



Sunday, August 23, 2020

Tone 2

Gospel: St. Matthew 18:23-35

Epistle: 1 Corinthians 9:2-12

11th Sunday after Pentecost / Leavetaking of the Dormition

Martyr Lupus, slave of St. Demetrius of Thessalonica

AUGUST Bulletin Sponsor:

Father Andrew in memory of my Aunt, Rose Bartek

Liturgical & Events Schedule

Sunday, August 23

9:15 am Hours followed by Divine Liturgy /
Memorial Sunday / Social outdoors

Saturday, August 29

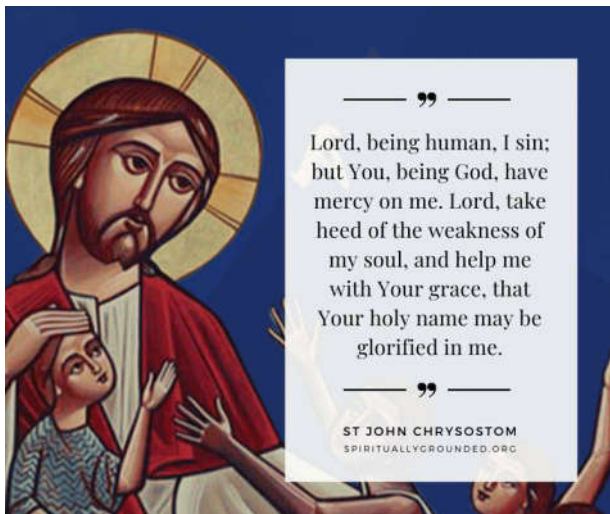
4:00 pm: Great Vespers

Sunday, August 30

9:15 am: Divine Liturgy / Social outdoors

(NOTE): You must let Fr. Andrew know if you
want to attend any service or the social.
Right now we are allowed 22 people max.

AUGUST SPECIAL COLLECTION



PRAYERS

Due to the stressful, unsettled and unforgiving times we currently live in, I believe the following prayers are very much needed in our lives.



Prayer of St. Ephrem

O Lord and Master of my life! Take from me the spirit of sloth, despair, lust of power, and idle talk. *(Full Prostration)*

But give rather the spirit of chastity, humility, patience, and love to Thy servant. *(Full Prostration)*

Yea, O Lord and King! Grant me to see my own transgressions, and not to judge my brother, for blessed art Thou, unto ages of ages. Amen. *(Full Prostration)*

O God, cleanse me, a sinner *(12 times)*.
And recite prayer one more time.



The Jesus Prayer

O Lord Jesus Christ, Son of God
have mercy on me, a sinner.

The Lord's Prayer

Our Father, who art in heaven, hallowed be Thy name. Thy Kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.



AUGUST BULLETIN AND CANDLE SPONSORS

Bulletin: (\$50) From Father Andrew in memory of my Aunt Rose

Chandelier: (\$50) From Joe and Valerie in memory Dorothy Czuhra

Altar Candles: (\$50) From Joe and Valerie in memory Howard Bailey & Damian Bailey

Candles on the Tomb: (\$25) Father Andrew in memory of my cousin, Pani Gizella

Eternal Light & Icon Screen: (\$25) From Joe and Valerie in memory of LaVerne Schutt & Violet Bargdill; from Athanasia in loving memory of her family; from Diane in loving memory of her departed dialysis friends



ON-LINE GIVING UPDATE

I am happy to report that our On-Line Giving platform is up and running & already bearing fruit! Glory to God! *(These numbers are not reflected in the "Other Income From August.")*

I encourage all of you to check it out and sign up. It is simple and easy.

Fr. Andrew

Week of August 9-15 : \$44.45

SCHEDULES

WEEDING & WATERING AROUND CHURCH

Week of August 23 Open

Week of August 30 Open

TENTATIVE READERS

Sunday, August 23 Tim

Sunday, August 30 Natalie

TENTATIVE SINGING

Sunday, August 23: Natalie & Fred

Sunday, August 30: Natalie & Basil

NOTE: Anyone that wants to be added to, or subtracted from, any of these lists please let Fr. Andrew know.

40 DAY REMEMBRANCE

August 2: Protodeacon Gregory Norris

August 9: Police officer from Toledo

August 16: Alice Sutko

August 23: 2 police officers from TX / Police officer from the State of Washington / Elizabeth Mercier / Robert Hritsko

September 6: Detective Tanisha from AL

September 13: 9 Marines killed in boating accident

September 27: Tim Nash

MONTHLY TITHING ONLY AUGUST

Goal Pledged per month: \$4,600

Sunday, August 2: \$1,770

Sunday, August 9: \$1,335

Sunday, August 16: \$1,539

OTHER INCOME FROM AUGUST

Sunday, August 2: \$10 Candles; \$25 Tomb Candles; \$30 vigils; \$25 Eternal Light; \$25 Eternal Light; \$100 special collection; \$688 No Halupki Festival Campaign

Sunday, August 9: \$47 candles; \$115 Vigils; \$200 Eternal Light & Altar Candles; \$25 Food Pantry; \$755 No Festival

Sunday, August 16: \$47 Candles; \$85 Vigils; \$15 wine; \$125 Special collection July; \$175 Special Collection August; \$1.025 Halupki Festival; \$570 Festival assessments

DEACON EZEKIEL CHUBUIKE AMARACHI (The clergy we are supporting through OCMC & SAMP Program)

Dn. Ezekiel Chubuike Amarachi was born on September 17, 1988. He pursued an education in Mass Communication and Media. He was ordained to the diaconate on January 14, 2018, and since then *Con't Pg 11*

PRAYER LIST Updated 8-19

Clergy:

His Beatitude, Metropolitan Theodosius
His Beatitude, Metropolitan Herman
John Duranko (Father's home pastor)
James Gleason (Father's Spiritual Father)
Moses Barry / Joseph Gibson
Gregory Grivna / Emilian Hutnyan
Joseph Von Klarr / Vladimir Lecko
Philip Lashbrook / Myron Manzuk
Christopher Phillips / Benjamin Tucci
Peter Tutko
Deacon Nicholas Denysenko
Dc. Paul Gansle / Dc. Gregory Krutcheck-
Dc. Paul Mitchell
Sub-deacon Wylie Meath

Matushkii:

Pani Patricia Duranko / Irena Korolenko
Virginia Lecko / Maura McCartney
Jillian Rettig / Snezana Ruzic
Sonya Tutko

Parishioners / & their Family:

John Beadle (Elcishko)
Mandy Braccini (Mazurik)
MaryAnn Cook (Cousin to Twarek's)
John Richard Elchisco
Ruthe Flewelling
Debbie Garnek (Roddie's sister)
Michael Glovinsky (Basil's nephew)
Heidi Golob
Shirley Gresh (Wife of Ernest)
Justin Griffith (Soski Son)
Julia Guzy
Joseph Habegger (Laura brother-in-law)
Nancy Hanon (Cassell)
Barb Heffernan
Charisse Hileman
Alice Jackson (Mazurik)
William Jappsen (Diane T.)
Kris Kollar (Fr.'s cousin)
Betty Kovach
Kristen (Cassell's daughter)
Terri Lariccia (Fr's cousin)
David LaValle (Fr.'s cousin)
Helen Lis
Greg Mazur
Judy Mazurik (Paul Mazurik's)
Child Stella Miller
Katelyn Pipenur (Niece of Jean)
Earl Rindfleisch
Helen Jean Rofkar (Elchisco)
Joe Rose
Sonya Rose

Ron Royhab
Maryann Royhab
Steven Schirtzinger (Soski)
Christy Schutt (Joe's sister)
Christi Soski
Peter Truta (Jean H's cousin)
Diane Tryon
Greg Tryon Tom Twarek
Bob Whitham (Fr's cousin)
Katie and her baby Bodhi
(Cassell's daughter-in-law)
Katherine & her new born
Elizabeth Lew-Ellen (Fr.'s cousin)
Sarah and her unborn Child
(Laura's daughter)
Brittany And her unborn baby
(Fr's cousin)

Other Requests:

Alexia
Baby Emma (Cassell)
Barb (Cassell)
Barbara (Mazurik)
Brandon (Cassell)
Brendan (From Norwalk)
Dawn Barton (Golob)
Delores Danchisen
Layne Demkosky
Paul Demkosky (Fr's friend)
Betty Dubbert (Kovach)
Marge Dziama
Mary Dziak (Twarek)
John Esposito (Chicago)
Matt Essex
Ben Franklin (Laura friend)
James Geisman (Twarek)
Theodore Geletka
(St. Michael Broadview
Heights' choir director)
Brad George (Christi's friend)
Donald Gresh (Basil)
Janice (Chicago)
Elliot Joy (Police chief's son)
Andrea Joy (Kovach)
Tommy Leonchik (Fr's friend)
Jake Lipstraw (Twarek)
Mark Ludvik (Guzy)
Anna Maiani (Friend of Wayne)
Mark Masica (Kovach)
Pauline Meath (Fr's)
Cole Miller (Cassell)
Doug Millinger (Kovach)
Karen Muzyka (Fr's friend)
Charlie Nowak (Avery's)

Beth Reinhard (Diane friend)
Chris Reinheimer (Bruno's)
Elivis Reyes (Fr.'S friend)
Arby Shenesky(Pastor Bob's sister)
Matthew Sterling (Tyron)
Andrea Szabo (Sonya friend)
Janice Timko
Philip (Andy) Timko
George Timko
Steve Turinsky (Twarek)
Chuck Wiedenhoft (Twarek)
Loren Welch Rachel (Darlene M.)
Zoland Zile (Fr's Friend)
Mollie & her unborn baby
(Fr.'s friend)

Military:

Craig Cassell, Nathan Brown, Alena
Grabavoy, Alex, Jake Ellithorpe

Captives:

Metropolitan Paul (Orthodox Arch-
diocese of Aleppo)
Archbishop John (Syriac Archdio-
cese of Aleppo)

The UN & IOCC humanitarian aid
workers in & around Syria; Those
suffering persecution in Iraq, Syria,
Israel, Egypt, Ukraine and through-
out the world

For Your Prayers

Julia Guzy (96 ½ yrs old)
1601 Church Rd
Marblehead, OH 43440

Diane Tryon
109 Joslyn Street
Arcadia, OH 44804

Please remember our shut-ins,
especially now during this
National crisis.

The Despair of Elijah

By Fr. Lawrence Farley

The [Prophet Elijah](#) (whose feast day is July 20) is perhaps best known for his final ascent to heaven in a chariot of fire. He is also famous for being fed by a raven, and also for the dramatic contest on Mount Carmel.

This last event was arguably the pinnacle of his prophetic career. Elijah served God in very dark days. Israel had always carried on a foolish and fatal dalliance with pagan gods such as Baal (the Canaanite god of storm, rain, and fertility) ever since first arriving in the Promised Land, and the prophets had always rebuked this idolatry and called the people back to pure fidelity to Yahweh alone. But in the days of Elijah, this idolatrous attachment to Baal was not simply a widespread popular sin; it became established government policy.

King Ahab, aided (and perhaps driven) by his queen Jezebel, a Sidonian who of course worshipped gods other than Yahweh, was determined to pursue a policy of religious syncretism. Part of his motivation for this was political, for by enshrining Baal as the national god of Israel, he was thereby bringing his country into the international religious mainstream, which had economic benefits for all concerned. Ahab did not want to outlaw the worship of Yahweh. Yahweh could still be worshipped along with the other gods, though He would no longer be the dominant deity. What Ahab did outlaw was the pure Yahwism and the exclusive worship of Yahweh espoused and promoted by men such as Elijah, for Elijah was telling everyone that the King's policy of syncretism and Baal worship was evil and should be resisted.

Elijah roundly declared that worshipping any god other than Yahweh was sinful idolatry, a sin which would bring divine wrath upon the people—wrath promised by Yahweh in the Law should the people break His covenant and worship idols. One part of this wrath consisted of drought (Deuteronomy 28:23-24), and it was just this judgment that Elijah brought upon Israel in God's name: "As Yahweh God of Israel lives, before whom I stand, there shall be neither dew nor rain these years, except by my word" (1 Kings 17:1). And so the drought began, and the people began to suffer and die. As far as King Ahab was

concerned, Elijah was a traitor and a criminal, a troubler of Israel who afflicted the people and who deserved death (1 Kings 18:17).

The battle therefore was joined, and the followers of Elijah who denounced the royal policy were rounded up and killed. Elijah especially was a wanted and hunted man, for there was no nation or kingdom where Ahab had not sent to seek for him; and when they would say, "He is not here", Ahab would insist that they swear an oath that they had not found him (1 Kings 18:10).

The contest on Mount Carmel occurred as the climax of this story of national suffering, prophetic rebellion, and international intrigue. The drought could not go on indefinitely, and so Elijah called the people to a final showdown on Mount Carmel to decide once and for all which policy should be followed—either the syncretism of Ahab or the exclusivist Yahwism of Elijah.

The story of the contest is well known: at Elijah's suggestion, two altars were set up, with a bull cut up and laid upon each one, but no fire lit to consume the offering. The rival groups would call upon their god and whichever god answered the plea by sending fire from heaven (i.e. lightning) to consume the sacrifice would be acknowledged as the true God. If Baal answered with fire, the people would worship Baal and forget Yahweh; if Yahweh answered, the people would worship Yahweh alone and not Baal. The people agreed.

At Elijah's suggestion, the worshippers of Baal went first, since they were the more numerous. Four hundred and fifty prophets of Baal were there to press their cause (and to seize Elijah afterward to bring him to Ahab for execution), as well as another four hundred prophets of Baal's asherah or consort. From morning until noon they limped around the altar, shouting and calling upon Baal the storm god to send lightning and consume the sacrifice. About noon Elijah cried out to encourage them: "Shout louder! He'll hear you for sure, since he's a god! Maybe he's busy thinking about something, or is on the toilet! Or maybe he's off on business trip! Or maybe he's dozed off and needs you to wake him up!" (I paraphrase; the actual words can be found in 1 Kings 18:27.) Elijah was not just mocking the devotees **Con't Pg 6**

AUGUST Celebrations

Anniversary	Birthday	
Fr. Michael & Pani Mellissa Chendorain	2- Jessica Issler	19- Daria Rivera
18- Philip & Trudy Ellmore	2- Hayes Twarek	20- Zach Collins
20- Thomas & Charisse Hileman	4- Meiriam Dardovski	21- Kaylee Calzone
21- Fr. Gregory & Matushka Xenia Brunner	5- Darrin Feldman	23- Michael Odehnal
28- Fr. Eli Bremer Priestly ordination	9- Elaine Basala	28- Trisha Monschein
30- Fr. Peter & Pani Bernadette Zarynow	10- Irene Vangeloff	28- Ricky Whitham
NAMESDAY	12- Layne Demkosky	29- Archbishop Michael
8-9: Retired Metropolitan Herman	13- Frank Batura, Jr	31- Sharon LaVallee
8-9: Retired Bishop Matthias of Chicago	13- Ed Kusinski	31- Fr. Emilian Hutnyan
8:13: Retired Bishop Tikhon of San Francisco	14- Nick Mazurik	
8-23: Archbishop Irene of Canada	15- Matt Kovach	
8-30: Archbishop Alexander of Dallas		

If there are those names to be added or removed, please contact Fr. Andrew. He would like to list all members of your family Orthodox and non-Orthodox.

Martyr Lupus, slave of Saint Demetrius of Thessalonica

Commemorated on [August 23](#)

The Martyr Lupus lived at the end of the third century and beginning of the fourth century, and was a faithful servant of the holy Great Martyr Demetrius of Thessalonica (October 26). Being present at the death of his master, he soaked his own clothing with his blood and took a ring from his hand. With this clothing, and with the ring and the name of the Great Martyr Demetrius, Saint Lupus worked many miracles at Thessalonica. He destroyed pagan idols, for which he was subjected to persecution by the pagans, but he was preserved unharmed by the power of God.

Saint Lupus voluntarily delivered himself into the hands of the torturers, and by order of the emperor Maximian Galerius, he was beheaded by the sword.

BUILDING / RESTORATION FUND

Our 125th Anniversary is coming!

Fund Purpose: To collect funds to pay for the restoration, repair and beautification of the building and parish room. This will avoid using general funds which are earmarked for budgetary items.

Please consider contributing generously to the *Building/Restoration Fund.*

PRAY FOR OUR CATECHUMENS

Rachael Adamcio	Luke Welch
Lydia Welch	Tristen Welch

May God & the Holy Spirit guide them in their journey in the Orthodox Church and the Orthodox way of Life.

AUGUST Reposed

4- Rose Bartek (1984)	19- Fr. George Dyak (1995)	28- Rev. Dr. William Worstall (2011)
7- Dorothy Romig (2017)	21- Fr. Paul Herbert (2016)	29- Pani Gizella Mihaly (1975)
11- Carl D. Essex (2014)	21- Sophia Monak (2004)	31- Larry Noon (2014)
12- Fr. Stephen Jula (2014)	22- Fr. Peter Molchany (1990)	Michael Onyock (1931)
13- Andrew Millie (1958)	23- Martha Brooks (2010)	Michael Hritsko (1934)
15- Archpriest John Matusiak (2019)	24- Damien <i>cousin of Valerie S</i> (2019)	

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of Baal; he was also deliberately insulting Baal himself, thus inviting Baal's wrath—assuming of course that Baal had any real power. Which of course he did not, as Elijah's insults were pointedly demonstrating.

The Baal worshippers didn't give up. They worked themselves into a bloody frenzy (literally), cutting themselves with knives. They raved on with their prophetic invocations (the Hebrew word for "rave" and "prophesy" is the same word) until late afternoon, until they finally collapsed in exhaustion. Then it was Elijah's turn.

His demeanor was calm and confident, a studied contrast to the frenzy of the worshippers of Baal. He bid the people draw near, and took twelve stones to repair the altar of Yahweh, thereby calling the twelve tribes back to their ancestral allegiance. Then he dug a trench around the altar and asked the people to soak the offering with water, making it harder to ignite. They soaked the offering, and then (at Elijah's word) soaked it again. And then again a third time. Then Elijah the prophet prayed a simple prayer, asking Yahweh to send fire from heaven and turn the people's hearts back to Him.

Immediately the fire of God fell from heaven, and consumed the offering and the wood under it and the stones and the dust and licked up the water filling and overflowing the trench. The people fell on their faces, crying "Yahweh! He is God! Yahweh! He is God!" Elijah commanded them to seize the idolatrous prophets of Baal and execute them for their apostasy even as the Law demanded.

This contest should have decided the future policy and turned the tide back to the exclusive worship of Yahweh. Instead, it merely intensified royal fury, and Jezebel swore that she would have Elijah dead within twenty-four hours. Elijah, alone, friendless, and forsaken, fled for his life, departing from Mount Carmel in the north to Beer-sheba in the extreme south of the country. There he stopped and prayed that he might die. He had utterly failed: failed in his mission to turn Israel back to God, failed to stop the juggernaut of royal power, and more importantly, he had failed Yahweh Himself. He determined to head

further south to Mount Horeb, the historic origin of Yahwism, and there to confess to Him his failure, and ask that he might die.

He came to Mount Horeb, and God asked him why he wanted an audience with Him. "Because despite my zealous work, the people have forsaken Your covenant, thrown down Your altars, and killed Your prophets. I alone am left, and they are even now seeking my life too". Waiting for his requested audience, Elijah saw a storm, which broke the rocks. And then came an earthquake, and then a fire, but Yahweh's presence was not in any of these. Then, after all these, came the sound of quiet blowing or gentle breeze. And Yahweh's presence was there. But what sound does a quiet breeze make? None, though it can be felt. What Elijah experienced was a silence that could be felt, but not heard. And Yahweh was there in that vast and pregnant silence. Yahweh inquired again why Elijah had requested such an audience and he repeated his cry of resignation, of failure, and despair. He had no choice, he felt, but to give up and die.

But God did not accept his despair or his resignation. Instead, he told him to return to work. For there was much work to do: Elijah must travel far north to Damascus and anoint Hazael king over Syria, and then south to Israel to anoint Jehu king over Israel, and then anoint Elisha as his successor. No time for grieving over failure; no time to waste. And Elijah was not alone, for God had left seven thousand in Israel who like Elijah were loyal to Him and not had bowed the knee to Baal. There was hope for the future.

Yahweh's word to despairing Elijah speaks to us in our times of despair, discouragement, and anguish too. Life in this vale of tears contains events which tear at the heart and wear out the soul: the loss of children, the break-up of marriage, depression, unemployment, chronic pain, increasing dementia in old age. None are exempt from all the shocks that mortal flesh is heir to, and all eventually join Elijah in wanting to give up and be gathered to their fathers. What do we do then?

First, we must seek the presence of God that is found only in silence. Our world contains noise and tumult, and we see wind, and earthquake, and fire all around us. But God is not in the wind, the earthquake, or the fire. He is to be found in the silence, and it is there we must seek Him and find new strength. *Con't Next Page*

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Second, we must return to our places, and persevere in our assigned tasks, mindful of that little used four letter word, "duty". God will do what seems good to Him, and we have been promised that all things will work together for our good in the end. Our sole task is to do our duty, and work away at whatever God has asked us to do.

Finally, we must take heart and know that though we may feel isolated and helpless, we are not alone. We march as part of an army, though our numbers be scattered throughout the world. We may be only a little flock, a tiny band of brothers on earth, but we are joined by an innumerable army of saints and angels watching us, praying for us, and cheering for us in the heavenlies. Elijah had the assurance that he was but one of seven thousand; we have the assurance that we are joined by an even greater multitude. Let us fight on and not heed the wounds inflicted by the world. A chariot of fire is waiting to take us home.

Saint Herman Orthodox Theological Seminary Begins Search for New Dean

The Board of Trustees of [Saint Herman Seminary](#) has announced a search for a new Dean of the Seminary. After a long tenure as Dean of the Seminary Archpriest John Dunlop has [decided to step down and pursue other interests](#).

The successful candidate will be an ordained priest with a solid background in Orthodox Theology and a degree from an Orthodox institution of higher learning, preferably a doctorate. He will be asked to perform in a variety of areas ranging from administration of the seminary, student relations, teaching, community involvement to fund raising. He will do his best to live up to the mission of Saint Herman Seminary and the vision of His Eminence, Archbishop David, Seminary Rector.

Metropolitan Tikhon names new Personal Secretary

[His Beatitude Metropolitan Tikhon](#), having accepted the resignation of Archdeacon Joseph Matusiak, has named Deacon John Thetford as his Personal Secretary. Deacon John began this position effective August 16, 2020.

His Beatitude offers his sincerest thanks to Archdeacon Joseph Matusiak for his many years of service at the Central Administration of the Orthodox Church in America. Archdeacon Joseph served faithfully as His Beatitude's Personal Secretary and Archdeacon since 2012, as the Interim Media Manager of the Orthodox Church in America since 2019, and in a number of other previous positions in the Central Administration of the Orthodox Church in America. Archdeacon Joseph, together with his wife, Matushka Nina, and sons Alexander and Daniel, will be temporarily relocating to Poland to spend time with family following the death of Matushka Nina's father from COVID-19. In order to make this move, he offered his resignation to His Beatitude, which His Beatitude accepted, effective the date of August 15, 2020.

Deacon John Thetford was raised in the Orthodox faith at St. Elias Parish, Ellwood City, PA (Romanian Episcopate). He earned a Bachelor's Degree in Religious Studies from the University of Pittsburgh in 2010 and a Master's Degree in Education from Duquesne University in 2011. He worked as an elementary teacher and social worker before beginning at St. Vladimir's Orthodox Theological Seminary in 2017, from where he graduated in May 2020. Deacon John has been working at the Central Administration since June 2019, at first as an intern, and since June 2020 as an administrative assistant. He was [ordained to the Holy Diaconate](#) on August 9, 2020 by His Beatitude Metropolitan Tikhon. Deacon John is married to Matushka Katherine (Ketchum) Thetford.

May God grant many years to Archdeacon Joseph for his many years of service to the Metropolitan's office, and to Deacon John in anticipation of his service!

Philippians 2:5-11 (Epistle, Theotokos)

Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross. Therefore God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

1 Corinthians 9:2-12 (Epistle)

If I am not an apostle to others, yet doubtless I am to you. For you are the seal of my apostleship in the Lord. My defense to those who examine me is this: Do we have no right to eat and drink? Do we have no right to take along a believing wife, as do also the other apostles, the brothers of the Lord, and Cephas? Or is it only Barnabas and I who have no right to refrain from working? Who ever goes to war at his own expense? Who plants a vineyard and does not eat of its fruit? Or who tends a flock and does not drink of the milk of the flock? Do I say these things as a mere man? Or does not the law say the same also? For it is written in the law of Moses, "You shall not muzzle an ox while it treads out the grain." Is it oxen God is concerned about? Or does He say it altogether for our sakes? For our sakes, no doubt, this is written, that he who plows should plow in hope, and he who threshes in hope should be partaker of his hope. If we have sown spiritual things for you, is it a great thing if we reap your material things? If others are partakers of this right over you, are we not even more? Nevertheless we have not used this right, but endure all things lest we hinder the gospel of Christ.

Matthew 18:23-35 (Gospel)

Therefore the kingdom of heaven is like a certain king who wanted to settle accounts with his servants. And when he had begun to settle accounts, one was brought to him who owed him ten thousand talents. But as he was not able to pay, his master commanded that he be sold, with his wife and children and all that he had, and that payment be made. The servant therefore fell down before him, saying, 'Master, have patience with me, and I will pay you all.' Then the master of that servant was moved with compassion, released him, and forgave him the debt. But that servant went out and found one of his fellow servants who owed him a hundred denarii; and he laid hands on him and took him by the throat, saying, 'Pay me what you owe!' So his fellow servant fell down at his feet and begged him, saying, 'Have patience with me, and I will pay you all.' And he would not, but went and threw him into prison till he should pay the debt. So when his fellow servants saw what had been done, they were very grieved, and came and told their master all that had been done. Then his master, after he had called him, said to him, 'You wicked servant! I forgave you all that debt because you begged me. Should you not also have had compassion on your fellow servant, just as I had pity on you?' And his master was angry, and delivered him to the torturers until he should pay all that was due to him. So My heavenly Father also will do to you if each of you, from his heart, does not forgive his brother his trespasses."

Luke 10:38-42; 11:27-28 (Gospel, Theotokos)

Now it happened as they went that He entered a certain village; and a certain woman named Martha welcomed Him into her house. And she had a sister called Mary, who also sat at Jesus' feet and heard His word. But Martha was distracted with much serving, and she approached Him and said, "Lord, do You not care that my sister has left me to serve alone? Therefore tell her to help me." And Jesus answered and said to her, "Martha, Martha, you are worried and troubled about many things. But one thing is needed, and Mary has chosen that good part, which will not be taken away from her." And it happened, as He spoke these things, that a certain woman from the crowd raised her voice and said to Him, "Blessed is the womb that bore You, and the breasts which nursed You!" But He said, "More than that, blessed are those who hear the word of God and keep it!"