

**ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY**

<b>DAY</b>	<b>NAME OF THE DEPARTED</b>	<b>ANNIVERSARY</b>
17	Nada Farah Kakish	3
17	Mary Nassif	54
18	Raouf Hinn	22
18	Violet Baliseh	12
19	Louise David	54
20	Assad Habib	56
20	Wilfred Aboussafy	27
20	Fawzi Kaileh	19
20	Nagib Abboud	8
21	Nicole Haber	7
21	Jalil Baliseh	33
21	Bulos Qaqish	32
22	Simon Younes	27
22	Mozine Ghantouce-Moubayed	23
22	Laurice Abdul-Nour	22
23	Katie Hinn	3
23	Albert Haddad	6
23	Lenia Chamandy	48
23	John Durzi	48
23	Kamal Al-Far	25
23	Ely Georges Hambly	62

**ETERNAL LIGHT**

- **Feb 23:** In loving memory of Adel Younes from his family.  
In loving memory of Naim, Fadiéh, Ghazi, Salem and Mary Bisharat  
In loving memory of Simon Younes from Isabelle Younes and family
- **Mar 1:** For the good health of George Ghneim from his wife, his children and their families.
- **Mar 15:** In loving memory of Yvonne Younes from her family.
- **Mar 22:** In loving memory of Jiries and Nahil Irbib from Nadim Irbib and family.
- **Apr 26:** In loving memory of Yousef and Sumayah Musallam from Nadim Irbib and family.
- **Ushers, Feb 23:** Souheil El-Achhab, Richrad Smith, Ramzi Shnoudeh and Said Bisharat
- **Please**, pray for the health of the following parishioners: Ellen, Robert, Alex, Sam, Elias, Isabelle, Nassar, Valentine, Lucy, Nina, Sonia, Samer, George and Elizabeth. If you have any names of people who need prayers, email them to father.
- **Saturday February 29:** Engaged couples meeting in the basement at 2:30 PM.
- Looking ahead: **Friday March 27** a Spiritual Evening of Byzantine chanting after Madaih.
- **Check our new website** [www.stgeorgeto.org](http://www.stgeorgeto.org)
- **Second Annual Luncheon Benefitting the Children of Camp Transfiguration** to be held Sunday **February 23rd** at 1pm at St. George Center. Tickets are being sold today after Liturgy. Please contact Lina Rizik Shnoudeh at 647-801-2081 to reserve your tickets.
- **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)
- **Purchasing of tickets, beginning this week and running until March 6**  
On March 6-7 2020, our Church is excited to host its annual Lenten retreat featuring Dr. Philip Mamalakis, professor at Holy Cross Greek Orthodox School of Theology, marriage and family therapist,

and author of *Parenting Toward the Kingdom*. The two-day conference offers four sessions where attendees will gain advice and counsel about how the development of faith can be fostered within our families and how we can help our children to be made worthy of entering God's Kingdom. We are offering a weekend pass for \$40 including lunch/snacks or you may attend any of the 4 sessions for \$15/session. Please register and/or purchase tickets as soon as possible by contacting Joanie Younes (416-402-7424) at [joanieunis@hotmail.com](mailto:joanieunis@hotmail.com). Or you may purchase tickets from Janice Ghazal (416-520-8855) or Violet Boutros (416-930-9996).

**2020 Vision: Focused on the Kingdom (Taken from St. George Houston):** Stewardship, We believe...

-in doing all things to maintain, preserve and propagate the Apostolic Faith and Teachings of the Holy Orthodox Christian Church.

-that God works through us and our work continues.

-that EVERYTHING we have been given is on loan from God and belongs to Him.

-that giving is a direct expression of thanksgiving and for our own spiritual well-being.

-that we have a responsibility to strengthen and grow our ministries.

-that we must feed the hungry, visit the sick and clothe the naked.

-in preserving the Spiritual and Physical well-being and unity of our Church.

-in providing the physical facilities for worship, education and fellowship.

-that each one of us has been given talents and is responsible to make them grow for the glory of God.

-that we need the Church and that she needs us.

-that God loves a joyful giver.

-Jesus' words "Where your treasure is there shall your heart be also".

-that to whom much is given, much is expected.

-that through Faith and hard work, all things are possible.

-that we can and should do more. Please, fill your 2020 Pledge form.

- **25 years Memorial for Kamal Alfar** offered by his wife Sonia and her children. May his memory be eternal.
- **Thank you for your support** for our fund-raising luncheon for our kids to attend Camp. Thank you to all who organized and helped to make our event a success.
- **March is Women Month:** all the ladies are asked to help with the ushering and reading of the epistles. Please, see Colette El-Hajj
- **The First Five Days of Lent:** Starting on Clean Monday March 2<sup>nd</sup> to March 6<sup>th</sup>, there will be a service every night starting at 7 PM.
- **The First Akathist Service on Friday March 6<sup>th</sup> will be at 6:30 PM because of the Retreat.**
- **Forgiveness Vespers:** Will be held immediately after Liturgy on Sunday March 1<sup>st</sup>.
- **Easter Celebration/Dinner and Party:** our annual Easter/Pascha dinner and Party will be on April 19<sup>th</sup> at our Center. More information will follow.
- **2020 PLC will be hosted by St. Mary in Montreal.** It will be from July 2<sup>nd</sup>-July 5<sup>th</sup>. All organizations must have a representation. It will be held at Hotel St. Martin Laval. For reservation call the hotel at 1866-904-6835, group code: 426417. Please, make your reservation from now.
- **SAVE THE DATE – On MARCH 6-7, 2020** we will be welcoming **Dr. Philip Mamalakis**, author of **“Parenting towards the Kingdom: Orthodox Principles of Child-rearing.”** Every parent, parent-to-be, grandparent and caregiver will benefit and enjoy Dr. Mamalakis’s Orthodox and researched-based, down-to-earth, approach to child rearing. We pray everyone will take advantage of this special opportunity to learn how we can all help the children who are entrusted to us by God to grow as Orthodox Christians. **purchasing of tickets, beginning this week and running until march 6.**

## **There is only one way to reach salvation and life eternal by Fr. Emmanuel Hatzidakis**

Are we taking our salvation for granted? Do we believe that we are saved or that salvation is easily achieved? Do we think that “worrying” about our salvation is a temptation, which we should rid ourselves from? Do we rely on God’s mercy, love and compassion, that surely He won’t let us go to Hell? (after all, we are not the world’s worst sinners...) Do we hope that we will “make it” to Paradise? That we will enjoy life eternal with the righteous? In order to answer these and other such questions let us examine briefly if our hope is well founded and what is life eternal. Let us start by examining what life eternal is.

### **What is life eternal?**

What is life eternal? If you ask the question you are likely to hear: “And who came back from the other life to tell us what is like?” How we forget... Didn’t Somebody come back from death? Isn’t our faith based on this fact? But the point we want to make is that we are asking the wrong question, when we ask “What is life eternal?” We make the same mistake Pontius Pilate did, when he asked the Lord “What is truth?” In either case the question is not, What, but, Who. Because both truth and life are not abstract concepts, notions and ideas we invented and created by and for ourselves, but are embodied in the very person of Jesus Christ, Who is the Truth, the Way, the Life and Justice and Righteousness and Love. Eternal life is to know the One True God and His Only Begotten Son: “*This is eternal life, that they know Thee the only true God, and Jesus Christ whom Thou hast sent*” ([John 17:3](#)).

**Knowledge of the One True God is life eternal.** To know, in biblical language, means to have a profound and intimate relationship. Therefore when we say knowledge of God, we mean the union of man with Christ. Knowing Christ means to be in communion with Christ, which means to participate in the very life of Christ, Who is Himself the true life: “*This (Jesus Christ, the Son of God) is the true God and eternal life*” ([1 John 5:20](#)). This knowledge of the true God begins in this life. Writes St. Nicholas Cavasilas:

“The life in Christ originates in this life and arises from it. It is perfected, however, in the life to come, when we shall have reached the last day. It cannot attain perfection in men’s souls in this life, nor even in that which is to come without already having begun here” (The Life in Christ, 1,1, p. 43).

**“To the extent, then, that we love God, God reveals Himself to us and communicates His divine energies to us, and thus we are known by Him. Conversely, he who does not love God, is not known by Him, and therefore, without God’s grace, he is utterly incapable to reach any true knowledge of God.”**

### **What must I do to attain life eternal?**

As we have pointed out, the knowledge the Lord speaks of, does not consist of being informed about God, of becoming familiar with facts relating to God, of becoming aware of what God is like. This knowledge is not intellectual, grasped by the mind alone, a comprehension reached through the application of our mental faculties; it is not our achievement, our accomplishment; it is not the knowledge which “puffs up” ([1 Cor. 8:3](#)). One does not “know” God through the intellect, but through love. Or, to be more precise, “*if one loves God, he is known by Him*” ([1 Cor. 8:3](#)). Notice he doesn’t say: “If one loves God, he knows God”, but “If one loves God, he is known by Him,” that is, God comes to his life and through the Holy Spirit infuses in him every knowledge by divine revelation: “*God’s love has been poured into our hearts through the Holy Spirit which has been given to us*” ([Rom. 5:5](#)), says St. Paul. And St. John writes: “*You have no need that any one should teach you; as His anointing teaches you about everything, and is true, and is no lie*” ([1 John 2:27](#)). God, through His Holy Spirit, grants to loving hearts “to know the love of Christ which surpasses knowledge” ([Eph. 3:19](#)), responding to a heart which responds to His love, filling it “with all the fullness of God” ([Eph. 3:19](#)), as no human knowledge can ever accomplish. Let us also remember St. Paul’s words: even to have all “knowledge,” without love is not worth anything (cf. [1 Cor. 13:2](#)).

To the extent, then, that we love God, God reveals Himself to us and communicates His divine energies to us, and thus we are known by Him. Conversely, he who does not love God, is not known by Him, and therefore,

without God's grace, he is utterly incapable to reach any true knowledge of God. That is why God will say to those who truly loved Him (as shown by their genuine love for their brothers and sisters): "Come"; but to those who did not truly love Him (as shown by their lack of genuine love for their brothers and sisters): "Depart." The former will inherit eternal life; the latter eternal suffering.

**"Not everyone who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven." (Mt. 7:21)**

Let's not deceive ourselves, my brothers and sisters: To confess God with our mouth is a God-given gift: "No one can profess Jesus to be Lord, except by the Holy Spirit" (1 Cor. 12:3). But, unlike what many would have us believe, such confession is not a panacea. Confessing the Lord is only a beginning, not an end, despite any scriptural evidence adduced to the contrary (Mt.10:32 - Lk. 12:8, Rom. 10:9, 1 John 4:15, etc.). What if the lips confess the Lord, but the deeds don't show it? St. Paul speaks of such men who "profess to know God, but deny him by their deeds" (Tit. 1:16. Cf. also Hos. 5:4). The Lord Himself declared in no unclear terms: "Not everyone who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven" (Mt. 7:21). Loving God is not demonstrated in words, but in actions: "*For He will render to every man according to his works*" (Rom. 2:6). And the beloved disciple confirms: "*Little children, let us not love in word or speech, but in deed and in truth*" (1 John 3:18). And God reveals: "*I will give to each of you as your works deserve*" (Rev. 2:23).

### **Is our hope to attain life eternal founded?**

Our hope is based on our not having committed murder, extortion, rape, incest, robbery or any such terrible crime. Or perhaps on not having lied and cheated, spoken evil, and generally not having committed a sin. In today's gospel passage the Lord makes it clear that our judgement will not be based upon what sins we did not commit, but to what extent we have demonstrated our love for God by imitating Him and by pouring out this love all around us.

**"As long as you believe that you are "OK", a "decent" person, a well-to-do individual, a "good" Christian, God's grace is not with us!"**

But don't be deceived. No works save man. The Pharisee not only did not commit any evil deeds, but to the contrary he tithed his total income. The older brother in the Parable of the Prodigal Son, the "good guy" who followed all the commandments and obeyed God's will, never having left his father's House (the Church), was probably not saved because he displayed no signs of repentance and love. What about us? Are we better? Do we have perhaps what they lack? What is that? It's called by a strange name: Humility; which is the state of someone who is humble, meek, unpretentious, lowly — before God!

Correct me if I'm wrong: Doesn't the world, our society, our teachers, the psychologists tell us to be assertive and aggressive and self-confident and persistent and self-reliant and proud of ourselves, and having self-esteem — all in a "good" sense, of course? Don't we strive for first place, for honors, for recognition, for gratification, for excellence, for self-respect — again, not in an arrogant or haughty way, but in an altogether "positive" way? It just shows you how God's ways differ from the world's ways...

There is only one way for us to reach salvation and life eternal: to repent, to humble ourselves, to declare our sinfulness, to cry *Kyrie eleison*, weeping over our sins. Then to come to Church, to let Christ's blood circulate in our veins. For as long as we believe that we are "OK", a "decent" person, a well-to-do individual, a "good" Christian, God's grace is not with us! Have you ever heard a sermon and said to yourself: "Too bad those who should hear it are not around"? That means that you are comparing yourself to those you consider to be worse off than you. How then do you differ from the Pharisee of the Parable? "God, if You only knew how good I am... I give to Your Church money, labor, time... I'm not like the "others" who do not contribute much... God, I only wish everyone would be like me." Thus we set ourselves as measures, as exemplars, as role-models, appropriating Christ, in whose image we were created and whose likeness we strive to achieve. The self-proclaimed righteous, all of the "good" Christians out there, are nothing less than idolaters! Their idol being their self.

Sometimes we are presumptuous. We think “God is great, God is merciful. He would not condemn us to hell. He wants everyone to be saved. We confess His Name, we try our best to do His will.” Listen to what St. Paul has to say to us: “*Do you presume upon the riches of His kindness and forbearance and patience? Do you not know that God’s kindness is meant to lead you to repentance?*” ([Rom. 2:4](#)). Thus we have come full circle, and from love we were lead back to repentance, because before putting on the roof we should lay the foundation. God is merciful, forgiving, good and loving. But He is also Just. If repentance did not get through to us from the parables of the Publican and the Pharisee and of the Prodigal Son, may it at least come through fear of the terrible Judgment that awaits us all. Remember: Contrary to common belief, life eternal does not start after death. Life eternal is not a condition beyond time. The life of the age to come begins here, from this life. Let us ready ourselves for it, shall we?

## DIVINE LITURGY VARIABLES ON SUNDAY, FEBRUARY 23, 2020

### TONE 3 / EOTHINON 3

#### SUNDAY OF THE LAST JUDGMENT (MEAT FARE)

HIEROMARTYR POLYCARP, BISHOP OF SMYRNA; VENERABLE GORGONIA, SISTER OF GREGORY THE THEOLOGIAN; VENERABLE ZEBINAS, POLYCHRONIOS, MOSES AND DAMIAN NEAR CYRRHUS IN SYRIA; VENERABLE DAMIAN OF ESPHIGMENOU MONASTERY ON MOUNT ATHOS

**Deacon:** For Metropolitan Paul, Archbishop John, and for their quick release from captivity and safe return, let us pray to the Lord.

**Choir:** Lord, have mercy.

الشَّماس: مِنْ أَجْلِ الْمِثْرُوبُولِيْتِ بُولْسَ وَالْمِطْرَانَ  
يُوحَنَّا وَفَلِكِ أَسْرِهِمَا وَعَوْدَتِهِمَا سَالِمِينَ، إِلَى الرَّبِّ  
نَطْلُبُ.

الجوقة: يَا رَبُّ ارْحَمْنَا.

- *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..."*

#### THE EISODIKON (ENTRANCE HYMN) OF ORDINARY SUNDAYS

Come, let us worship and fall down before Christ. Save us, O Son of God, **Who art risen from the dead**; who sing to Thee. Alleluia.

هَلِّمُوا لِنَسْجُدَ وَنَرْكَعَ لِمَسِيحِ، مَلِكِنَا وَإِلَهِنَا. خَلِّصْنَا  
يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، لِنُرْتِّلَ  
لَكَ. هَلِّلُوبِيَا.

- *After the Little Entrance, chant the apolytikia in the following order:*

#### RESURRECTIONAL APOLYTIKION IN TONE THREE

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.

لِتَفْرَحِ السَّمَاوِيَّاتُ وَتَبْتَهِجِ الْأَرْضِيَّاتُ، لِأَنَّ الرَّبَّ  
صَنَعَ عِزًّا بِسَاعِدِهِ، وَوَطِئَ الْمَوْتَ بِالْمَوْتِ،  
وَصَارَ بِكُرِّ الْأَمْوَاتِ، وَأَنْقَذَنَا مِنْ جَوْفِ الْجَحِيمِ،  
وَمَنَحَ الْعَالَمَ الرَّحْمَةَ الْعُظْمَى.

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

#### KONTAKION FOR SUNDAY OF LAST JUDGMENT IN TONE ONE

When Thou comest, O God, to earth with glory, and all creatures tremble before Thee, and the river of fire floweth before the Altar, and the books are opened and sins revealed, deliver me then from that unquenchable fire, and make me worthy to stand at Thy right hand, O righteous Judge.

إِذَا أَتَيْتَ يَا اللَّهُ عَلَى الْأَرْضِ بِمَجْدٍ، فَتَرْتَعِدُ مِنْكَ  
الْبَرَايَا بِأَسْرِهَا، وَنَهْرُ النَّارِ يَجْرِي أَمَامَ عَرْشِكَ،  
وَالصُّحُفُ تَفْتَحُ، وَالْحَفَايَا تُشْهَرُ، فَنجِّني حِينَئِذٍ مِنَ  
النَّارِ الَّتِي لَا تُطْفَأُ، وَأَهْلِنِي لِلْوَقُوفِ عَنْ يَمِينِكَ،  
أَيُّهَا الدَّيَّانُ الْعَادِلُ.

#### THE EPISTLE

(For Sunday of the Last Judgment)

*The Lord is my strength and my praise.  
The Lord chastising hath chastised me, but  
He hath not delivered me over to death.*

قَوْتِي وَتَسْبِيحَتِي الرَّبِّ.  
أَدْبًا أَدَّبَنِي الرَّبُّ، وَإِلَى الْمَوْتِ لَمْ يُسَلِّمْنِي.

**The Reading from the First Epistle of St.**

**Paul to the Corinthians. (8:8-9:2)**

Brethren, food will not commend us to God. We are no worse off if we do not eat, and no better off if we do. Only take care, lest this liberty of yours somehow become a stumbling block to the weak. For if any one sees you—a man of knowledge—at table in an idol's temple, might he not be encouraged, if his conscience is weak, to eat food offered to idols? And so by your knowledge this weak man is destroyed, the brother for whom Christ died. Thus, sinning against your brethren and wounding their conscience when it is weak, you sin against Christ. Therefore, if food is a cause of my brother's falling, I will never eat meat, lest I cause my brother to fall. Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are not you my workmanship in the Lord? If to others I am not an apostle, at least I am to you; for you are the seal of my apostleship in the Lord.

\*فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولْسِ الرَّسُولِ الْأُولَى

إِلَى أَهْلِ كورِنْثُوسِ

يَا إِخْوَةَ، إِنَّ الطَّعَامَ لَا يَقْرَبُنَا إِلَى اللَّهِ، لِأَنَّا إِنِ  
أَكَلْنَا لَا نَزِيدُ وَإِنْ لَمْ نَأْكُلْ لَا نَنْقُصُ \* وَلَكِنْ  
انظُرُوا أَنْ لَا يَكُونَ سُلْطَانُكُمْ هَذَا مَعْتَرَةً  
لِلضَّعْفَاءِ \* لِأَنَّهُ إِنْ رَأَى أَحَدٌ يَا مَنْ لَهُ الْعِلْمُ مُتَكَبِّراً  
فِي بَيْتِ الْأَوْثَانِ، أَفَلَا يَتَقَوَّى ضَمِيرَهُ، وَهُوَ  
ضَعِيفٌ، عَلَى أَكْلِ ذَبَائِحِ الْأَوْثَانِ \* فَيَهْلِكُ بِسَبَبِ  
عِلْمِكَ الْأَخِ الضَّعِيفِ الَّذِي مَاتَ الْمَسِيحُ  
لِأَجْلِهِ؟ \* وَهَكَذَا إِذْ تُخْطِئُونَ إِلَى الْإِخْوَةِ وَتَجْرَحُونَ  
ضَمَائِرَهُمْ، وَهِيَ ضَعِيفَةٌ، إِنَّمَا تُخْطِئُونَ إِلَى  
الْمَسِيحِ \* فَلِذَلِكَ إِنْ كَانَ الطَّعَامُ يُشَكِّكَ أَخِي، فَلَا  
أَكُلْ لِحَمَاءٍ إِلَى الْأَبَدِ لئَلَّا أُشَكِّكَ أَخِي \* أَلَسْتُ أَنَا  
رَسُولاً؟ أَلَسْتُ أَنَا حُرّاً؟ أَمَا رَأَيْتُ يَسُوعَ الْمَسِيحَ  
رَبَّنَا؟ أَلَسْتُمْ أَنْتُمْ عَمَلِي فِي الرَّبِّ؟ \* وَإِنْ لَمْ أَكُنْ  
رَسُولاً إِلَى آخَرِينَ، فَإِنِّي رَسُولٌ إِلَيْكُمْ. لِأَنَّ خَاتَمَ  
رِسَالَتِي هُوَ أَنْتُمْ فِي الرَّبِّ.

**THE GOSPEL**

(For Sunday of the Last Judgment)

**The Reading from the Holy Gospel  
according to St. Matthew. (25:31-46)**

The Lord said, "When the Son of man comes in His glory, and all the angels with Him, then He will sit on His glorious throne. Before Him will be gathered all the nations, and He will separate them one from another as a shepherd separates the sheep from the goats, and He will place the sheep at His right hand, but the goats at the left. Then the King will say to those at His right hand, 'Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَتَّى الْإِنْجِيلِي

الْبَشِيرِ وَالتَّمْلِيذِ الطَّاهِرِ (25:31-46)

قَالَ الرَّبُّ: مَتَى جَاءَ ابْنُ الْبَشَرِ فِي مَجْدِهِ وَجَمِيعُ  
الْمَلَائِكَةِ الْقَدِيسِينَ مَعَهُ، فَحِينَئِذٍ يَجْلِسُ عَلَى  
عَرْشِ مَجْدِهِ \* وَتُجْمَعُ إِلَيْهِ كُلُّ الْأُمَمِ، فَيُمَيِّزُ  
بَعْضَهُمْ مِنْ بَعْضٍ، كَمَا يُمَيِّزُ الرَّاعِي الْخِرَافَ مِنَ  
الْجِدَاءِ \* وَيُقِيمُ الْخِرَافَ عَنْ يَمِينِهِ وَالْجِدَاءَ عَنْ  
يَسَارِهِ \* حِينَئِذٍ يَقُولُ الْمَلِكُ لِلَّذِينَ عَنْ يَمِينِهِ: تَعَالَوْا  
يَا مَبَارَكِي أَبِي رَثُوا الْمُلْكَ الْمَعَدَّ لَكُمْ مِنْذُ إِنْشَاءِ  
الْعَالَمِ \* لِأَنِّي جُعتُ فَأَطْعَمْتُمُونِي، وَعَطِشْتُ

and you gave Me food, I was thirsty and you gave Me drink, I was a stranger and you welcomed Me, I was naked and you clothed Me, I was sick and you visited Me, I was in prison and you came to Me.’ Then the righteous will answer Him, ‘Lord, when did we see Thee hungry and feed Thee, or thirsty and give Thee drink? And when did we see Thee a stranger and welcome Thee, or naked and clothe Thee? And when did we see Thee sick or in prison and visit Thee?’ And the King will answer them, ‘Truly, I say to you, as you did it to one of the least of these My brethren, you did it to Me.’ Then He will say to those at his left hand, ‘Depart from Me, you cursed, into the eternal fire prepared for the devil and his angels; for I was hungry and you gave Me no food, I was thirsty and you gave Me no drink, I was a stranger and you did not welcome Me, naked and you did not clothe Me, sick and in prison and you did not visit Me.’ Then they also will answer, ‘Lord, when did we see Thee hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to Thee?’ Then He will answer them, ‘Truly, I say to you, as you did it not to one of the least of these, you did it not to Me.’ And they will go away into eternal punishment, but the righteous into eternal life.”

فَسَقَيْتُمُونِي، وَكُنْتُ غَرِيباً فَأَوْيْتُمُونِي \* وَغُرِياناً  
فَكَسَوْتُمُونِي، وَمَرِيضاً فَعُدْتُمُونِي، وَمَحْبُوساً فَأَتَيْتُمُ  
إِلَيَّ \* حِينَئِذٍ يُجِيبُهُ الصِّدِّيقُونَ قائلينَ: يَا رَبُّ مَتَى  
رَأَيْنَاكَ جَائِعاً فَأَطْعَمْنَاكَ، أَوْ عَطْشَانَ فَسَقَيْنَاكَ؟  
وَمَتَى رَأَيْنَاكَ غَرِيباً فَأَوْيْنَاكَ، أَوْ غُرِياناً فَكَسَوْنَاكَ \*  
وَمَتَى رَأَيْنَاكَ مَرِيضاً أَوْ مَحْبُوساً فَأَتَيْنَا إِلَيْكَ؟  
فِيُجِيبُ الْمَلِكُ وَيَقُولُ لَهُمْ: الْحَقُّ أَقُولُ لَكُمْ، بِمَا  
أَنْتُمْ فَعَلْتُمْ ذَلِكَ بِأَحَدِ إِخْوَتِي هؤُلاءِ الصِّغَارِ فَبِي  
فَعَلْتُمُوهُ \* حِينَئِذٍ يَقُولُ أيضاً للذِينَ عَن يَسَارِهِ:  
أَذْهَبُوا عَنِّي يَا مَلَاعِينِ إِلَى النَّارِ الأَبَدِيَّةِ المُعَدَّةِ  
لِلْإِبْلِيسِ وَمَلَائِكَتِهِ \* لِأَنِّي جُعْتُ فَلَمْ تُطْعِمُونِي،  
وَعَطِشْتُ فَلَمْ تَسْقُونِي \* وَكُنْتُ غَرِيباً فَلَمْ  
تُؤوُونِي، وَغُرِياناً فَلَمْ تَكْسُونِي، وَمَرِيضاً وَمَحْبُوساً  
فَلَمْ تَزُورُونِي \* حِينَئِذٍ يُجِيبُونَهُ هُمْ أيضاً قائلينَ: يَا  
رَبُّ، مَتَى رَأَيْنَاكَ جَائِعاً أَوْ عَطْشَاناً أَوْ غَرِيباً أَوْ  
غُرِياناً أَوْ مَرِيضاً أَوْ مَحْبُوساً وَلَمْ نَخْدِمَكَ؟ \*  
حِينَئِذٍ يُجِيبُهُمْ قائلًا: الْحَقُّ أَقُولُ لَكُمْ، بِمَا أَنْتُمْ لَمْ  
تَفْعَلُوا ذَلِكَ بِأَحَدِ هؤُلاءِ الصِّغَارِ، فَبِي لَمْ تَفْعَلُوهُ \*  
فَيَذْهَبُ هؤُلاءِ إِلَى العَذَابِ الأَبَدِيِّ، وَالصِّدِّيقُونَ  
إِلَى الحَيَاةِ الأَبَدِيَّةِ.

• *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

الكاهن: أَيُّهَا المَسِيحُ إِلَهُنا الحَقِيقِي، يَا مَنْ قامَ  
مِن بَيْنِ الأَمْواتِ، بِشَفَاعاتِ أُمَّكَ الكَلِيَّةِ الطَّهارةِ  
والبَرِيَّةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّليبِ الكَرِيمِ  
المُحْيِي؛ وَبِطَلَباتِ القُوَّاتِ السَّماويَّةِ المُكْرَمَةِ  
العادِمَةِ الأَجْسادِ؛ وَالنَّبِيِّ الكَرِيمِ السَّابِقِ المَجِيدِ  
يُوحَنَّا المَعْمَدانِ؛ وَالقَدِيْسِينَ المُشْرِفِينَ الرُّسُلِ



<p>Baptist John; of the holy, glorious and all-laudable apostles; of our father among the saints, John Chrysostom, archbishop of Constantinople, whose Divine Liturgy we have now celebrated; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; <i>of Saint N., the patron and protector of this holy community</i>; of the holy and righteous ancestors of God, Joachim and Anna; <b>of the Hieromartyr Polycarp, bishop of Smyrna; Venerable Gorgonia, sister of Gregory the Theologian; Venerable Zebinas, Polychronios, Moses and Damian near Cyrrhus in Syria; and Venerable Damian of Esphigmenou Monastery on Mount Athos, whose memory we celebrate today,</b> and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.</p>	<p>الْجَدِيرِينَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدَّيسِينَ يُوحَنَّا الذَّهَبِيُّ الْفَمِّ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبُ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدَّيسِينَ الْمَجِيدِينَ الشُّهَدَاءَ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَانِنَا الْأَبْرَارِ الْمُتَوَشَّحِينَ بِاللَّهِ؛ وَالْقَدَّيسِ (فُلَانِ)، صَاحِبِ وَشَفِيعِ هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدَّيسِينَ الصِّدِّيقِينَ يُوَاكِيمَ وَحَنَّةَ جَدِّي الْمَسِيحِ الْإِلَهِ؛ الشَّهِيدُ فِي الْكَهَنَةِ بُولِيكَرْبُوسِ أُسْقُفِّ إِزْمِيرِ، الْقَدَّيسَةِ غُورْغُونِيَا أُخْتِ الْقَدَّيسِ غُرِيغُورِيُوسِ الْبَلَاغُوتِيِّ، الْأَبْرَارِ: زَبِينَاسِ، بُولِيخْرُونِيُوسِ، مُوسَى وَدَامِيَانُوسِ بِالْقُرْبِ مِنْ حُورُوسِ فِي سُورِيَا؛ الْبَارُّ دَامِيَانُوسِ مِنْ دَيْرِ إِسْفِيغْمِينُوسِ فِي جَبَلِ آثُوسِ، الَّذِينَ نُقِيمُ تَذْكَارَهُمْ الْيَوْمَ، وَجَمِيعِ الْقَدَّيسِيكَ، ارْحَمْنَا وَخَلِّصْنَا بِمَا أَنْتَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.</p>
<p><b>Priest:</b> Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us and save us.</p>	<p>الْكَاهِنُ: بِصَلَوَاتِ آبَائِنَا الْقَدَّيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ الْهُنَا، ارْحَمْنَا وَخَلِّصْنَا.</p>
<p><b>Choir:</b> Amen.</p>	<p>الْجُوقُ: آمِينَ.</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 The Menaion, The Great Horologion, The Pentecostarion, The Octoechos, and The Psalter of the Seventy, 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>	