



The Healing of the Man with Palsy

Troparion of the Resurrec- tion, Tone 5

Let us, the faithful, praise and worship the word, coeternal with the Father and the Spirit, born for our salvation from the Virgin; for He willed to be lifted up on the Cross in the flesh, to endure death, and to raise the dead, by His glorious Resurrection.

Troparion of Annunciation, Tone 4

Today is the beginning of our salvation, the revelation of the eternal mystery! the Son of God becomes the Son of the Virgin as Gabriel announces the coming of Grace. Together with him let us cry to the Theotokos: Rejoice, O Full of Grace, the Lord is with you.

Kontakion of Annunciation, Tone 8

O Victorious Leader of triumphant hosts! We, your servants delivered from evil, sing our grateful thanks to you, O Theotokos! As you possess invincible might set us free from every calamity so that we may sing: Rejoice, O Unwedded Bride!

Weekly Bulletin

Orthodox Church of the Annunciation

August 1st, Tone 5, Matt. 9:1-8

The gospel for the sixth Sunday after Pentecost (Matt. 9:1-8) describes Jesus healing the man sick of the palsy. It throws light on the relationship between the forgiveness of sins — “Son...thy sins be forgiven thee” — and physical healing — “Arise, take up thy bed”. Jesus, who is able to heal the man’s palsy therefore also has, despite the indignation of the scribes, the right to forgive sins.

The episode has already been read as the gospel for the second Sunday of Lent (Mk. 2:1-12); ... We continue the reading from the epistle to the (Romans 12:6-14). St. Paul, after his long discourse on the nature of faith and justification, goes on to practical questions. All of us, he says, have ‘gifts differing according to the grace that is given to us’. One is called to prophesy, another to teach, another to preach, another to administer.

These different ministries must be exercised in a spirit of faith and loyalty to the particular grace received. We see that Paul does not limit the individual gifts to the high functions we have just listed: he considers that giving alms and works of mercy are also ministries which correspond to a special grace. ‘He that giveth, let him do it with simplicity . . . he that sheweth mercy, with cheerfulness.’ These last two points, simplicity in almsgiving, and cheerfulness in works of mercy deserve to be meditated on seriously by everyone.

From this, Paul goes on to the duties that are common to all: love, zeal, hope, patience, perseverance in prayer, hospitality. He concludes by advising us to bless, and not to curse, our persecutors. This epistle, besides the general duties to which it calls us, raises the question of our own special ‘gift’ or ‘ministry’. I must examine before God what my own particular vocation is, what gift I have received to share with others. But I can also bear in mind that every action which immediate circumstances necessitate, and every situation in which I am placed by the divine will at any moment, constitutes in itself a sort of temporary vocation and ministry.

There is a special grace corresponding to each minute of my life, if that minute is offered to God. No detail of life is without importance or without a blessing, as long as one knows how to see, in that detail, the reflection of a divine gift calling, on man’s part, for a loving and trustful response.

(taken from, *The Year of the Grace of the Lord*, by a Monk of the Eastern Church)

From the Lives of the Saints... THE SEVEN MACCABEES, THEIR MOTHER SOLOMONIA AND ELEAZAR THE PRIEST

They all suffered for the purity of the faith of Israel under King Antiochus, called by

Announcements and Activities

Great Vespers for the Transfiguration of the Lord— Thursday, at 6PM. You may bring fruit to be blessed at both or either Vespers or the Divine Liturgy. Grapes are customary, but all fruits may be brought

Divine Liturgy for the Feast— Friday, at 9AM.

Great Vespers— Saturday, at 5:30PM.

Divine Liturgy — Sunday, at 10AM.

Coffee Hours— This week's Coffee Hour is being sponsored by Fr. Lawrence (in Matushka's absence) and Elise. Next week's Coffee Hour will be our monthly bagels and coffee Sunday.

Pray for... Hierarch Nikolai (Soraich)—battling cancer. Samir's friend, **Johnny, who has been improving in the battle to save his sight.** **Brian,** Sunday's brother. **George and Alex,** health problems. **Reposed Darrel,** Kyle's father. **Diane F. recovering from Surgery.** **Erika and Family.** **All those who have lost their lives or are suffering as a result of the current Pandemic .** **Archimandrite Alexander**— Fr. Lawrence's long-time father confessor, who reposed. **Kerrie Photine**— recent surgery, **Karen and Scott**— battling health issues. **Mitered Archpriest Basil**— a longtime friend of Father's, newly reposed. **Newly reposed Emiliane (Janie G.) and reposed Vadim.** **Our Vladyka Benjamin**— battling on-set parkinsons. **Tsige Roman and Abraham**— I know we are always mindful of Tsige, but please continue to pray for the work and for Ethiopia, torn by civil war, with all the problems that go with a regional terror. **Newly Reposed Maria S.**—who fell asleep in the Lord on Wednesday, around 11:30 PM. **Reposed Jonathan T. Reposed Vadim, Newly Reposed Donny**

some "Epiphanes," the "enlightened one," and by others "Epimanes," the "insane one." Because of the great sins of Jerusalem, and especially because of the attempted dissolution of priestly authority and the crimes committed during this struggle, God allowed great misfortune to befall the Holy City. After that, Antiochus wanted to impose Hellenic idolatry upon the Jews by any means, and he did everything he could to completely replace the faith in the One Living God. Disaffected high priests and other elders of Jerusalem assisted Antiochus in his intention. King Antiochus himself came to Jerusalem and ordered that all Jews eat the meat of swine, contrary to the Law of Moses, since eating pork was a blatant disavowal of the faith of Israel. The elder Eleazar, a priest and one of the seventy translators of the Old Testament into the Greek language [the Septuagint], would not partake of pork. Because of this, Eleazar was tortured and burned. On his return to Antioch, the king took with him the seven young men known as the Maccabees and their mother Solomonia. The seven Maccabean brothers were Avim, Antonius, Eleazar, Gurius, Eusebon, Achim and Marcellus. Before the eyes of their mother, the wicked king tortured the sons, one by one--tearing the skin from their faces and then casting them into the fire. They all bravely endured torture and death, but they did not disown their faith. Finally, when the mother saw her last son, a three-year old, cast into the flames, she leapt into the flames and was consumed, releasing her soul to God. They all suffered honorably for the faith in the One living God, in about 167 B.C [one hundred eighty years before Christ].

THE PROCESSION OF THE HONORABLE CROSS

This feast was instituted by a mutual agreement between the Greeks and Russians, at the time of the Greek Emperor Manuel and the Russian Prince Andrew, in commemoration of the simultaneous victories of the Russians over the Bulgars, and the Greeks over the Saracens. In both of these battles, crosses--from which heavenly rays blazed forth--were carried by the armies. Therefore, it was ordained that, on August 1, the Cross be carried first to the middle of the Church of the Divine Wisdom [Hagia Sophia] and afterward through the streets for the veneration of the people, as a commemoration of the miraculous help of the Cross in battle. This was not an ordinary cross, but the true Honorable Cross itself, which was kept in the church of the imperial court. On July 31, the Honorable Cross was carried from the imperial court to the Church of the Holy Wisdom, and from there it was carried along the streets, for the consecration of the earth and the air. Finally, on August 14, it was returned to the church of the imperial palace.

THE NINE HOLY MARTYRS

The names of these martyrs were: Leontius, Attus, Alexander, Cindeus, Mnesitheus, Cyriacus, Menaeus, Catunus and Eucleus. Leontius was a carpenter and the others were farmers. Because of their bold confession of the Christian Faith and their destruction of the temple of the pagan goddess Artemis, they were cruelly tortured and beheaded in Perga of Pamphylia, during the reign of Diocletian, and became heirs of the Kingdom of Christ.

Taken from The Prologue of Ochrid, edited and written by St. Nikolai

“There do not exist many or few, nor small or great problems. The only problem is the absence of Christ from our lives” (From the life and teachings of Elder Epiphanius Theodoropoulos)