



Weekly Bulletin

Orthodox Church of the Annunciation

The Raising of the Widow's Son

Troparion of the Resurrec- tion, 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 for Annuncia- tion, 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!

The 18th Sunday after Pentecost October 9th, Tone 8, Lu. 7:11-16

On this 16th Sunday after Pentecost, the Church shows us Jesus' compassion triumphing over death. Jesus is passing through the city of Nain; there he meets a funeral procession for the only son of a widow. Moved by the sight of the mother's grief, he tells her not to weep; then, touching the bier, he commands the young man to rise. The dead man sits up, and begins to speak. Jesus restores him to his mother, and the people, seized by fear, give glory to God (Luke 7:11-17). ...

The gospels tell of three resurrections carried out by Jesus: that of the widow of Nain's son, that of Jairus' daughter, and that of Lazarus. In each of the three cases, it seems that it is the compassion that Jesus feels for the sorrowing relatives which is the foremost cause of the miracle. The three cases show us Jesus, loving and compassionate. If this element of compassion is the first to be emphasized, it cannot be ignored that the miracles of resurrection have another cause, too: they demonstrate that the Messiah has all power over life and death. Some details of today's gospel throw light on this power: there is the authority with which Jesus, by a sign, stops the procession; then the solemn and imperative form of the words 'I say unto thee, Arise'; and the fact that the evangelist, who, in the first verses of the same chapter speaks simply of 'Jesus', now uses the word 'Lord', for this is an encounter in which the Lord of life meets death and human grief.

We also notice that the three cases of resurrection reported in the gospels cover all the successive physical aspects of death. Jesus raises the daughter of Jairus when she is still lying on her bed, he raises the son of the widow of Nain while he is being carried in a bier, he raises Lazarus who is already buried and decomposing: Jesus' lordship over death is absolute. This applies just as much to different degrees of spiritual death as it does to those of physical death, and the gospel accounts of resurrection indicate symbolically how Jesus restores life to sinners.

Also, not enough attention is generally paid to the part played by women in the cases of resurrection. Here, it is the mother's grief which moves Jesus (and it could be said that the widow of Nain has a more important place in today's gospel than her son). The wife of Jairus joins her tears to those of her husband. Martha suggests to Jesus that he could raise her brother. The same thing is found outside the gospels. Peter raises Dorcas on the entreaties of the widows of Lydda (Acts 9:36-41). Elijah brings the son of the widow of Zarephath back to life because of his mother's grief (1 Kgs. 17:18-23). It is also because of the mother that Elisha raises the son of the Shunammite woman (2 Kgs. 4:18-37). The author of the epistle to the Hebrews therefore has reason to say: 'Women received their dead raised to life again' (Heb. 11:35). Perhaps these passages (like today's gospel) throw a veiled light on one aspect of the spiritual minis-

Announcements and Activities

Saturday Great Vespers— Saturday, at 5:30 pm.

Divine Liturgy— Sunday, at 10AM.

Church School/Adult Ed.— Sunday, October 23rd, at 9AM.

Mortgage Drive— Our extension of the drive has resulted in more money being given. Those who are able have the month of October to contribute what they have in mind to give. Thank you.

Coffee Hours— This week's Coffee Hour is our bagels and coffee week. Next week's Coffee Hour will be sponsored by Luci and Linda.

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. **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. **Our Vlydyka 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. **George and Alesis**, Brother and Daughter of Peter and Irene S. **Matushka Ioanna R. reposed. Matushka Priscilla, ill. Anya J.**— a longtime friend of the parish who is ill. **Stephen F.**— battling back pain. **John F.**— battling cancer. **Archpriest Anthony**— battling cancer. **Julie**— sister of Kathy M., battling health problems. **Rhoda's requests for Douglas and Kayana. Reposed Constance**— the mother of Andrew F. **Will**— reposed, Michael T.'s brother-in-law. **Reposed Vadim. Christian**— undergoing some medical testing. The reposed— **Novice Nonna, Robbie**— cancer. **Raphael**, cancer. Child **Aidan**— seizures. Child **Henry. Robbie** the cousin of Brian R., who reposed after a battle with cancer. **Louis Joseph M.**, is now home and, thank God, ready to come to church **Reposed Dn. George. Jobie**, cancer. **Darryl and Laura Beth.** **Repose: Stavrophore Elizabeth, of Kazan Skete . Pastor Brad**, a friend of Kirk's who is going through a difficult time. **Sarah**, the daughter of Fr. Lawrence's godfather, health issues. **Youseff and Jimmy**— who are ill. **Matushka Ann Hopko**, reposed. **Jonathan**— ill. **Sonja**— Sunday's daughter-in-law who gave birth through C-section and is recovering. Congratulations! **Reposed Metropolitan Herman**, former Metropolitan of the Orthodox Church in America. **Reposed Armand**— former member of our parish.. **Reposed Barbara Ranjo. Reposed Matushka Ann Hopko, Tom Wood**— heart surgery. **Fr. And Matushka's Granddaughter Annabella is battling and persistent illness. Reposed: Fr. Maximos of St. Silouan Monastery, Laure**— battling Cancer. **Anniversary of Reposed Michael**, brother to Fr. Lawrence.

try of women. The conversion of sinners is similar to raising from the dead, for the prayer of women, and especially of mothers, and of women whose lives are entirely offered and consecrated to God, often has intercessory value of remarkable efficacy, and in this way, a hidden and contemplative life can be an apostolic life.

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

From the Lives of the Saints.. THE HOLY APOSTLE JAMES

James, the son of Alphaeus, was one of the Twelve Apostles. He was the blood-brother of the Apostle and Evangelist Matthew. He was a witness of the true words and miracles of our Lord and Savior Jesus Christ, and a witness of His suffering, Resurrection and Ascension. After the descent of the Holy Spirit at Pentecost, the lot fell to James to preach the Gospel of Christ in Eleutheropolis and the surrounding areas, and then in Egypt, where he suffered for his Savior. With great power in word and in deed, James disseminated the saving news of the incarnate Word of God, destroying idolatry, driving demons out of men, and healing every infirmity and disease in the name of the Lord Jesus Christ. His labor and zeal were crowned with great success. Many pagans came to believe in Christ, churches were built and organized, and priests and bishops were ordained. James suffered in the Egyptian town of Ostracina, being crucified by the pagans. Thus, this great and wonderful apostle of Christ took up his abode in the Heavenly Kingdom, to reign eternally with the King of Glory.

THE VENERABLE ANDRONICUS AND HIS WIFE ATHANASIA

Andronicus was a citizen of Antioch during the reign of Theodosius the Great. Andronicus was a goldsmith by trade. He and his wife were very devout, continually striving to follow the way of the Lord. He gave a third of his income to the poor, another third to the church, and supported his family with the last third. After two children were born to them, they agreed to live as brother and sister. However, according to God's unfathomable providence, both of their children died on the same day, and they were in great sorrow. Then the holy martyr Julian appeared to Athanasia at the children's grave, and comforted her with the tidings that her children were in the Kingdom of God, and were better off there than with their parents on earth. Andronicus and Athanasia left everything and went to Egypt and received the monastic tonsure--St. Andronicus with the elder Daniel at Scetis; and Athanasia in the convent in Tabennisi. Pleasing God by their long years of asceticism, they at last went to the Eternal Kingdom of Christ. St. Athanasia reposed first, and eight days later, St. Andronicus II. He was blinded at Jedrene together with his brother Grgur. He received authority as Despot over Serbia in 1458 A.D. Soon after that, he had to flee his country to Albania where he married Angelina, the daughter of Skenderbeg. Blind and unfortunate but always devoted to God, Stefan entered into rest in Italy in the year 1468 A.D. His relics repose in the Mona

SAINT DEMETRIUS, PATRIARCH OF ALEXANDRIA

Demetrius was the eleventh Bishop of Alexandria after St. Mark the Evangelist. He governed his flock long and wisely, from 189 to 231 A.D. During this time, he received a request from India and sent St. Pantaenus, the director of the famous catechetical school in Alexandria, to India to preach the Gospel. It was in India that Pantaenus found the Gospel written by St. Matthew in Aramaic.

Taken from the *Prologue of Ochrid*, Compiled, edited and written by St. Nikolai V.

“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)