

DIVINE LITURGY VARIABLES ON SUNDAY, JULY 07, 2024
TONE 1 / EOTHINON 2; GREAT-MARTYR KYRIAKI OF NICOMEDIA
& SECOND SUNDAY OF MATTHEW

VENERABLE THOMAS OF MT. MALEON

- *During the Little Entrance, chant the Resurrectional Apolytikion. The Eisodikon (Entrance Hymn) is "O come, let us worship... save us, O Son of God, Who art risen from the dead..." After the Little Entrance, chant these hymns in the following order:*

RESURRECTIONAL APOLYTIKION IN TONE ONE	أبوليتيكيون القيامة بالحن الأول
While the stone was sealed by the Jews, and the soldiers were guarding Thy most pure body, Thou didst arise on the third day, O Savior, granting life to the world. For which cause the heavenly powers cried aloud unto Thee, O giver of life. Glory to Thy Resurrection, O Christ, glory to Thy kingdom, glory to Thy providence, O Thou Who alone art the lover of mankind.	إِنَّ الْحَجَرَ لَمَّا خُتِمَ مِنَ الْيَهُودِ، وَجَسَدَكَ الطَّاهِرَ حَفِظَ مِنَ الْجُنْدِ، قُمْتَ فِي الْيَوْمِ الثَّالِثِ أَيُّهَا الْمُخَلِّصُ، مَانِحاً الْعَالَمَ الْحَيَاةَ. لِذَلِكَ قَوَّاتُ السَّمَاوَاتِ، هَتَفُوا إِلَيْكَ يَا وَاهِبَ الْحَيَاةِ: الْمَجْدُ لِقِيَامَتِكَ أَيُّهَا الْمَسِيحُ، الْمَجْدُ لِمُلْكِكَ، الْمَجْدُ لِتَدْبِيرِكَ، يَا مُحِبَّ الْبَشَرِ وَحَدَّكَ.
APOLYTIKION FOR ST. KYRIAKI IN TONE FIVE (* <i> Let us worship the Word</i> *)	أبوليتيكيون للقديسة كيرياكي بالحن الخامس
Thou didst prove an auspicious and pleasing sacrifice, * a holy off'ring, O valiant prizewinner Kyriaki, * when thou broughtest thy Creator thine own spotless soul; * which Christ in turn hath glorified, * for through thee, He poureth forth divine gifts and endless graces * upon the faithful who praise thee, since He is the Friend of man.	قَدْ ظَهَرْتَ ذَبِيحَةً مُقَدَّسَةً، أَيَا كِيرْيَاكِي الشَّجَاعَةَ اللَّابِسَةَ الْجِهَادِ، إِذْ قَدَّمْتَ نَفْسَكَ لِلرَّبِّ جَابِلِكِ. وَمَجَّدَكَ الْمَسِيحُ، إِذْ إِنَّهُ أَنْبَعَ بِكَ، لِلْمُؤْمِنِينَ نِعْمًا لَا تَنْضُبُ، بِمَا أَنَّهُ رَوْوْفٌ، وَمُحِبُّ الْبَشَرِ وَحَدَّهُ.
• <i>Now sing the apolytikion of the patron saint or feast of the temple.</i>	
ORDINARY KONTAKION IN TONE TWO	قِنْدَاقُ بِالْحَنِ الثَّانِي
O protection of Christians that cannot be put to shame, mediation unto the Creator most constant, O despise not the suppliant voices of those who have sinned; but be thou quick, O good one, to come unto our aid, who in faith cry unto thee: Hasten to intercession, and speed thou to make supplication, thou who dost ever protect, O Theotokos, them that honor thee.	يَا شَفِيعَةَ الْمَسِيحِيِّينَ غَيْرِ الْخَازِيَةِ، الْوَسِيطَةَ لَدَى الْخَالِقِ غَيْرِ الْمَرْذُودَةِ، لَا تُعْرِضِي عَنِ أَصْوَاتِ طَلِبَاتِنَا نَحْنُ الْخَطَاةَ، بَلْ تَدَارِكِينَا بِالْمَعُونَةِ بِمَا أَنَّكَ صَالِحَةٌ، نَحْنُ الصَّارِحِينَ إِلَيْكَ بِإِيمَانٍ: بَادِرِي إِلَى الشَّفَاعَةِ وَأَسْرِعِي فِي الطَّلْبَةِ، يَا وَالِدَةَ الْإِلَهِ، الْمُتَشَفِّعَةَ دَائِمًا بِمُكْرَمِيكَ.

THE EPISTLE (For St. Kyriaki)

*God is wondrous in His saints.
Bless God in the congregations.*

The Reading from the Epistle of St. Paul to the Galatians. (3:23-4:5)

Brethren, before faith came, we were confined under the Law, kept under restraint until faith should be revealed. So that the Law was our custodian until Christ came, that we might be justified by faith. But now that faith has come, we are no longer under a custodian; for in Christ Jesus, you are all sons of God, through faith. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. And if you are Christ's, then you are Abraham's offspring, heirs according to promise. I mean that the heir, as long as he is a child, is no better than a slave, though he is the owner of all the estate; but he is under guardians and trustees until the date set by the father. So with us; when we were children, we were slaves to the elemental spirits of the universe. But when the time had fully come, God sent forth His Son, to redeem those who were under the Law, so that we might receive adoption as sons.

الرسالة (للقديسة كيرياكي)

عَجِيبٌ هُوَ اللهُ فِي قَدَيْسِيهِ. فِي الْمَجَامِعِ بَارِكُوا اللهَ.
فَصَلُّ مِنْ رِسَالَةِ الْقَدَيْسِ بُولْسِ الرَّسُولِ إِلَى أَهْلِ غَلَاطِيَةِ.

يَا إِخْوَةَ، قَبْلَ أَنْ يَأْتِيَ الْإِيمَانُ كُنَّا مَحْفُوظِينَ تَحْتَ النَّامُوسِ مُعْلَقًا عَلَيْنَا مِنْ أَجْلِ الْإِيمَانِ الَّذِي كَانَ مُزْمَعًا إِعْلَانُهُ. فَالنَّامُوسُ إِذَا كَانَ مُؤْتَبَرًا لَنَا يُرْشِدُنَا إِلَى الْمَسِيحِ، لِكَيْ نُبَرَّرَ بِالْإِيمَانِ، فَبَعْدَ أَنْ جَاءَ الْإِيمَانُ، لَسْنَا بَعْدَ تَحْتَ مُؤْتَبَرٍ. فَأَنْتُمْ كُلُّكُمْ أَبْنَاءُ اللهِ بِالْإِيمَانِ بِالْمَسِيحِ يَسُوعَ. لِأَنَّكُمْ أَنْتُمْ الَّذِينَ بِالْمَسِيحِ اعْتَمَدْتُمْ، الْمَسِيحَ قَدْ لَبَسْتُمْ. لَيْسَ يَهُودِيٌّ وَلَا يُونَانِيٌّ، لَيْسَ عَبْدٌ وَلَا حُرٌّ، لَيْسَ ذَكَرٌ وَلَا أُنْثَى، فَأَنْتُمْ كُلُّكُمْ وَاحِدٌ فِي الْمَسِيحِ يَسُوعَ. فَإِذَا كُنْتُمْ لِلْمَسِيحِ، فَأَنْتُمْ إِذَا نَسَلُ إِبْرَاهِيمَ وَوَرِثَةٌ بِحَسَبِ الْمَوْعِدِ. وَأَقُولُ: إِنَّ الْوَارِثَ مَا دَامَ طِفْلًا فَلَا فَرْقَ بَيْنَهُ وَبَيْنَ الْعَبْدِ مَعَ كَوْنِهِ مَالِكِ الْجَمِيعِ، لَكِنَّهُ تَحْتَ أَيْدِي الْأَوْصِيَاءِ وَالْوَكَلَاءِ إِلَى الْوَقْتِ الَّذِي حَدَدَهُ الْأَبُ. هَكَذَا نَحْنُ أَيْضًا حِينَ كُنَّا أَطْفَالًا كُنَّا مُتَعَبِّدِينَ تَحْتَ أَرْكَانِ الْعَالَمِ، فَلَمَّا حَانَ مِلءُ الزَّمَانِ، أَرْسَلَ اللهُ ابْنَهُ مَوْلُودًا مِنْ امْرَأَةٍ، مَوْلُودًا تَحْتَ النَّامُوسِ، لِيَقْتَدِيَ الَّذِينَ تَحْتَ النَّامُوسِ، لِنَنَالَ النَّبِيَّ.

THE GOSPEL**(For the Second Sunday of Matthew)****The Reading from the Holy Gospel according to St. Matthew. (4:18-23)**

At that time, as Jesus was walking by the Sea of Galilee, He saw two brothers, Simon who is called Peter and Andrew his brother, casting a net into the sea; for they were fishermen. And He said to them, "Follow Me, and I will make you fishers of men." Immediately they left their nets and followed Him. And going on from there He saw two other brothers, James the son of Zebedee and John his brother, in the boat with Zebedee their

الإنجيل (الأحد الثاني من متى)

فصلٌ من بشارَةِ الْقَدَيْسِ مَتَّى الْإِنْجِيلِي الْبَشِيرِ
وَالْتَلْمِيزِ الطَّاهِرِ. (٤: ١٨-٢٣)

فِي ذَلِكَ الزَّمَانِ، فِيمَا كَانَ يَسُوعُ مَاشِيًا عَلَى شَاطِئِ بَحْرِ الْجَلِيلِ، رَأَى أَخَوَيْنِ وَهُمَا سَمْعَانُ الْمَدْعُوُّ بَطْرُسُ وَأَنْدَرَاوُسُ أَخُوهُ، يُلْقِيَانِ شَبَكَةَ فِي الْبَحْرِ، لِأَنَّهُمَا كَانَا صَيَّادَيْنِ، فَقَالَ لَهُمَا هَلُمَّ وَرَائِي فَأَجْعَلْكُمْ صَيَّادِي النَّاسِ. فَلِلْوَقْتِ تَرَكَ كُلُّ شَيْءٍ وَتَبِعَاهُ. وَجَازَ مِنْ هُنَاكَ، فَرَأَى أَخَوَيْنِ آخَرَيْنِ وَهُمَا

<p>father, mending their nets, and He called them. Immediately they left the boat and their father, and followed Him. And He went about all Galilee, teaching in their synagogues and preaching the gospel of the Kingdom and healing every disease and every infirmity among the people.</p>	<p>يَعْقُوبُ بْنُ زَبْدَى وَيُوحَنَّا أَخُوهُ، فِي سَفِينَةٍ مَعَ أَبِيهِمَا زَبْدَى يُصْلِحَانِ شِبَاكَهُمَا فَدَعَاهُمَا، وَلِلْوَقْتِ تَرَكَا السَّفِينَةَ وَأَبَاهُمَا وَتَبِعَاهُ. وَكَانَ يَسُوعُ يَطُوفُ الْجَلِيلَ كُلَّهُ يُعَلِّمُ فِي مَجَامِعِهِمْ وَيَكْرِزُ بِبِشَارَةِ الْمَلَكُوتِ وَيَشْفِي كُلَّ مَرَضٍ وَكُلَّ ضَعْفٍ فِي الشَّعْبِ.</p>
<p>• <i>The Divine Liturgy of St. John Chrysostom continues as usual.</i></p>	
<p>THE DISMISSAL</p>	<p>الختم</p>
<p>Priest: May He Who rose from the dead, Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother; by the might of the Precious and Life-giving Cross; by the protection of the honorable Bodiless Powers of Heaven; at the supplication of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-laudable apostles; of our father among the saints, John Chrysostom, archbishop of Constantinople, whose Divine Liturgy we have now celebrated; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; <i>of Saint N., the patron and protector of this holy community;</i> of the holy and righteous ancestors of God, Joachim and Anna; of the holy and glorious Great-martyr Kyriaki of Nicomedia, whose memory we celebrate today, and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.</p>	<p>الكاهن: أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِي، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمِّكَ الْكَلْبِيَّةِ الطَّهَارَةِ وَالْبَرِيئَةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُخْيِي؛ وَبِطَلَبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَّمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسِينَ الْمُشْرَفِينَ الرُّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوْحَنَّا الذَّهَبِيِّ الْفَمِّ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظُّفْرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشَّحِينَ بِاللَّهِ؛ ؛ وَالْقَدِيسِ (سَـ) (فُلَانِ، فُلَانَةَ) شَفِيعِ (سَـ) وَحَامِي (سَـ) هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصِّدِّيقِينَ جَدِّي الْمَسِيحِ الْإِلَهِي، يُوَاكِمِ وَحَنَّةً؛ وَالْقَدِيسَةَ الْعَظِيمَةَ فِي الشَّهِيدَاتِ كِيرْيَاكِي الَّتِي مِنْ نِقُومِيدِيَّةِ، الَّتِي نَقِيمُ تَذْكَارَهَا الْيَوْمَ، وَجَمِيعِ قَدِيسِيكَ، أَرْحَمْنَا وَخَلَّصْنَا بِمَا أَنْكَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.</p>
<p>Priest: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.</p>	<p>الكاهن: بِصَلَوَاتِ آبَائِنَا الْقَدِيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهُنَا، أَرْحَمْنَا وَخَلَّصْنَا.</p>
<p>Choir: Amen.</p>	<p>الجوقة: آمين.</p>
<p><i>These texts have been prepared by the Department of Liturgics of the Antiochian Archdiocese</i> Portions of the Archdiocesan Service Texts include texts from <i>The Menaion</i>, <i>The Great Horologion</i>, <i>The Pentecostarion</i>, <i>The Octoechos</i>, <i>The Triodion-Holy Week</i>, and <i>The Psalter of the Seventy</i>, which are Copyright © Holy Transfiguration Monastery, Brookline, Massachusetts, and are used with permission. All rights reserved. These works may not be further reproduced, beyond printing out a single copy for personal non-commercial use, without the prior written authorization of Holy Transfiguration Monastery.</p>	

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

DAY	NAME OF THE DEPARTED	ANNIVERSARY
3	Ernest Chamandy	66
4	Michael Habash	41
4	Hanna Freiha	8
5	Fuad Sakran	8
6	Freda Efremidis	13
6	Philip Habib	27
6	Jalilieh Makhoulf	21

- **Please**, pray for the health of the following parishioners: Ellen, Robert, Alex, Sam, Elias, Nassar, George, Nina, Sonia, George, Beshara, Irene, Nadia, Christine, Toni, George, Helena, Rami and Maien.

ETERNAL LIGHTS

- **July 7:** For the good health of **Brandon George Vieira** on his birthday from **George & Rose Ghneim**
For the good health of **Geрге & Rose Ghneim** on wedding Anniversary.

MEMORIAL

- **40 days memorial service** for **Issa Rassi** offered by **his brother Eddy and his wife Cecilia Rassi, and their family.** May his memory be eternal!
The coffee hour is offered today in loving memory of **Issa Rassi** by his family.

SCHEDULE OF USHERING FOR JULY 7, 2024

- **Head Usher:** Ra'ed Dallal
- **Ushers from the Parish Council:** Peter Qubti Nabil Tahhan
- **Ushers:** Nabil Abou-Saleh Lara Ayoub
 Rania Hourani George Nims

CHURCH OFFICE

- **Anyone wishing to church a child, removal of crowns, have a memorial service, or would like Fr. George to give communion or visit their loved sick ones, should contact the church office ahead of time (905) 731-7210. In case of emergency, call Fr. Georges Mokbel (416) 725-2888**

FIRE ROUTE, HANDICAPPED PARKING, AND PARKING LINES

- Please make sure not to park on the side of the church or in front of the Fire Hydrant, for this is a fire route. Also ensure not to park in the spots designated for handicapped parking. Anyone who parks and does not show a handicap permit on the window will be tagged.

MAINTAINING SILENCE DURING THE SERVICE

- **The congregation is expected to actively participate in worship. However, God's house is a place for reverence and worship, not loud and idle conversations (between each other or on cell phones). Please, turn off cell phones and any other devices when you are attending the Liturgy. If you have a situation that requires you to speak to other parishioners, please do that quietly outside the church or downstairs in the basement.**

TEEN SOYO

- Congratulations to our newly elected TEEN SOYO Board Members...

President: Peter Mokbel

VP: Peter Novratidis

Treasurer: Helena Mokbel

Secretary: Michael Ishac

Social Media: Dima Alzidan

Coordinators: Lucas El Bouri, Mark Moussa and Paul Petro Youth Advisors: Angela Ghazal and Fadi Freiga

If you are interested in joining our Teen SOYO group please contact our Youth Advisors.

Note: members must be between the ages of 13-19 years old.

Angela Ghazal: 416-720-0308

Fadi Freiga: 647-829-6136

- **Kindly Submit your Contribution through the Following Methods: Connect to the Church Website www.stgeorgeto.org Click on Donate**
- **PayPal, or send your Cheque by Mail to: St. George Antiochian Church, 9116 Bayview Ave, Richmond Hill ON, L4B 3M9**
Good will come to those who are generous and lend freely, who conduct their affairs with justice. (Psalm 112:5)

The Teacher Does Not Retire

By Metropolitan Saba Isper

Dedicated to Metropolitan George Khodr, March 12, 2018

His Eminence Metropolitan Saba is resharing this tribute to His Eminence Metropolitan George Khodr (upon his retirement from archpastoral ministry in 2018) on the occasion of his 101st birthday on July 6, 2024.

O Antiochian light, we thank God for sending you to His Church, so that its people may know its hidden splendor and its radiance that calls the people of God. Had you not been present in the past eight decades, the light of Christ would not have shone as brightly in it as it does today. You have spent your lifetime, since its blossoming, in the service of the Incarnate Word, bringing salvation, compassion, and love to humanity. You have passionately loved the Crucified One Who rose from the dead for your sake and ours. You sought after Him, driven by overwhelming love and unshakable certainty that He is the Savior, and that He alone is worthy of worship and of our whole hearts and beings.

In the blossoming of our youth, as my generation and I oscillated between culture and faith, you were the shining example of the possibility of combining both, and of how culture sparkles with life and beauty when illuminated by Christ's light. You rescued us at that time from the clutches of atheism and made us love the Church of Christ which we had perceived as no more than a dusty museum or, at best, a place suitable for the poor and elderly. Through you, we learned that it is the cradle of true life and the source of eternal youth, and that Christ alone is "the way, the truth, and the life" for all generations and all times.

You lived, as you said, captivated by divine love, and you stated: "The believer is either passionately in love or he is nothing." You restored many people's confidence in the Church and its pastors. Your passion for Christ enabled you to find contentment in Him alone, freeing yourself from all earthly bonds, even the good ones. How could you have stayed in the world with its problems and crises, without your eyes being never distracted from the Lord? You used to enchant us with Him when you cast His light upon every earthly thing, transforming it into something heavenly! You often used the expression "earthly dust kneaded with the light of Christ" because you experienced firsthand how your own earthly dust was transformed after being engulfed with His light again. The Lord chose to spread His

radiance to us from your earthly dust. He entrusted you to convey His splendors to the ends of the earth, and you were a faithful apostle.

Would you have combined in your eyes the gentleness of a child and the sharpness of a falcon if God had not granted you abundant intelligence so that you, in turn, could give him the purity of your heart? And because you have unified in your person, by His divine grace, the earthly with the heavenly, you became able to reflect the abundance of His splendor and beauties, and to lead even those who reject your Lord to respect Him and those who scorn His Church to change their perspective.

I did not understand, nor did some of my friends, the secret of your passion for Christ until your eyes once gleamed with a joy that is not from this world, when one of our colleagues asked you, "I read you attentively and notice that you use the word Christ so often that I even tried to replace it with the word God in many places, and I saw that the meaning did not change." You exclaimed joyfully, as if he had discovered a secret, and said: "Precisely, because no one comes to the Father except through Him."

You enriched us beyond measure. How we awaited your articles and sermons and eagerly received them to rejoice in the sweetness of your Jesus that you conveyed to us. No one taught like you. No one dared like you to smash the idols that often obscured the face of the Lord, even in the heart of His Church.

Your desire to illuminate the world with the light of your Christ made you unafraid to wade through the mire because you had great faith that it would turn into light when it met the Lord. You would come to us, leaning on His chest like the beloved John, to infuse us with the warmth of His heart and refresh our souls with the nectar of His life-giving fragrance. I do not believe that your intelligence and your culture alone are what enriched us with all that came from you, in your verbal and written teachings. No, your constant prostration at the Lord's feet, your attachment to Him, and the outpouring of His grace in you made your human capabilities convey Him with the splendor that you personally experienced in Him.

You engaged in dialog with the young and old, those who shared your convictions, those who opposed them, and those who rejected them. Your equal respect for all did not wane. You bore all the flaws of humanity, being patient with your flock, with the sinner until he repents and with the wicked in the hope of awakening any good

within them. Only stupidity you could not tolerate, for your voice would rise high against it. Was it because you understood its great danger, for it hides the light of Christ from the world? You showed kindness to the sinner and reprimanded him at times for the sake of his repentance, but how would the foolish know the gravity of their actions if not confronted?

Do you know, O great one, that your greatness lies in all of this? With all the gifts and talents God bestowed upon you, you did not confine His Church within yourself, but left much freedom to your disciples, so that the Spirit of the Lord would have ample space to transform them.

I once came to you, anxious about the situation of my small archdiocese and saddened by the stifling of my capabilities in it. You advised me to focus on the quality of my service, not its quantity. You said, "We in the Church are shepherds of souls first and foremost." No words have comforted me as much as yours; you have shown me the way with these words. Now, after years of service to the Church, I am sure that no one could say what you said unless he had internally struggled for the salvation of his flock, because he loved extremely.

How great you are, with a diamond eloquent tongue. Your greatness extends beyond knowledge and culture. It lies in your humility and love, and your unwavering heart turned forever toward your Lord. Because of this towering stature, you reached every corner, bowing only before your Lord.

Today, having passed the age of ninety-five, the frailty of human nature relieves you from pastoral burdens and the Church's concerns. Yet, you remain a blessing to the Antiochian Church and in perpetual prayer for it. In its crises, it stands at crossroads, yearning for persons like you. Today, you dedicate your time to praying for it. Pray that it may not obscure the Lord's face to His people with scandals, limitations, or stupidity. Pray, Your Eminence, so that many within it allow the Lord to illuminate the face of this world through them.

You remain, O teacher, as you have given, taught, and written.

المعلم لا يستعفي

الميتروبوليت سابا (اسبر)

مهداة إلى المطران جورج خضر - ١٢ آذار ٢٠١٨

يعيد الميتروبوليت سابا نشر هذه المقالة التي كتبت كعربون تقدير للميتروبوليت جورج خضر عقب تقاعده من مهامه الرعائية في عام ٢٠١٨ واليوم بمناسبة عيد ميلاده المئة والواحد الواقع في ٦ تموز ٢٠٢٤.

أيها النور الأنطاكي، نقدّم الشكر لله لأنه أرسلك إلى كنيسته ليعرف شعبها كمّ البهاء المخبوء فيها، ومدى الضياء المدعو إليه شعب الله الحسن العبادة. لو لم تكن حاضراً في السنوات الثمانين السابقة ما كان وهج المسيح ساطعاً فيها كما هو اليوم. قضيت سنّي عمرك، منذ تفتّحها، في خدمة الكلمة المتجسّد خلاصاً وتحناناً وعشقا للبشر. همتّ بالمصلوب القائم من أجلك ومن أجلنا، وسعيت في إثره مدفوعاً بحبّ غامر ويقين لا يتزعزع بأنه المخلص، وبأنه وحده المستحقّ أن يُسجّد له وأن يُعطى القلب والكيان وكلّ ما في الإنسان وله.

في تفتّح أزاهير شبابنا، أنا وجيلي، وكنا نتأرجح بين الثقافة والإيمان، كنتّ المثال الوضاء أماننا في إمكانية جمعهما معاً، لا بل وإشراق الثقافة حينما تُستضاء بنور المسيح، فتتلاها حياة وجمالاً. انتشلنا من براثن الإلحاد آنذاك وحببتنا بكنيسة المسيح التي لم تكن تبدو لنا حينها أكثر من متحف علاه الغبار، أو، في أحسن الأحوال، مكاناً مناسباً للمساكين والعجزة. عرفنا بواسطتك أنّها مطرح الحياة الحقّة ومنتج الشباب الدائم، وأنّ مسيحها وحده الطريق والحقّ والحياة لكلّ الأجيال ولكلّ الأزمان.

عشتّ كما قلت، يا من تيمّمك الحبّ الإلهي، فقلت "المؤمن ولةٌ أو ليس بشيء"، وأرجعت للكثيرين الثقة بالكنيسة والإكليروس. عشقك للمسيح جعلك تكتفي به وحده وتتحرّر من كلّ رباط أرضي ولو كان صالحاً. كيف استطعت أن تبقى في الدنيا ومشاكلها وأزماتها وما غفلت عيناك لحظة

عن السيّد؟ كنتّ تسحرنا به عندما تلقي بنوره على كلّ شيءٍ دنيويّ فيستحيل سماويّاً! هل كنتّ تكثر من استعمال تعبير "الترابيّة المجلوبة بضياء المسيح"، لأنّك اختبرت ترابيتك ورأيتها كيف صارت بعدما غمرها السيّد بنوره ثانية؟ لقد ارتضى أن يعمّم وهجه من ترابيتك علينا، وكلفك بأنّ توصل جمالاته إلى أقاصي الأرض، فكنّت الرسول الأمين.

أكنتّ تجمع في عينيك وداعة الطفل وحِدّة الصقر لو لم يمنحك الله الذكاء الوافر، فتهديه بدورك نقاوة القلب؟ ولأنّك وحدت في شخصك، بنعمته الإلهيّة، الأرضيات بالسماويات، بتّ قادراً على أن تعكس وفرة وافرة من بهائه وجمالاته وتقود حتّى الرافضين لسيّدك إلى احترامه والمزدرين بكنيستته إلى تغيير نظرهم إليها.

لم أفهم، وبعض من أصدقائي، سرّ عشقك للمسيح، حتّى لمعت عيناك مرّةً ببريق فرح ليس من هذا العالم، حينما سألك أحد رفاقنا قائلاً: إنني أفرأك بتمعن وألاحظ أنّك تستخدم كلمة المسيح كثيراً، حتّى إنني حاولت استبدالها بلفظة الله في مواضع كثيرة، فرأيت المعنى لم يتغيّر". فهتفت به متهللاً كمن اكتشف السرّ وقلت: "بالضبط لأن لا أحداً يأتي إلى الأب إلا به". أغنيتنا بأكثر من الكثير. كم كنّا ننتظر مقالاتك وعظمتك ونتلقفها بلهفة لنفرح بما تنقله إلينا من حلوات يسوعك. من علم مثلك؟ ومن جرؤ مثلك على تحطيم الأصنام التي كثيراً ما حجبت وجه السيّد حتّى في قلب كنيسته؟

شوقك إلى إضاءة العالم بنور مسيحك جعلك لا تتهيّب من خوض الوحول لأنّ إيمانك عظيم بتحوّلها نوراً عندما تلتقي بالسيّد. تأتينا من اتكائك على صدره كيوحنا الحبيب لتبتنا دفء قلبه وتتعش نفوسنا برحيق عطره المحيي. لستُ بمصدّقٍ بأنّ نكاءك وحده وثقافتك وحدها هما من أغنانا بكلّ ما أتى منك تعليماً شفهيّاً ومكتوباً. لا، فسجودك الدائم عند قدمي السيّد والتصاقك به وانسكاب نعمته فيك هو ما جعل قدراتك البشريّة تنقله بهذا البهاء الذي خبرته شخصياً فيه.

حاورت الكبير والصغير، من شاركك توجّهاتك ومن خالفها ومن رفضها، ولم تنقص سويّة احترامك للجميع. كنتّ تحتل جميع عيوب البشر وتطيل أُناتك على أبنائك وتتأني على الخاطئ حتّى

يتوب، والشرير، على رجاء تحريك ما فيه من خير. وحده الغباء لم تكن تحتمله، فكان صوتك يعلو عليه. أَلأنك تدرك مدى خطره، لكونه يحجب نور المسيح عن العالم؟ تترقق بالخطي وتؤنبه أحياناً في سبيل أن يتوب، أمّا الغبي فكيف يعرف فداحة ما يفعل إن لم تجبهه؟

أتعرف أيها الكبير أنّ عظمتك تكمن في أنّك، على ما حباك الله من مواهب وقدرات، لم تحصر كنيسته فيك وتركت الكثير من الحرية لمن تتلمذوا على يديك، حتّى يكون لروح الرب المجال الأرحب في تغييرهم.

أتيتك مرّة مخنوقاً من وضع أبرشيّتي وصغرها، وحزيناً على خمود قدراتي فيها، فنصحتني بأن أركّز على نوعيّة خدمتي لا على كمّها. وقلت نحن في الكنيسة رعاة نفوسٍ أولاً وأخيراً. لم يعزني قول كقولك هذا حتّى الآن، وقد رسمت الطريق لي بقولك هذا. وها أنا أضحيتُ، بعد سنوات خدمتي الكنسية، واثقاً من أنه ما من إنسان يقدر أن يقول ما قلته لو لم يكن قد تمرمر داخلياً من أجل خلاص رعيّته، لأنّه أحبّها حتّى المنتهى.

كم أنت كبير أيها الأمامسيّ اللسان. لست كبيراً بعلمك وأدبك فقط، بل بتواضعك ومحبتك وقلبك الوثّاب أبداً إلى سيّدك. ولأنك بهذه القامة الكبيرة، استطعت أن تصل إلى كلّ مكان، فلا تتحني إلا أمام ربّك.

أعفتك الطبيعة البشرية اليوم من أثقال الرعاية وهموم الكنيسة وقد تخطّيت الخامسة والتسعين، لتبقى بركة لأنطاكية الكنيسة وصلاة موصولة من أجلها. إنّها في أزماتها على مفترق طرق وتحتاج إلى أمثالك كثيراً. اليوم تتفرّغ للصلاة من أجلها. ادعُ لها لكي لا تغطي القبائح والمحدوديات والغباوة وجه سيّدها عن شعبه. ادعُ لها يا سيّد ليبقى فيها الكثيرون ممّن يضيء ربّها بهم وجه هذا العالم.

أنت باقٍ أيها المعلّم بما أعطيت وعلمت وكتبت.

Le Maître ne démissionne pas

Par Métropolite Saba (Isper)

Dédié à l'évêque Georges Khodr, 12 mars 2018

Son Éminence le Métropolite Saba partage à nouveau cet hommage à Son Éminence le Métropolite George Khodr (à l'occasion de sa retraite du ministère archipastoral en 2018), à l'occasion de son 101e anniversaire le 6 juillet 2024.

Ô lumière antiochienne, nous rendons grâce à Dieu pour vous avoir envoyé à Son Église pour que son peuple connaisse la splendeur cachée en elle, et l'éclat auquel le peuple de Dieu est appelé. Si vous n'avez pas été présent au cours des quatre-vingts dernières années, la lumière du Christ n'aurait pas brillé aussi intensément qu'aujourd'hui. Vous avez consacré les années de votre vie, depuis leur éclosion, au service de la Parole incarnée, pour le salut, la compassion et l'amour de l'humanité. Vous vous êtes épris du crucifié ressuscité pour vous et pour nous, et vous l'avez suivi, poussé par un amour débordant et une certitude inébranlable qu'Il est le Sauveur, et que Lui seul mérite d'être adoré, de lui donner le cœur et tout l'être humain et ce qui lui appartient.

Pendant l'épanouissement de notre jeunesse, moi et ma génération, quand on oscillait entre la culture et la foi, vous étiez pour nous l'exemple éclatant de la possibilité de les concilier, et plus encore de la radiance de la culture lorsqu'elle est éclairée par la lumière du Christ, devenant ainsi une source de vie et de beauté. Vous nous avez extraits des griffes de l'athéisme de l'époque et vous nous avez fait aimer l'Église du Christ qui, à nos yeux, n'était jusqu'alors qu'un musée poussiéreux, ou, au mieux, un lieu pour les démunis et les vieux. Grâce à vous, nous avons découvert qu'elle est le lieu de la vraie vie et la source de la jeunesse éternelle, et que son Christ est seul le chemin, la vérité et la vie pour toutes les générations et tous les temps.

Vous avez vécu, comme vous l'avez dit, ô vous qui êtes envoûté par l'amour divin, affirmant que "le croyant ou il est épris ou il n'est rien", et vous avez redonné à beaucoup confiance en l'Église et en ses pasteurs. Votre amour pour le Christ vous a suffi et vous a libéré de tout lien terrestre, même s'il était bon. Comment avez-vous pu rester dans le monde avec ses problèmes et ses crises, sans que vos yeux ne se détournent un instant du Seigneur? Vous nous séduisiez par Lui en illuminant toute chose terrestre de Sa lumière, la transformant en céleste! Vous avez souvent utilisé l'expression "une poussière pétrie de la lumière du Christ" parce que vous

aviez expérimenté votre propre poussière et vu comment elle est devenue après avoir été baignée de nouveau dans Sa lumière. Il a accepté de répandre son éclat à travers votre poussière sur nous, vous chargeant de transmettre Ses beautés aux confins de la terre, et vous avez été un apôtre fidèle.

Auriez-vous combiné dans vos yeux la douceur de l'enfant et la rigueur du faucon si Dieu ne vous avait pas doté d'une grande intelligence, et qu'en retour, vous Lui avez offert la pureté du cœur? Parce que vous avez uni en vous-même, par Sa grâce divine, les choses terrestres et célestes, vous avez pu refléter l'abondance de Sa splendeur et de Ses beautés, et amener même les réfractaires à votre Seigneur à Le respecter, et ceux qui méprisaient Son Église à changer leur perception.

Je n'ai pas compris, et certains de mes amis non plus, le secret de votre amour pour le Christ, jusqu'à ce que vos yeux brillèrent une fois d'une joie qui ne vient pas de ce monde, lorsque l'un de nos compagnons vous a demandé : "Je vous lis attentivement et je remarque que vous utilisez souvent le mot Christ, j'ai même essayé de le remplacer par le mot Dieu dans de nombreux passages, et j'ai vu que le sens ne changeait pas." Vous avez alors crié d'exaltation comme s'il avait découvert un secret, disant: "Exactement, car personne ne vient au Père sinon par Lui."

Vous nous avez enrichis bien plus qu'énormément. Quelle était notre impatience d'attendre vos articles et vos sermons pour nous en délecter et nous réjouir de ce qu'ils nous transmettaient des douceurs de votre Jésus. Qui a enseigné comme vous ? Qui a osé comme vous briser les idoles qui ont souvent obscurci le visage du Seigneur, même au cœur de Son Église ?

Votre désir d'éclairer le monde avec la lumière de votre Christ vous a fait ne pas craindre de vous salir les mains, tant est grande votre foi que toute salissure se transforme en lumière en rencontrant le Seigneur. Reposant sur Sa poitrine comme Jean le bien aimé, vous veniez à nous pour nous transmettre la chaleur de Son cœur et raviver nos âmes du nectar de Son parfum vivifiant. Je ne peux croire que tout ce dont vous nous avez enrichi oralement et par écrit, venait seulement de votre intelligence et de votre culture. Non, il est venu de votre adoration constante aux pieds du Seigneur, votre proximité avec Lui et le déversement de Sa grâce en vous. Cela a rendu vos capacités humaines capables de Le transmettre avec cette splendeur que vous avez personnellement expérimentée en Lui.

Vous avez dialogué avec les grands et les petits, ceux qui partageaient vos orientations et ceux qui les contredisaient ou les rejetaient, sans jamais diminuer

le respect dû à tous. Vous avez supporté toutes les faiblesses humaines, patienté avec vos ouailles, fait preuve de patience avec le pêcheur pour qu'il se repente, et avec le méchant, dans l'espoir de réveiller le bon en lui. Seule la bêtise vous était insupportable, et votre voix s'élevait contre elle avec véhémence. Est-ce parce que vous saviez combien elle est dangereuse, car elle obscurcit la lumière du Christ face au monde? Vous étiez doux avec le pêcheur et le réprimandiez parfois pour qu'il se repente, mais comment l'imbécile, aurait-il pu réaliser la gravité de ses actes si vous ne l'y confrontait pas?

Savez-vous, ô grand homme, que votre grandeur réside dans le fait que, malgré les talents et les capacités que Dieu vous a donnés, vous n'avez pas enfermé Son Église en vous, laissant beaucoup de liberté à ceux qui ont été formés par vous, pour que l'Esprit du Seigneur ait plus d'espace pour les transformer.

Je suis venu à vous une fois, anxieux de la situation de mon diocèse et de son étroitesse, et triste de ne pouvoir y exercer pleinement mes capacités. Vous m'avez conseillé de me concentrer sur la qualité et non la quantité de mon service. Vous avez dit que dans l'Église, nous sommes avant tout et surtout des pasteurs d'âmes. Aucun mot ne m'a réconforté autant que celui-ci, et vous m'avez tracé la voie par cette parole. Après des années de service ecclésial, je suis maintenant certain qu'aucun homme ne pourrait dire ce que vous avez dit sans avoir souffert intérieurement pour le salut de son troupeau, parce qu'il l'a aimé à l'extrême.

Que vous êtes grand, ô-vous à la langue à l'éloquence de diamant. Vous n'êtes pas grand seulement par votre connaissance et vos manières, mais par votre humilité, votre amour et votre cœur toujours enflammé pour votre Seigneur. Et parce que vous êtes d'une telle grandeur, vous avez pu frayer avec tous, en tout endroit, ne vous inclinant que devant votre Seigneur.

Aujourd'hui, ayant dépassé vos quatre-vingt-quinze ans, la fragilité de la nature humaine vous a déchargé des poids de la pastorale et des soucis de l'Église, mais vous restez une bénédiction pour l'Église d'Antioche en la portant dans vos prières continues. Les crises qu'elle vit la mettent à une croisée de chemins, et elle a grand besoin de personnes comme vous. Aujourd'hui, vous vous consacrez à prier pour elle. Priez pour que les scandales, les limitations et la stupidité ne cachent à son peuple le visage de son Seigneur. Priez pour elle, Monseigneur, pour qu'elle garde en elle beaucoup de ceux par qui son Seigneur illumine le visage de ce monde.

Vous resterez présent, ô Maître, par ce que vous avez donné, enseigné et écrit.

March 31st, 2024

Dearest Brothers and sisters in Christ,

Subject: Ushering Procedures and protocols

We are pleased to inform you that during its March 26th Meeting, the Parish Council endorsed the new procedures and protocols for ushering. The primary aim of these measures is to update ushering activities and, most importantly, to welcome new volunteers to participate and engage in the church community's life.

As such, we are currently seeking volunteers for the month of April to help with ushering duties and support the process. If you are available during the upcoming weeks, please reach out to me via email or text message at the contact details below. According to the updated protocol, the Head Usher to supervise all ushering activities, along with 4-6 volunteer ushers who will assist the two (2) Parish Council member volunteers.

We welcome new volunteers to serve during our liturgy, however, kindly note that to ensure a fair opportunity for as many parishioners as possible to volunteer, only those whose names have been announced will be serving as ushers. Others are kindly requested to wait for their turn. Thank you for your understanding.

Thank you for your cooperation.

For the Glory of God!

Ra'ed G Dallal

raed_dallal@yahoo.ca

Text: (416) 576-3232

Call: (905) 833-2333

Summary of Duties and Responsibilities

- Arrive early before 9:30am
- Refill Candle supply when required
- Assist with seating when needed
- Maintain order during the service
- Collection offerings
- Ensure order during communion
- Counting collection tray by the appointed Board Members with Head Usher

Responsibilities of head Usher Plus One usher

- Remove old burnt candles in the Candle stand
- Keep the area as clean as possible
- Try to make the area clear; minimize chit chat
- Minimize hazards at the entrance
- No more than \$50 in \$5 and \$10 denominations shall be used as change
- Bring forward the names before beginning of Liturgy

Collection Offering:

Steps for collecting the Offering

- Four ushers line up in rows of two at the back of Church
- At the appointed time, ushers walk forward and stand together in front of the Altar, they will meet Abouna, they will kiss the Cross and proceed with the collection.
- Ushers move in pairs to the left and right pews.
- Once collection is complete, the Head Usher will wait near the front door with the large collection basket;
- All collection baskets are distributed into the large collection basket;
- The two (assigned "usher" board members) will jointly walk up the stairs to deliver money to the church office; these two (2) Ushers shall count the offering and will sign the collection offering spreadsheet that
- Is prepared by Office Manager. At the time of counting the offering, there shall only be two (2) Ushers counting.

Ushers for Communion

- Firm Ushering during communion is the key to success for an orderly movement of people.
- As the two (2) appointed "Ushers" Council Members are counting the collection,
- The other ushers (4) will keep order during communion. An additional Usher is required for the middle row

Collections

- Candle BOX Retrieval
- Normally completed once during the service, second after tray collection
- Head Usher obtains a separate basket (different than the ones for the tray collection);

- In the presence of another Usher; box is open, money poured into the basket;
- Ensure that the candle box is locked after being emptied;
- The two (2) appointed Board Members serving as ushers take the basket up together to deliver and count the offering. They may be assisted by the Treasurer and the vice chair.

Counting of the Offering

- The two (2) assigned "Ushers" Board Member are responsible for counting the offering; must always be present during the counting and depositing into church safe.
- These will be the same Ushers that will sign the collection spreadsheet as prepared by Waddah.
- The Head Usher shall designate an additional usher to assist with the counting should the collection require support.



St. George Antiochian Orthodox Church

Invites You To Our Annual Parish Picnic

SAT **20** JULY

STARTING 11:00AM

 **Bruce Mills Park - Sunny Acres Site**
3291 Stouffville Rd, Stouffville, ON
(Sites 1 & 2)


**Bring Your
Own
Food & Drinks!**

Entrance Fees:
Child (4-13 years): \$5.05
Adult (14 - 64 years): \$7.60
Senior (65+): \$6.45

ACTIVITIES

Water balloons

Volleyball

Tug of war

Backgammon

Chess

Bike rail



RSVP by July 15th
Scan the QR Code
to register



Or Call
Lara: 416 399 2967
Rania: 647 994 8076

St. George Antiochian Orthodox Church Toronto

2024 SOCCER TOURNAMENT

16+

7 VS 7

DATE **Aug 31-
Sept 1**

\$70/PLAYER

\$35/PARTICIPANT

VENUE

Markham Sports Dome
5300 14th Ave,
Markham, ON L3S 3K8

Registration Link

Deadline July 15th 2024

Contact your parish coach or captain

Park Inn By Radisson Toronto-Markham

Hotel rate \$207-\$220+Tax/Night for 2 double beds

Booking deadline August 1st 2024

Tel (289) 806-1944

For Further Questions Contact Mark or Wissam

Tel: (416) 389-4937
Email: elbouri@ca.ibm.com

Tel: (416) - 570 - 8728
Email: Mark.Ayyad@outlook.com

ST. GEORGE TORONTO SOCCER TOURNAMENT FUNDRAISER BBQ

Burger/Hotdog + Drink + Fries - \$15.00

Burger/Hotdog + Drink - \$10.00

📍 Church Parking Lot

🕒 Sundays after Liturgy from June 23-July 28

