

St. Michael Antiochian Orthodox Church of the San Fernando Valley
a Parish of the Antiochian Orthodox Christian Archdiocese of North America
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The Great Feast of Pentecost

Sunday, May 31, 2026

Apolytikion for the Feast of Pentecost (Tone 8)

Blessed art Thou, O Christ our God, Who hast revealed the fishermen as most wise, having sent upon them the Holy Spirit, and through them Thou hast fished the universe, O Lover of mankind, glory to Thee.

Kontakion for the Feast of Pentecost (Tone 8)

When the High One descended, confusing tongues, He divided the nations. And when He distributed the fiery tongues He called all to one unity. Wherefore, in unison we glorify the most Holy Spirit

Daily Readings

THE EPISTLE (for the Feast of Pentecost)

The Reading from the Acts of the Apostles (2:1-11)

When the day of Pentecost had come, the Disciples were all together in one place. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues as of fire, distributed and resting on each one of them. And they were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance. Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven. And at this sound the multitude came together, and they were bewildered, because each one heard them speaking in his own language. And they were amazed and wondered, saying, "Are not all these who are speaking Galileans? And how is it that we hear, each of us in his own native language? Parthians and Medes and Elamites and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabians, we hear them telling in our own tongues the mighty works of God."

THE GOSPEL (for the Feast of Pentecost)

The Reading of the Holy Gospel is according to St. John (7:37-52; 8:12)

On the last day of the feast, the great day, Jesus stood up and proclaimed, "If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, 'Out of his belly shall flow rivers of living water.'" Now this He said about the Spirit, which those who believed in Him were to receive; for as yet the Spirit had not been given, because Jesus was not yet glorified. When they heard these words, many of the people said, "This is really the prophet." Others said, "This is the Christ." But some said, "Is the Christ to come from Galilee? Has not the Scripture said that the Christ is descended from David, and comes from Bethlehem, the village where David was?" So there was a division among the people over Him. Some of them wanted to arrest Him, but no one laid hands on Him. The officers then went back to the chief priests and Pharisees, who said to them, "Why did you not bring Him?" The officers answered, "No man ever spoke like this man!" The Pharisees answered them, "Are you led astray, you also? Have any of the authorities or the Pharisees believed in Him? But this crowd, who do not know the Law, are accursed." Nicodemus, who had gone to Him before, and who was one of them, said to them, "Does our Law judge a man without first giving him a hearing and learning what he does?" They replied, "Are you from Galilee too? Search and you will see that no prophet is to rise from Galilee." Again Jesus spoke to them, saying, "I am the light of the world; he who follows Me will not walk in darkness, but will have the light of life."

The Synaxarion

On this day, the eighth Sunday of Pascha, we celebrate Holy Pentecost.

Verses

In a mighty wind Christ distributeth the Divine Spirit
In the form of fiery tongues unto the Apostles.

In one great day, the Spirit was poured out on the Fishermen.

On this day—the fiftieth after Great and Holy Pascha—we commemorate the descent of the Holy Spirit upon the holy Disciples and Apostles in the form of tongues of fire. Numbering about 120, they who followed the Master gathered in Jerusalem in the upper room of a house to await the Lord's promise to send the Holy Spirit. At about the third hour of the

day, there came a sound from Heaven as of a mighty rushing wind, and it filled the house. Cloven tongues immediately appeared, like as of fire, and sat upon the head of each of them. The Apostles began to speak, not with the languages of their ancestors, but with other languages with which the Holy Spirit supplied them, as He inspired them. After the Apostle Peter explained what had happened, 3,000 people joined the Church on the inauguration of the priesthood of grace. The objectives of Pentecost are, namely, the coming of the Holy Spirit into the world, the fulfillment of the promise of Jesus Christ, and the completion of the undefiled hope of the Apostles.

By the intercessions of the Holy Apostles, O Christ our God, have mercy on us. Amen.

THE KNEELING PRAYERS OF THE FEAST OF PENTECOST

Immediately following the final prayer of the Divine Liturgy by the priest at the icon of Christ, the kneeling prayers are said. Note: This is a very short abridged segment of a full Kneeling Vespers Service that is normally done on the eve of the the Day of the Holy Spirit (Monday).

PRIEST: On bent knees, let us pray to the Lord.

PEOPLE: Lord, have mercy.

THE FIRST PRAYER

PRIEST: O pure and blameless Lord, Who art without beginning, invisible, incomprehensible, unchangeable, immeasurable, unbounded, forebearing and alone immortal, who dwellest in unapproachable light, Creator of heaven and earth, the sea and all therein, Who grantest to all their petitions before asking, to Thee we pray and of Thee we ask, O Master who lovest mankind, the Father of our Lord, God and Savior Jesus Christ, Who for us men and for our salvation came down from heaven and was incarnate of the Holy Spirit and of the ever-virgin Mary, the noble Theotokos; Who first didst teach us by word and then by deed, when He endured His saving Passion, giving us an example to offer Thee our supplications with bowed head and bended knee, for our sins and ignorance of the people. O most merciful Lord, who lovest mankind, hear us on whatever day we call upon Thee, but especially on this day of Pentecost, whereon, after our Lord Jesus Christ had ascended into heaven and sat on the right hand of Thee, O God and Father, He sent down the Holy Spirit to his holy Disciples and Apostles, Who alighted on each of them and filled them all with His inexhaustible divine grace; and they did

Speak in strange tongues, prophesying Thy great deeds. Hear us, who beseech Thee, and deliver our souls from the captivity of our sins by Thy loving help. Accept us, who kneel down before Thee and cry out: we are Thine, O Lord, though we have sinned, for from the womb of our mother Thou art our God. But as we have passed our life in idleness and vanity, we have been stripped of Thine grace, and have become unable to pray as we ought. Yet do we trust in Thy compassion and cry unto Thee. Remember not the sins of our youth and ignorance; cleanse us of our secret sins. Reject us not in our old age, and forsake us not when our strength fails. Before we return to the earth, prepare us to return to Thee. Measure our lawlessness with a measure of Thy generosity, and raise up against our many transgressions the bottomless abyss of Thy compassion. Look down from the height of Thy holiness upon Thy people who await from Thee abundant mercy. Visit us with Thy goodness and deliver us from the power of Satan. Establish our lives in obedience to Thy holy commandments. Commit unto Thy people a faithful guardian angel. Gather us all unto Thy kingdom. Forgive those who put their trust in Thee. Purify us by the operation of Thy Holy Spirit and remove from us the wiles of the adversary.

THE SECOND PRAYER

PRIEST: Again and again, on bent knees, let us pray to the Lord.

PEOPLE: Lord, have mercy.

PRIEST: O Lord Jesus Christ our God, Who hast given Thy peace to mankind, and art present with us in this life, ever granting the gift of the All holy Spirit to the faithful, as an inheritance that can never be taken away, in a manner most clear Thou hast sent down today the divine grace upon Thy holy Disciples and Apostles, and didst open their lips with tongues of fire. Through them all mankind hath received the knowledge of God in their own languages. We have been enlightened by the light of the Spirit, emancipated from delusion as from darkness, and through the distribution of the perceptible tongues of fire and the wondrous action of the same, we have been taught the faith that is in Thee, and we have been illumined so as to praise Thee with the Father and the Holy Spirit, in one Godhead, Power and Authority. Wherefore, O Splendor of the Father, the express Image, inalterable and immovable, of His essence and nature, the Fountain of salvation and grace: Open my lips, sinner that I am, and teach me how and for what I must pray; for Thou dost know the multitude of my sins, but Thy tenderness doth overcome the enormity thereof. Behold, I come before Thee in fear and trembling, casting

my despair into the depth of Thy mercy. Order my life, O Thou who dost order all creation with Thy word, and with the unutterable power of Thy wisdom, O calm Haven of the storm-tossed, make known to me the way wherein I should walk. Grant my reasoning the Spirit of wisdom, and the Spirit of understanding to my foolishness. Overshadow my acts with the Spirit of Thy fear; renew a right spirit within me. With Thy governing Spirit strengthen my unstable mind, that I may be worthy each day to keep Thy commandments. Guide me by Thy righteous Spirit to do only that which is profitable, that may I be ever mindful of Thy glorious Second Coming, which will search out our deeds. Let me not be led astray by the corrupting pleasures of this world, but strengthen me to yearn for those treasures which are to come. For Thou, O Master, didst say, "Whatever ye ask in My Name ye shall receive" from Thy co-eternal Father. Therefore grant to our souls contrition, and to our thoughts solicitude over our accountability at Thy just and terrible judgment. Extend to us all Thine helping hand. Forgive us our offenses and accept our prayers offered on bended knees as incense, rising before Thy blessed Kingdom.

THE THIRD PRAYER

DEACON: Again and again, on bent knees, let us pray to the Lord.

PEOPLE: Lord, have mercy.

PRIEST: O Ever-flowing Fountain, life-giving, illuminating, creative Power, co eternal with the Father, Christ our true God, Who hast most excellently fulfilled the whole salvation of mankind, and didst tear apart the indestructible bonds of death, breaking asunder the bolts of Hades and treading down the multitude of evil spirits; Thou didst offer Thyself as a blameless Sacrifice to the Father and offer us Thy pure, spotless and sinless body, and by this fearsome, inscrutable divine labor dost grant us life everlasting. Thou didst descend into Hades and demolish the eternal bars, revealing an ascent to those who were in the lower abode. With the lure of divine wisdom Thou didst entice the dragon, the head of subtle evil, and with Thy boundless power didst bind him in abysmal hell, in inextinguishable fire, and extreme darkness, delivering us from the same. O Wisdom of the Father, Thou great of Name Who dost manifest Thyself as a great Helper to those who are in distress and as a luminous Light to those who sit in darkness and the shadow of death. Thou art the Lord of everlasting glory, the beloved Son of the Most High Father, eternal Light from eternal Light, Thou Sun of justice! Hear us who pray unto Thee, O Master, and accept our prayers, and grant repose to our fathers, mothers, brothers, sisters, children, relatives, and kinsfolk, and all those who

are of the household of Faith who have fallen asleep, who have gone to their final rest in the hope of resurrection and life everlasting. Inscribe their names in the Book of Life; give them rest in the bosom of Abraham, Isaac and Jacob, in the land of the living, the Kingdom of Heaven, in the paradise of delight, leading all into Thy Holy dwelling place by Thy radiant angels. Raise up their bodies and ours with Thee on that Day which Thou hast appointed, according to Thine unfailing promise. For there is no death, O Lord, to Thy departing servants who cast off their bodies and come unto Thee, O God, but a transition from sorrowful things to things pleasant and sweet, to rest, joy, and expectation of resurrection. And though all have sinned against Thee, be Thou compassionate unto them and us, for there is none without sin, but Thou alone art without sin, O Lord Jesus Christ our God. Therefore, O Lord, through Thy grace and love for mankind, pardon, remit and absolve our sins, both voluntary and involuntary, which we have committed either with knowledge or through ignorance, openly or in secret, whether by word, deed, or thought, and by all our senses and actions, and to those who have preceded us, grant emancipation and repose. To those of us who are here, bless us, and give us and all Thy people a blessed and peaceful ending to our lives, and at Thy fearsome and dreadful Coming, open unto us Thy fathomless love of mankind, making us worthy of Thy Kingdom.

THE DISMISSAL

Priest: May Christ our true God, as good lover of mankind, have mercy on us and save us for the sake of Your goodness. For Thou emptied Thyself from the Father's bosom, assuming our human nature wholly and making it divine, and ascended at once into the Heaven and enthroned at the right hand of God the Father, then sent down the divine, holy, consubstantial, and co eternal Spirit, equal in might and glory, upon Thy holy Disciples and Apostles, and through Him, illumined them, and through them, the whole world, through the intercessions of Thy most pure and all blameless holy Mother, of the holy, glorious, Spirit bearing Apostles, and of all the Saints have mercy upon us and save us. Priest: Glory to Thee, O Christ our god and our hope, glory to Thee! People: Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. People: A-men. Priest: May He Who poured out the grace of the All-Holy Spirit from Heaven upon His holy disciples and apostles in the form of fiery tongues for our salvation, Christ our true God, through the intercessions of his all-immaculate and all-blameless holy Mother, and of all the saints, have mercy upon us and save us, forasmuch as He is good and liveth mankind. Through the prayers of our Holy

Fathers, Lord Jesus Christ our God, have mercy upon us and save us. People: Amen.

LITURGICAL CALENDAR

[Notice: There is no fasting from June 1-5, the week following Pentecost]

The Sunday of All Saints

Saturday, June 6 - Great Vespers, 5 p.m.

Sunday, June 7 - Orthros, 8:30 a.m., Divine Liturgy, 10 a.m.

The Feast of Ss. Peter & Paul - Monday, June 29

The Fast of the Holy Apostles

The Great Feast of Pentecost (fifty days after the Feast of the Resurrection) is celebrated this year on Sunday, May 31st; ten days following **The Feast of the Holy Ascension** (the fortieth day; celebrated this year this Thursday, May 21). There is no fasting during the week following Pentecost. Each year, **The Sunday of All Saints** is celebrated on the Sunday following Pentecost, consistent with the theme of the Holy Spirit's descent. This year, the Sunday of All Saints appears on June 7th. (In the Western Church it is celebrated November 1st each year). It was in Antioch that The Sunday of All Saints began as a celebration of martyrs in the 4th century.

Each year **The Fast of the Holy Apostles** immediately follows the Feast of All Saints — on the Monday after the Great Feast of Pentecost, following a week of no fasting (June 8-28). When it appears on the calendar, The Apostles Fast prepares us for the celebration of the **Feast of the Holy Apostles Peter and Paul**, Patrons of the Patriarchate of Antioch, celebrated this year on Monday, June 29th. Having rejoiced for the fifty days following Pascha (Easter), the Apostles began to prepare for their departure from Jerusalem to spread Christ's message, as commissioned by the Lord at His Ascension (Mark 16:15-20). According to Holy Tradition, as part of their preparation, the Apostles began to fast with prayer to ask God to strengthen their resolve and to be with them in their missionary undertakings.

The scriptural foundation for the Fast is found in the four Gospels, when the Pharisees criticized the apostles for not fasting, Jesus said to them, "Can the children of the bridal chamber mourn, as long as the Bridegroom is with them? But the days will come, when the Bridegroom shall be taken from them, and then shall they fast." In the immediate sense, Christ was referring to his being taken to be crucified; but in the wider sense it is understood in terms of his Ascension into heaven, and his commission to preach the Gospel, which can only be accomplished with prayer and fasting.

The tradition of the Fast has existed at least since Pope Leo I (461 AD), as is evidenced by his homilies, though it has subsequently been forgotten in the West. The Fast is thought to have been instituted out of thanksgiving to God for the witness of the apostles of Christ. With this Fast, believers express their thanks for the apostles' endurance of persecution during their mission.

The period of this fast varies from year to year, depending on the date of Easter. It may begin as early as May 18 or as late as June 21. Thus, it may be as short as one day or as long as forty-two days in duration. This year, due to the late date of Easter (Holy Pascha), the Fast of the Apostles does not appear on the calendar. It is one of the four periods of fasting on our church calendar; the others include: a) Great Lent and Holy Week (in the late winter and spring), b) The Fast of the Holy Nativity (forty days before Christmas), and c) The Fast of the Holy Dominion (August 1-14).

The traditional fasting discipline is less severe from other periods of fasting on the church calendar; similar to the Nativity Fast. It includes: no meat, poultry, eggs, cheese, milk or other dairy products, fish, wine and olive oil on Monday, with *catalysis* (allowance) for wine and olive oil on Tuesday (some also permit fish on Tuesday).

OFFERINGS

Holy Bread is being offered by Ron & Kathy Zraick for David & Kristina Rodrigues, Thalia and Noah being received by Holy Baptism and Chrismation today. May God grant them many years!

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

for Kathy Zraick, celebrating her birthday today, by her husband, Ron.
May God grant her many years!

by Michael & Pat Malouf for our beloved friend, Kathy Zraick,
on the occasion of her 85th birthday.
May God continued to bless her for many years!

for the newly Confirmed Christian Sanchez & Nancy Partida and the
Baptism of their children: Ulysses, Lucia and Emilia.
May God grant them many years!

by Michael Srour for the newly-ordained priest, Father Gregory Abdullah,
being ordained today by His Grace, Bishop JOHN. Axios!

in loving memory of Stanley & Maria Kaady, beloved parents, on their
71st matrimonial anniversary, and aunt Violet Kavan (+29 May, 2019).
Memory eternal.

ANNOUNCEMENTS

Metropolitan SABA's Weekly Teaching (in English and Arabic)



View the weekly teaching from Metropolitan SABA here, available in four languages titled, "the Church Fathers and Us: <https://www.antiochian.org/regulararticle/2815>

See also: [The 2025 Annual Financial and Departmental Reports](#), the [May-June issue of The WORD Magazine](#), and the [Spring 2026 Antiochian Women E-bulletin](#).

Weekly Bible Study - Tuesday Evenings at 7 p.m.

Join us this Tuesday evening, June 2nd, at 7 p.m. for our weekly Bible Study. We will continue our study of the scriptural passages that is the basis of the practice of *nepsis*; the discipline of focusing our thoughts by

the grace of the Holy Spirit. Sessions are recorded for those unable to attend who may also request the link to the study.

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

Holy Bread Offering List

Coffee Hour Hosts Calendar

Jun 07 - (All-Saints) open

Jun 14 - open

Jun 21 (Father's Day) - open

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

ST. MICHAEL GOLF CLASSIC

For Golf Questions Contact:

Don (661) 623-0340

Fred (818) 535-4243

MONDAY, JUNE 29, 2026

WOOD RANCH GOLF CLUB

10:00 Check-in & Lite Bruch

12:00 Golf

5:00 Cocktail

6:00 Dinner



Dinner with Fr. Timothy
Will take place in Summer 2026

(Date TBD)

Contact:

Marcelle (818) 516-1736

DeAnne (818) 389-0065

Register Here for all events →

<https://app.tickettailor.com/events/stmichaelantiochianchurch/2085844>



Dear St. Michael Parish Family and Friends,

We are excited to host the **33rd Annual St. Michael Golf Classic** at Wood Ranch Golf Club on **Monday, June 29**. This special event brings together parishioners, families, friends, and supporters for a memorable day of golf, fellowship, and community spirit.

Last year, thanks to the generosity of **42 hole sponsors**, the Golf Classic was a tremendous success. Your support helped St. Michael continue serving the spiritual needs of our parish while sustaining the important work of our ministries and programs.

As our church community continues to grow, so do the needs of our parish. This year, our goal is to increase participation to **50 hole sponsors**, and we are asking for your support once again.

Hole Sponsorship Opportunities

- **Hole Sponsor — \$275**
Directly supports the Golf Classic with 100% of your donation benefiting the event.
- **Hole Sponsor with Logo/Photo — \$325**
Showcase your business, family, or organization while supporting St. Michael.

We invite parish families, local businesses, ministries, and friends of St. Michael to sponsor a hole and help make this year's tournament a success.

To allow time for sponsorship signage to be prepared, please submit your sponsorship by **Sunday, June 21**.

To sponsor a hole online, [please visit the Golf Classic page on the parish website](#), or contact:

Michael Mitchell

mgmitchell3@gmail.com

661-678-5583

Thank you for your continued generosity and support of St. Michael Church. We look forward to a wonderful Golf Classic and appreciate your partnership in helping our parish continue its mission and ministry.

God bless,

St. Michael Golf Classic Committee

Pastor's Sermon The Sunday of Pentecost

By V. Rev. Timothy Baclig

May 31, 2026

On this day, the fiftieth day after Easter, we celebrate the Feast of Holy Pentecost. The descent of the Holy Spirit occurred ten days after the Ascension following a period of time when the Disciples, in obedience to the instructions of our Lord, waited for Him while praying and fasting. As the fiftieth day after the Jewish Passover, the Feast of Pentecost is a remembrance of the Old Law. The Israelites received the Ten Commandments after a period of fifty days from the time of the crossing of the Red Sea. And so, we also celebrate fifty days after Pascha, receiving the One who gives us the Law, the All-Holy Spirit; He who guides us in all truth and teaches us what is pleasing to God.

The Holy Spirit's descent in the form of tongues of fire upon the Apostles is a demonstration that He is not separate from the living Word; also to empower the Holy Apostles with the use of words in teaching the multitudes as they brought them to Christ. The descent of the Holy Spirit in the form of fiery tongues was to show, on the one hand, that God is a consuming fire, while on the other hand, our need of purification. His grace rested upon the Apostles in tongues so that they

could gather those of different languages who were scattered throughout the world. This all took place on the Day of Pentecost because it was fitting that the grace of the Spirit be poured out at the same time that the Old Law had been received, just as Christ was the new and true Pascha in place of the old Passover.

In festal hymn of the Kontakion we hear: When the High One descended, confusing tongues, He divided the nations. And when He distributed the fiery tongues He called all to one unity. Wherefore, in unison we glorify the most Holy Spirit. The image that this hymn presents us with is the event of the building of the Tower of Babel by a people who were of one mind and one language; a people whose aim was “making a name for themselves” (Genesis 11:4). In verses 6-9 of Genesis 11 it is recorded: The Lord said, “If as one people speaking the same language they have begun to do this, then nothing they plan to do will be impossible to them. Come, let us [Note: God is spoken of in the plural] go down and confuse their language so that they will not understand each other.” So the Lord scattered them over all the earth, and they stopped building the city. That is why it was called Babel—because there the Lord confused the language of the whole world...[scattering] them over the face of the whole earth.

In the Vespers service of Pentecost we hear a commentary on this passage with a verse from the Aposticha: Of old there was confusion of tongues because of the boldness of the tower-builders. But those tongues have not uttered wisdom for the glory of divine knowledge. There God condemned the infidels to punishment, and here with the Spirit Christ illuminated the fishermen. At that time, the confusion of tongues was designed for vengeance, and now the unison of tongues hath been renewed for the salvation of our souls.

You may recall that at the “Vespers of Love” on Holy Pascha the Gospel is intentionally read in many languages to also signify how the message of the forgiveness of sins is to be proclaimed to all nations. Similarly, on Holy Pentecost, we hear the account in today’s Epistle that all who gathered in the international city of Jerusalem heard the good news in their own language as the Apostles were given utterance by the Holy Spirit.

Pentecost is the Feast that is the culmination of Holy Pascha (Easter). It is the completion of God’s plan of salvation. For you and me, the working of the

Holy Spirit in our life brings about many things. First and foremost, the Spirit reveals Christ, deepens and renews our commitment to Christ and his teachings. The Spirit of God also illumines and brings back to one's remembrance the teaching of Christ and His Apostles. The descent of the Holy Spirit brought illumination. The Spirit of Truth aided the Apostles in their reflection and remembrance our Lord's teaching. Moreover, the Spirit enabled them to perceive things differently. Their lives not only took on a new sense of purpose, death itself acquired a new meaning.

Second, the Holy Spirit is a sanctifying power. He enables a Christian to remain steadfast in truth and to earnestly desire purification of sins, by a living a repentant life. It is what empowers one to remain faithful. The Spirit's coming also motivated and empowered the believers to do many things that they otherwise would not thought of doing by themselves or of their own strength. However, the Holy Spirit that came upon them was not a force that was imposing or intrusive. He empowered them to demonstrate initiative with humility. The All Holy Spirit transcended, transformed, and even dissolved any might that was opposed to love, bringing an end to any animosity and contention. There was unity among the Apostles with a bond of peace. And the power that was manifested through them was the power of forgiveness; a forgiveness that they experienced and began to proclaim.

Third, life in the Spirit manifests the fruit of the Spirit, namely, love, joy, peace, long-suffering, patience, kindness, goodness, meekness, and self-control. The Spirit enables a Christian to practice forgiveness from the heart, as one having experienced the forgiveness of sins. It is the central message of the Gospel at Easter, the message that Christ proclaims to the Apostles at the Ascension, and today, it is the message that is heard by the Disciples by the many who heard it in their own language. In the words of the Holy Apostle Peter in verse 38 of chapter 2 in the Book of Acts, he proclaims to all who curiously gathered in Jerusalem having heard the noise in the upper room: Repent and be baptized, every one of you, in the name of Jesus Christ so that your sins may be forgiven. And you will receive the gift of the Holy Spirit. And so, finally, the Holy Spirit whose work is to glorify Christ empowers a Christian to be a strong witness to Jesus as Lord, as a living example by word and deed.



Parish Life Conference 2026 July 2nd-5th, San Diego, CA

Conference Highlights (Matins & Vespers Services Daily)

7/1 ——— Wednesday

Registration, Bishop & Clergy Meeting

7/2 ——— Thursday

Clergy & Clergy Wives Brunch, Workshops, Young Adult's Event, Order of St. Ignatius Reception, Hospitality Night

7/3 ——— Friday

Organizations' Meetings, Antiochian Women Brunch, General Meeting and Bishop's Address, Bible Bowl, Social Event, Teen Dance

7/4 ——— Saturday

Hierarchical Divine Liturgy, Festival Awards Brunch, Oratorical Contest and Choir Festival, 4th of July Celebration Dinner & Party

7/5 ——— Sunday

Hierarchical Divine Liturgy

MARRIOTT MARQUIS SAN DIEGO MARINA

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attractions & Seaport Village

Hosted by
**St. George Antiochian
Orthodox Church**

4175 Poplar Street
San Diego, CA 92105



Camp St. Nicholas is seeking the loan or donation of an RV or camper for the summer to help house our kitchen staff volunteers.

If you have one you may be willing to share, please contact Subdeacon Maximus Sauskojus at 612-434-3974



القبروان، والرومانيين المستوطنين*، واليهود، والنخلاء، والكريستيين، والغرب، نتمنئهم بظفون بالسنبتا بعظامم الله.

الإنجيل

فصل شريف من بشارة القديس يوحنا الإنجيلي التبشير والتلميز الطاهر

وفي اليوم الأخير العظيم من العيد وقت يسوع ونادي قائلا: «إن عطش أحد فليقبل إلى ويشرب. من آمن بي، كما قال الكتاب، نخري من عطشه أهاز ماء حي». قال هذا عن الروح الذي كان المؤمنون به مزمعين أن يقبلوه، لأن الروح القدس لم يكن قد أعطي بعد، لأن يسوع لم يكن قد مضى بعد. فكثيرون من الجمع لما سمعوا هذا الكلام قالوا: «هذا بالحقيقة هو النبي». آخرون قالوا: «هذا هو المسيح». وآخرون قالوا: «العل المسيح من الجليل يأتي؟ ألم يقل الكتاب إنه من نسل داود، ومن بيت لحم القرية التي كان داود فيها، يأتي المسيح؟» فحدث إشفاق في الجمع لسنبه. وكان قوم منهم يريون أن يسعوه، ولكن لم يلق أحد عليه الأيدي. فجاء الخدام إلى رؤساء الكهنة والفرسيين. فقال هؤلاء لهم: «ماذا لم تألوا به؟» أجاب الخدام: «للم يتكلم قط إنسان هكذا مثل هذا الإنسان!». فأجابهم الفرسيون: «الملك أئتم أيضا قد ضللكم العلى أحدنا من الرؤساء أو من الفرسيين آمن به؟ ولكن هذا الشعب الذي لا يفهم الثاموس هو مملعون». قال لهم يوفوديوس، الذي جاء إليه ليلا، وهو واحد منهم: «العل ثاموسنا يدين إنسانا لم يسمع منه أو لا يعرف ماذا فعل؟» أجابوا وقالوا له: «الملك أنت أيضا من الجليل؟ فتنظرون! إنه لم يبق نبي من الجليل». ثم كلمهم يسوع أيضا قائلا: «أنا هو نور العالم. من يتبعني فلا يمشي في الظلمة بل يكون له نور الحياة».

ملاحظة بخصوص تناول القربان المقدس

إن مفهومنا لتناول القربان يعني صومية المشاركة فيه لنوي العقيدة الواحدة، إلا ان المشاركة في سر القربان المقدس هنا مقسم على أعضاء الكنائس الأرثوذكسية والذين يحضرون أنفسهم بالصلاة والصوم والاعتراف منذ فترة قريبة وعلى كل حال، فإننا ندعو الجميع للمشاركة في الخبر المقدس الذي يوزع عند انتهاء مراسم القربان.
الرجاء مراجعة الكاهن إذا رغبت أن تصبح عضوا في الكنيسة الأرثوذكسية.

DIVINE LITURGY VARIABLES ON THE FIFTIETH DAY AFTER PASCHA THE GREAT FEAST OF PENTECOST

متغيرات القُداس الإلهي لليوم الخمسين بعد الفصح عيد العنصرة العظيم

أبوليتيكون العنصرة بالبحن الثامن

مبارك أنت أيها المسيح الهنا، يا من أظهرت المتأدين غزيري الحكمة، إذ سكبت عليهم الروح القدس، وبهم اصطدت المسكونة، يا موجد البشر، المجد لك.

التفادق للعنصرة بالبحن الثامن

عندما نزل الطير منبليا الألسنة، كان للأعم مقسما. ولما وزع الألسنة البارئة، دعا الكل إلى اتحاد، ولذلك باتفاق الأصوات، تمجد الروح القدس قدامنا.

الرسالة

إلى كل الأرض خذ روح سنوتهم.

السموات تذبذغ مجد الله

فصل من أعمال الرسل القديسين الأبطال

لما حل يوم الخمسين، كان الرسل كلهم معاً في مكان واحد. فحدث بعثة صنوت من السماء، كصوت ربح شديدة نغصفت، وملا كل البيت الذي كانوا جالسين فيه. * وظهرت لهم ألسنة مضممة كأنها من نار، فاستقرت على كل واحد منهم* فامتلاوا كلهم من الروح القدس، وطفقوا يتكلمون بلغات أخرى، كما أعطاهم الروح أن يطفقوا. * وكان في اورشليم رجال يهود أتقياء، من كل أمة تحت السماء. * فلما صار هذا الصوت، اجتمع الجمهور، فتحذروا، لأن كل واحد كان يتمنئهم بظفون بلغتهم. * قد هشا جميعهم، وتعدبوا قائلين بعضهم لبعض: ليس هؤلاء المتكلمون كلهم جليليين؟* فكيف نسمع كل منا لغة التي ولد فيها؟* نحن الفرثيين، والماديين، والهيلانيين، وسكان ما بين النهرين، واليهودية، وكبادوكية، ونطس وأسية* وفريجية، ومبيلية، ومصر، ونواحي لبيبة عند