

The Sunday of the Holy Fathers of the Seventh Ecumenical Council and the 4th Sunday of Luke

Martyrs Nazarius, Gervasius, Protasius, and Celsus of Milan; Cosmas the
Hymnographer, Bishop of Maiuma; Venerable Paraskeva the New of Thrace

Sunday, October 14, 2018

Tone 3; Eothinon 9

Apolytikion for the Resurrection (Tone 3)

Let the heavens rejoice and the earth be glad, for the Lord hath done a mighty act with His own arm. He hath trampled down death by death, and become the first-born from the dead. He hath delivered us from the depths of Hades, granting the world the Great Mercy.

Apolytikion of the Holy Fathers (Tone 8)

Thou, O Christ, art our God of exceeding praise Who didst establish our Holy Fathers as luminous stars upon earth, and through them didst guide us unto the true Faith, O most merciful One, glory to Thee.

Apolytikion for our Patron, Michael the Archangel (Tone 2)

O ye foremost of the heavenly hosts, we beseech thee, though we are unworthy, pray that we may be encompassed with a shadow of thine unearthly glory; preserving us who kneel and cry endlessly: Deliver us from oppression since ye are the prince of the highest powers.

Kontakion for the Theotokos (Tone 2)

O protection of Christians that cannot be put to shame, mediation unto the Creator most constant, O despise not the suppliant voices of those who have sinned; but be thou quick, O good one, to come unto our aid, who in faith cry unto thee: Hasten to intercession, and speed thou to make supplication, thou who dost ever protect, O Theotokos, them that honor thee.

Daily Readings

THE EPISTLE (for the Holy Fathers)

Blessed art Thou, O Lord, the God of our Fathers.
For Thou art just in all that Thou hast done.

The Reading from the First Epistle of St. Paul to Titus (3:8-15)

Titus, my son, the saying is sure. I desire you to insist on these things, so that those who have believed in God may be careful to apply themselves to good deeds; these are excellent and profitable to men. But avoid stupid controversies, genealogies, dissension, and quarrels over the law, for they are unprofitable and futile. As for a man who is factious, after admonishing him once or twice, have nothing more to do with him, knowing that such a person is perverted and sinful; he is self-condemned. When I send Artemas or Tychicus to you, do your best to come to me at Nicopolis, for I have decided to spend the winter there. Do your best to speed Zenas the lawyer and Apollos on their way; see that they lack nothing. And let our people learn to apply themselves to good deeds, so as to help cases of urgent need, and not to be unfruitful. All who are with me send greetings to you. Greet those who love us in the faith. Grace be with you all. Amen.

THE GOSPEL (for the Fourth Sunday of Luke)

The Reading of the Holy Gospel is according to St. Luke (8:5-15)

The Lord spoke this parable: "A sower went out to sow his seed; and as he sowed, some fell along the path, and was trodden under foot, and the birds of the air devoured it. And some fell on the rock; and as it grew up, it withered away, because it had no moisture. And some fell among thorns; and the thorns grew with it and choked it. And some fell into good soil and grew, and yielded a hundredfold." And when His Disciples asked Him what this parable meant, Jesus said, "To you it has been given to know the secrets of the kingdom of God; but for others they are in parables, so that seeing they may not see, and hearing they may not understand. Now the parable is this: The seed is the word of God. The ones along the path are those who have heard; then the devil comes and takes away the word from their hearts that they may not believe and be saved. And the ones on the rock are those who, when they hear the word, receive it with joy; but these have no root, they believe for a while and in time of temptation fall away. And as for what fell among the thorns, they are those who hear, but as they go on their way, they are choked by the cares and riches and pleasures of life, and their fruit does not mature. And as for that in the good soil, they are those who, hearing the word, hold it fast in an honest and good heart, and bring forth fruit

with patience.” As Jesus said this, He called out, “He who has ears to hear, let him hear.”

The Synaxarion

On October 14 in the Holy Orthodox Church, we commemorate the Martyrs Nazarius, Gervasius, Protasius and Celsus of Milan; Cosmas the Hymnographer, Bishop of Maïuma; and Venerable Paraskeva the New of Thrace.

On this day we commemorate the holy and blessed Fathers who came together for the second time in Nicaea, during the reign of the pious and Christ-loving Sovereigns Constantine and Irene, against those who impiously, ignorantly and foolishly asserted that the Church of God worshippeth idols, and rejected the august and holy icons.

Verses

Thy champions, O Word, with words as their weapons,
Turn to flight the foes of the venerable icons.

The Council met in 787 to refute the Iconoclast heresy, whose camp believed that all depictions of Christ, His Mother and the saints should be destroyed. The iconophiles believed that icons served to preserve the doctrinal teachings of the Church; and they considered icons to be man’s dynamic way of expressing the divine through art and beauty. The council decreed that the veneration of icons was not idolatry (Exodus 20:4-5), because the honor shown to them is not directed to the wood or paint, but passes to the prototype, or the person depicted. It also upheld the possibility of depicting Christ, Who became man and took flesh at His Incarnation. The Father, on the other hand, cannot be represented in His eternal nature, because “no man has seen God at any time” (John 1:18). By the intercessions of the Holy Fathers, O Christ God, have mercy upon us. Amen.

A Note Regarding Holy Communion

Since we understand Communion to mean that we have all things in common, sharing an identical Faith, *only* those who are members of the Orthodox Church and who have prepared themselves through prayer, fasting and recent Confession may participate in Holy Communion. (We invite all, however, to partake of the blessed bread which is distributed at the dismissal.) Please see the Pastor for inquiries on how to become a member.

OFFERINGS

Holy Bread is being offered by Haitham & Asma Sweis with prayers for the repose of their departed loved ones: Hanna & Fuda, Michael, Toufic, Hani, Hanieh, and for the newly-separated Najla (+22 July, 2018), beloved mother of Asma Sweis. Memory eternal.

Holy Bread is also being offered by Beverly Ansara in memory of her parents: father, Tatsuo Kushida (+12 October, 1998) and mother, May Kushida (+18 October, 2015). Memory eternal. Prayers are also offered for the continued health and well being of her sister, Pamela Kushida. Also in remembrance of her dear friend, the newly-departed Julie Hiroko Meyer (+11 September, 2018).

Special offerings and requests for prayer are being made . . .

for the good health of Deacon Andrew Monsue.

by Charmaine Darmour for the Archimandrite John Namie
on the 17th year of his repose. Memory eternal.

ANNOUNCEMENTS

October is "Youth Month"

Our teens are participating by ushering and reading the epistle this morning. The ushers are: Elisa Milkie, Maddie Manning, Juliana Aparicio, and George Alsaigh. Olivia Mitchell is the epistle reader.

Parish Council Nominations

On Sunday, November 18, 2018 we will be holding a brief Special Meeting of the Voting Membership solely for the purpose of receiving and accepting nominations for Parish Council members to be elected for there (3), three-year terms (January, 2019 to December, 2021). At this meeting the Nominations Committee will present their report and additional nominations will be open from the floor. It is important that persons being considered be able to fulfill the commitment to serve. Therefore it is necessary that all nominees first be personally asked if they would accept nomination, and second be approved by the Pastor as

someone who is qualified. The Parish Constitution prescribes that all nominees must be at least twenty-five years of age or older, have been a pledging members of the parish for at least one year and have fulfilled the canonical requirements of the Faith [Article VI, Sec. 2]. The nominees must also be committed in attending monthly Parish Council meetings held on the third (3rd) Sunday of each month. We sincerely thank Eric Nelson [ending his seventh consecutive year; able to be appointed for a one-year term]; Richard Ajalat [electable; appointed to complete the first (1st) term of the late, Caren Deeb Kouri]; and Richard Tamoush [completing his first (1st) term; re-electable]. Our three (3) one-year appointed members whose terms are expiring are: David Alexander [first year appointed], Amy Castillo [second year appointed], and Regan Hines [first year appointed]. The Parish Council election will be held on two (2) consecutive Sundays: November 25 and December 2. Council members whose terms are unexpired are: Joe Ayoub, Carrie Sadd Khouri, Connie Abdun-Nur Barilla, Adam Lamar, Michael Mitchell, and Deacon Andrew Monsue. Charmaine Darmour is also completing her eighth (8th) consecutive year as President of the Antiochian Women.

Senior Ride Option

GOGO Grandparent is a safe and affordable transportation service for seniors needing a ride to and from any location. The company also provides assistance with seniors using walkers and wheelchairs. For more information go to: <gogograndparent.com> or phone: 855-464-6872.

Parish Council Meeting - Monday, October 15, 7 p.m.

Upcoming Events (see the foyer bulletin board for more information)

Young Adult Gathering - Saturday, October 27, 2018

at the home of Troy & Mary Minassian

(1801 W. Victory Blvd, #102; Burbank, 91506)

Teen "Monthly Hangout" (7th-12th Graders)

Sunday, October 28 following Liturgy

St. Mark (Irvine) Annual Wine Tasting and Dinner

Saturday, November 3, 2018; \$80/person by Oct. 28; \$90/at the door

Educational Forum on Human Trafficking - Sunday, November 4;
St. Anthony Greek Orthodox Church (Pasadena), 4 p.m.

St. Mark Church (Irvine) Wine Tasting and Dinner; 7 p.m.
Saturday, November 3, 2018; \$80/person by October 28

Pilgrimage to St. Paisius Monastery (Safford, Arizona)
November 10-12, 2018; \$150/person; \$75/15 years or younger
Registration deadline: October 1st

St. Michael Feast Day Luncheon - Sunday, November 11, 2018

Holy Virgin Mary (OCA) Cathedral (Los Angeles) Annual Slavic Festival
Sunday, November 11, 2018; 12 noon to 4 p.m

IOCC Dinner and Presentation - Sunday, November 11, 2018

St. Anthony Greek Orthodox Church (Pasadena)
Speaker: John McKinney, "Hiking the Holy Mountain"
\$35/adults; \$10/18 and under; Tickets: ioccc.org/la

St. Michael Church School Christmas Program Rehearsal and Program
Saturday-Sunday, December 8-9, 2018

St. Michael Church 50th Anniversary Celebration with His Eminence,
Metropolitan JOSEPH - Saturday and Sunday, January 26-27, 2019

50th Anniversary Banquet and Journal Order Forms

Banquet Ticket Reservation and Souvenir Journal forms are being made available today during the coffee hour. They are also available on the parish website. Go to: www.stmichaelvannuys.org

Pictures to Share?

We are in search of photographs of our parish events that you are able to help add to our collage of memories for our 50th Anniversary celebration. If you have a photo, or a few that you might be able to contribute, please see or contact Carolyn Sadd at: [<mysittee@yahoo.com>](mailto:mysittee@yahoo.com) or phone her at: 818-784-1170.

Update Your Ralph's and Food 4 Less Rewards Cards

All enrolled participants in our Community Rewards Card and/or Fuel Rewards Cards were in effect through August 31, 2018. Please go on-line to update your Ralphs and Food 4 Less Rewards Cards to continue helping St. Michael Church to earn dollars from your grocery and gas purchases through August 2019. Register or re-register on-line by going to: <www.ralphs.com> and/or <www.food4less.com>. Click on Community Contributions, then click on "Enroll Now." St. Michael Orthodox Church enrollment number is: MQ766. If you do not have computer access, please call: 800-433-4438. Should you have any questions, please speak with Mary Ann Coury by e-mail at: <maryanncoury@aol.com>.

Note to Coffee Hour hosts: coffee and paper goods will be provided each week.

Holy Bread Offering List

Oct 21 - open
Oct 28 - The Khoury Family
The Alexander and Ayoub families
Nov 07 - The Mitchell Family
Nov 11 - open

Coffee Hour Hosts Calendar

Oct 21 - Vera Ababseh
Oct 28 - The Khoury Family
Nov 07 - The Mitchell Family
Nov 11 - St. Michael Feast Day Luncheon

Please contact Fr. Timothy (818/219-3761; pastor@stmichaelvannuys.org) to sign-up to offer Holy Bread and Cindy Tamoush at: (818-345-4363; famtam5@socal.rr.com) to sign-up for the Coffee Hour.

Holy Synod Elects Metropolitan

By the grace of the Holy Spirit, the Holy Synod of Antioch, under the Presidency of His Beatitude, Patriarch JOHN X, during its regular October session, elected Archimandrite Jacques El-Khoury as the new metropolitan archbishop of the Archdiocese of Buenos Aires and All Argentina. Axios! Metropolitan JACQUES was born in Koura, Lebanon in 1978. He received a bachelor's degree in architectural engineering from Tishreen University in Lattakia, Syria, a license in theology from the St. John of Damascus Institute of Theology at the University of Balamand, a Ph.D. in patristics from the Aristotle University of Thessaloniki, Greece in 2011. His doctoral thesis is titled: "The Virtue and Vice in the Teaching of St. Basil the Great." Metropolitan JACQUES was ordained a deacon in 2008, a priest in

2009, and elevated to archimandrite in 2010. After being appointed as the Director of Students in the Institute of Theology at Balamand, he also taught the courses on patristics and Christian ethics. Later on, he served the parish of Minyara in the Archdiocese of Akkar, Lebanon. Sayidna JACQUES has written several articles in specialized academic journals, including the Annals of St. John of Damascus Institute of Theology, and pastoral articles in the Nashra Patriarchal Magazine. He is also a frequent lecturer throughout Lebanon and Syria, and has organized many activities and camps for the youth.

Luncheon of Our Patronal Feast: St. Michael Day
Sunday, November 11th (Save the date!)

Our parish family will again celebrate the Feast Day
of our Patron, St. Michael, with a family friendly luncheon.

Be watching for more information soon to follow.

“O Lord, I Have Loved the Beauty of Thy House” (LXX Psalm 25:7)
Part Ten

The following article is the tenth of a series of writings by His Grace, Bishop BASIL. In this particular article His Grace, continues to provide us with a historical background of the first Orthodox churches that were built in North America.

The first places of Orthodox worship in what is now called “the lower 48 states” were relatively simple structures. When waves of immigrants came to the United States at the turn of the century, larger and more elaborate churches were built. We do not have the space here to elaborate on every church built during this time period — but the common factor is that each ethnic immigrant group designed and built what they considered to be Orthodox churches — done in a style that resembled churches they had known in the “old country.” Most of the Orthodox churches built in the early 1900’s were built in the industrial centers of our nation — because it was in these cities that the majority of the immigrants found work and raised their families.

Only a small number of these churches, however, are of artistic significance. "Most were designed by indifferent contractors for congregations not thoroughly enlightened as to their own past." (Dr. Theodore Turak, *The Prairie School Review*, Vol. IX, No. 4, 1972) A few fine examples of Orthodox church architecture, however, are worthy of mention. Louis Sullivan's Holy Trinity (OCA) Cathedral (1903) in Chicago is a masterpiece done for a working class congregation on a limited budget. It is the sole religious structure designed by Louis Sullivan to survive as he had intended. Sullivan, a world famous pioneer of skyscraper architecture in the 1880's designed this church after his study of Orthodox theology and liturgy under the supervision of the parish priest, Fr. John Kochurov (who was later to be the first clergyman martyred in the Russian Revolution of 1917). Sullivan also corresponded at length with Bishop TIKHON of San Francisco about his plans for the new structure. Bishop TIKHON was later elected Patriarch of Moscow and imprisoned by Lenin.

St. Theodosius Cathedral, which overlooks the steel mill flats of the city of Cleveland, Ohio, is another church of distinction. This cathedral, built in 1912, is one of the best examples of Russian monumental architecture in the United States. It was constructed, as had been Holy Trinity Cathedral in Chicago, partially from monies received from the Russian Czar. This church, used as a site for the filming of the 1969 movie "The Deer Hunter," is a giant square with an inscribed Greek cross and capped by a magnificent dome supported on arches and surrounded by a number of smaller external cupolas. [Note: the use of the "onion shaped" cupolas in Russia, unlike the Byzantine domes, served a very practical purpose of avoiding the accumulation of snow/ice during the winter months.] The interior of St. Theodosius Cathedral employs masonry vaulting and is completely frescoed with meticulous iconography.

St. Nicholas Cathedral in Brooklyn, New York, the first Syrian Orthodox Cathedral in North America, consecrated in 1903, was an Orthodox adaptation of an existing church structure. The structure was ornamented with Russian "onion domes" — characteristic of the fact that the Arabic community in the United States was under the jurisdiction of the Russian bishop at the turn of the century. The first Orthodox bishop consecrated in America (1904), Raphael Hawaweeny, was a Syrian whose mission was to serve the needs of the growing Arabic

community in the United States. At the time of his death in 1915, there were thirty Syrian Orthodox parishes in the United States, with 25,000 faithful. The first church of architectural significance in what is now the Antiochian Archdiocese is St George Church in Norwood, Massachusetts — a church built in the Byzantine style in the early 1900s. [end of Part X]

PASTORAL SERMON

The Sunday of the Holy Fathers of the Seventh Ecumenical Council

By V. Rev. Timothy Baclig

October 14, 2018

This month we are helping our young people to understand what it means to be a good disciple of the Lord. Being a member of God’s Kingdom and “being a disciple” is **living our lives as a plant rooted in the “good soil.” Plants in good soil produce good fruit.** Spiritually this means that being a good disciple is living our lives well grounded in the church where we are able to grow in faith and love by knowing Christ who is “the Gardener.”

Our homes and the community of the Church are like a garden. Our homes and our life in the church (“our family of families”) is the most important context for our children to know God, to experience a relationship with him and to grow in faith. This does not happen without parents sharing in the responsibility and growing in the faith experience with their children.

The month of October in our Archdiocese is dedicated to the youth in our church for a reason. Our young people grow up with many trials and challenges in an environment with many challenges that have much to do with finding and being accepted; being liked and noticed; having trusting friends. Whether our children are in public or private school, their experiences are the same even though their context may be different. It is a very good thing to shelter a child from needless distractions, however, life is not lived in a bubble.

It does not take long for a young person to discover that the world is a very large place and consists of all kinds of people; some who do not necessarily think, talk or even behave like you and I. One’s youth is also a time of adventurous exploration, testing, and discovery. And for this reason, building the relationships with trusted persons within

one's family and the community of the church is very important to the spiritual health of our children. In every generation it has never been enough to say that something is wrong. Learning the importance of making good choices over bad ones can be made by a parent, however, the choices eventually become our children's.

A priest who was once assigned to a parish decided to gather his parishioners at the start of his pastorate to ask: "What do you think my job is?" One man stood up and said, "Father, I think your job is to help us know what all of this means" (as he pointed to the icons and the altar of the church). Then a lady at the rear of the church raised her hand and said, "Father, more than teaching us 'what all of this means,' I think that you need to show us that all of this has meaning."

This task is not only the "job" of the priest. It is the call of every parent of the church: Helping our children to believe that "all of this," in fact, all that we do, does have meaning; a very personal meaning.

As parents we want safeguards for our children; protecting them from bad influences; harmful things and needless anxiety. How do we do this? Are there ways to ensure or guarantee their future, who they form relationships with, trust or confide in?

Our church is committed to providing an environment that not only teaches our children facts but demonstrates the Christian life. This means that all of us have a part to play in educating our children. This also means: whether we even care to be involved in the lives of our children or not—we all have an influence in the lives of our young people for better or worse as members of the church. They also are very keenly aware of knowing if you care.

Demonstrating the Christian life is a shared experience. It is practiced. A practice that we all participate in. Whether it be coming to church, sharing our offerings, doing things for others, even caring for our church property; it involves a lot of repetition and personal sacrifice. In fact, life is filled with doing things over and over again; sometimes because we do not get it right the first time. However, getting things right can become easier when you know you have someone there beside you; not only to help you in knowing how to do something, but being there for encouragement and support, especially when you don't feel like you can do it again; or even get up and try doing things over. It helps to also know that you will not be harshly judged or looked down upon for not being perfect.

However a healthy trusting relationship is a relationship where one is able to not only tell you what you want to hear, but what you need to hear; perhaps what

you don't want to hear. This is precisely what is meant by Christian discipleship. It is mentoring. Discipleship, however, is not a cloning process or joining a cult. Discipleship does not stifle creativity, dialogue or discussion. However, discipleship is governed by norms, rules, boundaries. Discipleship is also recognizing that we are all disciples of the One who is the Lord *our* God!

While we might place a great deal of importance in acquiring knowledge, the Christian life is not solely based upon knowing things. While knowing and remembering facts have their purpose, being a Christian and living the Christian life is strengthened by the inspiration of good models, strong leadership, positive images and living examples. Each of us can have a part in the lives of our children as parents, godparents, grandparents, uncles, aunts, and friends if we take seriously what God expects of us and consistently do our best to live up to our calling as Christian parents, godparents, uncles, aunts and friends. We all have a responsibility as members of God's vineyard; His garden. More attention is rightly given and afforded to those of us who have been doing it for a long time. However, even with the contribution of elders, there must be room for open-mindedness and a sense of shared learning. No one ever arrives in being Orthodox or living the Orthodox Christian life, just as no one masters being able to love, or to forgive, or to be patient, or even to repent. These are lifetime practices only in different stages. Being a good mentor or helper to a brother or sister is done with great humility and honest reflection; being willing to share of what was learned through one's successes and failures.

We hear the Holy Apostle James saying in verse 16 of chapter 5: "...confess your sins to one another and pray for one another that you may be healed." This verse is at the end of the section of the first Epistle reading for the Sacrament of Holy Unction (Anointing of the Sick) and follows the Apostles instruction for the sick to: "call for the elders of the church" for prayer. We should take note that while the Sacrament of Penance (Confession) is a very private matter, we are nonetheless called to also "confess to each other."

To the Galatians (6:2), St. Paul says, "Bear one another's burdens and fulfill the law of Christ." These two verses illustrate that the ministry of healing extends beyond the clergy and involves the participation of the laity. Those who are strong in the faith are expected to help with those who are weak; however the Apostle also cautions that the strong must be careful and wise, in order that they too will not fall into being tempted (Galatians 6:1).

God’s Kingdom does not only consist of like-minded adults, or people of the same background. God’s garden is a very big garden; a garden that consists of very many plants; all kinds of plants created by God’s own design. In today’s Gospel lesson God is the Gardener who sows seeds generously and without hesitation. This illustrates to us that His words have been distributed freely to all who have “ears to hear.” However, as the lesson describes, the circumstances and environment of the seeds determine their survival. The survival of our families has a lot to do with our life in the church and the bonds and ties that we have with one other as members of the Body of Christ.

First and foremost, you and I must choose the Lord as our Gardener. This means that you and I cannot be completely in-charge of determining everything about what we want or would like to see happen in the lives of our loved ones, or even our own - for that matter. The Lord is our Gardener. “He is the Vine, we are His branches!” (...and without Him we can do nothing!) With that choice must come our willingness to be cared for in ways that we don’t always understand, in a world that presents us with many trials and challenges. Good and healthy plants cannot grow without proper pruning and occasional treatment.

Our role as parents, teachers, Godparents and clergy is to clearly understand our call in nurturing our children and living in a healthy, responsible and loving environment; an environment that teaches not only by words but by actions; deeds, good works; by example; with humility and kind generosity.

Prayer

O Christ our God, we thank you for your love and acceptance of us as we are. Help us as we commit ourselves to doing your will. Strengthen us in our time of weakness and keep us safe from all evil, for blessed is Thy Name and glorified is Thy Kingdom, of the Father and of the Son and of the Holy Spirit; now and ever, and unto ages of ages. A-men.

EOTHINON 9

الايوثينا 9

TONE 3

اللحن 3

SUNDAY OF HOLY FATHERS OF SEVENTH ECUMENICAL COUNCIL AND THE FOURTH SUNDAY OF LUKE

MARTYRS NAZARIUS, GERVASIUS, PROTASIUS AND CELSUS OF MILAN; COSMAS THE HYMNOGRAPHER, BISHOP OF MAÏUMA; VENERABLE PARASKEVA THE NEW OF THRACE

طروبارية القيامة على اللحن الثالث

لتفرح السماويات وتبتهج الارضيات, لانّ الربّ صنعَ عزاً بساعده, ووطئ الموتَ بالموت, وصارَ بكرَ الاموات, وأنقذنا من جوفِ الجحيم, ومنح العالمَ الرحمةَ العظمى.

طروبارية الاباء على اللحن الثامن

أنت أيها المسيح إلهنا فائقُ التسييح, لأنك أقمت أباءنا كواكب على الأرض, وبهم هديتنا جميعاً إلى الإيمان الحقيقي. فيا جزيل التحنُّنِ المجد لك.

طروبارية رؤساء الملائكة باللحن الرابع

أيها المتقدّمون على الأجناد السماويين, نتوسّل إليكم نحن غير المستحقّين, حتّى أنكم بطلباتكم تكتنّفوننا بظلاً أجنحةً مجدكم غير الهولي, حافظين إيانا نحن الجاثين والصارخين بغير فتور, أنقذونا من الشدائد, بما أنكم رؤساءً مراتب القوّات العلوية.

قنّداق السيدة على اللحن الثاني

يا شفيعة المسيحيين غير المخذولة, المتوسطة لدى الخالق غير المرذودة, لا تعرضي عن أصوات طلباتنا نحن الخطاة, بل تداركينا بالمعونة بما أنك صالحة نحن الصارخين إليك بإيمان: بادري إلى الشفاعة وأسرعى في الطلبة, يا والدة الإله المتشفعة دائماً في مكرميك

الرسالة

مبارك أنت يا رب اله آبائنا, فانك عدل في كل ما صنعت بنا.

فصلٌ من رسالة القديس بولس الرسول إلى تيطس

يا ولدي تيطس, هذا قولٌ صادقٌ, وأريد أن تكونَ حازماً في هذا الأمر حتى ينصرف المؤمنون بالله إلى القيام بالعملِ الصالح. فهذا حسنٌ ومفيدٌ للناس. أما المجادلةُ السخيفةُ وذكرُ الأنسابِ والخصامِ والمماحكةِ في الشريعةِ فتجنّبها, لأنها لا تُفيدُ ولا تُنفع. وأمّا رجلٌ البدعةِ فأعرضْ عنه بعد أن تُنذره مرةً أو مرتين, فأنت تعرفُ أن من كان مثله ضلّ وكان خاطئاً وحكمَ على نفسه. ومتى أرسلتُ إليك أرتماس أو تيخيكوس فأسرغ واتبعني إلى نيكوبوليس, لأنني عزمْتُ أن أشتو هناك. واجتهدْ في إعدادِ سفرِ زيناس معلّم الشريعة, وأبلس, لئلا ينقصهما شيء. وليتعلّم ذوونا القيامَ بالعملِ الصالح ليسدوا الحاجاتِ الضرورية, فلا يكونوا عقماء. يسلم عليك جميعُ الذين معي. سلّم على أحبائنا في الإيمان. عليكم النعمةُ أجمعين, آمين.

الإنجيل

فصل شريف من بشارة القديس لوقا

قال الربّ هذا المثل: خرج الزارع ليزرع، وبينما هو يزرع وقع بعض الحب على جانب الطريق، فداسته الأقدام وأكلته طيور السماء. ووقع بعضه على الصخر، فلما نبت يبس، لأنه لم تكن له رطوبة. ووقع بعضه بين الشوك، فنبت الشوك معه فخنقه. ومنه ما وقع على أرض طيبة، فنبت وأثمر مائة ضعف. فسأله تلاميذه عن مغزى هذا المثل، فأجاب: "أنتم أعطيتم أن تعرفوا أسرار ملكوت الله. وأما سائر الناس فنكلمهم عليها بالأمثال: حتى إذا نظروا لا يبصرون، وإذا سمعوا لا يفهمون. وهذا هو مغزى هذا المثل: "الزرع هو كلمة الله: ما وقع منه على جانب الطريق هم الذين يسمعون الكلمة، فيجيء إبليس وينزعها من قلوبهم لئلا يؤمنوا فيخلصوا. وما وقع منه على الصخر هم الذين يسمعون الكلمة ويقبلونها فرحين، ولكن لا جذور لهم، فيؤمنون إلى حين، وفي وقت التجربة يرتدون. وما وقع منه بين الشوك هم الذين يسمعون الكلمة، ثم يذهبون ويختنقون بهموم هذه الحياة وغناها وملذاتها فلا ينضج لهم ثمر. وأما الذي وقع في الأرض الطيبة فهم الذين يسمعون الكلمة ويحفظونها بقلب طيب صالح ويثمرون بثباتهم. قال هذا وصرخ: "من كان له أذنان تسمعان فليسمع".

ملاحظة بخصوص تناول القربان المقدس

إن مفهومنا لتناول القربان يعني عمومية المشاركة فيه لذوى العقيدة الواحدة، إلا إن المشاركة في سر القربان المقدس هنا مقتصر فقط على أعضاء الكنائس الأرثوذكسية والذين يحضرون أنفسهم بالصلاة والصوم والاعتراف منذ فترة قريبة (وعلى كل حال، فإننا ندعو الجميع للمشاركة في الخبز المقدس الذي يوزع عند إنتهاء مراسيم القداس). رجاء مراجعة الكاهن إذا رغبت أن تصبح عضواً في الكنيسة الأرثوذكسية