



Weekly Bulletin

Orthodox Church of the Annunciation

The 17th Sunday after Pentecost October 2nd , Tone 7, Lu. 6:31-36

Love Your Enemies

Troparion of the Resurrection, Tone 7

By Thy Cross, Thou didst destroy death! To the thief, Thou didst open Paradise! For the myrrhbearers, Thou didst change weeping into joy! And Thou didst command Thy disciples, O Christ God, to proclaim that Thou art risen, granting the world great mercy!

Troparion for 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!

The 17th Sunday after Pentecost takes us back to the very first teachings of Jesus in Galilee, and, in particular, to the Sermon on the Mount in St. Luke's abridged version of it. The very short Gospel read today (Lu. 6:31-36) deals with loving one's enemies. Do unto others as you would have that men should do unto you. If you love only those who love you, if you do good to only those who do good to you, if you lend to only those who lend to you, you act no differently from sinners themselves, and nothing more. It is your enemies you must love, you must do good to them, and lend to them, for only in this way will you show yourselves to be children of God, Who himself extends his goodness to those who are evil.

The idea of not doing to others what we would not wish them to do to us was familiar to Jesus' contemporaries, and was part of rabbinical teaching. But Jesus goes beyond this negative precept and requires us to treat others as we would like to be treated by them. However, this new commandment, this positive commandment, risks being misunderstood by us. We might be led into doing good to others in the hope that they would respond by doing good to us, and that there would be some sort of reciprocity between our attitude and theirs. This is why Jesus immediately insists on the principle of disinterestedness. Our love must be freely given and go out to those from whom we expect nothing in return.

The climax of today's gospel is the saying: "Be ye therefore merciful as your Father also is merciful". Here, we are very far from the trite moral injunction such as: "love other people without hoping for a reward. For this phrase confronts us with all that is absolute and — though one hesitates to say so — inaccessible in the Christian duty to love. To be merciful *as* the Father is merciful does not mean that our mercy could ever reach to the infinity of divine mercy: but, that in our own small measure, we should be inspired by the same feelings as the Father; it is from the ocean of the Father's mercy that the minute drops of water which are our acts of mercy must come, and it is into this ocean that they must finally flow...

A first sign of this spirit is never to think of a man as utterly lost. "Love ye your enemies...hoping for nothing again" today's gospel tells us. This is not a

Announcements and Activities

Saturday Great Vespers— No Saturday Vespers, as Fr. Lawrence is unavailable to serve.

Divine Liturgy— Sunday, at 10AM. Fr. John Takahashi will serve in Fr. Lawrence's place. Let's give our dear friend, Fr. John, a warm welcome.

Mortgage Drive— Our extension of the drive has resulted in more money being given. Those who are able have the month of October to contribute what they have in mind to give. Thank you.

Church School/Adult Ed.— Sunday, October 9th, at 9AM. No Adult Ed. That day.

Coffee Hours— This week's Coffee Hour will be sponsored by Olga, Larissa and the family of the recently reposed Armand, on the occasion of his 40 day memorial. Next week will be our bagels and coffee week.

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 Vlyadyka 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. **Anniversary of Reposed Michael**, brother to Fr. Lawrence.

humanitarian and superficial optimism: after all, a man is never entirely bad; he can change. And another thought can inspire our attitude: if God never ceases to do good to a sinner, if he is always ready to open his arms to him, who am I to dare to be stricter than God? Even in the greatest sinner, the most hardened criminal, the “image of God” is still present. What is important is to know how the “image of God” in me can meet the “image of God” in my enemy — or in a wrongdoer.

(From, *The Year of the Grace of the Lord*, by a Monk of the Eastern Church)

From the Lives of the Saints.. SAINT ANDREW THE FOOL -FOR-CHRIST

Andrew was a Slav by birth. As a young man, he was enslaved; and was bought by Theognostus, a wealthy man in Constantinople, during the reign of Emperor Leo the Wise (son of Emperor Basil the Macedonian). Andrew was handsome in body and soul. Theognostus took a liking to Andrew, and allowed him to become literate. Andrew fervently prayed to God, and with love attended church services. Obeying a heavenly revelation, he adopted the asceticism of foolishness for Christ. Once, when he went to the well for water, he tore off his clothes, and slashed them with a knife, feigning insanity. Saddened by this, his master Theognostus bound him in chains and brought him to the Church of St. Anastasia the Deliverer from Bonds, so that prayers would be read for him. But Andrew did not improve, and his master freed him as mentally ill. Andrew pretended insanity by day, but prayed to God all night long. He lived without shelter of any kind. He even spent the nights outside, walked around half-naked in a single tattered garment, and ate only a little bread when good men would give it to him. He shared all that he received with the beggars, and would mock them--to avoid being thanked by them--for holy Andrew wanted all his reward to come from God. Therefore, the great grace of God entered into him and he was able to discern the secrets of men, perceive angels and demons, exorcize demons from men, and correct men from their sins. Andrew had a most beautiful vision of Paradise and the exalted powers of heaven. He also saw the Lord Christ on His throne of glory; and he, with his disciple Epiphanius, saw the Most-holy Theotokos in the Church of Blachernae as she covered the Christian people with her omophorion. This occurrence is celebrated as the Feast of the Protection of the Most-holy Theotokos (October 1). In a vision he also heard ineffable, heavenly words that he dared not repeat to men. After a life of almost unparalleled harshness of asceticism, Andrew entered into rest in the eternal glory of his Lord in 911 A.D.

THE HIEROMARTYR CYPRIAN AND JUSTINA THE VIRGIN

Cyprian moved from Carthage to Antioch, where Justina lived with her parents, Edesius and Cleodonia. Edesius was a pagan priest, and his entire household was pagan. But when Justina visited a Christian church and learned the true Faith, she converted both her father and mother to the Christian Faith. All three received baptism by Optatus the bishop. Cyprian, however, was a magician, who consorted with impure spirits and practiced sorcery. A certain dissolute pagan youth named Aglaidas was willing to pay any price to charm Justina, for she was beautiful. The holy virgin Justina rejected him adamantly, and he sought help from Cyprian. Cyprian invoked one evil spirit after another, to inflame Justina with impure passion for Aglaidas, but did not succeed. By the sign of the Cross and prayer to God, she drove the evil spirits away. After this futile effort, Cyprian recognized the power of the Cross and was baptized. Eventually, he was made a presbyter, then a bishop. Embittered pagans denounced him and Justina; both were tried in Damascus, tortured, and then beheaded in Nicomedia. They entered into rest at the end of the third century.

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)