



The Good Samaritan

Troparion of the Resurrection, Tone 4

When the women disciples 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.

Troparion of Annunciation, Tone 4

Today is the beginning of our salvation, the revelation of the eternal mystery! the Son of God becomes the Son of the Virgin as Gabriel announces the coming of Grace. Together with him let us cry to the Theotokos: Rejoice, O Full of Grace, the Lord is with you.

Kontakion of Annunciation, Tone 8

O Victorious Leader of triumphant hosts! We, your servants delivered from evil, sing our grateful thanks to you, O Theotokos! As you possess invincible might set us free from every calamity so that we may sing: Rejoice, O Unwedded Bride!

Weekly Bulletin

Orthodox Church of the Annunciation

November 14th , Tone 4, Luke 10:25-37

The gospel for the twenty-fifth Sunday after Pentecost (Lu. 10:25-37) gives us the parable of the Samaritan who had compassion on a Jew after he had been attacked and wounded by thieves on the road between Jerusalem and Jericho.

The parable is introduced through reference to the two great commandments. We have already come across and commented on them in connection with the gospel for the fifteenth Sunday after Pentecost. It is the second of these commandments which gives a lawyer the opportunity to ask Jesus: "And who is my neighbor?" The meaning of this parable is not to contrast the inhumanity of the priest and the Levite who pass by with the generosity of the Samaritan who tends and takes charge of the wounded Jew, nor to condemn the ethnic and religious antagonism between the Jews and the Samaritans, but to proclaim this general truth: that my neighbor is not exclusively someone connected to me by blood, or country or creed, but that my neighbor is, at each instant, someone whom God has brought near me, has put in my path; my neighbor is the person I become close to through serving his need, even if he is a strange or an enemy. It depends very largely on me whether this or that man does or does not become my neighbor. I can try to act in such a way that every man becomes my neighbor.

On another plane, the Samaritan represents Jesus himself, who pours wine and oil on the wounds of the human race and makes himself the neighbor of every man. "Which...thinkest thou was neighbor unto him that fell among the thieves?...He that shewed mercy on him."

In the epistle (Eph. 4:1-17), St. Paul recommends us to "keep the unity of the Spirit in the bond of peace," because there is one body, and one Spirit, one Lord, on God. Paul's advice must be taken in a very literal sense, and applied to the circumstances and to the difficulties of our daily life. What good does it do to work out lofty ideas about unity in Christ, or the unity of the Church, if, first of all, I pay no attention to safeguarding "the unity of the Spirit" and the "bond of peace" with the members of my family, with those who live in my house, with those with whom professional, economic or civic life bring me into contact each day. "The unity of the Spirit and the "bond of peace": these two great sayings will only become true in my life when I give them practical effect in the small details of the day in the kitchen or the office. Thus the epistle for this Sunday is in harmony with the gospel, for it is only through the unity of the Spirit and the bond of peace that another man can become my neighbor.

Taken from the *Year of Grace of the Lord*, by a Monk of the Eastern Church

From the Lives of the Saints... THE HOLY APOSTLE
PHILIP

Announcements and Activities

Great Vespers for the Feast of the Entrance
– Saturday, at 5:30 PM.

Divine Liturgy for the Feast– Sunday, at 10AM.

Coffee Hours– This week's Coffee Hour is the week of Bagels and Coffee. Next week's Coffee Hour will be sponsored by Olga H. and Larissa S.

Church School/Adult Ed.— We will next meet on Sunday, November 28th, at 9AM.

Parish Council– will meet today, after Coffee Hour.

Pray for... Hierarch Nikolai (Soraich)— battling cancer. Samir's friend, **Johnny, who has been improving in the battle to save his sight.** **Brian**, Sunday's brother. **George and Alex**, health problems. **Reposed Darrel**, Kyle's father. **Diane F. recovering from Surgery.** **Erika and Family.** **All those who have lost their lives or are suffering as a result of the current Pandemic .** **Archimandrite Alexander**– Fr. Lawrence's long-time father confessor, who reposed. **Kerrie Photine**– recent surgery, **Karen and Scott**– battling health issues. **Mitered Archpriest Basil**– a longtime friend of Father's, newly reposed. **Newly reposed Emiliane (Janie G.) and reposed Vadim.** **Our Vladyka Benjamin**– battling on-set parkinsons. **Tsige Roman and Abraham**– I know we are always mindful of Tsige, but please continue to pray for the work and for Ethiopia, torn by civil war, with all the problems that go with a regional terror. **Newly Reposed Maria S.**—who fell asleep in the Lord on Wednesday, around 11:30 PM. **Reposed Jonathan T. Reposed Vadim, Newly Reposed Donny.** **The newly reposed Protopresbyter Leonid, the long-time chair of the Department of External Affairs for the OCA, and brotherinlaw to Olga H., Brian, Kerrie and family**– asking prayers for family sickness. **Oxana**– traveling. **George and Alesis**, Brother and Daughter of Peter and Irene S. **Matushka Ioanna R., Reposed. Matushka Priscilla, ill. Anya J**– a longtime friend of the parish who is ill. **Stephen F.**– battling back pain. **John F.**– battling cancer. **Archpriest Anthony**– battling cancer. **Julie**– sister of Kathy M., battling health problems. **Archbishop Benjamin**– parkinsons. **Mitred Archpriest Sergei**– who reposed recently. **Rhoda's requests for Douglas and Kayana.** **Reposed Constance**– the mother of Andrew F.

Philip was born in Bethsaida beside the Sea of Galilee, as were Peter and Andrew. Instructed in Holy Scripture from his youth, Philip immediately responded to the call of the Lord Jesus and followed Him (John 1:43). After the descent of the Holy Spirit, Philip zealously preached the Gospel throughout many regions in Asia and Greece. In Greece, the Jews wanted to kill him, but the Lord saved him by His mighty miracles. Thus, a Jewish high priest that rushed at Philip to beat him was suddenly blinded and turned completely black. Then there was a great earthquake, and the earth opened up and swallowed Philip's wicked persecutor. Many other miracles were manifested, especially the healing of the sick, by which many pagans believed in Christ. In the Phrygian town of Hierapolis, St. Philip found himself in common evangelical work with his sister Mariamna, St. John the Theologian, and the Apostle Bartholomew. In this town there was a dangerous snake that the pagans diligently fed and worshiped as a god. God's apostle killed the snake through prayer as though with a spear, but he also incurred the wrath of the unenlightened people. The wicked pagans seized Philip and crucified him upside-down on a tree, and then crucified Bartholomew as well. At that, the earth opened up and swallowed the judge and many other pagans with him. In great fear, the people rushed to rescue the crucified apostles, but only Bartholomew was still alive; Philip had already breathed his last. Bartholomew ordained Stachys as bishop for those whom he and Philip had baptized. Stachys had been blind for forty years, and Bartholomew and Philip had healed and baptized him. The relics of St. Philip were later translated to Rome. This wonderful apostle suffered in the year 86 A.D. in the time of Emperor Dometian.

SAINT GREGORY PALAMAS, ARCHBISHOP OF THESSALONICA

Gregory's father was an eminent official at the court of Emperor Andronicus II Palaeologus. The gifted Gregory, completing his secular studies, did not want to enter the service of the imperial court, but withdrew to the Holy Mountain and was tonsured a monk. He lived a life of asceticism in the Monastery of Vatopedi and the Great Lavra. He led the struggle against the heretic Barlaam and finally defeated him. He was consecrated as Metropolitan of Thessalonica in the year 1347 A.D. He is glorified as an ascetic, a theologian, a hierarch and a miracle-worker. The Most-holy Theotokos, St. John the Theologian, St. Demetrius, St. Anthony the Great, St. John Chrysostom and angels of God appeared to him at different times. He governed the Church in Thessalonica for thirteen years, of which he spent one year in slavery under the Saracens in Asia. He entered peacefully into rest in the year 1360 A.D, and took up his habitation in the Kingdom of Christ. His relics repose in Thessalonica, where a beautiful church is dedicated to him.

SAINT JUSTINIAN, EMPEROR OF BYZANTIUM

Justinian was a Slav by birth, probably a Serb from the region of Skoplje. His Slavic name was Upravda, meaning "truth, justice." He succeeded to the throne of his uncle Justin in 527 A.D. The greatness of this emperor is inseparably bound to his profound faith in Orthodoxy; he believed, and lived according to his faith. During Great Lent, he neither ate bread nor drank wine but ate only vegetables and drank water, and that, just every other day. He waged war against the barbarians of the Danube because they castrated their captives. This reveals his elevated feeling of love for his fellow man. Justinian was fortunate and successful both in wars and in his works. He built many great and beautiful churches, the most beautiful of which was Hagia Sophia [the Church of the Divine Wisdom] in Constantinople. He collected [and revised] and published the Laws of Rome* and also personally issued many strict laws against immorality and licentiousness. He composed the Church hymn "Only-begotten Son and Word of God," which has been sung during the Divine Liturgy since the year 536 A.D. He convened the Fifth Ecumenical Council (553). He died peacefully at the age of eighty, and took up his abode in the Kingdom of the Heavenly King. The

Prologue of Ochrid, edited and written by St. Nikolai

“There do not exist many or few, nor small or great problems. The only problem is the absence of Christ from our lives” (From the life and teachings of Elder Epiphanius Theodoropoulos)