

**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](http://stmichaelvannuys.org)

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

Translation of the Relics of Nikephoros, Patriarch of Constantinople;  
Bishops Poplias and Marios the Confessor

**Sunday, March 13, 2022**

**Tone 5; Eothinon 5**

## **Apolytikion of the Resurrection (Tone 5)**

Let us believers praise and worship the Word; coeternal with the Father and the Spirit, born of the Virgin for our salvation. For, He took pleasure in ascending the Cross in the flesh to suffer death; and to raise the dead by His glorious Resurrection.

## **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 the Milkie family, asking God's blessings upon Alek Milkie, celebrating his name day (St. Alexios); for the good health of Fred & Leila Milkie; Raymond & Georgianna Rishwain, Nick & Najat Nicola, Ron & Nancy Nicola; also in memory of Marie Skaff by the Milkie family.

Holy Bread and what are being offered by Jeanette & Pierre Omeisah for the one year memorial and in loving memory of the servant of God, of her beloved mother, Marie Skaff (+14 March, 2022). Memory eternal.

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

for the healing and continued health of Subdeacon Magued Wassef.

for the protection and safety of Mike Leum and his team rescuing  
Ukrainian children from Romanian border.

by Michael Srour for the eight year memorial of Metropolitan PHILIP  
of thrice-blessed memory (+14 March, 1014).

Included in our prayers throughout the month of March are those celebrating their birthday: Sienna Hallak (3/2) Tony Mansur (3/2), Emily Meena (3/3), Kim Scott (3/3), Claudia Zait (3/3), Charles Ajalat (3/4), Janice Khoury (3/6) John Apostolou (3/7), Emile Esshak Dahdah (3/8), Nicole Rose Kouri (3/10), Julie Malouf (3/10), Sahar Wassef

(3/11), Hisham Barakat (3/12), Madison Graham (3/12), Sebastian Pena (3/12), Mary Ann Mitchell (3/13), Dema Dawud (3/14), Nicole Rafidi (3/14), Samia Habib (3/15), Aiden Mulry (3/15), Kenny Toomey (3/16), Adalyn Reema Samer Abughazaleh (3/18), Maria Habib (3/18), Adeeb Abughazaleh (3/19), Natasha Ibrahim (3/19), Ellaney Matarese (3/19), Gregory Habib (3/19), Richard Khoury (3/19), Cecilia Coudsy (3/20), Benjamin Peters (3/20), Nuha Abughazaleh (3/21), Christina Hannah (3/22), Ella Manning (3/22), Eli Panga (3/23), Terese Tintocalis-Crane (3/23), Deborah Worotko (3/23), William Mulry (3/24), Stephen Baba (3/26), Fred Nicola (3/26), Kristen Schumacher (3/26), Peyton Abughazaleh (3/27), Laurie Rowihab (3/27), Issam Sweis (3/27), Jake Thomas (3/27), Rebecca Zait (3/27), Suzanne Ajalat Aparicio (2/28), Jeannette Berberi (3/28), Nicole Nassir Webster (3/28), Debra (Debi) Dodds (3/29), Kimberlee Abughazaleh (3/30), Assad Dawud (3/30), Richard Tamoush (3/30), and Jonathan Weisfuss (3/30); and those celebrating their wedding anniversary: Ted & Cecilia Coudsy (3/3); Khalil & Amy Hallak (3/9). May God grant them many years!

Included in our prayers for the departed during the month of March are:

John M. Gantus, +23 March, 1945  
 Habeeb George, +28 March, 1967  
 Nadia Baida, +8 March, 1968  
 Andrew Andrews, +4 March, 1969  
 Marie Baida, +27 March, 1975  
 Vladimir Patrick, +3 March, 1977  
 Charlotte Stelmack, +1 March, 1983  
 Edward Gabriel, +6 March, 1983  
 Stellio Satel, +13 March, 1983  
 Alice L. Peck, +7 March, 1988  
 Donald Wagner, +17 March, 1990  
 David Barkett, +5 March, 1990  
 Louis E. Khoury, +18 March, 1991  
 George Saadeh, +21 March  
 Oliver Cates, +20 March, 1994  
 Billy Handal, +26 March, 1994  
 Albert Saade, +7 March, 1998  
 Arthur Brown, +6 March, 1999  
 Fred Homisy, +11 March, 1999  
 Carim Rihbany, +17 March, 1999

Frank "Skip" Miller, +1 March, 2007  
 Lily Wassef, +9 March, 2008  
 Kaleel "Kal" Mittry, +20 March, 2008  
 Tony Glenn, +29 March, 2008  
 Carrie Deeb Skaff, +25 March, 2009  
 Ezequiel Barbar, +26 March, 2009  
 Leonard Shaheen, +1 March, 2010  
 Christine Naser, +8 March, 2010  
 Farris Abdallah, +21 March, 2011  
 Aida Haddad, +1 March, 2011  
 Lily Ruff, +4 March, 2011  
 Elie Turkieh, +12 March, 2011  
 Helen Saleh, +31 March, 2011  
 Joseph Sweis, +17 March, 2012  
 Pamela Rose Raffis, +March, 2012  
 Steve Tobey, +30 March, 2012  
 Phyllis Deeb, +27 March, 2013  
 Boutros Ghawi, +27 March, 2013  
 Elias Boulos Azzam, +29 March, 2013  
 Joshua Fortin, +11 March, 2014

George Rogers, +26 March, 2000  
Richard Chala, +8 March, 2001  
James Morgan, +8 March, 2001  
Anthony Haddad, +24 March, 2001  
Edward Thabet, +18 March, 2002  
William Bailey, +20 March, 2002  
Charles Hosey, +24 March, 2002  
Christine Saadeh, +28 March, 2003  
Jamil Barghash, +31 March, 2003  
Mary Yazbek, +1 March, 2004  
Mary Saliba Malouf, +21 March, 2004  
Amelia Nader, +27 March, 2005

Lareese Nicola, +31 March, 2016  
Georget Aftimos, +9 March, 2017  
Joseph Lakah, +March, 2017  
Gene Hapip, +18 March, 2017  
Ellis Hanna, +19 March, 2017  
George H. Jabrieh, +23 March, 2017  
Connie Cain, +30 March, 2018  
Darryl Maloof, +21 March, 2019  
Miriam Eskaf, +13 March, 2020  
Kharma Al-Rabadi, +25 March, 2020  
Afaf Shaheen +14 March, 2021  
Marie Skaff, +14 March, 2021

**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 13**

On March 13 in the Holy Orthodox Church, we commemorate our fathers among the saints Nikephoros, patriarch of Constantinople; and bishops Poplias and Marios.

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.

Liturgy of Pre-sanctified Gifts — Wednesday, 6 p.m.

Akathist Hymn – Friday, 6:30 p.m.

### The Second Sunday of Great Lent

Great Vespers – Saturday, March 19<sup>th</sup>, 5 p.m.

Orthros – Sunday, March 20<sup>th</sup>, 8:45 a.m.; Divine Liturgy, 10 a.m.

### The Feast of the Holy Annunciation

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

\* A traditional fasting discipline is observed during the Great Fast, which lasts from Pure Monday (March 7<sup>th</sup>) through Great and Holy Saturday (April 23<sup>rd</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 17<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 Father 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 Patricarch 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*]

### 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

## **ANNOUNCEMENTS**

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

Reading the epistle this morning is: Tanya Milkie.

Today's ushers are: Cindy Tamoush and Brittney Ajalat

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

This means that we will celebrate the Feast with a Divine Liturgy (St. John Chrysostom) on Friday morning at 10 a.m., and fish may be served on that day. The Third Stasis of the Akathist Hymn will be sung that evening.

## **Upcoming Events**

**The Sunday of Orthodoxy Great Vespers** - March 13  
St. Nicholas Antiochian Cathedral (Los Angeles), 6:30 p.m.

**Diocesan Women Lenten Retreat:** April 8-10, 2022  
at Camp St. Nicholas; speaker: Fr. John Valadez of St. Timothy Church,  
Lompoc, California; contact: [jeanbaba68@gmail.com](mailto:jeanbaba68@gmail.com)

**St. Michael 30th Golf Classic:** Monday, May 23, 2022 at  
Wood Ranch Golf Club (Simi Valley) <[www.woodranchgc.com](http://www.woodranchgc.com)>

**Diocesan Parish Life Conference** hosted by The Church of the  
Redeemer (Santa Clara Marriott) — July 29 - July 3, 2022

**Archdiocesan Clergy Institute** — July 18-22, 2022

ANTIOCHIAN WOMEN

## 2 CHARITABLE SERVICE PROJECTS TO SUPPORT FOR GREAT LENT

### FOCUS Southern California

**F**ellowship of **O**rthodox **C**hristians **U**nited to **S**erve

We are collecting clean, gently worn children's clothing. Put clothing in bags & mark them "FOCUS CHILDREN'S CLOTHES" and leave them in the kitchen. New children's clothes also happily accepted.

## SUPPORTING DOMESTIC VIOLENCE VICTIMS

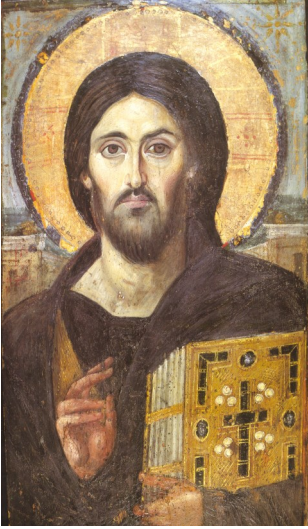
March as Women's Month is an opportunity to support women in need - specifically, domestic violence victims who are at shelters in our Valley.

**Items being collected for personal hygiene kits:**  
Toothbrushes, Toothpaste, Lip balm/chapstick, Hairbrush, comb, deodorant, nail file - non metal

**Other items being collected:**  
Shampoo, soap - bar or liquid body wash, face wipes, feminine hygiene products (pads & tampons)  
If you are not able to shop - a donation can be made with a check to the church & memo that states domestic violence shelter and someone will shop for you

**Bring items for both appeals by Sunday - March 26th**  
**Questions? Contact Charmaine at: [cdarmour@sbcglobal.net](mailto:cdarmour@sbcglobal.net)**

Joining us at Liturgy is the Executive Director of FOCUS No. America:  
**Kenny Kidd** and **Irene Bazkakis**, the Director of FOCUS in So. California.



# *Vespers for the Triumph of Orthodoxy*

**6:30 pm Sunday**

**March 13, 2022**

**St. Nicholas Cathedral**

**2300 W. 3<sup>rd</sup> Street • Los Angeles, California**

**Reception Will Follow Vespers**

**All the Faithful Are Invited to Bring and Bear Icons**

***Let us declare the Faith of the Apostles in Words and Images!***



*We venerate Thy most pure image, O Good One.*

*Therefore, with thankfulness we cry aloud unto Thee: Thou hast filled  
all with joy, O our Savior; For Thou hast come to save the world.*

**Note to Coffee Hour hosts: Please contact Father Timothy for Instructions.**

### **Holy Bread Offering List**

Mar 20 - open

Mar 27 - open

Apr 03 - open

### **Coffee Hour Hosts Calendar**

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

## **Wednesday Evening Lenten Meal**

We have a host for the after-Liturgy Lenten meal for this Wednesday, March 16 and on April 13. It is the sole purpose for the meal, following the Pre-sanctified Liturgy to provide a simple and uncomplicated presentation of food and not a full dinner. The purpose of the meal is for renewed strength after fasting for the evening Liturgy. Last week, lentil soup was served with spinach pies with beverages and wrapped cookies. That was all. The meal should be modest and not require accumulating leftovers. This will also reduce the need for time consuming clean-up. **The Wednesday evening Liturgies now begin at 6 p.m. and not 6:30.** This will avoid eating late, and allow enough time for travel home, especially when children get up early for school in the morning. Contact Subdeacon Richard Ajalat [[rajalat@stmichaelvannuys.org](mailto:rajalat@stmichaelvannuys.org)] should you be interested in the following dates: March 23, 30, and April 6. Note: The Pre-sanctified Liturgy is the Liturgy for all of the forty-day weekdays of Great Lent. The festal Liturgy of St. John Chrysostom is celebrated on the Saturday (for the departed) and St. Basil the Great on Sunday (for the Resurrection), when wine and oil are permitted. In vigilant Church communities, the Pre-sanctified Liturgy is the sole sustenance for the faithful during Great Lent. It is important to keep in mind that our Lenten discipline is the practice of fasting, prayer and good works—all three.

## **Zoom Meeting Virtual Bible Studies Will Resume in May**

Our Weekly Bible Study will resume after Pascha. The link for the last recorded link and Study Guide of the Pastoral Epistle to Titus is also available by request. Contact: [frtimothy@stmichaelvannuys.org](mailto:frtimothy@stmichaelvannuys.org)

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

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Dear St. Michael Church Family,

We all have much to still learn as we prepare to transition to our new church sanctuary, that we pray, will be achieved this year. There are several resources that you may or may not have known about that is available on our parish website. They are as follows:

a. Homepage slider #6 — “Building a Worshipping Community:” A five part slide presentation on the different parts of an Orthodox Church structure and its practical function liturgically.

b. Homepage slider #2 — Gallery Update: Church Sanctuary “Orthodox Church Architecture, Iconography and Hymnography” (20 Articles that help to understand Orthodox liturgical worship and the relationship between church architecture, iconography and hymnography (music); including a history of Orthodox Church structures in North America.)

<https://www.stmichaelvannuys.org/wp-content/uploads/2022/01/Articles-on-Orthodox-Architecture.pdf>

c. Homepage slider #3 — “Coming Out of Chaos:” A recent podcast produced by The Antiochian Men (AMEN) of the Antiochian Diocese of the Southeast; an interview reflecting upon the 39 years of the Holy Priesthood and comments on the distinct ministry of men as servants of God in the Church.

It is my sincere hope that you will explore these references as we thank God for all that He has accomplished in the many ministries of our parish and the hard work of our Founders, predecessors, and current parishioners who continue to provide us with a solid foundation for our growth.

In Christ

V. Rev. Timothy Baclig  
Pastor

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**SAVE THE DATE FOR:  
THE ST. MICHAEL  
29<sup>TH</sup> ANNUAL GOLF CLASSIC  
HONORING THOSE WHO'VE SERVED  
CARL ANDREWS, AMEEN "BABE" MITTRY AND EMILE F. SKAFF**

COME HELP CONTINUE THE LONG-STANDING TRADITION OF "GETTING OUT FOR THE DAY" BY  
PARTICIPATING IN OUR ANNUAL GOLF CLASSIC AND BBQ

**MONDAY, MAY 23<sup>rd</sup> — WOOD RANCH GOLF CLUB:**

**12:00 Noon Shotgun Start**

**GOLFERS — or those who claim to be!!!!**

Make up your own foursome or we'll pair you up.

Shotgun Start — 4 Golfer Scramble Format — 2 Mulligans — Participation in Putting Contest

Closest to the Line — Team and Individual Awards — Raffles

Continental Breakfast — Box Lunch — Barbeque Dinner

Sodas — Water — Beer — and More!!!!

\$185.00 Per Player!



**NON-GOLFERS**

Unable to get out for the whole day? Then join us later for an evening of fun & frolic!

Barbeque Dinner; Chinese Auction — Golf Ball Raffle — Door Prizes

\$50.00 each



For reservations or more information contact:

Don Meena (661) 623-0340 or [donmeena@sbcglobal.net](mailto:donmeena@sbcglobal.net)

Fred Milkie, Jr. (818) 535-4243 or [milkief@aol.com](mailto:milkief@aol.com)

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**PASTORAL SERMON**  
**The First Sunday of Great Lent**  
**By V. Rev. Timothy Baclig**  
**March 13, 2022**

The First Sunday of Lent is called the “Sunday of Orthodoxy.” It is an annual reminder to all of us how Christ, the incarnate Son of God, is at the very center of our Orthodox worship. He is the eternally begotten Son of the Father, who was revealed in human flesh—born in time of a Virgin Mother. The Sunday of Orthodoxy, therefore is the affirmation with the 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 5**  
الايوثين 5

**TONE 5**  
اللحن 5

**FIRST SUNDAY OF GREAT LENT (SUNDAY OF ORTHODOXY)**  
**TRANSLATION OF THE RELICS OF NIKEPHOROS, PATRIARCH OF CONSTANTINOPLE;**  
**BISHOPS POPLIAS AND MARIOS**

**طروبارية القيامة على اللحن السادس**

إنّ القواتِ الملائكية ظهرت عند قبرك الموقر، فالحراسُ صاروا كالأموات، ومريم وقفت عند القبر طالبةً جسدك الطاهر، فسبيبتَ الجحيمَ ولم تُجربَ منها، وصادفتَ البتولَ مانحاً الحياة، فيا من قام من بين الأموات، يا ربَّ المجدُّ لك.

**طروبارية للايقونات على اللحن الثاني**

لصورتك الطاهرة نسجد أيها الصالح، ملتمسين الصفح 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 جئت لتخلص العالم.

طروبارية رؤساء الملائكة بالحن الرابع  
أيها المتقدمون على الأجناد السماويين، نتوسل إليكم نحن غير المستحقين، حتى أنكم  
بطلباتكم تكتنوفوننا بظلّ أجنحة مجدكم غير الهولي، حافظين إيانا نحن الجاثين  
والصارخين بغير فتور، أنقذونا من الشدائد، بما أنكم رؤساء مراتب القوات العلوية.

### قنداق آحاد الصوم على الحن الثامن

إني أنا عبدك يا والدة الإله، أكتب لك رايات الغلبة يا جنديّة محامية، وأقدم لك الشكر  
كمنفذة 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 الجيل، خلصني، يا ربّ، فإنّ البارّ قد فني.

فصلّ من رسالة القديس بولس الرسول إلى العبرانيين

يا إخوة، لذلك نحن أيضا إذ لنا سحابة من الشهود مقدار هذه محيطة بنا، لنطرح كلّ ثقل،  
والخطية المحيطة 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  
ضدّ الخطية، وقد نسيتم الوعظ الذي يخاطبكم كبنيين: «يا ابني لا تحتقر تأديب الربّ، ولا  
تخر إذا وبخك. لأنّ الذي يحبّه الربّ يؤدّبه، ويجلد كلّ ابن يقبله. إن كنتم تحتملون  
التأديب يعاملكم الله كالبنين. فأبى ابن لا يؤدّبه أبوه؟ ولكن إن كنتم بلا تأديب، قد صار  
الجميع شركاء فيه، فأنتم نغول لا بنون. ثمّ قد كان لنا آباء أجسادنا مؤدّبين، وكنا نهاهم.  
أفلا نخضع بالأولى جدّا للأب؟»

## الإنجيل

فصلّ 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 وبيطرس. 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 مقبلا إليه فقال: "هذا إسرائيلي حقا لا غش فيه!" فقال له نثنائيل من أين تعرفني. أجاب يسوع: "رأيتك تحت التينة قبل أن يدعوك فيليبس." فقال نثنائيل: "يا معلم, أنت ابن الله. أنت ملك إسرائيل!" فأجابه يسوع: "هل آمنت لأنني قلت لك إني 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 في الخبز المقدس الذى يوزع عند إنتهاء مراسيم القداس). رجاء مراجعة الكاهن إذا رغبت أن تصبح عضواً فى الكنيسة الارثوذكسية