

St. Michael Antiochian Orthodox Church of the San Fernando Valley
a Parish of the Antiochian Orthodox Christian Archdiocese of North America
16643 Vanowen Street; Van Nuys, California; 91406 stmichaelvannuys.org

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The Second Sunday of Great Lent

The Commemoration of St. Gregory Palamas, Archbishop of Thessalonica

Venerable Theophanes the Confessor of Sigriane; Gregory the Dialogist, Pope of Rome

Sunday, March 12, 2023

Tone 6; Eothinon 6

Apolytikion of the Resurrection (Tone 6)

When Mary stood at Thy grave, looking for Thy sacred body, angelic powers shone above Thy revered tomb; and the soldiers who were to keep guard became as dead men. Thou led Hades captive and wast not tempted thereby. Thou didst meet the Virgin and didst give life to the world, O Thou, Who art risen from the dead, O Lord, glory to Thee.

Apolytikion of St. Gregory Palamas (Tone 8)

O Star of Orthodoxy, support of the Church and its teacher, O comeliness of ascetics, and incontestable champion of those who speak in theology, Gregory the wonder-worker, the pride of Thessalonica and preacher of grace, implore thou constantly for the salvation of 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 Sundays of Lent and Akathist Saturday (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

*Thou, O Lord, shalt keep us and shalt preserve us.
Save me, O Lord, for the godly man is no more!*

The Reading from the Epistle of St. Paul to the Hebrews (1:10 - 2:3)

Thou, “O Lord, in the beginning didst lay the foundation of the earth, and the heavens are the works of Thy hands; they will perish; but Thou remainest; and they will all grow old like a garment, and like a mantle Thou wilt roll them up, and they shall be changed; but Thou art the same, and Thy years will not fail.” But to which of the angels did He say at any time, “Sit on My right hand, until I make thine enemies a footstool for thy feet?” Are they not all spirits for liturgical ministry, sent forth to minister for the sake of those who are to inherit salvation? Therefore, we ought to give the more earnest heed to the things that were heard, lest at any time we drift away from them. For if the word spoken through angels was confirmed, and every transgression and disobedience received a just retribution, how shall we escape, if we neglect so great a salvation, which having at first been spoken through the Lord, was confirmed to us by those who heard?

THE GOSPEL

The Reading of the Holy Gospel is according to St. Mark (2:1-12)

At that time, when Jesus returned to Capernaum after some days, it was reported that He was at home. And many were gathered together, so that there was no longer room for them, not even about the door; and He was preaching the Word to them. And they came, bringing to Jesus a paralytic carried by four men. And when they could not get near Jesus because of the crowd, they removed the roof above Him; and when they had made an opening, they let down the pallet on which the paralytic lay. And when Jesus saw their faith, He said to the paralytic, “Son, your sins are forgiven.” Now, some of the scribes were sitting there, reasoning in their hearts, “Why does this man speak thus? It is blasphemy! Who can forgive sins but God alone?” And immediately Jesus, perceiving in His spirit that they thus reasoned within themselves, said to them, “Why do you reason thus in your hearts? Which is easier, to say to the paralytic, ‘Your sins are forgiven,’ or to say, ‘Rise, take up your pallet and walk’?”

But that you may know that the Son of Man has authority on earth to forgive sins” – He said to the paralytic – “I say to you, rise, take up your pallet and go home.” And he rose, and immediately took up the pallet and went out before them all. So that they were all amazed and glorified God, saying, “We never saw anything like this!”

The Synaxarion – March 12

On March 12 in the Holy Orthodox Church, we commemorate the Venerable Theophanes the Confessor of Sigriane; and Gregory the Dialogist, Pope of Rome.

On this same day, the Second Sunday of the Fast, we make remembrance of our father among the saints, Gregory Palamas, Archbishop of Thessalonica.

Verses

The Spring of Light now leadeth to light unwaning
The Light’s own truly great and resplendent herald.

This divine father was born in Asia and was brought up from infancy in the royal palace of Constantinople. When he was of age, Gregory left the palace and gave himself to asceticism on Mount Athos. He eventually moved to Thessalonica to seek cure for the diseases he contracted because of his asceticism and piety. In 1349, he was elevated to the episcopacy, tending to his people in an Apostolic fashion for 13 years. He is glorified as an ascetic, a theologian, a hierarch and a miracle-worker, who forsook a prominent, secular lifestyle to take up his cross and follow Christ. The Most-Holy Theotokos, St. John the Theologian, St. Demetrius, St. Anthony the Great, St. John Chrysostom and angels of God appeared to him at different times.

Through his intercessions, O Lord Jesus Christ our God, have mercy upon us. Amen.

OFFERINGS

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

by Beverly Ansara for the repose of her dear friend, the newly-departed
Dominique Lark, and for the health of her husband, Max.
Memory eternal.

for the recovery and continued health of Eric Aparicio.

We thank Basma & Rami Madain who hosted last Wednesday's Lenten dinner.

ANNOUNCEMENTS

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

Reading the epistle this morning is: Adrienne Hines.

Today's ushers are: Cindy Tamoush and Elizabeth Waters

Ushers last week were: Frieda Kabbash and Mary Ann Mitchell

LITURGICAL CALENDAR

[All Services are Live-streamed]

Weekday Lenten Services

Monday, March 13th – Great Compline, 6:30 p.m.

Wednesday, March 15th – Liturgy of Pre-sanctified Gifts, 6 p.m.

The Akathist Hymn, 3rd stasis ("Madeyeh"), 6:30 p.m.

The 3rd Sunday of Great Lent ("Veneration of the Holy Cross")

Great Vespers - Saturday, March 18th, 5 p.m.

Sunday, March 19th – Orthros, 8:45 a.m., Procession, Divine Liturgy, 10 a.m.

Parish Lenten Luncheon (\$10/person; to benefit earthquake victims)

Feast of the Annunciation - Saturday, March 25th

Divine Liturgy of St. John Chrysostom, 9:30 a.m.

A traditional fasting discipline is observed during the Great Fast, which lasts from Pure Monday (February 27) through Great and Holy Saturday (April 15). *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) and Palm Sunday (April 9), 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 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 contact Father Timothy.

Is Fasting an Obligation? by Metropolitan SABA



View the message from Metropolitan SABA here, available in English and Arabic: <https://antiochian.org/regulararticle/1537>

In a second article republished this week on "The Approach to God: The East versus the West, also available in English and Arabic go to: <https://antiochian.org/regulararticle/1544>

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.

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

Holy Bread Offering List

Coffee Hour Hosts Calendar

- | | |
|--|------------------------|
| Mar 15 - Liturgy of Presanctified Gifts and Lenten Meal | |
| Mar 19 - open (Mild-Lent) | Lenten Parish Luncheon |
| Mar 22 - Liturgy of Presanctified Gifts and Lenten Meal | |
| Mar 25 - Feast of the Annunciation Liturgy and Women's Tea | |
| Mar 26 - open (Fourth Sunday of Lent) | |
| Mar 29 - Liturgy of Presanctified Gifts and Lenten Meal | |

Please contact Fr. Timothy (818/219-3761; frtimothy@stmichaelyannuys.org) to sign-up to offer Holy Bread or host the coffee hour.

Wednesday Evening Lenten Meal

We have a host for the after-Liturgy Lenten meal for all of the Wednesday evenings of Great Lent. It is the sole purpose for the meal, following the Pre-sanctified Liturgy, to provide a simple and uncomplicated offering of food and not a full dinner. The Lenten meal is for renewed strength for those who have fasted in preparation for Holy Communion at the evening Liturgy and **is not a fundraiser**. 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 will 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 and many begin another workday. 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 communities, like monasteries, the Pre-sanctified Liturgy and Lenten meal is the sole sustenance for the faithful during Great Lent. It is also important to keep in mind that our Lenten discipline is the practice that includes: fasting, prayer and good works—all three.

Zoom Meeting Virtual Bible Studies Will Resume in April

Our Weekly Bible Study will resume after Pascha. The link for the last recorded link and Study Guide of our concluding chapters of the Book of Genesis is also available by request by contacting Father Timothy at: ftimothy@stmichaelvannuys.org

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 and other gifts for Holy Pascha (Easter).

March Parish Council Meeting - TBA

Lite Lenten Lunch Sunday, March 19th

Hosted by St Michael
Antiochian Women



**\$10
Minimum
Donation.**

**Hummus
Salad
Rice
Bazella
(Pea Stew)
Fruit
Dessert**

ALL PROCEEDS - 100%

For Earthquake Relief Through our Patriarchate



St Michael Annunciation Tea



Saturday, March 25th

Divine Liturgy 9:30am Followed by Tea Time

**Please bring a Lenten food item to share
your choice of savory or sweet**

Minimum \$8 donation

*****RSVP by Sunday, March 19th to:**

cdarmour@sbcglobal.net

**As is our tradition, proceeds are donated to
St. Barbara Monastery**

Upcoming Events

[Note: You may now access our Google Parish Calendar to your personal calendar. Here is the link: <https://calendar.google.com/calendar/u/1?cid=YWRtaW5Ac3RtaWN0YWVsdmFubnV5cy5vcmc>]

St. Michael Antiochian Women Annunciation Tea
Saturday, March 25, 2023; Divine Liturgy, 9:30 a.m.
followed by a Lenten Lunch

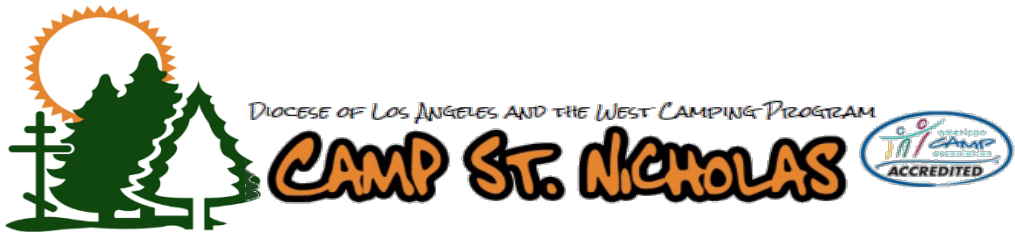
58th St. Nicholas Sweetheart (Debutante) Ball
April 29, 2023; Hilton Universal City

St. Michael 30th Annual Golf Classic — Monday, May 22, 2023
Wood Ranch Golf Club; Simi Valley

Diocesan Parish Life Conference hosted by St. Luke Church
(Garden Grove) June 28 to July 2, 2023; Irvine Marriott; www.lapl.org

St. Michael Vacation Bible School (VBS)
Monday-Friday, July 10-14, 2023; Ages Kindergarten to 5th Grade

56th Biennial Antiochian Archdiocese Convention hosted by
St. George Church (Phoenix, Arizona); July 23-30, 2023
Go to: www.ac2023az.org



Announcing Summer Camp 2023

““Let us make man in our image, according to our likeness.” (Genesis 1:26)

Week 1: July 9 – 15.
Entering 2nd – 12th Grade

Week 2: July 16 – July 22
Entering 7th – 12th Grade

Week 3: July 23 – July 29
Entering 2nd– 12th Grade

Tuition: \$600 (\$100 deposit due at time of Registration)

Busses: \$50 each way – if desired (from St Luke and St Nicholas)

See <https://www.campstnicholas.com/site/home/> for Registration Links

Scholarships provided by The Order of St. Ignatius of Antioch is also provided to each parish. Please see Father Timothy for more information



Save The Date St. Michael 30th Annual Golf Classic

COME HELP AND CONTINUE THE LONG-STANDING
TRADITION OF “GETTING OUT FOR THE DAY”
BY PARTICIPATING IN OUR
ANNUAL GOLF CLASSIC AND BBQ
MONDAY, MAY 22nd – 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 – Barbecue Dinner
Sodas – Water – Beer – and More!!!!
\$185.00 Per Player!



NON-GOLFERS



Can't get out the whole day?

Then join us later for an evening of fun & frolic!
Barbecue Dinner Chinese Auction – Golf Ball Raffle

For reservations or more information contact:
Don Meena (661) 623-0340 or donmeena@sbcglobal.net
Fred Milkie, Jr. (818) 535-4243 or milkief@aol.com

HOLE SPONSORSHIPS:

Michael Srour (818) 314-9363 or mcsrour@gmail.com



ST. NICHOLAS ORTHODOX CATHEDRAL
LADIES' SOCIETY PRESENTS



The 58th
**SWEETHEART
BALL**

APRIL 29, 2023

HILTON UNIVERSAL HOTEL

COCKTAIL HOUR AT 5PM

DOORS OPEN AT 6PM

EARLY BIRD TICKETS BY MARCH 31ST

\$200 ADULT • \$175 CHILDREN

REGULAR PRICED TICKETS

\$230 ADULT • \$200 CHILDREN

A \$6 convenience fee per ticket will be added when purchased online. Convenience fee is waived if paid by check.

Children ages 3-10 may order a children's dinner

LAST DAY TO BUY TICKETS

APRIL 17th

For more information and to purchase tickets visit

stnicholasla.org

or email Lauren Malouf at lmalouf@hchc.edu

Pastoral Sermon
By V. Rev. Timothy Baclig
The Second Sunday of Great Lent
March 12, 2023

In the reading of today's Epistle we hear St. Paul say: *We must pay more careful attention, therefore to what we have heard, so that we do not drift away.* There are many distractions in our lives today that can very easily cause us to “drift away” from our focus upon God. Preserving and cultivating the values that are important to our spiritual life are increasingly difficult. These distractions pertain to what consumes our time and resources; what preoccupies our thoughts, our vision and hearing.

One of the reasons why the Church presents Great Lent to us as a discipline is to prevent us from being misguided by any notion of presumption and complacency. Presumption leads to pride, arrogance; being judgmental. Complacency leads one to slothfulness, neglect and procrastination. A humble person is not presumptuous and prayer is not a substitute for complacency. Humility is not exhibited in flamboyance but is practiced with grace and modesty.

With this in mind, Great Lent also helps us to recognize that God calls us to act responsibly. Being honest and responsible; accepting responsibility for our choices and actions is the first step to a healthy spiritual life; not to mention the practice of good health.

St. James' Epistle can be very helpful with our discipline. In the first chapter (verse 19) we hear – “My dear brothers, take note of this: Everyone should be quick to listen, slow to speak, and slow to become angry, for man's anger does not bring about the righteous life that God desires.” James 1:26 – “If anyone considers himself religious and yet does not keep a tight rein on his tongue, he deceives himself and his religion is worthless.”

Do you fast? Is fasting difficult? Have you considered self control, silence or “biting your tongue” as a kind of fast?

The verse of the Epistle of St. James continues: “Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world.”

Doing what we can to help others – when it is within our ability and our means to do so is sound religion that is without hypocrisy. St. Gregory Palamas (who is among later Saints of our church) is commemorated on this, the second Sunday of Great Lent. He along with many other Church Fathers (and Mothers) teach us a tradition of prayer that is neither stagnant nor passive. For example, he says, “Union with God is achieved by the practice of virtues and communication with Him through prayer.” We tend to forget that the practice of prayer does not mean inaction or being passive. St. Gregory clearly states: “When we sit down, when we walk, when we eat, we can always pray inwardly...”

Today’s reading of the Gospel illustrates the faith of the men who carried the paralytic, to extent of even making an opening in the roof in order for the man to be healed by the Lord. It was the action and faith of those who assisted the paralytic who did what was within their power to help the man who needed healing. They contributed to the paralytic’s healing. In a sense, they were intercessors. They participated in helping him to get well. They did what they could to assist in his recovery.

Moreover, we tend to think of learning as something that is achieved in classrooms. Well, even educators today know that repetition; interaction, participation and involvement are among the best means of learning. This was always a part of our didactic tradition.

Conditioning ourselves through the various means provided by the discipline of our church are among the most successful ways of learning. Our Biblical prayer language helps us to make what we read in scripture something that becomes more than a way of thinking; it becomes a way of life. It helps us to form a healthy attitude. It shapes our hearts and minds and restructures our way of communicating. We guard ourselves from being hypocritical if our words of the prayers we address to God are inconsistent with the words and ways of communicating with others.

Meditation

Let us work with the body and pray with the soul. Let the outer person perform bodily tasks, and let the inner person be entirely dedicated to the service of God, never abandoning spiritual prayer... This practice of inner prayer tames passions as Daniel tamed the wild beasts. By it the dew of the Holy Spirit is brought down upon the heart,

as Elijah brought down rain on Mount Carmel. This mental prayer reaches to the very throne of God and is the light, which illuminates man's soul and inflames the heart with the fire of the love of God (St. Gregory Palamas; *On Prayer and Purity of Heart*).

EOTHINON 6

الايوثين 6

TOPE 6

اللحن 6

**SECOND SUNDAY OF GREAT LENT
COMMEMORATION OF GREGORY PALAMAS,
ARCHBISHOP OF THESSALONICA**

VENERABLE THEOPHANES THE CONFESSOR OF SIGRIANE; GREGORY THE DIALOGIST, POPE OF ROME

أبوليتيكيون القيامة باللحن السادس

إِنَّ الْقُوَّاتِ الْمَلَائِكِيَّةَ ظَهَرُوا عَلَى قَبْرِكَ الْمَوْقَرِّ، وَالْحُرَّاسَ صَارُوا كَالْأَمْوَاتِ، وَمَرِيْمَ وَقَفَتْ عِنْدَ الْقَبْرِ طَالِبَةً جَسَدَكَ الطَّاهِرَ، فَسَبَّيْتَ الْجَحِيمَ وَلَمْ تُجَرَّبْ مِنْهَا، وَصَادَفْتَ الْبَتُولَ مَانِحاً الْحَيَاةَ. فَيَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، يَا رَبُّ الْمَجْدُ لَكَ.

**أبوليتيكيون للقديس غريغوريوس بالاماس
باللحن الثامن**

يَا كَوَكَبَ الرَّأْيِ الْقَوِيمِ، وَثَبَاتَ الْكَنِيسَةِ وَمُعَلِّمَهَا، وَجَمَالَ الْمُتَوَحِّدِينَ، وَمُنَاضِلاً عَنِ الْمُتَكَلِّمِينَ بِاللَّاهُوتِ، الَّذِي لَا يُحَارَبُ، غَرِيغُورِيُوسَ الْفَاعِلِ الْمُعْجَزَاتِ، فَخَرُّ تِسَالُونِيكِيَّةً وَكَارُوزُ النُّعْمَةِ. لَا تَنْفَكْ مُتَشَفِعاً فِي خَلَاصِ نَفُوسِنَا.

طروبارية رؤساء الملائكة باللحن الرابع

أَيُّهَا الْمُتَقَدِّمُونَ عَلَى الْأَجْنَادِ السَّمَاوِيِّينَ، نَتَوَسَّلُ إِلَيْكُمْ نَحْنُ غَيْرِ الْمُسْتَحَقِّينَ، حَتَّى أَنْكُم بِطَلِبَاتِكُمْ تَكْتَنُوفُونَنَا بِظُلِّ أَجْنَحَةِ مَجْدِكُمْ غَيْرِ الْهَيُولِيِّ، حَافِظِينَ إِيَّانَا نَحْنُ الْجَائِثِينَ وَالصَّارِحِينَ بِغَيْرِ فَتُورٍ، أَنْقِدُونَا مِنَ الشَّدَائِدِ، بِمَا أَنْكُم رُؤَسَاءُ مَرَاتِبِ الْقُوَّاتِ الْعُلُويَّةِ.

قنداق آحاد الصوم على اللحن الثامن

إني أنا عبدك يا والدة الإله، أكتب لك رايات الغلبة يا جندياً محامية، وأقدم لك الشكر كمنقذة من الشدائد. لكن بما أن لك العزة التي لا تحارب، أعتقيني من صنوف الشدائد، حتى أصرخ إليك: افرحي يا عروساً لا عروس لها.

الرسالة

(للأحد الثاني من الصوم)

أَنْتَ يَا رَبُّ تَحْفَظُنَا وَتَسْتُرُنَا.

خَلَّصْنِي يَا رَبُّ فَإِنَّ الْبَارَّ قَدْ فَنِي.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولْسِ الرَّسُولِ إِلَى الْعِبْرَانِيِّينَ.

أَنْتَ يَا رَبُّ فِي الْبَدْءِ أَسَسْتَ الْأَرْضَ، وَالسَّمَاوَاتُ هِيَ صُنْعُ يَدَيْكَ. هِيَ تَزُولُ وَأَنْتَ تَبْقَى " وَكُلُّهَا تَبْلَى كَالثَّوْبِ. وَتَطْوِيهَا كَالرِّدَاءِ فَتَتَغَيَّرُ، وَأَنْتَ أَنْتَ وَسِنُوكَ لَنْ تَفْنَى. " وَلِمَنْ مِنَ الْمَلَائِكَةِ قَالَ قَطُّ "اجْلِسْ عَنِ يَمِينِي حَتَّى أَجْعَلَ أَعْدَاءَكَ مَوْطِنًا لِقَدَمَيْكَ؟" أَلَيْسُوا جَمِيعُهُمْ أَرْوَاحًا خَادِمَةً تُرْسَلُ لِلْخِدْمَةِ مِنْ أَجْلِ الَّذِينَ سَيَرْتُونِ الْخَلَاصَ؟ فَلِذَلِكَ يَجِبُ عَلَيْنَا أَنْ نُصْغِيَ إِلَى مَا سَمِعْنَاهُ إِصْغَاءً أَشَدَّ لئَلَّا يَسْرَبَ مِنْ أَدْهَانِنَا. فَإِنَّهَا إِنْ كَانَتْ الْكَلِمَةُ الَّتِي نُطَقُ بِهَا عَلَى أَلْسِنَةِ مَلَائِكَةٍ قَدْ ثَبَّتَتْ، وَكُلُّ تَعَدٍّ وَمَعْصِيَةٍ نَالَ جَزَاءً عَدْلًا. فَكَيْفَ نَفَلِتُ نَحْنُ إِنْ أَهْمَلْنَا خَلَاصًا عَظِيمًا كَهَذَا؟ قَدْ ابْتَدَأَ النُّطْقُ بِهِ عَلَى لِسَانِ الرَّبِّ، ثُمَّ ثَبَّتَهُ لَنَا الَّذِينَ سَمِعُوهُ

الإنجيل

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَرْقُسِ الْإِنْجِيلِيِّ الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ.

فِي ذَلِكَ الزَّمَانِ، دَخَلَ يَسُوعُ كَفَرْنَاحُومَ وَسَمِعَ أَنَّهُ فِي بَيْتِ. فَلِلْوَقْتِ اجْتَمَعَ كَثِيرُونَ، حَتَّى أَنَّهُ لَمْ يَعْذُ مَوْضِعٌ وَلَا مَا حَوْلَ الْبَابِ يَسَعُ، وَكَانَ يُخَاطَبُهُمْ بِالْكَلِمَةِ. فَاتَّوَا إِلَيْهِ بِمُخْلَعٍ يَحْمِلُهُ أَرْبَعَةً. وَإِذْ لَمْ يَقْدِرُوا أَنْ يَقْتَرِبُوا إِلَيْهِ لِسَبَبِ الْجَمْعِ، كَشَفُوا السَّقْفَ حَيْثُ كَانَ. وَبَعْدَ مَا نَقَبُوهُ، دَلُّوا السَّرِيرَ الَّذِي كَانَ الْمُخْلَعُ مُضْطَجِعًا عَلَيْهِ. فَلَمَّا رَأَى يَسُوعُ إِيمَانَهُمْ، قَالَ لِلْمُخْلَعِ: "يَا بَنِي، مَغْفُورَةٌ لَكَ خَطَايَاكَ." وَكَانَ قَوْمٌ مِنَ الْكُتْبَةِ جَالِسِينَ هُنَاكَ يُفَكِّرُونَ فِي قُلُوبِهِمْ "مَا بِالْهَذَا يَتَكَلَّمُ هَكَذَا بِالتَّجْدِيفِ؟ مَنْ يَقْدِرُ أَنْ يَغْفِرَ الْخَطَايَا إِلَّا اللَّهُ وَحْدَهُ؟" فَلِلْوَقْتِ عَلَّمَ يَسُوعُ بِرُوحِهِ أَنَّهُمْ يُفَكِّرُونَ هَكَذَا فِي أَنْفُسِهِمْ، فَقَالَ لَهُمْ: "لِمَاذَا تُفَكِّرُونَ بِهَذَا فِي قُلُوبِكُمْ؟ مَا الْإَيْسَرُ أَنْ يُقَالَ "مَغْفُورَةٌ لَكَ خَطَايَاكَ" أَمْ أَنْ يُقَالَ "قُمْ وَاحْمِلْ سَرِيرَكَ وَامشِ؟" وَلَكِنْ لِكَيْ تَعْلَمُوا أَنَّ ابْنَ الْبَشَرِ لَهُ سُلْطَانٌ عَلَى الْأَرْضِ أَنْ يَغْفِرَ الْخَطَايَا (قَالَ

لِلْمُخَلَّعِ) "لَكَ أَقْوَلُ، قُمْ وَاحْمِلْ سَرِيرَكَ وَاذْهَبْ إِلَى بَيْتِكَ. " فَقَامَ لِلْوَقْتِ وَحَمَلَ سَرِيرَهُ وَخَرَجَ
أَمَامَ الْجَمِيعِ، حَتَّى دَهَشَ كُلَّهُمْ وَمَجَّدُوا اللَّهَ قَائِلِينَ " مَا رَأَيْنَا مِثْلَ هَذَا قَطُّ".

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