

DIVINE LITURGY VARIABLES ON SUNDAY, SEPTEMBER 15, 2024

TONE 3 / EOTHINON 1

SUNDAY AFTER THE ELEVATION OF THE HOLY CROSS

GREAT-MARTYR NIKITAS THE GOth AND THOSE WITH HIM

THE FIRST ANTIPHON	الانتيفونا الأولى
<p>O God, my God, attend to me; why hast Thou forsaken me? Far from my salvation are the words of my transgressions.</p> <p>Refrain: Through the intercessions of the Theotokos, O Savior, save us.</p> <p>My God, I will cry by day, and wilt Thou not hearken? And by night, and it shall not be unto folly for me. But as for Thee, Thou dwellest in the sanctuary, O Praise of Israel. (Refrain)</p> <p>Glory... Both now... (Refrain)</p>	<p>إِلَهِي إِلَهِي أَنْظُرْ إِلَيَّ لِمَاذَا تَرَكْتَنِي؟ لِمَاذَا ابْتَعَدْتَ عَن نُّصْرَتِي وَعَن كَلِمَاتِ أُنْيُنِي.</p> <p>(اللازمة) بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ يَا مُخَلِّصُ خَلِّصْنَا.</p> <p>إِلَهِي أَنَا فِي النَّهَارِ أَصْرُخُ إِلَيْكَ فَلَا تَسْتَجِيبُ، أَمَّا أَنْتَ يَا مِدْحَةَ إِسْرَائِيلَ فَتَسْكُنُ فِي الْأَقْدَاسِ.</p> <p>(اللازمة)</p> <p>أَلْمَجْدُ ... الْآنَ ... (اللازمة)</p>
THE SECOND ANTIPHON	الانتيفونا الثانية
<p>O God, why hast Thou cast us off unto the end? Remember Thy congregation which Thou hast purchased from the beginning.</p> <p>Refrain: Save us, O Son of God, <u>Who wast crucified in the flesh</u>; who sing to Thee. Alleluia.</p> <p>This is Mount Zion wherein Thou hast dwelt. (Refrain)</p> <p>God is our King before the ages. He hath wrought salvation in the midst of the earth. (Refrain)</p> <p>Glory... Both now... O, only begotten Son and Word of God...</p>	<p>اللَّهُمَّ لِمَاذَا أَفْصَيْتَنَا إِلَى الْأَبَدِ؟ أَذْكَرُ جَمَاعَتَكَ الَّتِي أَقْتَنَيْتَ مِنْذُ الْقَدَمِ.</p> <p>(اللازمة) خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ صُلِبَ عَنَّا بِالْجَسَدِ، إِذْ نُرْتَلِّ لَكَ. هَلْلُويَا.</p> <p>جَبَلُ صِهْيُونَ هَذَا الَّذِي فِيهِ سَكَنْتَ. (اللازمة)</p> <p>اللَّهُ هُوَ مَلِكُنَا مِنْذُ الْقَدَمِ، صَنَعَ الْخَلَاصَ فِي وَسْطِ الْأَرْضِ. (اللازمة)</p> <p>أَلْمَجْدُ ... الْآنَ ... يَا كَلِمَةَ اللَّهِ الْإِبْنَ الْوَحِيدِ...</p>
THE THIRD ANTIPHON	الانتيفونا الثالثة
<p>The Lord reigneth, let the people rage; He sitteth upon the cherubim, let the earth be shaken. The Lord is great in Zion; and He is high above all peoples. Let them confess Thy great Name, for it is terrible and holy.</p>	<p>أَلرَّبُّ قَدْ مَلَكَ فَلْتَرْتَعِدِ الشُّعُوبُ، وَاسْتَوَى عَلَى الشُّرُوبِيمِ فَلْتَتَزَلْزَلِ الْأَرْضُ. الرَّبُّ عَظِيمٌ فِي صِهْيُونَ وَمُتَعَالٍ عَلَى جَمِيعِ الشُّعُوبِ. فَلْيَحْمَدُوا اسْمَكَ الْعَظِيمِ لِأَنَّهُ رَهيبٌ وَقُدُوسٌ.</p>
<p>• During the Little Entrance, after the verses of the Third Antiphon above, chant the Apolytikion of the Holy Cross. The Eisodikon (Entrance Hymn) is “O come, let us worship... save us, O Son of God, Who art risen from the dead...” After the Entrance, chant these hymns in the following order:</p>	

<p align="center">RESURRECTIONAL APOLYTIKION IN TONE THREE</p>	<p align="center">أبوليتيكيون القيامة باللحن الثالث</p>
<p>Let the heavens rejoice and the earth be glad, for the Lord hath done a mighty act with His own arm. He hath trampled down death by death, and become the first-born from the dead. He hath delivered us from the depths of Hades, granting the world the Great Mercy.</p>	<p>لِتَفْرَحِ السَّمَاوِيَّاتُ وَتَبْتَهِجِ الْأَرْضِيَّاتُ، لِأَنَّ الرَّبَّ صَنَعَ عِزًّا بِسَاعِدِهِ، وَوَطِئَ الْمَوْتَ بِالْمَوْتِ، وَصَارَ بَكْرَ الْأَمْوَاتِ، وَأَنْقَذَنَا مِنْ جَوْفِ الْجَحِيمِ، وَمَنَحَ الْعَالَمَ الرَّحْمَةَ الْعُظْمَى.</p>
<p align="center">APOLYTIKION OF THE HOLY CROSS IN TONE ONE</p>	<p align="center">طروبارية الصليب المقدس باللحن الأول</p>
<p>O Lord, save Thy people and bless Thine inheritance, granting to Thy people victory over all their enemies, and by the power of Thy Cross preserving Thy commonwealth.</p>	<p>خَلِّصْ يَا رَبُّ شَعْبَكَ وَبَارِكْ مِيرَاثَكَ، وَأَمْنَحْ عِبِيدَكَ الْمُؤْمِنِينَ الْعَلْبَةَ عَلَى الشَّرِيرِ، وَأَحْفَظْ بِقُوَّةِ صَلِيبِكَ جَمِيعَ الْمُخْتَصِّينَ بِكَ.</p>
<p>• Now sing the apolytikion of the patron saint or feast of the temple.</p>	
<p align="center">KONTAKION OF THE HOLY CROSS IN TONE FOUR (**Thou Who wast raised up**)</p>	<p align="center">القنطاق للصليب المقدس باللحن الرابع</p>
<p>Do Thou, Who of Thine own good will was lifted up upon the Cross, O Christ our God, bestow Thy bounties upon the new Nation which is called by Thy Name; make glad in Thy might those who lawfully govern, that with them we may be led to victory over our adversaries, having in Thine aid a weapon of peace and a trophy invincible.</p>	<p>يَا مَنْ عَلَى الصَّلِيبِ أَرْتَفَعَ طَوْعًا، إِمْنَحْ رَأْفَاتِكَ شَعْبَكَ الْجَدِيدَ، الْمُسَمَّى بِكَ أَيُّهَا الْمَسِيحُ الْإِلَهَ. وَفَرِّحْ بِقُوَّتِكَ عِبِيدَكَ الْمُؤْمِنِينَ، فَتَمْنَحَهُمُ الْفَوْزَ عَلَى مُحَارِبِيهِمْ، وَلِتَكُنْ مَعُونَتُكَ لَهُمْ سِلَاحَ سَلَامٍ، وَظَفْرًا لَا يُقْهَرُ.</p>
<p align="center">THE EPISTLE (For the Sunday after the Elevation of the Holy Cross)</p>	<p align="center">الرسالة (للأحد الذي يلي رفع الصليب المقدس)</p>
<p align="center"><i>Sing praises to our God, sing praises. Clap your hands all ye peoples.</i></p> <p align="center">The Reading from the Epistle of St. Paul to the Galatians. (2:16-20)</p> <p>Brethren, knowing that a person is not justified by the works of the Law, but through faith in Jesus Christ, even we have believed in Jesus Christ, that we might be justified by faith in Christ, and not by the works of the Law; for by the works of the Law shall no flesh be justified. But if, while we sought to be justified in Christ,</p>	<p align="center">رَتِّلُوا لِإِلَهِنَا رَتِّلُوا. يا جميع الأمم صفقوا بالأيدي.</p> <p align="center">فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولُسَ الرَّسُولِ إِلَى أَهْلِ غَلَاطِيَةَ.</p> <p>يَا إِخْوَةَ، إِذْ نَعْلَمُ أَنَّ الْإِنْسَانَ لَا يُبَرَّرُ بِأَعْمَالِ النَّامُوسِ، بَلْ إِنَّمَا بِالْإِيمَانِ بِيَسُوعَ الْمَسِيحِ، آمَنَّا نَحْنُ أَيْضًا بِيَسُوعَ الْمَسِيحِ لِكَيْ نُبَرَّرَ بِالْإِيمَانِ بِالْمَسِيحِ لَا بِأَعْمَالِ النَّامُوسِ، إِذْ لَا يُبَرَّرُ بِأَعْمَالِ النَّامُوسِ أَحَدٌ مِنْ ذَوِي الْجَسَدِ. فَإِنْ كُنَّا وَنَحْنُ</p>

we ourselves also were found sinners, is Christ then a minister of sin? God forbid! For if I build up again those things which I destroyed, I prove myself a transgressor. For I through the law died to the law, that I might live to God. I have been crucified with Christ, nevertheless I live, yet not I, but Christ lives in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself up for me.

طَالِبُونَ التَّبَرُّيرَ بِالْمَسِيحِ وَجِدْنَا نَحْنُ أَيْضاً خُطَاةً، أَفَيَكُونُ الْمَسِيحُ إِذْنُ خَادِماً لِلْخَطِيئَةِ؟ حَاشَى. فَإِنِّي إِنْ عُدْتُ أَبْنِي مَا قَدْ هَدَمْتُ، أَجْعَلُ نَفْسِي مُتَعَدِّياً. لِأَنِّي بِالنَّامُوسِ مُتُّ لِلنَّامُوسِ لِكَيْ أَحْيَا لِلَّهِ. مَعَ الْمَسِيحِ صُلِبْتُ، فَأَحْيَا، لَا أَنَا، بَلِ الْمَسِيحُ يَحْيَا فِيَّ. وَمَا لِي مِنَ الْحَيَاةِ فِي الْجَسَدِ، أَنَا أَحْيَا فِي إِيمَانِ ابْنِ اللَّهِ الَّذِي أَحَبَّنِي، وَبَدَلَ نَفْسَهُ عَنِّي.

THE GOSPEL (For the Sunday after the Elevation of the Holy Cross)

الإنجيل (للأحد الذي يلي رفع الصليب المقدس)

The Reading from the Holy Gospel according to St. Mark. (8:34-9:1)

فصلٌ شريفٌ من بشارَةِ القديسِ مرقسِ الإنجيليِّ البشيرِ والتلميذِ الطاهرِ.

The Lord said, "If any man would come after Me, let him deny himself and take up his cross and follow Me. For whoever would save his life will lose it; and whoever loses his life for My sake and the Gospel's will save it. For what does it profit a man, to gain the whole world and forfeit his soul? For what can a man give in return for his soul? For whoever is ashamed of Me and of My words in this adulterous and sinful generation, of him will the Son of man also be ashamed, when He comes in the glory of His Father with the holy angels." And He said to them, "Truly, I say to you, there are some standing here who will not taste death before they see the Kingdom of God come with power."

قَالَ الرَّبُّ: "مَنْ أَرَادَ أَنْ يَتَّبِعَنِي، فَلْيَكْفُرْ بِنَفْسِهِ وَيَحْمِلْ صَلِيبَهُ وَيَتَّبِعَنِي. لِأَنَّ مَنْ أَرَادَ أَنْ يُخَلِّصَ نَفْسَهُ يُهْلِكُهَا، وَمَنْ أَهْلَكَ نَفْسَهُ مِنْ أَجْلِي وَمِنْ أَجْلِ الْإِنْجِيلِ يُخَلِّصُهَا. فَإِنَّهُ مَاذَا يَنْتَفِعُ الْإِنْسَانُ لَوْ رِيحَ الْعَالَمِ كُلَّهُ وَخَسِرَ نَفْسَهُ؟ أَمْ مَاذَا يُعْطِي الْإِنْسَانُ فِدَاءً عَنِ نَفْسِهِ؟ لِأَنَّ مَنْ يَسْتَحِي بِي وَبِكَلَامِي فِي هَذَا الْجِيلِ الْفَاسِقِ الْخَاطِي، يَسْتَحِي بِهِ ابْنُ الْبَشَرِ مَتَى أَتَى فِي مَجْدِ أَبِيهِ مَعَ الْمَلَائِكَةِ الْقَدِيسِينَ." وَقَالَ لَهُمْ: "الْحَقُّ أَقُولُ لَكُمْ، إِنَّ قَوْمًا مِنَ الْقَائِمِينَ هَهُنَا لَا يَذُوقُونَ الْمَوْتَ، حَتَّى يَرَوْا مَلَكُوتَ اللَّهِ قَدْ أَتَى بِقُوَّةٍ."

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

THE DISMISSAL

الختم

Priest: May He Who rose from the dead, Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother; by the might of the Precious and Life-giving Cross—as we now celebrate its Elevation—by the protection of the honorable Bodiless Powers of Heaven; at the supplication of the honorable,

الكاهن: أَيُّهَا الْمَسِيحُ الْهُنَا الْحَقِيقِي، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمَّكَ الْقَدِيسَةِ الْكَلِيَّةِ الطَّهَارَةِ وَالْبَرِيَّةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي - الَّذِي نُقِيمُ تَذْكَارَ رَفْعِهِ الْيَوْمَ - وَبِطَلَبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ

<p>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.</p>	<p>الكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسَيْنِ الْمُسْرَفَيْنِ الرَّسُلِ الْجَدِيرَيْنِ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوْحَنَّا الذَّهَبِيِّ الْقَمِ رَتِيسِ أَسَاقِفَةِ الْقِسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ؛ وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ؛ وَالْقَدِيسِ (ة) (فُلَانِ، فُلَانَةَ) شَفِيعِ (ة) وَحَامِي (ة) هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسَيْنِ الصَّدِيقَيْنِ يُوَاكِمَ وَحَنَّةً جَدِّي الْمَسِيحِ الْإِلَهَ، وَجَمِيعِ قَدِيسِيكَ، ارْحَمْنَا وَخَلِّصْنَا بِمَا أَنْكَ صَالِحٌ وَمُحِبٌّ لِلنَّبَشْرِ.</p>
<p>Priest: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.</p>	<p>الكَاهِنُ: بِصَلَوَاتِ آبَائِنَا الْقَدِيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهُنَا ارْحَمْنَا وَخَلِّصْنَا.</p>
<p>Choir: Amen.</p>	<p>الجوق: آمين.</p>
<p><i>These texts have been prepared by the Department of Liturgics of the Antiochian Archdiocese</i> Portions of the Archdiocesan Service Texts include texts from <i>The Menaion</i>, <i>The Great Horologion</i>, <i>The Pentecostarion</i>, <i>The Octoechos</i>, and <i>The Psalter of the Seventy</i>, which are Copyright © Holy Transfiguration Monastery, Brookline, Massachusetts, and are used with permission. All rights reserved. These works may not be further reproduced, beyond printing out a single copy for personal non-commercial use, without the prior written authorization of Holy Transfiguration Monastery.</p>	
<p>The Antiochian Archdiocese of North America is thankful to the Brotherhood of the Dormition of the Theotokos Monastery of Hamatoura, Lebanon and Fr. Nicholas Malek of the Archdiocese of Tripoli, El-Koura, and Dependencies in Lebanon for portions of the hymns of the Elevation of the Holy Cross in Arabic for this service.</p>	

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

<u>DAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
9	Michael Ayoub	63
10	Christopher El-Hasbani	29
10	George Salib	23
12	Manal Dahdouh	6
12	Mary Besharat	37
12	Jacob Daoud Fahel	22
12	Nicolas Haddad	20
13	Spiro Khoury	19
14	Huda Khoury	38
15	Richard Chamandy	50

- **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

- **Sep 15:** For the good health of **Romel and Mona Shammass and their family.**
- **Sep 15:** In loving memory of **Isabelle Younes** from her family
- **Sep 22:** For the good health of **Issa Bisharat and 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.

THANK YOU!

- We wish to thank **Issa and Feryal Bisharat** for sponsoring the Holy Bread for the **Feast of the Elevation of the Holy Cross and the Divine Liturgy of September 22nd**. May God Bless them!

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**

COFFEE HOUR

- **The coffee hour** is offered today in loving memory of **Mary Besharat** by William Besharat and family.

SCHEDULE OF USHERING FOR SEPTEMBER 15, 2024

- **Head Usher:** Ra'ed Dallal
- **Ushers from the Parish Council:** Anita Novratidis Nabil Tahhan
- **Ushers:** Nuha Nims Alexandra Morton
Colette El-Hajj Bassam Al-Hin

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.**

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.

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)

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.

God and Man, Part Two *By Metropolitan Saba (Isper)*

Humans have created intellectual and religious movements that have depicted different images of God. However, if we closely examine any of their views of the human being, we can easily then understand their views of God. When the image of the human being is distorted and his unique personality is negated, and he is not considered a unique being with a divine breath deserving respect, then the image of God will inevitably be distorted. If, for example, you do not respect human freedom, how can you believe that God respects freedom (even if man often denies God and fights Him in the name of this freedom)? As Tagore said: "I love you, O God, because you have given me the freedom to deny you."

These reflections lead me to highlight the great responsibility that believers bear regarding their role in manifesting the image of God, lest they distort it. How many people have loved God because they saw believers manifesting, in their elevated behavior and conduct, a bright image of a loving God, to an indescribable degree? How much of the opposite is true? An atheist once said to me: "If I were sure that God is as you tell me, I would become one of the first to believe in Him, and I would devote my life to telling others about Him." Unfortunately, he could not be freed from a distorted image of God engraved in his mind since his childhood.

The renowned theologian, Metropolitan Kallistos Ware, considers that entering into the mystery of man and defining his unique personality is the first task of Christian theology, in general, and Orthodox theology, in particular, in the twenty-first century. The Church Fathers called it a "small universe," "a large universe," and a "mystery," but delving deeper, a "eucharistic being." Emphasizing these dimensions can provide basic answers to our contemporary world in crisis.

The word Eucharist is derived from the Greek which means thanksgiving. In the Divine Liturgy, the world is re-presented to God, not through God's natural gifts of wheat and grapes, but after man turns them into bread and wine.

Man is the priest of God in this world, and his main role lies in tending creation and presenting it, with thanks, to the Creator. Isn't this what we chant, in every Divine Liturgy: "Thine own of Thine own, we offer unto Thee, in behalf of all (in some translations, in all ways), and for all?"

Humanity has known various images of God. Different spiritual, religious, and philosophical movements in the world often depicted the image of God based on the image of man, which resulted in a faded, deficient and distorted image of God because the starting point was the creature and not the creator.

Christianity did the opposite. God revealed Himself to humans so they could know their value to Him and their role in creation. Movement in Christianity is from top to bottom, from heaven to earth. It is a divine providence, not a human endeavor. This forms, in Orthodox Christianity, man's quest to constantly rise to the level that befits him as a creature with the breath of God in him.

الله والإنسان، الجزء الثاني بقلم المترولوجيت سابا (إسبر)

أوجد البشر تيارات فكرية ودينية رسمت لله صوراً مختلفة. لكن إذا ما دققنا في رؤية هذا التيار أو ذلك، إلى الإنسان، أمكننا استنتاج رؤيته إلى الله، بسهولة. فعندما تشوّه صورة الإنسان، وتلغى شخصيته المميزة، باعتباره كائناً فريداً، فيه نفس إلهي، يستدعي الاحترام، ستشوّه صورة الله حتماً. إن كنت، على سبيل المثال لا الحصر، لا تحترم حرية الإنسان، فكيف ستؤمن بأن الله يحترم الحرية، ولو أنكروه الإنسان بسببها وحاربه؟ قال طاغور: "أحبك يا الله لأنك تركت لي حرية إنكارك."

تقودني هذه التأمّلات، إلى القول بالمسؤولية الرهيبة، التي يحملها المؤمنون، بخصوص دورهم في جلاء صورة الله، أو في تشويهها. كم من البشر قد أحبوا الله لأنهم رأوا مؤمنين يعكسون، في سلوكهم وسيرتهم الساميين، صورة ناصعة لإله محبّ، إلى درجة لا توصف؟ وكم العكس صحيح؟ قال لي أحد الملحنين، مرّة: "لو تأكدت من أنّ الله كما تقول لي، سأصير من أوائل المؤمنين به، وسأكرّس حياتي لإخبار الآخرين عنه". لكنّه، للأسف، لم يستطع أن يتحرّر من صورة الله الدركي، التي انحفرت في ذهنه، منذ طفولته.

يعتبر المطران اللاهوتي كاليستوس وير، أنّ الدخول في سرّ الإنسان، وتعريف شخصه الفريد، المهمة الأولى للاهوت المسيحيّ، بعامّة، والأرثوذكسيّ، بخاصّة، في القرن الواحد والعشرين. لقد دعاه آباء الكنيسة "كوناً صغيراً" و "كوناً كبيراً" و "سراً"، لكن التعمّق في كونه "كائناً إفخارستياً"، والتأكيد على هذا البعد، يمكنه أن يقدّم أجوبة أساسية لعالمنا المعاصر المأزوم.

تُشتقّ هذه الصفة من لفظة الإفخارستيا، (وتعني الشكر)؛ وهي تلك الخدمة الليتورجية، التي يُعاد فيها تقديم العالم إلى الله، لا عبر عطايا الله الطبيعية (القمح والعنب)، بل بعد أن يحولها الإنسان، إلى خمر وخبز.

الإنسان كاهن الله في هذا العالم، ويكمن دوره الرئيس في متابعة الخلق، وإعادة تقديمه، بشكر، إلى الخالق. أليس هذا ما نرتله، في كلّ قدّاس إلهي: "التي لك، ممّا لك، نقدّمها لك، على كلّ شيء [وفي بعض الترجمات: في كلّ وجه]، ومن أجل كلّ شيء؟"

عرفت البشرية صوراً متنوعة لله. فالتيارات الروحية والدينية والفلسفية كثيراً ما رسمت صورة الله انطلاقاً من صورة الإنسان، فجاءت باهتة مشوهة قاصرة ممسوخة لأنها انطلقت من المصنوع إلى الصانع.

المسيحية فعلت العكس، فالله هو من عرّف البشر بذاته، فعرفوا قيمتهم عنده، ودورهم في الوجود. الحركة في المسيحية من الأعلى إلى الأسفل، من السماء إلى الأرض. إنها تدبير إلهي، لا مسعى بشري. هذا يكمن، في المسيحية الأرثوذكسية، على الأقل، في سعي الإنسان إلى الارتقاء الدائم إلى المستوى الذي يليق به باعتباره مخلوقاً فيه من نفس الله.



SUNDAY SCHOOL TEACHERS

With the blessings of Father Georges Mokbel Sunday School classes will be starting this Sunday, September 15. We are looking forward to seeing the students expand their knowledge in the Orthodox Faith.

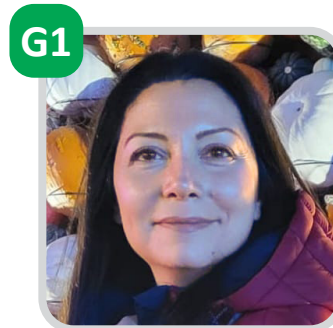
WELCOME BACK TO SUNDAY SCHOOL



Judy Sirafim



Reema Farah



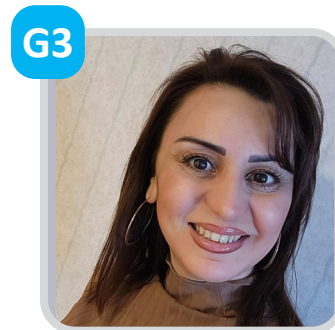
Alissar Alshami



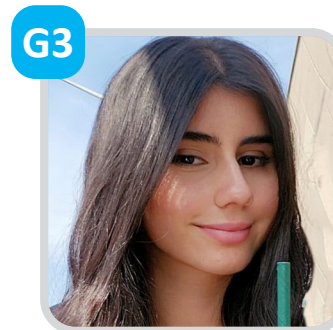
Hasnaa Alhakim



Dani Chahine



Amal Shahin



Karen Helou



Katia Alhaddad



Reem Shami



Anas Helou



Nicholas Sinainos



Dima Alzidan



SUNDAY SCHOOL TEACHERS

WELCOME BACK TO SUNDAY SCHOOL



Johnny Tahhan



Sandra Salloum



Reem Aleilan



Simon Salloum



Christina Elhenn



Fadi Freiga



Mona Aleilan



SUNDAY SCHOOL STUDENTS' BLESSING

On Sunday, September 8th, Father George prayed for all teachers and students on the occasion of the new academic school year. May God grant His wisdom, strength and understanding to them all!



Services at St. George Antiochian Orthodox Church – Toronto.
Month: September 2024

Date	Time	Service
1st Week		
Sunday September 1 st Ecclesiastical New Year, Symeon the Stylite	9:00 a.m.	Orthros
	10:15 a.m.	Divine Liturgy
Saturday September 7 th	4:00 p.m.	Confessions (upon appointment)
	5:00 p.m.	Great Vespers
Sunday September 8 th Sunday before Holy Cross. The Nativity of Our Most Holy Lady the Theotokos and Ever-Virgin Mary	9:00 a.m.	Orthros
	10:15 a.m.	Divine Liturgy
2nd Week		
Friday September 13 th Elevation of the Venerable and Life-Giving Cross	5:00 p.m.	Vespers with Litia Artoklasia
	6:00 p.m.	Festal Orthros
	7:30 p.m.	Divine Liturgy with Procession of the Cross
Saturday September 14 th	4:00 p.m.	Confessions (upon appointment)
	5:00 p.m.	Great Vespers
Sunday September 15 th Sunday after Holy Cross, Nikitas the Great Martyr.	9:00 a.m.	Orthros
	10:15 a.m.	Divine Liturgy
3rd Week		
Monday September 16 th Sophia & her three daughters: Faith, Hope, and Love	6:00 p.m.	Orthros
	7:00 p.m.	Divine Liturgy
Saturday September 21 st	4:00 p.m.	Confessions (upon appointment)
	5:00 p.m.	Great Vespers
Sunday September 22 nd 1st Sunday of Luke; Phocas the Martyr, Bishop of Sinope.	9:00 a.m.	Orthros
	10:15 a.m.	Divine Liturgy
4th 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 Falling Asleep of St. John, the Evangelist and Theologian	6:00 p.m.	Orthros
	7:00 p.m.	Divine Liturgy
Saturday September 28 th	4:00 p.m.	Confessions (upon appointment)
	5:00 p.m.	Great Vespers
Sunday September 29 th 2nd Sunday of Luke, Cyriacus the Hermit of Palestine.	9:00 a.m.	Orthros
	10:15 a.m.	Divine Liturgy
5th 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
1st 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
2nd 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
3rd 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
4th 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