



## *Weekly Bulletin*

# **Orthodox Church of the Annunciation**

### ***The Dormition of the Theotokos***

#### ***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 of Dormition, Tone 4***

In giving birth, you preserved your virginity! In falling asleep you did not forsake the world, O Theotokos! You were translated to life, O Mother of Life, and by your prayers you deliver our souls from death!

#### ***Kontakion of Dormition Tone 7***

Neither the tomb, nor death, could hold the Theotokos, who is constant in prayer and our firm hope in her intercession. For being the Mother of Life, she was translated to life by the One who dwelt in her virginal womb.

### ***The 11th Sunday after Pentecost, Tone 2, August 20th, Matt. 18:23-35***

“Forgive us our trespasses, as we forgive them that trespass against us.” This petition from the Lord’s Prayer is illustrated by the parable from the gospel for the eleventh Sunday after Pentecost (Matt. 18:23-35). A king calls his servants to account: one of the servants owes him ten thousand talents and, as he cannot pay the debt, he will be sold, together with his family and all his possessions. The servant begs the king to allow him time to repay, and the king mercifully forgives him the whole debt. However, the servant, on meeting another servant who owes him a very small sum, takes him by the throat and has him thrown into prison. Other servants report this to the king who, in his wrath, hands the servant over to the tormentors until the debt is fully paid off: “Shouldst not thou also have had compassion on thy fellow servant, even as I had pity on thee?” Jesus ends: “So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses”.

We shall underline two very striking points in this parable. God does not forgive our debts *because* we forgive those of our debtors. Certainly, there is continuity, a sequence, a parallel (“as we forgive...”) between the forgiveness which we receive from God and that which we accord to men, but the second is not the cause of the first. God, in his generosity, takes and keeps the initiative of forgiveness. When we ourselves forgive others, it is not “our” own forgiveness we grant them. We allow the divine forgiveness which we ourselves have received to “pass through” and beyond us, we make ourselves its instruments: for all forgiveness comes from God. And also, we do not only forgive others because they are men, just as we are, but because we are all servants of the same King.

Let us, today, examine every fold of our heart, every corner of our mind, lest some trespass, some injustice that we have not forgiven lies there. We have no right to try to bring to a halt in ourselves the forgiveness that flows from the Cross with the blood of the Savior. We must allow it to flow freely, we can make it flow on to others, and especially on to those who may have harmed us. If I do not, how shall I dare to say the Lord’s Prayer through to its end? The forgiveness that God grants me, I can send on beyond myself. May

## **Announcements and Activities**

**Great Vespers**– Saturday, at 5:30PM

**Divine Liturgy**– Sunday, at 10AM

**Coffee Hour**– This week's Coffee Hour is being sponsored by Luci F. and Michael M. Next week's Coffee Hour will be our monthly potluck.

**Church School/Adult Ed**– summer recess until October.

**Parish Council**– met last Sunday. We adopted a treasurer's report with a 1K surplus for June. We discussed finalizing the new website, the 2024 consecration and the need for a committee to divide our many tasks. We will meet in September.

**BBQ Fundraiser**– many thanks to those who prepared for and worked at this fundraiser. Special thanks to Jason and Madeline N., the point people, and to our fundraiser chair, Aaron C. We also express our gratitude to Nabil F. for donating a good portion of the meat and to those who donated meat and sold tickets. Parish Council and I thank you for your dedication to your church.

**Pray for...** Sarah, the daughter of Fr. Lawrence's godfather, health issues. **Youseff and Jimmy**– who are ill. **Jonathan**– ill. **Reposed Barbara Ranjo**. **Laure**– battling Cancer. **Paul**– ill **Ralph**–ill **Archpriest Lawrence**, from Canada, progressive eye disease. **Tsige Roman**– our beloved Tsige reposed on December 3rd. Please keep praying for her homeland of Ethiopia. **Brian**– ill. **Jonathan**– ill. **Katia**– sister of Shkbarara's **Grace**, Heather's goddaughter. **Reposed Priest, James. Reposed Hierarchy Tikhon. Rufin**– soldier in Ukraine. **Elise**, ill. **Sally**, surgery, **Reposed Patrick, Reposed Jim, Reposed Alex; Christian**, prayers. **Chris**, reposed. **Galina**, reposed. **Patrick**, reposed. **Clint Arsenios**– reposed. **Heather Mary**– uncommon fatigue **Lou Mendez**. Battling ongoing health issues. **George and Steve**, a request from Luci. F. Dr. Joseph– personal needs.

it reach those to whom I would extend it, and then come back and remain with me.

(taken from the Year of Grace of the Lord, by an Eastern Monk)

## **From the Lives of the Saints... THE HOLY PROPHET SAMUEL**

Samuel was the fifteenth and last judge of Israel. He lived eleven hundred years before Christ. Samuel was born of the tribe of Levi, of the parents Elkanah and Hannah, in a place called Ramatha (or Arimathea), where noble Joseph would later be born [Joseph of Arimathea]. Through weeping, the barren Hannah besought from God the child Samuel and dedicated him to God when he was three years of age. Living in Shiloh, near the Ark of the Covenant, Samuel had a true revelation from God in his twelfth year, concerning the punishments that were pending for the house of the high priest Eli because of the immorality of his sons Hophni and Phineas. That revelation soon materialized: the Philistines defeated the Israelites, slew both of Eli's sons, and captured the Ark of the Covenant. When the messenger informed Eli of this tragedy, Eli fell to the ground dead, in the ninety-eighth year of his life. The same thing occurred to his daughter-in-law, the wife of Phineas. For twenty years, the Israelites were the slaves of the Philistines. After that, God sent Samuel to the people to preach repentance--if they desired salvation from their enemies. The people repented, rejected the pagan idols that they served, and recognized Samuel as a prophet, priest and judge. Samuel then set out with an army against the Philistines. With God's help he confused and defeated them, and liberated Israel. After that, Samuel peacefully judged his people until old age. Considering his old age, the people asked him to install a king for them in his place. In vain, Samuel tried to dissuade them from this, saying to them that God was their only true King, but the people stubbornly insisted. Even though this was not pleasing to God, He commanded Samuel to anoint Saul, the son of Kish from the tribe of Benjamin, as their king. Saul reigned for a short time only, before God rejected Saul because of his impudence and disobedience. God then commanded Samuel to anoint Jesse's son, David, as king in Saul's place. Before his death, Samuel gathered the entire people and bid them farewell. When Samuel died, all of Israel mourned for him, and they buried him honorably in his house at Ramatha.

## **THE PRIESTLY-MARTYR PHILIP, BISHOP OF HERACLION, WITH SEVERUS THE PRESBYTER, AND HERMES THE DEACON**

It seems certain that they were Slavs. They served God in Thrace, and there they were first given over to tortures for Christ. When the pagans rushed to set fire to a Christian church, the brave Philip said to their leaders: "Do you think that God is enclosed within these walls? He lives in our hearts." The church was destroyed, all the books burned, and these clergy were taken to Jedrene where, after imprisonment and tortures, they were thrown half-burnt into the Maritsa River. Thirty-eight other Christians also died with them as martyrs. It is thought that they suffered and died during the reign of Diocletian.

Taken from, 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)*