds.

The musht is a flat white fish and is often prepared by frying (compare John 21:9). The skeleton consists of an easily detached backbone and relatively few small bones, thus making it easy to eat. Since it is one of the tastiest fish in the lake, it has been called St. Peter’s fish from an account in Matthew 17:24-27. Peter paid the Temple tax for Jesus by catching a fish (with a baited hook) and taking a coin from the fish’s mouth.

There are two different opinions on why a fish might have a shekel coin in its mouth. Gower stated¹¹ that the fish involved was the tilapa, also called the musht today. Tilapa carry their eggs and later the young fish in their mouths. Even when they go in search of food for themselves, the young still return to the protection of the mother’s mouth. When the mother fish wishes to keep them out, she will pick up an object (a bright one, preferably) and keep it in her mouth to prevent their return. In this case, Gower suggested that the fish had picked up a shekel coin.

However, Peter caught the fish with a baited hook; musht eat plankton and wouldn’t respond to bait. Mendel Nun therefore suggested¹² that Peter must have caught a barbel, which is a trout-like fish that would respond to a baited hook. Local traditions, he said, later applied the name “St. Peter’s fish” to the more popular eating fish. Nun doesn’t mention what a barbel would be doing with a coin in its mouth. This miracle was so great that it would be a small extra feature if it were a musht that responded to Peter’s hook.

Fishing Methods

Three types of nets were referred to in both New and Old Testaments. These types of nets have been used for thousands of years and require much different techniques.

The first type, a dragnet (Greek *sagaynay*), is the oldest type and is shown in Figure 1. Typical dragnets or seines were up to 1,000 feet long and 25 feet high. It was spread out by boat 100 yards or more from shore and then hauled to shore by a team of 16 men. Sinkers kept the bottom of the net down and floats kept the top on the surface. When the net reached the shore, the

¹¹ Ralph Gower, *The New Manners and Customs of Bible Times*, Moody Press, p. 131, Chicago, 1998.

¹² Mendel Nun, “Cast Your Net Upon the Waters”, *Biblical Archaeology Review*, Nov./Dec. 1993, pp. 46-56.

fish were sorted and the catfish were thrown away. This is the type of net referred to in Matthew 13:47-50. This net couldn't be used if the shoreline was rocky or had kelp growing near the shore.

A second type of net is a cast net or bag net (Greek *amphiblestron*) and is shown in Figure 2. This type is circular, about 25 feet in diameter and has lead weights all around the outer edge. After the net is thrown and sinks to the bottom, it is either retrieved by a system of cords or by a diver. When Peter and Andrew were called (Matthew 4:18), they were using this net, perhaps catching sardines. When Peter and Andrew left their nets (Matthew 4:20), they left the third type of net: their trammel nets.

A third type of net is called a trammel net (Greek *diktuon*). This type of net has three layers as shown in Figure 3 and was used only at night. It was not useful during the day because the fish could see the weaving and avoid it. Modern synthetic fiber, which is invisible under water, has made trammel nets useful today in the daytime. The trammel net was spread in a crescent shape roughly parallel to the shoreline. The boat that laid the net then quietly maneuvered toward shore between the net and the shore. All of a sudden the fishermen in the boat started making racket by beating the water with oars or stamping on the bottom of the boat. The frightened fish headed for deep water — right into the net and became entangled.

The trammel net was lowered and hauled up perhaps a dozen times during the night. Early in the morning the net was washed, repaired and hung up to dry, thus preparing for the next night's work.

A variation of the trammel net usage is called the veranda method¹³ and is used during the daytime.

Gospel: Luke 5:1-11, Matthew 4:18-22, Mark 1:16-20

Implications of the Miracle of the Fish

The type of net referred to in Luke 5 is the trammel net. Peter, Andrew, James and John had been fishing all night and had caught nothing. Jesus arrived early in the morning while they were finishing up using bag nets (Matthew 4:18) and He taught from Peter's boat for a while. After Jesus stopped teaching, He said to Peter, "Launch out to deep water and let down the (trammel) nets" which had already been washed and hung up to dry. Peter protested that this was pointless: the nets weren't useful in deep water, or in the daytime and this would require re-washing the nets; but he did so anyway. Having done so, Peter encountered such a catch that (1) the net started to break, (2) the boat almost sank due to the weight of the catch, and (3) Peter had to call James and John over to help, and filled both boats. The Gospel lesson account was especially remarkable because the fish can see the nets during the daytime and can easily escape entanglement.

Comparing a similar catch they encountered under similar circumstances following the Resurrection, they caught 153 large fish (John 21:1-12). These fish from John 21:11 were probably the musht since they were caught near shore (100 yards out); the haul was then around 600 pounds of fish, figuring an average of four pounds each.

¹³ For more information, see [Biblical Archaeology Review](#), Nov./Dec. 1993, pp. 46-56.

Since the catch in our Gospel lesson was taken in deep water (Luke 5:4), it was probably a school of large barbel. In John 21, the 153 fish are referred to as “a multitude of fish” (Luke 5:6) and “full of large fish” (Luke 5:11). The quantity of the catch is referred to as “a great number of fish” (Luke 5:6). The net did not break in John 21 (although the catch was large) but the net did start breaking in Luke 5. If there were also around 150 fish in the Luke 5 catch, this would represent about a ton of fish, figuring 10-15 pounds per barbel. To get a better idea of the quantity of fish, these boats were the same ones that the Twelve rowed across the Sea of Galilee during a storm in Mark 4:36-38. In order to work at night to lay nets that are hundreds of feet long, the boat was a larger-than-average rowboat. There was probably room for at least six adults plus space for Jesus to sleep. This means that the boat could probably carry over 1,000 pounds of fish plus two crewmembers. Since both boats were filled to the point of almost sinking (Luke 5:7) this represented quite a haul! Especially since a good night’s catch (working all night, letting down the nets 12-15 times) was only about 200 pounds.

Peter, Andrew, James, John and the rest of the crew were understandably astonished at the size of the catch especially coming in the daytime. Peter’s remark “Depart from me, for I am a sinful man!” is reminiscent of that of Isaiah after having seen the Lord in His temple (Isaiah 6:1-7). Many times, the closer we get to the Lord, the more we realize our own sinfulness. From the Lord’s reply, “Do not be afraid”, there was more than just simple surprise but some fear and trembling also at the magnitude of the Lord’s miracle. One might note Peter’s progression over the course of the Gospel lesson from calling Jesus “Master” (Luke 5:5) to calling Him “Lord” (Luke 5:8).

Some of the Twelve had been called earlier, but as disciples, not as Apostles. From the Gospel account, they wouldn’t just go out into deep water and let down their nets for a stranger, especially being tired after fishing all night and just having finished cleaning their nets. We get some insight into the earlier calling of these same four Apostles by Jesus (John 1:43-51), where they were still part-time fishermen at that time. After the calling of today’s Gospel lesson, they left everything (Luke 5:11) and were soon sent out by themselves to heal the sick, raise the dead, cleanse lepers and cast out demons (Luke 9:1-10). The earlier calling (John 1:43-51) is used in the Eastern lectionary for the First Sunday in Lent and focuses on the calling of Nathanael. The calling of the rest of the Twelve Apostles took place shortly after today’s Gospel lesson where the Lord put His team all together (Luke 6:12-16).

Tertullian pointed out¹⁴ that the Prophet Jeremiah had predicted the calling of the fishermen as Apostles. When the fishermen left their nets, they understood that this was what Jeremiah had predicted.

“Out of so many kinds of occupations, why did Christ have such respect for that of fishermen, as to select from it for Apostles Simon, his brother and the sons of Zebedee? For this account was not written down just to bring out Peter’s trembling at the very large catch of fish, where the Lord’s response was, ‘Do not be afraid! From now on you will catch men’ (Luke 5:10). By saying this, He suggested to them the meaning of the prophecy, that it was He who by Jeremiah had foretold, ‘Behold, I will send many fishermen; and they shall fish them’

¹⁴ Tertullian, *The Five Books Against Marcion*, II, ii, 4, 9.

(Jeremiah 16:16), that is, men. When they left their boats and followed Him, they understood that it was He who had begun to accomplish what He had declared by Jeremiah”.

The Humility of the Apostles

The beginning of the work of the Twelve Apostles was characterized by a deep humility and awe at what the Master could do. This kind of humility was also characteristic throughout the Early Church where people did good works without seeking credit for it. John Chrysostom described¹⁵ Peter’s humble words, “Depart from me” (Luke 5:8), as the foundation of a blessed walk with God. As we apply this attitude to all aspects of our life and work, we will find ourselves praised by God and man.

“Let us beware of saying anything about ourselves, for this renders us both odious with men and abominable to God. For this reason, the greater the good works we do, the less let us say of ourselves; this being the way to reap the greatest praise both with men and with God. Demand not a reward that you may receive a reward. Confess yourself to be saved by grace, that He may profess Himself a debtor to you; and not for your good works only, but also for such rightness of mind”.

“For when we do good works, we have Him debtor not for our good works only; but when we do not think we have done any good work (), then this disposition itself is equivalent to good works. For should this be absent, good works will not appear great! In the same way, when we have servants (Luke 17:10), we should most approve them when, after having performed all their service with good will, they do not think they have done anything great. It was in this way that the centurion said, ‘I am not fit that you should enter under my roof’; because of this, he became worthy, and was ‘marveled at’ above all Jews (Matthew 8:8-10). In the same manner, Paul said, ‘I am the least of the apostles’ (1 Corinthians 15:9); because of this he came to be regarded first of all. So likewise John the Baptist: ‘I am not fit to loose the latchet of His shoe’ (Mark 1:7). Because of this he was the ‘friend of the Bridegroom’ (John 3:29), and the hand which he affirmed to be unworthy to touch His shoes, this did Christ draw onto His own head¹⁶. So Peter said, ‘Depart from me, for I am a sinful man’ (Luke 5:8); because of this he became a foundation of the Church”.

“For nothing is so acceptable to God as to number one’s self with the last. This is a first principle of all practical wisdom. For he that is humbled, and bruised in heart, will not be vainglorious, wrathful, envious of his neighbor, and will not harbor any other passion. For if a man, by mourning for things pertaining to this life, drives out all the diseases of his soul, much more will he, who mourns for sins, enjoy the blessing of self-restraint”.

John Chrysostom also stated¹⁷ that our life is like living in a foreign country, where the Lord’s Presence is our real home. If someone were to repay us a debt, it would be better for us to receive it at home, not away from home. Yet even in this life we will receive a

¹⁵ John Chrysostom, Homilies on Matthew, III, 8.

¹⁶ Alluding to the laying on of hands at Jesus’ baptism from Matthew 3:14-15.

¹⁷ John Chrysostom, Homilies on Romans, VII, v. 31.

hundred-fold. The Apostles gave up everything, and the result was that the world opened their homes to them.

“If anyone were to owe you gold, while you were staying in a foreign country, and you had neither servants, nor any means to convey it across to the place of your abode, if he were to promise to pay you the loan, you would ask him to have it paid down not in the foreign land, but at home. In the same fashion, do you think it would be right to receive those spiritual and unutterable things in this world? This would be madness! For if you received them here, you would have them corruptible certainly; but if you wait for that time, He will repay you them incorruptible. If you receive here, you get lead; but if you get them there, it would be refined gold. Still He does not deprive you of the goods of this life. For along with that promise He has placed another also, to the following effect. Everyone that loves the things of the world to come, shall receive ‘a hundred-fold in this life present, and shall inherit eternal life’ (Matthew 19:29). If then we do not receive the hundred-fold, it is ourselves that are to blame for not lending to Him, Who can give so much; for all who have given have received much, even though they gave but little. For what great thing did Peter give? A broken net (Luke 5:6, 11), and a rod and a hook only! Yet still God opened to him the houses of the world, and spread before him land and sea, and all men invited him to their home. Or rather they sold what was their own, and brought it to the Apostles’ feet, not so much as putting it into their hands, so great was the honor they paid him”.

The significance of the Twelve Apostles is brought out by the question the Twelve asked Jesus: “What shall they have after having left all to follow him?” (Matthew 19:27) Jesus replied that they “will sit on twelve thrones judging the Twelve Tribes of Israel” (Matthew 19:28).

When Jesus first called the four Apostles (John 1:42), He prophesied that Peter would be called Cephas, meaning a rock or stone. Cephas is a name that comes from the Chaldean word “*kafē*” meaning rock; “*petra*” is the Greek counterpart meaning a large rock.

A little over a year after the four were called, following the death of John the Baptist, Jesus made His famous statement about the Church and how the Gates of Hades shall not prevail against it (Matthew 16:18). This was in response to Peter’s confession (Matthew 16:17), which is the “rock” that Jesus had spoken of earlier. Jesus went on to say that He would give the keys of the Kingdom of Heaven to the Twelve. Whatever they bind on earth shall be, having been bound in heaven. And whatever they loose on earth shall be, having been loosed in heaven (Matthew 16:19). The Twelve, who have established the foundation of the Church (Revelation 21:14) with Christ as the Cornerstone (Ephesians 2:20), have already begun to judge the Twelve Tribes of Israel and have been doing so now for almost two millennia. The Church today is responsible before God to maintain the connection with the Twelve and the Cornerstone in order that this just judgment may continue for our benefit¹⁸. In doing this, the Church helps us to focus on loving the Lord our God with all our heart, soul and strength, and our neighbor as our self. And by doing that, we will obtain a good defense before the dread judgment seat of Christ as we pray in the various services.

¹⁸ This theme occurs again in mid-July when the Orthodox lectionary remembers the Fathers of the First Six Ecumenical Councils.

Figure 1
Use of a Dragnet or Seine

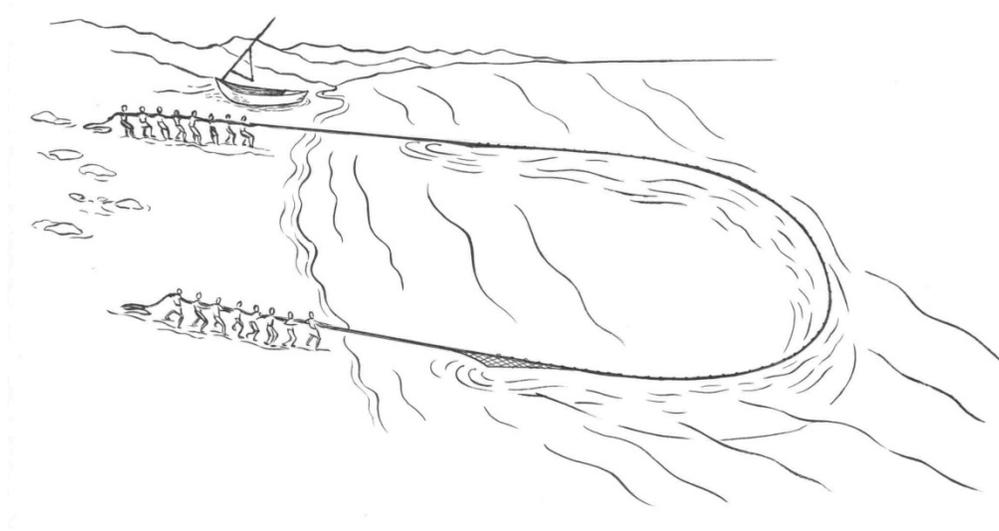


Figure 2
Use of a Cast Net



Figure 3
The Webbing of a Trammel Net

