

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 SABA, of the Antiochian Orthodox Christian
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The Sunday of the Forefathers (Ancestors) of Christ

Venerable Daniel the Stylite; Luke the New Stylite of Chalcedon

Sunday, December 17, 2023

Tone 3; Eothinon 6

Apolytikion for the Resurrection (Tone 3)

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

Apolytikion of the Holy Forefathers (Tone 2)

Thou hast justified by faith the ancient Forefathers, and through them Thou hast gone before and betrothed unto Thyself the Church of the Gentiles. Let the saints, therefore, take pride in glory; for from their seed sprouted forth a noble fruit, and she it was who gave birth to Thee without seed. Wherefore, by their pleadings, O Christ God, 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 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 Holy Forefathers)

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

The Reading from the Second Epistle of St. Paul to the Colossians (3:4-11)

Brethren, when Christ, Who is our life, appears, then you also will appear with him in glory. Put to death therefore what is earthly in you:

fornication, impurity, passion, evil desire, and covetousness, which is idolatry. On account of these, the wrath of God is coming upon the sons of disobedience. In these you once walked, when you lived in them. But now put them all away: anger, wrath, malice, slander, and foul talk from your mouth. Do not lie to one another, seeing that you have put off the old nature with its practices and have put on the new nature, which is being renewed in knowledge after the image of its Creator. Here there cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free man, but Christ is all, and in all.

THE GOSPEL (for the Holy Forefathers)

The Reading of the Holy Gospel is according to St. Luke (14:16-24)

The Lord spoke this parable: “A man once gave a great banquet, and invited many; and at the time for the banquet he sent his servant to say to those who had been invited, ‘Come; for all is now ready.’ But, one by one, they all began to make excuses. The first said to him, ‘I have bought a field, and I must go out and see it; I pray you, have me excused.’ And another said, ‘I have bought five yoke of oxen, and I go to examine them; I pray you, have me excused.’ And another said, ‘I have married a wife, and therefore I cannot come.’ So the servant came and reported this to his master. Then the householder in anger said to his servant, ‘Go out quickly to the streets and lanes of the city, and bring in the poor and maimed and blind and lame.’ And the servant said, ‘Sir, what you commanded has been done, and still there is room.’ And the master said to the servant, ‘Go out to the highways and hedges, and compel people to come in, that my house may be filled. For I tell you, none of those men who were invited shall taste my banquet.’ For many are called, but few are chosen.”

The Synaxarion

On December 17 in the Holy Orthodox Church, we commemorate the holy Prophet Daniel and the Three Holy Youths Ananias, Azarias and Mishael; and Dionysios of Zakynthos, the wonderworker.

On this day we celebrate the Sunday of the Holy Forefathers (Ancestors) of our Lord Jesus.

Verses

Receive joy, O Forefathers which lived aforetime,
As now ye behold at hand Christ the Messiah.

Be glad, O Abraham, for thou art shown to be the forefather of Christ.

We remember all the holy Patriarchs of the Old Testament who prefigured or foretold Christ: Adam the first Father, Enoch, Melchizedek, Abraham, the friend of God, Isaac, the fruit of the Promise, Jacob and the twelve patriarchs. We then commemorate those who lived under the Law: Moses, Aaron, Joshua, Samuel, David, and the Prophets: Isaiah, Jeremiah, and Ezekiel; the twelve minor prophets; Elijah, Elisha, Zachariah, and John the Baptist; and finally the Virgin Mary, the intermediary between mankind and her divine Son. Indeed, the Lord Jesus did not come to abolish the Law and the Prophets, but to redeem humanity which bemoaned the weight of evil since Adam; to realize the promise made to Abraham; to change the Law of Fear into the Law of Love; and to give Resurrection and Life to mankind. This feast prepares us for the Nativity of Jesus Christ, placing before us the anticipation and hope for His coming among us.

By the intercessions of Thy Saints, O God, have mercy upon us. Amen.

OFFERINGS

Holy Bread is being offered by Ron & Kathy Zraick, celebrating their 65th wedding anniversary. Both Ron & Kathy are remembered in our prayers for their healing and recovery. Prayers are also offered by Ron & Kathy in memory of the Rt. Rev. Paul Doyle who entered eternal life on +17 December, 2016. Memory eternal.

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

by Mae Tortolano for the eternal repose of Alice Prewett (+12 December, 2023) in appreciation of her many years of dedication to the sacred music of our church, and for the revered memory of the humble Archpriest, Johannes Reinhold (+9 December 2003), the first assigned pastor of St. Michael Church of Van Nuys; worthy of blessedness, may they rest in the tranquility of God's heavenly Kingdom.

for Fran Allen being confirmed in Holy Orthodoxy today, her family and Sponsor, Mary Yannias. May God grant her many years!

for the continued health of Marcia Terry and Brandon Terry.

by Tom & Lynn Homsy for the continued health of our grandson,
Beau Homsy, and granddaughter, Pippa Homsy, their parents
Kevin & India Homsy; as well as their newborn granddaughter,
Ellie Homsy and her parents, Matt & Abbey Homsy.
May God grant them many years!

for God's care and the continued health of Steven Murry and Delia
by Denise Cruz

for the continued good health of Ramez Hage

for the continued good health of Ousama Zabaneh

ANNOUNCEMENTS

December is "St. Ignatius Month" in the Antiochian Archdiocese

Members of the Order of St. Ignatius are assisting in the services this month.
Reading the epistle this morning is: Michael C. Srou. Delivering the
message from the Order is Alek Milkie.

Upcoming Events

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

Simply go to: [https://calendar.google.com/calendar/u/1?
cid=YWRtaW5Ac3RtaWN0YWVsdmFubnV5cy5vcmcj](https://calendar.google.com/calendar/u/1?cid=YWRtaW5Ac3RtaWN0YWVsdmFubnV5cy5vcmcj)

A conversation with Michael Baclig, President of the Antiochian Men
of the Diocese of Miami and the Southeast; Saturday, December 23rd,
3 p.m. (before Vespers)

Sixth Installation of Iconography (The altar *Platytera*)
December 27 to January 4

Young Adult Winter Retreat, January 12-15, 2024
"Building Relationships Through Christ"

Speaker: Rev. Fr. George & Khouriye Miray Katrib

Registration: <https://submit.jotform.com/232980702097157>

Annual Meeting of the Voting Membership, Sunday January 28, 2024

ST. MICHAEL CHURCH

TOY DRIVE

Give the gift of giving. This year we are collecting toys for the children at Elizabeth House. Please donate new unwrapped toys for ages 0 - 12 yrs.



Accepting Donation Through
DECEMBER 17TH

CHURCH HALL
16643 Vanowen Street
Van Nuys, California 91406
UNDER THE CHRISTMAS TREE

If you have any questions please email Brittney Ajalat at
blajalat@gmail.com

SCHEDULE OF FESTAL SERVICES

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

The Sunday of the Holy Forefathers

Saturday, December 16th – Great Vespers, 5 p.m.

Sunday, December 17rd – Orthros, 8:45 a.m., Divine Liturgy,* 10 a.m.

The Royal Hours of the Holy Nativity

[observed as a day of strict fasting (dry eating)]

Friday, December 22nd – The First Hour, 6 a.m., The Third Hour, 9 a.m.,
The Sixth Hour, 12 noon, The Ninth Hour, 3 p.m. (in-person and Live-streamed)

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

Saturday, December 23rd - Great Vespers, 5 p.m.

Sunday, December 24th

Orthros, 8:30 a.m. followed by The Divine Liturgy of St. John Chrysostom*, 10 a.m.
Great Vespers of the Holy Nativity – 5 p.m.

Monday, December 25th (Christmas Day)

Orthros and the Christmas Canon, 8:30 a.m. followed by
The Divine Liturgy of St. Basil the Great,* 10 a.m.

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

The Sunday after The Feast of The Holy Nativity

Saturday, December 30th – Great Vespers, 5 p.m.

Sunday, December 31st – 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)

Sunday, December 31st (New Year's Eve) – Great Vespers, 5 p.m.
with prayers for the New Year

Monday, January 1st (New Year's Day) – Orthros, 8:45 a.m.;
Divine Liturgy,* 10 a.m., with prayers for the New Year

The Royal Hours of the Holy Theophany

[observed as a day of strict fasting (dry eating)]

Friday, January 5th – The First Hour, 6 a.m., The Third Hour, 9 a.m.,
The Sixth Hour, 12 noon, The Ninth Hour, 3 p.m. (in-person and Live-streamed)

THE GREAT FEAST OF HOLY THEOPHANY (EPIPHANY)

Friday, January 5th — following The Ninth Royal Hour (3 p.m.),
The Vespertal Divine Liturgy of St. Basil the Great,* 4:30 p.m.

Saturday, January 6th – Festal Orthros, 8:30 a.m. with
“The Great Sanctification of Water,” immediately followed by followed by
The Festal Divine Liturgy of St. John Chrysostom* 10 a.m.

** Services with Holy Communion*



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

Simply go to: <https://calendar.google.com/calendar/u/1?cid=YWRtaW5Ac3RtaWN0YWVsdmFubnV5cy5vcmcj>

A conversation with Michael Baclig, President of the Antiochian Men of the Diocese of Miami and the Southeast; Saturday, December 23rd, 3 p.m. (before Vespers)

Sixth Installation of Iconography (The altar *Platytera*)
December 27 to January 4

Weekly Bible Study Continues: Tuesday, January 9 at 7 p.m.

Save the Date!

Join us for the Consecration of our new church, presided by His Eminence, Metropolitan SABA; Saturday-Sunday, October 5-6, 2024.

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

16643 Vanowen Street, Van Nuys, California 91406-4622
Metropolitan SABA, 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. **The drop-off deadline date is: Sunday, December 17th.** A cart marked Food Collection will be placed in the kitchen for your donations.

Should you be able to participate in our Thanksgiving and/or Christmas food collection the following are suggested:

1. Personal care items: socks, deodorant soap, shampoo, toothbrushes, toothpaste, sanitary napkins, disposable razors.
2. Baby items: infant formula, diapers (size 4-5), pull-ups (size 5 or larger)
3. Bottle 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.
4. Monetary donation: Write a check made out to "St. Michael Church," earmarked "Holiday Food Collection" and place it in the narthex offering box (a tax incentive).
5. 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. We are also receiving grocery store gift cards.

You may contact me, Cindy Tamoush, at: 818-917-4847 or [<cindy.tamoush@gmail.com>](mailto:cindy.tamoush@gmail.com), should you have any questions. Thank you for your continued support.

Yours in Christ,

Cindy Tamoush

Charity Coordinator

St. Michael Antiochian Orthodox Church
16643 Vanowen Street, Van Nuys, CA 91406 Phone: 818-994-2313
Website: www.stmichaelvannuys.org

2024 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 or credit card payments. (See below)**

- 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

Name Age

Frequently Asked Questions When Completing a Pledge Form

What is the reason for completing an annual parish Pledge Form?

Each year planning for budgeted receipts and expenditures are an important part of being responsible stewards of Christ's church. Some of our month-to-month expenses include: priest and staff salaries, utility and maintenance expenses, the payment of taxes on all investment (income) property (yes, churches do pay property taxes), and insurance. Moreover, it is not uncommon for these expenses increase each year. It is a goal of our Parish Council to meet these expenses with the contributions of our members. The Pastor does not receive stipends (monetary gifts) for house blessings, baptisms, weddings and funerals if a family is not enrolled as a regular contributor of the parish. The Pastor's living expenses and allowances are included the Annual Budget of the parish that will be presented at our Annual Meeting on January 28th.

Our 2024 Pledge Form is provided with this bulletin and available on our parish website.

The form may be completed and returned to the Church Office at: 16643 Vanowen Street; Van Nuys; California; 91406; or placed in the narthex offering box. Thank you for your continued support of our parish.

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.

Building Funds Capital Funds Campaign

As we nearing the end of 2023, we should begin thinking of our tax benefits when filing our Tax Return for this year. One of the few benefits

the IRS has left us is Charitable Contributions. We ask that you prayerfully consider donating to the St. Michael Church Building Fund. There is still much to complete in our new Temple and additional Sponsorships available. There are many ways to donate which include a direct donation, donating stocks or securities or matching donations to name just a few. Please contact Ron Zraick, the committee chairman at ronaldzraick@gmail.com with any questions you may have.

Sanctuary Chairs Available for Sponsorships

Sponsorships of the solid oak upholstered seats are available: \$300/chair, or \$3,000 for a “gang-tied” row of ten that form a pew. Each seat includes a book pocket (front and back) beneath the seat, and a vinyl kneeler. Twelve custom high chairs are also available for choir sponsorship seating (\$350).



PASTORAL SERMON

The Eleventh Sunday of Luke – Sunday of the Forefathers

By V. Rev. Timothy Baclig

December 17, 2023

During the period from December 11-14, the church commemorates the Holy Forefathers of our Lord Jesus Christ. Today and next Sunday are the preparatory Sundays for the birth of Christ. Today (December 17), we commemorate the Old Testament patriarchs, prophets and righteous men and women—the Holy Ancestors of

our Christian faith. Next Sunday (December 24) we read the genealogy of Christ from St. Matthew's Gospel. On both of these Sundays we are reminded of how God worked great signs and wonders through special men and women who responded to his call upon their lives. They were men and women with devotion, anticipating the coming of the Messiah.

Who were these men and women? According to the hymns heard yesterday and today we can hear the following names mentioned: First, persons of the earliest biblical period, some of which include: Adam, Abel, Seth, Noah, and Enoch. Second we hear of the patriarchs—Abraham, Isaac, Jacob, Jacob's twelve sons who were also known as the twelve patriarchs. This is followed by women such as Sarah, Rebecca, Rachel, Miriam, Deborah, Esther, Ruth, Judith and others. Then come the prophets: Elijah, Isaiah, Jeremiah, Ezekiel, Daniel, Zechariah, Malachi, down to the last of the Old Testament prophets, John the Baptist. There are also special figures of the Old Testament that include: Melchizedek, Job, David and others. Then there is the three young men—Shadrach, Mishak, and Abednego who were rescued by God from Nebuchadnezzar's fiery furnace. These men and women were all known for their steadfast faith. Their lives reveal to us a lot about what it means to be committed, to honor God and shun idolatry, to be honest and truthful. They are examples of what it means to be righteous. They are our ancestors.

All too often, we are inclined to dismiss these ancestors as irrelevant pre-Christian Hebrews. The fact is they comprise an important part of our Christian heritage because their lives were lived in a manner that was totally dependent upon knowing God as an ever present reality. Their lives were not compartmentalized or secularized. They all lived with the very same needs that we know, but their day to day choices were deeply rooted in a realization that one's life is not his own, and that our entire life is in the hand of God who is the Source of every blessing, and that we live in a fleeting moment of this created world.

In today's parable, the man who prepared the great banquet had invited many guests, as was the custom, and then *at the time of the banquet, he sent his servant to tell those who had been invited, 'Come, for everything is now ready'* (verses 16-17).

The first invitation, the Fathers of the Church say, was the centuries-long preparation of the Hebrew nation for the coming of the Messiah; the second was the Good News (the Gospel) that He had come. The image of a banquet is a figure of the feast of God's presence among His people, both in the Kingdom on earth—in the

Church, which finds its fullest expression in the Eucharist—and in its fullness in the world to come.

In order to more fully understand the parable, it is important to recognize that a relationship exists between the host of the banquet and the invited guests. In fact, the initial invitation implied this relationship.

We hear beginning with verse 18: *And they all alike [one by one] (or “with one consent”) began to make excuses.* The word “consent” in the verse implies that the excuses were contrived; more accurately it means that the invited guests all-together, or all at once (in unison) made excuses. They demonstrate identical selfish preoccupation with personal matters that took precedence over everything. They could have arranged their affairs so that they could respond to the Lord’s graciousness. Instead, they chose to not just decline from attending, but gave excuses. *The first said, ‘I have just bought a field, and I must go and see it. Please excuse me.’ Another said, ‘I have just bought five yoke of oxen, and I’m on my way to try them out. Please excuse me.’ Still another said, ‘I just got married, so I can’t come’* (verses 18-20).

All three rather contemptuously disregard the generosity of the host, who cares for them and values their friendship. Their responses might be paraphrased, “Oh, I intended to go, but something more important to me has come up.” The three excuses expressed in the parable are meant to typify human concerns and priorities that, important as they may be in daily life, are nothing in comparison to God’s love and care. The invitation and the response illustrate man’s neglect of what is of infinitely greater value to him—salvation and life eternal with God—than his earthly, perishable and temporal concerns.

We never enjoy obligations. Each of us would love to be a host. Where our relationship to God is concerned, none of us should have a sense of obligation or a feeling of having to do what we don’t really want to do. God does not intend to force any one of us to do anything. But He really desires a relationship with us. One that He hopes we desire as well.

The Jewish people had been prepared for a final invitation by the events of their own history and by God’s speaking to them through the prophets. But since the prophet’s message it did not offer any improvement upon what mattered to them, they rejected their invitation. You may recall from the reading of the Gospel heard on

Easter: *He came to that which was His own, but His own did not receive Him (John 1:11).*

In the continuation of today's Gospel lesson we are told that when the servant reported these things, *the owner of the house became very angry and ordered his servant to 'Go out quickly into the streets and alleys of the town and bring in the poor, the crippled, the blind and the lame'* (verse 21). The host began extending his invitation to outcasts: those in the "streets and alleys of the city." When the servant told him that this had been done and that there was still room, he ordered him to *go out to the roads and country lanes and make them (compel them) to come in* that the house might be filled (verse 23). And so, we learn from the parable that not only are those who were initially considered unworthy to be accepted as guests, but also even the Gentiles (all people) must be compelled to accept His invitation. The warning in verse 24—that *not one of those who were invited will get a taste of my banquet*—refers to the last judgment: those who have rejected God's grace will have no part in His Kingdom.

In conclusion, the Church does not give us this lesson from the Gospel in order that we may despise the Jewish people for their rejection, but for our own instruction, so that we may not fall into the same error. Christians are the new people of God, the New Israel, and have learned that they must seek first the Kingdom of God and His righteousness (Matthew 6:33). We, however, can be guilty of the same rejection in many ways. We often place our physical health before our spiritual health, worldly learning before the knowledge of God, future material security before preparation for eternal life. And we, like the Jews of old, fashion our righteousness to suit our priorities. There is perhaps no better way to summarize this parable's meaning for us than to remember that we too can be replaced.

The Gospel concludes with the verse with the commentary: *Many are called but few are chosen (Matthew 22:14).* Being the "chosen" is contingent upon our identification with God by the sincerity of obedience. Everyone is called, however, not all respond in the same way. The notion that God would discriminate and choose, or that He would favor a particular race over another, is totally preposterous.

Hear the words of the Apostle to the Hebrews: *We must pay more careful attention, therefore, to what we have heard, so that we do not drift away. For if the message spoken by angels was binding, and every violation and disobedience*

received its just punishment, how shall we escape, if we ignore such a great salvation? (Hebrews 2:1-3).

In terms of today's Gospel lesson, you and I can also very easily find excuses to avoid our Lord's banquet. Let us not ignore this sacred banquet prepared for us with excuses or replace it with any earthly banquet. It would be easy for us to simply speak of others who denied Christ without seeing the ways that we ourselves could also deny Him as the Lord of our life.

Prayer

O Lord Jesus Christ our God, the God of Abraham, Isaac, and Jacob; the fulfillment of the Law and the Prophets, grant us courage in obedience that we may truly be the inheritors and heirs of your Kingdom. Keep us ever in your watchful care and protect us from the Evil One, for blessed art Thou with Thine eternal Father and Thine All-Holy good, and life-giving Spirit, now and ever and unto ages of ages. Amen.

EOTHINON 6

الايوثينا 6

STONE 3

الحن 3

SUNDAY OF FOREFATHERS (ANCESTORS) OF CHRIST

PROPHET DANIEL AND THE THREE HOLY YOUTHS ANANIAS, AZARIAS AND MISHAEL;
DIONYSIOS OF ZAKYNTHOS, THE WONDERWORKER

أبوليتيكيون القيامة بالحن الثالث

لَتَفْرَحَ السَّمَاوِيَّاتُ وَتَبْتَهِجَ الْأَرْضِيَّاتُ، لِأَنَّ الرَّبَّ صَنَعَ عِزًّا بِسَاعِدِهِ، وَوَطِئَ الْمَوْتَ بِالْمَوْتِ،
وَصَارَ بِكَرِّ الْأَمْوَاتِ، وَأَنْقَذَنَا مِنْ جَوْفِ الْجَحِيمِ، وَمَنَحَ الْعَالَمَ الرَّحْمَةَ الْعُظْمَى.

أبوليتيكيون الأجداد بالحن الثاني

لَقَدْ زَكَّيْتَ بِالْإِيمَانِ الْأَبَاءَ الْقَدَمَاءَ، وَبِهِمْ سَبَقْتَ فَخَطَبْتَ الْبَيْعَةَ الَّتِي مِنَ الْأُمَّمِ، فَالْقَدِيسُونَ
بِالْمَجْدِ يَفْتَخِرُونَ، إِذْ مِنْ زَرْعِهِمْ أُنِيعَتْ ثَمَرَةٌ حَسْبِيَّةٌ، وَهِيَ الَّتِي وَلَدَتْكَ بِغَيْرِ زَرْعٍ.
فَبِتَضَرُّعِهِمْ أَيُّهَا الْمَسِيحُ الْإِلَهُ ارْحَمْنَا

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

قنداق تقدمة الميلاد على اللحن الثالث

اليوم العذراء تأتي إلى المغارة، لتلد الكلمة الذي قبل الدهور، ولادة لا تُفسر، ولا
يُنطق بها، فافرحي أيتها المسكونة إذا سمعت، ومجدي مع الملائكة والرعاة، الظاهر
بمشتته طفلا جديدا، وهو الإله قبل الدهور.

الرسالة

مُبَارَكُ أَنْتَ يَا رَبُّ إِلَهَ آبَائِنَا.
لَأَنَّكَ عَدَلٌ فِي كُلِّ مَا صَنَعْتَ بِنَا.
فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولْسِ الرَّسُولِ إِلَى كُولُوسِيِّ.

يَا إِخْوَةَ، مَتَى ظَهَرَ الْمَسِيحُ الَّذِي هُوَ حَيَاتُنَا، فَأَنْتُمْ أَيْضًا تَطْهَرُونَ حِينِنِذٍ مَعَهُ فِي
الْمَجْدِ. فَأَمِيتُوا أَعْضَاءَكُمْ الَّتِي عَلَى الْأَرْضِ: الزنى، والنجاسة، والهوى، والشهوة
الرديّة، والطمع الذي هو عبادة وثن. لأنّه لأجل هذه يأتي غضب الله على أبناء
العصيان. وفي هذه أنتم أيضا سلكتم حيناً إذ كنتم عابسين فيها. أمّا الآن، فَأَنْتُمْ
أَيْضًا اطرحوا الكل: الغضب، والسخط، والخبث، والتجديف، والكلام القبيح من
أفواهكم. ولا يكذب بَعْضُكُمْ بَعْضًا، بَلْ اخلعوا الإنسان العتيق مع أعماله. والبسوا
الإنسان الجديد الذي يتجدد للمعرفة على صورة خالقه. حيث ليس يوناني ولا
يهودي، لا ختان ولا قلف، لا بربري ولا أسكيثي، لا عبد ولا حر، بل المسيح هو كل
شيء وفي الجميع.

الإنجيل

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ لُوقَا الْإِنْجِيلِيِّ الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ.

قال الربُّ هذا المثل: «أقام رجُلٌ وليمَةً كبيرةً، ودعا إليها كثيرًا من الناس. ثمَّ أرسلَ خادمَهُ ساعةَ الوليمةِ يقولُ للمدعوينَ: تعالوا، فكلُّ شيءٍ مهيبًا! فأعدّروا كلُّهم. قالَ لهُ الأوَّلُ: أشتريتُ حقلاً ويَجِبُ أن أذهبَ لأراه، أرجو منك أن تُعذرني. وقالَ آخرُ: أشتريتُ خمسةَ فدادينَ، وأنا الآن ذاهبٌ لأجرّبها، أرجو منك أن تُعذرني. وقالَ آخرُ: تزوّجتُ امرأةً، فلا أقدرُ أن أجيءَ. فرجعَ الخادمُ إلى سيّدهِ وأخبره بما جرى، فغضبَ ربُّ البيتِ وقالَ لِخادمِهِ: أخرجُ مُسرِعاً إلى سُوارِعِ المدينةِ وأزِقِّتها وأدخِلِ الفقراءَ والمُشوّهينَ والعُرجَ والعُميانَ إلى هنا. فقالَ الخادمُ: جرى ما أمرتَ به يا سيّدي، وبقيتُ مَقاعدُ فارِغَةً. فأجابهُ السيّدُ: أخرجُ إلى الطرقاتِ والدروبِ وألزمِ الناسَ بالدخولِ حتى يمتلئُ بيتي. أقولُ لكم: لَن يَدوقَ عِشائي أحدٌ من أولئك المدعوينَ، لأن المدعوينَ كثيرينَ، والمختارينَ قليلينَ!

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