



Weekly Bulletin

Orthodox Church of the Annunciation

The Gadarene Demoniac

Troparion of the Resurrec- tion, Tone 5

Let us, the faithful, praise and worship the word, co-eternal with the Father and the Spirit, born for our salvation from the Virgin; for He willed to be lifted up on the Cross in the flesh, to endure death, and to raise the dead, by His glorious Resurrection.

Troparion for Annuncia- tion, 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: Re-joyce, 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: Re-joyce, O Unwedded Bride!

The 23rd Sunday after Pentecost November 13th, Tone 5, Lu. 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)

he gospel for the twenty-first Sunday after Pentecost teaches us to trust even in

Announcements and Activities

Saturday Great Vespers— Saturday, at 5:30 pm.

Divine Liturgy— Sunday, at 10AM.

Church School/Adult Ed.— Sunday, November 20th, at 9AM.

Coffee Hours— This week's Coffee Hour is being sponsored by Mike Me. And Edie O. Next week's Coffee Hour will be our coffee and bagels week.

Christmas Wreaths— congratulations on the sales of wreaths. We sold 320, with Olga and her son Peter accounting for a little over 200 of the wreaths sold. We are hoping with some still outstanding, promised donations that we will make around \$3,000.00 profit. Glory to God.

Parish Council—will meet next today, after Liturgy.

Turkey Day— today, is the day that we were to bring our turkeys that will be distributed by the Presbyterian church. Thank you for helping

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. **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. **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. **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. **Rhoda's requests for Douglas and Kayana**. **Reposed Constance**— the mother of Andrew F. **Will**— reposed, Michael T.'s brother-in-law. **Reposed Vadim**. **Christian**— undergoing some medical testing. The reposed— **Novice Nonna**, **Robbie**— cancer. **Raphael**, cancer. **Child Aidan**— seizures. **Child Henry**. **Robbie** the cousin of Brian R., who reposed after a battle with cancer. **Louis Joseph M.**, is now home and, thank God, ready to come to church **Reposed Dn. George**. **Jobie**, cancer. **Darryl and Laura Beth**. **Repose: Stavrophore Elizabeth, of Kazan Skete**. **Pastor Brad**, a friend of Kirk's who is going through a difficult time. **Sarah**, the daughter of Fr. Lawrence's godfather, health issues. **Youseff and Jimmy**— who are ill. **Matushka Ann Hopko**, reposed. **Jonathan**— ill. **Sonja**— Sunday's daughter-in-law who gave birth through C-section and is recovering. Congratulations! **Reposed Metropolitan Herman**, former Metropolitan of the Orthodox Church in America. **Reposed Armand**— former member of our parish.. **Reposed Barbara Ranjo**. **Reposed Matushka Ann Hopko, Tom Wood**— heart surgery. **Fr. And Matushka's Granddaughter Annabella is battling and persistent illness**. **Reposed: Fr. Maximos of St. Silouan Monastery, Laure**— battling Cancer. **Laure**— battling cancer. **Paul**— ill **Ralph**—ill **McGees**— ill

From the Lives of the Saints.. SAINT JOHN CHRYSOSTOM, PATRIARCH OF CONSTANTINOPLE

John was born in Antioch in the year 354 A.D. His father, Secundus, was an imperial commander and his mother's name was Anthusa. Studying Greek philosophy, John became disgusted with Hellenic paganism and adopted the Christian Faith as the one and all-embracing truth. Meletius, Patriarch of Antioch, baptized John, and his parents also subsequently received baptism.

Following his parents' repose, John was tonsured a monk and lived a strict life of asceticism. He then wrote a book, *On the Priesthood*, after which the Holy Apostles John and Peter appeared to him, and prophesied that he would have a life of great service, great grace and great suffering. When he was to be ordained a priest, an angel of God appeared simultaneously to John and to Patriarch Flavian (Meletius's successor). While the patriarch was ordaining John, a shining white dove was seen hovering over John's head.

Glorified for his wisdom, asceticism and power of words, John was chosen as Patriarch of Constantinople at the behest of Emperor Arcadius. As patriarch, he governed the Church for six years with unequalled zeal and wisdom. He sent missionaries to the pagan Celts and Scythians and eradicated simony in the Church, deposing many bishops guilty of this vice. He extended the charitable works of the Church and wrote a special order of the Divine Liturgy. He shamed the heretics, denounced Empress Eudoxia, interpreted Holy Scripture with his golden mind and tongue, and bequeathed the Church many precious books of his homilies.

The people glorified him, the envious loathed him, and the Empress, on two occasions, sent him into exile. John spent three years in exile, and reposed as an exile on the Feast of the Elevation of the Precious and Life-giving Cross, September 14, 407 A.D., in the town of Comana in Georgia. Before his repose, the Holy Apostles John and Peter appeared to him again, as did the Holy Martyr Basiliscus (May 22) in whose church he received Communion for the last time. His last words were, "Glory be to God for all things," and with that, the soul of the golden-mouthed patriarch was taken into Paradise. Chrysostom's head reposes in the Church of the Dormition in Moscow, and his body reposes in the Vatican in Rome.

THE HOLY MARTYRS ANTONINUS, NICEPHORUS, GERMANUS AND MANETHA

The first three were watching the pagans worshiping idols with shouts and dancing at one of their feasts. Fearlessly, they went before the crowd and preached the One God in Trinity. Firmilian—the eparch of Palestinian Caesarea, where this occurred—was so enraged at the action of these three Christians that he commanded their immediate beheading. Manetha was a Christian maiden who followed the martyrs as they were being led to the place of execution. She too was arrested, and after cruel tortures, was burned to death. They all suffered in the year 308 A.D. and entered into the eternal joy of the Eternal God.

THE VENERABLE MARTYR DAMASCENE

Damascene was born in Galata in Constantinople and at first was called Diamantis. In his youth he lived immorally, and even became a Moslem. Then bitter repentance ensued, and he went to the Holy Mountain, where he lived a life of strict asceticism for twelve years, as a monk in the Lavra of St. Athanasius. But, desiring martyrdom to expiate his sins, Damascene went to Constantinople and visited the mosques, making the sign of the Cross and shouting that the Turks' faith was false and that Jesus Christ is God and Lord. He was beheaded before the gate of the Phanar*) on November 13, 1681 A.D. His relics repose on Halki, in the Monastery of the Holy Trinity.

Taken from the *Prologue of Ochrid*, by St. Nikolai (Velimirovich)

“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)