

St. Michael Antiochian Orthodox Church of the San Fernando Valley
a Parish of the Antiochian Orthodox Christian Archdiocese of North America
16643 Vanowen Street; Van Nuys, California; 91406 stmichaelvanuys.org

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The Eleventh Sunday after Pentecost and the Eleventh Sunday of Matthew

The Leave-taking of the Dormition of the Theotokos

The Martyr Lupus, servant of the Great-Martyr Demetrios;

Hieromartyr Irenaios, Bishop of Lyons; Venerable Nicholas and Dionysios of Olympus

Sunday, August 23, 2020

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 Dormition of the Theotokos (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 of the Dormition of the Holy Theotokos (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 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 23 in the Holy Orthodox Church, we take leave of the celebration of the Dormition of the Theotokos, and we commemorate the holy Martyr Lupus.

Verses

Lupus was a servant, but the sword's manumission
Sent him unto Christ as a friend and a freeman.
On the twenty-third the sword's edge Lupus slew.

He was the servant of the Great-Martyr Demetrios. When Demetrios was beheaded by the Emperor Maximian, Lupus dipped the hem of his garment and his ring in the martyr's blood. Lupus worked many miracles and healings in Thessalonica with this garment and ring. The Emperor Maximian discovered this, and commanded that Lupus be tortured and killed. But the soldiers who drew their weapons on Lupus turned one on the other and wounded one another. Lupus prayed to God that He would somehow bring about his baptism before his death. On this, water suddenly poured down on the holy martyr from a cloud, and he thus received baptism. After harsh torture, Lupus was beheaded and entered into the heavenly Kingdom.

On this day, we also commemorate the Hieromartyr Irenaios, bishop of Lyons; and Venerable Nicholas and Dionysios of Olympus. By the intercessions of Thy Saints, O God, have mercy on us. Amen.

OFFERINGS

Holy Bread is being offered by Robert & Amal Makhoul and family in memory of Diab Makhoul (+25 August, 1999), Khazma Makhoul, Georges & Saade Mebarkah, Aziz Mebarkah, Deacon Fadel Mebarkeh and Badria

Ablahad. Memory eternal. Prayers are also being offered for the health and speedy recovery of Robert's cousin and husband injured in the recent Beirut blast: Saide & Maroun Youssef of Ashrafiah, Beirut; and for the continued health and protection of: Rita Makhoul & Stephen Ablahad, Christian and Nicholas; Andrew Makhoul and Jenna Badra; Amal & Robert Makhoul.

Holy Bread is also being offered by Ron & Kathy Zraick in memory of Ron's mother, Edna Zraick (+20 August, 1979), his grandmother, Angelina Diab (+28 August, 1961), his sister, Louise Martin (+6 September, 1975), and Kathy's mother, Camile Adeeb (+17 August, 2002). May their memories be eternal.

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

for the safety of all who are in the pathway of the recent fires; especially the community of Ss. Peter and Paul Church (Ben Lomond, CA)

for the repose of the newly-departed Archpriest Joseph Allen (+7 August, 2020) of blessed memory and eternal repose; retired Pastor of St.

Anthony Church, Bergenfield, New Jersey, Father Timothy's sponsor to the Holy Priesthood, and Founder of the Antiochian House of Studies.

Also, the newly-departed Archpriest Michael Keiser (+16 August, 2020) of blessed memory and eternal repose; retired Pastor of St. Andrew Church,

Eustis, Florida, Father Timothy's home parish priest (in Tulsa, Oklahoma; 1978-1983) and former Chairman of the Department of Missions and Evangelism

for the newly-departed George Butros (+17 August, 2020), beloved brother of the late, Lillian Meena. Memory eternal.

by Ramona Darmour in memory of her dearest friend, the newly-departed, Evelyn Shagoury Haddad (+19 August, 2020) of Parma, Ohio. Memory eternal.

by Subdeacon Elias Mankouche and family for the repose of the newly-departed child, Alexandra Najjar, and all victims of the Beirut explosion. Memory eternal.

for the California firefighters and their families enduring difficulties in their work to save lives and property,

LITURGICAL CALENDAR

**The Twelfth Sunday after Pentecost;
and The Twelfth Sunday of Matthew
The Leave-taking of the Commemoration of
the Beheading of St. John the Baptist**

Saturday, August 29th, Great Vespers, 5 p.m.

Sunday, August 30th, Orthros, 8:45 a.m., Divine Liturgy, 10 a.m.

ANNOUNCEMENTS

Live-streaming Sunday Orthros and Liturgy

Plan to view all of our scheduled church services on-line by logging on to: either **FaceBook** or **YouTube** via our parish website: <www.stmichaelvannuys.org> Your church offering may be made on-line via our website "Donation" tab or by mailing your check to the church at: 16643 Vanowen Street; Van Nuys, California; 91406. Mailing your check to the church will save our church a 3% service charge.

Church Attendance

We are currently limiting attendance at our church services due to the COVID-19 pandemic. Parishioners must sign-up by informing Father Timothy. Questions will also be answered by Father Timothy by e-mail at: frtimothy@stmichaelvannuys.org The Sacrament(s) are also available on weekdays by appointment.

Zoom Meeting Bible Study

Bible Study with Father Timothy — Tuesday, August 25 at 7 p.m. **Use the link and security password provided in the parish e-mail.**

Note: Father Timothy would also welcome scheduling a Zoom Meeting with you and your family at any time by appointment. Simply e-mail him at <frtimothy@stmichaelvannuys.org>.

Join in our Parish Bible Study Zoom Meetings

An "Orthodox Bible Study" provides a broad and complete study of the full context of Holy Scripture (Old and New Testament) It is a comprehensive approach to understanding God's Word from Holy Tradition that includes: The Apostolic writings, Church Councils, the Canonical Texts, Patristic Sources, Liturgical Texts of Services and the experience of saints who have given testimony through their life as witnesses of the faith through the centuries. This week's "Virtual Bible Study Zoom Meeting" will take place on Tuesday evening, August 25, at 7 p.m. Each study is limited to one hour. Each week's topic is related to our continuing study on our life in the Spirit. For recorded sessions or study guides, e-mail Father Timothy at: <frtimothy@stmichaelvannuys.org>.

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

Holy Bread Offering List

Aug 30 - the Deeb family
Sep 06 - open
Sep 13 - open
Sep 20 - open

Coffee Hour Hosts Calendar

Note: There are no Coffee
Hours scheduled

Please contact Fr. Timothy (818/219-3761; pastor@stmichaelvannuys.org) to sign-up to offer Holy Bread.

Adult Zoom Meetings: "The Relationship Project"

Join Father Timothy in weekly one-hour Zoom meetings that explore "The Relationship Project" produced by *Faithtree Resources*. Discover the struggles of young people and how we can best relate to their anxieties and challenges. The three-part program aims to build the primary relationships of a young person: with their parents, priest, people of faith and friends. This curriculum is part of our teen Church School class and is being used by the Greek Orthodox Archdiocese of the West. Sign-up with Father Timothy to participate.

Parish Council Virtual Meeting - Monday, August 31, 5-7 p.m.

Upcoming Events

FELLOWSHIP OF
ANTIOCHIAN MEN

DIOCESE OF LOS ANGELES & THE WEST

With the blessing of His Eminence, Metropolitan Joseph

THE CHRISTIAN MAN & THE JESUS PRAYER

Fr. David Hovik

PART ONE

AUG 25, 2020 @6:30PM PST

PART TWO

SEPT 29, 2020 @6:30PM PST

FACEBOOK LIVE

FACEBOOK.COM/DLAWANTIOCHIANMEN

St. Michael Ladies Virtual Annunciation Tea - **August 22**
11 a.m.; Speaker: Mother Paraskeva of St. Barbara Monastery
Topic: "From Life to Life: The Deathless Dormition of the Theotokos"

Church School Registration - Sunday, September 13
First Day of Church School Classes - Sunday, September 20

29th Annual St. Michael Annual Golf Classic
(Monday, November 2, 2020 to be confirmed)

Patronal Feast of the Holy Archangel Michael
Saturday, November 7

The 57th "Sweetheart Ball" - at the Universal Hilton Hotel
(November 28, 2020)

Personal Tours of our New Church Sanctuary

Personal tours are being scheduled by appointment for all who are interested in designated "sponsorships" or "dedications" of various parts of the new church sanctuary that are available. The tour will also provide answers to questions. Please contact Father Timothy for more information at: frtimothy@stmichaelvannuys.org

Building Fund Stock Donation Option

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

Pastoral Sermon
Eleventh Sunday of Matthew
V. Rev. Timothy Baclig, Pastor
August 23, 2020

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.

ELEVENTH SUNDAY AFTER PENTECOST

ELEVENTH SUNDAY OF MATTHEW

THE LEAVE-TAKING OF THE DORMITION OF THE THEOTOKOS

Martyr Lupus, servant of the Great-Martyr Demetrios;

Hieromartyr Irenaios, bishop of Lyons; Venerable Nicholas and Dionysios of Olympus

طروبارية القيامة على اللحن الثاني

عندما انحدرت إلى الموت، أيها الحياة الذي لا يموت، حينئذ أمت الجحيم ببرق لاهوتك،
وعندما أقت الأموال من تحت الثرى، صرخ نحوك جميع القوات السماويين أيها المسيح
الإله المعطي الحياة، المجد لك.

في ميلادك حفظت البتولية وصنيتها، وفي رقادك ما أهملت العالم وتركته يا والد الإله.
لأنك انتقلت إلى الحياة، بما أنك أم الحياة. فبشفاعتك، أنقذي من الموت نفوسنا.

طروبارية رؤساء الملائكة باللحن الرابع

أيها المتقدمون على الأجناد السماويين، نتوسل إليكم نحن غير المستحقين، حتى أنكم
بطلبكم تكتنوفوننا بظل أجنحة مجدكم غير الهولي، حافظين إيانا نحن الجاثين
والصارخين بغير فتور، أنقذونا من الشدائد، بما أنكم رؤساء مراتب القوات العلوية.

إن والد الإله التي لا تسهو في الشفاعات، والرجاء غير المرذود في النجيات، لم
يضبطها قبر ولا موت. لكن بما أنها أم الحياة، نقلها إلى الحياة، الذي حل في
مستودعها الدائم البتولية.

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؟ أعل كلامي هذا كلام بشري؟ أولا تقوله الشريعة أيضا؟ فقد جاء في شريعة موسى: "لا تكفم الثور وهو يدرس الحبوب." أتري بالثيران يهتم الله؟ أما قال ذلك حقا من أجلنا؟ نعم. من أجلنا قد كتب ذلك ومعناه: على الذي يحرت أن يحرت 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 عبده. فلما شرع في محاسبتهم، جاء إليه بواحد عليه عشرة آلاف درهم من الفضة. ولم يكن عنده ما يوفي، فأمر سيده أن يباع هو وامراته وأولاده وجميع ما يملك حتى يوفيه دينه. فجنأ 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!" فجنأ صاحبه يرجوه ويقول: "أمهلني، فأوفيك." فلم يشأ، بل أخذه وألقاه في السجن حتى يوفيه الدين. ورأى العبيد أصحابه ما جرى فاستأوا كثيرا وذهبوا وأخبروا سيدهم بكل ما جرى. فدعاه سيده وقال له: "أيها العبد الشرير! أعتيتك 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 يعنى 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 الذى يوزع عند إنتهاء مراسيم القداس). رجاء مراجعة الكاهن إذا رغبت أن تصبح عضوا. فى الكنيسة الأرثوذكسية