

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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Archdiocese of North America www.antiochian.org

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The Fifth Sunday of Great Lent

The Commemoration of Our Righteous Mother Mary of Egypt;

Martyr Mark, bishop of Arethusa, Martyr Cyril the deacon of Heliopolis and those with them; Martyrs Jonah and Barachisios of Persia and those with them

Sunday, March 29, 2026

Tone 1; Eothinon 1

Apolytikion of the Resurrection (Tone 8)

From the heights Thou didst descend, O compassionate One, and Thou didst submit to the three-day burial, that Thou might deliver us from passion; Thou art our life and our Resurrection, O Lord, glory to Thee.

Apolytikion of St. Mary of Egypt (Tone 8)

Through thee, the divine likeness was securely preserved, O mother Mary; for thou didst carry the cross and follow Christ. By example and precept thou didst teach us to ignore the body, because it is perishable, and to attend to the concerns of the undying soul. Therefore, doth thy soul rejoice with the angels.

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 Theotokos (Tone 2)

O protection of Christians that cannot be put to shame, mediation unto the Creator most constant, O despise not the suppliant voices of those who have sinned; but be thou quick, O good one, to come unto our aid, who in faith cry unto thee: Hasten to intercession, and speed thou to make supplication, thou who dost ever protect, O Theotokos, them that honor thee.

Daily Readings

THE EPISTLE (for the Fifth Sunday of Lent)

*Make your vows to the Lord our God, and perform them.
God is known in Judah; His Name is great in Israel.*

The Reading from the Epistle of St. Paul to the Hebrews (9:11-14)

Brethren, when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation), He entered once for all into the Holy Place, taking not the blood of goats and calves but His own blood, thus securing an eternal redemption. For if the sprinkling of defiled persons with the blood of goats and bulls and with the ashes of a heifer sanctifies for the purification of the flesh, how much more shall the blood of Christ, Who through the eternal Spirit offered Himself without blemish to God, purify your conscience from dead works to serve the living God?

THE GOSPEL (for the Fifth Sunday of Lent)

The Reading of the Holy Gospel is according to St. Mark (10:32-45)

At that time, Jesus took His twelve Disciples, and began to tell them what was to happen to Him, saying, "Behold, we are going up to Jerusalem. And the Son of man will be delivered to the chief priests and the scribes, and they will condemn Him to death, and deliver Him to the Gentiles. And they will mock Him, and scourge Him, and spit upon Him, and kill Him; and after three days He will rise." And James and John, the sons of Zebedee, came forward to Him, and said to Him, "Teacher, we would that thou shouldest do for us whatsoever we shall desire" And Jesus said to them, "What do you want Me to do for you?" And they said to Him, "Grant us to sit, one at Thy right hand and one at Thy left, in Thy glory." But Jesus said to them, "You do not know what you are asking. Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?" And they said to Him, "We are able." And Jesus said to them, "The cup that I drink you will drink; and with the baptism with which I am baptized, you will be baptized. But to sit at My right hand or at My left is not Mine to grant, but it is for those for whom it has been prepared." And when the ten heard it, they began to be indignant at James and John. And Jesus called them to Him and said to them, "You know that those who are supposed to rule over the Gentiles lord it over them, and their great men exercise authority over them. But it shall not be so among you; but whoever would be great among you must be your servant, and whoever would be first among you

must be servant of all. For the Son of man also came not to be served but to serve, and to give His life as a ransom for many.”

The Synaxarion

On March 29 in the Holy Orthodox Church, we commemorate Martyr Mark, bishop of Arethusa, Martyr Cyril the deacon of Heliopolis and those with them; and Martyrs Jonah and Barachisios of Persia and those with them.

On this same day, the Fifth Sunday of Great Lent, it was ordained that we make remembrance of our Godly Mother Mary of Egypt.

Verses

Spirit rose up, flesh melted away erewhile;
hide, O earth, the worn bones of Mary's body.

Once, during the Honorable Fast, the priest-monk Zosimus withdrew into the wilderness. He caught sight of a withered woman named Mary; her hair was white as snow. Mary then told Zosimus that she was born in Egypt and at the age of 12 began to live a life of debauchery in Alexandria for 17 years. One day, she went to Jerusalem to enter the church to venerate the Honorable Cross. However, some invisible force restrained her. In great fear, she gazed upon the icon of the Theotokos in the vestibule and prayed that she be allowed to enter the church, all the while confessing her sinfulness. She was then permitted to enter the church. Having venerated the Cross she again entered the vestibule and, before the icon, gave thanks to the Mother of God. At that very moment she heard a voice saying: “If you cross the Jordan, you will find glorious rest!” Mary left for the wilderness and remained there for 47 years in repentance. She bade Zosimus to come back in one year with Holy Communion, which he did. The following year, on Holy Thursday, April 1, 522, Zosimus discovered Mary's lifeless body, and buried her. Thus, the Lord glorifies penitent sinners. The Church exalts and exemplifies Mary to the faithful in Great Lent as an incentive for repentance that brings entry into the Heavenly Kingdom. *Through her intercessions, O Christ God, have mercy upon us. Amen.*

OFFERINGS

Holy Bread and memorial wheat are being offered, and the coffee hour hosted by John C. Elac for the forty-day memorial of his father, John A. Elac. Memory eternal.

Holy Bread and memorial wheat are being offered by the Habib family in loving memory of Archdeacon George Shishim (+31 March, 2025), for the peace and healing of his family in Arizona Memory eternal.

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

for Theodora Mae Tortolano on the occasion of her 94th birthday (April 2nd), by her daughter, Cristina. May God grant her many years!

for the birthday of Subdeacon Richard Tamoush (March 30), a loving husband, father and a proud “Pa.” May God grant him many years of health and happiness! (Love, Cindy and kids)

for the continued health of Margarit Keleshyan, the mother of Ani and Tigran Keleshyan.

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.

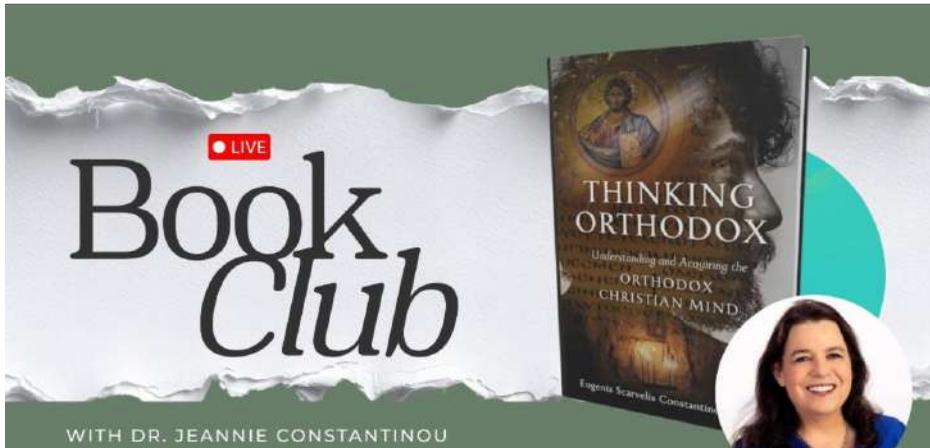
The origin of the Liturgy of St. Basil is Antiochian, specifically from Cappadocia where St. Basil was a bishop. It is older than the Liturgy of St. John Chrysostom, perhaps by two centuries. The Liturgy of St. Basil was known to be the standard weekday liturgy in the Great Church of Constantinople (*St. 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 (found in the chair shelf) beginning on page 71; and 130 (Arabic text). In the blue service book, you will find the entire Liturgy of St. Basil beginning on page 103. A link to the entire service is also available on-line at: <https://stmaximus.org/files/Documents/StBasiltext.pdf>

Zoom Meeting Virtual Study With Dr. Jeannie Constantinou

Our weekly Bible Study with Father Timothy has been suspended during the season of Great Lent with the additional of weekday Lenten services. Our Bible Study will resume following Easter (April 12). Recorded links of our previous Bible Study sessions on various topics are available upon request of Father Timothy. In place of our weekly Bible Study, everyone is encouraged to participate in Dr. Jeannie Constantinou's Book Club Zoom meetings on Tuesdays, for three remaining weeks. These meetings are available via the The Encounter App of *Faithtree Resources*. The book

club offers thoughtful formation from a trusted voice and can help reinforce Orthodox *phronema* (way of thinking) beyond the parish setting—especially fitting for Lent. If you don't already have an app, you can download it here: on [Apple](#) or [Android](#).



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

Our ladies will be participating in ushering and reading the Epistle throughout the month of March. Today’s ushers are: **Cindy Tamoush** and **Ericka Cooper**. Reading today’s epistle is: **Patricia Malouf**.

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=YWRtaW5Ac3RtaWN0YWVsdmFubnV5cy5vcmcj>

St. Nicholas Cathedral’s 75th Diamond Jubilee Weekend

April 25-26, 2026 [see flier with this bulletin]

Mother’s Day Brunch - May 10, 2026

[see flier with this bulletin]

St. Simeon 10 Year Gala - Saturday May 16, 2026

[see flier with this bulletin]

St. Michael Golf Classic - June 29, 2026

[see flier with this bulletin]

LITURGICAL CALENDAR

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

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

Wednesday, April 1st - Liturgy of Presanctified Gifts, 6 p.m.

Friday, April 3rd - Little Compline with the Canon of Lazarus, 6:30 p.m.

Lazarus Saturday – April 4th

The Preparation of Gifts (Proskomedia), 10 a.m. Divine Liturgy
Great Vespers, 5 p.m.

Palm Sunday**

[Note: There are no memorials held on Palm Sunday]

Sunday, April 5th - Orthros, 8:45 a.m.

The Procession of Palms and The Divine Liturgy, 10 a.m.

Complete texts of church services are available on-line at:

<https://antiochian.org/liturgicday>

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

** Fish, wine and oil are permitted on Palm Sunday, April 5th.

Holy Pascha (Easter) is celebrated on Sunday, April 12th.

LITURGICAL CALENDAR

NOTE: Confessions will be heard before and/or after the services, or by appointment during the week. It would be most appropriate for confessions to be completed by Holy Wednesday (April 8th) just prior to the Sacrament of Holy Unction and the Holy Thursday morning Liturgy

THE SERVICES OF GREAT AND HOLY WEEK

Palm Sunday Evening – April 5th

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

صلاة الختن الاولى

Great and Holy Monday – April 6th

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

صلاة الختن الثانية

Great and Holy Tuesday – April 7th

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

صلاة الختن الثالثة

Great and Holy Wednesday – April 8th

Confessions

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

صلاة الزيت المقدّس

Great and Holy Thursday – April 9th

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

قداس الخميس العظيم

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

صلاة إنجيل الآلام

Great and Holy Friday – April 10th

Great Vespers of the Descent from the Cross, 3 p.m. صلاة غروب الجمعة العظيمة

Orthros of the Lamentations and Procession 6:30 p.m.

خدمة جناز المسيح

Great and Holy Saturday – April 11th

Service of the Preparing of the Holy Gifts

(*Proskomedie*), 9:30 a.m.

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

صلاة سبت النور العظيم

SERVICES OF THE GLORIOUS RESURRECTION – HOLY PASCHA

The “Rush Procession” Orthros, 11:30 p.m.

قداس الفصح

The Divine Liturgy and “Agape Breakfast”.

يلي القداس فطور المحبة

Holy Pascha – April 12th

The Paschal Vespers of Love (*Agape*), 11 a.m.

صلاة الباعوث

ANNOUNCEMENTS

Attention Parents and All Catechumens:

Learn the meaning of our offerings and prayers at the Liturgy: Father Timothy will be teaching the children (and any adult interested in having an “up-close” lesson) about the preparation of the Holy Bread offering just before the Lazarus Saturday Liturgy on Saturday, April 4, 2026, beginning at 10 a.m. The prayers for the preparation of the offering at the “table of the offering,” called the *Prothesis* [pro-THÉE-sus] table will take place just prior to the beginning of the Divine Liturgy for all to see, with explanations of the prayers and actions by the priest. The service may also be live-

streamed on the parish YouTube and Facebook channel available through our parish website.

APRIL
12



*St. Michael Antiochian Orthodox Church
Church School Presents: Annual Easter Egg Hunt*
Following the Agape Vespers at 11 a.m.

We are very excited to announce this year's Easter Egg Hunt! Please RSVP with the number of children that will be attending the "Search for the Empty Egg" by e-mailing Kristy Hanson at: Kristy.hanson16@gmail.com.

Please e-mail your response by April 5th. Children will line up - youngest to oldest to allow time for the little ones to find the eggs. We also need volunteers to hand out baskets and help hide eggs.

Email Kristy to volunteer!



Weekly Teaching by Metropolitan SABA (in English and Arabic)

View the message from Metropolitan SABA here, available in English and Arabic: "Lord, Do Not Discipline Us Harshly:" <https://www.antiochian.org/regulararticle/2765>

Food for the Hungry People Drive

You may have received the Food for the Hungry People mailing from Robin Nicholas. Your contribution may be made through our parish by writing your check to "St. Michael Church", earmarked: "FFHP" and our parish collection will be sent in at the end of Great Lent. Coin boxes are also available in the narthex. Thank you for your support of our annual Lenten charity campaign.

Creative Festivals

Expressions of Faith in Sunday Church Schools across the Archdiocese--are underway! This is an exciting annual tradition for our students as they create projects to express their faith in the categories of art, poetry, creative writing, and photography (and video, in some dioceses). Please see our Church School Superintendent, Rachel Grundler at superintendent@stmichaelvannuys.org for more information and deadlines.

In Anticipation of Holy Week and Holy Pascha

Plans are underway for the services of: Lazarus Saturday, Palm Sunday, Holy Week, Holy Saturday and Pascha (April 4 through 12). A full schedule of services will be posted on the parish website and app soon. Donations of dozens of unboiled white eggs will be received in the church kitchen by April 5th for the late evening service of Holy Pascha (April 12). A potluck Paschal Breakfast will follow the Paschal Liturgy that will begin at 11:30 p.m. on Great and Holy Saturday, April 11, 2026.



Please join His Eminence Metropolitan SABA, His Grace Bishop ANTHONY, the Clergy and Faithful in celebrating 75 years of faith, family, and fellowship!

Saint Nicholas Cathedral's 75th Diamond Jubilee Weekend

Saturday
April 25

Saint Nicholas
Cathedral

Vespers
3:30pm

Saturday
April 25

Universal Hilton
\$150 per person

Gala
Cocktail: 5:30pm
Gala 7:00pm

Sunday
April 26

Saint Nicholas
Cathedral
\$40 Adults - \$20 Children

Hierarchical
Divine Liturgy
Followed by
Champagne Brunch

75 Years and Continuing to Carry God's People Across Troubled Waters to the Safe Harbor in Christ!

Reservations open until April 17th for both events!

Visit www.stnicholasla.com/75th for the full weekend agenda and events.

For Gala tickets contact Georgette Maalouf 818-391-6217

For sponsorship please contact Dan Andrews 661-331-0723 or John Nahas 818-438-9707. You may also email StNic75th@gmail.com.





MOTHER'S DAY BRUNCH

Honoring

ALL THE LADIES OF ST. MICHAEL



NO CHARGE
GOOD-WILL OFFERINGS ACCEPTED



SUNDAY, MAY 10TH FOLLOWING LITURGY

ALL PROCEEDS TO BENEFIT THE ARCHDIOCESE
WIDOWED CLERGY WIVES ENDOWMENT FUND

SPONSORED BY THE
MEN'S MINISTRY OF ST. MICHAEL

RSVP TO: mensministry@stmichaelvannuys.org for a reservation
Suggested Good-Will offering \$10/pp

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

Holy Bread Offering List

- Apr 01 (Pre-sanctified Liturgy)
- Apr 04 (Lazarus Saturday) - open
- Apr 05 (Palm Sunday) - open
- Apr 09 (Holy Thursday Liturgy) - open
- Apr 11 (Holy Saturday) - open
- Apr 12 (Holy Pascha) - open

Coffee Hour Hosts Calendar

Rami & Basma Madain

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

save the date

SATURDAY, MAY 16, 2026

PASADENA HILTON



St. Simeon 10 Year Gala

PLEASE JOIN US FOR AN EVENING OF FELLOWSHIP AND CHARITABLE GIVING
AS WE THANK GOD FOR THE BLESSINGS OF THE PAST 10 YEARS
AND EMBRACE THE BRIGHT FUTURE AHEAD

HONORING

V. Rev. Fr. George Ajalat

FOR HIS MANY YEARS OF DEDICATION

— & —

WELCOMING

Rev. Fr. Andrew Andrews

AS HE LEADS US INTO THE NEXT DECADE

PROCEEDS WILL BENEFIT OUR BUILDING FUND

INVITATION TO FOLLOW

ST. MICHAEL GOLF CLASSIC

MONDAY, JUNE 29, 2026

WOOD RANCH GOLF CLUB

10:00 Check-in & Lite Bruch

12:00 Golf

5:00 Cocktail

6:00 Dinner



Dinner with Fr. Timothy
Will take place in Summer 2026

(Date TBD)

Contact:

Marcelle (818) 516-1736

DeAnne (818) 389-0065

Register Here for all events →



<https://app.tickettailor.com/events/stmichaelantiochianchurch/2085844>

2026 Antiochian Scholarships

Opportunities for financial aid for students, women, clergy families and more are now available by going to: <https://www.antiochian.org/dashboard?name=Scholarships%20for%20Antiochian%20Students> The application deadlines are fast approaching!

33rd Annual St. Michael Golf Classic

Mark your calendar for The 33rd Annual St. Michael Golf Classic: Monday June 29th 2026 at Wood Ranch Golf Club, Simi Valley, CA. Join your St. Michael family for a day of fellowship and fun. For more information, don't hesitate to get in touch with Don Meena (661-623-0340, donmeena@sbcglobal.net) or Fred Milkie (818-535-4243, milkief@aol.com).

Double Your Impact

An anonymous parishioner is matching your **first monthly autopay gift** to St. Michael

- Opportunity to double your impact without spending twice as much.
- Build something lasting alongside your parish family
- Limited to \$10,000 matching till end of May
- Risk free: Cancel autopay anytime

How It Works



Get Started

Visit: <https://www.stmichaelvannuys.org/donate> and set up monthly giving

Or speak with Joey Wang, Joseph Price, Praneet Panga or Cindy Tamoush.

Annual Parish Life Conference

Host: St. George Church; San Diego, California, July 1-5 2026

Go to: <https://www.antiochianevents.com/los-angeles> to register for your hotel room (\$199/night) at the Marriott Marquis San Diego.

Camp Scholarships Now Available

Please see Father Timothy to request a scholarship to St. Nicholas Summer Camp Program as soon as possible to meet the upcoming deadline. You may also e-mail him at: frtimothy@stmichaelvannuys.org

Paschal Breakfast Following the Paschal Liturgy

The Feast of the Resurrection is soon to arrive and each year there are many ways that we can prepare to celebrate with joy and great anticipation. This includes how you can share in our Paschal “Agape” Breakfast that will follow the Saturday midnight Liturgy in the **early morning** of Sunday, April 12th.

All of the dishes and desserts should be brought to the church prior to the start of the late evening service which begins at 11:30 a.m. on Saturday, April 11th. We anticipate that the breakfast will be served at approximately 1:30 to 2 a.m. on Sunday morning. Please consider one of the following categories:

- a. Main Dish (meat, poultry, fish)
- b. Kid Friendly Meal
- c. Side Dish (Salad, Veggies, Relish Dish, Fruit, etc.)
- d. Desserts or Pastries
- e. Beverages (coffee, tea, juice); soft drinks and water

And if you have no idea, I recommend something that your family enjoys. Children are welcome to attend the service and may bring sleeping bags for the evening in the church balcony. An armed security guard will be on our property.

Some of you may also consider assisting in the kitchen set-up and clean-up if you are unable to prepare a dish. This will help us to save in paying for additional cleaning.

For convenience please use the following Google link to list any items that you plan to bring so we can ensure that we have a variety of dishes for the meal: https://docs.google.com/spreadsheets/d/1yaxoOa0C0x6gpsxSZ3c_JYJut8zffFJ4mVP8_hcamG0/edit?usp=sharing

PASTORAL SERMON
The Fifth Sunday of Great Lent
Commemorating St. Mary of Egypt
By V. Rev. Timothy Baclig
March 29, 2026

One of the hymns in our Sunday Orthros (early morning) service highlights the witness and testimony of the penitent saints, like St. Mary of Egypt who we commemorate on the Fifth Sunday of Great Lent: *The Kingdom of God is not food and drink, but righteousness, spiritual striving and holiness...* This hymn is taken from the words of St. Paul who said: “The Kingdom of God is not food and drink, but righteousness, joy and peace in the Holy Spirit.” (Romans 14:7). Our Lord Jesus Christ also said, “Man does not live by bread alone, but needs every word that God speaks.” (Matthew 4:4). And from His Sermon on the Mount we hear, “Blessed are those who hunger and thirst for righteousness, for theirs is the Kingdom of Heaven.” (Matthew 5:6). Then, perhaps among the most frequently quoted verse are the words of Jesus: “Be concerned above everything else with the Kingdom of God and what He requires of you, and He will provide you with all these other things.” (Matthew 6:33 NIV).

Christian virtues are spiritual qualities increase a person’s experience of heartfelt joy and inner peace. These eternal virtues are practiced with a mature understanding that our life does not consist of relishing in temporal (earthly) things, fixating upon fleeting passions, or trusting our emotions.

You and I determine each day: How much is enough to live? How much is enough to eat? How much is too much to spend? How much quality time we should be spending with someone? The list goes on and on. Having survived a pandemic and now becoming aware of the consequences of war in our day has made us all very conscious of these questions. In his letter to Timothy St. Paul says: “Godliness with contentment is great gain” (I Timothy 6:6). He goes on: “For we brought nothing into the world, and we can take nothing out of it. But if we have food and clothing, we will be content with that. People who want to get rich fall into temptation and a trap and into many foolish and harmful desires that plunge men into ruin and destruction. For the love of money is the root of all kinds of evil. Some people, eager for money, have wandered from the faith and pierced themselves with many griefs” (I Timothy 6:7-10).

Great Lent is often defined in terms of fasting from the food we normally eat. However, the fast also involves applying our talents and skills, as well as the management of our resources. We tend to forget that our Lenten discipline of fasting is accompanied with prayer and good works.

At each of the evening Liturgies of the Pre-sanctified Gifts we pray the words of St. Gregory Dialogist: ...*Let our eye have no part in any evil sight. Let our hearing be inaccessible to all idle words; and let our tongue be purged from unseemly speech. Purify our lips which praise Thee, O Lord. Make our hands to abstain from evil deeds and to work only such things as are acceptable unto Thee, establishing all of our members and our minds by Thy Grace.*

How is any of this possible? What are we saying by praying these words? Are we calling upon God to act by somehow preventing these things from happening (... that our eye have not part in any evil sight, or our hearing be inaccessible to idle words, etc.). Perhaps. Or what might we actually supposed to be doing?

St. Gregory's prayer in the Liturgy summarizes the task and the goal of our personal Lenten discipline. **Prayer involves our relationship with God and our conversation with Him.** Great Lent aims to reestablish what Adam & Eve lost. They walked and talked with God. Sin deceived them into thinking that they could hide. While you and I can easily call upon God's help with many things, and at various times, we are also expected to do our part as we live our lives from day to day.

There is much to be said about what is gained from the spiritual virtues of temperance, self-control, chastity, and modesty. They are exemplified in the life of the Holy Virgin who is at the forefront of intercessors. These virtues are greatly lacking in our day and are among the lessons that parents need to demonstrate and to spend time in helping their children understand. In doing so, our Tradition places importance upon ensuring that these virtuous qualities are seen, lived and experienced in our relationships.

Great Lent in our church is also time when we become focused upon addressing the subject of our passions; a word frequently heard in our prayers. The Fathers of the church saw every negative impulse that may thrust us into self-serving and self-gratifying obsessions as an opportunity to be transformed. One of the best teaching on this important lesson is heard in the words of St. John Climacus who was commemorated last Sunday. St. John says that passions such as anger, gluttony, pride or lust, which can cause us to sin, can also be transformed to virtues if they are redirected. In other words we can "overcome evil with good" (Romans 12:21) by curbing or redirecting our passions. Listen to what St. John himself says:

God neither caused or created evil and therefore, those who would assert that certain passions come naturally to the soul are quite wrong. What they fail to realize is that we have taken natural attributes of our own and turned them into passions. For instance, the seed which we have for the sake of procreating children is abused by us for the sake of fornication. Nature has provided us with anger as something to be turned against the serpent, but we have used it against our neighbor. We have a natural urge to excel in virtue, but instead we compete in evil. Nature stirs within us the desire for glory, but that glory is of a heavenly kind. It is natural to be arrogant—against the demons. Joy is ours by nature, but it should be joy on account of the Lord and for the sake of doing good to our neighbor. Nature has given us resentment, but that ought to be against the enemies of our souls. We have a natural desire for pleasurable foods, but not surely for wastefulness.

Gluttony, St. John tells goes on to say, is a vice, but eating as such, is by no means sinful; there is nothing wrong about enjoying food. The practice of fasting implies no condemnation upon the action of eating, but serves to make that action *sacramental* and *Eucharistic* (a sacred action of thanksgiving).

I am convinced that these undiscovered and untaught lessons can make a significant difference in our personal struggle with anxiety, pain and human suffering. This is precisely why the Feast of the Resurrection (“Holy Pascha” *Aramaic for the word “Passover;” [Christ is our Passover, having passed from death to life.]*) is so very important and central to everything about our Orthodox worship.

Great Lent and Holy Week are not mere rituals and should not be looked upon as some magical formula for our healing. It is intended to provide us with a structure and prayerful services that bring us closer to a reality that we often want to ignore. The work and effort to change: to be renewed and transformed, remains with our willingness to do what is right with a self-discipline provided by the framework of our Church’s prayer life, beginning with the renunciation of pride and any sin that prevents us from being in communion or in fellowship with each other.

May we all make the most of our time in remaining days of the period of the Fast and in the Great and Holy Week which is to come in order to be prepared in experiencing the full joy of Holy Pascha. And may the Glorious Feast of our Lord’s Resurrection be even more meaningful this year to every member of our families.

FIFTH SUNDAY OF GREAT LENT**COMMEMORATION OF OUR RIGHTEOUS MOTHER MARY OF EGYPT**

MARTYR MARK, BISHOP OF ARETHUSA, MARTYR CYRIL THE DEACON OF HELIOPOLIS AND THOSE WITH THEM; MARTYRS JONAH AND BARACHISIOS OF PERSIA AND THOSE WITH THEM

الأحد الخامس من الصوم الكبير

قداس القديس باسيليوس الكبير

أبوليتيكيون القيامة باللحن الأول

إِنَّ الْحَجَرَ لَمَّا خُتِمَ مِنَ الْيَهُودِ، وَجَسَدَكَ الطَّاهِرَ حُفِظَ مِنَ الْجُنْدِ، قُتِمَتْ فِي الْيَوْمِ
الثَّالِثِ أَيْهَا الْمُخْلِصِ، مَا نَحَا الْعَالَمَ الْحَيَاةَ. لِذَلِكَ قُوَّتِ السَّمَاوَاتِ، هَتَقُوا إِلَيْكَ يَا
وَاهِبَ الْحَيَاةِ: الْمَجْدُ لِقِيَامَتِكَ أَيْهَا الْمَسِيحِ، الْمَجْدُ لِمُلْكِكَ، الْمَجْدُ لِتَدْبِيرِكَ، يَا مُحِبَّ
الْبَشَرِ وَحَدِّكَ.

طروبارية للقديسة مريم المصرية باللحن الثامن

بِكَ حُفِظَتْ صُورَةٌ خَلَقْنَا بِدِقَّةٍ أَيْهَا الْأُمُّ مَرْيَمَ، فَإِنَّكَ حَمَلْتِ الصَّلِيبَ وَتَبِعْتِ الْمَسِيحَ، وَعَمَلْتِ
وَعَلَّمْتِ أَنْ يُتَغَاذَى عَنِ الْجَسَدِ لِأَنَّهُ زَائِلٌ، وَأَنْ يُعْنَى بِالنَّفْسِ غَيْرِ الْمَائِتَةِ. لِذَلِكَ تَبْتَهِّجُ رُوحُكَ
مَعَ الْمَلَائِكَةِ.

طروبارية رؤساء الملائكة باللحن الرابع

أَيْهَا الْمُتَقَدِّمُونَ عَلَى الْأَجْنَادِ السَّمَاوِيِّينَ، نَتَوَسَّلُ إِلَيْكُمْ نَحْنُ غَيْرِ الْمُسْتَحَقِّينَ، حَتَّى أَنْكُم
بَطْلِبَاتِكُمْ تَكْتَنُفُونَنَا بظُلِّ أَجْنَحَةِ مَجْدِكُمْ غَيْرِ الْهَيُولِيِّ، حَافِظِينَ إِيَّانَا نَحْنُ الْجَائِثِينَ
وَالصَّارِحِينَ بِغَيْرِ فَنُورٍ، أَنْقَدُونَا مِنَ الشَّدَائِدِ، بِمَا أَنْكُم رُؤَسَاءُ مَرَاتِبِ الْقُوَاتِ الْعُلُويَّةِ.

قنداق باللحن الثاني

يَا شَفِيعَةَ الْمَسِيحِيِّينَ غَيْرِ الْخَازِيَّةِ، الْوَسِيطَةَ لَدَى الْخَالِقِ غَيْرِ الْمَرْدُودَةِ، لَا تُعْرِضِي
عَنْ أَصْوَاتِ طَلِبَاتِنَا نَحْنُ الْخَطَاةَ، بَلْ تَدَارِكِينَا بِالْمَعُونَةِ بِمَا أَنَّكَ صَالِحَةٌ، نَحْنُ
الصَّارِحِينَ إِلَيْكَ بِإِيْمَانٍ: بِادِرِي إِلَى الشَّفَاعَةِ وَأَسْرِعِي فِي الطَّلِبَةِ، يَا وَالِدَةَ الْإِلَهِ،
الْمُتَشَفِّعَةَ دَائِمًا بِمُكْرَمِيكَ.

الرسالة

(الأحد الخامس من الصوم)

صَلُّوا وَأَوْفُوا الرَّبَّ إِلَهَنَا نَذُورَكُمْ.

اللهُ مَعْرُوفٌ فِي أَرْضِ يَهُودَا. إِسْمُهُ عَظِيمٌ فِي إِسْرَائِيلَ

فَصَلُّ مِنْ رِسَالَةِ الْقَدِيسِ بُولِسِ الرَّسُولِ إِلَى الْعِبْرَانِيِّينَ. (14-11:9)

يا إخوة، إن المسيح جاء رئيس كهنه للخيرات المستقبله واجتاز الخيمه العظمى والكبرى، غير المصنوعه بأيدي البشر، أي ليست من هذه الخليقه، فدخل قدس الأقداس مره واحده، لا بدم التيوس والعجول، بل بدمه، فكسب لنا خلاصاً أبدياً، فإذا كان دم التيوس والثيران ورماد العجله يرش على المنجسين فيقدسهم مطهراً جسدهم، فكم بالأولى دم المسيح الذي قدم نفسه إلى الله بالروح الأزلي قرباناً لا عيب فيه، أن يطهر ضمائرنا من الأعمال الميتة لنعبد الله الحي.

الإنجيل

(الأحد الخامس من الصوم)

فَصَلُّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَرْقُسِ الْإِنْجِيلِيِّ الْبَشِيرِ وَالتَّمِيذِ الطَّاهِرِ. (45-32:10)

في ذلك الزمان، أخذ يسوع تلاميذه الإثني عشر وابتدأ يقول لهم ما سيعرض له. "هوذا نحن صاعدون إلى اورشليم، وابن البشر سيسلم إلى رؤساء الكهنه والكتبة، فيحكمون عليه بالموت ويسلمونه إلى الأمم. فيهزأون به، ويبصقون عليه، ويجلدونه، ويقتلونه، وفي اليوم الثالث يقوم." فدنا إليه يعقوب ويوحنا ابنا زبدي قائلين: "يا معلم، نريد أن تصنع لنا مهما طلبنا." فقال لهما: "ماذا تريدان أن أصنع لكما؟" قالا له: "أعطنا أن يجلس أحدهنا عن يمينك والآخر عن يسارك في مجدك." فقال لهما يسوع: "إنكما لا تعلمان ما تطلبان. أتستطيعان أن تشربا الكأس التي أشربها أنا، وأن تصطبغا بالصبغة

التي أَصْطَبَعُ بِهَا أَنَا؟" فَقَالَ لَهُ: "نَسْتَطِيعُ". فَقَالَ لَهُمَا يَسُوعُ: "أَمَّا
الكَاسُ الَّتِي أَشْرَبُهَا فَتَشْرَبَانِهَا، وَبِالصَّبْغَةِ الَّتِي أَصْطَبَعُ بِهَا
فَتَصْطَبِغَانِ. وَأَمَّا جُلُوسُكُمْ عَنْ يَمِينِي وَعَنْ يَسَارِي فَلَيْسَ لِي أَنْ
أَعْطِيَهُ إِلَّا لِلَّذِينَ أَعَدُّ لَهُمْ." فَلَمَّا سَمِعَ الْعَشْرَةَ، ابْتَدَأُوا يَغْضَبُونَ عَلَى
يَعْقُوبَ وَيُوحَنَّا. فَدَعَاهُمُ يَسُوعُ، وَقَالَ لَهُمْ: "قَدْ عَلِمْتُمْ أَنَّ الَّذِينَ
يُحْسَبُونَ رُؤَسَاءَ الْأُمَمِ يَسُودُونَهُمْ، وَعِظَمَاءُهُمْ يَتَسَلِّطُونَ عَلَيْهِمْ. وَأَمَّا
أَنْتُمْ فَلَا يَكُونُ فِيكُمْ هَكَذَا. وَلَكِنْ مَنْ أَرَادَ أَنْ يَكُونَ فِيكُمْ كَبِيرًا، فَلْيَكُنْ لَكُمْ
خَادِمًا. وَمَنْ أَرَادَ أَنْ يَكُونَ فِيكُمْ أَوَّلًا، فَلْيَكُنْ لِلْجَمِيعِ عَبْدًا. فَإِنَّ ابْنَ الْبَشَرِ
لَمْ يَأْتِ لِيُخْدَمَ بَلْ لِيُخْدَمَ، وَلِيَبْذِلَ نَفْسَهُ فِدَاءً عَنْ كَثِيرِينَ".

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.