

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 SABA, of the Antiochian Orthodox Christian
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The Sunday after The Elevation of the Holy Cross

Martyrs Sophia and her daughters Faith, Love and Hope

Sunday, September 17, 2023

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 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 17 in the Holy Orthodox Church, we continue to celebrate the Elevation of the Holy Cross; and we commemorate the Martyrs Sophia and her daughters Faith, Love and Hope.

Verses

When Sophia’s Faith, Hope, and Love were beheaded,
Then was wisdom justified of all her children.

On the seventeenth, they beheaded Love, Faith, and Hope.

This blessed family lived and suffered in Rome during the reign of Emperor Hadrian. Sophia was wise, as her name implies; she was

widowed, and had established herself and her daughters well in the Christian Faith. When Hadrian's persecuting hand extended over the virtuous home of Sophia, Faith was only twelve years old; Hope, ten; and Love, nine. Brought before the emperor, these four held each other's hands "like a woven wreath," humbly but steadfastly confessed their faith in Christ and refused to offer sacrifices to the pagan idol Artemis. Before their suffering, the mother encouraged her daughters to endure to the end: "Your heavenly Bridegroom, Jesus Christ, is eternal health, inexpressible beauty and eternal life. When your bodies are slain by torture, He will clothe you in incorruption and the wounds on your bodies will shine in the heavens as stars." The torturers inflicted cruel torments on each daughter and killed them. Sophia took the bodies of her daughters and honorably buried them. She remained at their grave for three days and nights, praying to God. Then she gave her spirit to God, flying off to Paradise, where the blessed souls of her daughters awaited her.

By the intercessions of Thy saints, O Christ God, have mercy upon us.
Amen.

LITURGICAL CALENDAR

NOTE: Wednesdays and Fridays are observed as days of fasting

The Proto-martyr Thekla, Equal-to-the-Apostles and the First Sunday of Luke

Great Vespers – Saturday, September 23rd, 5 p.m.

Orthros – Sunday, September 24th, 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, Kouri and Najjar families for the thirteenth-year memorial and in loving memory of Marion Deeb (+2 October, 2010). Memory eternal.

Holy Bread is being offered by Dr. Samir & Amira Boutari, who recently celebrated their wedding anniversary (September 12th). May God grant them continued health and many years!

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

by Marcia O'Dea for her sister Anita Chala, and niece, Julie celebrating their birthdays this week. May God grant them good health and many years!

by Ron & Kathy Zraick for the healing of their dear friend,
Elyse Phillips.

for the one-year memorial of the servant of God, Dr. Fred Milkie, Sr.
(+10 September, 2022). Memory eternal.

for the continued health and well being of Pamela Kushida,
by her sister, Beverly Ansara.

for the healing and good health of Douglas Levy,
father of Adrienne Hines.

ANNOUNCEMENTS

Parish Council Virtual Meeting – Monday, September 18
at 6 p.m., meeting Zoom link to be provided.

Weekly Bible Study Tuesday (September 19)

Our next Bible Study will be held on Tuesday evening, September 19th, at 7 p.m. We will conclude and review the study of the Book of Exodus. 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.

Parish Council Nominations

On Sunday, November 19, 2023 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, 2024 to December, 2026). 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 [having service eight (8) consecutive years, and this year as Council Chair; unable to be nominated or appointed]; Joe Ayoub [ending his second (2nd) term; unable to be nominated; able to be appointed]; Deacon Andrew Monsue [ending his second (2nd) term; unable to be nominated; able to be appointed]; and Judy Bitar [completing her first (1st) term; able to be nominated or appointed]. Our one-year appointed members whose terms are expiring are: Michael Mitchell [completing his first (1st) year appointed and able to be nominated], and Maria Safady [completing her second (2nd) year appointed; able to be nominated or appointed].

If necessary, the Parish Council election will be held on two (2) consecutive Sundays: November 26 and December 3. Council members whose terms are unexpired are: Subdeacon Richard Ajalat, John Khouri, Britton McLinn, Constantine Nasr, Michael Paraskevas and Kris Thabit. Charmaine Darmour is also completing her twelfth (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.

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=YWRtaW5Ac3RtaWN0YWVsdmFubnV5cy5vcmcj>

Ladies Fellowship Brunch - Saturday, September 23, 2023 from 10 a.m. to 12 noon; RSVP to Charmaine Darmour at: 714-287-1266

First Sunday of Church School - September 24th

Young Adult Wine and Cheese - Friday, September 29 at 7 p.m.
(5849 Ranchito Ave., Sherman Oaks, 91401); RSVP to William Nehme
(See flier with this bulletin)

Lake Balboa Neighborhood Town Hall - Saturday, October 14, 2023
at 1 p.m. Discussion on State Housing Mandate

St. Nicholas Cathedral Festival - Saturday, Sunday, October 7-8, 2023
Saturday, 3-11 p.m., Sunday, 12 noon to 10 p.m.

Diocesan Fall Gathering - Friday-Sunday, October 13-15, 2023
Hosted by St. James Church (Modesto, California); Register at:
saintjamesmodesto.org

St. Michael Feast Day Celebration - Saturday, November 4
Potluck and "Game Night" following Great Vespers, 5 p.m.
Sunday, November 5 - Divine Liturgy and Parish Luncheon

Special Meeting of the Voting Membership
for Accepting Parish Council Nominations - Sunday, November 19

Church School Christmas Program - Sunday, December 10

Our 2023 Pledge Form Provided with this Bulletin

Our parish depends upon the financial pledge commitments of its members in order to meet its monthly expenses. Our 2023 budget has included the increase of costs and was expanded to include additional maintenance expenses for our new church sanctuary. A hardcopy of the Pledge Form is provided with this bulletin, is also available in the church narthex, or will be mailed to you by request.

As a committed member of St. Michael Church, please complete a new 2023 form. An annual "Fair Share Contribution" is paid by St. Michael Church to the Archdiocese (\$50/adult; \$35/17 years of age or under). If you have completed a Pledge Form and would like to receive an six-month update of your contributions, please send your request to our Treasurer, Britton McLinn at: britton@stmichaelvannuys.org Our Six-month Financial Summary will be soon mailed to our members. Thank you.

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

2023 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

Name Age

Name Age

Name Age

Name Age



ST. MICHAEL CHURCH SCHOOL 2023 - 2024

REGISTER NOW!

START DATE

SEP 24TH

CURRICULUM

ROMANS

CLASSES

Pre-K - Kindergarten

1st - 3rd Grade

4th - 6th Grade

7th - 12th Grade



FOR MORE INFORMATION, CONTACT COOPER ROWE
SUPERINTENDENT@STMICHAELVANNUYS.ORG



ST MICHAEL LADIES FELLOWSHIP BRUNCH



**Let's come together as Sisters in Christ
for a Fellowship Brunch. An opportunity
to get to know one another better.**

**SATURDAY, SEPTEMBER 23RD
10AM - 12:30PM
OUR CHURCH HALL**



**RSVP to Charmaine at 714-287-1266
Please advise if you can
bring a dish to share**

**We will also be collecting baby
supplies for the OPEN ARMS
Pregnancy Center in Northridge.
Baby clothes, diapers, blankets,
wipes, pacifiers, teething rings, etc.
Things to help moms
who have chosen LIFE.**



ST. MICHAEL ANTIOCHIAN CHURCH
Young Adults

CHEESE & WINE

NIGHT

| Sept 29

07.00 PM



Join us for a night of wine
and cheese and fellowship,
Hosted by Will & Bre

5849 Ranchito Ave Sherman Oaks, California 91401

POTLUCK & GAME NIGHT

FEATURING

SCRABBLE	BACKGAMMON
WHIST	CHESS/CHECKERS
BINGO	CONNECT FOUR
CORNHOLE	CARD GAMES
MONOPOLY	PING PONG
JEOPARDY! LIVESTREAM	
GUESS HOW MANY? JARS	



ST. MICHAEL FEAST
DAY
Celebration

SATURDAY, NOVEMBER 4
VESPERS AT 5PM
GAME NIGHT & POTLUCK TO FOLLOW

SCAN QR CODE TO BRING FOOD OR PLEASE
BRING A \$5/PERSON GOOD WILL OFFERING

SEE CARRIE KHOURI (310.617.6886),
COOPER, ROWE, OR CINDY TAMOUSH
(CINDY.TAMOUSH@GMAIL.COM) FOR MORE!



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

Holy Bread Offering List

Sep 24 - open

Oct 01 - open

Oct 08 - open

Oct 15 - The Ababseh family

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

Coffee Hour Hosts Calendar

Sale of Storage Items

Furniture in a that needs to be sold in a Mission Hills Self Storage unit is available for anyone interested by contacting Father Timothy for more information at: 818-219-3761 or at: frtimothy@stmichaelvannuys.org

Stock Donation Option

A charitable donation of long-term appreciated securities, i.e., stocks, bonds and/or mutual funds that have realized significant appreciation over time is one of the best and most tax-efficient of all ways to support St. Michael Church. There are two main advantages: 1) Any long-term appreciated securities with unrealized gains (meaning they were purchased over a year ago, and have a current value greater than their original cost) may be donated to the church with the benefit of receiving a tax deduction for the full fair value of the securities—up to 60% of the donor's adjusted gross income; 2) since the securities/stock is being donated rather than sold, capital gains taxes from selling the securities no longer apply. And the more appreciation the securities have, the greater the tax savings will be. Please speak with or contact Ron Zraick, Chair of the Capital Funds Campaign Committee for more information at: [<ronaldzraick@yahoo.com>](mailto:ronaldzraick@yahoo.com).

Camp St. Nicholas Resident Manager Sought

The Resident Manager at Camp St Nicholas in Frazier Park CA has submitted her resignation after twelve years of service. We are now actively seeking candidates to interview for this position. The position is an exempt, full time, salaried position. It is required that the candidate reside

at the house provided on the camp site for this purpose (the cathedral covers all utilities and repairs required at the house). The position includes the same healthcare benefits offered to all full time employees of St Nicholas Cathedral, and currently also includes a small life insurance policy. For more information, please contact Father Andrew Andrews at: frandrewa@stnicholasla.com

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 actual 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

الايوثينا4

TONE 6

الحن 6

**THE SUNDAY AFTER (APODOSIS) THE FEAST OF
THE EXALTATION OF THE HOLY CROSS
MARTYRS SOPHIA AND HER DAUGHTERS FAITH, LOVE AND HOPE**

أبوليتيكيون القيامة بالحن السادس

إِنَّ الْقَوَاتِ الْمَلَائِكِيَّةَ ظَهَرُوا عَلَى قَبْرِكَ الْمُوقَّرِ، وَالْحُرَّاسَ صَارُوا كَالْأَمْوَاتِ، وَمَرِيْمَ
وَقَفْتَ عِنْدَ الْقَبْرِ طَالِبَةً جَسَدَكَ الطَّاهِرَ، فَسَبَيْتِ الْجَحِيمَ وَلَمْ تُجَرَّبِ مِنْهَا، وَصَادَفَتْ
الْبَتُولَ مَا نَحَا الْحَيَاةَ. فَيَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، يَا رَبُّ الْمَجْدُ لَكَ.

طروبارية الصليب على اللحن الأول

خَلِّصْ يَا رَبُّ شَعْبَكَ وَبَارِكْ مِيرَاتِكَ، وَامْنَحْ عِبِيدَكَ الْمُؤْمِنِينَ الْغَلْبَةَ عَلَى الشَّرِيرِ، وَاحْفَظْ
بِقُوَّةِ صَلَيبِكَ جَمِيعَ الْمُخْتَصِمِينَ بِكَ.

طروبارية رؤساء الملائكة بالحن الرابع

أَيُّهَا الْمُتَقَدِّمُونَ عَلَى الْأَجْنَادِ السَّمَاوِيِّينَ، نَتَوَسَّلُ إِلَيْكُمْ نَحْنُ غَيْرَ الْمُسْتَحَقِّينَ، حَتَّى أَنْكُم
بَطْلِبَاتِكُمْ تَكْتَنُوفُونَا بِظُلْمِ أَجْنَحَةِ مَجْدِكُمْ غَيْرِ الْهَيُولِيِّ، حَافِظِينَ إِيَّانَا نَحْنُ الْجَائِينَ
وَالصَّارِحِينَ بِغَيْرِ فَنُورٍ، أَنْفَقْنَا مِنَ الشَّدَائِدِ، بِمَا أَنْكُم رُؤَسَاءَ مَرَاتِبِ الْقَوَاتِ الْعُلُويَّةِ.

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."