

Ss. Peter & Paul Orthodox Church

November 12, 2023

Tone 5



23rd Sunday After Pentecost

*St. Varnava (1964)
St. Nilus the Myrrhgusher,
of Mt. Athos (1651)*

Divine Liturgy Readings

(Readings on Back)

- ♦ Ephesians 2:4-10
- ♦ Luke 10:25-37

Announcements:

Panikhida

Today's Panikhida was requested by Ann Kratzert, and is being said for the departed servants of God, Mary & John Stepura. May the Kingdom of Heaven be theirs, and may their memory be eternal!

Coffee Hour Trivia

Join us this morning for Coffee Hour Trivia. Back by popular demand!

Parish Council Meeting

Our monthly parish council meeting will be held on Tuesday, Nov. 14th at 6:30pm in the church hall.

Tall Center Candles

Due to increasing requests to sponsor the candles, we will be making a slight change. The sponsored candles will be started at Vespers on Saturday evening, and then again on the Sunday requested. At the end of the liturgy, they will be placed in the sand and your prayers for your loved ones will continue burning throughout the day. Approx burn time 13hrs.

Holiday Cheese Ball/ Cheese Bucket Sale

Back by popular demand the annual cheese ball fundraiser is back in production! The same delicious, spreadable cheese 'ball' will be packaged in a convenient 'bucket' and topped with nuts. Cost is \$13.00. Production is scheduled for Thursday, November 16, 2023 and will be ready for pick-up from 12:00 PM- 2:00 PM. Call or text Shelley Yavornitzky @ (440) 610-6120 or Donna Eikleberry @ (440) 537-0797 to place your order.

The Week Ahead

Tuesday, November 14

6:30pm - Parish Council

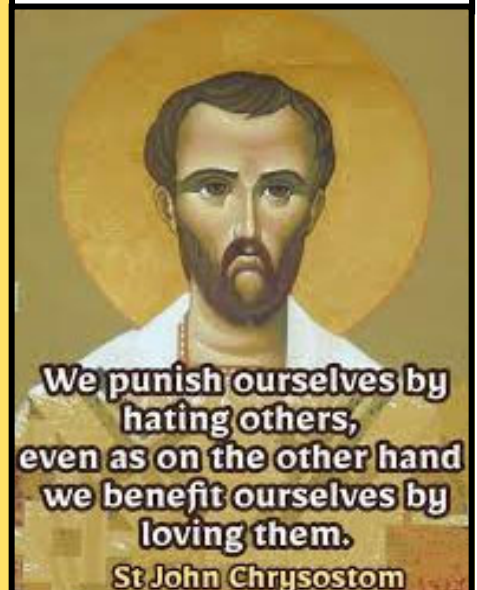
Saturday, November 18

6:00pm - Great Vespers

Sunday, November 19

9:00am - 3rd & 6th Hours

9:30am - Divine Liturgy



Meditation on Today's Readings

The phrase 'Good Samaritan' has become a byword in our culture for any kind of do-gooder. We easily forget that there is special significance in the Lord's using the figure of the Samaritan. To the Jews of Christ's day, the Samaritans were a despised and outcast people—racially inferior, and spiritually in error. For the hard-hearted scribes, lawyers and Pharisees, it was a religious duty to scorn the Samaritans, and they would have no dealings with them. According to the Church's tradition of allegorical interpretation, the Samaritan in this parable is seen as an image of Christ Himself, who came into the world to save mankind, wounded by sin and the devil, and left half-dead, stripped of the divine glory and splendor with which he was created. In his unspeakable compassion, mercy and love for mankind, the Son and Word of God could not idly behold this pitiful sight, but deigned to take flesh and come to His creation, to bind man's mortal wounds and bear him to the spiritual inn, His holy Church.

Why does the Lord choose the figure of the Samaritan to portray himself? Just like the Samaritans, the Lord Jesus was scorned and despised by the scribes and Pharisees. They called Him a Samaritan and accused Him of being demon-possessed. Like the lawyer in today's Gospel, they constantly provoked and tempted him, looking for some pretext to accuse him, slander him, and put him to death. If we ourselves are to be good Samaritans, then, it means that we must not only engage in acts of charity, but that we must do so towards those who hate us, those who are outside of the Church, who even oppose and blaspheme it.

This should come as no surprise to us, nor should it trouble us. We live in a society that seems so rapidly to be running away from Christ. Many of our contemporaries boldly and proudly hasten to discredit every God-ordained institution and authority, to overthrow every traditional norm of Christian society, to go about devising, loudly

proclaiming and establishing their own righteousness, in open defiance of the law of God. Such lawlessness is given the benign guise of 'tolerance', and pursued in the name of those supremely Christian virtues of mercy, love, and compassion. An endless barrage of media assails us, both openly and subtly trying to shape and mold us according to the new morality. And make no mistake—the partisans of tolerance will tolerate anything except rejection of their own lawlessness. In the brave new world which is being heralded and ushered in all around us, there is very little place for those who wish to remain faithful to the authentic teaching of Christ, which indeed opens the door of compassion to sinful men, but admits of no compromise with sin. If we find that the world hates us for holding fast to the teaching of Christ and the tradition of the Church, then we have Christ's own assurance that, the world hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you (Jn. 15:18-19).

When we look around us and perceive the godlessness that only seems to be increasing in the world, what ought to be our response as Orthodox Christians? Is it to curse, condemn, and revile those who do and promote what is contrary to Christ and the Church? or is it to despair, to lose

hope, to turn our attention away from the darkness in the world, to hide from it in defeat? The parable in today's Gospel shows us, rather, that like the Samaritan laying eyes on the beaten and wounded man, we ought to be moved to heartfelt compassion.

True compassion for our fellow man is predicated first and foremost on love for God and his truth, since it is only by God's truth that we can reckon our fellow man at his true worth. Each human soul is exceedingly precious, and God desires that each one be saved. Just think: every person you see in the course of the day—every stranger, every beggar, every politician or actor—every single one of them was brought into being by God to shine with uncreated splendour as sons of God in the eternal kingdom of the heavenly Father. For each one of them, Christ died, and shed his precious Blood on the Cross. When we consider the glory for which we are all created and the price paid for our salvation, and compare it to how low we have fallen, our heart can only break over those who oppose themselves and live in a manner defiantly contrary to God's will. So as we see the evil in the world increasing, our only response can be to show compassion to those around us.



Today's Saint: Varnava (Nastic)

Unlike many of our American saints, St. Varnava was born in America—with the name Vojislav Nastić to a family of Serbian immigrants in Gary, Indiana, in 1914. The family attended St. Sava Serbian Orthodox Church, now located in Merrillville, Indiana, where he was baptized and served as an altar boy.

While he was a child, the family moved back to Sarajevo, where Vojislav finished high school in 1933. He graduated from the Faculty of Orthodox Theology in Belgrade and taught Christian faith in two Sarajevo high schools.

In 1940, he became a monk, receiving the name Varnava (Barnabas). He was ordained a hiero-deacon.

He stayed in Sarajevo during World War II. Croatian fascists (Ustashe) tried to force him to join the "Croatian Orthodox Church," intended to subvert the faith of the Serbs in Croatia and Bosnia-Herzegovina. St. Varnava refused and then had to leave Sarajevo at the peril of his life.

In 1947, he became auxiliary bishop to the Serbian Patriarch with the title of Bishop of Hvosno.

As bishop he openly criticized the Communist regime for mistreating the church. He was arrested, accused of being an American spy, and sentenced to twenty years in prison.

St. Varnava was subjected to torture, lack of food, and was kept in the most isolated wing of the prison. But Bp. Varnava remained calm. Every day he sang the troparia and other hymns. The communist Government even arranged an accident in order to get rid of him in which he broke his leg. Although the communist secret police, OZNA, did not allow doctors to provide him any medical help, he recovered. He was released after accident to house arrest in the Gomionica Monastery in the Diocese of Banja Luka until his release in 1960.

He died on November 12, 1964, in suspicious circumstances, leading some historians to believe that he was poisoned by OZNA. In 2005, during the regular session of the Holy Assembly of Bishops of the Serbian Orthodox Church Bishop Varnava was canonized and his name was added to the list of other saints of the Serbian people and of Orthodox Christian faith.

Prayers Appreciated for:

Living:

Marge
Katherine,
Paula, Marianne,
Suleiman, Steve
Janet, Christina

Departed:

Mary
John

Tall Candles

Tall candles are given by
Margie & Dan Fagan
in loving memory of
George & Eva Mihaly, parents
George Jr., brother
& **Michael Snyder**, nephew.
Memory Eternal!

WEEKLY READINGS

Monday, Nov. 13

St. John Chrysostom
1 Thess. 2:20-3:8
Luke 14:12-15

Tuesday, Nov. 14

Apostle Philip
1 Thess. 3:9-13
Luke 14:25-35

Wed, Nov. 15

St. Paisius Velichkovsky
1 Thess. 4:1-12
Luke 15:1-10

Thurs, Nov. 16

Apostle & Evangelist Matthew
1 Thess. 5:1-8
Luke 16:1-9

Friday, Nov. 17

St. Gregory, Wonderworker
1 Thess. 5:9-13, 24-28
Luke 16:15-18, 17:1-4

Saturday, Nov. 18

Martyr Plato of Ancyra
2 Cor. 11:1-6
Luke 9:57-62



Holy New

Confessor Varnava,
pray to God for us!

Today's Scripture Readings

Epistle: Ephesians 2:4-10

Brethren, God, who is rich in mercy, because of His great love with which He loved us, even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved), and raised us up together, and made us sit together in the heavenly places in Christ Jesus, that in the ages to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus. For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast. For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.

Gospel: Luke 10:25-37

At that time, a certain lawyer stood up and tested Him, saying, "Teacher, what shall I do to inherit eternal life?" Jesus said to him, "What is written in the law? What is your reading of it?" So he answered and said, "'You shall love the LORD your God with all your heart, with all your soul, with all your strength, and with all your mind,' and 'your neighbor as yourself.'" And He said to him, "You have answered rightly; do this and you will live." But he, wanting to justify himself, said to Jesus, "And who is my neighbor?" Then Jesus answered and said: "A certain man went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his clothing, wounded him, and departed, leaving him half dead. Now by chance a certain priest came down that road. And when he saw him, he passed by on the other side. Likewise a Levite, when he arrived at the place, came and looked, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was. And when he saw him, he had compassion. So he went to him and bandaged his wounds, pouring on oil and wine; and he set him on his own animal, brought him to an inn, and took care of him. On the next day, when he departed, he took out two denarii, gave them to the innkeeper, and said to him, 'Take care of him; and whatever more you spend, when I come again, I will repay you.' So which of these three do you think was neighbor to him who fell among the thieves?" And he said, "He who showed mercy on him." Then Jesus said to him, "Go and do likewise."

Glory to Thee, O Lord, glory to Thee!

Ss Peter & Paul Orthodox Church

2238 E. 32nd St

Lorain, OH 44055

www.OrthodoxLorain.org

Archpriest Joseph McCartney, Rector

440-668-2209 (cell)

FrJosephMcCartney@gmail.com

