

The Twenty-first Sunday after Pentecost and the Sixth Sunday of Luke

The Venerable Hilarion the Great of Palestine

Christodoulos of Patmos the Wonderworker; Martyrs Socrates and
Theodota at Ancyra; Venerable Confessors Vissarion and Sophronios of
Cioraba, and Martyr Oprea of Salistine in Romania

Sunday, October 21, 2018

Tone 4; Eothinon 10

Apolytikion for the Resurrection (Tone 4)

Having learned the joyful message of the Resurrection from the angel the women disciples of the Lord cast from them their parental condemnation. And proudly broke the news to the Disciples, saying: Death hath been spoiled; Christ God is risen, granting the world Great Mercy.

Apolytikion for the Venerable Hilarion the Great (Tone 8)

The barren wilderness thou didst make fertile with the streams of thy tears; and by thy deep sighing thou hast given fruit through thy struggles a hundred-fold. Accordingly, thou hast become a star for the universe, sparkling with miracles. Therefore, O righteous Father Hilarion, intercede with Christ God to save our souls.

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 Twenty-first Sunday after Pentecost)

O Lord, how magnified are Thy works. In wisdom hast Thou made them all.
Bless the Lord, O my soul.

The Reading from the Epistle of St. Paul to the Galatians (2:16-20)

Brethren, you know that a man is not justified by works of the Law but through faith in Jesus Christ. Even we have believed in Christ Jesus, in order to be justified by faith in Christ, and not by works of the Law, because by works of the Law shall no one be justified. But if, in our endeavor to be justified in Christ, we ourselves were found to be sinners, is Christ then an agent of sin? Certainly not! But if I build up again those things which I tore down, then I prove myself a transgressor. For I through the Law died to the Law, that I might live to God. I have been crucified with Christ; it is no longer I who live, but Christ Who lives in me; and the life I now live in the flesh I live by faith in the Son of God, Who loved me and gave Himself for me.

THE GOSPEL (for the Sixth Sunday of Luke)

The Reading of the Holy Gospel is according to St. Luke (8:26-39)

At that time, Jesus arrived at the country of the Gadarenes, which is opposite Galilee. And as He stepped out on land, there met Him a man from the city who had demons; for a long time he had worn no clothes, and he lived not in a house but among the tombs. When he saw Jesus, he cried out and fell down before him, and said with a loud voice, "What hast Thou to do with me, Jesus, Son of the Most High God? I beseech Thee, do not torment me." For Jesus had commanded the unclean spirit to come out of the man. [For many a time it had seized him; he was kept under guard, and bound with chains and fetters, but he broke the bonds and was driven by the demon into the desert.] Jesus then asked him, "What is your name?" And he said, "Legion"; for many demons had entered him. And they begged Jesus not to command them to depart into the abyss. Now a large herd of swine was feeding there on the hillside; and they begged Jesus to let them enter these. So He gave them leave. Then the demons came out of the man and entered the swine, and the herd rushed down the steep bank into the lake and was drowned. When the herdsmen saw what had happened, they fled, and told it in the city and in the

country. Then people went out to see what had happened, and they came to Jesus, and found the man from whom the demons had gone, sitting at the feet of Jesus, clothed and in his right mind; and they were afraid. And those who had seen it told them how he who had been possessed with demons was healed. Then all the people of the surrounding country of the Gadarenes asked Jesus to depart from them; for they were seized with great fear; so He got into the boat and returned. The man from whom the demons had gone begged that he might be with Jesus; but Jesus sent him away, saying, "Return to your home, and declare all that God has done for you." And he went away, proclaiming throughout the whole city all that Jesus had done for him.

The Synaxarion

On October 21 in the Holy Orthodox Church we commemorate our righteous Father Hilarion the Great of Palestine.

Verses

Having before sown down here in tears and labors,
now reap there, O Hilarion, with rejoicing.

On the twenty-first Hilarion fell asleep for the last time.

Like a rose growing among thorns, this great saint was born of pagan parents in the village of Tabatha near Gaza in Palestine. Hilarion's parents sent him to study in Alexandria, where the gifted youngster quickly excelled in both secular learning and spiritual wisdom. Coming to know the Lord Christ, he was baptized, and desired to dedicate himself completely to the service of the true God. With this desire in his heart, Hilarion visited St. Anthony in the desert and became his disciple. Then he returned to his homeland and lived a life of asceticism near Maïuma at Gaza. Demons tried to terrify Hilarion in various ways, but by prayer to God and the sign of the Cross he always overcame them and drove them away. Many lovers of the spiritual life gathered around him. Hilarion became for Palestine what St. Anthony was for Egypt. A divine teacher, a strict ascetic and a wonderful miracle-worker, Hilarion was revered not only by Christians but also by pagans. He peacefully entered the Heavenly Kingdom in the year 372 at the age of 80.

On this day, we also commemorate Christodoulos of Patmos the wonderworker; Martyrs Socrates and Theodota at Ancyra; Venerable-

confessors Vissarion and Sophronios of Ciorara, and Martyr Oprea of Salistie in Romania. By the intercessions of Thy Saints, 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 and the coffee hour hosted this morning by Vera & Daher Ababseh for the continued health of Bassem Azzam, the Ababseh, Azzam, Abughazaleh and Hallak families; also celebrating the tenth birthday of Christiana Ababseh (October 10), the ninth birthday of Leilany Ababseh (October 11), the eleventh birthday of Aliyah Ababseh (October 15), the seventy-first birthday of Vera Ababseh (October 19), and the third birthday of Keira Placeres (October 29). May God grant them many years!

Holy Bread is also being offered this morning by Adeeb & Nuha Abughazaleh for their grandchildren who were born in October: Abigail, Jessica, Samantha, Amber and Leila. May God grant them many healthy years! Prayers are also offered for their nephew Bassem, asking god to keep him in His protective care.

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

for the continued health of Leslie Thabet Henry by Daphne Thabet.

for the repose of the newly-departed Adam Barrington of Phoenix, Arizona; the son of Diana Nasser's nephew. Memory eternal.

ANNOUNCEMENTS

October is "Youth Month"

Our teens are participating by ushering and reading the epistle this morning. The ushers are: Dominick Milkie, Hannah Mitchell, Alek Milkie and Dimo Moujaes. Alex Moujaes is the epistle reader.

LITURGICAL CALENDAR

Feast of St. Demetrios the Great Martyr – October 26

The Twenty-first Sunday after Pentecost and
The Seventh Sunday of Luke

Saturday, October 27th, Great Vespers, 5 p.m.

Sunday, October 28th, Orthros, 8:45 a.m., Divine Liturgy, 10 a.m.

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.

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.

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: iocc.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

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: <mysitfee@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 28 - The Khoury Family
The Alexander and Ayoub families
Nov 04 - The Mitchell Family
Nov 11 - open
Nov 25 - open
Dec 02 - open
Dec 09 - open

Coffee Hour Hosts Calendar

Oct 28 - The Khoury Family
Nov 04 - The Mitchell Family
Nov 11 - St. Michael Feast Day Luncheon
Nov 25 - The Sweiss Family
Dec 02 - the Azzam/Hallak families
Dec 09 - Church School Christmas 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.

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.

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

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

Part Eleven

The following article is the eleventh 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 architecture of many of the Orthodox churches built in America after Word War II up to the present day have to some degree been influenced by the architectural trends of secular architecture. This is so because the architects who were commissioned to design Orthodox churches, especially those who did not have a solid understanding of our architectural Tradition, were necessarily influenced by the “architectural world-views” that were presented to them in schools of architecture. When I went to one of these schools following seminary I was absolutely amazed to see how various modern-day architects (along with their particular architectural world-view) were elevated to a level that would parallel sainthood in the Christian Church. These modern-day architectural “saints” include Louis Sullivan, Le Corbusier, Alvar Aalto, Mies van der Rohe, Frank Lloyd Wright, Eliel and Eero Saarinen, Louis Khan, R. Buckminster Fuller, Robert Venturi, Philip Johnson, I.M. Pei, Kevin Roche, Charles Moore, Richard Meier, Peter Eisenman and Michael Graves. Each of these modern-day architects had or have been developed their own identifiable architectural style which were and are, of course, influenced in some way by the architectural thought of the others.

A number of these architects have designed churches of architectural distinction: Wright's Unity Temple in Oak Park, Illinois (1906); Eliel Saarinen's First Christian Church in Columbus, Indiana (1940); Le Corbusier's Notre Dame du Haut in Ronchamp, France (1955); Aalto's Vuoksenniska Church in Imatra, Finland (1959); Wright's Annunciation Greek Orthodox Church in Wauwatosa, Wisconsin (1959); Eero Saarinen's North Christian Church in Columbus, Indiana (1962); and Johnson's Garden Grove Community Church, the "Crystal Cathedral," in Garden Grove, California (1980). Anyone who has gone to architectural school knows about these churches and the many other significant buildings of these architects.

Architecture in the 20th century has progressed from the "functionalist style" of Louis Sullivan (steel and concrete structure with stone ornamentation) to the "curtain-wall architecture" of Mies van der Rohe (a style which wedded steel to glass, an architecture without ornamentation where "less is more"). A counter influential style during this Miesian era was the "Prairie School" architecture (architecture as an extension of the environment) of Frank Lloyd Wright. Eero Saarien's Dulles International Airport (1962) and I.M. Pei's East Building of the National Gallery of Art (1979) in Washington D.C. are examples of current "modern architecture" which has now progressed toward a "post-modern" architecture typified by Richard Meier's Atheneum (1979) in New Harmony, Indiana and Michael Grave's Public Service Building (1981) in Portland, Oregon.

In this age of competition and consumerism architecture plays a vital role — marketing strategists know that a company's "image" is made partly through architecture. Buildings, therefore, must be designed in a way that will distinguish them from those around it. Visibility is money. Most modern and post-modern architecture is developed to cater to this secular "world-view" of competition — a world-view where "creativity" is an end in itself — a notion that rejects "traditional" architecture as being "behind the times."

Now, what does all this have to do with Orthodox church architecture? A lot. Unless we are a counterculture — such as the Amish — we are influenced by our environment. The architecture around us seeks to influence and color our world-view. The secular world-view which is rooted in competition and consumerism has found expression in a large number of Orthodox churches. They are buildings developed by architects who have bought into the world-views presented to them in architectural schools and expressed in the modern secular architecture of the late 20th century. These churches are caricatures of Orthodox churches. "Creativity" has been used in ways that does not take into account our architectural Tradition as inspired by the Holy Spirit. They are architectural designs that do not glorify God as much as they glorify their architect. [End of Part XI]

PASTORAL SERMON
The Sixth Sunday of Luke
By V. Rev. Timothy Baclig
October 21, 2018

Today's Gospel lesson graphically illustrates how being abandoned to the power of evil leads to death and destruction. It is also not uncommon to find, as the lesson reveals: that cases of demonic possession is characterized in their last throes, by a certain fury; and how the presence of such a power of evil invokes fear.

The Gospel passage also shows us that there was complete perversion (with distortion and corruption) in the region of the Gerasene. St. Luke also records that after the healing of the demon-possessed man, the people of the region of the Gerasenes, who were horrified, begged Jesus to leave them alone. In verse 35 we hear: "...they found the man from whom the demons had gone out, sitting at Jesus' feet, dressed and in his right mind; and they were afraid."

Evil had pervaded in the region to the degree that it infected the environment, and the people considered abnormality to be normal. In other words, their familiarity with evil was pervasive to the extent that it was accepted as the norm. This is spoken about in the New Testament as a reprobate condition (see Romans, chapter 1).

Soon we will celebrate the feast of St. Raphael, and the Feast of our Patron, Michael, the Archangel, who together with Gabriel and the bodiless powers are celebrated in the Church among the leading forces of good, obedient to the will of God. Contrary to these forces are those who rebel against God and whose work is evil. These are demons or devils (which literally means those who *pull* apart and destroy), spoken about in the Old and New Testaments as well as in the lives of the Saints of the Church. Satan (which literally means *enemy* or *the adversary*, and who is specifically identified as "*the Evil One*" in the Lord's Prayer) are among the names for the devil, the leader of evil spirits. He is identified with the serpent in chapter three of the book of Genesis, and as the tempter of both the Righteous Job (Job 1:6) and Jesus (Mark 1:33). He is labeled by Christ as the deceiver and "the father of lies" (John 12:31, 14:30, and 16:11). He has fallen from heaven together with his evil angels to do battle with God and his servants (see Luke 10:18; Isaiah 14:12). It is this same Satan who "entered Judas" to effect the betrayal, the crucifixion and death of Christ (Luke 22:3).

St. Paul provides us with a clear challenge: (Ephesians 6:10ff) *...be strong in the Lord and in the power of His might. Put on the whole armor of God that you may be able to stand against the wiles of the devil. **For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of darkness of this age, against spiritual hosts of wickedness...*** St. Paul highlights something that we can easily overlook: That our struggle and spiritual warfare is not easily perceived; it is not something that can be easily identified. It can be deceptive and very cunning. It is a spiritual delusion that promotes a false reality.

As parents and Godparents, we have to know how to be spiritually pro-active. Being proactive does not mean that we have to go witch hunting. It does mean that we have to: 1) maintain a self-discipline of daily prayer and repentance, 2) fast when necessary, 3) not be negligent in preparing or participating in the Sacraments, 4) fill our minds with good thoughts (*Whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about [these] things, Phil. 4:8*); be involved positive conversations (seeking truth, avoiding gossip), and become educated in matters of the faith, 5) guarding (protecting) our hearts from becoming inclined to affections that separate us from God, 6) cultivate a godly environment (at home, in the workplace, and at school) – who we associate with, the friendships we establish; the atmosphere we create with the things we use and adorn ourselves and our space – where we live, work, play, even the places and the environment we choose to be entertained at. We should never procrastinate in doing and maintaining these things. Yes, it requires discipline, but should be motivated by our relationship with God: our love for God and His love for us. For children it is especially important because the earliest (formative) years of a child determine a great deal.

Today's Gospel lesson, which presents to us a very dramatic image of the force of evil, provides a very important message to us: Anyone who identifies with demons is driven, or in bondage to the power of evil, looses his own personality and independence. One's loss of personal identity and self-worth, therefore, is a symptom of demonic activity. God, on the other hand never "possesses" a person. Any possession is demonic. The work of God, one can be sure, is always the opposite of demonic activity. God frees, liberates, renews, unites, builds up, regenerates, heals and affirms. It builds godliness and preserves purity. Evil suppresses, demeans, deceives, constricts, possesses, fosters idolatry, promotes filthiness and uncleanness, tears apart, steals, kills, and destroys.

In the Lord's encounter with the demon possessed man, he asks: "What is your name?" His purpose was to bring the man back to an awareness of his own identity and to restore him to his own personality and independence. When a person is sunk in habits driven by the power of evil, Christ desires that there be a disassociation and an end to a relationship with these attachments, and a recollection of one's own name – the name one receives from God: "I have called thee by name; thou art mine..." (Isaiah 43:1). In this name, by which God calls us, is found our true liberty and vocation.

In answering the Lord, the demon possessed man said: "My name is Legion", and the Gospel explains that this was "because many demons had entered into him" (verse 30). Here lies an important lesson. Satan is cunning. He is known as "an angel of Light". His ways are subtle. His purposes are evil. His objective is deception and his goal is destruction. With each temptation, one's instincts, mental images, and psychic elements are prompted to take on a chaotic independence. One's will, weakened by successive falls, loses self-control to the point that one's personality becomes disassociated with good and disintegrates. Only God can gather these broken fragments and heal them.

The Bible teaches that the final victory between the forces of good and evil belongs to God and to those with Him. Satan and his hosts are ultimately destroyed. It is important, however, that we become aware that the devil, commonly depicted at this time of year, dressed as a "red-suited gentleman with horns" and a grossly physical tempter, is in fact, a subtle, intelligent spirit, who acts mostly by deceit and hidden actions, having as his greatest victory man's disbelief in God's existence and power. Thus, the devil attacks "head-on" those whom he can deceive in no other way: Jesus and the greatest of saints. However, his greatest effectiveness is his concealed and indirect methods and means with the spiritually weak and vulnerable.

Finally, in the epistle of the Holy Apostle Peter we hear this caution: "Be sober, be watchful. Your adversary, the devil, prowls around like a roaring lion seeking someone to devour" (I Peter 5:8). There is probably no greater opportunity for us, during the annual season of Halloween, to take a sober look at evil as a very present reality, and one that we should never glorify, celebrate, or allow to flourish.

Prayer

O Lord, our God, the King of the ages, Almighty, All-powerful, the security of those who hope in Thee, we pray and ask: Remove, drive away and banish from us every

diabolic activity, every Satanic scheme, every plot, evil curiosity and injury of the mischievous and wicked. Stretch forth your mighty hand and your powerful and lofty arm and send to all who are in fear an angel of peace, a mighty guardian of soul and body who will rebuke and drive away the wicked intentions of every destructive and envious person that are cleverly thrown against us. Enable us to say with confidence: “The Lord is my helper, I will not be afraid...” and “I will fear no evil, for Thou art with me...” For you are our God, our strength, the All-powerful, the Prince of Peace, and the Father of the age to come, and 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.

St. Michael Antiochian Orthodox Church of the San Fernando Valley

16643 Vanowen Street, Van Nuys, California 91406-4622

Dear Parishioners and Friends of St. Michael:

The last quarter of 2018 is upon us and perhaps it is time to do some tax planning for our tax filings in the spring of 2019.

The 2018 Tax Law has changed our ability to deduct certain items and in other cases has capped the amount we are able to deduct. For instance, there is a cap on deductions for State Taxes and Property Taxes. The government however has not put a cap on the amount of Charitable Donations you are able to deduct according to your income.

We ask that you prayerfully consider St. Michael Church in your charitable giving to both benefit yourselves and in like manner benefit the church. Listed below are several options to consider on how to donate to St. Michael Church:

A charitable donation of long-term appreciated securities, i.e., stocks, bonds and/or mutual funds that have realized significant appreciation over time is one

of the best and most tax-efficient of all ways to give. This method of giving has become increasingly popular in recent years. There are two main advantages: 1) Any long-term appreciated securities with unrealized gains (meaning they were purchased over a year ago, and have a current value greater than their original cost) may be donated to the church with the benefit of receiving a tax deduction for the full fair value of the securities—up to 50% of the donor's adjusted gross income; 2) since the securities/stock is being donated rather than sold, capital gains taxes from selling the securities no longer apply. And the more appreciation the securities have, the greater the tax savings will be.

Second: A Qualified Charitable Deduction (QCD) is an option for anyone 70.5 years of age or older. You are able to take advantage of withdrawing from your personal IRA (Individual Retirement Account) without paying Federal or State Taxes. This will give the donor an opportunity to fulfill their pledge. You would not be able to take a tax deduction on the donation, however, not having to pay Federal or State Taxes on the IRA withdrawal far exceeds the benefit of a tax deduction. [Your IRA deduction cannot exceed \$100,000 per year.]

In both of the above options the funds would need to be transferred from either your Securities Brokerage Account or IRA Account directly to the St. Michael Antiochian Orthodox Church Brokerage Account in order for the donation to qualify.

May God grant you and your family His divine grace with continued health and prosperity.

In Christ,

Ron Zraick
St. Michael Antiochian Orthodox Church
Chair, Capital Funds Campaign Committee
ronaldzraick@gmail.com

THE TWENTY-FIRST SUNDAY AFTER PENTECOST AND THE SIXTH SUNDAY OF LUKE

VENERABLE HILARION THE GREAT OF PALESTINE

CHRISTODOULOS OF PATMOS THE WONDERWORKER; MARTYRS SOCRATES AND THEODOTA AT ANCYRA; VENERABLE-CONFESSORS VISSARION AND SOPHRONIOS OF CIORARA, AND MARTYR OPREA OF SALISTIE IN ROMANIA

طروبارية القيامة على اللحن الرابع

إن تلميذات الرب تعلمن من الملاك الكرز بالقيامة البهجة، وطرحن القضاء الجدي،
وخاطبن الرسل مفتخرات وقائلات: سبي الموت وقام المسيح الإله، مانحاً العالم الرحمة
العظمى

للبرية غير المنمرة بمجاري دموعك أمرعت، وبالتنهديات التي من الأعماق أثمرت بتعبك إلى
مئة ضعف. فصرت كوكباً للمسكونة تسطع بالعجائب يا أبانا البار إيلاريون. فتشفع إلى
المسيح الإله في خلاص نفوسنا.

طروبارية رؤساء الملائكة بالحن الرابع

أيها المتقدمون على الأجناد السماويين، نتوسل إليكم نحن غير المستحقين، حتى أنكم
بطلباتكم تكتنوفوننا بظل أجنحة مجدكم غير الهيولي، حافظين إيانا نحن الجائين
والصارخين بغير فتور، أنقذونا من الشدائد، بما أنكم رؤساء مراتب القوات العلوية.

شفيعة المسيحيين غير الخازية. الوسيطة لدى الخالق غير المردودة. لا تعرضني عن أصوات
طلباتنا نحن الخطاة. بل تداركينا بالمعونة بما أنك صالحة. نحن الصارخين إليك بإيمان: بادري
إلى الشفاعة وأسرعني في الطلبة. يا والدة الإله المتشفعة دائماً بمكرميك.

الرسالة

ما أعظم أعمالك ياربُّ كلُّها بحكمة صنعت. باركي يا نفسي الرب

فصل من رسالة القديس بولس الرسول إلى أهل غلاطية (20-2:16)

يا إخوة، إذ نَعَلْمُ أَنَّ الْإِنْسَانَ لَا يُبَرِّرُ بِأَعْمَالِ النَّامُوسِ، بَلْ إِنَّمَا بِالْإِيمَانِ بِيَسُوعَ الْمَسِيحِ. أَمَّا نَحْنُ أَيْضاً بِيَسُوعَ الْمَسِيحِ، لَكِي نُبَرِّرَ بِالْإِيمَانِ بِالْمَسِيحِ لَا بِأَعْمَالِ النَّامُوسِ، إِذْ لَا يُبَرِّرُ بِأَعْمَالِ النَّامُوسِ أَحَدٌ مِنْ نَوِي الْجَسَدِ * فَإِنْ كُنَّا وَنَحْنُ طَالِبُونَ التَّبَرِيرَ بِالْمَسِيحِ وَجِدْنَا نَحْنُ أَيْضاً خُطَاةً، أَفَيَكُونُ الْمَسِيحُ إِذَنْ خَادِماً لِلْخَطِيئَةِ؟ حَاشَى! * فَإِنِّي إِنْ عُدْتُ أَبْنِي مَا قَدْ هَدَمْتُ، أَجْعَلُ نَفْسِي مُتَعَدِّياً * لِأَنِّي بِالنَّامُوسِ مِتُّ لِلنَّامُوسِ لَكِي أَحْيَا لَهِ * مَعَ الْمَسِيحِ صُلِبْتُ، فَأَحْيَا لَا أَنَا بَلِ الْمَسِيحُ يَحْيَا فِيَّ . وَمَا لِي مِنَ الْحَيَاةِ فِي الْجَسَدِ، أَنَا أَحْيَاهُ فِي إِيمَانِ ابْنِ اللَّهِ الَّذِي أَحْبَبْتِي وَبَدَلَ نَفْسَهُ عَنِّي.

الإنجيل المقدس

فصل شريف من بشارة القديس لوقا الانجيلي البشير والتلميذ الطاهر.

في ذلك الزمان، وصل يسوع إلى ناحية الجدرين، مقابل شاطئ الجليل. ولما نزل إلى البر استقبله رجل من المدينة فيه شياطين، وكان لا يلبس ثياباً من زمان طويل، ولا يسكن في بيت، بل بين القبور. فلما رأى يسوع، صرخ وارتدى على قدميه وصاح بأعلى صوته: "ما لي ولك يا يسوع ابن الله العلي! أسألك ألا تعذبني." قال هذا لان يسوع أمر الروح النجس أن يخرج من الرجل. وكثيراً ما استحوذ الروح النجس عليه، فكان يُضبط مُكَبَّلاً بالسلاسل والقيود. ولكنه كان يحطّم كل رباط ويسوقه الشيطان إلى البراري. فسأله يسوع: "ما اسمك؟" أجاب: "جيش"، لان كثيراً من الشياطين كانوا قد دخلوا فيه. فتوسلوا إلى يسوع أن يأمرهم بالذهاب إلى الهاوية. وكان هناك قطع كبير من الخنازير يرعى عند الجبل، فطلبوا إليه أن يأذن لهم بالدخول في الخنازير، فأذن لهم. فخرج الشياطين من الرجل ودخلوا في الخنازير، فاندفع القطيع من المنحدر إلى البحرية فغرق. فلما رأى الرعاة ما جرى، هربوا ونشروا الخبر في المدينة والقرى. فخرج الناس ليروا ما جرى. وجاءوا إلى يسوع، فوجدوا الرجل الذي خرج منه الشياطين جالساً عند قدمي يسوع لابساً صحيح العقل، فاستولى عليهم الخوف. وأخبرهم الشهود كيف شفاه يسوع، فطلب إليه أهل ناحية الجدرين كلهم أن ينصرف عنهم، لِمَا نالهم من الخوف الشديد. فركب القارب ورجع من هناك. أما الرجل الذي خرج منه الشياطين، فالتمس من يسوع أن يصحبه، ولكن يسوع صرفه، قال: "ارجع إلى بيتك وحدث بما صنع الله إليك." فمضى الرجل ينادي في المدينة كلها بما صنع يسوع إليه.

ملاحظة بخصوص تناول القربان المقدس

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