

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)

Venerable Zachariah the recluse and Artemon, Bishop of Seleucia

Sunday, March 24, 2024

Tone 1; Eothinon 9

Apolytikion of the Resurrection (Tone 1)

While the stone was sealed by the Jews, and the soldiers were guarding Thy most pure body, Thou didst arise on the third day, O Savior, granting life to the world. For which cause the heavenly powers cried aloud unto Thee, O giver of life. Glory to Thy Resurrection, O Christ, glory to Thy kingdom, glory to Thy providence, O Thou Who alone art the lover of mankind.

Apolytikion of the Sunday of Orthodoxy (Tone 2)

Thy pure image do we venerate, O good One, asking forgiveness of our sins, O Christ our God; for by Thine own will Thou didst ascend the Cross in Thy body, to save Thy creatures from the bondage of the enemy. Thou hast verily filled all with joy, since Thou didst come, O our Savior, to save the world.

Apolytikion of our Patron the Archangel Michael (Tone 4)

O ye foremost of the heavenly hosts we beseech thee, though we are unworthy, pray that we may be encompassed with a shadow of Thy unearthly glory, preserving us who kneel and cry endlessly: deliver us from oppression since ye are the prince of the Highest Power.

Kontakion of the Annunciation [and Great Lent] (Tone 8)

To thee, the Champion Leader, do I offer thanks of victory, O Theotokos, thou who hast delivered me from terror; but as thou that hast that power invincible, O Theotokos, thou alone can set me free: from all forms of danger free me and deliver me, that I may cry unto thee: "Hail, O Bride without Bridegroom."

Daily Readings

THE EPISTLE (for the First Sunday of Lent)

Blessed art Thou, O Lord, the God of our fathers.

For Thou art just in all that Thou hast done for us.

**The Reading from the Epistle of St. Paul to the Hebrews
(11:24-26, 32-40)**

Brethren, by faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter, choosing rather to share ill-treatment with the people of God than to enjoy the fleeting pleasures of sin. And what more shall I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets; who through faith conquered kingdoms, enforced justice, received promises, stopped the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, and put foreign armies to flight. Women received their dead by resurrection. Some were tortured, refusing to accept release that they might rise again to a better life. Others suffered mocking and scourging, and even chains and imprisonment. They were stoned, they were sawn in two, they were killed with the sword; they went about in skins of sheep and goats, destitute, afflicted, ill-treated—of whom the world was not worthy—wandering over deserts and mountains, and in dens and caves of the earth. And all these, though well attested by their faith, did not receive what was promised, since God had foreseen something better for us, that apart from us they should not be made perfect.

THE GOSPEL (for the First Sunday of Lent)

**The Reading of the Holy Gospel is according to St. John
(1:43-51)**

At that time, Jesus decided to go to Galilee. And He found Philip and said to him, "Follow Me." Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael, and said to him, "We have found Him of Whom Moses in the Law and also the Prophets wrote, Jesus of Nazareth, the son of Joseph." Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." Jesus saw Nathanael coming to Him, and said of him, "Behold, an Israelite indeed, in whom is no guile!" Nathanael said to Jesus, "How do you know me?" Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you." Nathanael answered Him, "Rabbi, Thou art the Son of God! Thou art the King of Israel!" Jesus answered him, "Because I said to you, I saw you under the fig tree, do you believe?"

You shall see greater things than these.” And Jesus said to him, “Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending upon the Son of man.”

A Note Regarding Holy Communion

Since we understand Communion to mean that we have all things in common, sharing an identical Faith, *only* those who are members of the Orthodox Church and who have prepared themselves through prayer, fasting and recent Confession may participate in Holy Communion. (We invite all, however, to partake of the blessed bread which is distributed at the dismissal.) Please see the Pastor for inquiries on how to become a member.

OFFERINGS

Holy Bread is being offered this morning by Laila Dawud in loving memory of her beloved husband, Assad Dawud, for the good health of her family and the birthday of her daughter, Dema.

Memorial Wheat is being offered by Charmaine Darmour with memorial prayers, in loving memory of the departed Antiochian Women of our parish. Memory eternal.

Wheat and three-day memorial prayers offered in loving memory of the newly-departed servant of God, Viorica Ungureanu (+20 March, 2024), the beloved mother of Presbytera Nicole Sarchizian. Memory eternal.

Holy Bread is being offered by Michael & Patricia Malouf and the Malouf family for the twenty-year memorial Mary Saliba Malouf (+21 March, 2004), beloved mother and grandmother. Memory eternal.

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

by Michael Srour for the speedy recovery of the Archpriest Joseph Abud.

for the repose of the newly-departed Linda Zine (+18 March, 2024).
Memory eternal.

by the Moujaes family for the repose of the newly-departed,
Chris TeWinkel (+8 March, 2024). Memory eternal.

by Odin Benitez for the well being of his mother, Frances Kay Benitez.
for the healing for Ron Zraick and the success of his upcoming surgery.

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. A link to the entire service is also available online at: <https://stmaximus.org/files/Documents/StBasiltext.pdf>

The Synaxarion – March 24

On March 24 in the Holy Orthodox Church, we commemorate Venerable Zachariah the recluse and Artemon, Bishop of Seleucia.

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

The Feast of the Holy Annunciation

Divine Liturgy, Monday, March 25th, 10 a.m.

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 30th, 5 p.m.

Orthros – Sunday, March 31st, 8:45 a.m.; Divine Liturgy, 10 a.m.

* A traditional fasting discipline is observed during the Great Fast, which lasts from Pure Monday (March 18th) through Great and Holy Saturday (May 4th). *Katalysis* (provision) for wine and oil is made on Saturdays and Sundays [with the exception of Great and Holy Saturday when there is *katalysis* for wine, but not for oil (implying food made more tasty by being cooked in or with oil as opposed to simple *xerophagy* of 'dry eating,' meaning raw fruits, vegetables and grains or those soaked or cooked in water)]. On the Feast of the Annunciation (March 25th) and Palm Sunday (April 28th), 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 8th century. Pictures were torn down from the church walls and burned; and the monks and laity who protested against this oppressive act of the government were ruthlessly persecuted. The controversy, which lasted for more than a century, included restrictions in worship. The icons were finally restored during the reign of Empress Theodora and Patriarch Tarasius. The 7th Ecumenical Council, which convened by Patriarch Tarasius in the year 787AD, decreed that “Icons, the Cross, and the Gospels should be given due salutation and honorable reverence, but not worship that belongs to God alone.”

on the use of holy images

I do not adore the creation rather than the Creator, but I adore the One who became a creature, Who was formed as I was, Who clothed Himself in creation without weakening or departing from His divinity, that He might raise our nature in glory and make us partakers of His divine nature . . . Therefore I boldly draw an image of the invisible God, not as invisible, but as having become visible for our sakes by partaking of flesh and blood. I do not draw an image of the immortal Godhead, but I paint the image of God Who became visible in the flesh, for it is impossible to make a representation of a spirit, how much more is it to depict the God who gives life to the Spirit? [*St. John of Damascus; On the Divine Images, pp. 15, 16*]

We, therefore, following the royal pathway and divinely inspired authority of our Holy Fathers and the traditions of the Church (for, as we all know, the Holy Spirit indwells her), define with all certainty and accuracy that just as the figure of the precious and life-giving Cross, so also the venerable and holy images, as well in painting and mosaics as of other fit materials, should be set forth in the holy Churches of God, and on the sacred vessels and on the vestments and on hangings and in pictures both in houses and by the wayside, to wit, the figure of our Lord God and Saviour Jesus Christ, of our spotless Lady, of the honorable Angels, of all Saints, and of all pious people . . .

For by so much more frequently as they are seen in artistic representation, by so much more readily are people lifted up to the memory of their prototypes, and to a longing after them; and to these should be given due salutation and honorable **reverence**, not indeed that true **worship** of faith which pertains to the divine nature; but to these, as to the figure of the precious and life-giving Cross and to the Book of the Gospels and to the other holy objects... [*Decree of the Seventh Ecumenical Council, 787AD*]

ANNOUNCEMENTS

Funeral Schedules

The Newly-departed **Ousama Zabaneh** (+15 March, 2024)

Home Visitation: Saturday, March 23, 2024; 3-8 p.m. (4933 Cahuenga Blvd., No. Hollywood, CA 91601) Funeral Service: Tuesday, March 26, 2024, 11:30 a.m. followed by Graveside Trisagion at St. Nicholas Memorial Gardens (Valhalla Cemetery: 10621 Victory Blvd., No. Hollywood, 91606) at 1 p.m.

The Newly-departed **Marcia Murr Terry** (+13 March, 2024)

Memorial Service at Liturgy: Sunday, March 31, 2024
Funeral Service: Thursday, April 4, 2024, 9 a.m. followed by Graveside Trisagion at Forest Lawn Memorial Park (No. Hollywood) at 11 a.m.

March is “Women’s Month” in the Antiochian Archdiocese

Reading the epistle this morning is: **Pat Malouf**.

Today’s ushers are: **Ericka Cooper** and **Basma Madain**

Notice: The Feast of the Annunciation is Monday, March 25th

This means that we will celebrate the Feast with a Divine Liturgy (St. John Chrysostom) on Monday morning at 10 a.m., and fish may be served on that day.

Zoom Meeting Virtual Bible Studies Will Resume in May

Our Weekly Bible Study will resume after Pascha. The link for the last recorded links and Study Guides on Great Lent and Holy Week are available by request by contacting Father Timothy at: frtimothy@stmichaelvannuys.org

Upcoming Events

[Note: You may now access our Google Parish Calendar to your personal calendar.

Simply go to: <https://calendar.google.com/calendar/u/1?cid=YWRtaW5Ac3RtaWNoYWVsdmFubnV5cy5vcmcj>

St. Michael Women’s Annunciation Tea — Saturday, March 23, 2024
Minimum donation \$8/person and Lenten dish;

Teen Event - Wednesday, March 27; 5:45 to 8:45 p.m.
(Includes a light lenten meal following Liturgy)

St. Michael Church (Whittier) Lenten Retreat - Saturday, April 13;
9 a.m. to 3 p.m. RSVP at: <https://www.signupgenius.com/go/10C0C48AAAB2BAAFBC61-48594519-2024>

Antiochian Women’s Lenten Retreat - April 19-21, 2024
at Camp St. Nicholas in Frazer Park;

Speaker: Khouriye Susan Wallace of Stillwater, Oklahoma; Topic:
“Ascending the Mountain; Moving Deeper Into the Heart of God.”

St. Michael Golf Classic - Monday, June 3, 2023; Wood Ranch Golf Club
Consecration of Our New Church - Sunday, October 6, 2024

His Eminence
The Most Reverend
Metropolitan SABA



Archbishop of New York
and Metropolitan of
All North America

**ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE
OF NORTH AMERICA**

Prot. no.: 117/2024

The Sunday of Orthodoxy
March 24, 2024

Venerable Hierarchs, Reverend Clergy, and beloved Faithful in Christ,

Greetings to you as we celebrate this glorious Sunday of the Triumph of Orthodoxy. We have just completed the difficult first week of Lent. In many ways, this one week is a microcosm of the challenges we face throughout our Christian lives, as we try to live faithfully despite weaknesses within us and trials around us. However, the Lord's words to St. Paul are a comfort to us in every season of our lives: "My grace is sufficient for you, for My strength is made perfect in weakness" (2 Cor. 12:19).

Each year on the Sunday of Orthodoxy, we remember our seminarians, who are studying at residential seminaries and through the Antiochian House of Studies. They are preparing to take up the Cross and follow our Lord on the difficult but rewarding road of priestly ministry. Those whom God calls to ordination will become pastors in our parishes, working with the children, the elderly, and all the faithful, leading them on their journey to the heavenly kingdom. They will stand before the holy altar and offer prayers to the All-Holy Trinity on behalf of us all. They will bring divine grace into all the joys and sorrows of our earthly lives. Therefore, it is our duty to provide them with the best possible education and preparation for this sacred ministry.

Today we ask you to support our dedicated seminarians through your prayers and by making a financial gift toward their theological education. Among the Orthodox in America, our archdiocese is a leader in seminarian support. We strive to provide full scholarships to these qualified men who are studying for the priesthood, and your generous contribution will help to ensure a well-prepared clergy for our future while not burdening our future pastors with excessive debt.

Fervently praying that your Lenten journey will be filled with growth in Christ, I remain,

Yours in Christ,

A handwritten signature in blue ink that reads "SABA". The signature is stylized and appears to be written in a cursive or semi-cursive hand.

✠ SABA

Archbishop of New York and Metropolitan of All North America

"The disciples were first called Christians in Antioch" (Acts 11: 26)

358 Mountain Road, P.O. Box 5238, Englewood, NJ 07631-5238
(201) 871-1355 T Archdiocese@antiochian.org (201) 871-7954 F

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

Holy Bread Offering List

Coffee Hour Hosts Calendar

Mar 25 - open (Feast of the Annunciation)

Mar 31 - Jennifer Lyneis and family
Charlotte Murr

Apr 07 - Katie Nassief 40-day Memorial

Apr 14 - Ron & Kathy Zraick

Apr 21 - The Coudsy family

Apr 28 (Palm Sunday) - open

May 05 - (Holy Pascha) - open

The Antiochian Women

Lenten Luncheon by the Antiochian Women

The Coudsy family

Paschal Breakfast

Please contact Father Timothy (818/219-3761; frtimothy@stmichaelvannuys.org) to sign-up to offer Holy Bread or to host the Coffee Hour.

Wednesday Evening Lenten Meal

We have a host for the after-Liturgy Lenten meal for this Wednesday, March 27. 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 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] should you be interested in the following dates: April 3, 10, 17 and 24. 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.

ANTIOCHIAN WOMEN



LENTEN SPINACH PIE SALE

PICKUP ON SAT/SUN APRIL 13/14

PRE-ORDER ONLY

LIMITED QUANTITIES

Spinach Pies \$20 dozen

****Proceeds to the AW Project to
create an Endowment for our
widowed Khourias****

Place your order with Charmaine Darmour

cdarmour65@gmail.com

St Michael Antiochian Women
CHARITABLE SERVICE PROJECT
FOR MARCH - ANTIOCHIAN WOMEN'S MONTH
SUPPORTING DOMESTIC VIOLENCE VICTIMS
In the San Fernando Valley

March as Women's Month is an opportunity to support women in need

Items being collected for personal hygiene kits:

Toothbrushes, toothpaste, dental floss, lip balm/chapstick, hairbrush, comb, deodorant, nail file (non metal only)

Other items being collected:

Shampoo, bar soap, liquid body wash, face wipes, feminine hygiene products (pads & tampons) new socks,

We are also collecting "GENTLY USED" clothing & shoes for women & children

If you are not able to shop - a donation can be made with a check to the church.

Put a memo that indicates "domestic violence shelter" and someone will shop for you.

We will be purchasing cloth bags for the hygiene kits as well as hygiene products.

Please bring items to church & leave in the kitchen - It would help if you could advise your donations so we know what we need to fill in by contacting Charmaine at: cdarmour65@gmail.com

We will be assembling hygiene kits after church on Sunday, March 31st & we will need help!



The St. Michael Church Golf Classic is scheduled for **Monday June 3, 2024** at the Wood Ranch Golf Club in Moorpark, CA. Online **Registration is now available** by using the QR Code to the left or going to the Church Website and clicking the link on the home page. Online Registration is available for Hole Sponsor with logo (\$300), Hole Sponsor no logo (\$250), Golfer Day-Pass (\$200), Dinner – Adults (\$60), Dinner Children (\$50), or Golf Ball Raffle (\$50). Please register online today to support our parish Annual Golf Classic!

Golf Classic Raffle

The Golf Ball Raffle will be held at the Golf Classic dinner on June 3rd. Donations of \$50 gift cards to any business or \$50 cash or check and a card card will be purchased for you. Earmarked donations may also be made on-line. Samia Habib will be available at the coffee hour for your donation. The deadline for your donation is May 11, 2024. You may either bring your gift card or check to church, or to my home address: Samia Habib; 852 N. Maple St. Burbank, CA 91505; cell: (818)919-3870; e-mail: samiaburbank@gmail.com Thank you for your support. Feel free to contact me should you have any questions.

Lite Lenten Lunch Sunday, April 14th

Hosted by St Michael
Antiochian Women



ANTIOCHIAN WOMEN
2024 PROJECT
ESTABLISH AN
Endowment Fund
FOR OUR
BELOVED
*Widowed
Clergy-Wives*

**\$10
Minimum
Donation.**

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

NORTH AMERICAN BOARD - ANTIOCHIAN ORTHODOX CHRISTIAN WOMEN OF NORTH AMERICA
www.orthodoxwomen.org

ALL PROCEEDS - 100%
For the Widowed Khouria Endowment Fund



Metropolitan SABA's Teaching "On Lent"

To read the full text that is available in English and Arabic go to: <https://www.antiochian.org/regulararticle/1990> "If in our Lent we experience true freedom, we experience the saying that 'God alone is enough.' If we experience true freedom, then we have entered to his spirituality, beauty and joy."

PASTORAL SERMON The First Sunday of Great Lent By V. Rev. Timothy Baclig March 24, 2024

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)

الأحد الأول من الصوم الكبير (أحد الأورثوذكسية)

VENERABLE ZACHARIAH THE RECLUSE AND ARTEMON, BISHOP OF SELEUCIA

أبوليتيكيون القيامة باللحن الأول

إِنَّ الْحَجَرَ لَمَّا حُتِمَ مِنَ الْيَهُودِ، وَجَسَدَكَ الطَّاهِرَ حُفِظَ مِنَ الْجُنْدِ، قُمْتَ فِي الْيَوْمِ
الثَّالِثِ أَيُّهَا الْمُخْلِصُ، مَانِحَا الْعَالَمَ الْحَيَاةَ. لِذَلِكَ قُوَّاتُ السَّمَاوَاتِ، هَتَفُوا إِلَيْكَ يَا
وَاهِبَ الْحَيَاةَ: الْمَجْدُ لِقِيَامَتِكَ أَيُّهَا الْمَسِيحُ، الْمَجْدُ لِلْمَلِكِ، الْمَجْدُ لِتَدْبِيرِكَ، يَا مُحِبَّ
الْبَشَرِ وَحَدِّكَ.

أبوليتيكيون للأحد الأول من الصوم باللحن الثاني

لصورتك الطاهرة نسجد أيها الصالح، ملتسقين الصفح عن خطايانا، أيها المسيح الإله.
فإنك سررت أن تصعد بالجسد على الصليب طوعاً، لتنفذ الذين جبلتهم من عبودية العدو.
لذلك نصرخ إليك شاكرين: لقد أوعبت الكل فرحاً يا مخلصنا، لما جئت 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 الجائين
والصارخين بغير فتور، أنقذونا من الشدائد، بما أنكم رؤساء مراتب القوات العلوية.

القنداق لأحد الصوم الكبير (وسبت المديح) باللحن الثامن

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

الرسالة

أنت يا رب تحفظنا وتسترنا من هذه الجيل، خلصني، يا رب، فإن البار قد فني.

فصل من رسالة القديس بولس الرسول إلى العبرانيين

يا إخوة، لذلك نحن أيضاً إذ لنا سحابة من الشهود مقدار هذه مُحِيطَةٌ بِنَا، لِنَطْرَحَ كُلَّ ثِقَلٍ،
وَالْحَطِيَّةَ الْمُحِيطَةَ بِنَا بِسُهُولَةٍ، وَلِنَحَاضِرَ بِالصَّبْرِ فِي الْجِهَادِ الْمَوْضُوعِ أَمَامَنَا، نَاطِرِينَ
إِلَى رَئِيسِ الْإِيمَانِ وَمُكَمِّلِهِ يَسُوعَ، الَّذِي مِنْ أَجْلِ السُّرُورِ الْمَوْضُوعِ أَمَامَهُ، احْتَمَلَ
الصَّلِيبَ مُسْتَهِينًا بِالْخَرْبِ، فَجَلَسَ فِي يَمِينِ عَرْشِ اللَّهِ. فَتَفَكَّرُوا فِي الَّذِي احْتَمَلَ مِنَ الْخَطَاةِ
مُقَاوِمَةً لِنَفْسِهِ مِثْلَ هَذِهِ لِنَلَّا تَكَلَّوْا وَتَخَوَّرُوا فِي نَفُوسِكُمْ. لَمْ نَقَاوِمُوا بَعْدَ حَتَّى الدَّمِ مُجَاهِدِينَ
ضِدَّ الْحَطِيَّةِ، وَقَدْ نَسِينَا الْوَعْظَ الَّذِي يُحَاطَبُكُمْ كَتَبِينَ: «يَا ابْنِي لَا تَحْتَقِرْ تَأْدِيبَ الرَّبِّ، وَلَا

تَخْرُ إِذَا وَبَخَّكَ. لِأَنَّ الَّذِي يُحِبُّهُ الرَّبُّ يُؤَدِّبُهُ، وَيَجْلِدُ كُلَّ ابْنٍ يَقْبَلُهُ. إِنْ كُنْتُمْ تَحْتَمِلُونَ
التَّأْدِيبَ يِعْمَلِكُمْ اللهُ كَالْبَنِينَ. فَأَيُّ ابْنٍ لَا يُؤَدِّبُهُ أَبُوهُ؟ وَلَكِنْ إِنْ كُنْتُمْ بِلاَ تَأْدِيبٍ، قَدْ صَارَ
الْجَمِيعُ شُرَكَاءَ فِيهِ، فَأَنْتُمْ نُغُولٌ لَا بَنُونَ. ثُمَّ قَدْ كَانَ لَنَا آبَاءٌ أَجْسَادِنَا مُؤَدِّبِينَ، وَكُنَّا نَهَابُهُمْ.
أَفَلَا نَخْضَعُ بِالْأَوْلَى جِدًّا لِلْأَبِّ؟

الإنجيل

فصل شريف من بشارة القديس يوحنا

في ذلك الزمان، أراد يسوع أن يذهب إلى الجليل، فلقي فيليبس فقال له: "اتبعني." وكان
فيليبس من بيت صيدا، مدينة أندراوس وبطرس. ولقي فيليبس نثنائيل فقال له: "لقد
وجدنا الذي كتب عنه موسى في الشريعة والأنبياء، وهو يسوع ابن يوسف من الناصرة."
فقال له نثنائيل: "أمن الناصرة يمكن أن يخرج شيء صالح؟" فأجابه فيليبس: "تعال
وانظر." ورأى يسوع نثنائيل مقبلا إليه فقال: "هذا إسرائيلي حقا لا غش فيه!" فقال له
نثنائيل من أين تعرفني. أجاب يسوع: "رايتك تحت التينة قبل أن يدعوك فيليبس." فقال
نثنائيل: "يا معلم، أنت ابن الله. أنت ملك إسرائيل!" فأجابه يسوع: "هل آمنت لأنني قلت
لك إنني رايتك تحت التينة؟ إنك ستعابن 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 يعني 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 في الخبز المقدس الذى يوزع عند إنتهاء مراسم القداس). رجاء مراجعة الكاهن إذا
رغبت أن تصبح عضواً فى الكنيسة الأرثوذكسية