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Diocese  
of Newton



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**Diocese  
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THE FIRST ECUMENICAL COUNCIL OF NICAEA (325)

20 | Diocesan  
25 | Calendar

DIOCESE OF NEWTON  
 for the Melkite Catholic Church  
 in the United States of America



APPRECIATING OUR PAST. PLANNING OUR FUTURE.



Dear beloved clergy and faithful,

I pray that you and your loved ones have a happy, grace-filled, and prosperous 2025, and that this Melkite Catholic wall calendar may increase your knowledge of and enliven your love for our Lord Jesus Christ and His Church.

This year, 2025, marks the 1,700-year anniversary of the First Ecumenical Council of Nicaea. I have dedicated this year's wall calendar to commemorate the Fathers of the First Ecumenical Council and to their God-inspired work clarifying the Sacred Scriptures and the Tradition of the One, Holy, Catholic, and Apostolic Church.

I hope this calendar will be a companion of yours throughout the year, to integrate your daily schedule with your life in Christ and the liturgical year, that you may:

- meditate on the meaning of the Nicene Creed with an article each month written by Dr. Nathan Eubank, Associate Professor of Theology at the University of Notre Dame in South Bend, Indiana and deacon candidate in the Melkite Catholic Deacon Formation program.
- feast and fast with your brothers and sisters throughout the Church;
- immerse yourself in the Sacred Scriptures with the liturgical year;
- honor the memory of the saints of the Church;
- pray for the living and departed clergy of the Diocese of Newton;
- stay connected with our Melkite Catholic communities across the United States; and
- remember your parish community with your time, talent, and treasure.

Remember me in your prayers, and be assured of mine.

With my prayers and best wishes,

*+ François*

Most Reverend François Beyrouti, Ph.D./D.Th.  
 Eparchial Bishop of Newton  
 For the Melkite Catholic Church in the United States of America

The Nicene-Constantinopolitan Creed

I believe in one God, Father Almighty, Creator of heaven and earth and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all ages;

Light of Light, true God of true God, begotten, not made, of one essence with the Father, by whom all things were made.

Who, for us and for our salvation, came down from heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and became man.

He was crucified for us under Pontius Pilate, suffered, and was buried.

He rose again on the third day in accordance with the Scriptures, ascended into heaven, and is enthroned at the right hand of the Father.

He will come again with glory to judge the living and the dead and of his kingdom there shall be no end.

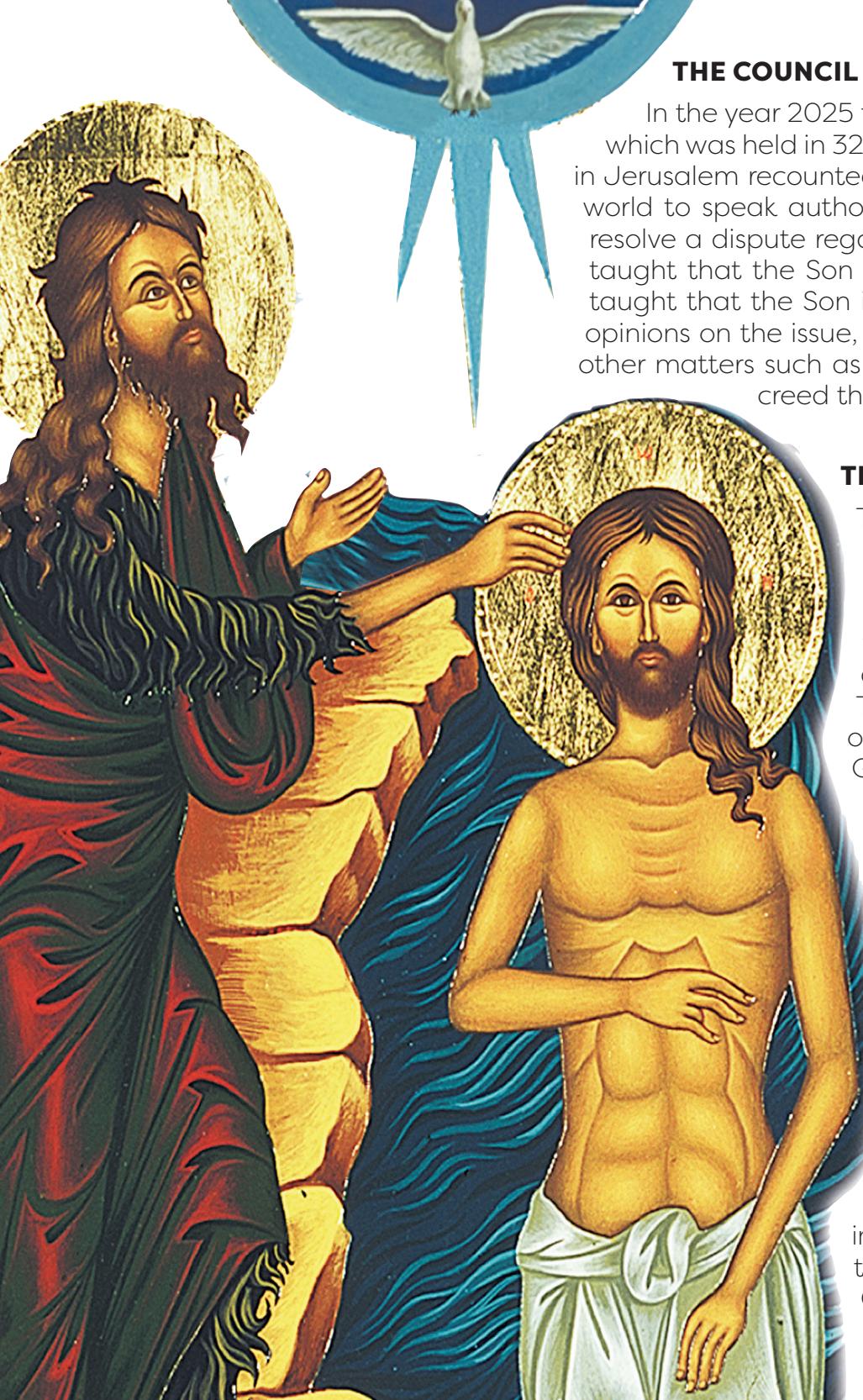
And in the Holy Spirit, the Lord, the Giver of Life, who proceeds from the Father,  
 who together with the Father and the Son is worshipped and glorified, who spoke through the prophets.

And in one, holy, catholic, and apostolic Church.

I profess one baptism for the remission of sins.

I look forward to the resurrection of the dead and the life of the age to come.

Amen.



## THE COUNCIL OF NICAEA

In the year 2025 the Church celebrates the 1,700-year anniversary of the first ecumenical council, which was held in 325 in Nicaea, a city in Asia Minor (now Iznik, Turkey). Similar to the apostolic council in Jerusalem recounted in Acts 15, ecumenical councils consist of a gathering of all the bishops of the world to speak authoritatively to urgent questions of the day. The Council of Nicaea was called to resolve a dispute regarding the divinity of the Son of God. A priest named Arius in Alexandria, Egypt, taught that the Son was a creature and not fully divine as is the Father. Arius's bishop, Alexander, taught that the Son is eternal and fully divine. Bishops around the Christian world took a variety of opinions on the issue, and so the Council was convened to settle the controversy and also to address other matters such as date of Pascha (Easter). The Council condemned Arius's view and produced a creed that was meant to make it clear that the Son is indeed "true God of true God."

## THE CREED OF NICAEA

The Nicene Creed was not the first Christian statement of faith. Creeds and creed-like statements go back to the early days of the Church. These statements tended to have a three-fold structure, speaking first of the Father, then the Son, then the Holy Spirit. For example, candidates for baptism were asked to affirm that they believed in God the Father almighty, then Jesus Christ the Son of God, and finally the Holy Spirit and the Church (see Matthew 28:19; 2 Corinthians 13:13). The Nicene Creed followed this three-fold structure but placed new emphasis on the divinity of the Son as "God from God, light from light, true God from true God, begotten not made, of one essence with the Father." In the decades that followed, the debates that led to the Council continued, and new questions arose as well, such as the divinity of the Holy Spirit. A second ecumenical council was convened in Constantinople in 381, and the fathers of that Council completed a second version of the creed, which is the basis of the creed that we recite in the Divine Liturgy. For this reason, the Nicene Creed is sometimes called the Nicene-Constantinopolitan creed and is celebrated for carrying the authority of the Church's first two ecumenical councils.

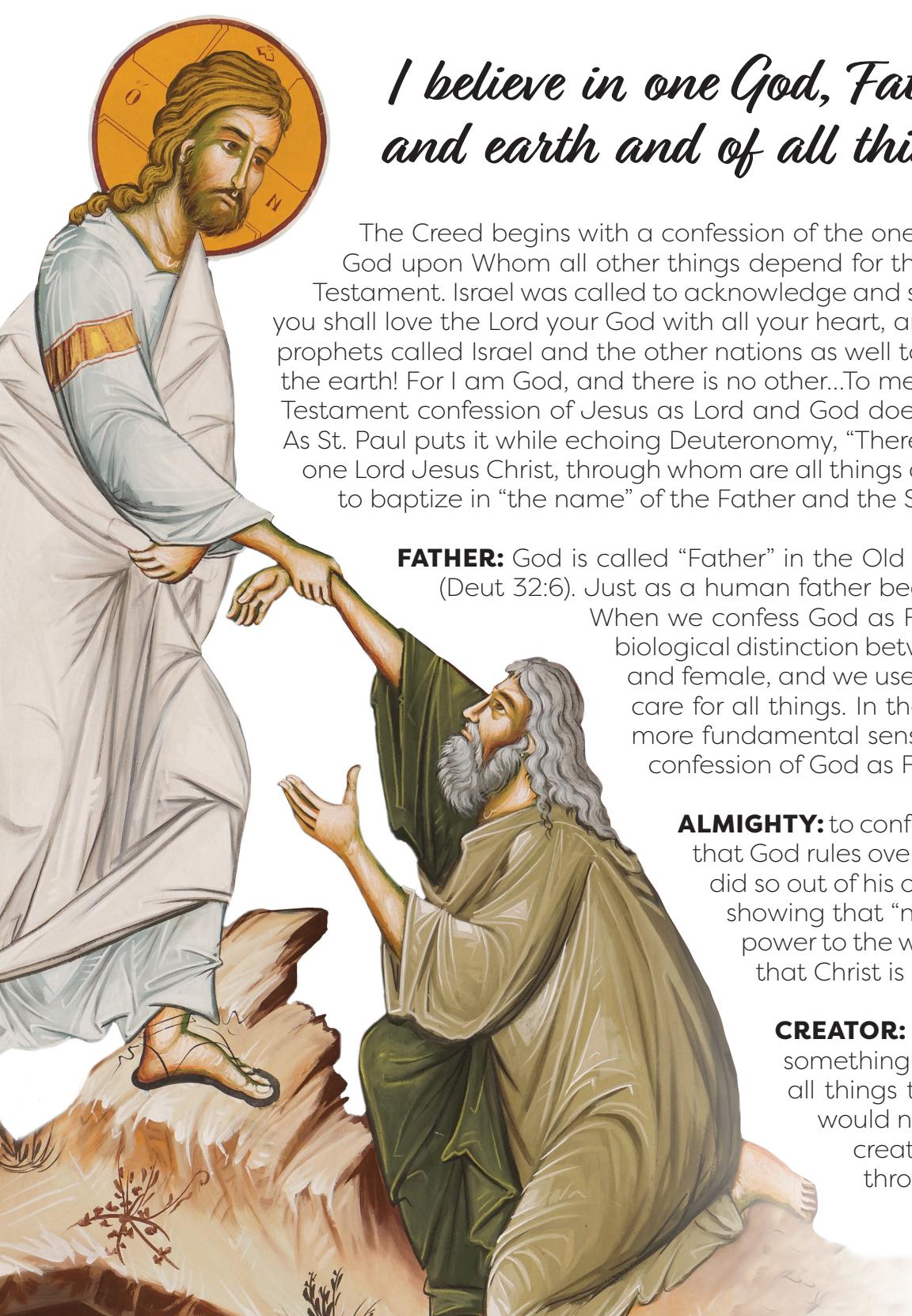
## FOR US AND FOR OUR SALVATION

On a superficial reading, the Creed may not seem like a text with urgent relevance for our lives with its talk of the "essence" of the Father the "begetting" of the Son. In reality, every word of the Creed has something important to tell us, and for this reason the Church has learned to treasure the Creed and include it in every Divine Liturgy. It is indeed a reliable guide to encountering the faith we believe and by which we are saved. The 1,700th anniversary of the Council of Nicaea is an opportune time to reflect on each line of the creed as we move through the months of this year.

# JANUARY

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SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
5 SUNDAY BEFORE THE THEOPHANY OF OUR LORD TONE 8 JN 21:14-25 (11) 2 TIM 4:5-8 MK 1:1-8	6 THEOPHANY OF OUR LORD MK 1:9-11 TI 2:11-14; 3:4-7 MT 3:13-17	7 SYNAXIS OF THE FORERUNNER JOHN THE BAPTIST ACTS 19:1-8 JN 1:29-34	1 CIRCUMCISION OF OUR LORD JN 10:1-9 COL 2:8-12 LK 2:20-22; 40-52 SAINT BASIL THE GREAT	2 HEB 5:4-10 JN 3:1-15 Father Silvester, Pope of Rome	3 JAS 5:10-20 JN 15:17-22 Fast of the Paramony of the Theophany Prophet Malachi - Martyr Gordios	4 SATURDAY BEFORE THE THEOPHANY OF OUR LORD 1 TIM 3:13-16; 4:1-5 MT 3:1-6 Synaxis of the seventy Disciples - Father Theoktistos
Paramony of the Theophany	†	†	Venerable Mother Dominica - Father George the Chosebite	†	Martyr Polyeuctos	†
12 SUNDAY AFTER THEOPHANY TONE 1 MT 28:16-20 (1) EPH 4:7-13 MT 4:12-17	13 Martyr Tatiana	14 Leave-taking of the Theophany Martyrs Ermilus and Stratonicos - Martyrs of Sinai and Raitho	15 Fathers Paul of Thebes and John the Hut-Dweller	16 GAL 5:22-26; 6:1-2 LK 12:32-40 VENERATION OF THE CHAINS OF THE APOSTLE PETER ACTS 12:1-11 JN 21:14-25	17 FATHER ANTHONY THE GREAT MT 11:27-30 HEB 13:17-21 LK 6:17-23	18 FATHERS ATHANASIOS AND CYRIL, ARCHBISHOPS OF ALEXANDRIA JN 10:1-9 HEB 13:7-16 MT 5:14-19
19 TWELFTH SUNDAY AFTER THE HOLY CROSS TONE 2 MK 16:1-8 (2) COL 3:4-11 LK 17:12-19	20 FATHER EUTHYMIOS THE GREAT 2 COR 4:6-15 LK 6:17-23	21 Fathers Macarios the Egyptian and Arsenios	22 PHIL 1:12-20 LK 12:8-12 2 TIM 1:3-8 MT 10:32-33; 37-38; 27-30	23 Apostle Timothy - Martyr Anastasios the Persian Hieromartyr Clement Bishop of Ancyra - Martyr Agathangel	24 PHIL 3:20-21; 4:1-3 MK 2:23-28; 3:1-5 GAL 5:22-26; 6:1-2 MT 25:1-13	25 FATHER GREGORY THE THEOLOGIAN, PATRIARCH OF CONSTANTINOPLE JN 10:1-9 HEB 7:26-28; 8:1-2 JN 10:9-16
26 FIFTEEN SUNDAY AFTER THE HOLY CROSS TONE 3 MK 16:9-20 (3) 1 TIM 4:9-15 LK 19:1-10	27 TRANSFER OF THE REMAINS OF FATHER JOHN CHRYSOSTOM JN 10:1-9 HEB 7:26-28; 8:1-2 JN 10:9-16	28 Father Ephrem and Isaac the Syrians	29 GAL 5:22-26; 6:1-2 LK 6:17-23 JN 10:9-16 HEB 10:32-38 MK 9:33-41 Transfer of the Remains of Hieromartyr Ignatius	30 JN 10:9-16 HEB 13:7-16 MT 5:14-19 FATHERS BASIL THE GREAT, GREGORY THE THEOLOGIAN AND JOHN CHRYSOSTOM HIEROMARTYR HIPPOLYTUS	31 1 COR 12:27-31; 13:1-7 MT 10:1; 5-8 Cyrus and John the Moneyless Wonderworkers	
Father Xenophon and his relatives						



# I believe in one God, Father Almighty, Creator of Heaven and earth and of all things visible and invisible.

The Creed begins with a confession of the one true God who is the all-powerful Creator of all things. Belief in the one God upon Whom all other things depend for their existence is deeply rooted in the Scriptures, beginning with the Old Testament. Israel was called to acknowledge and serve only the one God: "Hear, O Israel: The Lord our God is one Lord, and you shall love the Lord your God with all your heart, and with all your soul, and with all your might" (Deut 6:4-5; Mark 12). The prophets called Israel and the other nations as well to acknowledge the true God: "Turn to me and be saved, all the ends of the earth! For I am God, and there is no other...To me every knee shall bow, every tongue shall swear" (Is 45:22-23). The New Testament confession of Jesus as Lord and God does not detract from belief in the one God over all things but confirms it. As St. Paul puts it while echoing Deuteronomy, "There is one God, the Father, from whom are all things and for whom we exist, and one Lord Jesus Christ, through whom are all things and through whom we exist" (1 Cor 8:6). Jesus commanded the apostles to baptize in "the name" of the Father and the Son and the Holy Spirit, showing that the one God is triune (Matt 28:19).

**FATHER:** God is called "Father" in the Old Testament because He is the Creator of all Who cares for all creatures (Deut 32:6). Just as a human father begets and takes care of his children, God creates and sustains all things.

When we confess God as Father, we do not mean that God is male. Indeed, God transcends the biological distinction between male and female. He is the creator of the distinction between male and female, and we use the language of fatherhood to help us better understand His provident care for all things. In the New Testament it was revealed that God is Father in a different and more fundamental sense: He is Father eternally in relation to the only Son. For this reason, the confession of God as Father also points us to the mystery of the Holy Trinity.

**ALMIGHTY:** to confess God as Almighty (Greek: *Pantocrator*; Latin: *Omnipotens*) is to confess that God rules over all things and can do all things. He did not need to create anything but did so out of his own goodness. He shows forth His power by bringing about our salvation, showing that "nothing is impossible with God" (Luke 1:37). He has manifested His infinite power to the world most clearly in the cross and resurrection of the Son, which revealed that Christ is "the power of God and the wisdom of God" (1 Cor 1:24).

**CREATOR:** God created all things out of nothing, and therefore all things reflect something of the goodness of God. As the book of Wisdom puts it, "For you love all things that exist, and detest none of the things that you have made, for you would not have made anything if you had hated it" (8:24). God's free and loving creation of all things points forward to the new creation that He brings about through Christ.

## FEBRUARY

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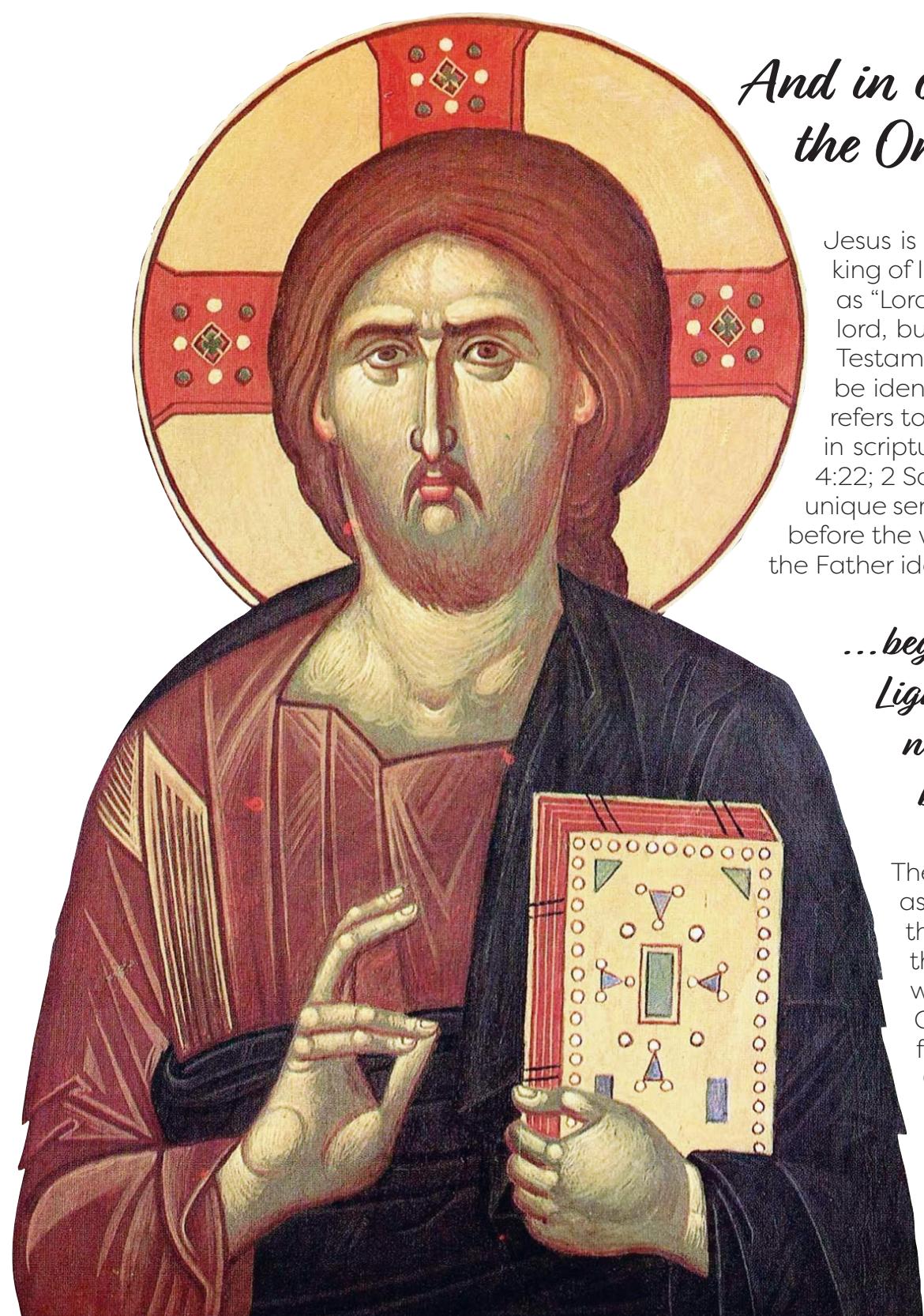
SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
						1 ROM 8:28-39 LK 10:19-22
2 LK 24:1-12 (4) HEB 7:7-17 Lk 2:22-40 <b>ENCOUNTER OF OUR LORD</b> TONE 4	3 1 PT 2:21-25; 3:1-9 MK 12:13-17	4 1 PT 3:10-22 MK 12:18-27	5 1 PT 4:1-11 MK 12:28-37	6 1 PT 4:12-19; 5:1-5 MK 12:38-44	7 2 PT 1:1-10 MK 13:1-8	8 2 TIM 2:11-19 LK 18:2-8
						Martyr Tryphon
9 LK 24:12-35 (5) 2 TIM 3:10-15 LK 18:10-14 <b>SUNDAY OF THE PHARISEE AND THE PUBLICAN - LEAVE-TAKING OF THE ENCOUNTER</b> TONE 5	10 2 PT 1:20-21; 2:1-9 MK 13:9-13	11 2 PT 2:9-22 MK 13:14-23	12 2 PT 3:1-18 MK 13:24-31	13 1 JN 1:8-10; 2:1-6 MK 13:31-37; 14:1-2	14 1 JN 2:7-17 MK 14:3-9	15 1 TIM 6:11-16 LK 20:46-47; 21:1-4
						Great-martyr Theodore - Prophet Zekariah
16 LK 24:36-53 (6) 1 COR 6:12-20 LK 15:11-32 <b>SUNDAY OF THE PRODIGAL SON</b> TONE 6	17 1 JN 2:18-29; 3:1-8 MK 11:1-11	18 1 JN 3:9-22 MK 14:10-42	19 1 JN 3:21-24; 4:1-11 MK 14:43-72; 15:1	20 1 JN 4:20-21; 5:1-21 MK 15:1-15	21 2 JN 1:1-13 MK 15:22,25,33-41	22 1 COR 10:23-29 LK 21:8-9; 25-27; 33-36 <b>SATURDAY OF THE DEAD</b>
						Discovery of the Remains of the Martyrs at Eugenios
23 JN 20:1-10 (7) 1 COR 8:8-13; 9:1-2 MT 25:31-46 <b>SUNDAY OF MEAT-FARE</b> TONE 7	24 LK 7:17-30 2 COR 4:6-15 MT 11:2-15 <b>FIRST AND SECOND DISCOVERIES OF THE HEAD OF THE FORERUNNER</b>	25 JUDE 1:1-10 LK 22:39-42; 45-71; 23:1	26 JOEL 3:12-21 JOEL 2:12-26	27 JUDE 1:11-25 LK 23:1-33; 44-56	28 ZECH 8:19-23 ZECH 8:7-17	
						Father Tarasios, Archbishop of Constantinople
						Father Porphyrios, Bishop of Gaza and Photini the Samaritan Woman
						Father Procopios the Decapolitan, Confessor
						Father Basil, Confessor

# And in one Lord Jesus Christ, the Only-Begotten Son of God

Jesus is the Christ, which means the anointed one or “messiah,” the anointed king of Israel. Following the example of Scripture, the Creed also refers to Jesus as “Lord” (Kyrios in Greek). The word *kyrios* could refer to any human master or lord, but in the Greek Scriptures *kyrios* is often used to refer to God. The New Testament applies the title *Kyrios* to Jesus in ways that show that Jesus is to be identified with the one God (for example, Philippians 2:9–11). Scripture also refers to Him as the “Son of God.” The title “son of God” can mean many things in scripture. It can refer to angels, the people of Israel, or to kings (see Exodus 4:22; 2 Samuel 7:14). The Gospels reveal that Jesus is the Son of God in a higher, unique sense. He is the “only” Son of God (John 1:18) who was with the Father even before the world was made (John 17:5). At His baptism and at the Transfiguration, the Father identified Him as His “beloved Son.”

*...begotten of the Father before all ages.  
Light of Light, true God of true God, begotten,  
not made, of one essence with the Father,  
by whom all things were made.*

These words provide further clarification of what it means to confess Jesus as “Lord” and “Son of God.” Indeed, these lines address the central question that led to the Council of Nicaea in 325. If Jesus is the Son of God, does this mean that the Father-Son relationship is eternal and essential to who God is, or did the Father create the Son at some point in time? The Council fathers responded to this question by teaching that the Son is fully God just as the Father is. The words “light of light, true God of true God” and “of one essence with the Father” all make it clear that the Son is not a lesser divinity, but is fully God. He is “begotten of the Father before all ages” and “not made,” that is, not a creature, which means that the Father-Son relationship spoken of in the Scriptures refers not to the Son coming into existence at a certain point in time, but an eternal relationship within the one God. Far from being a part of creation, the Son is actually the one “by whom all things were made” (John 1:3; Colossians 1:16; Hebrews 1:2)..



# MARCH

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SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
2 SUNDAY OF CHEESE-FARE TONE 8	3 Great Fast Begins Martyrs Eutropius, Cleonicus, and Basiliscus	4 IS 1:1-20 GEN 1:1-13 PROV 1:1-20	5 IS 1:19-2:4 GEN 1:14-23 PROV 1:20-33	6 IS 2:3-11 GEN 1:24-2:3 PROV 2:1-22	7 IS 2:11-21 GEN 2:4-19 PROV 3:1-18	1 SATURDAY OF OUR GOD-BEARING FATHERS THE ASCETICS Martyr Eudocia
9 SUNDAY OF ORTHODOXY TONE 1	10 Martyrs Codratos of Corinth and his companions	11 IS 4:2-6; 5:1-7 GEN 3:21-4:7 PROV 3:34-4:22	12 IS 5:7-16 GEN 4:8-15 PROV 5:1-15	13 IS 5:16-25 GEN 4:16-26 PROV 5:15-6:4	14 IS 6:1-12 GEN 5:1-24 PROV 6:3-20	8 SATURDAY OF THE GREAT AMONG THE MARTYRS THEODORE HEB 1:1-12 MK 2:23-28; 3:1-5
16 SUNDAY OF THE HOLY RELICS AND SAINT GREGORY PALAMAS TONE 2	17 Father Alexis, the Man of God	18 IS 8:13-22; 9:1-7 GEN 6:9-22 PROV 8:1-21	19 IS 9:9-21; 10:1-4 GEN 7:1-5 PROV 8:32-9:11	20 IS 10:12-20 GEN 7:6-9 PROV 9:12-18	21 IS 11:10-16; 12:1-2 GEN 7:11-8:3 PROV 10:1-22	15 HEB 3:12-16 MK 13:5-44
23 SUNDAY OF THE HOLY CROSS TONE 3	24 Preparation of the Annunciation Father Zachary the Recluse	25 IS 14:24-32 GEN 8:21-9:7 PROV 11:19-12:6	26 LK 1:39-49; 56 HEB 2:11-18 LK 1:24-38	27 IS 28:14-22 GEN 10:32-11:9 PROV 13:19-14:6	28 IS 29:12-23 GEN 12:1-7 PROV 14:15-11:2	22 HEB 10:32-38 MK 2:14-17
30 SUNDAY OF OUR FATHER JOHN CLIMACUS TONE 4	31 Father Hypatios the Wonderworker, Bishop of Gangra	IS 37:33-38; 38:1-6 GEN 13:12-18 PROV 14:27-15:4				29 HEB 6:9-12 MK 7:31-37



*Who, for us and for our salvation, came down from Heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and became man.*

With these words we confess that the Son of God, the One through whom all things were created, became a human for the sake of our salvation. The first chapter of John's Gospel is a good place to begin acquiring a deeper understanding of what this means. John begins by describing the Father and Son together from before the creation of the world:

In the beginning was the Word, and the Word was with God and the Word was God. He was in the beginning with God. All things came into existence through him, and apart from him not one thing came into being (John 1:1-2).

The Son was there "in the beginning," that is, before creation (see Genesis 1:1) with God the Father. All things came into being through Him. The Word of God was always present to creation, and indeed something of the character of the Word was always available to those who sought wisdom. In the fullness of time, the Word became one of us:

And the Word became flesh and dwelt among us, and we have seen his glory, the glory of the only Son of the Father (John 1:14).

The Word became flesh, while remaining the divine Word. As we pray in the Divine Liturgy, "Only-begotten Son and Word of God, immortal as you are, you condescended for our salvation to be incarnate of the holy Theotokos and ever-virgin Mary, and without undergoing change you became man." Jesus is not part God and part human, nor is He a divine-human mixture. He is truly divine and truly human. It is for this reason that we call Mary the Theotokos (God-bearer). Because Jesus is both God and human, it can be said that Mary truly gave birth to God, even though He is her creator.

John's words "we have seen his glory" reveal something of why the Son became incarnate for our sake. Humankind has been estranged from God since the beginning. As weak and fallen sinners we "lack the glory of God" (Romans 3:23). By becoming human and manifesting the glory of God to humanity, the Son divinizes us and makes us children of God (John 1:12-13). He shows us how great God's love is for us (John 13:1), takes away our sins (John 1:29), and draws all people to himself (John 12:32).

# APRIL

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SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
		1 IS 40:18-31 GEN 15:1-15 PROV 15:7-19 Mother Mary the Egyptian	2 IS 41:4-14 GEN 17:1-9 PROV 15:20-16:9 Father Titus the Wonderworker	3 IS 42:5-16 GEN 18:20-33 PROV 16:17-17:17 THURSDAY OF REPENTANCE Father Nicetas, Abbot of the Monastery of Medicum, Confessor	4 IS 45:11-17 GEN 22:1-18 PROV 17:17-18:5 Martyrs Theodule and Agatdhopode - Fathers George of Maleum and Joseph the Hymnographer	5 HEB 9:24-28 MK 8:27-31 SATURDAY OF THE ACATHIST HYMN
6 MK 16:1-8 (2) HEB 9:11-14 MK 10:32-45 SUNDAY OF MARY OF EGYPT TONE 5 Father Eutychios, Archbishop of Constantinople	7 IS 48:17-22;49:1-4 GEN 27:1-41 PROV 19:16-25 Martyr Kalliopos - Father George, Bishop of Melitene	8 IS 49:6-11 GEN 31:3-16 PROV 21:3-21 Apostles Herodion, Agabus, Rufus, Asyncritus, Phlegon and Hermes	9 IS 58:1-12 GEN 43:26-31; 45:1-16 PROV 21:23-22:4 Martyr Eupsichius of Caesarea	10 IS 65:8-17 GEN 46:1-7 PROV 23:15-24:5 Martyrs Terence, Pompeius, Maximos and their companions	11 IS 66:10-24 GEN 49:33-50:26 PROV 31:8-31 Hieromartyr Antipas, Bishop of Pergamum in Asia	12 HEB 12:28-29; 13:8 JN 11:45 SATURDAY OF LAZARUS †
13 MT 21:1-11; 15-17 PHIL 4:4-9 JN 12:1-18 PALM SUNDAY †	14 MT 21:18-43 ROM 11:13-24 MT 24:3-35 GREAT AND HOLY MONDAY †	15 MT 22:15-46, 23:1-39 EPH 1:1-9 MT 24:36-51; 25:1-46; 26:1-2 GREAT AND HOLY TUESDAY †	16 JN 12:17-50 1 COR 2:6-9 MT 26:6-16 GREAT AND HOLY WEDNESDAY †	17 LK 22:1-39 1 COR 11:23-32 MT 26:1-20; JN 13:3-18; MT 26:21-39; LK 22:43-44; MT 26:40-75; 27:1-2 GREAT AND HOLY THURSDAY †	18 1 COR 15:47-58 JN 6:48-55 GREAT AND HOLY FRIDAY †	19 MT 27:62-66 ROM 6:3-11 MT 28:1-20 GREAT AND HOLY SATURDAY †
20 MK 16:1-8 (2) ACTS 1:1-8 JN 1:1-17 PASCHA THE HOLY RESURRECTION †	21 ACTS 1:12-17; 21-26 JN 1:18-28 BRIGHT MONDAY †	22 ACTS 2:14-21 LK 24:12-35 BRIGHT TUESDAY †	23 LK 21:12-19 GAL 3:23-29; 4:1-5 JN 1:35-51 BRIGHT WEDNESDAY †	24 ACTS 2:38-43 JN 3:1-15 BRIGHT THURSDAY †	25 ACTS 3:1-8 LK 10:16-21 BRIGHT FRIDAY †	26 ACTS 3:9-16 JN 3:22-33 BRIGHT SATURDAY †
27 MT 28:16-20 (1) ACTS 5:12-20 JN 20:19-31 SUNDAY OF ST. THOMAS TONE 1 †	28 ACTS 3:19-26 JN 2:1-11	29 ACTS 4:1-10 JN 3:16-21	30 ACTS 12:1-11 LK 9:1-6 APostle James, Brother of John the Evangelist			

Disciples Jason and Sosipater - Father Cyril, Bishop of Turov

Martyrs of Cyzica and Memnon the Wonderworker



*He was crucified for us under Pontius Pilate,  
suffered, and was buried.*

In St. Paul's first letter to the church he founded in the Greek city of Corinth, he reminded them of the Gospel message that he preached to them. He wrote this letter only about twenty years after the death and resurrection of Jesus, but the message of Christ crucified and risen had already acquired a formalized, creed-like form:

“I make known to you, brothers, the gospel that I preached to you, which you also received, in which also you stand, through which also you are being saved...For I handed on to you as of first importance that which I had also received:

That Christ died for our sins according to the Scriptures;  
And that He was buried;  
And that He was raised on the third day according to the Scriptures;

And that He appeared to Cephas, then to the Twelve. Then He appeared to over five hundred brothers at once, of whom many are still alive, though some are asleep. Then He appeared to James, then to all the apostles. Last of all, as to one born at the wrong time, He appeared to me" (1 Corinthians 15:1-8).

The Nicene Creed draws on this very early proclamation of the Gospel, highlighting Jesus's death, burial, and resurrection "according to the Scriptures," which means in accordance with what is written in the Old Testament. Indeed, the New Testament frequently states that, though it was an unspeakable evil to condemn Jesus to death, his death happened according to the plan and foreknowledge of God as written in the Old Testament. As Jesus explained to two disciples after His resurrection, it was already made clear in Moses and the prophets that the Christ must suffer and then enter into glory (Luke 24:26-27).

Christ died “in accordance with the Scriptures,” but why was His death necessary? This question can only be answered adequately by drawing on all the Scriptures, but a concise answer can be found in Jesus’ words over the bread and the wine heard at every Divine Liturgy: “Take, eat; this is My body, which is broken for you for the remission of sins...Drink of this, all of. You, this is My blood of the new testament (or “covenant”), which is shed for you and for many, for the remission of sins.” Jesus offered Himself for our salvation to bring about the forgiveness of our sins and to usher in the new covenant which is offered to the entire world. In this new covenant we receive the Spirit of Christ, Who conforms us more closely to Christ, and teaches us to live our lives as living sacrifices to God (Romans 12:1).

# MAY

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SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<b>4</b> LK 24:1-12 (4) ACTS 6:1-7 MK 15:43-47; 16:1-8 <b>SUNDAY OF OINTMENT-BEARING WOMEN</b> TONE 2	<b>5</b> ACTS 6:8-15; 7:1-5; 47-60 JN 4:46-54 Martyr Irene	<b>6</b> ACTS 8:5-15 JN 6:27-33 Job, the Holy and Long-suffering One	<b>7</b> ACTS 8:18-25 JN 6:35-39 Apparition of the Cross over Jerusalem	<b>1</b> Prophet Jeremiah	ACTS 4:23-31 JN 5:24-30	<b>2</b> TRANSFER OF THE REMAINS OF ATHANASIOS THE GREAT
						Martyrs Timothy and Maura
<b>11</b> LK 24:12-35 (5) ACTS 9:32-42 JN 5:1-15 <b>SUNDAY OF THE PARALYTIC</b> TONE 3	<b>12</b> ACTS 10:1-16 JN 6:56-69 Fathers Epiphanius, Bishop of Cyprus - Germanos the Hymnographer, Patriarch of Constantinople	<b>13</b> ACTS 10:21-33 JN 7:1-13 Martyr Glyceria	<b>14</b> <b>MID-PENTECOST</b>	<b>15</b> ACTS 14:6-18 JN 7:14-30 Fathers Pachomios the Great and Achillios the Wonderworker	ACTS 10:34-43 JN 8:12-20	<b>9</b> ACTS 8:40; 9:1-19 JN 6:48-55 Prophet Isaiah and Martyr Christopher
						Apostle Simon the Zealot
<b>18</b> JN 20:1-10 (7) ACTS 11:19-30 JN 4:5-42 <b>SUNDAY OF THE SAMARITAN WOMAN</b> TONE 4	<b>19</b> ACTS 12:12-17 JN 8:42-51 Hieromartyr Patrick, Bishop of Prussa and his companions	<b>20</b> ACTS 12:25; 13:1-12 JN 8:51-59 Martyr Thallelaius	<b>21</b> <b>Leave-taking of Mid-Pentecost</b>	<b>22</b> ACTS 14:20-28; 15:1-4 JN 9:39-41; 10:1-9 Martyr Basiliscus	ACTS 15:5-12 JN 10:17-28	<b>16</b> ACTS 10:44-48; 11:1-10 JN 8:21-30 Father Theodore the Sanctified
						Apostles Andronicos and Junias
<b>25</b> JN 20:11-18 (8) 2 COR 4:6-15 JN 9:1-38 <b>SUNDAY OF THE MAN BORN BLIND</b> TONE 5	<b>26</b> ACTS 17:1-9 JN 11:47-54 Apostle Carpus	<b>27</b> ACTS 17:19-28 JN 12:19-36 Hieromartyr Alladius	<b>28</b> <b>LEAVE-TAKING OF EASTER</b>	<b>29</b> ACTS 18:22-28 JN 12:36-47 Martyr Theodosia of Tyre	ACTS 19:1-8 JN 14:1-11 Father Isaac, Abbot	<b>30</b> ACTS 20:7-12 JN 14:10-21 Martyr Hermius
						<b>3</b> ACTS 5:21-32 JN 6:14-27 Leave-taking of St. Thomas

*He rose again on the third day in accordance with the Scriptures, ascended into Heaven, and is enthroned at the right hand of the Father.*

**CHRISTOS ANESTI EK NEKRÔN...**

The significance of Christ's resurrection is explained well in the Paschal troparion: "Christ is risen from the dead, trampling down death by death, and to those in the tombs bestowing life." The resurrection is not just Christ's own triumph over death; it is also our salvation because He became the "first-born from the dead" (Colossians 1:18), securing our own future resurrection and eternal life with God: "Since the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also make your mortal bodies alive through His Spirit which dwells in you" (Romans 8:11). Even now, through the Spirit, we are united with Christ in His death and resurrection:

"Do you not know that we who were baptized into Christ Jesus were baptized into his death? We were buried with him through baptism into death, so that just as Christ was raised from the death through the glory of the Father, so also we might walk in newness of life" (Romans 6:3-4).

**HE ASCENDED IN HEAVEN.**

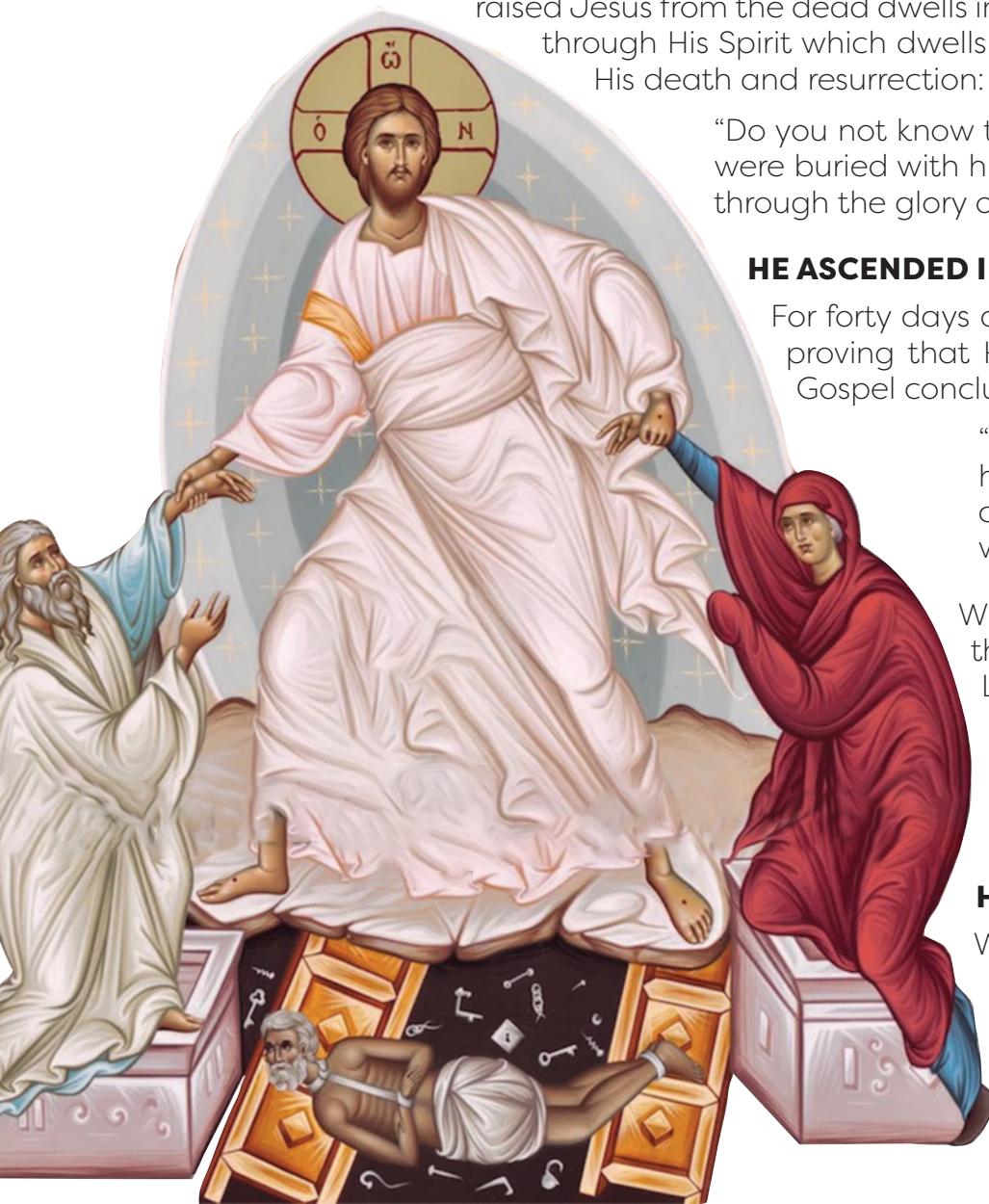
For forty days after Pascha and before Pentecost, Jesus appeared repeatedly to His disciples, proving that He was alive and teaching them about the Kingdom of God (Acts 1:3). Luke's Gospel concludes with these words:

"Then Jesus led the disciples out as far as Bethany, and, lifting up his hands he blessed them. And while he was blessing them he departed from and was carried up in heaven. And they worshipped him, and returned to Jerusalem with great joy, and they were continually in the Temple blessing God" (24:50-52).

Why did the disciples experience "great joy" instead of sadness after the Lord left them? The answer to this question takes us to the heart of the importance of the Lord's Ascension. The Ascension does not mean that He goes away into some far away space, but rather the entrance of His humanity into the life of God. He is always with us (Matthew 28:20), and even now because of our union with Him we can truly say that we are seated with Him in the heavenly places (Ephesians 2:6) and that our life is hidden with Christ in God (Colossians 3:3).

**HE IS ENTHRONED AT THE RIGHT HAND OF THE FATHER.**

When we speak of the Son sitting at the right hand of the Father, we are using the simple human language of a throne room to confess that the Son rules over all things with the Father. As St. John Damascene put it, "By 'the Father's right hand' we understand the glory and honor of divinity, where He who exists as Son of God before all ages, indeed as God, of one being with the Father, is seated bodily after he became incarnate and his flesh was glorified" (quoted in *Catechism of the Catholic Church* 663).



# JUNE

# حزیران

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<b>1</b> JN 21:1-14 (10) ACTS 20:16-18; 27:36 JN 17:1-13  SUNDAY OF THE FATHERS OF NICEA I TONE 6	<b>2</b> ACTS 21:8-14 JN 14:27-31; 15:1-7  † Father Nicephoros the Confessor, Archbishop of Constantinople	<b>3</b> ACTS 21:26-32 JN 16:2-13  † Martyrs Lucillian and his companions	<b>4</b> ACTS 23:1-11 JN 16:15-23  † Father Metrophanes, Bishop of Constantinople	<b>5</b> ACTS 25:13-19 JN 16:23-33  † Hieromartyr Dorotheos, Bishop of Tyre	<b>6</b> ACTS 27:1-44; 28:1 JN 17:18-26  LEAVE-TAKING OF THE ASCENSION  † Fathers Bessarion the Wonderworker and Hilarion the Younger, Abbot	<b>7</b> ACTS 28:1-31 JN 21:14-25  SATURDAY OF THE DEAD  † Hieromartyr Theodosius, Bishop of Ancyra
<b>8</b> JN 20:19-23 ACTS 2:1-11 JN 7:37-52; 8:12  SUNDAY OF PENTECOST TONE 7	<b>9</b> EPH 5:8-19 MT 18:10-20  MONDAY OF THE HOLY SPIRIT  † Father Cyril, Archbishop of Alexandria	<b>10</b> ROM 1:1-7; 13-17 MT 4:25; 5:1-12  † Martyrs Alexander and Antonina - Hieromartyr Timothy, Bishop of Prussa	<b>11</b> ROM 1:18-27 MT 5:20-26  † Apostles Bartholomew and Barnabas	<b>12</b> ROM 1:28-32; 2:1-9 MT 5:27-32  † Fathers Onuphrios of Egypt and Peter of Athos	<b>13</b> ROM 2:14-28 MT 5:33-41  † Martyr Aquilina - Father Truphillios, Bishop of Leucosia	<b>14</b> ROM 1:7-12 MT 5:42-48  LEAVE-TAKING OF PENTECOST  † Prophet Elisha - Father Methodius, Archbishop of Constantinople
<b>15</b> MT 28:16-20 (1) HEB 11:33-40; 12:1-2 MT 10:32-33, 37-38; 19:27-30  SUNDAY OF ALL SAINTS TONE 8	<b>16</b> ROM 2:28-29; 3:1-18 MT 6:31-34; 7:9-11  † Father Tykhon the Wonderworker, Bishop of Amathonte of Cyprus	<b>17</b> ROM 4:4-12 MT 7:15-21  † Martyrs Manuel, Sabel and Ismael	<b>18</b> ROM 4:13-25 MT 7:21-23  † Martyr Leontius	<b>19</b> JN 6:55-59 1 COR 11:23-32 JN 6:48-55  FEAST OF THE DIVINE BODY  † Holy Apostle Jude	<b>20</b> ROM 5:17-21; 6:1-2 MT 9:14-17  † Hieromartyr Methodius of Patara	<b>21</b> ROM 3:19-26 MT 7:1-8  † Martyr Julian of Tarsus
<b>22</b> MK 16:1-8 (2) ROM 2:10-16 MT 4:18-23  SECOND SUNDAY AFTER PENTECOST TONE 1	<b>23</b> GAL 4:4-7 LK 1:29-45  VISITATION OF THE THEOTOKOS TO HER COUSIN ELIZABETH  † Martyr Eusebius, Bishop of Samosate	<b>24</b> ROM 13:11-14; 14:1-4 LK 1:1-25; 57-68; 76-80  NATIVITY OF THE ST. JOHN THE FORERUNNER  † Martyr Febronia	<b>25</b> ROM 8:2-13 MT 10:16-22  † Father David of Thessalonica	<b>26</b> ROM 8:22-28 MT 10:23-31  † Father Samson the Hosteler	<b>27</b> ROM 9:6-19 MT 10:32-42; 11:1  Transfer of the Remains of the Holy Physicians Cyrus and John	<b>28</b> ROM 3:28-31; 4:1-3 MT 7:24-29; 8:1-4
<b>29</b> MK 16:9-20 (3) 2 COR 11:21-33; 12:1-9 MT 16:13-19  THIRD SUNDAY AFTER PENTECOST TONE 2	<b>30</b> 1 COR 4:9-16 MT 9:36-38; 10:1-8  SYNAXIS OF THE TWELVE APOSTLES  APOSTLES PETER AND PAUL					



*He will come again with glory to judge the living and the dead and of His Kingdom there shall be no end.*

The confession of Jesus' return to judge the living and the dead means that Jesus, Who has already come in the humility of the manger and the cross, will come again at the end of all things to manifest His glory to the world and hold all people who have ever lived to account for their actions. This will be the final and definitive victory of Christ's Kingdom over evil. The words of this line of the creed come directly from Scripture. Saint Peter told the first gentile convert that God commanded the apostles to preach that God had designated Jesus as "the judge of the living and the dead" (Acts 10:42), and St. Paul solemnly reminded St. Timothy to proclaim the word because Jesus will "judge the living and the dead" (2 Tim 4:1-2; see also 1 Pet 4:1-5). Jesus Himself spoke of this return, when He will "repay everyone for what they have done" (Matt 16:27) and when the conduct and secret thoughts of all will be revealed (Luke 12:2-3). Perhaps the best-known place in Scripture that speaks of the Jesus' return in glory is the parable of the Sheep and Goats, where Jesus explains that when He comes in glory He will separate all people on the basis of how they treated the needy (Matt 25:31-46). We are reminded of the reality of the final judgment at every Divine Liturgy, where we pray for "a good defense before the awesome judgment seat of Christ" (see 2 Corinthians 5:10).

How are Christians supposed to think about the glorious return of Jesus? Already in antiquity there were some who denied that there would be any coming in glory or judgment, and some thought that they were assured of salvation and in no need of spending their lives in repentance and service of God, presuming that God's grace is so great that judgment is made irrelevant. Conversely, some may have been terrified by the prospect of the final judgment (Matthew 25:25). Instead of denying the reality of judgment or being paralyzed with fear, the Holy Tradition teaches us to prepare for the Lord's return with an attitude of holy fear or reverence. The second coming of Jesus is good news that we should look forward to with joyful expectation, assured that the Lord will wipe away every tear (Revelation 7:17) and defeat every evil, even death itself (1 Corinthians 15:26). At the same time, Scripture and the fathers of the church often remind us not to "think lightly of our salvation" (2 Clement 1:1) but to spend our lives in grateful service of the Lord, remembering that no one knows the day or the hour when he will face judgment (1 Thess 5:1-3). As St. Paul put it while speaking of the Lord's return, "Let us be sober, putting on the breastplate of faith and love, and the helmet of the hope of salvation. For God has not appointed us for wrath but for obtaining salvation through our Lord Jesus Christ who died for us so that whether we are awake or asleep we may live with Him" (1 Thess 5:8-10).

# JULY

# تموز

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
6 FOURTH SUNDAY AFTER PENTECOST TONE 3	7 FATHER SISOE THE GREAT	1 WONDERWORKERS COSMAS AND DAMIAN	2 DEPOSITION OF THE MANTLE OF THE MOTHER OF GOD, AT BLACHERNAE	3 MARTYR HYACINTH AND FATHER ANATOLIOS, Patriarch of Constantinople	4 FATHER ANDREW OF JERUSALEM	5 FATHER ATHANASIUS OF ATHOS - LAMPADOS AND MARTHA
LK 24:1-12 (4) ROM 6:18-23 MT 8:5-13	ROM 12:4-5; 15:21 MT 12:9-13	ROM 14:9-18 MT 12:14-16; 22:30	ROM 15:7-16 MT 12:38-45	ROM 15:17-29 MT 12:46-50; 13:1-3	2 COR 6:1-10 LK 7:36-50	ROM 8:14-21 MT 9:9-13
13 SUNDAY OF THE FATHERS OF THE FIRST SIX ECUMENICAL COUNCILS TONE 4	14 ARCHANGEL GABRIEL - FATHER STEPHEN THE SABATE	15 APOLSTLE AQUILA AND JOSEPH THE CONFESSOR	16 HIEROMARTYR PANCRATIUS, BISHOP OF TAORMINA IN SICILY	17 FORTY-FIVE MARTYRS OF NICOPOLIS IN ARMENIA	18 GREAT-MARTYR EUPHEMIA	19 MOTHER MACRINA, SISTER OF BASIL THE GREAT - FATHER DIOS
LK 24:36-53 (6) JAS 5:10-20 MT 9:1-8	20 SIXTH SUNDAY AFTER PENTECOST TONE 5	21 PROPHET ELIAS THE THESBITE	22 FATHERS SIMEON, THE FOOL FOR CHRIST AND HIS COMPANION JOHN	23 PERFUME-BEARING WOMAN MARY MAGDALENE	24 TRANSFER OF THE REMAINS OF HIEROMARTYR PHOCAS - PROPHET EZECHIEL	25 GAL 4:22-27 LK 8:16-21
JN 20:1-10 (7) 2 TIM 2:1-10 MT 9:27-35	27 SEVENTH SUNDAY AFTER PENTECOST TONE 6	28 GREAT-MARTYR PANTELEIMON THE PHYSICIAN	29 DEACONS PROCHOR, NICANOR, TIMON AND PARMENAS	30 MARTYRS CALLINICUS AND THEODOTA	31 APOLSTLES SILAS AND SILVAN AND THEIR COMPANIONS	ROM 12:1-3 MT 10:37-42; 11:1-11
1 COR 9:13-18 MT 16:1-6	1 COR 10:5-12 MT 16:6-12	1 COR 10:12-22 MT 16:20-24	1 COR 10:28-33; 11:1-8 MT 16:24-28	HOLY AND JUST EUDOCIMOS - VIGIL OF THE PROCESSION OF THE CROSS	BISHOP NICHOLAS J. SAMRA EPISCOPAL ORDINATION JULY 6, 1989	

# And in the Holy Spirit, the Lord, the Giver of Life, who proceeds from the Father



The original Nicene Creed simply confessed belief "in the Holy Spirit." It was about sixty years later, at the Council of Constantinople (381), that the words we now confess were added. Indeed, the Spirit was the last of the persons of the Trinity to be revealed. As St. Gregory of Nazianzus explains:

"The Old Testament proclaimed the Father clearly, but the Son more obscurely. The New Testament revealed the Son and gave us a glimpse of the divinity of the Spirit. Now the Spirit dwells among us and grants us a clearer vision of himself. It was not prudent, when the divinity of the Father had not yet been confessed, to proclaim the Son openly and, when the divinity of the Son was not yet admitted, to add the Holy Spirit as an extra burden, to speak somewhat daringly" (quoted in *Catechism of the Catholic Church* 684).

Illuminated by the light of conciliar teaching, we now see the Holy Spirit clearly proclaimed in Scripture. For example, Jesus commanded that we baptize "in the name of the Father, and of the Son, and of the Holy Spirit" (Matthew 28:19), which implies the equality of the three divine persons of the one God. Similarly, St. Paul blessed the Corinthian church with the words, "The grace of the Lord Jesus Christ and the love of God and the communion of the Holy Spirit be with you all" (2 Corinthians 13:13). Jesus promised that the Father would send the Holy Spirit to remind us of Jesus's teaching and lead us to a deeper understanding of it (John 14:25).

## THE GIVER OF LIFE, WHO PROCEEDS FROM THE FATHER

The words "Giver of Life" are explained well in the Byzantine prayer to the Holy Spirit:

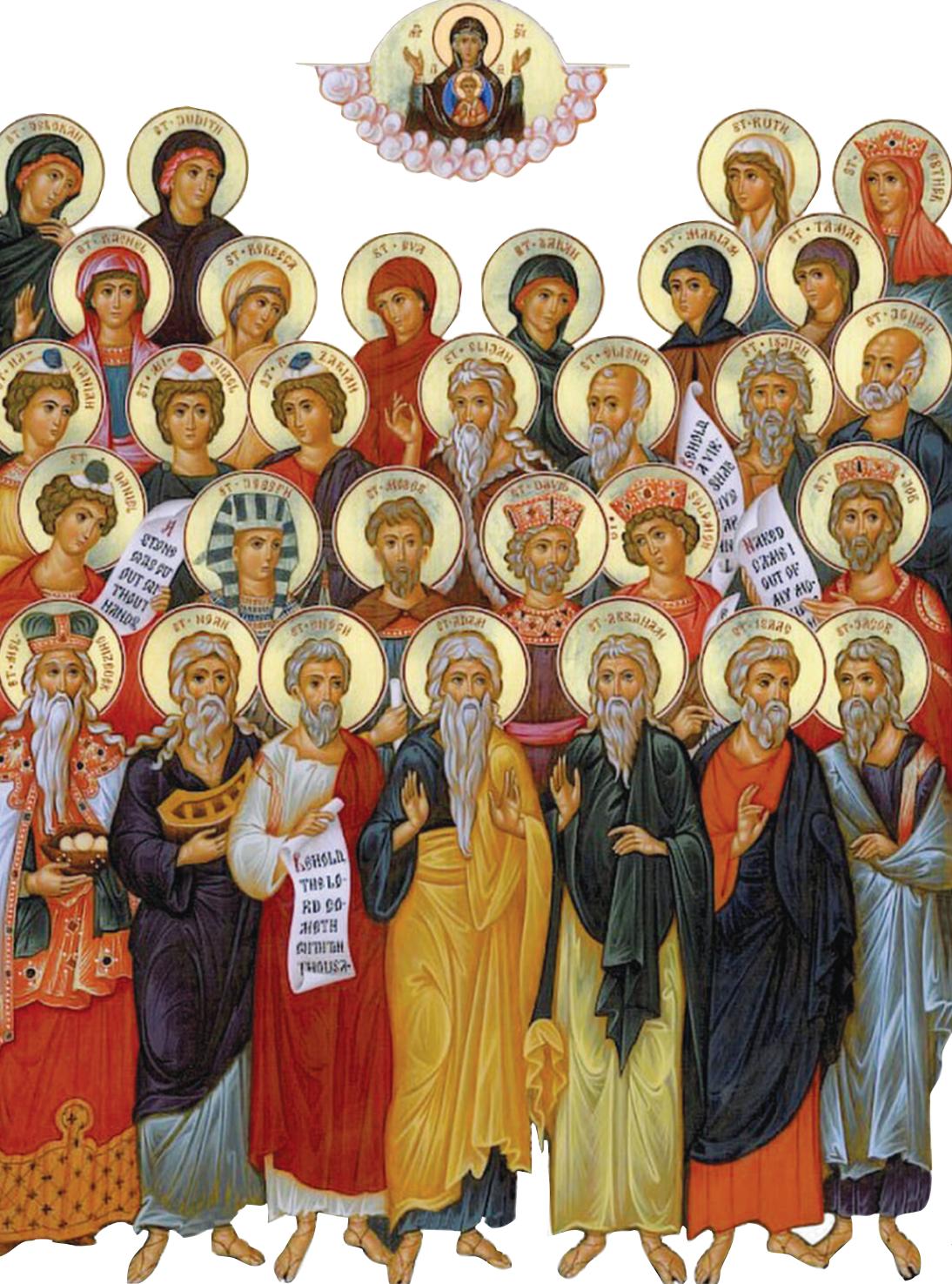
"O heavenly King, Consoler, Spirit of Truth, present in all places and filling all things; the Treasury of blessings and the giver of life. Come and dwell in us, cleanse us of all stain, and fill our souls, O Good One."

The Holy Spirit fills all of God's creation and bestows blessings on all things. Above all, the Spirit gives us life by remaking us to become children of God conformed to the image of Christ. For this reason, Scripture also refers to the Holy Spirit as "the Spirit of Christ," the One who gives us a sharing in Jesus's death and resurrection even now (Romans 8:9–11). St. Paul often reminded his churches that God the Father gave them the Holy Spirit to dwell in their midst and make them holy (e.g., 1 Thessalonians 4:3–8; 1 Corinthians 6:19), and Jesus Himself promised that the Father would send the Holy Spirit in His name (John 14:26) and that He would send the Holy Spirit to us from the Father (John 15:26).

# AUGUST

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SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<b>3</b> EIGHTH SUNDAY AFTER PENTECOST TONE 7  Fathers Isaac, Dalmatus and Faustus	<b>4</b> 1 COR 11:31-34; 12:1-6 MT 18:1-11  Seven Holy Youths of Ephesus and of Martyr Eudocia	<b>5</b> 1 COR 12:12-26 MT 18:18-22; 19:1-2; 13-15  Preparation of the Transfiguration - Martyr Eusignius	<b>6</b> TRANSFIGURATION OF OUR LORD  LK 9:28-36 2 PT 1:10-19 MT 17:1-9	<b>7</b> 1 COR 14:6-19 MT 20:17-28  † Martyr Dometios	<b>8</b> 1 COR 14:26-40 MT 21:12-14; 17-20  † Confessor Emilian, Bishop of Cyrra	<b>1</b> HEB 11:33-40; 12:1-2 MT 10:16-22  PROCESSION OF THE LIFE-GIVING CROSS - BEGINING OF THE THEOTOKOS' FAST  SEVEN MACCHABEES, THEIR MOTHER SALOME AND THE ELDER ELEAZAR
<b>10</b> NINTH SUNDAY AFTER PENTECOST TONE 8  Martyr Archdeacon Lawrence <b>†</b>	<b>11</b> 1 COR 15:12-19 MT 21:18-22  Martyr Euplus the Deacon <b>†</b>	<b>12</b> 1 COR 15:29-38 MT 21:23-27  Martyrs Photios and Anicetos and Maximos the Confessor <b>†</b>	<b>13</b> Leave-taking of the Transfiguration  1 COR 16:4-12 MT 21:28-32	<b>14</b> 2 COR 1:1-7 MT 21:43-46  † Vigil of the Dormition - Prophet Micah	<b>15</b> LK 1:39-49; 56 PHIL 2:5-11 LK 10:38-42; 11:27-28  DORMITION OF THE MOTHER OF GOD	<b>16</b> 1 TIM 3:13-16; 4:1-5 LK 9:51-56; 10:22-24; 13:22  † Martyr Diomedes <b>†</b>
<b>17</b> TENTH SUNDAY AFTER PENTECOST TONE 1  Martyr Myron <b>†</b>	<b>18</b> 2 COR 2:3-15 MT 23:13-22  Martyrs Florus and Laurus <b>†</b>	<b>19</b> 2 COR 2:14-17; 3:1-3 MT 23:23-28  Martyrs Andrew the Centurion and his companions <b>†</b>	<b>20</b> 2 COR 3:4-11 MT 23:29-39  Prophet Samuel <b>†</b>	<b>21</b> 2 COR 4:1-12 MT 24:13-28  † Apostle Thaddeus - Martyr Bassa and her children <b>†</b>	<b>22</b> 2 COR 4:13-18 MT 24:27-33; 42-51  † Martyrs Agathonicos and his companions <b>†</b>	<b>23</b> 1 COR 1:3-9 MT 19:3-12  Leave-taking of the Dormition
<b>24</b> ELEVENTH SUNDAY AFTER PENTECOST TONE 2  Hieromartyr Eutyches, Disciple of Saint John the Theologian	<b>25</b> 2 COR 5:10-15 MK 1:9-15  Transfer of the remains of the Apostle Bartholomew - Apostle Titus	<b>26</b> 2 COR 5:15-21 MK 1:16-22  Martyrs Adrian and his wife Natalia. Blessed Mary Bawady	<b>27</b> 2 COR 6:11-16 MK 1:23-28  Father Poemen and Martyr Phanurios	<b>28</b> 2 COR 7:1-10 MK 1:29-35  Fathers Moses the Abyssinian and Augustine, Bishop of Hippo	<b>29</b> MT 14:1-13 ACTS 13:25-33 MK 6:14-30  BEHEADING OF ST. JOHN THE FORERUNNER	<b>30</b> 1 COR 1:26-31; 2:1-5 MT 20:29-34  Fathers Alexander, John and Paul the Latter, Archbishops of Constantinople
<b>31</b> TWELFTH SUNDAY AFTER PENTECOST TONE 3  MT 28:16-20 (1) HEB 9:1-7 MT 19:16-26						



*who together with the Father and the Son is worshipped and glorified, who spoke through the prophets.*

The Holy Spirit is one of the persons of the Holy Trinity, equal in glory with the Father and the Son. When the Spirit descended on the apostles after Christ's Ascension into heaven, the apostles were transformed by divine grace. In the words of the Troparion of Pentecost, "Blessed are You, O Christ our God, Who have filled the fishermen with wisdom by sending down the Holy Spirit upon them, and Who through them, have caught in Your net the whole world." The Holy Spirit taught the apostles what to say (Acts 4:8-14), gave them courage (Acts 4:31), and authority (Acts 15:28-29).

It is by receiving the Holy Spirit through the Mystery of Baptism that all of us are invited into the life of God. The Spirit makes us children of God who pray to God as "Our Father" in imitation of the Son of God himself. As St. Paul explained to the Galatians:

"When the fullness of time came, God sent his Son, born of a woman, born under the Law, so that He might redeem those under the Law, so that we might receive adoption as sons. And because you are sons, God has sent the Spirit of his Son into our hearts crying, 'Abba!' (Father). Therefore, you are no longer a slave but a son, and if a son, also an heir through God" (Galatians 4:4-7).

Our very ability to call on God as Father and to say "Jesus is Lord" in faith is given to us by the Holy Spirit (1 Corinthians 12:3), Who awakens our faith and conforms us ever more closely to the image of the Son (see 2 Corinthians 3:18).

#### WHO SPOKE THROUGH THE PROPHETS

When we say the Holy Spirit spoke through the prophets, we are confessing that the Spirit inspired the prophets in both the Old and New Testaments, both in their speaking ministries and in authoring the books of sacred Scripture.

The title "prophet" refers in the first instance to those called "prophet" in Scripture, such as the authors of the prophetic books (Isaiah, Jeremiah, Ezekiel etc.). It also refers more broadly to all the biblical authors who were inspired to write Scripture for the sake of our salvation. This line of the Creed reminds us to revere Scripture as God's own words.

# SEPTEMBER

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SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
	<b>1</b> CHURCH'S NEW YEAR LK 6:17-23 1 TIM 2:1-7 LK 4:16-22	<b>2</b> 2 COR 8:16-24; 9:1-5 MK 3:13-19	<b>3</b> 2 COR 9:12-15; 10:1-7 MK 3:20-27	<b>4</b> 2 COR 10:7-18 MK 3:28-35	<b>5</b> 2 COR 11:5-21 MK 4:1-9	<b>6</b> THE MIRACLE OF ARCHANGEL MICHAEL AT COLOSSAE HEB 2:2-10 LK 10:16-21
<b>7</b> SUNDAY BEFORE THE HOLY CROSS TONE 4 MK 16:1-8 (2) GAL 6:11-18 JN 13:17	<b>8</b> NATIVITY OF THE MOTHER OF GOD LK 1:39-49; 56 PHIL 2:5-11 LK 10:38-42; 11:27-28	<b>9</b> ANCESTORS OF CHRIST JOACHIM AND ANN Martyr Mammas - John the Faster, Patriarch of Constantinople	<b>10</b> GAL 4:22-27 LK 8:16-21	<b>11</b> 2 COR 13:3-13 MK 4:35-41	<b>12</b> GAL 1:1-3,20-24; 2:1-5 MK 5:1-20 Leave-taking of the Nativity of Mary	<b>13</b> 1 COR 2:6-9 JN 12:25-36 SATURDAY BEFORE THE HOLY CROSS
Forefeast of the nativity of the Mother of God - Martyr Sozon	†	Martyr Severian	†	Martyrs Menodora, Metrodora and Nymphodora	†	Martyr Autonomus
<b>14</b> EXALTATION OF THE CROSS TONE 5 JN 12:28-36 1 COR 1:18-24 JN 19:6-11; 13:20, 25-35	<b>15</b> GAL 2:11-16 MK 5:24-34	<b>16</b> 2 COR 6:1-10 LK 7:36-50	<b>17</b> GAL 3:15-22 MK 6:7-13	<b>18</b> GAL 3:23-29; 4:1-5 MK 6:30-45	<b>19</b> GAL 4:8-21 MK 6:45-53	<b>20</b> 1 COR 1:26-31; 2:1-5 JN 8:21-30 SATURDAY AFTER THE HOLY CROSS
†	Martyr Nicetas	†	Great-martyr Euphemia	†	Martyrs Trophimus, Sabbatius and Dorymedes	†
<b>21</b> SUNDAY AFTER THE HOLY CROSS TONE 6 LK 24:1-12 (4) GAL 2:16-21 MK 8:34-38; 9:1	<b>22</b> GAL 4:28-31; 5:1-10 LK 3:19-22	<b>23</b> GAL 4:22-27 LK 1:5-25 CONCEPTION OF ST. JOHN THE FORERUNNER	<b>24</b> GAL 6:2-10 LK 4:1-15	<b>25</b> GAL 6:2-10 LK 4:1-15 Protomartyr Thecla	<b>26</b> EPH 1:1-9 LK 4:16-22 REPOSE OF ST. JOHN, APOSTLE AND THEOLOGIAN JN 21:14-25 (11) 1 JN 4:12-19 JN 19:25-27; 21:24-25	<b>27</b> 1 COR 10:23-28 LK 4:31-36 Martyrs Callistratos and his companions
Leave-taking of the Exaltation of the Cross	†	Hieromartyr Phocas		Mother Euphrosyne		
<b>28</b> FIRST SUNDAY AFTER THE HOLY CROSS TONE 7 LK 24:12-35 (5) 2 COR 6:1-10 LK 5:1-11	<b>29</b> EPH 1:22-23; 2:1-3 LK 4:38-44	<b>30</b> EPH 2:19-22; 3:1-7 LK 5:12-16				
Father Chariton the Confessor	Father Cyriakos the Anchorite	Hieromartyr Gregory, Bishop of Armenia				



# And in one, holy, catholic, and apostolic Church.

It is fitting that we confess our belief in the Church just after confessing the Holy Spirit, for it is the Holy Spirit Who makes the Church something more than a gathering of like-minded individuals. The Church is God's temple, the dwelling place of the Holy Spirit (1 Corinthians 3:16). Scripture also describes the Church as the body or the bride of Christ, for we are all joined together mystically with Him. The Lord calls every individual to follow Him, but when we follow Him, we are necessarily in communion with one another as well (1 John 1:1-3).

## ONE

The first of the four adjectives the Nicene Creed applies to the Church is "one." The Church's oneness is derived from her source, the one God. There is "one Lord, one faith, one baptism. One God and Father of all." Therefore, all Christians must strive to keep "the unity of the Spirit in the bond of peace" (Ephesians 4:5-6, 3). On the night He was handed over, the Lord himself prayed for the unity of all who would believe in Him, that we would be one, even as the Father and the Son are one, so that the world would know that the Father loves the world and sent the Son (John 17:20-24).

## HOLY

How can the Church be holy when its members continue to commit sin? The Church is holy because it is the dwelling place of the Holy Spirit, and she is continually being made more holy through the mercy of God. Just before communion, the priest prays "Holy things are for the holy" and the people respond, "One is Holy, one is Lord, Jesus Christ, to the glory of God the Father." With these words we confess that only One is truly holy, but by His grace we are being made holy. For this reason, St. Paul referred to the baptized as "saints" or "holy ones" (*agioi*). Though he was well aware of their sins, he was confident that God would continue to work in them so they would be blameless on the Day of the Lord.

## CATHOLIC

Since the second century, the Church has been called "catholic," which means "universal" or "according to the whole." In contrast to sects or denominations that are found in certain parts of the world or among certain classes of people, the Church catholic is found throughout the world, among all kinds of people. The catholicity or universality of the Church is recognized as one of its distinguishing characteristics already in the New Testament. For example, in the book of Revelation the heavenly host praise Christ with these words: "by Your blood You purchased for God people from every tribe and tongue and people and nation and made them a kingdom and priests for our God" (5:9-10).

## APOSTOLIC

The Church is called apostolic because she is founded by the witness and teaching of the apostles, and because she continues to be guided by the bishops, who are the successors of the apostles.

# OCTOBER

# تشرين الأول

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
 <b>Bishop François Beyrouti</b> Episcopal Ordination October 12, 2022			<b>1</b> PROTECTION OF THE MOTHER OF GOD <small>HEB 9:1-7 LK 10:38-42; 11:27-28</small>	<b>2</b> <small>EPH 4:14-17 LK 6:12-19</small>	<small>EPH 4:17-25 LK 6:17-23</small>	<b>4</b> <small>1 COR 14:20-25 LK 5:17-26</small>
<b>5</b> <small>LK 24:36-53 (6) 2 COR 6:16-18; 7:1 LK 6:31-36</small> SECOND SUNDAY AFTER THE HOLY CROSS TONE 8	<b>6</b> <small>1 COR 4:9-16 JN 20:19-31</small> APOSTLE THOMAS	<b>7</b> <small>EPH 5:20-25 LK 6:37-45</small> Martyrs Sergius and Bacchus	<b>8</b> <small>EPH 5:25-33 LK 6:46-49; 7:1</small> Mother Pelagia	<b>9</b> <small>1 COR 4:9-16 MT 9:36-38; 10:1-8</small> APOSTLE JAMES, SON OF ALPHEUS	<small>EPH 6:18-24 LK 7:31-35</small>	<b>10</b> <small>1 COR 15:39-45 LK 5:27-32</small>
<small>Martyr Charitina</small>				<small>FATHER ANDRONIKOS AND HIS WIFE ATHANASIA</small>	<small>Martyrs Eulampius and Eulamia</small>	<small>Hieromartyr Hierotheos, Bishop of Athens</small>
<b>12</b> <small>JN 20:1-10 (7) TI 3:8-15 LK 8:5-15</small> FATHERS OF THE SECOND COUNCIL OF NICEA TONE 1	<b>13</b> <small>PHIL 1:1-7 LK 7:36-50</small> Martyrs Carpos, Papplas and Agathonicos	<b>14</b> <small>PHIL 1:8-14 LK 8:1-3</small> Martyrs Nazarius, Gervasius, Protasius and Celsus - Father Cosmas the Poet, Bishop of Maiuma	<b>15</b> <small>PHIL 1:12-19 LK 8:22-25</small> Martyr Lucian, Priest of Antioch	<b>16</b> <small>PHIL 1:20-27 LK 9:7-11</small> Martyr Longinus the Centurion	<small>PHIL 1:27-30; 2:1-4 LK 9:12-18</small>	<b>18</b> <small>COL 4:5-11; 14-18 LK 10:16-22</small> APOSTLE LUKE THE EVANGELIST
<small>Prophet Joel - Martyr Varus</small>						<small>Apostle Philip - Father Theophane, Bishop of Niced</small>
<b>19</b> <small>JN 20:11-18 (8) 2 COR 11:31-33; 12:1-9 LK 7:11-16</small> THIRD SUNDAY AFTER THE HOLY CROSS TONE 2	<b>20</b> <small>PHIL 2:12-16 LK 9:18-22</small> Great-Martyr Artemius	<b>21</b> <small>PHIL 2:16-23 LK 9:23-27</small> Father Hilarion	<b>22</b> <small>PHIL 2:24-30 LK 9:44-50</small> Abercius Bishop of Hierapolis - Seven Children martyred at Ephesus	<b>23</b> <small>GAL 1:11-19 LK 9:49-56</small> HIEROMARTYR JAMES, FIRST BISHOP OF JERUSALEM	<small>PHIL 3:8-19 LK 10:1-15</small>	<b>25</b> <small>2 COR 1:8-11 LK 7:1-10</small>
<small>Prophet Joel - Martyr Varus</small>						
<b>26</b> <small>JN 20:19-31 (9) 2 TIM 2:1-10 LK 8:27-39</small> SIXTH SUNDAY AFTER THE HOLY CROSS TONE 3	<b>27</b> <small>PHIL 4:10-23 LK 10:22-24</small> Martyr Nestor	<b>28</b> <small>COL 1:1-11 LK 11:1-10</small> Martyrs Terence and Neonila - Father Stephen the Sabate	<b>29</b> <small>COL 1:18-23 LK 11:9-13</small> Martyr Anastasia - Father Abramios	<b>30</b> <small>COL 1:24-29; 2:1 LK 11:14-23</small> Martyr Zenobius and of his sister Zenobia	<small>COL 2:1-7 LK 11:23-26</small>	<b>31</b> <small>Apostles Stachys, Apelles, Amplias, Urban, Aristobulus and Marcissus - Martyr Epimakius</small>
<small>GREAT-MARTYR DEMETRIOS</small>						

# I profess one baptism for the remission of sins.



After His resurrection the Lord told the apostles to "Go into all the world and proclaim the Gospel to the whole creation. The one who has faith and is baptized will be saved" (Mark 16:15-16). Through faith and baptism we are welcomed into the people of God and our sins are forgiven. But the importance of baptism extends beyond merely wiping away the guilt of our past transgressions. As we often sing in the Divine Liturgy, "All of you who have been baptized into Christ have put on Christ" (from Galatians 3:27). In baptism we are joined to Christ in His death and resurrection so that "we may walk in newness of life" (Romans 6:4). In baptism and chrismation we enter into the very life of God, receiving the Spirit so that we pray to God as Father, just as Jesus did (Galatians 4:6). Baptism sets us on the path of salvation, as Jesus told Nicodemus, "Unless a person be born of water and Spirit, he cannot enter the Kingdom of God" (John 3:5). Just as Noah and his family were saved through water in the Ark, "baptism now saves you" (1 Peter 3:21).

## ONE BAPTISM

Why do we confess "one baptism"? Scripture uses the phrase "one baptism" as a reminder that the entire Church is united under one Lord, with the same faith, and the same baptism, which means that we all must work to preserve the Church's unity (Ephesians 4:1-6). St. John Damascene offers yet another reason why the Creed refers to one baptism:

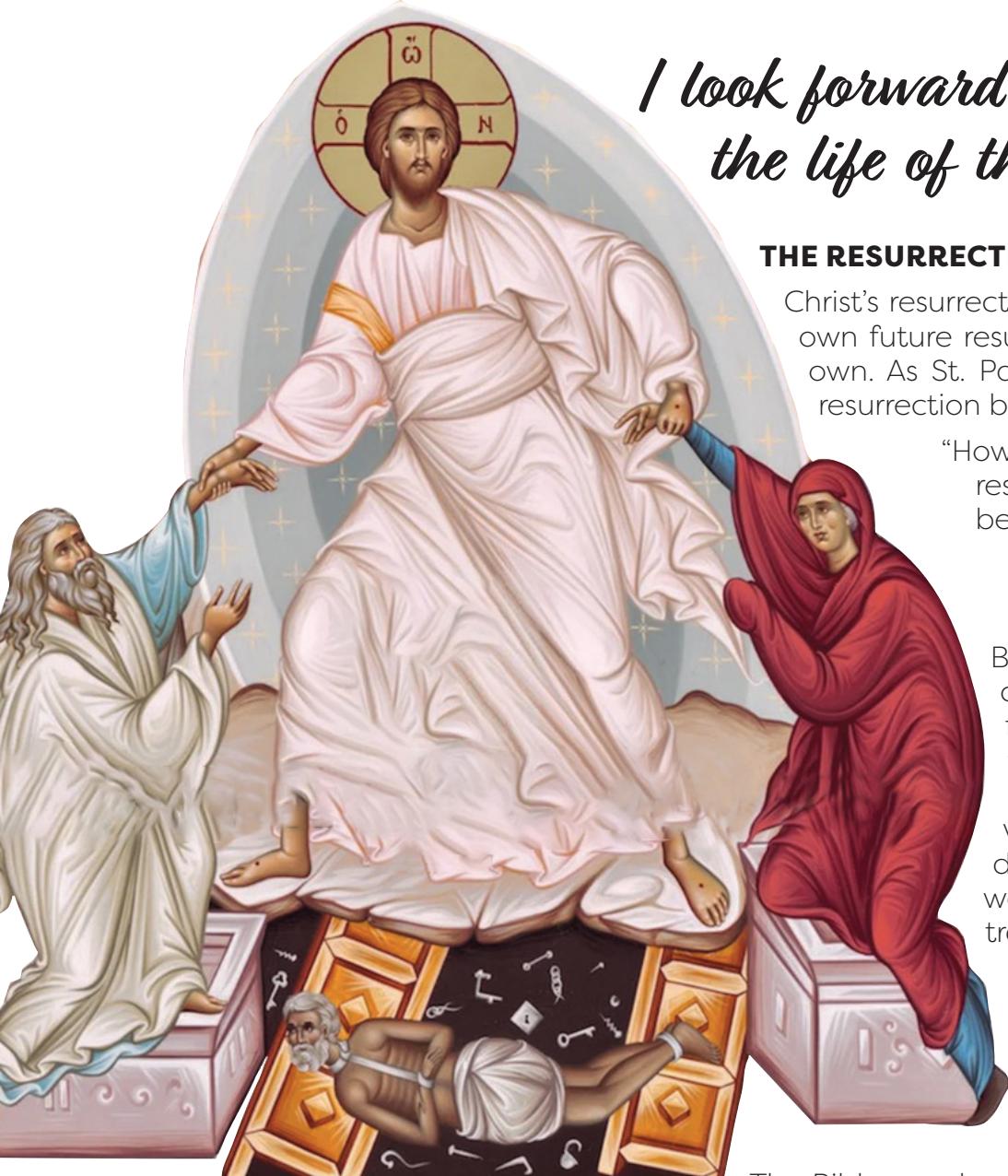
"We confess one baptism for the forgiveness of sins and for eternal life because baptism refers to the death of the Lord. We are buried together with the Lord through baptism, as the divine Apostle says (Romans 6). Therefore, just as the death of the Lord was completed once and for all, so also it necessary to baptized only once" (Expositio fidei).

Drawing on St. Paul's letters, Damascene explains that our baptism is truly a sharing in the death and resurrection of Christ. Through it we enter into his life and begin to experience something of the life to come even now. This passing from death to life cannot be repeated and does not need to be repeated, any more than one could experience natural birth or death more than once.

# NOVEMBER

# تشرين الثاني

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
						<b>1</b> 1 COR 12:27-31; 13:1-7 MT 10:1; 5-8  MARTYRS, WONDERWORKERS AND PHYSICIANS COSMAS AND DAMIAN
<b>2</b> FIFTH SUNDAY AFTER THE HOLY CROSS TONE 4  Martyrs Akindinus, Pegasus, Apthonius, Elpidephor and Anempodius	<b>3</b> COL 2:13-20 LK 11:29-33  Martyrs Acepsimas, Joseph and Aethalas - Dedication of the Church of the Great-martyr George	<b>4</b> COL 2:20-23; 3:1-3 LK 11:34-41  Father Joannicos the Great - Hieromartyr Nicander, Bishop of Myra - Hermeus, a priest	<b>5</b> COL 3:17-25; 4:1 LK 11:42-46  Martyrs Galaction and his wife Episteme	<b>6</b> COL 4:2-9 LK 11:47-54; 12:1  Father Paul, Archbishop of Constantinople, Confessor	<b>7</b> COL 4:10-18 LK 12:2-11  Thirty-two Martyrs of Melitene - Father Lazarus the Wonderworker	<b>8</b> MT 18:10-20 HEB 2:2-10 LK 10:16-21  SYNAXIS OF THE ARCHANGELS MICHAEL AND GABRIEL AND ALL THE HEAVENLY POWERS
<b>9</b> SEVENTH SUNDAY AFTER THE HOLY CROSS TONE 5  Martyrs Onesiphorus and Porphyry - Mother Matrona	<b>10</b> 1 THES 1:1-5 LK 12:13-15; 22-31  Apostles Olympus, Rhodion, Sosipater, Tertius, Erastes and Quartus - Martyr Orestes	<b>11</b> 1 THES 1:6-10 LK 12:42-48  Martyrs Menas, Victor, Vincent and Stephanida - Father Theodore the Studite	<b>12</b> 1 THES 2:1-8 LK 12:48-59  Father John the Merciful - Father Nilus	<b>13</b> JN 10:1-9 HEB 7:26-28; 8:1-2 JN 10:9-16  FATHER JOHN CHRYSOSTOM, ARCHBISHOP OF CONSTANTINOPLE	<b>14</b> ACTS 8:26-39 JN 1:43-51  APOSTLE PHILIP	<b>15</b> 2 COR 8:1-5 LK 9:37-43  Beginning of the Nativity Fast  Martyrs Gourias, Samonas and Habib
<b>16</b> EIGHTH SUNDAY AFTER THE HOLY CROSS TONE 6  APOSTLE MATTHEW THE EVANGELIST	<b>17</b> 1 THES 2:20; 3:1-8 LK 12:1; 12-15  Father Gregory the Wonderworker, Bishop of Neo-Caesarea	<b>18</b> 1 THES 3:8-13 LK 14:25-35  Martyrs Plato and Romanos	<b>19</b> 1 THES 4:1-12 LK 15:1-10  Prophet Abadiah - Martyr Barlaam	<b>20</b> 1 THES 4:18; 5:1-10 LK 16:1-9  Preparation of the Feast of the Entrance	<b>21</b> LK 1:39-49; 56 HEB 9:1-7 LK 10:38-42; 11:27-28  ENTRANCE OF THE MOTHER OF GOD INTO THE TEMPLE	<b>22</b> 2 COR 11:1-6 LK 9:57-62  Apostles Philemon, Apphias, Archippus and Onesimus - Martyrs Cecilia, Valerian and Tiburtius <b>†</b>
<b>23</b> NINTH SUNDAY AFTER THE HOLY CROSS TONE 7  Fathers Gregory, Bishop of Agrius and Amphilochius, Bishop of Icomium <b>†</b>	<b>24</b> 2 THES 1:1-10 LK 17:20-25  Hieromartyrs Clement, Pope of Rome and Peter, Bishop of Alexandria <b>†</b>	<b>25</b> MT 25:1-13 GAL 3:23-29; 4:1-5 MK 5:24-34  LEAVE-TAKING OF THE ENTRANCE OF THE MOTHER OF GOD INTO THE TEMPLE	<b>26</b> 2 THES 2:1-12 LK 18:15-17; 26-30  Fathers Alypius the Stylite and Nikon the Preacher of Penance	<b>27</b> 2 THES 2:13-17; 3:1-5 LK 18:31-34  Martyr James the Persian	<b>28</b> 2 THES 3:6-18 LK 19:12-28  Martyr Stephen the Latter and Irenarchus	<b>29</b> GAL 1:3-10 LK 10:19-21  Martyrs Paramon and Philumenes
<b>30</b> THIRTEENTH SUNDAY AFTER THE HOLY CROSS TONE 8  APOSTLE ANDREW, THE FIRST-CALLED						



*I look forward to the resurrection of the dead and the life of the world to come. Amen.*

### THE RESURRECTION OF THE DEAD

Christ's resurrection is not an isolated event but is the beginning and guarantee of our own future resurrection, and to confess Christ's resurrection is also to look forward to our own. As St. Paul told the Corinthian church when they were inclined to accept Christ's resurrection but deny their own:

"How can some of you say there is no resurrection from the dead? If there is no resurrection from the dead, then Christ has not been raised; if Christ has not been raised, then our preaching is in vain and your faith is in vain...But in fact Christ has been raised from the dead, the first fruits of those who have fallen asleep" (1 Corinthians 15:12-14, 20).

Because of the pain and suffering that is common to all human life, down the centuries many have hoped that our final salvation would involve an escape from the body to live as purely spiritual or intellectual entities. The Christian faith, however, maintains that God created humans not to be like spirits or angels, but to be embodied, and when he accomplishes our final salvation, it will involve the redemption of our flesh. The resurrection of the body, however, does not mean a simple return to the experience of suffering and death that we now know. It means rather that God in His infinite mercy and power will transform our bodies to be like the body of the risen Lord:

"This corruptible body must put on incorruption and this mortal body must put on immortality...Then the saying that is written will be fulfilled: 'Death is swallowed up in victory. Where, O Death, is your victory? Where, O Death, is your sting?' (1 Corinthians 15:53-55)

### THE LIFE OF THE WORLD TO COME

The Bible speaks of this age or world (*aiōn*) in contrast to the age or world to come. Though God is the creator of all things, this world has become darkened by sin and death. Belief in the world or age to come is founded on the confidence that God will not abandon humanity to our present experience of suffering, but will in the end conquer every evil and will gather His people to Himself forever. He will raise us up and usher in a new heavens and new earth (2 Peter 3:13) and will have His dwelling with humanity forever (Revelation 21:5).

"I consider that the sufferings of the present time are not worthy of the glory about to be revealed to us. For creation waits with eager longing for the revelation of the sons of God...because creation itself will be set free from the bondage of decay for the freedom of the glory of the children of God. For we know that the entire creation groans and suffers agony until the present time. And not only that, but we ourselves who have the first fruits of the Spirit, groan inwardly as we await for our adoption, the redemption of our bodies" (Romans 8:18-23).

# DECEMBER

كانون الأول

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
	<b>1</b> Prophet Nahum LK 24:1-12 (4) TENTH SUNDAY AFTER THE HOLY CROSS TONES 1	<b>2</b> Prophet Habakkuk 1 TIM 1:1-7 LK 19:37-44	<b>3</b> Prophet Zephaniah 1 TIM 1:8-14 LK 19:45-48	<b>4</b> GREAT-MARTYR BARBARA 1 TIM 1:18-20; 2:8-15 LK 20:1-8	<b>5</b> FATHER SABAS THE SANCTIFIED 1 TIM 4:1-5 MK 5:24-34	<b>6</b> FATHER NICHOLAS THE WONDERWORKER 1 TIM 6:17-23 GAL 5:22-26; 6:1-2 MT 11:27-30
<b>7</b> Father Ambrose, Bishop of Milan	<b>8</b> Father Patapios 1 TIM 5:1-12 LK 20:27-44	<b>9</b> MATERNITY OF ANN LK 6:17-23 GAL 4:22-27 LK 8:16-21	<b>10</b> Martyrs Mena, Hermogenes and Euphrasius 1 TIM 5:22-25; 6:1-11 LK 21:5-8; 10-11; 20-24	<b>11</b> FATHER JOHN THE DAMASCENE 1 TIM 6:17-21 LK 21:28-33	<b>12</b> FATHER SPIRIDON THE WONDERWORKER 1 TIM 10:1-9 EPH 5:8-19 JN 10:9-16	<b>13</b> Martyrs Eustrates, Auxentius, Eugene, Mardarius, Orestes and the Virgin Lucia GAL 5:22-26; 6:1-2 LK 13:19-29
<b>14</b> SUNDAY OF THE FOREFATHERS TONES 2	<b>15</b> Hieromartyr Eleutherius - Father Paul of Latra 2 TIM 2:20-26 MK 8:11-21	<b>16</b> Prophet Haggai 2 TIM 3:16-17; 4:1-4 MK 8:22-26	<b>17</b> Prophet Daniel and Ananias, Azarias and Misaal 2 TIM 4:9-22 MK 8:30-34	<b>18</b> Martyrs Sebastian and his companions TI 1:5-14 MK 9:9-15	<b>19</b> Martyr Boniface TI 1:15-16; 2:1-10 MK 9:32-40	<b>20</b> SATURDAY BEFORE THE NATIVITY OF OUR LORD GAL 3:8-12 LK 13:19-29
<b>21</b> SUNDAY BEFORE THE NATIVITY OF OUR LORD - GENEALOGY TONES 3	<b>22</b> Great-martyr Anastasia HEB 3:5-11; 17-19 MK 9:42-49; 10:1	<b>23</b> Ten Holy Martyrs of Crete HEB 4:1-13 MK 10:2-12	<b>24</b> Paramony of the Nativity HEB 1:1-12 LK 2:1-20	<b>25</b> NATIVITY OF OUR LORD MT 1:18-25 GAL 4:4-7 MT 2:1-12	<b>26</b> SYNAxis OF THE MOTHER OF GOD HEB 10:19-31 MT 2:13-23	<b>27</b> SATURDAY AFTER THE NATIVITY OF OUR LORD ACTS 6:8-15; 7:1-5; 47-60 MT 12:15-21
Martyr Juliana of Nicomedia	Great-martyr Anastasia	Ten Holy Martyrs of Crete	Martyr Eugenia	†	†	† PROTOMARTYR ARCHDEACON STEPHEN
<b>28</b> SUNDAY AFTER THE NATIVITY OF OUR LORD - HOLY JOSEPH, JAMES AND DAVID TONES 4	<b>29</b> Innocents put to death in Bethlehem - Father Marcellus, Abbot JN 20:1-10 (7) GAL 1:11-19 LK 18:35-42	<b>30</b> Venerable Melany - Martyr Anysia HEB 8:7-13 MK 10:46-52	<b>31</b> Leave-taking of the Nativity of our Lord HEB 9:8-23 MK 11:11-23	†		

# DECEASED CLERGY . MEMORY ETERNAL

Abyad, Father Zyad	1/09/2022	Ghanoum, BSO, Father Gabriel	12/21/1993	Parent, Father Basil	11/09/1986
Abu-Lail, Father Samir	9/14/1994	Gosselin, Father Lawrence	6/05/1976	Pesta, Deacon Jacob	2/02/2008
Alam, Father Alam	9/18/1981	Graham, Father James	11/13/1993	Plowman, Deacon Kent	8/28/1994
Altongy, Deacon Dr. Gilbert	8/24/2014	Haddad, Deacon Gregory	5/12/1996	Raczka, Father Philip	5/25/1980
Anatolios, Father Khaled	2/14/2015	Haddad, Father Georges	9/19/2020	Rafidi, Deacon Fadi	10/02/2007
Ayala, Father Sergio	7/17/2016	Haggar, Father Joseph	3/13/1966	Raheb, Deacon Edmond	6/18/1992
Azar, Father John	6/26/1988	Hamm, BSO, Father Michael	7/23/2022	Richardson, Deacon David	12/19/1990
Babcock, Father James	1/25/1981	Hanna, Deacon Elie	8/10/2014	Rimmer, Deacon Marion	9/18/1988
Bagdasar, Deacon Edward	10/06/1996	Harrington, Father Ignatius	8/07/1982	Rizk, BSO, Father Antoine	7/20/1996
Bailey, Deacon Elias	9/27/2009	Helo, Deacon Estephanos	2/04/2008	Rose, Deacon Dorotheos	1/10/2016
Barakeh, BSO, Father Imad	7/09/2005	Hyatt, BSO, Father Martin	6/10/1984	Rose, Father Justin	5/28/1995
Baroody, Deacon Andrew	2/01/2015	Jajeh, Deacon Sami	11/18/2012	Rosensweig, Deacon Steven	9/11/2022
Baroody, Father David	8/28/2022	Jebber, Deacon Dennis	10/24/2004	Sabbagh, Father Choukri	9/14/2014
Basinski, Deacon Roland	12/06/1987	Kakaty, Father Edward	4/30/1972	Saliba, BCO, Father Dimitri	10/22/2011
Bathouche, Father Ezzat	8/22/2008	Kardouh, BSO, Father Ephrem	4/13/2013	Samaan, Father Rezkallah	7/20/1986
Beyrouti, Bishop François	10/04/1998	Karout, Deacon George	11/02/1997	Samaha, Father Victor	8/21/1958
Bisharat, Father George	6/19/1993	Kashou, Deacon Elias	7/11/2010	Samra, Bishop Nicholas	5/10/1970
Black, Deacon David	11/14/2004	Khasho, Deacon Habib	7/22/2001	Sarkis, Deacon Elias	10/11/2009
Black, Father Oliver	8/16/2020	Koury, Father James	6/13/1992	Sayegh, Father George	7/10/2022
Bourjaili, Deacon Nicholas	7/23/2006	Layous, Father Ziad	5/12/2019	Shalhoub, Deacon Robert	12/02/1995
Boutros, Father Peter	6/12/2000	Macmillan, Deacon John	4/28/1992	Shehata, Deacon Antoine	7/22/2001
Brown, Father Shaun	4/10/1994	Macoul, Deacon Michael	9/21/2014	Sherman, Father Kenneth	5/18/1980
Bsarany, Deacon Edward	12/06/1987	Mallick, Father Marcus	12/03/2005	Shihadeh, Father Musil	10/19/2012
Carnazzo, Father Hezekias	5/01/2016	Manuele, Father Christopher	2/26/2006	Skrocki, Father Michael	6/03/2000
Carnazzo, Father Sebastian	8/30/2015	Matta, Father Nassir	10/23/1978	Smith, Father Alexei	6/28/1987
Cheble, Father Michel	10/26/2002	McAnerny, OP, Father Brendan	7/07/1988	Steinmetz, Father Thomas	7/06/2002
Copenhagen, Father Michael	12/30/2015	McCarthy, Father Dennis	6/10/2017	Thomas, Father Joseph	11/21/1971
Daaboul, Deacon Jamil	12/05/2021	McCarthy, Father Emmanuel C.	8/09/1981	Trabulsy, Deacon Rick	9/06/2009
Daratomy, Deacon Joseph	10/12/1975	McNeil, Father Bryan	5/27/2017	Tuminelli, BSO, Father Lawrence	6/09/1996
Davis, Father Thomas	12/01/2019	Mefrige, Father John	9/22/2002	Versage, Deacon Joseph	12/05/1982
Dorham, Father Elias	8/15/2020	Melone, Father Mark	8/13/1978	Willoughby, Deacon Michael	2/24/2007
Eid, Father Elias	8/05/2007	Mitchell, BSO, Father Eugene	6/07/1992	Wingerter, Father Peter A.	9/11/2022
El-Khoury, BSO, Father Marwan	7/23/2022	Mobley, Deacon Michael	10/24/2010	Woltornist, Father Alexei	8/08/2021
Elhilow, Jr. Deacon Edmond	5/01/1994	Moloney, Father Patrick	4/17/1977	Youssef, Deacon Naji	9/28/2008
Fallouh, Father Paul Al Khouri	10/04/2014	Moses, Deacon John	6/06/1999	Zeinieh, Deacon Ibrahim	6/05/2005
Faulk, Deacon Edward	5/06/1995	Moses, Father Thomas	11/06/2021		
Fleshman, Deacon John	11/15/2009	Naber, Deacon Saleem	4/15/2001		
Frechette, Father Paul G.	5/21/1978	Nasrallah, Deacon Tareq	8/12/2001		
Gallaro, Bishop George	5/27/1972	Nasser, Deacon Andre	6/01/1980		
Geiger, Father Damon	7/05/1971	Negm, Deacon Magdi	6/21/1998		
Ghali, Father Adel	7/20/1984	O'Malley, Deacon Thom	8/15/2004		
Ghandour, Deacon Stephen	9/15/2002	Olt, Deacon Joseph	11/19/2006		

# CLERGY ORDINATION

# CHURCHES AND MISSIONS

of the Melkite Catholic Diocese of Newton

## CHANCERY . [melkite.org](http://melkite.org)

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**Eparchial Bishop:** Bishop François Beyrouti, Ph.D./D.Th. . **Chancellor:** Fr. Thomas Moses

### NEW ENGLAND PRESBYTERAL REGION

#### ANNUNCIATION CATHEDRAL

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**Rector:** Fr. Philip Raczka  
**Weekend Ministry:**  
Fr. Thomas Moses  
& Fr. Marwan El Khoury, BSO

#### OUR LADY OF THE CEDARS CHURCH

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**Pastor:** Fr. Thomas Steinmetz

#### OUR LADY OF PERPETUAL HELP CHURCH

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**Pastor:** Fr. Bryan McNeil

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**Pastor:** Fr. Thomas Davis, Jr.

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**Pastor:** Fr. Dennis McCarthy

#### ST. BASIL SALVATORIAN CENTER

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[stbasils.org](http://stbasils.org)  
**Superior:** Fr. Ibrahim El-Haddad, BSO  
Fr. Michael Hamm, BSO  
Fr. Martin Hyatt, BSO  
Fr. Chris Sahd, BSO  
Fr. Lawrence Tumminelli, BSO  
Brother Maurice Pare

#### ST. BASIL THE GREAT CHURCH

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401-722-1345  
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**Pastor:** Fr. Ephrem Kardouh, BSO  
**In residence:** Fr. Joseph Haggar

#### ST. JOSEPH CHURCH

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**Pastor:** Fr. Ziad Layous

### MID ATLANTIC PRESBYTERAL REGION

#### ANNAPOLIS COMMUNITY

Annapolis, MD  
Served by Holy Transfiguration  
Church, McLean, VA

#### CHRIST THE SAVIOR CHURCH

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Yonkers, NY 10703  
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#### HOLY TRANSFIGURATION CHURCH

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**Pastor:** Fr. Mark Melone  
Fr. David Baroody

#### OUR LADY OF MERCY MISSION

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#### ST. DEMETRIUS MISSION

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**Pastor:** Fr. Christopher Manuele

#### VIRGIN MARY CHURCH

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[churchofthevirginmary.net](http://churchofthevirginmary.net)  
**Pastor:** Fr. Antoine Rizk, BSO

### SOUTHERN PRESBYTERAL REGION

#### DALLAS/FORT WORTH COMMUNITY

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**Administrator:** Fr. Marcus Mallick

#### JACKSONVILLE COMMUNITY

Jacksonville, FL  
Contact the Chancery.

#### PIKEVILLE COMMUNITY

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147 Bryan Street  
Pikeville, KY 41501  
606-437-6117  
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#### ST. BARBARA MISSION

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**Pastor:** Fr. Alexei Woltornist

#### ST. JOHN CHRYSOSTOM CHURCH

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#### THREE HIERarchs CHURCH

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**Pastor:** Fr. John Mefrige

### GREAT LAKES PRESBYTERAL REGION

#### HOLY RESURRECTION CHURCH

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**Administrator:** Fr. Tyler Carter

#### LINCOLN/RALSTON COMMUNITY

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#### OUR LADY OF REDEMPTION CHURCH

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**Pastor:** Fr. Michel Cheble

#### ST. ELIAS CHURCH

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#### ST. JOHN THE BAPTIST CHURCH

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**Pastor:** Fr. Michael Skrocki

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**Administrator:** Fr. Michael Copenhagen

#### STEUBENVILLE COMMUNITY

Sunday Divine Liturgy is at  
St. Joseph Byzantine Catholic Church  
814 N. 5th Street  
Toronto, OH 43964  
All other services are at  
the Sycamore Center  
301 N. 4th Street  
Steubenville, OH 43952  
[steubenville@melkite.org](mailto:steubenville@melkite.org)  
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Fr. Peter Wingerter  
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#### UNIVERSITY OF NOTRE DAME COMMUNITY

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University of Notre Dame  
South Bend, IN 46556  
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### WESTERN PRESBYTERAL REGION

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#### BAKERSFIELD OUTREACH

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#### HOLY CROSS CHURCH

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