

**DIVINE LITURGY VARIABLES ON SUNDAY, AUGUST 11, 2024  
TONE 6 / EOTHINON 7; SEVENTH SUNDAY AFTER PENTECOST  
& SEVENTH SUNDAY OF MATTHEW**

**AFTER-FEAST OF THE TRANSFIGURATION OF JESUS CHRIST**

MARTYR AND ARCHDEACON EUPLOS OF CATANIA IN SICILY; NIPHON, PATRIARCH OF CONSTANTINOPLE;  
NEW-MARTYRS ANASTASIOS AND DEMETRIOS OF LESBOS

**THE FIRST ANTIPHON**

**الانتيفونا الأولى**

Great is the Lord, and greatly to be praised, in the city of our God, in His holy mountain. Who settest fast the mountains by Thy strength, Who art girded about with power.

*Through the intercessions of the Theotokos, O Savior, save us.*

Who coverest Thyself with light as with a garment. The mountains shall rejoice at the presence of the Lord, for He cometh; yea, He is come to judge the earth.

*Through the intercessions of the Theotokos, O Savior, save us.*

*Glory... Both now...*

*Through the intercessions of the Theotokos, O Savior, save us.*

عَظِيمٌ هُوَ الرَّبُّ وَمُسَبَّحٌ جِدًّا فِي مَدِينَةِ إِلَهِنَا فِي جَبَلِ قُدْسِهِ. أَلْمَثَبْتُ الْجِبَالَ بِقُوَّتِهِ، أَلْمَمَّنَطِقُ بِالْقُدْرَةِ.

بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ، يَا مُخَلِّصُ خَلِّصْنَا.

الْلَابِسُ النُّورَ مِثْلَ الثَّوْبِ. الْجِبَالُ سَتَهَلَّلُ قُدَّامَ وَجْهِ الرَّبِّ لِأَنَّهُ آتٍ. إِنَّهُ آتٍ لِیَدِينِ الْأَرْضَ.

بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ، يَا مُخَلِّصُ خَلِّصْنَا.

المجد... الآن وكلّ أوانٍ... آمین.

بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ، يَا مُخَلِّصُ خَلِّصْنَا.

**THE SECOND ANTIPHON**

**الانتيفونا الثانية**

His foundations are in the holy mountains. The Lord loveth the gates of Zion more than all the dwellings of Jacob.

*Save us, O Son of God, Who wast transfigured on Mount Tabor, who sing to Thee. Alleluia.*

Glorious things are spoken of thee, O city of God.

*Save us, O Son of God, Who wast transfigured on Mount Tabor, who sing to Thee. Alleluia.*

Zion is our mother, a man shall say, and such a man was born in her; and the Most High Himself hath established her.

*Save us, O Son of God, Who wast transfigured on Mount Tabor, who sing to Thee. Alleluia.*

Glory to the Father... Both now and ever... *O, only begotten Son and Word of God...*

فِي الْجِبَالِ الْمُقَدَّسَةِ أَسَاسَاتُهَا. الرَّبُّ يُحِبُّ أَبْوَابَ صِهْيُونَ أَكْثَرَ مِنْ جَمِيعِ مَسَاكِنِ يَعْقُوبَ.

خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ تَجَلَّى عَلَى طُورِ ثَابُورٍ، إِذْ نُرْتِّلُ لَكَ. هَلْلُويَا.

فِيكَ قِيلَتْ الْمَفَاخِرُ يَا مَدِينَةَ اللَّهِ.

خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ تَجَلَّى عَلَى طُورِ ثَابُورٍ، إِذْ نُرْتِّلُ لَكَ. هَلْلُويَا.

الْإِنْسَانُ يَقُولُ إِنَّ أُمَّي هِيَ صِهْيُونُ، وَإِنَّ الْإِنْسَانَ وُلِدَ فِيهَا، وَإِنَّ الْعَلِيِّ نَفْسَهُ هُوَ الَّذِي أَسَّسَهَا.

خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ تَجَلَّى عَلَى طُورِ ثَابُورٍ.. هَلْلُويَا.

المجد... الآن وكلّ أوانٍ... آمین. يَا كَلِمَةَ اللَّهِ الْإِبْنِ الْوَحِيدِ...

<p align="center"><b>THE THIRD ANTIPHON</b></p>	<p align="center"><b>الانتيفونا الثالثة</b></p>
<p>Of Thy mercies, O Lord, will I sing forever. The heavens shall confess Thy wonders, O Lord, and Thy truth in the congregation of saints. Blessed is the people that knoweth jubilation. O Lord, in the light of Thy countenance shall they walk, and in Thy Name shall they rejoice all the day long.</p>	<p>لِمَرَحِمِكَ يَا رَبُّ أَسْبِحُ إِلَى الدَّهْرِ. السَّمَاوَاتُ تَعْتَرِفُ بِعَجَائِبِكَ يَا رَبُّ، وَبَأْمَانَتِكَ فِي جَمَاعَةِ الْقَدِيسِينَ. طُوبَى لِلشَّعْبِ الَّذِي يَعْرِفُ التَّهْلِيلَ. يَا رَبُّ بِنُورِ وَجْهِكَ يَبْتَهِجُونَ وَبِاسْمِكَ يَتَهَلَّلُونَ النَّهَارَ كُلَّهُ.</p>
<p>• <i>During the Little Entrance, after the verses of the Third Antiphon above, chant the Apolytikion of the Transfiguration. 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:</i></p>	
<p align="center"><b>RESURRECTIONAL APOLYTIKION IN TONE SIX</b></p>	<p align="center"><b>أبوليتيكيون القيامة باللحن السادس</b></p>
<p>When Mary stood at Thy grave, looking for Thy sacred body, angelic powers shone above Thy revered tomb; and the soldiers who were to keep guard became as dead men. Thou led Hades captive and wast not tempted thereby. Thou didst meet the Virgin and didst give life to the world, O Thou, Who art risen from the dead, O Lord, glory to Thee.</p>	<p>إِنَّ الْقُوَّاتِ الْمَلَائِكِيَّةَ ظَهَرُوا عَلَى قَبْرِكَ الْمُوقَّرِ، وَالْحُرَّاسَ صَارُوا كَالْأَمْوَاتِ، وَمَرِيْمَ وَقَعَتْ عِنْدَ الْقَبْرِ طَالِبَةً جَسَدَكَ الطَّاهِرَ، فَسَيِّئَتِ الْجَحِيمَ وَلَمْ تُجَرَّبْ مِنْهَا، وَصَادَفْتَ الْبَتُولَ مَانِحاً الْحَيَاةَ. فَيَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، يَا رَبُّ الْمَجْدُ لَكَ.</p>
<p align="center"><b>APOLYTIKION OF THE TRANSFIGURATION IN TONE SEVEN</b></p>	<p align="center"><b>أبوليتيكيون تجلي ربنا يسوع المسيح باللحن السابع</b></p>
<p>When, O Christ our God, Thou wast transfigured on the mountain, Thou didst reveal Thy glory to Thy Disciples in proportion as they could bear it. Let Thine everlasting light also enlighten us sinners, through the intercessions of the Theotokos, O Thou Bestower of light, glory to Thee.</p>	<p>لَمَّا تَجَلَّيْتَ أَيُّهَا الْمَسِيحُ الْإِلَهُ فِي الْجَبَلِ، أَظْهَرْتَ مَجْدَكَ لِلتَّلَامِيذِ حَسَبَمَا اسْتَطَاعُوا، فَأَشْرَقَ لَنَا نَحْنُ الْخَطَاةَ نُورَكَ الْأَزَلِيِّ، بِشَفَاعَاتِ وَالِدَةِ الْإِلَهُ، يَا مَانِحَ النُّورِ، الْمَجْدُ لَكَ.</p>
<p>• <i>Now sing the apolytikion of the patron saint or feast of the temple.</i></p>	
<p align="center"><b>KONTAKION OF THE TRANSFIGURATION IN TONE SEVEN</b></p>	<p align="center"><b>القنடاق لتجلي ربنا يسوع المسيح باللحن السابع</b></p>
<p>Thou wast transfigured on the mount, and Thy Disciples, in so far as they were able, beheld Thy glory, O Christ our God; so that, when they should see Thee crucified, they would remember that all Thy suffering was voluntary, and could declare to all the world that Thou art truly the effulgent Splendor of the Father.</p>	<p>تَجَلَّيْتَ أَيُّهَا الْمَسِيحُ الْإِلَهُ عَلَى الْجَبَلِ، وَحَسَبَمَا وَسِعَ تَّلَامِيذُكَ شَاهَدُوا مَجْدَكَ، حَتَّى عِنْدَمَا يِعَايِنُوكَ مَصْلُوباً، يَفْطَنُوا أَنَّ الْأَمَكَ طَوْعاً بِاخْتِيَارِكَ، وَيُكْرِرُونَ لِلْعَالَمِ أَنَّكَ أَنْتَ بِالْحَقِيقَةِ شُعَاعُ الْآبِ.</p>

<p style="text-align: center;"><b>THE EPISTLE</b> <b>(For the Seventh Sunday after Pentecost)</b></p>	<p style="text-align: center;">الرسالة (لالأحد السابع بعد العنصرة)</p>
<p style="text-align: center;"><i>O Lord, save Thy people and bless Thine inheritance.</i> <i>Unto Thee, O Lord, will I cry, O my God!</i></p> <p style="text-align: center;"><b>The Reading from the Epistle of St. Paul to the Romans. (15:1-7)</b></p> <p>Brethren, we who are strong ought to bear the infirmities of the weak, and not to please ourselves. Let each one of us please his neighbor for that which is good for his edification. For Christ also did not please Himself; but, as it is written: "The reproaches of those who reproached Thee fell on Me." For whatever was written beforehand was written for our learning, that we might have hope, through the patience and comfort of the Scriptures. Now may the God of patience and comfort grant you to be of the same mind with one another, according to Christ Jesus, that with one accord and one mouth you may glorify God, even the Father of our Lord Jesus Christ. Therefore, receive one another, even as Christ has also received you, to the glory of God.</p>	<p style="text-align: center;">خَلِّصْ يَا رَبُّ شَعْبَكَ وَبَارِكْ مِيراثَكَ. إِلَيْكَ يَا رَبُّ أَصْرُخُ إِلَهِي. فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولْسِ الرِّسُولِ إِلَى أَهْلِ رومية. (١٥:١-٧)</p> <p>يا إخوة، يجب علينا نحن الأقوياء أن نَحْتَمِلَ وَهَنَ الضُّعْفَاءِ وَلَا نُرْضِي أَنْفُسَنَا. فَلْيُرْضِ كُلُّ وَاحِدٍ مِنَّا قَرِيبَهُ لِلْخَيْرِ، لِأَجْلِ الْبُنْيَانِ. فَإِنَّ الْمَسِيحَ لَمْ يُرْضِ نَفْسَهُ، وَلَكِنْ كَمَا كُتِبَ "تَعْيِيرَاتُ مُعَيِّرِكَ وَقَعَتْ عَلَيَّ." لِأَنَّ كُلَّ مَا كُتِبَ مِنْ قَبْلُ، إِنَّمَا كُتِبَ لِتَعْلِيمِنَا، لِيَكُونَ لَنَا الرَّجَاءُ بِالصَّبْرِ وَبِتَعْزِيَةِ الْكُتُبِ. وَلْيُعْطِكُمْ إِلَهُ الصَّبْرِ وَالتَّعْزِيَةِ أَنْ تَكُونُوا مُتَّفِقِي الْآرَاءِ فِيمَا بَيْنَكُمْ، بِحَسَبِ الْمَسِيحِ يَسُوعَ. حَتَّى إِنَّكُمْ بِنَفْسٍ وَاحِدَةٍ وَفَمٍ وَاحِدٍ تُمَجِّدُونَ اللَّهَ أَبَا رَبِّنَا يَسُوعَ الْمَسِيحَ. مِنْ أَجْلِ ذَلِكَ، فَلْيَتَّخِذْ بَعْضُكُمْ بَعْضًا كَمَا اتَّخَذَكُمُ الْمَسِيحُ لِمَجْدِ اللَّهِ.</p>
<p style="text-align: center;"><b>THE GOSPEL</b> <b>(For the Seventh Sunday of Matthew)</b></p>	<p style="text-align: center;">الإنجيل (لالأحد السابع من متى)</p>
<p style="text-align: center;"><b>The Reading from the Holy Gospel according to St. Matthew. (9:27-35)</b></p> <p>At that time, as Jesus passed on from there, two blind men followed him, crying aloud: "Have mercy on us, Son of David." When He entered the house, the blind men came to Him; and Jesus said to them, "Do you believe that I am able to do this?" They said to Him, "Yes, Lord." Then He touched their eyes, saying, "According to your faith be it done to you." And their eyes were opened. And Jesus sternly charged them, "See that no one knows it." But they went away and spread His fame through all that district. As they were going away, behold, a dumb demoniac was brought to Him. And when the demon had been cast out, the dumb man spoke; and the crowds marveled, saying, "Never was anything like this</p>	<p style="text-align: center;">فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَتَّى الْإِنْجِيلِيِّ الْبَشِيرِ وَالتَّلْمِيذِ الطَّاهِرِ. (٢٧:٩-٣٥)</p> <p>في ذَلِكَ الزَّمَانِ، فِيمَا يَسُوعُ مُجْتَازًا، تَبِعَهُ أَعْمِيَانِ يَصِيحَانِ وَيَقُولَانِ: ارْحَمْنَا يَا ابْنَ دَاوُدَ. فَلَمَّا دَخَلَ الْبَيْتَ، دَنَا إِلَيْهِ الْأَعْمِيَانِ، فَقَالَ لَهُمَا يَسُوعُ: هَلْ تُؤْمِنَانِ أَنِّي أَقْدِرُ أَنْ أَفْعَلَ ذَلِكَ؟ فَقَالَا لَهُ: نَعَمْ، يَا رَبُّ. حِينَئِذٍ لَمَسَ أَعْيُنَهُمَا قَائِلًا: كَايْمَانِكُمَا فَلْيَكُنْ لَكُمَا. فَاِنْفَتَحَتْ أَعْيُنُهُمَا. فَاِنْتَهَرَهُمَا يَسُوعُ قَائِلًا: انظُرَا، لَا يَعْلَمُ أَحَدٌ. فَلَمَّا خَرَجَا، شَهَرَاهُ فِي تِلْكَ الْأَرْضِ كُلِّهَا. وَبَعْدَ خُرُوجِهِمَا، قَدَّمُوا إِلَيْهِ أَخْرَسَ بِهِ شَيْطَانٌ. فَلَمَّا أَخْرَجَ الشَّيْطَانُ، تَكَلَّمَ الْأَخْرَسُ. فَتَعَجَّبَتِ الْجُمُوعُ قَائِلِينَ: لَمْ يَطْهَرْ قَطُّ مِثْلُ هَذَا فِي</p>

seen in Israel.” But the Pharisees said, “He casts out demons by the prince of demons.” And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom, and healing every disease and every infirmity.

إِسْرَائِيلَ. أَمَّا الْفَرِيسِيُّونَ فَقَالُوا: إِنَّهُ بِرَأْسِ الشَّيَاطِينِ يُخْرِجُ الشَّيَاطِينِ. وَكَانَ يَسُوعُ يَطُوفُ الْمُدُنَ كُلَّهَا وَالْقُرَى، يُعَلِّمُ فِي مَجَامِعِهِمْ، وَيَكْرُرُ بِبِشَارَةِ الْمَلَكُوتِ، وَيَشْفِي كُلَّ مَرَضٍ وَكُلَّ ضَعْفٍ فِي الشَّعْبِ.

• *The Divine Liturgy of St. John Chrysostom continues as usual.*

### THE DISMISSAL

### الختم

**Priest:** May He Who was transfigured in glory before His holy disciples and apostles on Mount Tabor, and 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; *of Saint N., the patron and protector of this holy community*; of the holy and righteous ancestors of God, Joachim and Anna, and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.

**الكاهن:** أَيُّهَا الْمَسِيحُ الْهَذَا الْحَقِيقِي، يَا مَنْ تَجَلَّى أَمَامَ تَلَامِيذِهِ الْقَدِيسِينَ عَلَى جَبَلِ ثَابُورَ، يَامَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمِّكَ الْقَدِيسَةِ الْكُلِّيَّةِ الطَّهَارَةِ وَالْبَرِيئَةِ مِنْ كُلِّ عَيْبٍ، وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي، وَبَطَلَبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَّمَةِ الْعَادِمَةِ الْأَجْسَادِ، وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانَ، وَالْقَدِيسِينَ الْمُشْرَفِينَ الرَّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ، وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوْحَنَّا الذَّهَبِيِّ الْقَمِّ رَأْسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ، وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ، وَالْقَدِيسِ (فُلَانٍ) شَفِيعِ هَذِهِ الْكَنِيسَةِ الْمُقَدَّسَةِ، وَالْقَدِيسِينَ الصَّدِيقِينَ يُوَاكِمَ وَحَنَّةَ جَدِّي الْمَسِيحِ الْإِلَهَ، وَجَمِيعِ قَدِيسِكَ، ارْحَمْنَا وَخَلِّصْنَا بِمَا أَنْتَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.

**Priest:** Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

**الكاهن:** بِصَلَوَاتِ آبَائِنَا الْقَدِيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ الْهَذَا، ارْحَمْنَا وَخَلِّصْنَا.

**Choir:** Amen.

**الجوقة:** آمين.

*These texts have been prepared by the Department of Liturgics of the Antiochian Archdiocese*

Portions of the Archdiocesan Service Texts include texts from *The Menaion, The Great Horologion, The Pentecostarion, The Octoechos, The Triodion-Holy Week, and The Psalter of the Seventy*, 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.

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

<u>DAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
6	Souad Nakkara	9
6	Salim Shaker	52
8	Sonia Kalisse	3
8	Samir Massad	7
8	George Loutaif	33
9	Dorothy Haick	42
9	Marie Orfali	27
10	Malvina Mana	17

- **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.

MEMORIAL

- **3, 9 and 40 days memorial service** for **Siham Kakish** offered by **her brother Ibrahim, her sisters and their families**. May her memory be eternal!  
**The coffee hour** is offered today in loving memory of **Siham Kakish** by her family.
- **9 Days memorial service** for **Tamam Qubti** offered by **her children and their families**. May her memory be eternal!  
**The coffee hour** is offered today in loving memory of **Tamam Qubti** by her family.

ETERNAL LIGHTS

- **Aug 11:** In loving memory of **Sima Bechbache** from **Rafik Bechbache and family**
- **Aug 11:** In loving memory of **Munir Muasher, Khalil, Sara and Safwan Muasher** from **Shadia Muasher**.
- **Aug 18:** In loving memory of **Nahida Irbib** from **Nadim Irbib and family**
- **Aug 18:** In loving memory of **Sima Bechbache** from **Rafik Bechbache and family**

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**

## SCHEDULE OF USHERING FOR AUGUST 11, 2024

- **Head Usher:** Ra'ed Dallal
- **Ushers from the Parish Council:** Lena Abo Saleh                      Nabil Tahhan
- **Ushers:** Rania Hourani    Sherin Deratani  
Edward Abboud    Munir Ayyad

## 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](http://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)



St. George Antiochian Orthodox Church

# USHERS

Aug 11<sup>th</sup>, 2024

## Ushers

Rania Hourani  
Sherin Deratani  
Edward Abboud  
Munir Ayyad

## Ushers from the Parish Council

Lena abo Saleh  
Nabil Tahhan

## Head Usher

Ra'ed Dallal



## Holy Services at St. George Antiochian Orthodox Church – Toronto.

Month: August 2024

Date	Time	Service
<b>1<sup>st</sup> Week</b>		
<b>Thursday</b>	August 1 <sup>st</sup>	7:00 p.m. Paraklesis with <b>Little</b> Supplicatory Canon
<b>Friday</b>	August 2 <sup>nd</sup>	7:00 p.m. Paraklesis with <b>Great</b> Supplicatory Canon
<b>Saturday</b>	August 3 <sup>rd</sup>	4:00 p.m. Confessions
		5:00 p.m. Great Vespers
<b>Sunday</b> 6 <sup>th</sup> Sunday of Matthew	August 4 <sup>th</sup>	9:00 a.m. Orthros
		10:15 a.m. Divine Liturgy
<b>2<sup>nd</sup> Week</b>		
<b>Monday</b> Transfiguration of our Lord Jesus Christ عيد تجلي ربنا يسوع المسيح	August 5 <sup>th</sup>	5:00 p.m. Great Vespers
		6:00 p.m. Festal Orthros
		7:00 p.m. Divine Liturgy
<b>Tuesday</b>	August 6 <sup>th</sup>	7:00 p.m. Paraklesis with <b>Great</b> Supplicatory Canon
<b>Wednesday</b>	August 7 <sup>th</sup>	7:00 p.m. Paraklesis with <b>Little</b> Supplicatory Canon
<b>Thursday</b>	August 8 <sup>th</sup>	7:00 p.m. Paraklesis with <b>Great</b> Supplicatory Canon
<b>Friday</b>	August 9 <sup>th</sup>	7:00 p.m. Paraklesis with <b>Little</b> Supplicatory Canon
<b>Saturday</b>	August 10 <sup>th</sup>	4:00 p.m. Confessions
		5:00 p.m. Great Vespers
<b>Sunday</b> 7 <sup>th</sup> Sunday of Matthew	August 11 <sup>th</sup>	9:00 a.m. Orthros
		10:15 a.m. Divine Liturgy
<b>3<sup>rd</sup> Week</b>		
<b>Monday</b>	August 12 <sup>th</sup>	7:00 p.m. Paraklesis with <b>Little</b> Supplicatory Canon
<b>Tuesday</b>	August 13 <sup>th</sup>	7:00 p.m. Paraklesis with <b>Great</b> Supplicatory Canon
<b>Wednesday</b> Dormition of the Theotokos & Ever Virgin Mary عيد رقاد السيدة	August 14 <sup>th</sup>	5:00 p.m. Great Vespers
		6:00 p.m. Festal Orthros
		7:00 p.m. Divine Liturgy
<b>Saturday</b>	August 17 <sup>th</sup>	4:00 p.m. Confessions
		5:00 p.m. Great Vespers
<b>Sunday</b> 8 <sup>th</sup> Sunday of Matthew	August 18 <sup>th</sup>	9:00 a.m. Orthros
		10:15 a.m. Divine Liturgy
<b>4<sup>th</sup> Week</b>		
<b>Saturday</b>	August 24 <sup>th</sup>	4:00 p.m. Confessions
		5:00 p.m. Great Vespers
<b>Sunday</b> 9 <sup>th</sup> Sunday of Matthew	August 25 <sup>th</sup>	9:00 a.m. Orthros
		10:15 a.m. Divine Liturgy
<b>5<sup>th</sup> Week</b>		
<b>Wednesday</b> Beheading of the Holy Forerunner and Baptist John قطع رأس يوحنا المعمدان	August 28 <sup>th</sup>	6:00 p.m. Festal Orthros
		7:00 p.m. Divine Liturgy

**Activities at St. George Antiochian Orthodox Church – Toronto.**  
**Month: August 2024**

<b>Date</b>	<b>Time</b>	<b>Activity</b>	<b>Location</b>
<b>1<sup>st</sup> Week</b>			
Thursday 1 <sup>st</sup>	8:30 pm – 11:00 pm	Basketball for Adults	Gym at St. George Centre
Friday 2 <sup>nd</sup>	8:00 pm – 11:30 pm	Families Gathering & Sports	Gym at St. George Centre
<b>2<sup>nd</sup> Week</b>			
Thursday 8 <sup>th</sup>	8:30 pm – 11:00 pm	Basketball for Adults	Gym at St. George Centre
Friday 9 <sup>th</sup>	8:00 pm – 11:30 pm	Families Gathering & Sports	Gym at St. George Centre
<b>3<sup>rd</sup> Week</b>			
Thursday 15 <sup>th</sup>	8:30 pm – 11:00 pm	Basketball for Adults	Gym at St. George Centre
Friday 16 <sup>th</sup>	8:00 pm – 11:30 pm	Families Gathering & Sports	Gym at St. George Centre
<b>4<sup>th</sup> Week</b>			
Sunday 18 <sup>th</sup> – Saturday 24 <sup>th</sup>		Camp Transfiguration	Quebec
Thursday 22 <sup>nd</sup>	8:30 pm – 11:00 pm	Basketball for Adults	Gym at St. George Centre
Friday 23 <sup>rd</sup>	8:00 pm – 11:30 pm	Families Gathering & Sports	Gym at St. George Centre
<b>5<sup>th</sup> Week</b>			
Thursday 29 <sup>th</sup>	8:30 pm – 11:00 pm	Basketball for Adults	Gym at St. George Centre
Friday 30 <sup>th</sup>	8:00 pm – 11:30 pm	Families Gathering & Sports	Gym at St. George Centre
Saturday 31 <sup>st</sup>	8:00 am – 5:00 pm	Soccer Tournament	Markham Sports Dome

## **The Christian Priest**

*By Metropolitan Saba (Isper)*

The priest is an apostle, but he can either be faithful to the gospel or become a mercenary. There is no in between. Christianity is not fundamentally a religion, but a path, a way of life. The priest is a guide on this path. He accompanies the believers on their journey towards God and achieving theosis. He provides them with the divine mysteries which grant them divine grace. He accepts their confession. He guides them, lighting their path. He has compassion on them, as Christ had compassion on the sick, the leper, and the widow, as well as on the crowds, whom he often saw as “sheep without a shepherd” (Matt. 9:36).

The priest is a father, and he is not called "father" for nothing. A father is both a nurturer and an embracer, working for his family. The priest's family is his parish. He nurtures them by visiting them, and by giving communion to their sick and elderly. He may be able to give support to the poor, or he may not. But in either case, he loves them tenderly, and people keenly sense his love and know it to be true. The priest's love for his parishioners leads to their obedience. He is obeyed when he speaks the word of God, not acting on his own whims. His word is heard when his concern is for the salvation and good of his children. If he is a little harsh at times and if he rebukes, the parishioners accept his intention, because they realize that he is moved by love for them.

The priest is a spiritual father first. His role, his job, is to elevate his flock to the heights. With his elevated spirituality, he draws them upward. And like his Master, he does not disdain to reach down to their spiritual level to share in their suffering, and then raise them up – just as Christ became incarnate, lowering himself to raise us up. The priest “rejoices with those who rejoice and weeps with those who weep” (Rom. 12:15). All are his children, and what happens to them concerns him deeply. His service is based on raising them from their reality to a better reality, in which God and His goodwill prevail. In order to succeed, he may need to use “pastoral” methods and approaches that they can accept. He is called upon to deduce what God inspires him to convey the divine word to them. These are means and tools for their spiritual ascent. Otherwise, they have no place in his ministry to his parishioners. Beware of considering these means and tools an end in themselves!

The priest must not lose sight of the goal: the salvation of his people, their holiness, and their adornment with virtues, supporting and assisting them to live up to the Gospel. All pastoral work must serve this goal. Otherwise, the priest will become, God forbid, an agent for an entertainment company. Losing sight of the goal is very easy. Most believers enjoy a priest who suits their taste. Many are disgusted by a priest who demands they follow the Word of God. They want to live as they please. Their priest's goal may be to elevate them, but they want to stay spiritually low, so they pull him down to their level. They make things difficult for him until he submits to their demands.

The priest maintains faithful service when he is a true man of prayer. Changing and saving people is essentially God's work. Only God can soften and heal hearts. A good priest presents his flock to God daily in fervent prayer. A priest, by definition, is one who presents the world to God so that He may sanctify and transfigure it. Frequent celebration of the Divine Liturgy aids the priest. It is unfortunate that most priests today celebrate Divine Liturgy only on Sundays and feast days. This is a great loss! The priests of old, in their simplicity, were aware that they were men of prayer, more so than the priests of today. Their churches were opened daily, morning and evening, for Orthros and Vespers. Today's priests are tempted to be social workers or religious workers rather than men of God.

True, their social service falls within the framework of the service of love, which is the message of Christ and the message of his apostles after him, i.e., the priests. However, the service of Christian love is distinguished from social service, even though the two services intersect in a number of aspects and fields. Christian love embraces the person, without pressure, and is directed towards him as a whole, not limited to merely providing for a specific need. Christian love shares in suffering with the sufferer, and believes that the sufferer is providing an opportunity for the provider to practice Christian love. It focuses on the image of God in the person, and not the person's individuality. This joyful service is only achieved by a special divine grace, which God gives to those who pray, who are well aware that their daily communion with Him is their true provision.

The priest, with the awesome responsibility placed on his shoulders, and in the face of many needs, may try to be satisfied with two or more ministries, and exempt himself from others. Then he adopts the ministries that comfort him, and he may

be oblivious to this mistake. If there is no one to alert him, he gets used to what he is doing, and his conscience no longer reproaches him and demands more from him.

The priest may justify his weak care by saying that his parishioners do not provide for his living conditions. This is possible; not all parishes provide for their priests in an acceptable way. This should push him to give and serve better, relying on his Lord, who feeds the birds of the air, which neither sow nor reap (Matt. 6:26). This increases him in holiness; and seeing his devotion, the Lord must visit him in ways that only He knows. Many are the virtuous priests who experienced this divine visitation when their children neglected them. This is not a justification for the faithful's negligence in caring for their spiritual fathers, but rather a strengthening for fathers, and a reminder to them that they serve God first. And God, who does not forget anyone, will not forget them.

A priest may feel cheated when he compares himself to the richest person in his parish. This is a great demonic temptation for him. All good fathers have experienced that money flees from a priest as much as he runs after it, and comes to him as much as he avoids it.

The priest is both great and small: great, because he is in the image of his Lord, not dwelling on trifling details, but rather transcending them; and small, because he does not disdain to condescend lovingly to the world of sinners, in order to purify them. He is high and lofty, and at the same time very humble and low.

My Lord, make Your priests worthy of Your fulfillment. Support them, console them, encourage them, and give them strength in the face of the many difficulties and trials they face. Enlighten them, my Lord, with Your light, so that they may be fulfilled with You, and may in turn fulfill the world with You.

## الكاهن المسيحي

### المتروبوليت سابا (اسبر)

الكاهن رسول، إمّا أنّه حامل رسالة أو مسترزق. ليس من حالة أخرى، ولا يوجد رجال دين في المسيحية. أساساً هي ليست ديناً، بل طريق، حياة. الكاهن مرشد في هذا الطريق. يرافق المؤمن في مسيره نحو الله، نحو الحياة المتألّهة. يساعده على استكمالها. يزوّده بالأسرار الإلهية، التي تمنحه النعمة الإلهية. يتقبّل اعترافه. يهديه. يضيء طريقه. يتحنّن عليه، كما تحنّن المسيح على المريض والأبرص والأرملة، كما وعلى الجموع، التي كثيراً ما رآها "كغنم لا راعي لها" (متى ٩: ٣٦).

هو أب، ولا يُدعى "أبونا" عبثاً. والأب حاضن ومحتضن، يعمل من أجل عائلته. عائلة الكاهن هي رعيته. يحضنها بافتقادها وزيارتها ومناولة مرضاها وعجزتها. قد يستطيع تأمين مساعدة فقرائها، وقد لا يستطيع. لكنّه في الحالتين يحبّهم بحنان، ويلمس الناس محبّته، ويميّزون صدقها من زيفها، بحسّ عالٍ يملكونه. حبّ الكاهن لرعيته يجعله مُطاعاً. هو يُطاع عندما ينطق بكلمة الله، لا بأهوائه. كلمته تُسمع عندما يكون همّه خلاص أبنائه ومصالحتهم. وإن قسا قليلاً آنذاك ووبّخ، تقبل الرعية انفعاله، لأنّها تدرك أنّه يفعل محبّةً بها.

هو أب روحيّ أولاً. دوره، وظيفته أن يسمو برعيته إلى العلا. بروحانيته السامية يشدّهم إلى فوق. وعلى مثال سيّده، لا يأنف من النزول إلى مستواهم الروحي ليشاركهم آلامهم، ومن ثم يرفعهم إلى فوق. تماماً كما فعل المسيح؛ تجسّد وصار إنساناً. تنازل لكي يرفعنا. "الكاهن يفرح مع الفرحين ويبكي مع الباكين" (رومية ١٥: ١٢)، فالجميع أولاده، وما يطرأ عليهم يعنيه في الصميم. تقوم خدمته على إنهاضهم من واقعهم إلى واقع أفضل، يسوده الله ومرضاته. وقد يحتاج في سبيل تحقيق هذه الخدمة إلى أن يستخدم طرقاً وأساليب "رعائية" يستسيغونها ويتقبّلونها. هو مدعو إلى استنباط ما يلهمه الله مما يساهم في إيصال الكلمة الإلهية إليهم. هذه تكون وسائل، عتبات، درّجات في ارتقائهم الروحيّ، وإلا فليست من صلب عمله: حذارٍ من أن يعتبرها هدفاً بحدّ ذاتها!

عليه أن لا يضيّع الهدف. هدفه خلاص شعبه. قداسته. تزيينه بالفضائل. دعمه ومساندته ليصير بمستوى الإنجيل. كلّ الخدمات الرعايية يجب أن تصب في هذا الهدف، وتكون في خدمته، وإلا فيصير، لا سمح الله، وكيل شركة ترفيحية. تضييع الهدف سهل جداً. فغالبيّة المؤمنين تستطيب الكاهن على ذوقها. والكثيرون يتأففون من الكاهن المطالب بكلمة الله. يريدون أن يعيشوا كما يحلو لهم. وقد يكون هدف كاهنهم أن يرفعهم، وهم يريدون البقاء، روحياً، حيث هم، فيشدّونه إلى مستواهم. ويضيّقون عليه حتى يرضخ لطلباتهم.

يحافظ على الخدمة الأمانة عندما يكون رجلَ صلاة حقّاً. تغيير الناس وخلصهم عمل الله أساساً. وحده الله قادر على تليين القلوب وشفائها. والكاهن الصالح يقدّم رعيته إلى الله يومياً، في صلاة حارة. والكاهن، تعريفاً، هو الذي يقدّم العالم إلى الله لكي يقدّسه ويجلّيه (من "التجلي"). يحفظه القدّاس الإلهي كثيراً. ومن المؤسف أن لا يقيم معظم كهنة اليوم القدّاس الإلهي إلا في الآحاد والأعياد. هذه خسارة ولا أعظم! كان الكهنة القدماء، على بساطتهم، يعون أنّهم رجال صلاة، أكثر من كهنة هذه الأيام. كنائسهم كانت تُفتح يومياً صباحاً ومساءً، لإقامة خدمتي السّحر والغروب. بينما يميل كهنة اليوم إلى أن يكونوا مساعدين اجتماعيين أو رجال أعمال دينية أكثر منهم رجالاً لله.

تندرج خدمتهم الاجتماعية ضمن إطار خدمة المحبّة، وهذه الأخيرة هي رسالة المسيح، ورسالة رسله من بعده، أي الكهنة. تتمايز خدمة المحبّة المسيحية عن الخدمة الاجتماعية، وإن تقاطعت الخدمتان، في عدد من المناحي والحقول. تبقى المحبّة المسيحية حاضنة للشخص، دونما ضغط، ومتّجهة نحوه بكلّيته، ولا تنحصر في مجرد تأمين حاجة مخصّصة. المحبّة المسيحية تشارك المتألّم وتتألّم معه، وتعتقد بأنّه هو المُحسن إليها، عندما تخدمه، وليس العكس. هي ترى الإنسان أمامها لا الفرد. وجهه يعنيها، وتخدمه بفرح، لأنّها ترى فيه شخص المسيح نفسه. هذه الخدمة لا تتحقّق إلا بنعمة إلهية خاصّة، يندي الله بها المصلّين، الذين يدركون، جيّداً، أنّ خلوتهم اليومية إليه هي زادهم الحقيقي.

والكاهن في خضمّ المسؤولية المرهوبة الملقاة على عاتقه، وأمام كثرة الاحتياجات، قد يجرب بالاكْتفاء بخدمتين أو أكثر، ويعفي نفسه من الخدمات

الأخرى. آنذاك يتبني الخدمات التي تعزّيه، وقد يكون ساهياً عن انزلاقه هذا، وإن لم يوجد من ينّبّه أو يوقظه، يألف ما هو عليه، ولا يعود ضميره يؤنّبهِ ويطالبه بما هو أكثر من ذلك.

قد يبرّر الكاهن ضعف رعايته بعدم تأمين رعيّته لوضعه المعيشي. هذا وارد؛ فليست جميع الرعايا راعيةً لكاهنها معيشياً، بالشكل المقبول. هذا يجب أن يدفعه إلى البذل والخدمة الفضلى، متكلّلاً على ربّه، الذي يُطعم عصافير السماء، التي لا تغزل ولا تحصد (متى ٦: ٢٦). يزيد من قداسته؛ وأمام تفانيه لا بدّ للربّ من أن يفتقده بطرقٍ، وحده يعرفها. كثر هم الكهنة الفاضلون، الذين اختبروا هذا الافتقاد الإلهي، عندما أهملهم أبناؤهم. هذا الكلام ليس تبريراً لتقاعس المؤمنين عن رعاية آبائهم الروحيين، بل تشديد للآباء، وتذكير لهم بأنهم خدّم الله أولاً. والله الذي لا ينسى أحداً، لن ينساهم.

قد يشعر الكاهن بأنّه مغبون عندما يقيس نفسه بأغنى شخص في رعيّته. هذه تجربة شيطانية كبرى له. جميع الآباء الصالحين اختبروا أنّ المال يهرب من الكاهن بقدر ما يركض وراءه، ويأتي إليه بقدر ما يهمله.

الكاهن كبير وصغير في آن. كبير لأنّه على صورة سيّده، لا يرى إلى الصغائر، ولا يتوقف عندها، بل يتجاوزها. وصغير لأنّه لا يأنف من التنازل بحبّ إلى عالم الخطأة، بغية تطهيره. رفيع جدّاً وسامٍ، وفي الوقت ذاته متواضع جدّاً وقريب.

ألا أهل ربّي كهنتك ليكونوا بالمستوى الذي يرضيك. آزرهم، عزّهم، شدّدهم، قوّمهم أمام الصعاب والتجارب الكثيرة التي يواجهونها. أنرهم ربّي بنورك، حتّى يكتفوا بك، ويكفوا بك العالم.



March 31<sup>st</sup>, 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](mailto: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.