

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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Church School Dir. - Rachel Grundler superintendent@stmichaelvannuys.org
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The Second Sunday of Great Lent

Commemorating St. Gregory Palamas, Archbishop of Thessalonica

Theophylact the Confessor, Bishop of Nicomedia;

Apostle Hermas of the Seventy

Sunday, March 8, 2026

Tone 6; Eothinon 6

Apolytikion of the Resurrection (Tone 6)

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

Apolytikion for 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 wonderworker, 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 Great 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 (for the Sunday of the Second Sunday of Great Lent)

O Lord, save Thy people, and bless Thine inheritance.

Unto Thee will I cry, O Lord my God.

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 (for the Second Sunday of Great Lent)

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

On March 8 in the Holy Orthodox Church, we commemorate Theophylact the Confessor, Bishop of Nicomedia; and the Apostle Hermas of the Seventy.

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 hierarch, a theologian who defeated the heretics of his era, 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 on us. Amen.

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

Memorial Wheat and Holy Bread is being offered by the Meena family for the forty-day memorial of the newly-departed servant of God, Gregory Meena (+21 January, 2026), beloved son, brother and uncle. Memory eternal.

Holy Bread is being offered by Marcia O’Dea asking God’s protection and blessings for Damien, Maurie and Habib, celebrating their birthdays. Prayers are also offered for the repose of Joanna Michaelis (+7 March, 2024), beloved mother of Robin O’Dea. Memory eternal.

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

for the continued health of Carmela Ben Ephraim,
the mother of Orit Srour.

for the repose of the newly-departed Carlos Sanchez (+28 February,
2026), uncle of Thomas Sanchez. Memory eternal.

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

Holy Bread Offering List

Mar 11 (Pre-sanctified Liturgy)
Mar 15 - The Bibi family
Mar 18 (Pre-sanctified Liturgy)
Mar 22 - The Azzam family
Mar 25 (Pre-sanctified Liturgy)
Mar 29 - open
Apr 01 (Pre-sanctified Liturgy)

Coffee Hour Hosts Calendar

Fr. Timothy Baclig
The Bibi family
Camilia Boutros and Farid Najjar
The Azzam family
Mary Ann Mitchell and Tanya Milkie
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.

ANNOUNCEMENTS

Metropolitan SABA’s Weekly Teaching (in English and Arabic)



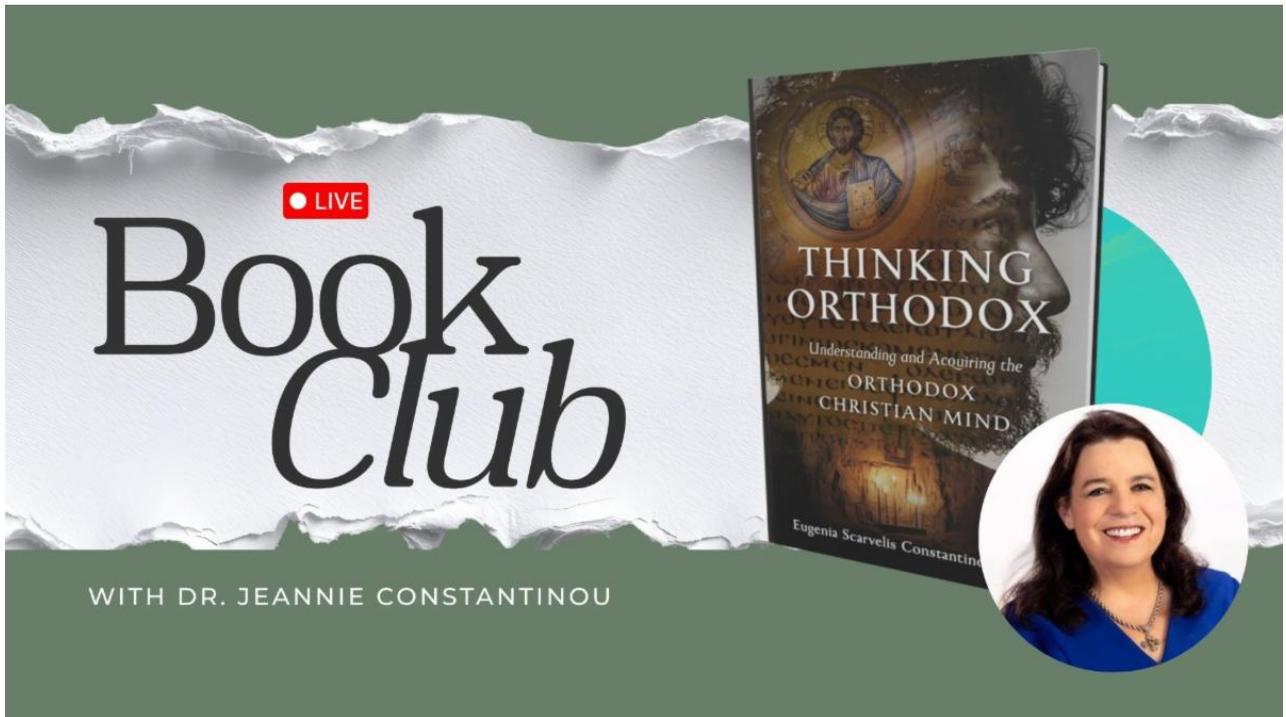
View Metropolitan SABA’s message - “The Orthodox Liturgy: It’s Theology and Spirituality, Part Two; go to: <https://www.antiochian.org/regulararticle/2746>

Also, see Metropolitan SABA’s letter announcing “Women’s Month” Go to: <https://antiochianprodsa.blob.core.windows.net/>

[websiteattachments/Prot.%20no.%20085-%202026-03-01%20AW%20Month%20Letter.pdf](https://antiochianprodsa.blob.core.windows.net/websiteattachments/Prot.%20no.%20085-%202026-03-01%20AW%20Month%20Letter.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, beginning this week for five 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 the app, you can download it here: on [Apple](#) or [Android](#).



Bookstore Receives New Stock Items

Stop by the Bookstore and see the updated selection of icons and books that have arrived. Now is the time to place your special orders for Easter. See Bobbi Monsue for more information: bobbi_monsue@att.net

LITURGICAL CALENDAR

Lenten Weekday Services

Great Compline – Mondays, March 9, 6:30 p.m.

Liturgy of Pre-Sanctified Gifts – Wednesdays, 6 p.m.

“Akathist”/“Madeyeh” (Service of Intercessory Prayer) – Fridays, 6:30 p.m.

* A traditional fasting discipline is observed during the Great Fast, which lasts from Pure Monday (February 23rd) through Great and Holy Saturday (April 11th). *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 5th), 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 questions, please speak with Fr. Timothy.

We Gratefully Acknowledge the Receiving 2026 Pledge Commitments Totaling \$149,039.84 From the Following Members:

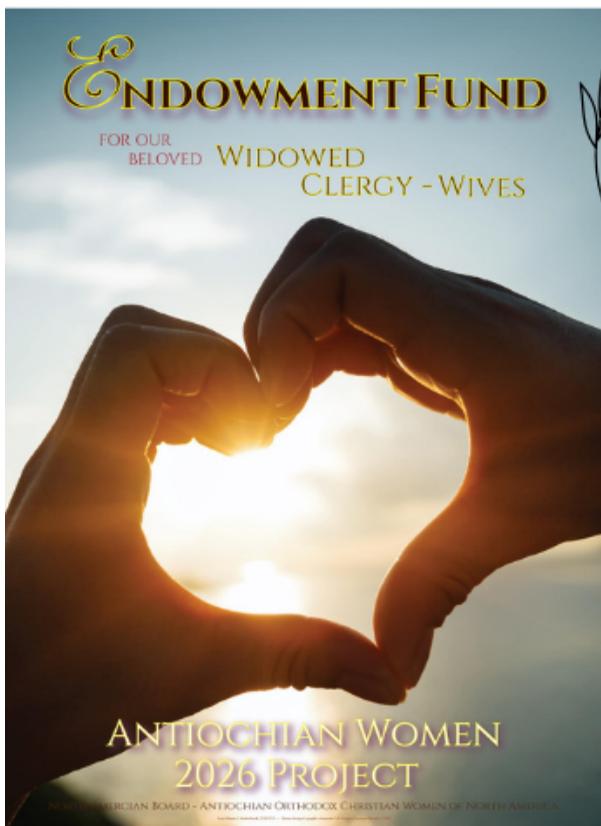
Margaret Abdun-Nur
Adeeb & Nuha Abughazaleh
Laila Abughazaleh
Rami Abughazaleh
Charles & Marilee Ajalat
Frances Allen
Kevin Anthoney
Sami & Omaima Azzam
Fr. Timothy Baclig
Kristy & Mike Chiaburu
Nichola & Mimi Hallak
Ramez & Rima Hage
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Deanna & Rami Jubran
Sonia Karam
Salim El-Darzi and Marwan
Samia Habib
Rami & Basma Madain
Michael & Patricia Malouf
Nicki Malouf
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Fred & Tanya Milkie, Jr.
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Waleed & Michelle Moujaes
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Barbara & Fred Nicola
Chrisa Sadd
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Richard & Cindy Tamoush
Ronald & Georgia Tamoush
Randa Tarbouche
Daphne Thabet
Geri Thabit
Mae and Cristina Tortolano
Nicole & Robert Webster
Laila Zaki
Ron & Kathy Zraick

2026 Pledge Forms are now available on-line and hard copies may be found in the narthex.

Lite Lenten Lunch Sunday, March 8th

Hosted by St Michael
Antiochian Women



**\$10
Minimum
Donation.**

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

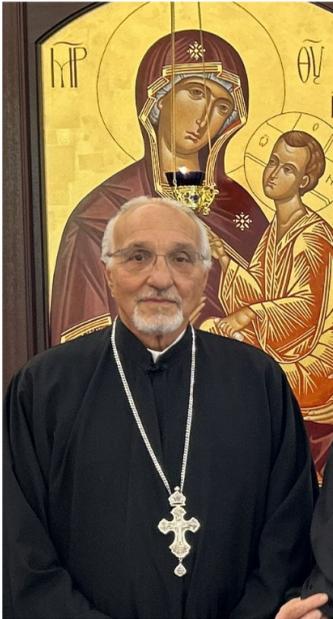
ALL PROCEEDS - 100%
For the Widowed Khouria Endowment Fund

St Michael Antiochian Women

Annunciation Tea



**Saturday, March 21, 2026
10 am - Morning Prayer
Followed by Tea Time**



**This year we are blessed to have
V. Rev. George Ajalat speaking to us on
“the Mystery of the Holy Theotokos in
our Spiritual life as Christians.”**

**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.**

**Please RSVP by March 14th to
Charlotte Murr at: blackmurr@aol.com**



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>

Young Adults - FOCUS Food and Clothing Distribution New Date — March 14, 2026, 9 a.m.

[St. Nicholas Cathedral; 2300 W. 3rd Street; Los Angeles]

Antiochian Women Annunciation Tea - March 21, 2026

[see flier with this bulletin]

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: **Deanna Jubran** and **Katie Jubran**. Reading today’s epistle is: **Nicole Webster**. Delivering a message from the women today is **Cindy Tamoush**.

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).

2026 Frances Maria Scholarships

Scholarship applications are now available on the Archdiocese website at: bit.ly/MariaScholarship2026. The applicants must be young adults in good standing in an Antiochian parish; U.S., Canadian citizens or permanent residents who are entering any of the first four years of an accredited **undergraduate** college. The scholarship offers a \$10,000 award to assist with tuition. Also the Maria Meritorious Scholarship for 2026 applications are also being accepted, awarding \$2,000 to support service-oriented young adults facing financial difficulties; open to **both undergraduate and graduate** students who are actively involved in their parish and can demonstrate a need for financial assistance.

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.

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.

Prison Ministry Opportunity

David Rodriguez is leading our effort in working with volunteer parishioners interested in an Prison Ministry. The work involves two core activities: (a) a storybook reading program, where volunteers enter facilities to record inmates reading books for their children and (b) a group discussion program focused on the Parables of our Lord Jesus Christ. Not all volunteer roles require entering the correctional facilities. We are looking for parishioners to contribute their unique talents in various capacities, such as: (1) Outreach: Assisting with phone calls to facilities, (2) Technical and Creative Support — helping with technology or designing fliers to promote our mission. I encourage anyone interested to attend our upcoming virtual information session. There is no commitment required to simply inquire and see if this ministry resonates with you. It is a wonderful opportunity to pool our talents for God's purpose and grow closer to Christ through service. For more information contact David Rodriguez at: drodpena@gmail.com

Pastoral Sermon
The Second Sunday of Lent
March 08, 2026

One of the most important lessons taught by St. Gregory is: that the control of our body and all of its senses with prayer has an integral part and directly impacts our salvation. In his commentary on Matthew 23:25-26, he said, *Even when your body does nothing, sin can be active in your mind. When your soul inwardly repulses the evil attack by means of prayer, attention, remembrance of death, godly sorrow and mourning, the body, too, takes its share of holiness, having acquired freedom from evil actions. This is what the Lord meant by saying that someone who cleans the outside of the cup has not cleaned the inside, but clean the inside and the whole cup will be clean.*

St. Gregory, who is called a *hesychast* believed and practiced that prayer is not an intellectual exercise and does not only involve our mind, but is something tied to our souls and bodies—as the phrase “souls and bodies” is often heard in the very words of our prayers. Hesychasm is a distinctive Eastern Orthodox practice of uninterrupted prayer that involves one’s entire being: our soul, mind and body; especially with the practice of the Jesus prayer. Consequently, our Tradition teaches us that salvation is experienced in how we live our lives in our bodies with all of its senses, impulses and passions.

Our church’s Lenten disciplines are designed in helping us to better understand the relationship of our bodies to our souls. The discipline of fasting from foods, for example, does not only involve the food we eat, but everything about our daily life. While the Church is not advocating that everyone should become a monk or a nun. However, there is much from the teaching of St. Gregory Palamas that helps us in the practice of asceticism that applies to all of us.

In another quote St. Gregory Palamas states: *[The] life of the soul [was created to be in] union with God, [just] as life of the body is union [or inseparable to] the soul. As the soul was separated from God and died [resulting in violating] {the commandment} [disobedience],*

so by obedience to the commandment it is again united to God and is [made alive] (or quickened; regenerated). This is why the Lord says in the Gospels, “The words I speak to you are spirit and life” (John 6:63).

There are some very practical considerations that can help us to better understand what we are saying: Do you get enough undisturbed sleep? Why do you think it is a challenge to our bodies when we turn our clocks forward an hour? Do you have irregular eating habits? Do you exercise? What preoccupies your mind in a single day? Are there moments of silence in your day? Is it something you even practice? Is reading something you enjoy? What do you choose to spend your time reading? What determines your choices of entertainment? And what determines how you decide to use your resources of time, money and skills?

As you’ve heard me repeatedly say: Our salvation does not only involve being intellectually persuaded or convinced about the truth; our salvation is directly related to what we undergo in our body that is the habitation our soul. It is something we don’t often think about—or may even like to think about. In a Hollywood atmosphere, and especially today’s “cut and paste” social media environment, the secular world has taught us what we must look like to be accepted and loved by others. It has also formed and shaped our language and attitude. We are presented with images, some of which are false, if not contrived to re-make us into persons that we are not. Even with the strides of medical science today, it is becoming more common to know young people who are actively involved in freely choosing to effectively make changes to their bodies. The options are without limits in our day. And unfortunately one’s feelings have increasingly become the driving force of our choices.

Second, our perceptions; how we see things, can largely be distorted from what is true. Orthodox Christianity, more than any other

Christian Tradition, has more physical rituals in our liturgical tradition, especially during the Lenten Fast, that you and I can easily hide behind. [Metropolitan PHILIP, of thrice blessed memory, always reminded us clergy that: cassocks, beards and hats, as exotic as they may make us look, do not define our spirituality. My Seminary professor, Father Thomas Hopko, used to also say, that being ordained a deacon, a priest, being consecrated a bishop, or simply just being a Christian does not mean that we become someone that we are not. However, it DOES MEAN understanding what it means to becoming more like God (“Theosis”) and fashioning our lives after Christ and the Gospels.

Our serious preparation includes the putting aside things. *Askēsis* (“being properly trained”), with physical discipline (like an athlete), with abstinence, is extremely important in becoming proficient, competent and fit for spiritual tasks and challenges. We must first be honest with ourselves, genuine and honest in our relationship with others, just as we expect others to be toward us. And even if others are not, real, open and honest—which you and I may not always be able to discern, the foundation of a Christian life is living with truth and honesty with ourselves and others. Our relationship with God must be real, and not a masquerade.

Many other Church Fathers (and Mothers) teach us that our tradition of prayer is neither stagnant nor passive. In the words of St. Gregory we hear: “Union with God is achieved by the *practice* of virtues...” You and I 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...” Our Tradition, therefore makes clear that prayer as a state of mind is tied to our attitude, our demeanor and conduct. Simply stated: It is learning to unashamedly live in the presence of God that achieves what St. Paul calls: “Prayer without ceasing.” However, we must not neglect to understand that prayer without ceasing is not without having a

structure and discipline. We delude ourselves to think that prescribed times for personal prayer and having a prayer rule is not necessary.

Today's reading of the Gospel illustrates the faith of the men who carried the paralytic in a crowded event, to extent of even making an opening in the roof in order for the man to be healed in the presence of the Lord. It was the action and faith of the men who assisted the paralytic, doing what was within their power to help the man who needed healing; contributing to the paralytic's healing as those who put prayer into action. In a sense, they are intercessors. Their action is a prayer of hope in recovery and healing of the paralytic. They did what they could to assist and to help the man.

I have often taught altar boys and all who serve in our services that our service is not just knowing what to do and when to do it. It is not being a "cue boy" or part of a backstage crew for a performance. Every action with every word and conversation must be prayerful. Every action and expressed word should communicate an inner life of peace and unspeakable joy. This is not practiced or achieved without knowledge and discipline. And so, the disciplining of our minds and hearts, is something we can see by our demeanor and is reflected by our personal attitude and conversation.

Conditioning ourselves through during Lent with the disciplines of our church is the prescription that the Church provides us with in 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 to form a healthy attitude and to keep our focus on what is important. If it is effective in shaping our heart and mind, restructuring our ways of communicating AND also having an impact on our physical well being. We avoid hypocrisy if the words of our prayers to God are consistent with the words and ways we communicate with others. It includes the times when

someone makes us angry or when things get confusing or are, at times, distorted. Avoiding assumptions and unverifiable presumptions helps. Just as it was at the start of the fast, is today, and will be to the very end of our lives: The most challenging aspect of communicating for you and I, is embodied in the prayers of St. Isaac the Syrian: overcoming sloth, melding, lust of power and idle talk, learning humility, patience and love; seeing our own sins, and the practice of forgiveness.

EOTHINON 6

الايوثينا 6

TONE 6

اللحن 6

**THE SECOND SUNDAY OF GREAT LENT
COMMEMORATING ST. GREGORY PALAMAS**

THEOPHYLACT THE CONFESSOR, BISHOP OF NICOMEDIA; APOSTLE HERMAS OF THE SEVENTY

أبوليتيكيون القيامة باللحن السادس

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

أبوليتيكيون للقديس غريغوريوس بالاماس

باللحن الثامن

يَا كَوَكَبَ الرَّأْيِ الْقَوِيمِ، وَثَبَاتَ الْكَنِيسَةِ وَمُعَلِّمَهَا، وَجَمَالَ الْمُتَوَحِّدِينَ، وَمُنَاضِلاً عَنِ الْمُتَكَلِّمِينَ بِاللَّاهُوتِ الَّذِي لَا يُحَارَبُ، غَرِيغُورِيُوسَ الْفَاعِلِ الْمُعْجَزَاتِ، فَخَرَّ تِسَالُونِيكِيَّةً وَكَارُوزَ النِّعْمَةِ. لَا تَنْفَكْ مُتَشَفِعاً فِي خِلَاصِ نَفُوسِنَا.

طروبارية رؤساء الملائكة باللحن الرابع

أَيُّهَا الْمُتَقَدِّمُونَ عَلَى الْأَجْنَادِ السَّمَاوِيِّينَ، نَتَوَسَّلُ إِلَيْكُمْ نَحْنُ غَيْرِ الْمُسْتَحَقِّينَ، حَتَّى أَنْتُمْ بَطْلِبَاتِكُمْ تَكْتَنُوفُونَنَا بِظِلِّ أَجْنَحَةِ مَجْدِكُمْ غَيْرِ الْهَيُولِي، حَافِظِينَ إِيَّانَا نَحْنُ الْجَائِثِينَ وَالصَّارِحِينَ بِغَيْرِ فِتْوَرٍ، أَنْقِدُونَا مِنَ الشَّدَائِدِ، بِمَا أَنْتُمْ رُؤَسَاءُ مَرَاتِبِ الْقَوَاتِ الْعُلُويَّةِ.

القنفاق لأحاد الصوم الكبير (وسبت المديح) باللحن الثامن

إني أنا عبدك يا والدة الإله * أكتبُ لك رايات الغلبة * يا جندية مُحامية * وأقدمُ لك
الشكر كمنقذة من الشدايد * لكن بما أن لك العزة التي لا تحارب * اعتقيني من
صنوف الشدايد * حتى أصرح إليك: إفرحي يا عروساً لا عروس لها.

الرسالة

(للأحد الثاني من الصوم)
خَلِّصْ يَا رَبُّ شَعْبَكَ وَبَارِكْ مِيرَاثَكَ.
إِلَيْكَ يَا رَبُّ أَصْرُحُ إِلَهِي.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولْسِ الرَّسُولِ إِلَى الْعِبْرَانِيِّينَ. (10:1-2:3)

أنت يا ربُّ في البدء أسست الأرض، والسَّمَاوَاتُ هي صنْعُ يَدَيْكَ. هي تَزُولُ وَأَنْتَ
تَبْقَى وكلها تَبْلَى كَالثَوْبِ، وَتَطْوِيهَا كَالرِّدَاءِ فَتَتَغَيَّرُ، وَأَنْتَ أَنْتَ وَسِنُوكَ لَنْ تَقْنَى. " وَلَمَنْ
مِنَ الْمَلَائِكَةِ قَالَ قَطُّ "إِجْلِسْ عَن يَمِينِي حَتَّى أَجْعَلَ أَعْدَاءَكَ مَوْطِنًا لِقَدَمَيْكَ"؟ أَلَيْسُوا
جَمِيعُهُمْ أَرْوَاحًا خَادِمَةً تُرْسَلُ لِلْخِدْمَةِ مِنْ أَجْلِ الَّذِينَ سَيَرِثُونَ الْخَلَاصَ؟ فَلِذَلِكَ يَجِبُ
عَلَيْنَا أَنْ نَصْغِي إِلَى مَا سَمِعْنَاهُ إِصْغَاءً أَشَدَّ لئَلَّا يَسْرَبَ مِنْ أَدْهَانِنَا. فَإِنَّهَا إِنْ
كَانَتْ الْكَلِمَةُ الَّتِي نُنْطِقُ بِهَا عَلَى أَلْسِنَةِ مَلَائِكَةٍ قَدْ ثَبَّتَتْ، وَكُلُّ تَعَدٍّ وَمَعْصِيَةٍ نَالِ جَزَاءٍ
عَدْلًا. فَكَيْفَ نَقُولُ نَحْنُ إِنْ أَهْمَلْنَا خَلَاصًا عَظِيمًا كَهَذَا؟ قَدْ ابْتَدَأَ النُّطْقُ بِهِ عَلَى
لِسَانِ الرَّبِّ، ثُمَّ ثَبَّتَهُ لَنَا الَّذِينَ سَمِعُوهُ

الإنجيل

(للأحد الثاني من الصوم)

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَرْقُسِ الْإِنْجِيلِيِّ الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ.

(12-1:2)

فِي ذَلِكَ الزَّمَانِ، دَخَلَ يَسُوعُ كَفَرْنَاهُومَ وَسَمِعَ أَنَّهُ فِي بَيْتِ. فَلِلْوَقْتِ اجْتَمَعَ كَثِيرُونَ،
حَتَّى أَنَّهُ لَمْ يَعْذَ مَوْضِعٌ وَلَا مَا حَوْلَ الْبَابِ يَسْعُ، وَكَانَ يُخَاطِبُهُمْ بِالْكَلِمَةِ. فَاتَّوَا إِلَيْهِ
بِمُخْلَعٍ يَحْمِلُهُ أَرْبَعَةٌ. وَإِذْ لَمْ يَقْدِرُوا أَنْ يَقْتَرِبُوا إِلَيْهِ لِسَبَبِ الْجَمْعِ، كَشَفُوا السَّقْفَ

حيثُ كان. وبعدَ ما نَقَبُوهُ، دَلُّوا السَّرِيرَ الَّذِي كَانَ الْمُخَلَّعُ مُضْطَجِعاً عَلَيْهِ. فَلَمَّا رَأَى
يَسُوعُ إِيمَانَهُمْ، قَالِ لِلْمُخَلَّعِ: "يَا بَنِي، مَغْفُورَةٌ لَكَ خَطَايَاكَ." وَكَانَ قَوْمٌ مِنَ الْكُتَّابِ
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 تَفَكِّرُونَ بِهَذَا فِي قُلُوبِكُمْ؟ مَا الْأَيْسَرُ أَنْ يُقَالَ "مَغْفُورَةٌ لَكَ
خَطَايَاكَ" أَمْ أَنْ يُقَالَ "قُمْ وَاحْمِلِ سَرِيرَكَ وَامْشِ"؟ وَلَكِنْ لِكَيْ تَعْلَمُوا أَنَّ ابْنَ الْبَشَرِ
لَهُ سُلْطَانٌ عَلَى الْأَرْضِ أَنْ يَغْفِرَ الْخَطَايَا. فَقَالَ لِلْمُخَلَّعِ "لَكَ أَقُولُ، قُمْ وَاحْمِلِ
سَرِيرَكَ وَاهْبِ إِلَى بَيْتِكَ." فَقَامَ لِلْوَقْتِ وَاحْمِلِ سَرِيرَهُ وَخَرَجَ أَمَامَ الْجَمِيعِ، حَتَّى
دَهَشَ كُلَّهُمْ وَمَجَّدُوا اللَّهَ قَائِلِينَ "مَا رَأَيْنَا مِثْلَ هَذَا قَطُّ".