



Weekly Bulletin

Orthodox Church of the Annunciation

The Rich Fool

Troparion of the Resurrection, Tone 7

By Thy Cross, Thou didst destroy death! To the thief, Thou didst open Paradise! For the myrrhbearers, Thou didst change weeping into joy! And Thou didst command Thy disciples, O Christ God, to proclaim that Thou art risen, granting 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 24th Sunday after Pentecost, Tone 7, November 19th, Lu.12:16-21

The gospel for the twenty-sixth Sunday after Pentecost (Lu.12:16-21) is a serious and stern warning. Jesus describes the state of a rich man who “layeth up treasure for himself, and is not rich toward God”. The rich man builds barns in which to store his harvests and his fruits. He says to his own soul: “Take thine ease, eat, drink and be merry”. But God says to him: “Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou has provided?”

This parable faces each of us with a searching question — if, this very night, my soul were to be required of me, in relation to whom would I be rich? Would I be rich for myself or rich for God? The gospel for the twenty-fourth Sunday after Pentecost (Lu.12:16-21) is a serious and stern warning. Jesus describes the state of a rich man who “layeth up treasure for himself, and is not rich toward God”. The rich man builds barns in which to store his harvests and his fruits. He says to his own soul: “Take thine ease, eat, drink and be merry”. But God says to him: “Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou has provided?” This parable faces each of us with a searching question — if, this very night, my soul were to be required of me, in relation to whom would I be rich? Would I be rich for myself or rich for God?

The Epistle (Eph. 5:8-19), although set independently of Advent, is essentially and Advent epistle. “Awake thou that sleepest and arise from the dead, and Christ shall give thee light...because the days are evil...Walk circumspectly, not as fools, but as wise. Redeeming the time”. Once again, our attention is drawn to the contrast between our own darkness and divine light. The expression “redeeming the time” means: seizing and putting to the best use the present moment, as if in some way buying it and exploiting it so that it produces the best fruits possible.

St. Paul makes the nature of these fruits clear: “For the fruit of the Spirit is in all goodness and righteousness and truth”. It is not without point to remember that, wherever there is a little goodness, a little justice, and a little truth — on whatever side they are found — we are in the presence of the fruits of the Spirit. In certain modern religious circles the reaction (which is often necessary) against “humanism” and “moralist” is pushed so far that these simple elementary virtues tend to be underestimated. Yet all spiritual effort is illusory if it does not start by seeking out goodness and honesty. These things are not in any way human attributes. They entail the goodness and truth of Our lord. It is much easier to hold forth about the Incarnation and about grace than to strain with all one’s heart after the goodness, truth and righteousness of Jesus. The last words of this Sunday’s epistle: “Singing and making

Announcements and Activities

Great Vespers for the Entrance of the Mother of God to the Temple— Monday, at 6PM.

Divine Liturgy for the Feast— Tuesday, at 8AM.

Molieben of Thanksgiving— Wednesday, at 7PM. Let's gather and do a short (30 minute) service of thanksgiving to our God for the many blessing we and our parish has received.

Great Vespers— Saturday, at 5:30 PM.

Divine Liturgy— Sunday, at 10AM.

Coffee Hour— This week's Coffee Hour is being sponsored by Brian and Kerrie and Aaron. Next week's Coffee Hour will be our monthly potluck. Bring something to contribute.

Church School/Adult Ed— was held today. Next meeting, Sunday, December 17th, at 9AM, as we will do the Baptism for the Marchell's newborn, Margaret Catherine, before Liturgy on December 4th.

The Nativity Fast— began on November 15th. No meat, eggs, dairy products may be served at Coffee Hours— including items containing these products, such as sour CREAM, MILK Chocolate, Cakes and baked goods containing these items, etc. Fish is permitted on all the Sundays of the fast except for December 24th, which is kept as a stricter fast. The fast ends with the celebration of the Christmas Divine Liturgy on the morning of Monday, December 25th. I pray you have a profitable season of spiritual labor. ALL members of the parish should find time to receive the Holy Sacrament of Confession during the days of the fast. Fr. Lawrence is available before and after Saturday Vespers and by appointment during the week.

Consecration Committee Meeting— we are hoping to send out our save-the-date cards within the next week. Please be sure to include anyone you may have in mind to invite and their address in the sheet Matushka put out in the hall.

Parish Council— today, after Coffee Hour.

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 . **Patrick**, 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 for upcoming surgery. **Michelle**— looking for housing. Mike Meko's Mother-inlaw, **Lois**. Larissa's newly-reposed husband **Raphael**. Departed **Matushka Priscilla** and **Newly-departed, George**. Aaron C. surgery. **Luci F. upcoming surgery**.

melody in your heart to the Lord" evoke and admirable concept of spiritual life.

(Taken from *Year of Grace of the Lord*, by a Monk of the Eastern Church)

From the Lives of the Saints... THE HOLY PROPHET OBADIAH

Obadiah was born in the village of Betharam in the region of Shechem. He lived at the court of King Ahab, but when the king turned away from true worship and bowed down to idols, Obadiah did not follow the king, but continued to serve the one, true God. When the evil Queen Jezebel, in her hatred of Elias, raised a persecution against all the prophets of God, Obadiah gathered a hundred of them, hid them in two caves, and fed them to the end of the persecution (I Kings 18:4). A contemporary of the great Prophet Elias, Obadiah revered him greatly and served him in all things, as his follower and disciple. He lived nine hundred years before Christ and entered peacefully into rest.

THE HOLY MARTYR BARLAAM

Barlaam was born in Antioch. Because of his faith in Christ the Lord, the impious judge tortured him harshly. Finally, the judge decided to mock him by forcing him to offer sacrifice to the idols. For this he took him to the pagan temple and set a burning coal on his palm and incense on the coal. The judge thought that the pain would cause the martyr to shake the coal and incense off his hand before the idols, and thus involuntarily cense them. However, the soldier of Christ heroically held the burning coal on his palm with no thought of casting it before the idols, until his fingers were burned through and fell off and his palm was completely burnt. St. Basil the Great said: "He had a right hand more powerful than fire: although the coal burned his hand, his hand still held the fire as if it were ash." Chrysostom writes: "The angels looked from the heights. The archangels beheld--the scene was majestic, in truth transcending human nature. Behold, who would not wish to see a man who made such an ascetic endeavor, yet did not feel that which is characteristic of men to feel; a man who was himself both the altar of oblation and the sacrifice and the priest?" When his hand burned off, elder Barlaam's whole body fell to the ground dead and his soul went to the eternal rest of our Lord the Savior. This glorious, heroic elder suffered in the year 304 A.D.

THE VENERABLE BARLAAM AND IOASAPH THE HEIR

Barlaam and Ioasaph were Indian ascetics. Ioasaph was son and heir to King Abenner. By God's providence, elder Barlaam visited him, taught him the Christian Faith and baptized him. After that, the elder withdrew to a mountain to live a life of asceticism, but Ioasaph remained to struggle with many temptations in the world, and by God's grace, to overcome them. Ioasaph finally succeeded in bringing his father to Christ. After he was baptized, King Abenner lived four years in deep repentance--for he had committed grave sins in persecuting Christians--and then ended his earthly existence and went to the better life. The young Ioasaph turned over the rule of the kingdom to his friend Barachias, and entered the wilderness to live a life of asceticism for the sake of Christ. His one desire on earth was to see his spiritual father, elder Barlaam, once again. The merciful God fulfilled his desire, and one day Ioasaph stood before Barlaam's cave and cried out: "Bless me, father!" Elder Barlaam labored in asceticism in the wilderness for seventy years and lived one hundred years in all. St. Ioasaph himself left his kingdom at the age of twenty-five, and went into the wilderness where he lived for thirty-five years. They both had great love for the Lord Jesus, brought many to the true Faith and entered into the eternal joy of their Lord.

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)