

**DIVINE LITURGY VARIABLES ON SUNDAY, AUGUST 13, 2023**  
**TONE 1 / EOTHINON 10; TENTH SUNDAY AFTER PENTECOST**  
**& TENTH SUNDAY OF MATTHEW**

**LEAVE-TAKING OF THE TRANSFIGURATION OF JESUS CHRIST**

RIGHTEOUS MAXIMOS THE CONFESSOR; EUDOKIA AND IRENE (XENIA) THE EMPRESSES;  
VENERABLE DOROTHEOS OF GAZA AND HIS DISCIPLE DOSITHEOS

**THE FIRST ANTIPHON**

Great is the Lord, and greatly to be praised, in the city of our God, in His holy mountain. Who settest fast the mountains by Thy strength, Who art girded about with power.

*Through the intercessions of the Theotokos, O Savior, save us.*

Who coverest Thyself with light as with a garment. The mountains shall rejoice at the presence of the Lord, for He cometh; yea, He is come to judge the earth.

*Through the intercessions of the Theotokos, O Savior, save us.*

*Glory... Both now...*

*Through the intercessions of the Theotokos, O Savior, save us.*

**الانتيفونا الأولى**

عَظِيمٌ هُوَ الرَّبُّ وَمُسَبَّحٌ جِدًّا فِي مَدِينَةِ إِلَهِنَا فِي جَبَلٍ قُدْسِهِ. أَلْمَثَبْتُ الْجِبَالَ بِقُوَّتِهِ، أَلْمَمَّنَطِقُ بِالْقُدْرَةِ.

بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ، يَا مُخَلِّصُ خَلِّصْنَا.

الْلَابِسُ النُّورَ مِثْلَ الثَّوْبِ. الْجِبَالُ سَتَهَلَّلُ قُدَّامَ وَجْهِ الرَّبِّ لِأَنَّهُ آتٍ. إِنَّهُ آتٍ لِیَدِينِ الْأَرْضَ.

بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ، يَا مُخَلِّصُ خَلِّصْنَا.

المجد... الآن وكلّ أوانٍ... آمين.

بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ، يَا مُخَلِّصُ خَلِّصْنَا.

**THE SECOND ANTIPHON**

His foundations are in the holy mountains. The Lord loveth the gates of Zion more than all the dwellings of Jacob.

*Save us, O Son of God, Who wast transfigured on Mount Tabor, who sing to Thee. Alleluia.*

Glorious things are spoken of thee, O city of God.

*Save us, O Son of God, Who wast transfigured on Mount Tabor, who sing to Thee. Alleluia.*

Zion is our mother, a man shall say, and such a man was born in her; and the Most High Himself hath established her.

*Save us, O Son of God, Who wast transfigured on Mount Tabor, who sing to Thee. Alleluia.*

Glory to the Father... Both now and ever... *O, only begotten Son and Word of God...*

**الانتيفونا الثانية**

فِي الْجِبَالِ الْمُقَدَّسَةِ أَسَاسَاتُهَا. الرَّبُّ يُحِبُّ أَبْوَابَ صِهْيُونَ أَكْثَرَ مِنْ جَمِيعِ مَسَاكِنِ يَعْقُوبَ.

خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ تَجَلَّى عَلَى طُورِ تَابُورٍ، إِذْ نُرِّتِلُ لَكَ. هَلِّلُويَا.

فِيكَ قِيلَتْ الْمَفَاخِرُ يَا مَدِينَةَ اللَّهِ.

خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ تَجَلَّى عَلَى طُورِ تَابُورٍ، إِذْ نُرِّتِلُ لَكَ. هَلِّلُويَا.

الْإِنْسَانُ يَقُولُ إِنَّ أُمَّي هِيَ صِهْيُونُ، وَإِنَّ الْإِنْسَانَ وُلِدَ فِيهَا، وَإِنَّ الْعَلِيِّ نَفْسَهُ هُوَ الَّذِي أَسَّسَهَا.

خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ تَجَلَّى عَلَى طُورِ تَابُورٍ.. هَلِّلُويَا.

المجد... الآن وكلّ أوانٍ... آمين. *يا كلمة الله الإبن الوحيد...*

<p align="center"><b>THE THIRD ANTIPHON</b></p>	<p align="center"><b>الانتيفونا الثالثة</b></p>
<p>Of Thy mercies, O Lord, will I sing forever. The heavens shall confess Thy wonders, O Lord, and Thy truth in the congregation of saints. Blessed is the people that knoweth jubilation. O Lord, in the light of Thy countenance shall they walk, and in Thy Name shall they rejoice all the day long.</p>	<p>لِمَرَحِمِكَ يَا رَبُّ أَسْبِحُ إِلَى الدَّهْرِ. السَّمَاوَاتُ تَعْتَرِفُ بِعَجَائِبِكَ يَا رَبُّ، وَبَأْمَانَتِكَ فِي جَمَاعَةِ الْقَدِيسِينَ. طُوبَى لِلشَّعْبِ الَّذِي يَعْرِفُ التَّهْلِيلَ. يَا رَبُّ بِنُورِ وَجْهِكَ يَبْتَهِجُونَ وَبِاسْمِكَ يَتَهَلَّلُونَ النَّهَارَ كُلَّهُ.</p>
<p>• <i>During the Little Entrance, after the verses of the Third Antiphon above, chant the Apolytikion of the Transfiguration. Then, the following:</i></p>	
<p align="center"><b>THE EISODIKON (ENTRANCE HYMN) OF THE LEAVE-TAKING</b></p>	<p align="center"><b>إيصوديكون (ترنيمَة الدخول) لوداع عيد التجلي</b></p>
<p><b>For in Thee is the fountain of life, O Lord, and in Thy light shall we see light.</b> Save us, O Son of God, <u>Who art risen from the dead</u>, who sing to Thee. Alleluia.</p>	<p>لَأَنَّ مِنْ قَبْلِكَ عَيْنَ الْحَيَاةِ وَبِنُورِكَ نُعَايِنُ النُّورَ. خَاصُّنَا يَا ابْنَ اللَّهِ يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، نَحْنُ الْمُرْتَلِينَ لَكَ: هَلِّلُويَا.</p>
<p>• <i>Now sing these hymns in the following order:</i></p>	
<p align="center"><b>RESURRECTIONAL APOLYTIKION IN TONE ONE</b></p>	<p align="center"><b>أبوليتيكيون القيامة بالحن الأول</b></p>
<p>While the stone was sealed by the Jews, and the soldiers were guarding Thy most pure body, Thou didst arise on the third day, O Savior, granting life to the world. For which cause the heavenly powers cried aloud unto Thee, O giver of life. Glory to Thy Resurrection, O Christ, glory to Thy kingdom, glory to Thy providence, O Thou Who alone art the lover of mankind.</p>	<p>إِنَّ الْحَجَرَ لَمَّا خْتِمَ مِنَ الْيَهُودِ، وَجَسَدَكَ الطَّاهِرَ حَفِظَ مِنَ الْجُنْدِ، قُمْتَ فِي الْيَوْمِ الثَّالِثِ أَيُّهَا الْمُخَلِّصُ، مَا نَحَا الْعَالَمَ الْحَيَاةَ. لِذَلِكَ قَوَّاتُ السَّمَاوَاتِ، هَتَّفُوا إِلَيْكَ يَا وَاهِبَ الْحَيَاةِ: الْمَجْدُ لِقِيَامَتِكَ أَيُّهَا الْمَسِيحُ، الْمَجْدُ لِمُلْكِكَ، الْمَجْدُ لِتُدْبِيرِكَ، يَا مُحِبَّ الْبَشَرِ وَحَدَّكَ.</p>
<p align="center"><b>APOLYTIKION OF THE TRANSFIGURATION IN TONE SEVEN</b></p>	<p align="center"><b>أبوليتيكيون تجلي ربنا يسوع المسيح بالحن السابع</b></p>
<p>When, O Christ our God, Thou wast transfigured on the mountain, Thou didst reveal Thy glory to Thy Disciples in proportion as they could bear it. Let Thine everlasting light also enlighten us sinners, through the intercessions of the Theotokos, O Thou Bestower of light, glory to Thee.</p>	<p>لَمَّا تَجَلَّيْتَ أَيُّهَا الْمَسِيحُ الْإِلَهُ فِي الْجَبَلِ، أَظْهَرْتَ مَجْدَكَ لِلتَّلَامِيذِ حَسَبَمَا اسْتَطَاعُوا، فَأَشْرَقَ لَنَا نَحْنُ الْخَطَاةَ نُورَكَ الْأَزَلِيِّ، بِشَفَاعَاتِ الْوَالِدَةِ الْإِلَهِيَّةِ، يَا مَانِحَ النُّورِ، الْمَجْدُ لَكَ.</p>
<p>• <i>Now sing the apolytikion of the patron saint or feast of the temple.</i></p>	

<p style="text-align: center;"><b>KONTAKION OF THE TRANSFIGURATION IN TONE SEVEN</b></p>	<p style="text-align: center;"><b>القنطاق لتَجَلِّي ربنا يَسُوع المَسِيح بالحنِ السَّابع</b></p>
<p>Thou wast transfigured on the mount, and Thy Disciples, in so far as they were able, beheld Thy glory, O Christ our God; so that, when they should see Thee crucified, they would remember that all Thy suffering was voluntary, and could declare to all the world that Thou art truly the effulgent Splendor of the Father.</p>	<p>تَجَلَّيْتَ أَيُّهَا المَسِيحُ الإِلهُ عَلَى الجَبَلِ، وَحَسَنَمَا وَسِعَ تَلَامِيذُكَ شَاهَدُوا مَجْدَكَ، حَتَّى عِنْدَمَا يِعَايِنُوكَ مَصلُوباً، يَفْطَنُوا أَنَّ الأَمَكَ طَوْعاً باخْتِيَارِكَ، وَيُكْرِرُونَ لِلعَالَمِ أَنَّكَ أَنْتَ بِالْحَقِيقَةِ شُعاعُ الأب.</p>
<p style="text-align: center;"><b>THE EPISTLE (For the Tenth Sunday after Pentecost)</b></p>	<p style="text-align: center;"><b>الرسالة (للأحد العاشر بعد العنصرة)</b></p>
<p style="text-align: center;"><i>Let Thy mercy, O Lord, be upon us. Rejoice in the Lord, O ye righteous.</i></p> <p style="text-align: center;"><b>The Reading from the First Epistle of St. Paul to the Corinthians. (4:9-16)</b></p> <p>Brethren, God has revealed us, the apostles, last of all, as those appointed to death; for we have become a spectacle to the world, both to angels and to men. We are fools for Christ's sake, but you are wise in Christ; we are weak, but you are strong; you are glorified, but we are dishonored. Even to this present hour, we both hunger and thirst, we are naked, and are buffeted, and are restless; and we labor, working with our own hands. While reviled, we bless; while persecuted, we endure; while blasphemed, we exhort; we have become the filth of the world and the off-scouring of all things, even until now. I do not write these things to make you ashamed, but to admonish you as my beloved children; for though you have a myriad of tutors in Christ, yet you do not have many fathers; for I begat you in Christ Jesus through the gospel. I beseech you, therefore, be imitators of me.</p>	<p style="text-align: center;">لِتَكُنْ يَا رَبُّ رَحْمَتُكَ عَلَيْنَا. إِبْتَهَجُوا أَيُّهَا الصِّدِّيقُونَ بِالرَّبِّ. فَصَلُّ مِنْ رِسَالَةِ القَدِيسِ بولسِ الرِّسُولِ الأُولَى إِلَى أَهْلِ كورِنثُوسِ.</p> <p>يَا إِخْوَةَ، إِنَّ اللهَ أَبْرَزَنَا نَحْنُ الرِّسُلَ آخِرِي النَّاسِ، كَأَنَّنا مَجْعُولُونَ لِلْمَوْتِ. لِأَنَّنا قَدْ صِرْنَا مَشْهَدًا لِلعَالَمِ وَالْمَلَائِكَةِ وَالْبَشَرِ. نَحْنُ جُهَّالٌ مِنْ أَجْلِ المَسِيحِ، أَمَّا أَنْتُمْ فَحُكَمَاءُ فِي المَسِيحِ. نَحْنُ ضَعْفَاءُ، وَأَنْتُمْ أَقْوِيَاءُ. أَنْتُمْ مُكْرَّمُونَ، وَنَحْنُ مُهَانُونَ. وَإِلَى هَذِهِ السَّاعَةِ نَحْنُ نَجُوعٌ وَنَعَطَشٌ وَنَعْرَى وَنَلْطَمُ وَلَا قَرَارَ لَنَا. وَنَتَعَبُ عَامِلِينَ. نُسْتَمُّ، فَنُبَارِكُ. نُضْطَهَدُ، فَنَحْتَمِلُ. يُشَنِّعُ عَلَيْنَا، فَنَنْصَرِّعُ. قَدْ صِرْنَا كَأَقْدَارِ العَالَمِ وَكَأَوْسَاحٍ يَسْتَخْبِئُهَا الجَمِيعُ إِلَى الآنِ. وَلَسْتُ لِأُخْجِلُكُمْ أَكْتُبُ هَذَا، وَإِنَّمَا أَعْظُكُمْ كَأَوْلَادِي الأَحِبَّاءِ. لِأَنَّهُ وَلَوْ كَانَ لَكُمْ رَبُّوَةٌ مِنَ المُرْشِدِينَ فِي المَسِيحِ، لَيْسَ لَكُمْ آبَاءٌ كَثِيرُونَ. لِأَنِّي أَنَا وَلَدْتُكُمْ فِي المَسِيحِ يَسُوعَ بِالإِنْجِيلِ. فَاطْلُبُ إِلَيْكُمْ أَنْ تَكُونُوا مُقْتَدِينَ بِي.</p>

<p style="text-align: center;"><b>THE GOSPEL</b> <b>(For the Tenth Sunday of Matthew)</b></p>	<p style="text-align: center;"><b>الإنجيل</b> <b>(للاحد العاشر من متى)</b></p>
<p style="text-align: center;"><b>The Reading from the Holy Gospel according to St. Matthew. (17:14-23)</b></p> <p>At that time, a man came up to Jesus and kneeling before Him said, “Lord, have mercy on my son, for he is an epileptic and he suffers terribly; for often he falls into the fire, and often into the water. And I brought him to Thy disciples, and they could not heal him.” And Jesus answered, “O faithless and perverse generation, how long am I to be with you? How long am I to bear with you? Bring him here to me.” And Jesus rebuked him, and the demon came out of him, and the boy was cured instantly. Then the disciples came to Jesus privately and said, “Why could we not cast it out?” Jesus said to them, “Because you have no faith. For truly, I say to you, if you have faith as a grain of mustard seed, you will say to this mountain, ‘Move from here to there,’ and it will move; and nothing will be impossible to you. This kind never comes out except by prayer and fasting.” As they were traveling together through Galilee, Jesus said to them, “The Son of man is to be delivered into the hands of men, and they will kill Him, and He will rise on the third day.”</p>	<p style="text-align: center;"><b>فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَتَّى الْإِنْجِيلِيّ</b> <b>الْبَشِيرِ وَالتَّلْمِيذِ الطَّاهِرِ.</b></p> <p>فِي ذَلِكَ الزَّمَانِ، دَنَا إِلَى يَسُوعَ إِنْسَانٌ، فَجَثَا لَهُ وَقَالَ: "يَا رَبُّ، ارْحَمِ ابْنِي، فَإِنَّهُ يُعَذَّبُ فِي رُؤُوسِ الْأَهْلَةِ وَيَتَأَلَّمُ شَدِيدًا، لِأَنَّهُ يَقَعُ كَثِيرًا فِي النَّارِ وَكَثِيرًا فِي الْمَاءِ. وَقَدْ قَدَّمْتُهُ لِتَلَامِيذِكَ، فَلَمْ يَسْتَطِيعُوا أَنْ يَشْفُوهُ. فَأَجَابَ يَسُوعُ وَقَالَ: "أَيُّهَا الْجِيلُ غَيْرُ الْمُؤْمِنِ الْأَعْوَجِ، إِلَى مَتَى أَكُونُ مَعَكُمْ؟ حَتَّى مَتَى أَحْتَمِلُكُمْ؟ هَلَمْ بِهِ إِلَيَّ إِلَى هَهُنَا. وَانْتَهَرَهُ يَسُوعُ، فَخَرَجَ مِنْهُ الشَّيْطَانُ، وَشَفِيَ الْغُلَامُ مِنْ تِلْكَ السَّاعَةِ. حِينئِذٍ، دَنَا التَّلَامِيذُ إِلَى يَسُوعَ عَلَى انْفِرَادٍ، وَقَالُوا: "لِمَاذَا لَمْ نَسْتَطِعْ نَحْنُ أَنْ نُخْرِجَهُ؟" فَقَالَ لَهُمْ يَسُوعُ: "لِعَدَمِ إِيْمَانِكُمْ. فَإِنِّي الْحَقُّ أَقُولُ لَكُمْ، لَوْ كَانَ لَكُمْ إِيْمَانٌ مِثْلَ حَبَّةِ الْخَرْدَلِ، لَكُنْتُمْ تَقُولُونَ لِهَذَا الْجَبَلِ "انْتَقِلْ مِنْ هَهُنَا إِلَى هُنَاكَ، فَيَنْتَقِلُ" وَلَا يَتَعَدَّرُ عَلَيْكُمْ شَيْءٌ. وَهَذَا الْجِنْسُ لَا يَخْرُجُ إِلَّا بِالصَّلَاةِ وَالصَّوْمِ." وَإِذْ كَانُوا يَتَرَدَّدُونَ فِي الْجَلِيلِ، قَالَ لَهُمْ يَسُوعُ: "إِنَّ ابْنَ الْبَشَرِ مُزْمَعٌ أَنْ يُسَلَّمَ إِلَى أَيْدِي النَّاسِ. فَيَقْتُلُونَهُ، وَفِي الْيَوْمِ الثَّالِثِ يَقُومُ."</p>
<p style="text-align: center;"><b>MEGALYNARION FOR THE LEAVE-TAKING OF THE FEAST IN TONE FOUR</b></p>	<p style="text-align: center;"><b>تعظيمه لوداع عيد التجلي باللحن الرابع</b></p>
<p><i>Magnify, O my soul, the Lord Who wast transfigured on Mount Tabor.</i></p> <p>Thy birth-giving, O Theotokos, has been shown free of corruption; for God did come forth from thy womb putting on flesh; and on earth did He appear, and walked among men. Wherefore, thee do we all magnify.</p>	<p>عَظِّمِي يَا نَفْسِي الرَّبَّ الَّذِي تَجَلَّى عَلَى طُورِ ثَابُورِ. يَا وَالِدَةَ الْإِلَهِ، إِنَّ وِلَادَتِكَ قَدْ ظَهَرَتْ خُلُوعًا مِنْ فِسَادٍ، لِأَنَّ الْإِلَهَ وَرَدَ مِنْ أَحْشَائِكَ لَابَسًا جَسَدًا، وَعَلَى الْأَرْضِ ظَهَرَ، وَبَيَّنَّ النَّاسِ تَصَرَّفَ. فَلِذَلِكَ جَمِيعُنَا لَكَ نَعْظِمُ.</p>

<p><b>KOINONIKON (COMMUNION HYMN) FOR TRANSFIGURATION IN TONE EIGHT</b></p>	<p>كينونيكون (ترنيمه المناولة) لتجلي ربنا يسوع المسيح بالحن الثامن</p>
<p>O Lord, in the light of the glory of Thy face shall we walk, and in Thy Name shall we rejoice forever. Alleluia.</p>	<p>يا رب، إنهم يسألون بنور وجهك، ويبتهجون باسمك طول النهار. هلويا.</p>
<p>• Instead of singing “We have seen the true light”, sing the Apolytikion of the Transfiguration.</p>	
<p><b>THE DISMISSAL</b></p>	<p><b>الختم</b></p>
<p><b>Priest:</b> May He Who was transfigured in glory before His holy disciples and apostles on Mount Tabor, and 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; <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 Righteous Maximos the Confessor; Eudokia and Irene (Xenia) the empresses; and Venerable Dorotheos of Gaza and his disciple Dositheos</b>, 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.</p>	<p><b>الكاهن:</b> أيها المسيح إلهنا الحقيقي، يا من تجلى أمام تلاميذه القديسين على جبل تابور، يامن قام من بين الأموات، بشفاعات أمك القديسة الكلية الطاهرة والبرية من كل عيب، وبقدرة الصليب الكريم المحيي، وبطلبات القوات السماوية المكرمة العادمة الأجساد، والنبى الكريم السابق المجيد يوحنا المعمدان، والقديسين المشرفين الرسل الجديرين بكل مديح، وأبينا الجليل في القديسين يوحنا الذهبي الفم رئيس أساقفة القسطنطينية، كاتب هذه الخدمة الشريفة، والقديسين المجيدين الشهداء المتألقين بالظفر، وأبائنا الأبرار المتوشحين بالله، والقديس (فلان) شفيع هذه الكنيسة المقدسة، والقديسين الصديقين يواكيم وحنة جدتي المسيح الإله، والقديس البار مكسيموس المعترف، والملكة أفدوكيا التقية والملكة المغبوظة إيريني، البار دوروثاوس الغزاوي وتلميذه دوسيثاوس، الذين نقيم تذكارتهم اليوم، وجميع قديسيك، ارحمنا وخلصنا بما أنك صالح ومحب للبشر.</p>
<p><b>Priest:</b> Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.</p>	<p><b>الكاهن:</b> بصلوات آبائنا القديسين، أيها الرب يسوع المسيح إلهنا، ارحمنا وخلصنا.</p>
<p><b>Choir:</b> Amen.</p>	<p><b>الجوقة:</b> آمين.</p>

*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*, *The Triodion-Holy Week*, 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.

## ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

<u>DAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
8	Sonia Kalisse	2
8	Samir Massad	6
8	George Loutaif	32
9	Dorothy Haick	41
9	Marie Orfali	26
10	Malvina Mana	16
13	Georgette Kanawaty	15
13	Adele Shaker	42

- **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.

## CONGRATULATIONS

- Holy Bread is offered for the good health of **Nader Alnader and Ghazal Chahin** on the occasion of **churching** their new baby boy **Jason Alnader**. May God Bless them!
- Holy Bread is offered for the good health of **Alain and Elissa Saad** on the occasion of **churching** their new baby daughter **Elena Saad**. May God Bless them!

## ETERNAL LIGHT

- **Aug 13:** In loving memory of **Nahida Irbib** from Nadim Irbib and family.
- **Aug 13:** In loving memory of **Munir Muasher, Khalil, Sarah and Safwan Muasher** from Shadia Muasher and family.
- **Aug 16:** In loving memory of **Sima Bechbache** from Rafik Bechbache and family.
- **Aug 19:** In loving memory of **Nehmatallah Kerba** from his daughter Marie Kerba Gharghoury.
- **Aug 26:** In loving memory of **Nada Farah Kakish** from Farah and Abla Kakish
- **Sep 10:** In loving memory of **Jalal Qaqish** from his family
- **Sep 23:** In loving memory of **Ernest Younes** from his family.

## 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.**

## COFFEE HOUR

- **The coffee hour** is offered today in loving memory of **Yvette Abdallah** by her family. May her memory be eternal.

## SOCCER TOURNAMENT LUNCHEON

- Saint George Soccer team would like to invite you on **August 20 right after church to a BBQ luncheon**. Please come hungry and bring your family and friends to help support our boys and girls. All proceeds from the luncheon will go towards supporting their trip to Montreal and their accommodations in the hotel. The tournament will be hosted by Saint George Montreal on September 2<sup>nd</sup> 2023. If you can't attend the luncheon and you are interested in making a donation, please call Wissam El-Bouri at 416 389-4937. Thank you for all your support in advance.

## 2023 SOCCER TOURNAMENT SEPTEMBER 1-3

- This year Saint George Montreal is Hosting 20<sup>th</sup> annual soccer tournament. If you are a good soccer player (Male or Female) over 16 years old and like to participate, please text one of the following people. **Wissam El-Bouri: 416-389-4937 or Adel Shami: 416-846-8001 or Nabil Tahan: 647-864-6117**. More information is available in the flyer. Please check it out if you are interested.

## SCHOLARSHIPS FUNDS

- Scholarship funds made available to students attending college and university from our parish. Prospective applicants must be active in the life of the church. Applications are available at the church office. Deadline for acceptance is **August 14, 2023**. The following is a list of available scholarship funds:

**ALEXANDER & ROSE YOUNES MEMORIAL SCHOLARSHIP FUND**

**ISSA KHOURY SCHOLARSHIP FUND**

**FOUAD EL-HAGE SCHOLARSHIP FUND**

**ORTANSE EL-HAGE SCHOLARSHIP FUND**

**SALIM ELIAS ZABANA MEMORIAL SCHOLARSHIP FUND**

**RAMI & JOANIE YOUNES SCHOLARSHIP DONATION**

**Please see attached application.**

## 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**



## **BLESSING OF HOMES**

- Father Georges is visiting our parishioners and blessing their homes. If you like to have your home blessed, please call Fr. Georges 416-725-2888 or email the office [info@stgeorgeantiochianchurch.org](mailto:info@stgeorgeantiochianchurch.org) with your name and address. Father prefers that those who live in apartment's building to arrange for few apartments to be blessed together.

## **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**

- **SOYO = Society of Orthodox Youth Organizations** We are a dynamic group of Orthodox Christians that provides teens the opportunity to grow spiritually with fellow SOYO members within the community.

**We focus on Spiritual, Fundraising, and Bonding Activities for ages 13-18**

**Are you between the ages of 13-18?**

**Do you want to get involved?**

**Do you want to see behind the scene photos?**

**Do you have any questions?**

**Join our WhatsApp group for direct communication for all our events.**

**Contact your Youth Advisors!**

**Angela Ghazal: (416) 720-0308 Or Fady Freiga: (647) 892-6136**

**You can also find us on...**

**Facebook @ St. George Toronto Teen SOYO**

**Instagram @ toronto.soyo**

**Email @ [toronto.soyo@gmail.com](mailto:toronto.soyo@gmail.com)**

- **Kindly Submit your Contribution through the Following Methods: Connect to the Church Website [www.stgeorgeto.org](http://www.stgeorgeto.org) Click on *Donate***
- **“e-transfer” [info@stgeorgeantiochianchurch.org](mailto:info@stgeorgeantiochianchurch.org) Account Name: St. George Church**
- **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)**

Activities at St. George Antiochian Orthodox Church – Toronto.

Month: **August 2023**

<b>Date</b>	<b>Time</b>	<b>Activity</b>	<b>Location</b>
Tuesday August 1 <sup>st</sup>	1:00 – 8:30 pm	Golf Tournament	Galedon Woods Golf Club
Thursday August 3 <sup>rd</sup>	8:30 – 11 pm	Soccer Practice	Gym at St. George Centre
Friday August 4 <sup>th</sup>	7:30 – 11:30 pm	Families Gathering & Sports	Gym at St. George Centre
Sunday August 6 <sup>th</sup>	9:30 – 11:30 pm	Basketball for the Adults	Gym at St. George Centre

Thursday August 10 <sup>th</sup>	8:30 – 11:00 pm	Soccer Practice	Gym at St. George Centre
Friday August 11 <sup>th</sup>	7:30 – 11:30 pm	Families Gathering & Sports	Gym at St. George Centre
Sunday August 13 <sup>th</sup> till Saturday August 19 <sup>th</sup>		CAMP T (2 <sup>nd</sup> Session)	
Sunday August 13 <sup>th</sup>	9:30 – 11:30 pm	Basketball for the Adults	Gym at St. George Centre

Thursday August 17 <sup>th</sup>	8:30 – 11:00 pm	Soccer Practice	Gym at St. George Centre
Friday August 18 <sup>th</sup>	7:30 – 11:30 pm	Families Gathering & Sports	Gym at St. George Centre
Sunday August 20 <sup>th</sup>	9:30 – 11:30 pm	Basketball for the Adults	Gym at St. George Centre

Thursday August 24 <sup>th</sup>	8:30 – 11:00 pm	Soccer Practice	Gym at St. George Centre
Friday August 25 <sup>th</sup>	7:30 – 11:30 pm	Families Gathering & Sports	Gym at St. George Centre
Sunday August 27 <sup>th</sup>	9:30 – 11:30 pm	Basketball for the Adults	Gym at St. George Centre

Holy Services at St. George Antiochian Orthodox Church – Toronto.

Month: **August 2023**

Date	Time	Service
Tuesday, Wednesday, Thursday & Friday August 1 <sup>st</sup> to 4 <sup>th</sup>	7:00 p.m.	Small Supplicatory Canon Paraklesis to the Most Holy Mother of God
Saturday August 5 <sup>th</sup>	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers with Litia/ Artoklasia
Sunday August 6 <sup>th</sup>	9:00 a.m.	Festal Orthros
	10:30 a.m.	Divine Liturgy – Transfiguration of our Lord Jesus Christ
Monday, Tuesday, Wednesday, Thursday & Friday August 7 <sup>th</sup> to 11 <sup>th</sup>	7:00 p.m.	Small Supplicatory Canon Paraklesis to the Most Holy Mother of God
Saturday August 12 <sup>th</sup>	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
Sunday August 13 <sup>th</sup>	9:00 a.m.	Orthros
	10:30 a.m.	Divine Liturgy – 10 <sup>th</sup> Sunday of Matthew, Apodosis of the Transfiguration, Maximus the Confessor
Monday August 14 <sup>th</sup>	5:30 p.m.	Festal Orthros
	7:00 p.m.	Divine Liturgy – Dormition of the Virgin Mary
Saturday August 19 <sup>th</sup>	5:00 p.m.	Great Vespers
Sunday August 20 <sup>th</sup>	9:00 a.m.	Orthros
	10:30 a.m.	Divine Liturgy – 11 <sup>th</sup> Sunday of Matthew
Tuesday August 22 <sup>nd</sup>	6:00 p.m.	Orthros
	7:00 p.m.	Divine Liturgy – Apodosis of the Dormition of the Virgin Mary
Saturday August 26 <sup>th</sup>	5:00 p.m.	Great Vespers
Sunday August 27 <sup>th</sup>	9:00 a.m.	Orthros
	10:30 a.m.	Divine Liturgy – 12 <sup>th</sup> Sunday of Matthew
Monday August 28 <sup>th</sup>	6:00 p.m.	Festal Orthros
	7:00 p.m.	Divine Liturgy – Beheading of the Forerunner and Baptist John

**TUE** 1 **WED** 2 **THU** 3 **FRI** 4



**PARAKLESIS TO THE MOST HOLY THEOTOKOS** 7:00 PM

**SAT** 5 **CONFESSIONS GREAT VESPERS WITH LITIA / ARTOKLASIA** 4:00 PM 5:00 PM



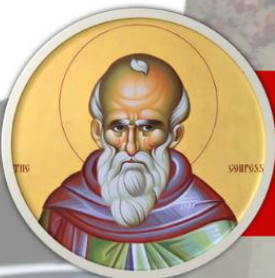
**SUN** 6 **FESTAL ORTHROS DIVINE LITURGY** 9:00 AM 10:30 AM  
*Transfiguration of Our Lord Jesus Christ*

**MON** 7 **TUE** 8 **WED** 9 **THU** 10 **FRI** 11

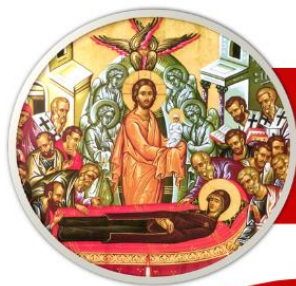


**PARAKLESIS TO THE MOST HOLY THEOTOKOS** 7:00 PM

**SAT** 12 **CONFESSIONS GREAT VESPERS** 4:00 PM 5:00 PM



**SUN** 13 **ORTHROS DIVINE LITURGY** 9:00 AM 10:30 AM  
*Apodosis of the Transfiguration, Maximus the Confessor*



**MON** 14 **FESTAL ORTHROS DIVINE LITURGY** 5:30 PM 7:00 PM  
*Dormition of the Theotokos*

# AUGUST

## SACRAMENTAL SERVICES SCHEDULE

ST. GEORGE ANTIOCHIAN ORTHODOX CHURCH  
9116 Bayview Ave, Richmond Hill, ON

**SAT** 19 **GREAT VESPERS** 5:00 PM

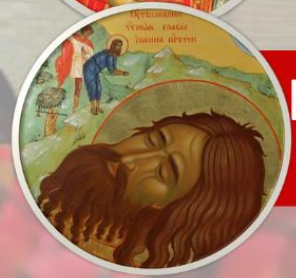
**SUN** 20 **ORTHROS DIVINE LITURGY** 9:00 AM 10:30 AM  
*11th Sunday of Matthew*

**TUE** 22 **ORTHROS DIVINE LITURGY** 6:00 PM 7:00 PM  
*Apodosis of the Dormition of the Theotokos*

**SAT** 26 **GREAT VESPERS** 5:00 PM



**SUN** 27 **ORTHROS DIVINE LITURGY** 9:00 AM 10:30 AM  
*12th Sunday of Matthew St. Phanourios the Great Martyr*



**MON** 28 **FESTAL ORTHROS DIVINE LITURGY** 6:00 PM 7:00 PM  
*Beheading of the Forerunner and Baptist John*



## August 2023 E-News from the Antiochian Archdiocese

Let us take heed, brethren, lest by loving evil desires and being arrogant to one another, we fall away from our heavenly Father's love. For these two evils include every passion which separates us from God. – St. Gregory Palamas

Greetings in the name of our Lord, God and Savior Jesus Christ!  
Our Antiochian Archdiocese is filled with vibrant, active ministries led by dedicated clergy and laity. Click the links for photos, videos and stories.

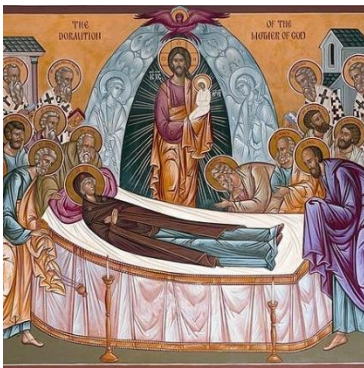


### **The 56th Biennial Archdiocese Convention**

After four years and a pandemic, the clergy and laity of our God-protected Archdiocese finally reunited in person. Take a moment to reflect on the joys of the Convention through [hundreds of photos](#), the presence of a miraculous icon, the addresses of Patriarch John X and Metropolitan Saba, the Bible Bowl and Oratorical winners, our [vibrant ministries](#), and more.

### **Patriarch John X, Metropolitan Saba Have Busy July**

Before the Archdiocese Convention, His Beatitude and His Eminence spent **precious time with our campers** at the Antiochian Village, celebrated the **Patriarchal Divine Liturgy** at St. George Church in Phoenix in which His Beatitude ordained a deacon and elevated a subdeacon, and were warmly received at **St. Anthony's Greek Orthodox Monastery** in Florence, Arizona.



### **The Dormition is August 15**

The Orthodox Church celebrates the falling asleep of Mary the Theotokos, and her entrance - body and soul - into heaven. How do we explain this miracle to our Sunday School students when we can barely wrap our own minds around it? Read **“Sharing the Mystery of the Dormition with Children”** and other important resources to prepare for this great feast.

### **Unique Orthodox Pilgrimage to Oman in October**

October 24 marks the 1500th anniversary of the martyrdom of St. Arethas (al-Haarith) and thousands with him. Last year saw the consecration of the first Orthodox Church built on the Arabian Peninsula since before Islam began. Metropolitan Saba blesses a **pilgrimage for clergy and laity** to Muscat to celebrate St. Arethas with our brothers and sisters in Oman.





### Growing Orthodoxy in the Heart of LDS Utah

Almost 90 percent of Utah County residents identify as members of that church. But some have left and found Holy Orthodoxy in their backyard, and others like them are inquiring, at St. Xenia Church of Payson, Utah. [Ancient Faith Today Live](#) interviewed the pastor, Fr. Justin Havens, who shares lessons about how to evangelize and bring people to Christ wherever we are.

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### St. Athanasius College Launches Seven Online Biblical Studies Classes

If reading the Bible seems intimidating, virtual classes taught by scholars of our Archdiocese can change that!

St. Athanasius College will help to survey the story, message, and purpose of the Scriptures, as well as their interpretation and use within the Orthodox Church. [Registration is still open!](#)



### Watch This!

The Archdiocese National Choir made its spectacular debut at the Convention! They sang hymns from composers new and old, including [chant](#) and [choral](#) renditions of "The Angel Cried" from the ninth ode of the Paschal Canon. Enjoy!



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ST- GEORGE ANTIOCHIAN ORTHODOX  
CHURCH MONTREAL



# SOCCER

## *Tournament*

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PLAYER

PER  
PARTICIPANT

**1-3**  
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RATE: \$179+TAX/NIGHT FOR 2

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## Faith and Science

*By Metropolitan Saba (Isper)*

The scope of science is the tangible and perceptible. Science deals with concrete reality. It is built on analysing, scrutinizing, and unveiling the different components of what it studies. For instance, science attempts to know the body's components, the functions of its organs and their coordination, its diseases and the reasons for its deterioration or growth, in addition to all its mysteries that surpass our human understanding. Science deals with concrete reality, to improve it, to beautify it, to enrich it, etc.

When science reaches beyond concrete reality and encroaches on the spiritual realm, dreams, motivations, and inclinations, when it deals with the inner person and studies the existential problems such as love and hatred, inner peace, anxiety, pain, meaning, death, life, evil, and good—then science abandons its strict scientific rules and enters into the realm of conclusions, deductions, theories, and reflections. Science does not thus remain as science, but it becomes philosophy or metaphysics.

Science helps me know what is suitable for my health and what is suitable for my practical and economic affairs. It provides me with healing and treatment for my illnesses and facilitates my movement from one place to another. However, it doesn't give meaning to my life. It doesn't explain to me the existence of death, evil, pain, or injustice. From a human perspective, these issues fall under the scope of philosophy, faith, or religion.

If we want an integrated vision, we find in science and faith two complementary, not contradictory, fields. The first makes the life of human beings easier at many levels; and the second gives them the motivation, meaning, and inner power to live life in its fullness. "I have come that they may have life, and that they may have it more abundantly" (John 10:10). Man is a physical-psychological being. He is composed of spirit and matter. Christian theology calls him a "psychosomatic being"—i.e., a soul-body being. The body has its demands and needs, and so has the soul. Only satisfying what is of the body makes humans instinctive beings, similar to animals. History has shown that humans are not satisfied with the material, nor do they only seek material things, except when they lack what is necessary for life. However, as soon as they fulfil their basic needs of life, they move on to the deeper needs, the needs of the soul and the spirit.

Science has its realm, and so does faith. The realm of faith is more comprehensive and general than that of science; faith incorporates science to improve human life, and it cooperates with God in creativity. The most important aspect of faith is that it provides the guardrails that give science its values and guard against its impulses, which humans may direct toward destruction and devastation rather than toward building a better life.

Who sets the ethics of science? Who prevents science from producing super humans (the “posthumans” of transhumanism) and annihilating weak humans? Who prevents science from establishing a new human slavery? Who gives human meaning to scientific achievements? Who establishes the ethics of biological sciences (bioethics)? Who satisfies the human soul that thirsts to find love and security? Who empowers the human being to achieve a better life and gives him meaning and fulfilment, which he has pursued throughout his existence on earth? Science cannot now find, nor has it ever been able to find, answers to these and many other questions.

Science has lost the glamor it had in the twentieth century. People have started to perceive science realistically after dreaming for a long time of a paradise promised by science. People once expected science to change everything for the better; however, they have discovered that it is only a tool that may equally change things for the worse, in evil hands.

Science and faith have struggled with each other a lot in the past. Perhaps one of the reasons for their conflict is the dominance of religion and its utter hegemony over European societies during the Middle Ages, which was accompanied by contemporaneous scientific concepts founded on narrow and literal understandings of religious texts.

Scientific development has contributed to the liberation of faith from human religious frameworks, shaped within a specific time and place. And after centuries of conflict, both science and faith have begun to take their natural places without encroaching on each other. Scientists have come to understand that their knowledge is limited to what is concrete and can be improved and that their theorizing on the intangibles betrays scientific rules and encroaches on contemplation, philosophy and faith. Believers, on the other hand, have recognized that the Holy Bible is a theological book that tells humans about God through the culture within which it was inspired and that it does not offer scientific knowledge, even if sometimes it was expressed in scientific terms as understood by its contemporaneous audience.

Faith is personal, and it is related to many things, such as humility, openness, obedience, the wholeness of man, and the integrity of his mind and heart. That's why we may find both faithful and atheistic scientists, just as we find both faithful and atheistic philosophers.

It is time for us to put God in His own category above our human abilities, however big they may seem, since He is immeasurably beyond our understanding.

## الإيمان والعلم

المتروبوليت سابا (اسبر)

العلم نطاقه المحسوسات والمنظورات. يتعاطى العلم مع الموجود. يقوم على التحليل والتدقيق ومعرفة التركيب. الجسم البشري على سبيل المثال لا الحصر، موجود. وظيفة العلم وإمكاناته تكمن في معرفة تركيبه، ووظائف أعضائه وتكامل عملها، وأمراضه وأسباب تراجعها أو نموّه... إلى ما هنالك من أسرار تخفى على العقل البشري. يتعاطى العلم مع ما هو موجود، فيطوّره، يجمّله، يغنيه، إلخ.

عندما يتخطّى العلم الموجودات، ويدخل عالم الإنسان الروحي وأحلامه ودوافعه وميوله، عندما يتعاطى الوجدانيات ويدرس قضايا الوجود الأساسيّة كالحب والكراهية، السلام الداخلي، القلق، الألم، المعنى، الموت، الحياة والشرّ والخير... فإنّه يتخلّى عن قواعده العلميّة الصارمة، ويدخل مجال الاستنتاج، والاستدلال، والتنظير، والتأمّل. لا يبقى علماً، يصير فلسفة وما ورائيات (ميتافيزيك).

يساعدني العلم في معرفة المناسب لصحتي، والموافق لأموري المعيشيّة والاقتصاديّة. يزودني بالدواء الشافي لمرضي، وييسّر انتقالي من مكان إلى آخر. لكنّه لا يعطيني معنىً لحياتي، ولا يفسّر لي وجود الموت، أو الشرّ، أو الألم، أو الظلم... هذه نطاقها، بشريّاً، الفلسفة، أو الإيمان، أو الدّين.

إن أردنا رؤية متكاملة، نجد في العلم والإيمان ميدانين متكاملين لا متناقضين. أولهما ييسّر معيشة الإنسان في كثير من الميادين، والثاني يعطيه دفعاً، ومعنى، وطاقة داخلية، من أجل عيش الحياة بملئها. "أمّا أنا فجئت لتكون لهم الحياة، بل ملء الحياة" (يو ١٠/١٠). الإنسان كائن جسماني- نفساني. هو مؤلّف من روح ومادّة.

نسمّيه مسيحياً كائناً "بسيكوسوماتي"، أي نفس - جسدي. للجسد مطالبه واحتياجاته وكذلك للنفس. الاكتفاء بالجسد وما له يجعل البشر كائنات غرائزية، على غرار الحيوانات. وقد أظهر التاريخ أنّ الانسان لا يكتفي بالماديات، ولا يسعى إلى ما سواها، إلا حينما تعوزه الضروريات منها. لكنّه، وحالما، يحقّق حاجته منها، ينتقل إلى الحاجة الأعمق، حاجة نفسه وروحه.

للعلم ميدانه وكذلك للإيمان. ميدان الإيمان أشمل وأعمّ، فهو يتضمّن العلم وسيلةً لتحسين أمور الحياة، ومشاركة لله في الإبداع. الأهمّ في الإيمان أنّه يؤمّن الضوابط، التي تجعل للعلم مكانته، وتحدّ من اندفاعاته، التي قد يوجّهها الإنسان إلى التدمير والتخريب، بدلاً من البناء والحياة الفضلى.

من يضع أخلاقيّة للعلم؟ من يوقفه عن إنتاج الإنسان السوبر وإفناء البشر الضعفاء؟ من يمنعه من بناء عبوديّة إنسانية جديدة؟ من يعطي للإنجازات العلميّة معناها الإنساني؟ من يضع أخلاقيّات للعلوم الإحيائيّة (bioethics)؟ من يُشبع نفس الإنسان المتعطّشة إلى الحبّ والأمان؟ من يشحنه بطاقات الحياة الفضلى ويعطيه المعنى والملء، اللذين فتش عنهما طوال وجوده على الأرض ولا يزال؟ هذه وغيرها أسئلة لا يستطيع العلم ولم يستطع أن يوجد إجابات لها.

خبا بريق العلم، الذي كان له في القرن العشرين. وبدأ الإنسان ينظر إليه بواقعيّة، بعدما حلم طويلاً بالفردوس الذي انتظره منه. حمّله في الماضي مسؤوليّة تغيير كلّ شيء إلى الأفضل، لكنّه اكتشف أنّه مجرد وسيلة لهذا، وقد يكون في يد الشرير وسيلة للأسوأ.

تصارع العلم والإيمان كثيراً في الماضي. ولعلّ أحد أسباب هذا الصراع، سيادة الدين وهيمنته الكاملة على المجتمعات الأوروبيّة في العصور الوسطى، وما رافقه من مفاهيم بشريّة علميّة تأسست على فهم ضيق الأفق وحرفي للنصوص الدينيّة.

ساهم التطوّر العلمي في تحرير الإيمان من الأطر الدينيّة البشريّة، الخاضعة للزمان والمكان. وبعد قرون من الصراع، بدأ كلّ من العلم والإيمان يأخذ مكانته الطبيعيّة، ولا يتعدّى واحدهما على الآخر. فهم العلماء أنّ علومهم محصورة بما هو موجود ويمكن تطويره، وأنّ تنظيره في ما هو ليس تحت الحواس خروج عن القواعد العلميّة، إلى التأمّل والفلسفة والإيمان. وعرف المؤمنون أنّ الكتاب المقدّس كتاب لاهوت، يخبر البشر عن الله، من خلال ثقافة الزمان الذي تمّ الوحي فيه، ولا يهدف إلى إعطاء معلومات علميّة، ولو تكلم فيها أحياناً انطلاقاً من مفهوم البشر، الذين خاطبهم.

الإيمان شخصي، ويرتبط بأمور عديدة، كالتواضع والانفتاح والتسليم ووحدة الإنسان وتكامل عقله وقلبه. ولذلك نرى علماء مؤمنين وآخرين ملحدين، وكذلك الأمر مع الفلاسفة.

آن لنا أن ننزّه الله عن إمكانياتنا البشريّة، مهما عظمت، لأنّه يبقى الفائق إيانا بما لا يُقاس.