

**ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY**

<b><u>DAY</u></b>	<b><u>NAME OF THE DEPARTED</u></b>	<b><u>ANNIVERSARY</u></b>
28	Sanjar Chammandy	57
28	George El Khass	17
29	Nicholas Yared	50
30	Adele Abboud	24
2	Margarite Daides	9
3	George F. Sakran	7

**ETERNAL LIGHT**

- **Nov 24:** For the good health of Reem Shami from Adel Shami & family.  
In loving memory of Azizeh Qaqish from Wafa Alchekh.  
For the good health of Issa Bisharat and his family.
- **Dec 1:** for the good health of Jean-Paul Shami from Adel Shami & family
- **Dec 8:** in loving memory of Yvonne & Ernest Younes from their family
- Please, pray for the health of the following parishioners: Ellen, Robert, Alex, Sam, Elias, Isabelle, Nassar, Valentine, Lucy, Nina, Sonia and Samer. If you have any names of people who need prayers, email them to father.
- Bible Study every Friday at 7:30 PM.
- **Fr. George resumed blessing homes. Please call Father to schedule**
- **Looking ahead to November:**  
**The Fast:** starts from November 15<sup>th</sup> to December 25<sup>th</sup>. We abstain from meat, poultry, cheese, milk, fish is permitted except on Wednesdays and Fridays.
- **We will have Liturgies on the following Feasts:**  
**November 8<sup>th</sup>: Feast of the Synaxis of the Holy Archangels and all the Heavenly Hosts will be celebrated on Thursday November 7 at 7 PM.**  
**November 21<sup>st</sup>: Feast of the Entry of the Mother of God to the Temple will be celebrated on Wednesday November 20<sup>th</sup> at 7 PM.**  
**Nativity Paraklesis: all services are at 7 PM. The services will be on the following days: Friday November 15<sup>th</sup>. Monday November 18<sup>th</sup>. Wednesday November 27<sup>th</sup>.**
- 9<sup>th</sup> Days Memorial for **Nicola Ghattas** offered by his son Rashed Ghattas and family.
- One-year Memorial for **Georgette Fahel** offered by her children Lilian, Marlene and Nabil and their families.
- **Holy Bread** is offered in memory of Adele Abboud by Edward & Dalal Abboud.
- **An “Orthodox Homeschool Conference”** will be held at our church on Saturday, November 9<sup>th</sup>. If you would like to learn more about homeschooling, please register at [www.saintemmelia.com](http://www.saintemmelia.com) and join us for a day of learning.
- Preparation for the Bible Bowl is starting now. We will meet together each week to study St. John Gospel. Please, contact Peter for more information. Email: [peter.brubacher@pm.me](mailto:peter.brubacher@pm.me)
- **St. Kozmas Monastery visit:** families from our church are welcome to visit St. Kozmas Monastery on Saturday November 16<sup>th</sup>. The monastery is located at 14155 Caledon King Townline S, Bolton. Liturgy starts at 9 AM followed by a spiritual talk. Children will visit candle factory. Families can visit Christmas shop. For more information please speak to one of the ladies.
- **Orthodox Christian Fellowship Conference:** will be at St. George on November 23<sup>rd</sup> starting at 10AM. Topic “Cruciform Creation”. All university students are welcome.

- **Men Society known as Knights of St. George:** will meet on Thursday November 14<sup>th</sup> in the basement at 7 PM. This organization is open to all the men of St. George.
- **Parish Council Meeting:** Tuesday November 26<sup>th</sup> at 7:30 PM.
- **Sunday School Teachers meeting:** Tuesday November 19<sup>th</sup> at 7 PM.
- **Christmas Card and Poinsettia :** If you like to put your name on the Christmas card and contribute towards the poinsettia flowers, please see George Ghneim or William Bisharat.

### **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.

### **GENESIS THEOLOGY: PATRISTIC UNDERSTANDINGS** BY *Protopresbyter Dr. Doru Costache*



In my early days in the University of Bucharest, I was confronted by the opinion of many colleagues and students that the Orthodox must side with creationism against evolution. This meant presenting Genesis 1–2 literally, as a scientifically accurate report on the universe. I begged to differ and ended up quite isolated. After my relocation to Sydney, I discovered that many “first world” Orthodox reasoned much the same way and that, once again, my rejection of creationism looked suspicious. My attempts to show that, surreptitiously, Orthodox creationists largely borrow from denominational backgrounds which they traditionally despised fell on deaf ears. This prompted me to continue my work of patristic exploration, particularly seeking how Genesis was read in the early Christian centuries. In what follows, I refer to several findings that contradict the creationist view of Genesis as a scientific report, even though the authors I mention here unceasingly proclaimed the sublimity of the Genesis creation narrative. There was no biblical “science” of creation for them, no creationism. Instead, Genesis was a theological account of the mystery of the universe as God’s creation.

Before I turn to examples, a few words about the current understanding of the Genesis narrative are in order. It does not read like a regular story, from head to tail, instead adopting the symmetrical pattern of chiasmic structures. It begins with a theological statement (1:1) and ends with another theological statement (2:1–3), in between which it marshals two groups of three “days” each, mirroring one another. The structure is therefore cruciform, the vertical of the two theological statements crossing the horizontal of the parallel “days.” Between the theological opening and closing statements, the “days of creation” should not be read from 1 to 6 in succession, but in cross-section, from 1 to 4, from 2 to 5, and from 3 to 6. Items 1, 2, and 3 refer to cosmic regions, whereas items 4, 5, and 6 refer to beings that populate the regions. This symmetry continues with the amount of divine blessings to which the “days” refer—one blessing each for items 1, 2, 4, and 5, and two blessings each for items 3 and 6. This arrangement suggests God’s wisdom who so wished to create an ordered universe, sky and earth, in which to rejoice. The narrative of creation can hardly be taken as a scientific report.

Even though the early Christian theologians were largely unaware of this symmetrical structure, they arrived at similar conclusions by taking different avenues. Below are several examples.

In tune with the New Testament authors who gathered that the narrative of creation in Genesis was about Christ, the origin, common denominator, and creator of all things (Colossians 1:15–17; John 1:1–3), the Nicene Creed summarizes the scriptural chapter by pointing out that all things visible and invisible are created by the Father through the Son, and that the Spirit gives life to everything. These traditional witnesses share the view that

Genesis conveys a theological message concerning the creator, not the technology of creation. In the same vein, Clement the Alexandrian stated that “the [Christian] discourse on nature begins with the exposition on cosmogony to then ascend to the theological perspective” (*Stromateis* 4.1.3.2). This is to say that ecclesial tradition takes the narrative of creation as a key to decipher created reality as a pointer to God. Rather than giving a rigorous description of the universe, Genesis talks about God as origin of everything.

Clement’s one-time disciple, Origen, followed the same approach. According to him, the first line of Genesis, “In the beginning, God made heaven and earth,” is not about the time when the creation was made; it is about the origin of the creation. In his words, “What is the beginning of all things if not our Lord and Saviour of all, Jesus Christ, born first of the entire creation?” (*Homilies on Genesis* 1.1). Explicitly surmising his position from such New Testament parallels as those in Colossians and John, earlier mentioned, he concluded that “in the beginning” of Genesis refers to the creator. Again in his words, “Scripture is not speaking here of any temporal beginning, but it says that the heaven and the earth and all things which are made were made ‘In the beginning,’ namely, in the Saviour” (*Homilies on Genesis* 1.1). His interpretation is consistent with the great Alexandrian tradition for which, as the last of its representatives, Cyril, had it, Christ is the gem hidden in the prose of the Old Testament (see *Glaphyra 1 on Genesis*, prolog). But the puzzlement over Origen’s theological, or rather christological elucidation of Genesis does not end here. After grappling with this mystical incipit, the reader of the homily slides through the rabbit hole of the “days of creation” towards the wonderland of the spiritual journey and one’s sabbath in God. Everything in this homily is about Genesis as a handbook of theology and spirituality, making no allowance for the supposed biblical “science” of creation.

This conclusion is even clearer in Origen’s distant disciple, Basil the Great, who believed that Genesis was not a complete report on what the universe was or on how it was made. The narrative “passed over in silence [the making of] many things, such as water, air, and fire, out of which [created beings] are produced.” In turn, Genesis entices “our mind to exercise its skills by inferring the rest from little pointers” (*Hexaemeron* 2.3). Basil referred to the physics of his time, specifically fundamental elements such as water and fire, but his lesson remains widely applicable. Genesis could not replace the available sciences. It is a schematic story whose blanks the mind must heuristically fill by the available scientific data. Furthermore, Basil believed that Genesis is not even about the beginning of the creation. For him, prophetically, the phrase “In the beginning God made” anticipated “the world’s consummation and transformation” (*Hexaemeron* 1.3). So understood as prophecy, the opening theological statement of Genesis does not refer to past events. Instead, in a veiled manner it points to the eschatological state or the consummation of the creation. And here dissipates the creationist myth that Genesis holds the scientific key to the universe’s past.

The creationist view that the narrative of creation in Genesis literally presents the perfect description of the universe is wishful thinking. In the light of the patristic evidence discussed above, Genesis does not offer a scientific report. It contributes a theological narrative about the divine origin and future of creation. It proclaims God and the eschatological glory of the universe, not a scientific cosmology. Should one be interested in a natural description of the universe, one should read contemporary science, not theological narratives. I wonder, in the end, why contemporary Orthodox would trade the richness of patristic tradition for the trifles of creationism.

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**DIVINE LITURGY VARIABLES ON SUNDAY, NOVEMBER 03, 2019  
TONE 3 / EOTHINON 9; TWENTIETH SUNDAY AFTER PENTECOST  
& FIFTH SUNDAY OF LUKE**

**MARTYRS AKEPSIMAS, JOSEPH & AEITHALAS OF PERSIA;  
DEDICATION OF ST. GEORGE CHURCH IN LYDDA OF PALESTINE**

HIEROMARTYR GEORGE OF NEAPOLIS; THEODORE THE CONFESSOR, BISHOP OF ANCYRA

<p><b>Deacon:</b> For Metropolitan Paul, Archbishop John, and for their quick release from captivity and safe return, let us pray to the Lord.</p> <p><b>Choir:</b> Lord, have mercy.</p>	<p>الشَّماس: مِنْ أَجْلِ الْمَثْرُوبُولِيَّتِ بُولُسَ وَالْمِطْرَانَ يُوحَنَّا وَفَكَ أَسْرِهِمَا وَعَوْدَتِهِمَا سَالِمِينَ، إِلَى الرَّبِّ نَطْلُبُ.</p> <p>الجوقة: يَا رَبُّ ارْحَمْنَا.</p>
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• *During the Little Entrance, chant the Resurrectional Apolytikion. Then, the following:*  
**THE EISODIKON (ENTRANCE HYMN) OF ORDINARY SUNDAYS**

<p>Come, let us worship and fall down before Christ. Save us, O Son of God, <b>Who art risen from the dead</b>; who sing to Thee. Alleluia.</p>	<p>هَلِّمُوا لِنَسْجُدَ وَنَرْكَعَ لِلْمَسِيحِ، مَلِكِنَا وَإِلَهِنَا. خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، لِنُرْتَلَّ لَكَ. هَلِّلُوبِيَا.</p>
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**RESURRECTIONAL APOLYTIKION IN TONE THREE**

<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>لِنَفْرَحِ السَّمَاوِيَّاتُ وَتَبْتَهِجِ الْأَرْضِيَّاتُ، لِأَنَّ الرَّبَّ صَنَعَ عِزًّا بِسَاعِدِهِ، وَوَطِئَ الْمَوْتَ بِالْمَوْتِ، وَصَارَ بَكْرَ الْأَمْوَاتِ، وَأَنْقَذَنَا مِنْ جَوْفِ الْجَحِيمِ، وَمَنَحَ الْعَالَمَ الرَّحْمَةَ الْعُظْمَى.</p>
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**APOLYTIKION FOR THE PERSIAN MARTYRS IN TONE FOUR**

*(\*\*Be quick to anticipate\*\*)*

<p>Thy martyrs, O Lord, in their courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For, since they possessed Thy strength, they cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by their prayers, save our souls, since Thou art merciful.</p>	<p>شُهَدَاؤُكَ، يَا رَبُّ، بِجِهَادِهِمْ، نَالُوا مِنْكَ الْأَكَالِيلَ غَيْرَ الْبَالِيَةِ يَا إِلَهَنَا. لِأَنَّهُمْ أَحْرَزُوا قُوَّتَكَ، فَحَطَّمُوا الْمُعْتَصِبِينَ وَسَخَقُوا بِأَسَ الشَّيَاطِينِ الَّتِي لَا قُوَّةَ لَهَا. فَبِتَوَسُّلَاتِهِمْ، أَيُّهَا الْمَسِيحُ الْإِلَهُ، خَلِّصْ نَفُوسَنَا.</p>
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**APOLYTIKION FOR ST. GEORGE THE GREAT-MARTYR IN TONE FOUR**

<p>Since thou art a liberator and deliverer of captives, a help and support of the poor and needy, a healing physician of the sick, a contender and fighter for kings, O great among Martyrs, the victory-clad George;</p>	<p>بِمَا أَنَّكَ لِلْمَأْسُورِينَ مُحَرِّرٌ وَمُعْتِقٌ، وَلِلْفُقَرَاءِ وَالْمَسَاكِينِ عَاضِدٌ وَنَاصِرٌ، وَلِلْمَرْضَى طَبِيبٌ وَشَافٍ، وَعَنِ الْمُؤْمِنِينَ مُكَافِحٌ وَمُحَارِبٌ، أَيُّهَا</p>
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intercede with Christ God for the salvation of our souls.

العَظِيمِ فِي الشُّهَادِءِ، جَاوَزْجِيوسُ اللَّابِسُ الظَّفَرِ،  
تَشَفَّعْ إِلَى الْمَسِيحِ الْإِلَهِ فِي خَلَاصِ نَفُوسِنَا.

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

### ORDINARY KONTAKION IN TONE TWO

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 الْغَيْرِ الْخَازِيَةِ، الْوَسِيطَةَ  
لَدَى الْخَالِقِ غَيْرِ الْمَرْدُودَةِ، لَا تُعْرِضِي عَن  
أَصْوَاتِ طَلِبَاتِنَا نَحْنُ الْخَطَاةَ، بَلْ تَدَارِكِينَا  
بِالْمَعُونَةِ بِمَا أَنَّكَ صَالِحَةٌ، نَحْنُ الصَّارِحِينَ إِلَيْكَ  
بِإِيمَانٍ: بِادْرِي إِلَى الشَّفَاعَةِ وَأُسْرِعِي فِي الطَّلِبَةِ،  
يَا وَالِدَةَ الْإِلَهِ، الْمُتَشَفِّعَةَ دَائِمًا بِمُكْرَمِيكَ.

### THE EPISTLE

(For the Twentieth Sunday after Pentecost)

*Sing praises to our God, sing praises. Clap your hands, all ye peoples.*

#### The Reading from the Epistle of St. Paul to the Galatians. (1:11-19)

Brethren, I would have you know that the Gospel which was preached by me is not man's gospel. For I did not receive it from man, nor was I taught it, but it came through a revelation of Jesus Christ. For you have heard of my former life in Judaism, how I persecuted the Church of God violently and tried to destroy it; and I advanced in Judaism beyond many of my own age among my people; so extremely zealous was I for the traditions of my fathers. But when He Who had set me apart before I was born, and had called me through His grace, was pleased to reveal His Son to me, in order that I might preach Him among the Gentiles, I did not confer with flesh and blood, nor did I go up to Jerusalem to those who were Apostles before me, but I went away into Arabia; and again I returned to Damascus. Then after three years I went up to Jerusalem to visit Cephas, and remained with him fifteen days. But I saw none of the other Apostles except James the Lord's brother.

رَتِّلُوا لِإِلَهِنَا رَتِّلُوا. يَا جَمِيعَ الْأُمَمِ صَفِّقُوا بِالْأَيْدِي.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولْسِ الرَّسُولِ إِلَى

أَهْلِ غَلَاطِيَّةِ. (1:11-19)

يَا إِخْوَةَ، أَعْلَمِكُمْ أَنَّ الْإِنْجِيلَ الَّذِي بَشَّرْتُ بِهِ،  
لَيْسَ بِحَسَبِ الْإِنْسَانِ \* لِأَنِّي لَمْ أَتَسَلَّمْهُ أَوْ أَتَعَلَّمْهُ  
مِنْ إِنْسَانٍ، بَلْ بِإِعْلَانِ يَسُوعَ الْمَسِيحِ \* فَإِنَّكُمْ قَدْ  
سَمِعْتُمْ بِسِيرَتِي قَدِيمًا فِي مِلَّةِ الْيَهُودِ أَنِّي كُنْتُ  
أَضْطَهُدُ كَنِيسَةَ اللَّهِ بِإِفْرَاطٍ وَأُدْمِرُهَا \* وَأَزِيدُ تَقَدُّمًا  
فِي مِلَّةِ الْيَهُودِ عَلَى كَثِيرِينَ مِنْ أَتْرَابِي فِي  
جِنْسِي، بِكُونِي أَوْفَرَ مِنْهُمْ غَيْرَةً عَلَى تَقْلِيدَاتِ  
آبَائِي \* فَلَمَّا ارْتَضَى اللَّهُ، الَّذِي أَفَرَزَنِي مِنْ جَوْفِ  
أُمِّي وَدَعَانِي بِنِعْمَتِهِ \* أَنْ يُعْلِنَ ابْنَهُ فِيَّ لِأَبَشِّرَ بِهِ  
بَيْنَ الْأُمَمِ، لِإِسَاعَتِي لَمْ أَصْغِ إِلَى لَحْمٍ وَدَمٍ \* وَلَا  
صَعِدْتُ إِلَى أُورَشَلِيمَ إِلَى الرُّسُلِ الَّذِينَ قَبْلِي، بَلْ  
انْطَلَقْتُ إِلَى دِيَارِ الْعَرَبِ، وَبَعْدَ ذَلِكَ رَجَعْتُ إِلَى  
دِمَشْقَ \* ثُمَّ إِنِّي بَعْدَ ثَلَاثِ سِنِينَ، صَعِدْتُ إِلَى  
أُورَشَلِيمَ لِأَزُورَ بَطْرُسَ، فَأَقَمْتُ عِنْدَهُ خَمْسَةَ عَشَرَ  
يَوْمًا \* وَلَمْ أَرْ غَيْرَهُ مِنَ الرُّسُلِ سِوَى يَعْقُوبَ أَخِي

**THE GOSPEL**  
(For the Fifth Sunday of Luke)

**The Reading from the Holy Gospel  
according to St. Luke. (16:19-31)**

The Lord said, "There was a rich man, who was clothed in purple and fine linen and who feasted sumptuously every day. And at his gate lay a poor man named Lazarus, full of sores, who desired to be fed with what fell from the rich man's table; moreover the dogs came and licked his sores. The poor man died and was carried by the angels to Abraham's bosom. The rich man also died and was buried; and in Hades, being in torment, he lifted up his eyes, and saw Abraham far off and Lazarus in his bosom. And he called out, 'Father Abraham, have mercy upon me, and send Lazarus to dip the end of his finger in water and cool my tongue; for I am in anguish in this flame.' But Abraham said, 'Son, remember that you in your lifetime received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in anguish. And besides all this, between us and you a great chasm has been fixed, in order that those who would pass from here to you may not be able, and none may cross from there to us.' And he said, 'Then I beg you, father, to send him to my father's house, for I have five brothers, so that he may warn them, lest they also come into this place of torment.' But Abraham said, 'They have Moses and the prophets; let them hear them.' And he said, 'No, father Abraham; but if someone goes to them from the dead, they will repent.' He said to him, 'If they do not hear Moses and the prophets, neither will they be convinced if someone should rise

**فَصَلِّ شَرِيفاً مِنْ بَشَارَةِ الْقَدِيسِ لَوْقَا الْإِنْجِيلِيِّ  
الْبَشِيرِ.**

قَالَ الرَّبُّ: كَانَ إِنْسَانٌ غَنِيٌّ يَلْبَسُ الْأَرْجُوَانَ  
وَالْبَرْزَ، وَيَتَنَعَّمُ كُلَّ يَوْمٍ تَتَعَمًّا فَاخِرًا \* وَكَانَ مِسْكِينٌ  
اسْمُهُ لَعَازَرٌ مَطْرُوحاً عِنْدَ بَابِهِ مُصَاباً بِالْفَرْوَحِ \*  
وَكَانَ يَشْتَهِي أَنْ يَشْبَعَ مِنَ الْفَتَاتِ الَّذِي يَسْقُطُ  
مِنْ مَائِدَةِ الْغَنِيِّ. بَلْ كَانَتْ الْكِلَابُ تَأْتِي وَتَلْحَسُ  
قُرُوحَهُ \* ثُمَّ مَاتَ الْمِسْكِينُ، فَنَقَلَتْهُ الْمَلَائِكَةُ إِلَى  
حِضْنِ إِبْرَاهِيمَ. وَمَاتَ الْغَنِيُّ أَيْضاً، فَدُفِنَ \* فَرَفَعَ  
عَيْنَيْهِ فِي الْجَحِيمِ وَهُوَ فِي الْعَذَابِ، فَرَأَى إِبْرَاهِيمَ  
مِنْ بَعِيدٍ وَلَعَازَرُ فِي حِضْنِهِ \* فَنَادَى قَائِلاً: "يَا  
أَبَتِ إِبْرَاهِيمَ ارْحَمْنِي وَأَرْسِلْ لَعَازَرَ لِيَعْمَسَ طَرْفَ  
إِصْبَعِهِ فِي الْمَاءِ وَيُرِدَّ لِسَانِي، لِأَنِّي مُعَذَّبٌ فِي  
هَذَا اللَّهَيْبِ" \* فَقَالَ إِبْرَاهِيمُ: "تَذَكَّرْ يَا ابْنِي أَنَّكَ  
نَلْتَ خَيْرَاتِكَ فِي حَيَاتِكَ، وَلَعَازَرُ كَذَلِكَ بَلَايَاهُ.  
وَالآنَ فَهُوَ يَتَعَزَّى وَأَنْتَ تَتَعَذَّبُ. \* وَعِلَاوَةً عَلَى  
هَذَا كُلِّهِ، فَبَيْنَنَا وَبَيْنَكُمْ هُوَّةٌ عَظِيمَةٌ قَدْ أُثْبِتَتْ،  
حَتَّى إِنَّ الَّذِينَ يُرِيدُونَ أَنْ يَجْتَازُوا مِنْ هُنَا إِلَيْكُمْ  
لَا يَسْتَطِيعُونَ، وَلَا الَّذِينَ هُنَاكَ أَنْ يَعْبرُوا إِلَيْنَا" \*  
فَقَالَ: "أَسْأَلُكَ إِذْنِي يَا أَبَتِ أَنْ تُرْسِلَهُ إِلَى بَيْتِ  
أَبِي \* فَإِنَّ لِي خَمْسَةَ إِخْوَةٍ، حَتَّى يَشْهَدَ لَهُمْ لِكَيْ  
لَا يَأْتُوا هُمْ أَيْضاً إِلَى مَوْضِعِ الْعَذَابِ هَذَا" \* فَقَالَ  
لَهُ إِبْرَاهِيمُ: "إِنَّ عِنْدَهُمْ مُوسَى وَالْأَنْبِيَاءَ، فَلْيَسْمَعُوا  
مِنْهُمْ" \* قَالَ: "لَا يَا أَبَتِ إِبْرَاهِيمَ، بَلْ إِذَا مَضَى  
إِلَيْهِمْ وَاحِدٌ مِنَ الْأَمْوَاتِ يَتُوبُونَ" \* فَقَالَ لَهُ: "إِنْ  
لَمْ يَسْمَعُوا مِنْ مُوسَى وَالْأَنْبِيَاءِ، فَإِنَّهُمْ، وَلَا إِنْ قَامَ

from the dead.”

وَاحِدٌ مِنَ الْأَمْوَاتِ، يُصَدِّقُونَهُ\*

- *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 holy, glorious and right-victorious Martyrs Akepsimas the bishop, Joseph the priest and Aeithalas the deacon of Persia; Great-martyr George the trophy-bearer; Hieromartyr George of Neapolis; and Venerable Theodore the Confessor, bishop of Ancyra, 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.

الكاهن: أَيُّهَا الْمَسِيحُ إِلَهَنَا الْحَقِيقِي، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمِّكَ الْكَلِيَّةِ الطَّهَارَةِ وَالْبَرِيئَةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي؛ وَبِطَلَبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسِينَ الْمُشْرَفِينَ الرَّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوْحَنَّا الذَّهَبِيِّ الْقَمِّ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَانِنَا الْأَبْرَارِ الْمُتَوَشَّحِينَ بِاللَّهِ؛ وَالْقَدِيسِ (أَفْلَانِ)، صَاحِبِ وَشَفِيعِ هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصِّدِّيقِينَ يُوَاكِمَ وَحَنَّةَ جَدِّي الْمَسِيحِ الْإِلَهِ؛ وَالْقَدِيسِينَ الشُّهَدَاءِ أِكْبَسِيمَاسِ الْقَوْرَشِيِّ، وَيُوسُفَ الْكَاهِنِ، وَأَيْثَالَا الشَّمَّاسِ الَّذِينَ مِنْ فَارِسَ؛ وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْعُظْمَاءِ جَاورجِيُوسَ اللَّابِسُ الظَّفَرِ، وَالْجَدِيدُ فِي الشُّهَدَاءِ جَاورجِيُوسَ مِنْ نِيَابُولِيْسِ؛ وَالْبَارُّ ثِيُودُورُوسَ الْمُعْتَرِفَ أُسْقَفَ أَنْقَرَةَ؛ الَّذِينَ نَقِيمُ تَذَكَارَهُمُ الْيَوْمَ، وَجَمِيعِ قَدِيسِيكَ، ارْحَمْنَا وَخَلِّصْنَا بِمَا أَنَّكَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.

**Priest:** Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us and save us.

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

**Choir:** Amen.

الجوق: آمين.

*These texts have been prepared by the Department of Liturgics of the Antiochian Archdiocese*  
Portions of the Archdiocesan Service Texts include texts from The Menaion, The Great Horologion, The Pentecostarion, The Octoechos, and The Psalter of the Seventy, which are

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