

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 Thirteenth Sunday after Pentecost and the Thirteenth Sunday of Matthew

Martyrs Adrian and Natalie of Nicomedia

Venerable Joseph, Prince of India; Venerable Adrian of Ondrutsov

Sunday, August 26, 2018

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 Ss. Adrian and Natalie (Tone 3)

Thou didst deem that Faith which hath salvation to be riches never lost or plundered. Thou forsookest thy fathers' impiety, and thou didst follow thy Master, becoming rich in His divine gifts, O glorious Adrian. With the godly-minded Natalie, who emboldened thee, entreat Christ God, O Martyr, that our souls be saved.

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 4)

[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

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 26 in the Holy Orthodox Church we commemorate the holy Martyrs Adrian and Natalie, who were husband and wife.

Verses

The hands of evil men, whose feet run to murder,
the hands and feet of Adrian now do sever.

In life, Natalie was Adrian’s yoke-fellow, and in Heaven,
she is his fellow-dweller.

On the twenty-sixth Adrian’s hands and feet were severed.

Adrian was the head of the Praetorium and a pagan, and Natalie was secretly a Christian. Both were young and lived together in marriage for only thirteen months until martyrdom. When the nefarious Emperor Maximian visited Nicomedia, he ordered that Christians be seized and tortured. In a cave near the city, 23 Christians were hidden. Someone reported them to the authorities and they were cruelly flogged with oxen whips and rods and then cast into prison. Adrian observed these people, tortured but patient. He asked them what they expected from God for so many tortures endured. They spoke to him concerning the blessedness of the righteous in the Kingdom of God. Hearing this and, again observing these people, Adrian, at once, turned to the scribe and said to him: “Write down my name with these saints; I also am a Christian.” Learning of this, Natalie greatly rejoiced and when Adrian, with the others, sat chained in prison, she came and administered to all of them. When they flogged and tortured her husband, Natalie encouraged him to endure to the end. After lengthy tortures and imprisonment, Adrian, with the 23 honorable men, gave up the spirit in martyrdom. A few days later, Adrian appeared to Natalie in light and beauty and called her to come to God, and she peacefully gave up her spirit.

On this day, we also commemorate the Venerable Joasaph, prince of India; and Venerable Adrian of Ondrutsov. By the intercessions of Thy Saints, O Christ God, have mercy upon us. Amen.

A Note Regarding Holy Communion

Since we understand Communion to mean that we have all things in common, sharing an identical Faith, *only* those who are members of the Orthodox Church and who have prepared themselves through prayer, fasting and recent Confession may participate in Holy Communion. (We invite all, however, to partake of the blessed bread which is distributed at the dismissal.) Please see the Pastor for inquiries on how to become a member.

OFFERINGS

Holy Bread is being offered by Mushir & Abeer Khleif and family in loving memory of their departed loved ones: Yagoub Khleif, Yusra Rabadi, Kamal Khleif, and Salman Khleif. Memory eternal.

Holy Bread is also being offered by the Deeb family for the sixteenth year memorial and in loving memory of our Sitto Rose Deeb (+31 August, 2002). Memory Eternal. Prayers are also offered by the Deeb family for the success of the upcoming surgery of Uncle Emile Skaff, and for the continued health of Aunt Alice and Uncle Carl Andrews.

An offering of Holy Bread is also being made by the Richard & Cindy Tamoush celebrating their 30th wedding anniversary, and for the good health and happiness of their children: Tyler, Amy, Ryan and Samantha; the Kaady and Tamoush families. May God grant them many years!

Holy Bread is also being offered by Alice & Carl Andrews with prayer for their granddaughter, Shannon rose Sullivan, celebrating her birthday (September 1st). May God grant her many years!

The Coffee Hour is being hosted by Richard & Cindy Tamoush celebrating their thirtieth (30th) wedding anniversary (August 27). May Go grant them many years!

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

for the speedy recovery of Art Danks.

on the one-year memorial of the cousin of Beverly Ansara,
Dr. Sakae Kawata (+26 August, 2017). Memory eternal.

by Father Timothy for his great, great nephew, the child: Ale'a Respicio.

for the speedy recovery of Richard Khoury.

LITURGICAL CALENDAR

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

Beginning of the Ecclesiastical New Year - September 1st

The Fourteenth Sunday after Pentecost

The Fourteenth Sunday of Matthew

Saturday, September 1st, Great Vespers, 5 p.m.

Sunday, September 2nd, Orthros, 8:45 a.m., Divine Liturgy, 10 a.m.

[Labor Day – Monday, September 4th (U.S.A.)]

Feast of the Nativity of the Holy Theotokos - Saturday, September 8
Vesperal Divine Liturgy for the Feast of the Nativity of the Theotokos

Friday, September 7, 6:30 p.m.

The Sunday before the Elevation of the Holy Cross

The Commemoration of Ss. Joachim and Anna

Saturday, September 8th, Great Vespers 5 p.m.

Sunday, September 9th, Orthros, 8:45 a.m., Divine Liturgy, 10 a.m.

Vesperal Divine Liturgy for the Exaltation of the Holy Cross

Thursday, September 13, 6:30 p.m.

Feast of the Elevation of the Holy Cross - September 14

[a day of strict fasting]

ANNOUNCEMENTS

Attention Parents, Grandparents and Godparents:

Sunday, September 2, and 9, 2018 are the days of Church School Registration. Sunday, September 9 is our Church School Awards Presentation. Sunday, September 16, is the first day of Church School classes when our children will also participate in the Procession of the Holy Cross. Please contact our Church School Superintendent, Anna Farha Crowe for more information: <afarha@stmichaelvannuys.org>.

Parish Council Nominations

On Sunday, November 18, 2018 we will be holding a brief Special Meeting of the Voting Membership solely for the purpose of receiving and accepting nominations for Parish Council members to be elected for three (3), three-year terms (January, 2019 to December, 2021). At this meeting the Nominations Committee will present their report and additional nominations will be open from the floor. It is important that persons being considered be able to fulfill the commitment to serve. Therefore it is necessary that all nominees first be personally asked if they would accept nomination, and second be approved by the Pastor as someone who is qualified. The Parish Constitution prescribes that all nominees must be at least twenty-five years of age or older, have been a pledging members of the parish for at least one year and have fulfilled the canonical requirements of the Faith [Article VI, Sec. 2]. The nominees must also be committed in attending monthly Parish Council meetings held on the third (3rd) Sunday of each month. We sincerely thank Eric Nelson [ending his seventh consecutive year; able to be appointed for a one-year term]; Richard Ajalat [electable; appointed to complete the first (1st) term of the late, Caren Deeb Kouri]; and Richard Tamoush [completing his first (1st) term; re-electable]. Our three (3) one-year appointed members whose terms are expiring are: David Alexander [first year appointed], Amy Castillo [second year appointed], and Regan Hines [first year appointed]. The Parish Council election will be held on two (2) consecutive Sundays: November 25 and December 2. Council members whose terms are unexpired are: Joe Ayoub, Carrie Sadd Khoury, Connie Abdun-Nur Barilla, Adam Lamar, Michael Mitchell, and Deacon Andrew Monsue. Charmaine Darmour is also completing her eighth (8th) consecutive year as President of the Antiochian Women.

Capital Funds Campaign Committee Meeting, today (Classroom 6)

2019 Church Offering Envelope Order - due September 23

To continue or begin using our church offering envelopes please notify our Comptroller: Mary Ann Coury at maryanncoury@aol.com

You are invited to join us for our annual
Church School Awards Presentation Coffee Hour

Sunday, September 9, 2018 after Liturgy

We will be honoring our children's achievements, efforts,
participants and winners of this year's Creative Festivals

[a free-will offering will be received for our curriculum]

Parents: please contact Richard Ajalat to help:

rajalat@stmichaelvannuys.org

Upcoming Events (see the foyer bulletin board for more information)

Capital Funds Campaign Committee Meeting - today

Fourth Annual Pan-Orthodox Music Festival of Greater Los Angeles
Saturday, August 25, 2018; St. Steven's Cathedral (1621 W. Garvey Ave.,
Alhambra, CA 91803), 3 p.m., Free Admission

Father Timothy on vacation: August 21-23; August 28 to September 6

Church School Registration - September 2, 9, 2018

Church School Awards Presentation Coffee Hour - September 9, 2018

Start of Church School Classes - September 16, 2018

(21-40 year old) Young Adult "Wine Tasting," Friday, September 21, 2018
at the home of Richard Ajalat - <rajalat@stmichaelvannuys.org>

St. Mark (Irvine) Annual Fundraiser - Saturday, September 22
"Dueling Pianos Dinner and Show" San Juan Golf Club (32120 San Juan
Creek Rd.; San Juan, Capistrano; buffet dinner 6 p.m.,
show 8 p.m.; \$60/person by Sept. 9, \$70 after Sept. 9

Emergency Preparedness Presentation by Deacon Andrew,
Sunday, September 23 Coffee Hour

October is "Youth Month"
Fall Gathering - hosted by St. Peter the Apostle Church (Pomona)
Friday-Saturday, October 12-13, 2018

St. Michael Feast Day Luncheon - Sunday, November 11, 2018

St. Michael Church School Christmas Program Rehearsal and Program
Saturday-Sunday, December 8-9, 2018

St. Michael Church 50th Anniversary Celebration with His Eminence,
Metropolitan JOSEPH - Saturday and Sunday, January 26-27, 2019

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

Holy Bread Offering List

Coffee Hour Hosts Calendar

Sep 02 - open	Sep 02 - open
Sep 08 - open (Nativity of the Theotokos)	
Sep 09 - the Bitar family	Sep 09 - Church School Awards Luncheon
Sep 16 - open	Sep 16 - open
Sep 23 - open	Sep 23 - The Murr family
Sep 30 - open	Sep 30 - open

Please contact Fr. Timothy (818/219-3761; pastor@stmichaelvannuys.org) to sign-up to offer Holy Bread for open upcoming Sundays and Cindy Tamoush at: (818-345-4363; famtam5@socal.rr.com) to sign-up for the Coffee Hour.

Notice:

Father Timothy will be on vacation beginning this Tuesday, August 28 through Thursday, September 6. In the event of an emergency he may still be reached at 818-219-3761 via text, or by e-mail at: pastor@stmichaelvannuys.org. For all other matters please contact Richard Ajalat, Pastoral Assistant, at: rajalat@stmichaelvannuys.org or 818-800-2418. Please inform Father Timothy of all Sunday bulletin offerings for next Sunday, September 2nd today. Next Sunday's bulletin is being printed tomorrow, August 27. Father Minas Sarchizian will be substituting for Father Timothy next weekend.

Senior Ride Option

GOGO Grandparent is a safe and affordable transportation service for seniors needing a ride to and from any location. The company also provides assistance with seniors using walkers and wheelchairs. For more information go to: gogograndparent.com or phone: 855-464-6872.

Young Adult Fellowship "Wine Tasting"

Any young adult (21-40) are welcome to attend a gathering at the home of Richard Ajalat [616 Groveview Lane; La Canada; CA 91011; 818-800-2418] on Friday, September 21, 2018. For more information contact Richard, also via his e-mail rajalat@stmichaelvannuys.org.

"O Lord, I Have Loved the Beauty of Thy House" (LXX Psalm 25:7)

Part Four

The following article is the third of a series of writings by His Grace, Bishop BASIL that helps us to understand how the relationship between the art, architecture and music of the Orthodox Church communicates the presence of the Kingdom of God in this world.

The are, I believe, two reasons why many Orthodox churches in America incorporate stained glass windows into their design. The first is an inevitable result of living in a religiously pluralistic society. We see beautiful stained glass windows in Roman Catholic and Protestant churches and the natural inclination is to want to incorporate them (or at least an "Orthodox version") into an Orthodox church. The fact that stained glass windows are not part of the Orthodox iconographic Tradition is not taken into consideration. The second reason, I believe, is an ignorance on the part of architects in understanding the design intention of an Orthodox church (which is to be an image of the Kingdom) and how to achieve this design intention through architectural forms. One can find in almost any city in this country (or Canada) examples of Orthodox churches which cannot be distinguished from church buildings of "other" denominations (apart from the existence) of a three barred cross or an onion dome). Many of these "generic" church buildings incorporate stained glass windows - the purpose of which is to "decorate" an otherwise inferior design (in the same way that onion domes are often used to make an inferior

design “Orthodox”). The result has oftentimes been a church building with beautiful, or not so beautiful, stained glass windows which call attention to themselves as “art for art’s sake” and do little or nothing to contribute to the overall sense of the structure being an image of the Kingdom. When a church building is being designed it must be understood that all the “parts” (which may or may not include stained glass windows) should work together as a whole to communicate the design intention. Stained glass should be incorporated only with discretion - in the context of the whole architectural design and iconographic plan. If the decision to have stained glass windows is made, care must be taken so that the stained glass does not hinder the window’s primary luminous function. It is for this reason that light colored glass (with only one or a few complimentary shades of color), rather than dark colored glass should be used. Having to use artificial lighting during daytime liturgical services, because of the stained glass does not allow enough natural light, is an obvious design flaw. It can also be noted that stained glass in general, works better with mosaic than fresco because the mosaic stone is polished and is a better reflector of light. The interrelationship between iconography (in terms of style, color and placement) and the stained glass (in terms of style, color and placement, and the quality, intensity, and color of the refracted light) must also be considered. It must be made clear, however, that stained glass is not “necessarily” for Orthodox churches to be an image of the Kingdom - thousands of Orthodox churches over the past centuries have manifested this reality without it! Stained glass “icons,” I believe, will never come to be universally accepted as icons (in the sense of wooden icons, frescoes and mosaics) because they cannot serve as a worship function 24 hours a day. Stained glass “icons” are not illumined at night — the place that was an “icon” in the daytime becomes a black “hole in the wall” at night. We also cannot light a candle in front of a stained glass “icon” (as we can to illumine traditional icons) because the light will pass through to the outside — and viewed from the outside, the image is backwards! There is no question that stained glass can be beautiful in and of itself — but there is no “art for art’s sake” in the Orthodox liturgical arts — Orthodox Christian “art” is not an end in itself; it is there for a reason: to help the us move forward toward our salvation in Jesus Christ. [end of Part IV]

PASTORAL SERMON
The Thirteenth Sunday of Matthew
By V. Rev. Timothy Baclig
August 26, 2018

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 which our Lord taught prior to this final entrance into Jerusalem when He confronted the religious leaders concerning their hypocrisy, and false guidance in misleading the people. He compares them to the fruitless fig tree. Then He illustrates their unfruitfulness in the Parable of the Two Sons. They, like the son who promised to work in his father's vineyard, failed to do their Father's will. Finally He tells them the Parable of the Tenants bringing His indictment of them to a climax, so 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 a 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 clearly understood what He meant.

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 all 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 were 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 that 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 briars 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 us 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 my own frustrations can be the result of my own stubbornness and self-centered pride. Being selfish can easily turn to a callousness that makes ourselves accountable to no one else but us, 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.

THIRTEENTH SUNDAY AFTER PENTECOST THIRTEENTH SUNDAY OF MATTHEW

MARTYRS ADRIAN AND NATALIE OF NICOMEDIA
THE VENERABLE JOASAPH, PRINCE OF INDIA; VENERABLE ADRIAN OF ONDRUTSOV

طروبارية القيامة على اللحن الرابع

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

لقد حسبت الإيمان الخلاصي كنزاً لا يسلب، أيها المثلث الغبطة. فهجرت الكفر الأبوي،
وتتبعت آثار السيد، واغتنيت بالمواهب الإلهية، يا أدريانوس المجيد. فابتهل إلى المسيح
الإله في خلاص نفوسنا.

طروبارية رؤساء الملائكة باللحن الرابع

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

قنداق ميلاد العذراء على اللحن الرابع

بميلادك الطاهر أطلق يواكيم وحنة من عار العقر وأدم وحواء من فساد الموت. فله يُعيد
شعبك إذ تخلص من وصمة الزلات هاتفاً نحوك: العاقر تلد والدة الإله المغذية حياتنا.

الرسالة

ما أعظم أعمالك يا رب، لقد صنعت جميعها بالحكمة، باركي يا نفسي الرب
فصل من رسالة بولس الرسول الأولى إلى أهل كورنثس.

يا إخوة، تيقظوا، واثبتوا في الإيمان، كونوا رجالاً، كونوا أقوياء. اعملوا كل شيء بمحبة.
أنتم تعرفون، أيها الإخوة، أن عائلة استفاناس هي باكورة من آمن بالمسيح في أخائية.

وأنهم كرسوا أنفسهم لخدمة الاخوة القديسين. فأناشدكم، أن تسمعوا لهم ولكل من يعمل ويخدم معهم. سررتي 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 أكيليا وبريسكلا 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 جميعا نعمة الرب يسوع. محبتي لكم جميعا في المسيح يسوع

الإنجيل

فصلٌ شريفٌ من بشارة القديس متى

قال الربّ هذا المثل: غرس ربّ بيت كرما، فسيجه وحفر فيه معصرة وبنى برجاً وسلّمه إلى بعض الكرامين وسافر. فلما حان وقت القطف، أرسل عبده إلى الكرامين ليأخذوا ثمره. فأمسك الكرامون عبده وضربوا واحدا منهم، وقتلوا غيره، ورجموا الآخر. فأرسل عبداً غيرهم أكثر عدداً من الأولين، ففعلوا بهم ما فعلوه بالأولين: وفي آخر الأمر أرسل إليهم ابنه وقال: سيهايون ابني. فلما رأى الكرامون الابن، قال بعضهم لبعض: "ها هو الوارث! هلمّ نقتله ونأخذ ميراثه!" فأمسكوه ورموه في خارج الكرم وقتلوه. فماذا يفعل رب الكرم بهؤلاء الكرامين عند رجوعه؟ قالوا له: "يقتل هؤلاء الأشرار قتلاً ويسلم الكرم إلى كرامين آخرين يؤدون إليه الثمر في حينه." فقال له يسوع: "أما قرأتم في الكتب المقدسة: الحجر الذي رذله البناؤون صار رأس الزاوية؟ هذا ما صنعه الرب، وهو عجب لأبصارنا"

ملاحظة بخصوص تناول القربان المقدس

إن مفهومنا لتناول القربان يعني 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 إنتهاء مراسيم القداس). رجاء مراجعة الكاهن إذا رغبت أن تصبح عضواً في الكنيسة الارثوذكسية.