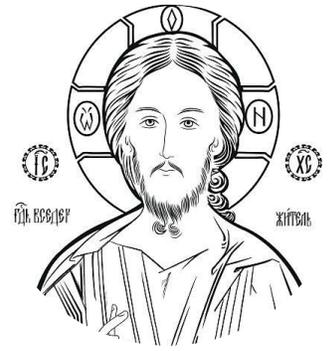




# The Forerunner

Weekly Parish Bulletin

Sunday, November 14, 2021  
**8<sup>TH</sup> SUNDAY OF ST. LUKE**  
*St. Philip the Apostle*



## RESURRECTIONAL APOLYTIKION

(Tone 4)

When the women disciples of the Lord learned from the Angel the joyous message of Your resurrection, they cast away the ancestral curse and elatedly told the Apostles: Death is overthrown, Christ God is risen, granting the world Great Mercy!

## APOLYTIKION OF ST. PHILIP THE APOSTLE

(Tone 3)

O holy Apostle Philip, intercede with the merciful God, to grant our souls forgiveness of sins.

## APOLYTIKION OF THE HOLY NATIVITY OF CHRIST

(Tone 4)

Your Nativity, O Christ our God, has shone to the world the Light of wisdom; for by it those who worshipped the stars were taught by a star to adore You, the Sun of Righteousness, and to know you the Orient from on high. O Lord, glory to You.

## KONTAKION OF THE ENTRANCE OF THE 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.

## PROKEIMENON

*"His voice has gone out into all the earth. The heavens declare the glory of God"*

(Ps. 33:22; 97:12)

## THE READING FROM THE 1<sup>ST</sup> EPISTLE OF ST. PAUL TO THE CORINTHIANS

(1Cor. 4:9-16)

Brethren, God has revealed us, the apostles, last of all, as those appointed to death; for we have become a spectacle to the world, both to angels and to men. We are fools for Christ's sake, but you are wise in Christ; we are weak, but you are strong; you are glorified, but we are dishonored. Even to this present hour we both hunger and thirst; we are naked, and are buffeted, and are restless; and we labor, working with our own hands. While reviled, we bless; while persecuted, we endure; while blasphemed, we exhort; we have become the filth of the world and the off-scouring of all things, even until now. I do not write these things to make you ashamed, but to admonish you as my beloved children; for though you have a myriad of tutors in Christ, yet you do not have many fathers; for I begat you in Christ Jesus through the gospel. I beseech you, therefore, be

imitators of me.

## THE READING FROM THE HOLY GOSPEL ACCORDING TO ST. LUKE

(Luk. 10:25-37)

At that time, a lawyer stood up to put Jesus to the test, saying, “Teacher, what shall I do to inherit eternal life?” Jesus said to him, “What is written in the Law? How do you read?” And the lawyer answered, “You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself.” And Jesus said to him, “You have answered right; do this, and you will live.” But the lawyer, desiring to justify himself, said to Jesus, “And who is my neighbor?” Jesus replied, “A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him, and departed, leaving him half dead. Now by chance a priest was going down that road; and when he saw him he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan, as he journeyed, came to where he was; and when he saw him, he had compassion, and went to him and bound up his wounds, pouring on oil and wine; then he set him on his own beast and brought him to an inn, and took care of him. And the next day he took out two denarii and gave them to the innkeeper, saying, ‘Take care of him; and whatever more you spend, I will repay you when I come back.’ Which of these three, do you think, proved neighbor to the man who fell among the robbers?” The lawyer said, “The one who showed mercy on him.” And Jesus said to him, “Go and do likewise”.



## A MESSAGE FROM THE PRIEST

*By: Fr. Michael Gillis*

Christ is in our midst!

The amazing power of repentance is such that what you do today can change the way God sees what you did yesterday, and not only yesterday, but all of your yesterdays. This may seem unfair to some of us because many of us think that God’s relationship with humanity is based on justice. It doesn’t seem just to us for God to forgive several years of sin just because we later repent. The scales don’t seem to balance.

The people of Israel felt the same way, and both the prophets Jeremiah (ch. 18) and Ezekiel (chs. 18 and 33) deal with this very issue and explain the reason why God can forgive someone all of their sin if they repent. The reason, they argue, is that the sinner who repents reflects on their life, sees that it is not good, and turns away from the sin. That is, all of the sin—and the suffering that resulted in the sin—brought the person to the place where they could finally see the futility of a selfish life. Seeing the emptiness that a life of sin has brought, the person turns to the Lord (repents), which is what God has wanted all along.

You see, God is indeed just, as the scripture tells us repeatedly; but God’s justice is not like human justice. God’s justice is more like what we call mercy. Or as the scripture puts it rather poetically, “mercy triumphs over justice.”

When we sin we twist or pervert ourselves and hurt ourselves and others. In fact, it’s this twisting, or spinning (to use a modern idiom), of reality that causes us to call good what is not good. Like Eve in the Garden of Eden, her conversation with the serpent twisted her perception of reality (“Did God really say?” “You

will not surely die, but your eyes will be opened”). And with a twisted view, suddenly she saw the forbidden fruit as “good for food...pleasant to the eyes...desirable to make one wise.” What was forbidden now seemed good, and in doing what seemed good to them, Adam and Eve did evil.

And the half-truth of the devil came about. Her eyes were indeed opened, but instead of seeing wisdom, she saw that she was naked causing her to experience shame. Adam and Eve’s sin in the Garden fundamentally changed the way human beings come to God. That is, the very fact that we come to God is what is new. Instead of being born in Paradise, we are now born into a world in which sin begins to twist and pervert our perception of reality even before we realize there is a reality to perceive. But God has not abandoned us.

Just as the seed of the fruit brings forth the tree, so the fruit of a perverted view of reality brings forth suffering. And suffering gets our attention. In the Garden there was only good, but now we experience both good and evil, both pleasure and pain, both joy and sorrow. In the Garden Adam and Eve, experiencing only good, walked with God and were growing into who God had created them to be. Now, because of our sin (our sin, not just Adam and Eve’s sin), we experience not only good, but also evil.

And have you noticed that it often feels like there is a lot more evil than good. I think that’s because evil—pain, suffering, sorrow, death, sickness and all of the bad we see and experience—was not what we were created for. We were created to live in the goodness of God. That’s why all that is bad feels so unnatural, so wrong. We realize “life shouldn’t be like this!” I think this is what gets our attention and makes

us consider our life and turn our hearts and minds toward repentance. And this is what God has wanted for us all along. God longs for us to turn from perverted ways of thinking that lead to suffering and to turn toward Him so that our minds can be renewed (Romans ch.12).

The amazing power of repentance is that even in this fallen world we can begin to return to Paradise. We can leave what is behind, behind us. We can see the True Light and receive the Heavenly Spirit. We can humble ourselves, confessing our sins, and begin to be transformed by the renewing of our mind.

### PARISH ANNOUNCEMENTS

If you wish to announce something on The Forerunner, please e-mail Elias Neto at [neto.elias@aol.com](mailto:neto.elias@aol.com) by Thursday

- The Fraser Valley Orthodox Youth Group every Thursday from 7:00 pm to 9:00 pm at 2051 Windsor Street, Abbotsford. For questions, please contact Chris Hawthorne at: [fraservalleyorthodoxyouth@gmail.com](mailto:fraservalleyorthodoxyouth@gmail.com) Masks are mandatory for those attending, including youth leaders. On November 18, there will be a Board Games Night.
- The Nativity Fast begins this week. We fast to enter into the longing of all mankind for the coming of the Saviour.
- Next Saturday (November 20) at 12:00 pm we will begin our 5-week catechumen classes. We will discuss what Orthodox Christians believe and do, and why they believe and do it. All are welcome.
- Fr. Michael will be teaching a class for home schooled children on the Entry of the Theotokos into the Temple Thursday this week at 9:00 am. Please talk to Judi Petker if you are a homeschooler and would like to participate in future talks about Orthodox Church life and teaching.

For pastoral care, please contact:

*The Very Rev. Fr. (Abouna) Michael Gillis*

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This Bulletin is a publication of:

**HOLY NATIVITY ORTHODOX  
CHURCH**

4828 216A Street, Langley, BC V3A 2N5

*Thank you for your presence today!*

**PRAYERS FOR THE DEPARTED**

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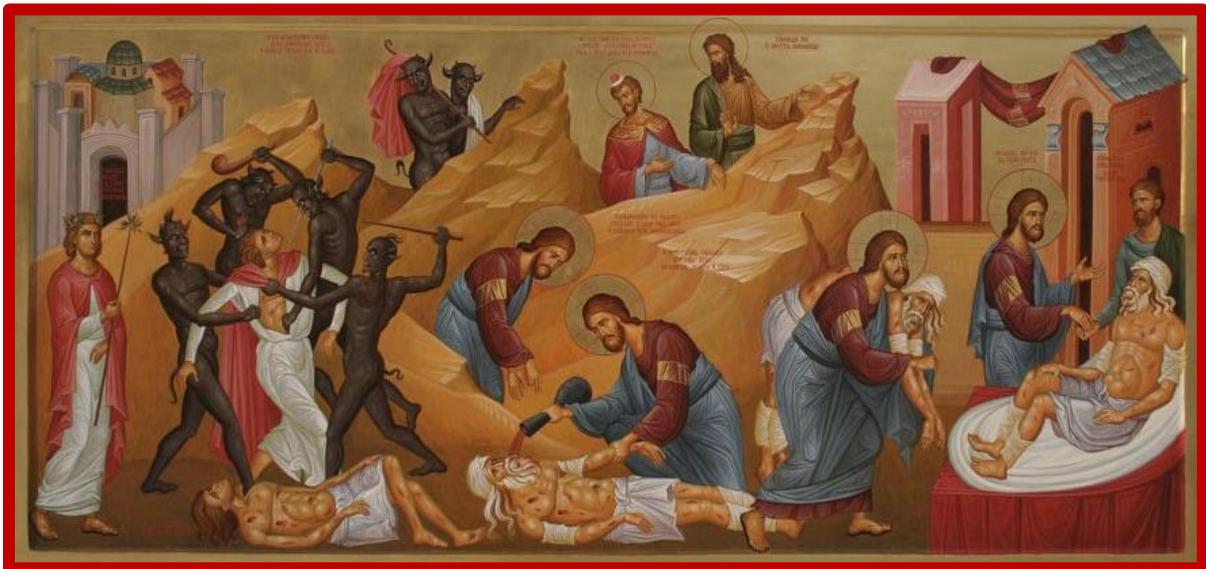
**PRAYERS FOR THE LIVING**

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Icon: The Good Samaritan

**Readings for the Week:** **Mon.** Col. 2:13-20. Luk. 14:1, 12-15; **Tue.** Rom. 10:11-21; 11:1-2. Mt. 9:9-13; **Wed.** 1Cor. 12:7-11. Luk. 15:1-10; **Thu.** Col. 4:2-9. Luk. 16:1-9; **Fri.** Col. 4:10-18. Luk. 16:15-18; 17:1-4; **Sat.** 2Cor. 5:1-10. Luk. 9:57-62.