

Sunday, July 12th 5th Sunday of Matthew

8:15 AM Orthros
9:30 AM Divine Liturgy
12:00 PM Baptism
2:00 PM Baptism

* Virtual Camp Nazareth Session 3 (grades 10-12)

Monday, July 13th

7:00 PM OCF & Young Adult gathering at Long's Park

* Virtual Camp Nazareth Session 3 (grades 10-12)

Tuesday, July 14th

* Virtual Camp Nazareth Session 3 (grades 10-12)

Wednesday, July 15th

5:00 PM Greek School PTO Zoom meeting

* 6:00 PM Book Study w/ Fr. Hector - Participate in person or via live stream ("The Screwtape Letters" by C.S. Lewis)

7:00 PM Paraklesis to St. Nektarios

* Virtual Camp Nazareth Session 3 (grades 10-12)

Thursday, July 16th

9:30—11:30 AM Crisis Relief Food Distribution and Delivery

* Virtual Camp Nazareth Session 3 (grades 10-12)

Friday, July 17th

9:00 AM Paraklesis to The Theotokos

* Virtual Camp Nazareth Session 3 (grades 10-12)

Saturday, July 18th

7:00 PM Vespers

Bereavement

Frank Wayne Orton, father of parishioner
Tena Blain



Upcoming Events:

***VIRTUAL CAMP NAZARETH 2020**

Session 3 (Grades 10-12) - July 12 - 17

***Wednesday Evening Book Study w/ Fr. Hector**

A New Book: "The Screwtape Letters"

By C. S. Lewis

Know your enemy in the battle of good vs. evil

Wednesday evenings from 6:00-7:00 PM

In the Church Nave

Come in person or view the live stream on the Annunciation YouTube Page.

Tsoureki (Sweet Bread) Sale

From Holy Protection Monastery

\$15 (Round ring loaf)

Please call the church office (717-394-1735);

Orders need to be placed by Friday, July 17th

Green Phase Reminders:

- **Sign-ups no longer required to attend services.**
- **The first 125 worshippers will be permitted in the Nave and Balcony. All others will be directed to Philoptochos Hall to participate through the live stream.**
- **Masks must be worn (10 years and older)**
- **No age restrictions in the Green Phase.**

Liturgical Reminder:

Sunday Worship Attire

† Please remember that during the warm weather months, entering the sanctuary is still a sacred experience which our preparation and attire should reflect.

† Let us honor God with our modesty and piety.

† "Holiness befits Your house, O Lord, forevermore" (Psalm 93:5).

ANNUNCIATION GREEK ORTHODOX CHURCH, LANCASTER, PA

SUNDAY, July 12, 2020 – 5th Sunday of Matthew

Proklos & Hilarios of Ancyra; Michael Maleinus

Paisios the Anthonite

Orthros Mode: Fourth

Liturgy Epistle: Romans 10: 1-10

Orthros Gospel: Luke 24: 13-35

Liturgy Gospel: Matthew 8: 28-34; 9: 1

Teachings from Saint Paisios

God loves man very much; He knows very well the problems of each one of us, and wishes to help us before we ask Him to do so. Since God is omnipotent, there are no difficulties which He cannot overcome, except one. The difficulty God faces, and I repeat, it is the only one, is that He "cannot" help us when our soul is not humble. God "feels sad" because, while He sees His creature suffer, He "cannot" offer any help. Whatever help He offers, it will harm the person because he lacks a humble mindset.

Whatever happens to man, depends absolutely on his humbleness. For instance, we see a man striving and finally being subdued by one of his passions. God allows this to happen for only one reason: because his soul is filled with conceited thoughts and pride. Perhaps this man hates this specific passion and fights really hard to get rid of it. He will not achieve anything, however, because God does not help him; and He will not help him unless he humbles himself. Although he hates this specific passion, he is subdued by pride, which is the passion that introduces man to all other passions. "Pride is the cause of every passion," St. John of the Ladder.

Man wants to progress spiritually and asks God to give him love, prayer, obedience and all virtues. We should be aware that God will not give us what we are asking for, no matter how hard we try, unless we humble ourselves. If our only aim is humility, then God will give us everything for free.

God wants and desires only one thing from us: our humbleness. He does not need anything else; just to humble ourselves, so He can actually make us partakers of His divine grace, which was granted to us through the mystery of Holy Baptism. Although we did not love Him yet, neither had we struggled to acquire His grace, He gave it to us as a gift out of His extreme kindness. He is only asking from us to humble ourselves and respond out of gratefulness and appreciation to His love. Thus, divine grace, which abides in us, will be activated and function accordingly. It will make us love God and get to know Him; it will do everything for us, if we only humble ourselves and allow for it to act. The only obstacle to the energy of God's grace is our pride, our lack of humility.

St. Peter in chapter 5 of his 1st Epistle helps us clearly understand our fault and tells us what we should do: "Clothe yourselves, all of you, with humility toward one another, for God opposes the proud, but gives grace to the humble. Humble yourselves therefore under the mighty hand of God, that in due time he may exalt you. Cast all your anxieties on him, for he cares about you." (1Pt 5: 5-7)

If we concentrate solely on our struggle for humility, then everything will be granted to us by God as a blessing. When we take care of everything else except our humbleness, then we will never achieve anything good; even if we did, we wouldn't be able to keep it for long. We need only one thing: the humbleness of our heart, which will give rise to the Kingdom of God's grace.

WELCOME TO ALL VISITORS

We welcome our non-Orthodox friends and neighbors at all the liturgical services with a reminder that Holy Communion may be received only by *prepared* Orthodox Christians. Please sign the Visitor's Registry in the Narthex if you wish to be contacted by the priest.

Father Hector Firoglanis, Pastor

Father Theodosios Palis, Assistant Pastor; Father Alexander Veronis, Pastor Emeritus

www.annunciationorthodox.org

Liturgy Epistle & Gospel Readings in Greek & English

Epistle: Rom. 10:1-10

Brethren, my heart's desire and prayer to God for them is that they may be saved. I bear them witness that they have a zeal for God, but it is not enlightened. For, being ignorant of the righteousness that comes from God, and seeking to establish their own, they did not submit to God's righteousness. For Christ is the end of the law, that every one who has faith may be justified. Moses writes that the man who practices the righteousness which is based on the law shall live by it. But the righteousness based on faith says, Do not say in your heart, "Who will ascend into heaven?" (that is, to bring Christ down) or "Who will descend into the abyss?" (that is, to bring Christ up from the dead). But what does it say? The word is near you, on your lips and in your heart (that is, the word of faith which we preach); because, if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For man believes with his heart and so is justified, and he confesses with his lips and so is saved.

Gospel: Mt. 8:28-34, 9:1

At that time, when Jesus came to the other side, to the country of the Gergesenes, two demoniacs met him, coming out of the tombs, so fierce that no one would pass that way. And behold, they cried out, "What have you to do with us, O Son of God? Have you come here to torment us before the time?" Now a herd of many swine was feeding at some distance from them. And the demons begged him, "If you cast us out, send us away into the herd of swine." And he said to them, "Go." So they came out and went into the swine; and behold, the whole herd rushed down the steep bank into the sea, and perished in the waters. The herdsmen fled, and going into the city they told everything, and what had happened to the demoniacs. And behold, all the city came out to meet Jesus; and when they saw him, they begged him to leave their neighborhood. And getting into a boat he crossed over and came to his own city.

Ο Απόστολος : Ρω 10:1-10

Ἀδελφοί, ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας καὶ ἡ δέησις πρὸς τὸν Θεὸν ὑπὲρ αὐτῶν εἰς σωτηρίαν. Μαρτυρῶ γὰρ αὐτοῖς ὅτι ζῆλον Θεοῦ ἔχουσιν, ἀλλ' οὐ κατ' ἐπίγνωσιν ἄγνοοῦντες γὰρ τὴν τοῦ Θεοῦ δικαιοσύνην, καὶ τὴν ἰδίαν ζητοῦντες στήσαι, τῇ δικαιοσύνῃ τοῦ Θεοῦ οὐχ ὑπετάγησαν· τέλος γὰρ νόμου Χριστὸς εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι. Μωϋσῆς γὰρ γράφει τὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου ὅτι ὁ ποιήσας ἄνθρωπος ζήσεται ἐν αὐτῇ. Ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτως λέγει· Μὴ εἴπῃς ἐν τῇ καρδίᾳ σου· Τίς ἀναβήσεται εἰς τὸν οὐρανόν; τοῦτ' ἔστι Χριστὸν καταγαγεῖν ἢ, Τίς καταβήσεται εἰς τὴν ἄβυσσον; τοῦτ' ἔστι Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν. Ἀλλὰ τί λέγει; Ἐγγύς σου τὸ ῥῆμά ἐστιν, ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου· τοῦτ' ἔστι τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσομεν. Ὅτι ἐὰν ὁμολογήσῃς ἐν τῷ στόματί σου Κύριον Ἰησοῦν, καὶ πιστεύσῃς ἐν τῇ καρδίᾳ σου ὅτι ὁ Θεὸς αὐτὸν ἠγειρεν ἐκ νεκρῶν, σωθήσῃ· καρδίᾳ γὰρ πιστεύεται εἰς δικαιοσύνην, στόματι δὲ ὁμολογεῖται εἰς σωτηρίαν.

Εὐαγγέλιον: Ματ θ' 28 - 34, θ' 1

Τῷ καιρῷ ἐκείνῳ, ἐλθόντι τῷ Ἰησοῦ εἰς τὴν χώραν τῶν Γεργεσηνῶν ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι ἐκ τῶν μνημείων ἐξερχόμενοι, χαλεποὶ λίαν, ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης. καὶ ἰδοὺ ἔκραξαν λέγοντες· Τί ἡμῖν καὶ σοί, Ἰησοῦ υἱὲ τοῦ Θεοῦ; ἤλθες ὧδε πρὸ καιροῦ βασανίσει ἡμᾶς; ἦν δὲ μακρὰν ἀπ' αὐτῶν ἀγέλη χοίρων πολλῶν βοσκομένη. οἱ δὲ δαίμονες παρεκάλουν αὐτὸν λέγοντες· Εἰ ἐκβάλλεις ἡμᾶς, ἐπίτρεψον ἡμῖν ἀπελθεῖν εἰς τὴν ἀγέλην τῶν χοίρων. καὶ εἶπεν αὐτοῖς· Ὑπάγετε. οἱ δὲ ἐξελθόντες ἀπῆλθον εἰς τὴν ἀγέλην τῶν χοίρων· καὶ ἰδοὺ ὠρμησεν πᾶσα ἡ ἀγέλη τῶν χοίρων κατὰ τοῦ κρημοῦ εἰς τὴν θάλασσαν, καὶ ἀπέθανον ἐν τοῖς ὕδασι. οἱ δὲ βόσκοντες ἔφυγον, καὶ ἀπελθόντες εἰς τὴν πόλιν ἀπήγγειλαν πάντα καὶ τὰ τῶν δαιμονιζομένων. καὶ ἰδοὺ πᾶσα ἡ πόλις ἐξῆλθεν εἰς συνάντησιν τῷ Ἰησοῦ, καὶ ἰδόντες αὐτὸν παρεκάλεισαν ὅπως μεταβῆ ἀπὸ τῶν ὁρίων αὐτῶν. Καὶ ἐμβὰς εἰς πλοῖον διεπέρασεν καὶ ἦλθεν εἰς τὴν ἰδίαν πόλιν.

Apolitikia Hymns of the Day in English & Greek

1. RESURRECTION APOLYTIKION (Fourth Mode)

Having learned the joyful proclamation of the Resurrection from the angel, and having cast off the ancestral condemnation, the women disciples said to the Apostles triumphantly: Death is despoiled and Christ God is risen, granting great mercy unto the world.

2. HYMN OF OUR CHURCH (4th Mode)

Today is the beginning of our salvation, and the revelation of the mystery of ages. The Son of God becomes the Son of the Virgin and Gabriel proclaims this gift from God. Together with him we cry out to You, O Theotokos: "Hail thou full of grace, the Lord is with you."

3. KONTAKION (2nd Mode)

O Protection of Christians unshamable, Intercessor to our Holy Maker, unwavering, Please reject not the prayerful cries of those who are in sin. Instead, come to us, for you are good; Your loving help bring unto us, Who are crying in faith to you: Hasten to intercede and speed now to supplicate, As a protection for all time, Theotokos, for those who honor you.



1. ΑΝΑΣΤΑΣΙΜΟ ΑΠΟΛΥΤΙΚΙΟΝ (Ηχ. Δ)

Τὸ φαιδρὸν τῆς Ἀναστάσεως κήρυγμα, ἐκ τοῦ Ἀγγέλου μαθοῦσαι αἱ τοῦ Κυρίου Μαθήτριάι, καὶ τὴν προγονικὴν ἀπόφασιν ἀπορρίψασαι, τοῖς Ἀποστόλοις καυχώμεναι ἔλεγον. Ἐσκύλευται ὁ θάνατος, ἠγέρθη Χριστὸς ὁ Θεός, δωρούμενος τῷ κόσμῳ τὸ μέγα ἔλεος.

2. ΑΠΟΛΥΤΙΚΙΟΝ ΤΟΥ ΝΑΟΥ (Ηχ. Δ)

Σήμερον τῆς σωτηρίας ἡμῶν τό Κεφάλαιον, καὶ τοῦ ἀπ' αἰῶνος Μυστηρίου ἡ φανέρωσις· ὁ Υἱὸς τοῦ Θεοῦ, Υἱὸς τῆς Παρθένου γίνεται, καὶ Γαβριὴλ τὴν χάριν εὐαγγελίζεται. Διό καὶ ἡμεῖς σὺν αὐτῷ τῇ Θεοτόκῳ βοήσωμεν· Χαῖρε Κεχαριτωμένη, ὁ Κύριος μετὰ σοῦ.

3. KONTAKION (Ηχ. Β)

Προστασία τῶν Χριστιανῶν ἀκαταίσχυντε, μεσιτεία πρὸς τὸν Ποιητὴν ἀμετάθετε, μὴ παρίδῃς ἀμαρτωλῶν δεήσεων φωνάς· ἀλλὰ πρόφθασον ὡς ἀγαθὴ, εἰς τὴν βοήθειαν ἡμῶν, τῶν πιστῶς κραυγαζόντων σοι· τάχυνον εἰς πρεσβείαν, καὶ σπεῦσον εἰς ἰκεσίαν, ἡ προστατεύουσα αἰεὶ, Θεοτόκε τῶν τιμώντων σε.

