



The Healing of the Gadarene Demoniac

Troparion of the Resurrec- tion, Tone 4

When the women disciples learned from the angel, the joyous message of Thy Resurrection. They cast away the ancestral curse and elatedly told the Apostles: death is overthrown, Christ God is risen, granting 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 25th, Tone 4, Matt. 8:28-9:1

The gospel for the fifth Sunday after Pentecost (Matt. 8:28-34;9:1) tells us how Jesus healed a case of diabolic possession, and how the demons entered into a herd of swine which then hurled itself into the Sea of Galilee. We have already come across this episode in the gospel for the twenty-third Sunday after Pentecost (Lu. 8:27-38)...

Let us come back to the great doctrine of justification by faith. In the epistle for today (Rom. 10:1-10), St. Paul continues to enlarge on this theme. He deplores the blindness of the Israelites who, "going about to establish their own righteousness, have not submitted themselves unto the righteousness of God". This "righteousness of God" is Christ Himself. "For Christ is the end of the Law...". Such a phrase must be correctly understood. Paul certainly does not intend to say that the content of the moral law has been abolished. Crimes that the law condemns remain crimes: the good that it commands continues to be good. But we are no longer tied by an external and institutional law, by a written text. The person of Jesus Christ has become our law. It is no longer a matter of knowing whether this or that action is prescribed or forbidden by a text, but of asking ourselves if it does or does not conform to Christ.

This new law, Christ Jesus, "the word of faith, which we preach," is not difficult to remember or to formulate: it is not a remote text, it is not even to be found somewhere outside ourselves. "The word is nigh thee, even in thy mouth, and in thy heart...if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

Let us always remember that, unless it bears the fruits of holiness, a belief kept safe in our heart is no more than an empty formula. And let us give thanks to God that we have been delivered from multiple and burdensome outward observances: He has established us in a certain spirit, in accordance with a certain meaning. But, because the Apostle Paul is making use of a text from the Old Testament, let us read the phrase again in the original and pay attention to the last words: "But the word is very nigh unto thee, in thy mouth and in thy heart, *that thou mayest do it*".

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

Announcements and Activities

Great Vespers— Saturday, at 5:30PM.

Divine Liturgy – Sunday, at 10AM.

Coffee Hours— This week's Coffee Hour is our monthly potluck. Next week's Coffee Hour will be sponsored by Elise and Matushka Cheryl.

Parish Council—met last Sunday. By the Grace of God and through your faithful giving of time, talent and resources, we finished the month of July financially in the black and we are running basically balanced books through June. What a blessing. We did discuss the need for some maintenance items, such as the re-oiling, fixing of cracks and restriping of the parking lot. That will cost of around 3K. It is truly a sacrifice, but also a joy to have a small parish and all the "spiritual property" that God has bestowed on our community. More later...

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... SAINTS JOACHIM AND ANNA

St. Joachim was of the lineage of Judah and a descendant of King David. Anna was the daughter of Matthan the priest, from the lineage of Levi, as was Aaron the high priest. Matthan had three daughters: Mary, Sophia and Anna. Mary married, lived in Bethlehem and gave birth to Salome; Sophia married, also lived in Bethlehem, and gave birth to Elizabeth, the mother of St. John the Forerunner; Anna married Joachim in Nazareth, and in old age gave birth to Mary, the Most-holy Theotokos. Joachim and Anna had lived together in marriage for fifty years, and yet had remained barren. They lived devoutly and quietly, and of all their income they spent one third on themselves, distributed one third to the poor and gave the other third to the Temple, and they were well provided for. Once when in their old age they came to Jerusalem to offer a sacrifice to God, the high priest Issachar reprimanded Joachim, saying: "You are not worthy that a gift be accepted from your hands, for you are childless." Others, who had children, pushed Joachim behind them as one unworthy. This greatly grieved these two aged souls and they returned home in great sorrow. Then the two of them fell down before God in prayer, that He work a miracle with them as He once had with Abraham and Sarah, and give them a child as a comfort in their old age. Then God sent His angel, who announced to them the birth of "a daughter most-blessed, by whom all nations on earth will be blessed and through whom the salvation of the world will come." Anna straightway conceived, and in nine months gave birth to the Holy Virgin Mary. St. Joachim lived for eighty years and Anna lived for seventy-nine, at which time they reposed in the Lord.

THE COMMEMORATION OF THE THIRD ECUMENICAL COUNCIL

This Council met in Ephesus in 431 at the time of Emperor Theodosius the Younger. There were two hundred Holy Fathers present at this Council. This Council condemned Nestorius, Patriarch of Constantinople, for his heretical teachings concerning the Most-holy Virgin Mary and the birth of the Lord. Nestorius did not want to call the Holy Virgin the Theotokos (Birth-giver of God), but rather the Christotokos (Birth-giver of Christ). The Holy Fathers condemned the teachings of Nestorius and confirmed that the Holy Virgin be called the Theotokos. Besides this, the Council confirmed the decisions of the First and Second Ecumenical Councils--especially as regarding the Nicæan-Constantinopolitan Creed, commanding that no one take from or add to the Creed.

THE HOLY MARTYR SEVERIAN

Severian was a nobleman from Sebaste. During the martyrdom of the Forty Martyrs of Sebaste (March 9), he visited them in prison, encouraging and ministering to them. After their glorious repose he too was arrested, beaten and tortured for Christ. Finally, he was hanged from a tree with a heavy stone around his neck and another dangling from his feet. Giving thanks to God for everything, Severian gave up his spirit. This was during the reign of Emperor Licinius, in the year 320.

SAINT THEOPHANES THE CONFESSOR AND FASTER

After a God-pleasing life and much suffering, Theophanes reposed peacefully in the year 299.

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)