



## Weekly Bulletin

# Orthodox Church of the Annunciation

### **The Parable of Lazarus and the Rich Man**

#### ***Troparion of the Resurrection, Tone 2***

When Thou didst descend to death, O Life Immortal, Thou didst slay hell with the splendor of Thy Godhead! And when from the depths Thou didst raise the dead, all the powers of heaven cried out: O Giver of Life! Christ our God! Glory to Thee!

#### ***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 20th Sunday after Pentecost October 23rd , Tone 2, Lu.16:19-31**

As every of Christ's parables of the judgment today's parable has got a very simple aspect and at the same time should be reflected on a deeper level. The simple aspect is this: you have had on earth all that was good, Lazarus has had nothing; he therefore receives in eternity all the goods which he has lacked on earth and you are deprived of it. But this is not the real and deeper meaning of it. Who is this rich man? It is a man who not only possessed all that the earth could give him: wealth, a good name, a status among his fellow-citizens; it is a man who craved for nothing else. All he wanted, all he needed was material wealth, a good standing among men, reverence, admiration, a slavish obedience of those who were under him.

Lazarus possessed nothing; but from the parable we see that he did not complain, he received what the rich man needed not; he ate the crumbs from his table. But — he had a living soul; perhaps did he crave for more: who doesn't want to have a roof, who doesn't want to have the security of food? But he received what was given with gratitude.

And when they died, what did they take with them? The rich man had nothing to take because he had never had any concern for anything that the earth couldn't give. Lazarus had always longed for more than the earth could give: for justice, for peace, for love, for compassion, for human brotherhood — for all those things which make the human being human. The rich man was in a condition which is described in one of the prophecies: Israel has grown fat with wealth and has forgotten God... The poor man could do no such thing; he was too poor to be rooted into the earth — he was free.

Now, this applies to all of us; because all of us we possess within ourselves both the rich man and Lazarus. On the one hand, how much we have, how rich we are, how secure, how opulent. On the other hand, if we are here, it means that there is another dimension within our soul that longs for something else. But the question is to be asked: if we had to choose — what we would choose? What is what we really treasure? Is it security which the earth so far has given us — or is it the vastness, the depth of understanding, communion with God, love of our neighbor, compassion — so many other things which the Gospel has taught us?

And this is where the parable refers not only to two men of the past, or to others than we are, it refers to us personally: who am I, — or if you prefer, which is more fair — who predominates in me? Am I more like the rich man, so rooted into the earth that the things of God, the things of the spirit, the things of eternity, or simply, what is truly human comes secondly — or am I one of those for whom what to be human matters more than anything?

And then, there is another thing in the parable. The rich man, seeing himself devoid of all, of every thing turns to Abraham and says, Send Lazarus to my brothers who are still on earth to give them a warning, that they may not come to this place of torment... And Christ says, Even if one came back from the dead, if they have not listened to what has been re-

## Announcements and Activities

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

**Divine Liturgy**— Sunday, at 10AM.

**Church School/Adult Ed.**— Sunday, November 6th, at 9AM.

**Mortgage Drive**— Next Sunday, we will conclude our mortgage drive. Fr. Lawrence will have some news for you. If you are planning to make a contribution, please, if you are able, bring it next Sunday.

**Coffee Hours**— This week's Coffee Hour is being sponsored by Brandon and Leanna and Sean and April. Next week's Coffee Hour will be our monthly potluck.

**Parish Council**— met last Sunday. We adopted a monthly treasurer's report with in the black, thanks to a couple of unexpected donations from outside the parish. We discussed our upcoming fundraiser and our mortgage drive. More later on those two items.

**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 longtime 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.

vealed in the past, they will not believe, they will perish in their sin...How, that echoes in a tragic way with the situation in which people were when they stood as a milling crowd around the Cross on which Christ was dying. Some were believers, His own people — but where were they? They had fled. Some were His disciples faithful at the core of their being, faithful with their hearts, the women who had followed Him — they stood at a distance; only the Mother of God and John stood by the Cross. But in the crowd there were such who, together with the High Priest, the Pharisees who had condemned Christ, were saying: Descend now from the Cross — and we shall believe... How many thought: If He only did that, we could believe without taking any risk, believe with security, safely; believe and follow One Who had already won His victory; but can we, can we possibly believe and follow One Who now, defeated, reviled, rejected hangs on the Cross between two criminals?

...That is what the parable says; and which is shown in the life of so many. Where do we stand? Are we prepared to believe Christ's word? Are we prepared, captured by the beauty, the ineffable, the unutterable beauty of Christ's personality to follow Him at all risk? And risk, we know, is great: we will be reviled, we will be laughed at, we will be strangers, people will think that we are tramps on earth, not that we are pilgrims of Heaven; but are we prepared to do this? We must give thought to these two aspects of the parable; because otherwise it is irrelevant, it has nothing to do with us — and yet, so much it has! Let us think of it, deeply, standing judgment before it. God does not judge us in order to condemn. God presents us with reality and asks of us only one thing: Respond to reality! Do not accept a world which is a mirage! Do not accept yourself while you remain a mirage: be real, and then you will be children of the Kingdom. And what can be greater: brothers and sisters of Christ, sons and daughters of the Living God; and messengers — messengers of God on earth. Can we hope for anything greater? And yet — this is what is offered to each and all of us! What a wonder, what a joy! How can we turn away from this? Amen. (A sermon by Metropolitan Anthony Bloom)

## From the Lives of the Saints.. THE HOLY APOSTLE JAMES, BROTHER OF THE LORD

James is called the Lord's brother because he was the son of the righteous Joseph, the betrothed of the Most-holy Theotokos. When the righteous Joseph was near death, he divided his estate among his sons, and wanted to leave a portion to the Lord Jesus, the son of the Most-holy Virgin, but all the other brothers opposed this, not regarding Jesus as their brother. James greatly loved Jesus and declared that he would include Jesus in his share. That is why he is called the Lord's brother. From the beginning, James was devoted to the Lord Jesus. According to tradition, he traveled to Egypt with the Most-holy Virgin and Joseph, when Herod sought to slay the newborn King. Later, as soon as he heard Christ's teaching, James lived by it. It is said of him that he never ate fat or oil, but lived on just bread and water, and was a virgin to the end of his life on earth. He often kept vigil at night and prayed to God. The Lord numbered him among His Seventy Apostles. Following His glorious Resurrection, the Lord appeared to him especially, as the Apostle Paul testifies (I Corinthians 15:7). He was Bishop of Jerusalem for thirty years and zealously governed the Church of God. At the instruction of the Lord, James compiled the first Liturgy, which seemed very long for later Christians, and St. Basil and St. John Chrysostom shortened it. He converted many Jews and Greeks to the Christian Faith, and even the unbelieving Jews were amazed at his righteousness, referring to him as "James the Just." When Ananias became High Priest, he and other Jewish elders determined to kill James for being a preacher of Christ. Once, during the feast of Passover, when many people had gathered in Jerusalem, the elders forced James to climb onto the roof of the Temple, and tried to make him speak against Christ. He climbed up and spoke to the people of Christ as the Son of God and the true Messiah, of His Resurrection and His eternal glory in the heavens. The infuriated priests and elders pushed him off the roof; he fell and was severely injured, but was still alive. Then, one man ran up and struck him on the head with a fuller's club with such force that his brains spilled out. Thus, this most glorious apostle of Christ died a martyr's death, and went to live eternally in the Kingdom of his Lord. James was sixty-six years old when he suffered for Christ. 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)*