

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

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

Great-martyr Nikitas the Goth and those with him; Martyr Porphyrios the Mime;
Vissarion, bishop of Larisa; New-martyr John of Crete; Joseph the new of Partosh

Sunday, September 15, 2019

Tone 4; Eothinon 2

Apolytikion for the Resurrection (Tone 4)

Having learned the joyful message of the Resurrection from the angel the women disciples of the Lord cast from them their parental condemnation. And proudly broke the news to the Disciples, saying: Death hath been spoiled; Christ God is risen, granting the world 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 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 15 in the Holy Orthodox Church we commemorate the contest of the Holy Great-Martyr Nikitas the Goth.

Verses

Burned, Nikitas, thou becomest a victory-bearer,
or rather say, a fire-bearing victory bearer.
On the fifteenth Nikitas was cast into the furnace.

Nikitas was a disciple of Theophilus, Bishop of the Goths, who participated in the First Ecumenical Council in Nicaea in 325. When the Gothic prince Athenarik began to torture Christians, Nikitas stood before

the prince and denounced him for his paganism and inhumanity. Subsequently harshly tortured, Nikitas confessed his faith in Christ even more strongly, and prayed to God with thanksgiving. On his breast under his robe Nikitas bore an icon of the Most-holy Theotokos with the Pre-eternal Christ Child standing and holding the Cross in His hands. The Holy Theotokos had appeared to him and comforted him. Finally, the torturer threw the soldier of Christ into the fire, where the holy martyr breathed his last, but his body remained untouched by the fire. His companion Marianus took his body from the land of the Goths to the town of Mopsuestia in Cilicia. There, he built a church dedicated to Nikitas, and placed the miracle-working relics of the martyr in it. Nikitas suffered and was glorified in the year 372.

On this day, we also commemorate the Martyr Porphyrios the mime; Vissarion, bishop of Larisa; New-martyr John of Crete; and venerable Joseph the New of Partosh in Romania. By their intercessions, 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

Holy Bread is being offered by Laila Dawud with prayers in memory of her beloved husband and daughter Assad and Dema. Memory eternal. Prayers are also offered for the health of Laila's family: Nadeem, David, Nahil, Neveen, Natalie, Assad, Assad, Dema, Emily and Andrew.

The roses for the Procession and Elevation of the Holy Cross are being offered by Laila Dawud in loving memory of her daughter Dema (+26 September, 1976). Memory eternal.

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

for the continued recovery of Sharon Katerelos

for Jonathan Srour celebrating his 17th birthday
by the Srour and Cruz families.

LITURGICAL CALENDAR

NOTE: Wednesdays and Fridays are observed as days of fasting

The Fourteenth Sunday after Pentecost and the First Sunday of Luke

Great Vespers – Saturday, September 21st, 5 p.m.

Orthros – Sunday, September 22nd, 8:45 a.m., Divine Liturgy, 10 a.m.

ANNOUNCEMENTS

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

Parish Council Meeting – tomorrow, Monday, September 16, 7 p.m.

Care Packages for the Homeless and Needy

We have concluded our collection of items for “care packages” for the homeless. Additional bags are available in the narthex for you to have in your car for distribution to those on street corners who can benefit from bottled water and various hygiene items. We thank Levia Arbuckle for her help in planning this project.

Parish Council Nominations

On Sunday, November 24, 2019 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, 2020 to December, 2022). 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 (Vice-Chair) [ending her first term; able to be nominated]; Carrie Sadd Khouri [ending her second term and unable to be nominated] and Michael Mitchell (Chair) [ending his second term and unable to be nominated]. Our three (3) one-year appointed members whose terms are expiring are: Eric Nelson (Secretary), [ending his eighth consecutive year (two three year terms and two appointed terms) and unable to be nominated]; Julie Bitar [ending her first appointed term and able to be nominated]; and Dan Raju [ending his first appointed term and able to be nominated]. The Parish Council election will be held on two (2) consecutive Sundays: December 1 and 8. Council members whose terms are unexpired are: Richard Ajalat, Joe Ayoub, Regan Hines, Adam Lamar, Deacon Andrew Monsue and Kris Thabit. Charmaine Darmour is also completing her ninth (9th) consecutive year as President of the Antiochian Women.

New E-mail Address

NOTE: Father Timothy has a new church e-mail address: frtimothy@stmichaelvannuys.org Please do not use his former address and update his contact information on your computer. His phone number has not changed: 818-219-3761. He prefers that you do not text him by telephone for bulletin postings or announcements. Sunday Bulletin announcements are properly received by e-mail, however, prayer requests may be made by text, e-mail or voice call.

Do You Receive The Word Magazine?

The Word magazine is the official monthly periodical of the Antiochian Archdiocese. A free subscription is available to all pledging members of St. Michael Church. If you are not receiving your copy and would like to, please contact Samia Habib at: [<sambur@juno.com>](mailto:sambur@juno.com). Subscription forms are also available for anyone who would like to be a subscriber.

New Parish Directory

We have begun to plan for a new Parish Directory. Please be sure that your mailing address and phone number(s) are current for our records by either e-mailing or providing Samia Habib with a clearly handwritten note. If there has been no change to your information in our 2018-2019 Parish Directory you will not need to inform us of an update. However, if you choose to not publish your mailing address and or phone number(s) please let us know. Samia's e-mail address is: <sambur@juno.com>. If you would like to add or re-submit your business card to our directory for \$50, please contact Emile F. Skaff at:

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

Holy Bread Offering List

Sep 22 - open
Sep 29 - open
Oct 06 - The Deeb family
Oct 13 - open

Coffee Hour Hosts Calendar

Sep 22 - Mary & Troy Minassian
Sep 29 - open
Oct 06 - Leslie Henry
Oct 13 - Vera Ababseh

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

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

September Parish Council Meeting - Monday, September 16, 7 p.m.

So. California Antiochian Clergy Deanery Meeting at St. Michael Church
Tuesday, September 17, 2019, 10:30 a.m.

Teen SOYO Fall "Kick-off" - Saturday, September 21, 2019,
St. Nicholas Cathedral Heritage Hall; 1-5 p.m.

St. Mark "Disco and Dabke Dinner-Dance"
Saturday, September 21, 2019

October is "Youth Month"

23rd Annual L.A. Mediterranean Festival at St. Nicholas Cathedral
2300 W. Third Street; Los Angeles; Saturday-Sunday, October 5-6, 2019

St. Michael Antiochian Women's Meeting - Sunday, October 6

St. Michael 50th Anniversary "Game Night" - Saturday, October 12th
from 5-9 p.m., beginning with Vespers (open to all ages!)

Diocesan Fall Gathering - October 25-27, 2019; St. Peter and Paul
Church (Ben Lomond, California); \$139/night (available by September
25, 2019); for more information please contact the planning
committee at: <FallGathering2019@gmail.com>

San Fernando Valley Interfaith Solidarity March
Sunday, October 27, 2 p.m.

[End of Daylight Savings Time - Sunday, November 3rd]

Patronal Feast Day of the Holy Archangel Michael - Friday, November 8
Vespertine Divine Liturgy, Thursday, November 7; 6:30 p.m.

St. Michael 50th Anniversary Feast Day Luncheon
Sunday, November 10 [details TBA]

Father Timothy on Vacation:
Monday, November 11 to Thursday, November 21

Fast in Preparation of the Holy Nativity - November 15 to December 24

Special Meeting of the Voting Membership - Sunday, November 24
[for the purpose of accepting nominations for Council members]

Church School Christmas Program Rehearsal - Saturday, December 7
Christmas Program - Sunday, December 8

The Feast of the Holy Nativity (Christmas) - Wednesday, December 25
Christmas Eve Liturgy (Paramon), 3:30 p.m.; Christmas Day, 10 a.m.

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 Sepulchre (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.”

Have You Received your “Real” (National) ID”?

What is a Real ID?

In January 2018 the **U.S. Department of Homeland Security** implemented phase 4 of the “REAL ID Act” (Law) that sets a new standard for state issued driver’s licenses and identity documents. The State of California and other states were granted an extension to comply with the Federal Law by October 10, 2020. A “Real ID” is issued at local offices of the Department of Motor Vehicles and will require providing hard copy documents that verify one’s identification. Those documents include: a) a birth certificate of a U.S. state or territory; an unexpired passport, certificate of naturalization or citizenship, an unexpired permanent resident card, a certified legal document supporting name change, if applicable; b) an original or certified Social Security number, W-2 form, SSA-1099 form; c) two (2) forms of proof of California residence that may include home utility bills, medical documents, insurance documents, IRS or California tax return. NOTE: All names used on legal documents must be consistent on all records. Your California Driver’s License may be used as your “Real ID” when it shows a gold (California bear) logo on the top right of your driver’s license. Otherwise a “Real ID” is issued as a separate form of identification from your California Driver’s License. See Fr. Timothy to receive an official document of the above.

Why will I need a Real ID?

A “Real ID” is a form of identification that meets increased security standards for state-issued driver’s licenses and identification cards. Travelers will be required to provide either a Real ID or another TSA-approved form of identification (i.e., Passport) for air travel or to visit a secure federal facility such as a military base after October 1, 2020.

How may I acquire a Real ID?

Anyone may register on-line at: dmv.ca.gov/portal/dmv in order to receive a code for a non-appointment when visiting a local DMV office. Appointments may also be made on-line, however, on-line appointments may require waiting for a month or more.

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

Great-martyr Nikitas the Goth and those with him; Martyr Porphyrios the Mime;
Vissarion, bishop of Larisa; New-martyr John of Crete; Joseph the new of Partosh

طروبارية القيامة على اللحن الرابع

إن تلميذاتِ الربِّ تعلمن من الملاكِ الكرّزَ بالقيامةِ البهجةِ، وطرحن القضاءَ الجدي، وخاطبن
الرسُلَ مفتخراتٍ وقائلاتٍ: سُبِّ الموتُ وقامَ المسيحُ الإلهُ، مانحاً العالمَ الرحمةَ العظمى

طروبارية الصليب على اللحن الأول

خَلِّص يا رب شعبَكَ وبارِكْ ميراثَكَ، وامْنَحْ عبيدَكَ المؤمنين الغلبةَ على الشريرِ، واحفظْ
بقوةِ صليبيكَ جميعَ المختصين بك.

طروبارية رؤساء الملائكة بالحن الرابع

أيها المتقدمون على الأجناد السماويين، نتوسَّلُ إليكم نحن غيرَ المستحقِّين، حتَّى أنكم
بطلباتكم تكتنوفوننا بظلِّ أجنحةِ مجدِّكم غيرِ الهيولي، حافظين إيانا نحنُ الجاثين
والصارخين بغيرِ فتور، أنقذونا من الشدائد، بما أنكم رؤساءُ مراتبِ القوَّاتِ العلويةِ.

قنذاق الصليب على اللحن الرابع

يا من ارتفعتَ على الصليبِ طوعاً، أيها المسيحُ الإلهُ، امْنَحْ رَأْفَتَكَ لشعبِكَ الجديد المسمى
بك. وفرِّحْ بقدرتِكَ عبيدَكَ المؤمنين مانحاً إياهم الغلبةَ على الشرير. ولتكنْ لهم نصرتُكَ
سلاحاً للسلام، وظفراً لا يُفهر.

الرسالة

ما أعظمَ أعمالَكَ يا رب. كلَّها بحكمةٍ صنعت. باركي يا نفسي الرب
فصلٌ من رسالةِ القديسِ بولس الرسول إلى أهل غلاطية

يا اخوة, نحن نعلم أنّ الإنسان لا يُعدّ باراً بالعملِ بأحكامِ الشريعة, بل بالإيمان
بيسوع المسيح. ولذلك آمنا بيسوع المسيح لنُعدّ أبراراً بالإيمانِ بالمسيح, لا بالعملِ
بأحكامِ الشريعة. فالإنسانُ لا يُعدّ باراً لعملِهِ بأحكامِ الشريعة. فإنّ كنّا نلتمسُ البرَّ
بالمسيح وُجدنا أيضاً من الخاطئين, فهل يعني هذا أنّ المسيح يعملُ للخطيئة؟ حاشَ
له! ولكني إذا عُدتُ إلى بناءٍ ما هدمته, جعلتُ من نفسي مُخالفاً للشريعة, لأنّي
بالشريعة مُتُّ عن الشريعة لأحيا لله. مع المسيح صُلبتُ, فما أنا أحيا بعد, بل المسيح
يحيي فيّ. وإذا كنتُ أحيا 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 الأظهار. وقال لهم: "الحقّ أقول لكم: في
جملة الحاضرين هنا من لا يدوقون 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