

+St. John the Evangelist Orthodox Church

Antiochian Archdiocese of North America
Metropolitan Saba of New York and all North America
V. Rev. Fr. Nicholas Borzghol, Pastor
Dn. Nicholas Adranly

501 Moraga Way, Orinda, California 925-258-4255

www.stjohnorinda.org email: st.john.evangelist.orinda@gmail.com

SUNDAY, MARCH 29, 2026

TONE 1 / EOTHINON 9; FIFTH SUNDAY OF GREAT LENT

COMMEMORATION OF OUR RIGHTEOUS MOTHER MARY OF EGYPT

MARTYR MARK, BISHOP OF ARETHUSA, MARTYR CYRIL THE DEACON OF HELIOPOLIS AND THOSE WITH THEM;
MARTYRS JONAH AND BARACHISIOS OF PERSIA AND THOSE WITH THEM



On March 29 in the Holy Orthodox Church, we commemorate Martyr Mark, bishop of Arethusa, Martyr Cyril the deacon of Heliopolis and those with them; and Martyrs Jonah and Barachisios of Persia and those with them. On this same day, the Fifth Sunday of Great Lent, it was ordained that we make remembrance of our Godly Mother Mary of Egypt. Once, during the Honorable Fast, the priest-monk Zosimus withdrew into the wilderness. He caught sight of a withered woman named Mary; her hair was white as snow. Mary then told Zosimus that she was born in Egypt and at the age of 12 began to live a life of debauchery in Alexandria for 17 years. One day, she went to Jerusalem to enter the church to venerate the Honorable Cross. However, some invisible force restrained her. In great fear, she gazed upon the icon of the Theotokos in the vestibule and prayed that she be allowed to enter the church, all the while confessing her sinfulness. She was then permitted to enter the church. Having venerated the Cross she again entered the vestibule and, before the icon, gave thanks to the Mother of God. At that very moment she heard a voice saying: "If you cross the Jordan, you will find glorious rest!" Mary left for the wilderness and remained there for 47 years in

repentance. She bade Zosimus to come back in one year with Holy Communion, which he did. The following year, on Holy Thursday, April 1, 522, Zosimus discovered Mary's lifeless body, and buried her. Thus, the Lord glorifies penitent sinners. The Church exalts and exemplifies Mary to the faithful in Great Lent as an incentive for repentance that brings entry into the Heavenly Kingdom.

THE EPISTLE

Let Thy mercy, O Lord, be upon us.

Rejoice in the Lord, O ye righteous.

The Reading from the Epistle of St. Paul to the Hebrews. (9:11-14)

Brethren, Christ having appeared a High Priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation; neither through the blood of goats and calves, but through His own blood, entered in once for all into the holy place, having found eternal redemption. For if the sprinkling of defiled persons with the blood of bulls and goats and with the ashes of a heifer sanctifies for the purification of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, purify your conscience from dead works to serve the living God?

لَتَكُنْ يَا رَبُّ رَحْمَتَكَ عَلَيْنَا.
إِبْتَهَجُوا أَيُّهَا الصِّدِّيقُونَ بِالرَّبِّ.

فَصْلٌ مِنْ رِسَالَةِ الْقَدِيسِ بُولُسَ الرَّسُولِ إِلَى الْعِبْرَانِيِّينَ. (9:11-14)

يَا إِخْوَةٌ، إِنَّ الْمَسِيحَ إِذْ قَدْ جَاءَ رَئِيسَ كَهَنَةِ الْخَيْرَاتِ الْمُسْتَقْبَلَةِ، فَبِمَسْكِنٍ أَعْظَمَ وَأَكْمَلَ غَيْرِ مَصْنُوعٍ بِأَيْدٍ، أَيْ لَيْسَ مِنْ هَذِهِ الْخَلِيقَةِ. وَلَيْسَ بِدَمِ ثِيُوسٍ وَعُجُولِ بَلْ بِدَمِ نَفْسِهِ دَخَلَ الْأَقْدَاسَ مَرَّةً وَاحِدَةً فَوَجَدَ فِدَاءً أَبَدِيًّا. لِأَنَّهُ إِنْ كَانَ دَمُ ثِيرَانٍ وَثِيُوسٍ وَرَمَادُ عِجَلَةٍ يُرَشُّ عَلَى الْمُنَجِّسِينَ فَيَقْدِسُهُمْ لِتَطْهِيرِ الْجَسَدِ، فَكَمْ بِالْأُخْرَى دَمُ الْمَسِيحِ، الَّذِي بِالرُّوحِ الْأَزَلِيِّ قَرَّبَ نَفْسَهُ لِلَّهِ بِلا عَيْبٍ، يُطَهِّرُ ضَمَائِرَكُمْ مِنَ الْأَعْمَالِ الْمَيِّتَةِ لِتَعْبُدُوا اللَّهَ الْحَيَّ.

THE GOSPEL

The Reading from the Holy Gospel according to St. Mark. (10:32-45)

At that time, Jesus took His twelve Disciples, and began to tell them what was to happen to Him, saying, "Behold, we are going up to Jerusalem. And the Son of man will be delivered to the chief priests and the scribes, and they will condemn Him to death, and deliver Him to the Gentiles. And they will mock Him, and scourge Him, and spit upon Him, and kill Him; and after three days He will rise." And James and John, the sons of Zebedee, came forward to Him, and said to Him, "Teacher, we would that thou shouldest do for us whatsoever we shall desire" And Jesus said to them, "What do you want Me to do for you?" And they said to Him, "Grant us to sit, one at Thy right hand and one at Thy left, in Thy glory." But Jesus said to them, "You do not know what you are asking. Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?" And they said to Him, "We are able." And Jesus said to them, "The cup that I drink you will drink; and with the baptism with which I am baptized, you will be baptized. But to sit at My right hand or at My left is not Mine to grant, but it is for those for whom it has been prepared." And when the ten heard it, they began to be indignant at James and John. And Jesus called them to Him and said to them, "You know that those who are supposed to rule over the Gentiles lord it over them, and their great men exercise authority over them. But it shall not be so among you; but whoever would be great among you must be your servant, and whoever would be first among you must be servant of all. For the Son of man also came not to be served but to serve, and to give His life as a ransom for many."

فَصْلٌ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَرْقُسَ الْإِنْجِيلِيِّ الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ. (10:32-45)

فِي ذَلِكَ الزَّمَانِ، أَخَذَ يَسُوعُ تَلَامِيذَهُ الْإِثْنَيْ عَشَرَ وَابْتَدَأَ يَقُولُ لَهُمْ مَا سَيَعْرِضُ لَهُ. "هُوَذَا نَحْنُ صَاعِدُونَ إِلَى أُورُشَلِيمَ، وَابْنُ الْبَشَرِ سَيُسَلَّمُ إِلَى رُؤَسَاءِ الْكَهَنَةِ وَالْكَتَبَةِ، فَيَحْكُمُونَ عَلَيْهِ بِالْمَوْتِ وَيُسَلِّمُونَهُ إِلَى الْأَمَمِ. فَيَهْزَأُونَ بِهِ، وَيَبْصُقُونَ عَلَيْهِ، وَيَجْلِدُونَهُ، وَيَقْتُلُونَهُ، وَفِي الْيَوْمِ الثَّلَاثِ يَقُومُ." فَدَنَا إِلَيْهِ يَعْقُوبُ وَيُوْحَنَّا ابْنَا زَبْدَى قَائِلَيْنِ: "يَا مُعَلِّمُ، نُرِيدُ أَنْ تَصْنَعَ لَنَا مَهَمًا طَلَبْنَا." فَقَالَ لَهُمَا: "مَاذَا تُرِيدَانِ أَنْ أَصْنَعَ لَكُمَا؟" قَالَا لَهُ: "أَعْطِنَا أَنْ يَجْلِسَ أَحَدُنَا عَنْ يَمِينِكَ وَالْآخَرُ عَنْ يَسَارِكَ فِي مَجْدِكَ." فَقَالَ لَهُمَا يَسُوعُ: "إِنَّكُمْ لَا تَعْلَمَانِ مَا تَطْلُبَانِ. أَتَسْتَطِيعَانِ

أَنْ تَشْرَبَا الكَأْسَ الَّتِي أَشْرَبْتُهَا أَنَا، وَأَنْ تَصْطَبِغَا بِالصَّبْغَةِ الَّتِي أَصْطَبِغُ بِهَا أَنَا؟" فَقَالَا لَهُ: "نَسْتَطِيعُ". فَقَالَ لَهُمَا يَسُوعُ: "أَمَّا الكَأْسُ الَّتِي أَشْرَبْتُهَا فَتَشْرَبَانِيهَا، وَبِالصَّبْغَةِ الَّتِي أَصْطَبِغُ بِهَا فَتَصْطَبِغَانِي. وَأَمَّا جُلُوسُكُمَا عَن يَمِينِي وَعَن يَسَارِي فَلَيْسَ لِي أَنْ أُعْطِيَهُ إِلَّا لِلذِّينِ أَعَدَّ لَهُمْ." فَلَمَّا سَمِعَ العَشْرَةَ، ابْتَدَأُوا يَغْضَبُونَ عَلَى يَعْقُوبَ وَيُوحَنَّا. فَدَعَاهُمُ يَسُوعُ، وَقَالَ لَهُمْ: "قَدْ عَلِمْتُمْ أَنَّ الذِّينَ يُحْسَبُونَ رُؤَسَاءَ الأُمَّمِ يَسُودُونَهُمْ، وَعُظْمَاءُهُمْ يَتَسَلَّطُونَ عَلَيْهِمْ. وَأَمَّا أَنْتُمْ فَلَا يَكُونُ فِيكُمْ هَكَذَا. وَلَكِنْ مَنْ أَرَادَ أَنْ يَكُونَ فِيكُمْ كَبِيرًا، فَلْيَكُنْ لَكُمْ خَادِمًا. وَمَنْ أَرَادَ أَنْ يَكُونَ فِيكُمْ أَوَّلًا، فَلْيَكُنْ لِجَمِيعِ عِبْدَاءِ. فَإِنَّ ابْنَ البَشَرِ لَمْ يَأْتِ لِيُخْدَمَ بَلْ لِيُخْدِمَ، وَلِيَبْذُلَ نَفْسَهُ فِدَاءً عَن كَثِيرِينَ."

Upcoming Events

March 29 th	Fish, shrimp, chips and coleslaw luncheon in belated celebration of The Feast of the Annunciation. Offered by Mike (Costa) and Hani Tannous in memory of Khalil and Almaz Tannous; Joseph and Margo Hanhan. \$15 adults. Kids free. Also, Ron and Claude Issac and family donated for this luncheon. God bless you.
Lent Weds & Fris	Wednesdays: Presanctified Liturgy at 6:00 PM. Fridays: Akathist and potluck at 6:30 PM
April 19th	Memorial service for the servant of God Albert Toubassy (Laila Farradj's brother) on Sunday 4/19/26. May his memory be eternal!
1 st and 3 rd Sundays	St. Anastasia's Fellowship for those struggling with substance abuse. 1st and 3rd Sundays of the month. 6pm meeting; 7pm Readers Paraklesis at St. John's. Please contact Joseph: (310) 227-9848

Holy Oblations

This week, Holy Oblations are offered by:

- † St. John Parish Family for the good health of **Nick Nicola, Sandy Dudum, George Messih, George Adranly, Fred Addas, Henriette Hilal, Souhad Halaka, George Cawog, Sam Nassab, Rocky Dudum** and **Norma Khalil**. Many years!
- † St. John Parish Family in memory of **Elia Ansara** May his memory be eternal!
- † Nelly Nasif for the good health of her brother **Nabil Haddad**, recovering from surgery. Many years!
- † St. John Parish Family for the good health of **Eddie Salem** Many years!
- † St. John Parish Family for the good health of **Nadia Frangieh** Many years!
- † The Dudum family offers thanks to God for the continued good health of **Callaway James Dudum**
- † St. John Parish Family for the good health of **Ron and Ruth Jeha** Many years!
- † St. John Parish Family for the good health of **Bradley Yowakim**. Many years!
- † Siham Mitry in memory of **Osama Mitry** and his family: **Habib, Nabiha, Evelyn, Margaret, Leila, Mitri, and Eugenia**. Also, for the good health of her great granddaughter **Camille Potter** on her one-year birthday and her baptism.
- † John and Dina Freij and family in memory of **Rose Freij** . May her memory be eternal!
- † St. John Parish Family for the good health of **John Freij**. Many years!
- † Dudum, Dietzmann, and Morgan Family in beloved memory of **Jimi and Rose Romley, Ray, Gloria, and Brad Zachariah** and **Sig Dietzmann**. May their memories be eternal!
- † St. John Parish Family in memory of **Albert Toubasy**, the brother of Laila Farradj and Samir Toubasy. May his memory be eternal!
- † Jim and Aileen Jaber and family in memory of **Christopher Jaber**. May his memory be eternal!
- † St. John Parish Family in memory of **Sam Nassab**. May his memory be eternal!

Candles for the altar table and in front of the icons of Christ and the Theotokos offered by:



† Ibrahim Fasheh in memory of Hanada Fasheh for one full year. May her memory be eternal!

† Altar Servers:
Nathan Sweis,
Clayton Morgan, Elias Freij, Angelo Freij, Andrew Freij, Mazyn Haddadin, James Dudum, John Dudum, David Evans, Evan Kawar, Mason Kawar, Jonathan Juha, Maron Juha and Zaiden Karanikola

Coffee Hour

March 29th	Easter/Pascha prison ministry card writing workshop after Liturgy
March 29th	Annunciation Luncheon
April 5th	Palm Sunday. Bakesale instead of Coffee Hour
April 12th	Pascha!

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St. John Orthodox Church
501 Moraga Way
Orinda, CA 94563

You could use this QR code for your donation



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Announcements

St. Nicholas Summer Camp: Three Holy Youths

St. Nicholas is putting on a summer camp; Camp Three Holy Youths will take place Thursday, July 23 through Monday, July 27 at Daybreak Camp in Felton, California. \$300 per camper for ages 8 years and older. Adults can volunteer. The Antiochian Archdiocese has created step-by-step instructions for setting up an account and registering campers.

Please see flyer and link. Would be nice to get a group from St. John to join. Here is the link: www.campthy.com

Talent Show

To all participants: Please attend our mandatory rehearsal on Saturday, April 18 at 6:00, here in the church hall.

April 25, Saturday night at 7:00 we will present our Talent Show. Everyone is welcome to attend!! Come enjoy a night of fun and entertainment!! Here in our new church hall.

Ladies Luncheon Review

A huge thank you to the Khalilieh, Shaheen And Najjar families who provided us with the delicious luncheon last Sunday and all who worked in the kitchen and served, your donations and hard work are very much appreciated by all who enjoyed it. The net income of the sale was \$1,616.00. This amount will be added to the Ladies account. Thank you!

Annual Easter Egg Hunt

Saturday April 11th is our annual Easter Egg hunt event. After morning service. Anyone who would like to co-chair this fantastic event, please contact Rania Kashou asap 415.722.0774 or raniamariekashou@gmail.com

Easter Generosity

Initially, the petting zoo had a suggested \$10 donation. We are incredibly grateful to Ron and Nancy Nicola for their generous donation, which has covered the remaining cost. Thank you for your kindness and support!

New Officers in the Ladies Group

Dear ladies: Congratulations to the new officers and we all wish you the best of luck and we all should work together to make this year a very successful one.

The officers are:

Evleen Salem, VP

Maureen Nelson, Secretary

Susie Taweel, Treasurer

Volunteers for Sunday 29th Luncheon

Please let Fadwa know if you are able to dish plates to parishioners or help clean up. Men are also invited to volunteer. Thank you for taking on the responsibility.

Lenten Community Service Dinner & Craft: Saturday April 4th -- 5 - 6:30 PM

1660 Freisman Rd, Livermore 94551

Let's give to [Goodness Village](#) by bringing them a meal and a craft. We will bring a meal and have dinner with neighbors that are housed in their tiny homes. Then, the kids will paint and give a pot to one of the members of the community.

Please let Irene know if you can join us at the upcoming events by emailing her at yrini.nino@gmail.com or texting at 925-413-3242.

Donors are Needed



We purchased 2 Analogions/ icon stands covers.
In purple and embroidered for Lent. \$215 each.
Please consider donating. God bless you all!



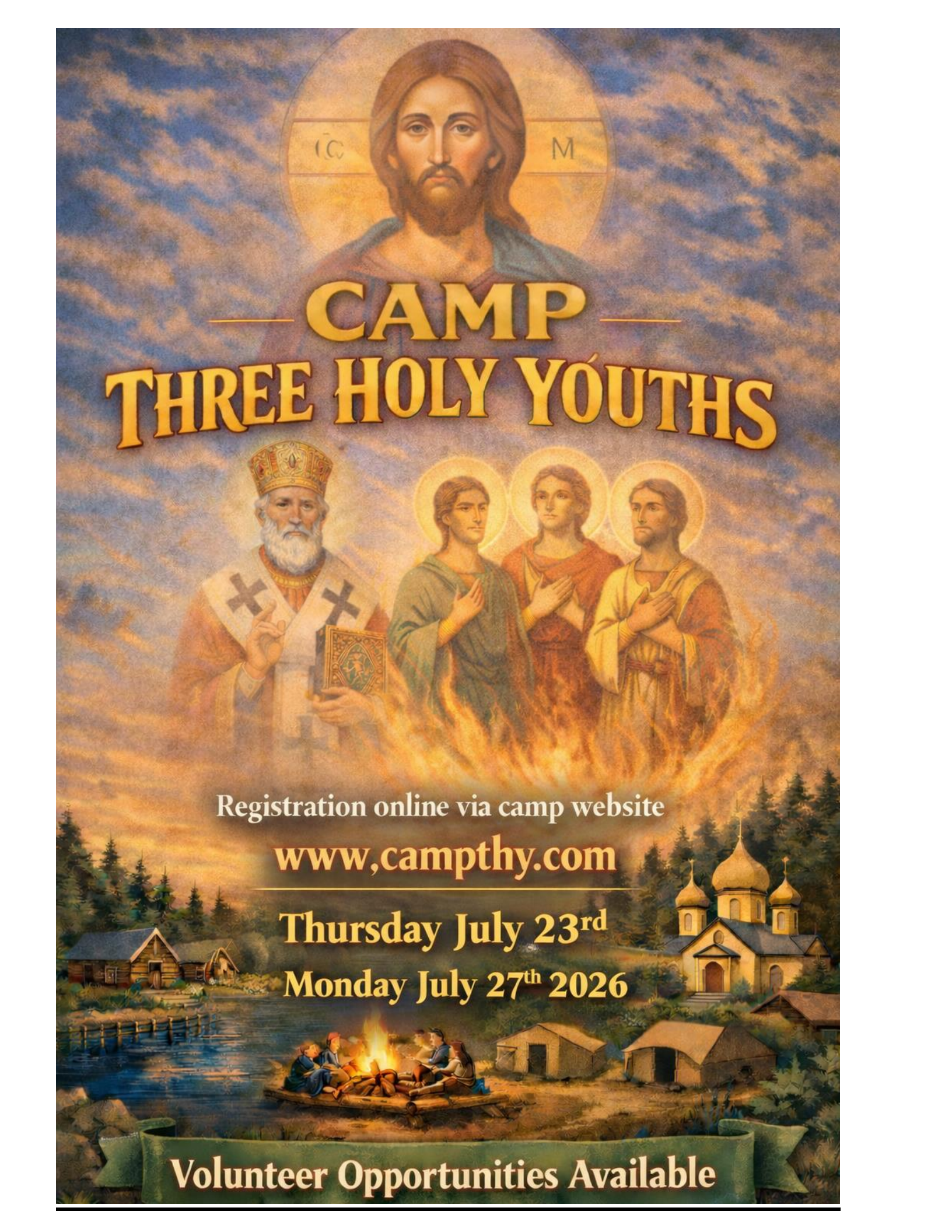
About St. John's

One-Hundred and Eighty-One! This is the total number of donors to the St. John Building Fund in support of the Fellowship Hall project. These names have been listed in many editions of our Weekly Bulletin over the past months, and they will soon be etched in a permanent display that will be installed on the wall immediately to the right as you enter the hall foyer. Our parish is blessed, thankful, and appreciative for every one of these members, families, and friends of our St. John Orthodox Church who answered the call to support this project. We could not have done it without each one of you!

Just as multiple parishioners stepped forward to form the Building Committee, a group of St. John members agreed to form the Fund-Raising Committee. However, when Fr. Nicholas approached various parishioners about chairing the committee, there was some hesitation.

The one who ultimately said yes was David Hanna, even though he was honest about having no real experience with raising the kind of funds needed for this big of a project. What David did have plenty of experience with was being a "PK." In case you are not familiar with this acronym, it stands for, "Priest's Kid." David and his sister, Nadine, moved to the East Bay in 1992 when their parents, V. Rev. Fr. Emile and Khouryia Claudette Hanna were assigned to serve at St. John, and therefore move to California from Ottawa, Ontario, Canada. Growing up as the children of a priest is a truly unique experience. Having their father called away at all hours of the day and night and living under the microscope of parish scrutiny gives "PKs" a unique perspective on parish life. Nadine and David were in their twenties when the family came to California. She finished college, attended medical school, met her husband, Jim, here in Walnut Creek, where they raised their three wonderful daughters. David pursued his interest in food and the restaurant industry, met his wife, Lisa, during a return visit to Ottawa, and raised their two amazing daughters in Pleasanton. Today David and Nadine both sing in the choir. Jim has served on the parish council and been part of the Preschool Committee. Lisa has served as head of the Church School program. Their daughters have participated in many of the parish's Church School and youth organization activities.

The Hanna family clearly understood what it takes for a parish to thrive and what parishioners must be willing to do to make this happen. While David did not have experience in the field of fund raising, he did have a lifetime of knowledge about it takes for parishes to thrive. The just over one-million dollars the 181 contributors pledged to the Building Fund reinforces that David was the right person to lead the Fund-Raising Committee. His vibrant personality, his impactful, and often comedic, announcements after Liturgy endeared him to the parish. His willingness to give this challenge his best shot came from his heart, his faith, and from the unique perspective, knowledge, and insight of a "PK." Fr. Emile and Khouryia Claudette are continuing to guide and inspire their children and their children's families, and our beloved parish is the beneficiary.



CAMP THREE HOLY YOUTHS

Registration online via camp website

www.campthy.com

Thursday July 23rd

Monday July 27th 2026

Volunteer Opportunities Available

The background is a light blue color with several decorative elements. At the top and bottom, there are white bunny ears with pink inner linings. In the center, there are four Easter eggs: a green one with white flowers, a pink one with blue polka dots, a yellow and white striped one, and another green one with white flowers. The text is centered on the page.

ST. JOHN'S PASCHA EGG HUNT

APRIL 11, 2026 | AFTER MORNING LITURGY

PETTING ZOO (12PM-2PM)

(WEATHER PERMITTING)

PLEASE BRING YOUR OWN BASKET

EGG HUNT, FOOD, ARTS

**IF YOU WOULD LIKE TO VOLUNTEER AND/OR DONATE
PLEASE USE EVENT SIGN UP GENIUS LINK OR
CONTACT RANIA KASHOU**

ROSE'S ANNUAL PALM SUNDAY BAKE SALE

SUNDAY, APRIL 5TH



SPECIAL – Lenten lunch boxes will be available to go including a delicious spinach pie, hummus, zatar bread and more \$15 each

Please contact Denise Dudum at 925-360-3350 if you'd like to contribute your special baked goods or if you'd like to Pre-Order



RANIA MAAMARI

St. John Hall Reservations
reserve@saintjohnhall.org

Event and Planning
Dolce Stella Events, by Rania Maamari
dolce@dolcestellaevents.com

Hi there! My name is Rania, and you've probably seen me at Sunday mass or at the hall. I've been part of St. John's since I was a little girl, so it's truly a dream and an honor to now be managing our beautiful fellowship hall.

Over the years I had the opportunity to live, go to college, and work in different cities across California. Along the way I earned my Master's in International Relations and Diplomacy, and learned a little bit of everything, especially in the event industry. I juggled administrative tasks, flexed my creativity, by putting together décor details and layouts, and helped plan, organize, and execute events of all kinds. I also built and currently run my own event and wedding planning business, offering clients trusted vendor connections and thoughtful day-of management, which taught me firsthand how to keep celebrations running seamlessly.

I've learned that no two events are ever the same, and that's part of what makes this industry so exciting.

As your Hall Manager, I'm your go-to person for everything from scheduling and booking both weekday and weekend events to making sure the day flows well from start to finish. Whether it's a milestone celebration, community gathering, or anything in between, I love working with you to bring your vision to life.

So if you've got an idea, a date, or even just a question, I'm here for you, ready to host unforgettable moments at our hall.

See you soon!

- Rania

St. Simeon 10 Year Gala



HONORING

V. Rev. Fr. George Ajalat

— & —

WELCOMING

Rev. Fr. Andrew Andrews

MAY

SATURDAY | **16** | AT 5:30 PM
2026

THE PASADENA HILTON
168 SOUTH LOS ROBLES AVENUE

PURCHASE TICKETS ONLINE:

WWW.SCVORTHODOX.COM/GALA-2026

OR SCAN QR CODE BELOW



On Intercommunion

By His Eminence Metropolitan Saba (Isper)

The Sacrament of the Eucharist is the Mystery of the Church. When we say “sacrament” we mean an action that surpasses human reasoning, because it does not submit to the measures of the material world. It is an action in which God Himself participates. He sends His grace through material elements such as water, oil, and bread, and these become means for blessing the believers and sanctifying their lives.

This is not the place to elaborate on the theological meaning of the word “sacrament” in the Christian understanding. Our concern here is the heart of the Sacrament of the Eucharist—namely, Holy Communion.

The Gospel asks that anyone who approaches the holy chalice be reconciled with those with whom he has previously been in conflict. Why? Because in Holy Communion, the Christian community encounters Christ who dwells in and unites Himself with each of its members. Through Him, these members are also united with one another. The unity of the ecclesial community is realized through the presence of Christ within it and within each of its members.

Therefore, if someone remains in conflict, or is not in harmony or in the same faith as the others, he damages this unity and renders it merely external and apparent rather than real.

The fullness of the Church’s unity is realized in the Eucharist within the Divine Liturgy. The Church is one Body with one Head, who is Christ. The unity of the Church is a unity in faith, not a unity of emotions, sentiments, or political positions of any kind. For this reason, the apostolic Churches insist on the necessity of sharing the same faith among those who approach the one chalice.

Here, I would like to present what the Catholic Church itself says on this matter, so that Orthodox and Catholics alike may become acquainted with the official position of the Catholic Church as expressed by its popes. This is particularly necessary in light of certain unsound interpretations and practices that have appeared here and there and have become widespread in some circles, not to mention the accusations that sometimes accompany them.

Pope Paul VI (1963–1978) wrote an important pastoral letter concerning the Sacrament of the Eucharist entitled *Mysterium Fidei* (*The Mystery of Faith*), published on September 3, 1965. It is one of the most important documents addressing the Holy Eucharist in the context following the Second Vatican Council. Among its principal emphases is that the Eucharist stands at the heart of the Church’s liturgical life and is truly “the mystery of faith,” which must be safeguarded with the utmost reverence. Participation in the Eucharist is therefore a sign of unity in faith and cannot be understood apart from Catholic doctrine.

Pope John Paul II (1978–2005), in his encyclical *Ecclesia de Eucharistia* (*The Church from the Eucharist*), wrote in paragraph 42 about the importance of the Eucharist as a sign of unity among believers and emphasized doctrinal agreement. He stated that the practice of sharing the Eucharist must be consistent with Catholic doctrine:

“The safeguarding and promotion of ecclesial communion is a task of each member of the faithful, who finds in the Eucharist, as the sacrament of the Church's unity, an area of special concern. More specifically, this task is the particular responsibility of the Church's Pastors, each according to his rank and ecclesiastical office. For this reason, the Church has drawn up norms aimed both at fostering the frequent and fruitful access of the faithful to the Eucharistic table and at determining the objective conditions under which communion may not be given. The care shown in promoting the faithful observance of these norms becomes a practical means of showing love for the Eucharist and for the Church.”

He continues in paragraph 44:

“Precisely because the Church's unity, which the Eucharist brings about through the Lord's sacrifice and by communion in His body and blood, absolutely requires full communion in the bonds of the profession of faith, the sacraments and ecclesiastical governance, it is not possible to celebrate together the same Eucharistic liturgy until those bonds are fully re-established. Any such concelebration would not be a valid means, and might well prove instead to be an obstacle, to the attainment of full communion, by weakening the sense of how far we remain from this goal and by introducing or

exacerbating ambiguities with regard to one or another truth of the faith. The path towards full unity can only be undertaken in truth. In this area, the prohibitions of Church law leave no room for uncertainty, in fidelity to the moral norm laid down by the Second Vatican Council.

“I would like nonetheless to reaffirm what I said in my Encyclical Letter *Ut Unum Sint* after having acknowledged the impossibility of Eucharistic sharing: And yet we do have a burning desire to join in celebrating the one Eucharist of the Lord, and this desire itself is already a common prayer of praise, a single supplication. Together we speak to the Father and increasingly we do so ‘with one heart.’”

He adds in paragraph 46:

“Catholics may not receive communion in those communities which lack a valid sacrament of Orders.”

It is worth noting that in 1979, on the feast of the Apostle Andrew—the patron saint of the Church of Constantinople (November 30)—Pope John Paul II presented the Ecumenical Patriarch Dimitrios with a gilded chalice engraved in Latin with the words: “*We look forward together to the day when we shall partake together from the same Chalice.*”

Pope Benedict XVI (2005–2013) maintained the same general line as his predecessor, though with a stronger emphasis on doctrinal clarity. He affirmed that participation in the Eucharist must be the result of unity, not a means of achieving it. While he supported ecumenical dialogue, he rejected any steps that might be understood as doctrinal compromise.

Although Pope Francis (2013–2024) had sometimes shown greater pastoral openness in personal or informal remarks, it did not translate into any official change in canon law, nor did he abolish the doctrinal conditions governing intercommunion.

Regarding the directives of the popes concerning Catholics receiving the Eucharist in Eastern non-Catholic Churches, this is permitted only in exceptional circumstances—specifically, “in particular cases and under special conditions,” as stated in paragraph 46 of Pope John Paul II’s encyclical *Ut Unum Sint* (*That They May Be One*).

In presenting these brief citations, we hope they may help bring an end to certain practices that contradict the Church's teaching and that have appeared here and there, as well as to the unjust accusations sometimes directed at those who strive to preserve the faith with seriousness and fidelity.

في المناولة المشتركة

بقلم المتربوليت سابا (اسبر)

سرّ الإفخارستيا سرّ الكنيسة. عندما نقول "سرّ" نعني عمل يفوق المنطق البشري، لأنه لا يخضع لمقاييس العالم المادي. إنه عمل يشترك الله فيه، فيرسل نعمته عبر عناصر مادية كالماء والزيت والخبز، فتصير وسيلة لتبريك المؤمن وتقديس حياته.

ليس المجال هنا للتوسع في مفهوم "السرّ" لاهوتياً بحسب النظرة المسيحية. فموضوعنا هو نواة سرّ الإفخارستيا، أعني المناولة المقدسة.

يطلب الإنجيل أن يكون كل من يتقدم من الكأس المقدسة قد تصالح مع من اختصم وإياه سابقاً. لماذا؟ لأن في المناولة المقدسة تلتقي الجماعة المسيحية بالمسيح الذي يسكن ويتحد مع كل عضو منها، وتالياً يوحد هذه الأعضاء ببعضها بعضاً. تتحقق وحدة الجماعة الكنسية بسبب حضور المسيح فيها وفي كل منها.

لذلك إن كان أحدهم مختصماً، أو ليس على وفاق أو إيمان واحد مع الآخرين فإنه يعطب هذه الوحدة ويجعلها صورية ظاهرية، لا حقيقية.

يتحقق ملء وحدة الكنيسة في الإفخارستيا، (القداس الإلهي). فالكنيسة جسد واحد لرأس واحد هو المسيح. ووحدة الكنيسة هي وحدة في الإيمان، لا في العواطف والمشاعر والسياسات أياً يكن نوعها. من هنا تشدد الكنائس الرسولية على توفر الإيمان الواحد بين المتقدمين من الكأس الواحدة.

أريد أن أعرض ما تقوله الكنيسة الكاثوليكية في هذا المجال، تعريفاً للمؤمنين من الأرثوذكس والكاثوليك معاً، بموقف الكنيسة الكاثوليكية الذي جاء على لسان بابواتها. وذلك تبياناً لتوسع غير سليم في التفسير والممارسة هنا وهناك، بات شائعاً في أوساط عديدة، ناهيك عن اتهامات مختلفة.

كتب البابا بولس السادس (١٩٦٣-١٩٧٨) رسالة رعوية مهمة تتعلق بسرّ الإفخارستيا بعنوان (سرّ الإيمان (Mysterium Fidei)، نُشرت في ٣ سبتمبر ١٩٦٥، وهي من أبرز الوثائق التي تناولت موضوع القربان المقدس في سياق ما بعد المجمع الفاتيكاني الثاني. أبرز ما جاء فيها هو التشديد على أن الإفخارستيا هي قلب الحياة الليتورجية في الكنيسة، وهي "سرّ

الإيمان" الذي يجب أن يُصان بكل وقار. وعلى أن الاشتراك في الإفخارستيا هو علامة على وحدة الإيمان، وبالتالي لا يمكن أن يُفهم بمعزل عن العقيدة الكاثوليكية.

أما البابا يوحنا بولس الثاني (١٩٧٨-٢٠٠٥)، فقد كتب في رسالته "الكنيسة من الإفخارستيا" (أو "الإفخارستيا حياة الكنيسة")، في البند ٤٢، حول أهمية الإفخارستيا باعتبارها علامة الوحدة بين المؤمنين، وشدد على التوافق في العقيدة لذلك يجب أن تكون ممارسة المناولة المشتركة متوافقة مع العقيدة الكاثوليكية:

"إنه من مهام كل مؤمن الحفاظ على الشركة الكنسية وتعزيزها، وهو يجد في الإفخارستيا، سر وحدة الكنيسة، مكاناً يُظهر فيه اهتمامه بنوع خاص. وبطريقة أكثر واقعية، تناط هذه المهمة، مع مسؤولية خاصة، برعاة الكنيسة، كل واحد منهم بحسب رتبته ووظيفته الكنسية. لذلك وضعت الكنيسة نظاماً تهدف، في آنٍ معاً، إلى تسهيل بلوغ المؤمنين، المتواتر والمثمر، إلى المائدة الإفخارستية، وإلى تحديد الشروط الموضوعية التي يحظر فيها منح المناولة. إن توفير المحافظة الأمانة على ذلك، باهتمام، يصبح تعبيراً عملياً للمحبة نحو الإفخارستيا ونحو الكنيسة."

ويتابع في البند ٤٤ فيقول:

"ولما كانت وحدة الكنيسة التي تحقّقها الإفخارستيا بذبيحة المسيح وبتناول جسد الربّ ودمه، تتطلّب - وهذا لا يمكن مخالفته - الشركة الكاملة في روابط إعلان الإيمان والأسرار والإدارة الكنسية فلا يمكن الاشتراك في إقامة الليتurgia الإفخارستية نفسها حتى يُستعاد عقد تلك الروابط كاملةً. إن مثل ذلك الاشتراك في إقامة الذبيحة لا يمكن أن يكون سبباً صالحاً، بل يمكن أن يشكل عائقاً إزاء البلوغ إلى الشركة الكاملة، بتقليله من أهمية المسافة التي تفصلنا عن الهدف ويادخاله هذه أو تلك من الالتباسات بشأن حقائق الإيمان أو بضمّانها. فالسبيل إلى الوحدة الكاملة لا يمكن أن يمرّ إلاّ بالحقيقة. في هذا الموضوع، لا تترك أوامر النهي الواردة في شريعة الكنيسة أيّ مجال للشكوك، وفقاً للقاعدة الخلقية التي أعلنها المجمع الفاتيكاني الثاني.

"أني أودّ أن أردّد ما أضفت في الرسالة العامّة "ليكونوا واحداً،" بعدما تبين لي
تعدّر مقاسمة الإفخارستيا ذاتها: "ونحن أيضاً، نلتهب رغبةً في أن نحتفل معاً
بإقامة إفخارستيا الربّ الواحدة، وتلك الرغبة أصبحت ابتهالاً مشتركاً وتوسّلاً
واحداً. سوياً نتوجّه إلى الآب، ونتوجّه إليه دائماً أكثر بقلب واحد."

ويتابع في البند ٤٦ فيقول:

"لا يستطيع مؤمن كاثوليكيّ أن يتناول القربان في جماعة لا تتمتع بسرّ الكهنوت
الشرعيّ الصحيح."

جدير بالذكر أن البابا يوحنا بولس الثاني أهدى البطريرك المسكوني ديمتريوس في العام
١٩٧٩، في عيد القديس أندراوس الرسول شفيع الكنيسة القسطنطينية، (٣٠ تشرين الثاني)،
كأساً مذهبة نقش عليها باللاتينية: "نتطلع معاً إلى اليوم الذي نتناول فيه سوياً من الكأس
الواحدة."

أما البابا بندكتوس السادس عشر (٢٠٠٥-٢٠١٣) فقد حافظ على نفس الخط العام الذي
لسلفه، مع تشديد أكبر على العقيدة. ورأى أن المشاركة في الإفخارستيا يجب أن تكون نتيجة
للوحة، لا وسيلة لتحقيقها، ودعم الحوار المسكوني، لكنه رفض أي خطوات قد تُفهم على
أنها تنازلات عقائدية.

بينما البابا فرنسيس (٢٠١٣-٢٠٢٤) الذي أظهر في الممارسة انفتاحاً رعوياً أكبر من سابقه،
خاصة في مواقف شخصية وغير رسمية، فلم يترجم انفتاحه هذا إلى تغيير رسمي في القانون
الكنسي، ولم يبلغ الشروط العقائدية للمناولة المشتركة.

أما توجيه الباباوات بخصوص حصول الكاثوليك على سر الإفخارستيا في الكنائس الشرقية
غير الكاثوليكية فيسمح به للكاثوليك في ظروف استثنائية، وبالضبط "في قضايا محدّدة وفي
ظروف خاصّة" كما جاء في البند ٤٦ من رسالة البابا يوحنا بولس الثاني "ليكونوا واحداً."

إننا إذ نكتفي في هذه العجالة بهذه النصوص، نأمل أن تساهم في توقف التجاوزات في
الممارسة المنافية للتعليم الكنسي هنا وهناك، وتوجيه التهم غير اللائقة بحق الذين
يحفظون الإيمان بكل جدية وأمانة.

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As we prepare to order the donor recognition wall, we want to thank the donors who contributed to the cost of the wall. Here is the current list of donors and their donation levels that will be going to the manufacturer soon. Please ensure your names/levels are accurate and let the Church office know if there are any changes. Thank you

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