

**Saint Veronica (Bernice),  
the woman with the issue of blood (July 12)**



The Synaxaristes of Saint Nikodemos of the Holy Mountain states that this Saint was from the city of Paneada. When the Lord healed her issue of blood, she was very grateful, because for twelve years she had "suffered much under many physicians, and had spent all that she had, and nothing had helped, but instead she became worse" (Mark 5:26). She had heard of Christ, and decided to go to Him, believing that she would be healed merely by touching His garment. When she did this, the Savior felt that power had gone forth from Him. Turning to the crowd, He asked who had touched His garment. His disciples were puzzled by the question, since many people were pressing Him on all sides. Saint Veronica came forward and fell down before Him in fear and trembling, and admitted what she had done. The Lord said, "Daughter, your faith has made you well; go in peace, and be healed of your affliction" (Mark 5:34).

In her gratitude, she made a statue of Him and placed it in front of her house, where everyone could venerate it. A healing plant grew at the base of the statue, which was able to cure various diseases. Later, St. Veronica became a member of the early Church. After living a life of holiness, she surrendered her soul to God.

(Taken from <https://www.oca.org/saints/lives/2020/07/12/102006-saint-veronica-bernice-the-woman-with-the-issue-of-blood>)

**A Brief Reflection:**

The story of St. Veronica in Mark 5:24-34 is "sandwiched" between the healing of Jairus' daughter (Mk 5:21-24, 35-42). This alone suggests that the stories interpret one another, but there are other indications as well: obviously both characters are women, but they are also linked chronologically. St. Veronica has been ailing and in a state of ritual impurity for as long as Jairus' daughter has been alive—**12 years**. Both are experiencing "death" and "exile," and in Jesus, both are restored to life and wholeness, both "return from exile."

Several Old Testament prophets describe Israel as a "woman/wife" of God (Yahweh), but Ezekiel is perhaps the most explicit in his elaborations (cf. Ezek 16; 22), and in particular his portrayal of Israel as being born as an impure outsider (Ezek 16:3-6). Later, in Ezek 36:12-18, Ezekiel joins images of "menstrual uncleanness" and "child bereavement" to describe the conditions that led to Israel's exile:

13 "Thus says the Lord GOD, 'Because they say to you, "You are a devourer of men and **have bereaved your nation of children**," 14 therefore you will no longer devour men and no longer bereave your nation of children,' declares the Lord GOD. ... 17 "Son of man, when the house of Israel was living in their own land, they defiled it by their ways and their deeds; **their way before Me was like the uncleanness of a woman in her impurity**. 18 "Therefore I poured out My wrath on them for the blood which they had shed on the land, because they had defiled it with their idols."

Immediately after this passage, Ezekiel prophesies about Israel's return from exile, and about the "washing" and renewal of Israel, the "new heart" and "new spirit" God will give Israel (Ezek 36:24ff). This prophecy is further elaborated in the Vision of the Valley of Dry Bones (Ezek 37)—the quintessential image of resurrection and re-creation.

Following Mark 5, Israel rejects Jesus as Messiah (Mk 6:1-6), and Jesus then calls the **Twelve**. The return from exile is beginning now, in the formation of the New Covenant People and Bride of God, the New Israel, the Church.



**ST. PHILIP  
ORTHODOX  
CHURCH**

A Parish of the  
Antiochian Archdiocese

*His Eminence Metropolitan JOSEPH*



*His Grace Bishop THOMAS*



*Father Noah Bushelli, Pastor*

215-954-9286



*Father James Thayer*

215-692-0890

**July 12, 2020**

**FIFTH SUNDAY AFTER  
PENTECOST & FIFTH  
SUNDAY OF MATTHEW**

**COMMEMORATIONS:**

ATHANASIOS OF MOUNT ATHOS  
HOLY MARTYRS PROCLUS AND HILARY OF ANCYRA  
VERONICA, THE WOMAN WITH THE ISSUE OF BLOOD  
WHO WAS HEALED BY OUR LORD  
VENERABLE FATHER PAISIOS THE NEW OF ATHOS

**Tone 4 - Eothinon 5**

**Orthros Gospel: St. Luke 24:12-35**

**Epistle: Romans 10:1-10**

**Liturgy Gospel: St. Matthew 8:29-9:1**

**RESURRECTION TROPARION - Tone 4 - Having learned the joyful message of the resurrection from the angel, the women disciples of the Lord cast from them their parental condemnation, and proudly broke the news to the disciples saying, Death hath been spoiled. Christ God is risen, granting the world great mercy!**

**TODAY:** ORTHROS & Confession 8:45 a.m.  
Divine LITURGY 10 a.m.  
"Pascha in July" Basket Blessing & Outdoor Fellowship after Liturgy

1970 Clearview Road, Souderton, PA 18964

www.st-philip.net (215) 721-4947

Emails: office@st-philip.net nbushelli@gmail.com frjamesthayer@gmail.com

Office Hours: Monday through Friday 10:00 - 3:00

Fr Noah & Fr James are available for hospital visits. If you or anyone you know is in the hospital or homebound and would like a visit, please call the church office.

