

**St. Mary's Orthodox Church  
(Dormition of the Mother of God)**

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*Sunday April 29, 2018*

***Sunday of the Paralytic***

Apostles Jason and Sosipater of the Seventy, and their companions: Martyrs Saturninus, Jakischolus (Inischolus), Faustianus, Januarius, Marsalius, Euphrasius, Mammius - the holy seven former thieves, and Virgin-Martyr Cercyra, Martyr Zenon, Martyr Neon, Martyrs Vitalius and his wife Valeria (62), and Christodolus the Ethiopian, at Corfu (see also April 28 *Slavonic*); Saint Memnon the Wonderworker of Corfu (2nd c.) (see also April 28 *Greek*); Nine martyrs at Cyzicus (ca.286-299): Theognes, Rufus, Antipater, Theostichus, Artemas, Magnus, Theodorus, Thaumasius, and Philemon (see also April 28 *Greek*); Martyrs Diodorus and Rhodoplanus, Deacons at Aphrodisia in Anatolia (285-305); Saint Atticus and Cyntianus (Cyntion), martyrs; Saint John Tolaius, Patriarch of Alexandria (482); Saint Nicetas, abbot of Synnada (9th c.); Saint Nicephorus of Sebaste (9th c.); Martyr Torpes (Tropez), under Nero (65); Hieromartyrs Apapius and Secundinus, Bishops in Numidia (259); Saint Severus of Naples, Wonderworker (409); Saint Dictinus, the first convert of St. Patrick in Ulster, Ireland (5th c.); Saint Paulinus of Brescia, Bishop (ca.545); Saint Secundellus the Deacon, in Gaul (6th c.); Saint Endelienta, nun and recluse of Cornwall (6th c.); Saint Senan of North Wales, hermit (7th c.); Saint Fiachan of Lismore (Fiachina, Fianchne, Fianchine), a monk at Lismore and a disciple of St Carthage the Younger (7th c.); Saint Wilfrid II, Bishop of York (744); Saint Ava of Dinant, a niece of King Pepin, Abbess of a convent at Denain in Hainault (ca.845); Martyr Daniel of Gerona, born in Asia Minor, became a hermit and was martyred in Spain (9th c.); Metropolitan John of Thebes (John of Kaloktenos, John the New), Metropolitan of Thebes, the Merciful One (12th c.); Saint Arsenius, Archbishop of Suzdal (1627); Saint Basil of Ostrog, Wonderworker of Ostrog in Montenegro, myrrh-streamer, Metropolitan of Zahumlje (1671); Holy Martyrs of Lazeti (Georgia) (17th-18th c.); New Martyr Stanko the Shepherd, of Montenegro (1712); Saint Nectarius of Optina (1928); Saint Amphilochius of Pochaev, Schema-Abbot of Pochaev (1970); **Other commemorations:** Synaxis of Monastery of the Most Holy Theotokos "Palaiokastritsa", Corfu (ca.1228)

*Services for the week of April 29*

Wednesday, May 2: 9:00 am Divine Liturgy for the Feast of Mid-Pentecost

Saturday, May 5: 6:00 pm Great Vespers

## Parish News

**WELCOME:** to all of our guests today. We are so glad that you have come to enjoy our Orthodox worship. We invite you to come for coffee and sweets in our church hall and to enjoy fellowship with us. May God bless you!

**OFFERINGS:** April 22:\$1128.86

**GRAVE BLESSINGS** took place yesterday at Woodlawn and Walnut Grove. If you have a loved one buried in either place and are not sure if the grave was blessed, please see Fr. Mark.

**THE FEAST OF MID-PENTECOST** will be celebrated on Wednesday. It is strange to think that we are half-way through the 50 days from Pascha to Pentecost. Why does the Great Fast creep along, while this time of celebration zips by?

## HOMILY

### About the incomparable love of Christ

"And to know the love of Christ that surpasses knowledge" (Ephesians 3:19).

"The love of Christ that surpasses knowledge!" Surpasses, not the knowledge of God, but surpasses the knowledge of man, darkened and embittered by sin. God's knowledge is equal to God's love and neither surpasses the other. But man's knowledge, alienated from God, does not comprehend God's love at all, shown through the Lord Jesus Christ. God understands man but man does not understand God. God attempted, by reason, to enable man to understand through nature and through the Old Revelation, through the Law and the prophets, but man did not want to submit to that knowledge. Then, God attempted to overcome men through love and through this love to draw them to Himself. From that [love] comes the Incarnation of the Son of God, from that [love] thence is His sacrifice and His suffering to the death. Such inexpressible love of God, beyond words and knowledge, have captured and returned many to God, i.e., made them to understand; gave them a new knowledge, pure and bright. But, it confused many of them, again, for it did not agree with their darkened and embittered understanding.

"And to know," says the apostle. How can we brethren, know that which is beyond knowing and beyond understanding? In no other way than by a change of mind, awakening and sharpening of the mind, illumination and elevation of the mind: in brief, the acquiring of a new mind, which would have the capability to understand the love of Christ which is beyond the present sinful mind of men.

O the depth of God's wisdom and knowledge! Whoever even approaches just a little closer to You that one feels that You are, at the same time, the depth of the love of God.

O Lord, illumine our mind with Your understanding that we may more easily adopt Your unfathomable love toward mankind and weep--weep from sorrow because of our hardened hearts and because of our darkened and malicious minds and weep because of joy, because of Your love toward us, who are darkened and embittered.

