

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 JOSEPH, Archbishop of New York
and Metropolitan of all North America www.antiochian.org
Archpriest Timothy Baclig, Pastor pastor@stmichaelvannuys.org
Rev. Fr. Minas Sarchizian, Assisting Priest fatherminas@gmail.com
Rev. Deacon Andrew Monsue armcopper@gmail.com
Subdeacon Richard Tamoush richard@aaafalg.com
Subdeacon Magued Wassef wassefm@msn.com
Subdeacon Richard Ajalat, Pastoral Assistant rajalat@stmichaelvannuys.com
Parish Council Chair - Michael Mitchell mgmitchell3@gmail.com
Council Vice-Chair - Carrie Sadd Khouri carrieskhouri@gmail.com
Council Secretary - Eric Nelson ericnelson2520@sbcglobal.net
Council Treasurer - Connie Abdun-Nur Barilla cmatthews46@yahoo.com
Antiochian Orthodox Christian Women of No. America (AOCWNA)
Chapter President - Charmaine Darmour cdarmour@sbcglobal.net
Church Comptroller - Mary Ann Coury maryanncoury@aol.com
Choir Director - Art Danks artdanks1@yahoo.com
Church School Director - Anna Rowe afarha@stmichaelvannuys.org
Youth Director - Cooper Rowe crowe31@gmail.com
Young Adult Director - Richard Ajalat rajalat@stmichaelvannuys.org
Faithtree Resources Exec. Director - Michelle Moujaes michelle@faithtree.org
Project Manager - Michael J. Malouf michael@jacksonia.com
Stewardship Chair - Richard Tamoush richard@AAAFLAG.COM
Capital Funds Campaign Chair - Ron Zraick ronaldzraick@gmail.com
Property Management Chair - Eric Nelson ericnelson2520@sbcglobal.net
Bookstore Manager - Bobbi Monsue bobbi_monsue@att.net
50th Anniversary Co-Chair - Don Meena donmeena@sbcglobal.net
Golf Classic Chair - Fred Milkie milkief@aol.com
Webmaster - Arlette Hania arly74@hotmail.com
Coffee Hour Coordinator - Cindy Tamoush famtam5@socal.rr.com
Head Usher - Ramez Hage jeddo.ramez@gmail.com

The Sunday after (Apodosis) The Feast of The Exaltation of the Holy Cross

Great Martyr Euphemia the All-praised;

Martyrs Victor and Sosthenes of Chalcedon; Martyr Melting of Marcianopolis

Sunday, September 16, 2018

Tone 7; Eothinon 5

Apolytikion for the Resurrection (Tone 7)

Thou didst shatter death by Thy Cross, Thou didst open paradise to the thief; Thou didst turn the sadness of the ointment-bearing women into joy. And didst bid Thine Apostles proclaim a warning, that Thou hast risen O Christ, granting to the world the Great Mercy.

Apolytikion of the Exaltation of the Holy Cross (Tone 1)

O Lord, save Thy people and bless Thine inheritance, granting to Thy faithful people grant victory over the enemy, and by the power of Thy Cross protect all those who follow Thee.

Apolytikion of St. Eustathios and his family (Tone 4)

O Lord Jesus, unto Thee Thy lamb doth cry with a great voice: O my Bridegroom, Thee I love; and seeking Thee, I now contest, and with Thy baptism am crucified and buried. I suffer for Thy sake, that I may reign with Thee; for Thy sake I die, that I may live in Thee: accept me offered out of longing to Thee as a spotless sacrifice. Lord, save our souls through her intercessions, since Thou art great in mercy.

Apolytikion for our Patron, Michael the Archangel (Tone 2)

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

Kontakion of the Exaltation of the Holy Cross (Tone 4)

Do Thou, Who of Thine own good will was lifted up upon the Cross, O Christ our God, bestow Thy bounties upon the new Nation which is called by Thy Name; make glad in Thy might those who lawfully govern, that with them we may be led to victory over our adversaries, having in Thine aid a weapon of peace and a trophy invincible.

Daily Readings

THE EPISTLE (for the Sunday after the Elevation of the Cross)

O Lord, how manifold are Thy works. In wisdom hast Thou made them all.
Bless the Lord, O my soul.

The Reading from the Epistle of St. Paul to the Galatians (2:16-20)

Brethren, you know that a man is not justified by works of the law but through faith in Jesus Christ. Even we have believed in Christ Jesus, in order to be justified by faith in Christ, and not by works of the law, because by works of the law shall no one be justified. But if, in our endeavor to be justified in Christ, we ourselves were found to be sinners, is Christ then an agent of sin? Certainly not! But if I build up again those things which I tore down, then I prove myself a transgressor. For I through the Law died to the Law, that I might live to God. I have been crucified with Christ; it is no longer I who live, but Christ Who lives in me; and the life I now live in the flesh I live by faith in the Son of God, Who loved me and gave Himself for me.

THE GOSPEL (for the Sunday after the Elevation of the Cross)

The Reading of the Holy Gospel is according to St. Mark (8:34 – 9:1)

The Lord said, "If any man would come after Me, let him deny himself and take up his cross and follow Me. For whoever would save his life will lose it; and whoever loses his life for My sake and the Gospel's will save it. For what does it profit a man, to gain the whole world and forfeit his soul? For what can a man give in return for his soul? For whoever is ashamed of Me and of My words in this adulterous and sinful generation, of him will the Son of man also be ashamed, when He comes in the glory of His Father with the holy angels." And He said to them, "Truly, I say to you, there are some standing here who will not taste death before they see the Kingdom of God come with power."

The Synaxarion

On September 16 in the Holy Orthodox Church we continue to celebrate the Elevation of the Holy Cross. We commemorate holy and glorious Great-martyr Euphemia the All-praised, along with the Martyrs Victor and Sosthenes of Chalcedon, executioners who believed in Christ through her.

Verses

Thou who was slain by a bear's jaw for God thy Maker,
Art to be crowned, O Euphemia, with laudations.

On the sixteenth a bear Euphemia slew.

Euphemia was a beautiful virgin in body and in soul. When the Proconsul Priscus held a feast and offered sacrifices to Ares in Chalcedon, 49 Christians avoided this foul sacrificial offering and hid themselves. However, they were discovered and brought before Priscus, including Euphemia. When the arrogant Priscus asked them why they defied the imperial decree, they replied that they would defy any command given by him or the emperor contrary to the God of Heaven. For 19 consecutive days, Priscus imposed various tortures on them. On the twentieth day he separated Euphemia from the others and began to flatter her for her beauty, attempting to win her over to idolatry. As his flattery was in vain, he ordered that the virgin be tortured again, yet she was preserved by the power of God. Upon seeing this, two soldiers—Victor and Sosthenes—came to believe in Christ, for which they were thrown to the wild beasts, and thus gloriously ended their earthly lives. Euphemia was finally thrown to the wild beasts and, with a prayer of thanksgiving to God, gave up her spirit in the year 304.

On this day, we also commemorate the Martyr Melitina of Marcianopolis in Thrace. By the intercessions of Thy Saints, O Christ God, have mercy upon 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 is being offered by the Parish Council for the forty-day memorial of: Floyd Farha (+12 August, 2018), of Oklahoma City, Oklahoma, beloved great uncle of Anna Farha Rowe; Nora Ayoub (+29 August, 2018), of Grand Rapids, Michigan, beloved mother of Joe Ayoub; Samia Kudmani (+29 August, 2018) of Louisville, Kentucky, beloved mother of Mandy Nasr; and Jamilie Rabadi (+29 August, 2018) of Adjaloon, Jordan, beloved aunt of David Alexander. Memory eternal.

Holy Bread is being offered by Abeer & Mushir Khleif with prayers for the good health of Father Timothy.

Holy Bread is being offered by Anita Chala for her daughter, Julie's birthday. May God grant our precious Julie continued blessings for many, many years!

Holy Bread is also being offered by Adeeb & Nuha Abughazaleh with prayers for their children and their families: Elias, Kim, Samantha, Jessica; Carole, George, Leila, Freddy, Daniel; Samer, Toni, Ameera, Averie, Abigail; Hani, Katie, Lucas, Greyson and Rami

The roses for the Procession and Elevation of the Holy Cross are being offered by the Deeb family with prayers in blessed memory of Marion Deeb, Amelia Nader, Rose Deeb and Caren Deeb Kouri. Memory eternal.

Emile Skaff expresses his thanks to friends and relatives during his recent hospitalization and illness.

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

for the healing of Julie Hiroko Meyer, friend of Beverly Ansara.

for the continued health of John Apostolou.

for the survivors and recovering residents; victims of Hurricane Florence.

by Ignatio Mas for his newborn nephew: George Salazar, born on September 7, 2018 to J.D. Salazar and Amber Lewis

for the continued health of Maria Coury.

by Charmaine Darmour for the repose of the newly-departed Khouriye Mimi (Manal) Dahdough of Toronto, Ontario;

for the healing of Khouriye Carla Well of Modesto, California; and the recovery and continued health of Danny Andrews.

ANNOUNCEMENTS

Today our children will be participating in the Procession and following Holy Communion Church School classes will meet.

LITURGICAL CALENDAR

NOTE: Wednesdays and Fridays are observed as days of fasting

The Conception of the Forerunner and Baptist John
and the First Sunday of Luke

Great Vespers – Saturday, September 22nd, 5 p.m.

Orthros – Sunday, September 23rd, 8:45 a.m., Divine Liturgy, 10 a.m.

Young Adult Fellowship “Wine Tasting”

Any young adult (21-40) are welcome to attend a gathering at the home of Richard Ajalat [616 Groveview Lane; La Canada; CA 91011; 818-800-2418] on Friday, September 21, 2018. For more information contact Richard, also via his e-mail <rajalat@stmichaelvannuys.org>.

Parish Council Meeting – tomorrow, Monday, September 17, 7 p.m.

Thank you!

We sincerely thank our sponsors of our Church School Awards Presentation Salad Bar last Sunday: Marilee Ajalat, Suzi Aparicio, Christi Matarese, Don Meena, Cooper and Anna Rowe, Mary Ann Mitchell, Carrie Sadd Khouri, Michelle Moujaes, Richard Ajalat and Samia Habib.

Senior Ride Option

GOGO Grandparent is a safe and affordable transportation service for seniors needing a ride to and from any location. The company also provides assistance with seniors using walkers and wheelchairs. For more information go to: <gogograndparent.com> or phone: 855-464-6872.

Emergency Preparedness Presentation

What do you need to know about being prepared for any emergency? Deacon Andrew Monsue will be providing us with a short presentation, next Sunday, September 23, during the coffee hour on the subject: Emergency Preparedness. Don't miss it.

Congratulations!

We congratulate this year's recipients of the Raies-Murr Trust Scholarships: Tamara Barney, Nicholas Berberi, Antony Ibrahim, George Ibrahim, Nick Safady and Leilah Yanni.

Union Rescue Mission Hygiene Kit Assembly and Donations

Help us serve the homeless community in Skid Row in Los Angeles. Hygiene products are a constant need for Union Rescue Mission, with female hygiene products being a constant yet unmet need for homeless and low-income women. They include: deodorant, and sanitizers, tissues, baby wipes, and pads/tampons. Socks and first aid supplies are also needed and are among the least donated items. We have extended our deadline for receiving donations. They are being accepted up until September 30, 2018. Contact Mary Sarchizian for more information: 818-217-9510; gengarmar@gmail.com

50th Anniversary Banquet and Journal Order Forms

Banquet Ticket Reservation and Souvenir Journal forms are being made available today during the coffee hour.

Parish Council Nominations

On Sunday, November 18, 2018 we will be holding a brief Special Meeting of the Voting Membership solely for the purpose of receiving and accepting nominations for Parish Council members to be elected for there (3), three-year terms (January, 2019 to December, 2021). At this meeting the Nominations Committee will present their report and additional nominations will be open from the floor. It is important that persons being considered be able to fulfill the commitment to serve. Therefore it is necessary that all nominees first be personally asked if they would accept nomination, and second be approved by the Pastor as someone who is qualified. The Parish Constitution prescribes that all nominees must be at least twenty-five years of age or older, have been a pledging members of the parish for at least one year and have fulfilled the canonical requirements of the Faith [Article VI, Sec. 2]. The nominees

must also be committed in attending monthly Parish Council meetings held on the third (3rd) Sunday of each month. We sincerely thank Eric Nelson [ending his seventh consecutive year; able to be appointed for a one-year term]; Richard Ajalat [electable; appointed to complete the first (1st) term of the late, Caren Deeb Kouri]; and Richard Tamoush [completing his first (1st) term; re-electable]. Our three (3) one-year appointed members whose terms are expiring are: David Alexander [first year appointed], Amy Castillo [second year appointed], and Regan Hines [first year appointed]. The Parish Council election will be held on two (2) consecutive Sundays: November 25 and December 2. Council members whose terms are unexpired are: Joe Ayoub, Carrie Sadd Khouri, Connie Abdun-Nur Barilla, Adam Lamar, Michael Mitchell, and Deacon Andrew Monsue. Charmaine Darmour is also completing her eighth (8th) consecutive year as President of the Antiochian Women.

Upcoming Events (see the foyer bulletin board for more information)

(21-40 year old) Young Adult “Wine Tasting,” Friday, September 21, 2018
at the home of Richard Ajalat - <rajalat@stmichaelvannuys.org

St. Mark (Irvine) Annual Fundraiser - Saturday, September 22
“Dueling Pianos Dinner and Show” San Juan Golf Club (32120 San Juan
Creek Rd.; San Juan, Capistrano; buffet dinner 6 p.m.,
show 8 p.m.; \$60/person by Sept. 9, \$70 after Sept. 9

Emergency Preparedness Presentation by Deacon Andrew,
Sunday, September 23 Coffee Hour

October is “Youth Month”

Fall Gathering - hosted by St. Peter the Apostle Church (Pomona)
Friday-Saturday, October 12-13, 2018

Annual Mediterranean Festival - Saturday-Sunday, October 6-7, 2017
St. Nicholas Antiochian Orthodox Cathedral

Pilgrimage to St. Paisius Monastery (Safford, Arizona)
November 10-12, 2018; \$150/person; \$75/15 years or younger
Registration deadline: October 1st

St. Michael Feast Day Luncheon - Sunday, November 11, 2018

St. Michael Church School Christmas Program Rehearsal and Program
Saturday-Sunday, December 8-9, 2018

St. Michael Church 50th Anniversary Celebration with His Eminence,
Metropolitan JOSEPH - Saturday and Sunday, January 26-27, 2019

2019 Church Offering Envelope Order - due September 23

To continue or begin using our church offering envelopes please notify our Comptroller: Mary Ann Coury at [<maryanncoury@aol.com>](mailto:maryanncoury@aol.com). Using envelopes enables you to provide cash offerings that are recorded for year-end Financial Statement for income tax purposes.

The Sign of the Cross in the Eastern Church by Archpriest Armand J. Jacopin

In the course of history no symbol has expressed the mentality of Christians more faithfully than the cross. The cross is the concrete expression of the Christian mystery, of victory through defeat, of glory through humiliation, of life through death. It is the symbol of a God who became man to die as a slave to save creatures. It is the symbol of a life that is not afraid to look to the height and breadth and depth of things because in every direction its arms remain outstretched.

It is interesting to note that long before Christ the symbol of the cross was held in high esteem and venerated by many pagan cultures as a sacred sign of the stability and the integrity of the universe pointing to the four directions of the compass and gathering to itself the entire cosmos. More amazing still this ancient symbol would in the "fullness of time" become the instrument of redemption and the means of the glorification of the Son of Man as St. John Chrysostom says: "I call him king because I see Him crucified: it belongs to the king to die for his subjects." Crucifixion, death, salvation, kingship, glory – the cross!

Because the pagan world could not and would not understand such a deep mystery, such "foolishness," the early Christians hesitated to use the cross openly as the sign of the new faith. When it did appear it was usually disguised as an anchor or was intertwined amid vines. With the liberation of the Church from persecution under the Emperor Constantine, however, the cross slowly emerged as the sign of the Christians. Eusebius related that the cross even supplanted the Roman eagles on the military standards – *En touto nika* (Gain the victory with this).

Despite their reticence to use the cross as a public symbol before the fourth century, the Christians did make wide use of it as early as the second and third centuries to sign themselves on the forehead. In the second century Tertullian reports: "In all of our travels and movements, in all of our coming in and going out . . . whatever employment occupies us; we mark our foreheads with the sign of the cross." "Let us not be ashamed to confess the Crucified."

St. Cyril of Jerusalem writes in the fourth century: “Let the cross be our seal, made with boldness by our fingers on our brow and in everything...”

By the sixth century in the East, probably due to the raging Monophysite heresy which denied the double nature of Christ as both God and man, two fingers began to be used to trace the sign of the cross, now no longer only on the forehead but more boldly with a larger sign made on the body. The succeeding centuries saw further modifications emanate from the Eastern tradition because of a desire to profess more explicitly the belief in the triune God and the double nature of Christ. The thumb and two fingers were extended to symbolize the Trinity while the ring finger and little finger were folded back on the palm to profess the God-Man, Jesus Christ.

This newer usage also spread to the Western Church where we read Pope Leo IV writing in the middle of the ninth century instructing the clergy: “Sign the chalice and the host with a proper cross . . . with two fingers outstretched and the thumb hidden within them, by which the Trinity is symbolized. Take heed to make this sign rightly.” In the thirteenth century Pope Innocent III directed most explicitly that the sign of the cross be made with three fingers from the forehead to the breast and from the right to the left shoulder, the actually way it is still done by the majority of Eastern Christians. The Western Church retained this ancient form until about the fourteenth century when gradually the open hand was introduced and the sign began to be made in an inverted fashion from left to right, perhaps mistakenly following the lead of the priest who in blessing inverts his movement so it would be seen correctly by the congregation before him.

Eastern Orthodox and Eastern Catholics place great emphasis on the sign of the cross as a profession of faith in the three basic doctrines of Christianity: the Holy Trinity, the double nature of Christ, and the mystery of redemption. This act of faith in the teaching of Christianity is also an act of consecration to God of all human activities thoughts, affections, and actions.

The gesture is presently made by joining the fingers (thumb, index and middle finger down on the palm) and lifting the hand first to the forehead, then to the heart, to the right and left shoulder. In the scriptures right always represents good and left evil, and in the Creed, the Son is said to sit at the right hand of the Father—thus the signing of the right shoulder first. Eastern Christians sign themselves often especially at every mention of the name of the Holy Trinity and in conjunction with the metany (signing the cross over the full length of the body reaching the floor) or bow made to reverence holy things such as the altar or an icon.

The sign of the cross is a symbol of faith, a sign that shall be contradicted, a standard to lead on toward final victory as St. John of Damascus teaches: “For wherever the sign shall be, there also shall he be.”

“O Lord, I Have Loved the Beauty of Thy House” (LXX Psalm 25:7)

Part Seven

The following article is the sixth of a series of writings by His Grace, Bishop BASIL that helps us to understand how the relationship between the art, architecture and music of the Orthodox Church communicates the presence of the Kingdom of God in this world. Bishop BASIL chose to use an excerpt from the book The Freedom of Morality by Christos Yannaxas, a highly regarded

contemporary Greek Orthodox theologian. The following is a section from Yannaxas' chapter entitled: "The Ethos of Technology in Byzantine Building."

Each Byzantine building is a eucharistic event; it is a dynamic art whereby each individual entity joins in the universal reality of ecclesial communion. This is a realization of personal distinctiveness, but a realization within the framework of communion, which means rejection of individual emotions, individual intellectual certainty and individual aesthetics. Every Byzantine building embodies this ascetic rejection and self-abnegation on the part of the architect, *and consequently manifests both his personal distinctiveness and at the same time the universal truth of the Church.* No work of Byzantine architecture is a pure type, a model which can be repeated . . . Each Byzantine church manifests an individuality, an act of emancipation from the model . . . the whole structure is a piece of music which he virtuoso craftsman has sung in a different way each time, and always so successfully that repetition is out of the question."

The ancient Greek temple expresses the Greek view of the world as a given harmony and order, and consequently it gives reason and meaning to the actual natural environment by reducing it to relationships of proportional harmony. By the same token, *the Byzantine church expresses the Church's view of the world, of the world's participation in the dimensions of the life of the Kingdom.* It therefore recapitulates the personal distinctiveness of both the site and the building material, summing up the mode of created order and beauty as the locus for the relationships between created and uncreated — as the Church. Material creation is given form: it takes form of the flesh of the Word. The building of the Byzantine church is the body of the incarnate Word, the earthward movement of the "bowed heavens;" *it shapes the incarnation into the form of a cross.* [End of Part VII]

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

Holy Bread Offering List

Sep 23 - open

Sep 30 - The Deeb family

Oct 07 - open

Coffee Hour Hosts Calendar

Sep 23 - The Murr family

Sep 30 - open

Oct 07 - open

Please contact Fr. Timothy (818/219-3761; pastor@stmichaelvannuys.org) to sign-up to offer Holy Bread for open upcoming Sundays and Cindy Tamoush at: (818-345-4363; famtam5@socal.rr.com) to sign-up for the Coffee Hour.

THE SUNDAY AFTER (APODOSIS) THE FEAST OF THE EXALTATION OF THE HOLY CROSS

GREAT-MARTYR EUPHEMIA THE ALL-PRAISED;
MARTYRS VICTOR AND SOSTHENES OF CHALCEDON;
MARTYR MELTINA OF MARCIANOPOLIS

طروبارية القيامة على اللحن السابع

حطّمت بصليبيك الموتَ وفتحتَ للص الفردوسِ، وحوّلتَ نوحَ حاملاتِ الطيبِ، وأمّرتَ رسلكَ أن يكرزوا بأنك قد قُمتَ أيّها المسيحُ الإلهُ مانحاً العالمَ الرحمةَ العظمى.

طروبارية الصليب على اللحن الأول

خُصّ يا رب شعبك وبارك ميراثك، وامنح عبيدك المؤمنين الغلبةَ على الشريرِ، واحفظُ بقوةِ صليبيك جميعَ المختصين بك.

نَعَجَّتْكَ يَا يَسُوعُ تَصْرُخُ نَحْوَكِ بِصَوْتِ عَظِيمٍ قَائِلَةً: يَا خَتَنِي، إِنِّي أَشْتَأُقُ إِلَيْكَ، وَأَجَاهِدُ طَالِبَةً
إِيَّاكَ، وَأَصْلُبُ وَأُذْفَنُ مَعَكَ بِالْمَعْمُودِيَّةِ، وَأَمُوتُ عِنْدَكَ لِكَيْ أَحْيَا بِكَ. لَكِنْ كَذَّبِيحَةً لَا عَيْبَ فِيهَا،
تَقَبَّلِ الَّتِي بِشَوْقٍ قَدْ دُبِحَتْ لَكَ. فَبَشِّفَاعَاتِهَا خَاصُّ نَفُوسِنَا.

طروبارية رؤساء الملائكة بالحن الرابع

أيّها المتقدمون على الأجناد السماويين، نتوسلُ إليكم نحن غير المستحقين، حتّى أتكم بطلباتكم تكتنوفوننا بظلّ أجنحة مجدكم غير الهيولي، حافظين إيانا نحن الجاثين والصارخين بغير فتور، أنقذونا من الشدائد، بما أتكم رؤساء مراتب القوات العلوية.

قنداق الصليب على اللحن الرابع

يا من ارتفعت على الصليب طوعاً، أيّها المسيحُ الإلهُ، امنح رأفتك لشعبك الجديد المُسمى بك. وفرّح بقدرتك عبيدك المؤمنين مانحاً إياهم الغلبةَ على الشريرِ. ولتكن لهم نصرتك سلاحاً للسلام، وظفراً لا يُقهر.

الرسالة

ما أعظم أعمالك يا رب. كلُّها بحكمةٍ صنعت. باركي يا نفسي الرب

فصلٌ من رسالةِ القديسِ بولس الرسولِ إلى أهل غلاطية

يا اخوة, نحن نعلمُ أنّ الإنسانَ لا يُعدُّ باراً بالعملِ بأحكامِ الشريعةِ, بل بالإيمانِ
بيسوع المسيح. ولذلك آمنّا بيسوع المسيح لنُعدَّ أبراراً بالإيمانِ بالمسيح, لا بالعملِ
بأحكامِ الشريعة. فالإنسانُ لا يُعدُّ باراً لعملِهِ بأحكامِ الشريعة. فإنّ كُنّا نلتمسُ البرَّ
بالمسيحِ وُجدنا أيضاً من الخاطئين, فهل يعني هذا أنّ المسيحَ يعملُ للخطيئة؟ حاشَ
له! ولكني إذا عُدْتُ إلى بناءٍ ما هدمتهُ, جعلتُ من نفسي مُخالفاً للشريعةِ, لأنّي
بالشريعةِ مُتُّ عن الشريعةِ لأحيا لله. مع المسيح صُلبتُ, فما أنا أحياء بعد, بل المسيحُ
يحيي فيّ. وإذا كنتُ أحياء الآن في الجسدِ, فحياتي هي في الإيمانِ بابنِ الله الذي
أحبّني وضحّى بنفسِهِ من أجلي.

الإنجيل

فصلٌ شريفٌ من بشارةِ القديسِ مرقس

قال الرب: "من أراد أن يتبعني, فلينكر نفسه ويحمل صليبه ويتبعني. لان الذي
يريد أن يخلص حياته يخسرها, أما الذي يخسر حياته في سبيلي وسبيل البشارة فإنّه
يخلصها. فماذا ينفع الإنسان لو ربح العالم كله وخسر نفسه؟ وبماذا يفدي الإنسان
نفسه؟ لأنّ من يستحي بي وبكلامي في هذا الجيل الفاسق الشرير يستحي به ابن
الإنسان متى جاء في مجد أبيه مع الملائكة الأظهار. وقال لهم: "الحق أقول لكم: في
جملة الحاضرين هنا من لا يذوقون الموت, حتى يشاهدوا مجيء ملكوت الله في
مجد عظيم."

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 قريية (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