

St. Michael Antiochian Orthodox Church of the San Fernando Valley
a Parish of the Antiochian Orthodox Christian Archdiocese of North America
16643 Vanowen Street; Van Nuys, California; 91406 stmichaelvannuys.org

His Eminence, Metropolitan JOSEPH, Archbishop of New York
and Metropolitan of all North America www.antiochian.org
Archpriest Timothy Baclig, Pastor pastor@stmichaelvannuys.org
Rev. Fr. Minas Sarchizian, Assisting Priest fatherminas@gmail.com
Rev. Deacon Andrew Monsue armcopper@gmail.com
Subdeacon Richard Tamoush richard@aaaflag.com
Subdeacon Magued Wassef wassefm@msn.com
Subdeacon Richard Ajalat, Pastoral Assistant rajalat@stmichaelvannuys.com

Parish Council Chair - Michael Mitchell mgmitchell3@gmail.com
Council Vice-Chair - Carrie Sadd Khouri carrieskhouri@gmail.com
Council Secretary - Eric Nelson ericnelson2520@sbcglobal.net
Council Treasurer - Connie Abdun-Nur Barilla cmatthews46@yahoo.com

Antiochian Orthodox Christian Women of No. America (AOCWNA)

Chapter President - Charmaine Darmour cdarmour@sbcglobal.net
Church Comptroller - Mary Ann Coury maryanncoury@aol.com
Choir Director - Art Danks artdanks1@yahoo.com
Church School Superintendent - Anna Rowe afarha@stmichaelvannuys.org
Youth Director - Katya Soot katya@stmichaelvannuys.org
Young Adult Director - Bethany Geleris bethanygeleris@gmail.com
Faithtree Resources Exec. Director - Michelle Moujaes michelle@faithtree.org
Project Manager - Michael J. Malouf michael@jacksonia.com
Capital Funds Campaign Chair - Ron Zraick ronaldzraick@gmail.com
Bookstore Manager - Bobbi Monsue bobbi_monsue@att.net
Golf Classic Co-Chair - Don Meena donmeena@sbcglobal.net
Golf Classic Co-Chair - Fred Milkie milkief@aol.com
Webmaster - Arlette Hanania arly74@hotmail.com
Coffee Hour Coordinator - Cindy Tamoush fantam5@socal.rr.com
Head Usher - Ramez Hage jeddo.ramez@gmail.com

The Eighth Sunday after Pentecost and the Eighth Sunday of Matthew

Mary Magdalene, Myrrh-bearer and Equal-to-the-Apostles
Virgin Martyr Markella of Chios

Sunday, July 22, 2017

Tone 7; Eothinon 8

Apolytikion of the Resurrection (Tone 7)

Thou didst shatter death by Thy Cross, Thou didst open paradise to the thief; Thou didst turn the sadness of the ointment-bearing women into joy. And didst bid Thine Apostles proclaim a warning, that Thou hast risen O Christ, granting to the world the Great Mercy.

Apolytikion of St. Mary Magdalene (Tone 1)

Thou didst shatter death by Thy Cross, Thou didst open paradise to the thief; Thou didst turn the sadness of the ointment-bearing women into joy. And didst bid Thine Apostles proclaim a warning, that Thou hast risen O Christ, granting to the world the Great Mercy.

Apolytikion of our Patron, Michael the Archangel (Tone 2)

O ye foremost of the heavenly hosts, we beseech thee, though we are unworthy, pray that we may be encompassed with a shadow of thine unearthly glory; preserving us who kneel and cry endlessly: Deliver us from oppression since ye are the prince of the highest powers.

Kontakion of the Holy Theotokos (Tone 2)

O protection of Christians that cannot be put to shame, mediation unto the Creator most constant, O despise not the suppliant voices of those who have sinned; but be thou quick, O good one, to come unto our aid, who in faith cry unto thee: Hasten to intercession, and speed thou to make supplication, thou who dost ever protect, O Theotokos, them that honor thee.

Daily Readings

THE EPISTLE (for the Eighth Sunday after Pentecost)

The Lord will give strength to His people.

Ascribe to the Lord, O sons of God, ascribe to the Lord honor and glory.

The Reading from the Epistle of St. Paul to the Corinthians (1:10-17)

Brethren, I appeal to you, by the Name of our Lord Jesus Christ, that all of you agree and that there be no dissension among you, but that you be united in the same mind and the same judgment. For it has been reported to me by Chloe's people that there is quarreling among you, my brethren. What I mean is that each one of you says, "I belong to Paul," or "I belong to Apollos," or "I belong to Cephas," or "I belong to Christ." Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? I thank God that I baptized none of you except Crispos and Gaius; lest anyone should say that you were baptized in my name. (I did baptize also the household of Stephanas. Beyond that, I do not know whether I baptized anyone else.) For Christ did not send me to baptize but to preach the Gospel, and not with eloquent wisdom, lest the cross of Christ be emptied of its power.

THE GOSPEL (for the Eighth Sunday of Matthew)

The Reading of the Holy Gospel is according to St. Matthew (14:14-22)

At that time, when Jesus went ashore he saw a great throng; and he had compassion on them, and healed their sick. When it was evening, the disciples came to Him and said, "This is a lonely place, and the day is now over; send the crowds away to go into the villages and buy food for themselves." Jesus said, "They need not go away; you give them something to eat." They said to Him, "We have only five loaves here and two fish." And He said, "Bring them here to Me." Then He ordered the crowds to sit down on the grass; and taking the five loaves and the two fish He looked up to Heaven, and blessed, and broke and gave the loaves to the disciples, and the disciples gave them to the crowds. And they all ate and were satisfied. And they took up twelve baskets full of the broken pieces left over. And those who ate were about five thousand men, besides women and children. Then Jesus made the disciples get into the boat and go before Him to the other side, while He dismissed the crowds.

The Synaxarion

On July 22 in the Holy Orthodox Church, we commemorate the holy and glorious Myrrh-bearer Mary Magdalene, the Equal to the Apostles.

Verses

With immaterial touch, Mary doth touch Thee,
To Whom, O Christ, Thou saidst 'Touch Me not' aforetime.
On the twenty-second Mary Magdalene shut her eyes.

She was born in the town of Magdala along the shore of Lake Gennesaret from the tribe of Issachar. She was tormented by seven evil spirits from which the Lord Jesus freed her and made her whole. Mary Magdalene stood beneath the Cross on Golgotha and grieved bitterly and mourned with the All-Holy Theotokos. When the Lord arose she saw Him on two occasions: once alone and the other time with the other myrrh-bearing women. She traveled to Rome and appeared before Emperor Tiberius Caesar and presenting him with a red colored egg, greeted him with the words: "Christ is Risen!" At the same time, she accused Pilate before Tiberius for his unjust condemnation of the Lord Jesus. Tiberius accepted her accusation and transferred Pilate from Jerusalem to Gaul where, this unjust judge, in disfavor with the emperor, died of a dread disease. After that, Mary Magdalene returned from Rome to Ephesus and joined John the Theologian, whom she assisted in the work of preaching the Gospel. She died peacefully and, according to tradition, was buried in the same cave of the Seven Young Sleepers of Ephesus.

On this day, we also commemorate the Virgin-martyr Markella of Chios. By the intercessions of Thy Saints, O Christ God, have mercy upon us. Amen.

A Note Regarding Holy Communion

Since we understand Communion to mean that we have all things in common, sharing an identical Faith, *only* those who are members of the Orthodox Church and who have prepared themselves through prayer, fasting and recent Confession may participate in Holy Communion. (We invite all, however, to partake of the blessed bread which is distributed at the dismissal.) Please see the Pastor for inquiries on how to become a member.

OFFERINGS

The Holy Bread is being offered this morning and the coffee hour hosted this morning by Nabeel & Sharon Abughazaleh on the occasion of their 40th wedding anniversary.

Prayers are also offered for their son, Chris' 35th birthday, with gratitude for God's love and protection, and the continued health and safety of all our our children and grandchildren: Elias, Steve, Chris, Payton, and Jaxson. May God grant us many, many more years of love, health and happiness!

Holy Bread is also being offered this morning by Presbytera Nicole with prayers for Father Minas, Mary, Father Timothy and his family; also in remembrance of St. Elias; praying for favorable weather for the laborers of our new church sanctuary; may God keep them under His protection.

Holy Bread was offered last Sunday, by Presbytera Nicole, Father Minas and Mary Sarchizian in memory of Presbytera's brother, Iancu Ugureanu (+5 July, 2006). Memory eternal.

Special offerings and requests for prayer...

with thanks to God and prayers for the continued
good health of Ramez Hage on the occasion of
the third anniversary of his kidney transplant (July 21, 2015).
May God grant him many more healthy years filled with happiness!
Much love, Rima, Teddy, Steven and their families.

by the entire Tamoush family for
the healing and good health of Carol Kinan

for the well being of Clair Bitar,
her husband, Emile, and their family.

by Denise & Leandro Cruz for the repose of the newly-departed:
Helen Duncan (+15 July, 2018), daughter of Dolores Cardelucci.
Memory eternal.

LITURGICAL CALENDAR

The Ninth Sunday after Pentecost
and the Ninth Sunday of Matthew

Saturday, July 28 - Great Vespers, 5 p.m.

Sunday, July 29 - Orthros, 8:45 a.m., Divine Liturgy, 10 a.m.

The Dormition Fast – August 1-14

[Note: During the period of the fast, the Church's
Traditional fasting discipline is observed with the abstinence of
meat, poultry, eggs, dairy, fish, wine and oil, through August 14th.

Wine and oil are permitted on Saturdays and Sundays. Also,
Fish, wine and oil are permitted on the Feast of the Transfiguration.]

Service of the Paraklesis and the Veneration of the Holy Cross
Wednesday, August 1; 6:30 p.m.

The Feast of the Holy Transfiguration - Monday, August 6th

The Celebration of the Feast of the Dormition
Vespers and Divine Liturgy, Tuesday, August 14, 6:30 p.m.

The Feast of the Dormition – Tuesday, August 15

ANNOUNCEMENTS

Katya Soot, our Youth Director Will be Meeting With All
Seventh to Twelfth Graders This Morning After Holy Communion

All 7th to 12th graders are also welcome to join our Youth Director,
Katya Soot for lunch at In-N-Out Burger today. The next event being
planned is a service project; filling backpacks with school supplies to
provide for children who cannot afford new items for the school
year. Please reply ASAP to Katya with your preference of a selection
of one of the two following dates: Saturday, August 11, or Saturday,
August 25.

For Planning Ahead

The Feast of the Dormition this year falls on a Wednesday (August 15). The Feast is preceded by a fourteen day fast, beginning on Wednesday, August 1st. The traditional fasting discipline includes: no meat, poultry, eggs, dairy, fish, wine and oil, but wine and oil are allowed on Saturdays and Sundays; also fish wine and oil are permitted for the Feast of the Transfiguration (Monday, August 6). The Divine Liturgy for the Feast of the Dormition will be celebrated with a Vespereal Liturgy on Tuesday, August 14th at 6:30 p.m.

Additional Parking

We are now able to park along Vanowen Street immediately in front of our church property. The "No Parking at Any Time" signs have been removed. Additional parking is also available in the neighborhood outside of the north gate of our church property.

Upcoming Events (see the foyer bulletin board for more information)

St. Nicholas Summer Camp

Session II - July 22-28, 2018; Session III - July 29 to August 4, 2018

Dormition Fast - Wednesday, August 1 to Tuesday August 14, 2018

The Feast of the Transfiguration - Monday, August 6

Vespereal Liturgy for the Feast of the Dormition - Tuesday, August 14

Feast of the Holy Dormition - Wednesday, August 15

Orthodox Young Professionals Conference, August 16-19

Denver, Colorado; www.oypc.org

Father Timothy on vacation: August 21-23; August 28 to September 6

Church School Registration - September 2, 9, 2018

Church School Awards Presentation Coffee Hour - September 9, 2018

Start of Church School Classes - September 16, 2018

St. Mark (Irvine) Annual Fundraiser - Saturday, September 22

San Juan Golf Club; dinner, entertainment and silent auction.

THE EIGHTH SUNDAY AFTER PENTECOST AND THE EIGHTH SUNDAY OF MATTHEW

MARY MAGDALENE, MYRRH-BEARER AND EQUAL-TO-THE-APOSTLES
VIRGIN-MARTYR MARKELLA OF CHIOS

طروبارية القيامة على اللحن السابع

حطمت بصليبك الموت وفتحت للصل الفردوس، وحولت نوح حاملات الطيب، وأمرت رسلك أن يكرزوا بأنك قد قمت أيها المسيح الإله مانحاً العالم الرحمة العظمى.

لَقَدْ تَبِعْتَ الْمَسِيحَ الَّذِي وُلِدَ مِنَ الْعَذْرَاءِ لِأَجْلِنَا، يَا مَرْيَمُ الْجَدَلِيَّةُ الشَّرِيفَةُ، وَحَفِظْتِ أَحْكَامَهُ وَنَوَامِيْسَهُ. وَمِنْ ثَمَّ نَحْنُ فِي تَعْيِيدِنَا الْيَوْمَ لِتَذْكَارِكِ الْمُقَدَّسِ، نَمْتَدِّحُكَ عَنِ إِيمَانٍ، وَنُبَجِّلُكَ بِرَغْبَةٍ.

طروبارية رؤساء الملائكة باللحن الرابع

أيها المتقدمون على الأجناد السماويين، نتوسل إليك نحن غير المستحقين، حتى أنكم بطلباتكم تكتنوفوننا بظل أجنحة مجدكم غير الهولي، حافظين إيانا نحن الجاثين والصارخين بغير فتور، أنقذونا من الشدائد، بما أنكم رؤساء مراتب القوات العلوية.

طروبارية التجلي على اللحن السابع

لما تجليت، أيها المسيح الإله في الجبل، وحسبما وسع تلاميذك شاهدوا مجدك، حتى عندما يُعاينوك مصلوباً يدركوا أن الأمل طوعاً باختيارك، ويبشروا للعالم أنك أنت بالحقيقة شعاع الأب.

الرسالة

الرب يوتي العزة شعبه، قدموا للرب يا أبناء الله، قدموا للرب مجداً وعزاً

فصل من رسالة القديس بولس الرسول الأولى إلى أهل كورنثس

يا إخوة، أناشدكم باسم ربنا يسوع المسيح أن تكونوا جميعاً متفقين في الرأي وأن لا يكون بينكم خلاف، بل كونوا على وفاق تام، لكم روح واحد وفكر واحد. فقد أخبرني

عنكم أيها الاخوة أهل بيتِ خلوة أن بينكم خلافاً، أعني أن كل واحدٍ منكم يقول "أنا مع بولس" و "أنا مع أبولوس" و "أنا مع بطرس" و "أنا مع المسيح." هل تجزأ المسيح؟ هل بولس هو الذي صُلب من أجلكم؟ أو باسم بولس تعمدتم؟ أحمّد الله أنني لم أعمّد أحداً منكم سوى كريسبس و غايس، فليس لأحد أن يقول إنكم باسمي تعمدتم. بلى لقد عمدت أيضاً عائلة استفاناس. وما عدا هؤلاء فلا أذكرُ أنني عمدت أحداً. فالمسيحُ أرسلني لا لأعمّد، بل لأعلنَ البشارةَ غير معولٍ على حكمةِ الكلامِ لنلا يبطل صليبُ المسيح.

الإنجيل

فصلٌ شريفٌ من بشارةِ القديسِ متى

في ذلك الزمان: لما نزل يسوع من القارب رأى جموعاً كبيرة، فتحنّن عليهم وشفى مرضاهم. ولما كان المساء دنا منه تلاميذه وقالوا: "المكان مقفر وقد فات الوقت، فاصرف الجموع ليذهبوا إلى القرى فيشتروا لهم طعاماً." فأجابهم يسوع: "لا حاجة بهم إلى الذهاب. أعطوهم أنتم ما يأكلون." فقالوا له: "ليس عندنا هنا غير خمسة أرغفة وسمكتين." فقال يسوع: "هاتوا ما عندكم." ثم أمر الجموع أن يقعدوا على العشب، وأخذ الأرغفة الخمسة والسمكتين، ورفع عينيه نحو السماء وبارك وكسر الأرغفة وأعطى تلاميذه، والتلاميذ أعطوا الجموع. فأكلوا كلهم حتى شبعوا، ورفعوا ما فضل من الكسر اثنتي عشرة قفة مملوءة. وكان الذين أكلوا نحو خمسة آلاف رجل ما عدا النساء والأولاد. وأمر تلاميذه أن يركبوا القارب ويسبقوه إلى الشاطئ المقابل حتى يصرف الجموع.

ملاحظة بخصوص تناول القربان المقدس

إن مفهومنا لتناول القربان يعنى عمومية المشاركة فيه لذوى العقيدة الواحدة، إلا إن المشاركة في سر القربان المقدس هنا مقتصر فقط على أعضاء الكنائس الارثوذكسية والذين يحضرون أنفسهم بالصلاة والصوم والاعتراف منذ فترة قريبة (وعلى كل حال، فإننا ندعو الجميع للمشاركة فى الخبز المقدس الذى يوزع عند إنتهاء مراسيم القداس). رجاء مراجعة الكاهن. إذا رغبت أن تصبح عضواً فى الكنيسة الارثوذكسية

Pastor's Sermon
The Eighth Sunday of Matthew
By V. Rev. Timothy Baclig
July 22, 2018

The Church Fathers interpreted the miracle of the feeding of the five thousand heard in today's reading as an anticipation of Holy Communion in which Christ offers Himself to us as the heavenly bread. In the book of Exodus (16:4-16) of the Old Testament, when the Israelites had escaped from Egypt but then faced terrible hunger in the wilderness, God sent food to satisfy His people. In the days of Jesus God again acted by sending His Son to feed His people not only with bread but also with the truth of His teachings.

The Church Fathers point out that just as the Israelites were miraculously fed in the wilderness, Jesus miraculously fed the multitude that followed him. However, what is not similar about these two events is that the miracle of the food that was provided for the Israelites in the wilderness was not enough in and of itself to cause them to follow the Law of God and to obey His commandments. Their experience was not something that helped them to seek anything beyond their physical hunger in the wilderness. Unlike the event of the Israelites in Exodus, the multitudes that followed our Lord were drawn to Him and were motivated with a hunger to hear Christ message. They sought Him with no thought of their need to eat a meal.

In the New Testament Jesus declares Himself to be the True Bread from heaven given by the Father, and so the food in the desert and the bread of the Gospel miracle are both signs of that True Bread. In a section following the account of the miracle of the five loaves and fishes in chapter six of St. John's Gospel, Jesus said, *I am the Bread of Life. He who comes to me will never go hungry, and he who believes in me will never be thirsty (verse 35). Your forefathers ate in the desert, yet they died. But there is the bread that comes down from heaven, which a man may eat and not die. I am the living bread that came down from heaven. If a man eats of this bread, he will live forever. This is my flesh which I give for the life of the world"* (verses 49-51).

The Lord's Prayer found in Matthew, chapter 6, provides us with another phrase that helps our understanding of what this means. ...*give us this day our daily bread...*

The expression “daily bread” should not be understood as merely pertaining to the bread of this very day; the bread that sustains our life; rather: It is the bread for the eternal day of God’s Kingdom – what sustains us for immortal life. It is the living “super essential” Bread – Christ Himself: The Bread of Life.

Immediately following this lesson our Lord teaches His disciples about fasting (v. 16ff). We happen to be entering the period of the Dormition Fast (August 1-14). One of the purposes of the fast, as with other periods of fasting in the church, is to remind us of the words of our Lord who said, *[Do not labor] for the [food] which perishes, but for the [food] which endures unto everlasting life which the Son of Man will give to you (John 6:27)*. And in the words of St. Paul (Romans 14:7): *The Kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit*.

Important to our understanding about the Sacrament of Christ’s Body and Blood as Orthodox Christians, is that we believe and understand that when a person is united to Christ in receiving Holy Communion, he or she does so acknowledging being united with Christ’s teaching. The two are inseparable. Unlike other Christian traditions, in our church, Christ’s teaching is not a subjective matter or the subject of one’s personal interpretation.

If we read further into the sixth chapter of St. John’s Gospel we hear these words: *Whoever eats my flesh and drinks my blood remains in me, and I in him. ...as the living Father sent me..., so the one who feeds on me will live because of me” (verses 52-57)*. It is also recorded that it was precisely at this point that the Gospel records that many of the disciples turned back and no longer followed him.

And so, my beloved, we see that our Tradition is not as accommodating to our temporal desires. Its purpose is not to temporarily pacify or satisfy our earthly desires. Surely, you and I ask God for many things... But it can be very liberating for you and I when we discover that being members of God’s Kingdom pertains to all that is beyond our personal wants and temporal needs: unlike the liberation of the Israelites from Egypt. Our liberation focuses upon Christ as our Source and Bread of Life. He, who illumines, renews and regenerates, forgives and heals, purifies and sanctifies. He is Who saves and sustains us; all who are repentant sinners, the sick and down-trodden.

The Church is first and foremost the Body of Christ. Its success is not centered or focused around human personalities. Perhaps in the case of the Israelites it was Moses. We just heard in today's epistle another very important lesson regarding the divisions that arose among the faithful and that the Apostle Paul messages about. It involved the various personalities that had become prominent leaders and who obviously had a very successful following. It may have been that they were good speakers; charismatic personalities. But the Apostle reminds them something that we too cannot forget: The message is Christ's and it is He in whose name we are baptized and it is He who saves us.

Prayer

O Lord Jesus Christ our God, You blessed the five loaves in the wilderness, and from them five thousand were filled. O Bread of Life, feed us with your Word. Nourish us with wisdom. Grant us your blessing and multiply our resources that we also may be merciful and generous at all times, especially for those who are in need. For you, O Christ our God, do bless and sanctify all things, and are also the Heavenly Bread, and the Fountain of immortality, and to You do we give glory, together with your Eternal Father and Your life-giving Spirit, now and forever. A-men.