

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

<u>DAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
21	Hanna Qaisiya	16
21	Khader Khoury	16
22	George Youssef Haddad	33
22	Tawfiq Khoury	32
23	Norma Assaf	31
24	Sleiman El-Bouri	20
25	Elias Karadsheh	3
25	Gallal Zetouneh	3
26	Assaf Aziz	66

- **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 **Jeries and Maya Wahhab** on the occasion of **churching** their new baby boy **Jason Wahhab**. May God Bless them!
- Holy Bread is offered for the good health of **Bahij & Jessica Shamat** on the occasion of **churching** their new baby daughter **Michaela Maria Shamat**. May God Bless them!

ETERNAL LIGHT

- **Aug 27:** In loving memory of **Nada Farah Kakish** from Farah and Abla Kakish
- **Aug 27:** For the good health of **Rose Ghneim** on her birthday from George Ghneim and children.
For the good health of **Christina Marie & Adam Shehata** and their family on the occasion of their Anniversary.
- **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 for the good health of **Bahij Shamat & Jessica El-Haddad** on the occasion of **churching** their new baby daughter **Michaela Maria Shamat**.

2023 SOCCER TOURNAMENT SEPTEMBER 1-3

- This year Saint George Montreal is Hosting 20th 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.

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 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

- **Kindly Submit your Contribution through the Following Methods: Connect to the Church Website www.stgeorgeto.org Click on *Donate***
- **“e-transfer” 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)**

DIVINE LITURGY VARIABLES ON SUNDAY, AUGUST 27, 2023
TONE 3 / EOTHINON 1; TWELFTH SUNDAY AFTER PENTECOST
& TWELFTH SUNDAY OF MATTHEW

RIGHTEOUS FATHER PIMEN THE GREAT OF EGYPT; HOSIUS THE CONFESSOR, BISHOP OF CORDOVA;
 NEWLY-REVEALED MARTYR PHANOURIOS OF RHODES

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

<p align="center">RESURRECTIONAL APOLYTIKION IN TONE THREE</p>	<p align="center">أبوليتيكيون القيامة باللحن الثالث</p>
<p>Let the heavens rejoice and the earth be glad, for the Lord hath done a mighty act with His own arm. He hath trampled down death by death, and become the first-born from the dead. He hath delivered us from the depths of Hades, granting the world the Great Mercy.</p>	<p>لِتَفْرَحِ السَّمَاوِيَّاتُ وَتَبْتَهِجِ الْأَرْضِيَّاتُ، لِأَنَّ الرَّبَّ صَنَعَ عِزًّا بِسَاعِدِهِ، وَوَطِئَ الْمَوْتَ بِالْمَوْتِ، وَصَارَ بَكْرًا الْأَمْوَاتِ، وَأَنْقَذَنَا مِنْ جَوْفِ الْجَحِيمِ، وَمَنَحَ الْعَالَمَ الرَّحْمَةَ الْعُظْمَى.</p>
<p>• <i>Now sing the apolytikion of the patron saint or feast of the temple.</i></p>	
<p align="center">KONTAKION OF THE NATIVITY OF THE THEOTOKOS IN TONE FOUR</p>	<p align="center">القنடاق لميلاد والدّة الإله باللحن الرابع</p>
<p>By thy holy nativity, O pure one, Joachim and Anna were delivered from the reproach of barrenness; and Adam and Eve were delivered from the corruption of death; thy people do celebrate it, having been saved from the stain of iniquity, crying unto thee: The barren doth give birth to the Theotokos, who nourisheth our life.</p>	<p>إِنَّ يُوَاكِيمَ وَحَنَّةَ مِنْ عَارِ الْعُقْرِ أُطْلِقَا، وَآدَمَ وَحَوَّاءَ مِنْ فَسَادِ الْمَوْتِ، بِمَوْلِدِكَ الْمُقَدَّسِ يَا طَاهِرَةً أُعْتِقَا. فَلَهُ يُعِيدُ شَعْبَكَ، وَقَدْ تَخَلَّصَ مِنْ وَضْمَةِ الزَّلَّاتِ، صَارِحًا نَحْوِكَ: الْعَاقِرُ تَلِدُ الْوَالِدَةَ الْإِلَهَ الْمُغَذِّيَةَ حَيَاتِنَا.</p>
<p align="center">THE EPISTLE (For the Twelfth Sunday after Pentecost)</p>	<p align="center">الرسالة (الأحد الثاني عشر بعد العنصرة)</p>
<p><i>Sing praises to our God, sing praises. Clap your hands, all ye nations.</i></p> <p>The Reading from the First Epistle of St. Paul to the Corinthians. (15:1-11)</p> <p>Brethren, I would remind you in what terms I preached to you the Gospel, which you received, in which you stand, by which you are saved, if you hold it fast—unless you believed in vain. For I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the Scriptures, that He was buried, that He rose on the third day</p>	<p align="center">رَتِّلُوا لِلَّهِنَا رَتِّلُوا. يا جميع الأمم صتقوا بالأيادي. فصل من رسالة القديس بولس الرسول الأولى إلى أهل كورنثوس. يا إخوة، أعرفكم بالإنجيل الذي بشرتكم به وقبليتموه وأنتم قائلون فيه وبه أيضاً تخضون، بأي كلام بشرتكم به إن كنتم تذكرون، إلا أن تكونوا قد آمنتم باطلاً. فإني قد سلمت إليكم أولاً ما تسلمتُهُ أن</p>

<p>in accordance with the Scriptures, and that He appeared to Cephas, then to the Twelve. Then He appeared to more than five hundred brethren at one time, most of whom are still alive, though some have fallen asleep. Then He appeared to James, then to all the Apostles. Last of all, as to one untimely born, He appeared also to me. For I am the least of the Apostles, unfit to be called an Apostle, because I persecuted the church of God. But by the grace of God I am what I am, and His grace toward me was not in vain. On the contrary, I worked harder than any of them, though it was not I, but the grace of God, which is with me. Whether then it was I or they, so we preach and so you believed.</p>	<p>المسيح مات من أجل خطايانا على ما في الكُتُبِ. وَأَنَّهُ قُبِرَ وَأَنَّهُ قَدِ قَامَ فِي الْيَوْمِ الثَّالِثِ عَلَى مَا فِي الْكُتُبِ. وَأَنَّهُ تَرَاءَى لَصَفًّا ثُمَّ الْإِثْنَيْ عَشَرَ. ثُمَّ تَرَاءَى لِأَكْثَرِ مِنْ خَمْسِ مِئَةِ أَخٍ دُفْعَةً وَاحِدَةً، أَكْثَرَهُمْ بَاقٍ إِلَى الْآنَ، وَبَعْضُهُمْ قَدْ رَقَدُوا. ثُمَّ تَرَاءَى لِيَعْقُوبَ، ثُمَّ لِجَمِيعِ الرُّسُلِ. وَآخِرَ الْكُلِّ تَرَاءَى لِي أَنَا أَيْضًا كَأَنَّهُ لَلِسِقْفِطِ. لِأَنِّي أَنَا أَصْغَرُ الرُّسُلِ، وَلَسْتُ أَهْلًا لِأَنْ أُسَمَّى رَسُولًا، لِأَنِّي اضْطَهَدْتُ كَنِيسَةَ اللَّهِ. وَلَكِنْ بِنِعْمَةِ اللَّهِ أَنَا مَا أَنَا. وَنِعْمَتُهُ الْمُعْطَاةُ لِي لَمْ تَكُنْ بَاطِلَةً بَلْ تَعَبْتُ أَكْثَرَ مِنْ جَمِيعِهِمْ. وَلَكِنْ لَا أَنَا بَلْ نِعْمَةُ اللَّهِ الَّتِي مَعِي. فَسَوَاءٌ كُنْتُ أَنَا أَمْ أَوْلِيكَ هَكَذَا نَكْرُرُ وَهَكَذَا آمَنْتُمْ.</p>
<p style="text-align: center;">THE GOSPEL (For the Twelfth Sunday of Matthew)</p>	<p style="text-align: center;">الإنجيل (الأحد الثاني عشر من متى)</p>
<p style="text-align: center;">The Reading from the Holy Gospel according to St. Matthew. (19:16-26)</p> <p>At that time, a young man came up to Jesus, kneeling and saying, “Good Teacher, what good deed must I do, to have eternal life?” And He said to him, “Why do you call Me good? No one is good but One, that is, God. If you would enter life, keep the commandments.” He said to Him, “Which?” And Jesus said, “You shall not kill, you shall not commit adultery, you shall not steal, you shall not bear false witness, honor your father and mother, and you shall love your neighbor as yourself.” The young man said to Him, “All these I have observed; what do I still lack?” Jesus said to him, “If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me.” When the young man heard this, he went away sorrowful; for he had great possessions. And Jesus said to his disciples, “Truly, I say to you, it will be hard for a rich man to enter the Kingdom of Heaven. Again I</p>	<p style="text-align: center;">فَصَلِّ شَرِيفًا مِنْ بَشَارَةِ الْقَدِيسِ مَتَّى الْإِنْجِيلِيِّ الْبَشِيرِ وَالتِّلْمِيزِ الطَّاهِرِ.</p> <p>فِي ذَلِكَ الزَّمَانِ، دَنَا إِلَى يَسُوعَ شَابٌّ وَجِئًا لَهُ قَائِلًا: أَيُّهَا الْمُعَلِّمُ الصَّالِحُ، مَاذَا أَعْمَلُ مِنَ الصَّلَاحِ لِتَكُونَ لِي الْحَيَاةَ الْأَبَدِيَّةَ؟ فَقَالَ لَهُ: لِمَاذَا تَدْعُونِي صَالِحًا؟ وَمَا صَالِحٌ إِلَّا وَاحِدٌ وَهُوَ اللَّهُ. وَلَكِنْ إِنْ كُنْتَ تُرِيدُ أَنْ تَدْخُلَ الْحَيَاةَ، فَاحْفَظِ الْوَصَايَا. فَقَالَ لَهُ: أَيُّهُ وَصَايَا؟ قَالَ يَسُوعُ: لَا تَقْتُلْ، لَا تَزْنِ، لَا تَسْرِقْ، لَا تَشْهَدْ بِالزُّورِ. أَكْرِمِ أَبَاكَ وَأُمَّكَ، أَحْبِبْ قَرِيبَكَ كَنَفْسِكَ. قَالَ لَهُ الشَّابُّ: كُلُّ هَذَا قَدْ حَفِظْتُهُ مُنْذُ صِبَايَ، فَمَاذَا يَنْقُصُنِي بَعْدُ؟ قَالَ لَهُ يَسُوعُ: إِنْ كُنْتَ تُرِيدُ أَنْ تَكُونَ كَامِلًا، فَادْهَبْ وَبِعْ كُلَّ شَيْءٍ لَكَ وَأَعْطِهِ لِلْمَسَاكِينِ، فَيَكُونَ لَكَ كَنْزٌ فِي السَّمَاءِ. وَتَعَالَ اتَّبِعْنِي. فَلَمَّا سَمِعَ الشَّابُّ هَذَا الْكَلَامَ، مَضَى حَزِينًا لِأَنَّهُ كَانَ ذَا مَالٍ كَثِيرٍ. فَقَالَ يَسُوعُ لِتِلْمِيزِهِ: الْحَقُّ أَقُولُ لَكُمْ إِنَّهُ يَعْسُرُ عَلَى الْعَنِيِّ أَنْ يَدْخُلَ</p>

<p>tell you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.” When the disciples heard this they were greatly astonished, saying, “Who then can be saved?” But Jesus looked at them and said to them, “With men this is impossible, but with God all things are possible.”</p>	<p>ملكوَتِ السَّمَاوَاتِ. وَأَيْضاً أَقُولُ لَكُمْ، إِنَّ مُرُورَ الْجَمَلِ مِنْ ثَقَبِ الْإِبْرَةِ لِأَسْهَلُ مِنْ دُخُولِ غَنِيِّ مَلَكُوتِ السَّمَاوَاتِ. فَلَمَّا سَمِعَ تَلَامِيذُهُ بِهِتُوءاً جِداً وَقَالُوا "مَنْ يَسْتَطِيعُ إِذْنُ أَنْ يَخْلُصَ؟" فَنَظَرَ يَسُوعُ إِلَيْهِمْ وَقَالَ لَهُمْ: أَمَّا عِنْدَ النَّاسِ فَلَا يُسْتَطَاعُ هَذَا، وَأَمَّا عِنْدَ اللَّهِ فَكُلُّ شَيْءٍ مُسْتَطَاعٌ.</p>
<p>• <i>The Divine Liturgy of St. John Chrysostom continues as usual.</i></p>	
<p>THE DISMISSAL</p>	<p>الختم</p>
<p>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; <i>of Saint N., the patron and protector of this holy community</i>; of the holy and righteous ancestors of God, Joachim and Anna; of our righteous father Pimen the Great of Egypt; Hosius the Confessor, Bishop of Cordova; and Newly-revealed Martyr Phanourios of Rhodes, 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>الكاهن: أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِي، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمَّكَ الْكَلِيَّةِ الطَّهَارَةِ وَالْبَرِيَّةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي؛ وَبِطَلْبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسِينَ الْمُشْرَفِينَ الرُّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوْحَنَّا الذَّهَبِيِّ الْقَمِ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفْرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ؛ وَالْقَدِيسِ (ة) (فُلَانِ، فُلَانَةَ) شَفِيعِ(ة) وَحَامِي(ة) هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصِّدِّيقِينَ جَدِّي الْمَسِيحِ الْإِلَهِيِّ، يُوَاكِيمَ وَحَنَّةَ؛ وَالْقَدِيسِ الْبَارِ بِيْمِينَ، وَأَبِينَا الْجَلِيلِ هُوسِيُوسِ الْمُعْتَرَفِ أُسْقَفِ قَرْطَبَةَ، وَالشَّهِيدِ فَانُورِيُوسِ أُسْقَفِ رُودَسِ، الَّذِينَ نَقِيمُ تَذَكَارَهُمْ الْيَوْمَ، وَجَمِيعِ قَدِيسِيكَ، إِرْحَمْنَا وَخَلِّصْنَا بِمَا أَنَّكَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.</p>
<p>Priest: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.</p>	<p>الكاهن: بِصَلَوَاتِ آبَائِنَا الْقَدِيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهُنَا، اِرْحَمْنَا وَخَلِّصْنَا.</p>
<p>Choir: Amen.</p>	<p>الجوقة: 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.

Holy Services at St. George Antiochian Orthodox Church – Toronto.
Month: **August 2023**

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



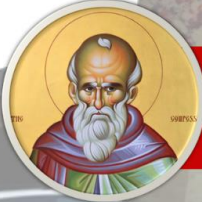
SUN 6 FESTAL ORTHROS 9:00 AM DIVINE LITURGY 10:30 AM *Transfiguration of Our Lord Jesus Christ*

MON 7 TUE 8 WED 9 THU 10 FRI 11

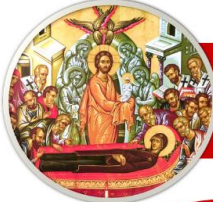


PARAKLESIS TO THE MOST HOLY THEOTOKOS 7:00 PM

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



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



MON 14 FESTAL ORTHROS 5:30 PM DIVINE LITURGY 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 9:00 AM DIVINE LITURGY 10:30 AM *11th Sunday of Matthew*

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

SAT 26 GREAT VESPERS 5:00 PM



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



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

Activities at St. George Antiochian Orthodox Church – Toronto.

Month: **August 2023**

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

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

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

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



ST- GEORGE ANTIOCHIAN ORTHODOX
CHURCH MONTREAL



SOCCER

Tournament

REMINDER

\$60

PER
PLAYER

\$35

PER
PARTICIPANT

1-3

SEPTEMBER

16+

ONLINE REGISTRATION:

<https://forms.gle/JMMk4A4oBd8baNjd6>

REGISTRATION DEADLINE: JULY 15TH

COMPLEXE SPORTIF

TERREBONNE

HOLIDAY INN LAVAL

RATE: \$179+TAX/NIGHT FOR 2

QUEEN BEDS (4 PEOPLE

WIFI AND PARKING INCLUDED

TEL: (450)-682-9000

BOOKING DEADLINE:

JULY 31ST

SAIDDABABNEH@HOTMAIL.COM

CHRISNAIM10@GMAIL.COM



Encountering the Self

By Metropolitan Saba (Isper)

Undoubtedly, the Twelve Apostles headed out in proclaiming the Gospel to the whole world, as the Lord Jesus asked them to do. The countries of the Roman Empire were their main proclamation arenas. Christianity became widespread, took root and was established in those countries where the Greek and Roman civilizations crossed paths.

Why did the early apostles focus their evangelism on countries within the borders of this empire? There is no doubt that this article does not have enough room to contain a detailed answer, although the short answer notes practical reasons such as the ease and security of movement within the lands of the empire. Also, scholars of the development of philosophy and religions unanimously agree that religious ideation yearned for a savior, such as Christ, and considered it an urgent need. Perhaps this is what the Apostle Paul meant when he said, “When the fullness of time has come, God sent forth His Son, born of a woman” (Galatians 4:4).

The Greek and Roman civilizations played an important role in accepting the new religion. They contributed to carving and formulating articulations and laws of faith, and they prepared the clothing of Christianity’s expressive, architectural, educational and artistic garments.

Throughout its history, over the course of twenty centuries, the Church has worked to spread spiritual and material light, wherever it is found and existed. The leaven of the gospel fermented the dough of the world, wherever the gospel was spread and was accepted by the people. The prevailing ideas and values changed, and they were replaced by the values of the Bible based on love, mercy, and equal filiation to God. In its endeavor to transform the world into an image of the Kingdom of Heaven, the Church played a major role in changing the intellectual and moral structures of the world, which at that time were based on the glorification of power. Thus, in Christ, love was considered the strongest expression of power.

These lines raise many questions for us. What is the nature of the relationship between Christianity and civilization? What is the concept of civilization in this context? What are the elements of Christian civilization, so to speak? How does the church serve the world in this field? Does the church follow the civilization that was built and started by man only, or does it ascend man to the civilization of God? And if it does ascend, how does it manage to reflect the spirit of the gospel on the world

in which it resides, feed it with the breath of Christ, to lead it to the pastures of salvation? Which of the world's tools does the church use for the service of the world, and truly for its salvation?

Likewise, do we need civilized tools to convey and evangelize the Gospel, or is its truth sufficient for us to profess it openly? But how do we present it to others, including both believers and non-believers? There are many more similar questions.

There is no doubt that the answers do not come easily, and they always require the believers to consult each other, and ask for the revelation of the Holy Spirit to enlighten them with the expedient answers.

I will briefly concentrate on behaviors. Why does the Church not sufficiently succeed in leading believers to practices that, in the concept of this era, are signs of civilized advancement, while these same behaviors are purely rooted in the gospel and reflective of the fruits of the Holy Spirit? Why do we repeatedly come across a higher level of moral behavior outside the ecclesiastical milieu compared to that inside?

A person or an organization is described as "civilized" if they manifest refined characteristics such as kindness, amiability, sociability, simplicity, and beauty based on proper understanding of human beings, their challenges and needs. Organizations are also "civilized" if they allow the cultivating and nourishment of the talents of individuals. Contemporary business management science highlights the importance of the partnership between employers and employees to reach the highest success rates and enhanced productivity.

Dialogue has become a caliber to assess societies' progress or regress. In our contemporary world, listening to the other is no less morally important than speaking to them because finding solutions requires mutual research. Moreover, attempting to understand others as they present themselves rather than as we would prejudge them based on their own background has become an issue at the core of successful human relations in today's world.

If we approach these concepts from a Christian perspective, we will find out that most of them are of biblical origin, motivated by sincere love and humility. The Gospel tells us to offer these virtues but leaves it up to the Church to teach us how to practically implement them in our daily lives. Isn't there an abyss between believing in principles and virtues, and their practical application? It is not enough to embrace a principle unless we truly live by it.

Education, especially Christian education, is not found on teaching principles only, but rather on training the believers on how to live them and translate them into the course of daily life.

Do we conclude that there is a crisis of pedagogy inside our church? From my standpoint, I cannot but deduce that what we witness within the church, regarding disheartening issues in our milieu, stems from a pedagogical crisis.

In our upbringing, we focused more on manifestation of piety than on the importance of the source of piety. Many focused on the vertical dimension of the Christian life at the expense of the horizontal dimension, forgetting that the cross of Jesus, which leads to resurrection, consists of two sticks: the horizontal and the vertical. Can believers' relationships with God be proper if they transgress their brethren? Didn't our parents, and our Bible before them, teach us that those who love God while loathing their brothers are liars? How can we explain claiming faith and love along with the absence of refinement? Or claiming to defend the faith and the Church by considering others as enemies? Does the presence of the Holy Spirit align with the growth of inferiority complexes, which perceive those who are different as opponents, preventing us from meeting face to face? How can those who are away from the Church be convinced of its beauty when they occasionally witness vulgar behavior? How do we preach love without malice while observers do not see love's embodiment in our midst?

The Church does not lack zealous, committed, and intelligent sons and daughters, but rather humble and prudent ones who know how to critique in a constructive way, rather than to criticize. There are many who criticize and judge, positively or negatively. Although this might indicate care and attention, it often seems to require evaluation to turn it into constructive criticism. Our reality resembles a group of young boys playing in a dirt lot. One of them falls into a muddy patch while they are running around. His companions rush, each in turn, to clean up their friend by scooping up muddy water with their hands, thinking that they are doing a good deed, while in fact they are adding dirt to his dirt.

In fact, we need a civilized attitude and genuine humility in dealing with one another. This will yield to less talking and more listening, less opining and more understanding, less contempt and more respect. The Orthodox Church, not necessarily the Orthodox people, is the Church of Truth. The Orthodox people should be nothing but disciples on the path. The closer they get to God, the more contagiously they illuminate.

When we understand that we are seekers of the truth, not distributors of it, we begin to truly live the Gospel, and in the Gospel.

Originally published April 20, 2015.



Pilgrimage to the Church of St. Arethas (Al-Haarith) in Muscat, Oman

Commemorating the 1500th Anniversary of His Martyrdom - October 21-28, 2023

Saturday **21** Arrival in Muscat.

Sunday **22** Divine Liturgy at St. Arethas Church followed by lunch.
Tour of Muscat: Royal Opera House, Grand Mosque, National Museum, Al Alam Palace, Muttrah Souk.

Monday **23** Sea Tours: Watching dolphins, swimming, snorkeling.

Tuesday **24** Nizwa: Nizwa Fort, Al Hoota Cave, Jabal Al Akhadar ("Green Mountain"), Jabal Shams ("Sun Mountain").

Wednesday **25** *Morning:* Wadi Shab and Bimmah Sinkhole.
Evening: Wahiba Sands Desert – sunset to sunrise, safari, Bedouin night, enjoying the nature of the desert.

Thursday **26** Wahiba Sands Desert, Wadi Bani Khaled, return to Muscat.

Friday **27** Patronal Feast at St. Arethas Church:
Divine Liturgy followed by lunch.

Saturday **28** Departure from Muscat.





CHRISTMAS ROAD

Perfect for families, youth groups, and church gatherings, this game promotes unity, spiritual growth, and a deeper connection to your faith in a festive setting.



For comments and feedback: Joy@antiochian.org

To place your order: <https://forms.gle/mtcSB4UdGcKtGXX56>



وقفه مع الذات

المتروبوليت سابا (اسبر)

ممّا لا شكّ فيه أنّ الرسل الاثني عشر توجّهوا في إعلان الإنجيل "إلى العالم أجمع"، حسبما طلب الربّ يسوع منهم. كانت بلدان الإمبراطورية الرومانيّة ساحة بشارتهم الرئيسيّة. في تلك البلدان التي تلاقت فيها الحضارتان اليونانيّة والرومانيّة، وجدت المسيحيّة لها امتداداً واسعاً وترسّخت وتأسّست.

لماذا تركّز تبشير الرسل الأوائل على بلدان تقع داخل حدود هذه الإمبراطوريّة؟ لا شكّ في أنّ هذه المقالة لا تتسع لجواب مفصّل، وإن كان الجواب المختصر يلحظ أسباباً عملية كسهولة التنقل وأمانه ضمن أراضي الإمبراطوريّة. كما أنّ دارجي تطوّر الفلسفة والديانات يُجمعون على أنّ الفكر الديني كان يتوق إلى مخلص، كالمسيح، ويعتبره حاجة ملحة، ولعلّ هذا ما عناه بولس الرسول بقوله "لما حان ملاء الزمان أرسل الله ابنه مولوداً من امرأة" (غلاطية ٤/٤).

لقد لعبت الحضارتان اليونانيّة والرومانيّة دوراً مهماً في قبول الدين الجديد، وساهمتا في نحت عبارات الإيمان وقوانينه وصوغها، وهيأتا لعناصر المسيحيّة كسائها التعبيري والمعماري والتربوي والفنيّ.

وعملت الكنيسة عبر تاريخها، على مدى عشرين قرناً، على نشر النور الروحي والماديّ، حيثما وُجدت وحلّت. وخمّرت خميرة الإنجيل عجينة العالم، حيثما انتشر الإنجيل وقبله الناس. فتغيّرت الأفكار والقيم السائدة، واستبدلت بقيم الإنجيل القائمة على المحبّة والرحمة والتساوي في البنوة لله. ولعبت الكنيسة، في سعيها إلى تحويل العالم إلى صورة عن ملكوت السموات، دوراً كبيراً، ساهم في تغيير البنى الفكرية والأخلاقيّة للعالم، الذي كان قائماً آنذاك على تمجيد القوّة، فصار، بالمسيح، يعتبر المحبّة التعبير الأقوى للقوّة.

تطرح علينا هذه السطور أسئلة عديدة. ما هي ماهية العلاقة القائمة بين المسيحية والحضارة؟ وما هو مفهوم الحضارة في هذا السياق؟ وما هي عناصر الحضارة المسيحية إن جاز التعبير؟ وكيف تخدم الكنيسة العالم في هذا المجال؟ هل تتبع الكنيسة الحضارة التي بانيتها ومنطلقها الإنسان فقط، أم ترفع الإنسان إلى حضارة الله؟ وإذا ما فعلت كيف تعكس روح الإنجيل في العالم، الذي تحيا فيه، وتطعمه بنفس المسيح، وتقوده تالياً إلى مراعي الخلاص؟ ماذا تستخدم من وسائل العالم ليكون في خدمة العالم، ومن أجل خلاصه حقاً؟

وكذلك، هل نحتاج إلى أدوات حضارية من أجل نقل الإنجيل والتبشير به، أم تكفي حقيقته لكي نجاهر به؟ ولكن كيف نقدّمه للآخرين، بمن فيهم المؤمنون وغير المؤمنين؟ إلى ما هنالك من أسئلة كثيرة ...

لا شك في أنّ الجواب ليس سهلاً، ويحتاج، دوماً، إلى تشاور المؤمنين سوياً، واستلهامهم للروح القدس، حتّى ينيّروهم إلى الجواب الموافق.

سأركّز، في هذه العجالة، على المسلكيات. لماذا لا تتجح الكنيسة، بشكل كاف، في قيادة المؤمنين إلى مسلكيات، هي بمفهوم هذا العصر علامات على الرقي الحضاري، بينما هي في حقيقتها مسلكيات إنجيلية محض وثمار للروح القدس؟ لماذا نصادف، مراراً مستوى مسلكياً أدبياً خارج الوسط الكنسي أرقى ممّا هو في داخله؟

يوسم فلان أو مؤسّسة ما بالحضارية، إذا وُجدت فيها مظاهر أدبية كاللطف، والابتسام، والعفوية في العلاقات، والبساطة، والجمال المبني على فهم الإنسان المعاصر، ووعي معاناته وحاجاته، أو تنظيمات تقسح المجال في استثمار مواهب أفرادها وإغنائها. يقول علم الإدارة المعاصر بالتشاركية ما بين ربّ العمل والعمال، بغية الوصول إلى أعلى نسب النجاح والتطور في

الإنتاج!!!

أدب الحوار صار علامةً على تقدّم المجتمعات أو تأخرها. فالإصغاء إلى الآخر لا يقل أهميةً مناقبيّة، في عالمنا الحالي، عن التكلّم معه، لأنّ إيجاد الطول يستدعي البحث سويّاً. كما أنّ محاولة تفهّم الإنسان كما يقَدّم نفسه، لا كما يفهمه الآخر على خلفياته الذاتيّة، بات أمراً من صميم العلاقات الإنسانيّة الناجحة في عالم اليوم.

إذا قرأنا هذه المفاهيم، من زاوية مسيحيّة، نكتشف أنّ جلّها إنجيلي المنشأ، باعته المحبّة والتواضع الحقيقيّان. يطالبنا الإنجيل بالمحبّة، ولكنّه يترك للكنيسة أن تعلّمنا كيفيّة ترجمتها في حياتنا اليوميّة. ألا توجد، في واقعنا، هوة ما بين الاعتقاد بالمبدأ أو الفضيلة، وبين التطبيق العملي؟ لا يكفي اعتناق مبدأ ما لكي يُعاش فعلاً وبشكل حقيقي. لا تقوم التربية، وخاصّة المسيحيّة، على تعليم المبادئ فقط، بل على تدريب المؤمن على كيفية عيشها وترجمتها في مسلك حياتي يومي.

أستنتج وجود أزمة تربية في كنيستنا؟ من جهتي لا أستطيع أن أستنتج ممّا يجري في أوساطنا من أمور محزنة، مصدرها أبناء الكنيسة، إلا أزمة تربويّة متأصلة. لقد ركّزنا، في تربيتنا، على المظاهر التّقوية أكثر ممّا أعطينا أهميّة لمصدر التقوى. فانصبّ تركيز الكثيرين على البعد العمودي للحياة المسيحيّة، على حساب البعد الأفقي، ناسين أنّ صليب المسيح، المؤدّي إلى القيامة، لا يتكوّن إلا من الخشبتيّن (الأفقيّة والعموديّة). هل تستقيم علاقة المؤمن بالله إذا تخطّى القريب؟ أولمّ يعلّمنا آباؤنا، وقبلهم إنجيلنا، أنّ من أحبّ الله وهو مبغضٌ لأخيه فهو كاذب؟ كيف نفسّر اقتران ادّعاء الإيمان والمحبّة بانتفاء التهذيب؟ أو ادّعاء الدفاع عن الإيمان وعن الكنيسة باعتبار الآخرين أعداء؟ أو يستقيم حضور الروح القدس مع تنامي عُقد النقص، التي ترى في كلٍّ مختلفٍ خصماً؟ وتمنعنا عن التلاقي وجهاً لوجه؟ كيف يقتنع البعيدون عن الكنيسة بجمال العيش فيها، وهم يرون، أحياناً، مسلكيات سوقية أدنى من التي يرونها في صبية الشوارع؟ كيف نبشّر بالمحبّة التي لا تظنّ السوء، ولا يرى المراقبون تجسيداً لها في أوساطنا؟

لا ينقص الكنيسة أبناء وبنات غيورون وملتزمون، ولا أدكياء، بل متواضعون ومدبرون، يعرفون كيف يقدون، ولا ينتقدون، بطريقة بناءة. ما أكثر الذين ينتقدون ويقيّمون، أسلباً كان نقدهم أم إيجاباً، ولكنه يدلّ على اهتمام ومتابعة، وإن بدا غالباً بحاجة إلى تقويم، حتى يصير نقداً بناءً. كم يشبه واقعنا صبية يلعبون في أرض ترابية، وفيما هم يتراكمون يسقط أحدهم في بقعة موحلة، فيسارع رفاقه، كلّ بدوره، يغرفون بأيديهم من الماء الموحل لينظفوا رفيقهم، ظانين أنّهم يفعلون حسناً، بينما هم في الواقع يزيّدون على وسخه وسخاً.

يلزمنا في الواقع نفس حضاريّ، كي لا نقول تواضعاً أصيلاً، للتعاطي مع بعضنا بعضاً. فيقلّ المتحدثون ويكثر المستمعون، ويقلّ المعاندون ويكثر المتفهّمون، ويقلّ المزدرون ويكثر المحترمون. الكنيسة الأرثوذكسيّة كنيسة الحقيقة، وليس الأرثوذكسيين بالتأكيد. هؤلاء، عليهم أن يكونوا تلاميذ على الدرب ليس إلا، وبمقدار ما يقتربون من الله، فإنّهم ينيرون تلقائياً.

متى فهمنا أنّنا طلاب الحقّ، لا مورّعين له، نبدأ بعيش حقيقي للإنجيل، وفي الإنجيل.

نُشر في الأصل ٢٠ نيسان ٢٠١٥.