



The Healing of the Centurion's Servant

Troparion of the Resurrection, Tone 3

Let the heavens rejoice! Let the earth be glad! For the Lord has shown strength with His arm! He has trampled down death by death! He has become the firstborn of the dead! He has delivered us from the depths of hell, and has granted to the world great mercy!

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

July 18th, Tone 3, Matt. 8:5-13

Last Sunday, we heard St. Paul tell us that we are “justified by faith”. The Gospel for the fourth Sunday after Pentecost (Matt. 8: 5-13) shows us what sort of faith it is that justifies.

At Capernaum, a Roman centurion obtains from Jesus the healing of his servant who is sick. The healing is in answer to his act of faith: ‘Go thy way: and as thou has believed, so be it done unto thee...’. This centurion is not one of the children of Israel. Nor does Jesus ask him for any profession of intellectual belief; he puts him to no test of doctrine. Yet, nevertheless, it is in the centurion, and not in the most ‘orthodox’ Jews that Jesus finds the sort of faith he looks for: ‘Verily I say unto you, I have not found so great faith, no, not in Israel’. What goes to make up the centurion’s lived and saving faith? It is not identified with adherence to any dogma, nor with the performance of rites or the carrying out of legal precepts. It is based, first of all, in profound humility: ‘Lord, I am not worthy that thou shouldst come under my roof . . .’. Then, it is all tensed to hear the Lord’s word: ‘But speak the word only . . .’.

The word of the Lord, here, is not only received with respect and faith, but it is desired and sought, as a principle of power and salvation. This word, which the centurion awaits with his whole being, he does not intend to separate from everyday life, by placing it in a ‘religious’ setting. ‘Speak the word only, and my servant shall be healed.’ The centurion believes that Jesus word will enter his life, will erupt into its domestic realities, and bring about a definite result. Lastly, the centurion’s faith is a predisposition to obedience. He says: ‘I am a man under authority’, I command soldiers and servants; what I tell them, they do. He, himself, is under the command of superior officers, and he carries out their orders. He thus finds it natural that Jesus should command and that he should be obeyed instantly. He awaits Jesus’ command.

This, then, is the centurion’s faith, the faith that Jesus praises. And this is the sort of faith that Jesus looks for in us: a confident giving of our whole selves to the word which saves and gives life. This faith does not exclude either a clearly defined belief in revealed truths, or a meticulous practice of the divine law; but a faith which relied entirely on such belief or practice, and lacked the inner dynamic that sends the centurion to Jesus, would be a dead faith. The living faith of the centurion – ‘a man under authority’ - implies the submission of the will to Jesus’ word. As soon as the centurion puts his request to our Lord, he places himself under his authority, ‘between his hands’. I, too, must become a ‘man under authority’, a man who, having placed his whole life under the direction of the Lord, finds in this obedience and trust, at every moment, the security and certainty of which those who are a law unto themselves can know nothing.

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

Announcements and Activities

Divine Liturgy for St. Gerasim of Boldino— Tuesday, at 8AM.

Great Vespers— Saturday, at 5:30PM.

Divine Liturgy – Sunday, at 10AM.

Coffee Hours— This week's Coffee Hour is being sponsored by Madeleine and Jason and Mike M. Next week's Coffee Hour will be our potluck, bring a dish.

Parish Council—will meet today, after Coffee Hour.

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**

From the Lives of the Saints... THE HOLY MARTYR EMILIAN

During the reign of Julian the Apostate, in the Thracian town of Dorostolon, there lived a young man, Emilian, a servant of the local eparch (mayor of the town). When the apostate emperor attempted to destroy Christianity throughout the Roman Empire by fire and sword, his representative came to Dorostolon to kill the Christians, but he did not find a single one. Rejoicing at this, he sponsored a great banquet for the citizens of Dorostolon, and ordered sacrifices to be offered to the idols. The pagan revelry ensued, day and night, throughout the town. That night, St. Emilian roamed the pagan temples, markets and streets of the town, and smashed all of the idols with a sledgehammer. The next day there was great fear in the city. Everyone sought the destroyer of their gods. A peasant passing by the temple that morning was seized. Emilian, seeing that an innocent man would suffer, said to himself: "If I conceal my works, what benefit would I receive from that which I did? Would I not be found before God to be the murderer of that innocent man?" Therefore, he appeared before the emperor's legate and admitted all. The enraged legate questioned Emilian, asking who had prompted him to do what he had done. The martyr of Christ replied: "God and my soul ordered me to destroy those lifeless pillars that you call gods." The judge then ordered that Emilian be flogged--and, after flogging and other tortures, ordered him to be buried with fire. Thus ended the earthly life of St. Emilian. He was received into the heavenly life on July 18, 362 A.D.

THE VENERABLE PAMBO

Pambo was an Egyptian and an ascetic on Mount Nitria. He was a contemporary of St. Anthony the Great, and was himself great in monastic asceticism. He was known particularly for two characteristics: through long training he sealed his lips so that he did not speak one unnecessary word; and he never ate any bread except that which he earned with his own hands by weaving reeds. He was like an angel of God and, in later years, his face shone like the face of Moses once did --so much so that the monks were unable to look him in the face. He never gave a quick reply, even to a simple question, without first praying about it and contemplating it in his heart. Patriarch Theophilus of Alexandria once visited the monks in Nitria. The monks begged Pambo, saying: "Give the patriarch an edifying word, which would be of benefit to him." The quiet Pambo replied: "If he does not benefit by my silence, he will not benefit by my word." Once, St. Pambo traveled throughout Egypt with his monks. They came upon a group of men who remained seated as the monks passed by. St. Pambo addressed them and said: "Arise and greet the monks, that you may receive a blessing from them; for they continually converse with God and their lips are holy." This glorious saint was able to clearly discern the destiny of both the living and the dead. He rested in the Lord in the year 386 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)