

St. Michael Antiochian Orthodox Church of the San Fernando Valley
a Parish of the Antiochian Orthodox Christian Archdiocese of North America
16643 Vanowen Street; Van Nuys, California; 91406 stmichaelvannuys.org

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The Twenty-third Sunday after Pentecost and the Ninth Sunday of Luke; The Forefeast of the Entrance of the Theotokos into the Jerusalem Temple

Sunday, November 20, 2022

Tone 6; Eothinon 1

Apolytikion of the Resurrection (Tone 6)

When Mary stood at Thy grave, looking for Thy sacred body, angelic powers shone above Thy revered tomb; and the soldiers who were to keep guard became as dead men. Thou led Hades captive and wast not tempted thereby. Thou didst meet the Virgin and didst give life to the world, O Thou, Who art risen from the dead, O Lord, glory to Thee.

Apolytikion of the Forefeast (Tone 4)

By blossoming forth the only Ever-virgin as fruit, * today holy Anna doth betroth us all unto joy, instead of our former grief; * on this day she doth fulfill her vows to the Most High, * leading her with joy into the Lord's holy temple, * who truly is the temple and pure Mother of God the Word.

Kontakion of the Forefeast (Tone 4)

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 the Twenty-third Sunday after Pentecost)

O Lord, save Thy people and bless Thine inheritance.

Unto Thee, O Lord, will I cry, O my God.

The Reading from the Epistle of St. Paul to the Ephesians (2:4-10)

Brethren, God, being rich in mercy, through His great love with which He loved us, even when we were dead through the trespasses, made us alive together with Christ—by grace you are saved—and raised us up together with Him, and made us to sit together with Him in the heavenly places in Christ Jesus, that in the coming ages He would show the exceeding riches of His grace, in kindness toward us, in Christ Jesus. For by grace you are saved through faith, and that is not of yourselves: it is the gift of God, not of works, lest anyone should boast. For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.

THE GOSPEL (for the Ninth Sunday of Luke)

The Reading of the Holy Gospel is according to St. Luke (12:16-21)

The Lord spoke this parable: “The land of a rich man brought forth plentifully; and he thought to himself, ‘What shall I do, for I have nowhere to store my crops?’ And he said, ‘I will do this: I will pull down my barns, and build larger ones; and there I will store all my grain and my goods. And I will say to my soul, Soul, you have ample goods laid up for many years; take your ease, eat, drink, be merry.’ But God said to him, ‘Fool! This night your soul is required of you; and the things you have prepared, whose will they be?’ So is he who lays up treasure for himself, and is not rich toward God.” As He said this, Jesus called out, “He who has ears to hear, let him hear.”

The Synaxarion

On November 20 in the Holy Orthodox Church, we prepare for the Feast of the Entrance of the Theotokos into the Holy of Holies, and commemorate our righteous father Gregory of Decapolis.

Verses

Even after death, round about thee is a paling:
the grace of God, O Gregory, divine and living.

On the twentieth Gregory was called to the wide welkin.

Gregory was born in Isaurian Decapolis of prominent and devout parents, Sergius and Mary. After he had completed his schooling, his parents desired that he marry, but he fled to the wilderness and was

tonsured a monk. He lived in various places: Byzantium, Rome and on Mount Olympus. Wherever he was, he amazed men by his asceticism and miracles. At times a heavenly light illumined Gregory and angels of God appeared to him. He lived a long and God-pleasing life and died peacefully in the ninth century in Constantinople, his soul taking up its abode in the joy of his Lord.

On this day, we also commemorate Proclus, patriarch of Constantinople; and Wonderworker Sozomen of Cyprus. By their intercessions, O Christ God, have mercy upon us. Amen.

LITURGICAL CALENDAR

Fast of the Holy Nativity - November 15 - December 24

[This fast is divided into two periods: 1) November 15 - December 19 - the traditional fasting discipline includes no meat, poultry, dairy, fish, wine and olive oil on Mondays, Wednesdays, and Fridays, with provision for wine and oil (some also permit fish) on Tuesdays and Thursdays; with fish, wine and olive oil on Saturdays and Sundays [A dispensation has been provided on Thanksgiving Day, November 25];
2) December 20-24 - the traditional fast is Monday through Friday with provision for wine and olive oil on Friday, December 24.]

Thanksgiving Day (USA) - November 24th

The Twenty-third Sunday after Pentecost
Thirteenth Sunday of Luke

Saturday, November 26th, Great Vespers, 5 p.m.

Sunday, November 27th, Orthros, 8:45 a.m., Divine Liturgy, 10 a.m.

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.

OFFERINGS

Holy Bread is being offered this morning by Sonia Karam in loving memory of Anton Karam (+19 November, 2007), beloved husband, father, and grandfather by Sonia, Jimmy, Linda, Julian, Emerson, Cooper, Ron and Jameel. Memory eternal.

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

by Diana & Riad Nasser for the safe travel of their granddaughter,
Sierra Dunphy. May St. Michael be her pilot.

for Sam Yanni, on the occasion of his birthday, by Rami & Yuriko,
Sarah and Leilah Yanni. May God grant him many years!

for the continued recovery and good health of Annie Canaday,
the niece of Bobbi Monsue; also for the continued health of
Stephanie Monsue Gueztmacher.

ANNOUNCEMENTS

Church Offering Options

Your church offering may be made on-line via our website “Donation” tab or by mailing your check to the church at: 16643 Vanowen Street; Van Nuys, California; 91406. Mailing your check to the church will save our

church a 3% service charge. Other options for your contributions include: a) automatic bill pay; b) recurring automatic withdrawal, both of which may be arranged with your bank. You may contact us for assistance with any of these options; especially when information of our bank routing and account numbers are needed.

Teen SOYO Raffle

Additional tickets for our Annual Teen SOYO Raffle will be available each Sunday until the date of the drawing, Sunday, December 11, 2021. Thank you for your support of our young people's programs.

Virtual Parish Council Meeting - Monday, November 21, 6 p.m.

Join Our Weekly Bible Study Each Tuesday Evening at 7 p.m.

Our next Virtual Bible Study will be held on Tuesday evening, November 22nd, at 7 p.m., when we will continue our study of the continuing chapters focusing upon the life of Abraham. A Zoom Meeting link will be provided by e-mail on Tuesday.

Bookstore Orders Available on Parish Website

Place an order through our parish website or e-mail Bobbi Monsue (Manager) for special orders at: bobbi_monsue@att.net. Your credit card will also be accepted for payment. Please come in and browse through our expanding selection of new books, icons and special Christmas gift ideas. Special orders may also be made by request.

Parish Christmas Card

Our 2022 St. Michael Christmas card will again include listings of parishioners who want to participate in our annual Christmas greetings that will also conveniently provide a full schedule of our Festal Services beginning with the Sunday before Christmas, the Feast of the Holy Nativity and Holy Theophany. Frieda Kabbash is receiving donations for listings in November and may also be contacted at: frieda702@aol.com Each listing is \$20. We thank our anonymous sponsor for again covering the cost for the project.

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

Holy Bread Offering List

Nov 27 - open
Dec 04 - Marcelle Chaffin
Dec 11 - The Meena family
Dec 18 - open

Coffee Hour Hosts Calendar

Marcelle Chaffin
Church School Lenten Luncheon

Please contact Fr. Timothy (818/219-3761; frtimothy@stmichaelvannuys.org) to sign-up to offer Holy Bread or host the coffee hour.

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

16643 Vanowen Street, Van Nuys, California 91406-4622

His Beatitude, Patriarch JOHN, Antiochian Orthodox Patriarchate of Antioch and all the East

Dear Parishioners & Friends of St. Michael,

St. Michael continues to support Loaves & Fishes, a local pantry serving the impoverished areas in Van Nuys and throughout the San Fernando Valley areas. Should you be able to participate in our Thanksgiving and/or Christmas food collection the following are suggested:

1. Monetary donation: Write a check made out to "St. Michael Church," earmarked "Holiday Food Collection" (a tax incentive).
2. If you are doing your own shopping at Ralph's or Food-4-Less stores, don't forget to use your Ralphs Reward Card to help St. Michael Church to benefit from your purchases.
3. Loaves and Fishes is also in need of the following items: Personal care items including, deodorant, soap, shampoo, toothbrushes, toothpaste, sanitary napkins and disposable razors; baby items such as size 4-5 diapers, 5T Pull-Ups or larger, and baby formula; bottled water, canned food items (preferably with pull-up tabs), i.e., tuna, chicken, baked beans, fruit, vegetables, chili, soups, pasta/ravioli, peanut butter, Ensure, Carnation Instant Breakfast, coffee, tea; also any store gift cards for \$10.

All food items must be delivered to our Church Kitchen by Sunday, **November 20th** and Sunday **December 18th**. A cart marked Food Collection will be placed in the kitchen for your donations.

Thank you for your continued support.

Yours in Christ,

Cindy Tamoush

Charity Coordinator

Upcoming Events

[Note: You may now access our Google Parish Calendar to your personal calendar.

Here is the link: <https://calendar.google.com/calendar/u/1?cid=YWRtaW5Ac3RtaWN0YWVsdmFubnV5cy5vcmc>]

The Nativity Fast: November 15 to December 24

No Church School Classes - Sunday, November 27

Church School Christmas Program - Sunday, December 11

Women's Advent Potluck- Monday, December 12, 6 p.m.

Christmas Service Schedule

Friday, December 23rd — **The Royal Hours of the Holy Nativity:** 6 a.m., 9 a.m., 12 noon and 3 p.m. (in-person and live-streamed)

Saturday, December 24th — **The Paramon (Pre-Feast) of the Holy Nativity** (observed as a day of strict fasting): Orthros, 8:30 a.m. followed by The Divine Liturgy of St. John Chrysostom, 10 a.m.; Great Vespers of the Holy Nativity, 3 p.m.

Sunday, December 25th — **The Great Feast of the Holy Nativity of our Lord Jesus Christ:** Orthros, 8:30 a.m. followed by The Divine Liturgy of St. Basil the Great, 10 a.m.

**NOV
20**



**CHRISTMAS TREE
DECORATING PARTY**

**Young adult party after
church with lunch and
Christmas music**

ST. MICHAEL CHURCH SCHOOL PRESENTS

The Prince of Peace

December 11th 2022



11:30 am

immediately following the Liturgy

Lenten Lunch to Follow

proceeds benefit St. Michael Church School Program

Christmas **TOY DRIVE**

FOR
ELIZABETH
HOUSE

NEW TOYS FOR
AGES 0-12YRS



ST. MICHAEL'S ANNUAL TOY DRIVE

ACCEPTING DONATIONS NOW THRU DECEMBER 11TH

HELP BRIGHTEN A CHILDS CHRISTMAS WITH THE GIFT OF GIVING. THIS YEAR WE ARE DONATING TO A SAFE HOUSE FOR WOMEN AND THEIR CHILDREN.

IF YOU HAVE ANY QUESTIONS PLEASE REACH OUT TO BRITTNEY AJALAT @ 818-434-3558 OR BLAJALAT@GMAIL.COM.

ANTIOCHIAN WOMEN

**FESTIVE
YULETIDE
GATHERING**

***JOIN US FOR AN
EVENING OF
FELLOWSHIP &
YULETIDE CHEER!***

**An Advent Potluck at
St Michael**

**Monday Evening
December 12th at 6pm**

**Please RSVP to Charmaine at
cdarmour@sbcglobal.net**



Building Funds Capital Funds Campaign

As 2022 is coming to an end and we anticipate worshipping in our new church sanctuary in a relatively short time, we must consider the continued financial support needed to complete our Building Project.

In order to secure a PERMANENT Certificate of Occupancy we will be required to fund additional capital expenditures on the exterior of our property to obtain it.

Our project is divided in two parts: Phase 1 and Phase 2. Phase 1 is the actual church building and includes the exterior property improvements required by the City of Los Angeles Building Department. The exterior property improvement requirements include: a) a new Vanowen Street base wall and fence, electric gate, landscaping (currently underway), b) parking lot repairs, including slurry sealing, stripping, c) disabled persons and low emission vehicle signs; d) a trash shed enclosure must also be erected, with water and power provided to the structure. St. Michael Church will also be required to complete: e) electrical vehicle parking space connections and f) a bicycle rack.

One of the very large expenses on our plans, that the City has allowed us to temporarily postpone, is g) a covered parking with solar panels.

Phase 2 of the Project includes the interior Byzantine church iconography and furniture that many of you have witnessed in the course of construction. The fourth installation of iconography is scheduled to begin at the end of this month. The work has been overseen by our Pastor, the V. Rev. Timothy Baclig.

We need everyone's continued financial support of Phase I of the Project since we have fallen short in funding the external requirements.

As you consider your possible tax liability to the IRS for 2022, we ask that you consider making a donation to the St. Michael Church Building Fund which can be a substantial tax deduction for you. It truly is a win-win situation for you and St. Michael. Please consider a financial contribution according to your situation, with a cheerful heart.

If you have any questions with regards to Phase 1 please direct them to our Project Manager Michael Malouf michael@jacksonia.com, Ron Zraick ronaldzraick@gmail.com, and for any questions regarding Phase 2 Sponsorships to Fr. Timothy at: frtimothy@stmichaelvannuys.org Bear

in mind that your first responsibility is an annual pledge to the General Fund of our parish in support of our month-to-month expenses. Pledge Forms for the New Year are now available with this bulletin (below) and may be provided to any parishioner upon request.

**SAINT MICHAEL ORTHODOX CHURCH
2023 CHRISTIAN STEWARDSHIP COMMITMENT FORM**

- 1. All enrolled members must first fulfill a fair share contribution that is paid 100% by St. Michael Church to the Archdiocese annually (this does not include your family pledge obligation BELOW).**

Total number of baptized Orthodox persons (age 18 & above) in your household _____ \$50 each _____

Total number of baptized Orthodox persons (age 17 & under) in your household _____ \$35 each _____

(Please print all names with information in the section below)

- 2. In gratitude of God's blessings, I / we pledge to contribute St. Michael Church expenses.**

A total annual amount of: ____ (see Treasure self-assessment chart)

\$_____ weekly \$_____ monthly \$_____ quarterly \$_____ semi-annually \$_____ annually

Name _____ Spouse Name _____

Phone number _____ E-mail Address _____

Address _____ City _____ State _____ Zip _____

- 3. How do you wish to pay? We accept personal checks, credit card payments in-person, automatic bill pay, automatic payments from your bank (See back). Church address: 16643 Vanowen Street; Van Nuys, California; 91406-4622; Website: www.stmichaelvannuys.org**

Ways to pay your pledge or donation:

- a. You may write a check to "St. Michael Church" and mail it to the Church Office. (see address above)
- b. You may process an "automatic bill pay" with your bank that will mail a recurring monthly hard-copy earmarked check to St. Michael Church.
- c. You may pay by credit card using our website donation page (a 3% processing fee will apply) at: <https://www.stmichaelvannuys.org/donate/> and we will be immediately notified.
- d. You may arrange for a recurring monthly automatic withdrawal from your bank account using our church bank routing number and bank account.

Note: Each donation to St. Michael Church should be earmarked, i.e., "Building Fund," "Pledge," etc.

Print names of baptized Orthodox persons in your household.

Name Age

Name Age

Name Age

Name Age

Pastor's Sermon
The Forefeast of the Presentation of the Theotokos
November 20th

By V. Rev. Timothy Baclig

The Feast of the Presentation of the Theotokos is celebrated 40 days following the Feast of her birth (September 8). Two other Feasts, among the twelve major Feasts of the Church are: The Feast of the Annunciation (March 25th) and her “Dormition” (falling asleep), also called “The Feast of the Holy Assumption” (August 15).

The Feasts dedicated to the Holy Virgin are important because she represents the best of us: as a person who in her upbringing and personal choices was faithful, obedient and consequently chosen by God as one who was blessed; one who shared our human nature – made in God’s image, and therefore **not only chosen as holy, but was holy because of her choices. Moreover her holiness stemmed from the choices of her parents. And so the lesson about her Feasts have much to say to us about your and my family relationships.** And with this being the week of Thanksgiving when we hope, as families, to gather and give thanks, it helps us to understand something about our Traditional roots: Not for the purpose of deciding who among us are “old school” or “post modern” in our thinking, but **to understand our traditional Christian values and teaching; how meaningful they are; but also: how we live them.**

The life of the Holy Virgin is very unique. She was three years of age when her parents brought her to be dedicated to the Temple and presented to the high priest, Zachariah (who later to became the father of John the Baptist).

St. Theophylact of Ochrid says that Zachariah was so “moved by God” that he led the Virgin into the chief place of the Temple, beyond the second curtain. Many Syrian texts speak of Joachim and Anna dedicating the Holy Virgin to the temple in fulfillment of a vow they had made. They made sacrifices to God, according to the Law, received the priest’s blessing

and returned home. Mary remained in their care for nine years. While her parents were alive, they visited her often. And when they passed from this life, the Holy Virgin longed to remain in the temple for the rest of her life without entering into marriage.

But this was not the case. She was confided at the age of twelve to Joseph (a widower), a kinsman of hers in Nazareth, so that she might, under the protection of betrothal, live in virginity, and thus fulfill both her desire and the demands of the Law, for it was unknown in Israel at that time for a girl to vow perpetual virginity. The Holy Virgin was the first to do this, and was later followed by the many who dedicated their lives to virginity in service of Christ's Holy Church.

The Feast of the Presentation had its origin, we are told, in Syria where the writings of the Feast speak of its celebration honoring the beginning of Mary's pious education.

The practice of making vows and dedicating a child to God begins with this very ancient practice. In Arabic this kind of commitment is called *nidr* or "vow." It is what was practiced in certain communities where children (though much older than the age of 3 are dedicated to the service of God in monastic communities. Today this is not so common.

It boggles the mind to understand or to even accept such an idea in today's world, when parents dedicate their child to the church. However, we live in different times. Today a young girl (or a young man) makes a personal commitment on her own. But can you imagine having an only child, such as in the case of Joachim and Anna, who was dedicated by her parents to God? We're speaking about: placing her in the care of the Temple.

We are told that Joachim and Anna, the parents of the Holy Virgin, were childless for over 50 years. And it is very possible that their commitment to God was something that did not make it as difficult as we would think.

What follows in the life of the Holy Virgin is her being betrothed to Joseph. You know the rest of the story. It is something to be unfolded very soon in the coming Feast of the Holy Nativity.

There are definite challenges that the life of the Holy Virgin, and her parents present to us today. And Christians who take this seriously recognize that there are a number of assumptions in what we pray and believe. It would help to list some of them:

1. Marriage is consummated with the procreation of children. We hear it clearly repeated in the Sacrament of Holy Matrimony ...*and that He would make them glad with the sight of sons and daughters, Let us pray to the Lord...*
2. The blessing of a marriage and the institution of a family begins with a husband and wife (a man and a woman) who desire to have children, and do not marry with an agreement to avoid having children; otherwise, we'd have to edit the prayers of our Sacrament.
3. While the church blesses a second marriage for a widowed person and recognizes the divorce of couples, there is no "blessing" for a divorce; only God's mercy.
4. Children of the faith are expected to be educated in the faith, and parents and Godparents are held responsible by the church to see that their children are nurtured and taught by the church and the faithful.

This last point is where we know there is much to be done; first because raising a child in the Christian faith presupposes that parents are practicing believers of the faith. It is not uncommon today for parents to expect the education of their children to be done by someone else. One of the honest reasons, I am told, is their own struggle with what they actually believe about a faith that they were "brought up with."

Some of us have had the experience of being a part of “patriarchal families;” when the role of the father was being the “breadwinner” and mothers were considered “homemakers,” and the role of a child’s education was considered the primary responsibility of a mother. Today, that is not very common.

More than 15.5 million children today are living with a single mother and more than 3 million live with a single father. And there are many more facts. More than 400,000 children are in foster care. 135,000 children are adopted in the U.S. each year; 26% are from other countries. These are just a few statistics of the reality of our day. All of our families today face many challenges, even though, parents today are not having as many children as some of our grandparents did many years ago. My grandmother had nine siblings! Just think of what that was like. And in those days a house had no more than one bathroom!

I often hear from parents who tell me: “We didn’t learn so much about our Church teaching and Tradition as what is being made available today. Well, to that I must say, there is no reason why parents cannot learn with their children; and spend time praying with their children, and attending church with their children, just as many parents are today are more involved in their child’s education.

And so the great task for all of us today is: helping young and old, married, unmarried, educated, uneducated, rich and poor, to believe by first being believers and knowing what we believe! Second, to practice what we believe. If we don’t get past the believing part, the practice will be of no relevance.

In the early church, there was a Liturgical Tradition before there was a common creed and before there was a canon of scripture! The church’s Liturgical Tradition provided the framework for teaching the faith with the creed and the canon. This was based

upon our Christian motto: *Lex orendi, lex credence* — We live (and pray) what we believe.

The more this is cultivated, the more it is realized, the stronger our families will become. Our families, and our family of families (called the Church), are the product what we call the holy and “unbreakable bonds of love” blessed by God with a purpose. It comprises husbands and wives, those who are celibate, parents and children, godparents and sponsors, spiritual Fathers and Mothers, all who comprise the people of God, — Christ’s church, called the Body of Christ. One of it’s beginnings is in what we celebrate today in the Presentation of the all-holy Mother of God who was presented by her parents, Ss. Joachim and Anna, in the Jerusalem Temple.

Through the intercessions of the all-Holy, Mother of God, the Theotokos, Lord Jesus Christ, our God, have mercy on us.

TWENTY-THIRD SUNDAY AFTER PENTECOST THE NINTH SUNDAY OF LUKE

Forefeast of the Entrance of the Theotokos

Venerable Gregory of Decapolis; Proclos, patriarch of Constantinople;
Wonderworker Sozomen of Cyprus

طروبارية القيامة على اللحن السادس

إنّ القواتِ الملائكية ظهرت عند قبرك الموقر، فالحراسُ صاروا كالأموات، ومريم وقفت عند القبر طالبةً جسدك الطاهر، فسبيتِ الجحيمَ ولم تُجربَ منها، وصادفتَ البتولَ مانحاً الحياة، فيا من قام من بين الأموات، يا ربَّ المجدِّ لك.

طروبارية لتقدمة عيد الدخول بالحن الرابع

إِنَّ حِنَّةً تَعْدُ الْآنَ الْجَمِيعَ بِالْفَرَحِ عَوْضَ الْحُزَنِ، إِذْ أُنْبِتَتْ مَنْ هِيَ وَحْدَهَا
الدَّائِمَةُ الْبَتُولِيَّةُ، وَتَبْتُمُ الْيَوْمَ نَذْرَهَا، فَتُقَدِّمُهَا بِسُرُورٍ إِلَى هَيْكَلِ الرَّبِّ، بِمَا أَنَّهَا
حَقًّا هَيْكَلُ كَلِمَةِ اللَّهِ وَأُمُّهُ النَّقِيَّةُ.

قنداق دُخُولِ السَّيِّدَةِ بِاللَّحْنِ الرَّابِعِ
لَقَدْ اِمْتَلَأَتْ الْمَسْكُونَةُ كُلُّهَا الْيَوْمَ سُرُورًا فِي عِيدِ وَالِدَةِ الْإِلَهِ الْبَهِيِّ هَاتِفَةً: هَذِهِ
هِيَ الْمِظَلَّةُ السَّمَاوِيَّةُ.

الرسالة

(لِلْأَحَدِ الثَّالِثِ وَالْعِشْرِينَ بَعْدَ الْعَنْصَرَةِ)

خَلِّصْ يَا رَبُّ شَعْبَكَ وَبَارِكْ مِيرَاثَكَ.

إِلَيْكَ يَا رَبُّ أَصْرُحُ، إِلَهِي.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولْسِ الرَّسُولِ إِلَى أَهْلِ أَفَسُسِ. (2:4-10)
يَا إِخْوَةٌ، إِنَّ اللَّهَ لِكُونِهِ غَنِيًّا بِالرَّحْمَةِ، وَمِنْ أَجْلِ كَثْرَةِ مَحَبَّتِهِ الَّتِي أَحَبَّنَا بِهَا حِينَ
كُنَّا أَمْوَاتًا بِالزَّلَاتِ، أَحْيَانَا مَعَ الْمَسِيحِ - فَإِنَّكُمْ بِالنِّعْمَةِ مُخَلِّصُونَ - وَأَقَامَنَا
مَعَهُ، وَأَجْلَسَنَا مَعَهُ فِي السَّمَاوِيَّاتِ فِي الْمَسِيحِ يَسُوعَ. لِيُظْهِرَ فِي الدُّهُورِ
الْمُسْتَقْبَلَةِ فَرْطَ غِنَى نِعْمَتِهِ بِاللِّطْفِ بِنَا فِي الْمَسِيحِ يَسُوعَ. فَإِنَّكُمْ بِالنِّعْمَةِ
مُخَلِّصُونَ بِوَاسِطَةِ الْإِيمَانِ. وَذَلِكَ لَيْسَ مِنْكُمْ، إِنَّمَا هُوَ عَطِيَّةُ اللَّهِ. وَلَيْسَ مِنَ
الْأَعْمَالِ لِئَلَّا يَفْتَخَرَ أَحَدٌ. لِأَنَّ نَحْنُ صُنْعُهُ، مَخْلُوقِينَ فِي الْمَسِيحِ يَسُوعَ لِلْأَعْمَالِ
الصَّالِحَةِ الَّتِي سَبَقَ اللَّهُ فَاَعَدَّهَا لِنَسْلِكَ فِيهَا.

الإنجيل

(لِلأَحَدِ التَّاسِعِ مِنْ لَوْقَا)

فصلٌ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ لَوْقَا الْإِنْجِيلِيِّ الْبَشِيرِ وَالتَّلْمِيزِ
الطَّاهِرِ. (21-16:12)

قَالَ الرَّبُّ هَذَا الْمَثَلُ: إِنْسَانٌ غَنِيٌّ أَخْصَبَتْ أَرْضُهُ. فَفَكَرَ فِي نَفْسِهِ قَائِلًا "مَاذَا أَصْنَعُ؟ فَإِنَّهُ لَيْسَ لِي مَوْضِعٌ أَخْزَنُ فِيهِ أَثْمَارِي." ثُمَّ قَالَ، "أَصْنَعُ هَذَا: أَهْدِمُ أَهْرَائِي وَأَبْنِي أَكْبَرَ مِنْهَا، وَأَجْمَعُ هُنَاكَ كُلَّ غَلَّتِي وَخَيْرَاتِي. وَأَقُولُ لِنَفْسِي، يَا نَفْسُ إِنَّ لَكَ خَيْرَاتٍ كَثِيرَةً فَاسْتَرِيحِي وَكُلِّي واشْرَبِي وافْرَحِي." فَقَالَ لَهُ اللَّهُ: "يَا جَاهِلُ! فِي هَذِهِ اللَّيْلَةِ تَطْلُبُ نَفْسَكَ مِنْكَ. فَهَذِهِ الَّتِي أَعَدَدْتَهَا لِمَنْ تَكُونُ؟" فَهَكَذَا مَنْ يَدْخِرُ لِنَفْسِهِ وَلَا يَسْتَعْنِي بِاللَّهِ. وَلَمَّا قَالَ هَذَا نَادَى: مَنْ لَهُ أُذُنَانِ لِيَسْمَعْ، فَلْيَسْمَعْ.

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 فى الخبز المقدس الذى يوزع عند إنتهاء مراسيم القداس). رجاء مراجعة الكاهن. إذا رغبت أن تصبح عضواً فى الكنيسة الارثوذكسية