



Weekly Bulletin

Orthodox Church of the Annunciation

The Rich Young Ruler

Troparion of the Resurrec- tion, Tone 3

Let the heavens rejoice! Let the earth be glad! For the Lord has shown strength with His arm! He has trampled down death by death! He has become the firstborn of the dead! He has delivered us from the depths of hell, and has granted to the world great mercy!

Troparion of 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 12th Sunday after Pentecost, Tone 3, August 27th, Matt. 19:16-26

The gospel tells of a rich and powerful man—"a ruler"— who asks Jesus what was needed to inherit eternal life. Jesus reminds him of the commandments. "All these have I kept from my youth up...". He lacks one thing, Jesus tells him: to sell all his goods and distribute them to the poor. "And to follow me..." But the man goes sorrowfully away, "for he was very rich". And Jesus says that it is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of God.

Sometimes it is material wealth which stops a man from entering the kingdom but there are possessions other than money. Beauty, intelligence, perhaps some disordered human affection or bad habit: these, just as much, can be hindrances which Jesus tells us to free ourselves of before following him. What are the earthly goods which hold and hinder me, personally, from following Jesus? How can I put these possessions to the service of the poor and thus liberate my will? The gospel for this Sunday faces each one of us with this question. It is a good question to consider at the time of Christmas, at the time when Jesus comes to us in complete poverty, possessing nothing.

The Epistle read at the Liturgy (1 Cor. 15:1-11) contains, first of all a summary of Paul's preaching, which the apostle himself makes with some solemnity. "I declare unto you the gospel which I preached unto you...I delivered unto you first of all that which I also received..." The essential message is that Christ died for our sins and rose again. Paul lists here all those who were witnesses of the Resurrection. Then he adds: "And last of all he was seen also of me, as of one born out of due time. For I am the least of the Apostles..." Nevertheless, Paul does not underestimate what he is, but attributes it all to grace: "By the grace of God I am what I am...I labored more abundantly than they all: yet not I, but the grace of God which was with me." We cannot say, as Paul does, that we have labored more than others; far from it. But yet, with him we can pay homage to the sovereignty of grace. If we have done anything, if we are not spiritually dead, we owe it to grace alone. We can even hope— hope humbly— that Jesus will let himself be seen by us too, with the eyes of the soul, "as one born out of season
(taken from the Year of Grace of the Lord, by an Eastern Monk)

From the Lives of the Saints... THE VENERABLE POEMEN

Announcements and Activities

Divine Liturgy for the Beheading of the Prophet, Forerunner and Baptist, John— Tuesday, at 8AM. Tuesday is kept as a solemn fast-day, in honor of the solemn character of the day. Outside the regular fasts of the Church, St. John the Baptist, the Exaltation of the Cross (Sept. 14th) and the Eve of Epiphany are kept as solemn days with fasting.

Coffee Hour— This week's Coffee Hour is our monthly potluck. Next week's Coffee Hour will be sponsored by Mike Me. And Luci F.

Church School/Adult Ed— summer recess until October.

BBQ Fundraiser— we made around 3K profit for the BBQ. Thanks again to all who contributed. It truly makes a big difference in the meeting our budget. Doing so, then, in turn, helps with our ability to have a church that makes a difference to so many, in many places.

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 Shkbarra's Grace, Heather's goddaughter. **Reposed Priest, James. Reposed Hierarch 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. **Lance**— special request for prayers. **Christian**— prayers

[PIMEN] THE GREAT

Poemen was an Egyptian by birth and a great ascetic of Egypt. As a boy, he visited the most renowned spiritual men. He gathered tangible knowledge from them, as a bee gathers honey from flowers. Poemen once begged the elder Paul to take him to St. Paisius. Seeing Poemen, Paisius said to Paul: "This child will save many; the hand of God is on him." In time, Poemen was tonsured a monk, and attracted two of his brothers to the monastic life as well. Once his mother came to see her sons. Pimen did not allow her to enter but asked her through the door: "Do you desire more to see us here, or there, in eternity?" The mother withdrew with joy, saying: "Since I will surely see you there, then I do not desire to see you here." In the monastery where these three brothers dwelled (which was governed by Abba Anoub [Anubis], Poemen's eldest brother), their rule [typikon] was as follows: At night they spent four hours doing manual work, four hours sleeping, and four hours reading the Psalter. During the day, they alternated work and prayer from morning to noon, did their reading from noon until Vespers, and made supper for themselves after Vespers. This was the only meal in twenty-four hours, and it usually consisted of some kind of cabbage. Poemen is said to have commented: "We ate that which was given to us. No one ever said, 'Give me something else,' or 'I do not want that.' In this way, we spent our entire life in silence and peace." Poemen lived a life of asceticism in the fifth century, and died peacefully in old age. *)

THE VENERABLE POEMEN [PIMEN] OF PALESTINE

Poemen lived a life of asceticism in Rouba, which lay in the wilderness of Palestine, during the reign of Emperor Maurice (582-602 A.D.). He had been a shepherd in his youth. One day his dogs attacked a man and tore him to pieces, but out of mischievousness he did not try to save the man. As a result of this, it was revealed to him that he would be slain by wild beasts when his time was to come. And thus it happened. He was devoured by wild beasts and gave up his soul to his Lord.

SAINT HOSIUS, BISHOP OF CORDOVA

As the Bishop of Cordova, Hosius governed the Church in Spain for over sixty years. He was prominent at the First Ecumenical Council in Nicea [325 A.D.], and presided at the local Council in Sardica in 347 A.D. So zealous was he for Orthodoxy that, when he was near death, he issued yet another anathema against the Arian heresy.

THE PRIESTLY-MARTYR KUKSHA AND POEMEN [PIMEN] THE FASTER

Kuksha and Poemen were both monks in the Monastery of the Caves in Kiev. Kuksha successfully preached the Gospel to the Wallachians and baptized them. One day, pagans attacked and slew him and his disciple. Just then, Poemen the Faster was standing in the church in the Monastery of the Caves; and, having a vision of the death of Kuksha, his disciple and companion, he cried out: "Today, our brother Kuksha was slain for the Holy Gospel." Saying this, he himself gave up the spirit. This happened in the year 1113 A.D.

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)