

St. Michael Antiochian Orthodox Church of the San Fernando Valley
a Parish of the Antiochian Orthodox Christian Archdiocese of North America
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The Twelfth Sunday after Pentecost and the Twelfth Sunday of Matthew

The After-feast of the Holy Dormition of the Theotokos

The Holy Martyr Andrew the Commander and those with him;
Venerable Theophanes of Docheiariou Monastery on Athos

Sunday, August 19, 2018

Tone 3; Eothinon 1

Apolytikion for the Resurrection (Tone 3)

Let the heavens rejoice and the earth be glad, for the Lord hath done a mighty act with His own arm. He hath trampled down death by death, and become the first-born from the dead. He hath delivered us from the depths of Hades, granting the world the Great Mercy.

Apolytikion of the Holy Dormition (Tone 1)

In thy birth-giving, O Theotokos, thou didst keep and preserve virginity; and in thy falling-asleep thou hast not forsaken the world; for thou wast translated into life, being the Mother of Life. Wherefore, by thine intercessions, deliver our souls from death.

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 Holy Dormition (Tone 2)

Verily, the Theotokos, who is ever watchful in intercessions, and whose prayers are never rejected, neither tomb nor death could control. But since she is the Mother of Life, He Who dwelt in her ever-virgin womb did translate her to life.

Daily Readings

THE EPISTLE (for the Twelfth Sunday after Pentecost)

Sing praises to our God, sing praises.
Clap your hands, all ye nations.

The Reading from the First Epistle of St. Paul to the Corinthians (15:1-11)

Brethren, I would remind you in what terms I preached to you the Gospel, which you received, in which you stand, by which you are saved, if you hold it fast—unless you believed in vain. For I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the Scriptures, that He was buried, that He rose on the third day in accordance with the Scriptures, and that He appeared to Cephas, then to the Twelve. Then He appeared to more than five hundred brethren at one time, most of whom are still alive, though some have fallen asleep. Then He appeared to James, then to all the Apostles. Last of all, as to one untimely born, He appeared also to me. For I am the least of the Apostles, unfit to be called an Apostle, because I persecuted the church of God. But by the grace of God I am what I am, and His grace toward me was not in vain. On the contrary, I worked harder than any of them, though it was not I, but the grace of God, which is with me. Whether then it was I or they, so we preach and so you believed.

THE GOSPEL (for the Twelfth Sunday of Matthew)

The Reading of the Holy Gospel is according to St. Matthew (19:16-26)

At that time, a young man came up to Jesus, kneeling and saying, “Good Teacher, what good deed must I do, to have eternal life?” And He said to him, “Why do you call Me good? No one is good but One, that is, God. If you would enter life, keep the commandments.” He said to Him, “Which?” And Jesus said, “You shall not kill, you shall not commit adultery, you shall not steal, you shall not bear false witness, honor your father and mother, and you shall love your neighbor as yourself.” The young man said to Him, “All these I have observed; what do I still lack?” Jesus said to him, “If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me.” When the young man heard this, he went away sorrowful; for he had great possessions. And Jesus said to his disciples, “Truly, I say to you, it will be hard for a rich man to enter the Kingdom of Heaven. Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.” When the disciples heard

this they were greatly astonished, saying, “Who then can be saved?” But Jesus looked at them and said to them, “With men this is impossible, but with God all things are possible.”

THE SYNAXARION

On August 19 in the Holy Orthodox Church we continue to celebrate the Dormition of the Most-Holy Theotokos; and we commemorate the holy Great Martyr Andrew the General, and the 2,593 perfected in martyrdom together with him.

Verses

A company poured out lakes of blood when slaughtered
For Thy sake, Who hast poured forth the lakes of water.
On the nineteenth they cut the radiant neck of Andrew.

Andrew was a Syrian by birth and served in the Roman army in Syria. Andrew led the defense of the region against the menacing Persians. He told his soldiers before the battle that if they would call upon Christ the Lord, their enemies will scatter as dust. They did so enthusiastically, and the Persian army was utterly destroyed. When the victorious Andrew returned to Antioch some, who were envious, accused Andrew of being a Christian, which he openly confessed. After bitter tortures, the imperial deputy threw Andrew into prison and wrote to the emperor in Rome. Knowing Andrew's respect among the people and in the army, Maximian ordered the deputy to free Andrew and to seek another opportunity and reason (not his faith) to kill him. Through God's revelation, Andrew learned of the emperor's command and, taking with him his faithful soldiers, 2,593 in number, departed with them to Cilicia and there, all were baptized by Bishop Peter. Andrew with his detachment then withdrew further into the Armenian mountain Tavros. Here, in a ravine while they were at prayer, the Roman army caught up with them and all to the last one were beheaded. On this spot, where a stream of the martyr's blood flowed, a spring of healing water erupted which cured many from every disease.

On this day, we also commemorate the Venerable Theophanes of Docheiariou monastery on Athos. By the intercessions of Thy Saints, O Christ God, have mercy upon us. Amen.

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 Ron & Kathy Zraick in memory of Ron's mother, Edna Zraick (+20 August, 1979), his grandmother, Angela Diab (+28 August, 1961), sister, Louise Martin (+6 September, 1975), and Kathy's mother, Carmelia Adeeb (+17 August, 2002). May their memories be eternal.

Holy Bread is being offered by the Habib family with prayers for God's blessings for Joseph & Lauren Siano and son, Ryan Siano; Brandon & Hope Siano Walton and children: Bo Christian, Hannah and Eva Walton; Joseph A. Siano; John & Katrina Tambouras; Nicholas & Irene Tambouras; Aneacie & Everett Houston and children: James and Catherine Bishop and Anthony Houston; Gregory, Samia and son Gabriel Habib; Father Michael, Khouriye Maria and children: Maximus and Maura Habib; also in loving memory of: William & Jamilie Habib; Nephew Matthew Tambouras; and infant, granddaughter Faith Siano. Memory eternal.

Wheat is being offered in loving memory of Stephanie Siano (+18 August, 1993) and the coffee hour is being hosted in her memory by her family. Memory eternal.

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

by Cecelia & Ted Coudsy for the protection of
their grandson and firefighter, Ryan.

for the repose of the newly-departed Floyd Farha (+12 August, 2018),
of Oklahoma City, great uncle of Anna Farha Rowe. Memory eternal.

by Marcia O'Dea for the repose of the Priest Cosmo Ansara (+17 August)
and Kathleen O'Dea (+23 October, 2017). Memory eternal.

for the healing of John Korsmo by Daphne Thabet.

by Deacon Andrew and Barbara Monsue for their grandson:
Nathan Gruetzmaeher

LITURGICAL CALENDAR

[Note: Wednesdays and Fridays are observed as days of fasting
in all Orthodox Churches.]

The Thirteenth Sunday after Pentecost;
and The Thirteenth Sunday of Matthew
Saturday, August 25th, Great Vespers, 5 p.m.

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

The Beheading of John the Baptist - Wednesday, August 29
[observed as a day of strict fasting]

Start of the Ecclesiastical New Year - September 1

ANNOUNCEMENTS

Join in Supporting our School Kit Drive — items due this week!

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: white board markers, blunt rounded-tip metal scissors, 30-centimeter ruler (12"), hand-held pencil sharpener, new pencils with erasers, large 2.5" erasers, and colored pencils pens, binders and notebooks (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>. Our teens will be assembling the backpacks after Liturgy next Sunday, August 26.

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 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. Please contact our Church School Superintendent, Anna Farha Crowe for more information: <afarha@stmichaelvannuys.org>.

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

Church School Teacher's Meeting - today after Liturgy (room #1)

Parish Council Meeting - tomorrow, 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

St. Michael Church 50th Anniversary Celebration with His Eminence,
Metropolitan JOSEPH - Saturday and Sunday, January 26-27, 2019

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

Sep 23 - 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

Sep 23 - The Murr family

Please contact Fr. Timothy (818/219-3761; 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) 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)

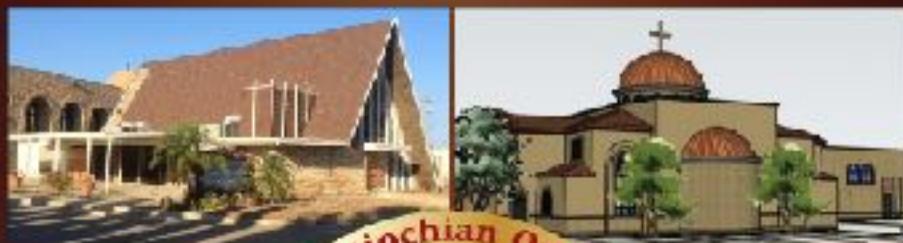
Part Three

The following article is the third 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.

The luminous environment created by both natural and artificial lighting must be considered when designing a church. Those who visit the church of the *Hagia Sophia* (“Holy Wisdom”) in Constantinople [Istanbul, Turkey] (the classic example of Orthodox Byzantine architecture) are awestruck by the brilliance of its natural lighting. The light which streams in through the innumerable windows of its dome contributes to an interior environment that observers of every generation have called “heaven on earth.” Luminosity is also one of the three key elements (the others being harmony and geometry) that the western architects of Gothic churches used to create an image of “heaven on earth.” The Abbot Suger (12th century “inventor of Gothic architecture”) sought to bring into church buildings as much light as possible through the expanded use of stained glass windows. Walls of shimmering glass held up by the smallest possible amount of structure (which led to a more popular use of “flying buttresses”) were erected. Abbot Suger’s understanding of the writings of St. Dionysius the Pseudo-Areopagite (5th century Eastern Christian mystic) led him to a

fascination with the symbolism of light. The “natural” light received by stained glass windows, in Suger’s understanding, was transformed into “new light” (symbolic of Jesus Christ who is the “light of the world” John 8:12) after it had been refracted through the colored glass. This expanded use of stained glass, however, did not create an interior environment that was always bright. “The thick, colored panes of the stained glass glowed only under direct sunlight, and even then it was muted chromatic illumination they engendered” (Spiro Kostoff). While the use of stained glass in western churches was a means of creating a church that was an image of heaven on earth (“The wall was built of jasper, while the city was pure gold, clear as glass” Revelation 21:18), its use never developed as a primary means of creating that image in the east. To be sure, stained glass was used in the east (such as the amber colored glass used in the 5th century church of St. Demetrius in Thessaloniki) but it never was used as a primary medium to manifest the presence of Christ and the saints: icons, mosaics, and frescos did this. Windows were understood to not serve a “worship function” but a “practical function” of illuminating the church for daytime worship, and to contribute to the overall sense of the church building being an “image of the Kingdom.” It is interesting to note that the first period of stained glass in the west was called by art historians, the “Byzantine Period” because Byzantine icons were used as models by the western glaziers. They used Byzantine icons as the model and not Byzantine stained glass! Stained glass “icons” have not, in general, been used in the east because they are not in the Orthodox iconographic Tradition (that which has been passed down through the inspiration of the Holy Spirit as essential for our faith). In the churches of the west (which generally do not have iconography that serves a worship function) the colored light that is refracted through stained glass usually does not interfere with the other interior features of the church (most of the time it serves to enhance the interior because of the spontaneous variation of lighting intensity on a particular day) — most often the refracted light simply reflects off plain walls, columns and stonework. When there is a great deal of interior iconography, as in the case of Orthodox churches, however, darkly colored and multi-colored stained glass (with or without anyone’s image depicted) should be used only with discretion. [end of Part III]

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!

TWELFTH SUNDAY AFTER PENTECOST
TWELFTH SUNDAY OF MATTHEW
THE AFTER-FAST OF THE DORMITION OF THE THEOTOKOS

HOLY MARTYR ANDREW THE COMMANDER AND THOSE WITH HIM;
VENERABLE THEOPHANES OF DOCHEIARIUO MONASTERY ON ATHOS

طروبارية القيامة على اللحن الثالث
لتفرح السماويات وتبتهج الارضيات, لانّ الربّ صنعَ عزاً بساعده, ووطئ الموتَ بالموت, وصارَ
بكرَ الاموات, وأنقذنا من جوفِ الجحيم, ومنح العالمَ الرحمة العظمى

طروبارية رقاد والدة الإله على اللحن الأول
في ميلادك حفظت البتوليةَ وصننتها, وفي رقادك ما أهملت العالمَ, يا والدة الإله, لأنك انتقلت
إلى الحياة بما أنك أم الحياة. فبشفاعتك أنقذي من الموت
نفوسنا.

طروبارية رؤساء الملائكة بالحن الرابع
أيها المتقدمون على الأجناد السماويين, نتوسّل إليكم نحن غير المستحقين, حتّى أنكم بطلبائكم
تكتنوفوننا بظلّ أجنحة مجدكم غير الهولي, حافظين إيانا نحن الجائين والصارخين بغير فتور,
أنقذونا من الشدائد, بما أنكم رؤساء مراتب القوات العلوية.

قنداق رقاد والدة الإله على اللحن الثاني
إنّ والدة الإله التي لا تكفّ عن الشفاعة, والرجاء الوطيد في النجدة, لم يضبطها قبرٌ ولا
موتٌ. لكن بما أنّها أم الحياة نقلها إلى الحياة الذي حلّ في مستودعها الدائم البتولية.

الرسالة

رتّلوا لإلهنا رتّلوا

يا جميع الأمم صفّقوا بالأيادي

فصل من رسالة القديس بولس الرسول الأولى إلى أهل كورنثوس (11-15:1)

يا إخوة، أعرّفكم بالإنجيل الذي بشرتكم به وقبلتموه وأنتم قائمون فيه* وبه أيضاً تخلّصون بأيّ
كلامٍ بشرتكم به إن كنتم تذكرون إلا أن تكونوا قد آمنتم باطلاً* فإني قد سلّمت إليكم أولاً ما

تَسَلَّمْتُهُ أَنْ الْمَسِيحَ مَاتَ مِنْ أَجْلِ خَطَايَانَا عَلَى مَا فِي الْكُتُبِ * وَأَنَّهُ قَبِرَ وَأَنَّهُ قَدِ قَامَ فِي الْيَوْمِ
الثَّالِثِ عَلَى مَا فِي الْكُتُبِ * وَأَنَّهُ تَرَاءَى لَصَفًّا ثُمَّ الْإِثْنَيْ عَشَرَ * ثُمَّ تَرَاءَى لِأَكْثَرِ مِنْ خَمْسِ مِئَةِ آخِ
دُفْعَةً وَاحِدَةً، أَكْثَرَهُمْ بَاقٍ إِلَى الْآنَ، وَبَعْضُهُمْ قَدْ رَقَدُوا * ثُمَّ تَرَاءَى لِيَعْقُوبَ، ثُمَّ لِجَمِيعِ الرُّسُلِ *
وَآخِرَ الْكُلِّ تَرَاءَى لِي أَنَا أَيْضًا كَأَنَّهُ لِلْسَّقَطِ * لِأَنِّي أَنَا أَصْغَرُ الرُّسُلِ، وَلَسْتُ أَهْلًا لِأَنَّ أُسْمَى
رَسُولًا، لِأَنِّي اضْطَهَدْتُ كَنِيسَةَ اللَّهِ * وَلَكِنْ بِنِعْمَةِ اللَّهِ أَنَا مَا أَنَا. وَبِنِعْمَتِهِ الْمُعْطَاةُ لِي لَمْ تَكُنْ بَاطِلَةً
بَلْ تَعَبْتُ أَكْثَرَ مِنْ جَمِيعِهِمْ. وَلَكِنْ لَا أَنَا بَلْ نِعْمَةُ اللَّهِ الَّتِي مَعِي * فَسَوَاءٌ كُنْتُ أَنَا أَمْ أَوْلِيكَ هَكَذَا
نَكْرُزُ وَهَكَذَا آمَنْتُمْ.

الإنجيل

فَصْلٌ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَتَّى الْإِنْجِيلِيِّ الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ (16:19-26)

فِي ذَلِكَ الزَّمَانِ، دَنَا إِلَى يَسُوعَ شَابٌّ وَجَبْنَا لَهُ قَائِلًا: أَيُّهَا الْمُعَلِّمُ الصَّالِحُ، مَاذَا أَعْمَلُ مِنَ الصَّلَاحِ
لِتَكُونَ لِي الْحَيَاةُ الْأَبَدِيَّةُ؟ * فَقَالَ لَهُ: لِمَاذَا تَدْعُونِي صَالِحًا؟ وَمَا صَالِحٌ إِلَّا وَاحِدٌ وَهُوَ اللَّهُ. وَلَكِنْ
إِنْ كُنْتَ تُرِيدُ أَنْ تَدْخُلَ الْحَيَاةَ، فَاحْفَظِ الْوَصَايَا * فَقَالَ لَهُ: أَيُّهُ وَصَايَا؟ قَالَ يَسُوعُ: لَا تَقْتُلْ، لَا
تَزْنِ، لَا تَسْرِقْ، لَا تَشْهَدْ بِالزُّورِ * أَكْرِمِ آبَاكَ وَأُمَّكَ، أَحْبِبْ قَرِيبَكَ كَنَفْسِكَ. * قَالَ لَهُ الشَّابُّ: كُلُّ
هَذَا قَدْ حَفِظْتُهُ مِنْذُ صِبَايَ، فَمَاذَا يَنْقُصُنِي بَعْدُ؟ * قَالَ لَهُ يَسُوعُ: إِنْ كُنْتَ تُرِيدُ أَنْ تَكُونَ كَامِلًا،
فَاذْهَبْ وَبِعْ كُلَّ شَيْءٍ لَكَ وَأَعْطِهِ لِلْمَسَاكِينِ، فَيَكُونَ لَكَ كَنْزٌ فِي السَّمَاءِ. وَتَعَالَ اتَّبِعْنِي * فَلَمَّا سَمِعَ
الشَّابُّ هَذَا الْكَلَامَ، مَضَى حَزِينًا لِأَنَّهُ كَانَ ذَا مَالٍ كَثِيرٍ * فَقَالَ يَسُوعُ لِتَلَامِيذِهِ: الْحَقُّ أَقُولُ لَكُمْ
إِنَّهُ يَعْسُرُ عَلَى الْغَنِيِّ أَنْ يَدْخُلَ مَلَكُوتَ السَّمَاوَاتِ * وَأَيْضًا أَقُولُ لَكُمْ، إِنْ مُرِرَ الْجَمَلُ مِنْ ثَقَبِ
الْإِبْرَةِ لِأَسْهَلِ مِنْ دُخُولِ غَنِيِّ مَلَكُوتِ السَّمَاوَاتِ * فَلَمَّا سَمِعَ تَلَامِيذُهُ بُهْتُوا جِدًّا وَقَالُوا "مَنْ
يَسْتَطِيعُ إِذْنًا أَنْ يَخْلُصَ؟" * فَنَظَرَ يَسُوعُ إِلَيْهِمْ وَقَالَ لَهُمْ: أَمَّا عِنْدَ النَّاسِ فَلَا يَسْتَطَاعُ هَذَا،
وَأَمَّا عِنْدَ اللَّهِ فَكُلُّ شَيْءٍ مُسْتَطَاعٌ.

ملاحظة بخصوص تناول القربان المقدس

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