



Weekly Bulletin

Orthodox Church of the Annunciation

**The 13th Sunday after Pentecost
September 11th , Tone 4, Matt. 21:33-42**

The Wicked Husbandman

Troparion of the Resurrec- tion, 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 overturned, Christ God is risen, granting the world great mercy.

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: 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 gospel for the 13th Sunday after Pentecost (Matt. 21:33-42) consists of the parable of the vineyard and the wicked husbandmen. A man who had planted a vineyard and dug a winepress in it went into a far country, leaving it in the care of the husbandmen. Several times he sent servants to receive its fruits, but the husbandmen ill-treated or killed them. Then the owner decided to send his son: the husbandmen, eager to get hold of the inheritance, killed the son. What can the Lord of the vineyard do but destroy these wicked men and let out the vineyard to others?

Jesus intends this parable primarily for the Jews, who, like the wicked husbandmen, have killed those sent by the owner, and will kill the son himself (one notices how well the words "they caught him, and cast him out of the vineyard, and slew him" apply to Jesus' Passion, when he was taken and crucified outside the holy city), so that the work in the vineyard -- that is to say in the establishment of the messianic kingdom-- will be entrusted to the Gentiles. But the parable also applies to us personally. Have we, who are his husbandmen, worked selflessly in the Father's vineyard? Have we not all too often despised the repeated messages and calls from the Lord of the vineyard -- indeed, his Word itself, and the ministry of the angels, and the example of the saints? Each time we sin, do we not share the guilt of the Jews in the murder of the Son? Have we not deserved to be excluded by God from his service and his Kingdom? This is the severe warning that the gospel brings us.

The same warning is sounded in the first sentence of the epistle (1 Cor.16:13-24): "Watch ye, stand fast in the Faith, and by one of the last sentences: "I any man love not the Lord Jesus Christ, let him be Anathema Maranatha". Often the epistles for the Liturgy have no direct connection with the gospel of the same day but the "eyes of faith" sometimes can discern certain subtle spiritual links. In the epistle for this Sunday, Paul speaks with praise of the house of Stephanas and Fortunatus and Achaicus; he mentions the church which is in the house of Aquila and Priscilla. The Greek fellow-workers of the apostle show us, by contrast with the wicked husbandmen in the gospel, what good laborers in the vineyard can be like. Finally, we are left with these words, as the central message of the epistle for this Sunday: "Let all your things be done with charity". All that really matters is the quality of love in our actions. (Taken from *The Year of Grace of the Lord*, by a Monk of the Eastern Church)

From the Lives of the Saints.. THE VENERABLE THEODORA

Theodora was from Alexandria and the wife of a young man. Persuaded by a fortune-teller, she committed adultery with another man and immediately felt the bitter pangs of conscience. She cut her hair, dressed in men's clothing and entered the

Announcements and Activities

Great Vespers for the Feast of the Exaltation of the Cross – Tuesday, at 6PM.

Divine Liturgy for the Feast– Wednesday, at 9AM

Saturday Great Vespers– 5:30 PM.

Divine Liturgy– Sunday, at 10AM.

Mortgage Drive– We have reached the date we stated would end the drive. We are short of our goal but we have directed additional support elsewhere, to our seminary family, the Taylors, and to the Iconography. Council asked if I might do two things: extend the drive through November 1 and write a letter stating the aims and benefits of our sacrifices. I agreed to do both. You'll be receiving the letter from your parish council soon. Thank you for your kind consideration in these matters..

Coffee Hours– This week's Coffee Hour is our bagels and coffee week. Next week's coffee hour will be sponsored by the Howens and McGees.

Parish Council– will meet today, after the Coffee Hour.

MacLane Baptism– the newborn, David, child of Sean and April MacLane will be baptized next Sunday, at 9AM, one hour before the Divine Liturgy. Come share this unique joy of bringing the "Little Ones" to Jesus Christ, their Lord.

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-inlaw. **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-inlaw 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.

Monastery of Octodecatos, under the male name of Theodore. Her labor, fasting, vigilance, humbleness and tearful repentance amazed the entire brotherhood. When a promiscuous young woman slandered her, saying that Theodore had made her pregnant, Theodora did not want to justify herself, but considered this slander as a punishment from God for her earlier sin. Banished from the monastery, she spent seven years living in the forest and wilderness and, in addition, caring for the child of that promiscuous girl. She overcame all diabolical temptations: she refused to worship Satan, refused to accept food from the hands of a soldier, and refused to heed the pleas of her husband to return to him--for all of this was only a diabolical illusion, and as soon as Theodora made the sign of the Cross everything vanished as smoke. After seven years, the abbot received her back into the monastery, where she lived for two more years, and reposed in the Lord. Only then did the monks learn that she was a woman; an angel appeared to the abbot and explained everything to him. Her husband came to the burial, and then remained in the cell of his former wife until his repose. St. Theodora possessed much grace from God: she tamed wild beasts, healed infirmities, and brought forth water from a dry well. Thus, God glorified a true penitent, who with heroic patience repented nine years for just one sin. She reposed in the year 490 A.D.

SAINT PAPHNUTIUS THE CONFESSOR

Paphnutius was the Bishop of Taiski in the Egyptian Thebaid. He suffered greatly for the Orthodox Faith. The heretics gouged out one of his eyes and broke his left leg. He participated in the First Ecumenical Council [Nicaea, 325 A.D.], refuting the heresy of Arius with great vigor. Emperor Constantine greatly respected him, and often kissed him on his missing eye, gouged out for the truth of Orthodoxy. He stood decisively against the western representatives at the Council who proposed that secular priests be completely forbidden marriage. Paphnutius was chaste his entire life.

THE VENERABLE EUPHROSYNUS THE COOK

Euphrosynus was a simple man, but a man of God. He served as the cook in an Amorean monastery in the ninth century. One night, the spiritual father of this monastery saw himself in Paradise, and saw Euphrosynus there as well. Euphrosynus picked and gave him three apples from Paradise. When the spiritual father awoke, he saw three unusually beautiful and fragrant apples by his pillow. He quickly found Euphrosynus and asked him: "Where were you last night, brother?" "I was where you were, father," the blessed God-pleaser replied. The spiritual father then revealed the entire incident to the monks, and all recognized the sanctity and godliness of Euphrosynus. But Euphrosynus, fearing the praise of men, immediately fled the monastery and hid in the wilderness, where he spent the remainder of his life.

THE HOLY MARTYR IA

Ia was denounced by idolatrous priests and suffered for the Lord in Persia during the reign of Sapor II, in 363 A.D. According to tradition, the sun became dark at the time of her death, and all the air was filled with a wondrous fragrance. She is glorified by the Lord forever.

Taken from the Prologue of Ochrid, 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)