

+St. John the Evangelist Orthodox Church

Antiochian Archdiocese of North America
Metropolitan Saba of New York and all North America
V. Rev. Fr. Nicholas Borzghol, Pastor
Dn. Nicholas Adranly

501 Moraga Way, Orinda, California 925-258-4255

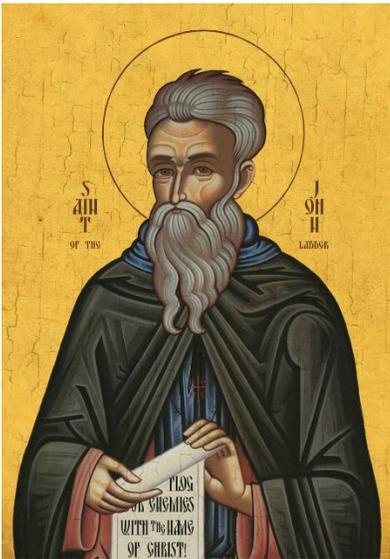
www.stjohnorinda.org email: st.john.evangelist.orinda@gmail.com

SUNDAY, MARCH 22, 2026; TONE 8 / EOTHINON 8

FOURTH SUNDAY OF GREAT LENT

COMMEMORATION OF JOHN CLIMACUS, AUTHOR OF "THE LADDER"

HIEROMARTYR BASIL OF ANCYRA; MARTYR KALLINIKA OF ROME



On March 22 in the Holy Orthodox Church, we commemorate Hieromartyr Basil of Ancyra; and Martyr Kallinika of Rome. On this same day, the Fourth Sunday of Great Lent, we make remembrance of our godly father, John, the author of *The Ladder of Divine Ascent* (or Climacus). The celebration of his feast on this day arose from the custom prevalent in the honorable monasteries of starting Great Lent with the reading of his lessons. John describes the method of elevating the soul to God as ascending a ladder. He teaches those who seek salvation how to lay a firm foundation for struggles, how to detect and fight every passion, how to avoid demonic snares, and how to rise from the rudimental virtues to the heights of Godlike love and humility. John of the Ladder came to Mount Sinai at age 16 and remained there, first as a novice under obedience, then as a recluse, and finally as abbot until his eightieth year. One time, his disciple, Moses, fell asleep under the shade of a large stone. John, in prayer in his cell, saw that his disciple was in danger and prayed to God for him. Later, when Moses returned, he fell on his knees and gave thanks to his spiritual father for saving him from certain death. He related how, in a dream, he heard John calling him and he jumped up and, at that moment, the stone tumbled. Had he not jumped, the stone would have crushed him. John Climacus died on March 30, 606.

THE EPISTLE

*Make your vows unto the Lord 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. (6:13-20)

Brethren, when God made a promise to Abraham, since He could swear by no one greater, He swore by Himself, saying, "Surely blessing I will bless thee, and multiplying I will multiply thee." And thus, having patiently endured, he obtained the promise. For people indeed swear by what is greater, and in every dispute of theirs the oath is final for confirmation. So when God, being minded to show more abundantly to the heirs of the promise the immutability of His counsel, He interposed it with an oath, that by two immutable things—in which it is impossible for God to lie—we might have a strong consolation, we, who have fled for refuge to lay hold of the hope that is set before us; a hope, which we have as an anchor of the soul, both sure and steadfast, and entering into "that which is within the veil," where Jesus entered as a Forerunner on our behalf, having become a High Priest "forever according to the order of Melchizedek."

صَلُّوا وَأَوْفُوا الرَّبَّ إِلَيْنَا.
اللَّهُ مَعْرُوفٌ فِي أَرْضِ يَهُودَا.
إِسْمُهُ عَظِيمٌ فِي إِسْرَائِيلَ.

(6:13-20). فَضْلٌ مِنْ رِسَالَةِ الْقَدِيسِ بُولْسِ الرَّسُولِ إِلَى الْعِبْرَانِيِّينَ

يَا إِخْوَةٌ، إِنَّ اللَّهَ لَمَّا وَعَدَ إِبْرَاهِيمَ، إِذْ لَمْ يُمَكِّنْ أَنْ يُقْسِمَ بِمَا هُوَ أَعْظَمُ مِنْهُ، أَقْسَمَ بِنَفْسِهِ. قَائِلًا: لِأَبَارِكَنَّكَ بَرَكَاتٍ وَأَكْثَرَتَكَ تَكْثِيرًا. وَذَلِكَ إِذْ تَأْتَى، نَالَ الْمَوْعِدَ. وَإِنَّمَا النَّاسُ يُقْسِمُونَ بِمَا هُوَ أَعْظَمُ مِنْهُمْ، وَتَتَّقِضِي كُلُّ مُشَاجِرَةٍ بَيْنَهُمْ بِالْقَسَمِ لِلتَّثْبِيتِ. فَلِذَلِكَ، لَمَّا شَاءَ اللَّهُ أَنْ يَزِيدَ وَرَثَةَ الْمَوْعِدِ بَيَانًا لِعَدَمِ تَحَوُّلِ عَزْمِهِ، تَوَسَّطَ بِالْقَسَمِ. حَتَّى نَحْصَلَ بِأَمْرَيْنِ لَا يَتَحَوَّلَانِ وَلَا يُمَكِّنُ أَنْ يُخْلِفَ اللَّهُ فِيهِمَا عَلَى تَعْزِيَةِ قَوِيَّةٍ، نَحْنُ الَّذِينَ التَّجَأْنَا إِلَى التَّمَسُّكِ بِالرَّجَاءِ الْمَوْضُوعِ أَمَامَنَا. الَّذِي هُوَ لَنَا كَمِرْسَاةٍ لِلنَّفْسِ أَمِينَةٍ رَاسِخَةٍ تَدْخُلُ إِلَى دَاخِلِ الْحِجَابِ، حَيْثُ دَخَلَ يَسُوعُ كَسَابِقِ لَنَا وَقَدْ صَارَ عَلَى رُتْبَةِ مَلَكِيصَادَقَ، رَئِيسَ كَهَنَةٍ إِلَى الْأَبَدِ.

THE GOSPEL

The Reading from the Holy Gospel according to St. Mark. (9:17-31)

At that time, a man came to Jesus, kneeling down and saying unto him, "Teacher, I brought my son to you, for he has a dumb spirit. And wherever it seizes him, it dashes him down; and he foams and grinds his teeth and becomes rigid; and I asked Thy Disciples to cast it out, and they were not able." And Jesus answered them, "O faithless generation, how long am I to be with you? How long am I to bear with you? Bring him to Me." And they brought the boy to Him; and when the spirit saw Jesus, immediately it convulsed the boy, and he fell on the ground and rolled about, foaming at the mouth. And Jesus asked his father, "How long has he had this?" And he said, "From childhood. And it has often cast him into the fire and into the water, to destroy him; but if Thou canst do anything, have pity on us and help us." And Jesus said to him, "If you can believe, all things are possible to him who believes." Immediately the father of the child cried out and said with tears, "Lord, I believe; help my unbelief!" And when Jesus saw that a crowd came running together, he rebuked the unclean spirit, saying to it, "You dumb and deaf spirit, I command you, come out of him, and never enter him again." And after crying out and convulsing him terribly, it came out, and the boy was like a corpse; so that most of them said, "He is dead." But Jesus took him by the hand and lifted him up, and he arose. And when Jesus had entered the house, His Disciples asked Him privately, "Why could we not cast it out?" And Jesus said to them, "This kind cannot be driven out by anything but prayer and fasting." They went on from there and passed through Galilee. And Jesus would not have anyone know it; for He was teaching His Disciples, saying to them, "The Son of man will be delivered into the hands of men, and they will kill Him; and after He is killed, He will rise on the third day."

(9:17-31). فَصَلُّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَرْقُسَ الْإِنْجِيلِيِّ الْبَشِيرِ

في ذلك الزمان، دنا إلى يسوع إنسانٌ وسجد له قائلاً: "يا معلّم، قد أتيتك بابني، به روح أبكم. وحيثما أخذته يصرعُهُ، فيزيدُ ويصرفُ بأسنانه ويبيسُ، وقد سألتُ تلاميذك أن يخرجوه فلم يقدرُوا. فأجابهُ قائلاً: "أيها الجيلُ غيرُ المؤمنِ، إلى متى أكون عندكم؟ حتى متى أحتملكم؟ هلّمّ به إليّ." فأتوه به. فلما رآه للوقتِ صرعهُ الروحُ، فسقطَ على الأرضِ يتمرّعُ ويزيدُ. فسألَ أباهُ: "مُنذُ كم من الزمانِ أصابهُ هذا؟" فقال: "منذُ صباهُ. وكثيراً ما ألقاهُ في النارِ وفي المياهِ ليهلكهُ. لكن إن استطعتَ شيئاً، فتحننْ علينا وأعثننا." فقال له يسوع: "إن استطعتَ أن تؤمنَ، فكلُّ شيءٍ مُستطاعٌ للمؤمنِ." فصاح أبو الصببيّ من ساعته بدموعٍ وقال: "إني أؤمنُ يا سيّدُ، فأعِثْ عَدَمَ إيماني." فلما رأى يسوعُ أنّ الجمعَ يتبادرونَ إليه، انتهرَ الروحَ النجسَ قائلاً له: "أيها الروحُ الأَبَكُمُ الأَصَمُّ، أنا أمركُ أن اخرجَ منه ولا تعدُ تدخلُ فيه." فصرخَ وخبطهُ كثيراً وخرجَ منه، فصارَ كالميتِ، حتى قال كثيرونَ إنّه قد مات. فأخذَ يسوعُ بيدهِ وأنهضهُ، فقامَ. ولما دخلَ بيتاً، سألهُ تلاميذهُ على انفرادٍ: "لماذا لم نستطعْ نحنُ أن نُخرجهُ؟" فقال لهم: "إنّ هذا الجنسَ لا يمكنُ أن يخرجَ بشيءٍ إلا بالصلاةِ والصومِ." ولما خرجوا من هناك، اجتازوا في الجليلِ، ولم يردُ أن يدري أحدٌ. فإنّه كان يُعلّمُ تلاميذهُ ويقولُ لهم: "إنّ ابنَ البشرِ يُسلمُ إلى أيدي الناسِ، فيقتلونه، وبعدَ أن يقتلَ، يقومُ في اليومِ الثالثِ."

Upcoming Events

March 22 nd	Epistle Readings: <i>English reading:</i> Margeret Mas. <i>Arabic reading:</i> Raghda Khalilieh. Sermonette: Elaine McClintic.
March 22 nd	Ladies meeting open to all
March 29 th	Fish, shrimp, chips and coleslaw luncheon in belated celebration of The Feast of the Annunciation. Offered by Mike (Costa) and Hani Tannous in memory of Khalil and Almaz Tannous; Joseph and Margo Hanhan. \$15 adults. Kids free.
Lent Weds & Fris	Wednesdays: Presanctified Liturgy at 6:00 PM. Fridays: Akathist and potluck at 6:30 PM
1 st and 3 rd Sundays	St. Anastasia's Fellowship for those struggling with substance abuse. 1st and 3rd Sundays of the month. 6pm meeting; 7pm Readers Paraklesis at St. John's. Please contact Joseph: (310) 227-9848

Coffee Hour

March 22 nd	Dudum, Deitzmann, and Morgan Families in memory of Jim and Rose Romley, Ray, Gloria and Brad Zachariah, and Sig Dietzmann. May their memory be eternal!
March 29 th	Easter/Pascha prison ministry card writing workshop after Liturgy
March 29 th	Sponsor Needed
April 5 th	Palm Sunday. Bakesale instead of Coffee Hour
April 12 th	Pascha!

Holy Oblations

This week, Holy Oblations are offered by:

- † St. John Parish Family for the good health of **Nick Nicola, Sandy Dudum, George Messih, George Adranly, Fred Addas, Henriette Hilal, Souhad Halaka, George Cawog, Sam Nassab, Rocky Dudum** and **Norma Khalil**. Many years!
- † St. John Parish Family in memory of **Elia Ansara** May his memory be eternal!
- † Nelly Nasif for the good health of her brother **Nabil Haddad**, recovering from surgery. Many years!
- † St. John Parish Family for the good health of **Eddie Salem** Many years!
- † St. John Parish Family for the good health of **Nadia Frangieh** Many years!
- † The Dudum family offers thanks to God for the continued good health of **Callaway James Dudum**
- † St. John Parish Family for the good health of **Ron and Ruth Jeha** Many years!
- † St. John Parish Family for the good health of **Bradley Yowakim**. Many years!
- † Siham Mitry in memory of **Osama Mitry** and his family: **Habib, Nabiha, Evelyn, Margaret, Leila, Mitri**, and **Eugenia**. Also, for the good health of her great granddaughter **Camille Potter** on her one-year birthday and her baptism.
- † John and Dina Freij and family in memory **of Rose Freij** . May her memory be eternal!
- † St. John Parish Family for the good health of **John Freij**. Many years!
- † Dudum, Dietzmann, and Morgan Family in beloved memory of **Jimi** and **Rose Romley, Ray, Gloria**, and **Brad Zachariah** and **Sig Dietzmann**. May their memories be eternal!
- † **Albert Toubasy** entered eternal life, the brother of Laila Farradj and Samir Toubasy. May his memory be eternal!

Candles for the altar table and in front of the icons of Christ and the Theotokos offered by:



† Ibrahim Fasheh in memory of Hanada Fasheh for one full year. May her memory be eternal!

† Altar Servers: Nathan Sweis, Clayton Morgan, Elias Freij, Angelo Freij, Andrew Freij, Mazyn Haddadin, James Dudum, John Dudum, David Evans, Evan Kawar, Mason Kawar, Jonathan Juha, Maron Juha and Zaiden Karanikola

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St. John Orthodox Church
501 Moraga Way
Orinda, CA 94563

You could use this QR code for your donation



Announcements

Open Positions for St. John Ladies.

Three new positions are open and added to St. John ladies: Vice president, secretary and treasurer, those who feel confident and are willing to fill these positions please come forward and let only Rula Adranly know before our meeting on March 22nd for the Election Day. Thank you.

Ladies Luncheon Review

A huge thank you to the Khalilieh, Shaheen And Najjar families who provided us with the delicious luncheon last Sunday and all who worked in the kitchen and served, your donations and hard work are very much appreciated by all who enjoyed it. The net income of the sale was \$1,616.00. This amount will be added to the Ladies account. Thank you!

Annual Easter Egg Hunt

Saturday April 11th is our annual Easter Egg hunt event. After morning service. Anyone who would like to co-chair this fantastic event, please contact Rania Kashou asap 415.722.0774 or raniamariekashou@gmail.com

Lenten Community Service Dinner & Craft: Saturday April 4th -- 5 - 6:30 PM

1660 Freisman Rd, Livermore 94551

Let's give to [Goodness Village](#) by bringing them a meal and a craft. We will bring a meal and have dinner with neighbors that are housed in their tiny homes. Then, the kids will paint and give a pot to one of the members of the community.

Please let Irene know if you can join us at the upcoming events by emailing her at lyrini.nino@gmail.com or texting at 925-413-3242.

Donors are Needed

We purchased 2 Analogions/ icon stands covers.

In purple and embroidered for Lent. \$215 each.

Please consider donating. God bless you all!



Parish Council Members of St. John the Evangelist Church:

- Raif Rihani, *Chairman*
- Tania DeGroot, *Vice Chairwoman*
- Andrew Thayer, *Treasurer*
- Marc Johnston, *Secretary*
- David Kashou
- Jimmy Juha
- Elias Shaheen
- Nicole Youakim
- Samir Syriani



About St. John's

The Fellowship Hall Building Committee was aided during the construction process by some talented and devoted parishioners who offered their knowledge, professional credentials, and many work hours to complete the construction of our beautiful hall.

Their names are familiar to us and we thank them and their families for their devotion, commitment, and endless hours of hard work.

Raif Rihani served on the Building Committee at the beginning of the process and as Parish Council member and chairperson for much of the construction period. Raif is a professional engineer who has worked on projects such as construction and upgrading of the Caldecott Tunnel.

Joseph Sweis served on and chaired the Parish Council during portions of the construction process. As a professional in the field of finance, banking, and financial planning he guided the parish through the process of applying for and receiving construction loans.

Chris Malki, Tania DeGroot, and George Adranly were members of the Parish Council at various times during the construction process. They each shared, in important ways, their professional experiences with Building Committee. Chris and his family have since relocated to Florida. George and Tania continue as active members of St. John through the Parish Council, the choir, and many other avenues.

Jay Cawog handled everything related to the audiovisual equipment required for the Fellowship Hall. Jay used his professional experience to guide decisions about this important component of the hall and he performed all the actual installation of the equipment. Thank you, Jay!

David Hanna worked long and hard to help the parish make good decisions about the layout for the hall kitchen, as well as guiding the process of purchasing the kitchen equipment. His experience in the food and restaurant industry was put to very good use.

Usama Farradj, Matthew Simon, Andrew Thayer, and Kamal Wahbe served as the team of financial experts during the hall's construction. They worked with banks to prepare loan documents, monitored the building fund, and paid invoices during construction. All four served on the Parish Council at various times before and during the construction period.

John McClintic and Howard Ashcraft are long time parishioners, and well known and respected lawyers. They served as legal advisors to the Building Committee, reviewing contracts and monitoring the various permits required by city and county offices.

Thank you to all these parishioners who performed work directly related to construction. In doing this we thank all parishioners for their help and support in so many ways. If you know of others who should have been acknowledged in this article, please contact either Fr. Nicholas or Ron Nicola. Thank you all for your patience, love, and support of our community.

VENERATION OF THE CROSS



THANK YOU
TO THE KIDS
FOR THEIR
BEAUTIFUL
PROCESSION



ST. JOHN'S
PASCHA
EGG HUNT

APRIL 11, 2026 | AFTER MORNING LITURGY

PETTING ZOO (12PM-2PM)

\$10 DONATION/KID

EGG HUNT, FOOD, ARTS & CRAFT

**IF YOU WOULD LIKE TO VOLUNTEER AND/OR DONATE
PLEASE USE EVENT SIGN UP GENIUS LINK OR
CONTACT RANIA KASHOU**

ROSE'S ANNUAL PALM SUNDAY BAKE SALE

SUNDAY, APRIL 5TH



SPECIAL – Lenten lunch boxes will be available to go including a delicious spinach pie, hummus, zatar bread and more \$15 each

Please contact Denise Dudum at 925-360-3350 if you'd like to contribute your special baked goods or if you'd like to Pre-Order



RANIA MAAMARI

St. John Hall Reservations
reserve@saintjohnhall.org

Event and Planning
Dolce Stella Events, by Rania Maamari
dolce@dolcestellaevents.com

Hi there! My name is Rania, and you've probably seen me at Sunday mass or at the hall. I've been part of St. John's since I was a little girl, so it's truly a dream and an honor to now be managing our beautiful fellowship hall.

Over the years I had the opportunity to live, go to college, and work in different cities across California. Along the way I earned my Master's in International Relations and Diplomacy, and learned a little bit of everything, especially in the event industry. I juggled administrative tasks, flexed my creativity, by putting together décor details and layouts, and helped plan, organize, and execute events of all kinds. I also built and currently run my own event and wedding planning business, offering clients trusted vendor connections and thoughtful day-of management, which taught me firsthand how to keep celebrations running seamlessly.

I've learned that no two events are ever the same, and that's part of what makes this industry so exciting.

As your Hall Manager, I'm your go-to person for everything from scheduling and booking both weekday and weekend events to making sure the day flows well from start to finish. Whether it's a milestone celebration, community gathering, or anything in between, I love working with you to bring your vision to life.

So if you've got an idea, a date, or even just a question, I'm here for you, ready to host unforgettable moments at our hall.

See you soon!

- Rania

St. Simeon 10 Year Gala



HONORING

V. Rev. Fr. George Ajalat

— & —

WELCOMING

Rev. Fr. Andrew Andrews

MAY

SATURDAY | **16** | AT 5:30 PM
2026

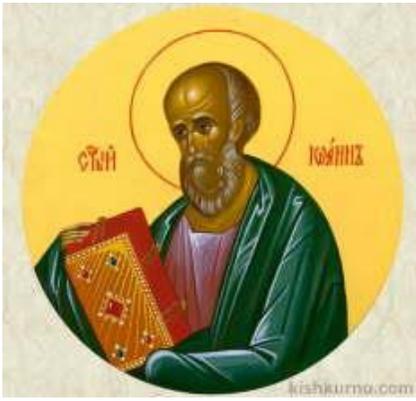
THE PASADENA HILTON
168 SOUTH LOS ROBLES AVENUE

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WWW.SCVORTHODOX.COM/GALA-2026

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FR. NICHOLAS BORZGHOL, PASTOR

NICHOLAS ADRANLY, DEACON

THE PARISH COUNCIL,

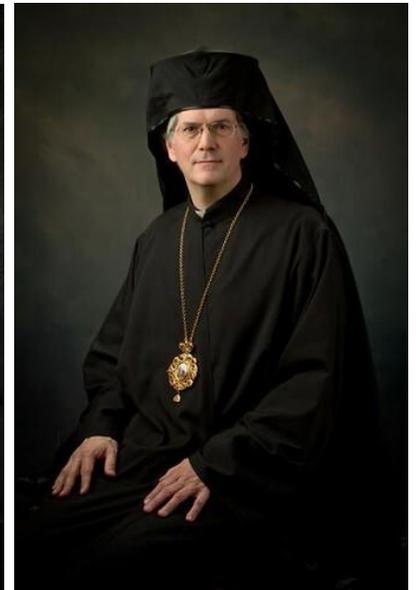
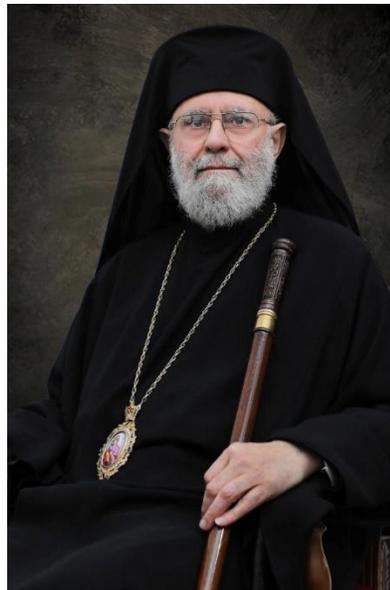
ALL THE ORGANIZATIONS AND

THE ENTIRE PARISH FAMILY OF

ST. JOHN THE EVANGELIST

**WISHING HIS EMINENCE METROPOLITAN SABA AND HIS
GRACE BISHOP ANTHONY**

A VERY SUCCESSFUL
2026 PARISH LIFE
CONFERENCE AT
ST. GEORGE CHURCH
(SAN DIEGO, CA)
MAY GOD GRANT THEM
MANY YEARS!



The Orthodox Liturgy: Its Theology and Spirituality, Part Three

By His Eminence Metropolitan Saba (Isper)

The Liturgy is concerned with the sanctification of time and of life, so that every act in the life of the world may become a blessed and holy act. In this way, the Liturgy draws the world toward the Kingdom and urges it to realize that Kingdom, for it is the very purpose of its existence.

The Orthodox liturgical year begins on September 1, the Church New Year, which coincides with the beginning of the new agricultural seasons. On this day, the Church asks God, the All-Merciful, to grant good seasons and abundant rains.

The Church blesses eggs at Pascha, grapes at the Transfiguration, and wheat, wine, and oil at every Great Vespers (in the Litia-Artoklasia) for a great feast or for a beloved saint. Palm branches are blessed on Palm Sunday. More recently, in a natural expression of the Orthodox Liturgy's role in sanctifying creation and educating and refining the faithful, a special liturgical service for the environment has been introduced. Its texts speak about the Christian's faithful stance toward the environment, asking God to grant us a good and proper use of His creation. At the same time, it reminds those gathered for prayer that environmental degradation is one of the signs of humanity's fall and the deepening of sin. Therefore, it calls us to repentance. This service is celebrated on Orthodox Environment Day, which coincides with the beginning of the liturgical year on September 1.

It is important to note that the Orthodox Liturgy engages the believer's five senses in worship. It makes use of melodies, icons, candles, incense, special vestments for the clergy, distinct garments for altar servers, the holy table, and the sanctuary curtains. The liturgical colors change according to the feasts and seasons. The sign of the Cross, prostrations, standing, and other gestures may appear, to an outside observer, excessively material. Yet, if we return to the Old Testament and study the temple rites commanded by God, we find them in harmony with this same vision especially when we consider the description of the heavenly liturgy in the Book of Revelation.

The purpose of all these arrangements is to allow the faithful to participate in worship with all their senses, to help the human person enter fully into worship with his entire being. Through the five senses, the whole person is engaged. At the same time, the believer is constantly reminded of his calling to restore the transfigured beauty of creation and to share in its splendor.

It is also worth noting that art in Orthodox worship is not used as it is in the world, but only after it has been purified and sanctified after it has been spiritualized. Thus, in the Orthodox Church, we do not find a “religious painting,” but an icon depicting the saint or the sacred event in a state of deification. Likewise, church music does not rely on musical instruments which are human inventions, but on the human voice, which is created by the Creator Himself: “Thine own of Thine own, we offer unto Thee, in behalf of all and for all.”

In speaking about the Orthodox Liturgy, we must not forget that it is profoundly biblical. It is entirely formed by Holy Scripture. The Psalms constitute its fundamental structure, and each service has its appointed psalms forming its basic framework. Every feast also has its own festal psalms and hymns. Readings from the Gospels and the Epistles are distributed daily throughout the liturgical year, covering the four Gospels and all the Epistles. From the Old Testament, passages are read at every Great Vespers for a great feast of the Lord or His Mother, or for a beloved saint, linking the event to the prophecies concerning it and teaching us to read the Old Testament in a Christian way, in the light of the New Testament. During Great Lent, almost the entire books of Isaiah, Genesis and Proverbs are read, along with passages from Job and other books, especially during Holy Week.

Moreover, many liturgical texts are written in a biblical spirit and incorporate scriptural language in their composition. We should also remember that the Holy Gospel always remains upon the holy altar in the sanctuary, and the priest carries it in procession, calling the faithful to its wisdom at every Divine Liturgy.

Finally, the Orthodox Liturgy teaches the believer that he lives not merely because he eats, but because he is preserved by the grace of God. It does not only teach this truth – it helps him to live it. The Church provides prayers for nearly every occasion in a person’s life: for the blessing of a home; for a child at birth and at his or her first entrance into the church; for the first day of school; before and after meals; before and after travel; before and after study; the blessing of a new car; and many others.

Orthodox liturgical services may appear long to an outside observer, but their length is not measured, in Orthodox understanding, by the number of hours they last, but by their spiritual benefit. Perhaps this story captures the Orthodox view of worship and its spirituality: After a Western monk visited Mount Athos and spent time among its monasteries, he asked an Orthodox monk there: “What do you do during this long time in church? Why are the services so long? What is the purpose? Would it not be better to do some work instead of remaining in church for such extended periods?” The monk replied: “What does a child do in its mother’s womb during the nine months it remains there? Can we grow, be formed, and become living beings in whom the Holy Spirit dwells, without this long abiding?”

One practical matter remains to be mentioned. There exists a complex organizational system, built upon experience and developed over time by the Holy Tradition, in order to celebrate worship in the best and most spiritually beneficial way. This includes the appointment of readers and chanters, the distribution of chanting between slower and faster tempos, and many other details that require special study. If this order is not always manifested in all its beauty in our churches, then the question of why must be directed to each one of us.

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