



The Sunday of All Saints

Troparion of the Resurrection, Tone 8

Thou didst descend from on high, O Merciful One. Thou didst accept the three-day burial to free us from our sufferings. O Lord, our Life and Resurrection: 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.

Troparion of All Saints, Tone 4

As with fine porphyry and royal purple, Thy Church has been adorned with Thy martyrs' blood shed throughout the world. She cries out to thee, O Christ God: send down Thy bounties on Thy people. Grant peace to Thy habitation and great mercy to our souls.

Weekly Bulletin

Orthodox Church of the Annunciation

Tone 8, Matt. 10:32-33; 37-38; 19:27-30

The first Sunday after Pentecost is dedicated to the commemoration of all the saints. Sanctity is the work of the Holy Spirit; all Christian holiness is a fruit of Pentecost. There is therefore a logical link between today's feast and that of last Sunday.

At the liturgy a portion of the epistle to the Hebrews (11:33-12:2) is read which evokes the sufferings of the 'cloud of witnesses,' that is to say the prophets, the martyrs, the righteous, those who were stoned, put to the sword, or tortured, 'of whom the world was not worthy'. We know this passage well, for the Church has already given it to us to hear twice during the liturgical year: first on the Sunday before Christmas, then on the first Sunday of Great Lent. It seems that the Church, in calling our attention to this text before the Nativity, before Easter, and immediately after Pentecost, wants to emphasize that we draw near to these great mysteries 'catholicly', surrounded by the saints and helped by their prayers; she wishes above all to tell us that saintliness is not an abnormal or exceptional state: that, on the contrary, it is the normal flowering of every Christian life. The call to holiness is addressed to each one of us.

The gospel for the liturgy (Matt. 10:32-33, 37-38, 19:27-30) is a selection of the sayings of Our Lord which relate to the actual conditions of holiness: 'He that loveth father or mother more than me is not worthy of me And he that taketh not his cross, and followeth after me, is not worthy of me Everyone that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold and shall inherit everlasting life'.

Once again, our Lord brings us into the presence of his Cross and the personal renunciations that it involves. There is, however, a great difference between the way we read these words today and the way we read them (or similar texts) during the preceding months: read after Pentecost, this invitation to sacrifice is now clothed in fire, in the light and power of the Holy Spirit. The apostles did not really follow their master on his painful road until after the coming of the Paraclete; the saints, whose collective feast we celebrate today, only carried the cross when they were under the inspiration of the Spirit. The cross that Jesus sets before our eyes, on this first Sunday after Pentecost, is a cross of fire - the fire of the Spirit descending on the disciples.

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

From the Lives of the Saints...

SAINT SAMPSON, THE HOSPITABLE ONE WHO RECEIVED STRANGERS

Announcements and Activities

Great Vespers for the Feast of Ss. Peter and Paul— Monday, at 6PM

Divine Liturgy— Tuesday, at 9AM.

Great Vespers— Will NOT be served on Saturday, July 3rd, as Fr. Lawrence is unavailable to serve.

Divine Liturgy – Sunday, at 10AM. Fr. John T. will fill in for Fr. Lawrence. Let's give Fr. John a warm welcome. It's been well over a year since he joined us for Liturgy.

Coffee Hours— This week's Coffee Hour is being sponsored by Mike M. and Scott and Karen T. Next week's Coffee Hour will be sponsored by Sean and April and Brandon and Leanna.

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. Tsigie Roman and Abraham— I know we are always mindful of Tsigie, 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

Sampson was born of wealthy and eminent parents in ancient Rome, where he studied all the secular sciences of that time, dedicating himself particularly to the science of medicine. Sampson was a compassionate and unmercenary physician and administered cures to the sick, both for the body and the soul, counseling everyone to fulfill the requirements of the Christian Faith. He later moved to Constantinople, where he lived in a small house, from which, as the sun disperses its rays of light, he spread forth upon the whole land alms, comfort, counsel, hope, medicine and, in general, help to the helpless, both spiritually and physically. The patriarch heard of the great virtues of this man and ordained him a priest. At that time, Emperor Justinian the Great became ill and all his physicians were convinced that the illness was incurable. Then the emperor prayed to God with great fervency, and God revealed to him in a dream that Sampson would heal him. And indeed, when the emperor learned of Sampson, he invited him to his court, and as soon as the elder placed his hand on the ailing spot the emperor recovered. When the emperor offered him enormous wealth for this, Sampson thanked him but did not want to accept anything, saying to him: "O Emperor, I had gold and silver and other goods, but I left all for the sake of Christ, in order to gain eternal, heavenly wealth." When the emperor insisted on doing something for him, holy Sampson implored the emperor to build him a home [hospice] for the poor. There Sampson served the poor as a parent serves his children. Mercy toward the poor and helpless was natural to him. Finally, this saintly man, completely filled with heavenly power and goodness, reposed peacefully on June 27, 530 A.D., and was interred in the Church of his relative, the Holy Martyr Mocius. After his death, Sampson appeared many times to those who called upon him for assistance.

SAINT SEVERUS THE PRESBYTER

Severus lived in central Italy and was a man of extraordinary sanctity. Once he was summoned to hear the confession of a man who was dying and to give him Holy Communion, but he was late because he had been working in his vineyard. There the news reached him that the sick man had died. In great fear, as though he had killed the man, Severus began to weep bitterly over the deceased, and by his fervent prayer God restored the dead man to life. Then Severus heard his confession, gave him Holy Communion and prepared him for a Christian departure from this world. On the eighth day the man again died.

SAINT JOANNA THE MYRRH-BEARER

Joanna was the wife of Chuza, Herod's steward: *Joanna the wife of Chuza, Herod's steward* (St. Luke 8:3). When Herod beheaded John the Baptist, he disposed of his head in an unclean place. Joanna removed the head of the Baptist and buried it honorably on the Mount of Olives, on Herod's estate. Later, during the reign of Constantine the Great, the head of John the Baptist was discovered. St. Joanna is also remembered as having been present at both the passion and the Resurrection of the Lord. She died peacefully.

Taken from *The Prologue of Ochrid*, Compiled, 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)