

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 Fifth Sunday of Great Lent

The Commemoration of Our Righteous Mother Mary of Egypt;

Martyrs Claudius, Diodore and their companions; New-martyr George of New Ephesus; Venerable Theodora and Didymus of Alexandria

Sunday, April 5, 2020

Tone 1; Eothinon 9

Apolytikion of the Resurrection (Tone 1)

While the stone was sealed by the Jews, and the soldiers were guarding Thy most pure body, Thou didst arise on the third day, O Savior, granting life to the world. For which cause the heavenly powers cried aloud unto Thee, O giver of life. Glory to Thy Resurrection, O Christ, glory to Thy kingdom, glory to Thy providence, O Thou Who alone art the lover of mankind.

Apolytikion of St. Mary of Egypt (Tone 8)

Through thee, the divine likeness was securely preserved, O mother Mary; for thou didst carry the cross and follow Christ. By example and precept thou didst teach us to ignore the body, because it is perishable, and to attend to the concerns of the undying soul. Therefore, doth thy soul rejoice with the angels.

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 for the 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 Fifth Sunday of Lent)

*Make your vows to the Lord our God, and perform them.
God is known in Judah; His Name is great in Israel.*

The Reading from the Epistle of St. Paul to the Hebrews (9:11-14)

Brethren, when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation), He entered once for all into the Holy Place, taking not the blood of goats and calves but His own blood, thus securing an eternal redemption. For if the sprinkling of defiled persons with the blood of goats and bulls and with the ashes of a heifer sanctifies for the purification of the flesh, how much more shall the blood of Christ, Who through the eternal Spirit offered Himself without blemish to God, purify your conscience from dead works to serve the living God?

THE GOSPEL (for the Fifth Sunday of Lent)

The Reading of the Holy Gospel is according to St. Mark (10:32-45)

At that time, Jesus took His twelve Disciples, and began to tell them what was to happen to Him, saying, "Behold, we are going up to Jerusalem. And the Son of man will be delivered to the chief priests and the scribes, and they will condemn Him to death, and deliver Him to the Gentiles. And they will mock Him, and scourge Him, and spit upon Him, and kill Him; and after three days He will rise." And James and John, the sons of Zebedee, came forward to Him, and said to Him, "Teacher, we would that thou shouldest do for us whatsoever we shall desire" And Jesus said to them, "What do you want Me to do for you?" And they said to Him, "Grant us to sit, one at Thy right hand and one at Thy left, in Thy glory." But Jesus said to them, "You do not know what you are asking. Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?" And they said to Him, "We are able." And Jesus said to them, "The cup that I drink you will drink; and with the baptism with which I am baptized, you will be baptized. But to sit at My right hand or at My left is not Mine to grant, but it is for those for whom it has been prepared." And when the ten heard it, they began to be indignant at James and John. And Jesus called them to Him and said to them, "You know that those who are supposed to rule over the

Gentiles lord it over them, and their great men exercise authority over them. But it shall not be so among you; but whoever would be great among you must be your servant, and whoever would be first among you must be servant of all. For the Son of man also came not to be served but to serve, and to give His life as a ransom for many.”

The Synaxarion

On April 5 in the Holy Orthodox Church, we commemorate the Martyrs Claudius, Diodore and their companions; New-martyr George of New Ephesus; and Venerable Theodora and Didymus of Alexandria.

On this same day, the Fifth Sunday of Great Lent, it was ordained that we make remembrance of our Godly Mother Mary of Egypt.

Verses

Spirit rose up, flesh melted away erewhile;
hide, O earth, the worn bones of Mary's body.

Once, during the Honorable Fast, the priest-monk Zosimus withdrew into the wilderness. He caught sight of a withered woman named Mary; her hair was white as snow. Mary then told Zosimus that she was born in Egypt and at the age of 12 began to live a life of debauchery in Alexandria for 17 years. One day, she went to Jerusalem to enter the church to venerate the Honorable Cross. However, some invisible force restrained her. In great fear, she gazed upon the icon of the Theotokos in the vestibule and prayed that she be allowed to enter the church, all the while confessing her sinfulness. She was then permitted to enter the church. Having venerated the Cross she again entered the vestibule and, before the icon, gave thanks to the Mother of God. At that very moment she heard a voice saying: “If you cross the Jordan, you will find glorious rest!” Mary left for the wilderness and remained there for 47 years in repentance. She bade Zosimus to come back in one year with Holy Communion, which he did. The following year, on Holy Thursday, April 1, 522, Zosimus discovered Mary's lifeless body, and buried her. Thus, the Lord glorifies penitent sinners. The Church exalts and exemplifies Mary to the faithful in Great Lent as an incentive for repentance that brings entry into the Heavenly Kingdom.

Through her intercessions, 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

Holy Bread is being offered by Ron & Kathy Zraick in loving memory of their grandson, Lucas Scott (+13 April, 2007) and Ron's sister, Renee Kabbez (+2 April, 1987). Memory eternal.

Special offerings and requests for prayer are being made for. . .

the continued health of Linda Freed and Dr. William Grundler
by Rachel & William Grundler

the healing and recovery of Edward Kassab of New Jersey,
uncle of Constantine Nasr

for the continued health and safety of Lana Khouri and Chris Pioquinto

the health and safety of the medical professionals and hospital staff,
especially those of our parish community

Included in our prayers throughout the month of April are those celebrating their birthday: John Andrews (4/2), Carolyn Sadd (4/2), Mae Theodora Tortolano (4/2), Safwat Ibrahim (4/4), Lisa Gasco (4/6), Mandy Nasr (4/6), Hanna Yazbek (4/8), Tamara Barney (4/10), Waleed Haddad (4/13), Robin O'Dea (4/14), Averie Abughazaleh (4/15), Muriel Khoury (4/15), Christina Thabit (4/15), Noha Simon (4/16), Nickie Malouf (4/17), Brian O'Dea (4/18), Reed Alexander Nassir (4/18), Anne Hoyt-Mallouk (4/20), Ameen Mittry (4/20), Philip Khoury (4/21), Braden Luke McLinn (4/21), Hanna Mitchell and Olivia Mitchell (4/21), Jocelyn Skaff (4/21), Ronald Joseph Zraick, Jr. (4/21), Kiera O'Dea (4/22), DeAnne Abraham (4/25), John Gantus (4/26), Alana Worotko (4/26), Lila Coudsi, (4/27), Kevin Khouri (4/27), Luca Matarese (4/27), Christine Panga (4/27), Denise Cruz (4/28), Elizabeth Thabet (4/29), Tanya Rishwain Milkie (4/30); and those celebrating their wedding anniversary: Michelle & Waleed Moujaes (4/17), Cathy & Art Danks (4/18), Araceli & Fred Yazbek (4/18), Andony and Carrie El-Khoury (4/23); Danielle & Damien Contes (4/29). May God grant them all many years!

Included in our prayers for the departed throughout the month of April are:

<i>Thomas Saliba, +April, 1936</i>	<i>Marie Yazbek, +1 April, 2005</i>
<i>Metre Chala Saleet, +23 April, 1953</i>	<i>Elia Ayoub, +4 April, 2004</i>
<i>Leila Milkie, April, 1961</i>	<i>Constantine Stath, +19 April, 2004</i>
<i>George Thabit I, +April, 1968</i>	<i>Fedelis Abodeely, +21 April, 2006</i>
<i>Florence Barkett, +19 April, 1974</i>	<i>Lucas James Scott, +13 April, 2007</i>
<i>Evelyn Mittry, +16 April, 1979</i>	<i>Joseph Dabbour, +15 April, 2007</i>
<i>Gwen Abraham, +15 April, 1981</i>	<i>Hamid Sweis, +15 April, 2008</i>
<i>Henry Abraham, +17 April, 1981</i>	<i>Sarah Sadd, +15 April, 2008</i>
<i>Lindsey Reinhart, +25 April, 1981</i>	<i>Carolyn Gearheart, +12 April, 2009</i>
<i>Charlotte Black, +26 April, 1981</i>	<i>James N. Goson, +3 April, 2010</i>
<i>Bader S. Haddad, +4 April, 1984</i>	<i>Theodore Zogob, +5 April 2010</i>
<i>Renee Kabbez, +2 April, 1987</i>	<i>Leila Malouf, +17 April 2010</i>
<i>Rudy George +15 April, 1995</i>	<i>Mike Malouf, +25 April, 2012</i>
<i>Lowen Thabet, +18 April, 1999</i>	<i>Youssef Ghazal, +2 April, 2013</i>
<i>Melvina Chala, +6 April, 2000</i>	<i>Frieda Maloof, +21 April, 2013</i>
<i>Marie Davis, +28 April, 2000</i>	<i>Eddie Tamoush, +11 April 2014</i>
<i>Nazira Rihbany, +11 April, 2001</i>	<i>George Djarrah, +16 April, 2014</i>
<i>Fouad Zabaneh, +11 April, 2001</i>	<i>Mary Lipyani, +16 April, 2014</i>
<i>William Haddad, +15 April, 1988</i>	<i>Yvonne Latif, +24 April 2014</i>
<i>Karoleen Abughazaleh +21 Apr. 1991</i>	<i>James Tintocalis, +20 April 2014</i>
<i>Frieda Nichols, +21 April, 1992</i>	<i>Ron Stapleton, +17 April, 2015</i>
<i>Roullah Najjar, +8 April, 1994</i>	<i>Salwa Dahdah, +6 April, 2015</i>
<i>Jamilie Habib, +13 April, 1995</i>	<i>Iziz Aziz, +April, 2016</i>
<i>Rudy George, +15 April, 1995</i>	<i>Matthew Tambouras +23 Apr. 2016</i>
<i>Velma Akoury, +3 April, 1998</i>	<i>Harriet Lihs +12 April, 2017</i>
<i>Bob Chambers, +3 April, 1999</i>	<i>Anya Khachatourian +23 Apr. 2017</i>
<i>Joseph Betras, +4 April, 1999</i>	<i>Noah Farha +14 April, 2019</i>
<i>Cathrin Fayard, +26 April, 2003</i>	<i>Kyle Jeagar +23 April, 2019</i>

Memory Eternal!

Please phone the Church Office if there are any omissions or corrections to the above listing. Please bear in mind that some have chosen not to be included in our announcement. Pardon any errors.

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 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 congregational Service Book the prayers of St. Basil are printed alongside the prayers of St. John Chrysostom. The text of the Liturgy is also available on-line at: <https://antiochian.org/liturgicday>

LITURGICAL CALENDAR

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

Lazarus Saturday – April 11th

The Preparation of Gifts (*Proskomedie*), 9:30 a.m., Divine Liturgy, 10 a.m.

Palm Sunday**

[Note: There are no memorials held on Palm Sunday]

Sunday, April 12th – Orthros, 8:45 a.m.

The Procession of Palms and The Divine Liturgy, 10 a.m.

Complete texts of church services are available on-line at:

<https://antiochian.org/liturgicday>

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

** Fish, wine and oil are permitted on Palm Sunday, April 21st.

Holy Pascha (Easter) is celebrated on Sunday, April 28th.

ANNOUNCEMENTS

Live-streaming Sunday Orthros and Liturgy

Plan to view the services of Orthros and the Divine Liturgy on-line via FaceBook this Sunday, April 5th, Lazarus Saturday, April 11th, and Palm Sunday, April 12th, by logging on to: either **FaceBook** or **YouTube** via our parish website: <www.stmichaelvannuys.org> Your church offering may be made on-line via our website “Donation” tab. The church remains open on the weekdays for prayer by appointment. Please phone or e-mail either Father Timothy, Deacon Andrew or Subdeacon Richard Ajalat to schedule your appointment.

Zoom Meetings Scheduled

Children's Message with Father Timothy (Pre-K to 4th Graders) — Friday, April 3, 2020 at 3:30 p.m. Log on to: (and every Friday): <https://zoom.us/j/833964888>

Teens — Sunday, April 5, 2020 at 11:45 a.m. Log on to: <https://zoom.us/j/119802038>

Young Adults — Sunday, April 5, 2020 at 2 p.m. Log on to: <https://zoom.us/j/566173467>

5th and 6th Graders — Monday, April 6, 2020 at 3:30 p.m. Log on to: <https://zoom.us/j/226993434>

Antiochian Women — Tuesday, April 7, 2020 at 7 p.m. Log on to: <https://zoom.us/j/797576466>

Note: Father Timothy would welcome scheduling a Zoom Meeting with you and your family at any time by appointment.

Lenten Study: "Building a Worshipping Community"

All of Father Timothy's presentations: "Building a Worshipping Community" are now available on-line. Visit our parish website homepage <stmichaelvannuys.org>: Part I - "Children in Church;" Part II - "Church Hymnography; Antiphonal Singing and Chanting;" Part III - "Iconography in the Church; Their Order and Placement;" Part III - "The Iconostasis, Its Purpose and Function."

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

Holy Bread Offering List

Apr 12 - Palm Sunday
Apr 16 - (Great and Holy Thursday Liturgy)
Apr 18 - (Great and Holy Saturday Liturgies)
Apr 19 - Holy Pascha
Church School Easter egg Hunt (Cancelled)
Apr 26 - (Thomas Sunday) open
May 03 - open

Coffee Hour Hosts Calendar

Apr 12 - CLOSED
Paschal Breakfast (Cancelled)
Apr 26 - (Cancelled)
May 03 - (Cancelled)

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.

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

St. Michael Ladies Annunciation Tea - **Postponed to August 15**

Speaker: Mother Paraskeva of St. Barbara Monastery

Topic: "Sow to the Spirit: Preparing Now for the World to Come"

Antiochian Women's Annual Lenten Retreat - April 3-5, 2020 (**Cancelled**)
at Camp St. Nicholas; speaker: Father Calinic Berger

Holy Friday Teen Vigil - Friday, April 17, 8:30 p.m. (via live-streaming)

The 57th "Sweetheart Ball" - Saturday, April 25th at the
Universal Hilton Hotel (**Postponed to November 7, 2020**)

Parish Life Conference - July 1-5, 2020 (**Cancelled**)

St. Nicholas Summer Camp Program

July 12-18, 19-25, 26 to August 1, 2020 (**Cancelled**)

Antiochian Clergy Symposium - July 20-24, 2020 (**Cancelled**)

29th Annual St. Michael Annual Golf Classic - Monday, May 18
(**Postponed to November 2, 2020**)

Save the Date for our St. Michael Golf Classic

Monday, November 2, 2020 is the new postponed date for our 29th Annual Golf Classic. The Committee includes: Emile Skaff (Golf Hole Sponsorships), Robert & DeAnne Abraham (Golf Ball Raffle), Sean & Robyn O'Dea (Gift Basket Raffles). Your contributions of gift cards for our raffles are appreciated. Golf Hole Sponsorships are \$250 (an additional \$50 will provide for your company logo). Your tax deductible check should be made out to: "St. Michael Church," earmarked: "golf hole. Credit card payment are also accepted.

Food for the Hungry People Drive

You may have received the Food for the Hungry People mailing from Robin Nicholas. Your contribution may be made through our parish by writing your check to "St. Michael Church", earmarked: "FFHP" and our parish collection will be sent in at the end of Great Lent. Thank you for your support of our annual Lenten charity campaign.

Collection for Seminarian Scholarships

Your special offering for our Archdiocese Seminarian scholarships are being received in response to Metropolitan JOSEPH's appeal on the Sunday of Orthodoxy, Sunday, March 8, 2020. Please be sure that your check is earmarked "Seminarians." Thank you.

2020 Bible Bowl and Oratorical Presentations

Information for this year's Bible Bowl and Oratorical Presentations are provided on our Church School bulletin board outside of the Church School Office and copies that include rules and regulations are available in the office or by contacting Lila Coudsy at: lcoudsy@aol.com

LITURGICAL CALENDAR (to be confirmed)

NOTE: Confessions will be heard by appointment during the week. It would be most appropriate for confessions to be completed by Holy Wednesday (April 15th) just prior to the Sacrament of Holy Unction and the Holy Thursday morning Liturgy. Due to our current attendance restrictions, all services will be available via FaceBook and YouTube live-streaming or recorded video programing.

THE SERVICES OF GREAT AND HOLY WEEK

Palm Sunday Evening – April 12th

Bridegroom Orthros and Procession, 6:30 p.m.

Great and Holy Monday – April 13th

Bridegroom Orthros and Confessions, 6:30 p.m.

Great and Holy Tuesday – April 14th

Bridegroom Orthros and Confessions, 6:30 p.m.

Great and Holy Wednesday – April 15th

Confessions

The Sacrament of Holy Unction, 6:30 p.m.

Great and Holy Thursday – April 16th

Vesperal Liturgy of St. Basil, 10 a.m.

Orthros of the Twelve Passion Gospels, 6:30 p.m.

Great and Holy Friday – April 17th

Great Vespers of the Descent from the Cross, 3 p.m.

Orthros of the Lamentations and Procession, 6:30 p.m.

Great and Holy Saturday – April 18^h

Service of the Preparing of the Holy Gifts (*Proskomedia*), 8:30 a.m.

Vesperal Liturgy of St. Basil the Great, 9 a.m.

SERVICES OF THE GLORIOUS RESURRECTION – HOLY PASCHA

The “Rush Procession” Orthros, 11:30 p.m.

The Divine Liturgy and “Agape Breakfast”

Holy Pascha – April 19th

The Paschal Vespers of Love (*Agape*), 11 a.m.

Attention Parents:

Learn the meaning of our offerings and prayers at the Liturgy: Father Timothy will be teaching the children (and any adult interested in having an “up-close” lesson) about the preparation of the Holy Bread offering just before the Lazarus Saturday Liturgy on Saturday, April 11, 2020, beginning at 10 a.m. by live-streaming on FaceBook, and YouTube. The prayers for the preparation of the offering at the “table of the offering,” called the *Prothesis* [pro-THÉE-sus] table, will take place just prior to the beginning of the Divine Liturgy at 9:30 a.m. for all to see, with explanations of the prayers and actions by the priest. It will be a beautiful way to begin Holy Week as we celebrate Christ’s entrance into the Holy City of Jerusalem.

PASTORAL SERMON

The Fifth Sunday of Great Lent

Commemorating St. Mary of Egypt

By V. Rev. Timothy Baclig

April 5, 2020

One of the hymns in our Sunday Orthros (early morning) service highlights the witness and testimony of the penitent saints, like St. Mary of Egypt who we commemorate today: *The Kingdom of God is not food and drink, but righteousness, spiritual striving and holiness...* This hymn is taken from the words of St. Paul who

said: “The Kingdom of God is not food and drink, but righteousness, joy and peace in the Holy Spirit.” (Romans 14:7). Our Lord Jesus Christ also said, “Man does not live by bread alone, but needs every word that God speaks.” (Matthew 4:4). And from His Sermon on the Mount we hear, “Blessed are those who hunger and thirst for righteousness, for theirs is the Kingdom of Heaven.” (Matthew 5:6). Then, perhaps among the most frequently quoted verse are the words of Jesus: “Be concerned above everything else with the Kingdom of God and what He requires of you, and He will provide you with all these other things.” (Matthew 6:33).

Christian virtues are spiritual qualities increase a person’s experience of heartfelt joy and inner peace. These eternal virtues are practiced with the mature understanding that our life does not consist in relishing temporal (earthly) things, fixating upon fleeting passions, or trusting our emotions.

You and I determine each day: How much is enough to live? How much is enough to eat? How much is too much to spend? How much quality time we should be spending with someone? The list goes on and on. Our current health crisis has made us all very conscious of these questions. In his letter to Timothy St. Paul says: “Godliness with contentment is great gain” (I Timothy 6:6). He goes on: “For we brought nothing into the world, and we can take nothing out of it. But if we have food and clothing, we will be content with that. People who want to get rich fall into temptation and a trap and into many foolish and harmful desires that plunge men into ruin and destruction. For the love of money is the root of all kinds of evil. Some people, eager for money, have wandered from the faith and pierced themselves with many griefs” (I Timothy 6:7-10).

Great Lent is often defined in terms of fasting from the food we normally eat. However, the fast also involves applying our talents and skills, as well as the management of our resources. We tend to forget that our Lenten discipline of fasting is accompanied with prayer and good works.

At each of the evening Liturgies of the Pre-sanctified Gifst we pray the words of St. Gregory Diologist: *...Let our eye have no part in any evil sight. Let our hearing be inaccessible to all idle words; and let our tongue be purged from unseemly speech. Purify our lips which praise Thee, O Lord. Make our hands to abstain from evil deeds and to work only such things as are acceptable unto Thee, establishing all of our members and our minds by Thy Grace.*

How is any of this possible? What are we saying by praying these words? Are we calling upon God to act by somehow preventing these things from happening (... that our eye have not part in any evil sight, or our hearing be inaccessible to idle words, etc.). Perhaps. Or what might we actually supposed to be doing?

St. Gregory's prayer in the Liturgy summarizes the task and the goal of our personal Lenten discipline. Prayer involves our relationship with God and our conversation with Him. And while you and I can easily call upon God's help with many things and at various times, we are also expected to do our part as we live our lives from day to day.

There is much to be said about what is gained from the spiritual virtues of temperance, self-control, chastity, and modesty. They are exemplified in the life of the Holy Virgin who is at the forefront of intercessors. These virtues are greatly lacking in our day and are among the lessons that parents need to spend time in helping their children to understand. In doing so, our Tradition places importance upon ensuring that these virtuous qualities are seen, lived and experienced in our relationships.

Great Lent in our church is is also time when we become focused upon addressing the subject of our passions; a word frequently heard in our prayers. The Fathers of the church saw every negative impulse that may thrust us into self-serving and self-gratifying obsessions as an opportunity to be transformed. One of the best teaching on this important lesson is heard in the words of St. John Climacus who was commemorated last Sunday. St. John says that passions such as anger, gluttony, pride or lust, which can cause us to sin, can also be transformed to virtues if they are redirected. In other words we can "overcome evil with good" (Romans 12:21) by curbing or redirecting our passions. Listen to what St. John himself says:

God neither caused or created evil and therefore, those who would assert that certain passions come naturally to the soul are quite wrong. What they fail to realize is that we have taken natural attributes of our own and turned them into passions. For instance, the seed which we have for the sake of procreating children is abused by us for the sake of fornication. Nature has provided us with anger as something to be turned against the serpent, but we have used it against our neighbor. We have a natural urge to excel in virtue, but instead we compete in evil. Nature stirs within us the desire for glory, but that glory is of a heavenly kind. It is natural to be arrogant—against the demons. Joy is ours by nature, but it should be joy on account of the Lord

and for the sake of doing good to our neighbor. Nature has given us resentment, but that ought to be against the enemies of our souls. We have a natural desire for pleasurable foods, but not surely for wastefulness.

Gluttony, St. John tells goes on to say, is a vice, but eating as such, is by no means sinful; there is nothing wrong about enjoying food. The practice of fasting implies no condemnation upon the action of eating, but serves to make that action *sacramental* and *Eucharistic* (a sacred action of thanksgiving).

I am convinced that these undiscovered and untaught lessons can make a significant difference in our personal struggle with anxiety, pain and human suffering. This is precisely why the Feast of the Resurrection (“Holy Pascha” *Aramaic for the word “Passover;” [Christ is our Passover, having passed from death to life.]*) is so very important and central to everything about our Orthodox worship.

Great Lent and Holy Week are not mere rituals and should not be looked upon as some magical formula for our healing. It is intended to provide us with a structure and prayerful services that bring us closer to a reality that we often want to ignore. The work and effort to change: to be renewed and transformed, remains with our willingness to do what is right with a self-discipline provided by the framework of our Church’s prayer life, beginning with the renunciation of pride and any sin that prevents us from being in communion or in fellowship with each other.

May we all make the most of our time in remaining days of the period of the Fast and in the Great and Holy Week which is to come in order to be prepared in experiencing the fullness of Holy Pascha. And may the Glorious Feast of our Lord’s Resurrection be even more meaningful this year to every member of our families.

**St. Michael Antiochian Orthodox Church
of the San Fernando Valley**

16643 Vanowen Street, Van Nuys, California 91406-4622

Dear Fellow Parishioners of St. Michael Church,

As we approach our celebration of the Feast of Feasts and prepare in making our offerings to the church, allow me to begin by reminding us of a priority list we are asked to consider:

1. Making an Annual Pledge or annual contribution to our parish to help us to meet our monthly operating expenses. This first and most important commitment will help us to sustain our General Fund. With the recent restrictions to our being able to assemble as a parish community, we have begun to cut back on all non-essential expenses at this time. All initial church contributions should include an Annual Fair Share offering that is paid by St. Michael Church to the Archdiocese (\$50/adult and \$35/child, per household).

2. Second, considering a Pledge or one-time donation to our Building Fund. While the construction of our new church sanctuary continues, we are still short of our goal in reaching the needed funds to complete our project. The City requirement for occupancy will include some exterior capital expenditures that include: a) the Vanowen Street sidewalk, b) completion of our east property wall, c) meeting all requirements for disabled persons, d) proper gates and fencing, to name a few. Pledge Forms are provided at the Project display in the church narthex.

St. Michael Church will provide you with a Year-end Financial Statement for income tax purposes. The more help we receive in each of these offering choices, the easier it will be for us to be successful in achieving all of our goals this year.

For your convenience, contributions may also be made on our parish website on-line at: www.stmichaelvannuys.org/donate/

May God bless you and your families with continued good health during these trying days, grant you the spiritual rewards of this Lenten season and a joyous Feast of Christ's Holy Resurrection!

In Christ,

Richard Tamoush
Stewardship Chair

EOTHINON 9
الحن 9

TONE 1
الايوثينا 1

Fifth Sunday of Great Lent

Commemoration of our Righteous Mother Mary of Egypt

The Martyrs Claudius, Diodore and their companions; New-martyr George of New Ephesus;
and Venerable Theodora and Didymus of Alexandria

طروبارية القيامة على الحن الأول

إِنَّ الْحَجَرَ لَمَّا خُتِمَ مِنَ الْيَهُودِ، وَجَسَدَكَ الطَّاهِرَ حَفِظَ مِنَ الْجَنْدِ، قُتِمَتْ فِي الْيَوْمِ الثَّالِثِ أَيْهَا
الْمَخْلُصُ، مَانِحاً الْعَالَمَ الْحَيَاةَ. فَلِذَلِكَ قَوَاتِ السَّمَاوَاتِ هَتَفُوا إِلَيْكَ يَا وَاهِبَ الْحَيَاةِ: الْمَجْدُ
لِقِيَامَتِكَ أَيْهَا الْمَسِيحُ، الْمَجْدُ لِمَلِكِكَ، الْمَجْدُ لِنَدْبِيرِكَ يَا مُحَبَّ الْبَشَرِ وَحَدَّكَ

طروبارية البارة مريم المصرية على اللحن الثامن
فِيكَ حُفِطَتْ صُورَةُ اللَّهِ بِتَدْقِيقِ أَيْتِهَا الْأُمِّ مَرْيَمَ، لِأَنَّكَ حَمَلْتِ الصَّلِيبَ وَتَبَعْتَ الْمَسِيحَ،
وَعَلَّمْتِ بِالْعَمَلِ التَّغَاضِيَّ عَنِ الْجَسَدِ لِأَنَّهُ زَائِلٌ، وَالْإِهْتِمَامَ بِالنَفْسِ لِأَنَّهَا خَالِدَةٌ. فَلِذَلِكَ تَبْتَهَجُ
رُوحُكَ أَيْتِهَا الْبَارَةُ مَعَ الْمَلَائِكَةِ.

طروبارية رؤساء الملائكة بالحن الرابع
أَيْهَا الْمُتَقَدِّمُونَ عَلَى الْأَجْنَادِ السَّمَاوِيِّينَ، نَتَوَسَّلُ إِلَيْكُمْ نَحْنُ غَيْرِ الْمُسْتَحَقِّينَ، حَتَّى أَنْتُمْ
بَطْلِبَاتِكُمْ تَكْتَنُفُونَنَا بِظِلِّ أَجْنَحَةِ مَجْدِكُمْ غَيْرِ الْهَيُولِيِّ، حَافِظِينَ إِيَّانَا نَحْنُ الْجَائِثِينَ
وَالصَّارِحِينَ بِغَيْرِ فِتْوَرٍ، أَنْقَذُونَا مِنَ الشَّدَائِدِ، بِمَا أَنْتُمْ رُؤَسَاءُ مَرَاتِبِ الْقَوَاتِ الْعُلُويَّةِ.

قدناق السيدة على اللحن الثاني

يا شَفِيعَةَ الْمَسِيحِيِّينَ غَيْرِ الْمَخْذُولَةِ، الْمُتَوَسِّطَةَ لَدَى الْخَالِقِ غَيْرِ الْمَرْدُودَةِ، لَا تَعْرِضِي
عَنْ أَصْوَاتِ طَلِبَاتِنَا نَحْنُ الْخَطَاةَ، بَلْ تَدَارِكِينَا بِالْمَعُونَةِ بِمَا أَنْتَ صَالِحَةٌ نَحْنُ الصَّارِحِينَ
إِلَيْكَ بِإِيْمَانٍ: بَادِرِي إِلَى الشَّفَاعَةِ وَأَسْرِعِي فِي الطَّلِبَةِ، يَا وَالِدَةَ الْإِلَهِ الْمُتَشَفِّعَةَ دَائِماً فِي
مَكْرَمِيكَ.

الرسالة

صلوا وأفوا الرب إلهنا، الله معروف في أرض يهوذا.
فصل من رسالة القديس بولس الرسول إلى العبرانيين

يا إخوة، إن المسيح جاء رئيس كهنه للخيرات المستقبلية واجتاز الخيمة العظمى
والكبرى، غير المصنوعة بأيدي البشر، أي ليست من هذه الخليقة، فدخل قدس
الأقداس مرة واحدة، لا بدم الثيوس والعجول، بل بدمه، فكسب لنا خلاصاً أبدياً،
فإذا كان دم الثيوس والثيران ورماد العجلة يُرَشُّ عَلَى الْمُنْجَسِينَ فَيُقَدِّسُهُمْ
مَطْهَرًا جَسَدَهُمْ، فَكَمْ بِالْأَوْلَى دُمُ الْمَسِيحِ الَّذِي قَدَّمَ نَفْسَهُ إِلَى اللَّهِ بِالرُّوحِ الْأَزَلِيِّ
قَرْبَانًا لَا عَيْبَ فِيهِ، أَنْ يُطَهِّرَ ضَمَائِرَنَا مِنَ الْأَعْمَالِ الْمَيْتَةِ لِنَعْبُدَ اللَّهَ الْحَيَّ.

الإنجيل

فصلٌ شريفٌ من بشارَةِ القديسِ مرقس
في ذلك الزمان، أخذ يسوع الإثني عشر وطفق يكلمهم بما سيحدث له،
فقال: "ها نحن صاعدون إلى اورشليم، وسيُسلم ابن البشر إلى رؤساء
الكهنة ومعلمي الشريعة، فيحكمون عليه بالموت ويسلمونه إلى الوثنيين،
فيهزأون به، ويبصقون عليه ويجلدونه ويقتلونه، وبعد ثلاثة أيام يقوم." وودنا
منه يعقوب ويوحنا، ابنا زبدي، وقالا له: "يا معلم، نريد أن تصنع لنا مهما
طالبنا." فقال لهما: "ماذا تريدان أن أصنع لكما؟" فأجابا: "أعطنا أن يجلس
واحد عن يمينك، وواحد عن يسارك في مجدك." فقال لهما يسوع: "إنكما
لا تعلمان ما تطلبان: أتستطيعان أن تشربا الكأس التي سأشربها، أو تقبلا
معمودية الآلام التي سأقبلها؟" فأجابا: "نستطيع." فقال لهما: "الكأس التي
أشربها تشربانها، ومعمودية الآلام التي أقبلها تقبلانها. أما الجلوس عن
يميني وعن يساري، فليس لي أن أعطيه إلا لمن أعد لهم." فلما سمع
التلاميذ العشرة هذا الكلام، غضبوا على يعقوب ويوحنا. فدعاهم يسوع
وقال لهم: "قد علمتم أن رؤساء الأمم يسودونها، وأن عظماءها يتسلطون
عليها. أما أنتم فلا يكن هذا فيكم، بل من أراد أن يكون عظيما فيكم، فليكن
لكم خادما، ومن أراد أن يكون الأول فيكم، فليكن
لجميعكم عبدا. لان ابن الإنسان جاء لا ليُخدم، بل ليُخدم ويبذل نفسه فداء
عن كثيرين.

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 فى الخبز المقدس الذى يوزع عند إنتهاء مراسيم القداس). رجاء مراجعة الكاهن. إذا رغبت أن تصبح عضوا فى الكنيسة الارثوذكسية.