

**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

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# **The First Sunday of Lent (The Sunday of Orthodoxy)**

Theophylact the Confessor, bishop of Nicomedia;  
Apostle Hermas of the Seventy

**Sunday, March 21, 2021**

**Tone 8; Eothinon 8**

## **Apolytikion of the Resurrection (Tone 8)**

From the heights Thou didst descend, O compassionate One, and Thou didst submit to the three-day burial, that Thou might deliver us from passion; Thou art our life and our Resurrection, O Lord, glory to Thee.

## **Apolytikion of the Sunday of Orthodoxy (Tone 2)**

Thy pure image do we venerate, O good One, asking forgiveness of our sins, O Christ our God; for by Thine own will Thou didst ascend the Cross in Thy body, to save Thy creatures from the bondage of the enemy. Thou hast verily filled all with joy, since Thou didst come, O our Savior, to save the world.

## **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 (for the First Sunday of Lent)

*Blessed art Thou, O Lord, the God of our fathers.*

*For Thou art just in all that Thou hast done for us.*

**The Reading from the Epistle of St. Paul to the Hebrews  
(11:24-26, 32-40)**

Brethren, by faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter, choosing rather to share ill-treatment with the people of God than to enjoy the fleeting pleasures of sin. And what more shall I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets; who through faith conquered kingdoms, enforced justice, received promises, stopped the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, and put foreign armies to flight. Women received their dead by resurrection. Some were tortured, refusing to accept release that they might rise again to a better life. Others suffered mocking and scourging, and even chains and imprisonment. They were stoned, they were sawn in two, they were killed with the sword; they went about in skins of sheep and goats, destitute, afflicted, ill-treated—of whom the world was not worthy—wandering over deserts and mountains, and in dens and caves of the earth. And all these, though well attested by their faith, did not receive what was promised, since God had foreseen something better for us, that apart from us they should not be made perfect.

THE GOSPEL (for the First Sunday of Lent)

**The Reading of the Holy Gospel is according to St. John  
(1:43-51)**

At that time, Jesus decided to go to Galilee. And He found Philip and said to him, "Follow Me." Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael, and said to him, "We have found Him of Whom Moses in the Law and also the Prophets wrote, Jesus of Nazareth, the son of Joseph." Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." Jesus saw Nathanael coming to Him, and said of him, "Behold, an Israelite indeed, in whom is no guile!" Nathanael said to Jesus, "How do you know me?" Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you." Nathanael answered Him, "Rabbi, Thou art the Son of God! Thou art the King of Israel!" Jesus answered

him, "Because I said to you, I saw you under the fig tree, do you believe? You shall see greater things than these." And Jesus said to him, "Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending upon the Son of man."

### **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 this morning by Michael & Patricia Malouf and the Malouf family in loving memory of our beloved mothers: Mary Malouf (+21 March, 2004) and Alice Peck (+7 March, 1988). Memory eternal.

Holy Bread is also being offered by Riad & Diana Nasser and family in loving memory of the newly-departed servant of God, Afaf Shaheen (+14 March, 2021) of Louisville, Kentucky, beloved sister and sister-in-law. Memory eternal.

An Holy Bread is also being offered by Emile Skaff and family in loving memory of Carrie D. Skaff (+25 March, 2009). Memory eternal.

Holy Bread is also being offered by Adam Lamar with prayers for Gloria Mittry; for many joyous healthy years.

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

by Jeanice Rose Deeb, for the recent passing of Afaf Shaheen (+14 March, 2021) and for the consolation of Riad Nasser and his family.  
Memory eternal.

for the repose of the newly-departed servant of God, Afaf Shaheen (+14 March, 2021) by Michael Srour, Denise Cruz, Steven Srour and their families. Memory eternal.

for the repose of the newly-departed servant of God,  
Marie Skaff (+14 March, 2021), beloved mother of Leila Barakat and  
Jeanette Omeisah and their family. Memory eternal.

by Constantine Nasr and family for the recovery and well being of  
Atif Asal and Dan Abraham.

The Post Communion bread was offered last Wednesday night, March  
17<sup>th</sup> by the Milkie family with prayer for Alek Milkie, celebrating his  
Feast Day. May God grant him many years!

**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.**

## **The Synaxarion – March 21**

On March 21 in the Holy Orthodox Church, we commemorate the Venerable-confessor James the New, bishop of Catania; Thomas, patriarch of Constantinople; and New-martyr Michael.

On this same day, the First Sunday of the Fast, we make remembrance of the restoration of the holy and venerable Icons, which took place through the ever-memorable Sovereigns of Constantinople, Michael and his mother, Theodora, during the patriarchate of Saint Methodios the Confessor.

### **Verses**

I rejoice, as I see them fittingly reverence  
The icons formerly unfittingly banished.

This restoration was accomplished in the year 842. Theodora's husband was an iconoclast. After his death, Theodora venerated an icon of the Theotokos in front of Patriarch Methodios. The other faithful in the church did the same, venerating all the icons, considering them to be representations of their original elements, not idols. Theodora prayed to God to forgive her husband during the first week of Great Lent; and on the First Sunday of the Fast, she led the way in hanging up the icons to adorn the churches.

O invariant Icon of the Father, through the intercessions of Thy holy Confessors, have mercy on us. Amen.

## LITURGICAL CALENDAR

### Regular Lenten Weekday Services:

Great Compline – Monday, 6:30 p.m.

Akathist Hymn – Friday, 6:30 p.m.

### The Feast of the Holy Annunciation

Great Vespers – Wednesday, March 24<sup>th</sup>, 5 p.m.

Divine Liturgy, Thursday, March 25<sup>th</sup>, 10 a.m.

### The Second Sunday of Great Lent

Great Vespers – Saturday, March 27<sup>th</sup>, 5 p.m.

Orthros – Sunday, March 28<sup>th</sup>, 8:45 a.m.; Divine Liturgy, 10 a.m.

\* A traditional fasting discipline is observed during the Great Fast, which lasts from Pure Monday (March 15<sup>nd</sup>) through Great and Holy Saturday (May 1<sup>st</sup>). *Katalysis* (provision) for wine and oil is made on Saturdays and Sundays [with the exception of Great and Holy Saturday when there is *katalysis* for wine, but not for oil (implying food made more tasty by being cooked in or with oil as opposed to simple *xerophagy* of 'dry eating,' meaning raw fruits, vegetables and grains or those soaked or cooked in water)]. On the Feast of the Annunciation (March 25<sup>th</sup>) and Palm Sunday (April 25<sup>th</sup>), fish, wine and oil are permitted.

**IMPORTANT NOTE: One should bear in mind that fasting is not an end in itself, but a means to a spiritual goal. One's health should not be jeopardized in fasting. The Church does not recommend those persons such as expectant mothers or those requiring medication to ignore their doctor's instructions. One should also consider how abstaining from social activities and various other pleasures may also be helpful. Should you have any questions, please feel free to contact Fr. Timothy.**

## The First Sunday of Great Lent: “The Sunday of Orthodoxy”

Today in every Orthodox Church is the commemoration of the restoration of the Holy Images (*Icons*) to the Church [first celebrated in Constantinople on March 11, 843AD), marking the end of a long period of civil strife which began in the 8<sup>th</sup> century. Pictures were torn down from the church walls and burned; and the monks and laity who protested against this oppressive act of the government were ruthlessly persecuted. The controversy, which lasted for more than a century, included restrictions in worship. The icons were finally restored during the reign of Empress Theodora and Patriarch Tarasius. The 7<sup>th</sup> Ecumenical Council, which convened by Patriarch Tarasius in the year 787AD, decreed that “Icons, the Cross, and the Gospels should be given due salutation and honorable reverence, but not worship that belongs to God alone.”

### on the use of holy images

I do not adore the creation rather than the Creator, but I adore the One who became a creature, Who was formed as I was, Who clothed Himself in creation without weakening or departing from His divinity, that He might raise our nature in glory and make us partakers of His divine nature . . . Therefore I boldly draw an image of the invisible God, not as invisible, but as having become visible for our sakes by partaking of flesh and blood. I do not draw an image of the immortal Godhead, but I paint the image of God Who became visible in the flesh, for it is impossible to make a representation of a spirit, how much more is it to depict the God who gives life to the Spirit? [*St. John of Damascus; On the Divine Images, pp. 15, 16*]

We, therefore, following the royal pathway and divinely inspired authority of our Holy Fathers and the traditions of the Church (for, as we all know, the Holy Spirit indwells her), define with all certainty and accuracy that just as the figure of the precious and life-giving Cross, so also the venerable and holy images, as well in painting and mosaics as of other fit materials, should be set forth in the holy Churches of God, and on the sacred vessels and on the vestments and on hangings and in pictures both in houses and by the wayside, to wit, the figure of our Lord God and Saviour Jesus Christ, of our spotless Lady, of the honorable Angels, of all Saints, and of all pious people . . .

For by so much more frequently as they are seen in artistic representation, by so much more readily are people lifted up to the memory of their prototypes, and to a longing after them; and to these should be given due salutation and honorable **reverence**, not indeed that true **worship** of faith which pertains to the divine nature; but to these, as to the figure of the precious and life-giving Cross and to the Book of the Gospels and to the other holy objects... [*Decree of the Seventh Ecumenical Council, 787AD*]

# ANNOUNCEMENTS

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

Reading the epistle this morning is: Rima Hage.

### **Notice: The Feast of the Annunciation is Thursday, March 25th**

This means that we will celebrate the Feast with a Divine Liturgy (St. John Chrysostom) on Thursday morning at 10 a.m., and fish may be served on that evening. In place of the Pre-sanctified Liturgy, Great Vespers is scheduled on Wednesday evening, March 24.

### **ORDER OF THE PROCESSION WITH ICONS**

*The procession will begin from the altar area, led by the altar boys, clergy, followed by the children singing, "Holy God, Holy Mighty, Holy Immortal, have mercy on us!" (Hymn of the Trisagion)*

*When the procession returns to the front of the church (facing the altar), the Troparion of The Sunday of Orthodoxy is sung:*

Thy pure image do we venerate, O Good One, asking forgiveness of our sins, O Christ our God; for by Thine own good will Thou didst ascend the Cross in Thy Body to save Thy creatures from the bondage of the enemy. Wherefore, with thankfulness we cry aloud to Thee: Thou hast verily filled all with joy since Thou didst come, O Savior, to save the world.

*Then the presiding priest leads the congregation in reciting in a loud voice an excerpt from the "Synodikon" (Confession of Faith) of The Sunday of Orthodoxy:*

AS THE PROPHETS BEHELD, AS THE APOSTLES HAVE TAUGHT, AS THE CHURCH HAS RECEIVED, AS THE TEACHERS HAVE DOGMATIZED, AS THE UNIVERSE HAS AGREED, AS GRACE HAS SHONE FORTH: AS TRUTH HAS REVEALED, AS FALSEHOOD HAS BEEN DISSOLVED, AS WISDOM HAS PRESENTED, AS CHRIST AWARDED, THUS, WE DECLARE, THUS WE ASSERT, THUS, WE PREACH CHRIST OUR TRUE GOD, AND HONOR THE SAINTS IN WORDS, IN THOUGHTS, IN SACRIFICES IN CHURCHES, IN HOLY ICONS: ON THE ONE HAND WORSHIPPING AND REVERENCING CHRIST AS GOD AND LORD; AND ON THE OTHER HAND HONORING AS TRUE SERVANTS OF THE SAME LORD OF ALL, AND ACCORDINGLY OFFERING THEM VENERATION.

*(Louder)* THIS IS THE FAITH OF THE APOSTLES, THIS IS THE FAITH OF THE FATHERS, THIS IS THE FAITH OF THE ORTHODOX, THIS IS THE FAITH WHICH HAS ESTABLISHED THE UNIVERSE

## **Church Attendance and Guidance for COVID-19 Testing**

We are continuing to limit our attendance at our church services due to the COVID-19 pandemic. Also, a face covering and safe-distancing is required while in our worship space. **Parishioners must sign-up by informing Father Timothy to attend our services in the event that contact tracing may be necessary.** If you have been in contact with someone who is diagnosed with the COVID virus you should be tested and self-quarantine at home for seven (7) to ten (10) days, especially if you have no symptoms. Should your results show that you are “negative” but develop symptoms during your quarantine, you should be retested. Questions will be answered by Father Timothy by e-mail at: <[frtimothy@stmichaelvannuys.org](mailto:frtimothy@stmichaelvannuys.org)>.

## **Zoom Meeting Virtual Bible Study**

**Bible Study with Father Timothy** — will meet this Tuesday, March 23rd at 7 p.m. A Zoom link and security password provided in a weekly parish e-mail. Each study is limited to one hour. This week’s study is on chapter 9 of the Book of Romans. We will begin examining the St. Paul’s teaching on understanding who are “God’s people.” An “Orthodox Bible Study” provides a broad and complete study of the full context of Holy Scripture (Old and New Testament) It is a comprehensive approach to understanding God’s Word from Holy Tradition that includes: The Apostolic writings, Church Councils, the Canonical Texts, Patristic Sources, Liturgical Texts of Services and the experience of saints who have given testimony through their life as witnesses of the faith through the centuries.

Note: Father Timothy would also welcome scheduling a Zoom Meeting with you and your family at any time by appointment. Simply e-mail him at <[frtimothy@stmichaelvannuys.org](mailto:frtimothy@stmichaelvannuys.org)>.

## **2021 Parish Calendars Are Being Distributed**

A copy of our 2021 church calendar will be mailed to all pledging and regular contributing members of our parish. You may also request to receive a copy at the church by contacting Father Timothy.

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

**Holy Bread Offering List**

Mar 28 - open  
Apr 04 - (Mid-Lent) - Anne Farha Rowe  
Apr 11 - the Srour and Cruz families  
Apr 18 - open  
Apr 25 (Palm Sunday) - open

**Coffee Hour Hosts Calendar**

Note: There are no Coffee  
Hours scheduled

Please contact Fr. Timothy (818/219-3761; [pastor@stmichaelvannuys.org](mailto:pastor@stmichaelvannuys.org)) to sign-up to offer Holy Bread.

**Bookstore Orders Available on Parish Website**

You may place an order through our parish website or e-mail Bobbi Monsue (Manager) for special orders at: [bobbi\\_monsue@att.net](mailto:bobbi_monsue@att.net). Now is the time to place your order for your Holy Week Service Book. Your credit card will also be accepted for payment. Now is the time to order your copy of our Holy Week Service Book.

**Our 2021 Pledge Form Provided with this Bulletin**

As a committed member of St. Michael Church, please complete a new 2021 form. Everyone's financial situation is subject to changes from year to year. In the same way, our parish depends upon the financial pledge commitments of its members in order to meet its monthly expenses. Hard copies will be mailed to you by request. May God bless us all in practicing good Christian stewardship.

**Antiochian Women Lenten Baked Goods Sale**

Orders are being received for limited quantities of spinach pies (\$15/dozen) and pepper pies (\$12/dozen) for pick-up of wrapped and sealed packages at the church on Saturday or Sunday, April 3rd for 4th. Place your order with Charmaine Darmour at: [cdarmour@sbcglobal.net](mailto:cdarmour@sbcglobal.net)

**Antiochian Women's Book Club - March 25th at 6:30 p.m.**

The book selected for AW across our Archdiocese is "The Holy Angels" by Mother Alexandra. The book study will again meet this

Thursday and subsequent Thursdays at 6:30 p.m. for fellowship, and study at 6:45 p.m. for an hour. This week's Zoom meeting will include the ladies from St. Luke Church in Orange County. All interested should contact Charmaine Darmour by e-mail at: [cdarmour@sbcglobal.net](mailto:cdarmour@sbcglobal.net)

## WITH THE BLESSING OF HIS EMINENCE METROPOLITAN JOSEPH



**THE ANTIOCHIAN WOMEN OF LOS ANGELES  
AND THE WEST PRESENT...**

# AN ANTIOCHIAN WOMEN'S VIRTUAL LENTEN RETREAT!

**COST: FREE** IN-KIND DONATIONS ACCEPTED IN  
SUPPORT OF THIS MINISTRY

**CHECK EMAIL FOR MORE INFO AND REGISTRATION**

**SATURDAY APRIL 17, 2021**

**9AM – 1PM PST**

ZOOM MEETING WILL OPEN AT 8:30 A.M. FOR FELLOWSHIP



**FEATURED SPEAKER:  
KH. RANDA KHOURY AZAR  
ICONOGRAPHER**

**Ask  
Abouna  
Featuring:**



**V. Rev Fr. David Hovik**  
St. Andrew Antiochian  
Church  
Arlington, WA



**V. Rev. Fr. Paul Baba**  
Holy Virgin Mary Antiochian  
Church  
West Sacramento, CA



**Rev. Fr. Mansour Azar**  
St. George Antiochian  
Church  
Upland, CA

**A SPECIAL SURPRISE YOU WON'T WANT TO MISS!**

Spiritual Advisor: V. Rev. Fr. David Hovik

Retreat Coordinator: Kh. Jean Baba / Cell: (916) 955-4736

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

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[www.stmichaelvanuys.org](http://www.stmichaelvanuys.org)

Dear St. Michael Church Family,

I pray that you are all well and hanging in there during this difficult time. I thought of a great way for us to spend some quality family time together and entertain each other during quarantine.

Do you have people in your family who are skilled bakers, talented musicians, or great artists? Maybe there's something fun and or silly that you know how to do and can teach others?...We'd like you to create how-to videos and we will share them on St. Michael's Facebook page so kids and others stuck at home can watch and learn from you.

Please send your videos to me at [blajalat@gmail.com](mailto:blajalat@gmail.com). My goal it to post a weekly how-to video. I would love it if each house hold at St. Michael's created a fun how-to video to help us all stay connected.

Blessings,

Brittney Ajalat

Young Parent's Ministry

P.S. Stay connected. Maintain contact with each other and receive informative materials from our group App. Enter the conversation by logging on to: <https://band.us/n/a0af2b6334W85>

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**PASTORAL SERMON**  
**The First Sunday of Great Lent**  
**By V. Rev. Timothy Baclig**  
**March 21, 2021**

The First Sunday of Lent is called the “Sunday of Orthodoxy.” It is an annual reminder to all of us how Christ is at the very center of our Orthodox worship. This Sunday, we Orthodox Christians reaffirm and recommit ourselves in our confession of faith of Christ and His saving work. The hymns and prayers of this Sunday echo three related themes:

1. **The expectation of the prophets and righteous people for the coming of Christ spoken of in the Old Testament.** (as heard in this morning’s epistle). It is also something heard in the prayers of St. Basil the Great who’s Liturgy we celebrate this morning. (p. 136 *...Thou didst send forth prophets; thou didst perform mighty works by the Saints who, in every generation, were well-pleasing unto Thee... And the fullness of time was come, Thou didst speak to us through Thy Son Himself... who being the... expressed Image of Thy Person... (He who was) God before the ages, (who) appeared upon the earth and dwelt among men, taking on the form of a servant and becoming conformed to the fashion of our lowliness, that He might make us conformable to the image of His glory...*

2. **We hear the theme of Christ’s coming,** that is, the real presence of Christ in history (the incarnation) and His presence with us today in the church, and in our personal lives: *...becoming a dweller in this world, and giving commandments of salvation. He released us from the delusions of idols, and brought us into a knowledge of Thee, the true God and Father;...* While no man has seen God, we now know Him as someone who became a Man. He said: *He who has seen Me, has seen the Father (John 14:9).* **Christ, is therefore the visible image of the Father and we, created in the image and likeness of God, bear His image.**

3. **We hear the theme of joy shared by all of us in the Church in confessing,** proclaiming, and glorifying Christ and His Lordship over all. In the *Synodikon* [the summary of today’s commemoration] we declare that *...This is the faith of the Apostles ...the faith of the Fathers ...the faith of the Orthodox ...the faith that founded the universe!*

The persons depicted in the images are cherished and important to our lives if they are a visible part of our life of prayer. They are real people, like us and the members of our families if they are among our collection of family photos and images. In the church, icons are not only religious artifacts, but images that bear personal meaning with a deeper reality of the life of those depicted. Some of them were handed down from our parents and grandparents who worshipped with them. Their faith becomes our faith insofar as it is lived and not just proclaimed as our own.

**Second, the icons of Christ and all His Saints—the Virgin Mary, the Prophets, Apostles, Martyrs, Confessors, Ascetics, and Fathers—remind us that we all belong to one family of God.** God worked patiently and lovingly through these men and women in history to open the gates of the His Kingdom for us. The story of the Bible and the story of the Church is the story of Almighty God working through His people with grace, forgiveness, truth, love, and salvation. **It is a story of faith, a celebration of faith, a song of faith, a triumph of faith amidst trials and sufferings. And the story continues in every land, every parish, and every Christian family today!** God continues working in our midst, gathering His people into His Kingdom. The past examples and heroes of the faith are one with us and we belong to each other. God unites us all in Christ by the grace of His Spirit.

Just as we express our Christian faith by means of bread, wine, water, and music, so also we express our faith through icons. **Icons are symbols, not idols. Icons are venerated, not worshipped.** When we venerate icons the honor is directed to Christ or to the saint depicted on the icon, not to the wood, paint, or colors of the icon. The power of icons is not mechanical or magical, but spiritual. It is a working of God's grace in the act of a personal expression of faith and through the intercessory prayers of the saints who live in God's glory. Icons teach us about Christ and His ministry, as well as about the saints and their record of faith. As sacred art, icons are windows to heaven: they help us to realize a "new and transfigured creation", the triumph of Christ over Satan and the renewal of the

fallen world. In the words of St. John of Damascus: *The icon is a song of triumph, and a revelation, and an enduring witness to the victory of the saints.*

These images are important to us because they not only serve as reminders of our heritage, just as family photographs provide us with the remembrance of our loved ones. Holy icons are one other means of expressing spiritual realities and truths beyond words spoken or written. Ironically, icons help us to focus upon the unseen reality of the Kingdom of God in a way that raises our hearts and minds to the presence of God and all who have been saved and are alive by virtue of the Resurrection.

**EOTHINON 8**

الايوثين 8

**TONE 8**

اللحن 8

**FIRST SUNDAY OF GREAT LENT (SUNDAY OF ORTHODOXY)**

**VENERABLE-CONFESSOR JAMES THE NEW, BISHOP OF CATANIA;  
THOMAS, PATRIARCH OF CONSTANTINOPLE; NEW-MARTYR MICHAEL**

**طروبارية القيامة على اللحن الثامن**

انحدرت من العلوّ يا متحنن، وقبلت الدفنَ ذا الثلاثة الأيام، لكي تُعْتَقْنَا من الآلام، فيا حياتنا وقيامتنا يا ربّ المجدُّ لك.

**طروبارية للايقونات على اللحن الثاني**

لصورتك الطاهرة نسجد أيها الصالح، ملتمسين الصّبح عن خطايانا، أيها المسيح الإله. فإنك سررت أن تصعد بالجسد على الصليب طوعاً، لتنتقذ الذين جبلتهم من عبودية العدو. لذلك نصرخ إليك شاكرين: لقد أوعبت الكل فرحاً يا مخلصنا، لما جنّت لتخلص العالم.

**طروبارية رؤساء الملائكة بالحن الرابع**

أيها المتقدّمون على الأجناد السماويين، نتوسّلُ إليكم نحن غير المستحقّين، حتّى أنكم بطلباتكم تكتنوفوننا بظلّ أجنحة مجدكم غير الهولي، حافظين إيانا نحن الجاثين والصارخين بغير فتور، أنقذونا من الشدائد، بما أنكم رؤساء مراتب القوّات 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 ربّ تحفظنا وتسترنا من هذه الجبل، خلصني، يا ربّ، فإنّ البارّ قد فني.

فصلٌ من رسالة القديس بولس الرسول إلى العبرانيين

يا إخوة، لذلك نحن أيضا إذ لنا سحابة من الشهود مقدار هذه محيطتنا بنا، لنطرح كل ثقل، والخطية المحيطتنا بنا بسهولة، ولنحاضر بالصبر في الجهاد الموضوع أمامنا، ناظرين إلى رئيس الإيمان ومكمّله يسوع، الذي من أجل السرور الموضوع أمامه، احتمل الصليب مستهينا بالخزي، فجلس في يمين عرش الله. فتفكروا في الذي احتمل من الخطاة مقاومة لنفسه مثل هذه لئلا تكلوا وتخوروا في نفوسكم. ألم تقاوموا بعد حتى الدم مجاهدين ضد الخطية، وقد نسيتم الوعظ الذي يخاطبكم كبنيين: «يا ابني لا تحقر تأديب الرب، ولا تخز إذا وبخك. لأن الذي يحبه الرب يودبه، ويجلد كل ابن يقبله. إن كنتم تحتملون التأديب يعاملكم الله كالبنين. فأيا ابن لا يودبه أبوه؟ ولكن إن كنتم بلا تأديب، قد صار الجميع شركاء فيه، فأنتم نغول لا بنون. ثم قد كان لنا آباء أجسادنا مؤدبين، وكنا نهاهم. أفلا نخضع بالأولى جدًا للأب؟»

## الإنجيل

فصلٌ شريفٌ من بشارة القديس يوحنا

في ذلك الزمان، أراد يسوع أن يذهب إلى الجليل، فلقي فيليب فقال له: "اتبعني." وكان فيليب من بيت صيدا، مدينة أندراوس وبيطرس. ولقي فيليب نثنائيل فقال له: "لقد وجدنا الذي كتب عنه موسى في الشريعة والأنبياء، وهو يسوع ابن يوسف من الناصرة." فقال له نثنائيل: "أمن الناصرة يمكن أن يخرج شيء صالح؟" فأجابه فيليب: "تعال وانظر." ورأى يسوع نثنائيل مقبلا إليه فقال: "هذا إسرائيلي حقا لا غش فيه!" فقال له نثنائيل من أين تعرفني. أجاب يسوع: "رايتك تحت التينة قبل أن يدعوك فيليب." فقال نثنائيل: "يا معلم، أنت ابن الله. أنت ملك إسرائيل!" فأجابه يسوع: "هل آمنت لأنني قلت

لك إنني رأيتك تحت التينة؟ إنك ستعاين أعظم من هذا." وقال له الحق أقول لكم: سترون السماء مفتوحة وملائكة الله يصعدون وينزلون على ابن البشر.

#### 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 عضواً فى الكنيسة الارثوذكسية