



The Healing of the blind and mute

Troparion of the Resurrection, Tone 6

The angelic powers were at Thy tomb. The guards became as dead men. Mary stood by Thy grave, seeking Thy most pure Body. Thou didst capture hell, not being tempted by it. Thou didst come to the Virgin granting Life. O Lord who didst rise from the dead: Glory to Thee!

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 8th, Tone 6, Matt. 9:27-35

It is again Jesus as healer who is shown to us by the gospel for the seventh Sunday after Pentecost (Matt. 9:27-35). Our Lord opens the eyes of two blind men and He gives speech to a dumb man possessed by a devil. Many details of this episode — especially the question that Jesus asks the blind men, “Believe ye I am able to do this?” — deserve our attention. All the same, we will concentrate on the nature of the two miracles. Blindness and dumbness: these are both also great spiritual infirmities. The man who is spiritually blind does not see the Light of the World. He moves about in darkened space. Not only does he not see the divine reflection, but he does not know how to see men — for it is only our own imagination, when it is not purified and illumined by God, makes us see other men as monstrously deformed. And he who is spiritually dumb cannot speak to other men; real dialogue, the exchange of the supreme values between a “thou” and an “I”, is inaccessible to him; he is condemned to a continual and sterile monologue, for, basically, he seeks only himself, in an egoistical way. All the more reason for him not to be able to tell others what comes from God. He cannot even speak to God; prayer bothers and exasperates him. He who does not receive the Word made flesh is deprived of all words; he who does not receive the Light of the World is deprived of all light. O my Savior, open Thou my eyes and free Thou my speech.

The passage from the epistle that is read today (Rom. 15:1-7) contains, as did last Sunday’s, practical advice. St. Paul stresses the need for patience and concern for those who are weak. “We then that are strong ought to bear the infirmities of the weak, and not to please ourselves”. He starts as if he was simply going to write a chapter of straightforward human morals, but his thought soon flies to Jesus, who remains the inspirations and the model in all circumstances. “...wherefore receive ye one another, as Christ also received us to the glory of god.” This attitude towards men is not possible unless Christ Himself, who still heals the blind and the dumb opens our eyes and our looses our tongue.

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

***From the Lives of the Saints...* SAINT EMILIAN THE CONFESSOR, BISHOP OF CYZICUS**

Emilian served as bishop in Cyzicus, during the reign of the nefarious Emperor Leo the Armenian, the iconoclast. Since he did not want to submit to the decrees of the emperor, which demanded the removal of icons from the churches, Emilian and other Orthodox bishops were sent into exile. He spent five years in

Announcements and Activities

Divine Liturgy for the Feast of St. Lawrence— Tuesday, at 8:30 AM.

Great Vespers for the Dormition of the Theotokos— Saturday, at 6PM

Divine Liturgy for the Feast— Sunday, at 10AM.

Coffee Hours— This week's Coffee Hour is our monthly bagels and coffee. Next week's Coffee Hour will be sponsored by Sunday and Rhoda.

Parish Council— will meet next Sunday, after Coffee Hour.

Masks and Outside Coffee Hour— Alas, my brothers and sisters, Santa Barbara County has returned to the masking mandate for inside gatherings. We will, per our Archbishop's directive, follow the ordinance for inside and will hold our Coffee Hours outside (not a bad thing when you live in California). Hopefully the latest surge of the Delta variant will be under control— God be our helper.

Change a life— Council member Aaron C. was contacted by a person with the California Mentors Family Home Agency about anyone interested in a live-in assist program for disabled persons. There is, of course, a monthly stipend. If you are interested, please call Caity McCardell at 805 540-1926. This program is not affiliated with the parish, just one of many helpful programs that parishes are frequently asked to make parishioners aware of.

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. The newly reposed Protopresbyter Leonid, the longtime chair of the Department of External Affairs for the OCA, and brother-inlaw to Olga H., Brian, Kerrie and family— asking prayers for family sickness.

exile, enduring much pain and humiliation for the sake of Christ. Emilian died in the year 820 A.D. and took up his habitation among the citizens of heaven.

SAINT MYRON, MIRACLE-WORKER AND BISHOP OF CRETE

Myron, a married farmer, joyfully and abundantly distributed the fruits of his land to needy people. Once he encountered strangers and thieves stealing wheat from his threshing floor. Not telling them who he was, St. Myron helped the thieves fill the sacks, lift them on their backs, and escape. Because of his exceptional virtue, Myron was ordained a presbyter and afterward consecrated a bishop. He was a great miracle-worker and performed many good and mighty works in the name of the Lord Jesus. Myron died sometime close to the year 350 A.D., in the hundredth year of his life.

THE VENERABLE GREGORY THE SINAITE

Gregory is called "the Sinaite" because he received the monastic tonsure on Mount Sinai. During the reign of Emperor Andronicus Palaeologus (about the year 1330 A.D.), he arrived at Mt. Athos to visit the monasteries and to learn more, if possible, about the practice of mental prayer and contemplation. At that time, however, these two forms of spiritual practice were almost unknown among the holy Athonites. The only one who knew them--and practiced them to perfection--was St. Maximus of Kapsokalyvia. Gregory spread his understanding about mental prayer through all the cells and monasteries on Mt. Athos. His most distinguished disciple there was Kallistos, Patriarch of Constantinople, who would later write the biography of St. Gregory. After this, Gregory crossed over to Macedonia and to other Balkan regions, and established communities in which the monks practiced mental prayer. Thus he assisted many in the deepening of their prayer, to their salvation. His writings about mental prayer and asceticism can be found in the book "Dobrotoljublja: The Philokalia." Among other things, he wrote the hymn to the Holy Trinity "It is meet and right," which is sung at the Sunday Midnight Service. Gregory was one of the most eminent ascetics and spiritual teachers of the Balkans. He died peacefully after a long and laborious life, and took up his habitation in the Kingdom of God.

THE HOLY NEO-MARTYRS TRIANDAPHYLLOS AND SPASO

Triandaphyllos was born in Zagora, and Spaso was born in Radoviste, in the Diocese of Strumica. They were both Slavs, and both were young, simple men--but their love for Christ was more precious to them than this world or this life. They gave their lives and did not betray Christ. They suffered at the hands of the Turks for the Christian Faith: Triandaphyllos, in Constantinople, in the year 1680 A.D.; and Spaso, in Thessalonica, in the year 1794 A.D.

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)