

Sunday, August 23rd 11th Sunday of Matthew

8:15 AM Orthros
9:30 AM Divine Liturgy
4:00 PM Baptism
4:30 PM GOYA Summer Meeting & Elections
Amos Herr Park, Landisville

Wednesday, August 26th

6:00 PM Live Stream Book Study
w/ Fr. Hector
7:00 PM Paraklesis to St. Phanourios

Thursday, August 27th

9:30-11:30 AM Crisis Relief Box Distribution
and Delivery

Friday, August 28th

9:00 AM Paraklesis to The Theotokos

**Saturday, August 29th Beheading of John
the Baptist**

8:30 AM Orthros
9:30 AM Divine Liturgy
7:00 PM Vespers

**Please help IOCC supply Hygiene Kits for Lebanon
(Please carefully follow these instructions)**

Fill a **one-gallon zip top plastic bag** with the following items:

- (1) cotton hand towel (15"x28" to 16"x32"-no fingertip, bath, dish, or microfiber)
- (1) cotton washcloth (no microfiber)
- (1) wide-tooth comb without packaging
- (1) fingernail or toenail clipper without packaging
- (1) bath size bar of soap in its wrapper
- (1) toothbrush in its package
- (10) standard size Band-Aids

Bring completed kits to Annunciation church office or drop off in box down the stairs from Narthex.

For monetary donations please send you check made payable to:

I.O.C.C.
110 West Road, Suite 360
Baltimore, MD 21204

Liturgical Reminders

Sunday Worship Attire

Please remember that during the warm weather months, entering the sanctuary is still a sacred experience which our attire should reflect.

Wearing Masks during Services

Out of humble obedience and love for your neighbor, please wear your mask during the services since we are many people singing in an enclosed space.

We ask that you do not congregate in the Narthex at the dismissal of the services.

Upcoming Ministries

- † A hybrid youth ministry program is being developed for our HOPE, JOY, and GOYA groups.
- † A safety plan for Sunday School is being prepared to begin classes, God willing, at the beginning of October.
- † The Greek School will begin the first quarter with strictly online instruction through the *Ellinopoula* program.
- † A health and safety plan for the Pre-school is being developed to start classes at the beginning of October.

Stay up to date with Parish Emails, Sunday Bulletins, the Annunciator, and the Parish Website!

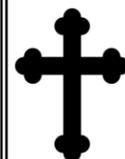
OCMC Coin Boxes

Please remember to bring your filled Coin Boxes to Church or drop them off in the Church Office. The money is used to help missionaries share the Good News of the Gospel all over the world!

ANNUNCIATION GREEK ORTHODOX CHURCH, LANCASTER, PA

SUNDAY, August 23, 2020 – 11th Sunday of Matthew

Apodosis of the Dormition; Ireneaus, Bishop of Lyons



Orthros Mode: Second
Liturgy Epistle: I Corinthians 9: 2-12

Orthros Gospel: John 21: 15-25
Liturgy Gospel: Matthew 18: 23-35



Saint Irenaeus of Lyons, Commemorated on August 23

The Hieromartyr Irenaeus, Bishop of Lyons, was born in the year 130 in the city of Smyrna (Asia Minor). He received there the finest education, studying poetics, philosophy, rhetoric, and the rest of the classical sciences considered necessary for a young man of the world.

His guide in the truths of the Christian Faith was a disciple of the Apostle John the Theologian, Saint Polycarp of Smyrna (February 23). Saint Polycarp baptized the youth, and afterwards ordained him presbyter and sent him to a city in Gaul then named Lugdunum [the present day Lyons in France] to the dying bishop Pothinus.

...After the martyric death of Bishop Pothinus, Saint Irenaeus was chosen a year later (in 178) as Bishop of Lugdunum. "During this time," Saint Gregory of Tours (November 17) writes concerning him, "by his preaching he transformed all Lugdunum into a Christian city!"

When the persecution against Christians quieted down, the saint expounded upon the Orthodox teachings of faith in one of his fundamental works under the title: Detection and Refutation of the Pretended but False Gnosis. It is usually called Five Books against Heresy (Adversus Haereses).

At that time there appeared a series of religious-philosophical gnostic teachings. The Gnostics [from the Greek word "gnosis" meaning "knowledge"] taught that God cannot be incarnate [i.e. born in human flesh], since matter is imperfect and manifests itself as the bearer of evil. They taught also that the Son of God is only an outflowing ("emanation") of Divinity. Together with Him from the Divinity issues forth a hierarchical series of powers ("aeons"), the unity of which comprise the "Pleroma", i.e. "Fullness." The world is not made by God Himself, but by the aeons or the "Demiourgos," which is below the "Pleroma."

In refuting this heresy, championed by Valentinus, Saint Irenaeus presents the Orthodox teaching of salvation. "The Word of God, Jesus Christ, through His inexplicable blessedness caused it to be, that we also, should be made that which He is ...," taught Saint Irenaeus. "Jesus Christ the Son of God, through exceedingly great love for His creation, condescended to be born of a Virgin, having united mankind with God in His own Self." Through the Incarnation of God, creation becomes co-imaged and co-bodied to the Son of God. Salvation consists in the "Sonship" and "Theosis" ("Divinization") of mankind.

In the refutation of another heretic, Marcian, who denied the divine origin of the Old Testament, the saint affirms the same divine inspiration of the Old and the New Testaments: "It is one and the same Spirit of God Who proclaimed through the prophets the precise manner of the Lord's coming," wrote the saint. "Through the apostles, He preached that the fulness of time of the filiation had arrived, and that the Kingdom of Heaven was at hand."

The successors of the Apostles have received from God the certain gift of truth, which Saint Irenaeus links to the succession of the episcopate (Adv. Haer. 4, 26, 2). "Anyone who desires to know the truth ought to turn to the Church, since through Her alone did the apostles expound the Divine Truth. She is the door to life."

The Apostle and Evangelist John the Theologian, Saint Polycarp of Smyrna, and Saint Irenaeus of Lyons are three links in an unbroken chain of the grace of succession, which goes back to the Original Pastor, our Lord Jesus Christ Himself.

<https://www.oca.org/saints/lives/1999/08/23/102379-hieromartyr-irenaeus-bishop-of-lyons>

WELCOME TO ALL VISITORS

We welcome our non-Orthodox friends and neighbors at all the liturgical services with a reminder that Holy Communion may be received only by *prepared* Orthodox Christians. Please sign the Visitor's Registry in the Narthex if you wish to be contacted by the priest.

Father Hector Firoglanis, Pastor
Father Theodosios Palis, Assistant Pastor; Father Alexander Veronis, Pastor Emeritus

www.annunciationorthodox.org

Liturgy Epistle & Gospel Readings in Greek & English

Ο Απόστολος 1Κορ 9:2-12

Ἀδελφοί, ἡ σφραγὶς τῆς ἐμῆς ἀποστολῆς ὑμεῖς ἐστε ἐν Κυρίῳ. Ἡ ἐμὴ ἀπολογία τοῖς ἐμὲ ἀνακρίνουσιν αὕτη ἐστί. Μὴ οὐκ ἔχομεν ἐξουσίαν φαγεῖν καὶ πιεῖν; Μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα περιάγειν, ὡς καὶ οἱ λοιποὶ ἀπόστολοι καὶ οἱ ἀδελφοὶ τοῦ Κυρίου καὶ Κηφᾶς; Ἡ μόνος ἐγὼ καὶ Βαρνάβας οὐκ ἔχομεν ἐξουσίαν τοῦ μὴ ἐργάζεσθαι; Τίς στρατεύεται ἰδίοις ὀψωνίοις ποτέ; Τίς φυτεύει ἀμπέλωνα καὶ ἐκ τοῦ καρποῦ αὐτοῦ οὐκ ἐσθίει; Ἡ τίς ποιμαίνει ποίμνην καὶ ἐκ τοῦ γάλακτος τῆς ποιμνῆς οὐκ ἐσθίει; Μὴ κατὰ ἄνθρωπον ταῦτα λαλῶ; Ἡ οὐκί καὶ ὁ νόμος ταῦτα λέγει; Ἐν γὰρ τῷ Μωσέως νόμῳ γέγραπται· "Οὐ φιμώσεις βοῦν ἀλοῶντα." Μὴ τῶν βοῶν μέλει τῷ Θεῷ; Ἡ δὲ ἡμᾶς πάντως λέγει; Δὲ ἡμᾶς γὰρ ἐγράφη, ὅτι ἐπ' ἐλπίδι ὀφείλει ὁ ἀροτριῶν ἀροτριᾶν, καὶ ὁ ἀλοῶν τῆς ἐλπίδος αὐτοῦ μετέχειν ἐπ' ἐλπίδι. Εἰ ἡμεῖς ὑμῖν τὰ πνευματικὰ ἐσπείραμεν, μέγα εἰ ἡμεῖς ὑμῶν τὰ σαρκικὰ θερίσομεν; Εἰ ἄλλοι τῆς ἐξουσίας ὑμῶν μετέχουσιν, οὐ μᾶλλον ἡμεῖς; Ἄλλ' οὐκ ἐχρησάμεθα τῇ ἐξουσίᾳ ταύτῃ, ἀλλὰ πάντα στέγομεν, ἵνα μὴ ἐγκοπὴν τινα δῶμεν τῷ Εὐαγγελίῳ τοῦ Χριστοῦ.

The Epistle 1 Cor. 9:2-12

Brethren, you are the seal of my apostleship in the Lord. This is my defense to those who would examine me. Do we not have the right to our food and drink? Do we not have the right to be accompanied by a wife, as the other apostles and the brothers of the Lord and Cephas? Or is it only Barnabas and I who have no right to refrain from working for a living? Who serves as a soldier at his own expense? Who plants a vineyard without eating any of its fruit? Who tends a flock without getting some of the milk? Do I say this on human authority? Does not the law say the same? For it is written in the law of Moses, "You shall not muzzle an ox when it is treading out the grain." Is it for oxen that God is concerned? Does he not speak entirely for our sake? It was written for our sake, because the plowman should plow in hope and the thresher thresh in hope of a share in the crop. If we have sown spiritual good among you, is it too much if we reap your material benefits? If others share this rightful claim upon you, do not we still more? Nevertheless, we have not made use of this right, but we endure anything rather than put an obstacle in the way of the gospel of Christ.

Τὸ Εὐαγγέλιον Ματ 17 - 23 - 35

Εἶπεν ὁ Κύριος τὴν παραβολὴν ταύτην· ὡμιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ ὃς ἠθέλησεν συναῖρα λόγον μετὰ τῶν δούλων αὐτοῦ. ἀρξαμένου δὲ αὐτοῦ συναῖρειν προσηνέχθη αὐτῷ εἷς ὀφειλέτης μυρίων ταλάντων. μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι ἐκέλευσεν αὐτὸν ὁ κύριος αὐτοῦ πρᾶξαι καὶ τὴν γυναῖκα αὐτοῦ καὶ τὰ τέκνα καὶ πάντα ὅσα εἶχε, καὶ ἀποδοθῆναι. πεσὼν οὖν ὁ δοῦλος προσεκύνη αὐτῷ λέγων· κύριε μακροθύμησον ἐπ' ἐμοί, καὶ πάντα σοι ἀποδώσω. σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου ἐκείνου ἀπέλυσεν αὐτόν, καὶ τὸ δάνειον ἀφῆκεν αὐτῷ. ἐξελθὼν δὲ ὁ δοῦλος ἐκείνος εὗρεν ἕνα τῶν συνδούλων αὐτοῦ, ὃς ὠφειλεν αὐτῷ ἑκατὸν δηνάρια, καὶ κρατήσας αὐτὸν ἐπιγενέων· ἀπόδος μοι εἴ τι ὀφείλεις. πεσὼν οὖν ὁ σύνδουλος αὐτοῦ εἰς τοὺς πόδας αὐτοῦ παρεκάλει αὐτὸν λέγων· μακροθύμησον ἐπ' ἐμοί, καὶ ἀποδώσω σοι· ὁ δὲ οὐκ ἠθέλησεν, ἀλλὰ ἀπελθὼν ἔβαλεν αὐτόν εἰς φυλακὴν ἕως οὗ ἀποδῶ τὸ ὀφειλόμενον. ἰδόντες δὲ οἱ σύνδουλοι αὐτοῦ τὰ γενόμενα ἐλυπήθησαν σφόδρα, καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ ἑαυτῶν πάντα τὰ γενόμενα. τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ· δοῦλε πονηρέ, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφῆκά σοι, ἐπεὶ παρεκάλεσάς με· οὐκ ἔδει καὶ σὲ ἐλεῆσαι τὸν σύνδουλόν σου, ὡς καὶ ἐγὼ σὲ ἠλέησα; καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτόν τοῖς βασανισταῖς ἕως οὗ ἀποδῶ πᾶν τὸ ὀφειλόμενον αὐτῷ. Οὕτω καὶ ὁ πατήρ μου ὁ ἐπουράνιος ποιήσει ὑμῖν ἐάν μὴ ἀφῆτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν τὰ παραπτώματα αὐτῶν.

The Gospel Mt. 18:23-35

The Lord said this parable: "The kingdom of heaven may be compared to a king who wished to settle accounts with his servants. When he began the reckoning, one was brought to him who owed him ten thousand talents; and as he could not pay, his lord ordered him to be sold, with his wife and children and all that he had, and payment to be made. So the servant fell on his knees, imploring him, 'Lord, have patience with me, and I will pay you everything.' And out of pity for him the lord of that servant released him and forgave him the debt. But that same servant, as he went out, came upon one of his fellow servants who owed him a hundred denarii; and seizing him by the throat he said, 'Pay what you owe.' So his fellow servant fell down and besought him, 'Have patience with me, and I will pay you.' He refused and went and put him in prison till he should pay the debt. When his fellow servants saw what had taken place, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, 'You wicked servant! I forgave you all that debt because you besought me; and should not you have had mercy on your fellow servant, as I had mercy on you?' And in anger his lord delivered him to the jailors, till he should pay all his debt. So also my heavenly Father will do to everyone of you, if you do not forgive your brother from your heart."

Apolitikia Hymns of the Day in English & Greek

1. RESURRECTIONAL APOLYTIKION (Second Mode)

When You descended unto death, O Life Immortal, then You slayed Hades with the lighting of Your Divinity. And when You also raised the dead out of the nether world, all the powers of the heavens were crying out: O Giver of life, Christ our God, glory be to You."

2. APOLYTIKION OF THE DORMITION (First Mode)

You gave birth yet preserved your virginity. You fell asleep in death yet did not desert the world, O Theotokos. You were transported to life, as you are Mother of Life and, by virtue of your intercessions, deliver our souls from death.

3. HYMN OF OUR CHURCH (Fourth Mode)

Today is the beginning of our salvation, and the revelation of the mystery of ages. The Son of God becomes the Son of the Virgin and Gabriel proclaims this gift from God. Together with him we cry out to You, O Theotokos: "Hail thou full of grace, the Lord is with you."

4. KONTAKION OF THE DORMITION (Mode pl. 2. Automelon)

The Theotokos is undying in intercession. Immovable is our hope in her for protection. Neither death nor burial prevailed over her. As she is Mother of Life, she was removed to life by Him, the Lord who lived in her ever-virgin womb.

1. ΑΝΑΣΤΑΣΙΜΟ ΑΠΟΛΥΤΙΚΙΟΝ (Ηχ. Β)

Ὅτε κατήλθες πρὸς τὸν θάνατον, ἢ ζωὴ ἢ ἀθάνατος, τότε τὸν ἄδην ἐνέκρωσας, τῇ ἀστραπῇ τῆς Θεότητος. Ὅτε δὲ καὶ τοὺς τεθνεῶτας ἐκ τῶν καταχθονίων ἀνέστησας, πᾶσαι αἱ Δυνάμεις τῶν ἐπουρανίων ἐκραύγαζον. Ζωοδότα Χριστέ ὁ Θεὸς ἡμῶν, δόξα Σοι.

2. ΑΠΟΛΥΤΙΚΙΟΝ ΤΗΣ ΚΟΙΜΗΣΗΣ (Ηχ. Α)

Ἐν τῇ Γεννήσει τὴν παρθενίαν ἐφύλαξας, ἐν τῇ Κοιμήσει τὸν κόσμον οὐ κατέλιπες Θεοτόκε, Μετέστης πρὸς τὴν ζωὴν, μήτηρ υπάρχουσα τῆς ζωῆς, καὶ ταῖς πρεσβείαις ταῖς σαῖς λυτρουμένη, ἐκ θανάτου τὰς ψυχὰς ἡμῶν.

3. ΑΠΟΛΥΤΙΚΙΟΝ ΤΟΥ ΝΑΟΥ (Ηχ. Δ)

Σήμερον τῆς σωτηρίας ἡμῶν τό Κεφάλαιον, καὶ τοῦ ἀπ' αἰῶνος Μυστηρίου ἢ φανέρωσις· ὁ Υἱὸς τοῦ Θεοῦ, Υἱὸς τῆς Παρθένου γίνεται, καὶ Γαβριὴλ τὴν χάριν εὐαγγελίζεται. Διὸ καὶ ἡμεῖς σὺν αὐτῷ τῇ Θεοτόκῳ βοήσωμεν· Χαῖρε Κεχαριτωμένη, ὁ Κύριος μετὰ σοῦ.

4. ΚΟΝΤΑΚΙΟΝ ΤΗΣ ΚΟΙΜΗΣΕΩΣ (Ηχ. Β)

Τὴν ἐν πρεσβείαις ἀκοίμητον Θεοτόκον, καὶ προστασίαις ἀμετάθετον ἐλπίδα, τάφος καὶ νέκρωσις οὐκ ἐκράτησεν, ὡς γὰρ ζωῆς Μητέρα, πρὸς τὴν ζωὴν μετέστησεν, ὁ μήτραν οικήσας αειπάρθενον.

