



Weekly Bulletin

Orthodox Church of the Annunciation

The Sunday of the Last Judgment

Troparion of the Resurrec- tion, 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 the Prodigal Son Tone 8

When Thou, O God, shalt come to earth with glory, all things shall tremble and the river of fire shall flow before Thy Judgment Seat; the Books shall be opened and the hidden things disclosed; then deliver me from the unquenchable fire and make me worthy to stand at Thy right hand, O Righteous Judge.

The Third Pre-Lenten Sunday, Tone 7, March 10th, Matt. 21:35-46

The Saturday before this Sunday is specially consecrated to the commemoration of the faithful departed. There is an obvious link between this commemoration and the recalling of the last judgement, which is the principal theme for this Sunday.

In the same way as on the previous Sunday, fasting figures as a secondary theme in the liturgy of the day. This Sunday is called “Meat-fare Sunday”, because it is the last day on which the consumption of meat is authorized. From the next day, Monday, one should, if one can, abstain from meat until Easter. On the other hand, the use of milk, butter and cheese is allowed during all the days of the week, including Wednesday and Friday. During the Liturgy, a portion of the first epistle of St. Paul to the Corinthians (8:8-13 and 9:1-2) is read in which the apostle, in substance, says the following: Eating or not eating meat in itself is not a matter of importance, but this liberty which we have must not scandalize or be a stumbling-block to the weak. A man who believes in the only God and does not believe in the reality of idols may, with a clear conscience, eat the flesh of beasts sacrificed to idols; but, if one of his brothers is less enlightened and thinks that this means some sort of association with the worship of idols, then he should abstain from doing this, and respect the conscience of those brothers for whom, too, Christ died. And so, if we are inspired by St. Paul’s idea, someone who feels he has valid reasons for not fasting, or for modified fasting during Lent, will all the same be careful to avoid anything that might scandalize or offend the conscience of those who are less strong.

The gospel for the liturgy (Matt. 25:31-46) describes the last judgement. ‘When the Son of man shall come in his glory’, with all the holy angels, all the nations will be gathered before his throne. He will separate the sheep from the goats, setting the righteous on his right and the sinners on his left. He will invite those who have fed, clothed and visited him in his human guise of the poor, the prisoners and the sick, to enter the kingdom of the Father. He will exclude from the kingdom those who have acted otherwise. This description of the judgment is partly symbolic. We pass judgement on ourselves when, voluntarily, we adhere to God or reject him. It is our love or our lack of love which will place us amongst the ‘blessed’ or amongst those who are dismissed (or perhaps deferred). Even if we do not have to interpret the details of the judgement literally, exactly as the evangelist describes them, we must lis-

Announcements and Activities

Great Vespers— Saturday, at 5:30 PM.

Divine Liturgy— Sunday, at 10AM.

Coffee Hour— This week's Coffee is our mini-potluck. Next week's Coffee Hour will be sponsored by Brandon & Leanna and Alexandra M.

Church School/Adult Ed— March 24th, at 9AM.

Lent— As I have a little space in the Announcements section, please allow me to note that Lent is fast approaching. Today, there are just one more Sunday before Lent today is the last Sunday on which meat can be served. Please be sure to make every effort of mark your calendars for the Services of the first week of Lent: March 18-23. This year, our parish Feast, the Annunciation falls early. The Sunday of the first week of Lent will be the Vigil of Annunciation, at 6. Because it replaces the Sunday of Orthodoxy Vespers we usually serve in Santa Barbara, several local priests in our clergy brotherhood will join us. Archbishop BENJAMIN will be with us for the celebration The Vigil will be at 6PM, on Sunday the 24th, and the Vespers Divine Liturgy at 5PM on Monday the 25th, followed by the festal banquet. Please remember to also LOCK-IN Holy Week, April 29th— PASCHA on May 5th

Parish Council— Today, after Liturgy and Coffee Hour.

Landscaping Project— the modifications to our planting areas begins this week. Please speak with Mike Meko about how you might help.

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 Dr. Joseph— personal needs. **Lance**— special request for prayers. **Christian**— prayers for upcoming surgery. Mike Meko's Mother-in-law, Larissa's newly-reposed husband **Raphael**. Departed **Matushka Priscilla** and **Newly-departed, George. Luci F. recovering from surgery. Newly- Departed Marylyn; ill, Diane, ill, Colin. John Truman**— lightheadedness and a recent fall. **Daniel** reposed, Tom and Amy, who lost their son. **Nicholas, the father of a friend. Rose Marie**— Rachel's mother, cancer. **Barbara H.**— recovering from a fall. **Claude (Moses)**- in need of housing. **Eleni**—suffering from the aftermath of a stroke. **Sharon. Baby Archie. Phil**— covid.

ten very carefully to what the Savior says about his presence in those who suffer, for it is in them alone that we are in any way able to help the Lord Jesus.

The prayers at vespers this Saturday evening and at matins for the Sunday give a general impression of terror in the face [of] God's judgement. There is mention of open books, of fearful angels, of rivers of fire and of trembling before the altar. All this is very sound, and many sayings in the Gospels urge us to be converted before it is too late. But this shadowed side, the darkness into which a stubborn sinner can choose to throw himself, must not make us forget the side of life and hope. Here is a phrase from one of the chants at vespers in which these two aspects find themselves well united:

‘O my soul, the time is near at hand; make haste before it is too late, and cry aloud in faith: I have sinned, O Lord, I have sinned against Thee; but I know Thy love for man and Thy compassion. O good Shepherd . . .

Taken from the *Year of Grace of the Lord*, by A Monk of the Eastern Church

From the Lives of the Saints... THE HOLY MARTYR CODRATUS OF CORINTH AND OTHERS WITH HIM

During the time of the persecution of Christians, many of the faithful fled to the mountains and into the caves. So did the mother of Codratus. She was pregnant at the time, gave birth to Codratus in the forest, and died shortly thereafter. Growing up alone in the wilderness, Codratus was nurtured, fed and guided by divine providence and guardian angel. He Who gave manna from heaven to the Israelites in the wilderness dropped from the clouds a sweet dew onto the mouth of the child Codratus. When he was twelve years old, he entered town. There a benevolent man took a liking to him and provided him with an education. He studied medicine and healed the sick with natural cures and, more often, with the spiritual power of prayer, which had been present with him from childhood. When a new persecution arose under Decius, Codratus was brought to trial and cast into prison. Five companions joined him and confessed the name of Christ. They were Cyprian, Dionysius, Anectus, Paul and Crescens. They were all dragged through the streets by the pagans, especially by their children. They were beaten with rods and stoned until they were eventually dragged to the scaffold. There, the martyrs prayed to God and were beheaded. A spring of water gushed out of the ground at that spot, which is called "Codratus" even today and is a reminder of the heroic deaths of these six holy innocents of Christ. They honorably suffered for the truth in the year 250 A.D., in Corinth, during the reign of Emperor Decius and his governor, Jason.

THE HOLY MARTYR CODRATUS OF NICOMEDIA

He was a wealthy nobleman and at the same time a staunch baptized Christian. During a time of persecution when Valerian imprisoned many Christians, Codratus bribed the jailers and entered the prison to bring various foodstuffs for those in captivity and to strengthen them in their faith. When they were brought before the judge, who questioned them about their names, their homeland and their rank, they remained silent. Then Codratus suddenly appeared behind them and cried out with a loud voice: "By name we are Christians; by title and by birth we are servants of Jesus Christ the Lord; and our city and homeland is heaven." After this declaration he was also arrested, and after prolonged and cruel torture was beheaded with the others.

Taken from the Prologue of Ochrid, Compiled and written by St. Nikolai Velimirovic

“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)