

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

Martyrs Trophimos, Dorymedon and Savvatios;
Hieromartyr Januarios of Benevento and his companions

Sunday, September 19, 2021

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 19 in the Holy Orthodox Church we continue the celebration of the Elevation of the Precious and Life-giving Cross, and we commemorate the holy Martyrs Trophimos, Dorymedon and Savvatos.

Verses

O Trophimos, Dorymedon and Savvatos, but one in spirit,
Ye are by sword and irons adorned with meed and trophies.
On the nineteenth fell Trophimos with fellow contenders.

In 278, during the reign of Probus, Trophimos and Savvatos came to Antioch, and seeing the city celebrating the festival of Apollo at Daphne

lamented the blindness of the people. They presented themselves as Christians to Atticus the Governor and refused to take part in the revelry. Atticus subjected each man to cruel tortures: Savvatio gave up his spirit during sufferings, but Trophimos was imprisoned in various places and beaten at each stop. At Synnada, Dorymedon, a counselor and a pagan, came to the prison and cared for Trophimos. When another pagan feast came, Dorymedon also refused to sacrifice to the idols, proclaimed himself a Christian, and was also imprisoned. The torturer ordered Trophimos and Dorymedon to be thrown to the wild beasts, but the animals would not touch them. They were eventually beheaded and all three martyrs now reign in Heaven.

On this day, we also commemorate the Hieromartyr Januarios of Benevento and his companions. By the intercessions of Thy Saints, O Christ God, have mercy upon us. Amen.

OFFERINGS

The roses for the Procession and Elevation of the Holy Cross are being offered by the Deeb family for the eleven-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 recent wedding anniversary (September 12th). May God grant them continued health and many years!

Holy Bread is also being 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, Linda Simon (+14 September, 2021), beloved wife of Leroy Simon, the mother of Mark, Nicole and Cassandra Simon, grandmother of Charlotte Byant.
Memory eternal.

for the healing and good health of Subdeacon Magued Wassef

for Lauren Baba, celebrating her birthday today.
May God grant her many years! (from her “secret sister”)

LITURGICAL CALENDAR

NOTE: Wednesdays and Fridays are observed as days of fasting

The Feast of St. John the Evangelist and the First Sunday of Luke

Great Vespers – Saturday, September 25th, 5 p.m.

Orthros – Sunday, September 26th, 8:45 a.m., Divine Liturgy, 10 a.m.

ANNOUNCEMENTS

Live-streaming Sunday Orthros and Liturgy

If you are unable to be with us at church on Sunday, 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. Mailing your check to the church will save our church a 3% service charge. Other options for your contributions include: a) automatic bill pay and b) recurring automatic withdrawal, both of which may be arranged with your bank. You may contact us for assistance with any of these options; especially when information of our bank routing and account numbers are needed. E-mail your questions to: frtimothy@stmichaelvannuys.org

Church Attendance

We request that everyone attending our church services wear face coverings due to the City policy. Church School in-person class sessions begin today following Holy Communion. Care has been taken to ensure that our classrooms are safe for our children. Questions will also be answered by Father Timothy by e-mail at: frtimothy@stmichaelvannuys.org



CLASS BREAKDOWN

*PRE-K – 1st grade / 2nd – 3rd grade / 4th – 6th grade
7th & 8th – (Jr. High Class)
9th – 12th grade- (High School)*

TEACHING STAFF

Charlotte Murr

Michelle Moujaes

MONICA JUGANK

Shereen Manning

David & Neveen Dawud

Cooper Rowe

**For more information or questions contact
Lila Coudsy, Church School Director – 818.257.2030, lcoudsy@aol.com**

Parish Council Virtual Meeting – Monday, September 20
at 5 p.m., meeting Zoom link to be provided.

Weekly Bible Study Tuesday (September 21)

Our next Bible Study will be held on Tuesday evening, September 21st, at 7 p.m. We will be continuing our study of St. Paul's Epistle to the Corinthians (Chapters 10 and 11). 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.

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

Holy Bread Offering List

Sep 26 - open
Oct 03 - Pat Malouf
Oct 10 - open
Oct 17 - open

Coffee Hour Hosts Calendar

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

Is Your Pledge Up-to-date?

We thank everyone for their faithful financial support of our parish and all who have made additional contributions to our Building Fund. Please note the four options available for your offerings listed on the form: 1) hardcopy check mailed or brought to church, 2) automatic bill pay, 3) on-line credit card contribution, and 4) recurring automatic bank withdrawal.

Upcoming Events

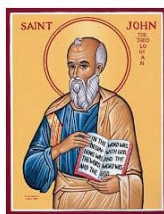
Teen Family Potluck and Pool Party - Saturday, October 2nd
Sign-up for potluck here: <https://www.perfectpotluck.com/ETMD7954>

Diocesan Fall Gathering - October 8-10, 2021

Host: St. John Church; Orinda, California

To register on-line go to: <https://fallgathering2021.eventbrite.com/>

St. Michael Feast Day Lunch (outdoors) - Sunday, November 7



Antiochian Orthodox Christian Archdiocese of North America

Diocese of Los Angeles and the West

2021 Fall Gathering

October 8-10, 2021

With the blessing of His Eminence, Metropolitan JOSEPH

Schedule

Friday, October 8, 2021

Welcome, Check-in/Registration 5:30 PM
Vespers 6:30 PM
Evening Social with Appetizers and Desserts

Saturday, October 9, 2021

Morning Prayers/Breakfast/Check-in/Registration 8:00 AM
Meetings 9:30 AM to 1:00 PM
Lunch 1:00 PM

Optional Activities or Free Time: 2:00-4:30 PM

- Lafayette Reservoir Walk/Hike
- Shopping downtown Walnut Creek (on your own)

Vespers 5:00 PM
Fellowship Dinner at St. John's - El Paisa (Mexican) 6:30 PM \$25.00 per person

Sunday, October 10, 2021

Orthros and Hierarchical Divine Liturgy 9:00 AM
Light Lunch 11:30 AM

Bookstore Orders Available on Parish Website

You may place an order through our parish website or e-mail Bobbi Monsue (Manager) for special orders at: bobbi_monsue@att.net. Your credit card will also be accepted for payment. Please come in and browse through our expanding selection of books, icons and gift ideas. Special orders may also be made by request.

Parish Council Nominations

On Sunday, November 21, 2021 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, 2021 to December, 2023). 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 Regan Hines [ending his first (1st) term; able to be nominated]; Subdeacon Richard Ajalat [ending his first (1st) term; able to be nominated]; and Kris Thabit [completing his first (1st) term; able to be nominated]. Our one-year appointed members whose terms are expiring are: Adam Lamar [completing his first year appointed and a three-year term], and Michael Mitchell [completing a maximum of eight consecutive elected and appointed years].

The Parish Council election will be held on two (2) consecutive Sundays: November 28 and December 5. Council members whose terms are

unexpired are: Joe Ayoub, Connie Abdun-Nur Barilla, Julie Bitar, John Khouri, Deacon Andrew Monsue and Dan Raju. Charmaine Darmour is also completing her eleventh (11th) 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 or speak with Father Timothy.

Bookstore Sales Continue With Delivery

Contact 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.

Lecture on the Holy Land Monotheistic Faiths

For the past three years, Father Timothy has been providing seasonal lectures to pre-college and college students on the subject: "The Three Monotheistic Faiths of the Holy Land: Judaism, Christianity and Islam." You are welcome to receive the recorded links to the lecture by request. Simply e-mail 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 2

الايوثينا 2

TONE 4

اللحن 4

**THE SUNDAY AFTER (APODOSIS) THE FEAST OF
THE EXALTATION OF THE HOLY CROSS
MARTYRS TROPHIMOS, DORYMEDON AND SAVVATIOS;
HIEROMARTYR JANUARIOS OF BENEVENTO AND HIS COMPANIONS**

طروبارية القيامة على اللحن الرابع

إن تلميذاتِ الربِّ تعلمن من الملاكِ الكرزِ بالقيامةِ البهجِ، وطرحن القضاءَ الجدي،
وخاطبن الرسلَ مفتخراتٍ وقائلاتٍ: سُبِّ الموتُ وقام المسيحُ الإلهُ، ماتحاً العالمَ الرحمةَ
العظمى

طروبارية الصليب على اللحن الأول

خَلِّصْ يا رب شعبَكَ وبارِكْ ميراثَكَ، وامنحْ عبيدَكَ المؤمنين الغلبةَ على الشريرِ، واحفظْ
بقوةِ صليبِكَ جميعَ المختصين بكِ.

طروبارية رؤساء الملائكة بالحن الرابع

أيها المتقدمون على الأجناد السماويين، نتوسلُ إليكم نحن غيرَ المستحقين، حتَّى أتكم
بطلباتكم تكتنوفوننا بظلِّ أجنحةِ مجدكم غيرِ الهيولي، حافظين إيانا نحن الجاثين
والصارخين بغير فتور، أنقذونا من الشدائد، بما أتكم رؤساء مراتبِ القواتِ العلوية.

قنداق الصليب على اللحن الرابع

يا من ارتفعت على الصليب طوعاً، أيها المسيحُ الإلهُ، امنحْ رأفتك لشعبك الجديد المُسمى
بك. وفرحْ بقدرتك عبيدك المؤمنين مانحاً إياهم الغلبةَ على الشرير. ولتكنْ لهم نصرتك
سلاحاً للسلام، وظفراً لا يُقهر.

الرسالة

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

فصلٌ من رسالة القديس بولس الرسول إلى أهل غلاطية

يا اخوة، نحن نعلمُ أنَّ الإنسانَ لا يُعدُّ باراً بالعملِ بأحكامِ الشريعةِ، بل بالإيمانِ
بيسوع المسيح. ولذلك آمنا بيسوع المسيح نُعدُّ أبراراً بالإيمانِ بالمسيح، لا بالعملِ
بأحكامِ الشريعةِ. فالإنسانُ لا يُعدُّ باراً لعملِهِ بأحكامِ الشريعةِ. فإنَّ كُنَّا نلتمسُ البرَّ
بالمسيحِ وُجدنا أيضاً من الخاطئين، فهل يعني هذا أنَّ المسيحَ يعملُ للخطيئة؟ حاشَ
له! ولكني إذا عُدْتُ إلى بناءِ ما هدمتهُ، جعلتُ من نفسي مُخالفاً للشريعةِ، لأنِّي
بالشريعةِ مُتُّ عن الشريعةِ لآحيا لله. مع المسيحِ صُلبتُ، فما أنا أحياء بعد، بل المسيحُ

يحيَا فيّ. وإذا كنتُ أحيَا الآن في الجسدِ، فحياتي هي في الإيمانِ بابنِ الله الذي أحبّتي وضحّي بنفسه من أجلي.

الإنجيل

فصلٌ شريفٌ من بشارَةِ القديسِ مرقس

قال الرب: "من أراد أن يتبعني، فليترك نفسه ويحمل صليبه ويتبعني. لأن 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 يعني عمومية المشاركة فيه لذوى العقيدة الواحدة، إلا إن المشاركة في سر القربان المقدس هنا مقتصر فقط على أعضاء الكنائس الأرثوذكسية والذين يحضرون أنفسهم بالصلاة والصوم والاعتراف منذ فترة قريبة (وعلى كل حال، فإننا ندعو الجميع للمشاركة في الخبز المقدس الذي يوزع عند إنتهاء مراسم القداس). رجاء مراجعة الكاهن. إذا رغبت أن تصبح عضواً في الكنيسة الأرثوذكسية