

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-fourth Sunday after Pentecost; The Ninth Sunday of Luke

After-feast of the Entrance of the Theotokos

Amphilokios, bishop of Iconium; Gregory, bishop of Agrigentum

Sunday, November 23, 2025

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 for the Feast of the Entrance of the Theotokos (Tone 4)

By vigilance in prayer, and continuance in the working of wonders, thou didst acquire thine achievements as a surname; wherefore, intercede with Christ our God, O Father Gregory, to enlighten our souls, lest we sleep in sin unto death.

Apolytikion for our Patron, Michael the Archangel (Tone 2)

O ye foremost of the heavenly hosts, we beseech thee, though we are unworthy, pray that we may be encompassed with a shadow of thine unearthly glory; preserving us who kneel and cry endlessly: Deliver us from oppression since ye are the prince of the highest powers.

Kontakion for the Entrance Theotokos (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-fourth Sunday after Pentecost)

*The Lord will give strength to His people. Ascribe to the Lord, O sons of God,
ascribe to the Lord honor and glory.*

The Reading from the Epistle of St. Paul to the Ephesians (2:14-22)

Brethren, Christ is our peace, Who has made us both one, and has broken down the dividing wall of hostility, by abolishing in His flesh the law of commandments and ordinances, that He might create in Himself one new man in place of the two, so making peace, and might reconcile us both to God in one body through the Cross, thereby bringing the hostility to an end. And He came and preached peace to you, who were far off, and peace to those who were near; for through Him we both have access in one Spirit to the Father. So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God, built upon the foundation of the apostles and prophets, Christ Jesus Himself being the cornerstone, in Whom the whole structure is joined together and grows into a holy temple in the Lord; in Whom you also are built into it for a dwelling place of God in the Spirit.

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 23 in the Holy Orthodox Church, we continue to celebrate the Entrance of the Theotokos into the Holy of Holies, and we

commemorate our father among the saints Amphilokios, bishop of Iconium.

Verses

Sent forth in dead man's dress, O Amphilokios,
Though dead, thou dost scatter spiritual ambushes.
On the twenty-third, death took Amphilokios.

Amphilokios was a friend of St. Basil the Great and other great saints of the fourth century. He lived in a cave in asceticism for forty years. After that, he was consecrated Bishop of Iconium. He took part in the Second Ecumenical Council in 381. He zealously fought the impious Macedonius and the Arians. He personally begged Emperor Theodosius the Great to expel all the Arians from every city in the empire, but the emperor did not heed him. Days later, Amphilokios came before the emperor again, but ignored his son, Arcadius, sitting next to him. The saint said to the enraged emperor: "Do you see, O Emperor, how you do not tolerate disrespect to your son? So too, God the Father does not tolerate disrespect to His Son, and is disgusted with the corruptness of those who blaspheme Him." Amphilokios died in great old age in 395.

On this day, we also commemorate our father among the saints Gregory, bishop of Agrigentum. By the intercessions of Thy saints, O Christ God, have mercy upon us. Amen.

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.

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, and wine on Mondays, Wednesdays, and Fridays, with provision for wine (some also permit fish) on Tuesdays and Thursdays; with fish, wine on Saturdays and Sundays;
2) December 20-24 - the traditional fast is Monday through Friday with provision for wine on Wednesday, December 24.]

Thursday, November 27 (Thanksgiving Day - USA)

The Feast of the Holy Apostle Andrew, the First Called

Saturday, November 29th, Great Vespers, 5 p.m.

Sunday, November 30th, Orthros, 8:45 a.m., Divine Liturgy, 10 a.m.

A Note Regarding Holy Communion

Since we understand Communion to mean that we have all things in common, sharing an identical Faith, *only* those who are members of the Orthodox Church and who have prepared themselves through prayer, fasting and recent Confession may participate in Holy Communion. (We invite all, however, to partake of the blessed bread which is distributed at the dismissal.) Please see the Pastor for inquiries on how to become a member.

OFFERINGS

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

for Joseph Price who was inducted into
the Order of St. Ignatius at Great Vespers on Saturday,
November 22, 2025. May God grant him many years!

for the repose of the newly-departed servant of God, Edward Awad
(+17 November, 2025), beloved uncle of Michael and Steven Srour;
Denise Srour Cruz. Memory eternal.

[the Funeral is scheduled for Monday, December 15 at St. Nicholas Cathedral at 12 noon followed by the interment at St. Nicholas Memorial Gardens at Valhalla Cemetery in No. Hollywood.]

by Ilham Rabadi for the recovery of her grandson, Charlie Rabadi.
for Gavin Nassif being received in Orthodoxy by Holy Chrismation.
May God grant him many years!



Metropolitan SABA's Weekly Teaching (in English and Arabic)

View the weekly teaching from Metropolitan SABA here, titled: "Impressions of a Visit (Part Two):"
<https://www.antiochian.org/regulararticle/2626>

View and hear Metropolitan SABA's presentation to The Assembly of Orthodox Bishops: "On Converts to Orthodoxy." Go to: <https://www.antiochian.org/regulararticle/2620>

ANNOUNCEMENTS

Weekly Bible Study Continues on Tuesday (November 25th at 7 p.m.)

Join us on Tuesday evening as we study the passages of the coming Feast of the Entrance of the Holy Theotokos in the Temple. A Zoom meeting link will be sent out in an e-mail. Sessions are recorded for all who may also request the link to the study.

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

Holy Bread Offering List

Nov 30 - The Tarbouche family
Dec 07 - The Mittry family
Dec 14 - Ron & Kathy Zraick
Dec 21 - open
Dec 24 - open
Dec 25 - open

Coffee Hour Hosts Calendar

The Tarbouche family
The Mittry family
Church School Lenten Lunch

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

2025 Holiday Food Collections

St Michael continues to support Loaves & Fishes, a local pantry serving the impoverished areas in Van Nuys and throughout the San Fernando Valley areas.

Drop Off Date

December 14th

***A cart marked Food Collection is located in the Church kitchen*

***Monetary Donations can be placed in the Church Offering Box
earmarked: Food Collection*

- Canned Soups (pull-up tabs)
- Pasta Meals & Canned Sauce
- Canned Meat & Fish • Canned Fruit & Vegetables
- Flour, Cornmeal, Rice, Dry Beans, Peanut Butter & Jelly, Crackers
- Shelf Stable Milk, Cereals, Cooking Oils, Boxed Meals
- Pancake & Muffin Mix that Only Require Water, Instant Foods
- Baby Food, Juice Boxes, Apples Sauce & Granola Bars
- Baby Clothes, Baby Diapers & Wipes
- Blankets, Underwear, and Socks (Socks #1 requested item)
- Hand Soap, Shampoo, Body Wash, Deodorant, Toothbrushes, Toothpaste, Floss, Body Wipes, Mouthwash, Gloves, Razors, Shaving Cream, Feminine Hygiene Products, Lotion, Powder, Combs & Brushes

** Any store scripts \$10, \$15*

*Contact Cindy Tamoush, 818-917-4847 or **cindy.tamoush@gmail.com** should you have any questions. Thank you for your continued support!*

JOIN THE ST. MICHAEL YOUNG ADULTS GROUPME!



Scan the QR code to
stay on top of all future
announcements and
happenings!



Have You Considered Costs Involved at the End of Your Life?

With the typical traditional burial costs beginning at \$9,995, the purchase of a burial plot (\$15,000-\$25,000), and additional fees charged for an interment, it is very possible that the total cost for an Orthodox Funeral is beyond the range of your family, especially when cremation is not allowed for an Orthodox Funeral. Therefore, it is recommended that families consider acquiring a life insurance policy in advance of planning for end-of-life expenses. Various life insurance companies provide funds for a low monthly rate, the earlier one plans to begin a policy in advance. For example, a person at the age of 50, could pay \$18/mo. for a \$25,000 policy. For more information, and to compare rates go on-line to: "Life Insurance Policies." [Note: Life Insurance Policies are most commonly provided for those 85 years of age or younger.]

St. Michael Antiochian Orthodox Church

Christmas Card Sign-up — **LAST CALL!**

It is time to sign-up for this year's parish Christmas card which will be sent to all parishioners of St. Michael (whether they choose to be listed or not), the parishes of our Diocese, and the Bishops of the Archdiocese.

Please fill out the form below NOW and return it to the Church Office with your \$20 minimum donation, or bring it to church with you by the Thanksgiving Day weekend or sooner.

Please TYPE or PRINT your name(s) NEATLY as you wish them to appear on the card. Mr. & Mrs. titles will not be used. The following are some sample listings:

Mary, John, Susie and Jeff Doe
Mary & John Doe, Susie and Jeff
The John Doe Family
Mary, John and Jeff Doe, Susie & George Smith

cut here

Please **print** my family as follows:

Phone number: () _____ Date: _____

Check # _____ Amount \$ _____ Cash: \$ _____ Time: _____

Name: _____

Please enclose your check (\$20 minimum) and mail this form to:

St. Michael Antiochian Orthodox Church
16643 Vanowen Street
Van Nuys, CA; 91406-4622

LA MOVIE PREMIERE



LUMIERE CINEMA

DEC 4, 2025

JOIN US FOR AN EVENING SCREENING OF EL TONTO POR CRISTO AT LUMIERE CINEMA, 9036 WILSHIRE BLVD, BEVERLY HILLS, CA 90211. DOORS AT 6:00 PM, VIP AT 6:30, FILM AT 7:00. RUNTIME: 2H14M. DIRECTOR Q&A AND DISCUSSION TO FOLLOW. CAST MAY BE IN ATTENDANCE.

QUESTIONS? EMAIL
ELTONTOPORCRISTO@ELTONTOPORCRISTO.COM
MORE INFO:
WWW.ELTONTOPORCRISTO.COM



WATCH THE TRAILER -
SCAN THE QR CODE
ABOVE

Beginning of the Nativity Fast – Saturday, November 15

[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, and wine), except on Tuesdays and Thursdays when wine is 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.]



CELEBRATING THE FEAST OF ST. NICHOLAS CATHEDRAL LOS ANGELES, CALIFORNIA

**DECEMBER 6–7
2025**

Saturday, December 6

6:00 pm Great Vespers with
Artoklasia

Sunday, December 7

9:15 am Matins

10:30 am Divine Liturgy

St. Nicholas Day Banquet (*follows
immediately in the Heritage Ballroom*)

Visit by St. Nicholas



*Recognizing the Very Reverend
Fr. Michel and Kh. Eva Najim
for their faithful service to
St. Nicholas Cathedral
from 1987-2020*

St. Nicholas Banquet

Adults \$35.00 • 12 and under \$15.00

Make reservations during coffee hour and online via the QR Code. Contact HEND NAHAS at 818-631-2625 for questions.



An anonymous donor will pay for all youth registered in the St. Nicholas Church School, but they still need to make a reservation.

75 Years and Continuing to Carry People across Troubled Waters to the Safe Harbor in Christ!

St. Michael Christmas Program

The Prince of Peace

Dec 14th, 2025 | 11:30AM Following Liturgy



FOR PARENTS OF PARTICIPANTS

Rehearsal on Sat, Dec 13th, 2025

Contact Rachel Grundler for your child to participate
superintendent@stmichaelvannuys.org

Christmas
TOY DRIVE

We are collecting toys for the
children at Elizabeth House.

Please place unwrapped toys for
children age 0-12 yrs. under the
church Christmas tree by

DECEMBER 14TH

St. Michael Church
16643 Vanowen St,
Los Angeles, CA 91406



PASTORAL SERMON
The Ninth Sunday of Luke
By V. Rev. Timothy Baclic
November 23, 2025

Upon hearing today's Gospel lesson, you and I should ask ourselves: "How much is enough?" What do I need in order to live a life in such a way that I am not hoarding my possessions?

We all have responsibilities with serious concerns: a) providing for our family; which may include avoiding debt; doing everything we can to ensure that our children are educated; preparing for the needs of our retirement and concerns for our medical expenses. All of these things come with great uncertainty. They can, at the same time be excuses for not sharing with others, especially those with great needs. Some of us, especially if we are blessed with good fortune, consider every possible way of avoiding taxes; we carefully plan our deductions, consider ways to multiply our income with wise investments; you know what I'm taking about. My point is: so much of our financial planning is without much certainty. We worry about tomorrow, but we clearly know that our Lord teaches us that we should not; yet our lives are seem largely dependent upon what resources we have.

So then I must ask: What does this morning's Gospel say to us? A great deal about what I've just said is relative if we are to take seriously what is taught by our Lord in the Gospel: Let me review some of His words with you. It is interesting to note that one-third of our Lord's teaching has a direct bearing upon what we do (or don't do) with our resources:

1. [Matthew 6:25ff] *...do not worry about your life, what you will eat or drink; or about your body, what you will wear. Is not life more important than food and the body more important than clothes? Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them. Are you not more valuable than they? Who of you by worrying can add a single hour to his life? (v. 33) But seek first [the Kingdom of God] and His righteousness...*
2. [Matthew 6:21; Luke 12:34] *Do not store up for yourselves*

*treasures on earth, where moth and rust destroy, and where thieves break in and steal. But store up for yourselves treasures in heaven, where moth and rust do not destroy, and where thieves do not break in and steal. **For where your treasure is, there your heart will be also.***

For the past two Sundays we have heard lessons that have focused our attention upon doing good works. Specifically, we have been reminded that our rich heritage in Christ, who is Himself, the fulfillment of the Law and the Prophets, calls us to be merciful. Moreover, it was made clear that “being merciful” should be the motivation of “making sacrifices.”

Our Christian Tradition (in both the East and West) has observed a fast during the Season of Advent. Our church has kept a fast in preparation for the Great Feast of our Lord’s coming. However, unlike Great Lent, this period of forty days has, over the years, tended to place greater emphasis upon the practice of doing good works. The whole legend of Santa Claus, for example, based upon the real person of St. Nicholas the Wonder-worker, is commonly depicted as a kind and charitable saint, who was a doer of good deeds, especially to the poor. Yet, without minimizing the discipline of fasting and prayer practiced during the season, fasting, we should understand, does not exclusively mean abstinence from foods. Fasting can also, and very possibly mean, the abstinence of the many other things that we have found ourselves “consuming:” **things** that we may have become possessive of, or very possibly attached to; even behavior that we have found ourselves compelled to do. The foolish rich man spoken of in today’s Gospel is a good example. **He lacks an understanding of God as his Source and selfishly hoarded his goods.**

St. Gregory the Great addresses the fast in this way: “...let no one believe that fasting alone is sufficient; for the Lord tells us by the mouth of the prophet, ‘The kind of fasting I want is this: Remove the chains of oppression and the yoke of injustice, and let the oppressed go free.’ And then he continues, ‘Share your food with the hungry and open your homes to the poor. Give clothes to those who have nothing to wear, and do not refuse to help your own relatives (Isaiah 58:6, 7). The Lord therefore blesses the fast that uplifts our hands in almsgiving before His eyes, which is joined to the love of our neighbor, and founded on compassion.”

We live in a land that has prided itself upon freedoms that have provided each of us with countless opportunities for our every ambition. If either by working hard, such as

our parents or grandparents did, some of whom were immigrants, or if it was our good fortune to become the inheritors of all that they achieved to make our life much easier, **our standard of living is largely spoken of in terms of our possessions.** And so the very words of our Lord Jesus Christ in the verse preceding today's lesson could not be more alarming: "*Watch out!*" He said, "*Be on your guard against all kinds of greed, for one's life does not consist in the abundance of the things he possesses*" (verse 15). The Lord then proceeds to present us with a parable that describes a successful man who defines his life in terms of what he possesses, and further, considers the purpose of his life in this world solely in terms of being a consumer. We hear the rich man in today's Gospel says to himself, "You have plenty of good things laid up for many years. Take life easy; eat, drink and be merry" (verse 19). These words are part of the writings of the Old Testament author of Ecclesiastes. They are the very words that are also found in the prophesy of Isaiah. However in Isaiah, the phrase ends with the words: "...for tomorrow we die" (Isaiah 22:13). It is not mentioned in the quote because the Gospel lesson draws the same conclusion: the rich man's life ends with death.

Today's lesson is also a good study into the mind of the greedy. In commenting on the rich fool, St. Basil says: *His heart is tormented, devoured with anxiety. For what [others might rejoice in] brings pain to the [greedy]. [The rich man is not happy that] his storehouses are stuffed full. The overflowing riches which his storehouses are unable to hold are a torment to his soul, lest perhaps the overflow should bring some of their blessing to those in want!* The man in the parable is truly selfish, according to Basil.

Our Lord's concludes the lesson of the parable with the warning: that possessing the rich man's attitude and his way of thinking is foolish. Why? Because it would be more proper for one's goal in life to be focused upon becoming "rich towards God" – the Giver of every gift, the Provider and Source of all things.

In last week's Gospel lesson we heard our Lord say, *I desire mercy not sacrifice (Matthew 9:10)*. The man in today's parable was neither merciful nor sacrificial. He considered his life blessed by having the ability to selfishly hoard his riches. He gave no thought to the fact that he would not be able to take any of his possessions with him to the grave. He was in fact, deluded in his thinking: perceiving himself rich, he was in fact very poor. Thinking of his wealth in terms of the abundance of his possessions, he gave no thought to what it meant to be "rich toward God".

Prayer

O Christ our God, have mercy upon us sinners. O Holy Virgin, Mother of God, beneath your compassion we take refuge, despise not our prayer in our spiritual poverty, but by your intercessions, deliver us from all manner of greed, jealousy, pride and envy. O Holy Spirit of God, purify our hearts set aright our minds, and sanctify our souls that we may be found faithful stewards of all that has been entrusted to our care. Establish us in your will; grant that we may remain steadfast in our commitment and earnest in our desire to be rich towards God. For Thou art He who is a ready help to us in our time of need, and to Thee do we ascribe glory, together with the Father who is unoriginate, and our Lord, God, and Saviour Jesus Christ; for blessed art Thou unto ages of ages. A-men.

EOTHINON 2

الايوثينا 2

tone 7

اللحن 7

**TWENTY-FOURTH SUNDAY AFTER PENTECOST
THE NINTH SUNDAY OF LUKE**

THE AFTER-FEAST OF THE ENTRANCE OF THE THEOTOKOS
AMPHILOKIOS, BISHOP OF ICONIUM; GREGORY, BISHOP OF AGRIGENTUM

أبوليتيكيون القيامة باللحن السابع

حَظَمْتَ بِصَلِيبِكَ الْمَوْتَ، وَفَتَحْتَ لِلِّصِّ الْفِرْدَوْسَ، وَحَوَّلْتَ نَوْحَ حَامِلَاتِ
الطَّيِّبِ، وَأَمَرْتَ رُسُلَكَ أَنْ يَكْرِزُوا، بِأَنَّكَ قَدْ قُمْتَ أَيُّهَا الْمَسِيحُ إِلَهُ، مَانِحًا الْعَالَمَ
الرَّحْمَةً الْعَظْمَى.

أبوليتيكيون عيد دخول السيدة باللحن الرابع

اليَوْمَ الْبَتُولُ الَّتِي هِيَ مُقَدِّمَةٌ مَسَرَّةُ اللَّهِ، وَابْتِدَاءُ الْكِرَازَةِ بِخَلَاصِ الْبَشَرِ، قَدْ
ظَهَرَتْ فِي هَيْكَلِ اللَّهِ عَلَانِيَةً، وَسَبَقَتْ مُبَشِّرَةً لِلْجَمِيعِ بِالْمَسِيحِ. فَلْنَهْتَفِ نَحْوَهَا
بِصَوْتٍ عَظِيمٍ قَائِلِينَ: إِفْرَحِي يَا كَمَالَ تَدْبِيرِ الْخَالِقِ.

طروبارية رؤساء الملائكة باللحن الرابع

أَيُّهَا الْمُتَقَدِّمُونَ عَلَى الْأَجْنَادِ السَّمَاوِيِّينَ، نَتَوَسَّلُ إِلَيْكُمْ نَحْنُ غَيْرِ الْمُسْتَحَقِّينَ، حَتَّى
أَنْتُمْ بَطْلِبَاتِكُمْ تَكْتَنُوفُونَنَا بِظِلِّ أَجْنَحَةِ مَجْدِكُمْ غَيْرِ الْهَيُولَى، حَافِظِينَ إِيَّانَا نَحْنُ

الجائين والصارخين بغير فتور، أنقذونا من الشدائد، بما أنكم رؤساء مراتب القوات العلوية.

قنداق لعيد دخول السيدة بالحن الرابع
اليوم الهيكل الذي للمخلص، الكلي النقاء، العذراء الخدر ذو الثمن الجزيل، وهي الكنز الطاهر لجسد الإله، إذ تدخل بيت الرب، تدخل نعمة الروح الإلهي معها. فلتسبحها ملائكة الله، لأنها المظلة السماوية.

الرسالة

(للاحد الرابع والعشرين بعد العنصرة)

الرب يعطي قوة لشعبه.

قدموا للرب يا أبناء الله.

فصل من رسالة القديس بولس الرسول إلى أفسس. (22-14:2)

يا إخوة، إن المسيح هو سلامنا، هو جعل الإثنين واحداً، ونقّض في جسده حائط السياج الحاجز، أي العداوة. وأبطل ناموس الوصايا في فرائضه، ليخلق الإثنين في نفسه إنساناً واحداً جديداً بإجرائه السلام. ويصالح كليهما في جسد واحد مع الله في الصليب، بقتله العداوة في نفسه. فجاء وبشركم بالسلام، البعيدين منكم والقريبين. لأن به لنا كليناً التوصل إلى الأب في روح واحد. فلستم غرباء بعد ونزلاء، بل مواطنو القديسين وأهل بيت الله. وقد بنيتم على أساس الرُّسُل، والأنبياء، وحجر الزاوية هو يسوع المسيح نفسه الذي به ينسق البنيان كله، فينمو هيكل مقدس في الرب، وفيه أنتم أيضاً تبنون معاً مسكناً لله في الروح.

الإنجيل

(للاحد التاسع من لوقا)

فصل شريف من بشارة القديس لوقا الإنجيلي البشير والتلميذ الطاهر. (21-16:12)

قال الربُّ هذا المثل: إنسانٌ غنيٌّ أخَصَبَتْ أَرْضُهُ. فَفَكَّرَ فِي نَفْسِهِ قَائِلًا "مَاذَا أَصْنَعُ؟ فَإِنَّهُ لَيْسَ لِي مَوْضِعٌ أَخْزَنُ فِيهِ أَثْمَارِي." ثُمَّ قَالَ، "أَصْنَعُ هَذَا: أَهْدِمُ أَهْرَائِي وَأَبْنِي أَكْبَرَ مِنْهَا، وَأَجْمَعُ هُنَاكَ كُلَّ غَلَاتِي وَخَيْرَاتِي. وَأَقُولُ لِنَفْسِي، يَا نَفْسُ إِنَّ لَكَ خَيْرَاتٍ كَثِيرَةً فَاسْتَرِيحِي وَكُلِّي واشْرَبِي وافْرَحِي." فَقَالَ لَهُ اللهُ: "يَا جَاهِلُ! فِي هَذِهِ اللَّيْلَةِ تُطْلَبُ نَفْسُكَ مِنْكَ. فَهَذِهِ الَّتِي أَعَدَدْتَهَا لِمَنْ تَكُونُ؟" فَهَكَذَا مَنْ يَدَّخِرُ 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