



Saint Maron

Maronite Catholic Church



October 31 – November 1, 2020

CONSECRATION OF THE CHURCH



“FRATELLI TUTTI” SHORT SUMMARY OF POPE FRANCIS’ SOCIAL ENCYCLICAL (Continue)

By Isabella Piro

Posted on Vatican News

Chapter Five: better politics

The theme of the fifth chapter is “A better kind of politics”, which represents one of the most valuable forms of charity because it is placed at the service of the common good (see Par 180) and recognizes the importance of people, understood as an open category, available for discussion and dialogue (see Par 160). This is the populism indicated

by Francis, which counters that “populism” which ignores the legitimacy of the notion of “people”, by attracting consensus in order to exploit them for its own service and fomenting selfishness in order to increase its own popularity (see Par 159). But a better politics is also one that protects work, an “essential dimension of social life”. The best strategy against poverty, the Pontiff explains, does not simply aim to contain or render indigents inoffensive, but to promote them in the perspective of solidarity and subsidiarity (see Par 187). The task of politics, moreover, is to find a solution to all that attacks fundamental human rights, such as social exclusion; the marketing of organs, tissues, weapons and drugs; sexual exploitation; slave labour; terrorism and organized crime. The Pope makes an emphatic appeal to definitively eliminate human trafficking, a “source of shame for humanity”, and hunger, which is “criminal” because food is “an inalienable right” (Par 188-189). The politics we need, Francis also underscores, is a politics centred on human dignity and not subjected to finance because “the marketplace, by itself, cannot resolve every problem”: the “havoc” wreaked by financial speculation has

demonstrated this (see Par 168). Hence, popular movements have taken on particular relevance: as true “torrents of moral energy”, they must be engaged in society with greater coordination. In this way – the Pope states – it will be possible to go beyond a Policy “with” and “of” the poor (see Par 169). Another hope present in the Encyclical regards the reform of the

Divine Liturgies
will be in the
Church.

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to 50 people.

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before attending.

<https://www.signupgenius.com/go/9040548A9A822A3FD0-stmaron>

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OFFICE HOURS: The Church office will be open Tuesday through Friday from 10:00 am until 4:00 pm.

UN: in the face of the predominance of the economic dimension, a task of the United Nations will be to give substance to the concept of a “family of nations” working for the common good, the eradication of poverty and the protection of human rights. Tireless recourse “to negotiation, mediation and arbitration” – the Papal Document states – the UN must promote the force of law rather than the law of force (see Par 173-175).

Chapter Six: dialogue and friendship

From the sixth chapter, “Dialogue and friendship in society”, further emerges the concept of life as the “art of encounter” with everyone, even with the world’s peripheries and with original peoples, because “each of us can learn something from others. No one is useless and no one is expendable” (see Par 215). Then, of particular note, is the Pope’s reference to the miracle of “kindness”, an attitude to be recovered because it is a star “shining in the midst of darkness” and “frees us from the cruelty ... the anxiety ... the frantic flurry of activity” that prevail in the contemporary era (see Par 222-224).

Chapter Seven: renewed encounter

The value and promotion of peace is reflected on in the seventh chapter, “Paths of renewed encounter”, in which the Pope underlines that peace is connected to truth, justice and mercy. Far from the desire for vengeance, it is “proactive” and aims at forming a society based on service to others and on the pursuit of reconciliation and mutual development (see Par 227-229). Thus, peace is an “art” that involves and regards everyone and in which each one must do his or her part in “a never-ending task” (see Par 227-232). Forgiveness is linked to peace: we must love everyone, without exception – the Encyclical reads – but loving an oppressor means

helping him to change and not allowing him to continue oppressing his neighbour (see Par 241-242). Forgiveness does not mean impunity, but rather, justice and remembrance, because to forgive does not mean to forget, but to renounce the destructive power of evil and the desire for revenge. Never forget “horrors” like the Shoah, the atomic bombing of Hiroshima and Nagasaki, persecutions and ethnic massacres – exhorts the Pope. They must be remembered always, anew, so as not to become anaesthetized and to keep the flame of collective conscience alive. It is just as important to remember the good (see Par 246-252).

“Just War”

Part of the seventh chapter, then, focuses on war: “a constant threat”, that represents “the negation of all rights”, “a failure of politics and of humanity”, and “a stinging defeat before the forces of evil”. Moreover, due to nuclear chemical and biological weapons that strike many innocent civilians, today we can no longer think, as in the past, of the possibility of a “just war”, but we must vehemently reaffirm: “Never again war!” The total elimination of nuclear arms is “a moral and humanitarian imperative”. With the money invested in weapons, the Pope suggests instead the establishment of a global fund for the elimination of hunger (see Par 255-262).

Death penalty

Francis expresses just as clearly a position with regard to the death penalty: it is inadmissible and must be abolished worldwide. Not even a murderer loses his personal dignity” – the Pope writes – “and God himself pledges to guarantee this” (Par 263-269). There is emphasis on the necessity to respect “the sacredness of life” (Par 283) where today “some parts of our human family, it

appears, can be readily sacrificed”, such as the unborn, the poor, the disabled and the elderly (Par 18).

Chapter Eight: religion and fraternity

In the eighth and final chapter, the Pontiff focuses on “Religions at the service of fraternity in our world” and emphasizes that terrorism is not due to religion but to erroneous interpretations of religious texts, as well as “policies linked to hunger, poverty, injustice, oppression” (Par 282-283). a journey of peace among religions is possible and that it is therefore necessary to guarantee religious freedom, a fundamental human right for all believers (see Par 279).

The Encyclical reflects, in particular, on the role of the Church: she does not “restrict her mission to the private sphere”, it states. While not engaging in politics she does not, however, renounce the political dimension of life itself, attention to the common good and concern for integral human development, according to evangelical principals (see Par 276-278).

Lastly, Francis quotes the “Document on Human Fraternity for World Peace and Living Together”, which he signed on 4 February 2019 in Abu Dhabi, along with the Grand Imam of Al-Azhar, Ahmad Al-Tayyib: from that milestone of interreligious dialogue, the Pontiff returns to the appeal that, in the name of human fraternity, dialogue be adopted as the way, common cooperation as conduct, and mutual knowledge as method and standard (see Par 285).

http://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20201003_enciclica-fratelli-tutti.html

DIVINE LITURGIES

Saturday, October 31, @ 6:00PM, liturgy is offered for the soul of CarolAnn George requested her husband and daughters. May her soul rest in peace.

Sunday, November 1, @ 11:00AM, (ALL SAINTS DAY) liturgy is offered for the soul of Christopher Joniec requested by Khalil and Madline Raie and family. May his soul rest in peace.

Monday, November 2, @ 9:00AM, (ALL SOULS DAY), liturgy is offered for the deceased members of Saint Maron Church. May their souls rest in peace.

Tuesday, November 3, 2020 @ 9:00AM, (Feast of St. Risha) liturgy is being offered as a 40-Day memorial for the soul of Margaret (Peggy) Azar requested by Helen Butrus. May her soul rest in peace

Wednesday, November 4, 2020 @ 6:00PM,

Friday, November 6, 2020 @ 6:00PM, Liturgy followed by Eucharistic Adoration.

Saturday, November 7, @ 6:00PM, liturgy is being offered for a special intention of Thanksgiving.

Sunday, November 8, @ 11:00AM, (Feast of Michael the Archangel) liturgy is offered for all veterans requested by Terri Koway. May their souls rest in peace.



WELCOME TO THE FLOCK OF JESUS

Congratulations to George Saade on his baptism and confirmation at Saint Maron Church this past weekend. We also extend the congratulations to his parents Joseph and Roula, his godparents and the entire family. May God bless him and may he be filled with wisdom and grow up healthy and strong in the grace of God.

EUCCHARISTIC ADORATION

Starting this month, we will have Eucharistic Adoration every Friday following the 6:00PM Divine Liturgy. Let us take the time to kneel before Jesus present in the Eucharist, in order to fully appreciate all that our savior endured in His love for us.

SANCTUARY CANDLE

The sanctuary candle is burning in memory of Boutros Hanna Merhab requested by Fr. Andrawos (Fadi) El Tabchi. May his soul rest in peace.

SPECIAL THANKS TO

- everyone who worked very hard and dedicated his time to the St. Jude Novena
- all who volunteered and made the Chicken Shawarma Take Out a success

Thank you for the tremendous amount of work you've put in. We appreciate your tireless support to St. Maron Church. God bless you!

ST. JUDE NOVENA

Total Income	\$ 3,478.00
Total Expenses	\$ 882.72
Total Profit	\$ 2,595.28

WEEKLY COLLECTION FOR October 24-25, 2020

Collection	\$ 783.00
Coffee	\$ 23.00
Online Donations	\$ 110.00
Total:	\$ 916.00

THANK YOU

Thank you for everyone who donated to the Church this past week. Our Church's finances rely on the generosity of our community, including Sunday collections and donations. If you are able to donate, please do so via the following link: <https://saintmaron.org/donate> or you can always mail your weekly envelopes/donations to the Church office. Thank you for your continuous support during these challenging times.

IN OUR PRAYERS

Please keep in your prayers Joanne Turing, Diane McLaughlin, Bonnie Gorman, Kevin Khoury, Marie McCrea, Suzanne Haney, Luke Farrell Jr., Linda DiBernardo, Joan Speck, David Joseph Cook, Eddie Tayoun, Minarva Labbad, Dante Panichi, Dennis Strelchuk, Carol Krestos, Gladys Dalcourt, Denise Furey, Chucky Simon, Michael Winter, Mirta Ruiz, Rita Impo, Jade Kellam, Marion Thomas Branca, Francesca Impo, Lucy DiLuce, Cat Niven Glaze, Laurent Chidiac, Tom Hart, John Hart, Fadi Jaber, Joseph Realdine, Emily Stone, Lisa Alestra, John Nader, Joey Gdowick, Francis Joseph Kerns, Samer Chokeur, Kathy Newman, Rita Arrigale, Maryann Bratton, Renee Sahar, Sister Nahida Al-Sawa, Rose DeJesse, James Cordisio, Stacey Fuentes, Debbie Freedenberg, Noel Andjuhar, Angel Salerno, Dennis McGiney, and Bonnie Sabatini. We ask Almighty God to bless them with good health so that they may join us in the Church and give glory and thanksgiving to God. Please notify the Church office of any family member who is ill so that we may remember them in our daily prayers and on our altar of intentions.

MYO THANKSGIVING FOOD DRIVE

Once again, the MYO will be sponsoring their annual Thanksgiving Food Drive. We included a list of the different items needed this year. Your kindness and generosity have helped many families in the past and we thank each of you once again in these efforts. Please have

all items here no later than **Sunday, November 15**, as this will be the day the MYO deliver the food to the needy. God bless you and God bless St. Maron Parish.

MYO THANKSGIVING FOOD DRIVE

The MYO will once again sponsor their Annual Thanksgiving Food Drive.

The goal this year is to donate enough items to feed several families with a complete Thanksgiving dinner.

The items that are needed are as follows:

Turkey (frozen)
Yams (canned)
Mashed Potato Mix (boxed)
Macaroni (elbow)
String Beans
Corn
Stove Top Stuffing
Gravy
Cranberry Sauce
Cornbread Mix
Fruit (canned)
Cookies and Candy

All donations are to be brought to St. Maron Church Hall no later than **Sunday, November 15, 2020**

The MYO will be delivering the food on that Sunday immediately following Divine Liturgy.

Thank you for your support and generous donations to help these families in need!



DIVINE LITURGY DURING THE YELLOW PHASE

Philadelphia will postpone the transition to the green phase of reopening until early August. Therefore, we will keep the same precautions of the YELLOW PHASE to limit the spread of COVID-19. Please read carefully the following requirements. If we don't comply with these requirements, we will lose the privilege of being able to celebrate Divine Liturgy with your presence.

Similar to the CDC Guidelines for houses of worship, the guidance from commonwealth of Pennsylvania makes some exceptions for houses of worship:

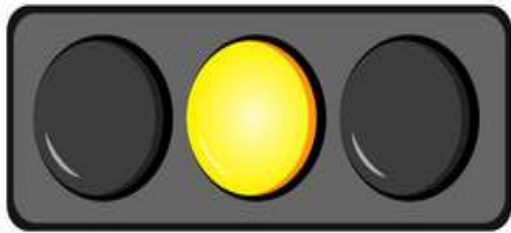
“Churches, synagogues, temples, mosques and other places of congregated worship are specifically excluded from the limitations established by this Guidance (cf. the June 1, 2020 document found on the website of the Pennsylvania Department of Health) these instructions are strongly encouraged to institute social distancing and other mitigation measures like masking at their gathering.”

- The faithful continue to be dispensed by Bishop Gregory from the obligation to attend Divine Liturgy on Sundays and Holy Days of Obligation until further notice.
- Those who are sick or compromised due to health conditions are still asked not to come to church.
- We will continue to Live Stream Divine Liturgies on Facebook and YouTube.
- Divine Liturgies will be celebrated in the **Church** with a limited number of attendees. In the Commonwealth of Pennsylvania, houses of worship may be occupied up to 50% during the yellow phase. Therefore, we will

be able to accommodate **50 parishioners** at each Liturgy.

- Parishioners wishing to attend Divine Liturgy will be able to **SIGN UP** through the parish website: www.saintmaron.org or through the link the following link: <https://www.signupgenius.com/go/9040548A9A822A3FD0-stmaron>. For those who don't have access to the internet you can call the church office and we will assist you to sign up.
- **EVERYONE** (except those 2 years of age and younger) attending is to **WEAR A FACE MASK** throughout the celebration of Divine Liturgy. The face covering or mask should be only removed for the reception of Holy Communion. The faithful may remove their face covering or mask only after they have left the church.
- **SIX FEET** distance between individuals is the norm for social distancing.
- Social distancing should be observed between members of different households.
- Members of the same household (such as families) do not need to observe social distancing among themselves and may sit together as normal.
- Holy water fonts will remain empty.
- Doors will be kept open before and after Liturgy.
- There will be **NO SOCIAL HOUR** after Divine Liturgy and no coffee will be offered.
- Gatherings of parishioners are not to take place before or after Divine Liturgy for any reason. As people arrive to the church hall, they are to go immediately to their place.
- Only the single bathroom at the entrance of the hall will be open; this is a unisex bathroom. All others will be closed.

- All areas of the church will be sanitized routinely, according to the guidelines for sanitation provided by the CDC for houses of worship.
- Hand sanitizers will be available at the entrance of the church. We encourage everybody to bring their own hand sanitizer and wipes, as they are very difficult to find in the stores.
- Priests and deacons are not expected to wear masks or gloves.
- **Distribution of Holy Communion:** To avoid a real risk of infection with COVID-19 for the priest and the parishioners, Holy Communion will be distributed in the **HAND** at this time.
- While receiving Holy Communion we ask you to keep a space of 6 feet distance between each other by standing on the marks indicated on the floor.
- Holy Communion is not to be distributed wearing gloves.
- Choir members will maintain physical distance and follow all safety measures throughout Divine Liturgy.
- Liturgical Books will not be available, we will use a TV in the Church to post the service and everybody will be able to pray with us.
- The Church Bulletin will not be printed, we will continue to email it and post it on Facebook.
- The procession with the Gifts during the Offertory is omitted.
- The sign of the peace will be without contact throughout the church.
- The collection baskets will be placed at the entrance of the Church where parishioners can place their offerings before or after Liturgy.



WELCOME BACK!

Hopefully soon we will turn to the Green Phase

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And The Lebanese People*



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Saint Maron

Maronite Catholic Church



October 31 – November 1, 2020

First Reading

Hebrews 9:1-12

A reading from the letter to the Hebrews. Your blessing father...

Brothers and Sisters:

Even the first covenant had regulations for worship and an earthly sanctuary. For a tent was constructed, the first one, in which were the lampstand, the table, and the bread of the Presence; this is called the Holy Place. Behind the second curtain was a tent called the Holy of Holies. In it stood the golden altar of incense and the ark of the covenant overlaid on all sides with gold, in which there were a golden urn holding the manna, and Aaron's rod that budded, and the tablets of the covenant; above it were the cherubim of glory overshadowing the mercy-seat. Of these things we cannot speak now in detail. Such preparations having been made, the priests go continually into the first tent to carry out their ritual duties; but only the high priest goes into the second, and he but once a year, and not without taking the blood that he offers for himself and for the sins committed unintentionally by the people. By this the Holy Spirit indicates that the way into the sanctuary has not yet been disclosed as long as the first tent is still standing. This is a symbol of the present time, during which gifts and sacrifices are offered that cannot perfect the conscience of the worshipper, but deal only with food and drink and various baptisms, regulations for the body imposed until the time comes to set things right. But when Christ came as a high priest of the good things that have come, then through the greater and perfect tent (not made with hands, that is, not of this creation), he entered once for all into the Holy Place, not with the blood of goats and calves, but with his own blood, thus obtaining eternal redemption.

Praise be to God always.

فصل من الرسالة إلى العبرانيين

يا إخوتي، كانت للعهد الأول أيضًا شعائر عبادة، وبيتٌ قدسٍ أرضي. فبنى المسكن الأول، وهو الذي يُدعى «القدس»، وكان فيه المنارة، والمائدة، وخبز التقدمة، ووراء الحجاب الثاني بني المسكن الذي يُدعى «القدس الأقدس»، ويحتوي مجمرًا ذهبيًا للبخور، وتابوت العهد، مغطى كله بالذهب، وفيه جرة من ذهبٍ تحتوي المن، وعصا هارون التي أفرخت، ولوحا العهد، وفوق التابوت كروبا المجد يظللان الغشاء: أشياء لا مجال الآن للكلام عنها بالتفصيل. وإذ بُنيت تلك الأشياء على هذا الترتيب، كان الكهنة يدخلون إلى المسكن الأول في كل وقت، ليقيموا العبادة، أمّا المسكن الثاني فكان عظيم الأخبار يدخل إليه وحده مرة واحدة في السنة، ولا يدخل إليه إلا ومعه دم يقرّبه عن نفسه وعن جهالات الشعب. وبهذا يوضح الروح القدس أن الطريق إلى قدس الأقداس لم يكن بعد قد كشف، ما دام المسكن الأول قائمًا. وهذا رمزٌ إلى الوقت الحاضر، وفيه تُقرب تقادمٌ ودبائح، لا يمكنها أن تجعل من يقرّبها كاملًا من جهة الضمير. إنَّها شعائرٌ جسديّةٌ تقتصر على أطعمةٍ وأشربةٍ، وأنواعٍ شتى من الأغتسال، مفروضة إلى أن يأتي وقت الإصلاح. أمّا المسيح فقد ظهر عظيم أخبار الخيرات الآتية، وأجتاز المسكن الأعظم والأكمل، غير المصنوع بالأيدي، أي ليس من هذه الخليقة، فدخل إلى قدس الأقداس مرة واحدة، لا بدم الثيوس والعجول، بل بدمه هو، فحقق لنا فداءً أبدًا.

والتسبيح لله دائمًا.

Gospel Reading

Saint Matthew 16:13-20

The Apostle Writes:

When Jesus came into the district of Caesarea Philippi, he asked his disciples, ‘Who do people say that the Son of Man is?’ And they said, ‘Some say John the Baptist, but others Elijah, and still others Jeremiah or one of the prophets.’ He said to them, ‘But who do you say that I am?’ Simon Peter answered, ‘You are the Messiah, the Son of the living God.’ And Jesus answered him, ‘Blessed are you, Simon son of Jonah! For flesh and blood has not revealed this to you, but my Father in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the gates of Hades will not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.’ Then he sternly ordered the disciples not to tell anyone that he was the Messiah.

This is the truth. Peace be with you.

مِنْ إِنْجِيلِ الْقَدِيسِ مَتَّى

جَاءَ يَسُوعُ إِلَى نَوَاحِي قَيْصَرِيَّةِ فَيْلِبُّسَ فَسَأَلَ تَلَامِيذَهُ قَائِلًا: "مَنْ يَقُولُ النَّاسُ إِنِّي أَنَا ابْنُ الْإِنْسَانِ؟". فَقَالُوا: "بَعْضُهُمْ يَقُولُونَ: يُوحَنَّا الْمَعْمَدَانُ؛ وَآخَرُونَ: إِيْلِيَّا؛ وَغَيْرُهُمْ: إِرْمِيَا أَوْ أَحَدُ الْأَنْبِيَاءِ". قَالَ لَهُمْ: "وَأَنْتُمْ مَنْ تَقُولُونَ إِنِّي أَنَا؟". فَأَجَابَ سِمْعَانُ بَطْرُسُ وَقَالَ: أَنْتَ هُوَ الْمَسِيحُ ابْنُ اللَّهِ الْحَيِّ!". فَأَجَابَ يَسُوعُ وَقَالَ لَهُ: "طُوبَى لَكَ يَا سِمْعَانُ بَنَ يُونَا! لِأَنَّهُ لَا لَحْمَ وَلَا دَمَ أَظْهَرَ لَكَ ذَلِكَ، بَلْ أَبِي الَّذِي فِي السَّمَاوَاتِ. وَأَنَا أَيْضًا أَقُولُ لَكَ: أَنْتَ هُوَ بَطْرُسُ، أَيِ الصَّخْرَةِ، وَعَلَى هَذِهِ الصَّخْرَةِ سَأَبْنِي بَيْعَتِي، وَأَبْوَابُ الْجَحِيمِ لَنْ تَقْوَى عَلَيْهَا. سَأَعْطِيكَ مَفَاتِيحَ مَلَكُوتِ السَّمَاوَاتِ، فَكُلُّ مَا تَرَبِّطُهُ عَلَى الْأَرْضِ يَكُونُ مَرْبُوطًا فِي السَّمَاوَاتِ، وَمَا تَحْلُهُ عَلَى الْأَرْضِ يَكُونُ مَحْلُولًا فِي السَّمَاوَاتِ". حِينِنْدِ أَوْصَى تَلَامِيذَهُ أَلَّا يَقُولُوا لِأَحَدٍ إِنَّهُ هُوَ الْمَسِيحُ. حَقًّا وَالْأَمَانُ لَجَمِيعِكُمْ.