

unapproachable light, is preparing to come down to earth, and prepares her in the Holy-of-Holies of the Temple to become the living temple, the living ark. God will descend to earth, and so He calls His chariot—Mary—into the most heavenly place on the earth: the Holy-of-Holies in the Temple. “Do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own? For you have been bought with a price; therefore glorify God in your body” (1 Cor. 6:19-20). All of our labors to love Christ and keep His holy word results in an intensifying of the Divine Presence within us, which is renewed each time we confess and commune. “If anyone loves Me, he will keep My word; and my Father will love him, and We will come to him, and make Our abode with him” (St. Jn. 14:23). Today our Virginal Mother calls us to imitate her and to be fit Temples of God. Today the Virgin calls us her children to follow her lead. She calls us to consecrate ourselves more and more to her Son. God’s presence within us is the governing feature of our life. Vigil for this Feast, ranked as one of the [Twelve Great Feasts](#), will be served on **Sunday, November 20 at 5 PM**; The Hierarchical Divine Liturgy on **Monday, starting at 9:30 AM**. As we celebrate the Feast of the *Entrance of the Theotokos into the Temple*, the Church very vividly shows us that the goal of this Nativity Advent season—indeed, of our entire life—is to also become a living temple of His glory. —*Fr Lawrence*

• THANKSGIVING OFFERING:

*No one can say, “I am poor and hence I have no means of giving alms.” For even if you cannot give as the rich gave their gifts into the temple treasury, give two pennies as the poor widow did, and from you God will consider it a greater gift than the gifts of the rich (St. Dorotheos). For many years our parish has provided 100 Thanksgiving Dinner boxes to those in need (distributed by Catholic Charities). This year we are unable to organize the project. However, it would be a blessing for us to instead send a financial offering directly to our partners at Catholic Charities (CC) so they could take this on. It’s estimated (by various agencies) that a Thanksgiving Dinner for ten people costs about \$60 this year. A worthy goal would be to provide CC with funds for **forty dinners**, which is \$2,400. Please indicate on your check or digital offering ([HERE](#)) that this is for “Thanksgiving.” —*Fr Lawrence**

ST. SERAPHIM CATHEDRAL

PROTECTION OF THE HOLY VIRGIN ORTHODOX CHURCH



November 20, 2022

Forefeast of the Entrance into the Temple



• TROPARION OF THE RESURRECTION, TONE SIX:

The angelic powers were at Thy tomb; the guards became as dead men. Mary stood by Thy grave, seeking Thy most pure body. Thou didst capture hades, not being tempted by it. Thou didst come to the Virgin granting life. O Lord who didst rise from the dead: Glory to Thee.

• TROPARION, PREFEAST OF THE ENTRANCE, Tone Four:

Today Anna bequeaths joy to all instead of sorrow, by bringing forth her fruit, the only ever-Virgin. In fulfillment of her vow, today with joy she brings to the temple of the Lord the true temple and pure Mother of God the Word.

• KONTAKION, PREFEAST OF THE ENTRANCE, Tone Four:

The whole world is filled today with joy and gladness on the Theotokos’s auspicious and resplendent feast, whereon with great voice it crieth out: she is in truth the heavenly tabernacle.

ACTIVITIES & EVENTS THIS WEEK

- Saturday, Nov. 19: 9 AM, [Welcoming Home](#) distribution here
3:30 PM, Catechism: *On Jesus Christ the Savior*
5 PM, Great Vespers and Confessions
- Sunday, Nov. 20: 10 AM, Divine Liturgy
Coffee and Donuts?? (*Hall being set for Monday*)
5 PM, Vigil for the *Feast of the Entrance of the Theotokos*
- Monday, Nov. 21: 9:30 AM, Greeting of Archbishop, Hierarchical Liturgy and Ordination of Josef to the Holy Diaconate, *Festal Meal to follow*
- Wednesday, Nov. 23: 6 PM, Great Vespers with Litya for the *Feast of St. Catherine*
- Thursday, Nov. 24: 9:30 AM, Divine Liturgy for Thanksgiving Day
- Friday, Nov. 25: No Confessions

• CONFESSION AND COMMUNION:

We welcome our guests and visitors, and trust that you will have a good experience at the Divine Services—please speak with one of our priests if you have any questions. Holy Communion is reserved for Orthodox Christians who have prepared themselves by: Prayer (*Pre-Communion Prayers* are essential), Fasting according to our practice and a recent Confession (at least within a month's time). *With the fear of God, with faith and with love, draw near.*

• DEACONS IN THE CHURCH:

The Grace Divine, which always healeth that which is infirm and completeth that which is wanting, elevateth, through the laying-on of hands, (name), the most devout Subdeacon to be a Deacon. Wherefore, let us pray for him, that the Grace of the All-Holy Spirit may come upon him (Prayer of Ordination). Deacon literally means



server. Deacons are the waiters (servants, slaves) at the Table of the Lord (e.g., Luke 14:16-24; John 2:1-11). Therefore they are usually found during Liturgy around the altar helping the priest. Deacons are also the earthly equivalent of the angels who are intermediaries between God and man (Hebrews 1:14). So, they are often mediators uniting the laity with priests and bishops, or deacons sometimes represent the Church's interests to the populous. Additionally, deacons are the third rank of the ecclesiastical hierarchy appointed to relieve bishops and priests from work they are too busy to fully attend to (see Acts 6:1-6). Therefore, deacons often minister to widows, orphans, shut-ins, the poor, the sick, the disabled, the imprisoned, the undereducated, and others with special needs. However, more important than what they do, deacons represent something of tremendous value within the Body of Christ: they are our models of service—no matter what form that service takes. Throughout the Gospels, Jesus places particular emphasis on being a servant as a defining characteristic of His followers. For example, our Lord stated, “Whoever serves me must follow me, and where I am, there will my servant be also. Whoever serves me, the Father will honor” (John 12:26). To be a servant is to emulate Christ Himself: “...whoever wishes to become great among you must be your servant, and whoever wishes to be first among you must be slave of all. For the Son of Man came not to be served but to serve, and to give his life a ransom for many” (Mark 10:43-45, cf Luke 22:27). In these verses, “servant” in Greek is “diakonos” [διάκονος]. Therefore, all Christians are called to be “deacons” in whatever their circumstance in life. The role of the ordained deacon is a “sermon without words,” a living icon, of this calling to all believers. If you consider we will be judged based on our service to others (Matthew 25:31-46), then it is obvious how vital it is that we are continually reminded to serve. —*excerpt from an article in “Again” magazine*

• FEAST OF THE ENTRANCE:

The event of the *Entrance into the Temple* of the three-year old Virgin Mary is the sign-post that things were changing before the birth of Christ; the old Temple was passing away; a whole new order of life was arriving, one in which human beings themselves will become the tabernacle of God's Presence. The phrase from *Isaiah*, that “God is with us” became radically new in meaning, and the Virgin is where the change is to be found: “She is indeed the heavenly Tabernacle” we sing at Liturgy. The impossible is happening: The Son of God, one with the Father and the Spirit, Who dwells in