

## December 9, 2018: The 27<sup>th</sup> Sunday after Pentecost (The woman with a spirit of infirmity)

### Epistle: Ephesians 6:10-17:

*Finally, my brethren, be strong in the Lord and in the power of His might. Put on the whole armor of God, that you may be able to stand against the wiles of the devil. For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places. Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having girded your waist with truth, having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace; above all, taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God;*

### Gospel: Luke 13:10-17:



*Now He was teaching in one of the synagogues on the Sabbath. And behold, there was a woman who had a spirit of infirmity eighteen years, and was bent over and could in no way raise herself up. But when Jesus saw her, He called her to Him and said to her, “Woman, you are loosed from your infirmity.” And He laid His hands on her, and immediately she was made straight, and glorified God. But the ruler of the synagogue answered with indignation, because Jesus had healed on the Sabbath; and he said to the crowd, “There are six days on which men ought to work; therefore come and be healed on them, and not on the Sabbath day.” The Lord then answered him and said, “Hypocrite! Does not each one of you on the Sabbath loose his ox or donkey from the stall, and lead it away to water it? So ought not this woman, being a daughter of Abraham, whom Satan has bound—think of it—for eighteen years, be loosed from this bond on the Sabbath?” And when He said these things, all His adversaries were put to shame; and all the multitude rejoiced for all the glorious things that were done by Him.*

Every miracle done by our Lord Jesus Christ caused an increase in the level of anger on part of the spiritual leaders of the Jewish people. The healing of the woman with a spirit of infirmity aggravated even more the ruler of the synagogue: *"But the ruler of the synagogue answered with indignation, because Jesus had healed on the Sabbath."* The fact that the woman was healed on a Sabbath was invoked by the ruler of the synagogue as the only reason for his "indignation." However, the real reason for his indignation was the fact that **Jesus healed the woman** and that **He healed her in his synagogue**.

I think that anyone would agree that a miracle worker has no problem being acclaimed and loved by the people and generating a great following. This is why the gospels often mention that Jesus was surrounded by a great multitude. The more people followed and believed in Jesus Christ, the less control the spiritual leaders of the Jewish people had over them. St John the evangelist is telling us that after Jesus raised Lazarus from the dead (after being in the tomb for four days), *"the chief priests and the Pharisees gathered a council and said, 'What shall we do? For this Man works many signs. If we let Him alone like this, everyone will believe in Him...'"* (11:47-48). In fact, in the next chapter of the fourth gospel we read that *"the chief priests plotted to put Lazarus to death also, because on account of him many of the Jews went away and believed in Jesus"* (12:10-11). The bent over woman, who had been tormented by Satan for eighteen years represents the whole of mankind (just as the man who had fallen among robbers and was helped by the Good Samaritan) who, at "the fullness of time," had lost its verticality and was unable to shake off the heavy burden of sins.

The fact that the man who had been left to die by the roadside and received the first aid from the Good Samaritan (Christ) was then taken and entrusted him to an inn (the foreshadow of the Church) with the specific instruction to care for him ("take care of him") as well as the fact that the woman with a spirit of infirmity was healed in a synagogue (also the foreshadow of the Church), constitute a good indication that man(kind)'s healing and restoration takes place in the Church.

**Let us be attentive!**

**Fr. George Bazgan**

## **Sunday Fellowship**

**The following families are scheduled to look after  
this Sunday's fellowship:**

**Apostol Alexandru & Georgeta  
Bacivan Milan & Cornelia  
Stoica Emilian & Simona**

**Thank you all very much!**

**Altar boys for this Sunday:**

**Matthew Cotfasa  
Arsenie Gavriș  
Arkin Gabriel Corbu**

**Special Services during Advent**

**During the Christmas Fast, we'll have:**

**Vespers, every Saturday at 5:00 PM.**

**Following the Vespers Service, Confession  
will be heard for those who want to  
prepare for Holy Communion.**

**Bake Sale**

**On December 14 and 15, the Ladies Auxiliary  
will organize a BAKE SALE.**

**All of our ladies are kindly asked to bring their baked goods  
to the Hall on Thursday, Dec. 13, between 5-7 PM.**

**Thank you very much!**

## **THE ANNUAL CHRISTMAS PARTY**

The traditional annual Christmas Party will be held on **Saturday, December 22, at 6:PM**, following the Vespers. The Sunday School children and the children from the Romanian Dance group of the Canadian-Romanian Society will present the program, followed by the arrival of Santa.  
**All children are welcome!**

## **NEW YEAR'S PARTY**

Would you like to celebrate the arrival of 2018 at the Romanian Center, in a traditional Romanian atmosphere?

Then **contact Mariana Diaconu: 780-473-6711**  
or **780-660-4748 (texting only)** for **tickets (\$110/adults**  
and **\$20/children 7-14)** and additional details.

**Sorry, no refunds after December the 5<sup>th</sup>!**

## **MEMBERSHIP / PLEDGE**

The Board of Directors extends a warm appeal to all supporters of our parish, asking them **to pay their membership as soon as possible.**

This way we can ensure that we have the necessary funds to fulfill our financial obligations for the rest of the year.

We also encourage you to **renew your financial pledge** and be as generous as you can.

**THANK YOU VERY MUCH!**

## **A Christian's conduct in Church**

Before I begin to address the topic of „church conduct,” it is important to address the question „Why do we come to church?”

We come to church on Sundays (the Day of the Lord) in order to reaffirm our vocation as liturgical beings, to continue our spiritual growth and to strengthen our communion with Christ and His Church which began when we were accepted into the community of the faithful through the Sacraments of Christian Initiation: Baptism, Chrismation and Holy Eucharist (Communion).

For an Orthodox Christian, attending the Divine Liturgy is not only a privilege but an obligation as well. It is a privilege in as much as we, as members of the visible Church are called to bring the Eucharistic elements (bread and wine), be part of their transformation into the Body and Blood of Christ and then, partake of them in the form of the Holy Eucharist, all this in the context of the Divine Liturgy, the highest form of prayer we can offer to God. It is also our obligation to attend the Divine Liturgy, obeying thus one of the commandments of the Church.

In order to benefit the most from our presence in Church we must keep in mind a few rules:

- 1. Come to Church on time (before 10:00) in order to participate in the entire Divine Liturgy.**
- 2. If the service is already in progress, you must stop and see what is going on. If you came in during the Scripture readings (Epistle or the Gospel), you should wait at the back of the church until the reading is over and then, quietly, take your seat.**
- 3. Pick up the liturgical book and follow closely the service, reading all of the prayers.**
- 4. During the Divine Liturgy you are not allowed to move around or talk to other people. You can do that at the end, during the fellowship.**
- 5. Out of respect for the most important part of the Divine Liturgy, please refrain from walking in front of the Altar after the procession with the Holy Gifts.**