



## *Weekly Bulletin*

# **Orthodox Church of the Annunciation**

### ***Jesus Raises the Widow of Nain's Son***

#### ***Troparion of the Resurrection, Tone 1***

When the stone had been sealed by the Jews, while the soldiers were guarding Thy most pure body, Thou didst rise on the third day, O Savior, granting life to the world. The powers of heaven therefore cried to Thee, O Giver of Life: Glory to Thy Resurrection, O Christ! Glory to Thy Kingdom! Glory to Thy dispensation, O Thou who lovest mankind!

#### ***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 17th Sunday after Pentecost, Tone 1, October 8th, Lu. 7:11-16***

On this 18th 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

## **Announcements and Activities**

**Great Vespers**— NO VESPERs on Saturday, October 15th,

**Divine Liturgy**— Sunday, at 10AM.

**Coffee Hour**— This week's Coffee Hour is Bagels and Coffee, with some extra treats from Luci and Tricia, in light of Fr. John's visit. Thank you, ladies. Next week's Coffee Hour will be sponsored by the Conrads and the Nantzes, with a special theme in mind of the Crowning of the Conrad's marriage, after Liturgy.

**Church School/Adult Ed**— began last Sunday. The next meeting will be 9AM, on October 22nd. Thank you to those who are teaching.

**Consecration Committee Meeting**— a 30 minute meeting will be held after next week's Liturgy, to update subcommittee heads of any developments and field any questions. We'll sit outside to lessen coffee hour noise.

**Crowning of the Conrad's Marriage:** Next Sunday, immediately following the Liturgy, Fr. Lawrence will crown the Conrad's marriage. Generally speaking, people who convert after marriage often ask the priest to be crowned with an Orthodox ceremony. It is frequently the practice that those converting as a married couple have their marriage sanctified in their becoming Orthodox. But, often, couples ask that the prayers of crowning be said over their marriage. Fr. Lawrence is blessed and happy to do so.

**Pray for...** Sarah, the daughter of Fr. Lawrence's godfather, health issues. **Youseff and Jimmy— who are ill. Jonathan— ill. Reposed Barbara Ranjo. . 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. 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. Dr. Joseph— personal needs. **Lance—** special request for prayers. **Christian—** prayers. **Tonya—** husband took his own life

ministry 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.

(taken from *Year of Grace of the Lord*, by an Eastern Monk )

### **From the Lives of the Saints... THE VENERABLE PELAGIA**

Pelagia was a repentant sinner. She was born to pagan parents in Antioch, and was endowed by God with great physical beauty. Pelagia used her beauty to the destruction of her own soul and those of others. She became very wealthy as a result of her prostitution. Once, while walking past the Church of the Holy Martyr Julian, in which Bishop Nonnus was preaching, she stopped in and heard a sermon on the Dread Judgment and the punishment of sinners. Those words so shook her and changed her that she immediately felt revulsion for herself, acquired true fear of God, repented of all her sins and fell down before St. Nonnus with the plea that he baptize her: "Have mercy on me, a sinner, holy Father. Baptize me and teach me repentance—I am a sea of iniquity, an abyss of destruction, a net and weapon of the devil." Thus this penitent begged the hierarch of Christ with tears, and he baptized her. At her baptism, Blessed Romana, the deaconess of the church, was her godmother. Romana, as her spiritual mother, grounded her well in the Christian Faith. But Pelagia was not satisfied with baptism alone. She was keenly aware of the multitude of her sins and, pricked by her conscience, decided on a great ascetic labor. She left her enormous, sinfully gained wealth to the poor, and secretly went to Jerusalem as the monk Pelagius. There, she shut herself up in a cell on the Mount of Olives, and began the difficult ascesis of fasting, prayer and all-night vigils. After three years, St. Nonnus's deacon, James, visited her and found her still alive, but when he visited her again several days later, he found that she had reposed, and he honorably buried her body. St. Pelagia entered into rest in about the year 461 A.D. Thus, this formerly terrible sinner pleased God by her repentance and labor, was forgiven of her sins, and became sanctified. And her purified and enlightened soul was deemed worthy of the Kingdom of God.

### **THE VENERABLE THAIS**

Thais was a repentant sinner. She was an Egyptian by birth. Like St. Pelagia, Thais also spent her youth in unrestrained fornication. Thais was directed in this evil way of life by her shameless mother. But the merciful God, Who does not desire the death of a sinner, but salvation, found a way in His wondrous providence to save the sinner Thais. One of the disciples of St. Anthony the Great, Paphnutius the Sindonite, heard of Thais's sinful life, and the spiritual poison with which she was poisoning the souls of many men. He decided to save her, with God's help. Clothed in secular clothing, St. Paphnutius took one gold coin and went to the city. He found Thais and gave her the gold coin. Thais, thinking that this man gave her the gold coin for an impure act, took Paphnutius into her room. Then Paphnutius opened his blessed mouth and denounced Thais's sins and called her to repentance. Thais's soul and conscience were both awakened, and she burst into tears of profound, sincere repentance. Distributing all her goods to the poor, she entered a convent at the instruction of St. Paphnutius, and remained there for about three years, closed off in a cell, living only on bread and water. St. Paphnutius visited her before her death, and brought her out of her cell against her will. She soon fell ill, and after a brief illness gave up her purified and sanctified soul to God. St. Paul the Simple, another disciple of St. Anthony, saw in a vision a most beautiful habitation in Paradise, prepared by God for St. Thais the penitent. This holy soul entered into rest in the year 340 A.D.

Taken from, 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)*