

5th Sunday After Pentecost

The Tikhvin Icon of the Mother of God

26 June / 9 July

Resurrection Tropar, 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 overcome / Christ God is risen / granting the world great mercy.

Troparion of the Icon tone 4: Thine Icon, O Mother of God, shines from heaven like a brilliant sun./ It illumines the world with rays of mercy which we reverently receive as God's gift./ We glorify thee as Queen of all,/ and magnify Christ our God Whom thou didst bear./ Pray to Christ, O Mother of God our Lady and Queen,/ to keep all Christians unharmed by the enemy./ Save those who faithfully venerate His Image and thy pure Icon, O Virgin.

Resurrection Kondak, Tone 4: My Saviour 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.

Kontakion of the Icon tone 8: Let us thank Christ our God, and run to the Virgin and Queen His Mother;/ tenderly gazing on her miraculous icon let us fall down and cry:/ Thou hast visited this land by the appearance of thine icon:/ keep our people in peace and make them heirs of heaven;/ for we cry with faith: Rejoice, O Virgin, salvation of the world.

Matins Gospel V

for Sunday: Rom . 10:1-10

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.

SEEKING TO ESTABLISH THEIR OWN RIGHTEOUSNESS, THEY HAVE NOT SUBMITTED TO THE RIGHTEOUSNESS OF GOD

Observe how adroitly he favours them in the word, and yet shows their unseasonable obstinacy ...These things he says to show that it was from a petulancy and love of power that they erred, rather than from ignorance ...For if Christ be 'the end of the Law,' he who does not have Christ, even if he seems to have righteousness, does not have it. But he who has Christ, even though he may not have properly fulfilled the Law, has received the whole. For the end of the physician's art is health ...He who does not know how to heal, though he may seem to be a follower of the art, comes short of everything: so is it in the case of the Law and of faith ...For what was the object of the Law? To make man righteous. But it did not have the power, for no one fulfilled it ...But to this end Christ gave a fuller accomplishment through faith. Be not then afraid, he says, as if you are transgressing the Law by having come over to the faith. For only then do you transgress it, when for the sake of the Law you do not believe in Christ.

St. John Chrysostom. Homily XVII on Romans X. B#54, pp. 472- 473.

for the Icon: Phil . 2:5-11



for Sunday: Matt . 8:28-9:1

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.

THE DEMONIACS

The Gospel reading for last Sunday taught us a lesson on the deep humility of the Roman Centurion, who came to ask Christ for the healing of his servant. But today's Gospel does not give us a lesson of what we should do, but rather shows us what we should avoid, what we should not do. This shows us the striking reality of the existence of the power of evil. In our time such a reality doesn't even require proof. Every day, every newspaper tells about a whole list of crimes which simply cannot be explained without recognising that the person is possessed by an external, evil power.

Today's Gospel draws a terrible picture for us: two demoniacs came out from the tombs, "exceeding fierce, so that no man might pass by that way" (Mt. 8:28). Christ permitted the demons to enter into a huge herd of swine. The possessed ones were healed, but the whole herd of swine jumped from the precipice into the sea. What a terrible force! A real, overt force of evil!

But here is the last verse of the Gospel: "And, behold, the whole city came out to meet Jesus" (Mt. 8:34). And now you expect to find something gladdening: the whole town has united in order to meet the Lord. You want to think that it was faith that united them, that they, as once did the Samaritans, would ask the Lord to remain with them, would thank Him for His healing, for the salvation of two of their townspeople, and also for freeing them from the danger present when passing that way. And what happened? Yes, they asked the Lord, but not to stay with them, but rather to "depart out of their coasts!" (Mt. 8:34).

Here is the most terrible passage in this Gospel. First the demons were in two possessed men. Later, we saw them in an entire herd of swine. And then, a whole town — possessed. With what? With the passion for profit. According to Jewish law, raising pigs was unlawful, sinful. But it made money, and huge amounts of money. And here an entire herd perished. And the people seemed to be saying to the Lord: "You have only set foot on our land and have caused us such a terrible loss. What will happen next if you stay here any longer? You will ruin us completely! We see, we understand your greatness: even the devils are obedient to you! But what does that do for us? What do the two healed men matter to us? We don't need your miracles. We need thousands, millions of dollars. You are not for us. Go away, go away at once."

Brothers and sisters, let us examine our soul. Doesn't the same thing happen with us? Some kind of passion takes possession of us, but Christ becomes an obstacle. And in our soul, we whisper the same terrible words: "Go away from us." May the Lord keep us from this! May our words directed to Him always be: "Come to us and never leave us."

The One Thing Needful - Archbishop Andrei

for the Icon: Luke 10:38-42, 11:27-28

Saints of the Week

26 June / 9 July — Apostles' Fast - Our Holy Father David - born in Salonica, where he at first lived the ascetic life in a shelter he had built in an almond tree, he later continued his asceticism in Thessaly. He purified himself so greatly by fasting, prayer and vigils that he was made worthy to receive great grace from God. Once he took a live coal in his hand, placed incense on it and censured the Emperor with no sort of protection for his hand. The Emperor, when he saw this, bowed down to the ground before David, who amazed the people by his countless miracles. He entered peacefully into rest in the blessedness of eternity in 540; The Tikhvin Icon of the Most Holy Mother of God; The Hodogitria Icon of the Most Holy Mother of God; The Icon of the Mother of God of Lydda or Rome; Translation of the relics of St. Brannock (Brynach) of Braunton, England.

THE FEAST OF THE ICON OF TIKHVIN This icon of the Holy Birth-giver of God [the Theotokos] was first in Constantinople but in 1383 A.D., seventy years before the fall of Constantinople in 1453 A.D., it suddenly appeared in the sky near the town of Tikhvin in northern Russia. There, where it descended to the ground, a monastic community and church were established. The icon is named after the town of Tikhvin. Countless miracles were wrought from this miraculous icon; especially many of the sick received healing from it.

27 June / 10 July — Apostles' Fast - St Sampson the Hospitable - born of rich and eminent parents in ancient Rome, where he studied all the secular wisdom of that time, devoting himself in particular to the study of medicine. Sampson was a compassionate and liberal physician, and gave the sick medicine for both soul and body, counselling each man to fulfil the requirements of the Christian faith. He moved to Constantinople, where he lived in a tiny house from which he distributed alms, comfort, advice, hope, medicine and all possible aid to those suffering in spirit and in body. The Patriarch heard of Sampson's great virtue and ordained him priest. At that time the Emperor Justinian the Great became ill with what his doctors believed to be an incurable disease. The Emperor prayed with great fervour, and God revealed to him in his sleep that Sampson would heal him. When the Emperor summoned Sampson to court, the old man had only to put his hand on the

diseased place and the Emperor was healed. When Justinian offered him an immense sum of money, Sampson thanked him but would accept nothing, saying to the Emperor: 'O Emperor, I had silver and gold and other riches, but I left it all for the sake of Christ, that I might gain heavenly and eternal wealth.' When the Emperor insisted on doing something for him, Sampson asked him to build a home for the poor. In that home, Sampson cared for the poor as a father cares for his children. His compassion for the poor and weak was second nature to him. This holy man, filled with heavenly power and goodness, entered peacefully into rest on June 27th, 530. He was buried in the Church of the Holy Martyr Mocius, his kinsman. After his death, Sampson appeared many times to those who called upon him for aid; St Severus the Priest; St Joanna the Myrrh-Bearer.

28 June / 11 July — Apostles Fast - The Holy Martyrs Cyrus and John - these holy martyrs are commemorated on January 31st, and their lives and sufferings are described under that date. Today we commemorate the translation of their relics from Canopus to Menuthis, and the numerous miracles associated with them. St Cyril, the Patriarch of Alexandria, prayed fervently for the extermination of the abominable idolatrous practices at Menuthis, where there was a temple and where the demonic powers held sway. An angel of God appeared to the Patriarch and told him that Menuthis would be cleansed of its impurity if he brought the relics of Ss Cyrus and John to the town. The Patriarch did this at once. He brought the relics of the holy martyrs to Menuthis and had a church built there in their honour. Ammonius, the son of the governor of Alexandria, Julian, was healed of scrofula through the martyrs' relics, and a certain Theodore was healed of blindness. Isidore of Maium was healed of a wasting disease of the liver, Theodore's wife of the effects of poison, a certain Eugenia of dropsy and a great many others of various diseases and torments. All this took place in the year 412.

Our Holy Father Sennuphius the Standard-Bearer - Sennuphius was a great ascetic and miracle-worker of the Egyptian desert. He was a contemporary of Patriarch Theophilus and Emperor Theodosius the Great. He is called the "Standard-bearer" because by his prayers he once helped Emperor Theodosius to gain a victory over the army of his adversaries. When the emperor summoned Sennuphius to Constantinople, Sennuphius replied that he was unable to do so but sent him his tattered monastic habit and staff. Setting out to battle the emperor donned Sennuphius' monastic habit and carried the staff and returned victorious from battle;

Our Holy Father Paul the Physician - a Corinthian by birth. Completing his schooling, Paul withdrew to a monastery and was tonsured a monk. He had a difficult struggle with the impure spirit of fornication. However, when with the power of the cross he drove the impure spirit of fornication away from himself, that spirit created a malicious falsehood, i.e., [the spirit] gave approval to a depraved woman to say that she had given birth to a child by Paul. The heretics then dragged him from the monastery, placed the child in his arms and forced him to walk throughout the town for the people to spit on him. The baby was only a few days old. St. Paul prayed fervently to God and said to the people: "Behold, let the child himself say who is his father." The child stretched out its hand from the swaddling clothes and pointed to a blacksmith and said: "That man is my father and not Paul the monk!" The adversaries of Paul became ashamed and God granted great healing powers to Paul so that when he placed his hand on the sick, they became whole. Paul reposed peacefully in old age pleasing God by his life on earth. He lived in the seventh century;

St. Austol of Cornwall (6th c.) - Tropar of St Austol, Tone 7: Light of Cornwall and pillar of the Faith,/ holy Austol, disciple of Samson:/ thou wast a fellow-labourer with Saint Mewan,/ in such companionship that thou didst die with him and share his grave./ Pray to Christ our God to grant us His great mercy.



29 June / 12 July — The Holy Apostle Peter - the son of Jonah and brother of Andrew the First-Called, of the tribe of Simeon and the town of Bethsaida, he was a fisherman and was at first called Simon, but the Lord was pleased to call him Cephas, or Peter (Jn 1:42). He was the first of the disciples to give clear expression to his faith in the Lord Jesus, saying: 'Thou art the Christ, the Son of the living God' (Mt. 16:16). His love for the Lord was very strong, and his faith in Him went from strength to strength. When the Lord was put on trial, Peter denied Him three times, but it needed only one look into the face of the Lord, and Peter's soul was filled with shame and repentance. After the descent of the Holy Spirit, Peter became a fearless and powerful preacher of the Gospel. After his first sermon in Jerusalem, about 3,000 souls were converted to the Faith. He preached the Gospel throughout Palestine and Asia Minor, in Italy and in Illyria. He performed many wonders, healing the sick and raising the dead, and even his shadow had the power of healing the sick. He had a major struggle with Simon the Magician, who declared himself to be from God but was actually a servant of the devil. He finally put him to shame and overcame him. Peter was condemned to death on the order of the wicked Emperor Nero, a friend of Simon's. After installing Linus as Bishop of Rome and exhorting and encouraging the flock of Christ there, Peter went to his death with joy. When he saw the cross before him, he asked the executioner to crucify him upside-down, because he felt himself to be unworthy to die in the same way as his Lord. And so this great servant of the greatest Master went to his rest and received a crown of eternal glory.

The Holy Apostle Paul - born in Tarsus and of the tribe of Benjamin, he was formerly called Saul and studied under Gamaliel. He was a Pharisee and a persecutor of Christians. He was wondrously converted to the Christian faith by the Lord Himself, who appeared to him on the road to Damascus. He was baptised by the Apostle Ananias, named Paul and enrolled in the work of the Great Apostles. He preached the Gospel everywhere with burning zeal, from the borders of Arabia to the land of Spain, among both the Jews and the heathen, and receiving the title of 'the Apostle to the Gentiles'. His fearful sufferings were matched only by his superhuman endurance. Through all the years of his preaching, he hung from day to day like a thread between life and death. Filling his days and nights with toil and suffering for Christ, organising the Church in many places and

reaching a high level of perfection, he was able to say: 'I live; yet not I but Christ liveth in me' (Gal. 2:20). He was beheaded in Rome in the reign of Nero, at the same time as St Peter. The repose of Archbishop Andrei of Neo Diveyevo (1979).

30 June / 13 July — Synaxis of the Holy, Glorious and All-praised Twelve Apostles - although each of the Twelve Apostles has his own Feast

Day during the year, the Church has set aside this day for a general Feast of all of them together, including St Paul. The names, their Feast Day(s) and how these most holy and selfless men in the history of the world died and finished their earthly course:

Peter—June 29th and January 16th - crucified upside-down.

Andrew—November 30th - crucified.

James the Son of Zebedee—April 30th - beheaded.

John the Theologian—September 26th and May 8th - died in a wondrous way.

Philip—November 14th - crucified.

Bartholomew—June 11th and August 25th - crucified, then flayed and beheaded.

Thomas—October 6th - pierced with five spears.

Matthew the Evangelist—November 16th - burned by fire.

James the Son of Alphaeus—October 9th - crucified.

Thaddeus (or Jude the brother of James)—June 19th - crucified.

Simon the Zealot—May 10th - crucified.

Matthias—August 9th stoned, then beheaded with an axe when dead.

Paul—June 29th - beheaded.

THE HOLY APOSTLES - As a dry desert, the whole world was; / Across it [the world] the chariot of the Spirit flew / A fiery vision, the Holy Apostles; / The All-holy Spirit, through them, the universe rebuilt. / The rivers of wondrous grace flowed, . The dead desert, to life converted. / Wonderful Apostles, watery clouds, / Simple ones, wise ones, fishermen, heroes! / From the Ganges to the Thames, they carried the torch, / From the Nile to Pontus, holiness they proclaimed, / From variegated Persia to bronze Gaul, / Where the feet walk or the galleys sail / Everywhere, the miracle of the Incarnate God, brought, / Everywhere, the Name of the Resurrected Christ proclaimed, / Without complaint and fear, without any confusion: / Mountains and seas, to them were not obstacles, / The sword did not frighten them, nor persecution prevent them, / Neither all the fires of Hades which, against them, erupted. / Truth guided them and not a false fable: / Our life is Christ, and death a beautiful gain! / Thus, they spoke. To such as these, what could be done? / Crucify their bodies? Scrape their skins? / That, the world did, but what kind of harm did it do them? / To reign eternally! Thus, God judged.

Blessed Peter the Heir - by descent, was a Tartar and the nephew of the Tartar King Berkai. He heard the words of salvation from Bishop Cyril of Rostov and those words adhered to his heart. And yet when he witnessed the miraculous healing of Berkai's son, by the help of Bishop Cyril's prayer, he secretly left the Golden Horde and fled to Rostov where he was baptized and where, with all his soul and mind, dedicated himself to asceticism and the study of the honourable Faith. Once at night, Saints Peter and Paul appeared to him in a dream on the shores of the lake and commanded him to build a church in their name on that same place and along with that, Blessed Peter received from the saints the necessary amount of money for that purpose. Indeed, Blessed Peter built a most beautiful church there in which he in old age, following the death of his wife, was tonsured a monk. Blessed Peter died peacefully in ripe old age on June 29, 1290 A.D. and his church became and remains a monastery called the Petrovski Monastery.;

Our Holy Father George the Georgian - George was born in Iberia [Georgia] in 1014 A.D. and was a relative of the Georgian kings. George received a good classical education in his childhood but his heart drew him to the spiritual life. He lived a life of asceticism with the famous spiritual father George in the Black Mountain. He fled to Holy Mount Athos and continued his asceticism in the monastery Iveron. George became the abbot of Iveron. With the help of Emperor Constantine Monomachus he restored Iveron and covered the monastery church with lead. That lead roof remains even today. He translated the Holy Scriptures, the Prologue and books of the Divine Services into the Georgian language. King Bagrat invited him to Georgia to teach the people. George was royally welcomed in his homeland. He travelled everywhere and taught both the clergy and people. In his old age, he desired to die on Mt. Athos where he set out for but death overtook him in Constantinople in the year 1067 A.D. His relics were translated to Iveron. Even though he died on May 24, the monks of Iveron commemorate his memory on June 30 considering him to be as "equal to the apostles."; Synaxis of All Saints of Tver.

1 / 14 July — The Holy Martyrs Cosmas and Damian - unmercenary doctors and wonderworkers, these two saints were brothers. Born in Rome, baptised as children and given a Christian education, they were endowed by God with the gift of healing, generally by the laying-on of their hands, of both men and animals. They sought no reward for their work, only urging the sick to faith in Christ the Lord. Inheriting great wealth, they compassionately divided it among the poor and needy. The Emperor Galerius was on the throne in Rome at that time. Persecutors of the Christian faith brought these two holy brothers, bound in chains, before him. After prolonged interrogation, the Emperor charged them to deny Christ and offer sacrifice to idols. Cosmas and Damian not only refused to obey the Emperor; they urged him to forsake dead idols and come to the knowledge of the one, true God. 'Our God is not created, but is the Creator of all, and your gods come of the imaginings of men and the hands of artists. If there were no artists to make your gods, you would have nothing to worship.' After a miracle performed on the Emperor himself—healing him of a grave infirmity—the Emperor declared his faith in Christ and let the holy brothers go in peace. They continued to glorify Christ our God and to heal the sick, and were themselves glorified on all sides by the people. A doctor, a former teacher of theirs, envying their fame, lured them into the hills on the pretext of collecting herbs and stoned them to death. They suffered with honour for the Christian faith in 284. Their memory endures in the Church on earth, and their souls went to the Kingdom of the Lord, to live eternally in glory and joy.

Our Holy Father Peter the Patrician - a nobleman from Constantinople and a commander during the reign of Emperor Nicephorus. In a war with the Bulgarians, Emperor Nicephorus was slain and Peter, with fifty Greek commanders and princes,

was captured and cast into prison. St. John the Theologian miraculously freed Peter from prison. Peter then despised all earthly glory, left his wife and son, and withdrew to Mount Olympia where, as a monk and as a disciple of St. Joannicius the Great, lived a life of mortification for thirty-four years. Following the death of his wife and son, he settled in Constantinople where he spent eight more years in fasting and prayer and fell asleep in the Lord in the year 865 A.D. in the seventy-seventh year of his life;

The Holy Martyr Potitus - a thirteen-year-old child who was born in Sardinia. He endured much suffering for Christ both from his father and from the civil persecutors of Christianity. Potitus was beheaded during the reign of Emperor Antoninus (138-161 A.D.) but, before this, Potitus cured and baptized Agnes, the daughter of the emperor; Holy Julius and Aaron, protomartyrs of Wales (c.304); St. Servanus, Apostle of the Western Fife of East Scotland (6th c.).

2 / 15 July — Deposition of the Vesture of the Most Holy Mother of God in the Blachernae Church in Constantinople - in the time of the

Emperor Leo the Great (457-474) and the Empress Verina and Patriarch Gennadius, two Constantinopolitan nobles, Galbuis and Candidus, were travelling in the Holy Land to venerate the holy places there. In Nazareth, they stayed in the house of a Jewish girl who had the vesture of the Mother of God kept in a secret place. Many of the sick and wretched had received healing through prayer and the touching of this vesture. Galbuis and Candidus took this holy relic to Constantinople and informed the Emperor and the Patriarch of its existence. It was the cause of great rejoicing in the imperial city. The vesture was ceremonially placed in the Blachernae church (a church built by the Emperor Marcian and Empress Pulcheria on the shore of a bay, and named 'Blachernae' after a General Blacheran from Scetis, who was killed there), and this commemorative feast was instituted;

St Juvenal, Patriarch of Jerusalem - a contemporary of the great illuminators of the Orthodox Church: Euthymius, Theodosius, Gerasimus, Simeon the Stylite and others. He participated in two Ecumenical Councils: the Third Council in Ephesus [431 A.D.] and the Fourth Council in Chalcedon [451 A.D.]. With great power and zeal, he fought against the blasphemous heresies: in Ephesus against Nestorius who called the Birth-giver of God the Birth-giver of Christ and in Chalcedon against Eutyches and Dioscorus who taught that there was only one nature in Christ, i.e., only a divine nature without a human nature. Following the victory of Orthodoxy at both councils, Juvenal returned to his throne in Jerusalem. Even though the heresies were condemned, the heretics were not eliminated. Through the intrigue and violence of Theodosius, a friend of Dioscorus, Juvenal was banished from the patriarchal throne and Theodosius, on his own, elevated himself in Juvenal's place. In the beginning, this heretic Theodosius was supported by Empress Eudocia, the widow of Theodosius the Younger who, at that time, took up residence in Jerusalem. Hesitant and indiscreet, Eudocia finally went to see St. Simeon the Stylite in order to ask him wherein lies the truth. The saint of God unmasked all the heretical teachings and instructed the empress to adhere to the teachings of Orthodoxy as confirmed at the councils. The empress heeded, repented and she herself became embittered against the false Patriarch Theodosius. During that time Marcian and Pulcheria reigned in Constantinople. A letter from the emperor was sent to Commander Athanasius ordering him to banish Theodosius and to return and reinstate Juvenal to his throne which the commander quickly did. Juvenal governed the Church in Jerusalem for thirty-eight years as its hierarch and at a ripe old age presented himself to the Lord in the year 458 A.D. to receive from Him the reward for great suffering and misery which he had endured for the truth. During the reign of St. Juvenal, the celebration of Christmas was established on December 25;

St Photius, Metropolitan of Moscow - of Greek descent. He prudently governed the Russian Church for twenty years. Photius died in the year 1430A.D. A week before his death an angel of God appeared to him and informed him of the exact time of his departure from this world.

REFLECTION

Until his last breath ceaseless repentance is necessary for a Christian. St. Mark the Ascetic says: "Think and you will see that the mystery of devotion in the chosen ones of God was realized through repentance." Repentance, even at the hour of death! This case occurred: an old ascetic and renown spiritual father was dying and he called for a priest to administer Holy Communion to him. Along the way a robber joined the priest and desired to see for himself how a holy man dies. The holy elder peacefully received Holy Communion and peacefully talked with the priest. The robber then wept and said: "Blessed are you! Alas, what kind of death will I be worthy of?" The holy elder suddenly became proud and responded to him: "Be as I am and it will be to you as it is to me!" The robber returned along the road weeping all the time and lamenting over himself and, at that moment, dropped dead. Then the people saw a "fool for Christ" as he weeps over the holy elder and dances and sings over the robber. When he was asked the reason for this, he replied: "By the pride of that one [the elder] he lost all merits; the repentance of this one [the robber] he reaped all the fruits."

CONTEMPLATION

To contemplate the miraculous healing of the bent over woman: "And behold, there was a woman who for eighteen years had a sickness caused by a spirit; and she was bent over and utterly unable to look upwards" (St. Luke 13:11): 1. How the Lord placed His hands on the deformed woman and the woman straightened up; 2. How my soul is deformed as the woman and is bent over to the ground; 3. How the Lord can put His hand on my soul, i.e., His Holy Spirit and the deformity will immediately be straightened up.