

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

His Eminence, Metropolitan JOSEPH, Archbishop of New York

and Metropolitan of all North America

www.antiochian.org

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The Twenty-third Sunday after Pentecost and The Thirteenth Sunday of Luke

The Venerable Martyr Stephen the New;
Martyr Irinarchos of Sabastia and those with him

Sunday, November 28, 2021

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 St. Stephen the New (Tone 4)

Trained on the mountain in ascetical-labors, with the whole armor of the Cross thou didst vanquish the spiritual arrays of unseen enemies; and when thou hadst stripped thyself with great courage for contest, thou didst slay Copronymus with the sword of the true Faith. For both these things hast thou been crowned by God, O righteous Martyr, blest Stephen of great renown.

Apolytikion of 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 of the Preparation of Christ's Nativity (Tone 3)

On this day the Virgin cometh to the cave to give birth to God the Word ineffably, Who was before all the ages. Dance for joy, O earth, on hearing the gladsome tidings; with the Angels and the shepherds now glorify Him Who is willing to be gazed on as a young Child Who before the ages is God.

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 Thirteenth Sunday of Luke)

The Reading of the Holy Gospel is according to St. Luke (18:18-27)

At that time, a man came testing Jesus and asking, “Good Teacher, what shall I do to inherit eternal life?” And Jesus said to him, “Why do you call Me good? No one is good but God alone. You know the commandments: ‘Do not commit adultery. Do not kill. Do not steal. Do not bear false witness. Honor your father and mother.’” And the man said, “All these I have observed from my youth.” And when Jesus heard it, he said to him, “One thing you still lack. Sell all that you have and distribute to the poor, and you will have treasure in heaven; and come, follow Me.” But when the man heard this he became sad, for he was very rich. Jesus, seeing him sad, said, “How hard it is for those who have riches to enter the kingdom of God! For it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.” Those who heard it said, “Then who can be saved?” Jesus said, “What is impossible with men is possible with God.”

The Synaxarion

On November 28 in the Holy Orthodox Church, we commemorate the Venerable-martyr Stephen the New.

Verses

Wounded, O Stephen, in the head with a cudgel,
A crown which never groweth old thou rightly foundest.
On the twenty-eighth the head of Stephen the New was crushed.

As aforetime Hannah the mother of Samuel, so Anna the mother of Stephen prayed God to give her a son. When Anna had conceived Stephen, she asked the newly-elected Patriarch Germanus to bless the babe in her womb. He said, "May God bless him through the prayers of the holy First Martyr Stephen." At that moment Anna saw a flame of fire issue from the mouth of the holy Patriarch. Stephen struggled in asceticism from his youth in Bithynia at the Monastery of Saint Auxentius, and helped many who came to him. During the reign of Constantine Copronymus, Stephen showed his love of Orthodoxy in contending for the Faith. Besides being a fierce Iconoclast, Constantine raised up a ruthless persecution of monasticism. He held a council in 754 that anathematized the holy icons. Because Stephen rejected this council, the Emperor framed false accusations against him and exiled him. Nevertheless, Stephen performed healings with holy icons and turned many away from Iconoclasm. Later, he was stoned, like Stephen the First Martyr; wherefore he is called Stephen the New. Finally, he was struck with a wooden club on the temple and his head was shattered, and thus he gave up his spirit in the year 767.

On this day, we also commemorate the Martyr Irinarchos of Sebastia and those with him. By the intercessions of Thy Saints, O Christ God, have mercy upon us. Amen.

Note to Coffee Hour hosts: Please contact Father Timothy for Instructions.

Holy Bread Offering List

Coffee Hour Hosts Calendar

Dec 05 - Don Meena	Troy & Mary Minassian
Dec 12 - Ron & Kathy Zraick; Jimmy & Tessa George	
Dec 19 - Phyllis Grates	Church School Family Lunch
Dec 24, 25, 26 - open	

**Please contact Fr. Timothy (818/219-3761; frtimothy@stmichaelvannuys.org)
to sign-up to offer Holy Bread.**

OFFERINGS

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

for Father Timothy's grandson, James Michael, celebrating his twelfth birthday (December 1st). May God keep him in His protected care.

for the repose of the newly-departed servant of God, Ilean Eyler (+20 November, 2021), beloved Khouriye of Father Paul Eyler.
Memory eternal.

LITURGICAL CALENDAR

We are within the period of the Nativity Fast

[Note: The **Fast of the Holy Nativity** 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.]

Feast of the Holy Apostle Andrew - November 30th

Feast of St. Barbara the Great Martyr and St. John of Damascus

Celebrated at St. Barbara Monastery (Santa Paula)

Friday, December 3rd, Vigil, 4 p.m.

Saturday, December 4th, Divine Liturgy, 10 a.m.

St. Sabbas the Sanctified and The Tenth Sunday of Luke

Saturday, December 4th, Great Vespers, 5 p.m.

(Also, at St. Nicholas Cathedral: Great Vespers, 6 p.m.

with Metropolitan JOSEPH for the Feast of St. Nicholas)

Sunday, December 5th, Orthros, 8:45 a.m., Divine Liturgy, 10 a.m.

The Feast of St. Nicholas the Wonderworker, Archbishop of Myra in Lycia

Monday, December 6th

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.

No Church School Classes on Sunday, November 28

Classes will reconvene on Sunday, December 5th.

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

Our next Virtual Bible Study will be held on Tuesday evening, November 30th, at 7 p.m. We have begun a study of II Corinthians and will be reading Chapters 10 and 11 this week. A Zoom Meeting link will be provided by e-mail on Tuesday.

2021 Parish Christmas Card

The purpose of the Christmas card is to provide the convenience of having greetings extended to our hierarchs and parishioners by means of a group card. It also provides the schedule of services for season. The order those listed is not alphabetical, but in a sequence based upon the date the request is received. The sign-up deadline has passed. The 2021 Christmas card is now in production.

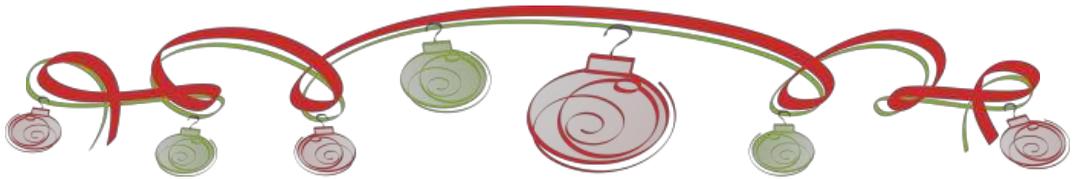


TOY CHRISTMAS DRIVE

ACCEPTING DONATIONS UNTIL

DECEMBER 12TH, 2021

DONATE GENTLY USED OR NEW TOYS TO GIVE
CHILDREN A BETTER HOLIDAY THIS YEAR!



YOU ARE ALL INVITED TO OUR PRESENTATION OF

THE BIRTH OF CHRIST



December 19th, 2021
Immediately following Liturgy

Come and see our short presentation of The Birth of Christ featuring our Church School students and some of our Parents as main Characters

A LENTEN LUNCH WILL FOLLOW WITH A VISITOR FROM YOU KNOW WHO (SANTA) DURING THE LUNCHEON

Anyone wanting to contribute, make sweets or help serve, contact
Debi Dodds 818.489.0635, debisdodds@gmail.com

ATTN: PARENTS = Students will be fitted in costume on Dec 5th & 12th during Church School. Parents are encourage to also participate

For more info, contact Lila Coudsy- 818.257.2030 lcoudsy@aol.com



Teen SOYO Raffle

Additional tickets for our Annual Teen SOYO Raffle will be available each Sunday until the date of the drawing, Sunday, December 19, 2021. Thank you for your support.

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. A new book soon to arrive is: *Syria Crucified: Stories of Modern Martyrdom in an Ancient Christian Land*.

St. Michael Antiochian Orthodox Church of the San Fernando Valley

16643 Vanowen Street, Van Nuys, California 91406-4622

Dear Parishioners of St. Michael:

By a vote of acclamation, the acceptance of three nominees: **Richard Ajalat, Britton McLinn**, and **Kris Thabit** were elected to serve three (3) three-year terms on our Parish Council, beginning on January 1, 2022. Three additional nominees: **Adam Lamar, Michael Paraskevas**, and **Maria Safady** have consented to accept a one-year appointment to the Council, beginning on January 1, 2022.

Additional members of the Council, whose terms are unexpired are: **Joe Ayoub, Connie Abdun-Nur Barilla, Julie Bitar, John Khouri, Deacon Andrew Monsue** and **Dan Raju**. **Charmaine Darmour** is also entering her twelfth (12th) consecutive year as President of the Antiochian Women.

We thank **Regan Hines** who concluded his first three-year term, **Michael Mitchell** who served a maximum of eight consecutive elected and appointed

years, and **Eric Nelson** who is moving out-of-state and completed serving as Chair of our Maintenance Committee, also for serving eight consecutive terms on our Parish Council.

May God bless us with the spiritual rewards of the Advent season and grant us His continued mercies as we prepare for the coming year.

V. Rev. Timothy Baclig

Pastor

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

16643 Vanowen Street, Van Nuys, California 91406-4622

Metropolitan JOSEPH, Archbishop of New York and all North America

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. Please phone 818-345-4363 should you be able to participate in our Thanksgiving and/or Christmas food collection. There are a few ways in participating:

1. If you would like me to shop for you, just 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.
3. Loaves and Fishes is also in need of the following: Personal care items including, deodorant, soap, shampoo, toothbrushes, toothpaste, sanitary napkins and disposable razors; baby items such as 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 in \$5 and \$10; clothing and household items.

All food items must be delivered to our Community Center Narthex by **Sunday December 19th**. 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

Upcoming Events

Second Installation of Church Iconography

December 6-15; December 27 to January 8

St. Michael (Whittier) Advent Retreat - Saturday, December 11 beginning at 9 a.m. (RSVP to: stmichaelwhittier@gmail.com)

Three meditations are being presented by Father John Fenton
The Retreat is hosted by the Society of St. Benedict and is open to all.

Teen Christmas Caroling - Saturday, December 11; 2:30-6:45 p.m.
R.S.V.P. by December 2nd to: crowe31@gmail.com

St. Michael Church School Christmas Program and Family Lunch
Sunday, December 19, 2021; Please contact Debi Malouf to contribute,
make sweets or help serve: debisdodds@gmail.com

Teen SOYO Holiday Movie Night - Tuesday, December 28; 6 p.m.
St. Nicholas Cathedral; register at: <https://tinyurl.com/SOYO-ELF>

St. Michael 30th Golf Classic: Monday, May 23, 2022 at
Wood Ranch Golf Club (Simi Valley)
<www.woodranchgc.com>

SCHEDULE OF FESTAL SERVICES

[The Sacrament of Confession with Absolution is available by appointment
or up until 15 minutes prior to the services.]

[All Services are Live-streamed]

The Sunday before The Holy Nativity

“The Sunday of the Genealogy”

Saturday, December 18th – Great Vespers, 5 p.m.

Sunday, December 19th – Orthros, 8:30 a.m., Divine Liturgy,* 10 a.m.

**THE FEAST OF THE NATIVITY IN THE FLESH OF
OUR LORD, GOD, AND SAVIOR, JESUS CHRIST**

Friday, December 24th (Christmas Eve and *Paramon*)

The Great (“Royal”) Hours and Typika, 6 a.m., 9 a.m., noon

The Ninth Royal Hour, 2:30 p.m. Vesperal Divine Liturgy of St. Basil the Great* – 3 p.m.

Saturday, December 25th (Christmas Day)

Orthros and the Christmas Canon, 8:30 a.m., Divine Liturgy,* 10 a.m.

[There is **no** fasting from December 25th to January 4th]

The Synaxis of the Most Holy Theotokos

The Sunday after The Holy Nativity

Saturday, December 25th – Great Vespers, 5 p.m.

Sunday, December 26th – Orthros, 8:45 a.m.; Divine Liturgy,* 10 a.m.

**The Circumcision of our Lord, God, and Savior Jesus Christ
and the Feast of St. Basil the Great (New Year’s Day)**

Friday, December 31st (New Year’s Eve) – Great Vespers, 5 p.m.

with prayers for the New Year

Saturday, January 1st (New Year’s Day) – Orthros, 8:45 a.m.;

Divine Liturgy,* 10 a.m., with prayers for the New Year

THE GREAT FEAST OF HOLY THEOPHANY (EPIPHANY)

Wednesday, January 5th - The Eve (*Paramon*)

The Great and Royal Hours, 6 a.m., 9 a.m., noon, and 3 p.m.

The Ninth Royal Hour, 2:30 p.m. Vesperal Divine Liturgy of St. Basil the Great* – 3 p.m.

Thursday, January 6th — Festal Orthros, 8:30 a.m. immediately followed by

The Festal Divine Liturgy* and the Great Blessing of the Waters

** Services with Holy Communion*

PASTORAL SERMON
The Thirteenth Sunday of Luke
By V. Rev. Timothy Baclig
November 29, 2020

The encounter that Jesus had with the rich young man began with him addressing the Lord as a “Good Teacher.” The implication from the man’s compliment, based upon the teaching of the Law, is that the young man was patronizing the Lord as a *good man* without any acknowledgement of Jesus as the Lord. The dialogue begins with the young man considering Jesus to be nothing more than a good person – like himself. His purpose was to “compare notes,” to check with someone who was recognized as a “teacher.” This was not an uncommon practice in the context of first century Judaism. In fact, it is still very much a common practice among any serious minded inquirer today.

The fact that the young man was blessed with personal material wealth is not as much the issue of today’s lesson as is the matter of his self righteousness. It was not a sin that the young man was rich. His greatest challenge was in knowing what being rich toward God meant. His question: “...what must I do to inherit eternal life?” in the context of the lesson could easily be reworded: “...what *more* must I do to inherit eternal life?” His curiosity, tainted with a little sarcasm, seems to also indicate that he doubted the notion of eternal life.

Moreover, the fact that this was a *young* rich man should not go unnoticed. His experiences were limited. And while he may have been responsible, it is possible that by also being young and wealthy, he may have considered himself to be very accomplished and successful.

Furthermore, from the perspective of a young person who sees and views unjust suffering as unexplainable and without clear reason, doubting God as a righteous Judge is very common. It ignores the central message of the Christian Gospel; disregarding the meaning of the Cross.

If we had all of the answers to the questions that puzzle us like, if God is a God of love, why is there hunger, wars, disease, and great suffering in the world, then we certainly would have no need for the Cross. God would not have sent His Son into the world to also suffer a horrible death. We would surely be in heaven! The way of the Cross, however, is the path of sacrificial love. Its focus is on “the other.” It begins with humility, is prompted by mercy, and is fulfilled with joy.

We have begun the Nativity Fast that prepares us to celebrate the Feast of Christ’s coming: “Good news of great joy!” His coming to save us, to fully enter and identify with our human experience and to demonstrate His sacrificial love is what brings joy into the world.

How difficult is it to identify with persons of need? Some of us would prefer not thinking about it. It is not always easy to relate to a “beggar” at a street corner or to respond to the many appeals for the needy: There is doubt and skepticism about needy persons. We have growing concerns about those who have learned how to “use our system” of “entitlements;” those who may have psychological needs or be plagued by an addiction. Does that “get us off the hook” from helping or responding to the needy? Some of us prefer choosing who we help and want “the needy” to meet our personal definition.

The young man was not naive to think that selling all of his possessions and giving it to the poor would accomplish or solve the problem of hunger in the world. If the young man truly believed in eternal life, what do you think was the real reason for his question and curiosity?

In predicting His own death on the Cross, Jesus said to His disciples: “For whoever wants to save his soul will lose it, but whoever loses his life for me will find it. What good will it be for a man if he gains the whole world, yet [loses] his [own] soul” (Matthew 16:25-26).

You may recall the Gospel lesson of the Parable of the Rich Fool (Luke 12:16-21) who defined his life in terms of the things he possessed. Greed motivated him to tear down his storage facilities and build new ones in order that he could accumulate a greater quantity of his abundance. The man's foolishness was made clear when, in light of suddenly facing death, he could no longer benefit from his possessions.

Christian stewardship goes far beyond knowing what to do with their material things that we are so fond of or attached to. In fact, Christian stewardship helps us to better understand what things are. A Christian steward knows that material things are not ends in themselves. God's eternal gifts to us are far greater and more valuable than the things of this world that are passing away... We offer to God what was always His. Not because He needs them, but because it is God who provides everything. We offer Him thanks and ask Him to bless what He provides... that which is not ours to possess but to manage.

In writing Timothy, St. Paul the Apostle says this: "Command those who are rich in this present world not to be haughty (which is also translated: arrogant), nor to put their hope in wealth, which is so uncertain, but to put their hope in God, who richly provides us with everything for our enjoyment."

Notice St. Paul's careful choice of words. He is not saying that the material benefits are not provided for our pleasure and enjoyment. He says the opposite. However, his message leads up to a much more important point in the following verses: "Let [the rich] do good, that they be *rich in good works*, ready to give, willing to share. In this way they will store up treasure for themselves as a good foundation for the coming age, so that they may take hold of the life that is truly life (eternal life)" (verses 17-19).

Prayer

O Lord our God, who is the giver of every good and perfect gift, save us from all manner of greed and every form of idolatry. Trusting in you as our Source and the sole Provider of all things, we ask you to bless the offerings of our

time, talent, and possessions that we may truly acquire the treasures of your Kingdom in the age to come, where neither moth nor rust does corrupt and where thieves neither break through or steal. May we know the meaning of contentment in doing your will. Fill our homes with your presence, especially at this season when we gather together with our families to offer our thanks for your bountiful goodness. Keep us all safe under the shadow of your wings. Lead us not into temptation, but deliver us from the evil one. For Thine is the kingdom and the power and the glory: of the Father and of the Son, and of the Holy Spirit; now and ever, and unto ages of ages. A-men.

EOTHINON 1

الايوثينا 1

TONE 6

اللحن 6

THE TWENTY-THIRD SUNDAY AFTER PENTECOST

AND THE THIRTEENTH SUNDAY OF LUKE

VENERABLE-MARTYR STEPHEN THE NEW

MARTYR IRINARCHOS OF SEBASTIA AND THOSE WITH HIM

طروبارية القيامة على اللحن السادس

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

سَبَقْتَ فَرَوَّضْتَ ذَاتَكَ فِي الْجَبَلِ بِالرِّيَاضَاتِ النَّسْكِيةِ، وَبَدَدْتَ مُوَكِبَ الْأَعْدَاءِ الْعَقْلِيِّينَ بِالسِّلَاحِ الْكَامِلِ، أَيِ سِلَاحِ الصَّلِيبِ. ثُمَّ بَرَزْتَ مُتَجَرِّدًا بِشَجَاعَةٍ إِلَى الْجِهَادِ، وَقَتَلْتَ الزَّبَلِيَّ الْأِسْمَ بِسَيْفِ الْإِيمَانِ. وَفِي الْحَالَتَيْنِ تَوَجَّكَ اللَّهُ، أَيُّهَا الشَّهِيدُ الْبَارُّ اسْتِفَانُسَ الذَّاعِ الذِّكْرِ.

طروبارية رؤساء الملائكة باللحن الرابع

أيها المتقدمون على الأجناد السماويين، نتوسلُ إليكم نحن غير المستحقين، حتى أنكم بطلباتكم تكتنوفوننا بظلِّ أجنحة مجدكم غير الهيولي، حافظين إيانا نحن الجاثين والصارخين بغير فتور، أنقذونا من الشدائد، بما أنكم رؤساء مراتب القواتِ العلوية.

اليوم العذراء تأتي إلى المغارة لتلد الكلمة الذي قبل الدهور، ولادة لا تُفسر ولا يُنطق بها، فأفرجني أيّتها المسكونة إذا سمعت، ومجدي مع الملائكة والرعاة، الذي سيظهر بمشيئته طفلاً جديداً وهو إلها الذي قبل الدهور.

الرسالة

خَلِّصْ يَا رَبُّ شَعْبَكَ وَبَارِكْ مِيراثَكَ.

إِلَيْكَ يَا رَبُّ أَصْرُحُ، إِلَهِي.

فَصَلُّ مِنْ رِسَالَةِ الْقَدِيسِ بُولْسِ الرَّسُولِ إِلَى أَهْلِ أَفَسَسِ.

يَا إِخْوَةَ، إِنَّ اللَّهَ لَكُونَهُ غَنِيًّا بِالرَّحْمَةِ، وَمِنْ أَجْلِ كَثْرَةِ مَحَبَّتِهِ الَّتِي أَحَبَّنَا بِهَا. حِينَ كُنَّا أَمْوَاتًا بِالزَّلَاتِ، أَحْيَانَا مَعَ الْمَسِيحِ - فَإِنَّكُمْ بِالنِّعْمَةِ مُخْلِصُونَ - وَأَقَامْنَا مَعَهُ، وَأَجْلَسْنَا مَعَهُ فِي السَّمَاوِيَّاتِ فِي الْمَسِيحِ يَسُوعَ. لِيُظْهَرَ فِي الدَّهْرِ الْمُسْتَقْبَلَةِ فَرَطَ غِنَى نِعْمَتِهِ بِاللِّطْفِ بِنَا فِي الْمَسِيحِ يَسُوعَ. فَإِنَّكُمْ بِالنِّعْمَةِ مُخْلِصُونَ بِوِاسِطَةِ الْإِيمَانِ. وَذَلِكَ لَيْسَ مِنْكُمْ، إِنَّمَا هُوَ عَطِيَّةُ اللَّهِ. وَلَيْسَ مِنَ الْأَعْمَالِ لِئَلَّا يَفْتَخِرَ أَحَدٌ. لِأَنَّا نَحْنُ صُنْعُهُ، مَخْلُوقِينَ فِي الْمَسِيحِ يَسُوعَ لِلْأَعْمَالِ الصَّالِحَةِ الَّتِي سَبَقَ اللَّهُ فَأَعَدَّهَا لِنَسْلِكَ فِيهَا.

الإنجيل

فصل شريف من بشارة القديس لوقا

في ذلك الزمان، دنا من يسوع إنسانٌ ليجربّه فقال: "أيّها المعلمُ الصالحُ، ماذا أعملُ لأرث الحياةَ الأبدية؟" فأجابه يسوع: "لماذا تدعوني صالحاً، وما صالحٌ إلا واحدٌ وهو الله. أنتَ تعرفُ الوصايا: لا تزني، لا تقتل، لا تسرق، لا تشهدُ بالزور، أكرمُ أباك وأمك. فقال: "كلُّ هذه الوصايا حفظتها من أيام صباي." فلما سمع يسوع ذلك، قال له: "يعوزك شيءٌ واحدٌ، بع كلَّ شيءٍ ووزعه على الفقراء، فيكون لك كنزٌ في السماء، وتعال اتبعني." فحزن الرجلُ عندما سمعَ هذا الكلام، لأنّه كان غنياً جداً. ولما رآه يسوعُ أنّه حزنٌ جداً قال له: "ما أعرسَ دخولَ ذوي الأموالِ إلى ملكوتِ الله، فدخلوا الجملُ في ثقبِ الإبرة أسهلُ من دخولِ الغنيِّ إلى ملكوتِ الله." فقال السامعون: "من يستطيعُ أن يخلص، إذن؟" فأجاب يسوع: "ما لا يُستطاعُ عند الناسِ مُستطاعٌ عند الله"