

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

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The Eleventh Sunday after Pentecost and the Eleventh Sunday of Matthew

Martyr Eutyches, Disciple of John the Theologian; New Hieromartyr Cosmas Aitolos,
Equal-to-the-Apostles and Evangelizer of Southern Albania

Sunday, August 24, 2025

Tone 2; Eothinon 11

Apolytikion for the Resurrection (Tone 2)

When Thou didst submit Thyself unto death, O Thou deathless and immortal One, then Thou didst destroy hell with Thy Godly power. And when Thou didst raise the dead from beneath the earth, all the powers of Heaven did cry aloud unto Thee: O Christ, Thou giver of life, glory to Thee.

Apolytikion for our Patron, Michael the Archangel (Tone 2)

O ye foremost of the heavenly hosts, we beseech thee, though we are unworthy, pray that we may be encompassed with a shadow of thine unearthly glory; preserving us who kneel and cry endlessly: Deliver us from oppression since ye are the prince of the highest powers.

Kontakion of the Nativity of the Theotokos (Tone 4)

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 Eleventh Sunday after Pentecost)

The Lord is my strength and my song.

The Lord has chastened me severely.

The Reading from the First Epistle of St. Paul to the Corinthians (9:2-12)

Brethren, you are the seal of my apostleship in the Lord. This is my defense to those who would examine me. Do we not have the right to our food and drink? Do we not have the right to be accompanied by a wife, as the other apostles and the brothers of the Lord and Cephas? Or

is it only Barnabas and I who have no right to refrain from working for a living? Who serves as a soldier at his own expense? Who plants a vineyard without eating any of its fruit? Who tends a flock without getting some of the milk? Do I say this on human authority? Does not the law say the same? For it is written in the Law of Moses, "You shall not muzzle an ox when it is treading out the grain." Is it for oxen that God is concerned? Does he not speak entirely for our sake? It was written for our sake, because the plowman should plow in hope and the thresher thresh in hope of a share in the crop. If we have sown spiritual good among you, is it too much if we reap your material benefits? If others share this rightful claim upon you, do not we still more? Nevertheless, we have not made use of this right, but we endure anything rather than put an obstacle in the way of the Gospel of Christ.

THE GOSPEL (for the Eleventh Sunday of Matthew)

The Reading of the Holy Gospel is according to St. Matthew (18:23-35)

The Lord spoke this parable: "The kingdom of heaven may be compared to a king who wished to settle accounts with his servants. When he began the reckoning, one was brought to him who owed him ten thousand talents; and as he could not pay, his lord ordered him to be sold, with his wife and children and all that he had, and payment to be made. So the servant fell on his knees, imploring him, 'Lord, have patience with me, and I will pay you everything.' And out of pity for him the lord of that servant released him and forgave him the debt. But that same servant, as he went out, came upon one of his fellow servants who owed him a hundred denarii; and seizing him by the throat he said, 'Pay what you owe.' So his fellow servant fell down and besought him, 'Have patience with me, and I will pay you.' He refused and went and put him in prison until he should pay the debt. When his fellow servants saw what had taken place, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, 'You wicked servant! I forgave you all that debt because you besought me; and should not you have had mercy on your fellow servant, as I had mercy on you?' And in anger his lord delivered him to the jailers, until he should pay all his debt. So also My heavenly Father will do to every one of you, if you do not forgive your brother from your heart."

The Synaxarion

On August 24 in the Holy Orthodox Church, we commemorate the holy Martyr Eutyches, disciple of John the Theologian and Paul the Apostle.

Verses

Prosperously hast thou prospered, prosperity's namesake;
With God as thy portion, O Eutyches, hast thou prospered.
On the twenty-fourth, a stone hid Eutyches.

Though not numbered among the Seventy Apostles, Eutyches is also called an apostle because he was a disciple of the great apostles and he displayed true apostolic zeal in his evangelical service. Consecrated a missionary bishop, Eutyches traveled much, having an angel as his companion. In prison, he received heavenly bread from an angel. When his body was scraped with a serrated iron rod, blood flowed from him with unusual fragrant myrrh. Eutyches was thrown into a fire and before wild beasts and finally beheaded with a sword in Sebastopol, where he had been born. He now resides with the Apostles in the Heavenly Kingdom.

On this day, we also commemorate the New Hieromartyr Cosmas Aitolos, equal-to-the-Apostles and evangelizer of southern Albania. By the intercessions of Thy saints, O Christ God, have mercy upon us. Amen.

OFFERINGS

Holy Bread is being offered by Robert & Amal Makhoul in loving memory of Diab & Khazma Makhoul, Georges & Saade Mebarkah, Deacon Fadel Mebarkah, Aziz Mebarkah and Badria Ablahad; also for the continued health of Robert & Amal Makhoul, Andrew & Jenna Makhoul, Rita, Stephen, Christian and Nicholas Ablahad, Dr. Charles & MaryJo Makhoul and family, Dr. Raymond and Kelli Makhoul and family.

Special offerings and requests for prayer . . .

for the recovery and continued health of Anita Chala.

for Carrie & John Khouri, celebrating their 26th wedding anniversary (August 28). May God continue to grant them many years!

for the speedy recovery and continued health of Carolyn Sadd

LITURGICAL CALENDAR

The Placing of the Sash of the Theotokos in Halkoprateria and The Twelfth Sunday of Matthew

Saturday, August 30th, Great Vespers, 5 p.m.

Sunday, August 31st, Orthros, 8:45 a.m., Divine Liturgy, 10 a.m.

Beheading of the Honorable Forerunner and Baptist John - August 29
[observed as a day of strict fasting (dry eating)]

ANNOUNCEMENTS

Bible Study Zoom Meeting this Tuesday, August 26

Our Bible Study will reconvene on Tuesday August 26 at 7 p.m. We will be concluding our reading of chapter 5 of the Epistle of James. Sessions are recorded for those unable to attend who may also request the link to the study and is required for all catechumens. Plan to join us. A Zoom link will be provided on Tuesday.

Memorial Spiritual Bouquet Funeral Gifts

Memorial gifts to help with the Funeral expenses of Father Minas Sarchizian is still being received. You may either write a check to "St. Michael Church," earmarked: "Father Minas," or make your donation on-line. Be sure to earmark your gift Fr. Minas Spiritual Bouquet. Here is the link: <https://www.stmichaelvannuys.org/donate> Thank you for your support.

Metropolitan SABA's Convention Address (in English and Arabic)

[Registration is now live](#) for the fall semester for the Antiochian Orthodox Ecclesiastical Online Music School. Now in its second year, the school offers Byzantine and Choral music education for new and experienced Orthodox church musicians. It also offers special classes for clergy about intoning exclamations and the gospel, and chanting hymns for Sundays and feasts; as well as on the *Typicon* and how to organize divine services.



[Registration is open](#) (for one more day) for Adult Camp at the Antiochian Village for those age 21, 51, or 101! All adults who want to spend a weekend in the beautiful, natural setting of Antiochian Village Camp and grow in the Orthodox Christian Faith are welcome. This year's dates are August 29 to September 1.

Attention Catechumens: In the upcoming weeks we will be meeting for a weekly course by Faithtree Resources that is worth your time.

Click here to learn more: <https://www.faithtree.org/divine-liturgy>



FAITHTREE
RESOURCES

Divine Liturgy

THE GREATEST INVITATION

The course is taught by priests, teachers, ministry leaders, and laypersons. This course will give you perspectives and tools to help you encounter God in a meaningful way.

SAVE THE DATE **SUNDAY SCHOOL**

7TH-12TH GRADE

ST. MICHAEL ANTIOCHIAN ORTHODOX CHURCH

SEPTEMBER 7

**FIRST DAY OF
REGISTRATION**



SEPTEMBER 14

PARENT MEETING
UPSTAIRS IN THE FELLOWSHIP HALL
IN THE TEEN CLASSROOM



SEPTEMBER 21

**KIDS MEET AND GREET
WITH REFRESHMENTS**



SEPTEMBER 28

**OFFICIAL LAUNCH
OF CLASS**





SAVE THE DATE!!!

**The Order of St. Ignatius of Antioch
Diocese of Los Angeles and the West
cordially invites members and non-members to a**

**Town Hall Dinner
With Speaker Roger David,
Past North American Chair &
Current North American Treasurer**

**Saturday October 25, 2025 at St. Nicholas Cathedral
(2300 West 3rd St., Los Angeles, CA 90057)
6:00 PM Great Vespers
7:00 PM Town Hall and Reception (no Charge)**

**For more information or for reservations contact Esper Kanaan:
Esper Kanaan esper@kanaanconstruction.com 626..255.8080**

Upcoming Events

[Note: You may now access our Google Parish Calendar to your personal calendar. Here is the link: <https://calendar.google.com/calendar/u/1?cid=YWRtaW5Ac3RtaWNoYWVsdmFubnV5cy5vcmc>]

Pan-Orthodox Summer Music Festival

Saturday, August 23, 2025; 3 p.m., Reception 5 p.m.
St. Steven's Serbian Orthodox Cathedral
[1621 West Garvey Ave. Alhambra, CA 91803]

Beginning of the Ecclesiastical New Year - September 1st

Fall Gathering — October 10-12

hosted by St. Peter and Paul Church (Ben Lomond, California)

Town Hall Dinner with Roger David, Past Chair of the Order of St. Ignatius of Antioch - Saturday, October 25th

St. Nicholas Cathedral (Los Angeles), 7 p.m.
(See flier below)

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

Holy Bread Offering List

Coffee Hour Hosts Calendar

Aug 31 - Presbyter Nicole Sarchizian

Presbyter Nicole Sarchizian

Sep 07 - open

Sep 14 - open (Feast of the Exhalation of the Holy Cross)

Sep 21 - open

Sep 28 - open

Pat Malouf

Please contact Father Timothy (818/219-3761; frtimothy@stmichaelvannuys.org) to sign-up to offer Holy Bread or to host the Coffee Hour.

Pastoral Sermon

Eleventh Sunday of Matthew

V. Rev. Timothy Baclig, Pastor

August 24, 2025

In today's Gospel lesson, Jesus illustrated the importance of forgiving others with the Parable of the Unforgiving Servant (Matthew 18:23-35). The lesson begins with the

phrase: “The Lord spoke this parable...” (v. 21). It is part of a broader context of a dialogue between the Apostle Peter, beginning with verse 21. Peter approached Jesus to ask: “How many times shall I forgive my brother when he sins against me? Up to seven times?” To which the Lord replied: “I tell you, not seven times, but seventy-seven times” (verse 22).

According to the Old Testament (which was the only “scripture” in the days of Jesus) God promised to forgive sins but also to punish the guilty and their children to the third and fourth generations (Exodus 34:7). The rabbinic teachers taught that a person must forgive three times. Rabbi Jose ben Jehuda said: “If a man commits an offense once, they forgive him; if he commits an offense a second time, they forgive him; if he commits an offense a third time, they forgive him; the fourth time, they do not forgive.” And so the Apostle Peter, by Old Testament and rabbinic standards, was already very generous. He came to Jesus and proposed, perhaps with a degree of self-satisfaction, the rule of forgiving the wrongdoer seven times. But Jesus said not seven times, but seventy seven times (some Biblical texts read: “seventy times seven”). In other words, we are to forgive others without counting the number at all! It is at this point that today’s lesson begins.

The goal and objective of the lesson of the parable that follows is to understand how to forgive our brother from our heart. Verse 35 (concludes): “... unless you forgive your brother from your heart.” So much of our Lord’s teaching, such as what is heard in His Sermon on the Mount brings to mind what St. Cyprian of Carthage says, “God listens, not to our voice, but to our heart.” The Church Fathers speak of this often concerning what they call “the prayer of the heart” and the “prayer of the inner self.” **Our Lord made very clear that it was not enough to fulfill the precepts of the Law, but to obey and practice it from our hearts.**

In other words, it is not enough to say, “I forgive...” because God expects and commands me to forgive. We hear in the Epistle of I John 4:19ff: *We love because He first loved us. If anyone says, ‘I love God,’ yet hates his brother, he is a liar. For anyone who does not love his brother whom he has seen, cannot love God, who he has not seen. And he has given us this command: Whoever loves God must also love his brother.*

In the parable of today’s Gospel lesson we hear of a king who forgave his servant a debt of 10,000 talents or several million dollars; however, we learn that the servant in turn was unwilling to forgive his fellow servant of his debt of a few dollars. The parable concludes with the unmerciful servant being thrown into prison, ending with the warning:

“So also my heavenly Father will do to every one of you, if you do not forgive your brother from your heart.”

An abuse of the parable is to logically think that God is a God of mercy and that there is no judgment. Well, you could say, “I thought God is compassionate and merciful? People that think this way are folks without principles or respect for laws – God’s principles and Laws. They “want to have their cake and eat it too.”

The Gospel lesson presupposes our understanding that in this life we have the **only** opportunity to repent of our sins and to forgive others. This is the heart of the Gospel. It is the message of Pascha and is deeply rooted in the joy and experience of the Resurrection. It is the reason for Christ’s own sacrificial death, a sacrifice that becomes our sacrifice by repentance – our cross, as we live a life of the baptized in Christ.

It is very easy for us to make the subject of forgiving others more difficult and more of a personal challenge than necessary. It helps to begin by asking ourselves: What prevents us from being able to forgive others? Is it pride, resentment, being hurt and wanting retribution; a failure of being understood, or is it being rejected.

I remember how as a child learning to ask the forgiveness of others was not very easy, especially when I may not have been at fault. It was also very embarrassing. Asking forgiveness was also a painful thing to do. It may also have been difficult because there were those times that I could not image the person I offended ever asking my forgiveness.

And so we can say that forgiving others requires faith and courage; trust in God; most importantly: accepting and experiencing God’s forgiveness. Moreover, you and I cannot achieve the goal of forgiveness or practice forgiving others from our heart without knowing God’s love for us. **Knowing and experiencing God’s forgiveness personally is where it all begins.** And should we believe that we have no need of God’s forgiveness, we are in big trouble.

Finally, parable of the unmerciful servant involves indebtedness: a servant who was beholden to a king and a servant who was indebted to another servant. There is nothing worse than when someone is beholden to another. It is like being enslaved. It causes worry, it makes life more stressful, especially if your needs are not satisfied and you can’t get your “head above water.” There is a sense that you “can’t get ahead;”

you're "spinning your wheels" and cannot gain any ground or move forward with your life.

The parable begins with a king, who we are told, takes the initiative, and desired to settle – to bring an end to what was owed to him. Like the king in the parable God took the initiative to save us by sending His Son, our Lord Jesus Christ. However, unlike the king, our God through the sacrifice of His Son, not only forgave us our sins, but took upon Himself the sins of the world as we hear it said in scripture: *He who knew no sin became the sin offering for us...* (II Corinthians 5:21) and in so doing Christ accomplished the ultimate sacrifice in obliterating any guilt and shame. He achieved what no one ever could, and as the only one who could – being the Author and Creator of life itself.

Prayer

Christ our God, as we approach the time of receiving your Sacrament we ask for your forgiveness of sins both voluntary and involuntary, and if we have offended anyone, enable us to humbly ask for their forgiveness that we may experience the joy of salvation. We thank Thee for having accepted us just as we are. Strengthen us in our time of weakness that we may grow in faith and love. Be near to us and keep us ever mindful of your love that we may be not only hearers but doers of all that you have commanded us; forgiving others from our hearts. For Thou art our Savior and to Thee do we ascribe glory together with Thy Father and Thine all Holy, Good, and life-giving Spirit, now and ever and unto ages of ages. A-men.

EOTHINON 11

الاويثينا 11

TONE 2

اللحن 2

ELEVENTH SUNDAY AFTER PENTECOST

ELEVENTH SUNDAY OF MATTHEW

Martyr Eutyches, Disciple of John the Theologian; New Hieromartyr Cosmas Aitolos,
Equal-to-the-Apostles and Evangelizer of Southern Albania

طروبارية القيامة على اللحن الثاني

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

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

القنداق لميلاد والدّة الإله باللحن الرابع

إِنَّ يُوَاكِيمَ وَحَنَّةَ مِنْ عَارِ الْعَقْرِ أَطْلَقَا، وَادَمَ وَحَوَّاءَ مِنْ فَسَادِ الْمَوْتِ، بِمَوْلِدِكَ الْمُقَدَّسِ يَا
طَاهِرَةَ أَعْتَقَا. فَلَهُ يُعِيدُ شَعْبَكَ، وَقَدْ تَخَلَّصَ مِنْ وَصْمَةِ الزَّلَّاتِ، صَارِخًا نَحْوَكِ: الْعَاقِرُ
تَلِدُ وَالِدَةُ الْإِلَهِ الْمُغْذِيَةَ حَيَاتِنَا.

الرسالة

الرب قوتي وثباتي، أدبا أدبني الرب.

فصل من رسالة القديس بولس الرسول الأولى إلى أهل كورنثس.

يا إخوة، أنتم خاتم رسالتي في الرب. وهذا هو ردي على الذين يخاصمونني: أما لنا حق أن
نأكل ونشرب؟ أما لنا حق مثل سائر الرسل وإخوة الرب وبطرس أن نستصحب زوجة
مؤمنة؟ أم أنا وبرنابا وحدنا لا يحق لنا أن نكف عن العمل لتحصيل رزقنا؟ من هو الذي
يحارب والنفقة عليه؟ من هو الذي يغرس كرما ولا يأكل من ثمره؟ من هو الذي يرعى قطيعا
ولا يغتذي من لبنه؟ ألع كلامي هذا كلام بشري؟ أولا تقوله الشريعة أيضا؟ فقد جاء في
شريعة موسى: "لا تكلم قم الثور وهو يدرس الحبوب." أترى بالثيران يهتم الله؟ أما قال ذلك
حقا من أجلنا؟ نعم، من أجلنا قد كتب ذلك ومعناه: على الذي يحرث أن يحرث على الرجاء،
وعلى الذي يدرس الحبوب أن يدرسها على رجاء أن ينال نصيبه منها. فإذا كنا قد زرنا فيكم
الخيرات الروحية، فهل يكون كثيرا علينا أن نحصد من خيراتكم المادية؟ وإذا كان لغيرنا حق
عليكم في ذلك، أفما نحن أولى به؟ ولكننا لم نستعمل هذا الحق، بل احتملنا كل شيء لئلا نضع
عقبة في طريق بشارة المسيح.

الإنجيل

فصل شريف من بشارة القديس متى

قال الرب هذا المثل: يشبه ملكوت الله ملكا أراد أن يحاسب عبيده. فلما شرع في محاسبتهم،
جاء إليه بواحد عليه عشرة آلاف درهم من الفضة. ولم يكن عنده ما يوفي، فأمر سيده أن يباع

هو وامراته وأولاده وجميع ما يملك حتى يوفيه دينه. فجثا له العبد ساجدا وقال: "أمهلني يا سيدي فأوفيك كل ما لك علي!" فأشفق عليه سيده وأطلقه وأعفاه من الدين. ولما خرج الرجل لقي عبدا من أصحابه كان له عليه مائة دينار, فأخذ بعنقه يخنقه وهو يقول له: "أوفني ما لي عليك!" فجثا صاحبه يرجوه ويقول: "أمهلني, فأوفيك." فلم يشأ, بل أخذه وألقاه في السجن حتى يوفيه الدين. ورأى العبيد أصحابه ما جرى فاستأووا كثيرا وذهبوا وأخبروا سيدهم بكل ما جرى. فدعاه سيده وقال له: "أيها العبد الشرير! أعفيتك من دينك كله, لأنك رجوتني. أما كان يجب عليك أن ترحم صاحبك مثلما رحمتك؟" وغضب سيده كثيرا, فسلمه إلى الجلادين, حتى يوفيه كل ما له عليه. وهكذا يفعل بكم أبي السماوي, إن لم يغفر كل واحد منكم لآخيه من كل قلبه."

ملاحظة بخصوص تناول القربان المقدس

إن مفهومنا لتناول القربان يعنى عمومية المشاركة فيه لذوى العقيدة الواحدة، إلا إن المشاركة في سر القربان المقدس هنا 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 الذى يوزع عند إنتهاء مراسيم القداس). رجاء مراجعة الكاهن. إذا رغبت أن تصبح عضوا. فى الكنيسة الارثوذكسية