

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

<u>DAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
3	Joseph Mraud	37
3	Ferris Dabous	62
4	Cecil Chamandy	36
4	John Ansara	30

ETERNAL LIGHT

- **August 11:** in loving memory of Nahida Irbib from Nadim Irbib and family
- **August 25:** for the good health of Rose Ghneim from her family.
- **September 22:** in loving memory of Ernest Younes from his family.
- **October 13:** in loving memory of Yvonne Younes from her family.

- **Ushers – August 4:** Naji El-Achhab, Fouad Kodsi, Raja Shnoudeh and Samar Shuhaibar
- **Ushers – August 11:** Berge Atikian, Colette El-Hajj, Souhair Abdallah, Issa Bisharat
- Please, pray for the health of the following parishioners: Attiah, Ellen, Robert, Alex, Sam, Elias, Isabelle, Nassar, Adel, Valentine, Lucy, Adele and Nina. If you have any names of people who need prayers, email them to father.

- **One Year memorial** for Ky. Manal Dahdouh will be on **Sunday September 8th**.
- **University Students:** if your son/daughter are starting their university this coming September, please send Father their names and which university. Some universities have OCF chapters, your child can connect with other Orthodox people through Orthodox Christian Fellowship.

- **Fr. George resumed blessing homes. Please call Father to schedule**

- **Wine and Holy Bread Donations:** if you like to donate towards the wine or holy bread, please see the office. \$350 for Holy Bread, and \$300 for wine.

- **Flowers for the Feast of the Dormition:** we are taking donations for the flowers to decorate the bear of the Theotokos. Please, give your donation to George Ghneim or go to the office. Thank you.

ST. GEORGE SUMMER FESTIVAL 2019

- We are happy to announce that St. George Orthodox Church will be holding its sixth summer festival event on Saturday, September 7th (1:00 - 10:00pm) and Sunday, September 8th (12:00 – 9:00pm). The event will offer variety of Middle Eastern food and sweets, music and live entertainment for all ages. The festival committee is looking for volunteers to assist where needed. Shifts will be assigned over the 2 days period. It is important to have as much help as possible in order to make this year a greater success. For sponsorship contact George Boutros 416-688-9994

19th ANNUAL DOECUNY SOCCER TOURNAMENT

- Saint-Nicholas Antiochian Orthodox Church of Montreal will be hosting our Diocese's 19th Annual Soccer Tournament, August 30th - September 1st 2019.

All information including registration forms, rules, and the schedule can be found on our website SaintNicholasSoccer.Weebly.Com

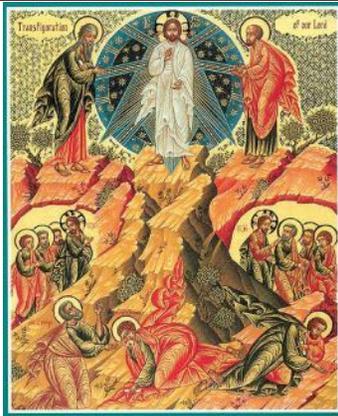
HOTEL RATE ENDS AUGUST 8th. REGISTRATION IS DUE AUGUST 21st 2019

Please encourage players to fill out our RSVP form (on website) as soon as possible to help us estimate our number of guests to the tournament as well as to our dinner Saturday night. We look forward to seeing you in Montreal!

- **August Schedule:**

- **Paraklesis service at 7 PM:** August 1st Thursday, 7th Wednesday, 9th Friday, 12th Monday.
- **Feast of the Transfiguration:** will be celebrated on Monday August 5th. At 7 PM.
- **The Dormition of the Theotokos:** will be celebrated on August 14th with Orthros at 6 PM followed by the Divine Liturgy.
- **The Dormition Fast:** The fast during the dormition of the Theotokos is a strict fast like great lent: **no dairy products, no fish, no meat, no poultry, no alcohol and no eggs.**
- **The Feast of the Beheading of St. John the Baptist:** will be celebrated with the Divine Liturgy on August 28th at 7 PM.

The Transfiguration of Our Lord and Savior Jesus Christ (August 6)



At one point in His earthly ministry, Our Lord asked His disciples, Who do men say that the Son of man is (Matt. 16:13)? The disciples gave various answers: John the Baptist, Elijah, Jeremiah, or one of the other prophets. Then He said to them, But who do you say that I am (Matt. 16:15)? Simon Peter replied, You are the Christ, the Son of the living God (Matt. 16:16). Shortly after this confession of faith, Jesus went up a high mountain (according to Church Tradition, Mt. Tabor) to pray, taking with Him Peter, James and John. And as He was praying, the appearance of His countenance was altered, and His raiment became dazzling white. And behold, two men talked with Him, Moses and Elijah, who appeared in glory and spoke of His departure, which He was to accomplish at Jerusalem. Now Peter and those who were with Him were heavy with sleep, and when they wakened, they saw His glory and the two men who stood with Him. And as the men were parting from Him, Peter said to Jesus, Master, it is well that we are here; let us make three booths, one for You and one for Moses and one for Elijah not knowing what he said. As he said this, a cloud came and overshadowed them; and they were afraid as they entered the cloud. And a voice came out of the cloud, saying, This is My Son, My Beloved; listen to Him! And when the voice had spoken, Jesus was found alone. And they kept silence and told no one in those days anything of what they had seen (Luke 9:29-36).

In the Old Testament, the presence of light and cloud often signified the Divine Presence: Then Moses went up on the mountain, and the cloud covered the mountain. The glory of the Lord settled on Mount Sinai, and the cloud covered it six days; and on the seventh day He called to Moses out of the midst of

the cloud. Now the appearance of the glory of the Lord was like a devouring fire on the top of the mountain in the sight of the people of Israel (Ex. 24:15-17). Likewise, on Mt. Tabor the cloud signified the Divine Presence the God-Man Jesus Christ and the Theophany here was accompanied by a bright radiance.

Both Moses and Elijah had beheld the presence of God, as the Readings at the Vespers of the Feast point out, and thus were appropriate witnesses on Mt. Tabor to Christ's divinity. In addition, as Jesus is the fulfillment of the Law and the Prophets, how appropriate it was for those who par excellence represented the Law (Moses) and the Prophets (Elijah) to be present.

The Lord took His three closest disciples (Peter, James and John) with Him on the mountain for, although God sometimes reveals Himself to sinners in quite unexpected ways, it is usually those who have followed Him long and faithfully who are privileged to enter into the joy of the Transfiguration of the Master.

The bright radiance and shining of the face are also a characteristic of those closest to God. Such was the case of Moses, who spoke to God face to face: When Moses came down from Mount Sinai, with the two tables of the testimony in his hand as he came down from the mountain, Moses did not know that the skin of his face shone because he had been talking with God. And when Aaron and all the people of Israel saw Moses, behold, the skin of his face shone, and they were afraid to come near him. But Moses called to them; and Aaron and all the leaders of the congregation returned to him, and Moses talked with them.... And when Moses had finished speaking with them, he put a veil on his face; but whenever Moses went in before the Lord to speak with Him, he took the veil off, until he came out; and when he came out, and told the people of Israel what he was commanded, the people of Israel saw the face of Moses, that the skin of Moses' face shone; and Moses would put the veil upon his face again, until he went in to speak with Him (Ex. 34:29-35). In more recent times this phenomenon was especially noted in the case of St. Seraphim of Sarov whose face shone like the brightest sun according to contemporary reports [Conversation with Motovilov].

In like manner, we all have the opportunity to be transfigured in our lives and to acquire a close relationship with God. So, too, we all have the opportunity to manifest the visible signs of those closest to God. In any case, as St. Paul tells us, when we die our bodies will be transformed (transfigured, as it were) and we will take on spiritual, radiant bodies. This aspect is clearly seen in the Transfiguration of Our Lord.

Troparion (Tone 7)

Thou wast transfigured on the Mount, O Christ God, revealing Thy glory to Thy disciples as far as they could bear it. Let Thine everlasting light shine upon us sinner! Through the prayers of the Theotokos, O Giver of Light, glory to Thee!

Kontakion (Tone 7)

On the mountain wast Thou transfigured, O Christ God, and Thy disciples beheld Thy glory as far as they could see it; so that when they would behold Thee crucified, they would understand that Thy suffering was voluntary, and would proclaim to the world that Thou art truly the Radiance of the Father!

**DIVINE LITURGY VARIABLES ON SUNDAY, AUGUST 04, 2019
TONE 6 / EOTHINON 7; SEVENTH SUNDAY AFTER PENTECOST
& SEVENTH SUNDAY OF MATTHEW**

THE HOLY SEVEN SLEEPING YOUTHS OF EPHESUS;
RECOVERY OF THE RELICS OF MARTYR EUDOKIA OF PERSIA

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

الشماس: مِنْ أَجْلِ الْمَثْرُوبُولِيَّتِ بُولُسَ وَالْمَطْرَانَ
يُوحَنَّا وَفَكَ أَسْرِهِمَا وَعَوْدَتِهِمَا سَالِمِينَ، إِلَى الرَّبِّ
نَطْلُبُ.

Choir: Lord, have mercy.

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

RESURRECTIONAL APOLYTIKION IN TONE SIX

When Mary stood at Thy grave, looking for Thy sacred body, angelic powers shone above Thy revered tomb; and the soldiers who were to keep guard became as dead men. Thou led Hades captive and wast not tempted thereby. Thou didst meet the Virgin and didst give life to the world, O Thou, Who art risen from the dead, O Lord, glory to Thee.

إِنَّ الْفُؤَاتِ الْمَلَائِكِيَّةَ ظَهَرُوا عَلَى قَبْرِكَ الْمُوقَّرِ،
وَالْحُرَّاسَ صَارُوا كَالْأَمْوَاتِ، وَمَرِيْمَ وَقَفَّتْ عِنْدَ الْقَبْرِ
طَالِبَةً جَسَدَكَ الطَّاهِرَ، فَسَبَّيْتَ الْجَحِيْمَ وَلَمْ تُجْرَبْ
مِنْهَا، وَصَادَفْتَ الْبَتُولَ مَانِحًا الْحَيَاةَ. فَيَا مَنْ قَامَ مِنْ
بَيْنِ الْأَمْوَاتِ، يَا رَبُّ الْمَجْدُ لَكَ.

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

KONTAKION OF THE TRANSFIGURATION IN TONE SEVEN

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.

تَجَلَّيْتَ أَيُّهَا الْمَسِيحُ الْإِلَهُ عَلَى الْجَبَلِ، وَحَسَبَمَا وَسِعَ
تَلَامِيذَكَ شَاهَدُوا مَجْدَكَ. حَتَّى عِنْدَمَا يُعَايِنُونَكَ
مَصْلُوبًا، يَفْطَنُوا أَنَّ أَلَمَكَ طَوْعًا بِاخْتِيَارِكَ، وَيُكْرِرُوا
لِلْعَالَمِ، أَنَّكَ أَنْتَ بِالْحَقِيقَةِ شُعَاعُ الْآبِ.

THE EPISTLE

(For Seventh Sunday after Pentecost)

O Lord, save Thy people, and bless Thine inheritance.

Until Thee will I cry, O Lord my God.

The Reading from the Epistle of St. Paul to the Romans. (15:1-7)

Brethren, we who are strong ought to bear with the failings of the weak, and not to please ourselves; let each of us please his neighbor for his good, to edify him. For Christ did not please himself; but, as it is

خَلِّصْ يَا رَبُّ شَعْبَكَ وَبَارِكْ مِيرَاثَكَ

إِلَيْكَ يَا رَبُّ أَصْرُخُ إِلَهِي

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولُسَ الرَّسُولِ إِلَى أَهْلِ

رُومِيَّةَ. (15:1-7)

يَا إِخْوَةَ، يَجِبُ عَلَيْنَا نَحْنُ الْأَقْوِيَاءُ أَنْ نَحْتَمِلَ وَهَنَ
الضُّعْفَاءِ، وَلَا نُرْضِي أَنْفُسَنَا * فَلْيُرْضِ كُلُّ وَاحِدٍ مِنَّا

written, "The reproaches of those who reproached thee fell on me." For whatever was written in former days was written for our instruction, that by steadfastness and by the encouragement of the scriptures, we might have hope. May the God of steadfastness and encouragement grant you to live in such harmony with one another, in accord with Christ Jesus, so that together you may with one voice glorify the God and Father of our Lord Jesus Christ. Welcome one another, therefore, as Christ has welcomed you, for the glory of God.

قَرِيبَهُ لِلْخَيْرِ، لِأَجْلِ الْبُنْيَانِ * فَإِنَّ الْمَسِيحَ لَمْ يُرْضِ نَفْسَهُ، وَلَكِنْ كَمَا كُتِبَ "تَعْيِيرَاتُ مُعَيَّرِكَ وَقَعَتْ عَلَيَّ" * لِأَنَّ كُلَّ مَا كُتِبَ مِنْ قَبْلُ، إِنَّمَا كُتِبَ لِتَعْلِيمِنَا، لِيَكُونَ لَنَا الرَّجَاءُ بِالصَّبْرِ وَبِتَعَزِيَةِ الْكُتُبِ * وَلِيُعْطَكُم إِلَهُ الصَّبْرِ وَالتَّعَزِيَةِ أَنْ تَكُونُوا مُتَّقِي الْأَرَاءِ فِيمَا بَيْنَكُمْ، بِحَسَبِ الْمَسِيحِ يَسُوعَ * حَتَّى إِنَّكُمْ بِنَفْسٍ وَاحِدَةٍ وَفَمٍ وَاحِدٍ تُمَجِّدُونَ اللَّهَ أَبَا رَبِّنَا يَسُوعَ الْمَسِيحَ * مِنْ أَجْلِ ذَلِكَ، فَلْيَتَّخِذْ بَعْضُكُمْ بَعْضًا كَمَا اتَّخَذَكُمُ الْمَسِيحُ لِمَجْدِ اللَّهِ.

THE GOSPEL

(For Seventh Sunday of Matthew)

The Reading from the Holy Gospel according to St. Matthew. (9:27-35)

At that time, as Jesus passed on from there, two blind men followed him, crying aloud: "Have mercy on us, Son of David." When He entered the house, the blind men came to Him; and Jesus said to them, "Do you believe that I am able to do this?" They said to Him, "Yes, Lord." Then He touched their eyes, saying, "According to your faith be it done to you." And their eyes were opened. And Jesus sternly charged them, "See that no one knows it." But they went away and spread His fame through all that district. As they were going away, behold, a dumb demoniac was brought to Him. And when the demon had been cast out, the dumb man spoke; and the crowds marveled, saying, "Never was anything like this seen in Israel." But the Pharisees said, "He casts out demons by the prince of demons." And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom, and healing every disease and every infirmity.

فَصَلِّ شَرِيفًا مِنْ بَشَارَةِ الْقَدِيسِ مَتَّى الْإِنْجِيلِيِّ الْبَشِيرِ وَالتَّمْلِيذِ الطَّاهِرِ. (9:27-35)

فِي ذَلِكَ الزَّمَانِ، فِيمَا يَسُوعُ مُجْتَازًا، تَبِعَهُ أَعْمِيَانِ يَصِيحَانِ وَيَقُولَانِ: اِرْحَمْنَا يَا ابْنَ دَاوُدَ * فَلَمَّا دَخَلَ الْبَيْتَ، دَنَا إِلَيْهِ الْأَعْمِيَانِ، فَقَالَ لَهُمَا يَسُوعُ: هَلْ تُؤْمِنَانِ أَنِّي أَقْدِرُ أَنْ أَفْعَلَ ذَلِكَ؟ فَقَالَا لَهُ: نَعَمْ يَا رَبُّ. * حِينَئِذٍ لَمَسَ أَعْيُنَهُمَا قَائِلًا: كَأَيْمَانِكُمَا فَلْيَكُنْ لَكُمَا. فَاَنْفَتَحَتْ أَعْيُنُهُمَا. فَاَنْتَهَرَهُمَا يَسُوعُ قَائِلًا: انظُرَا، لَا يَعْزَمُ أَحَدٌ * فَلَمَّا خَرَجَا، شَهَرَاهُ فِي تِلْكَ الْأَرْضِ كُلِّهَا * وَبَعْدَ خُرُوجِهِمَا، قَدَّمُوا إِلَيْهِ أَخْرَسَ بِهِ شَيْطَانٌ * فَلَمَّا أَخْرَجَ الشَّيْطَانُ، تَكَلَّمَ الْأَخْرَسُ. فَتَعَجَّبَتِ الْجُمُوعُ قَائِلِينَ: لَمْ يَظْهَرَ قَطُّ مِثْلُ هَذَا فِي إِسْرَائِيلَ * أَمَّا الْفَرِيسِيُّونَ فَقَالُوا: إِنَّهُ بِرَبِّيسِ الشَّيَاطِينِ يُخْرِجُ الشَّيَاطِينِ * وَكَانَ يَسُوعُ يَطُوفُ الْمُدُنَ كُلِّهَا وَالْقُرَى، يُعَلِّمُ فِي مَجَامِعِهِمْ، وَيَكْرِزُ بِبَشَارَةِ الْمَلَكُوتِ، وَيَشْفِي كُلَّ مَرَضٍ وَكُلَّ ضَعْفٍ فِي الشَّعْبِ.

• *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

الكاهن: أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِي، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمَّكَ الْقَدِيسَةِ الْكُلِّيَّةِ الطَّهَارَةِ

<p>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 the Holy Seven Sleeping Youths of Ephesus; and Martyr Eudokia of Persia, 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>وَالْبَرِيئَةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُخْيِي؛ وَبِطِبَابَاتِ الْقُوَاتِ السَّمَاوِيَّةِ الْمَكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسِينَ الْمُشْرَفِينَ الرَّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوْحَنَّا الذَّهَبِيِّ الْقَمِّ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ؛ وَالْقَدِيسِ (قُلَان)، صَاحِبِ وَشَفِيعِ هَذَا الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصِّدِّيقِينَ يُوَاكِيمَ وَحَنَّةَ جَدِّي الْمَسِيحِ الْإِلَهِ؛ وَالْقَدِيسُونَ الْفَتِيَّةَ السَّبْعَةَ النَّائِمُونَ فِي أَفْسُسَ؛ وَالشَّهِيدَةَ أَدُوكِيَا الْفَارِسِيَّةَ؛ الَّذِينَ نُقِيمُ تَذْكَارَهُمُ الْيَوْمَ؛ وَجَمِيعِ قَدِيسِيكَ، اِرْحَمْنَا وَخَلِّصْنَا بِمَا أَنْتَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.</p>
<p>Priest: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us and save us.</p>	<p>الكاهن: بِصَلَوَاتِ آبَائِنَا الْقَدِيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهُنَا، اِرْحَمْنَا وَخَلِّصْنَا.</p>
<p>Choir: Amen.</p>	<p>الجوق: آمين.</p>
<p><u>Pronunciation Guide</u> Eudokia: ev-doh-KEE-ah</p>	
<p>These texts have been prepared by St George Antiochian Orthodox Church 1220 S. 60th Court, Cicero, IL 60804 www.stgeorgechi.org 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>	

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