

Condemn Ourselves for Our Sins, and to Forgive Others

Two things therefore does He here require, both to condemn ourselves for our sins, and to forgive others; and the former for the sake of the latter, that this may become more easy (for he who considers his own sins is more indulgent to his fellow-servant); and not merely to forgive with the lips, but from the heart.

Let us not then thrust the sword into ourselves by being revengeful. For what grief has he who has grieved you inflicted upon you, like you will work unto yourself by keeping your anger in mind, and drawing upon yourself the sentence from God to condemn you? For if indeed you are watchful, and keepest yourself under control, the evil will come round upon his head, and it will be he that will suffer harm; but if you should continue indignant, and displeased, then yourself will undergo the harm not from him, but from yourself.

For if we be willing, no one shall be able to injure us, but even our enemies shall advantage us in the

greatest degree. And why do I speak of men? For what can be more wicked than the devil; yet nevertheless, even hence have we a great opportunity of approving ourselves; and Job shows it. But if the devil has become a cause of crowns, why are you afraid of a man as an enemy?

See then how much you gain, bearing meekly the spiteful acts of your enemies. First and greatest, deliverance from sins; secondly, fortitude and patience; thirdly, mildness and benevolence; for he that knows not how to be angry with them that grieve him, much more will he be ready to serve them that love him. Fourthly, to be free from anger continually, to which nothing can be equal. For of him that is free from anger, it is quite clear that he is delivered also from the despondency hence arising, and will not spend his life on vain labors and sorrows.

St. John Chrysostom

ELEVENTH SUNDAY AFTER PENTECOST



Icon of the Unmerciful Servant (Matthew 18:23-25)



Annunciation Byzantine Catholic Parish

14610 S. Will-Cook Road Homer Glen, IL 60491

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Email: AnnuncByzChurch@aol.com

Pastor: Fr. Thomas J. Loya, STB, MA

Deacon: J. Timothy Tkach

August 24, 2025 11th Sunday After Pentecost Schedule of Services

Sunday	24	<u>11th Sunday After Pentecost</u> 9:00 AM Matins 10:00 AM Divine Liturgy - Health & Salvation of Parishioners
Thursday	28	<u>Vigil for Feast of Beheading of John the Baptist</u> 7:00 PM Vespers w/ Divine Liturgy - +Michaeleen Forkal by Jim Forkal & family
Saturday	30	5:00 PM Vespers
Sunday	31	<u>12th Sunday After Pentecost</u> 9:00 AM Matins 10:00 AM Divine Liturgy - Health & Salvation of Parishioners

We pray for the sick and homebound of our parish, especially:

Dot Wochok	Mary Ann Baran	Mary Ann Home	Francis Hughes
Gary Dorencz	Michele Lewis	Kim Hughes	Ken Hrusosky
Mitchell Stachnik	Abbie Sheedy-wc	Jim Forkal	

Annunciation of the Mother of God Byzantine Catholic Parish

In all decisions regarding parish membership and Sacramental life, the pastor exercises the final decision and the confidentiality of the persons involved must be respected.

Parish Membership is determined by three things:

1. Being registered in the parish for a sufficient amount of time
2. Faithful and consistent participation in the liturgical life of the parish especially on Sundays and Holy days.
3. Regular financial support of the parish. Use of offertory envelopes by parish members is required for weekly donations

The Sacred Mysteries of Baptism, Chrismation and Matrimony are available only to those persons who comply with the above requirements of parish membership.

A Biblically based stewardship is part of the vision of Annunciation parish. Parishioners are encouraged to practicing tithing and also to consider Annunciation parish in planned giving such as trust funds, etc.

Couples who are planning to be married at Annunciation parish must be free to be married in the Church and must contact the pastor at least six months prior to their proposed wedding date. Persons applying for annulments of a previous marriage should not set a Church wedding date unless their annulment has been granted.

Couples who are cohabitating or involved in same sex civil unions or so-called same sex "marriages," as well as couples who are contracepting are asked to seek the pastor's help in understanding the Church's teaching and in conforming their lives to the moral teaching of the Church. Such persons **cannot receive Holy Communion** until their lives are reconciled with the Church.

Parish members entering the hospital or who are home-bound should contact the pastor or parish business office.

Prior to undergoing surgery or going under anesthesia parish members should contact the pastor.

No eulogies or public addresses by laity are permitted during funeral services.

Cremation is permitted but not encouraged. Ashes are not permitted in the church. Funeral services with the body of the deceased in the church must take place prior to cremation. Ashes are to be buried according to the burial rite of the Church. Ashes cannot be scattered or kept in homes.

Appropriate behavior and dress are required for all liturgical services. No audible conversations, or waving across the church. Electronic devices must be turned off. No food, candy, or gum chewing. Dress code is formal and modest for all services.

Abstinence from meat is to be observed every Friday. If this is not possible an equivalent penitential practice is to be observed.



Icon of Christ the Bridegroom, by Mother Irene

Annual Byzantine Eparchial Women's Renewal

"This is my body, which is broken for you."

1 Corinthians 11:24

A weekend to pray and reflect on the call to Eucharistic Revival and the healing power of Christ

Where:

The Lial Renewal Center
5908 Davis Rd,
Whitehouse, OH 43571

When:

November 14-16, 2025
Beginning at 5:00 pm Friday
Ending at 1:00 pm Sunday

Spiritual Leaders:

Fr. Andrew Summerson & Laura Ieraci



Fr. Andrew Summerson is a priest of the Eparchy of Parma and pastor of St. Mary Byzantine Catholic Church in Whiting, Indiana. He is assistant professor of Patristic Theology at the Sheptytsky Institute of Eastern Christian Studies. Laura Ieraci is the editor of ONE, the magazine of Catholic Near East Welfare Association, and founder of AVIVA Ministries & Coaching. She is actively involved in the pastoral work at St. Mary's. Fr. Andrew and Laura married in 2013.

Registration:

Reserve your space by October 17, 2025 for discounted rate.

Early fee by Oct 17 - **\$220**

After Oct 17 fee - \$250

If you require financial assistance, please reach out and we can send you the scholarship application.

Online registration is available <https://www.parma.org/retreats>

Make checks payable to: Dormition of the Mother of God, Byzantine Catholic Church

Please complete the form (preferably online) and send a check to the address below:

Attn: Fall Women's Renewal: 4600 State Rd, Cleveland, OH 44109

Sponsors:

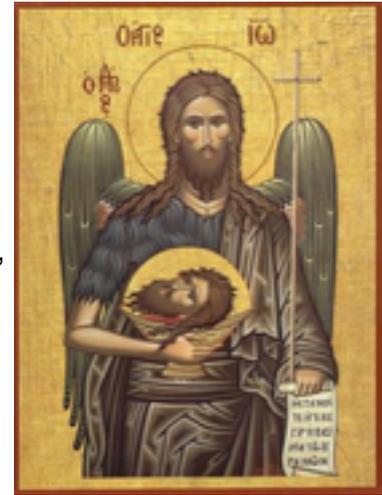
Byzantine Catholic Eparchy of Parma & Dormition of the Mother of God

For questions: Kim Kocuba | Email: kimkocuba@ameritech.net | PH: 216-337-2673

The Beheading of the Holy Prophet, Forerunner and Baptist John

The liturgy describes this tragic end of the Forerunner. St. John Damascene in his sticheras tells in brief the story of the feast: "As the birthday of the impudent Herod was being kept, the object of the dissolute dancer's oath was achieved: first, the head of the Forerunner was cut off and offered on a platter as food for those reclining. What a loathsome banquet, replete with wickedness and horrible murder!"

According to a creditable tradition, the body of St. John was buried by his disciples in Samaria, outside the borders of Herod's tetrarchy and under the jurisdiction of the Roman governor. In 362 A.D., pagans desecrated the grave and burned his remains. Only a small portion of his relics was saved by monks and carried to Alexandria, where St. Athanasius deposited the remains in his church. The saint's head, however, is venerated at various places. With regard to the head, in fact, there are two quite different accounts. According to the one, given by Sozomen, it is said to have been found in Jerusalem in the possession of monks belonging to a Macedonian sect. They guarded the holy relic until the reign of Theodosius, (379-395) who brought it to Hebdomen, a suburb of Constantinople, where he ordered a church to be erected in honor of the saint. The paschal chronicle makes mention of this translation of the relic in 391 A.D. According to another tradition of which Rufinus speaks in his Ecclesiastical History, the head was brought from Machaerus to Jerusalem and there buried. In the time of Constantine, it was taken to Emesa and hidden in a cave. Here it was discovered by a priest named Marcellus, the superior of a local monastery, who was acting in a response to a series of dreams. Marcellus informed Bishop Uranius of Emesa of his discovery and the bishop solemnly removed the relic on February 24, 452 A.D., and placed it in his cathedral. There are actually three separate findings of the head of St. John recorded in various traditions and each of these is commemorated in the Byzantine rite by a special holy day. These precious relics were lost more times. Apart from the Mother of God, there is no saint who is honored by more feasts than St. John the Baptist.



Red vestments are worn on August 29th, in honor of this feast day. By tradition, a strict fast is observed. Local traditions also include such practices as not eating food from a plate or anything in the form of a head, such as cabbage, lettuce, apples, etc.

Annunciation's 2025 Raffle

Sunday, December 14th

Grand Prize: \$5,000

Early Bird Drawings

Sundays, October 5th & November 16th

Make sure to pick up your tickets from the narthex and get them back so you don't miss out on any of the drawings! Each ticket has three chances to WIN, if returned by October 5th.



September 1st The Beginning of the Church's Year!

The First Ecumenical Council decreed that the Church's year should begin on September 1st. The month of September was, for the Jews, the beginning of the civil year (see Exodus 12:2), the month of the gathering of fruits and the bringing to God of sacrifices of thanksgiving. It was at the time of this feast that the Lord Jesus went into the synagogue in Nazareth, opened the Book of the Prophet Isaiah and read the words: 'The Spirit of the Lord is upon Me; because He hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance' (Is. 61:1-2; cf. Luke 4:16-21). This month of September is also noted in the history of Christianity because it was during September that Constantine the Great was victorious over Maxentius, the enemy of the Christian faith, a victory followed by the granting of freedom of confession of the Christian faith throughout the whole Roman Empire. For a long time, the civil year in the Christian world was reckoned in the same way as the Church's year, from September 1st, but it was later changed to January 1st, first in western Europe and then also in Russia in the time of Peter the Great.

91th Annual Pilgrimage
In honor of
Our Lady of Perpetual Help

**Sat, Aug 30th &
Sun, Aug 31st**



**Theotokos:
Icon of Hope**

Mount Saint Macrina
Uniontown, PA
www.sistersofstbasil.org