



Weekly Bulletin

Orthodox Church of the Annunciation

The Raising of the Widow's son

Troparion of the Resurrec- tion, Tone 6

The angelic powers were at Thy tomb. The guards became as dead men. Mary stood by Thy grave, seeking Thy most pure Body. Thou didst capture hell, not being tempted by it. Thou didst come to the Virgin granting Life. O Lord who didst rise from the dead: Glory to Thee!

Troparion of the 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: Re-joice, O Full of Grace, the Lord is with you.

Kontakion of the Annuncia- tion, 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: Re-joice, O Unwedded Bride!

The 15th Sunday after Pentecost Tone 6, October 6th , Luke 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 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 intercesso-

Announcements and Activities

Great Vespers— will NOT be served this Saturday.

Divine Liturgy— Sunday, October 13th. At 10AM

Coffee Hour— This week's Coffee Hour is being sponsored by the Foss and Conrad families. Next week's coffee hour will be our coffee and bagels week.

Church School/Adult Education— will next be held on Sunday, October 13th, at 9AM.

Parish Council— will meet next Sunday, after Liturgy and Coffee Hour.

Many thanks and Many Years— to those who helped with and supported the Crafts Fair that Luci chaired.

Pray for... Sarah, the daughter of Fr. Lawrence's godfather. **Reposed**— Kalche. Eutychia's husband: **Stephen— battling cancer.** **Barbara H.** health issues. **Archbishop Benjamin**— our Vladyka, parkinsons. **Luci F.** recovering from knee procedure. Fr.'s grandson, **Christian, joint pain and problems from an inherited gene.** **Monk who is suffering from heart issues.** **Archpriest Matthew Tate— a leader of diocese that is battling Leukemia.** **Archpriest James, seizures.** **Catherine**— eye. **Philip**— special request. St. John Monastery— threat of fire. **Novice Alexandra**— who recently had surgery and is recovering. **Linda**— general health. **Grandson of Larissa.** **Rebecca**— Philip's daughter, health issues. **Abbess Victoria**— recovering. **Reposed John.**

ry 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 THOMAS

Thomas was one of the Twelve Apostles. Through his doubt in the Resurrection of Christ the Lord, a new proof was given of that wonderful and saving event. The resurrected Lord appeared to His disciples a second time, in order to convince Thomas. The Lord said to Thomas: Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side: and be not faithless, but believing. And Thomas replied: My Lord and my God (John 20:27-28). After the descent of the Holy Spirit, when the apostles cast lots to see where they would each go to preach, the lot fell to Thomas to go to India. He was a little saddened that he had to go so far away, but the Lord appeared to him and encouraged him. In India, St. Thomas converted many, both aristocrats and poor, to the Christian Faith, and established the Church there, appointing priests and bishops. Among others, Thomas converted two sisters to the Faith--Tertiana and Migdonia--both wives of Indian princes. Because of their faith, both sisters were ill-treated by their husbands, with whom they no longer wanted to live after their baptism. Eventually, they were allowed to go. Being freed of marriage, they lived God-pleasing lives until their repose.

Dionysius and Pelagia were betrothed, but when they heard the apostolic preaching they did not marry, but devoted themselves to the ascetic life. Pelagia ended her life as a martyr for the Faith, and Dionysius was ordained a bishop by the apostle. Prince Mazdai, Tertiana's husband, whose son, Azan, was also baptized by Thomas, condemned the apostle to death. Mazdai sent five soldiers to kill Thomas. They ran him through with their five spears, and thus the Holy Apostle Thomas rendered his soul into the hands of Christ. Before his death, he and the other apostles were miraculously brought to Jerusalem for the burial of the Most-holy Theotokos. Arriving too late, he wept bitterly, and the tomb of the Holy Most-pure One was opened at his request. The Theotokos' body was not found in the tomb: the Lord had taken His Mother to His heavenly habitation. Thus, in his tardiness St. Thomas revealed to us the wondrous glorification of the Mother of God, just as he had once confirmed faith in the Resurrection of the Lord by his unbelief.

THE VENERABLE NEW MARTYR MACARIUS

Macarius was born in the town of Kios, in Bithynia. His parents, Peter and Anthisa, were Christians, and he was baptized with the name of Manuel. In his youth, he was sent to learn tailoring as a trade. In the meantime, his father embraced Islam and moved to Brussa. There came a time when Manuel came to Brussa on business, and his father found him and exerted great pressure on him to become a Moslem. Manuel resisted in vain: the Turks circumcised him by force. Manuel then fled to the Holy Mountain and was tonsured a monk in the Skete of St. Anna. His monastic name was Macarius. For twelve years he was an excellent monk, but he never had peace of soul. Whosoever shall deny Me before men, him will I also deny before My Father which is in heaven (Matthew 10:33)--Christ's words continually echoed in Macarius's mind. Finally, with the blessing of his elder, he went to Brussa and openly confessed his Faith in Christ before the Turks, calling Mohammed a false prophet. After being flogged for 130 days and enduring other harsh tortures, he was beheaded there, on October 6, 1590 A.D. A part of his miracle-working relics is preserved in the Skete of St. Anna on Mount Athos.

Taken from the Prologue of Ochrid, 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)