

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**

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The Second Sunday of Great Lent

Commemoration of St. Gregory Palamas, Archbishop of Thessalonica;
The Venerable Zachariah the Recluse and Artemon, Bishop of Seleucia;
New Hieromartyr Parthenios, Patriarch of Constantinople

Sunday, March 24, 2019

Tone 2; Eothonon 10

Apolytikion of the Resurrection (Tone 6)

When Mary stood at Thy grave, looking for Thy sacred body, angelic powers shone above Thy revered tomb; and the soldiers who were to keep guard became as dead men. Thou led Hades captive and wast not tempted thereby. Thou didst meet the Virgin and didst give life to the world, O Thou, Who art risen from the dead, O Lord, glory to Thee.

Apolytikion of St. Gregory Palamas (Tone 8)

O Star of Orthodoxy, support of the Church and its teacher, O comeliness of ascetics, and incontestable champion of those who speak in theology, Gregory the wonder-worker, the pride of Thessalonica and preacher of grace, implore thou constantly for the salvation of our souls.

Apolytikion of our Patron the Archangel Michael (Tone 4)

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

Kontakion of the Annunciation [and Great Lent] (Tone 8)

To thee, the Champion Leader, do I offer thanks of victory, O Theotokos, thou who hast delivered me from terror; but as thou that hast that power invincible, O Theotokos, thou alone can set me free: from all forms of danger free me and deliver me, that I may cry unto thee: "Hail, O Bride without Bridegroom."

Daily Readings

THE EPISTLE (Second Sunday of Lent)

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

The Reading from the Epistle of St. Paul to the Hebrews (1:10 – 2:3)

“In the beginning, Thou, O Lord, didst found the earth, and the heavens are the work of Thy hands; they will perish, but Thou remainest; they will all grow old like a garment, like a mantle Thou wilt roll them up, and they will be changed. But Thou art the same, and Thy years will never end.” But to what angel has He ever said, “Sit at My right hand, until I make Thine enemies a stool for thy feet”? Are they not all ministering spirits sent forth to serve, for the sake of those who are to obtain salvation? Therefore, we must pay closer attention to what we have heard, lest we drift away from it. For if the message, declared by angels, was valid and every transgression or disobedience received a just retribution, how shall we escape if we neglect such a great salvation? It was declared at first by the Lord, and it was attested to us by those who heard Him.

THE GOSPEL (for the Second Sunday of Lent)

The Reading of the Holy Gospel is according to St. Mark (2:1-12)

At that time, when Jesus returned to Capernaum after some days, it was reported that He was at home. And many were gathered together, so that there was no longer room for them, not even about the door; and He was preaching the Word to them. And they came, bringing to Jesus a paralytic carried by four men. And when they could not get near Jesus because of the crowd, they removed the roof above Him; and when they had made an opening, they let down the pallet on which the paralytic lay. And when Jesus saw their faith, He said to the paralytic, “Son, your sins are forgiven.” Now, some of the scribes were sitting there, reasoning in their hearts, “Why does this man speak thus? It is blasphemy! Who can forgive sins but God alone?” And immediately Jesus, perceiving in His spirit that they thus reasoned within themselves, said to them, “Why do you reason thus in your hearts? Which is easier, to say to the paralytic, ‘Your sins are forgiven,’ or to say, ‘Rise, take up your pallet and walk’? But that you may know that the Son of Man has authority on earth to forgive sins” – He said to the paralytic – “I say to you, rise, take up your pallet and go home.” And he rose, and immediately took up the pallet and went out before them all. So that they were all amazed and glorified God, saying, “We never saw anything like this!”

The Synaxarion – March 24th

On March 24 in the Holy Orthodox Church, we celebrate the Forefeast of the Annunciation to the Theotokos, and we commemorate Venerable Father Zachariah the recluse and Artemon, bishop of Seleucia; and New-hieromartyr Parthenios, patriarch of Constantinople.

On this same day, the Second Sunday of the Fast, we make remembrance of our father among the saints, Gregory Palamas, archbishop of Thessalonica.

Verses

The Spring of Light now leadeth to light unwaning
The Light's own truly great and resplendent herald.

On this same day, the Second Sunday of the Fast, we make remembrance of our father among the saints, Gregory Palamas, archbishop of Thessalonica.

Verses

The Source of light leads toward glimmer of day the inner sanctuary.
A radiant proclaimer of light, now truly great.

This divine father was born in Asia and was brought up from infancy in the royal palace of Constantinople. When he was of age, Gregory left the palace and gave himself to asceticism on Mount Athos. He eventually moved to Thessalonica to seek cure for the diseases he contracted because of his asceticism and piety. In 1349, he was elevated to the episcopacy, tending to his people in an Apostolic fashion for 13 years. He is glorified as an ascetic, a theologian, a hierarch and a miracle-worker, who forsook a prominent, secular lifestyle to take up his cross and follow Christ. The Most-Holy Theotokos, St. John the Theologian, St. Demetrius, St. Anthony the Great, St. John Chrysostom and angels of God appeared to him at different times.

Through his intercessions, O Lord Jesus Christ our 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

Holy Bread is being offered by the Deeb family in loving memory of Amelia Nader (+27 March, 2005) and Carrie Deeb Skaff (+25 March, 2009). Memory eternal.

Holy Bread is being offered with the special offerings and requests for prayer being made . . .

by Ned Toomey for the continued health of Candy & Gil Katen.

for the continued health of Sammy Homsey, Sr. and Jr.

for the continued health of Soula Volianitis.

for the newly-departed servant of God, Darryl Maloof (+21 March, 2019), son of the late Michael B. Maloof, Jr. and Frieda Maloof; brother of Kristy Maloof and Karen Gura (Brian).

[Family Visitation: Sunday, March 24, 2019; 3-5 p.m. at the home of Cheryl Motter Magleri - 5031 Haskel Ave., Encino, 91436

Funeral Service: Thursday, March 28, 7 p.m., at St. Nicholas Cathedral
Graveside Trisagion, Friday, March 29 at 10 a.m. at Forest Lawn Memorial Park (1712 So. Glendale Ave., Glendale, 90057. Memory eternal.]

The Lenten meal was hosted last Wednesday night with prayers offered for: Carolyn Sadd, Yuriko & Rami Yanni, Charlotte Murr, Leilah & Daniel Lewin, Daphne Thabet, Andrea & Alan Waldman, Julie Bitar, Samira & George Hayek and their families.

Note: On each of the five Sundays of Great Lent, the prayers of St. Basil the Great are used within the Divine Liturgy. The five Sundays of Lent are among the ten times when the Liturgy of St. Basil is used each year. Others include: January 1st, the Feast of St. Basil, January 6th, Holy Theophany, Holy Thursday, Holy Saturday and Christmas Eve.

The origin of the Liturgy of St. Basil is Antiochian, specifically from Cappadocia in Asia Minor, where St. Basil was a bishop. It is older than the Liturgy of St. John Chrysostom, perhaps by two centuries. The Liturgy of St. Basil was known to be the standard weekday liturgy in the Great Church of Constantinople (*St. Sophia*) up until the 6th century, after which the Liturgy of St. John Chrysostom began being commonly celebrated on Sundays.

To follow the service from our red Service Book, you will find the prayers of St. Basil beginning on page 132, replacing the prayers that begin on page 103 in the Liturgy of St. John Chrysostom. In the spiral bound congregational service book the prayers are easily found on the same pages where the prayers of St. John Chrysostom are included.

LITURGICAL CALENDAR

[Note: We are currently in the period of the Great Fast.*]

The Feast of the Annunciation - March 25**

Weekday Lenten Services

Monday, March 25th – Great Compline, 6:30 p.m.

Wednesday, March 27th – Liturgy of Pre-sanctified Gifts,*** 6:30 p.m.
[followed by a parish Lenten Meal]

Friday, March 29th – The Akathist Hymn, 3rd stasis ("Madeyeh"), 6:30 p.m.

The 3rd Sunday of Great Lent (Mid-Lent)

The Procession and Veneration of the Holy Cross

Saturday, March 30th – Great Vespers, 5 p.m.

Sunday, March 31st – Orthros, 8:45 a.m., Procession of the Holy Cross
and The Divine Liturgy, 10 a.m.

*For more information on fasting or questions, speak with Father Timothy.

*** Fish, wine and oil are permitted on the Feast of the Annunciation (March 25th)
and on Palm Sunday, April 21st.

Holy Pascha (Easter) is celebrated on Saturday, April 27-28th.

** the Liturgy of Pre-sanctified Gifts is a Vespereal Liturgy and includes Holy Communion.
Preparation begins with observing the fast and includes abstinence following light lunch.

ANNOUNCEMENTS

March is "Women's Month" in the Antiochian Archdiocese

Reading the Epistle this morning is Carolyn Sadd; our ushers are: Maria Safady, Carrie Sadd Khouri, Samia Habib and Charlotte Murr.

Wednesday Evening Talks: "The Rituals of Our Church"

At each of the Wednesday evening Pre-sanctified Liturgies Father Timothy is speaking on the topic: "The Rituals of the Church and Their Meaning." His objective is to clarify the purpose and function of rituals in our services and to correct some misconceptions.

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

Teen Gathering - Saturday, March 30, 2019

at St. Nicholas Cathedral; 2 to 6 p.m. with dinner and Vespers

So. California Antiochian Women's 40th Annual Diocesan Spring Retreat

Camp St. Nicholas (Frazier Park, CA); April 12-14, 2019

Speaker: V. Rev. George Ajalat; Topic: "Holy Week:

The Bride Receives Her Bridegroom;" on-line registration at:

antiochianladiocese.org (scholarships also available)

50th Anniversary St. Michael Golf Classic - Monday, May 13, 2019

Woodland Hills Country Club; 12 noon "tee-off;" dinner, 6 p.m.

IOCC "Share the Love" Valentine Dinner, Sunday, May 19, 2019

St. Luke Church (Garden Grove) at 5 p.m., \$50/person

Go to: iocc.org/sharethelove

67th Annual Diocesan Parish Life Conference

Host: St. Anthony Church; San Diego, California, July 3-7, 2019

Go to: antiochianevents.com/la.html to register for your hotel room (\$169/night) at the Sheraton Harbor Island and Marina.

Antiochian Archdiocese Convention - July 21-28, 2019

Host: St. Nicholas Church; Grand Rapids, Michigan

Go to: AC2019gr.org to register for your hotel room, view the Convention schedule and download forms for the ad book and registration. There are two (2) Convention hotels: 1) the Amway Grand Plaza (\$149/night) with free self-parking and WiFi; 2) the JW Marriott (\$184/night), adjacent to the Convention hotel.

Please Do Not Enter the Construction Site

Please stay clear and keep all children away from the construction site on our property to avoid any accident or unintended mishap. The newly paved parking areas will be available for use later this week. The fencing will be repositioned once our parking lot is expanded. Thank you for your patience and continued cooperation.

Note to Coffee Hour hosts: coffee and paper goods will be provided each week.

Holy Bread Offering List

Mar 31 - Margot Boyer
Apr 07 - open
Apr 14 - Ron & Kathy Zraick
Apr 21 - Palm Sunday

Coffee Hour Hosts Calendar

Mar 31 - open
Apr 07 - open
Apr 14 - Ron & Kathy Zraick
Apr 21 - Palm Sunday Bake Sale

Please contact Fr. Timothy (818/219-3761; pastor@stmichaelvannuys.org) to sign-up to offer Holy Bread and Cindy Tamoush at: (818-345-4363; famtam5@socal.rr.com) to sign-up for the Coffee Hour.

Overcoming Anger

Anger is one of the most commonly confessed sins. However, the Bible instructs “In your anger do not sin,” and not to let the sun go down while you are still angry. (Ephesians 4:26). How is this done? Is it possible? Hear Father Ted Pulchini who provides a very excellent series of talks on this subject. His helpful presentations are in four sessions each with questions and answers. To hear them simply go to: <http://antiochian.org/regulararticle/245>

Holy Friday All-Night Vigil - April 26th

Parents: Cooper Rowe will be meeting with our teens for their participation in our Holy Friday Lamentations Service and Vigil Discussion with Father Timothy that will follow the service.

Understanding the Discipline of the Great Fast

There are three parts of the fast:

1. **The pre-lenten season** includes the week of Cheese Fare (March 4-10), when all meats are obtained from, with the exception of eggs, dairy, fish, wine and oil, that may be consumed any day of the week. The last day of “Cheese Fare” was Sunday, March 10.
2. **“Clean Monday” began the great Fast** (March 11) when all meat and dairy products were removed from our diet. “Meat” products pertains to all animals with a backbone. Note: The forty (40) days includes the five weekdays (Monday

through Friday). Technically Saturday and Sundays are not part of Great Lent per se. These are days when the Divine Liturgy is served: Saturdays for the departed, and Sunday, celebrating Christ's Resurrection. Both Saturdays and Sundays, however, are still considered a part of Great Lent; thus making the count of the days of fasting greater than 40. [In some communities, the fast is relaxed (moderately) on the weekends, i.e., allowing for dairy and/or fish. However this is not the rule.] Because the Divine Liturgy is not served on the weekdays, the Vespereal Liturgy of the Pre-sanctified Gifts are served in the evenings, Monday-Friday. Wednesdays are the designated days in most parishes when the Pre-sanctified Liturgy is served. In the Russian Church, the weekday Pre-sanctified Liturgy is served on Wednesdays and Fridays. In the Byzantine Churches (Greek and Antiochian), Friday evenings are dedicated to the Service of the *Parakesis/Madeyeh* (Service of Intercessory Prayer) dedicated to the Protection of the All-holy Mother of God, the Theotokos—having its relevance to anticipating the Feast of the Holy Annunciation—that takes place during Great Lent (March 25th). If there is a "Feast Day" of recognition and importance to a community on a weekday of Lent, the Pre-sanctified Liturgy is served on that day. The Pre-sanctified Liturgy uses a second "lamb" (from a loaf of holy bread) that is consecrated during the Sunday Divine Liturgy of that particular week. It is put aside, and dried in a special container for the Liturgy of Pre-sanctified Liturgy of that week. The character and tone of the Pre-sanctified Liturgy is solemn and penitential, unlike the brighter celebration of the Liturgy on the weekends. Each of the five Sundays of Great Lent are dedicated to a particular commemoration: 1) The "Sunday of Orthodoxy" (the First Sunday of Lent) and the commemoration of the restoration of Icons in the year 787 AD, following the iconoclastic (the destruction of icons) era, 2) St. Gregory Palamas (the Second Sunday of Lent), 3) The Veneration of the Holy Cross (the Third Sunday of Lent), 4) The commemoration of St. John Climacus of Mount Sinai (the Fourth Sunday of Lent), and 5) The commemoration of St. Mary of Egypt (the Fifth Sunday of Lent). Two days (during the Fast) are special Feasts that allow for fish, oil and wine to be consumed: a) The Feast of the Annunciation (March 25), and Palm Sunday (this year on April 21 [Western Easter]). In some communities, i.e., in a Seminary, a special prescription for fasting is provided in order to provide for

physical strength. For example, allowing fish, oil and wine on the second and fourth weekdays of the fast. This however, is a local rule and not a universal practice. The Church's Canon Law does not impose the fast upon people who require a specific diet for reasons of health, i.e., pregnant mothers; the elderly who are required to have more protein in their diet; persons that work jobs of hard labor. Parents should also use good judgment with children, however, it is important that a family establish a private rule of fasting. It is very important to understand that fasting does not stand by itself as a spiritual discipline. It should be accompanied with regular prayer and almsgiving (good works). Consideration should also be made to one's activities that can be distracting to one's focus upon prayer, confession, and the the spiritual life. In preparation for any Liturgy abstinence from food and drink is the norm. For example, breakfast is not consumed on Sunday mornings, following a late light dinner on Saturday evening. For a Pre-Sanctified Liturgy, an early brunch or lunch is the norm before abstaining to receive Holy Communion for the Vespereal Liturgy of the Pre-sanctified Gifts.

3. The fast of **Great and Holy Week** (this year: April 22-26) stands outside of the forty days of Great Lent and is observed with the same rule as the forty days (above). Great and Holy Friday is a day of strict fasting - commemorating the Death of Christ. On Holy Friday, "dry eating is allowed;" the consumption of fruit, nuts, juice; or anything that is uncooked. This is the only day of the year when there a Liturgy is not celebrated (i.e., Pre-sanctified Liturgy).

The other "seasons" of fasting include: **The Fast of the Dormition** ("falling asleep"/death) of the Virgin Mary: August 1-15, concluding on the Commemoration of the Dormition (August 15); the **Fast of the Apostles**: usually appearing in June (this year: June 24-28) concluding with the Feast of the Apostles Peter and Paul; and the **Fast of the Holy Nativity**: beginning on November 15 and concluding with the Feast of the Holy Nativity (December 25). There are also specific days of "strict fasting" ("dry eating") on the Commemoration of the **Beheading of St. John the Baptist** (August 29), and **The Elevation of the Holy Cross** (September 14).

May God grant us a blessed Fast!

Frequently Asked Questions

[The following article is part of a series being provided for to help in clarifying our Orthodox Christian Stewardship.]

What is the Sacrament of Unction?

The Sacrament of Holy Unction is also called “The Sacrament of Anointing for the Healing of the Sick.” It has been incorrectly regarded as “The last Rites.” Holy Unction is administered by the priest upon request and should be sought not only when one is hospitalized or ill, but especially when one receives a medical diagnosis and prior to being hospitalized for surgery or any medical procedure. The Sacrament in its fullness is a service scheduled in the church on the evening of Wednesday of Great and Holy Week, primarily as a means of one’s full preparation for the Sacrament of the Holy Eucharist at the Liturgy of the Last Supper on Great and Holy Thursday. The Sacrament in its full context includes a prayer of “general absolution” for the forgiveness of sins that should not be confused with the Prayer of Absolution that is said within the Sacrament of Confession (Penance). [It is most appropriate that one’s preparation for the Liturgy of the Last Supper and the Feast of the Resurrection also include the Sacrament of Confession.]

The scriptural basis for the Sacrament of Holy Unction is found within the Epistle of St. James (Chapter 5:14): *Is any one of you sick? He should call the elders of the Church to pray over him and anoint him with oil in the Name of the Lord.* The Sacrament in its original form (administered in the Church in the evening of Holy Wednesday) was originally done each month in the Great Church of Constantinople (*Agia Sophia*) with seven priests. The service includes the readings of seven epistles, seven Gospels and seven prayers; each addressing an aspect of healing of our created being: body, mind and soul. The Biblical understanding of healing pertains to being made whole. The Greek word for healing is the same word for “salvation.” Ultimate healing is in the Resurrection of Christ. Adam and Eve were created as immortal beings. Their sin resulted in their (our) mortality. With that in mind, the Christian understands death as “unnatural” and contrary to God’s plan for Man. Through Holy Baptism we are united in Christ’s Death and Resurrection; initiated as partakers of a “new

nature” and regenerated by the Gift of the Holy Spirit with the Sacrament of Chrismation (“The Seal”).

What are other “oils” used in the church?

There are various uses of oil in the church (all of which are made from olives) for the purpose of anointing. There are: a) The Holy Oil of the Sacrament of Chrismation (Confirmation) used in conjunction with the Sacrament of Holy Baptism. This oil (with a recipe of additives) is specially prepared by the Bishop on Great and Holy Thursday and distributed to the parishes. Holy Chrism is also used in the service for the anointing of a newly consecrated Church sanctuary by a Bishop; b) oils of lamps, some of which are from sacred sites: relics at tombs, Holy Icons, and monasteries. These oils have also been used for anointing of the sick, some known to have been miraculous; c) oil used for the anointing of a deceased person at the time of burial (what can be called “The Last Rites”); d) oil blessed within the Service of the Five Loaves on a Feast and used for anointing.

Father Timothy is available to answer any questions or to further discuss the subject with anyone privately. He may also be reached by e-mail at: <pastor@stmichaelvannuys.org>.

Pastoral Sermon
By V. Rev. Timothy Baclig
The Second Sunday of Great Lent
March 24, 2019

In the reading of today’s Epistle we hear St. Paul say: *We must pay more careful attention, therefore to what we have heard, so that we do not drift away.* There are many distractions in our lives today that can very easily cause us to “drift away” from our focus upon God. Preserving and cultivating the values that are important to our spiritual life are increasingly difficult in our day. These distractions pertain to what consumes our time and resources; what preoccupies our thoughts, our vision and hearing.

One of the reasons why the Church presents Great Lent to us as a discipline is to prevent us from being misguided by any notion of presumption and complacency. Presumption leads to pride, arrogance; being judgmental. Complacency leads one to slothfulness, neglect and procrastination. A humble person is not presumptuous and prayer is not a substitute for complacency. Humility is not exhibited in flamboyance but is practiced with modesty.

With this in mind, Great Lent also helps us to recognize that God calls us to act responsibly. Being honest and responsible; accepting responsibility for our choices and actions is the first step to a healthy spiritual life; not to mention the practice of good health.

St. James' Epistle can be very helpful with our discipline. In the first chapter (verse 19) we hear – “My dear brothers, take note of this: Everyone should be quick to listen, slow to speak, and slow to become angry, for man's anger does not bring about the righteous life that God desires.” James 1:26 – “If anyone considers himself religious and yet does not keep a tight rein on his tongue, he deceives himself and his religion is worthless.”

Do you fast? Is fasting difficult? Have you considered self control, silence or “biting your tongue” as a kind of fast?

The verse of the Epistle of St. James continues: “Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world.”

Doing what we can to help others – when it is within our ability and our means to do so is sound religion that is without hypocrisy. St. Gregory Palamas (who is among later Saints of our church) is commemorated on this, the second Sunday of Great Lent. He along with many other Church Fathers (and Mothers) teach us a tradition of prayer that is neither stagnant nor passive. For example, he says, “Union with God is achieved by the practice of virtues and communication with Him through prayer.” We tend to forget that the practice of prayer does not

mean inaction or being passive. St. Gregory clearly states: “When we sit down, when we walk, when we eat, we can always pray inwardly...”

Today’s reading of the Gospel illustrates the faith of the men who carried the paralytic, to extent of even making an opening in the roof in order for the man to be healed by the Lord. It was the action and faith of those who assisted the paralytic who did what was within their power to help the man who needed healing. They contributed to the paralytic’s healing. In a sense, they were intercessors. They participated in helping him to get well. They did what they could to assist in his recovery.

Moreover, we tend to think of learning as something that is achieved in classrooms. Well, even educators today know that repetition; interaction, participation and involvement are among the best means of learning. This was always a part of our didactic tradition.

Conditioning ourselves through the various means provided by the discipline of our church are among the most successful ways of learning. Our Biblical prayer language helps us to make what we read in scripture something that becomes more than a way of thinking; it becomes a way of life. It helps us to form a healthy attitude. It shapes our hearts and minds and restructures our way of communicating. We guard ourselves from being hypocritical if our words of the prayers we address to God are inconsistent with the words and ways of communicating with others.

Meditation

Let us work with the body and pray with the soul. Let the outer person perform bodily tasks, and let the inner person be entirely dedicated to the service of God, never abandoning spiritual prayer... This practice of inner prayer tames passions as Daniel tamed the wild beasts. By it the dew of the Holy Spirit is brought down upon the heart, as Elijah brought down rain on Mount Carmel. This mental prayer reaches to the very throne of God and is the light, which illuminates man’s soul and inflames the heart with the fire of the love of God (St. Gregory Palamas; *On Prayer and Purity of Heart*).

SECOND SUNDAY OF GREAT LENT
COMMEMORATION OF GREGORY PALAMAS,
ARCHBISHOP OF THESSALONICA

طروبارية القيامة باللحن الثاني

عندما انحدرت إلى الموت، أيها الحياة الذي لا يموت، حينئذ أمت الجحيم ببرق لاهوتك،
وعندما أقيمت الأموات من تحت الثرى، صرخ نحوك جميع القوات السماويين: أيها
المسيح الإله المعطي الحياة، المجد لك.

طروبارية القديس غريغوريوس على اللحن الثامن

يا كوكب الأرثوذكسية، وثبات الكنيسة ومعلمها، يا جمال المتوحدين، والمجاهد الذي لا
يُفهر عن المتكلمين، وفخر تسالونيكى، والمبشر بالنعمة، غريغوريوس المجترح
العجائب، إبتهل على الدوام في خلاص نفوسنا.

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 الجاشين
والصارخين بغير فتور، أنقذونا من الشدائد، بما أنكم رؤساء مراتب القوات العلوية.

قنداق آحاد الصوم على اللحن الثامن

إني أنا عبدك يا والدة الإله، أكتب لك رايات الغلبة يا جنديّة محامية، وأقدم لك الشكر
كمنقذة من الشدائد. لكن بما أن لك العزة التي لا تحارب، أعتقيني من صنوف الشدائد،
حتى أصرخ إليك: افرحي يا عروسا لا عروس لها.

الرسالة

أنت يا رب تحفظنا وتسثرننا من هذه الجيل، خلصني، يا رب، فإن البار قد فني
فصل من رسالة القديس بولس الرسول إلى العبرانيين

أنتِ، يا ربِّ، أسستِ الأرضَ في البدءِ، والسمواتُ هي صنعُ يديكِ، هي نزولٌ وأنتِ تبقى، وكلُّها كالثوبِ تَبلى، وتطويها كالرداءِ فتتغير. وأنتِ أنتِ، وسنوكِ لن تنتهي. ولمن من الملائكةِ قال يوماً: اجلسْ عن يميني حتى أجعلَ أعداءك موطناً لقدميك؟ أما هم أرواحُ خادمةٍ تُرسل لخدمةِ الذين يرثونَ الخلاص. لذلك يجب علينا أن نُصغيَ إلى ما سمعناه إصغاءً شديداً، لئلا نضلَّ. فالرسالةُ التي جاءتنا على لسان الملائكةِ ثبتت صدقها، فنالَ كلُّ من خالفها أو عصاها جزاءه العادل. فكيف ننجو إنْ أهملنا خلاصاً عظيماً كهذا؟ فقد أعلنه الربُّ أولاً، وأثبتته لنا الذين سمعوه.

الإنجيل

فصلٌ شريفٌ من بشارَةِ القديسِ مرقس

في ذلك الزمانِ، دخل يسوع كفرنحوم، فسمع الناس أنه في البيت. فتجمع عدد كبير، ولم يبق موضع خالياً حتى عند الباب. فأخذ يخاطبهم بالكلمة، فأتوه بكسيحٍ يحمله أربعة رجال، فلما لم يقدروا أن يصلوا إليه لكثرة الجمع، نقبوا السقف وكتشفوا فوق المكان الذي كان يسوع فيه ودلوا الفراش الذي كان عليه الكسيح. فلما رأى يسوع إيمانهم قال للكسيح: "يا بني، مغفورة لك خطاياك!" وكان بين الحاضرين هناك بعض معلمي الشريعة، ففكروا في قلوبهم: "ما بال هذا الرجل يتكلم كلاماً كهذا؟ إنه يكفر!

من يقدر أن يغفر الخطايا إلا الله وحده؟" وعرف يسوع بروحه أنهم يفكرون في ذلك في أنفسهم، فقال لهم: "لماذا تفكرون في ذلك في قلوبكم؟ أيما أيسر: أن يقال لهذا الكسيح: مغفورة لك خطاياك، أم أن يقال له: قم واحمل سريرك وامش؟ فلما تعلموا أن ابن البشر له سلطان على الأرض ليغفر الخطايا- قال للمخلع- أقول لك قم واحمل فراشك واذهب إلى بيتك!" فقام في الحال وحمل فراشه وخرج بمشهد من الحاضرين. فدهش كلهم ومجدوا الله قائلين: "ما رأينا مثل هذا قط."

ملاحظة بخصوص تناول القربان المقدس

إن مفهومنا لتناول القربان يعنى عمومية المشاركة فيه لذوى العقيدة الواحدة، الا 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 في الخبز المقدس الذى يوزع عند إنتهاء مراسيم القداس). رجاء مراجعة الكاهن. إذا رغبت أن تصبح عضواً فى الكنيسة الارثوذكسية