

THE ORDER FOR THE TYPIKA SERVICE WHEN WE ARE UNABLE TO ATTEND CHURCH

SUNDAY JULY 25, 2021

5th SUNDAY AFTER PENTECOST – Tone 4. The Dormition of the Righteous Anna, mother of the Most-holy Theotokos. Holy Women Olympias (Olympiada –408-410) the Deaconess, of Constantinople, and the Virgin Eupraxia of Tabenna (413). Ven. Makáry, Abbot of Zheltovódsk and Unzha (1444). Commemoration of the Holy 165 Fathers of the Fifth Ecumenical Council (553).

THE SERVICE TAKES PLACE IN FRONT OF OUR ICON CORNER

EVERYONE: O, God cleanse me a sinner and have mercy on me! (3x)

READER: Through the Prayers of Our Holy Fathers, O Lord Jesus Christ Our God, Have Mercy on us.

READER: Amen. O, Heavenly King, the Comforter the Spirit of Truth, Who art everywhere present and fillest all things. Treasury of Blessings and Giver of Life. Come and abide in us and cleanse us from every impurity and save our souls, O Good One!

Holy God, Holy Mighty, Holy Immortal, have mercy on us. (3 times)
Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

O most Holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our transgressions. Holy One, visit and heal our infirmities, for Thy Name's sake.

Lord have mercy. Lord have mercy. Lord have mercy.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

EVERYONE: Our Father, Who art in heaven, hallowed be Thy name. Thy Kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.

READER: Through the Prayers of Our Holy Fathers, O Lord Jesus Christ Our God, Have Mercy on us.

THE GREAT LITANY is not said in the absence of a Priest or Deacon. The reader continues:

READER: Through the Prayers of Our Holy Fathers, O Lord Jesus Christ Our God, Have Mercy on us.

EVERYONE: Amen. Followed by the Singing of the First Antiphon.

Bless the Lord, O my soul! Blessed are Thou, O Lord! Bless the Lord, O my soul; and all that is within me, bless His holy name! Bless the Lord, O my soul, and forget not all His benefits. Who forgives all your iniquity, who heals all your diseases. The Lord is compassionate and merciful, long suffering and of great goodness. Bless the Lord, O my soul, and all that is within me, bless His holy name. Blessed art Thou, O Lord!

THE LITTLE LITANY is not said in the absence of a Priest or Deacon. The reader continues:

READER: Amen. Lord have mercy (3x)

READER: Through the Prayers of Our Holy Fathers, O Lord Jesus Christ Our God, Have Mercy on us.

EVERYONE: Amen. Followed by the singing of the Second Antiphon.

Glory to the Father, and to the Son, and to the Holy Spirit.

Praise the Lord, O my soul! I will praise the Lord as long as I live; I will sing praises to my God while I have being. Put not your trust in princes, in sons of men in whom there is no salvation. When his breath departs he returns to his earth, on that very day his plans perish. The Lord will reign forever; Your God, O Zion, to all generation.

Now and ever and unto ages of ages. Amen. Only-begotten Son and immortal Word of God, Who for our salvation didst will to be incarnate of the holy Theotokos and ever-virgin Mary, Who without change didst become man and wast crucified, Who art one of the Holy Trinity, glorified with the Father and the Holy Spirit: O Christ our God, trampling down death by death, save us!

THE LITTLE LITANY is not said in the absence of a Priest or Deacon. The reader continues:

READER: Amen. Lord have mercy (3x)

READER: Through the Prayers of Our Holy Fathers, O Lord Jesus Christ Our God, Have Mercy on us.

EVERYONE: Amen. Followed by the singing of the Third Antiphon.

In Thy Kingdom remember us, O Lord, when Thou comest into Thy Kingdom. Blessed are the poor in spirit, for theirs is the Kingdom of heaven. Blessed are those who mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth. Blessed are those who hunger and thirst after righteousness, for they shall be filled. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called the sons of God. Blessed are those who are persecuted for righteousness' sake, for theirs is the Kingdom of Heaven. Blessed are you when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceedingly glad, for great is your reward in heaven.

Followed by the singing of the appointed Troparia for the day:

Troparion for Resurrection - Tone 4

When the women disciples of the Lord learned from the angel the joyous message of Thy Resurrection, they cast away the ancestral curse and elatedly told the apostles: “Death is overthrown! Christ God is risen, // granting the world great mercy!”

Glory to the Father, and to the Son, and to the Holy Spirit, now and Ever and unto ages of ages. Amen.

Troparion to The Holy Righteous Anna - Tone 4

Divinely-wise Anna, thou didst carry in thy womb the pure Mother of God who gave life to our Life. Therefore, thou art now carried joyfully to the inheritance of heaven, to the abode of those who rejoice in glory, // where thou dost seek forgiveness of sins for those who faithfully honor thee, O ever-blessed one.

THE EPISTLE LESSON

READER: The Prokeimenon is in the 4th Tone:

O Lord, how manifold are Thy works; / in wisdom hast Thou made them all.

CHOIR: O Lord, how manifold are Thy works; / in wisdom hast Thou made them all.

READER: Bless the Lord, O my soul! O Lord, my God, Thou art very great!

CHOIR: O Lord, how manifold are Thy works; / in wisdom hast Thou made them all.

READER: The Second Prokeimenon is in the 4th Tone:

God is wonderful in His saints, / the God of Israel.

CHOIR: God is wonderful in His saints, / the God of Israel.

READER: THE READING IS FROM THE EPISTLE OF THE HOLY APOSTLE PAUL TO THE ROMANS.

READER: (Romans 10:1-10 and Galatians 4:22-31)

Brethren:

My heart's desire and prayer to God for Israel is that they may be saved.

For I bear them witness that they have a zeal for God, but not according to knowledge. For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God.

For Christ is the end of the law for righteousness to everyone who believes. For Moses writes about the righteousness which is of the law, "The man who does those things shall live by them." But the righteousness of faith speaks in this way, "Do not say in your heart, 'Who will ascend into heaven?' (that is, to bring Christ down from above) 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, in your mouth and in your heart" (that is, the word of faith which we preach): that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.

Brethren:

For it is written that Abraham had two sons: the one by a bondwoman, the other by a freewoman. But he who was of the bondwoman was born according to the flesh, and he of the freewoman through promise, which things are symbolic. For these are the two covenants: the one from Mount Sinai which gives birth to bondage, which is Hagar – for this Hagar is Mount Sinai in Arabia, and corresponds to Jerusalem which now is, and is in bondage with her children – but the Jerusalem above is free, which is the mother of us all.

For it is written: "Rejoice, O barren, You who do not bear! Break forth and shout, You who are not in labor! For the desolate has many more children Than she who has a husband." Now we, brethren, as Isaac was, are children of promise.

But, as he who was born according to the flesh then persecuted him who was born according to the Spirit, even so it is now.

Nevertheless what does the Scripture say? "Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the freewoman."

So then, brethren, we are not children of the bondwoman but of the free.

READER: And to your spirit: Alleluia! Alleluia! Alleluia! Go forth, prosper and reign, for the sake of meekness, righteousness and truth!

CHOIR: Alleluia! Alleluia! Alleluia!

READER: For Thou lovest righteousness, and hatest iniquity.

CHOIR: Alleluia! Alleluia! Alleluia!

READER: The salvation of the righteous is from the Lord.

CHOIR: Alleluia! Alleluia! Alleluia!

THE GOSPEL LESSON

READER: And that we may be accounted worthy of hearing the Holy Gospel, let us pray to the Lord God.

EVERYONE: Lord have mercy (3x)

READER: Let us listen to the Holy Gospel. The Reading is from the Holy Gospel according to Saint Matthew.

EVERYONE: Glory to Thee, O Lord, glory to Thee.

READER: (*Matthew 8:28-9:1 and Luke 8:16-21*)

Let us Attend!

When He had come to the other side, to the country of the Gergesenes, there met Him two demon-possessed men, coming out of the tombs, exceedingly fierce, so that no one could pass that way.

And suddenly they cried out, saying, "What have we to do with You, Jesus, You Son of God? Have You come here to torment us before the time?" Now a good way off from them there was a herd of many swine feeding.

So the demons begged Him, saying, "If You cast us out, permit us to go away into the herd of swine." And He said to them, "Go." So when they had come out, they went into the herd of swine. And suddenly the whole herd of swine ran violently down the steep place into the sea, and perished in the water.

Then those who kept them fled; and they went away into the city and told everything, including what had happened to the demon-possessed men. And behold, the whole city came out to meet Jesus. And when they saw Him, they begged Him to depart from their region.

So He got into a boat, crossed over, and came to His own city.

At That Time:

No one, when he has lit a lamp, covers it with a vessel or puts it under a bed, but sets it on a lampstand, that those who enter may see the light. For nothing is secret that will not be revealed, nor anything hidden that will not be known and come to light. Therefore take heed how you hear. For whoever has, to him more will be given; and whoever does not have, even what he seems to have will be taken from him." Then His mother and brothers came to Him, and could not approach Him because of the crowd.

And it was told Him by some, who said, "Your mother and Your brothers are standing outside, desiring to see You." But He answered and said to them, "My mother and My brothers are these who hear the word of God and do it."

EVERYONE: Glory to Thee, O Lord, glory to Thee.

READER: Remember us, O Lord, when Thou comest into Thy Kingdom.

Remember us, O Master, when Thou comest into Thy Kingdom.

Remember us, O Holy One, when Thou comest into Thy Kingdom.

**THE LITANY OF FERVENT SUPPLICATION is not said
in the absence of a Priest or Deacon. The reader continues:**

READER: Amen. Lord have mercy (12x)

READER: Through the Prayers of Our Holy Fathers, O Lord Jesus Christ Our God, Have Mercy on us.

EVERYONE: Amen.

READER: The Heavenly Choir sings Thy praises and cries out: Holy, Holy, Holy Lord of Sabaoth; Heaven and earth are full of Thy glory.

READER: Draw nigh unto Him, and be enlightened; and your faces shall not be put to shame.

READER: The Heavenly Choir sings Thy praises and cries out: Holy, Holy, Holy Lord of Sabaoth; Heaven and earth are full of Thy glory.

READER: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

READER: The Choir of Holy Angels and Archangels, with all the Powers of Heaven, sings Thy praises and cries out: Holy, Holy, Holy Lord of Sabaoth, Heaven and earth are full of Thy glory.

THE SYMBOL OF FAITH (THE NICENE CREED)

EVERYONE: I believe in one God, the Father Almighty, Maker of Heaven and Earth and of all things visible and invisible. And in one Lord Jesus Christ, the Son of God, the only-begotten, begotten of the Father before all ages. Light of light; true God of true God, begotten, not made; of one essence with the Father, by Whom all things were made. Who for us men and for our salvation came down from Heaven, and was incarnate of the Holy Spirit and the Virgin Mary and became man. And He was crucified for us under Pontius Pilate, and suffered, and was buried. And the third day He arose again, according to the Scriptures, and ascended into Heaven, and sits at the right hand of the Father; And He shall come again with glory to judge the living and the dead. Whose kingdom shall have no end.

And in the Holy Spirit, the Lord, the Giver of Life, Who proceeds from the Father; Who with the Father and the Son together is worshipped and glorified, Who spoke by the prophets.

In One, Holy, Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins. I look for the Resurrection of the dead, and the life of the world to come. Amen.

THE LITANY OF SUPPLICATION is not said in the absence of a Priest or Deacon. The reader continues:

READER: Amen. Lord have mercy (12x)

READER: Through the Prayers of Our Holy Fathers, O Lord Jesus Christ Our God, Have Mercy on us.

EVERYONE: Our Father, Who art in heaven, hallowed be Thy name. Thy Kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.

READER: Through the prayers of our Holy Fathers, O Lord Jesus Christ, Son of God, have mercy on us and save us.

EVERYONE: Amen. (Followed by the singing of the appointed Kontakia)

Kontakion for Resurrection - Tone 4

My Savior and Redeemer as God rose from the tomb and delivered the earth-born from their chains. He has shattered the gates of hell, and as Master,// He has risen on the third day!

Glory to the Father, and to the Son, and to the Holy Spirit.

Kontakion for The Holy Righteous Anna - Tone 2

We celebrate the memory of the progenitors of Christ, and with faith we ask their help, that deliverance from every affliction be granted to those who cry out:// “Be with us, O God, Who in Thy good pleasure glorified them!”

Now and ever and unto ages of ages. Amen.

Steadfast Protectress Tone 6 (Hymn to the Theotokos)

Steadfast Protectress of Christians, constant advocate before the Creator. Despise not the entreating cry of us sinners, but in Your Goodness come speedily to help us who call on You in faith! Hasten to hear our petition and to intercede for us, O Theotokos!! For You always protect those who honor You!

READER: Lord have mercy (12x)

O All-Holy Trinity, Consubstantial Power, Undivided Kingdom, Origin of all Good: be graciously inclined unto me, a sinner. Make steadfast my heart and give it understanding, and take away from me every defilement. Enlighten my mind, that I may ever glorify, praise and worship Thee, and say: One is Holy, One is the Lord Jesus Christ, to the glory of God the Father. Amen.

Blessed be the Name of the Lord, henceforth and forevermore. (3x)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages.
Amen.

PSALM 34

READER: I will bless the Lord at all times; His praise shall be continually in my mouth. In the Lord shall my soul be praised; let the meek hear and be glad. O magnify the Lord with me, and let us exalt His name together. I sought the Lord, and He heard me, and delivered me from all my troubles. Draw nigh unto Him, and be enlightened, and your faces shall not be put to shame. This poor man cried, and the Lord heard him, and saved him out of all his troubles. The Angel of the Lord will encamp around those who fear Him, and will deliver them.

O taste and see that the Lord is good; blessed is the man that hopes in Him. O fear the Lord, all you His saints; for there is no want for them that fear Him. The rich have become poor and have hungered; but they that seek the Lord shall lack no good thing. Come, O children, hearken unto me; I will teach you the fear of the Lord. Who is the man that desires life, who loves to see days that are good? Keep thy tongue from evil, and thy lips from speaking deceit. Turn away from evil, and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and His ears unto their supplication. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth.

The righteous cried, and the Lord hear them, and He delivered them out of all their troubles. The Lord is nigh unto them that are broken in heart, and will save them that are humble in spirit.

Many are the afflictions of the righteous, and out of them all shall the Lord deliver them. The Lord keeps all of their bones; not one of them shall be broken. The death of sinners is cruel, and they that hate the righteous shall do wrong. The Lord will redeem the soul of His servants, and none of them shall do wrong that hope in Him.

READER: More honorable than the Cherubim and more glorious beyond than the Seraphim, without defilement, You gave birth to God the Word, True Theotokos, we magnify You.

CHOIR: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen. Lord have mercy, Lord have mercy, Lord have mercy. Lord, Bless!

READER: May He, Who rose from the dead, Christ our True God, through the Prayers of our Holy Fathers, through the Prayers of the Most Holy Theotokos and Ever-Virgin Mary, by the Power of the Precious and Life-Creating Cross, through the protection of the Bodiless Powers of Heaven, through the prayers of the Holy Glorious Prophet, Forerunner and Baptist John, through the prayers of the holy glorious and all-laudable Apostles, through the Prayers of all the North American Saints whom we commemorate today, through the prayers of _____ the patron of this Holy Temple, of The Feast of The Dormition of the Righteous Anna, mother of the Most-holy Theotokos, through the prayers of the Holy Women Olympias the Deaconess, of Constantinople, and the Virgin Eupraxia of Tabenna whom we commemorate today, of the holy and righteous Ancestors of God, Joachim and Anna, and of all the saints, have mercy on us and save us.

CHOIR: Amen.

(The faithful now come up and venerate the
Precious Cross and Icons in our Icon Corner.)

READER: Through the Prayers of our Holy Fathers, O Lord Jesus Christ our God, have mercy on us and save us!

CHOIR: Amen. Lord have mercy! Lord have mercy! Lord have mercy!

THE DIOCESE OF NEW YORK and NEW JERSEY EDUCATION CORNER"

THE Dormition of the Righteous Anna, the Mother of the Most Holy Theotokos

JULY 25

Saint Anna was the daughter of the priest Matthan and his wife Mary. She was of the tribe of Levi and the lineage of Aaron. According to Tradition, she died peacefully in Jerusalem at age 79, before the Annunciation to the Most Holy Theotokos.

During the reign of Saint Justinian the Emperor (527-565), a church was built in her honor at Deutera. Emperor Justinian II (685-695; 705-711) restored her church, since Saint Anna had appeared to his pregnant wife. It was at this time that her body and maphorion (veil) were transferred to Constantinople.

Portions of Saint Anna's holy relics may be found on Mount Athos: Stavronikita Monastery (part of her left hand), Saint Anna's Skete (part of her incorrupt left foot), Koutloumousiou Monastery (part of her incorrupt right foot). Fragments of her relics may also be found in her Monastery at Lygaria, Lamia, and in the Monastery of Saint John the Theologian at Sourota. Part of the saint's incorrupt flesh is in the collection of Saints' relics of the International Catholic Crusaders. The church of Saint Paul Outside the Walls in Rome has one of the saint's wrists.

Saint Anna is also commemorated on September 9.

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Saint Olympias the Deaconess

JULY 25

Saint Olympias the Deaconess was the daughter of the senator Anicius Secundus, and by her mother she was the granddaughter of the noted eparch Eulalios (he is mentioned in the life of Saint Nicholas). Before her marriage to Anicius Secundus, Olympias's mother had been married to the Armenian emperor Arsak and became widowed. When Saint Olympias was still very young, her parents betrothed her to a nobleman. The marriage was supposed to take place when Saint Olympias reached

the age of maturity. The bridegroom soon died, however, and Saint Olympias did not wish to enter into another marriage, preferring a life of virginity.

After the death of her parents she became the heir to great wealth, which she began to distribute to all the needy: the poor, the orphaned and the widowed. She also gave generously to the churches, monasteries, hospices and shelters for the downtrodden and the homeless.

Holy Patriarch Nectarius (381-397) appointed Saint Olympias as a deaconess. The saint fulfilled her service honorably and without reproach.

Saint Olympias provided great assistance to hierarchs coming to Constantinople: Amphilochius, Bishop of Iconium, Onesimus of Pontum, Gregory the Theologian, Saint Basil the Great's brother Peter of Sebaste, Epiphanius of Cyprus, and she attended to them all with great love. She did not regard her wealth as her own but rather God's, and she distributed not only to good people, but also to their enemies.

Saint John Chrysostom (November 13) had high regard for Saint Olympias, and he showed her good will and spiritual love. When this holy hierarch was unjustly banished, Saint Olympias and the other deaconesses were deeply upset. Leaving the church for the last time, Saint John Chrysostom called out to Saint Olympias and the other deaconesses Pentadia, Proklia and Salbina. He said that the matters incited against him would come to an end, but scarcely more would they see him. He asked them not to abandon the Church, but to continue serving it under his successor. The holy women, shedding tears, fell down before the saint.

Patriarch Theophilus of Alexandria (385-412), had repeatedly benefited from the generosity of Saint Olympias, but turned against her for her devotion to Saint John Chrysostom. She had also taken in and fed monks, arriving in Constantinople, whom Patriarch Theophilus had banished from the Egyptian desert. He levelled unrighteous accusations against her and attempted to cast doubt on her holy life.

After the banishment of Saint John Chrysostom, someone set fire to a large church, and after this a large part of the city burned down. All the supporters of Saint John Chrysostom came under suspicion of arson, and they were summoned for interrogation. They summoned Saint Olympias to trial, rigorously interrogating her. They fined her a large sum of money for the crime of arson, despite her innocence and a lack of evidence against her. After this the saint left Constantinople and set out to Kyzikos (on the Sea of Marmara). But her enemies did not cease their persecution. In the year 405 they sentenced her to prison at Nicomedia, where the saint underwent much grief and deprivation. Saint John Chrysostom wrote to her from his exile, consoling her in her sorrow. In the year 409 Saint Olympias entered into eternal rest. Saint Olympias appeared in a dream to the Bishop of Nicomedia and commanded that her body be placed in a wooden coffin and cast into the sea. "Wherever the waves carry the coffin, there let my body be buried," said the saint. The coffin was brought by the waves to a place named Brokthoi near Constantinople. The inhabitants, informed of this by God, took the holy relics of Saint Olympias and placed them in the church of the holy Apostle Thomas.

Afterwards, during an invasion of enemies, the church was burned, but the relics were preserved. Under the Patriarch Sergius (610-638), they were transferred to Constantinople and put in the women's monastery founded by Saint Olympias. Miracles and healings occurred from her relics.

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=== Scriptural Readings for the Week ===

Monday	Romans 16:17-24	Matt. 13:10-23
Tuesday	1 Cor. 1:1-9	Matt. 13:24-30
Wednesday	1 Cor. 2:9-3:8	Matt. 13:31-36
Thursday	1 Cor. 3:18-23	Matt. 13:36-43
Friday	1 Cor. 4:5-8	Matt. 13:44-54
Saturday	Romans 8:9:1-5	Matt. 9:18-26
Sunday	Romans 12:6-14	Matt. 9:1-8

Fifth Sunday after Pentecost
What Have We to Do with Thee?
Matthew 8:28-9:1

From The Explanation of the Gospel of St. Matthew
by Blessed Theophylact, Archbishop of Ochrid and Bulgaria

28. And when He was come to the other side into the land of the Gergesenes, there met Him two possessed with demons, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

While the men in the boat were yet wondering what manner of man this was that even the winds and the sea obeyed Him, the demons come to proclaim the answer. Although Mark and Luke speak of one man who was possessed by a legion of demons (Mk. 5:9, Lk. 8:27), understand that this one man was one of the two mentioned by Matthew, evidently, the more notorious of the two. Jesus came alone towards them, since no one dared to bring them to Him, so fierce were they. They dwelt among the tombs because the demons wish to inspire the belief that the souls of those who have died become demons. Let no one believe this: for when the soul departs from a man, it does not wander about the earth. For *the souls of the righteous are in the hand of God* (Wis. of Sol. 3:1), and the souls of sinners are also led away, as was the soul of the rich man, Lazarus.

29. And, behold, they cried out, saying, What have we to do with Thee, Jesus, Thou Son of God? Art Thou come hither to torment us before the time?

Behold, they proclaim Him to be the Son of God, but first they declare their enmity. The demons consider it torment to be prevented from harming men. Understand the demons' words, *before the time*, to mean that they thought that Christ, not enduring their great wickedness, would not wait for the time of their punishment. But this is not so; the demons are permitted to contend with us until the end of the world.

30-32. And there was a good way off from them a herd of many swine grazing. So the demons besought Him, saying, If Thou cast us out, suffer us to go away into the herd of swine. And He said unto them, Go. And when they were come out, they went into the herd of swine.

The demons asked this so that they could drown the swine, and thus the owners would be grieved and would not welcome Christ. Christ granted the demons their request in order to show how great is their bitterness towards men, and that if they had the power, and were not prevented as they are by God,

they would do worse things to us than they did to the swine. For God protects those possessed by demons so that they do not kill themselves.

32-34. And, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. And they that kept them fled, and went their ways into the city, and told everything, and what was befallen to those possessed of the demons. And, behold, the whole city came out to meet Jesus: and when they saw Him, they besought Him that He would depart out of their region.

The inhabitants of the city begged Jesus to leave because they were grieved and thought that they would suffer something worse thereafter. You, O reader, learn that where there is swinish life, it is not Christ Who dwells there, but demons.

1-2. And He entered into a boat, and passed over, and came into His own city. And, behold, they brought to Him a paralytic, lying on a bed.

His own city means Capernaum, for it was there that He was living. He was born in Bethlehem, raised in Nazareth, and lived for an extended length of time in Capernaum.

LET ALL THAT YOU DO BE DONE IN LOVE. 1 Cor.16:14

YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND. Matt. 22:37

YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF. Matt. 22:39

LOVE YOUR ENEMIES AND PRAY FOR THOSE WHO PERSECUTE YOU. Matt. 5:44

LOVE IS PATIENT, LOVE IS KIND, LOVE DOES NOT ENVY, LOVE DOES NOT BOAST, LOVE IS NOT PROUD, LOVE IS NOT SELFISH, LOVE IS NOT PROVOKED. 1Cor. 13:4

LOVE BEARS ALL THINGS, LOVE ALWAYS HAS FAITH, LOVE ALWAYS HAS HOPE, LOVE ENDURES ALL THINGS. LOVE NEVER FAILS! 1Cor. 13:7,8

UPCOMING FEASTDAYS THIS WEEK.....

St. Jacob of Alaska (July 26)

<https://www.oca.org/saints/lives/2021/07/26/102091-repose-of-saint-jacob-netsvetov-enlightener-of-the-peoples-of-al>

St. Paraskeva of Rome (July 26)

<https://www.oca.org/saints/lives/2021/07/26/102096-martyr-paraskev-of-rome>

Holy Great-Martyr and Healer Panteleimon (July 27)

<https://www.oca.org/saints/lives/2021/07/27/102099-greatmartyr-and-healer-panteleimon>