

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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The Sunday after The Elevation of the Holy Cross

Great-martyr Eustathios and his family; Venerable-martyr Hilarion of St. Anne Skete on Athos; Venerable John of Crete; Martyrs Michael, prince of Chernigov, and his councilor Theodore

Sunday, September 20, 2020

Tone 6; Eothinon 4

Apolytikion for the Resurrection (Tone 6)

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

Apolytikion 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 (Tone 4)

Thy Martyrs, O Lord, in their courageous contest for Thee received as the prize the crowns of incorruption and life from Thee, our immortal God. For since they possessed Thy strength, they cast down the tyrants and wholly destroyed the demons' strengthless presumption. O Christ God, by their prayers, save our souls, since Thou art merciful.

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 20 in the Holy Orthodox Church, we continue to celebrate the Feast of the Elevation of the Holy Cross, and commemorate

holy Great-martyr Eustathios, Theopiste his wife, and their two sons Agapios and Theopistos.

Verses

A bronze bull burned up Eustathios' whole household;
And the whole household Thou, O Word of God, savest.

On the twentieth Eustathios with family was burned in a bull.

Eustathios, before his baptism, was an illustrious Roman general named Placidus in the second century. While hunting in the country one day, he was converted to the Faith of Christ through the apparition of an uncommonly majestic stag, between whose antlers he saw the Cross of Christ, and through which the Lord spoke to him with a human voice. Upon returning home, he learned that his wife Tatiana had also had a similar vision. They sought out the Christian Bishop and were baptized, Placidus receiving the name Eustathios, and Tatiana the name Theopiste; their two sons were baptized Agapios and Theopistos. The family was then subjected to such trials as Job endured. When the family refused to sacrifice to the idols—a public sacrifice from which no Roman general could be absent—the Emperor Hadrian had them put into a large bronze device in the shape of a bull, which was heated with fire until they died. When their holy bodies were removed, they were found to be without harm. The martyrs suffered in the year 126.

On this day, we also commemorate the Venerable-martyr Hilarion of St. Anne Skete on Athos; Venerable John of Crete; Martyrs Michael, prince of Chernigov, and his councilor Theodore. By the intercessions of Thy Saints, O God, have mercy on us. Amen.

OFFERINGS

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

Holy Bread is being offered by Dr. Samir & Amira Boutari with prayers on the occasion of their wedding anniversary (September 12th). May God grant them continued health and many years!

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

for the repose of the newly-departed servant of God, Maria Juganu, of Romania; beloved mother of Nicholas Juganu and family.
Memory eternal.

for the health and recovery of Vadni Beyrouti by Lauren Baba

for the health and recovery of Boulos Bitar by Mary Bishara

for the health and recovery of Jacob Corbin by Charmaine Darmour

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 26th, 5 p.m.

Orthros – Sunday, September 27th, 8:45 a.m., Divine Liturgy, 10 a.m.

ANNOUNCEMENTS

Parish Council Meeting – tomorrow, Monday, September 21

Live-streaming Sunday Orthros and Liturgy

Plan to view all of our scheduled church services on-line by logging on to: either **FaceBook** or **YouTube** via our parish website: <www.stmichaelvannuys.org> Your church offering may be made on-line via our website “Donation” tab or by mailing your check to the church at: 16643 Vanowen Street; Van Nuys, California; 91406.

Church Attendance

We are currently limiting attendance at our church services due to the COVID-19 pandemic. Parishioners must sign-up by informing Father Timothy to attend our services. Questions will also be answered by Father Timothy by e-mail at: frtimothy@stmichaelvannuys.org The Sacrament(s) are also available on weekdays by appointment.

Zoom Meeting Bible Study

Bible Study with Father Timothy — Tuesday, September 22th at 7 p.m. **Use the link and security password provided in the parish e-mail.**

Note: Father Timothy would also welcome scheduling a Zoom Meeting with you and your family at any time by appointment. Simply e-mail him at <frtimothy@stmichaelvannuys.org>.

Adult Zoom Meeting: “The Relationship Project”

Join Father Timothy this Thursday, September 24th at 6:30 p.m. in weekly one-hour Zoom meetings that explore “The Relationship Project” produced by *Faithtree Resources*. Discover the struggles of young people and how we can best relate to their anxieties and challenges. The three-part program aims to build the primary relationships of a young person: with their parents, priest, people of faith and friends. This curriculum that was written by a team of Orthodox theologians, pastor-teachers, therapists, and youth workers has been blessed by His Eminence, Metropolitan JOSEPH. Sign-up with Father Timothy to participate.

Join in our Parish Bible Study Zoom Meetings

An “Orthodox Bible Study” provides a broad and complete study of the full context of Holy Scripture (Old and New Testament) It is a comprehensive approach to understanding God’s Word from Holy Tradition that includes: The Apostolic writings, Church Councils, the Canonical Texts, Patristic Sources, Liturgical Texts of Services and the experience of saints who have given testimony through their life as witnesses of the faith through the centuries. This week’s “Virtual Bible Study Zoom Meeting” will take place on Tuesday evening, September 22nd, at 7 p.m. Each study is limited to one hour. **This week’s topic is the first of a new series on The Book of Revelation: It’s Understanding and Use in the Orthodox Church.** For recorded sessions or study guides, e-mail Father Timothy at: <frtimothy@stmichaelvannuys.org>.

CHURCH SCHOOL 2020-21

Starts 9/27/20

NEW CLASS BREAKDOWN / NEW PROCEDURES

Due to the current situation the following will be our new procedures until Fr. Timothy decides that we can come back to the onsite classes.

In an effort to keep Church School as normal as possible, all classes will take place on Sundays at 1:30pm.

This will give our families that do come to church or watch services on Zoom time to get their children ready.

We will be using our Current Curriculum with some changes. In an effort to increase our Church School / Youth Department, we are now developing a Jr High Group this year with a brand new curriculum from which our Jr. High students will benefit.

Class Breakdown

PreK – 2nd grades

3rd – 5th grades

6th – 7th grades (Jr. High)

8th – 12th grades (High School)

Register Today = ON LINE

We are also in the process of revising our Website for Youth Ministries that has links for Church School and Teen Groups. Please go to the website and click on Youth Ministries, then Church School which will give you all the information you need including a link to register on line.

The completion of the Website should be completed by the end of October.

Upcoming Events

Patronal Feast of the Holy Archangel Michael - Saturday, November 7

Special Meeting of the Voting Membership, Sunday, November 15

The 57th "Sweetheart Ball" - at the Universal Hilton Hotel
(November 28, 2020)

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

Holy Bread Offering List

Sep 27 - open
Oct 04 - the Deeb family
Oct 11 - open
Oct 18 - open

Coffee Hour Hosts Calendar

Note: There are no Coffee
Hours scheduled

Please contact Fr. Timothy (818/219-3761; pastor@stmichaelvannuys.org) to sign-up to offer Holy Bread.

Personal Tours of our New Church Sanctuary

Personal tours are being scheduled by appointment for all who are interested in designated "sponsorships" or "dedications" of various parts of the new church sanctuary that are available. The tour will also provide answers to questions. Please contact Father Timothy for more information at: frtimothy@stmichaelvannuys.org

Young Adult Fellowship "Wine and Cheese Party"

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 Sunday, September 20, 2020. For more information contact Richard, also via his e-mail <rajalat@stmichaelvannuys.org>.

Parish Council Nominations

On Sunday, November 15, 2020 we will be holding a brief Virtual 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 Joe Ayoub [ending his first (1st) term; able to be nominated]; Adam Lamar [ending his first (1st) term; able to be nominated]; and Deacon Andrew Monsue [completing his first (1st) term; able to be nominated]. Our one-year appointed members whose terms are expiring are: Julie Bitar [second year appointed], and Michael Mitchell [first year appointed]. The Parish Council election will be held on two (2) consecutive Sundays: November 22 and 29. Council members whose terms are unexpired are: Connie Abdun-Nur Barilla, Regan Hines, John Khouri, Subdeacon Richard Ajalat, Dan Raju, and Kris Thabit. Charmaine Darmour is also completing her tenth (10th) consecutive year as President of the Antiochian Women. All interested in serving on the Parish Council should contact: Connie Barilla, Nominations Chair at: cmatthews46@yahoo.com

Bookstore Sales Continue With Delivery

Contact our Bookstore Manager, Bobbi Monsue at: bobbi_monsue@att.net for your special order of books, icons, jewelry, cards, lamps, censers, incense, and much more; especially for that special occasion or personal gift.

Congratulations to Scholarship Recipients

We congratulate this year's recipients of the Raies-Murr Educational Foundation Scholarship: **Abigail Abraham, Nick Safady, George Ibrahim** and **Antony Ibrahim**. May God grant them all success in their studies!

Building Fund Update

We are still unable to have a clear date for the completion of our Church Building Project for a very important reason: A certified occupancy will be granted by the City of Los Angeles when the Department of Building and Safety verifies that we have complied with the peripheral requirements of our site plan. This means we cannot and may not be able to complete the project without a line of credit (loan) with a lending institution or a parishioner loan program. Some additional LA City requirements may be expected to be completed as a prerequisite for our occupancy.

At the current time we have invested 2.7 million dollars to reach our goal of having a watertight building. As of August 31st we have 1.2 million dollars within our construction Building Fund Account of which one-half of the amount is already committed under contract with third party contractors currently working on the site. By January of 2021 we will have contractually obligated the remainder one-half of the account funds for additional new construction work. Without additional funding it will greatly impede our ongoing progress as we will be unable to contract for any additional work to be done on the project. As has been expressed in the past we estimate our shortfall will be approximately five-hundred thousand dollars (\$500,000.00) to complete the project.

Your urgent financial help is needed between now and the end of 2020. We ask that you prayerfully consider making a donation between now and the end of the year to take advantage of any Tax Benefits that would be available to you. It is worth noting that under the CARES ACT (for 2020 ONLY), if you itemize your tax return (without taking the standard deduction: \$24,000 for couples and \$12,400 for most single tax filers) your contribution is 100% deductible instead of 60% as has been the case for years. For more information on a pledge commitment or sponsorship, please contact Ron Zriack at <ronaldzraick@gmail.com> or Father Timothy at: <frtimothy@stmichaelvannuys.org>.

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 4

الايوثينا 4

TONE 6

اللحن 6

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

**GREAT-MARTYR EUSTATHIOS AND HIS FAMILY; VENERABLE-MARTYR HILARION OF
ST. ANNE SKETE ON ATHOS; VENERABLE JOHN OF CRETE; MARTYRS MICHAEL,
PRINCE OF CHERNIGOV, AND HIS COUNCILOR THEODORE**

طروبارية القيامة على اللحن السادس

إنّ القواتِ الملائكية ظهرت عند قبرك الموقر، فالحراسُ صاروا كالأموات، ومريم وقفت عند القبر طالبةً جسدك الطاهر، فسبيتَ 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 شعبك وباركْ ميراثك، وامنحْ عبيدك المؤمنين الغلبةَ على الشرير، واحفظْ بقوةِ صليبك جميعَ المختصين بك.

شُهداؤك، يا ربُّ، بجهادهم نالوا منك الأكاليلَ غيرَ الباليةِ يا إلهنا. لأنهم أحرزوا قوتك، فحطموا المغتصبين وسحقوا بأسَ الشياطين التي لا قوَّة لها. فبتوسلاتهم، أيُّها المسيحُ الإلهُ خُصَّ نفوسنا.

طروبارية رؤساء الملائكة بالحن الرابع

أيُّها المتقدمون على الأجناد السماويين، نتوسلُ إليكم نحن غيرَ المستحقين، حتَّى أنكم بطلباتكم تكتنوفوننا بظلِّ أجنحةِ مجدكم غيرِ الهيولي، حافظين إيانا نحن الجاثين والصارخين بغير فتور، أنفقدونا من الشدائد، بما أنكم رؤساء مراتب القواتِ العلوية.

قنداق الصليب على اللحن الرابع

يا من ارتفعت على الصليب طوعاً، أيها المسيح الإله، امنح رأفتك لشعبك الجديد المسمى بك. وفرح بقدرتك عبيدك المؤمنين مانحاً إياهم الغلبة على الشرير. ولتكن لهم نصرتك سلاحاً للسلام، وظفراً لا يقهر.

الرسالة

ما أعظم أعمالك يا رب. كلها بحكمة صنعت. باركي يا نفسي الرب

فصل من رسالة القديس بولس الرسول إلى أهل غلاطية

يا اخوة، نحن نعلم أن الإنسان لا يُعدّ باراً بالعمل بأحكام الشريعة، بل بالإيمان بيسوع المسيح. ولذلك آمننا بيسوع المسيح لنُعدّ أبراراً بالإيمان بالمسيح، لا بالعمل بأحكام الشريعة. فالإنسان لا يُعدّ باراً لعمله بأحكام الشريعة. فإن كنا نلتمس البرّ بالمسيح ووجدنا أيضاً من الخاطئين، فهل يعني هذا أن المسيح يعمل للخطيئة؟ حاش له! ولكني إذا عدتُ إلى بناء ما هدمته، جعلت من نفسي مُخالفاً للشريعة، لأنني بالشريعة مُتُّ عن الشريعة لآحيا لله. مع المسيح صُلبتُ، فما أنا أحياء بعد، بل المسيح يحيا فيّ. وإذا كنتُ أحياء الآن في الجسد، فحياتي هي في الإيمان بابن الله الذي أحببني وضحى بنفسه من أجلي.

الإنجيل

فصل شريف من بشارة القديس 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 فإنه يخلصها. فماذا ينفع الإنسان لو ربح العالم كله وخسر نفسه؟ وبماذا يفدي الإنسان نفسه؟ لأن 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 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