



Weekly Bulletin

Orthodox Church of the Annunciation

**The 19th Sunday after Pentecost
October 16th , Tone 1, Lu.7:11-16**

The Parable of the Sower

Troparion of the Resurrec- tion, Tone 1

When the stone had been sealed by the Jews, while the soldiers were guarding Thy most pure body, Thou didst rise on the third day, O Savior, granting life to the world. The powers of heaven therefore cried to Thee, O Giver of Life: Glory to Thy Resurrection, O Christ! Glory to Thy Kingdom! Glory to Thy dispensation, O Thou who lovest mankind!

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 parable of the Sower, which is the gospel read for the 18th Sunday after Pentecost (Lu. 8:5-15) is one of the best known of the gospel texts. But this parable may perhaps be better known in its negative aspects (the instances of the seed that does not grow) than in its positive aspect. Generally speaking, we know that the seed grows if it falls on “good ground,” but we may not see precisely and concretely enough the conditions set out in the gospel for its germination.

Jesus explains to his disciples — he did not say this to the crowd — that the sowing represents the word of God. The Sower, that is to say God himself or his Son, casts the seed. Sometimes the seed falls by the side of the road, but the passers-by tread on it and the birds eat it; thus those who are at the roadside receive the word, but the devil comes along and takes it out of their hearts. Sometimes the seed falls on a rock, and from lack of moisture dries up and withers; thus those who have received the word with joy, but have no roots, lose what they had received when temptation comes along. Sometimes the word falls among thorns, and the thorns choke it; thus worldly cares, riches and pleasures suffocate the word which had begun to take root. And sometimes the word falls “on good ground,” and it produces a hundred times for one; thus is it with those who have received it with a sincere heart and cling to it with patience.

It is enough for the word to fall “on good ground”. The reasons why the sowing did not bear fruit in the other instances show the conditions that are necessary for true spiritual life. We must not stand at the roadside within range of passers-by; a certain withdrawal from the world, a certain silence, a certain contemplation (which vary in each case, but are necessary in *all* cases without exception) will protect what has been divinely sown. The ground on which the seed falls must have moisture in it, it must be frequently and regularly watered; this means that we must have constant and regular recourse to prayer and to other sources of grace, without depending on moments of emotion or “inspiration”. We must not lightly reject a fixed framework, such as timetables and rules of life: they may constitute a useless hindrance to the free flight of eagles, but most often they are a help to children and cripples that we are. We must not allow the thorns, that is to say the attractions and distractions of the world to suffocate the word: these are not only reprehensible passions, or earthly riches or ambitions; often entertainment which are not necessarily

Announcements and Activities

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

Divine Liturgy— Sunday, at 10AM.

Church School/Adult Ed.— Sunday, October 23rd, at 9AM.

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. Keep up the good work. Thank you.

Coffee Hours— This week's Coffee Hour is being sponsored by Luci and Linda. Next week's Coffee Hour will be sponsored by Sean/April and Brandon/Leanna.

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

harmful in themselves (travels, parties, the theatre, novels, etc.) hinder and intimate relationship between God and us. The “good ground” is a mixture of natural gifts and of Grace (and Grace can, moreover, make up for the deficiencies of nature). But, even where “good ground” exists, no spiritual life is possible without *daily* and patient effort, without repressing certain things, without a certain regularity and stability, as much in material life as in mental life (the “roots”), without meditation and examination of conscience (the terms may be modern, but the Desert Fathers practiced these things). In short, the seed of the word cannot grow in us without a certain asceticism. Asceticism is not in fashion: people prefer talking about mysticism. But no true mystical life exists without a serious ascetic foundation: the word of God will not take possession of our soul if we have not cultivated the ground and cut back the thorns

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

From the Lives of the Saints.. THE HOLY MARTYR LONGINUS

The divine Matthew the Evangelist, in describing the passion of the Lord Jesus Christ, says: Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God (Matthew 27:54). That centurion was this blessed Longinus, who with two other of his soldiers came to believe in Jesus, the Son of God. Longinus was chief of the soldiers who were present at the Crucifixion of the Lord on Golgotha, and was also the chief of the watch that guarded the tomb. When the Jewish elders learned of the Resurrection of Christ, they bribed the soldiers to spread the false news that Christ did not resurrect, but rather that His disciples stole His body. The Jews also tried to bribe Longinus, but he did not allow himself to be bribed. Then the Jews resorted to their usual strategy: they decided to kill Longinus. Learning of this, Longinus removed his military belt, was baptized with his two companions by an apostle, secretly left Jerusalem and moved to Cappadocia with his companions. There, he devoted himself to fasting and prayer and, as a living witness of Christ's Resurrection, converted many pagans to the true Faith by his witness. After that, he withdrew to a village on the estate of his father. Even there, however, the malice of the Jews did not leave him in peace. Due to the calumnies of the Jews, Pilate dispatched soldiers to behead Longinus. St. Longinus foresaw in the spirit the approach of his executioners and went out to meet them. He brought them to his home, not telling them who he was. He was a good host to the soldiers, and soon they lay down to sleep. But St. Longinus stood up to pray, and prayed all night long, preparing himself for death. In the morning, he called his two companions to him, clothed himself in white burial clothes, and instructed the other members of his household to bury him on a particular small hill. He then went to the soldiers and told them that he was that Longinus whom they were seeking. The soldiers were perplexed and ashamed, and could not even contemplate beheading Longinus, but he insisted that they fulfill the order of their superior. Thus, Longinus and his two companions were beheaded. The soldiers took Longinus's head to Pilate, and he turned it over to the Jews. They threw it on a dung heap outside the city.

Taken from the *Prologue of Ochrid*, Compiled, edited and written by St. Nikolai V.

“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)