

EPISTLE: St. Paul's Letter to the Romans 12:6-14

BRETHREN, having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; if service, in our serving; he who teaches, in his teaching; he who exhorts, in his exhortation; he who contributes, in liberality; he who gives aid, with zeal; he who does acts of mercy, with cheerfulness. Let love be genuine; hate what is evil, hold fast to what is good; love one another with brotherly affection; outdo one another in showing honor. Never flag in zeal, be aglow with the Spirit, serve the Lord. Rejoice in your hope, be patient in tribulation, be constant in prayer. Contribute to the needs of the saints, practice hospitality. Bless those who persecute you; bless and do

GOSPEL Matthew 9:1-8

AT THAT TIME, getting into a boat Jesus crossed over and came to his own city. And behold, they brought to him a paralytic, lying on his bed; and when Jesus saw their faith he said to the paralytic, "Take heart, my son; your sins are forgiven." And behold, some of the scribes said to themselves, "This man is blaspheming." But Jesus, knowing their thoughts, said, "Why do you think evil in your hearts? For which is easier, to say 'Your sins are forgiven,' or to say 'Rise and walk?' But that you may know that the Son of man has authority on earth to forgive sins" he then said to the paralytic -- "Rise, take up your bed and go home." And he rose and went home. When the crowds saw it, they were afraid, and they glorified God, who had given such authority to men.



THE GREAT MARTYR AND HEALER ST. PANTELEIMON WEDNESDAY, JULY 27

**ORTHROS 8:30 A.M.
DIVINE LITURGY 9:30 A.M.**

This Saint, who had Nicomedia as his homeland, was the son of Eustorgius and Eubula. His father was an idolater, but his mother was a Christian from her ancestors. It was through her that he was instructed in piety, and still later, he was catechized in the Faith of Christ by Saint Hermolaus (see July 26) and baptized by him. Being proficient in the physician's vocation, he practiced it in a philanthropic manner, healing every illness more by the grace of Christ than by medicines. Thus, although his parents had named him Pantoleon ("in all things a lion"), because of the compassion he showed for the souls and bodies of all, he was worthily renamed Panteleimon, meaning "all-merciful." On one occasion, when he restored the sight of

a certain blind man by calling on the Divine Name, he enlightened also the eyes of this man's soul to the knowledge of the truth. This also became the cause for the martyrdom of him who had been blind, since when he was asked by whom and in what manner his eyes had been opened, in imitation of that blind man of the Gospel he confessed with boldness both who the physician was and the manner of his healing. For this he was put to death immediately. Panteleimon was arrested also, and having endured many wounds, he was finally beheaded in the year 305, during the reign of Maximian. Saint Panteleimon is one of the Holy Unmercenaries, and is held in special honor among them, even as Saint George is among the Martyrs.



THE THERAPEUTIC NATURE OF THE CHURCH

By the Metropolitan of Nafpaktos,
+Hierotheos

The whole tradition of the Orthodox Church consists in healing and bringing to life the soul which is dead from sin. All the sacraments and the whole ascetic life of the Church contribute to this healing. Anyone who is not aware of this fact is unable to sense the atmosphere of the Orthodox Tradition. We shall see in what follows what this health and vitalising of the soul is, and several ways of attaining it, and how a healthy and living soul functions. Health of the soul consists in dispassion and spiritual knowledge. "The soul is perfect when permeated by the virtues". A soul is perfect "if its passible aspect is totally oriented towards God". A pure soul is "one that loves God". A pure soul is "one freed from passions and constantly delighted by divine love". The holy Fathers also describe several ways in which the soul is revived, vitalised and healed. Godly sorrow, or repentance, puts an end to sensual pleasure, but "the destruction of sensual pleasure is the soul's resurrection". Anthony, the great servant of God, said that we must purify our minds. "For I believe that when the mind is completely pure and is in its natural state, it gains penetrating insight, and it sees more clearly and further than the demons, since the Lord reveals things to it". That is to say, this holy servant of the soul enjoins us to purify our minds. It has been observed that if anyone keeps his nous pure from evil thoughts and various images, then he can keep his soul pure. Theoleptos, Metropolitan of Philadelphia, teaches: "When, having put an end to

external distractions, you also master inner thoughts, then your nous is stirred to spiritual acts and words." The effort to keep one's mind pure and to free oneself from the many distractions results in the appearance within us of the nous, which had been dead and unseen. Therefore again Theoleptos advises: "Put an end to mixing with the outer world and fight with the inner thoughts until you find the place of pure prayer and the home where Christ dwells" The heart is the home where God dwells. We shall discover it only when we strive to live quietly and when we struggle against the thoughts which hold sway in us. Purity of the soul is very important. This method is simple but comprehensive and brings great benefit to man's soul, since it makes it a temple of the Holy Spirit. The soul is healed when it rejects relations with inferior things and cleaves in love to one who is superior — the Loving God whose face we see in Christ!

PRAYER: THE VOCATION OF EVERYONE PATRIARCH BARTHOLOMEW

Prayer is the touchstone of a person's spiritual life. It discloses the true stature and authentic condition of one's life. Prayer is what ultimately reveals who we are in relation to God and other people. Prayer is a mirror of the inner life. This applies equally to those who have chosen to consume their lives entirely in prayer and to laypersons, both men and women, whose life ought to be infused with prayer. Prayer is not the privilege of the few but the vocation of all.



PRAYER LIST: Alexander Wadas, Virginia Demitral, Sandi Treer, Constantina Speris, Ralph Vallone, Christopher Bacas, Antonia "Nitsa" Kempf, Connie Kanaris, Diana Lazar, George Markomanolakis, Argie Palaos, Katherine Panagakos, George Virvan, Mariah Smiley, Doris Webb, the child Camille Feruzzi, the child Heather Greene, Irene Pappas, Marty Levine, Lindsey Reijsoo, the child Alexis Ross, Joseph Papadakis, the child Joseph Saxon, Francine Bruggeman, Stephanie Skanderis, Georgia Haldas, Eric Ricasa, Milton Kayafas, Maureen Shriver, Tiffany Keiker, Mary O'Hara, William Coulopoulos, Matina Mantis, Anna Wakefield, Nate Cekay, and Robert Shriver. **US ARMED FORCES:** LCDR. Rick Fisher, Lt. Nicholas Karnaze, Spc. Spiro Nino, John Xanthakos, Colonel James Karas, and Gary Hogman (Iraq) and his wife Cindy, 2nd Lt. Phillip Natsios, Private Louis Tiches, EG Robert Stock, and Lance Corporal Brett Hughes, and Lt. Cmdr. Michael Starsiak

THE GREATMARTYR CHRISTINA OF TYRE

JULY 24

Saint Christina was from Tyre in Syria, the daughter of a pagan named Urban. Enlightened in her heart to believe in Christ, she broke her father's idols, made of gold and silver, and distributed the pieces to the poor. When her father learned this, he punished her ruthlessly, then cast her into prison. The rulers subjected her to imprisonments, hunger, torments, the cutting off of her breasts and tongue, and finally impalement, in the year 200, during the reign of the Emperor Septimius Severus.

Apolytikion in the Fourth Tone

O Lord Jesus, unto Thee Thy lamb doth cry with a great voice: O my Bridegroom, Thee I love; and seeking Thee, I now contest, and with Thy baptism am crucified and buried. I suffer for Thy sake, that I may reign with Thee; for Thy sake I die, that I may live in Thee: accept me offered out of longing to Thee as a spotless sacrifice. Lord, save our souls through her intercessions, since Thou art great in mercy.

Kontakion in the Fourth Tone

O dove of golden wings, thou shonest like lightning, and flewest up unto the height of the Heavens, august Christina; therefore we all celebrate thy glorious festival, as we faithfully rev'rence the worshipful shrine wherein thy pure relics are treasured, whence thou dost truly well forth unto all divine cures both for the body and for the soul.



In response to continued inquiries regarding church financials, the Church is publishing year-to-date operating income and expenses in the Sunday bulletin. God bless you and thank you for your support.

January 1 through July 18, 2011

Income \$707,365.57*

Expenses \$756,326.53**

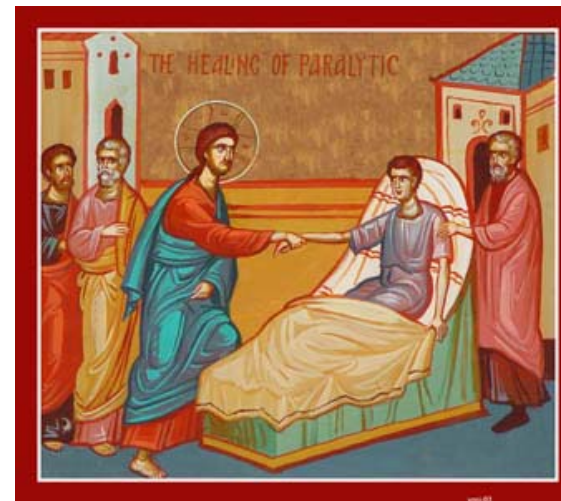
* - Includes any income (funds received) from Stewardship, Candles, Trays, Donations, Facility Rentals, Spring Festival, Fall Fundraiser, Greek School, Pre-School Program, Other Income and Harbor School Rent.

** - Includes expenses incurred (funds disbursed) for Administrative Items, Candles, Facility Rentals, Spring Festival, Fall Fundraiser, Greek School, Pre-School Program, Bookstore, Archdiocese Stewardship, For Those Who Serve, Furniture, Fixtures & Equipment, Liturgical, Maintenance, Mortgage Interest, Program Expenses, Taxes & Insurance, Utilities and Transfer to Reserves.

SIXTH SUNDAY OF ST. MATTHEW

ST. CHRISTINA THE GREAT MARTYR

JULY 24, 2011



In today's Gospel passage from Matthew, Chapter 9, we see again, the great difference between the orientation of Jesus as healer and that of the Pharisees as religious "keepers of the law." Christ came to do exactly what he did—to heal, to make whole, to restore. The preoccupation of the Pharisees was with the law, with Jesus claim to power and authority. As always, they had it wrong and Jesus told them so. The misguided Pharisees failed to see greater, more compelling need—that the man be given back his wholeness. How often we imitate the Pharisees—being concerned with the externals of religion, with procedures and protocols, rather than with the more urgent human needs we see every day, with the many calls for healing that we hear and encounter. Healing is at the heart of Jesus' ministry. It is the very heart of the Church. The more we try to substitute other things, the more we miss the point like the Pharisees. *The heart of the Church is therapeutic — it is the spiritual healing of our person. Jesus is always the "iatros pneumatikos" — the physician of our souls!*

Resurrectional Apolytikion

Let us worship the Word who is unoriginate * with the Father and the Spirit, and from a Virgin was born * for our salvation, O believers, and let us sing His praise. * For in His goodness He was pleased * to ascend the Cross in the flesh, and to undergo death, * and to raise up those who had died, * by His glorious Resurrection.

Resurrectional Kontakion

You descended to Hades, my Savior, and shattered its gates, as the Almighty. As Creator, You raised the dead with yourself, and smashed the sting of death, O Christ. You freed Adam from the curse, O Lover of humanity. Therefore we all cry out to You, Save us, O Lord.

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