

DIVINE LITURGY VARIABLES ON SUNDAY, SEPTEMBER 22, 2024

TONE 4 / EOTHINON 2

THIRTEENTH SUNDAY AFTER PENTECOST

& FIRST SUNDAY OF LUKE

HIEROMARTYR PHOCAS, BISHOP OF SINOPE; APOSTLE QUADRATOS OF THE SEVENTY;
MARTYR PHOCAS THE GARDENER

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

**RESURRECTIONAL APOLYTIKION
IN TONE FOUR**

أبوليتيكيون القيامة باللحن الرابع

Having learned the joyful message of the Resurrection from the angel the women disciples of the Lord cast from them their parental condemnation. And proudly broke the news to the Disciples, saying: Death hath been spoiled; Christ God is risen, granting the world Great Mercy.

إِنَّ تَلْمِذَاتِ الرَّبِّ تَعَلَّمْنَ مِنَ الْمَلَائِكَةِ الْكَرَزَةِ بِالْقِيَامَةِ
الْبَهْجِ، وَطَرَحْنَ الْقَضَاءَ الْجَدِيَّ، وَخَاطَبْنَ الرَّسُلَ
مُفْتَخِرَاتٍ وَقَائِلَاتٍ: سُبِّحَ الْمَوْتُ وَقَامَ الْمَسِيحُ إِلَهُهُ،
وَمَنَحَ الْعَالَمَ الرَّحْمَةَ الْعُظْمَى.

**APOLYTIKION FOR ST. PHOCAS OF
SINOPE IN TONE FOUR**

أبوليتيكيون للقديس فوقا سينوبي باللحن الرابع

By choosing the Apostles' way of life, thou hast succeeded to their throne. Inspired by God, thou didst find the way to divine contemplation through the practice of virtue. After teaching the Word of Truth without error, thou didst defend the Faith to the very shedding of thy blood, O Holy Martyr among bishops Phocas. Entreat the Lord our God to save our souls.

صِرْتَ مُشَابِهَاً لِلرُّسُلِ فِي أحوَالِهِمْ، وَخَلِيفَةً فِي
كِرَاسِيهِمْ، فَوَجَدْتَ بِالْعَمَلِ الْمَرْقَاةِ إِلَى الثَّوْرِيَّاتِ
الْلاهِجُ بِاللَّهِ. لِذَلِكَ تَتَّبَعْتَ كَلِمَةَ الْحَقِّ بِاسْتِقَامَةٍ،
وَجَاهَدْتَ عَنِ الْإِيمَانِ حَتَّى الدَّمِ، أَيُّهَا الشَّهِيدُ فِي
رُؤْسَاءِ الْكَهَنَةِ فَوْقًا. فَتَشَفَّعْ إِلَى الْمَسِيحِ إِلَهُ فِي
خَلَاصِ نَفُوسِنَا.

- *Now sing the apolytikion of the patron saint or feast of the temple.*

ORDINARY KONTAKION IN TONE TWO

قِنْدَاقُ بِاللْحَنِ الثَّانِي

O protection of Christians that cannot be put to shame, mediation unto the Creator most constant, O despise not the suppliant voices of those who have sinned; but be thou quick, O good one, to come unto our aid, who in faith cry unto thee: Hasten to intercession, and speed thou to make supplication, thou who dost ever protect, O Theotokos, them that honor thee.

يَا شَفِيعَةَ الْمَسِيحِيِّينَ غَيْرِ الْخَازِيَةِ، الْوَسِيطَةَ لَدَى
الْخَالِقِ غَيْرِ الْمَرْدُودَةِ، لَا تُعْرِضِي عَنِ أَصْوَاتِ
طَلِبَاتِنَا نَحْنُ الْخَطَاةَ، بَلْ تَدَارِكِينَا بِالْمَعُونَةِ بِمَا أَنَّكَ
صَالِحَةٌ، نَحْنُ الصَّارِحِينَ إِلَيْكَ بِإِيمَانٍ: بَادِرِي إِلَيَّ
الشَّفَاعَةَ وَأُسْرِعِي فِي الطَّلِبَةِ، يَا الْوَالِدَةَ إِلَهُهُ،
الْمُتَشَفِّعَةَ دَائِمًا بِمُكْرَمِيكَ.

<p>THE EPISTLE (For the Thirteenth Sunday after Pentecost)</p>	<p>الرسالة (الأحد الثالث عشر بعد العنصرة)</p>
<p><i>O Lord, how marvelous are Thy works. In wisdom hast Thou made them all. Bless the Lord, O my soul!</i></p> <p>The Reading from the First Epistle of St. Paul to the Corinthians. (16:13-24)</p> <p>Brethren, be watchful, stand firm in your faith, be courageous, and be strong. Let all that you do be done in love. Now, brethren, you know that the household of Stephanas were the first converts in Achaia, and they have devoted themselves to the service of the saints; I urge you to be subject to such men and to every fellow worker and laborer. I rejoice at the coming of Stephanas and Fortunatus and Achaicus, because they have made up for your absence; for they refreshed my spirit as well as yours. Give recognition to such men. The churches of Asia send greetings. Aquila and Prisca, together with the church in their house, send you hearty greetings in the Lord. All the brethren send greetings. Greet one another with a holy kiss. I, Paul, write this greeting with my own hand. If anyone has no love for the Lord, let him be accursed. Our Lord, come! The grace of the Lord Jesus be with you. My love be with you all in Christ Jesus. Amen.</p>	<p>ما أعظم أعمالك يا ربُّ كُلِّها بِحِكْمَةٍ صَنَعْتَ. باركي يا نفسي الرب. فصلٌ من رسالة القديس بولس الرسول الأولى إلى أهل كورنثوس. يا إخوة، إسهرُوا، أثبتُوا على الإيمان، كونُوا رجالاتاً، تشدُّدُوا. ولتكنْ أُمُورُكُمْ كُلِّها بِالْمَحَبَّةِ. وأطلبِ إليكمْ أيُّها الإخوة: تعرفُونَ أنَّ بيتَ إستفاناس هم باكورةٌ أختائيةٌ وقدْ خَصَّصُوا أَنفُسَهُمْ لخدمَةِ القديسين. فعليكمْ، أنَّ تخَضَّعُوا أنتمْ أيضاً لِمِثْلِ هؤلاءِ ولكلِّ مَنْ يُعاوَنُ ويتعبُ. إنِّي فرحٌ بِخُضُورِ إستفاناس وفُرتوناتوس وأخائِكوس فقدْ قامُوا مقامكمْ في غيابكمْ، فأراحوا رُوحِي وأزواحكمْ. فقدِّروا أمثالهمْ. تسلمُّ عليكمْ كنانيسُ أسيّة. يسلمُّ عليكمْ في الربِّ كثيراً أكيلاً وبرسكلاً والكنيسةُ التي في بيتيهما. يسلمُّ عليكمْ جميعُ الإخوة. سلِّمُوا بعضُكمْ على بعضٍ بِقُبْلَةٍ مقدَّسة. السَّلامُ بيدي أنا بولس. إن كانَ أحدٌ لا يُحبُّ ربَّنَا يسوعَ المسيحَ فلنكنْ مَفْرُوزاً. ما رانَ آثا. نعمةُ ربَّنَا يسوعَ المسيحِ معكمْ. محبَّتي لكمْ جميعاً في المسيحِ يسوعَ. آمين.</p>
<p>THE GOSPEL (For the First Sunday of Luke)</p>	<p>الإنجيل (لأحد الأول من لوقا)</p>
<p>The Reading from the Holy Gospel according to St. Luke. (5:1-11)</p> <p>At that time, Jesus was standing by the lake of Gennesaret. And He saw two boats by the lake; but the fishermen had gone out of them and were washing their nets. Getting into one of the boats, which was Simon's, Jesus asked him to put out a little from the land. And He sat down and taught the people from the boat. And when Jesus had finished speaking, He said to Simon, "Put out into the deep and let down your nets for</p>	<p>فصلٌ شريفٌ من بشارَةِ القديس لوقا الإنجيليِّ البشيرِ والتلميذِ الطاهرِ. في ذلكَ الزمانِ، فيما يسوعُ واقفٌ عندَ بحيرةِ جنيسارت، رأى سفينتين واقفتين عندَ شاطئِ البحيرةِ، وقدْ انحدرَ مِنْهُما الصيادونَ يغسلونَ الشباكَ. فدخَلَ إحدى السفينتين، وكانت لِسَمعانَ، وسألهُ أنْ يتباعَدَ قليلاً عن البرِّ، وجلسَ يُعلِّمُ الجموعَ مِنَ السفينةِ. ولما فرغَ مِنَ الكلامِ، قالَ</p>

a catch.” And Simon answered, “Master, we toiled all night and took nothing! But at Thy word I will let down the nets.” And when they had done this, they enclosed a great shoal of fish; and as their nets were breaking, they beckoned to their partners in the other boat to come and help them. And they came and filled both the boats, so that they began to sink. But when Simon Peter saw it, he fell down at Jesus’ knees, saying, “Depart from me, for I am a sinful man, O Lord.” For he was astonished, and all that were with him, at the catch of fish, which they had taken; and so also were James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, “Do not be afraid; henceforth you will be catching men.” And when they had brought their boats to land, they left everything and followed Him.

لِسْمَعَانَ: "تَقَدَّمْ إِلَى الْعُمُقِ وَأَلْقُوا شَبَاكَكُمْ لِلصَّيْدِ". فَأَجَابَ سِمَعَانُ وَقَالَ لَهُ: "يَا مُعَلِّمُ، إِنَّا قَدْ تَعَبْنَا اللَّيْلَ كُلَّهُ وَلَمْ نُصِبْ شَيْئًا، وَلَكِنْ بِكَلِمَتِكَ أُلْقِيَ الشَّبَكَةُ." فَلَمَّا فَعَلُوا ذَلِكَ، اخْتَارُوا مِنَ السَّمَكِ شَيْئًا كَثِيرًا حَتَّى تَحَرَّقَتْ شَبَكَتُهُمْ. فَأَشَارُوا إِلَى شُرَكَائِهِمْ فِي السَّفِينَةِ الْأُخْرَى أَنْ يَأْتُوا وَيُعَاوِنُوهُمْ. فَأَتُوا وَمَلَأُوا السَّفِينَتَيْنِ حَتَّى كَادَتَا تَغْرَقَانِ. فَلَمَّا رَأَى ذَلِكَ سِمَعَانُ بَطْرُسُ، خَرَّ عِنْدَ رُكْبَتَيْ يَسُوعَ قَائِلًا: "أَخْرِجْ عَنِّي يَا رَبُّ، فَإِنِّي رَجُلٌ خَاطِيٌّ." لِأَنَّ الْإِنْذِهَالَ اعْتَرَاهُ هُوَ وَكُلَّ مَنْ مَعَهُ لِصَيْدِ السَّمَكِ الَّذِي أَصَابُوهُ. وَكَذَلِكَ يَعْقُوبُ وَيُوحَنَّا ابْنَا زَبْدَى اللَّذَانِ كَانَا رَفِيقَيْنِ لِسِمَعَانَ. فَقَالَ يَسُوعُ لِسِمَعَانَ: "لَا تَخَفْ، فَإِنَّكَ مِنَ الْآنَ تَكُونُ صَيَادًا لِلنَّاسِ." فَلَمَّا بَلَغُوا بِالسَّفِينَتَيْنِ إِلَى الْبَرِّ، تَرَكُوا كُلَّ شَيْءٍ وَتَبِعُوهُ.

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

THE DISMISSAL

Priest: May He Who rose from the dead, Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother; by the might of the Precious and Life-giving Cross; by the protection of the honorable Bodiless Powers of Heaven; at the supplication of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-laudable apostles; of our father among the saints, John Chrysostom, archbishop of Constantinople, whose Divine Liturgy we have now celebrated; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; of Saint N., the patron and protector of this holy community; of the holy and righteous ancestors of God, Joachim and Anna; of the Hieromartyr Phocas, bishop of Sinope, whose memory we celebrate today, and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.

الختم

الكاهن: أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِي، يَا مَنْ قَامَ مِنَ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمِّكَ الْكَلِيَّةِ الطَّهَارَةِ وَالْبَرِيَّةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلَيبِ الْكَرِيمِ الْمُخْيِي؛ وَبِطَلِبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسِينَ الْمُشْرَفِينَ الرَّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوحَنَّا الدَّهَبِيِّ الْقَمِ 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 الصِّدِّيقِينَ جَدِّي الْمَسِيحِ إِلَهُ، يُوَاكِمِ وَحَنَّةً؛ وَالْقَدِيسِ فَوْقَا أُسْقَفِ سِينُوبِي، الَّذِي نُقِيمُ تَذَكَارَهُ الْيَوْمَ، وَجَمِيعِ قَدِيسِيكَ، ارْحَمْنَا وَخَلِّصْنَا بِمَا أَنَّكَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.

<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 الْقَدِّيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهُنَا، ارْحَمْنَا وَخَلِّصْنَا.</p>
<p>Choir: Amen.</p>	<p>الجوقة: آمين.</p>
<p>These texts have been prepared by the Department of Liturgics of the Antiochian Archdiocese Portions of the Archdiocesan Service Texts include texts from <i>The Menaion</i>, <i>The Great Horologion</i>, <i>The Pentecostarion</i>, <i>The Octoechos</i>, <i>The Triodion-Holy Week</i>, and <i>The Psalter of the Seventy</i>, which are Copyright © Holy Transfiguration Monastery, Brookline, Massachusetts, and are used with permission. All rights reserved. These works may not be further reproduced, beyond printing out a single copy for personal non-commercial use, without the prior written authorization of Holy Transfiguration Monastery.</p>	



St. George Antiochian Orthodox Church

USHERS

Sep 22nd, 2024

Ushers

Jamila Hallak

Rania Hourani

Kevin Boon

Bassam Al-Hin

Ushers from the Parish Council

Judy Sirafim

Wail Haddad

Head Usher

Ra'ed Dallal

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

<u>DAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
16	Marika Andoni	28
17	Adele Salhany	5
17	Margaret Salhany	52
19	Fadieh Solulin	21
19	Zarif Baghdli	17
20	Harold Hinn	3
20	Jabra Issa Fahel	42
20	Constandi Hinn	41
20	Hilda Sarraf	21
20	Anestas Hamawi	19
20	Salem Emdanat	19
21	Mary Kabi	47
21	Raefe Ibrahim	26
21	Linda Choueri	19
22	Linda Khoury	32
22	Najla Kort	31

- **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 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.

MEMORIAL

- **2 years Memorial service** for **Mona Dorkhom** offered by her **daughters Suha, Maha and their families**. May her memory be eternal!

COFFEE HOUR

- **The coffee hour** is offered today in loving memory of **Fahim and Rasheed AlShriki** by Kinda AlShriki.

CONGRATULATIONS

- Holy Bread is offered for the good health of **Jena Tannis and Patrick Hong** on the occasion of **churching** their new baby daughter **Ella Grace Hong**. May God Bless them!

SCHEDULE OF USHERING FOR SEPTEMBER 22, 2024

- **Head Usher:** Ra'ed Dallal
- **Ushers from the Parish Council:** Judy Sirafim Wail Haddad
- **Ushers:** Jamila Hallak Rania Hourani
Kevin Boon 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.**

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.

Sunday-School Registration Link

- https://docs.google.com/forms/d/e/1FAIpQLScv7i_zDg1h_1fi5kO_JDQXhvBf_lAlnowmTS_gnf_4r7yLkw/viewform

- **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)

TEEN SOYO

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

SOYO = Society of Orthodox Youth Organizations

SOYO Board Members:

President: Peter Novartidis

Vice President: Roy Ghattas

Secretary: John Hantoush

Treasurer: Nicole Shami

Social Media: Yara Aleilan

SOYO Youth Advisors:

Youth Advisors: Simon Alsalloum, Reem Aleilan, Cristina Elhenn, Fanoula Novratidis

(Grade 8-9)

Youth Advisors: Fadi Freiga, Mona Aleilan, Youssef Freiga

(Grade 10-12)

Diocese Youth Director: Angela Ghazal

Spiritual Advisor: Abouna Georges Mokbel

Teen SOYO Point of Contact Fadi Freiga @ 647-892-6136

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

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

LIFE CHAIN



WHAT IS LIFE CHAIN?

Life Chain is a public witness to the sanctity of life, which takes place annually across North America, typically on the first Sunday of October. Participants peacefully gather for an hour at a local intersection. They pray silently for an end to abortion and for those harmed by this injustice, while holding non-graphic signs with messages like:

- Abortion Kills Children
- Abortion Hurts Women
- Adoption: The Loving Option
- Life: The First Inalienable Right

THE PRO-LIFE VIEW

1. It's wrong to kill innocent human beings
2. Abortion kills innocent human beings
3. Therefore, abortion is wrong

It's a scientific fact that a new human being is created at the moment of fertilization. Regardless of age or ability, all human beings are equally deserving of human rights, the most fundamental of which is the right to life. In the face of a crisis pregnancy, the solution is to relieve the crisis by caring, not killing.



DID YOU KNOW?

- **Canada is the only democratic country in the world with zero protection for the preborn.**
- **Neither the 1988 *R.v.Morgentaler* decision nor the *Canadian Charter of Rights and Freedoms* establishes a "right" to abortion.**
- **Canadian taxpayers spend hundreds of millions of dollars funding abortion domestically and abroad.**
- **Almost 300 abortions happen every day in Canada - around 100,000/year.**
- **Since 1969, there have been over 4 million abortions in Canada.**
- **Almost a third of Canadian women over 45 are post-abortive.**

RESOURCES

Pregnant or post-abortive? Need help?

Choice42

choice42.com

OptionLine

**1-800-712-4357
optionline.org**

Sisters of Life

**416-463-2722
sistersoflife.org**

Aid to Women

**416-921-6016
info@aidtowomen.ca**



/campaignlifetv



**campaignlifecoalition
.com/life-chain**



@campaignlife



lifechain@clife.ca



/campaignlifecoalition



**1-800-730-5358 or
(416) 204-9749**

Campaign Life Coalition Presents



LIFE CHAIN

SUNDAY, OCTOBER 6, 2024
2-3 pm

Join thousands across
Canada standing
against abortion in a
peaceful, prayerful
demonstration!

ABORTION
KILLS
CHILDREN

Location:

St. George Orthodox Church
9116 Bayview Avenue, Richmond Hill, ON, L4B3M9

Contact:

Ted Alexopoulos
ted.alexopoulos@rogers.com or 416-823-0884



Facebook: Campaign Life Coalition
X: @CampaignLife



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.

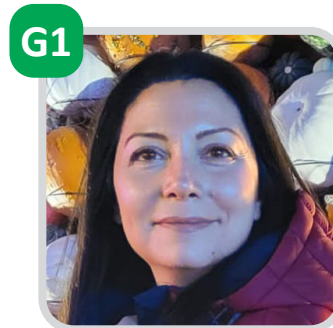
WELCOME BACK TO SUNDAY SCHOOL



Judy Sirafim



Reema Farah



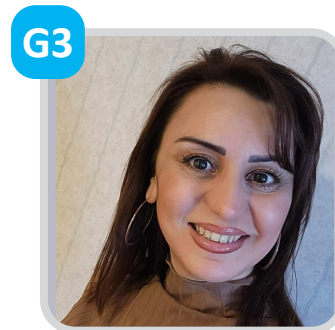
Alissar Alshami



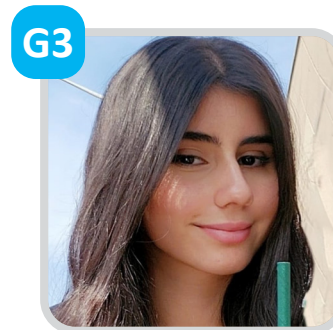
Hasnaa Alhakim



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!



This is How God's Pure Ones Think

By Metropolitan Saba (Isper)

Father Roman Braga, a confessor of the faith, was born in Romania in 1922 and fell asleep in the Lord in the United States in 2015. Considered by many as a saint, they continually pray for the official announcement of his canonization. He endured a harrowing eleven-year imprisonment in communist Romania, enduring severe physical and psychological torment. Even after his release, he continued to suffer moral persecution until his departure for Brazil in 1968. Patriarch Justinian facilitated Father Braga's departure in order to save him from further harm from law enforcement because of his active involvement in his parish.

Father Braga, released as a deacon, struggled to find employment in various dioceses to make ends meet. Despite facing rejection from some bishops, he harbored no resentment, nor did he hold a grudge against them. Rather, he recognized their fear of persecution that the Church was suffering at the time.

We come to know him more intimately through his book, [*Exploring the Inner Universe: Joy – The Secret of Life*](#), which is an extensive interview with him. In this book, he delves into various aspects of his life, the history of the contemporary Orthodox Church in Romania, the spirituality of the Orthodox Church and its people, and many other topics.

I was particularly struck by the purity and clarity of his spirit in some of his responses to the interviewer's questions. The interviewer, also Romanian, posed a lengthy question spanning several pages, criticizing the bishops who compromised with the communist authorities and remained silent about the brutal persecution of Christians in prisons and detention camps solely for their faith and zeal for the church. At that time, the authorities fiercely opposed any grassroots pastoral work, keeping some churches open and allowing high-level theological publications that the general populace did not understand and thus posed no threat. This facade served to show the world that the church was alive while concealing the reality of persecution.

In his critique of the bishops, the journalist indirectly suggests that the grace of God has left the "open" churches and moved to the prisons, where believers endure daily horrors.

Father Roman responds, "I never believed that the Spirit moved from the Romanian Church into the prisons, as you seem to imply in your question. When we were in prison, we would pray that the hierarchs of the church would stay where they were and not come to us, because the Spirit is where the Holy Sacraments are, where the Holy Liturgy takes place, and where the Hours, Vespers, and Matins are read. The Holy Spirit is the life of the Church. Only if we are truly members of the Church, members of the Holy Body of Christ, we are nourished only by the Holy Spirit. The Church cannot exist without its clerical hierarchs. The Church is comprised of the hierarchy, the clergy, and the people. As you cannot mistake the Church for the fault of some individuals, you cannot confuse it for some hierarchs. It is true that the hierarchs made compromises, but they worked to maintain and continuously offer the Holy Sacraments. And the Church could not exist without them. We know this also from the Holy Fathers. You cannot have the Church comprised only of people and no hierarchs" (p. 101).

He continues: "I believe that the Church, at least in Romania and Russia, was strengthened during the Communist persecution. I dare to say that suffering compels individuals to mature, but also the Church. Nikolai Berdyaev, a Christian philosopher, in one of his books, affirms that the Church was strong during the first 300 years of persecution. Later, when Constantine the Great gave freedom to the Christians, the spiritual life of the Church became diluted; the Church was more of an institution than a spiritual reality.

"The same thing happened during Communism: the Church was obligated to limit all her activities to the inside the four walls of the temple. I do not know the situation in other countries, but the Romanian Church today launched a campaign of physical and spiritual reconstruction. Priests are now serving in schools, hospitals, and the army. I'm optimistic; I think that the Romanian Church will contribute in renewing Orthodoxy in the soul of the Romanian nation" (p. 102).

In his answer to the question about the Church's historical state, which witnessed heretical patriarchs and bishops who indulged in their desires, Father Roman says: "To tell you the truth, I am not comfortable with the idea that if the hierarchs are sinful, then the Church no longer exists. Nor am I comfortable with the idea of what is called spiritual elitism. All bishops, without exception, must be free from suspicion and lead exemplary lives. But their failure to do so does not negate the existence of the Church. I do not dare say that if a bishop is personally sinful, the

Spirit of God no longer works in him, because the Holy Spirit always works for the salvation of all people, regardless of the worthiness of those who officiate at the Holy Sacraments. The Holy Spirit uses one hierarch today and tomorrow another, but the Church remains the same. Many priests are not worthy, but the Holy Spirit does not come and go in relation to our worthiness or unworthiness. The Holy Spirit is the life of the Church, even if some of the members of the Church are sick or wounded by sin” (p. 101-102). When the journalist challenged his assertion that bishops' virtuous lives are insignificant to the Church's continuity, he replied, “I never implied that.” He noted that countless holy bishops existed and convened ecumenical councils even during periods of widespread episcopal heresy. Nevertheless, the Church persisted, and the Holy Spirit remained active despite numerous crises.

Father Roman then cited the faithful who filled the churches even amidst severe persecution, emphasizing the significance of their ongoing spiritual nourishment through the Church's sacraments. This, in his view, preserved the church.

He says: “The faithful Orthodox people were wise in those days and did not leave the church. The churches under persecution were more crowded with believers than in the so-called free period, that is, when we began to enjoy freedom and democracy during the Constantinian era and our bishops no longer bargained with the authorities. When we were in prisons, we prayed for our hierarchs. We used to pray for the hierarchs, hoping they would do something to keep the churches open” (p. 103-104).

He cited Saint Gennadius II, Patriarch of Constantinople, who signed an agreement with the Ottoman Sultan after the fall of Constantinople to the Turks, stipulating that Christian services be limited to the remaining churches. He quoted the saintly patriarch, “It is time to sacrifice the forms in order to keep the essence.”

May God have mercy on us and infuse our souls with His grace, as He promised, “Where sin increased, grace abounded all the more.”

هكذا يفكر أصفياء الله

المترولوجيا سابا (اسبر)

ولد الأب المعترف رومان براغا في العام ١٩٢٢ في رومانيا، ورقد بالرب في العام ٢٠١٥ في الولايات المتحدة الأميركية. يعتبره الكثيرون قديساً ويصلون من أجل إعلان قداسته رسمياً. عانى من اضطهاد رهيب شديد القساوة في سجون رومانيا الشيوعية لمدة أحد عشر سنة، ومن اضطهاد معنوي قاسٍ طوال الفترة التي قضاهها بين خروجه من السجن وسفره إلى البرازيل، الذي دبره له بطريرك رومانيا يوستينيانوس في العام ١٩٦٨، كي يخلّصه من الملاحقة الأمنية بسبب نشاطه الرعوي. خرج من السجن وكان شماساً، واضطر إلى طلب العمل في عدة أبرشيات لقاء لقمة الخبز، فجوبه باعتذار العديد من الأساقفة. فلم يحقد، بل التمس العذر لهم في الخوف من سطوة الاضطهاد الذي كانت الكنيسة ترزح تحته آنذاك.

نتعرف إليه في كتابه: "اكتشاف العالم الداخلي: الفرح - سر الحياة"، وهو مقابلة طويلة معه، يتطرق فيها إلى مواضيع كثيرة من حياته، ومن تاريخ الكنيسة الأرثوذكسية في رومانيا المعاصر، وروحانية الكنيسة الأرثوذكسية وشعبها وقضايا كثيرة أخرى.

لفتني صفاء روحه ونقاءها في بعض أجوبة له على أسئلة وجهها القائم بالمقابلة وهو روماني مثله. في سؤال طويل يشمل عدة صفحات ينتقد الصحافي الأساقفة الذين قبلوا مساومة السلطات الشيوعية ولزموا الصمت عن اضطهاد المسيحيين الوحشي في السجون والمعتقلات لا لسبب سوى الإيمان والغيرة على الكنيسة. حاربت السلطات آنذاك بوحشية كل عمل رعائي على المستوى الشعبي، وأبقت قسم من الكنائس مفتوحاً وبعض المنشورات اللاهوتية العالية التي لا يفهمها الشعب وتالياً لا خطر منها، لكنها تُظهر للعالم أن الكنيسة حية وتخفي وجه الاضطهاد.

في هجومه على الأساقفة يقول الصحافي له بشكل غير مباشر ما معناه أن النعمة قد غادرت الكنائس "المفتوحة" إلى السجون حيث يعاني المؤمنون فظائع يومية. فيجيب الأب رومان: "لم أؤمن قط بأن الروح القدس انتقل من الكنيسة الرومانية (رومانيا) إلى السجون، كما يبدو مما تريد قوله في سؤالك. عندما كنا في السجن كنا نصلي كي يبقى رؤساء كهنتنا حيثما هم وألا يأتوا إلينا، لأن الروح القدس يكون حيثما تكون

الأسرار المقدسة، حيثما تتم الليتورجيا (القداس) الإلهية، حيثما تتلى خدم الساعات والغروب والسحر. الروح القدس هو حياة الكنيسة. إذا كنا أعضاء الكنيسة حقاً، أعضاء جسد المسيح المقدس، فإننا نتغذى بالروح القدس فقط. لا توجد الكنيسة من دون رؤساء كهنتها. فالكنيسة مجبولة من رؤساء الكهنة والكهنة والشعب. كما أنك لا تحطئ الكنيسة بسبب خطأ بعض الأفراد، لا يمكنك ان تتبلبل بسبب بعض رؤساء الكهنة. لقد ساومت رئاسة الكهنوت، هذا صحيح، لكنهم بمساومتهم ظلوا يصلون كرؤساء كهنة [حافظوا على عدم انقطاع الأسرار]، ولا يمكن للكنيسة أن توجد من دونهم. نعرف ضرورة وجودهم أيضاً من آباء الكنيسة القديسين. لا يمكنك أن ترى الكنيسة مؤلفة من الشعب وتلغي رؤساء الكهنة."

ويتابع: "أعتقد بأن الكنيسة، أقله في رومانيا وروسيا، تقوّت تحت الاضطهاد الشيوعي. وأجرؤ على القول بأن الألم يُنضج لا الأفراد فقط، بل الكنيسة أيضاً. يؤكد نيقولا بيرديايف (فيلسوف مسيحي) في أحد كتبه أن الكنيسة كانت قوية تحت الاضطهاد في الثلاثمائة سنة الأولى، لكن بعدما منح قسطنطين الكبير الحرية للمسيحيين، ضعفت الحياة الروحية في الكنيسة، وصارت الكنيسة مؤسسة أكثر مما هي واقع روحي. الأمر نفسه حدث في زمن الشيوعية؛ كانت الكنيسة مضطرة إلى أن تحد نشاطاتها داخل جدران "المعبد" الأربعة فقط. لا أعرف الحال في البلدان الأخرى، لكن الكنيسة الرومانية اليوم تقود حملة إعادة بناء مادي وروحي. فالكهنة صاروا يخدمون في داخل المدارس والمستشفيات والجيش. أنا متفائل؛ وأعتقد أن الكنيسة الرومانية ستساهم في تجديد الأرثوذكسية في نَفْس الأمة الرومانية."

وفي جوابه على سؤال حال الكنيسة في التاريخ الذي شهد بطاركة وأساقفة هرطقوا أو انغمسوا في رغبات شهواتهم، يقول: "أقول لك الحق ، أنا لا أرتاح إلى فكرة أنه إذا كان رؤساء الكهنة خاطئين فلا وجود للكنيسة. ولا على الفكرة القائلة بما يسمى نخبوية روحية، بحيث يجب أن يكون جميع الأساقفة، دون استثناء، دون الشبهات. وكي لا تسيء فهمي، أقول: يجب أن يتحلّى الأساقفة بمثال حياة فوق كل الشبهات، لكن إذا لم يكونوا كذلك، فلا ينفي هذا الواقع وجود الكنيسة. لا أجرؤ على القول بأنه إذا ما وجد أسقف خاطئ شخصياً فإن روح الله لم يعد يعمل فيه، لأن الروح القدس يعمل دوماً على خلاص كل الناس، بغض النظر عن استحقاق أولئك الذين يشغلون مسؤولية إقامة الأسرار المقدسة. يستخدم الروح القدس أسقفاً اليوم ويستخدم غيره

غداً. لكن الكنيسة هي هي. كثير من الكهنة ليسوا مستحقين لكن الروح القدس حياة الكنيسة، حتى لو أن بعض أعضائها مرضى أو مجروحين بالخطيئة."

وعندما يخرجه الصحافي بقوله إنك تقول ما معناه: أن تحلّي الأسقف بحياة الفضيلة ليس ضرورياً لاستمرار الكنيسة. يجيب: "لم أقل هذا مطلقاً". ويلفت نظره إلى أن أساقفة كثر قديسين "وُجدوا وعقدوا المجامع المسكونية في الوقت الذي وقع فيه كثير من الأساقفة في الهرطقة. لكن الكنيسة استمرت في الوجود والروح القدس بقي فاعلاً على الرغم من الأزمات الكثيرة التي حدثت."

ويستشهد بعد ذلك بالشعب المؤمن الذي كان يملأ الكنائس على الرغم من الاضطهاد الشرس، وعلى أهمية استمرار تغذيتهم الروحية بالأسرار الكنسية. وهذا ما حفظ الكنيسة بنظره.

يقول: "الشعب الأرثوذكسي المؤمن كان حكيماً في تلك الأيام ولم يترك الكنيسة. فالكنائس تحت الاضطهاد كانت مكتظة بالمؤمنين أكثر مما في الفترة المسماة بالحررة، أي عندما بدأنا نتمتع بالحرية والديموقراطية ولم يعد أساقفتنا يساومون السلطات. عندما كنا في السجون كنا نصلي من أجل رؤساء كهنتنا أملين أن يعملوا شيئاً ما لتبقى الكنائس مفتوحة". ويستشهد بالقديس جناديوس الثاني بطريرك القسطنطينية الذي وقّع اتفاقاً مع السلطان العثماني بعد سقوط القسطنطينية في أيدي الأتراك يقضي بأن تنحصر خدمات المسيحيين في داخل الكنائس التي بقيت لهم. ويستشهد بقول ذلك البطريرك القديس: "إنه الوقت الذي يجب أن نضحى بالأشكال الخارجية كي نحفظ الجوهر."

ليتحزن الله علينا ويفيض نعمته في نفوسنا، هو القائل: "حيثما كثرت الخطيئة فاضت النعمة."