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a Parish of the Antiochian Orthodox Christian Archdiocese of North America
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and Metropolitan of all North America

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The Fourth Sunday of Great Lent

The Commemoration of St. John Climacus, Author of “The Ladder”

Hieromartyr Antypas, Bishop of Pergamum;
Righteous Mothers Tryphaina and Matrona of Cyzicus

Sunday, April 11, 2021

Tone 3; Eothinon 11

Apolytikion of the Resurrection (Tone 3)

Let the heavens rejoice and the earth be glad, for the Lord hath done a mighty act with His own arm. He hath trampled down death by death, and become the first-born from the dead. He hath delivered us from the depths of Hades, granting the world the Great Mercy.

Apolytikion of St. John Climacus (Tone 8)

The barren wilderness thou didst make fertile with the streams of thy tears; and by thy deep sighing thou hast given fruit through thy struggles a hundredfold. Accordingly, thou hast become a star for the universe, sparkling with miracles. Therefore, O righteous Father John Climacus, intercede with Christ God to save 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 for 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 Fourth Sunday of Lent)

*The Lord will give strength to His people.
The Lord will bless His people with peace.*

The Reading from the Epistle of St. Paul to the Hebrews (6:13-20)

Brethren, when God made a promise to Abraham, since He had no one greater by whom to swear, He swore by Himself, saying, "Surely I will bless you and multiply you." And thus Abraham, having patiently endured, obtained the promise. Men indeed swear by one greater than themselves, and in all their disputes an oath is final for confirmation. So when God desired to show more convincingly to the heirs of the promise the unchangeable character of His purpose, He interposed with an oath. So that through two unchangeable things, in which it is impossible that God should prove false, we who have fled for refuge might have strong encouragement to seize the hope set before us. We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner shrine behind the curtain, where Jesus has gone as a forerunner on our behalf, having become a high priest forever after the order of Melchizedek.

THE GOSPEL (for the Fourth Sunday of Lent)

The Reading of the Holy Gospel is according to St. Mark (9:16-30)

At that time, a man came to Jesus, kneeling down and saying unto him, "Teacher, I brought my son to you, for he has a dumb spirit. And wherever it seizes him, it dashes him down; and he foams and grinds his teeth and becomes rigid; and I asked Thy Disciples to cast it out, and they were not able." And Jesus answered them, "O faithless generation, how long am I to be with you? How long am I to bear with you? Bring him to Me." And they brought the boy to Him; and when the spirit saw Jesus, immediately it convulsed the boy, and he fell on the ground and rolled about, foaming at the mouth. And Jesus asked his father, "How long has he had this?" And he said, "From childhood. And it has often cast him into the fire and into the water, to destroy him; but if Thou canst do anything, have pity on us and help us." And Jesus said to him, "If you can believe, all things are possible to him who believes."

Immediately the father of the child cried out and said with tears, "Lord, I believe; help my unbelief!" And when Jesus saw that a crowd came running together, he rebuked the unclean spirit, saying to it, "You dumb and deaf spirit, I command you, come out of him, and never enter him again." And after crying out and convulsing him terribly, it came out, and the boy was like a corpse; so that most of them said, "He is dead." But Jesus took him by the hand and lifted him up, and he arose. And when Jesus had entered the house, His Disciples asked Him privately, "Why could we not cast it out?" And Jesus said to them, "This kind cannot be driven out by anything but prayer and fasting." They went on from there and passed through Galilee. And Jesus would not have anyone know it; for He was teaching His Disciples, saying to them, "The Son of man will be delivered into the hands of men, and they will kill Him; and after He is killed, He will rise on the third day."

The Synaxarion

On April 11 in the Holy Orthodox Church, we commemorate the Hieromartyr Antypas, bishop of Pergamum; Righteous Mothers Tryphaina and Matrona of Cyzicus.

On this same day, the Fourth Sunday of Great Lent, we make remembrance of our godly father, John, the author of *The Ladder of Divine Ascent* (or Climacus).

Verses

John, dead in the flesh and also living,
Liveth eternally, even though appearing dead and without breath.

Leaving letters, a ladder for the journey upwards,
He showeth forth his pursuit of the journey upwards.

The celebration of his feast on this day arose from the custom prevalent in the honorable monasteries of starting Great Lent with the reading of his lessons. John describes the method of elevating the soul to God as ascending a ladder. He teaches those who seek salvation how to lay a firm foundation for struggles, how to detect and fight every passion, how to avoid demonic snares, and how to rise from the rudimental virtues to the heights of Godlike love and humility. John of the Ladder came to Mount Sinai at age 16 and remained there, first as a novice under obedience, then as a recluse, and finally as abbot until his eightieth year.

One time, his disciple, Moses, fell asleep under the shade of a large stone. John, in prayer in his cell, saw that his disciple was in danger and prayed to God for him. Later, when Moses returned, he fell on his knees and gave thanks to his spiritual father for saving him from certain death. He related how, in a dream, he heard John calling him and he jumped up and, at that moment, the stone tumbled. Had he not jumped, the stone would have crushed him. John Climacus died on March 30, 606. Through his intercessions, O Christ God, have mercy upon us. Amen.

LITURGICAL CALENDAR

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

Weekday Service

Monday, April 12th - Great Compline, 6:30 p.m.

Wednesday, April 14th - Liturgy of Presanctified Gifts, 6:30 p.m.

Friday, April 16th - The Akathist Hymn, ("Madeyeh") 6:30 p.m.

The Fifth Sunday of Lent - Commemorating: St. Mary of Egypt

Sunday, April 18th - Orthros, 8:45 a.m., Divine Liturgy 10 a.m.

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

Fish, wine and oil are permitted on Palm Sunday (April 25th).

Holy Pascha (Easter) is celebrated on May 2nd.

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.

OFFERINGS

Holy Bread and wheat are being offered for the forty-day memorial of Elaine Srour (+21 February, 2021), by her children and grandchildren: Michael Srour; Denise & Leandro and Isabella Cruz; Orit & Steven, Jonathan, Celine and Shylee Srour. Memory eternal.

[The Funeral Service for Elaine Srour will take place, outdoors, on Thursday, April 22 at the Chapel of the Hills at Forest Lawn Memorial Park in No. Hollywood, followed by the Graveside Trisagion at the cemetery. There is no registration or limitation on attendance.]

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

Holy Bread is also being offered by Bobbi Monsue in memory of her mother, Carolyn Canaday (+11 April, 2009). Prayers are also offered for the continued health of her sister Virginia.

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

or the healing and recovery of Ron Zraick's sister, Audrey Yacoub.

for John Tambouras' successful upcoming surgery.

by Dr. Samir & Amira Boutari for the healing of Vivian Boutari
and the continued health of Dr. Abdallah Zaki.

for the repose of the newly-departed servant of God, Sondra Assad Smith
(+7 February, 2021), by Cynthia Assad Edwards Elias.
Memory eternal.

for the continued health of Jeannette Berberi, who recently celebrated
her birthday, by Antoine & Susan Berberi and family.
May God grant her continued health and many years.

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.

ANNOUNCEMENTS

Church Attendance, Live-streaming of Services and Offerings

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.** You may also view our Lenten services and weekend Great Vespers, Orthros and the Divine Liturgy, on-line via FaceBook or YouTube. A direct link is provided on the home page of our parish website: www.stmichaelvannuys.org Your church offerings may be made on-line via our website "Donation" tab, or hard copy checks mail to the church. Other options include: a) arranging an automatic bill pay with your bank or b) processing a recurring automatic withdrawal from your bank account to the church bank account. Please be sure that each donation is properly earmarked. Thank you for your continued faithful support.

Zoom Meeting Virtual Bible Study

Bible Study with Father Timothy — will meet this Tuesday, April 13th 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 are continuing our study of St. Paul's Epistle to the Romans (Chapter 13-14). Recorded sessions are also available by request. 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.

St. Michael Antiochian Orthodox Church
16643 Vanowen Street, Van Nuys, CA 91406 Phone: 818-994-2313
Website: www.stmichaelvannuys.org

2021 CHRISTIAN STEWARDSHIP COMMITMENT FORM

1. All enrolled members must first fulfill a fair share contribution that is paid 100% by St. Michael Church to the Archdiocese annually (this does not include your family pledge obligation BELOW).

Total number of baptized Orthodox persons (age 18 & above) in your household ____ \$50 each ____

Total number of baptized Orthodox persons (age 17 & under) in your household ____ \$35 each ____

(Please print all names with information in the section below)

2. In gratitude of God's blessings, I / we pledge to contribute St. Michael Church expenses.

A total annual amount of: ____ (see Treasure self-assessment chart)

\$ ____ weekly \$ ____ monthly \$ ____ quarterly \$ ____ semi-annually \$ ____ annually

Name _____ Spouse Name _____

Phone number _____ E-mail Address _____

Address _____ City _____ State _____ Zip _____

3. How do you wish to pay? We accept personal checks or credit card payments. (See below)

- a. You may write a check to "St. Michael Church" and mail it to the Church Office. (see address above)
- b. You may process an "automatic bill pay" with your bank that will mail a recurring monthly hard-copy earmarked check to St. Michael Church.
- c. You may pay by credit card using our website donation page (a 3% processing fee will apply) at: <https://www.stmichaelvannuys.org/donate/> and we will be immediately notified.
- d. You may arrange for a recurring monthly automatic withdrawal from your bank account using our church bank routing number and bank account.

Note: Each donation to St. Michael Church should be earmarked, i.e., "Building Fund," "Pledge," etc.

Print names of baptized Orthodox persons in your household.

Name Age

Our 2021 Pledge Form Provided with this Bulletin

As a committed member of St. Michael Church, please complete a new 2021 form. An annual "Fair Share Contribution" is paid by St. Michael Church to the Archdiocese (\$50/adult; \$35/17 years of age or under). 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.

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

Antiochian Women's Book Club - April 15th at 6:30 p.m.

The book selected for AW across our Archdiocese is "The Holy Angels" by Mother Alexandra. The book study meets this each Thursday at 6:30 p.m. for fellowship and study at 6:45 p.m. for an hour. This week's Zoom meeting includes the ladies from St. Luke Church in Orange County. All interested should contact Charmaine Darmour by e-mail at: cdarmour@sbcglobal.net

Save the Date for our St. Michael Golf Classic



Our 30th Annual Golf Classic is now scheduled for Monday, September 27, 2021 at the Woodland Hills Country Club. Mark your calendars to save the date for a fun-filled gathering for our parish community.

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. 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.

New Church Building Fund

As we approach the completion of our new church building project it has been determined that we are \$400,000.00 dollars short in order to obtain a Certificate of Occupancy from the City of Los Angeles. We still have many items to comply with, that include codes set by the City and State in order to be able to worship in our new church as a "public use building."

We are very thankful for the many who have generously supported our Project, however, there remains fifty households of our parish who have not donated to our project.

We have now developed a parishioner loan program that will enable you to help us reach our goal of occupancy (\$50,000.00 dollar minimum),

whereby you will be paid interest on the loan plus a five-year payback. This will be backed by a Promissory Note. There are other details that will be discussed should you express a willingness to lend the money to the church.

We are also exploring a Line of Credit with Umpqua Bank to complete the project. In the case of a Line of Credit you only pay interest on the money you draw, and not the established amount of credit.

Ideally, we would like to avoid any type of loans and remain debt free. Should you have any questions please contact Ron Zraick by e-mail ronaldzraick@gmail.com or by phone at 310-897-1571.

LITURGICAL CALENDAR

*NOTE: Confessions will be heard before and/or after the services, **or** by appointment during the week. It would be most appropriate for confessions to be completed by Holy Wednesday (April 28th) just prior to the Sacrament of Holy Unction and the Holy Thursday morning Liturgy.*

THE SERVICES OF GREAT AND HOLY WEEK

Palm Sunday Evening – April 25th

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

Great and Holy Monday – April 26th

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

Great and Holy Tuesday – April 27th

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

Great and Holy Wednesday – April 28th

Confessions

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

Great and Holy Thursday – April 29th

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

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

Great and Holy Friday – April 30th

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 – May 1st

Service of the Preparing of the Holy Gifts (*Proskomedija*), 8:30 a.m.
Vespertal 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 – May 2nd

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 24, 2021, 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-THEE-sus] table, will take place just prior to the beginning of the Divine Liturgy 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.

Pastor's Sermon **The Fourth Sunday of Great Lent**

By V. Rev. Timothy Baclig
April 11, 2021

If Great Lent is to become a means of spiritual transformation before the time of the forty days ends we must ask ourselves some serious questions if we have not yet made a commitment to allowing the Lenten season to become a time of renewal for us as Orthodox Christians. One important question is: What is God's greatest

challenge to me. Another is: What am I willing to reasonably do? Do I truly desire to do begin doing things differently?

Often our response to these questions is like the disciples in today's Gospel, who without prayer and fasting were weak in spiritual power. However, it would help us to think of fasting in terms of what not only pertains to food—what we eat, but also our time management, or the use of our talents and skills, as well as our resources.

Each and every day, you and I are challenged to take control of the passions of our life: those things that become the stumbling blocks and distractions in our quest for God's Kingdom. It could be an obsession, an addiction, or compulsive behavior. We are unable to controlling any of our passions without first accepting responsibility for our failings and our weaknesses. This cannot be done with a nonchalant attitude. After accept responsibility for our failings and weaknesses we must also identify what is a sin; what hinders or even breaks our relationship or communion with God and with others. This means recognizing that it is wrong and acknowledging that it must end. In doing so, we must also be determined in doing our best not to perpetuate sinful actions or to entertain temptations. We must also not be discouraged by our weaknesses or failures. For some sins it may require more time to overcome. For that reason a person may choose to abstain from the Sacrament but not in church attendance.

We learn from behavioral psychology that it takes thirty days for a habit to be broken or for a new habit to be established. Thirty days, however is only a plateau in one's recovery. When we struggle with a vice or any sin, we must make a very conscious and intentional effort of seeking to find God's perspective when we acknowledge that something is wrong. This effort must be prompted and motivated by our love for God. It is a purposeful attempt to seek God's higher objective for our life and then to commit ourselves to positive action. Any successful recovery involves being aware of the influences of: 1) the people in our lives, 2) the places and environment of our choosing, and 3) the things that we find ourselves dependent upon. Our aim must be: a positive affect with the support of good influences, which may involve our friends and loved ones; to be a good husband or wife, parent, godparent, teacher, employer, model and example.

We each choose whether to be an encouragement or discouragement to others; of support or neglect, a stronghold of faith, or of no faith. This also means that we must be very selective in who we are trusting in sharing our personal thoughts with. Not everyone is a “confidant.” But every person who keeps his or her sanity confesses. It may be a hairdresser, a psychologist, a therapist, a good friend, a teacher, a parent, an employer, a classmate, or a priest! The Sacrament of Confession with a priest in the church, however, is unique. A good Confession in the Holy Sacrament brings “closure” to our resolve with the Prayer of Absolution and is prescribed by the Church for our healing. It is culminated in the Sacrament of Holy Communion: “...for the forgiveness of sins and life everlasting.”

We find many examples in the Bible of people who knew what they had to do and simply did it. One is of **four men who, while facing obstacles, were determined to bring a paralytic man to the Lord for healing (Luke 5:17-26)**. They took action upon the need of the paralyzed man and helped brought him to the Lord. Another example is Jesus’ encounter with **the paralytic at the pool of Bethesda (John 5:1-15)**. When Jesus asked the man if he wanted to get well, the man who only had excuses, responded with great pessimism: 1) Others go ahead of me, 2) I have no one to help me, and 3) I cannot be healed. Three negatives which only resulted in no results.

Life’s most difficult challenges require bold and courageous steps. **Faith is the spark of hope and love is the energy that moves one to act.** A serious desire or a good intention is never enough to achieve results. When you or I say that I don’t feel motivated, we surrender ourselves to our condition and circumstances. Waiting for something to move us or waiting for someone to do something for us is to concede helplessness. In some cases it is a sign of self-centeredness and unwillingness to accept responsibility. It can also be failure to recognize one’s calling.

God’s promise to Abraham (mentioned in today’s epistle) was not a promise without Abraham’s obedience. In other words, God’s promise to Abraham was based upon Abraham’s faithfulness. The same could be said about the Holy Virgin Mary who was chosen because of her choice to obey God.

The boy with the evil spirit in today’s Gospel lesson was helpless. Reading further, we find that the boy’s father was also helpless. Hear his words to Jesus: “...if

you can do anything, take pity on us and help us.” Can you hear his desperation? To paraphrase the father’s cried: **“If you can in fact do something, let me see that you care, and please do something to help us.”** To which Jesus responded: **“If you can?”** **“Everything is possible for him who believes.”** Now notice what the next words of the boy’s father were: **“I do believe; help me overcome my unbelief.”** Sincerity is the point where positive action has its best chance. However, being sincere begins with the choice of being humble.

Today’s gospel lesson is only the beginning of what was to become the Disciple’s greatest challenge. The passage in Mark’s Gospel continues: (Jesus) said to (his disciples), “The Son of Man is going to be betrayed into the hands of men. They will kill him, and after three days he will rise.” But they did not understand what he meant and were afraid to ask him about it.” (verses 31b-32) “...they did not understand... and were afraid...” Such was also the case after the crucifixion when the Disciples ran away to hide.

Fear can be one’s greatest enemy. Fear also can become something far greater than the infliction of a disease. However, we are told that “There is no fear in love” (I John 4:18) and “Perfect love drives out fear”. Such love was the supreme sacrifice by our Lord on the Cross. St. John Climacus said, “Fear [appears] if love ever departs, for the man with no fear is either filled with love or is dead in spirit” (p. 287).

Prayer

O Christ our God, in faith and love we draw near to Thee with grateful hearts for your mercy and the forgiveness of our sins. O Holy Spirit, guide us in the way of salvation that we may overcome our fears by seeing the Cross of Christ our God, and glorify His Holy Resurrection!

EOTHINON 11

الايوثينا 11

TONE 3

البح 3

FOURTH SUNDAY OF GREAT LENT

COMMEMORATION OF JOHN CLIMACUS, AUTHOR OF “THE LADDER”

HIEROMARTYR ANTYPAS, BISHOP OF PERGAMUM;

RIGHTEOUS MOTHERS TRYPHAINA AND MATRONA OF CYZICUS

طروبارية القيامة على اللحن الثالث
لتفرح السماويات وتبتهج الارضيات, لانّ الربّ صنعَ عزراً بساعده, ووطئ الموتَ بالموت,
وصارَ بكرَ الاموات, وأنقذنا من جوفِ الجحيم, ومنح العالمَ الرحمةَ العظمى

طروبارية القديس يوحنا السلمي على اللحن الثامن
بمجارى دموعك أمرعت البريةَ غيرَ المثمرة, وبالتنهداتِ العميقةِ أثمرت أتعابك مائةَ ضعف.
فصرت كوكباً للمسكونةِ متلألئاً بالعجائب, يا أبانا البار يوحنا, فتشفّع إلى المسيح الإله أن
يُخلصَ نفوسنا.

طروبارية رؤساء الملائكة باللحن الرابع
أيها المتقدّمون على الأجناد السماويين, نتوسّل إليكم نحن غيرَ المستحقّين, حتّى أنكم
بطلباتكم تكتنوفوننا بظلّ أجنحةِ مجدكم غيرِ الهولي, حافظين إيانا نحنُ الجاثين
والصارخينَ بغيرِ فتور, أنقذونا من الشدائد, بما أنكم رؤساءَ مراتبِ القوّاتِ 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

الربُّ يُعطي القوّة لشعبه, قدّموا للربِّ يا أبناءَ الله إكراماً ومجداً
فصلٌ من رسالةِ القديس بولس الرسولِ إلى العبرانيين

يا إخوة، إنّ الله لما وعدَ إبراهيمَ أقسمَ بنفسِهِ، لأنّه لم يمكن أن يُقسمَ بما هو أعظمُ منه،
وقال: «بِرِكَهْ أَبَارِكُكَ وَكَثِيرًا أَجْعَلُ نَسْلَكَ». وهكذا احتمل إبراهيمُ صابراً فقال الوعدَ.
والناسُ يُقسمونَ بمنْ هو أعظمُ منهم، والقسمُ تثبيتٌ لأقوالهم ينهي كلّ خلافٍ بينهم.
وكذلك اللهُ، لما أراد أن يُبرهنَ لورثةِ الوعدِ على ثباتِ إرادته، عززَ قوله بقسمٍ. فكان لنا
بهذين الأمرين الثابتين الذين يستحيلُ أن يكذبَ اللهُ فيهما، ما يُعزينا كلّ التّعزية، نحنُ
الذين التّجأنا إلى التمسُّكِ بالرّجاءِ الذي جعلَ لنا. وهذا الرّجاءُ هو لِنفوسنا مرساةٌ أمينَةٌ
متينةٌ تدخلُ إلى داخلِ الحجاب، إلى حيثُ دخلَ يسوعُ من أجلنا، سابقاً لنا، وصارَ رئيسَ
كهنَةٍ إلى الأبدِ على رُتبةِ ملكيصادق.

الإنجيل

فصل من بشارة القديس مرقس

في ذلك الزمان، دنا من يسوع إنسان وسجد له وقال: "يا مُعَلِّمُ، جِئْتُ إِلَيْكَ بَابْنِي، لِأَنَّ فِيهِ رُوحًا نَجِسًا يَجْعَلُهُ أَبْكُمْ، وَأَيْنَمَا أَمْسَكَ بِهِ يَصْرَعُهُ، فَيُزِيدُ الصَّبِيَّ وَيَصْرِفُ بِأَسْنَانِهِ وَيَتَسَنَّجُ. وَطَلَبْتُ مِنْ تَلَامِيذِكَ أَنْ يَطْرُدُوهُ، فَلَمْ يَقْدِرُوا". فَأَجَابَهُمْ: «أَيُّهَا الْجِيلُ غَيْرَ الْمُؤْمِنِ، إِلَى مَتَى أَبْقَى مَعَكُمْ، وَإِلَى مَتَى أَحْتَمِلُكُمْ؟ قَدِّمُوا الصَّبِيَّ إِلَيَّ!» فَدَقَّمُوهُ إِلَيْهِ. فَلَمَّا رَأَى الرُّوحَ النَّجِسُ، صَرَخَ الصَّبِيُّ فَوْقَ عَلَى الأَرْضِ يَتَلَوَّى وَيُزِيدُ. فَسَأَلَ يَسُوعُ وَالِدَ الصَّبِيِّ: «مَتَى بَدَأَ يُصِيبُهُ هَذَا؟» قَالَ: «مِنْ أَيَّامِ طُفُولَتِهِ. وَكَثِيرًا مَا رَمَاهُ الرُّوحُ النَّجِسُ فِي النَّارِ أَوْ فِي المَاءِ لِيَقْتُلَهُ. فَإِذَا كُنْتُ قَادِرًا عَلَى شَيْءٍ فَأَشْفِقُ عَلَيْنَا وَسَاعِدْنَا». فَقَالَ لَهُ يَسُوعُ: «إِذَا كُنْتَ قَادِرًا أَنْ تُؤْمِنَ، فَكُلُّ شَيْءٍ مُمَكِّنٌ لِلْمُؤْمِنِ». فَصَاحَ الوَالِدُ فِي الحَالِ: «عِنْدِي إِيْمَانٌ! سَاعِدْنِي حَتَّى يَزِيدَ». وَرَأَى يَسُوعُ أَنَّ النَّاسَ يَتَجَمَّعُونَ، فَانْتَهَرَ الرُّوحَ النَّجِسَ وَقَالَ لَهُ: «أَيُّهَا الرُّوحُ الأَصَمُّ الأَخْرَسُ! أَنَا أَمُرُكَ، أَخْرُجْ مِنَ الصَّبِيِّ وَلَا تَرْجِعْ إِلَيْهِ!» فَصَرَخَ وَصَرَعه صَرَعه قَوِيَّةً وَخَرَجَ مِنْهُ. فَصَارَ الصَّبِيُّ كَالْمَيْتِ، حَتَّى قَالَ كَثِيرٌ مِنَ النَّاسِ إِنَّهُ مَاتَ. فَأَخَذَهُ يَسُوعُ بِيَدِهِ وَأَنْهَضَهُ فَقَامَ. وَلَمَّا دَخَلَ البَيْتَ، سَأَلَهُ تَلَامِيذُهُ عَلَى انْفِرَادٍ: «لِمَاذَا عَجِزْنَا نَحْنُ أَنْ نَطْرُدَ الرُّوحَ النَّجِسَ؟» فَأَجَابَهُمْ: «هَذَا الجِنْسُ لَا يَطْرُدُ إِلَّا بِالصَّلَاةِ وَالصُومِ. وَخَرَجُوا مِنْ هُنَاكَ وَمَرُّوا بِالجَلِيلِ. وَكَانَ يَسُوعُ لَا يُرِيدُ أَنْ يَعْلَمَ بِهِ أَحَدٌ. وَكَانَ يَعْلَمُ تَلَامِيذُهُ فَيَقُولُ لَهُمْ: "إِنْ ابْنُ البَشَرِ سَيَسْلَمُ إِلَى أَيْدِي النَّاسِ فَيَقْتُلُونَهُ وَبَعْدَ ثَلَاثَةِ أَيَّامٍ يَقُومُ."

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 الأرثوذكسية والذين يحضرون أنفسهم بالصلاة والصوم والاعتراف منذ فترة قريبة (وعلى كل حال، فإننا ندعو الجميع للمشاركة فى الخبز المقدس الذى يوزع عند إنتهاء مراسم القداس). رجاء مراجعة الكاهن. إذا رغبت أن تصبح عضواً فى الكنيسة الأرثوذكسية.