



# *Weekly Bulletin*

## **Orthodox Church of the Annunciation**

### ***"The Healing of the Centurion's servant"***

#### ***Troparion of the Resurrec- tion, 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!

### ***The 4th Sunday after Pentecost, Tone 3, July 2nd, 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 securi-

## **Announcements and Activities**

**Great Vespers**— Saturday, at 5:30 PM

**Divine Liturgy**—Sunday, at 10AM.

**Coffee Hour**— This week's Coffee Hour is being sponsored by Gan and Virginia and Kyle and Erika. Next week's Coffee Hour will be bagels and coffee week.

**Church School/Adult Ed**— summer recess until October.

**Parish Council**— will meet next Sunday, after Divine Liturgy.

**August BBQ Fundraiser**— We'll soon be ramping up for ticket sales for August 19th. We are grateful for your response toward the Syrian relief fundraiser. Council sincerely hopes you have an equally enthusiastic 'fire' for the BBQ. We are trying to limit some of our fundraising to selling tickets and coming to help on the day of the fundraiser. Toward this end, we decided to not have our spring food fair, as it involves all the extra food prep sessions. We will prepare for and do that in December: once, rather than twice in 2023.

**Pray for...** Sarah, the daughter of Fr. Lawrence's godfather, health issues. **Youseff and Jimmy— who are ill. Matushka Ann Hopko, reposed. Jonathan— ill. Reposed Barbara Ranjo. Fr. And Matushka's Granddaughter Annabella is past her illness, but still needs prayer for the return all body parts to normal. Laure— battling Cancer. Paul— ill Ralph—ill Archpriest Lawrence, from Canada, progressive eye disease. Tsige Roman— our beloved Tsige reposed on December 3rd. Please keep praying for her homeland of Ethiopia. Brian— ill. Jonathan — ill. Katia— sister of Shkbarra's Grace, Heather's goddaughter. Reposed Priest, James. Reposed Hierarch Tikhon . Diane— surgery. Rufin— soldier in Ukraine. Elise, ill. Sally, surgery, Reposed Patrick, Reposed Jim, Reposed Alex; Christian, prayers. Chris, reposed. Galina, reposed. Patrick, reposed. Clint Arsenios— reposed. Heather Mary— uncommon fatigue Lou Mendez. Battling ongoing health issues. George and Steve, a request from Luci. F.**

ty and certainty of which those who are a law unto themselves can know nothing.

(Taken from *The Year of Grace of the Lord*, by a monk of the Eastern Church)

## **From the Lives of the Saints...**

### **THE PLACING OF THE GIRDLE (ROBE) OF THE ALL-HOLY BIRTH-GIVER OF GOD IN THE CHURCH OF BLACHERNAE IN CONSTANTINOPLE**

In the time of Emperor Leo the Great (457-474 A.D.) and Empress Verina and Patriarch Gennadius, two noblemen from Constantinople, Galibus and Candidus, were traveling in the Holy Land to venerate the holy places. They stopped in Nazareth for a while, at the home of a Jewish maiden who kept the robe of the All-Holy Mother of God in a secret room. Many who were ill and in need received healing of their sufferings through prayer and by touching the robe. Galibus and Candidus brought this holy object to Constantinople and reported it to the emperor and patriarch. This brought about great joy in the imperial city. The robe was solemnly placed in the Church of Blachernae. (This church had been built by Emperor Marcian and Empress Pulcheria on the shore of an inlet, and was called Blachernae after Blacheran, a commander from Scetis, who had been slain there.) This feast was instituted in remembrance of the placing of the robe of the All-Holy Birth-giver of God in the Church of Blachernae.

### **SAINT JUVENAL, PATRIARCH OF JERUSALEM**

Juvenal was a contemporary of the great illuminators of the Orthodox Church: Euthymius, Theodosius, Gerasimus, Simeon the Stylite, and others. He participated in two Ecumenical Councils: the Third Council in Ephesus [431 A.D.] and the Fourth Council in Chalcedon [451 A.D.]. With great power and zeal, he fought against the blasphemous heresies: in Ephesus, against Nestorius, who called the Birth-giver of God (Theotokos) the Birth-giver (Mother) of Christ and refused to call her the Mother of God, over-emphasizing Christ's human nature; and in Chalcedon against Eutyches and Dioscorus, who taught that there was only one nature in Christ—a Divine Nature, without a human nature. Following the victory of Orthodoxy at both these councils, Juvenal returned to his throne in Jerusalem. But even though the heresies had been condemned, the heretics had not been eliminated. Through the intrigue and violence of one Theodosius, a friend of Dioscorus, Juvenal was banished from the patriarchal throne, and Theodosius elevated himself in Juvenal's place. At first this heretic Theodosius was supported by Empress Eudocia, the widow of Theodosius the Younger, who had settled in Jerusalem. The indecisive and restless Eudocia finally went to see St. Simeon the Stylite, to ask him wherein lay the truth. This saint of God unmasked all the heretical teachings, and instructed the empress to adhere to the teachings of Orthodoxy as confirmed at the councils. The empress obeyed him, repented of her former actions, and denounced the false Patriarch Theodosius—whereupon Emperor Marcian and Empress Pulcheria, then reigning in Constantinople, sent a letter to the commander Athanasius [Eparch of Jerusalem], ordering him to banish Theodosius and reinstate Juvenal to his throne, which the commander quickly did. Juvenal guided the Church in Jerusalem for thirty-eight years as its hierarch. In great old age he reposed in the Lord, in the year 458 A.D. to receive from Him the reward for the great suffering and misery which he had endured for the truth. During the reign of St. Juvenal, the celebration of Christ's Nativity was established on December 25.

Taken from, The Prologue of Ochrid, by St. Nikolai Velimirovich

*“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)*