

St. Michael Antiochian Orthodox Church of the San Fernando Valley
a Parish of the Antiochian Orthodox Christian Archdiocese of North America
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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)

The Venerable Alexios the “Man of God,” Patrick, Bishop of Armagh and Enlightener of Ireland; Venerable Theosteriktos the Confessor of Pelecete Monastery; Venerable Makarios of Kalyazin

Sunday, March 17, 2019

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 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 and the coffee hour is being hosted this morning by Adeeb & Nuha Abughazaleh, celebrating their birthdays, with prayers for the good health of their children and families: Elias, Kim, Jessica, Samantha; Carole, George, Leila, Freddy, Daniel; Samer, Amber, Ameera, Averie, Abigail; Hani, Katie, Lucas, Greyson; Rami; especially remembering Toni’s expected delivery in late March.

The Post Communion bread was offered and Lenten meal hosted last Wednesday night, March 13th by the parents of our Church School [Note: the proceeds of the Lenten meal collection are being used to assist with the 2019 project of the Antiochian Women.]

The Synaxarion – March 17

On March 17 in the Holy Orthodox Church, we commemorate the Venerable Alexios the “Man of God”; Patrick, bishop of Armagh and enlightener of Ireland; Venerable Theosteriktos the Confessor of the Pelecete Monastery; and Venerable Makarios of Kalyazin.

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 – Mondays, 6:30 p.m.

Liturgy of Pre-Sanctified Gifts – Wednesdays, 6:30 p.m.

[followed by a parish Lenten meal]

The Second Sunday of Great Lent

Great Vespers – Saturday, March 23rd, 5 p.m.

Orthros – Sunday, March 24th, 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 11th) through Great and Holy Saturday (April 27th). 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 25th) and Palm Sunday (April 21st), 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 8th 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 7th 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*]

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.

ANNOUNCEMENTS

March is Women's Month in the Antiochian Archdiocese

Our women are participating in the services throughout the month of March. Reading the epistle this morning is: Charlotte Murr. The ushers are: Rima Hage, Beverly Ansara, Tamara Barney, and Claudia Zait.

Understanding the Rituals of the Church

The Orthodox Church, more than any other Christian Tradition today carries many rituals through several centuries. Many are not clearly understood and have neglected explanations. Last Wednesday, Father Timothy began responding to questions from our children. In the upcoming Wednesday nights he will continue speaking on the rituals of Great Lent and Holy Week that have purpose and meaning to our lives. Please provide your questions to him in advance of the Wednesday evening services <pastor@stmichaelvannuys.org>.

Have You Visited our Bookstore Lately?

Several New Items Have Arrived for Great Lent. You may also place your order for a Holy Week Service Book. Also, beautiful handmade wood Orthodox crosses (crafted by Al Kinan) are for sale (\$25), 90% of proceeds will help support the Orthodox Secondary School in Taybeh, Palestine. The crosses make great gifts. Fr. Constantine Nasr and Fr. Timothy are benefactors of this school.

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

50th Anniversary Annunciation Tea on Saturday,
March 23rd; Featured speaker: Tammy Tamoush Salamone
who will share her story on recovering from breast cancer:
“Are you there God? It’s me, Tammy”

St. Mark Young Adult Pilgrimage to St. Barbara Monastery
Saturday, March 23, 2019

Lenten Retreat at St. Michael Church (Whittier), Saturday, March 16
with Father John Finley who will present three meditations on:
“The Inner Heaven of Man” Focusing Upon the Healing of
Mind, Heart and Will; 9 a.m. to 3 p.m., RSVP by e-mail to
Father John Fenton: frjohnfenton@gmail.com

Sunday of Orthodoxy Great Vespers - Saturday, March 16, 5:30 p.m.
Assumption of the Blessed Virgin Mary Greek Orthodox Church
[5761 E. Colorado Street; Long Beach, CA, 90814]
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

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.

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

Holy Bread Offering List

Mar 24 - the Deeb family
Mar 31 - Margot Boyer
Apr 07 - open
Apr 14 - Ron & Kathy Zraick

Coffee Hour Hosts Calendar

Mar 24 - open
Mar 31 - open
Apr 07 - open
Apr 14 - Ron & Kathy Zraick

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.

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.

Parish Council Meeting - Monday, March 18, 2019

[In the Conference Room at 7:30 p.m. following Great Compline]

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. We will have plans to asphalt a section of our property tomorrow in order to provide for additional parking. The fencing will be repositioned once our parking lot is expanded. Thank you for your cooperation.

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>

FIRST SUNDAY OF GREAT LENT (SUNDAY OF ORTHODOXY)

VENERABLE ALEXIOS THE 'MAN OF GOD,' PATRICK, BISHOP OF ARMAGH AND ENLIGHTENER OF IRELAND; VENERABLE THEOSTERIKTOS THE CONFESSOR OF PELECETE MONASTERY; VENERABLE MAKARIOS OF KALYAZIN

طروبارية القيامة على اللحن الأول

إِنَّ الْحَجَرَ لَمَّا خُتِمَ مِنَ الْيَهُودِ، وَجَسَدَكَ الطَّاهَرَ حُفِظَ مِنَ الْجَنْدِ، قُمْتَ فِي الْيَوْمِ الثَّالِثِ أَيْهَا الْمَخْلُصُ، مَانِحاً الْعَالَمَ الْحَيَاةَ. فَلِذَلِكَ قَوَاتِ السَّمَاوَاتِ هَتَقُوا إِلَيْكَ يَا وَاهِبَ الْحَيَاةِ: الْمَجْدُ لِقِيَامَتِكَ أَيْهَا الْمَسِيحُ، الْمَجْدُ لِمَلِكِكَ، الْمَجْدُ لَتَدْبِيرِكَ يَا مُحَبَّ الْبَشَرِ وَحَدِّكَ.

طروبارية للايقونات على اللحن الثاني

لصورتك الطاهرة نسجد أيتها الصالح، ملتمسين الصفح عن خطايانا، أيتها 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 جئت لتخلص العالم.

طروبارية رؤساء الملائكة بالحن الرابع

أيتها المتقدمون على الأجناد السماويين، نتوسل إليك نحن غير المستحقين، حتى أنكم بطلباتكم تكتنوفوننا بظل أجنحة مجدكم غير الهولي، حافظين إيانا نحن الجائين 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 وتسثرتنا من هذه الجيل، خلصني، يا رب، فإن البار قد فني.

فصل من رسالة القديس بولس الرسول إلى العبرانيين

يا إخوة، لذلك نحن أيضاً إذ أننا سحابة من الشهود مقدّار هذه مُحِيطَةٌ بنا، لنَطْرَحَ كُلَّ ثِقَلٍ،
وَالْخَطِيئَةَ الْمُحِيطَةَ بنا بِسُهُولَةٍ، وَلْنَحَاصِرَ بِالصَّبْرِ فِي الْجِهَادِ الْمَوْضُوعِ أَمَامَنَا، نَاطِرِينَ
إِلَى رَئِيسِ الْإِيمَانِ وَمُكَمِّلِهِ يَسُوعَ، الَّذِي مِنْ أَجْلِ السُّرُورِ الْمَوْضُوعِ أَمَامَهُ، احْتَمَلَ
الصَّلِيبَ مُسْتَهِينًا بِالْخِزْيِ، فَجَلَسَ فِي يَمِينِ عَرْشِ اللَّهِ. فَتَفَكَّرُوا فِي الَّذِي احْتَمَلَ مِنَ الْخُطَاةِ
مُقَاوِمَةً لِنَفْسِهِ مِثْلَ هَذِهِ لِنَلَّا تَكَلُّوا وَتَخَوُّرُوا فِي نَفُوسِكُمْ لِمَ تَقَاوِمُوا بَعْدَ حَتَّى الدَّمِ مُجَاهِدِينَ
ضِدَّ الْخَطِيئَةِ، وَقَدْ نَسِيتُمْ الْوَعْدَ الَّذِي يُخَاطِبُكُمْ كَبَنِينَ: «يَا ابْنِي لَا تَحْقِرَ تَأْدِيبَ الرَّبِّ، وَلَا
تَحْزَنْ إِذَا وَبَّخَكَ. لِأَنَّ الَّذِي يُحِبُّهُ الرَّبُّ يُؤَدِّبُهُ، وَيَجْلِدُ كُلَّ ابْنٍ يَقْبَلُهُ. إِنْ كُنْتُمْ تَحْتَمِلُونَ
التَّأْدِيبَ يُعَامِلُكُمْ اللَّهُ كَالْبَنِينَ. فَأَيُّ ابْنٍ لَا يُؤَدِّبُهُ أَبُوهُ؟ وَلَكِنْ إِنْ كُنْتُمْ بِلَا تَأْدِيبٍ، قَدْ صَارَ
الْجَمِيعُ شُرَكَاءَ فِيهِ، فَانْتُمْ نَعُولُ لَا بَنُونَ. ثُمَّ قَدْ كَانَ لَنَا آبَاءُ أَجْسَادِنَا مُؤَدِّبِينَ، وَكُنَّا نَهَابُهُمْ.
أَفَلَا نَخْضَعُ بِالْأُولَى جِدًّا لِلْأَبِّ؟

الإنجيل

فصل شريف من بشارة القديس يوحنا

في ذلك الزمان، أراد يسوع أن يذهب إلى الجليل، فلقي فيليبس فقال له: "اتبعني." وكان
فيليبس من بيت صيدا، مدينة أندراوس وبطرس. ولقي فيليبس 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 فيليبس: "تعال
وانظر." ورأى يسوع نثنائيل مقبلاً إليه فقال: "هذا إسرائيلي حقا لا غش فيه!" فقال له
نثنائيل من أين تعرفني. أجاب يسوع: "رايتك تحت التينة قبل أن يدعوك فيليبس." فقال
نثنائيل: "يا معلم، أنت ابن الله. أنت ملك إسرائيل!" فأجابه يسوع: "هل آمنت لأنني قلت
لك إني رايتك 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، إلا إن المشاركة في سر القربان المقدس هنا
مقتصر فقط على أعضاء الكنائس الارثوذكسية والذين يحضرون أنفسهم بالصلاة والصوم والاعتراف منذ فترة قريبة (وعلى
كل حال، فإننا ندعو الجميع للمشاركة في الخبز المقدس الذى يوزع عند إنتهاء مراسيم القداس). رجاء مراجعة الكاهن. إذا
رغبت أن تصبح عضواً فى الكنيسة الارثوذكسية