

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 **stmichaelvannuys.org**

His Eminence, Metropolitan JOSEPH, Archbishop of New York

and Metropolitan of all North America

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

Alexander, Paul the New, and John, Patriarchs of Constantinople; Venerable Phantinos of Calabria; repose of Venerable Alexander of Svir; Translation of the Relics of Alexander Nevsky, Prince of Novgorod; Cyril and Makarios, Patriarchs of Serbia

Sunday, August 30, 2020

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 for the Baptist's Beheading (Tone 2)

The memory of the righteous is celebrated with songs of praise, but the Lord's testimony is sufficient for thee, O Forerunner. Thou wast shown indeed to be the most honorable of the prophets, for in the waters thou didst baptize Him Who had been proclaimed. After suffering with joy in behalf of the truth, thou didst proclaim even to those in Hades the God Who appeared in the flesh, Who takest away the sin of the world, and granteth us the Great Mercy.

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 Nativity of the Theotokos (Tone 2)

By thy holy nativity, O pure one, Joachim and Anna were delivered from the reproach of barrenness; and Adam and Eve were delivered from the corruption of death; thy people do celebrate it, having been saved from the stain of iniquity, crying unto thee: The barren doth give birth to the Theotokos, who nourisheth our 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 30 in the Holy Orthodox Church, we conclude the commemoration of the honorable, glorious prophet, forerunner and Baptist John. We also commemorate our fathers among the saints Alexander, Paul the New, and John, Patriarchs of Constantinople.

Verses

Having escaped the flesh's bonds, O Alexander,
Thou hast found the Lord's inheritance as thy portion.
The faces of the Church are gloomy with sorrow,
For they cannot bear blessed John's deprivation.
Paul, leaving behind him life's pathways and its courses,
Found a pall for his casket and rest from his labors.
On the thirtieth, three before the Trinity now stand.

Alexander took part in the First Ecumenical Council in Nicaea in 325, in place of the aged Patriarch Metrophanes, whom he then succeeded. When certain philosophers tried to dispute with him about faith, he said to one of them: “In the name of my Lord Jesus Christ, I command you to remain silent!” The philosophers became dumb from that moment. Alexander died at the age of 98 in the year 340. Paul the New governed the Church for almost six years and renounced the throne to receive the Great Habit secretly, to repent of his sins when he first supported the iconoclasts. He was the predecessor of the great Tarasius, and entered into rest in 784. John was nicknamed “Scholasticus” because he was originally a lawyer. He became Patriarch in 565. He wrote Canons which have been included in the Nomocanon. In his day, the Cherubic Hymn and the prayer “At Thy mystical supper” were introduced into the Liturgy. He departed this life peacefully and gave his soul to God in 577.

On this day, we also commemorate the Venerable Phantinos of Calabria; the repose of Venerable Alexander of Svir; translation of the relics of Alexander Nevsky, prince of Novgorod; and Cyril and Makarios, patriarchs of Serbia. By the intercessions of Thy Saints, O God, have mercy on us. Amen.

OFFERINGS

Holy Bread is being offered in loving memory of Rose Deeb (+31 August, 2002) by the Deeb family. Memory eternal.

Holy Bread is being offered for Carrie & John Khouri, who recently celebrated their wedding anniversary (August 28). May God grant them many, many years. Also remembering the 9th memorial of Adeeb Sadd (+31 August, 2011) by the Sadd, Khouri and Lewin families. Memory eternal.

Holy Bread is also being offered in memory of Lenore Baba (+24 August, 2002) whose parents were Founders of St. Michael Church by the O'Dea and Chala families. Memory eternal.

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

for Riad & Diana Nasser for their continued good health and happiness;
with all our love, Ramez & Rima Hage

by John & Katrina Tambouras in memory of Stephanie Siano
(+18 August, 1993). Memory eternal

for the healing and continued health of Peter and Steve Mitchell

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.

LITURGICAL CALENDAR

[Wednesdays and Fridays are observed as days of fasting in the Orthodox Church.]

Ecclesiastical New Year - Tuesday, September 1st

**The Thirteenth Sunday after Pentecost
and The Thirteenth Sunday of Matthew**

The Miracle of the Archangel Michael in Colossae

Saturday, September 5th, Great Vespers, 5 p.m.

Sunday, September 6th, Orthros, 8:45 a.m., Divine Liturgy, 10 a.m.

[Labor Day – Monday, September 7th (U.S.A.)]

The Feast of The Nativity of the Theotokos - Tuesday, September 8

Monday, September 13th - Great Vespers, 6:30 p.m.,

Tuesday, September 8th - Divine Liturgy, 11 a.m.

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.

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

Zoom Meeting Bible Study

Bible Study with Father Timothy — Tuesday, September 1st 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>](mailto:frtimothy@stmichaelvannuys.org).

Adult Zoom Meeting: “The Relationship Project”

Join Father Timothy this Thursday, September 3rd at 6:30 p.m. 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.

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, September 1st, at 7 p.m. Each study is limited to one hour. Each week's topic on the Sacrament of Confession is part of 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

Sep 06 - open
Sep 08 - Nativity of the Theotokos
Sep 13 - open
Sep 14 - Feast of the Holy Cross
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.

Upcoming Events

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).



Demographic Information About “Lake Balboa”

“Lake Balboa” is the local district of St. Michael Antiochian Orthodox Church in Van Nuys (Los Angeles County). Its boundaries include: (West line) White Oak Avenue to Saticoy St. to Louise Ave. to Roscoe Blvd.; (North line) Roscoe Blvd. to the San Diego Freeway: I-405; (East line) San Diego Freeway I-405 line from Roscoe Blvd to Victory Blvd.; (South line) Victory Blvd. from the San Diego Freeway I-405 to White Oak Ave. In 2010 the district population was 42,271; 31% White, 55% Hispanic, 9% Asian, 5% Black, 1% Other. Lake Balboa has a relatively young population: 33 median age; approximately 15% between 20-29; 43% between 30-59; 2% 80 years or older; 14% under the age of 9. 59% were born in the United States, 18% were naturalized and 23% are not U.S. citizens. 61% of Lake Balboa residents identify themselves as married-family households. 49% of homes are owner-occupied and 51% are renter-occupied. 33% of homes have an estimated value of at least \$500,000; 46% - \$300,000 to \$500,000; 21% - \$300,000 or less; 2.5% - \$1,000,000+. 30% of Lake Balboa residents have some college or associate’s degree; 21% have a bachelor’s degree or higher; 26% are high school graduates; and 23% less than high school. For more information visit the Lake Balboa Neighborhood Council website at: www.lakebalboanc.org

PASTORAL SERMON
The Twelfth Sunday of Matthew
By V. Rev. Timothy Baclic
August 30, 2020

The rich young man in today's Gospel sounds like someone who asks a question seeming to know the answer. He is like the student who proudly plays innocent and asks a question of his teacher to be gratified by having known the answer; or did he?

While the young man in the Gospel at first sounds as though his intention is spiritual, he views eternal life as something that is earned or as that which he himself can acquire. A good translation of verse 16 reads in his question the word: *Teacher, what good thing must I do to **get** eternal life?*

St. Matthew's account seems to demonstrate that the proud young man wanted Jesus to acknowledge his righteousness. "Keeping the Law" (commandments) is something that he is very proud of accomplishing. And while the fact is that no one of us has perfectly kept God's laws, the young man is very confident and self righteous.

The man in today's Gospel is also called a "rich young man." The Pharisees, in Jesus' day believed that God rewarded good people with wealth. It was with this in mind that our Lord was very emphatic in saying: it is hard [very difficult] for a rich man to enter the kingdom of heaven.

The young man was driven by his materialism not unlike many in today's world who are well trained to aim for profits and material gains. **However, it must be said that being successful or wealthy is not in and of itself a sin.** There were many saints who were rich people, i.e., St. Helen, St. Elizabeth. **However having wealth can be sinful if the means of one's acquiring wealth is unholy, such as by stealing or extortion. It can also be sinful if what one does with his wealth is unholy.** And on this subject, St. John Chrysostom has had much to say. I would recommend for your library the book "On Wealth and Poverty" by St. John.

In a few weeks we will hear the challenge to “take up our cross.” It is part of the Gospel of The Sunday before the Feast of the Elevation of the Holy Cross. This challenge is heard in St. Matthew’s Gospel and precedes the verses which read: What good (profit) will it be for a man if he gains the whole world and loses his own soul? Or what can a man give in exchange for his soul? For the Son of Man is going to come in His Father’s glory with His angels, and then he will reward each person according to what he has done. As we hear in the Liturgy of St. Basil who quotes verse 12 of chapter 20 in the book of Revelation: *...and He shall come again to render unto every man according to his works...*

“Eternal life” is something we often think of as reserved for the righteous. And our human experience in this life, especially if it is filled with struggles and difficulties, can cause some of us to think of an eternal existence as exhausting. We have a sign in our office that says: “God put me on earth to accomplish a number of things. Right now I am so far behind I will never die.”

Having had no experience of what life after death is like can cause our imagination to run wild. On the other hand, many of us prefer to think only in terms of our life here and now – thinking only in terms of what we know are sure and certain of.

The Gospel teaches that eternal life is a gift to every living person: both to the righteous and the unrighteous. We hear it clearly stated in the lesson of the Funeral Service of our church:

...for the time is coming when all the dead in the graves will hear His voice, and they will come forth: Those who have done good deeds to a resurrection of life, and those who have done evil deeds to a resurrection of judgment. I can do nothing on my own authority; as I hear I judge and my judgment is just; because I do not seek my own will, but the will of the Father who sent me. (John 5: 24-30)

Now a simple reading of this passage can cause you and I to think that our reward is based upon doing good with the material goods that we have. Well,

“doing good” pertains not only to the use of our material possessions. It begins with what we say, and how we spend our time such in helping others. It may also include speaking the truth in love to someone, or remaining silent when what we want to say may in fact hurt someone.

Very often we may also think of “doing good” in terms of writing a check or giving something away. But what many of us must begin doing, especially in our day of “safe-distancing” is to remain actively engaged with others, especially those who are dear to us. If you have difficulty with any of this, always remember: Where your treasure is, there will your heart be also. Yes, that treasure includes our time and energy; our thoughts and our prayers. Because for many us “time means money,” we could even consider how where we spend our time can be certainly where our heart is also.

We have much more to offer others than just providing a hand-out. Many people need us, our presence, our words of encouragement, and our time. Children need the time of their parents. The elderly need the time of their children. The married, need the time of their spouses. The single person needs to spend time with God. Today it is very easy to be detached from others. While in fact, being “distant” did not begin with the rise of the COVI-19 pandemic. People have been distancing themselves for a long time. However, the Gospel message repeatedly speaks of our becoming “detached from the world”.

[St. John Climacus] *Avarice [the “love of money”] is said to be the root of all evil (I Tim. 6:10), and it is so because it causes hatred, theft, envy, separations, hostility, stormy blasts, remembrance of past wrongs, inhuman acts and even murder. A fire can burn down an entire forest. But one virtue can help many to escape all the vices mentioned above.*

If someone has hated [forsaken/abandoned] the world, he has run away from its misery; but if he has an attachment to visible things, then he is not yet cleansed of grief. For how can he avoid grief when he is deprived of something he loves?

It takes time for many to reconsider the value of the relationships in our family, the relationships of friends, our need for those relationships, and to appreciate all who have contributed in the formation who we are. Now there are those who are also not healthy, however, the older we get, the more we need to know and understand those who have been a part of our life – those who loved us and contributed much to helping us succeed in life.

I do not know if there was a time that you ever considered yourself “poor.” Being poor can be very relative in our day. However, we cannot neglect or ignore the fact that there are those who need us and who God commands us to care for. And some of these persons may even be closer to us than we may realize.

Prayer

O Lord our God, the giver of every good and perfect gift, you have not asked us to sell all that we have and to give to the poor that we may acquire the Kingdom. All that we have are truly yours. We acknowledge our complete dependence upon you, our Source, and accept responsibility for our deeds both good and bad. Grant us the forgiveness of sins and renew in us the desire to do your will, for blessed art Thou, O Christ, our God, who together with the unoriginate Father and Spirit art Holy, now and ever and unto ages of ages.

EOTHINON 1

الايوثينا 1

TONE 3

اللحن 3

**THE TWELFTH SUNDAY AFTER PENTECOST
AND THE TWELFTH SUNDAY OF MATTHEW**

Leave-taking of the commemoration of the Beheading of
St. John the Baptist

Alexander, Paul the New, and John, Patriarchs of Constantinople; Venerable Phantinos of Calabria; repose of Venerable Alexander of Svir; Translation of the Relics of Alexander Nevsky, Prince of Novgorod; Cyril and Makarios, Patriarchs of Serbia

طروبارية القيامة على اللحن الثالث

لتفرح السماويات وتبتهج الارضيات, لأنَّ الربَّ صنعَ عزّاً بساعده, ووطئ الموتَ بالموت, وصارَ بكرَ الاموات, وأنقذنا من جوفِ الجحيم, ومنح العالمَ الرحمةَ العظمى

تذكّارُ الصديقِ بالمديح. فأنتَ أيها السابقُ فتكفيك شهادةُ الرب. لأنك ظهرتَ بالحقيقةِ أشرفَ من كل الأنبياء. إذ قد استأهلتَ أنْ تعمّدَ في المجاري مَنْ كَرَزُوا هُمْ بِهِ. ولذلك إذْ جاهدتَ عن الحقِّ مسروراً بشرتَ الذين في الجحيم بالآله الظاهرِ بالجسدِ الرافع خطيئة العالم والمناح إيانا الرحمة العظمى.

طروبارية رؤساء الملائكة بالحن الرابع

أيها المتقدّمون على الأجناد السماويين, نتوسّل إليكم نحن غير المستحقّين, حتّى أنكم بطلباتكم تكتنّفوننا بظلِّ أجنحةِ مجدكم غير الهولي, حافظين إيانا نحن الجاثين والصارخين بغير فتور, أنقذونا من الشدائد, بما أنكم رؤساء مراتب القوّاتِ العلوية.

إِنَّ يُوَاكِيمَ وَحَنَّةَ مِنْ عَارِ الْعُقْرِ أُطْلِقَا، وَادَمَ وَحَوَاءَ مِنْ فَسَادِ الْمَوْتِ، بِمَوْلِدِكَ الْمُقَدَّسِ يَا طَاهِرَةَ أُعْتَقَا. فَلَهُ يُعِيدُ شَعْبَكَ، وَقَدْ تَخَلَّصَ مِنْ وَصْمَةِ الزَّلَّاتِ، صَارِخًا نَحْوَكِ: "الْعَاقِرُ تَلَدَ وَالِدَةَ إِلَهِهِ الْمُغْذِيَةَ حَيَاتِنَا".

الرسالة

رَتِّلُوا لِإِلَهِنَا رَتِّلُوا

يا جميعَ الأَممِ صَفِّقُوا بِالأَيَادِي

فصلٌ من رسالةِ القديسِ بولس الرسولِ الأولى إلى أهلِ

كورنثوس(1:15-11)

يا إِخْوَةُ، أُعَرِّفُكُمْ بِالْإِنْجِيلِ الَّذِي بَشَّرْتُكُمْ بِهِ وَقَبِلْتُمُوهُ وَأَنْتُمْ قَائِمُونَ فِيهِ * وَبِهِ أَيْضاً تَخْلُصُونَ بِأَيِّ كَلَامٍ بَشَّرْتُكُمْ بِهِ إِنْ كُنْتُمْ تَذْكُرُونَ إِلَّا أَنْ تَكُونُوا قَدْ آمَنْتُمْ بِاطِّلَا * فَإِنِّي قَدْ سَلَّمْتُ إِلَيْكُمْ أَوَّلًا مَا تَسَلَّمْتُهُ أَنْ الْمَسِيحَ مَاتَ مِنْ أَجْلِ خَطَايَانَا عَلَى مَا فِي الْكُتُبِ * وَأَنَّهُ قُبِرَ وَأَنَّهُ قَدْ قَامَ فِي الْيَوْمِ الثَّالِثِ عَلَى مَا فِي الْكُتُبِ * وَأَنَّهُ تَرَأَى لَصَفًا ثُمَّ الْإِثْنَيْ عَشَرَ * ثُمَّ تَرَأَى لِأَكْثَرٍ مِنْ خَمْسِ مِئَةِ أَخٍ دُفْعَةً وَاحِدَةً، أَكْثَرَهُمْ بَاقٍ إِلَى الْآنَ، وَبَعْضُهُمْ قَدْ رَقَدُوا *

ثُمَّ تَرَأَى لِيَعْقُوبَ، ثُمَّ لِجَمِيعِ الرُّسُلِ * وَآخِرَ الْكُلِّ تَرَأَى لِي أَنَا أَيْضاً كَأَنَّهُ لِسَقَطٍ * لِأَنِّي أَنَا أَصْغَرُ الرُّسُلِ، وَلَسْتُ أَهْلاً لِأَنْ أُسَمِّي رَسُولاً، لِأَنِّي اضْطَهَدْتُ كَنِيسَةَ اللَّهِ * وَلَكِنْ بِنِعْمَةِ اللَّهِ أَنَا مَا أَنَا. وَنِعْمَتُهُ الْمُعْطَاةُ لِي لَمْ تَكُنْ بَاطِلَةً بَلْ نَعِبْتُ أَكْثَرَ مِنْ جَمِيعِهِمْ. وَلَكِنْ لَا أَنَا بَلْ نِعْمَةُ اللَّهِ الَّتِي مَعِيَ * فَسَوَاءٌ كُنْتُ أَنَا أَمْ أُولَئِكَ هَذَا نَكِرُ وَهَذَا آمَنْتُمْ.

الإنجيل

فَصْلٌ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَتَّى الْإِنْجِيلِيِّ الْبَشِيرِ وَالتَّلْمِيزِ

الطاهر (16:19-26)

فِي ذَلِكَ الزَّمَانِ، دَنَا إِلَى يَسُوعَ شَابٌ وَجَبَّ لَهُ قَائِلًا: أَيُّهَا الْمُعَلِّمُ الصَّالِحُ، مَاذَا أَعْمَلُ مِنْ الصَّالِحِ لِتَكُونَ لِي الْحَيَاةُ الْأَبَدِيَّةُ؟ * فَقَالَ لَهُ: لِمَاذَا تَدْعُونِي صَالِحًا؟ وَمَا صَالِحُ 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 أَبَاكَ وَأُمَّكَ، أَحِبِّ تَرْبِيكَ كَنَفْسِكَ. * قَالَ لَهُ الشَّابُّ: كُلُّ هَذَا قَدْ حَفَظْتُهُ مُنْذُ صِبَايَ، فَمَاذَا يَنْقُصُنِي بَعْدُ؟ * قَالَ لَهُ يَسُوعُ: إِنْ كُنْتَ تُرِيدُ أَنْ تَكُونَ كَامِلًا، فَادْهَبْ 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 مَرُورَ الْجَمَلِ مِنْ ثَقْبِ الْإِبْرَةِ لِأَسْهَلِ مِنْ دُخُولِ غَنِيِّ مَلَكُوتِ السَّمَاوَاتِ * فَلَمَّا سَمِعَ تَلَامِيذُهُ بُهْتُوا جِدًّا وَقَالُوا "مَنْ يَسْتَطِيعُ إِذَنْ أَنْ يَخْلُصَ؟" * فَنَظَرَ يَسُوعُ إِلَيْهِمْ وَقَالَ لَهُمْ: أَمَّا عِنْدَ النَّاسِ فَلَا يُسْتَطَاعُ 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 مقتصر 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