

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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and Metropolitan of all North America www.antiochian.org
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The Sunday after The Elevation of the Holy Cross

Eumenios the Wonderworker, Bishop of Gortyna; Martyr Ariadne of Phrygia

Sunday, September 18, 2022

Tone 5; Eothinon 3

Apolytikion for 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 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 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 18 in the Holy Orthodox Church, we continue to celebrate the Elevation (Exaltation) of the Precious and Life-giving Cross, and we commemorate our Righteous Father Eumenios the wonderworker, bishop of Gortyna.

Verses

Eumenios, Gortyna’s eye most gentle,
hath beheld the most gracious eye of the Master.
On the eighteenth, magnanimous Eumenios died.

He gave himself to Christ with his whole heart from his youth, freeing himself of the heavy burdens of riches and of the flesh. Eumenios gave all of his goods and money to the poor and needy, and fasted strictly. He thus healed himself and others. Passionless and filled with the grace of the Holy Spirit, Eumenios shone with a radiance as it is written: “A city set on a hill cannot be hid” (Matt. 5:14). As a bishop in Gortyna, holy Eumenios governed Christ’s flock as a good shepherd. He worked many miracles by his prayers: he killed a poisonous snake, drove out demons, healed many of the sick, and brought rain from God in a time of drought. Eumenios entered into the eternal presence of our Lord in the seventh century.

On this day, we also commemorate the Martyr Ariadne of Phrygia. By their intercessions, O Christ God, have mercy upon us. Amen.

LITURGICAL CALENDAR

NOTE: Wednesdays and Fridays are observed as days of fasting

The Fifteenth Sunday after Pentecost and the First Sunday of Luke and our Righteous Mother Euphrosyne

Great Vespers – Saturday, September 24th, 5 p.m.

Orthros – Sunday, September 25th, 8:45 a.m., Divine Liturgy, 10 a.m.

OFFERINGS

The roses for the Procession and Elevation of the Holy Cross are being offered by the Deeb family for the twelve-year memorial and in loving memory of Marion Deeb (+2 October, 2010). Memory eternal.

Holy Bread is being offered in loving memory of the newly-departed servant of God, Chris Nassif (+6 July, 2022) by his family. Memory eternal.

Holy Bread is being offered for the one-year memorial of servant of God, Linda Simon (+14 September, 2021), beloved wife of Leroy Simon, the mother of Mark, Nicole and Cassandra Simon, grandmother of Charlotte Byant. Memory eternal.

Holy Bread is also being offered this morning by the O'Dea family with prayers for Anita, Julie, Isabel, celebrating their birthday and asking God's continued blessings and protection; also for Brian & Marie O'Dea, celebrating their wedding anniversary. May God protect and bless them always.

Holy Bread for the Feast of the Elevation of the Holy Cross (September 14) was offered by Laila Dawud for the good health of her family: Nadeem, David, Nahil, Neveen, Natalie, Assad, Assad, Dema, Emily and Andrew. Also in loving memory of her beloved husband, Assad, and her daughter, Dema. May they rest in peace. Memory eternal.

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

for the repose of the newly-departed servant of God, Dr. Fred Milkie, Sr.
(+ September, 2022), beloved husband, father and grandfather.
Memory eternal.

for the repose of the newly-departed servant of God, Gabby Habib
(+5 September, 2022). Memory eternal

for the repose of Metropolitan HERMAN (+6 September, 2022) of thrice-blessed memory, the former Archbishop of Washington and New York of the Orthodox Church in America (OCA). Memory eternal.

Included in our prayers throughout the month of September are those celebrating their birthday: Tony Mansur (9/1), Shannon Sullivan (9/1), Maisun Ababseh (9/3), Toni Abughazaleh (9/3), Johny Aftimos (9/3), Chrisa Sadd (9/4), Pierre Azzam (9/5), Catherine Bishop (9/5), Gabriel Habib (9/5), John Khouri (9/5), Grace Nasser (9/4), Margaret Soffa (9/5), Jonah Moujaes (9/8), Sandra Sweis (9/8), Andrea Thabet (9/8), Dorian Farr (9/9), Fred Milkie, Jr. (9/9), Jonathan Salim Srour (9/13), Saylor Swain (9/13), Tyler Tamoush (9/14), Nadim Kneizeh (9/15), Mitchell Kaady (9/15), Joy Farr (9/16), Louis J. Khoury (9/17), Anita Chala (9/18), Lauren Baba (9/19), Travis Ruff, (9/21), Michael Ajalat (9/22), Elias Mankouche (9/22), Nicholas Murr (9/22), Andrew Keoni Baclig (9/23), Marissa Kiley Coury (9/23), Araceli Yazbek (9/23), Katie AbuGhazaleh (9/24), Jocelyn Rogers (9/24), Caroline Abughazaleh (9/25), Cindy Tamoush (9/25), Abdulla Mallouk (9/25), Constantine Nasr (9/25), Ella

Ruth Stolz (9/25), Christiane Abdenmour (9/26), Leila Grace Hage (9/26), Kyla Marie Terry (9/26), MacLean Khoury (9/27), Michael Simon (9/27), Jameel Sadd (9/27), Daniel Saidy (9/27), Adam Lamar (9/28), Sherri Acri (9/30) Andrew Mitchell (30); and celebrating their wedding anniversary: Albert & Vanessa Coury (9/6), John & Katrina Tambouras (9/7), Steven & Erin Hage (9/10), Lenny & Joni Slatko (9/12), Mandy & Constantine Nasr (9/13), Samir & Amira Boutari (9/12), Philip & Muriel Khoury (9/24), April & Teddy Hage (9/25), Marcelle & Edward Chaffin (9/26), Don & Noha Simon (9/26), George & Camilia Daftari (9/27), George & Michele Yazbek (9/27). God grant them all many years!

Included in our prayers for the departed during the month of September:

*Metre Chala Salid, +4 Sept. 1964
George Nicholas, +5 Sept. 1968
Daas Issa, +30 Sept. 1973
Louise Martin, +6 Sept. 1975
Katherine Wassef, +7 Sept. 1976
Victoria Aboud Noonan, +Sept. '78
Claudette Johnson, +18 Sept. 1979
Elias Abughazaleh, +20 Sept. 1979
Lilly Gentry, +14 Sept. 1984
Hanna Bibby, +9 Sept. 1987
Odeh Sweis, +3 Sept. 1987
Toufic El-Hage, +29 Sept. 1992
Gloe Sarah Harris, +2 Sept. 1995
Evelyn Jenkins, +2 Sept. 1995
William Kavan, +28 Sept. 1995
Patricia Slatko, +23 Sept. 1997
Samuel Simon, +4 Sept. 1997
Rose Thomas, +12 Sept. 1998
Michel Mallouk, +3 Sept. 1999
Ralph Miller, +23 Sept. 2000
James Piper, +23 Sept. 2000
Adele Adams, +5 Sept. 2001
Alice Wakeem, +26 Sept. 2001
Najla Mussallem, +2 Sept. 2002*

*Katherine Nassir, +18 Sept. 2004
Janice Nassany, +21 Sept. 2004
Dr. Mitry Ajalat, +21 Sept. 2005
Doris Cates Hewlett, +22 Sept. 2005
Adele Robinett, +18 Sept. 2006
Evelyn Barghash, +22 Sept. 2006
Sharon Rowihab, +9 Sept. 2007
Jamileh Ghawi, +1 Sept. 2008
Jeannette Aboud, +13 Sept. 2008
Palina Sayegh, +9 Sept. 2009
Nicholae Juganu, +17 Sept. 2010
Alice Ayoob, +30 Sept. 2010
Faith Siano, +27 Sept. 2011
Jameel Sadd, +20 Sept. 2012
Mary Gillespie, +28 Sept. 2012
Charles Slemon, +28 Sept. 2014
Nouhad Tarbouche, +9 Sept. 2015
Robert Michaelis, +16 Sept. 2015
Shibley Horaney, +19 Sept. 2015
Marsha Harvey, +17 Sept. 2016
Sondra Murr Love, +25 Sept., 2016
Cle Bassett, +19 Sept., 2017
Michael Mitchell, Jr., +28 Sept. 2017
Sadaa Sadd Eldeeb, +4 Sept., 2020*

Nicola Massu, +9 Sept. 2002
Lorraine M. Bitar, +29 Sept. 2002
Michael A. Edwards, +23 Sept.

Maria Juganu, +15 September 2021
Dr. Samir Abu-Rustum, +5 Sept., 2021
Linda Simon +14 September, 2021

Memory Eternal!

Please phone the Church Office if there are any omissions or corrections to the above listing of names. Please bear in mind that some have chosen not to be included in our announcement. Please pardon any errors.

ANNOUNCEMENTS

Parish Council Virtual Meeting – Monday, September 19
at 6 p.m., meeting Zoom link to be provided.

Weekly Bible Study Tuesday (September 20)

Our next Bible Study will be held on Tuesday evening, September 20th, at 7 p.m. We will take a look at the new Archdiocese curriculum on the Old Testament scripture and their relevance to us as Christians. A link to the Zoom meeting will be sent out in an e-mail. Sessions are recorded for those unable to attend who may also request the link to the study. Plan to join us.

New Prayer Books Now in the Bookstore

The new Archdiocese and Faithtree prayer books are now on sale!
Stop by and see our many other gift items.

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

Holy Bread Offering List

Sep 25 - Marcia Terry and Charlotte Murr

Oct 02 - the Deeb Family

Oct 09 - open

Oct 16 - open

Oct 23 - open

Coffee Hour Hosts Calendar

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

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>

Teen Pool Party and “Ask Abouna Session”
{for 13-19 year olds} - Saturday, September 17, 11 a.m. to 3 p.m.
(Dawud Home) 10918 Cartwright Dr., Chatsworth 91311
RSVP by September 10 to: crowe31@gmail.com

Orthodox Christian Leadership Initiative 6th Annual Conference
September 16-18: “Monday—The Gospel Changes Everything”
On-line link for registration: <https://www.orthodoxservantleaders.com/leadership-conference.html>

Church School Registration - Sunday, September 18
Register at: <https://www.stmichaelvannuys.org/church-school-registration-form/>

Altar Boy Training - Saturday, September 24, 3-7 p.m.
RSVP to: rajalat@stmichaelvannuys.org

First Sunday of Church School - Sunday, September 25

Diocesan Fall Gathering - Friday-Sunday, October 7-9
Hosted by St. Simeon Church (Santa Clarita)
Register at: www.scvorthodox.com

St. Michael Feast Day Celebration - Sunday, November 6

Church School Christmas Program - Sunday, December 11

Our 2022 Pledge Form Provided with this Bulletin

Have you completed a Pledge Form for this year? An annual “Fair Share Contribution” is paid by St. Michael Church to the Archdiocese (\$50/adult; \$35/17 years of age or under). Our parish depends upon the financial pledge commitments of its members in order to meet its monthly expenses. We appreciate your faithful support of our parish.

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

2022 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

Parish Council Nominations

On Sunday, November 20, 2022 we will be holding a brief virtual and in-person 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, 2023 to December, 2025). 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 Connie Abdun-Nur Barilla [ending his second (2nd) term; unable to be nominated; able to be appointed]; John Khouri [ending his first (1st) term; able to be nominated or appointed]; and Dan Raju [completing his first (1st) term; able to be nominated or appointed]. Our one-year appointed members whose terms are expiring are: Adam Lamar [completing his second year appointed and a three-year term], Michael Paraskevas [completing his first year appointed]; and Maria Safady [completing his first year appointed].

If necessary, the Parish Council election will be held on two (2) consecutive Sundays: November 27 and December 4. Council members whose terms are unexpired are: Joe Ayoub, Subdeacon Richard Ajalat, Julie Bitar, Britton McLinn, Deacon Andrew Monsue and Kris Thabit. Charmaine Darmour is also completing her eleventh (12th) consecutive year as President of the Antiochian Women. All interested in serving on the Parish Council should contact: Kris Thabit, Nominations Chair at: kthabit66@hotmail.com or speak with Father Timothy.

ALTAR BOY TRAINING



COME AND
LEARN HOW
TO SERVE IN
THE NEW
ALTAR

@ St. Michael Church - 16643
Vanowen St. Van Nuys, 91406
Day/Time: September 24, 2022
From 3:00-7:00 p.m.

With a light Dinner after Vespers
Please Contact SBDN. Richard
Mitry Ajalat for any Questions
Rajalat@stmichaelvannuys.org



ST. NICHOLAS

ANTIOCHIAN
ORTHODOX
CATHEDRAL

FESTIVAL

SATURDAY & SUNDAY

OCTOBER 1 & 2, 2022

2300 W. 3RD STREET, LOS ANGELES, CA 90057

SATURDAY: 1:00PM - 9:00PM

SUNDAY: 12:00PM - 8:00PM

LIVE MUSIC & DJ

VIEW SCHEDULE AT STNICHOLASLA.ORG/FESTIVAL



ELIAS SAFAR



RAMEZ ALDAOUD



MAZEN KARAM



MISHO ASLAN



FADI HANANI



FIDEL FAYAD



ALAA SAMAN



MICHEL ASHKAR



FOOD

MANAKEESH . KABAB . GYRO . TACOS . KIBBEH MASHWEYEH . FALAFEL . SWEETS

\$5
ENTRANCE
FEE

KIDS ACTIVITIES

CARNIVAL GAMES . BOUNCY HOUSE . ETC

CHURCH
TOURS

LIVE AND SILENT AUCTIONS

SPORTS COLLECTIBLES . BRAND NEW TOYOTA



SMOKING IN DESIGNATED AREAS ONLY

The Feast of the Elevation of the Holy Cross - September 14

Each year on September 14 the Orthodox Church celebrates the feast of “The Elevation of the Honorable and Life-giving Cross.” This is one of the great feasts of the Church year, and one which has an important historical background. Although one or two of the hymns for the day refer obliquely to the vision of the cross in the heavens, the actual commemoration is not that of Constantine’s vision before his battle with Maxentius on October 28, 312. On that occasion, while he was in doubt about the outcome of the impending battle for Italy, he saw in the heavens the arms of the cross stretching far and wide, and the words. “In This Conquer.” The battle won, he did begin to aid Christians, and ended by himself being baptized just before his death.

The third Sunday of Great Lent is another commemoration of the Holy Cross that celebrates the finding of the cross in Jerusalem by Constantine’s mother, St. Helena, about the year 326, according to the Tradition. A great many stories sprang up about this event, but Constantine did erect a great church over the Holy Sepulcher (the Tomb of Christ), and in it the cross was enshrined in a reliquary. This church stood for three centuries before it was destroyed by the Persians, during their series of campaigns against the Empire. Whatever were the early feasts observed in Jerusalem in honor of the Finding of the Cross, they became overshadowed by the events of the reign of the Emperor Heraclius, which are what the Feast as it is today does commemorate.

When Heraclius was crowned Emperor on October 5, 610, after the overthrow of the unworthy Phocas, the provinces on all sides were overrun by the Persians, Avars, and Slavs. He started on a series of internal reforms, such as canceling the dole of grain, which enabled a great many able-bodied loafers in Constantinople to spend their time attending the circus and games instead of doing something useful, and in trying to improve the finances of the government. He embarked on a series of campaigns in due course of time to re-establish Byzantine rule in the neighboring parts of the Empire. The Persians had for some years been harassing Syria and Asia Minor, and in 613 they attacked the city of Damascus. The next year they took Jerusalem, and left a garrison in charge of the city. The population revolted as soon as the main body of the invading army left, and slaughtered the garrison. This brought back the conquerors, who are said to have killed 90,000 of the inhabitants, sparing only the Jews who aided them in the conquest. They took the Patriarch Zacharias and the case containing the relics of the cross back to Persia with them.

This event was regarded by all the Christians as the greatest possible disaster, since they regarded the sacred relics as the palladium of the city. Added to this was the insolence of Chosroes, King of the Persians, who taunted the Christians with their religion and their Lord, who so obviously had failed to deliver them. For the next eight years Heraclius was busy with the Avars, and was not able to go out against the Persians until 622. He waged six campaigns between 622 and 627, and finally defeated Chosroes and his generals decisively, but at great cost. The Empire was in great danger: in 626 the Persians were in Asia Minor right across the Bosphorus from the City, while their barbarian allies were encamped on the north in Thrace. But Heraclius managed to fight them all off, and restore some control.

Heraclius brought back to Jerusalem the Patriarch and the relics of the cross, which had not been molested. The populace demanded to see and venerate the relics, and accordingly they

were solemnly elevated for all to see and reverence. The Emperor took a part of the sacred wood back to Constantinople with him. From the time of the finding of the cross by the Empress Helena, small bits of the wood were sent all over the world as most sacred relics, and the part which remained, although large, was still portable.

The hard-won peace of 626 left both the Persian anti Byzantine empires exhausted. At this very time a new danger appeared on the horizon: both Chosroes and Heraclius received letters from the Arab Mohammed, who invited them to adopt Islam, his newly founded faith. They both declined, but their contacts with the Moslems were to be many and difficult. In 629 Arab attacks on the empires began, and in 635 Damascus was taken, and Jerusalem in 637. Heraclius went back to Jerusalem and removed the sacred relics to Constantinople for safe keeping, but the Patriarch remained behind to greet the new rulers.

The ceremony of Elevation as performed in Church is actually a patriotic one, with prayers for the Rulers and their people, for Church and State, and for their establishment and preservation. The key to the observance is to be found in the Hymn for the Feast, the Troparion, which runs as follows:

*“O Lord, save thy people and bless thine inheritance:
and to Thy faithful people grant victory over the enemy,
And by power of Thy Cross protect all those who follow Thee.”*

To the Byzantines, their Empire was the civilized world, the *Oikoumene*, the habitation of law and order; outside the pale were the barbarians, the people who spoke some other language that no one could understand, and whose ways were violent and strange. The Christian religion was a part of this, the vehicle of salvation and civilization. This is the heritage that was transmitted down through the ages by the Byzantine Empire, the struggle for civilization against the power of the destroyers. When we celebrate the feast today, we should have this in mind; it is apt that the Feast of the Cross is always a Fast. This paradox is striking, but accentuates the understanding our ancestors had that victory comes hard, and that nothing good is achieved without sacrifice.

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."

EOTHINON 3

الايوثينا 3

TONE 5

اللحن 5

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

EUMENIOS THE WONDERWORKER, BISHOP OF GORTYNA; MARTYR ARIADNE OF PHRYGIA

طروبارية القيامة على اللحن السادس

إنّ القواتِ الملائكية ظهرت عند قبرك الموقر، فالحراسُ صاروا كالأموات، ومريم وقفت عند القبر طالبةً جسدك الطاهر، فسببتَ الجحيمَ ولم تُجربَ منها، وصادفتَ البتولَ مانحاً الحياة، فيا من قام من بين الأموات، يا ربَّ المجدُّ لك

طروبارية الصليب على اللحن الأول

خُصَّ يا رب شعبتك وباركْ ميراثك، وامنحْ عبيدك المؤمنين الغلبةَ على الشرير، واحفظْ بقوةِ صليبك جميعَ المختصين بك

طروبارية رؤساء الملائكة باللحن الرابع

أيها المتقدمون على الأجناد السماويين، نتوسلُ إليكم نحن غيرَ المستحقين، حتّى أنكم بطلبكم تكتنوفوننا بظلِّ أجنحةِ مجدكم غيرِ الهيولي، حافظين إيانا نحنُ الجاثين والصارخين بغير فتور، أنقذونا من الشدائد، بما أنكم رؤساء مراتب القواتِ العلوية.

قنطاق الصليب على اللحن الرابع

يا من ارتفعتَ على الصليب طوعاً، أيها المسيحُ الإلهُ، امنحْ رأفتك لشعبك الجديد المُسمى بك. وفرِّحْ بقدرتك عبيدك المؤمنين مانحاً إياهم الغلبةَ على الشرير. ولتكنْ 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، فليترك 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 الأطهار. 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 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