DIVINE LITURGY VARIABLES ON SUNDAY, SEPTEMBER 08, 2024 TONE 2 / EOTHINON 11

SUNDAY BEFORE THE ELEVATION OF THE HOLY CROSS FEAST OF THE NATIVITY OF THE THEOTOKOS

THE	FIRST	ANTIPHO	N

Remember, O Lord, David and all his meekness. Lo, we have heard it at Ephratha. We have found it in the plains of the wood.

Refrain: Through the intercessions of the Theotokos, O Savior, save us.

Glorious things are spoken of thee, O city of God. God is in the midst of her; she shall not be shaken; God shall help her right early in the morning. (*Refrain*)

Glory... Both now... (*Refrain*)

الانتيفونا الأولى

أَذْكُرْ يَا رَبُّ دَاوُدَ وَكُلَّ دَعَتِهِ. هوذا قد سمِعْنا به في أفراثا. وجدْناهُ في حقولِ الوَعر.

اللازمة: بِشَهاعاتِ والدةِ الإلهِ، يا مُخَلِّصُ خُلِّصُا.

فِيكِ قِيلَتِ الْمَفَاخِرُ يَا مَدِينَةَ الله. أللهُ في وَسَطِها ولذلكَ لنْ تَتَزَعزَع، أللهُ يُعِينُها عندَ انبِلاجِ الصَّبْح. بشَفاعاتِ والدَةِ الإلهِ...

ألمجد ... الآنَ ... بشَفاعاتِ والدَةِ الإلهِ...

THE SECOND ANTIPHON

The Lord hath sworn in truth unto David; and He will not annul it. Of the fruit of thy loins will I set upon thy throne.

Refrain: Save us, O Son of God, Who art risen from the dead; who sing to Thee. Alleluia.

There will I make to spring forth a horn for David. I have prepared a lamp for My Christ. (*Refrain*)

For the Lord hath elected Zion; He hath chosen her to be a habitation for Himself. (*Refrain*)

Glory... Both now... O, only begotten Son and Word of God...

الانتيفونا الثانية

حَلَفَ الرَّبُ لِدَاوُدَ بِالحقِّ وَلا يُخْلِف. إِنِّي مِنْ ثَمَرَةِ بَطْنِكَ أُجْلِسُ عَلَى كُرْسِيِّكَ.

اللازِمَة: خَلِصْنا يا ابْنَ اللهِ، يا مَنْ قامَ مِنْ بَيْنِ اللهُواتِ، لِنُرَبِّلَ لَكَ. هَلِلوبيا.

هُنَاكَ أُنْبِتُ لِدَاوُدَ قَرْنًا، هَيَّأْتُ لِمَسِيحِي سِرَاجًا. (اللازمة)

لأَنَّ الرَّبَّ اخْتَارَ صِهْيَوْنَ وَارْتَضَاهَا لَهُ مَسْكِنًا. (اللازمة)

المَجْدُ... الآنَ ... يا كَلِمَة اللهِ الإبنَ الوَحيد...

THE THIRD ANTIPHON

Here will I dwell, for I have desired it. The Most High hath sanctified His tabernacle. Holy is Thy temple, and wonderful in righteousness.

الانتيفونا الثالثة

هَا هُنَا أَسْكُنُ لأَنِّي إِيَّاهَا اصْطَفَيْتُ. أَلْعَلِيُّ قَدَّسَ مَسْكِنَهُ. قُدُوسٌ هُوَ هَيْكَلُكَ، وَعَجِيبٌ أَنْتَ فِي عَدَالَتِك.

• During the Little Entrance, after the verses of the Third Antiphon, chant the Apolytikion of the Nativity of the Theotokos. 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 Little Entrance, sing these hymns in the following order:

RESURRECTIONAL APOLYTIKION IN TONE TWO

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

APOLYTIKION OF THE NATIVITY OF THE THEOTOKOS IN TONE FOUR

Thy nativity, O Theotokos, hath proclaimed joy to the whole universe; for from thee did shine forth the Sun of justice, Christ our God, annulling the curse, and bestowing the blessing, abolishing death and granting us life everlasting.

أبوليتيكيون القيامة باللحن الثاني

عِنْدَما انْحَدَرْتَ إلى المَوْت، أَيُّها الحَياةُ الذي لا يموت، حينئذٍ أَمَتَّ الجَحيمَ بِبَرْقِ لاهوتِك. وعِنْدَما أَقَمْتَ الأَمْواتَ مِنْ تَحْتِ الثَّرِي، صَرَخَ نَحْوَكَ جَميعُ القُوَّاتِ السَّماوِيين: أَيُّها المسيحُ الإله، مُعْطي الحَياةِ المَجْدُ لك.

أبوليتيكيون لميلاد والدة الإله باللحن الرابع

مِيلادُكِ يَا وَالِدَةَ الإِلَه، بَشَّرَ بِالْفَرَحِ كُلَّ الْمَسْكُونَة، لأَنَّهُ مِنْكَ أَشْرَقَ شَمْسُ الْعَدْلِ الْمَسِيحُ إِلَّهُنَا، فَحَلَّ اللَّعْنَة، وَوَهَبَ البَرَكَة، وَأَبْطَلَ الْمَوْت، وَأَعْطَانَا حَيَاةً أَبْدِيَّة .

• Do NOT sing the apolytikion of the patron saint or feast of the temple.

KONTAKION OF THE NATIVITY OF THE THEOTOKOS IN TONE FOUR

By thy holy nativity, O pure one, Joachim and Anna were delivered from the reproach of barrenness; and Adam and Eve were delivered from the corruption of death; thy people do celebrate it, having been saved from the stain of iniquity, crying unto thee: The barren doth give birth to the Theotokos, who nourisheth our life.

THE EPISTLE

(For the Sunday before the Elevation of the Holy Cross)

O Lord, save Thy people and bless Thine inheritance.

Unto Thee, O Lord, will I cry, O my God.

The Reading from the Epistle of St. Paul to the Galatians. (6:11-18)

Brethren, see how large a letter I have written to you with my own hand. As many as desire to make a fair show in the flesh, they compel you to be circumcised, only that they may not be persecuted for the Cross of Christ. For not even

القنداق لِميلادِ وَالدَةِ الإلَه باللحن الرابع

إِنَّ يُوَاكِيمَ وَحَنَّةَ مِنْ عَارِ العُقْرِ أُطْلِقَا، وَآدَمَ وَحَوَّاءَ مِنْ فَسَادِ المَوْت، بِمَوْلِدِكِ المُقَدَّسِ يَا طَاهِرَةُ أُعْتِقَا. مَنْ فَسَادِ المَوْت، بِمَوْلِدِكِ المُقَدَّسِ يَا طَاهِرَةُ أُعْتِقَا. فَلَهُ يُعَيِّدُ شَعْبُكِ، وقَدْ تَخَلَّصَ مِنْ وَصْمَةِ الزَّلاَّتِ صَارِخًا نَحْوَكِ: "أَلْعَاقِرُ تَلِدُ وَالِدَةَ الْإِلَهِ المُغَذِينَةَ صَارِخًا نَحْوَكِ: "أَلْعَاقِرُ تَلِدُ وَالِدَةَ الْإِلَهِ المُغَذِينَة حَالَتَنَا."

الرسالة (للأحد الذي قبل عيد رفع الصليب المقدس)

خلِّصْ يا ربُّ شعبَكَ وباركِ ميراثَكَ. النيكَ يا ربُّ أصرخُ الهي. فصلٌ مِنْ رسالةِ القدّيسِ بولُسَ الرَسولِ إلى أهْل غلاطية.

يا إِخْوَةُ، أُنْظُروا ما أَعْظَمَ الكِتاباتِ التي كَتَبْتُها النَّيُكُمْ بِيَدي. إِنَّ كُلَّ الذينَ يُريدونَ أَنْ يُرضُوا بَحَسَبِ الجَسَدِ يُلْزِمُونَكُمْ أَنْ تَخْتَتِنُوا، وإِنَّما ذلِكَ لِئَلاَّ

those who are circumcised do themselves keep the Law; but they desire to have you circumcised, that they may boast in your flesh. But God forbid that I should boast, except in the Cross of our Lord Jesus Christ, through Whom the world is crucified to me, and I to the world. For in Christ Jesus, neither circumcision counts for anything, nor uncircumcision, but a new creation. And as many as walk according to this rule, peace be upon them, and mercy, and upon the Israel of God. Henceforth, let no one trouble me; for I bear in my body the brand-marks of the Lord Jesus. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

THE GOSPEL

(For the Sunday before the Elevation of the Holy Cross)

The Reading from the Holy Gospel according to St. John. (3:13-17)

The Lord said, "No one has ascended into heaven but He who descended from heaven, the Son of man. And as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that whoever believes in Him should not perish but have eternal life. For God so loved the world that He gave His only Son, that whoever believes in Him should not perish but have eternal life. For God sent His Son into the world, not to condemn the world, but that the world might be saved through Him."

MEGALYNARION OF THE FEAST IN TONE EIGHT

Virginity is alien to mothers, and childbirth is foreign to virgins; in thee, O Theotokos, both were granted. Wherefore, all we the tribes of the earth bless thee unceasingly.

يُضْطَهَدوا مِنْ أَجْلِ صَليبِ المَسيحِ. لأَنَّ الذينَ يَخْتَتِنُونَ هُمْ أَنْفُسُهُم لا يَحفَظُونَ الناموسَ بَلْ إِنَّمَا يُريدونَ أَنْ تَخْتَتِنُوا لِيَفْتَخِروا بِأَجْسادِكُمْ. أَمَّا أَنا، فَحاشى لي أَنْ أَفْتَخِر إلَّا بِصَليبِ رَبِّنَا يَسوعَ المَسيحِ، الذي بِهِ صُلِبَ العالَمُ لي وأَنا صُلِبْتُ لِلْعالَمِ. لأَنَّهُ في المَسيحِ يَسوعَ لَيْسَ الخِتانُ بِشَيْءٍ لِلْعالَمِ. لأَنَّهُ في المَسيحِ يَسوعَ لَيْسَ الخِتانُ بِشَيْءٍ ولا القَلَفُ بَلِ الخَليقَةُ الجَديدَةُ. وكلُّ الذينَ يَسلُكُونَ بِحَسَبِ هذا القانونِ، فَعَلَيْهِمْ سَلامٌ ورَحْمَةٌ وعلى إسْرائيلِ الله. فَلا يَجْلِبْ عَلَيْ الدَّي الرَّبِ يَسوع. نِعْمَةُ إِسْرائيلِ الله. فَلا يَجْلِبْ عَلَيَّ أَحَدٌ أَتْعاباً فيما بَعْدُ، فَإِنِي حامِلٌ في جَسَدي سِماتِ الرَّبِ يَسوع. نِعْمَةُ رَبِّنا يَسوعَ المسيح مَعَ روحِكُمْ أَيُّها الإِخْوَةُ. آمين.

الإنجيل

(للأحد الذي قبل عيد رفع الصليب المقدس)

فَصْلٌ شَريفٌ مِنْ بِشارَةِ القِديسِ يوحنا الإِنْجيلِيِّ الطَاهِر. البَشير والتَلْميذِ الطَاهِر.

قالَ الرَّبُ: لَمْ يَصْعَدُ أَحَدُ إِلَى السَّماءِ إِلاَّ الذِي نَزَلَ مِنَ السَّماءِ، ابْنُ البَشَرِ الذي هُوَ في السَّماءِ. وكما رَفَعَ موسى الحَيَّةَ في البَرِّيَّةِ، هَكَذا يَنْبَغي أَنْ يُرفَعَ ابْنُ البَشَرِ. لِكَيْ لا يَهلِكَ كُلُّ مَنْ يُؤمِنُ بِهِ، بَلْ تَكُونُ لهُ الحَياةُ الأَبَدِيَّةُ. لأَنَّهُ هَكَذا أَحَبَّ اللهُ العالَمَ حَتَّى بَذَلَ ابْنَهُ الوَحِيدَ لِكِي لا يَهلِكَ كُلُّ مَنْ يُؤمِنُ بِهِ بَلْ تكونُ لَهُ الحَياةُ الأَبَدِيَّةُ. فإنَّهُ لَمْ يُرْسِلِ اللهُ بهِ بَلْ تكونُ لَهُ الحَياةُ الأَبدِيَّةُ. فإنَّهُ لَمْ يُرْسِلِ اللهُ الْعَلَمُ الوحيدَ إلى العالَمِ ليَدِينَ العالَمَ، بَلْ ليُخَلَّصَ بِهِ العالَمُ.

تعظيمة العيد باللحنِ الثَامِن

يَا وَالِدَةَ الْإِلَهِ إِنَّ البَتُولِيَّةَ لَمُسْتَحِيلَةٌ عَلَى الأُمَّهَاتِ، كَمَا أَنَّ الوِلادَةَ مُسْتَحِيلَةٌ عَلَى العَذَارَى. غَيْرَ أَنَّهُ فِيكِ قَدْ تَمَّ تَدْبِيرُ كِلا الأَمْرَيْنِ. فَلِذَلِكَ نَحْنُ قَبَائِلَ الأَرْضِ جَمِيعًا، بِلا فُتُورِ نُغَبِّطُكِ.

KOINONIKON (COMMUNION HYMN) OF THE FEAST IN TONE EIGHT

كينونيكون (تَرنِيمَة المناولَة) للعيد باللحنِ الثَّامِن

I will take the cup of salvation, and I will call upon the Name of the Lord. Alleluia.

كَأْسَ الْخَلاصِ أَقْبَلُ، وباسْمِ الرَّبِّ أَدْعو. هَلِلوبيا.

الختم

• Post-Communion Hymn: "We have seen the true light."

THE DISMISSAL

الكاهن: أيُها المَسيحُ إلهُنا الحَقيقي، يامن قامَ مِن بِنِ الأمواتِ، بِشَفاعاتِ أُمِّكَ القِدّيسةِ الكُليَّةِ الطهارةِ والبَريئةِ مِنْ كُلِّ عيبٍ— التي نقيم تذكارَ ميلادِها اليوم—وبقُدْرةِ الصليبِ الكَريمِ المُحْيي؛ وبطلَباتِ القُوّاتِ السماويّةِ المُكَرَّمةِ العادِمةِ الأجْسادِ؛ والنبيِّ القُوّاتِ السابقِ المَجيدِ يوحَنّا المَعمْدان؛ والقديسِّينَ المُشَرَّفينَ الرُّسُلِ الجَديرينَ بِكُلِّ مَديح؛ وَأبِينَا الجَليلِ في الْقِدِيْسِينَ الرُّسُلِ الجَديرينَ بِكُلِّ مَديح؛ وَأبِينَا الجَليلِ في الْقِدِيْسِينَ يُوحَنَّا الْدَهَبِيِّ الْفَم، رَئِيسِ أَسَاقِفَةِ الْمُشَرِّفِينَ الشَّهِداءِ المُتَألِّقِينَ بالظَفَرِ؛ والقديسِينَ الشَّهَداءِ المُتَألِّقِينَ بالظَفَرِ؛ والقديسِينَ الشَّهَداءِ المُتَألِّقِينَ بالظَفَرِ؛ وَالقديسِينَ الشَّهَا المُتَوشِّحينَ بالله؛ والقديسِ (بَهِ) وَلَائنَ المُتَوشِّحينَ بالله؛ والقديسِ (بَهِ) والقِديسَيْنِ الصَديقَيْنَ يواكيمَ وحنَّةَ جَدَّيْ المَسيحِ والقِدِيسَيْنِ الصَديقَيْنَ يواكيمَ وحنَّةَ جَدَّيْ المَسيحِ والقِدِيسَيْنِ الصَديقَيْنَ يواكيمَ وحنَّةَ جَدَّيْ المَسيحِ الْإِله، وجَميعِ قِدِيسيكَ، ارْحَمنا وخَلِّصْنا بِما أَنَّكَ الْإِله، وجَميعِ قِدِيسِيكَ، ارْحَمنا وخَلِّصْنا بِما أَنَّكَ الْإِله، وجَميعِ قِدِيسِيكَ، ارْحَمنا وخَلِّصْنا بِما أَنَّكَ

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 Nativity 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. 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: بِصَلَواتِ آبائِنا القِدِّيسينَ، أيُّها الرَّبُ يَسوعُ المَسيحُ إلهُنا ارجَمْنا وخَلِّصْنا.

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

Choir: Amen.

الجوق: آمين.

These texts have been prepared by the Dept. of Liturgics of the Antiochian Archdiocese

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ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

DAY	NAME OF THE DEPARTED	ANNIVERSARY	
2	Moufid Halahel	7	
2	Fudwa Dabous	51	
3	Rasmieh Kassis	11	
3	Saleba Qaqish	41	
3	Ayoune Zakak	33	
4	Edward Eid	38	
4	Nouzha Hanna	20	
4	Agnes Dabous	68	
5	Sonia Alfar	1	
5	Alice Hazzi	42	
5	Hanne Bahou	34	
5	Libby Thomas	24	
5	Nicolas Haj-Obeid	14	
6	Louis Assad Salhany	35	
6	Elias Hinn	24	
6	Moses Aziz	65	
7	Philippe Nasrallah	9	
7	Edna Mary Aboud	36	
7	Samih Kawar	31	
7	Robert Bosada	19	
8	Karl Ernest Chamandy	61	

• <u>Please</u>, 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

• **Sep 8:** For the good health of **Shafik Zabaneh**

For the good health of Peter Zabaneh on his birthday from Nancy, Walid, Tanya

Zabaneh and their Families.

• **Sep 15:** In loving memory of **Isabelle Younes** from her family

• **Sep 22:** In loving memory of **Ernest Younes** from his family.

• **Sep 29:** In loving memory of **Munir Muasher** from his wife Shadia and family.

MEMORIAL

- 40 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.
- One-year memorial service for George Haddad offered by his daughters Diane, Odette and their families. May his memory be eternal!
 The coffee hour is offered today in loving memory of George Haddad by his family.
- One Year memorial service for Sonia Rafic Trabulsi Alfar offered by her children Katia, Micheline, Khalil, Maya and their families. May her memory be eternal!

SCHEDULE OF USHERING FOR SEPTEMBER 1, 2024

• **Head Usher:** Ra'ed Dallal

• Ushers from the Parish Council: Anita Novratidis Peter Qubti

• Ushers: Mary Salib Tania Kalvachev

Colette El-Hajj Naji El-Achhab

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)

Services at St. George Antiochian Orthodox Church – Toronto. Month: September 2024						
Date	Time	Service				
1 st Week						
Sunday September 1st	9:00 a.m.	Orthros				
Ecclesiastical New Year, Symeon the Stylite	10:15 a.m.	Divine Liturgy				
Saturday September 7 th	4:00 p.m.	Confessions (upon appointment)				
l community of promises	5:00 p.m.	Great Vespers				
Sunday September 8 th	9:00 a.m.	Orthros				
Sunday before Holy Cross. The Nativity of Our Most Holy Lady the Theotokos and Ever-Virgin Mary	10:15 a.m.	Divine Liturgy				
	^d Week					
T. I. C. I. J. J. J. D. T.	5:00 p.m.	Vespers with Litia Artoklasia				
Friday September 13 th Elevation of the Venerable and Life-Giving Cross	6:00 p.m.	Festal Orthros				
Elevation of the venerable and Life-Giving Cross	7:30 p.m.	Divine Liturgy with Procession of the Cross				
a de la contraction de la cont	4:00 p.m.	Confessions (upon appointment)				
Saturday September 14 th	5:00 p.m.	Great Vespers				
Sunday September 15 th	9:00 a.m.	Orthros				
Sunday after Holy Cross, Nikitas the Great Martyr.	10:15 a.m.	Divine Liturgy				
3'	d Week					
Monday September 16 th	6:00 p.m.	Orthros				
Sophia & her three daughters: Faith, Hope, and Love	7:00 p.m.	Divine Liturgy				
Saturday September 21st	4:00 p.m.	Confessions (upon appointment)				
Saturday September 21	5:00 p.m.	Great Vespers				
Sunday September 22 nd	9:00 a.m.	Orthros				
1st Sunday of Luke; Phocas the Martyr, Bishop of Sinope.	10:15 a.m.	Divine Liturgy				
41	h Week					
Monday September 23 rd Thecla the Protomartyr & Equal to the Apostles, Silouan of Athos	7:00 p.m.	Great Vespers				
Wednesday September 25 th	6:00 p.m.	Orthros				
Falling Asleep of St. John, the Evangelist and Theologian	7:00 p.m.	Divine Liturgy				
Saturday September 28 th	4:00 p.m.	Confessions (upon appointment)				
Saturday September 28	5:00 p.m.	Great Vespers				
Sunday September 29 th 2nd Sunday of Luke, Cyriacus the Hermit of	9:00 a.m.	Orthros				
Palestine.	10:15 a.m.	Divine Liturgy				
5 th Week						
Monday September 30 th Romanos the Melodist, John Koukouzelis the Psalti.	7:00 p.m.	Great Vespers				

Activities at St. George Antiochian Orthodox Church – Toronto. Month: September 2024					
Date	Time	Activity	Location		
1 st Week					
Thursday 5 th	8:30 – 11:00 pm	Basketball for the Adults	Gym at St. George Centre		
Friday 6 th	8:00 – 11:30 pm	Families Gathering & Sports	Gym at St. George Centre		
	8:00 – 10:00 pm	Antiochian Women General Monthly Meeting	Church Basement		
Sunday 8 th	After Communion	Blessing of the Students on the Beginning of the Scholastic Year	Church		
2 nd Week					
Wednesday 11 th	1:00 – 4:00 pm	Seniors' Social	Church Basement		
Thursday 12 th	8:30 – 11:00 pm	Basketball for the Adults	Gym at St. George Centre		
Friday 13 th	8:00 – 11:30 pm	Families Gathering & Sports	Gym at St. George Centre		
Sunday 15 th	After Communion	Sunday School	Church Basement		
3 rd Week					
Thursday 19 th	8:30 – 11:00 pm	Basketball for the Adults	Gym at St. George Centre		
Friday 20 th	8:00 – 11:30 pm	Families Gathering & Sports	Gym at St. George Centre		
Sunday 22 nd	After Communion	Sunday School	Church Basement		
4 th Week					
Thursday 26 th	8:30 – 11:00 pm	Basketball for the Adults	Gym at St. George Centre		
Friday 27 th	7:30 – 11:30 pm	Families Gathering & Sports	Gym at St. George Centre		
Sunday 29 th	After Communion	Sunday School	Church Basement		



USHERS

Sep 8th, 2024

Ushers

Mary Salib Tania Kalvachev Colette El-Hajj Naji El-Achhab

Ushers from the Parish Council

Anita Novratidis Peter Qubti

Head Usher

Ra'ed Dallal

God and Man, Part One

By Metropolitan Saba (Isper)

Saint Sophrony, a disciple and spiritual son of Saint Silouan of Athos, is considered one of the most important theologians of the Orthodox Church in the twentieth century. Following a lecture and discussion at the University of Oxford, the moderator asked the audience: Is there a final question? One of the attendees asked Saint Sophrony: "Who is God?" He answered, "Tell me first: Who is man?"

The connection between God and man is, in fact, much deeper than one might imagine. God is not sitting far away in His heaven, watching man and what he does, like someone watching a movie on television. When God created man, He created, at the core of his being, an essential connection with him. There is nothing more evident than the constant longing for absolute fullness that transcends all limits, and ignorance of it often causes a person's constant tension and anxiety. Thinkers ponder: Why does the mortal human being, who exists in a world where everything is fleeting, possess this unlimited longing and this dream of immortality? They consider this human aspiration towards absoluteness and perfection, in a limited and corrupt world, a sign of the existence of the Supreme Absolute, that is, God.

Imprinted on man is the continuous aspiration for perfection with his Creator, because he is the only creature imprinted in the image of his God. Thus, you find man inherently drawn to horizons that are endless, across all fields. You see him searching and striving, tirelessly, toward completion, perfection, and infinity. The wonderful saying of the blessed Augustine rings true in it: "You created us to turn to Thee, O Lord, and our hearts will not find rest unless they rest in Thee."

How could this not be, when God created man differently than the rest of creation. The Bible says that later came into being by a word from God: "Let it be thus," and it happened... "And God saw that it was good." (Genesis 1). This is how all other living and inanimate creatures came into being. As for man, God said: "Let us make man in our image and after our likeness," and then He took dust from the earth, formed it, and breathed into it the breath of life, and Adam was made. Of course, this is a theological depiction of creation. The Divine Revelation wants to say through him the following:

- Man was created in the image of God, that is, there is something special in him, a breath of God, and this is the meaning of "breathed into him."
- He is called to attain the divine ideal by developing the image of God that is in him. He is called to become, by divine grace, a "little god," in the words of some of the Holy Fathers of the Church.
- In the eyes of God, he is the most important creature among all creation. The Biblical narrative speaks about God working with His hands to create man. By this, he is above all creatures. (However, Biblical revelation tells us that God is spirit, and therefore, He has no hands or bodies like us.)
- Also, God's call to Adam to name the animals means that God crowned him king over creation. In this, he has a role and a responsibility.

Hence, in Orthodox theology, man is a being in two worlds: the heavenly and the earthly. His perfect and most complete example is the second hypostasis of the Holy Trinity, the incarnate Lord Jesus Christ, who in his person combined divinity and humanity.

Thus, man has become – through Jesus Christ and His divine grace – capable of attaining God's likeness and experiencing the uncreated Divine Light.

Therefore, we find in Christianity, and in Orthodoxy in particular, much discussion and many living examples about those who have attained a pure and holy life, qualifying them to receive the light of the uncreated God, and subsequently experience the state of theosis (deification).

Are we surprised that philosophical movements that have "killed" God and declared atheism as their approach have returned to "crush" man? The "death of God," is inevitably followed by the death of man. For what value does man have that distinguishes him from other beings, if he loses his connection to God and loses his inherent uniqueness in the divine image? He becomes just a number, with no unique personality, no feelings, and no special entity. He becomes just a talking animal.

الله والإنسان، الجزء الأول بقلم المتروبوليت سابا (إسبر)

يُعتبر القديس صفروني، تلميذ القديس سلوان الأثوسي، وابنه الروحي، من أهم لاهوتيّي الكنيسة الأرثوذكسيّة في القرن العشرين. في محاضرة له، في جامعة أكسفورد، وقبيل انتهاء المناقشة، قال رئيس الجلسة للحضور: هل من سؤال أخير؟ فسأل أحد الحاضرين الشيخ صفروني: "من هو الله؟" فكان جواب الشيخ: "قل لي: من هو الإنسان أو لاً؟"

إنّ الصلة بين الله والإنسان، في الواقع، أعمق بكثير، ممّا قد يتصوّر المرء. فالله ليس قابعاً في سمائه، بعيداً، يتفرّج على الإنسان وما يقوم به، كَمَن يشاهد فيلماً على شاشة التلفزيون. فعندما خلق الله الإنسان أوجد، في صلب كيانه، صلة جو هريّة به؛ وليس أدّل عليها من التوق الدائم إلى ملء مطلق، يتجاوز كلّ الحدود، وغالباً ما يكون الجهل به سبب توتر الإنسان وقلقه الدائمين. يتساءل المفكّرون: من أين للإنسان الفاني، الموجود في عالم كلّ ما فيه إلى زوال، هذا التوق اللا محدود، وهذا الحلم بالخلود؟ ويعتبرون هذا التطلّع البشري نحو المطلق والكمال، في عالم محدود وفاسد، علامة على وجود المطلق الأسمى، أعنى الله.

فالإنسان مطبوع على التطلّع المستمرّ إلى الاكتمال بخالقه، لأنّه المخلوق الوحيد، الذي طبع على صورة إلهه ولذلك تجده مفطوراً على الأمداء التي لا نهاية لها، في كل الحقول. تراه يفتش ويسعى، دونما كلل، نحو الأكمل والأكثر واللامحدود. وتصحّ فيه صرخة المغبوط أغسطين الرائعة: "لقد خلقتنا متّجهين إليك يا ربّ، وقلوبنا لن تجد الراحة ما لم تستقرّ فيك".

كيف لا، وقد تصرّف الله، في خلقه للإنسان، بطريقة مختلفة كليّاً، عن التي اتبعها في خلقه لسائر الخليقة. يقول الكتاب المقدّس إنّ الخليقة وُجدت بكلمة من الله؛ قال الله ليكن كذا فكان ... "ورأى الله أنّه حسن" (سفر التكوين). هكذا وُجدت جميع الخلائق الحيّة والجامدة. أمّا عن الإنسان فيقول إن الله قال أولاً: "لنصنع الإنسان على صورتنا كمثالنا"، ومن ثمّ أخذ تراباً من الأرض، وجبله، ونفخ فيه نسمة حياة، فكان آدم. بالطبع هذا تصوير لاهوتيّ للخلق. يريد الوحى الإلهى أن يقول بواسطته التالى:

- إنّ الإنسان مخلوق على صورة الله، أي فيه شيء، نَفَس من الله، وهذا هو معنى "نفخ فيه".
- وإنّه مدعوّ إلى العمل على البلوغ إلى المثال الإلهي، بواسطة تنمية صورة الله التي فيه. إنّه مدعوّ إلى أن يصير، بالنعمة الإلهيّة، "إلها صغيراً"، بحسب تعبير بعض آباء الكنيسة الكبار.
- وإنّه، في نظر الله، المخلوق الأهمّ من بين سائر الخلائق. هذا، على الأقلّ، ما تريد الرواية البيبلة قوله، من خلال تكلّمها على إعمال الله ليديه، في خلق الإنسان. في هذا امتياز له عن باقي الخلائق. (مع أنّ الوحى الكتابيّ يخبرنا بأنّ الله روح، وتالياً لا يد له ولا رجل مثلنا).
- كما أنّ دعوة الله لآدم، إلى تسمية الحيوانات، تعني أنّ الله توّجه ملكاً على الخليقة؛ وفى هذا دور له ومسؤوليّة عليه.

من هنا، فإنّ الإنسان، في اللاهوت الأرثوذكسيّ، كائن فيه من العالمَين: السماويّ والأرضيّ. ومثاله المطلق والأكمل هو الأقنوم الثاني، من الثالوث القدّوس، الربّ يسوع المسيح المتجسِّد، الذي قرن في شخصه الألوهة بالبشريّة.

من بعد يسوع المسيح صار الإنسان، به، وبنعمته الإلهيّة، قادراً على البلوغ الله المثال المطلوب، ورؤية النور الإلهيّ غير المخلوق.

لذا نجد في المسيحيّة، وفي الأرثوذكسيّة بخاصيّة، الكلام الكثير، والأمثلة الحيّة الوافرة، عمّن بلغوا من السيرة الطاهرة والنقيّة، ما أهلّهم لاستقبال نور الله غير المخلوق، واختبارهم، تالياً، لحالة التألّه.

فهل نستغرب أن تكون جميع التيّارات الفلسفيّة، التي "قتلت" الله، وأعلنت الإلحاد الكامل منهجاً لها، قد عادت فسحقت الإنسان بشكل رهيب "موت الله"، عند البشر يعقبه موت الإنسان حتماً فأيّ قيمة له تميّزه عن باقي الكائنات، إن فقد صلته بالله، وخسر فرادته الكامنة في الصورة الإلهيّة؟! أنذاك يصير مجرّد رقم، لا شخصيّة فريدة له، ولا مشاعر، ولا كينونة خاصة؛ يصير مجرّد حيوان ناطق، كما قالت الفلسفة قديماً