

priest would enter into the Holy of Holies. In our own Orthodox Christian churches, the Holy of Holies come out to us, and we commune the sacrifice of our Christ. Thus, we become, as much as we are able, like the All Holy Theotokos, that is, a tent of the heavenly God. Let us imitate her also in our spiritual preparation, in our joy of being members of the Church, of the body of Christ.

Fr. Th. M.

SUNDAY, NOVEMBER 21 2021 *The Entrance Of The Theotokos Into The Temple.*

TONE OF THE WEEK : *Plagal First Tone*

EOCHINON :

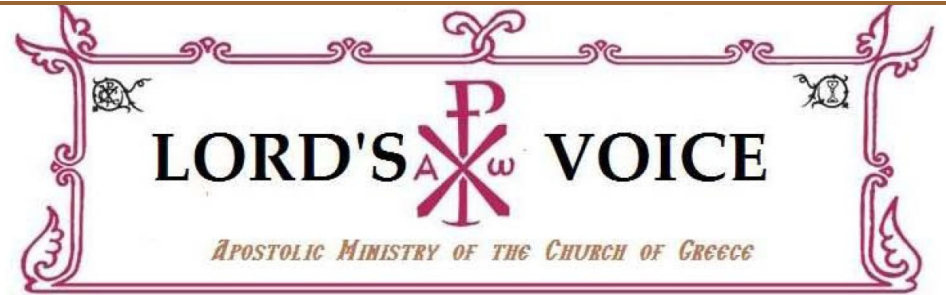
EPISTLE READING : *St. Paul's Letter to the Hebrews 9:1-7*

GOSPEL READING : *Luke 10:38-42, 11: 27-28.*

SUNDAY, NOVEMBER 28 2021 THIRTEEN SUNDAY OF LUKE,
Stephen the New, Irenarchos & his Companion martyrs of Sebaste, Auxentius, 16 Martyrs of Tiberiopolis.

EPISTLE READING : *St. Paul's Letter to the Ephesians 2:4-10*

GOSPEL READING : *Luke 18:18-27.*



69TH YEAR NOVEMBER 21 2021 PAMPHLET # 47 (3573)

THE TENT OF THE HEAVENLY GOD

The feast of the Entrance of the Theotokos comprises a reminder to each one of us what it means to be able to glorify God, making our own self a tent of His. Because in the person of the All Holy Theotokos our human nature offers itself to the Great High Priest Christ, who enters in once, He alone, in order to offer Himself as a sacrifice “for the sake of the ignorances of the people” (Heb. 9:7). And the All Holy Theotokos becomes a “treasury of the glory of God” as the kontakion of the feast mentions.

Parents who truly love

Zachariah welcomes her with lanterns, because God has informed him about her. Her parents, Joachim and Anna leave her at the temple and to God, not because they are not able to raise her, but because they feel that this treasure no longer belongs to them. She is God's, and to Him she must be returned. They are her birthgivers, but she will give birth to Him who will give rebirth to our being from death. Thus, the parents feel that this child has been called for another mission. She will no longer

*EPISTLE READING : ST. PAUL'S LETTER TO THE HEBREWS
9:1 - 7*

BRETHREN, the first covenant had regulations for worship and an earthly sanctuary. For a tent was prepared, the outer one, in which were the lampstand and the table and the bread of the Presence; it is called the Holy Place. Behind the second curtain stood a tent called the Holy of Holies, having the golden altar of incense and the ark of the covenant covered on all sides with gold, which contained a golden urn holding the manna, and Aaron's rod that budded, and the tables of the covenant; above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail. These preparations having thus been made, the priests go continually into the outer tent, performing their ritual duties; but into the second only the high priest goes, and he but once a year, and not without taking blood which he offers for himself and for the errors of the people..

be their child, but she will glorify in God, the entire human race. And so, for this reason, whatever they taught her becomes prayer. It becomes communion with God. It becomes trust in His will. And her parents themselves, prematurely withdraw from her life. Because they feel that the joy they received with her birth will become the joy of the whole universe. Thus is the love of those who truly believe in God. Open to everyone. Ready to leave aside even also whatever are the main elements of human relationships, what we call "possessiveness". The "she belongs to me", the "she is mine".

The All Holy Theotokos, the heavenly temple

The entrance of the All Holy Theotokos into the temple of God, opens up the road for what will happen later on: the coming of Christ. God gives the sanctification to the All Holy Theotokos not only at the age of three years old, but in all of her life. She will work with prayer, asceticism, the ministry at the Holy of Holies, by receiving the food that the angel of God brings her, so that she can be ready, from a member of the earthly temple made by hands, to receive the Godman, and to make herself a temple of the Holy Spirit. She will say the "yes" in the name of all of humanity to the calling of God to become His mother, and, just like her parents, she will share her Son with all of humanity. She will not keep Him for her own self, but she will offer back the gift that she received to everyone. In the earthly temple, she will study the love for God. Establishing herself a temple of the heavenly one, she will share this love with everyone, and she will continue sharing it, just as she was and remains a mediatrix for everyone.

Love is sacrifice

Christ will show us that the crowning of love is sacrifice. He was sacrificed for our sins, for those that we know, and for those that we are ignorant of. And His sacrifice becomes life. The All Holy Theotokos left human things behind, her parents, her childlikeness, the right for earthly joy and happiness, and she said her own "yes" to the love that becomes sacrifice. And she calls us to the earthly temple to offer our own self, our passions, and our mistakes, the feeling that we exist for our "ego", and to open ourselves up to love. In the Jewish temple, only the high

