

## Holy Martyr Menas of Egypt and the Eighth Sunday of Luke

Martyrs Victor and Stephanie in Damascus; Martyr Vincent of Spain;  
Venerable Theodore the Studite; Blessed Maximos the Fool-for-Christ;  
Martyr Stephen of Dechani, King of Serbia, Stephen Urosh and Princess  
Milica; Martin the Merciful, Bishop of Tours

Sunday, November 11, 2018

Tone 7; Eothinon 2

### Apolytikion for the Resurrection (Tone 7)

Thou didst shatter death by Thy Cross, Thou didst open paradise to the thief; Thou didst turn the sadness of the ointment-bearing women into joy. And didst bid Thine Apostles proclaim a warning, that Thou hast risen O Christ, granting to the world the Great Mercy.

### Apolytikion of St. Menas the Great-martyr (Tone 5)

With great valor of soul, thou didst strive in martyrdom, and having fought the good fight, O divine Great Martyr Menas, thou from Heaven hast received the gift of miracles; for God hath shown thee to the world as a worker of great signs, and He made thee our protector and a swift help in afflictions and ever-vigilant defense from harm.

### Apolytikion for our Patron, Michael the Archangel (Tone 4)

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 of the Entrance of the Theotokos (Tone 4)

[in anticipation of the Feast of the Entrance of the Theotokos on November 21]

The sacred treasury of God's holy glory, the greatly precious bridal chamber and Virgin, the Savior's most pure temple, free of stain and undefiled, into the House of the Lord on this day is brought forward and bringeth with herself the grace of the Most Divine Spirit; her do God's Angels hymn with songs of praise, for she is truly the heavenly tabernacle.

## Daily Readings

### THE EPISTLE (for St. Menas)

The Lord will give strength to His people.

Ascribe to the Lord, O children of God, ascribe to the Lord glory and honor.

### The Reading from the Second Epistle of St. Paul to the Corinthians (4:6-15)

Brethren, it is the God Who said, "Let light shine out of darkness," Who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ. But we have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us. We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies. While we live we are always being given up to death for Jesus' sake, so that the life of Jesus may be manifested in our mortal flesh. So death is at work in us, but life in you. Since we have the same spirit of faith as he had who wrote, "I believed, and so I spoke," we too believe, and so we speak, knowing that He Who raised the Lord Jesus will raise us also with Jesus and bring us with you into His presence. For it is all for your sake, so that as grace extends to more and more people it may increase thanksgiving, to the glory of God.

### THE GOSPEL (The Eighth Sunday of Luke)

### The Reading of the Holy Gospel is according to St. Luke (10:25-37)

At that time, a lawyer stood up to put Jesus to the test, saying, "Teacher, what shall I do to inherit eternal life?" Jesus said to him, "What is written in the Law? How do you read?" And the lawyer answered, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself." And Jesus said to him, "You have answered right; do this, and you will live." But the lawyer, desiring to justify himself, said to Jesus, "And who is my neighbor?" Jesus replied, "A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him, and departed, leaving him half

dead. Now by chance a priest was going down that road; and when he saw him he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan, as he journeyed, came to where he was; and when he saw him, he had compassion, and went to him and bound up his wounds, pouring on oil and wine; then he set him on his own beast and brought him to an inn, and took care of him. And the next day he took out two denarii and gave them to the innkeeper, saying, 'Take care of him; and whatever more you spend, I will repay you when I come back.' Which of these three, do you think, proved neighbor to the man who fell among the robbers?" The lawyer said, "The one who showed mercy on him." And Jesus said to him, "Go and do likewise."

## The Synaxarion

On November 11 in the Holy Orthodox Church we commemorate the holy Great-Martyr Menas of Egypt, who was martyred at Cotyaeion of Phrygia in Asia Minor.

### Verses

When Egypt bringeth forth, it truly bringeth forth greatly;

Menas showeth this to be true as he is beheaded.

On the eleventh, Menas gladly suffered death by the sword.

Menas was a soldier and, as a true Christian, he was not able to witness the abominable sacrificial offerings to the idols. He left the army, the town, the people and everything else, and went to a deserted mountain, for it was easier for him to live among the wild beasts than with pagans. One day, Menas clairvoyantly discerned a pagan celebration in the town of Cotyaeus. He went into town and openly declared his faith in Christ the Living God. He denounced idolatry and paganism as falsehood and darkness. Hearing this, the town eparch, Pyrrhus, subjected Menas to severe tortures. Persecutors threw his beheaded body into a fire so that Christians would not be able to retrieve it, but they still recovered several parts of his body nevertheless and reverently buried those remains. Menas suffered in the year 304 and went to the Kingdom of Christ. He was and remains a great miracle-worker, both on earth and in heaven. The saint has often appeared as a warrior on horseback, arriving to help the faithful or punish the unfaithful.

On this day, we also commemorate the Martyrs Victor and Stephanie in Damascus; Martyr Vincent of Spain; Venerable Theodore the Studite; Blessed Maximos the fool-for-Christ; Martyr Stephen of Dechani, king of Serbia, Stephen Urosh and Princess Milica; and Martin the merciful, bishop of Tours. By the intercessions of Thy Saints, O Christ God, have mercy upon us. Amen.

## LITURGICAL CALENDAR

[Note: The Fast for the Holy Nativity\* begins on November 15, and is divided into two periods: 1) November 15 through December 19, the traditional fasting discipline is observed (no meat, poultry, eggs, dairy, fish, wine and oil), except on Tuesdays and Thursdays when wine and oil are permitted, and on Saturdays and Sundays when fish, wine and oil are allowed. It should be noted that some allow for fish on all days except Wednesdays and Fridays from November 15 to December 18; 2) December 20 through 24, traditional fasting is observed on all days except on Saturday and Sunday when wine and oil are permitted.

There is a general dispensation for the Thanksgiving holiday.]

The Twenty-Fourth Sunday after Pentecost  
and the Ninth Sunday of Luke

Saturday, November 17<sup>h</sup>, Great Vespers, 5 p.m.

Sunday, November 18<sup>th</sup>, Orthros, 8:45 a.m., Divine Liturgy, 10 a.m.

The Feast of the Entrance of the Theotokos, November 21<sup>st</sup>  
Vesperal Divine Liturgy - Tuesday, November 20<sup>th</sup> at 6:30 p.m.

## OFFERINGS

Holy Bread is being offered by Marcia O'Dea with prayers for God's continued blessings for Sean O'Dea and Richard Chala, on the occasion of their birthdays. May God grant them many years! Prayers are also offered for the protection and safety of Brian, Maurie, Damien and Shane O'Dea during their travels overseas.

Holy Bread is being offered by Laila Dawud for the continued good health of her family: Nadeem, David, Nahil, Neveen, and her beloved grandchildren: Assad, Natalie, Dema, Emily and Andrew; also in remembrance of her beloved husband Assad and daughter Dema.

The five loaves for the Feast of the Holy Archangel Michael is being offered for all who celebrate the Feast of their patrons, Michael, Gabriel and Raphael; also remembering Father Minas Sarchizian, celebrating his Feast Day today. May God grant them many years!

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

for the recovery and good health of Richard “Dick” Tamoush, Sr.

for the continued recovery of Jean Pierre and Daniel Saadeh.

for the speedy recovery of Edward George Deeb, Jr.  
by the Skaff family.

for the upcoming surgery of Ned Toomey by Danielle & Damien  
Contes, Jonathan, Nicholas, Anthony and James.

for the healing and recovery of Edward George Deeb, Jr., by Louise,  
Edward George III, Amy; Elias; Gina and Jeanice Deeb.

for the repose of Telemachus Orfanos (+8 November, 2018), one of  
the eleven victims of the Thousand Oaks massacre. “Tel” was 27  
years old, a US Navy Veteran; served as an altar boy at St. Nicholas  
Greek Orthodox Church in Northridge; whose life was spared with  
his friend from the Las Vegas massacre (October, 2017). May God  
grant him and all victims of this incident eternal rest.

### **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.

JOIN US TODAY after The Divine Liturgy  
at our Feast Day Luncheon:

A Family Friendly Meal Featuring...

Mezza (hummus, olives, pickled turnips), Chicken, Rice,  
Salad, a Vegetable dish plus desserts & beverages

Tickets: \$10 for adults \$7 children 11 and under;  
Family ticket of 2 adults and 1 or more children: \$25

## ANNOUNCEMENTS

Parish Council Meeting - tomorrow, November 12th, 7 p.m.  
[Conference Room]

Don't miss your chance to include your special message in the St. Michael 50th Anniversary Journal. The deadline is December 1st. The 50th Anniversary Journal Committee is working hard to assemble the pictures, people, letters, and stories that will commemorate the history of St. Michael. We have had lots of interest from parishioners and friends of St. Michael from around the country who want to remember and celebrate family and friends in this historic Journal. If you and your family would like to place a special message in the 50th Anniversary Journal, see Samia Habib during coffee hour or go to the St. Michael Website [www.stmichaelvannuys.org](http://www.stmichaelvannuys.org) and click on the Events tab. The deadline to submit Journal forms is December 1, 2018. Remember, every family attending the 50th Anniversary Banquet will receive a copy of the Journal, and copies will be mailed to all contributors who are not able to join us. Your generous support of the Anniversary Journal will help us make a fine keepsake that you will cherish for years to come and will help make the Anniversary Banquet a successful and memorable event.

## Thanksgiving and Christmas Charity Food Collection

This year, our parish will again be assisting a local food pantry ("Loaves and Fishes") in their new Van Nuys location. Please phone Cindy Tamoush at: 818-345-4363 if you are able to participate in our Thanksgiving and/or Christmas food collection. There are a few ways of participating:

1. If you wish for me to shop for you, just write a check made out to: "St. Michael Church," earmarked: "Holiday Food Collection." You will be credited on your year-end Financial Statement for tax purposes.
2. You can purchase grocery script for any amount. Don't forget to use your Ralph's Rewards Card so St. Michael may also benefit from your purchase.
3. Due to their lack of space, Loaves and Fishes is requesting any of the following: bottled water, personal care items, deodorant, soap, shampoo, toothbrushes, toothpaste, sanitary napkins and disposable razors, socks (for men and women), Any store scripts in denominations of \$5 or \$10. Please do not provide any clothing or household items.

All items must be brought to our church kitchen by Sunday, November 18 and/or Sunday, December 16. Thank you for your support.

## Parish Council Nominations

Next 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. Our Parish Constitution does not allow for "absentee ballots." 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.

### Teen SOYO Raffle

Tickets for our Annual Teen SOYO Holiday Raffle are available each Sunday until the date of the drawing, Sunday, December 9, 2018, during our Church School Christmas Program. Proceeds from the raffle will help Teen SOYO sponsor the Special Olympics at the Antiochian Village.

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

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](http://ioccc.org/la)

Special Meeting of the Voting Membership - Sunday, November 18, 2018

Election of three (3) Parish Council vacancies:

Sunday, November 25 and Sunday, December 2.

St. Michael Church School Christmas Program Rehearsal and Program

Saturday-Sunday, December 8-9, 2018



## Christmas Toy Collection

We will again be collecting new toys for the children of prisoners. The toys should not include guns or require batteries. We especially need sports items: soccer balls, basketballs, and games for the children. All financial contributions should be turned in no later than Sunday, December 2<sup>nd</sup>, and all toys should be at the church by the date of our Christmas Program – December 9<sup>th</sup>. All toys and clothing will be distributed by the Archdiocese Prison Ministry with the assistance of our parish in Palmdale.



## ASSEMBLY OF CANONICAL ORTHODOX BISHOPS OF THE UNITED STATES OF AMERICA

### **Statement on the Recent Attack in Thousand Oaks, California**

Thursday, November 08, 2018

Deeply saddened and profoundly concerned, the Assembly of Canonical Orthodox Bishops of the United States of America condemns the heinous and murderous shooting at the Borderline Bar & Grill in Thousand Oaks, California. Regrettably, it has become all too common for peace to be broken by bloodshed. Nearly one year ago, after the horrific shooting in Las Vegas, we stated, “we witness one more egregious act of hatred and terror. Unfortunately, such sights have become all too familiar in our society; they are the antithesis of love and the worst example for our children of what mankind can be. We are called to rise up in witness of a love that conquers fear and hatred, and to bear witness before society and all civil authorities of the need to eliminate violence.” We are distraught that today the opposite is manifest, and, in this case, even some of the same people were re-victimized.

We fervently pray for the victims and their families during this time of sudden and unfathomable pain and loss. We sympathize and stand in solidarity with the survivors for the healing of both soul and body. As we mourn the loss of innocent lives, we must all work together to transform our broken society. It is time we allow love to overcome hate and light to outshine darkness. Only then will these countless and continuously occurring acts of violence cease and peace prevail.

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

### **Part Fourteen**

*The following article is the fourteenth of a series of writings that helps us to understand how the relationship between the art, architecture and music of the Orthodox Church communicates the presence of the Kingdom of God in this world. This, and subsequent articles are written by Father Timothy Baclig.*

For the past several weeks, His Grace, Bishop BASIL has helped us to understand from his articles that were first published in 1988 and reprinted in our Sunday bulletin, the meaning of Orthodox Church architecture. His Grace also included a history of Orthodox churches that were first built from the earliest settlements of Russian missions in Alaska (1796), to the later establishment of Orthodox parishes in the lower 48 states of North America in the 19th century, resulting from the early immigration of Orthodox Christians from the Mediterranean region. He also mentioned how many existing non-Orthodox church structures were purchased and remodeled. Also, how several modern and creative designs were incorporated among Orthodox church structures in the new world.

In the period of 1970's, there was a growing interest, with the help of many popular American architects, some mentioned in Bishop BASIL's articles, to design Orthodox Church structures that made a statement. Orthodox Christians who were now living in North America felt the need for the “ancient faith” to identify with modernity, and to therefore demonstrate that they were no different from their fellow Americans. This “need,” however, lacked a commitment to preserve the integrity of Holy Tradition. It manifested itself with not only innovative architectural concepts, but were seen in the varieties of Austria-Hungarian western artist's canvases that were used in Orthodox Churches, that abandoned the rules of Traditional Byzantine and Slavic Orthodox iconographic images. Schools of Orthodox iconography were non-existent in the new world, except for a few attempts by novices, if not western artists or students of iconographers, to portray images in the church, greatly influenced by western art; even to the extent of using Hollywood celebrities as models for images of the Holy Virgin. One classic example are the images found in St. Sophia Greek Orthodox Cathedral in Los Angeles. The magnificent architectural structure, by architect: Gus Kalionzes and artist, William Chavalas, incorporated various artistic styles which included stained glass windows and crystal chandeliers. An organ, placed in a choir loft at the back of the church was introduced to the church with congregational pews that created a more “spectator” form of worship. The Liturgy [*Liturgia*], that literally means: “the work

of the people” was “performed,” and the concert-like music of the choir often competed with the dichotomy of chanters. In the Slavic (eastern European and Russian) churches, however, the choirs were highly developed, if not paid professional singers. Liturgical music was a major priority, but still within the realm of “performance” that limited if not prevented congregational participation. This “spectator” form of worship did little to help in the education of Orthodox worship, especially when professional chanters, using a foreign language added to the “concert atmosphere” of worship.

In the early period of Orthodoxy in North America, the first established Russian Orthodox parishes did much to set the priority in the use of slavic melodies. Music that was transposed from Russian to English was successful because of the frequency of the use of consonants in both languages, in contrast to the dominant use of vowels in the Greek and Arabic languages. Hence it was easier to transpose Russian liturgical music to English, then it was in transposing Arabic or Greek liturgical music to English. With the addition of the organ to the Liturgy in the church, it was not uncommon to find music in the North American Greek Orthodox Church sounding much like Protestant four-part hymnology.

One should understand and not confuse the practice of “congregational participation” as something that is contrary to the presence of trained singers (choirs) in the church. It should not be thought of as “either choirs or chanters” but how both aid in leading the congregation in a worship experience. Not everyone is a singer, just as not everyone is an altar boy, Subdeacon, Deacon, Priest or Bishop. “The Singers” had a very distinct calling in the church from the church’s early period. A *Proto-psalti* (first of chanters or singers) was: 1) the Bishop, 2) the *Proestamenos* (first priest), then 3) the head chanter, followed by 4) singers. All used the same book and were trained to: first, experience worship in the context of an Orthodox *ethos* (atmosphere). The “training” was not done in a classroom, but by an apprenticeship that required discipline in church attendance with a reverent attentiveness to the practice of daily prayers. This training included being immersed in the “prayer language of the church” in order that a singer was able to do so prayerfully and reverently. Moreover, it should be understood that singing was not something that everyone in the church did throughout the entire service. There were specific parts of a service that were designated for the Bishop, the Priest, the Chanter, the Singers and the congregation. To “make a joyful noise unto the Lord,” as the Psalmist declared, did not mean, participating in disorder or dissonance. Even when prayers were audibly said together by everyone, they were to be done “with one mind and one heart” in a rhythm that maintained a cadence and unified tempo.

In the next article we will further describe the position and role of chanters and singers in the architectural design of the church, as well as explore the antiphonal nature of responsive singing within Orthodox worship. [End of Part XIV]

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## THE CHRISTMAS FAST – ADVENT

The Church ordains that this preparation begins on November 15. The Fast is forty days long and is sometimes known as Philip’s Fast because it begins the day after November 14, which is dedicated to St. Philip the Apostle.

The Fast has very ancient origins. Leo the Great, in the Fifth Century, made mention of it as an ancient, established Fast, which gave importance to the event of the Birth of Christ by the Church, even at that time. The Christians Church did not universally observe the Fast in length and method until the Council of Constantinople in 1166 AD. It was at that Council that the ancient regulations and various customs and traditions of the churches were studied and forty days was chosen to be most representative.

Many of us want the Feast without the penitential note that precedes it. We want Christmas without Advent. The result is that most of us only “observe” the day of Christmas and fail to “keep” the day holy. The Christmas fast gives us time to meditate upon the meaning of our Lord’s coming (God born as a man) – in the past, present, and future. Only to the extent that we prepare carefully for His Coming can we receive Him worthily. Hence, as Christmas approaches, we should be aware of the meaning of the Christmas fast (Advent) upon us and our souls. Consciences need examination; sins need to be forgiven. Above all, souls need refreshment with His Sacramental Presence when the Christmas Fast ends and Christ is born.

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

### **Holy Bread Offering List**

Nov 18 - open  
Nov 25 - Alice & Carl Andrews  
Dec 02 - the Azzam/Hallak families  
Dec 09 - open  
Dec 16 - the Meena family  
Dec 23 - open  
Dec 24 and 25 - open

### **Coffee Hour Hosts Calendar**

Nov 18 - Laila Abughazaleh  
Nov 25 - The Sweiss Family  
Dec 02 - the Azzam/Hallak families  
Dec 09 - Church School Christmas Luncheon  
Dec 16 - the Meena family  
Dec 23 - open

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

# **St. Michael Antiochian Orthodox Church of the San Fernando Valley**

16643 Vanowen Street, Van Nuys, California 91406-4622

Beloved in Christ,

The very tragic recent deaths and several who were injured in Thousand Oaks on October 8 is sadly becoming more prevalent in our lives today. I had to ask, how could it have even occurred on the Feast of the Holy Archangels? Could it have been prevented? We are told that the very disturbed young man who committed such a heinous crime was a very skilled gunman who stormed into the tavern by first killing security staff and then used smoke bombs to continue to victimize the several innocent souls, one of which was a very brave and courageous law enforcement officer, Ron Helus (54); another who was a Greek Orthodox young man, Telemachus Orphanos (27), a U.S. Navy Veteran, who had served as an altar boy at St. Nicholas Greek Orthodox Church in Northridge, and whose life was spared from the Las Vegas shooting last year.

Today, you and I must be prepared at any given moment for the unexpected, but not without first realizing, as the Apostle Paul reminded the Greeks amidst the idols that were being worshipped in Athens: **“in [God] we live and move and have our being... We are His children.” (Acts 17:16f)** More importantly, as those who have been Baptized into Christ, we believe that He is our ready help in times of trouble, a sure hope in adversity, our Light and our Salvation. And as David the Psalmist said: **“...so whom shall [we] fear?”** Going on he says: **“The Lord is the strength of my life; of whom shall I be afraid? (Psalm 27:1)**

In Holy Gospel of St. Luke is recorded: **“A good man out of the good treasure of his heart brings forth good, and an evil man out of the evil treasure of his heart, brings forth evil.” (Luke 6:45)** While we are to teach our children Christ’s words to “love our enemies” and to “do good to those who hate you” (Luke 6:27), there is nonetheless the need today for us as parents to practice good common sense and to be aware of our surroundings, especially in public places.

All that we can say for sure about the very sick man who murdered 11 innocent souls and did tremendous harm to others is that he did not care for his life as he terrorized the lives of others. Murder and suicide has sadly become the answer for many in our day who have grown sick from the darkness of despair and whose lives have thrived on a rampages of hatred and animosity. It is the deception of the Evil One who has impacted the hearts and minds of lost souls, including many of our youth!

Our children cannot grasp the reason for Evil—and nor should they. And while you and I try to make sense of the reoccurring horrors of our day, the fact is: Evil has no reason! It is simply irrational, ungodly, and is a rebellion against God and all that is good!

Therefore, you and I must be vigilant, prayerful and diligent in discernment especially for our children's sake. They take their cues from you and me. When we are fearful, they too are fearful. When we are full of faith, strong and trusting in God, they learn what it means to be full of faith, strong, and to trust in God.

I pray that our Patron, the Holy Archangel Michael, guard and protect the lives of you and your loved ones!

May the Lord God bless you with peace of mind, bring comfort to those who are grieving the loss of their loved ones, healing to those in recovery, sound judgment to all our civil authorities and legislators, and may He grant courage to those who love by continuing to lay down their life for others in order to save the lives of innocent victims of terror.

Let us also be prayerful for the many who are facing the threat of devastating fires that are once again impacting many families in Ventura County, the West Hills and Calabasas area of the San Fernando Valley. In checking with our parishioners, those who have evacuated have found safety in the homes of their family or friends.

In Christ's Service,

Father Timothy Baclig, Pastor

## THE HOLY MARTYR MENAS OF EGYPT AND THE EIGHTH SUNDAY OF LUKE

MARTYRS VICTOR AND STEPHANIE IN DAMASCUS; MARTYR VINCENT OF SPAIN;  
VENERABLE THEODORE THE STUDITE; BLESSED MAXIMOS THE FOOL-FOR-CHRIST;  
MARTYR STEPHEN OF DECHANI, KING OF SERBIA, STEPHEN UROSH AND PRINCESS MILICA;  
MARTIN THE MERCIFUL, BISHOP OF TOURS

### طروبارية القيامة على اللحن السابع

حطمت بصليبك الموت وفتحت للصل الفردوس، وحوّلت نوح حاملات الطيب، وأمّرت  
رسلك أن يكرزوا بأنك قد قُمت أيها المسيح الإله مانحاً العالم الرحمة العظمى.

يا ميناس العظيم في شهداء الربّ. لما أتممت جهاد الشهادة بشجاعةٍ إستحققتَ ببهاءٍ  
المواهب. لذا بجدارةٍ أظهرتَ مجدداً الإله وصانعاً للعجائب. متشفّعاً ومعيناً وناصرًا فعلاً في  
الضيقات.

### طروبارية رؤساء الملائكة باللحن الرابع

أيها المتقدّمون على الأجناد السماويين، نتوسّل إليكم نحن غير المستحقّين، حتّى أنكم بطلباتكم  
تكتفوننا بظلّ أجنحةٍ مجدكم غير الهولي، حافظين إيتانا نحن الجائين والصارخين بغير فتور،  
أنقذونا من الشدائد، بما أنكم رؤساء مراتب القوّات العلوية.

اليوم الهيكل الذي للمخلص، الكليّ النقاء، العذراء الخدر نو الثمن الجزيل، وهي الكنز الطاهر  
لجد الإله، إذ تدخّل بيت الربّ، تدخّل نعمة الروح الإلهي معها. فلتسبّحها ملائكة الله، لأنها  
المظلة السماوية.

## الرسالة

عجيب هو الله في قديسيه.

قدّموا للربّ يا أبناء الله. قدّموا للربّ مجداً وكرامةً.

فصل من رسالة القديس بولس الرسول الثانية إلى أهل كورنثوس (15-4:6)

يا إخوة، إن الله الذي أمر أن يُشرق من ظلمة نور، هو الذي أشرق في قلوبنا، لإنارة معرفة  
مجد الله في وجه يسوع المسيح\* ولنا هذا الكنز في أنبية خرفية، ليكون فضل القوّة لله لا منا\*

مُتَضَايِقِينَ فِي كُلِّ شَيْءٍ وَلَكِنْ غَيْرَ مُنْحَصِرِينَ. وَمُتَحَرِّرِينَ وَلَكِنْ غَيْرَ يَائِسِينَ\* وَمُضْطَهَدِينَ وَلَكِنْ  
غَيْرَ مَخْذُولِينَ. وَمَطْرُوحِينَ وَلَكِنْ غَيْرَ هَالِكِينَ\* حَامِلِينَ فِي الْجَسَدِ كُلِّ حِينٍ إِمَانَةَ الرَّبِّ يَسُوعَ،  
لِتُظَهَرَ حَيَاةُ يَسُوعَ أَيْضاً فِي أَجْسَادِنَا\* لِأَنَّ نَحْنُ الْأَحْيَاءَ نَسَلِّمُ دَائِماً إِلَى الْمَوْتِ مِنْ أَجْلِ  
يَسُوعَ، لِتُظَهَرَ حَيَاةُ الْمَسِيحِ أَيْضاً فِي أَجْسَادِنَا الْمَائِتَةِ\* فَالْمَوْتُ إِذَنْ يُجْرَى فِيْنَا وَالْحَيَاةُ فِيكُمْ\*  
فَإِذْ فِيْنَا رُوحُ الْإِيمَانِ بِعَيْنِهِ، عَلَى حَسَبِ مَا كُتِبَ "إِنِّي آمَنْتُ وَلِذَلِكَ تَكَلَّمْتُ"، فَحَنُّ أَيْضاً نَوْمِنُ  
وَلِذَلِكَ نَتَكَلَّمُ\* عَالِمِينَ أَنَّ الَّذِي أَقَامَ الرَّبُّ يَسُوعَ سَيَقِيمُنَا نَحْنُ أَيْضاً بِيَسُوعَ فَتَنْتَصِبَ مَعَكُمْ\* لِأَنَّ  
كُلَّ شَيْءٍ هُوَ مِنْ أَجْلِكُمْ، لِكِي تَتَكَاتَرُ النِّعْمَةُ بِشُكْرِ الْأَكْثَرِينَ، فَتَزْدَادَ لِمَجْدِ اللَّهِ.

## الإنجيل

### فصل شريف من بشارة القديس لوقا الإنجيلي البشير. (10:25-37)

فِي ذَلِكَ الزَّمَانِ دَنَا إِلَى يَسُوعَ نَامُوسِيٌّ وَقَالَ مُجْرِباً لَهُ يَا مُعَلِّمُ مَاذَا أَعْمَلُ لِأَرِثَ الْحَيَاةَ الْأَبَدِيَّةَ\*  
فَقَالَ لَهُ مَاذَا كُتِبَ فِي النَّامُوسِ. كَيْفَ تَقْرَأُ\* فَاجَابَ وَقَالَ أَحِبِّ الرَّبَّ إِلَهَكَ مِنْ كُلِّ قَلْبِكَ وَمِنْ كُلِّ  
نَفْسِكَ وَمِنْ كُلِّ قَدْرَتِكَ وَمِنْ كُلِّ ذَهْنِكَ وَقَرِيبِكَ كَنَفْسِكَ\* فَقَالَ لَهُ بِالصَّوَابِ أَجَبْتَ. إِعْمَلْ ذَلِكَ فَتَحْيَا\*  
فَارَادَ أَنْ يُزَكِّيَ نَفْسَهُ فَقَالَ لِيَسُوعَ وَمَنْ قَرِيبِي\* فَعَادَ يَسُوعُ وَقَالَ كَانَ إِنْسَانٌ مُنْحَدِراً مِنْ  
أُورُشَلِيمَ إِلَى أَرِيحَا فَوَقَعَ بَيْنَ لُصُوصٍ فَعَرَّوهُ وَجَرَّحُوهُ وَتَرَكُوهُ بَيْنَ حَيٍّ وَمَيِّتٍ\* فَاتَّفَقَ أَنَّ كَاهِناً  
كَانَ مُنْحَدِراً فِي ذَلِكَ الطَّرِيقِ فَبَصَرَهُ وَجَارَ مِنْ أَمَامِهِ\* وَكَذَلِكَ لَاطِيٌّ وَآتَى إِلَى الْمَكَانِ فَبَصَرَهُ  
وَجَارَ مِنْ أَمَامِهِ\* ثُمَّ إِنَّ سَامِرِيّاً مُسَافِراً مَرَّ بِهِ فَلَمَّا رَأَهُ تَحَنَّنَ\* فَدَنَا إِلَيْهِ وَضَمَدَ جِرَاحَاتِهِ وَصَبَّ  
عَلَيْهَا زَيْتاً وَخَمِراً وَحَمَلَهُ عَلَى دَابَّتِهِ وَآتَى بِهِ إِلَى فُنْدُقٍ وَاعْتَنَى بِأَمْرِهِ\* وَفِي الْغَدِ فِيمَا هُوَ خَارِجٌ  
أَخْرَجَ دِينَارَيْنِ وَأَعْطَاهُمَا لِصَاحِبِ الْفُنْدُقِ وَقَالَ لَهُ اعْتِنْ بِأَمْرِهِ. وَمَهْمَا تَنَفَّقَ فَوْقَ هَذَا فَأَنَا أَدْفَعُهُ  
لَكَ عِنْدَ عَوْدَتِي\* فَأَيُّ هَؤُلَاءِ الثَّلَاثَةِ تَحَسَّبُ صَارَ قَرِيباً لِلَّذِي وَقَعَ بَيْنَ اللَّصُوصِ\* قَالَ الَّذِي صَنَعَ  
إِلَيْهِ الرَّحْمَةَ. فَقَالَ لَهُ يَسُوعُ امْضِ فَاصْنَعْ أَنْتَ أَيْضاً كَذَلِكَ.

#### ملاحظة بخصوص تناول القربان المقدس

إن مفهومنا لتناول القربان يعنى عمومية المشاركة فيه لذوى العقيدة الواحدة، إلا 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 فى الخبز المقدس الذى يوزع عند إنتهاء مراسيم القداس). رجاء مراجعة الكاهن. إذا رغبت أن تصبح عضواً فى الكنيسة الارثوذكسية