

LITURGICAL VARIABLES – SUNDAY, NOVEMBER 24, 2024

After-Feast of the Entrance of the Theotokos into the Temple

FIRST ANTIPHON

Great is the Lord and greatly to be praised: in the city of our God and in His holy mountain. Glorious things are spoken of thee, O city of God. **Refrain: Through the intercessions of the Theotokos, O Savior, save us!** God is known in her palaces for a refuge. As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God. **(Refrain)** Glory...Both now...(Refrain)

SECOND ANTIPHON

The Most High hath sanctified His tabernacle. Holiness and majesty are in His sanctuary.
Refrain: Save us, O Son of God, Who art risen from the dead: who sing to Thee: Alleluia!
This is the gate of the Lord, the righteous shall enter in thereat. **(Refrain)**
Holy is Thy temple, and wonderful in righteousness. **(Refrain)**
Glory...Both now...O Only-begotten Son...

THIRD ANTIPHON

Even the rich among the people shall entreat thy favor. The King's daughter is all glorious within: her clothing is of wrought gold. Virgins shall be brought to the King after her: her companions shall be brought unto Thee.

• *During the Little Entrance, after the verses of the Third Antiphon, chant the Apolytikion of the Feast of the Entrance, then the following Entrance Hymn:*

ENTRANCE HYMN OF THE RESURRECTION

Come let us worship and fall down before Christ. Save us, O Son of God, **Who art risen from the dead;** who sing to Thee: Alleluia!

• *After the Entrance, sing the hymns in the following order below:*

RESURRECTIONAL APOLYTIKION (TONE 5)

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 ENTRANCE OF THE THEOTOKOS (TONE 4)

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.

APOLYTIKION OF ST. NICHOLAS (TONE 4)

In truth you were revealed to your flock, as a rule of faith, a model of meekness and a teacher of self-control. Therefore, you have won the heights by humility, riches by poverty. Holy Father, Bishop Nicholas, intercede with Christ our God that our souls may be saved.

KONTAKION OF 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.

THE EPISTLE

*Thou, O Lord, shalt preserve us and keep us from this generation.
Save me, O Lord, for the godly man hath disappeared.*

Reading from the Epistle of St. Paul to the Galatians (6:11-18)

Brethren, see with what large letters I am writing to you with my own hand. It is those who want to make a good showing in the flesh that would compel you to be circumcised and only in order that they may not be persecuted for the cross of Christ. For even those who receive circumcision do not themselves keep the Law, but they desire to have you circumcised that they may glory in your flesh. But far be it from me to glory except in the cross of our Lord Jesus Christ, by which the world has been crucified to me and I to the world. For neither circumcision counts for anything, nor uncircumcision, but a new creation. Peace and mercy be upon all, who walk by this rule, upon the Israel of God. Henceforth let no man trouble me; for I bear on my body the marks of Jesus. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.


THE GOSPEL

Reading from the Holy Gospel according to St. Luke (18:18-27)

At that time, a man came testing Jesus and asking, "Good Teacher, what shall I do to inherit eternal life?" And Jesus said to him, "Why do you call Me good? No one is good but God alone. You know the commandments: 'Do not commit adultery. Do not kill. Do not steal. Do not bear false witness. Honor your father and mother.'" And the man said, "All these I have observed from my youth." And when Jesus heard it, he said to him, "One thing you still lack. Sell all that you have and distribute to the poor, and you will have treasure in heaven; and come, follow Me." But when the man heard this he became sad, for he was very rich. Jesus, seeing him sad, said, "How hard it is for those who have riches to enter the kingdom of God! For it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." Those who heard it said, "Then who can be saved?" Jesus said, "What is impossible with men is possible with God."

THE SYNAXARION

On November 24, we continue to celebrate the Great Feast of the Entrance of the Theotokos into the Temple. 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.



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Welcome to our church community! We are blessed to have you worshipping with us today. We are the jurisdiction of the Orthodox Christian Church whose roots trace directly back to first century Antioch, the city in which the disciples of Jesus Christ were first called "Christians" (Acts 11:26). The Orthodox Church is the oldest and second largest Christian group in the world. We are called by God our creator to worship and follow Him, and to proclaim to the world His message of love, peace and salvation.