

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 SABA, of the Antiochian Orthodox Christian
Archdiocese of North America www.antiochian.org

His Grace, Bishop ANTHONY, Auxiliary to the Metropolitan

Archpriest Timothy Baclig, Pastor frtimothy@stmichaelvannuys.org

Rev. Deacon Andrew Monsue armcopper@gmail.com

Subdeacon Richard Tamoush Tamoush.Richard@gmail.com

Subdeacon Elias Mankouche eli_mankouche@hotmail.com

Parish Council Chair - Michael Mitchell mgmitchell3@gmail.com

Council Vice-Chair - Waleed Moujaes wsmoujaes@icloud.com

Council Secretary - Fred Milkie, Jr. mildief@aol.com

Council Treasurer - Praneet Panga praneet.panga@stepupconsultingco.com

Assistant Treasurer - Kris Thabit kthabit66@hotmail.com

Long-range Planning Chair - Michael Mitchell mgmitchell3@gmail.com

Antiochian Orthodox Christian Women of No. America (AOCWNA)

Chapter President - Charmaine Darmour cdarmour@sbcglobal.net

Choir Director - William Grundler wrgrundler@gmail.com

Church School Dir. - Rachel Grundler superintendent@stmichaelvannuys.org

Youth Director - Michelle Moujaes michellemoujaes@gmail.com

Young Adult Ministry Coordinator - George Khouri khourigj@gmail.com

Men's Fellowship - Nathan Afshin mensministry@stmichaelvannuys.org

Faithtree Resources Exec. Director - Michelle Moujaes michelle@faithtree.org

Stewardship Chair - Constantine Nasr constantinenasr@icloud.com

Communications Chair - Michael Paraskevas michaelparaskevas13@gmail.com

Bookstore Manager - Bobbi Monsue bobbi_monsue@att.net

Golf Classic Co-Chairs - Don Meena donmeena@sbcglobal.net

and Fred Milkie mildief@aol.com

Fall Multi-Cultural Festival - Rami Madain rmadain@hotmail.com

Website - Joseph Wang jpw378@gmail.com

Charity Coordinator - Cindy Tamoush cindy.tamoush@gmail.com

Usher Emeritus - Ramez Hage jeddo.ramez@gmail.com

The Thirteenth Sunday after Pentecost and the Thirteenth Sunday of Matthew

The Leave-taking of the Beheading of St. John the Baptist
Alexander, Paul the New, and John, Patriarchs of Constantinople

Sunday, August 30, 2026

Tone 4; Eothinon 2

Apolytikion for the Resurrection (Tone 4)

Having learned the joyful message of the Resurrection from the angel the women disciples of the Lord cast from them their parental condemnation. And proudly broke the news to the Disciples, saying, Death hath been spoiled; Christ God is risen, granting the world 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 Whom they had 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 taketh away the sin of the world, and granteth us 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)

[in anticipation of the Feast of the Nativity of the Theotokos on September 8]

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 [Arabic translation below]

THE EPISTLE (for the Thirteenth Sunday after Pentecost)

*O Lord, how marvelous are Thy works. In wisdom hast Thou made them all.
Bless the Lord, O my soul!*

The Reading from the First Epistle of St. Paul to the Corinthians (16:13-24)

Brethren, be watchful, stand firm in your faith, be courageous, and be strong. Let all that you do be done in love. Now, brethren, you know that the household of Stephanas were the first converts in Achaia, and they have devoted themselves to the service of the saints; I urge you to be subject to such men and to every fellow worker and laborer. I rejoice at the coming of Stephanas and Fortunatus and Achaicus, because they have made up for your absence; for they refreshed my spirit as well as yours. Give recognition to such men. The churches of Asia send greetings. Aquila and Prisca, together with the church in their house, send you hearty greetings in the Lord. All the brethren send greetings. Greet one another with a holy kiss. I, Paul, write this greeting with my own hand. If anyone has no love for the Lord, let him be accursed. Our Lord, come! The grace of the Lord Jesus be with you. My love be with you all in Christ Jesus. Amen.

THE GOSPEL (for the Thirteenth Sunday of Matthew)

The Reading of the Holy Gospel is according to St. Matthew (21:33-42)

The Lord spoke this parable: "There was a householder who planted a vineyard, and set a hedge around it, and dug a wine press in it, and built a tower, and let it out to tenants, and went into another country. When the season of fruit drew near, he sent his servants to the tenants, to get his fruit; and the tenants took his servants and beat one, killed another, and stoned another. Again he sent other servants, more than the first; and they did the same to them. Afterward he sent his son to them, saying, 'They will respect my son.' But when the tenants saw the son, they said to themselves, 'This is the heir; come, let us kill him and have his inheritance.' And they took him and cast him out of the vineyard, and killed him. When therefore the owner of the vineyard comes, what will he do to those tenants?" They said to him, "He will put those wretches to a miserable death, and let out the vineyard to other tenants who will give him the fruits in their seasons." Jesus said to them, "Have you never read in the Scriptures: 'The very stone which the builders rejected has become the head of the corner; this was the Lord's doing, and it is marvelous in our eyes?'"

The Synaxarion

On August 30 in the Holy Orthodox Church, we 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.

By the intercessions of Thy Saints, O Christ God, have mercy on us.
Amen.

OFFERINGS

Holy Bread and wheat are being offered for the repose of the soul of the servant of God, Adeeb G. Sadd, on the 15th anniversary of his falling asleep in the Lord, by his loving family Carolyn Sadd, Carrie & John, and George Khouri, Chrisa Sadd, and Leilah & Daniel, and Gabriella Lewin. May his memory be eternal. May God continue to bless Carolyn Sadd.

The coffee hour is being hosted this morning as we celebrate the return of our Ladies President, Charmaine Darmour, who has been greatly missed. May God grant her many years of health and happiness.

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

for John & Carrie Khouri on the occasion of their
27th wedding anniversary (August 28). May God grant them many years!

for the repose of the newly-departed Jack Sakash (+23 August, 2026),
the uncle of Carol Sanders. Memory eternal.

LITURGICAL CALENDAR

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

The Indiction (Ecclesiastical New Year) - September 1st

The Fourteenth Sunday of Matthew

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 6th (U.S.A.)]

Divine Liturgy for the Feast of the Nativity of the Theotokos

Tuesday, September 8, 10 a.m.

ANNOUNCEMENT

Zoom Meeting Bible Study

Bible Study with Father Timothy — Tuesday, September 1st at 7 p.m. **Use the link provided in the parish e-mail on Tuesday.**

Our Bible Study is open to anyone and recorded sessions are available by request. This week our study will continue our reading of the scriptural passages that is the basis of the practice of *nepsis* ("vigilance"); in acquiring the grace of the Holy Spirit. We have begun reading volume 3 of Bishop EMILIANOS' book, Walking on the Waves, an Everyday Guide to Nepsis. Volumes 1-3 is on sale in our bookstore.

Participate in Hosting the Sunday Coffee Hours

After participating in Divine Liturgy and partaking of the Eucharist, we break our morning fast with a light meal to refresh our bodies and fellowship with our church community. A light meal is sufficient to sustain us, keeping the focus on fellowship rather than extravagance. Coffee Hours are not intended to provide a full lunch, except when hosts choose to celebrate special events.

Please note that depending on the time of year, we observe specific fasting periods (Great Lent, Apostles Fast, Dormition Fast, and Nativity Fast) when we abstain from certain foods while practicing almsgiving and prayer. Guidelines will be posted ahead of each fasting cycle. Conversely, feast days are times of great cheer, and we encourage a larger spread with more options available.

For more information and to sign-up, please contact David Rodriguez at: drodpena@gmail.com, phone or text him at: 818-484-6157. You may also use the following link to sign-up: <https://docs.google.com/spreadsheets/d/1mxM3fqVBo0OQQPuFeJdpBEpqK7O0mGEtwDNhQPIQ3L4/edit?gid=0#gid=0>

NOTE: The Coffee Hour is not a fundraiser. Hosts provide hospitality to encourage fellowship following the Liturgy. Anyone may offer to support our expenses by logging on to: <https://www.stmichaelvannuys.org/donate> and earmarking your contribution towards the Coffee Hour.

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

Holy Bread Offering List

Sep 06 - Young Adults

Sep 13 - Carol & Daniel Sanders
and Anita Chala

Sep 14 (Exhalation of the Holy Cross) - open

Sep 20 - Nicole & Robert Webster

Sep 27 - open

Coffee Hour Hosts Calendar

open

open

(no coffee hour)

open

open

Please contact Father Timothy (818/219-3761; frtimothy@stmichaelvannuys.org) to sign-up to offer Holy Bread and David Rodriguez (drodpena@gmail.com) host the Coffee Hour.



PROSPHORA & ASK ABOUNA!

Join us as we make the Holy Bread for Sunday's Liturgy and hold a church Q&A with Fr. Timothy!

**SATURDAY, SEPTEMBER 5
3:00 PM**

 **@ST. MICHAEL**

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 St. Michael Church. 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 for more information at: [<ronaldzraick@yahoo.com>](mailto:ronaldzraick@yahoo.com).

Support Our Parish Every Time You Shop

Shop at **Ralphs** or **Food 4 Less** and support **St. Michael Church** at **no extra cost** by enrolling in the **Community Rewards Program**.

Questions or need help enrolling? Please see Cindy Tamoush, 818-917-4847 or cindy.tamoush@gmail.com. Thank you for supporting our parish! Stay tuned for our updates.



Also available at
Food 4 Less
(A Kroger Affiliate)

♥ SUPPORT ♥

ST. MICHAEL ORTHODOX CHURCH



Every Purchase
Makes a Difference!

Link your Ralphs or Food 4 Less Rewards Card to supporting St. Michael Orthodox Church and help our church earn rewards every time you shop—
at no extra cost to you!

WE EARNED

\$689.00

IN 2025 FOR ST. MICHAEL ORTHODOX CHURCH!

Let's see how much more we can raise this year—just by doing our regular grocery shopping!

IT'S AS EASY AS 1, 2, 3!

1
SIGN IN



Go to
Ralphs.com or Food4Less.com

Sign in to your Rewards account (or create one).

2
ACCESS COMMUNITY
REWARDS



Click the My Account icon. Select Payments & Rewards. Choose Community Rewards.

Verify St. Michael Orthodox Church is selected, or change your organization.

3
SHOP & SUPPORT



Use your Rewards Card every time you shop.



You're all set!

Every eligible purchase helps support
St. Michael Orthodox Church—
at no extra cost to you!

♥ Thank you for supporting our parish! ♥

ST MICHAEL ANTIOCHIAN CHURCH
VAN NUYS

CHURCH SCHOOL BEGINS SEPTEMBER 20

FOR PRE-K · 12TH GRADE
2026-27 CURRICULUM | CORINTHIANS

SUNDAYS FOLLOWING LITURGY
REGISTER BY SCANNING THE QR CODE



FOR QUESTIONS, EMAIL RACHEL GRUNDLER AT
SUPERINTENDENT@STMICHAELVANNUYS.ORG

Here is the registration link for convenience: <https://docs.google.com/forms/d/e/1FAIpQLSfPUakWnXJX2JGCFo4ftytlKL0geTSTAc8LG1tfgN9YtQUg7w/viewform?usp=header>



St. Michael Ladies

Fall Fellowship Brunch

Saturday, October 3rd – 10:30am

**An opportunity to get together
as Sisters in Christ! A time to get
to know one another better.**

RSVP to Charmaine at

714-287-1266 or

cdarmour65@gmail.com

This is a potluck & we ask you to
please bring a dish to share &
include what it is with your RSVP

**LET'S GATHER TO PRAY, BREAK BREAD
AND LAUGH TOGETHER!**



St. Michael Feast Day Multi-Cultural Festival
Sunday, November 8, 2026; 11:30 a.m. to 9 p.m.

Dear Brothers and Sisters of St. Michael,

I want to take a moment to thank everyone who has reached out to help with our upcoming Fall Festival. Our committee members have received so many questions about specific sponsorship and donation opportunities so we wanted to share exactly what we still need to make the event a success.

Whether you are able to provide a full or partial donation, please know that every contribution is deeply appreciated. Here's how you can help:

Make checks payable to St. Michael Orthodox Church, earmarked: "Fall Festival"

All proceeds from our Festival will fund our church maintenance projects and immediate church needs.

Please let a committee member know about your contribution. We want to make sure we properly recognize you, your family, or your company. We want to thank you publicly on our social media pages and on our Festival signage to show our deep gratitude for your continued support and commitment to our church.

The following items are needed for the Festival. We appreciate your donations either in full or in part:

Stage, Sound System, DJ: \$2,800
Singers and Musicians: \$3,200
Equipment Rental: \$3,500
Permits, Parking, Security: \$1,200
Volunteer T-shirts: \$750

Cleaning and Housekeeping: \$1,000
Raffle Grand Prize: \$5,000
Additional Raffle Prizes -
(3 needed at minimum value: \$250
of \$250 each)

May God bless you and your family!

The Festival Planning Committee

Rami Madain, Coordinator: rmadain@hotmail.com
(818) 383-9557



VOLUNTEER HERE!



Scan the QR Code above or
[CLICK HERE](#) to sign up!

Here is a link for easy access to volunteer: <https://bit.ly/4wZ7mat>

Upcoming Events

[Note: You may now access our Google Parish Calendar to your personal calendar.

Simply go to: <https://calendar.google.com/calendar/u/1?cid=YWRtaW5Ac3RtaWN0YWVsdmFubnV5cy5vcmcj>

First Sunday of Church School - September 20th

Ladies' Fellowship Brunch - Saturday, October 3rd, 2026 from 10 a.m. to 12 noon; RSVP to Charmaine Darmour at: 714-287-1266

St. Nicholas Cathedral Festival - Saturday, Sunday, October 17-18, 2026
Saturday, 3-11 p.m., Sunday, 12 noon to 10 p.m.

Diocesan Fall Gathering - Friday-Sunday, October 23-25, 2026
Hosted by St. Michael Church (Whittier, California); Register at:
<https://stmichaelwhittier.org/fall-gathering-2026-registration/>

Men's Breakfast - Saturday, September 26, 8 a.m.
Nat's Early Bite (14115 Burbank Blvd. Sherman Oaks CA 91401)

St. Michael Feast Day and Multi-Cultural Festival - Sunday, November 8

Church School Christmas Program - Sunday, December 13



The poster features a blue and gold color scheme. At the top left is the circular logo for Saint Nicholas Cathedral Los Angeles, celebrating its 75th Anniversary, which depicts the three Magi in a boat. To the right of the logo, the text 'St. Nicholas' is written in a large, elegant script, with 'ANTIOCHIAN ORTHODOX CATHEDRAL' in a smaller, sans-serif font below it. The background shows a white church with a tall steeple against a blue sky with palm trees and a city skyline. The central text 'SAVE THE DATE' is in a large, bold, blue serif font, followed by 'ST. NICHOLAS' in a smaller, bold, blue sans-serif font, and 'FESTIVAL' in a very large, bold, blue serif font. Below this, a gold banner with a calendar icon contains the dates 'OCTOBER 17 & 18, 2026'. Underneath the banner, a location pin icon is followed by the address '2300 W. 3RD STREET — LOS ANGELES, CA 90057'. On the right side, there is a large, vertical image of a rotisserie roast and a plate of golden-brown pastries. At the bottom, a dark blue curved banner contains six icons with corresponding text: a steaming bowl for 'AUTHENTIC MIDDLE EASTERN CUISINE', a musical note for 'LIVE MUSIC & ENTERTAINMENT', two people for 'FAMILY ACTIVITIES', a church icon for 'CHURCH TOURS', a gavel for 'SILENT AUCTION', and a shopping bag for 'MARKETPLACE & MORE'. Below this banner, the text 'More Details Coming Soon!' is written in a gold script font, flanked by two gold dots. At the very bottom, there are social media icons for Facebook and a globe, followed by the handles '@stnicholascathedralla' and 'stnicholasla.org'.

SAINT NICHOLAS CATHEDRAL
LOS ANGELES
75TH ANNIVERSARY

St. Nicholas
ANTIOCHIAN ORTHODOX CATHEDRAL

SAVE THE DATE
ST. NICHOLAS
FESTIVAL

 **OCTOBER 17 & 18, 2026**

 **2300 W. 3RD STREET —
LOS ANGELES, CA 90057**

 **AUTHENTIC
MIDDLE EASTERN
CUISINE**

 **LIVE MUSIC &
ENTERTAINMENT**

 **FAMILY
ACTIVITIES**

 **CHURCH
TOURS**

 **SILENT
AUCTION**

 **MARKETPLACE
& MORE**

More Details Coming Soon!

 @stnicholascathedralla  stnicholasla.org



ST. MICHAEL ANTIOCHIAN ORTHODOX CHURCH

1ST ANNUAL

Multicultural Festival

• FAITH-FAMILY-COMMUNITY •

NOVEMBER 8th 2026

16643 VANOWEN ST, VAN NUYS, CA 91406

HOURS OF OPERATION: 11:30 A.M.-9:00 PM

ALL ARE WELCOME; BRING FAMILY AND FRIENDS!



FOOD



CHILDREN'S
ENTERTAINMENT



LIVE MUSIC



RAFFLES/ PRIZES



DANCE
PERFORMANCES



VENDORS
AND MORE!

NO
OUTSIDE
FOOD
OR DRINKS



ADMISSION FEES:
ADULTS- \$5
KIDS UNDER 10- FREE

RAFFLE DRAWING
ON NOVEMBER 8th,
2026 AT 9PM

FOR MORE INFORMATION PLEASE CONTACT FESTIVAL
COORDINATOR: (818)-383-9557 OR RMADAIN@HOTMAIL.COM



PASTORAL SERMON
The Thirteenth Sunday of Matthew
By V. Rev. Timothy Baclig
August 30, 2026

The full context of today's Gospel lesson is in a section of St. Matthew's gospel (of chapter 21), and is the third in a sequence of parables taught by our Lord prior to this final entrance into Jerusalem, when He confronted the religious leaders concerning their hypocrisy and their false guidance in misleading the people. He compares them to a fruitless fig tree. He then illustrates their unfruitfulness in the Parable of the Two Sons. They, like the son in the parable, who promised to work in his father's vineyard, failed to do their Father's will. Finally, Jesus tells them the Parable of the Tenants, bringing His indictment of them to a climax, in order that they might realize their great distortion of God's plan. And in the words of St. John Chrysostom: "that [the Lord] might show their judgment to be greater and highly unpardonable" (Matthew; Homily 68). Any Jew in Jesus' day would've clearly understood what He meant.

The parable begins: *There was a householder who planted a vineyard, and set a hedge around it and dug a winepress in it, and built a tower, and let it out to tenants, and went into another country.* God had chosen the Hebrew people and made a covenant with them. He cared for them, provided for them, and gave them victory over their enemies. In the parable the nation was *God's vineyard*, and in it everything necessary was given them; they had land; its boundaries were set; laws and institutions were divinely provided. According to St. Ambrose: these details are to be understood as symbols: *the hedge* is the shield of divine power; the *winepress* is the scene of spiritual effort to bring about the fruit of good works; the *tower* is the beacon or shelter of the Law, designed to guide them to righteousness (Treatise on the Gospel of Luke; Book 9, 24).

Kings and priests were the stewards (managers) of God's vineyards and their responsibility was the lead the people to spiritual fruitfulness and fidelity to their covenant and fidelity to their covenant with God. They owed Him loyalty and obedience. The householder's (landlord's) departure for another country signifies: first, God's trust in them, and second, His patience with their failures. He gave them adequate time to develop what He had entrusted to them, even when they had failed over and over again. But they still had time to return to obeying Him and to show fruits of godliness.

(verse 34) *So...when the season of fruit (time of harvest) drew near, he sent his servants to the tenants, to get his fruit; and the tenants took his servants and beat one, killed another, and stoned another. Again he sent other servants more than the first: and they did the same to them.*

The Book of Kings (divided into two books in the Protestant Bible) is divided into four books of the “Four Kingdoms” of the Old Covenant period. It contains many accounts of the persecution and the murder of the prophets (I Kings 18:4; 19:10; 22:24-27). God had sent his prophets to proclaim His will to the Hebrews, to call them back from their sinfulness and their idolatry, and to exhort them to keep their covenant with Him, an agreement that they had frequently broken.

In the parable: the landowner repeatedly sends servants to his vineyard and they are killed. It is a reminder of the shameful events in the history of God’s people as recorded in the Old Testament. Any Jew hearing our Lord’s parable in the first century would have known what the Lord was making reference to.

Finally, in the parable we hear the landowner sends his own son and says, “They will respect my son.” And here the lesson goes much further. It was obvious to everyone who heard the parable that Jesus was not only referring to Israel’s rejecting and slaying the prophets but also to Himself as the Son who had come to demand an accounting of the tenants, who were the chief priests and elders. He was predicting His own slaying at the demand of the religious leaders of His day.

We hear in verse 39 *...And they took Him and cast him out of the vineyard, and killed him.* (The tenant’s casting the son out of the vineyard further reminds us that Christ was taken outside the city of Jerusalem to be crucified.)

The image of a vineyard is frequently used in the Old Testament, and represents the people of God. So great was the Lord’s care for His vineyard, the house of Israel, that He sent His own son to reclaim what was His. His patience was still not exhausted, even though they had rejected His messengers – the prophets. Perhaps the tenants thought that the Master would never come again to call them to account for mishandling his vineyard. Maybe the kings and chief priests did not understand the message of the prophets. In any case, they paid no attention to the message. They had taken possession of God’s vineyard and behaved as if there was no Master to whom they must be accountable.

But even before this parable was used by our Lord, the Holy Prophet Isaiah (8 c. BC) had foretold this very parable, in his reprimand of Israel for its perverse conduct in chapter five, verses four to seven:

What more could have been done to my vineyard than have I done for it? When I looked for good grapes, why did it yield only bad? Now I will tell you what I am going to do to my vineyard: I will take away its hedge, and it will be destroyed; I will break down its wall, and it will be trampled. I will make it a wasteland, neither pruned nor cultivated, and briers and thorns will grow there. I will command the clouds not to rain on it. For the vineyard of the Lord Almighty is the house of Israel . . . And He looked for justice, but saw bloodshed; for righteousness, but heard cries of distress.

But was the lesson of the parable intended only for the Jews? Certainly not! The parable is a clear reminder to Christians that we have a covenant to keep: we are given a “sacred trust;” we are God’s stewards, His “tenants,” and that our disobedience and disloyalty will fall under the same condemnation. Prophets no longer come to proclaim God’s will and to pass judgment on the people entrusted with the vineyard. The last and greatest Prophet has come and revealed God and His will for mankind. He is the Son of God, the true Heir, and *we are the children of God: and if children, then heir, heirs of God, and joint-heirs with Christ* (Romans 8:16-17).

Paying attention to God’s warnings in our life is something that you and I can easily overlook. It is not difficult for us to call upon God when we find ourselves in predicaments, or to earnestly pray for what we need or desire. However, when God wants to get through to us – how readily are we willing to listen? How frequently are we available? How willing are we to make sacrifices or to change our course or direction? Is having God there to serve our purposes really what matters to us? Is there any thought to what God might expect of us?

In reflecting upon today’s parable I am reminded how that many of a persons frustrations can be the result of his or her own stubbornness and self-centered pride. Being selfish can easily turn to a callousness that make ourselves accountable to no one, not even God. It is easy to acknowledge that God knows what is best for us and to be thankful for His goodness. However, it is not very difficult to isolate God from

having much to say about what we would want for ourselves, our personal choices, forgetting that our Lord is the Landowner and we are His tenants; His stewards.

And for those of us who like to consider ourselves religious: be careful! Spiritual pride is also a sin and can get the best of us. How often have you or I thought that we can handle bigger or heavier crosses? Then there is the reality of how big or how heavy that cross is. Sometimes it crushes us, but the wonderful thing is: God is there to help us to learn and grow from our own ignorance.

Very shortly we will be commemorating the Feast of The Elevation of the Holy Cross. It will be another reminder to us that God's great love and abundant mercy is what sustains us. Also, that our life, if it is to be a life of love, is never without commitments and self-sacrifices, personal choices and crosses.

Prayer

O Lord Jesus Christ our God, who is the fulfillment of the Law and the Prophets, and has called us to tend your vineyard, which you have established with your right hand, we Thy sinful servants ask for your guidance and help as we endeavor to be your good stewards as we labor to do your will. Extend your hand from heaven and bless us all as we earnestly prepare for the Feast of your coming. As we are ever mindful of your supreme sacrifice and are called to your service, grant us courage in obedience that we may truly be the inheritors and heirs of your Kingdom. Keep us ever in your watchful care and protect us from the Evil One, for blessed art Thou unto ages of ages. A-men.

EOTHINON 2

الايوثينا 2

TONE 4

اللحن 4

THIRTEENTH SUNDAY AFTER PENTECOST

THIRTEENTH SUNDAY OF MATTHEW

THE LEAVE-TAKING OF THE COMMEMORATION OF

THE BEHEADING OF ST. JOHN THE BAPTIST

ALEXANDER, PAUL THE NEW, AND JOHN, PATRIARCHS OF CONSTANTINOPLE

طروبارية القيامة على اللحن الرابع

إن تلميذات الرب تعلمن من الملاك الكرز بالقيامة البهجة، وطرحن القضاء الجدي،
وخطبن الرسل مفتخرات وقائلات: سُبِي الموت وقام المسيح الإله، مانحاً العالم الرحمة
العظمى

أبوليتيكيون قطع هامة السابق باللحن الثاني

تَذَكَّرُ الصَّدِيقِ بِالْمَدِيحِ، أَمَا أَنْتَ أَيُّهَا السَّابِقُ فَتَكْفِيكَ شَهَادَةُ الرَّبِّ، لِأَنَّكَ ظَهَرْتَ
بِالْحَقِيقَةِ أَشْرَفَ مِنْ كُلِّ الْأَنْبِيَاءِ، إِنْ قَدْ اسْتَأْهَلْتَ أَنْ تُعَمِّدَ فِي الْمَجَارِي مَنْ كَرَزُوا
هَمَّهُ بِهِ. وَمِنْ ثَمَّ إِذْ جَاهَدْتَ عَنِ الْحَقِّ مَسْرُورًا، بَشَّرْتَ الَّذِينَ فِي الْجَحِيمِ بِالْإِلَهِ
الظَّاهِرِ بِالْجَسَدِ، الرَّافِعِ خَطِيئَةَ الْعَالَمِ، وَالْمَانِحِ إِيَّانَا الرَّحْمَةَ الْعَظْمَى.

طروبارية رؤساء الملائكة باللحن الرابع

أَيُّهَا الْمُتَقَدِّمُونَ عَلَى الْأَجْنَادِ السَّمَاوِيِّينَ، نَتَوَسَّلُ إِلَيْكُمْ نَحْنُ غَيْرِ الْمُسْتَحَقِّينَ، حَتَّى أَنْكُمْ
بَطْلِبَاتِكُمْ تَكْتَنُفُونَنَا بِظُلِّ أَجْنَحَةِ مَجْدِكُمْ غَيْرِ الْهَيُولِيِّ، حَافِظِينَ إِيَّانَا نَحْنُ الْجَائِثِينَ
وَالصَّارِحِينَ بِغَيْرِ فَتُورٍ، أَنْقَذُونَا مِنَ الشَّدَائِدِ، بِمَا أَنْكُمْ رُؤَسَاءُ مَرَاتِبِ الْقَوَاتِ الْعُلُويَّةِ.

قنداق ميلاد العذراء على اللحن الرابع

إِنَّ يُوَاكِيمَ وَحَنَّةَ مِنْ عَارِ الْعُقْرِ أُطْلِقَا، وَإِيمَ وَحَوَّاءَ مِنْ فَسَادِ الْمَوْتِ، بِمَوْلِدِكَ الْمُقَدَّسِ
يَا طَاهِرَةً أُعْتِقَا. فَلَهُ يُعَيِّدُ شَعْبُكَ، وَقَدْ تَخَلَّصَ مِنْ وَصْمَةِ الرِّلَّاتِ، صَارِحًا نَحْوَكِ:
أَلْعَاقِرُ تَلِدُ وَالِدَةَ الْإِلَهِ الْمُغْذِيَةَ حَيَاتَنَا.

الرسالة

مَا أَعْظَمَ أَعْمَالَكَ يَا رَبُّ كُلُّهَا بِحُكْمَةٍ صَنَعْتَ
بَارِكِي يَا نَفْسِي الرَّبَّ.

فصلٌ من رسالة القديس بولس الرسول الأولى إلى أهل كورنثوس.

مَا أَعْظَمَ أَعْمَالَكَ يَا رَبُّ، لَقَدْ صَنَعْتَ جَمِيعَهَا بِالْحُكْمَةِ، بَارِكِي يَا نَفْسِي الرَّبَّ.

فصلٌ من رسالة بولس الرسول الأولى إلى أهل كورنثوس

يَا إِخْوَةَ، تَنَفَّضُوا، وَاثْبَتُوا فِي الْإِيمَانِ، كُونُوا رَجَالًا، كُونُوا أَقْوِيَاءَ. اْعْمَلُوا كُلَّ شَيْءٍ
بِمَحَبَّةٍ. أَنْتُمْ تَعْرِفُونَ، أَيُّهَا الْإِخْوَةُ، أَنَّ عَائِلَةَ اسْتَقْنَانَسَ هِيَ بَاكُورَةٌ مِنْ أَمَنِ بِالْمَسِيحِ فِي
آخَانِيَّةٍ. وَأَنْهُمْ كَرَسُوا أَنْفُسَهُمْ لَخْدْمَةِ الْإِخْوَةِ الْقَدِيسِينَ. فَأَنَاشِدُكُمْ، أَنْ تَسْمَعُوا لَهُمْ وَلِكُلِّ

من يعمل ويخدم معهم. سرّني مجيء أستفاناس وفرتوناتوس وأخائيكوس، لأنهم قاموا مقامكم في غيابكم. وأنعشوا قلبي مثلما أنعشوا قلوبكم. فاعرفوا كيف تكرمون أمثالهم. تسلم عليكم كنائس أسية، ويسلم عليكم كثيرا أكيلاً وبريسكلاً والكنيسة التي في دارهما. ويسلم عليكم الاخوة كلهم. سلموا بعضكم على بعض بقبلة مقدسة. هذا السلام بخط يدي أنا بولس. من لا يحب الرب يسوع المسيح هو تحت اللعنة! "ماران أثا"
الرب أتى. عليكم جميعاً نعمة الرب يسوع. محبتي لكم جميعاً في المسيح يسوع

الإنجيل

(للاحد الثالث عشر من متى)

فصل شريف من بشارة القديس متى الإنجيلي البشير والتلميذ الطاهر. (43-21:33)

قال الربُّ هذا المثل: إنسانٌ ربُّ بيتٍ غرسَ كرمًا وحوطَهُ بسياج، وحفرَ فيه معصرةً، وبنى بُرجاً، وسلمَهُ إلى عملةٍ وسافر. فلما قربَ أوانُ الثمرِ، أرسلَ عبدهُ إلى العملةِ ليأخذوا ثمرَهُ* فأخذَ العملةُ عبدهُ، وجلدوا بعضاً، وقتلوا بعضاً، ورجموا بعضاً. فأرسلَ عبداً آخرينَ أكثرَ من الأولين، فصنعوا بهم كذلك. وفي الآخر، أرسلَ إليهم ابنَهُ قائلاً: "سيهابون ابني." فلما رأى العملةُ الابنَ قالوا فيما بينهم "هذا هو الوارث. هلمَّ نقتله ونستولي على ميراثه." فأخذوه وأخرجوه خارجَ الكرمِ وقتلوه. فمتى جاء ربُّ الكرمِ ماذا يفعلُ بأولئك العملة؟ فقالوا له: إنه يهلكُ أولئك الأعداءَ أژدأً هلاك، ويسلمُ الكرمَ إلى عملةٍ آخرين يؤدون له الثمرَ في أوانه. فقال لهم يسوع: أما قرأتم قط في الكتب إنَّ الحَجَرَ الذي رذلهُ البناءون هو صارَ رأساً للزاوية. من قبلَ الربِّ كان ذلك وهو عجيبٌ في أعيننا؟

ملاحظة بخصوص تناول القربان المقدس

إن مفهومنا لتناول القربان عنى 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 في الخبز المقدس الذي يوزع عند انتهاء مراسيم القداس). رجاء مراجعة الكاهن. إذا رغبت أن تصبح عضواً في الكنيسة الارثوذكسية