

ST. JOHN THE BAPTIST ORTHODOX CHURCH

Antiochian Orthodox Christian Archdiocese of North America Diocese of Los Angeles and the West

NOVEMBER 21, 2021



St. John the Baptist Orthodox Church

Antiochian Orthodox Christian Archdiocese of North America Diocese of Los Angeles and the West

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NOVEMBER 21, 2021

FEAST OF THE ENTRANCE OF THE THEOTOKOS

On November 21 in the Holy Orthodox Church we celebrate the Entrance of the Mother of God into the Temple.

*Within the temple, Gabriel feedeth thee, O Maid,
And shortly he shall come and shall say to thee: Rejoice.
On the twenty-first Mary entereth the sacred fane.*

Leading the procession into the Temple were virgins with lighted tapers in their hands, then the three-year-old Most-holy Virgin, led by her father and mother. The Virgin was clad in vesture of royal magnificence and adornments as was befitting the “King’s daughter, the Bride of God” (Psalm 44:13-15). Following them were many kinsmen and friends, all with lighted tapers. Fifteen steps led up to the Temple. Joachim and Anna lifted the Virgin onto the first step, then she ran quickly to the top herself, where she was met by the High Priest Zachariah, who was to be the father of St. John the Forerunner. Taking her by the hand, he led her not only into the Temple, but into the “Holy of Holies,” the holiest of holy places, into which no one but the high priest ever entered, and only once each year, at that. Zachariah “was outside himself and possessed by God” when he led the Virgin into the holiest place in the Temple, beyond the second curtain—otherwise, his action could not be explained. The Most-holy Virgin remained in the Temple and dwelt there for nine full years. While her parents were alive, they visited her often. When God called her parents from this world, the Most-holy Virgin was left an orphan and did not wish to leave the Temple until death or to enter into marriage. The Most-holy Virgin Mary was the first of such life-vowed virgins, of the thousands and thousands of virgin men and women who would follow her in the Church of Christ.

Through the intercessions of the Theotokos, O Christ God, have mercy upon us. Amen.

RESURRECTIONAL APOLYTIKION IN TONE FIVE

Let us believers praise and worship the Word; coeternal with the Father and the Spirit, born of the Virgin for our salvation. For, He took pleasure in ascending the Cross in the flesh to suffer death; and to raise the dead by His glorious Resurrection.

APOLYTIKION OF THE ENTRANCE OF THE THEOTOKOS IN TONE FOUR

Today the Virgin is the foreshadowing of the pleasure of God, and the beginning of the preaching of the salvation of mankind. Thou hast appeared in the Temple of God openly and hast gone before, preaching Christ to all. Let us shout with one thrilling voice, saying: Rejoice, O thou who art the fulfillment of the Creator's dispensation.

KONTAKION OF ENTRANCE OF THE THEOTOKOS IN TONE FOUR

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.

THE EPISTLE

*My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior.
He hath regarded the lowliness of His servant.*

The Reading from the Epistle of St. Paul to the Hebrews. (9:1-7)

Brethren, the first tabernacle had ordinances of the divine services and an earthly sanctuary. For the first tabernacle was prepared, in which were the candlestick, and the table, and the bread of the offering, which is called the Sanctuary. And behind the second veil stood the tabernacle which is called the Holy of Holies; having a golden altar of incense, and the ark of the covenant overlaid round about with gold, which contained a golden jar holding the manna, and Aaron's rod that budded, and the two tablets of the covenant; and above it the two Cherubim of glory overshadowing the Ark's lid; of these things, we cannot now speak in particular. Now these things having been thus prepared, the priests go in continually into the first tabernacle, accomplishing the divine services; but into the second the high priest enters alone, once in the year, not without blood, which he offers for himself, and for the ignorances of the people.

THE GOSPEL

The Reading from the Holy Gospel according to St. Luke. (10:38-42; 11:27-28)

At that time, Jesus entered a certain village; and a woman named Martha received Him into her house. And she had a sister called Mary, who sat at the Lord's feet and listened to His teaching. But Martha was distracted with much serving; and she went to Him and said, "Lord, dost Thou not care that my sister has left me to serve alone? Tell her then to help me." But the Lord answered her, "Martha, Martha, you are anxious and troubled about many things; one thing is needful. Mary has chosen the good portion, which shall not be taken away from her." As He said this, a woman in the crowd raised her voice and said to Him, "Blessed is the womb that bore Thee, and the breasts that Thou didst suck!" But He said, "Blessed rather are those who hear the word of God and keep it!"

ANNOUNCEMENTS

ALL-PARISH MEETING: Stay after Liturgy Sunday for fellowship, celebration, and to hear about the wellbeing of our parish and ask questions. We will elect two new parish council members, so be sure you are there to cast your vote!

His Eminence Metropolitan Joseph's Visit to Christ the Savior: Please click on these links to read the article and view the photos from His Eminence's visit.

[Article](#), [Photos](#)

Antiochian Women's Social: POTLUCK

Date: December 2nd

Time: 7 PM – 9 PM

Location: Terri Izzy's Home, 842 N. Chase Road, Post Falls, ID

PARKING INSTRUCTIONS: Please park on Chase Street so as not to utilize the residents' parking spaces. Thank you! We look forward to seeing you there!

December is Order of St. Ignatius Month (Dec. 20) If you have questions about the order or if you are interested in joining, please speak with any of the following members: Khouria Malvi, Jeane Wood, Tabitha Townsend, Allyson Gross, David and Lisa Gencarella, Jeff and Jenny Tecca, Jan Truebenbach.

Each year the Order picks a "project" and this year we have decided to raise money for new robes for altar boys. During coffee hour in December, we will be selling pastries, which make perfect Christmas gifts for neighbors and friends. To find out what other projects the Order sponsors, please read more here: [ORDER OF ST. IGNATIUS](#)

Stay tuned for more information about ways to get involved and consider becoming a member of the order yourself. [ORDER OF ST. IGNATIUS VIDEO](#)

During the month of December, the members of the Order are asked to read the Epistle, pass the collection baskets, stand as greeters, and more. The following members have signed up to read the Epistle on each Sunday of December:

DECEMBER 5TH - LISA GENCARELLA

DECEMBER 12TH - TABITHA TOWNSEND

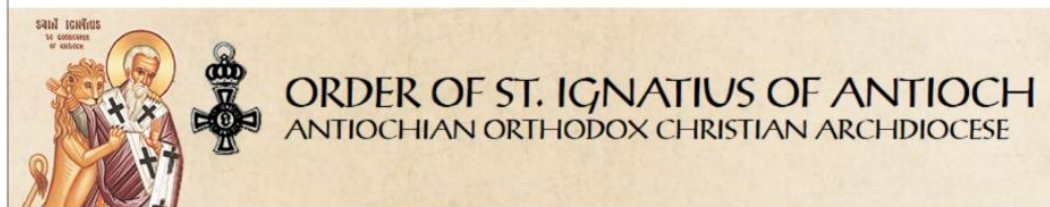
DECEMBER 19TH - READER DAVID GENCARELLA

DECEMBER 26TH - KH.MALVI NEYMAN

Our Guiding Principle

Let no man's place, or dignity, or riches, puff him up; and let no man's low condition or poverty abase him. For the chief points are faith towards God, hope towards Christ, the enjoyment of those good things for which we look, and love towards God and our neighbor.

- Saint Ignatius of Antioch



WISDOM

[The Glory of God in the Face of Jesus Christ · Fr. Stephen Freeman](#)

"For it is the God who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ."
(2 Corinthians 4:6)

I have been laboring (with some success) on a promised book regarding the nature and place of shame in the spiritual life. Central to the work is a contemplation of the face – both ours and the face of God. Human emotions are primarily expressed through our faces – we “read” one another. If I want to get to know you, I need to encounter you face-to-face. The Scriptures use the language of the face of God to describe the most intimate possible encounter with Him. In the Old Testament, there are two strands. One stresses that “no man can see God and live,” while another says that Moses and Jacob spoke to God face-to-face. I have no suggestion of how to reconcile those strands. They are both there.

More than ever, it has become clear to me that our healing (and thus our salvation on the most practical level) flows from our face-to-face encounter with Christ. This is primarily something that happens within the heart, within the deepest levels of the soul. At the same time, it has been ever more clear to me that the deepest levels of the soul are frequently clouded and distorted. As St. Paul notes, “we see as through a mirror, dimly” (1 Cor. 13:12). “Cleaning the mirror” is an image used by St. Gregory of Nyssa in a description of the spiritual life. It is the fruit of repentance.

Bearing all of this in mind, it seems deeply important that we be cognizant of the distortions within the soul. Most of those distortions are the product of our own sins, or the sins of others whose damage has become part of our own burden. Moving through those distortions requires patience, the willingness to “bear a little shame,” and the long wisdom of the Church.

This, above all, is the great struggle of our time. In the course of my lifetime, nothing has ever compared to the heightened sensitivities and passions of the present. Everything I see tells me that this trial is only going to become more difficult. And, make no mistake, the trial is being waged in the heart rather than in the jostling debates and policies of the world outside. The noise outside of us serves primarily as a means for distorting the heart, for clouding the mirror. The world is seeking to hide from the face of Christ.

St. Silouan once said, “My brother is my life.” I suspect that it was the case that he had learned to see the face of Christ in the face of his brothers. I suspect that it is possible to see the face of Christ even in our enemies. I can only suspect this because it makes sense theologically. My heart is far too clouded to know this by experience.

And yet, when I see the face of Christ, I see that He loves my enemies even as He loves me. Of course, it is also the case that I am my greatest enemy.

“Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is.”
(1 John 3:2)

SCHEDULE OF SERVICES & EVENTS {*Calendar*}

Friday, November 19: Spiritual Circle 9:30am
Saturday, November 20: Great Vespers 6pm
Sunday, November 21: Orthros & Divine Liturgy 9am; *ALL PARISH MEETING* after coffee hour & Honoring Molly Tsalaky for her 90th Birthday
Wednesday, November 24: Akathist of Thanksgiving 6pm (No Catechism Class)
Friday, November 26: Spiritual Circle 9:30am
Saturday, November 27: Great Vespers 6pm
Sunday, November 28: Orthros & Divine Liturgy 9am

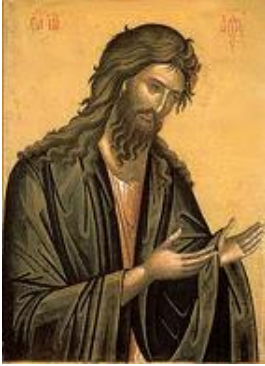
	EPISTLE READER {<i>Sign Up</i>}	LUNCH TEAM
11/21	David Gencarella	Lisa Gencarella's Team
11/28	Paul Tate	Ignatius Chapman's Team
12/5	Lisa Gencarella	Sarah Plew's Team
12/12	Tabitha Townsend	Joy Corey's Team

PRAYERS FOR THE LIVING: John/Steven Wood, Lilly & the children & mothers of the Hogar in Guatemala, those suffering with the Covid-19 virus and those caring for the sick and suffering, victims of injustice and social unrest, Metropolitans Paul and John (hostages in Syria), the suffering Christians throughout the Middle East.

PRAYERS FOR THE DEPARTED: Andrew Mulford, Ernest (Kh. Mona's Father), Victims of abortion, Victims of the Covid-19 virus, Victims of injustice and social unrest, the departed Christians throughout the world who have died for the Faith.

CONFESSIONS: Please remember to contact Fr. Mark to schedule confessions, *even* if you intend to confess after the evening services. This ensures that your confession is well prepared, and that everyone can be heard in an orderly fashion. Father is available to meet at the Church Tuesday through Saturday.





Troparion of St. John the Baptist

The memory of the just is celebrated with hymns of praise, but the Lord's testimony is enough for thee, O Forerunner. For thou wast shown to be more wonderful than the prophets since thou wast granted to baptize Him whom thou didst proclaim. Then having endured great suffering for the truth thou didst rejoice to bring even to those in hades the good tidings, that God who hast appeared in the flesh, takes away the sins of the world, and grants us great mercy.