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**a Parish of the Antiochian Orthodox Christian Archdiocese of North America**  
**16643 Vanowen Street; Van Nuys, California; 91406      stmichaelvannuys.org**

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# The Eleventh Sunday after Pentecost and the Eleventh Sunday of Matthew

The After-feast of the Holy Transfiguration of Christ  
The Martyrs Photios and Anikytos of Nicomedia

Sunday, August 12, 2018

Tone 2; Eothinon 11

## Apolytikion for the Resurrection (Tone 2)

When Thou didst submit Thyself unto death, O Thou deathless and immortal One, then Thou didst destroy hell with Thy Godly power. And when Thou didst raise the dead from beneath the earth, all the powers of Heaven did cry aloud unto Thee: O Christ, Thou giver of life, glory to Thee.

## Apolytikion of the Transfiguration (Tone 7)

When, O Christ our God, Thou wast transfigured on the mountain, Thou didst reveal Thy glory to Thy Disciples in proportion as they could bear it. Let Thine everlasting light also enlighten us sinners, through the intercessions of the Theotokos. O Thou Bestower of light, glory to Thee.

## Apolytikion for our Patron, Michael the Archangel (Tone 2)

O ye foremost of the heavenly hosts, we beseech thee, though we are unworthy, pray that we may be encompassed with a shadow of thine unearthly glory; preserving us who kneel and cry endlessly: Deliver us from oppression since ye are the prince of the highest powers.

## Kontakion for the Transfiguration (Tone 7)

Thou wast transfigured on the mount, and Thy Disciples, in so far as they were able, beheld Thy glory, O Christ our God; so that, when they should see Thee crucified, they would remember that all Thy suffering was voluntary, and could declare to all the world that Thou art truly the effulgent Splendor of the Father.

## Daily Readings

### THE EPISTLE (for the Eleventh Sunday after Pentecost)

The Lord is my strength and my song.  
The Lord has chastened me severely.

## The Reading from the First Epistle of St. Paul to the Corinthians (9:2-12)

Brethren, you are the seal of my apostleship in the Lord. This is my defense to those who would examine me. Do we not have the right to our food and drink? Do we not have the right to be accompanied by a wife, as the other apostles and the brothers of the Lord and Cephas? Or is it only Barnabas and I who have no right to refrain from working for a living? Who serves as a soldier at his own expense? Who plants a vineyard without eating any of its fruit? Who tends a flock without getting some of the milk? Do I say this on human authority? Does not the law say the same? For it is written in the Law of Moses, "You shall not muzzle an ox when it is treading out the grain." Is it for oxen that God is concerned? Does he not speak entirely for our sake? It was written for our sake, because the plowman should plow in hope and the thresher thresh in hope of a share in the crop. If we have sown spiritual good among you, is it too much if we reap your material benefits? If others share this rightful claim upon you, do not we still more? Nevertheless, we have not made use of this right, but we endure anything rather than put an obstacle in the way of the Gospel of Christ.

## THE GOSPEL (for the Eleventh Sunday of Matthew)

The Reading of the Holy Gospel is according to St. Matthew (18:23-35)

The Lord spoke this parable: "The kingdom of heaven may be compared to a king who wished to settle accounts with his servants. When he began the reckoning, one was brought to him who owed him ten thousand talents; and as he could not pay, his lord ordered him to be sold, with his wife and children and all that he had, and payment to be made. So the servant fell on his knees, imploring him, 'Lord, have patience with me, and I will pay you everything.' And out of pity for him the lord of that servant released him and forgave him the debt. But that same servant, as he went out, came upon one of his fellow servants who owed him a hundred denarii; and seizing him by the throat he said, 'Pay what you owe.' So his fellow servant fell down and besought him, 'Have patience with me, and I will pay you.' He refused and went and put him in prison until he should pay the debt. When his fellow servants saw

what had taken place, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, 'You wicked servant! I forgave you all that debt because you besought me; and should not you have had mercy on your fellow servant, as I had mercy on you?' And in anger his lord delivered him to the jailers, until he should pay all his debt. So also My heavenly Father will do to every one of you, if you do not forgive your brother from your heart."

## THE SYNAXARION

On August 12 in the Holy Orthodox Church we continue to celebrate the Transfiguration of Christ; and we commemorate the holy martyrs Photios and Anikyotos of Nicomedia.

### Verses

Fire burneth Anikyotos and Photios together,  
Whom a house of light beareth as mighty and unconquered.  
On the twelfth fire killed Photios and Anikyotos.

Emperor Diocletian once came to Nicomedia with the evil intention to completely exterminate the Christians. But Anikyotos, one of the high ranking officials of the city, boldly confessed before the emperor his faith in Christ the Lord, God incarnate in the flesh for our salvation. The emperor ordered his tongue to be severed but Anikyotos, by the power of God, continued to speak. They then released a lion against him but the lion cuddled around him. At that moment the temple of Hercules collapsed. Photios, a kinsman of Anikyotos, seeing the miracles and endurance of Anikyotos, kissed him, declared himself a Christian and cried out to the emperor: "O idolater, be ashamed, your gods are nothingness!" Eventually, Photios and Anikyotos went to their glorious deaths, and scores of men, women and children went with them. They all suffered about the year 305. Anikyotos and Photios are invoked in the prayers in the Sacrament of Anointing with Oil (Holy Unction) and in the Blessing of Water.

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

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### **A Note Regarding Holy Communion**

Since we understand Communion to mean that we have all things in common, sharing an identical Faith, *only* those who are members of the Orthodox Church and who have prepared themselves through prayer, fasting and recent Confession may participate in Holy Communion. (We invite all, however, to partake of the blessed bread which is distributed at the dismissal.) Please see the Pastor for inquiries on how to become a member.

## **OFFERINGS**

Holy Bread is being offered by Cynthia Antypas and family of Rhode Island and Mr. & Mrs. Charles Slemon and family of California in memory of Samia Kudmani. May her memory be eternal. The offering is also being made for the good health of Mandy, Constantine, Christine and Laila Nasr. May God grant them many years!

Holy Bread is also being offered by William & Mary Lou Catelli of Rhode Island in memory of Samia Kudmani. May her memory be eternal. It is also offered for the good health of Mandy, Constantine, Christine and Laila Nasr. May God grant them many years!

Wheat is being offered for the nine-day memorial of the newly-departed servant of God, Samia Kudmani (+29 July, 2018) of Louisville, Kentucky, by Mandy & Constantine Nasr, Christine and Laila; beloved mother and grandmother. Memory eternal.

Holy Bread is being offered with prayers for Samir Boutari celebrating his birthday asking God for the continued good health for he and Amira. May God grant them many years!

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

for the well being of Arlene Horne, eldest sister of Father Timothy Baclig.

by Maria & Greg Safady for the success of Nick Safady  
who begins his Freshman year at Oklahoma University.

Holy Bread for the Vesperal Liturgy for The Feast of the Holy Dormition (August 14) is being offered by John & Emily Apostolou with prayers for the continued health of their family and in memory of their departed loved ones.

## LITURGICAL CALENDAR

The Dormition Fast – August 1-14

[Note: During the period of the fast, the Church's Traditional fasting discipline is observed with the abstinence of meat, poultry, eggs, dairy, fish, wine and oil, through August 14<sup>th</sup>. Wine and oil are permitted on Saturdays and Sundays.]

Vespers Divine Liturgy for the Feast of the Holy Dormition

Tuesday, August 14 - 6:30 p.m.

The Feast of the Dormition of the Theotokos - Wednesday, August 15

The Twelfth Sunday after Pentecost;

and The Twelfth Sunday of Matthew

The After-feast of the Dormition of the Theotokos

Saturday, August 18<sup>th</sup>, Great Vespers, 5 p.m.

Sunday, August 19<sup>th</sup>, Orthros, 8:45 a.m., Divine Liturgy, 10 a.m.

## ANNOUNCEMENTS

Join in Supporting our School Kit Drive

We are joining in the efforts of IOCC (International Orthodox Christian Charities) - the international humanitarian agency of the Assembly of Orthodox Bishops of the United States - to support the making of children's school kits. Your monetary donations may be made to St. Michael Church, earmarked: "IOCC School Kits." If you wish, you may also help us in gathering the following specific items: blunt rounded-tip metal scissors, 70-count spiral or tape-bound notebooks (8"X10.5" ruled paper totaling 200-210 sheets) [please do not provide loose-leaf or filler paper, 30-centimeter ruler (12"), hand-held pencil sharpener, new pencils with erasers, large 2.5" erasers, and a box of 24 crayons (24 only). Please help us in providing these specific items needed to fit each packet. Thank you for your support. For more information, please contact Katya at: <[katya@stmichaelvannuys.org](mailto:katya@stmichaelvannuys.org)>.

## Union Rescue Mission Hygiene Kit Assembly and Donations

Help us serve the homeless community in Skid Row in Los Angeles. Hygiene products are a constant need for Union Rescue Mission, with female hygiene products being a constant yet unmet need for homeless and low-income women. They include: deodorant, and sanitizers, tissues, baby wipes, and pads/tampons. Socks and first aid supplies are also needed and are among the least donated items. Your donations will be accepted up until August 26, 2018. Contact Mary Sarchizian for more information: 818-217-9510; gengarmar@gmail.com

You are invited to join us for a

### **Church School Awards Presentation Salad Buffet**

Sunday, September 9, 2018 after Liturgy

We will be honoring our children's achievements and efforts

[a free-will offering will be received for our curriculum]

Parents: please contact [rajalat@stmichaelvannuys.org](mailto:rajalat@stmichaelvannuys.org) to help.

Attention Parents, Grandparents and Godparents:

Sunday, September 2, and 9, 2018 are the days of Church School Registration. Sunday, September 9 is our Church School Awards Presentation. Sunday, September 16, is the first day of Church School classes when our children will also participate in the Procession of the Holy Cross.

Upcoming Events (see the foyer bulletin board for more information)

Veneration of the Miraculous Icon Iveron, Myrrh-streaming of Hawaii  
St. George Church (2098 N. Benson Ave., Upland; 91784)  
August 15, 2018, 7 p.m.

Orthodox Young Professionals Conference, August 16-19  
Denver, Colorado; [www.oypc.org](http://www.oypc.org)

Church School Teacher's Meeting - Sunday, August 19

Parish Council Meeting - Monday, August 20, 7 p.m.

Capital Funds Campaign Committee Meeting - Sunday, August 26

Fourth Annual Pan-Orthodox Music Festival of Greater Los Angeles  
Saturday, August 25, 2018; St. Steven's Cathedral (1621 W. Garvey Ave.,  
Alhambra, CA 91803), 3 p.m., Free Admission

Father Timothy on vacation: August 21-23; August 28 to September 6

Church School Registration - September 2, 9, 2018

Church School Awards Presentation Coffee Hour - September 9, 2018

Start of Church School Classes - September 16, 2018

St. Mark (Irvine) Annual Fundraiser - Saturday, September 22  
San Juan Golf Club; dinner, entertainment and silent auction.

October is "Youth Month"

Fall Gathering - hosted by St. Peter the Apostle Church (Pomona)  
Friday-Saturday, October 12-13, 2018

St. Michael Feast Day Luncheon - Sunday, November 11, 2018

St. Michael Church School Christmas Program Rehearsal and Program  
Saturday-Sunday, December 8-9, 2018

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

**Holy Bread Offering List**

Aug 19 - Ron & Kathy Zraick

Aug 26 - open

Sep 02 - open

Sep 08 - open (Nativity of the Theotokos)

Sep 09 - the Bitar family

Sep 16 - open

**Coffee Hour Hosts Calendar**

Aug 19 - Greg & Samia Habib

Aug 26 - Cindy & Richard Tamoush

Sep 02 - open

Sep 09 - Church School Awards Luncheon

Sep 16 - open

Please contact Fr. Timothy (818/219-3761; [pastor@stmichaelvannuys.org](mailto:pastor@stmichaelvannuys.org)) to sign-up to offer Holy Bread for open upcoming Sundays and Cindy Tamoush at: (818-345-4363; [famtam5@socal.rr.com](mailto:famtam5@socal.rr.com)) to sign-up for the Coffee Hour.

## Additional Parking

We are now able to park along Vanowen Street immediately in front of our church property. Additional parking is also available in the neighborhood outside of the north gate of our church property.

## Six-month Financial Statement

In accordance with our Parish Constitution a Six-month Financial Statement is being made available to our members with the Balance Sheet. If you did not receive your copy, please see Father Timothy today. Please address your questions to our Treasurer, Connie Abdun-Nur Barilla at: <cmatthews46@yahoo.com>.

## **“O Lord, I Have Loved the Beauty of Thy House” (LXX Psalm 25:7)**

### Part Two

*The following article is the second of a series of writings by His Grace, Bishop BASIL that helps us to understand how the relationship between the art, architecture and music of the Orthodox Church communicates the presence of the Kingdom of God in this world.*

In last week's bulletin we concluded that the architecture of Orthodox Church buildings must not be "of this world," but rather should be an image of "the world to come" (these are the words we say every Sunday at the conclusion of the Nicene Creed). The "world to come" is not here in its fullness yet - the world we live in is still fallen - but within the Church (which is "not of this world") we are called to experience the world as it was created to be - as something that is good (as God created it to be in the beginning: "And God saw that it was good" [Genesis 1:12]). The classical definition of the Church is that it is the Kingdom of God on earth" — the experience of life as totally blessed, renewed, and saved. St. Gregory of Nyssa defined the Church as "the experience of God's good creation purged of all evil." He also said that the Church is the "re-creation of creation." In other words, the world which God created as good, because it had fallen away, had to be renewed and restored — and this was done by Jesus Christ who died "for the life of the world" (John 6:51). Life in its fullness and wholeness is available and is present to us in Christ by the power of the Holy Spirit. We experience the world as good, as "transfigured," particularly when we participate fully in the Divine Liturgy which begins with the words, "Blessed is the Kingdom of the Father and the Son and the Holy Spirit now and ever and unto ages of ages." Christ is both present within us ("the Kingdom of God is within you" [Luke 17:21]) and in our

midst (“For where two or three are gathered in my Name, there I am in the midst of them.” [Matthew 18:20]). The church building is a special place which has been dedicated as a place where we are to gather to be with Christ, His mother, the saints, and the bodiless hosts (the angels) by the power of the Holy Spirit who is not constrained by time or limited by it. This is the reason why the priest censures the entire church, the icons, the people, and even the areas where people are not standing: because Christ, His mother, the saints, and the angels are present in our midst. The only way to express this otherwise inexpressible reality is through symbols: icons, architecture and sacred music. The iconography, architecture and the position of the singers and chanters of a church building (which must be considered together when designing a church) is the language by which the truth is revealed. To reveal the truth, however, architects cannot use “reverse perspective” (painting in such a way that we are the ones being looked at from God’s perspective) as do iconographers. True perspective must be used, just as rain water has to run off of the roof and away from the church building. This brings us back to this fact: the Church is “not of this world,” but it is certainly “in this world.” The architectural design of a church building, like all buildings, has to be the result of a correct balance and form, function and codes — and this responsibility lies with the architect. Being “in this world,” however, does not mean that we have to compromise our design because of finances. Architecture that is an expression of the Kingdom which is “not of this world” (a paradigm being Byzantine architecture) may involve more design thought, but it need not be excessively expensive.

In the upcoming articles we will explore the role of light and images, space and time. We have said that the interior of an Orthodox Church building should be designed in such a way that it has a formative influence on the spirit of those encompassed by the structure. When we pray and worship in church all of our senses are involved. Therefore there are certain experiences that an architect must consider. When we commune with God there is a sympathy in our soul for: a) the lighting intensity and quality of the early morning, before the sunrise when a candle flame is brighter and it is quiet; b) a faint holy fragrance and the movement of incense clouds mingled with our prayers now and at the judgment (Revelation 8:3). On these matters are: luminous considerations; heating, ventilating and air conditioning concerns. In the church the worshipper is surrounded and in the midst of holy icons, angels and saints in a common work in fear of God, in faith and love. There is a unity and harmony of the iconography with the architecture. Space considerations involve: standing, kneeling, prostrating, moving and sitting with a heart open to the Lord, together with others in this, our time and place. Finally, an acoustic quality should provide for the quiet, almost unheard melodies that in time fill the head and heart beyond measure keeping us undistracted in our peace for repentance. [end of Part II]

**Pastoral Sermon**  
**Eleventh Sunday of Matthew**  
V. Rev. Timothy Baclig, Pastor  
August 12, 2018

In today's Gospel lesson, Jesus illustrated the importance of forgiving others with the Parable of the Unforgiving Servant (Matthew 18:23-35). The lesson begins with the phrase: "The Lord spoke this parable..." (v. 21). It is part of a broader context of a dialogue between the Apostle Peter, beginning with verse 21. Peter approached Jesus to ask: "How many times shall I forgive my brother when he sins against me? Up to seven times?" To which the Lord replied: "I tell you, not seven times, but seventy-seven times" (verse 22).

According to the Old Testament (which was the only "scripture" in the days of Jesus) God promised to forgive sins but also to punish the guilty and their children to the third and fourth generations (Exodus 34:7). The rabbinic teachers taught that a person must forgive three times. Rabbi Jose ben Jehuda said: "If a man commits an offense once, they forgive him; if he commits an offense a second time, they forgive him; if he commits an offense a third time, they forgive him; the fourth time, they do not forgive." And so the Apostle Peter, by Old Testament and rabbinic standards, was already very generous. He came to Jesus and proposed, perhaps with a degree of self-satisfaction, the rule of forgiving the wrongdoer seven times. But Jesus said not seven times, but seventy seven times (some Biblical texts read: "seventy times seven"). In other words, we are to forgive others without counting the number at all! It is at this point that today's lesson begins.

**The goal and objective of the lesson of the parable that follows in the main section of today's Gospel reading is to understand how to forgive our brother from our heart. Verse 35 (concludes): "...unless you forgive your brother from your heart."** So much of our Lord's teaching, such as what we hear in His Sermon on the Mount is understanding what St. Cyprian of Carthage says, "God listens, not to our voice, but to our heart." The Church Fathers speak of this often concerning what they call "the prayer of the heart" and the "prayer of the inner self." **Our Lord made very clear that it was not enough to fulfill the precepts of the Law, but to obey and practice it from our hearts.**

In other words, it is not enough to say, “I forgive...” because God expects and commands me to forgive. We hear in the Epistle of I John 4:19ff: *We love because He first loved us. If anyone says, ‘I love God,’ yet hates his brother, he is a liar. For anyone who does not love his brother whom he has seen, cannot love God, who he has not seen. And he has given us this command: Whoever loves God must also love his brother.*

In the parable of today’s Gospel lesson we hear of a king who forgave his servant a debt of 10,000 talents or several million dollars; however, that servant in turn we learn was unwilling to forgive his fellow servant of his debt of a few dollars. The parable concludes with the unmerciful servant being thrown into prison, ending with the warning: “So also my heavenly Father will do to every one of you, if you do not forgive your brother from your heart.”

Abuse of the parable is to logically think that God is a God of mercy and that there is no judgment. Well, you could say, “I thought God is compassionate and merciful? Folks that think this way are people without principles or respect of laws – God’s principles and Laws. They “want to have their cake and eat it too.”

The Gospel lesson presupposes our understanding that in this life we have the **only** opportunity to repent of our sins and to forgive others. This is the heart of the Gospel. It is the message of Pascha and is deeply rooted in the joy and experience of the Resurrection. It is the reason for Christ’s own sacrificial death, a sacrifice that becomes our sacrifice by repentance – our cross, as we live a life of the baptized in Christ.

It is very easy for us to make the subject of forgiving others more difficult and more of a personal challenge than necessary. It helps for us to begin by asking ourselves: What prevents us from being able to forgive others? Is it pride, resentment, being hurt and wanting retribution; a failure of being understood, or is it being rejected.

As a child learning to ask the forgiveness of others was never easy. It was not easy because at times it may not have been my fault. It was also very embarrassing. Asking forgiveness was also a painful thing to do. It may also have been difficult because there were those times that I could not image the person I offended ever asking my forgiveness.

And so we can say that forgiving others requires faith and courage; trust in God; most importantly: accepting and experiencing God's forgiveness. Moreover, you and I cannot achieve the goal of forgiveness or practice forgiving others from our heart without God. **Knowing and experiencing God's forgiveness personally is where it all begins.** And should we believe that we have no need of God's forgiveness, we are in big trouble.

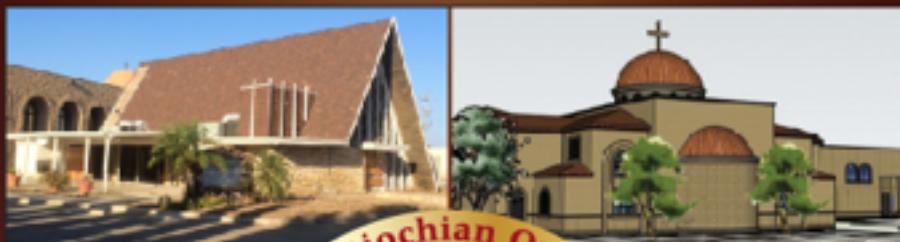
Finally, parable of the unmerciful servant involves indebtedness: a servant who was beholden to a king and a servant who was indebted to another servant. There is nothing worse than when someone is beholden to another. It is like being enslaved. It causes worry, it makes life more stressful, especially if your needs are not satisfied and you can't get your "head above water." There is a sense that you "can't get ahead;" you're "spinning your wheels" and cannot gain any ground or move forward with your life.

**The parable begins with a king, who we are told, takes the initiative, and desired to settle – to bring an end to what was owed to him.** Like the king in the parable God took the initiative to save us by sending His Son, our Lord Jesus Christ. However, unlike the king, our God through the sacrifice of His Son, not only forgave us our sins, but took upon Himself the sins of the world as we hear it said in scripture: *He who knew no sin became the sin offering for us...* and in so doing Christ accomplished the ultimate sacrifice in obliterating any guilt and shame. He achieved what no one ever could, and as the only one who could – being the Author and Creator of life itself.

### **Prayer**

Christ our God, as we approach the time of receiving your Sacrament we ask for your forgiveness of sins both voluntary and involuntary, and if we have offended anyone, enable us to humbly ask for their forgiveness that we may experience the joy of salvation. We thank Thee for having accepted us just as we are. Strengthen us in our time of weakness that we may grow in faith and love. Be near to us and keep us ever mindful of your love that we may be not only hearers but doers of all that you have commanded us; forgiving others from our hearts. For Thou art our Savior and to Thee do we ascribe glory together with Thy Father and Thine all Holy, Good, and life-giving Spirit, now and ever and unto ages of ages. A-men.

SAVE THE DATE! JANUARY 26, 2019



Join us to honor our founders,  
celebrate our community, and envision our future.

Special Guest *His Eminence Metropolitan JOSEPH*

Saturday, January 26, 2019  
Odyssey Restaurant, Granada Hills



*Don't miss out on lots of family, friends, and fun!*

**ELEVENTH SUNDAY AFTER PENTECOST**  
**ELEVENTH SUNDAY OF MATTHEW**  
**THE AFTER-FAST OF THE TRANSFIGURATION OF CHRIST**  
MARTYRS PHOTIOS AND ANIKYTOS OF NICOMEDIA

**طروبارية القيامة على اللحن الثاني**

عندما انحدرت إلى الموت، أيها الحياة الذي لا يموت، حينئذ أمتّ الجحيم ببرق لاهوتك،  
وعندما أقيمت الأموات من تحت التراب، صرخ نحوك جميع القوات السماويين أيها المسيح  
الإله المعطي الحياة، المجد لك.

**طروبارية التجلي على اللحن السابع**

تجليت أيها المسيح الإله على الجبل، فأظهرت مجدك لتلاميذك على حسب ما  
استطاعوا. فأضئ لنا أيضاً نحن الخطاة نورك الأزلي، بشفاعة والدّة الإله، يا مانح النور  
المجد لك

**طروبارية رؤساء الملائكة بالحن الرابع**

أيها المتقدمون على الأجناد السماويين، نتوسّل إليكم نحن غير المستحقين، حتّى أنكم  
بطلباتكم تكتنّفوننا بظلّ أجنحة مجدكم غير الهيولي، حافظين إيانا نحن الجاثين  
والصارخين بغير فتور، أنقذونا من الشدائد، بما أنكم رؤساء مراتب القوات العلوية.

**طروبارية التجلي على اللحن السابع**

لما تجليت، أيها المسيح الإله في الجبل، وحسبما وسع تلاميذك شاهدوا مجدك، حتى عندما  
يُعابنونك مصلوباً يدركوا أنّ الأمك طوعاً باختيارك، ويبشروا للعالم أنّك أنت بالحقيقة شعاع  
الآب.

**الرسالة**

الرب قوتي وثباتي، أدبا أدبني الرب.  
فصل من رسالة القديس بولس الرسول الأولى إلى أهل كورنثس

يا إخوة، أنتم خاتم رسالتي في الرب. وهذا هو ردي على الذين يخاصمونني: أما لنا حق أن نأكل ونشرب؟ أما لنا حق مثل سائر الرسل وإخوة الرب وبطرس أن نستصحب زوجة مؤمنة؟ أم أنا وبرنابا وحدنا لا يحق لنا أن نكف عن العمل لتحصيل رزقنا؟ من هو الذي يحارب والنفقة عليه؟ من هو الذي يغرس كرما ولا يأكل من ثمره؟ من هو الذي يرعى قطيعا ولا يغتذي من لبنه؟ ألع كلامي هذا كلام بشري؟ أولا تقوله الشريعة أيضا؟ فقد جاء في شريعة موسى: "لا تكفم فم الثور وهو يدرس الحبوب." أترى بالثيران يهتم الله؟ أما قال ذلك حقا من أجلنا؟ نعم، من أجلنا قد كتب ذلك ومعناه: على الذي يحرث أن يحرث على الرجاء، وعلى الذي يدرس الحبوب أن يدرسها على رجاء أن ينال نصيبه منها. فإذا كنا قد زرنا فيكم الخيرات الروحية، فهل يكون كثيرا علينا أن نحصد من خيراتكم المادية؟ وإذا كان لغيرنا حق عليكم في ذلك، أفما نحن أولى به؟ ولكننا لم نستعمل هذا الحق، بل احتملنا كل شيء لئلا نضع عقبة في طريق بشارة المسيح.

## الإنجيل

فصل شريف من بشارة القديس متى

قال الرب هذا المثل: يشبه ملكوت الله ملكا أراد أن يحاسب عبيده. فلما شرع في محاسبتهم، جاء إليه بواحد عليه عشرة آلاف درهم من الفضة. ولم يكن عنده ما يوفي، فأمر سيده أن يبياع هو وامراته وأولاده وجميع ما يملك حتى يوفيه دينه. فجثا له العبد ساجدا وقال: "أمهلني يا سيدي فأوفيك كل ما لك علي!" فأشفق عليه سيده وأطلقه وأعفاه من الدين. ولما خرج الرجل لقي عبدا من أصحابه كان له عليه مائة دينار، فأخذ بعنقه يخنقه وهو يقول له: "أوفني ما لي عليك!" فجثا صاحبه يرجوه ويقول: "أمهلني، فأوفيك." فلم يشأ، بل أخذه وألقاه في السجن حتى يوفيه الدين. ورأى العبيد أصحابه ما جرى فاستأثروا كثيرا وذهبوا وأخبروا سيدهم بكل ما جرى. فدعاه سيده وقال له: "أيها العبد الشرير! أعفيتك من دينك كله، لأنك رجوتني. أفما كان يجب عليك أن ترحم صاحبك مثلما رحمتك؟" وغضب سيده كثيرا، فسلمه إلى الجلادين، حتى يوفيه كل ما له عليه. وهكذا يفعل بكم أبي السماوي، إن لم "يغفر كل واحد منكم لآخيه من كل قلبه"

ملاحظة بخصوص تناول القربان المقدس

إن مفهومنا لتناول القربان يعني عمومية المشاركة فيه لذوى العقيدة الواحدة، إلا إن المشاركة في سر القربان المقدس هنا تقتصر فقط على أعضاء الكنائس الأرثوذكسية والذين يحضرون أنفسهم بالصلاة والصوم والاعتراف منذ فترة قريبة (وعلى كل حال، فإننا ندعو الجميع للمشاركة في الخبز المقدس الذي يوزع عند إنتهاء مراسم القداس). رجاء مراجعة الكاهن إذا رغبت أن تصبح عضوا في الكنيسة الأرثوذكسية