

DIVINE LITURGY VARIABLES ON SUNDAY, AUGUST 18, 2024
TONE 7 / EOTHINON 8; EIGHTH SUNDAY AFTER PENTECOST
& EIGHTH SUNDAY OF MATTHEW

AFTER-FEAST OF THE DORMITION OF THE THEOTOKOS

MARTYRS FLOROS AND LAUROS OF ILLYRIA;
 VENERABLE SOPHRONIOS OF ST. ANNE SKETE ON ATHOS

THE FIRST ANTIPHON	الانتيفونا الأولى
<p>Shout with joy to God, all the earth, give thanks unto the Lord and call upon His Name. Declare His works among the nations.</p> <p>Refrain: Through the intercessions of the Theotokos, O Savior, save us.</p> <p>In the city of our God, in His holy mountain, His place hath been made in peace, and His dwelling in Zion. (Refrain)</p> <p>Glory... Both now... (Refrain)</p>	<p>هَلِّلُوا لِلَّهِ يَا جَمِيعَ الْأَرْضِ، اعْتَرِفُوا لَهُ وَسَبِّحُوا لِاسْمِهِ.</p> <p>بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِي، يَا مُخَلِّصُ خَلِّصْنَا.</p> <p>فِي مَدِينَةِ رَبِّ الْقُوَاتِ فِي مَدِينَةِ إِلَهِنَا، صَارَ مَوْضِعُهُ بِسَلَامٍ وَمَسْكَنُهُ فِي صِهْيُونَ.</p> <p>بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِي... أَلْمَجْدُ ... الْآنَ ... بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِي...</p>
THE SECOND ANTIPHON	الانتيفونا الثانية
<p>The Lord loves the gates of Zion more than all the dwelling of Jacob. Glorious things are spoken of thee, O city of God.</p> <p>Refrain: Save us, O Son of God, <u>Who art risen from the dead</u>; who sing to Thee. Alleluia.</p> <p>God hath laid her foundation unto eternity. We have thought, O God, of Thy mercy in the midst of Thy people. (Refrain)</p> <p>The most-high hath hallowed His tabernacle. (Refrain)</p> <p>Glory... Both now... O, only begotten Son and Word of God...</p>	<p>الرَّبُّ يُحِبُّ أَبْوَابَ صِهْيُونَ أَكْثَرَ مِنْ جَمِيعِ مَسَاكِينِ يَعْقُوبَ. لَقَدْ حَدَّثَ عَنْكَ بِالْمَفَاخِرِ يَا مَدِينَةَ اللَّهِ.</p> <p>الْلازِمَةُ: خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، لِئُرْتَلَّ لَكَ. هَلِّلُويَا.</p> <p>اللَّهُ أَسَّسَهَا إِلَى الدَّهْرِ. يَا اللَّهُ رَحْمَتُكَ فِي وَسْطِ شَعْبِكَ. (اللازمة)</p> <p>وَالْعَلِيِّ قَدَّسَ مَسْكَنَهُ. (اللازمة)</p> <p>الْمَجْدُ... الْآنَ ... يَا كَلِمَةَ اللَّهِ الْإِبْنَ الْوَحِيدِ ...</p>
THE THIRD ANTIPHON	الانتيفونا الثالثة
<p>Ready is my heart, O God, ready is my heart; I will sing and chant in my glory. What shall I render to the Lord for all that He hath given me? I will receive the cup of salvation, and call upon the Name of the Lord.</p>	<p>مُسْتَعِدٌّ قَلْبِي يَا اللَّهُ إِنَّ قَلْبِي لَمُسْتَعِدٌّ. بِمَاذَا أَكْفِيُ الرَّبَّ عَنْ كُلِّ مَا أَعْطَانِي؟ كَأْسَ الْخَلَاصِ أَتَتَاوَلُ وَبِاسْمِ الرَّبِّ أَدْعُو.</p>
<p>• During the Little Entrance, after the verses of the Third Antiphon above, chant the Apolytikion of the Dormition. The Eisodikon (Entrance Hymn) is “O come, let us worship... save us, O Son of God, Who art risen from the dead...” as on ordinary Sundays. After the Entrance, chant these hymns in the following order:</p>	

<p align="center">RESURRECTIONAL APOLYTIKION IN TONE SEVEN</p>	<p align="center">أبوليتيكيون القيامة باللحن السابع</p>
<p>Thou didst shatter death by Thy Cross, Thou didst open paradise to the thief; Thou didst turn the sadness of the ointment-bearing women into joy. And didst bid Thine Apostles proclaim a warning, that Thou hast risen O Christ, granting to the world the Great Mercy.</p>	<p>حَطَمْتَ بِصَلَابِكَ الْمَوْتَ، وَفَتَحْتَ لِلصَّافِرِ الدَّوْرَةَ، وَحَوَّلْتَ نَوْحَ حَامِلَاتِ الطِّيبِ، وَأَمَرْتَ رُسُلَكَ أَنْ يَكْرِزُوا، بِأَنَّكَ قَدْ قُمْتَ أَيُّهَا الْمَسِيحُ الْإِلَهُ، مَانِحاً الْعَالَمَ الرَّحْمَةَ الْعُظْمَى.</p>
<p align="center">APOLYTIKION OF THE DORMITION IN TONE ONE</p>	<p align="center">أبوليتيكيون رقاد والدة الإله باللحن الأوّل</p>
<p>In thy birth-giving, O Theotokos, thou didst keep and preserve virginity; and in thy falling-asleep thou hast not forsaken the world; for living thou wast translated into life, being the Mother of Life. Wherefore, by thine intercessions, deliver our souls from death.</p>	<p>فِي مِيلَادِكَ حَفِظْتَ الْبَتُولِيَّةَ وَصُنَّتَهَا، وَفِي رُقَادِكَ مَا أَهْمَلْتَ الْعَالَمَ وَتَرَكْتَهُ يَا وَالِدَةَ الْإِلَهِ. لِأَنَّكَ انْتَقَلْتَ إِلَى الْحَيَاةِ، بِمَا أَنَّكَ أُمُّ الْحَيَاةِ. فَبَشَفَاعَاتِكَ، أَنْقِذِي مِنَ الْمَوْتِ نُفُوسَنَا.</p>
<p>• Now sing the apolytikion of the patron saint or feast of the temple.</p>	
<p align="center">KONTAKION OF THE DORMITION IN TONE TWO</p>	<p align="center">القنّاق لرقاد والدة الإله باللحن الثاني</p>
<p>Verily, the Theotokos, who is ever watchful in intercessions, and whose prayers are never rejected, neither tomb nor death could control. But since she is the Mother of Life, He Who dwelt in her ever-virgin womb did translate her to life.</p>	<p>أُمُّ الْإِلَهِ الْقَوِيَّةُ فِي الشَّفَاعَةِ، وَالْعَوْنُ الَّذِي لَا يَخِيبُ فِي الْحِمَايَةِ، لَمْ تُضْبَطْ فِي قَبْرِ وَلَا فِي مَوْتٍ، بَلْ كَأَنَّ الْحَيَاةَ نَقَلَهَا إِلَى الْحَيَاةِ ابْنُهَا الَّذِي حَلَّ فِي حَشَاهَا الدَّائِمِ الْبَتُولِيَّةَ.</p>
<p align="center">THE EPISTLE (For the Eighth Sunday after Pentecost)</p>	<p align="center">الرسالة (للاحد الثامن بعد العنصرة)</p>
<p align="center"><i>The Lord will give strength to His people Ascribe to the Lord, O sons of God, ascribe to the Lord honor and glory</i></p> <p align="center">The Reading from the First Epistle of St. Paul to the Corinthians. (1:10-17)</p> <p>Brethren, I appeal to you, by the Name of our Lord Jesus Christ, that all of you agree and that there be no dissension among you, but that you be united in the same mind and the same judgment. For it has been reported to me by Chloe's people that there is quarreling among you, my brethren. What I mean is that each one of you says, "I belong to Paul," or "I belong to</p>	<p align="center">الرَّبُّ يُعْطِي قُوَّةً لِشَعْبِهِ. قَدِّمُوا لِلرَّبِّ يَا أَبْنَاءَ اللَّهِ. فَصَلُّ مِنْ رِسَالَةِ الْقَدِيسِ بُولْسِ الرَّسُولِ الْأُولَى إِلَى أَهْلِ كورنثوس.</p> <p>يَا إِخْوَةَ، أَطْلُبُ إِلَيْكُمْ بِاسْمِ رَبِّنَا يَسُوعَ الْمَسِيحِ أَنْ تَقُولُوا جَمِيعَكُمْ قَوْلًا وَاحِدًا، وَأَنْ لَا يَكُونَ بَيْنَكُمْ شِقَاقَاتٌ، بَلْ تَكُونُوا مُكْتَمِلِينَ بِفِكْرٍ وَرَأْيٍ وَاحِدٍ. فَقَدْ أَخْبَرَنِي عَنْكُمْ، يَا إِخْوَتِي، أَهْلُ خُلُوي، أَنَّ بَيْنَكُمْ خُصُومَاتٍ. أَعْنِي أَنَّ كُلَّ وَاحِدٍ مِنْكُمْ يَقُولُ "أَنَا لِبُولْسِ"</p>

Apollos,” or “I belong to Cephas,” or “I belong to Christ.” Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? I thank God that I baptized none of you except Crispos and Gaius; lest anyone should say that you were baptized in my name. (I did baptize also the household of Stephanas. Beyond that, I do not know whether I baptized anyone else.) For Christ did not send me to baptize but to preach the Gospel, and not with eloquent wisdom, lest the cross of Christ be emptied of its power.

أَوْ أَنَا لِأَبْلُوسَ، أَوْ أَنَا لِيَصْفَا أَوْ أَنَا لِلْمَسِيحِ. " أَلْعَلَّ الْمَسِيحَ قَدْ تَجَزَّأ؟ أَلْعَلَّ بُولُسَ صُلِبَ لِأَجْلِكُمْ؟ أَوْ بِاسْمِ بُولُسَ اعْتَمَدْتُمْ؟ أَشْكُرُ اللَّهَ أَنِّي لَمْ أَعْمِدْ مِنْكُمْ أَحَدًا سِوَى كَرِسْبُسَ وَغَايُوسَ. لِئَلَّا يَقُولَ أَحَدٌ إِنِّي عَمَدْتُ بِاسْمِي. وَعَمَدْتُ أَيْضًا أَهْلَ بَيْتِ اسْتِفَانَاَسَ. وَمَا عَدَا ذَلِكَ، فَلَا أَعْلَمُ، هَلْ عَمَدْتُ أَحَدًا غَيْرَهُمْ. لِأَنَّ الْمَسِيحَ لَمْ يُرْسَلْنِي لِأَعْمَدَ، بَلْ لِأُبَشِّرَ لَا بِحِكْمَةٍ كَلَامٍ لِئَلَّا يُبْطَلَ صَلِيبُ الْمَسِيحِ.

THE GOSPEL
(For the Eighth Sunday of Matthew)

الإنجيل (للأحد الثامن من متى)

The Reading from the Holy Gospel according to St. Matthew. (14:14-22)

At that time, when Jesus went ashore he saw a great throng; and he had compassion on them, and healed their sick. When it was evening, the disciples came to Him and said, “This is a lonely place, and the day is now over; send the crowds away to go into the villages and buy food for themselves.” Jesus said, “They need not go away; you give them something to eat.” They said to Him, “We have only five loaves here and two fish.” And He said, “Bring them here to Me.” Then He ordered the crowds to sit down on the grass; and taking the five loaves and the two fish He looked up to Heaven, and blessed, and broke and gave the loaves to the disciples, and the disciples gave them to the crowds. And they all ate and were satisfied. And they took up twelve baskets full of the broken pieces left over. And those who ate were about five thousand men, besides women and children. Then Jesus made the disciples get into the boat and go before Him to the other side, while He dismissed the crowds.

فَصَلَّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَتَّى الْإِنْجِيلِيّ
النَّبِشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ. (١٤: ١٤-٢٢)
فِي ذَلِكَ الزَّمَانِ، أَبْصَرَ يَسُوعُ جَمْعًا كَثِيرًا، فَتَحَنَّنَ عَلَيْهِمْ وَأَبْرَأَ مَرَضَاهُمْ. وَلَمَّا كَانَ الْمَسَاءُ، دَنَا إِلَيْهِ تَلَامِيذُهُ وَقَالُوا: "إِنَّ الْمَكَانَ قَفْرٌ، وَالسَّاعَةَ قَدْ فَاتَتْ. فَاصْرِفِ الْجُمُوعَ لِيَذْهَبُوا إِلَى الْقُرَى وَيَبْتَاعُوا لَهُمْ طَعَامًا." فَقَالَ لَهُمْ يَسُوعُ: "لَا حَاجَةَ لَهُمْ إِلَى الذَّهَابِ. أَعْطُوهُمْ أَنْتُمْ لِيَأْكُلُوا." فَقَالُوا لَهُ: "مَا عِنْدَنَا هَهُنَا إِلَّا خَمْسَةُ أَرْغِفَةٍ وَسَمَكَتَانِ." فَقَالَ لَهُمْ: "هَلُمَّ بِهَا إِلَيَّ إِلَى هَهُنَا." وَأَمَرَ بِجُلُوسِ الْجُمُوعِ عَلَى الْعُشْبِ. ثُمَّ أَخَذَ الْخَمْسَةَ الْأَرْغِفَةَ وَالسَّمَكَتَيْنِ، وَنَظَرَ إِلَى السَّمَاءِ، وَبَارَكَ، وَكَسَرَ، وَأَعْطَى الْأَرْغِفَةَ لِتَلَامِيذِهِ، وَالتَّلَامِيذُ لِلْجُمُوعِ. فَأَكَلُوا جَمِيعُهُمْ وَشَبِعُوا، وَرَفَعُوا مَا قُضِلَ مِنَ الْكِسْرِ اثْنَتَيْ عَشْرَةَ قُفَّةً مَمْلُوءَةً. وَكَانَ الْأَكِلُونَ خَمْسَةَ آلَافِ رَجُلٍ، سِوَى النِّسَاءِ وَالصِّبْيَانِ. وَلِلْوَقْتِ اضْطَرَّ يَسُوعُ تَلَامِيذُهُ أَنْ يَدْخُلُوا السَّفِينَةَ وَيَسْبِقُوهُ إِلَى الْعَبْرِ، حَتَّى يَصْرِفَ الْجُمُوعَ.

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

THE DISMISSAL	الختم
<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—whose Dormition and translation into the heavens we now celebrate—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, 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 الْهُنَا الْحَقِيقِي، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمَّكَ الْكَلْبِيَّةِ الطَّهَارَةِ وَالْبَرِيئَةِ مِنْ كُلِّ عَيْبٍ - الَّتِي نُقِيمُ تَذْكَارَ رُقَادِهَا وَانْتِقَالِهَا إِلَى السَّمَاءِ الْيَوْمَ - وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي؛ وَبِطِبَابَاتِ الْقُوَاتِ السَّمَاويَّةِ الْمُكْرَّمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسِينَ الْمُشْرَفِينَ الرَّسُلِ، وَسَائِرِ الرَّسُلِ الْمُشْرَفِينَ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوْحَنَّا الذَّهَبِيِّ الْفَمِ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ؛ وَالْقَدِيسِ (ة) (فُلَانِ، فُلَانَةَ) شَفِيعِ(ة) وَحَامِي(ة) هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصَّدِيقِينَ جَدِّي الْمَسِيحِ الْإِلَهِي، يُوَاكِمَ وَحَنَّةً، وَجَمِيعِ قَدِيسِيكَ، إِرْحَمْنَا وَخَلِّصْنَا بِمَا أَنْتَ صَالِحٌ وَمُحِبٌّ لِلنَّشْرِ.</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 الْهُنَا اِرْحَمْنَا وَخَلِّصْنَا.</p>
<p>Choir: Amen.</p>	<p>الجوق: آمين.</p>
<p><i>These texts have been prepared by the Dept. of Liturgics of the Antiochian Archdiocese</i></p> <p>Portions of the Archdiocesan Service Texts include texts from <i>The Menaion, The Great Horologion, The Pentecostarion, The Octoechos, The Triodion-Holy Week, and 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

<u>DAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
13	Georgette Kanawaty	16
13	Adele Shaker	43
15	Elias Anki	19
14	Nabih Al haddad	5
16	Sima Bechbache	18
18	Samir Nino	1
18	Rose Sahor	57
18	Mary Hanania Wakileh	25

- 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

- **Aug 11:** For the good health of **Romel & Mona Shammass** and **their children.**
- **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**

CONGRATULATIONS

- Holy Bread is offered for the good health of **Romel & Mona Shammass** on the occasion of **churching** their new baby daughter **Naya Shammass**. May God Bless them!

SCHEDULE OF USHERING FOR AUGUST 18, 2024

- **Head Usher:** Ra'ed Dallal
- **Ushers from the Parish Council:** Wail Haddad Kathy Kakish
- **Ushers:** Alexandra Morton Mary Hamawi
Naji El-Achhab 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)**

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

Month: August 2024

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

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

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

Your Grace Transforms the Universe, Part One

By Metropolitan Saba (Isper)

The Bible says, “Your spirit renews the face of the earth” (Ps. 104:30). Into what does God transform the world? How does He transform it? What is the nature of this transformation? What is its purpose? These questions and others go to the core of Christian theology, which calls for the salvation of humanity along with the universe and everything in it.

In order to approach this matter from an Orthodox perspective, we must talk a bit about the creation and fall of man, because the concept of fallenness is the point of departure in the theology of transformation—that is, “transfiguration.”

To begin with, it must be noted that Orthodox theology prefers to use this term: “the transfiguration of the world.” This action is derived from the Transfiguration event, “the Transfiguration of our Lord, God, and Savior Jesus Christ on Mount Tabor.” The transformation of the world by the Spirit of God means the restoration of the world to the deifying grace of God—the restoration of the world to its original life, which was lost through the Fall, when it lost the divine grace. Restoration of God’s grace is the world’s transformation into the fullness of divine light, just as happened with Christ on Mount Tabor: “And He was transfigured before them, and His clothes became dazzling white, such as no fuller on earth could bleach them” (Mark 9:2-3).

The Creation of Man

“God created man in His own image and likeness.” The image is, in short, that something of God which is present in man. Man is called to develop this image until it reaches its divine likeness.

In the Fall, man lost this potential, as the divine image was distorted in him, and consequently the soul of man was darkened and was no longer able, not only to grow spiritually, but also to know God.

Man, according to the Bible, is the king and priest of Creation. Did not God entrust him with the task of naming the animals? Didn't He give him authority over what is in Creation, including the birds of the sky and the fish of the sea? As is often the case when a king is corrupt, corruption spreads throughout his kingdom. Thus,

Creation was corrupted by the corruption of man. Harmony has been lost, enmity has spread, and devastation has prevailed. This is in nature. As for man, his passions turned into the opposite of what God wanted.

A terrible schism occurred in man involving a schism within himself, a schism between him and others, and a schism between him and the natural world. God gave him freedom, but he refused it to other human beings. And whereas God gave him power to make the world and give it a new meaning—a new freshness again—he misused it to distort and destroy the world.

Let us take love, for example. Instead of man loving God, he loves himself. Selfishness and the sins and vices it generates have dominated him. Accordingly, man began to use nature and his fellow man for his own benefit. And you all know the countless evils man has caused, and still causes, in this regard.

Salvation in Christ

When a person knows that a loved one has become unable to walk, he himself goes to him. This is what God did to humanity in Christ. Man is no longer able to turn to God, because of his fall, so God Himself came to him. This is what Christian theology has been repeating since the second century: “God became a man so that man might become a god.” The Fall made the goal of Creation unattainable, so God came to restore “His image that was lost from ancient times,” according to the description of a hymn in the Orthodox funeral service.

In Christ, the possibility of deification was restored again, and the way to the Kingdom was opened. Rather, the Kingdom has become a living reality, from now on, even if it is only “as in a mirror” (1 Corinthians 13:12).¹ The workshop for the reconstruction of the world, so to speak, has started and continues to operate since the Crucifixion and Resurrection of Christ. And it will continue with Christians until the Last Day. Until then, the world will have a foretaste of the Heavenly Kingdom, hoping to achieve it fully when we meet God face to face, on the Last Day. Then heaven and earth will pass away, because a new heaven and a new earth will succeed them. Until that time, the Church seeks to make the earth and what is on it a divine kingdom as much as possible.

¹ St. Paul used this expression because, at that time, mirrors were made from polished metals and were not so clear as today.

The Beginning of the Journey

Orthodox theology teaches us that this journey must begin with the human being, not any human being but only an immaculate, purified, and holy person—those who seek to restore their passions to their original state, bypassing the effects of the Fall every day, until the Holy Spirit dwells in them, so that they shine with the light of God and radiate it upon the earth and upon everything on it.

In other words, the baptized believer begins to prepare himself, soul and body, to be fit for the indwelling of the Holy Spirit. With this, he restores the divine image, reshapes it, develops it, and brings it to the divine ideal, achieving the purpose of his creation.

Therefore, Orthodox theology emphasizes the three degrees of holiness: “purification, illumination, and deification.” This emphasis stems from its postulation that the glory of this lost world can only be restored by the light of God. That is why its liturgy constantly and tirelessly emphasizes repentance. For there is no purification without repentance, and no enlightenment without purification. For how would God live in homes that are not suitable for Him?

So the way is to reveal the schism that has happened. In other words, the way is the restoration of unity and communion on the human level—within himself, with his neighbor, and with nature.

Our Salvation and Our Neighbor

Will the world be transfigured while hatred is lurking in our souls? Of course not. For a step towards fellow humans is simultaneously a step towards God and oneself. “Whoever claims to love God yet hates a brother or a sister is a liar. For whoever does not love his brother and sister, whom he has seen, cannot love God, whom he has not seen” (1 John 4:20).

The circle of St. Dorotheos of Gaza (fourth century) is essential here. The person, represented by a point on the circumference of the circle, walks toward God, represented by the center. The closer each one’s path, symbolized by the radius in the circle, approaches God, the more the radii approach each other. Our salvation lies in our neighbors.

The neighbors are the test of our virtues and vices. In them we know the measure of anger or peace, hatred or forgiveness, selfishness or self-sacrifice. Our relationship with them is a reflection of our relationship with God. It is not in vain that Christ asked for love of neighbor as self-love in the second commandment, placing it directly after the first commandment, the love of God.

This teaching was originally printed for the 56th biennial Archdiocese Convention in July of 2023.

نعمتك تحوّل العالم، الجزء الأول

المتروبوليت سابا (اسبر)

يقول الكتاب «روحك يجدد وجه الأرض». إلامَ يحوّل الله العالم؟ كيف يحوّلُه؟ ما طبيعة هذا التحويل؟ ما الهدف منه؟... هذه الأسئلة وغيرها تدخل في صلب اللاهوت المسيحيّ الذي يقول بخلاص الإنسان ومعه العالم وكلّ ما فيه.

لكي نقارب هذا الموضوع أرثوذكسيًّا نجد أنفسنا مضطّرين إلى الكلام قليلاً على خلق الإنسان وسقوطه، لأنّ أساس الانطلاق في لاهوت التحويل، «التجليّ»، ينطلق من مفهوم السقوط.

بدءاً، لا بدّ من التذكير بأنّ اللاهوت الأرثوذكسيّ يفضّل استعمال عبارة «يجليّ العالم»، وهذا فعل منحوت من حدث التجليّ: «تجليّ ربّنا يسوع المسيح على جبل ثابور». فتحوّل العالم المقصود بروح الله هو استعادة العالم لنعمة الله المؤلّهة، واستعادة العالم لحياته التي فقدتها بالسقوط خاسراً النعمة الإلهيّة. استعادة نعمة الله هي تحوّلُه إلى الامتلاء من النور الإلهيّ تمامًا كما حدث مع المسيح على جبل ثابور. «تغيّرت هيئته قدامهم، وصارت ثيابه تلمع بيضاء جدًّا، بيضاء كالثلج، لا يقدر قصّار على الأرض أن يبَيّض مثل ذلك» (مرقس ٩: ٢-٣).

خلق الإنسان

«خلق الله الإنسان على صورته ومثاله». الصورة هي، باختصار، أنّ شيئاً من الله موجود في الإنسان. والإنسان مدعو إلى تنمية هذه الصورة حتّى تصل إلى مثالها الإلهيّ.

في السقوط خسر الإنسان هذه الإمكانية إضافة إلى أنّ الصورة الإلهيّة تشوّهت، وتاليًا أظلمت نفس الإنسان وما عاد قادرًا لا على النمو الروحيّ وحسب، بل ما عاد قادرًا على معرفة الله.

الإنسان، بحسب الكتاب المقدّس، هو ملك الخليقة وكاهنها. ألم يسند الله إليه مهمّة تسمية الحيوانات؟ ألم يسلّطه على ما في الخليقة بما فيها طير

السماء وسمك البحر؟ وكما يحدث عادة عندما يكون الملك فاسدًا يستشري الفساد في كامل مملكته. هكذا فسدت الخليقة بفساد الإنسان. فقدت الانسجام وانبتت العداوة وساد الخراب. هذا في الطبيعة. أمّا في الإنسان فقد تحوّلت أهواؤه إلى عكس ما أرادها الله.

حدث انشقاق رهيب في الإنسان أدّى إلى انشقاق في ذاته، وانشقاق بينه وبين الآخرين، وبينه وبين عالم الطبيعة. وهبه الله الحرّية فرفضها للبشر الآخرين. وأعطاه السلطة ليصنع العالم ويعطيه معنى جديدًا، نضارةً جديدةً ثانية، فاستعملها بسوء تدبير، ليشوّه العالم ويهدمه.

ولنأخذ هوى المحبّة على سبيل المثال. فبدلاً من أن يحبّ الإنسان الله صار يحبّ ذاته. فسيطرت عليه الأنانيّة وما تولّده من آثام ورذائل. وتبعًا لهذا صار الإنسان يستخدم الطبيعة وأخاه الإنسان لمصلحته الخاصّة. وتعرفون ما سبّبته الإنسان، وما يزال، من شرور لا تُحصى على هذا الصعيد.

الخلاص بالمسيح

عندما يعرف إنسان ما أنّ حبيبًا له صار عاجزًا عن السير، يذهب هو بنفسه إليه. هذا ما فعله الله بالبشر في المسيح. ما عاد الإنسان قادرًا على التوجّه إلى الله، بفعل آثار سقوطه، فأتى الله بذاته إليه. وهذا ما يردّده اللاهوت المسيحيّ منذ القرن الثاني: «صار الله إنسانًا ليصير الإنسان إلهاً». جعل السقوط هدف الخلق غير قابل للتحقيق، فأتى الله ليعيد «صورته التي فُقدت منذ القديم»، بحسب وصف ترتيلة في خدمة الدفن الأرثوذكسيّة.

بالمسيح عادت إمكانيّة التألّه ثانية، وفتح الطريق إلى الملكوت. لا بل صار الملكوت معاشًا، منذ الآن، وإن «كما في مرآة». ورشة إعادة إعمار العالم، إن صحّت التسمية، بدأت وما تزال منذ صلب المسيح وقيامته. وستبقى مستمرّة بالمسيحيّين حتّى اليوم الأخير. وحتّى ذلك الحين سيتذوّق العالم طعم الملكوت، على رجاء تحقيقه كلّيًا حينما نلاقي الله وجهاً لوجه، في اليوم الأخير. حينها ستزول السماء والأرض لأنّ سماءً جديدةً وأرضًا جديدةً سترثهما. حتّى ذلك الوقت تسعى الكنيسة لتجعل الأرض وما عليها ملكوتًا إلهيًا بقدر الإمكان.

بدء المسيرة

يعلّمنا اللاهوت الأرثوذكسي أنّ المسيرة لا تبدأ إلاّ بالإنسان، وليس أيّ إنسان. فقط بالإنسان المتطهّر، المنتقي، والمتقدّس. الإنسان الذي يسعى ليعيد أهواءه إلى حالتها الأصليّة، متجاوزًا آثار السقوط كلّ يوم، إلى أن يسكنه الروح القدس فيلمع بنور الله ويشعّه على الأرض وما عليها.

بكلام آخر، يبدأ المؤمن المعتمد بتحضير ذاته، نفسًا وجسدًا، لتكون لائقًا بسكنى الروح القدس. بهذا هو يرمّم الصورة الإلهيّة ويعيد تشكيلها وتنميتها والبلوغ بها إلى المثل الإلهي، محققًا هدف خلقه.

لذلك يشدّد اللاهوت الأرثوذكسيّ على درجات القداسة الثلاث: «التطهير، الاستنارة والتألّه». وفي تشديده هذا ينطلق من مسلّمة عنده مفادها أنّ ضياء هذا العالم المفقود يُستعاد بنور الله فقط. ولهذا تشدّد ليتورجيّته باستمرار وبدون ملل أو كلل على التوبة. إذ لا تطهير من دونها، ولا استنارة بدون تطهير. إذ كيف يسكن الله في بيوت لا تليق به؟

يتمثّل الطريق بإزالة الانشقاق الذي حصل. أو بكلام آخر استعادة الوحدة والشركة على صعيد الإنسان مع ذاته ومع القريب ومع الطبيعة.

خلاصنا والقريب

هل يتجلّى العالم والكراهية قابعة في النفوس؟ بالتأكيد لا. فالخطوة باتّجاه القريب هي خطوة باتّجاه الله والذات في آن واحد. «إن قلت إنّك محبّ لله وأنت تبغض أخاك فأنت كاذب. إذ كيف تحبّ الله الذي لا تراه وتبغض أخاك الذي تراه» (رسالة يوحنا).

دائرة القدّيس ذوروثيوس الغزّاويّ أساسيّة هنا. فالإنسان الذي تمثّله نقطة على محيط الدائرة يسير إلى المركز الذي يرمز إلى الله. بقدر ما تقترب المسيرة، ويرمز لها نصف القطر في الدائرة، من الله، بقدر ما تقترب أنصاف الأقطار من بعضها البعض. في القريب يكمن خلاصنا.

القريب محكّ فضائلنا ورذائلنا. فيه نعرف كمّ الغضب أو السلام، الحقد أو الغفران، الأنانيّة أو بذل الذات. علاقتنا به صورة لعلاقتنا مع الله. ليس عبثًا

أنّ المسيح طلب محبة القريب كمحبة النفس في الوصية الثانية، واضعًا
إياها مباشرة بعد الوصية الأولى: حبّ الله.

هذا المقال نُشر خلال المؤتمر العام الخامس والستين للأبرشية في تموز ٢٠٢٣ .

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.