

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 First Sunday of Lent (The Sunday of Orthodoxy)

Hieromartyr Konon of Isauria; Martyrs Archelaos and his 152 companions in Egypt

Sunday, March 5, 2023

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 George, Basima and Milad Sayegh for the one-year memorial of the servant of God, Salima Ballout, beloved mother and grandmother. Memory eternal. Prayers are also offered in memory of: Issa Almarji, Eada Daris, Esshak Sayegh, Nissrin, Talina, Nabiha and Jamila.

Holy Bread and what are being offered by Jeanette & Pierre Omeisah for the two year memorial and in loving memory of the servant of God, of her beloved mother, Marie Skaff (+14 March, 2021). Memory eternal.

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

for the repose of the newly-departed servant of God,
Alexandra Turley (+ February, 2023), beloved daughter of Pat &
Catherine Turley, sister of Sophia Turley and granddaughter of
John Apostolou. Memory eternal.

for the repose of the newly-departed servant of God: Ernie Simon
(+8 February, 2022). Memory eternal.

for the nine 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: Katelin Munkres (3/1), 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), David Carlson (3/8), 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 | Frank "Skip" Miller, +1 March, 2007 |
| Habeeb George, +28 March, 1967 | Lily Wassef, +9 March, 2008 |
| Nadia Baida, +8 March, 1968 | Kaleel "Kal" Mittry, +20 March, 2008 |
| Andrew Andrews, +4 March, 1969 | Tony Glenn, +29 March, 2008 |
| Marie Baida, +27 March, 1975 | Carrie Deeb Skaff, +25 March, 2009 |
| Vladimir Patrick, +3 March, 1977 | Ezequiel Barbar, +26 March, 2009 |
| Charlotte Stelmack, +1 March, 1983 | Leonard Shaheen, +1 March, 2010 |
| Edward Gabriel, +6 March, 1983 | Christine Naser, +8 March, 2010 |
| Stellio Satel, +13 March, 1983 | Farris Abdallah, +21 March, 2011 |
| Alice L. Peck, +7 March, 1988 | Aida Haddad, +1 March, 2011 |
| Donald Wagner, +17 March, 1990 | Lily Ruff, +4 March, 2011 |
| David Barkett, +5 March, 1990 | Elie Turkieh, +12 March, 2011 |
| Louis E. Khoury, +18 March, 1991 | Helen Saleh, +31 March, 2011 |
| George Saadeh, +21 March | Joseph Sweis, +17 March, 2012 |
| Oliver Cates, +20 March, 1994 | Pamela Rose Raffis, +March, 2012 |
| Billy Handal, +26 March, 1994 | Steve Tobey, +30 March, 2012 |
| Albert Saade, +7 March, 1998 | Phyllis Deeb, +27 March, 2013 |

Arthur Brown, +6 March, 1999
Fred Homsy, +11 March, 1999
Carim Rihbany, +17 March, 1999
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

Boutros Ghawi, +27 March, 2013
Elias Boulos Azzam, +29 March, 2013
Joshua Fortin, +11 March, 2014
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
Ilham Moujaes, +14 March, 2022

The Synaxarion – March 5

On March 5 in the Holy Orthodox Church, we commemorate the Hieromartyr Konon of Isauria; and Martyrs Archelaos and his 152 companions in Egypt.

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 11th, 5 p.m.

Orthros – Sunday, March 12th, 8:45 a.m.; Divine Liturgy, 10 a.m.

The Feast of the Holy Annunciation

Divine Liturgy, Saturday, March 25th, 9:30 a.m.

* A traditional fasting discipline is observed during the Great Fast, from Pure Monday (Feb. 27th) through Great and Holy Saturday (April 15th). *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) & Palm Sunday (April 9th), fish, wine and oil are allowed.

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.

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 Patricarch 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.”

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.

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

Is Fasting an Obligation? by Metropolitan SABA

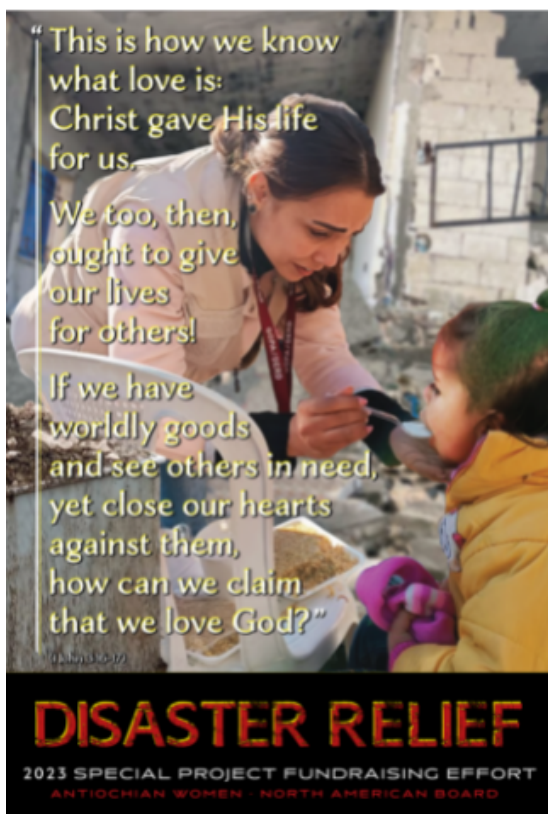
View the message from Metropolitan SABA here, available in English and Arabic: <https://antiochian.org/regulararticle/1537>

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

Reading the epistle this morning is: Charlotte Murr.
Delivering the message of the Antiochian Women is: Charmaine Darmour

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

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

Holy Bread Offering List

Coffee Hour Hosts Calendar

- Mar 08 - Liturgy of Presanctified Gifts and Lenten Meal
- Mar 12 - open (The Second Sunday of Lent)
- 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 19 - Liturgy of Presanctified Gifts and Lenten Meal
- Apr 01 - open (Fifth Sunday of Lent)

Please contact Fr. Timothy (818/219-3761; frtimothy@stmichaelvannuys.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.

ANTIOCHIAN WOMEN



LENTEN SPINACH PIE SALE

PICKUP ON SAT/SUN MARCH 18/19

PRE-ORDER - LIMITED QUANTITIES

Spinach Pies \$20 dozen

****Proceeds to the AW Special Project for
earthquake disaster relief****

**Place your order with Charmaine Darmour
cdarmour@sbcglobal.net**



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

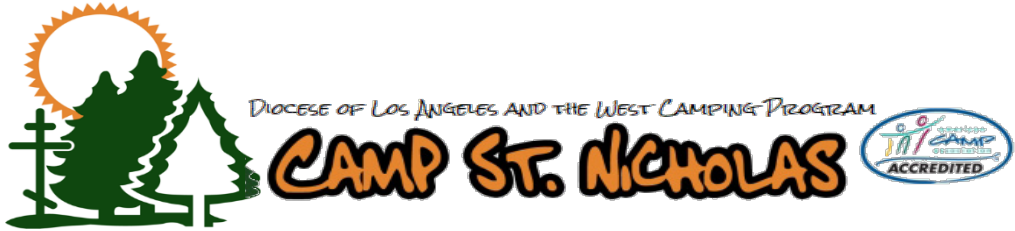
**As is our tradition, proceeds are donated to
St. Barbara Monastery**

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: frtimothy@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).



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

PASTORAL SERMON The First Sunday of Great Lent By V. Rev. Timothy Baclig March 5, 2023

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)

HIEROMARTYR KONON OF ISAURIA; MARTYRS ARCHELAOS

AND HIS 152 COMPANIONS IN EGYPT

أبوليتيكيون القيامة باللحن الخامس

لِنُسَبِّحْ نَحْنُ الْمُؤْمِنِينَ وَنَسْجُدُ لِلْكَلِمَةِ، الْمُسَاوِي لِأَبِ وَالرُّوحِ فِي الْأَزَلِيَّةِ وَعَدَمِ الْإِبْتِدَاءِ،
الْمَوْلُودِ مِنَ الْعَذْرَاءِ لِخَلَاصِنَا، لِأَنَّهُ سُرَّ بِالْجَسَدِ أَنْ يَغْلُوَ عَلَى الصَّلِيبِ، وَيَحْتَمِلَ
الموتَ، وَيُنْهَضَ الْمُوتَى بِقِيَامَتِهِ الْمَجِيدَةِ.

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 جنبت لتخلص العالم.

طروبارية رؤساء الملائكة باللحن الرابع

أيها المتقدمون على الأجناد السماويين، نتوسل إليك نحن غير المستحقين، حتى أنكم
بطلباتكم تكتنوفوننا بظل أجنحة مجدكم غير الهولي، حافظين إيانا نحن الجائنين
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 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

مُبَارَكُ أَنْتَ يَا رَبُّ إِلَهَ آبَائِنَا.
لَأَنَّكَ عَادِلٌ فِي كُلِّ مَا صَنَعْتَ بِنَا.

فَصْلٌ مِنْ رِسَالَةِ الْقَدِيسِ بُولِسِ الرَّسُولِ إِلَى الْعِبْرَانِيِّينَ.

يَا إِخْوَةَ، بِالْإِيمَانِ مَوْسَى لَمَّا كَبُرَ أَبِي أَنْ يَدْعَى ابْنًا لِابْنَةِ فِرْعَوْنَ. مُخْتَارًا الشَّقَاءَ مَعَ شَعْبِ اللَّهِ عَلَى التَّمَتُّعِ الْوَقْتِيِّ بِالْخَطِيئَةِ. وَمُعْتَبِرًا عَارَ الْمَسِيحِ غَنِيِّ أَعْظَمَ مِنْ كُنُوزِ مِصْرَ، لِأَنَّهُ نَظَرَ إِلَى الثَّوَابِ. وَمَاذَا أَقُولُ أَيْضًا؟ إِنَّهُ يَضِيقُ بِي الْوَقْتُ إِنْ أَخْبَرْتُ عَنْ حِدَعُونَ وَبَارِاقَ وَشَمَشُونَ وَيَفْتَاخَ وَدَاوُدَ وَصَمُؤِيلَ وَالْأَنْبِيَاءِ. الَّذِينَ بِالْإِيمَانِ قَهَرُوا الْمَمَالِكَ، وَعَمَلُوا الْبِرَّ، وَنَالُوا الْمَوَاعِدَ، وَسَدُّوا أَفْوَاهَ الْأَسُودِ. وَأَطْفَأُوا حِدَّةَ النَّارِ، وَنَجَّوْا مِنْ حِدِّ السَّيْفِ، وَتَقَوُّوا مِنْ ضَعْفٍ، وَصَارُوا أَشِدَّاءَ فِي الْحَرْبِ، وَكَسَرُوا مُعَسَّكَرَاتِ الْأَجَانِبِ. وَأَخَذَتْ نِسَاءٌ أَمْوَاتَهُنَّ بِالْقِيَامَةِ. وَعَذَّبَ آخَرُونَ بِتَوْتِيرِ الْأَعْضَاءِ وَالضَّرْبِ، وَلَمْ يَقْبَلُوا بِالنَّجَاةِ، لِيَحْصَلُوا عَلَى قِيَامَةِ أَفْضَلِ. وَآخَرُونَ ذَاقُوا الْهَزْءَ وَالْجِلْدَ وَالْقَيْوُدَ أَيْضًا وَالسَّجْنَ. وَرُجِمُوا، وَنَشِرُوا، وَامْتَحِنُوا، وَمَاتُوا بِحِدِّ السَّيْفِ، وَسَاجِدُوا فِي جُلُودِ غَنَمٍ وَمَعِزٍ، وَهُمْ مُعَوِّزُونَ مُضَايِقُونَ مَجْهُودُونَ، (وَلَمْ يَكُنِ الْعَالَمُ مُسْتَحِقًّا لَهُمْ) وَكَانُوا تَائِهِينَ فِي الْبَرَارِيِّ وَالْجِبَالِ، وَالْمِغَاوِرِ وَكُهُوفِ الْأَرْضِ. فَهَوْلَاءِ كُلُّهُمْ مَشْهُودًا لَهُمْ بِالْإِيمَانِ، لَمْ يَنَالُوا الْمَوْعِدَ. لِأَنَّ اللَّهَ سَبَقَ فَنَظَرَ لَنَا شَيْئًا أَفْضَلَ، أَنْ لَا يَكْمَلُوا بِدُونِنَا.

الإنجيل

فَصْلٌ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ يُوْحَنَّا الْإِنْجِيلِيِّ الْبَشِيرِ، وَالتَّمْلِيذِ الطَّاهِرِ.

في ذلك الزمان، أراد يسوع الخروج إلى الجليل فوجد فيلبس فقال له: اتبعني.
وكان فيلبس من بيت صيدا من مدينة أندراوس وبطرس. فوجد فيلبس نثنائيل، فقال
له: إن الذي كتب عنه موسى والأنبياء قد وجدناه، وهو يسوع بن
يوسف الذي من الناصرة. فقال له نثنائيل: أمن الناصرة يمكن أن يكون شيء
صالح؟ فقال له فيلبس: تعال وانظر. فرأى يسوع نثنائيل مقبلا إليه، فقال عنه: هؤذا
إسرائيل حقا لا عش فيه. فقال له نثنائيل: من أين تعرفني؟ أجاب يسوع، وقال له:
قبل أن يدعوك فيلبس وأنت تحت التينة رأيتك. أجاب نثنائيل وقال له: يا معلم، أنت
ابن الله، أنت ملك إسرائيل. أجاب يسوع وقال له: لأني قلت لك إنني رأيتك تحت
التينة أمنت؟ إنك ستعابن أعظم من هذا. وقال له: الحق الحق أقول لكم، إنكم من
الآن ترون السماء مفتوحة، وملائكة الله يصعدون وينزلون على ابن البشر.

ملاحظة بخصوص تناول القربان المقدس

إن مفهومنا لتناول القربان يعنى عمومية المشاركة فيه لذوى العقيدة الواحدة، الا إن المشاركة في سر القربان المقدس هنا
مقتصر فقط على أعضاء الكنائس الارثوذكسية والذين يحضرون أنفسهم بالصلاة والصوم والاعتراف منذ فترة قريبة (وعلى
كل حال، فإننا ندعو الجميع للمشاركة فى الخبز المقدس الذى يوزع عند إنتهاء مراسيم القداس). رجاء مراجعة الكاهن إذا
رغبت أن تصبح عضوا فى الكنيسة الارثوذكسية