

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**

His Eminence, Metropolitan SABA, of the Antiochian Orthodox Christian

Archdiocese of North America

www.antiochian.org

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The Second Sunday of Great Lent

The Commemoration of St. Gregory Palamas, Archbishop of Thessalonica

Martyr Sabinos of Egypt; Venerable Christodoulos the Wonderworker of Patmos

Sunday, March 16, 2025

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 St. Gregory Palamas (Tone 8)

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

Apolytikion of our Patron the Archangel Michael (Tone 4)

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

Kontakion for the Sundays of Lent and Akathist Saturday (Tone 8)

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

Daily Readings

THE EPISTLE

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

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

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

THE GOSPEL

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

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

and went out before them all. So that they were all amazed and glorified God, saying, “We never saw anything like this!”

The Synaxarion – March 31st

On March 16 in the Holy Orthodox Church, we commemorate the Martyr Sabinos of Egypt; and Venerable Christodoulos the wonderworker of Patmos.

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

Verses

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

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

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

OFFERINGS

The Roser, Terry, Obenhaus and Murr families are offering Holy Bread and hosting the coffee hour for the one-year memorial of the servant of God, Marcia Murr Terry (+13 March, 2024); beloved mother and grandmother, aunt and sister-in-law. Memory eternal.

Holy Bread is being offered this morning by Jeanette Skaff Omeisah in loving memory of her beloved mother, Marie Skaff (+14 March, 2001). Memory eternal.

Holy Bread is also being offered this morning with prayers for the March birthdays of Kim, Sharon, Adalyn, Nuha & Adeeb Abughazaleh. May God grant them many years!

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

for the repose of the newly-departed Archpriest George Manneh
(+13 March, 2025) of blessed memory and eternal repose.

for the speedy recovery and continued health of Margaret Abdun-Nur

for the repose of the newly-departed, Paul Youhanna Mankouche
(+7 March, 2025), beloved father of Subdeacon Elias Mankouche and his
family in Beirut, Lebanon,. Memory eternal.

For the repose of the newly-departed, John Bibby (+6, March, 2025),
beloved husband of Amy Ammari Bibby, and father of Lucas, Julian and
Charlotte Bibby; the brother of Carla and Nicholas Bibby

[Funeral Schedule: Viewing and Trisagion at St. Michael Church, Tuesday,
March 25th 5-9 p.m.; Funeral Service, Tuesday, March 26th at noon.]

ANNOUNCEMENTS

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

Reading the epistle this morning is **Beverly Ansara** and
today’s ushers are: **Deanna Jubran** and **Katie Jubran**

LITURGICAL CALENDAR

[All Services are Live-streamed]

Weekday Lenten Services

Monday, March 17th – Great Compline, 6:30 p.m.

Wednesday, March 19th – Liturgy of Pre-sanctified Gifts, 6 p.m.

Friday, March 21st The Akathist Hymn, 3rd stasis (“Madeyeh”), 6:30 p.m.

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

Great Vespers - Saturday, March 22nd, 5 p.m.

Sunday, April 6th – Orthros, 8:45 a.m., Procession, Divine Liturgy, 10 a.m.

A traditional fasting discipline is observed during the Great Fast that continues through Holy Saturday (April 19). *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 Palm Sunday (April 13), 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 by fasting. The Church does not recommend expectant mothers or those requiring medication to ignore their doctor's instructions. One should also consider how abstaining from social activities and various vices may also be helpful. Should you have any questions, please feel free to contact Father Timothy.

Is Fasting an Obligation? by Metropolitan SABA



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

Sayidna's lesson this week on "Destructive Criticism," is available in English and Arabic go to: <https://www.antiochian.org/regulararticle/2369>

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 blue service book (found in the chair shelf), 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>

Wednesday Evening Lenten Meal

It is the sole purpose for the Wednesday evening 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 like our coffee hour is not a fundraiser. The meal should be modest and not elaborate 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. Contact Subdeacon Richard Ajalat [rajalat@stmichaelvannuys.org] should you be interested in reserving the following dates: March 19, 26, April 2 and 9. 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 communities, like monasteries, the Pre-sanctified Liturgy and Lenten meal is the sole sustenance for the faithful during Great Lent. It is also important to keep in mind that our Lenten discipline is the practice that includes: fasting, prayer and good works—all three.

Zoom Meeting Virtual Bible Studies Will Resume in May

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

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

32nd Annual St. Michael Golf Classic

Mark your calendar for The 32nd Annual St. Michael Golf Classic: Monday June 2nd 2025 at Wood Ranch Golf Club, Simi Valley, CA. Please visit the [32nd Annual St. Michael Golf Classic](#) website to register. 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).



DIOCESE OF LOS ANGELES & THE WEST

PARISH LIFE CONFERENCE

JUNE 25 - 29, 2025

HOSTED BY:

ST. NICHOLAS ANTIOCHIAN ORTHODOX CHURCH,
SAN FRANCISCO
WWW.LAPLC.ORG

HIGHLIGHTS:

- His Grace Bishop ANTHONY's first PLC as our Diocesan Bishop
- Morning & Afternoon Workshops
- Young Adult Dinner
- Taco Thursday Welcome Reception
- Organization Meetings
- Bible Bowl
- Ice Cream Social & Teen Dance
- Brunch with Bishop ANTHONY and Awards Presentation
- Oratorical & Choir Festival
- Middle Eastern Dinner and Dance (Hafli)

HOTEL:

- Hotel Group Rate: \$179/night plus local taxes/fees
- Group rate available 3 days before/after Conference
- Complimentary shuttle to & from San Francisco airport
- 10% discount at all hotel food outlets





CHECK OUT OUR WEBSITE
BY USING THE QR CODE
BELOW OR VISITING
LAPLC.ORG



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, Cooper Rowe at superintendent@stmichaelvannuys.org for more information.

Annual Parish Life Conference

Host: St. Nicholas Church; San Francisco, California, June 25-29 2025

Go to: <https://www.antiochianevents.com/los-angeles> to register for your hotel room (\$179/night) at the Hyatt Regency San Francisco Airport.

57th Antiochian Orthodox Archdiocese Convention in Chicago

Host: St. George Church; Cicero, Illinois; July 20-27, 2025

Go to: <https://www.ac2025chicago.org/hotel/> to register for your hotel room (\$189/night) at the Hyatt Regency O'Hare Chicago. For a view of the Convention Schedule, click here: <https://www.ac2025chicago.org/schedule/>

Frequently Asked Questions When Completing a Pledge Form

What is the reason for completing an annual parish Pledge Form?

Each year planning for budgeted receipts and expenditures are an important part of being responsible stewards of Christ's church. Some of our month-to-month expenses include: priest and staff salaries, utility and maintenance expenses, the payment of taxes on all investment (income) property (yes, churches do pay property taxes), and insurance. Moreover, it is not uncommon for these expenses increase each year. It is a goal of our Parish Council to meet these expenses with the contributions of our members. The Pastor does not receive stipends (monetary gifts) for house blessings, baptisms, weddings and funerals if a family is not enrolled as a regular contributor of the parish. The Pastor's living expenses and allowances are included the Annual Budget of the parish that will be presented at our re-scheduled Annual Meeting on March 9th.

What is an annual "Fair Share Commitment?"

Each parish of the Antiochian Archdiocese pays 10% of its parish income to assist with the expenses of our bishops, Archdiocesan and Diocesan departments and programs. Over one-fourth of the Archdiocese budget is dedicated to youth programs. The annual payment to the Archdiocese from St. Michael Church is currently: \$30,000 or 10% of our parish income (excluding contributions received for the Building Fund, charity collections, special Archdiocese collections, and memorial gifts). This money is collected from our parishioners from their first contribution to the church. All additional funds pledged by our parishioners assist with the month-to-month expenses of the parish.

Our 2025 Pledge Form is available on our parish website at: <https://www.stmichaelvannuys.org/donate/> and is also provided with this bulletin. Hard copies are also on hand in the narthex and will be mailed to you by request.

The attached form may be completed and returned to the Church Office at: 16643 Vanowen Street; Van Nuys; California; 91406.

St. Michael Antiochian Orthodox Church
16643 Vanowen Street, Van Nuys, CA 91406 Phone: 818-994-2313
Website: www.stmichaelvannuys.org

2025 CHRISTIAN STEWARDSHIP COMMITMENT FORM

1. All enrolled members must first fulfill a fair share contribution that is paid 100% by St. Michael Church to the Archdiocese annually (this does not include your family pledge obligation BELOW).

Total number of baptized Orthodox persons (age 18 & above) in your household_____ \$50 each_____

Total number of baptized Orthodox persons (age 17 & under) in your household_____ \$35 each_____

(Please print all names with information in the section below)

2. In gratitude of God’s blessings, I / we pledge to contribute St. Michael Church expenses.

A total annual amount of: _____ (see Treasure self-assessment chart)

\$_____ weekly \$_____ monthly \$_____ quarterly \$_____ semi-annually \$_____ annually

Name _____ Spouse Name _____

Phone number _____ E-mail Address _____

Address _____ City _____ State _____ Zip _____

3. How do you wish to pay? We accept personal checks or credit card payments. (See below)

- a. You may write a check to “St. Michael Church” and mail it to the Church Office.
(see address above)
- b. You may process an “automatic bill pay” with your bank that will mail a recurring monthly hard-copy earmarked check to St. Michael Church.
- c. You may pay by credit card using our website donation page (a 3% processing fee will apply) at: <https://www.stmichaelvannuys.org/donate/> and we will be immediately notified.
- d. You may arrange for a recurring monthly automatic withdrawal from your bank account using our church bank routing number and bank account.

Note: Each donation to St. Michael Church should be earmarked. i.e., “Building Fund,” “Pledge,” etc.

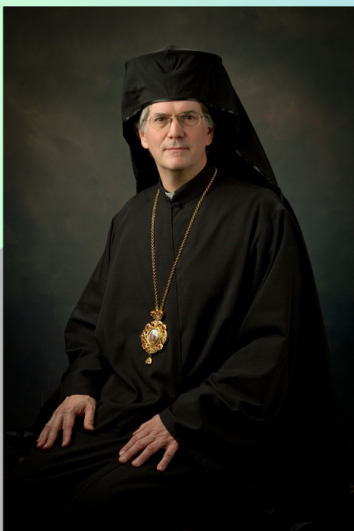
Print names of baptized Orthodox persons in your household.

_____	_____
Name	Age
_____	_____
Name	Age
_____	_____
Name	Age
_____	_____
Name	Age
_____	_____
Name	Age

St Michael-Van Nuys

Antiochian Women

25th Annual Annunciation Tea Saturday, March 22nd



**OUR GUEST SPEAKER:
HIS GRACE,
BISHOP ANTHONY**



We will begin the morning in prayer together & then enjoy our Tea Time Program. Please bring a lenten dish to share. Donation of \$8 per person. As is our tradition, all proceeds will be donated to St Barbara Monastery.

**RSVP to Charmaine at:
cdarmour65@gmail.com**

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

Holy Bread Offering List

Mar 23 - (Mid-Lent) open
Mar 25 - (Annunciation) open
Mar 30 - open
Apr 06 - open

Coffee Hour Hosts Calendar

The Jubran Family

Parish Lenten Luncheon

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

Pastoral Sermon
By V. Rev. Timothy Baclig
The Second Sunday of Great Lent
March 16, 2025

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

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

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

St. James' Epistle can be very helpful with our discipline. In the first chapter (verse 19) we hear – "My dear brothers, take note of this: Everyone should be quick to listen, slow to speak, and slow to become angry, for man's anger does not bring about the righteous life that God desires." James 1:26 – "If anyone considers himself religious and

yet does not keep a tight rein on his tongue, he deceives himself and his religion is worthless.”

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

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

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

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

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

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

from being hypocritical if our words of the prayers we address to God are inconsistent with the words and ways of communicating with others.

Meditation

Let us work with the body and pray with the soul. Let the outer person perform bodily tasks, and let the inner person be entirely dedicated to the service of God, never abandoning spiritual prayer... This practice of inner prayer tames passions as Daniel tamed the wild beasts. By it the dew of the Holy Spirit is brought down upon the heart, as Elijah brought down rain on Mount Carmel. This mental prayer reaches to the very throne of God and is the light, which illuminates man's soul and inflames the heart with the fire of the love of God (St. Gregory Palamas; *On Prayer and Purity of Heart*).

EOTHINON 5

الاوثين 5

TONE 5

الحن 5

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

Martyr Sabinos of Egypt; Venerable Christodoulos the wonderworker of Patmos

أبوليتيكيون القيامة بالحن الخامس

لِنُسَبِّحْ نَحْنُ الْمُؤْمِنِينَ وَنَسْجُدْ لِلْكَلِمَةِ، الْمُسَاوِي لِلآبِ وَالرُّوحِ فِي الْأَزَلِيَّةِ وَعَدَمِ الْإِبْتِدَاءِ،
الْمَوْلُودِ مِنَ الْعَذْرَاءِ لِخَلَاصِنَا، لِأَنَّهُ سُرَّ بِالْجَسَدِ أَنْ يَغْلُو عَلَى الصَّلِيبِ، وَيَحْتَمِلَ الْمَوْتَ،
وَيُنْهَضَ الْمَوْتَى بِقِيَامَتِهِ الْمَجِيدَةِ.

أبوليتيكيون للقديس غريغوريوس بالاماس

بالحن الثامن

يَا كَوَكَبَ الرَّأْيِ الْقَوِيمِ، وَثَبَاتَ الْكَنِيسَةِ وَمُعَلِّمَهَا، وَجَمَالَ الْمُتَوَحِّدِينَ، وَمُنَاضِلًا عَنِ الْمُتَكَلِّمِينَ
بِالْلاهوتِ، الَّذِي لَا يُحَارَبُ، غَرِغُورِيُوسَ الْفَاعِلِ الْمُعْجَزَاتِ، فَخَرُ تِسَالُونِيكِيَّةً وَكَارُوزُ
النُّعْمَةِ. لَا تَنْفَكْ مُتَشَفِّعًا فِي خَلَاصِ نَفُوسِنَا.

طروبارية رؤساء الملائكة بالحن الرابع

أَيُّهَا الْمُتَقَدِّمُونَ عَلَى الْأَجْنَادِ السَّمَاوِيِّينَ، نَتَوَسَّلُ إِلَيْكُمْ نَحْنُ غَيْرَ الْمُسْتَحَقِّينَ، حَتَّى أَنْكُم بِطُلُبَاتِكُمْ تَكْتَنُفُونَنَا بِظُلِّ أَجْنَحَةِ مَجْدِكُمْ غَيْرِ الْهَيُولِيِّ، حَافِظِينَ إِيَّانَا نَحْنُ الْجَائِثِينَ وَالصَّارِخِينَ بِغَيْرِ فِتُورٍ، أَنْقَذُونَا مِنَ الشَّدَائِدِ، بِمَا أَنْكُم رُؤَسَاءُ مَرَاتِبِ الْقَوَاتِ الْعُلُويَّةِ.

قَنَدَاقِ أَحَادِ الصُّومِ عَلَى اللَّحْنِ الثَّامِنِ
إِنِّي أَنَا عَبْدُكَ يَا وَالِدَةُ الْإِلَهِ، أَكْتُبُ لَكَ رَايَاتِ الْغَلْبَةِ يَا جُنْدِيَّةَ مُحَامِيَّةٍ، وَأَقْدِمُ لَكَ الشُّكْرَ كَمَنْقَذَةٍ مِنَ الشَّدَائِدِ. لَكِنْ بِمَا أَنَّ لَكَ الْعِزَّةَ الَّتِي لَا تَحَارِبُ، أَعْتَقِنِي مِنْ صُنُوفِ الشَّدَائِدِ، حَتَّى أَصْرُخَ إِلَيْكَ: افْرَحِي يَا عُرُوسَا لَا عُرُوسَ لَهَا

الرسالة

(لِلْأَحَدِ الثَّانِي مِنَ الصُّومِ)

أَنْتَ يَا رَبُّ تَحْفَظُنَا وَتَسْتُرُنَا.

خَلَّصْنِي يَا رَبُّ فَإِنَّ الْبَارَّ قَدْ فَنِيَ.

فَصَلُّ مِنْ رِسَالَةِ الْقَدِيسِ بُولْسِ الرَّسُولِ إِلَى الْعِبْرَانِيِّينَ.

أَنْتَ يَا رَبُّ فِي الْبَدَأِ أَسَّسْتَ الْأَرْضَ، وَالسَّمَاوَاتِ هِيَ صُنْعُ يَدَيْكَ. هِيَ تَزُولُ وَأَنْتَ تَبْقَى وَكُلُّهَا تَبْلَى كَالثُّوبِ. وَتَطْوِيهَا كَالرِّدَاءِ فَتَتَغَيَّرُ، وَأَنْتَ أَنْتَ وَسِنُوكَ لَنْ تَفْنِيَ. "وَلَنْ مِنَ الْمَلَائِكَةِ قَالَ قَطُّ" إِيَّائِي عَنْ يَمِينِي حَتَّى أَجْعَلَ أَعْدَاءَكَ مَوْطِنًا لِقَدَمَيْكَ؟ "أَلَيْسُوا جَمِيعُهُمْ أَرْوَاحًا خَادِمَةً تُرْسَلُ لِلْخِدْمَةِ مِنْ أَجْلِ الَّذِينَ سَيَرْتَوْنَ الْخَلَاصَ؟ فَلِذَلِكَ يَجِبُ عَلَيْنَا أَنْ نُصْغِيَ إِلَى مَا سَمِعْنَاهُ إِصْغَاءً أَشَدَّ لِنَلَّا يَسْرَبَ مِنْ أَذْهَانِنَا. فَإِنَّهَا إِنْ كَانَتْ الْكَلِمَةُ الَّتِي نُنْقِطُ بِهَا عَلَى أَلْسِنَةِ مَلَائِكَةِ قَدْ ثَبَّتَتْ، وَكُلُّ تَعَدٍّ وَمَعْصِيَةٍ نَالَ جَزَاءً عَدْلًا. فَكَيْفَ نُفَلِّتُ نَحْنُ إِنْ أَهْمَلْنَا خَلَاصًا عَظِيمًا كَهَذَا؟ قَدْ ابْتَدَأَ النُّطْقُ بِهِ عَلَى لِسَانِ الرَّبِّ، ثُمَّ ثَبَّتَهُ لَنَا الَّذِينَ سَمِعُوهُ

الإنجيل

فَصَلُّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَرْقُسِ الْإِنْجِيلِيِّ الْبَشِيرِ وَالتِّلْمِيزِ الطَّاهِرِ.

فِي ذَلِكَ الزَّمَانِ، دَخَلَ يَسُوعُ كَفَرْنَاحُومَ وَسَمِعَ أَنَّهُ فِي بَيْتٍ. فَلِلْوَقْتِ اجْتَمَعَ كَثِيرُونَ، حَتَّى أَنَّهُ لَمْ يَعُدْ مَوْضِعٌ وَلَا مَا حَوْلَ الْبَابِ يَسَعُ، وَكَانَ يُخَاطَبُهُمْ بِالْكَلِمَةِ. فَأَتَوْا إِلَيْهِ بِمُخْلَعٍ يَحْمِلُهُ أَرْبَعَةٌ. وَإِذْ لَمْ يَقْدِرُوا أَنْ يَقْتَرِبُوا إِلَيْهِ لِسَبَبِ الْجَمْعِ، كَشَفُوا السَّقْفَ حَيْثُ كَانَ. وَبَعْدَ مَا

نَقَبُوهُ، دَلُّوا السَّرِيرَ الَّذِي كَانَ الْمُخَلَّعُ مُصْطَجِعاً عَلَيْهِ. فَلَمَّا رَأَى يَسُوعُ إِيمَانَهُمْ، قَالَ
لِلْمُخَلَّعِ: "يَا بُنَيَّ، مَغْفُورَةٌ لَكَ خَطَايَاكَ." وَكَانَ قَوْمٌ مِنَ الْكَتَبَةِ جَالِسِينَ هُنَاكَ يُفَكِّرُونَ فِي
قُلُوبِهِمْ "مَا بَالُ هَذَا يَتَكَلَّمُ هَكَذَا بِالتَّجْدِيفِ؟ مَنْ يَقْدِرُ أَنْ يَغْفِرَ الْخَطَايَا إِلَّا اللَّهُ وَحْدَهُ؟"
فَلِلْوَقْتِ عَلِمَ يَسُوعُ بِرُوحِهِ أَنَّهُمْ يُفَكِّرُونَ هَكَذَا فِي أَنْفُسِهِمْ، فَقَالَ لَهُمْ: "لِمَاذَا تُفَكِّرُونَ بِهَذَا
فِي قُلُوبِكُمْ؟ مَا الْإِيسَرُ أَنْ يُقَالَ "مَغْفُورَةٌ لَكَ خَطَايَاكَ" أَمْ أَنْ يُقَالَ "قُمْ وَاحْمِلْ سَرِيرَكَ
وَامْشِ"؟ وَلَكِنْ لِكَيْ تَعْلَمُوا أَنَّ ابْنَ الْبَشَرِ لَهُ سُلْطَانٌ عَلَى الْأَرْضِ أَنْ يَغْفِرَ الْخَطَايَا (قَالَ
لِلْمُخَلَّعِ) "لَكَ أَقُولُ، قُمْ وَاحْمِلْ سَرِيرَكَ وَاذْهَبْ إِلَى بَيْتِكَ." فَقَامَ لِلْوَقْتِ وَحَمَلَ سَرِيرَهُ وَخَرَجَ
أَمَامَ الْجَمِيعِ، حَتَّى دَهَشَ كُلُّهُمْ وَمَجَّدُوا اللَّهَ قَائِلِينَ "مَا رَأَيْنَا مِثْلَ هَذَا قَطَّ".

ملاحظة بخصوص تناول القربان المقدس

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