

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

| <u>DAY</u> | <u>NAME OF THE DEPARTED</u> | <u>ANNIVERSARY</u> |
|-------------------|------------------------------------|---------------------------|
| 26 | Assaf Aziz | 62 |
| 28 | Michel Zakkak | 6 |
| 28 | Suha Halteh | 28 |
| 28 | Farid Nassar | 3 |
| 30 | Adele Ayoub | 35 |
| 30 | Michael Isaac | 63 |
| 31 | Attiat Homsy | 8 |
| 31 | Delia Chamandy | 53 |
| 1 | Hilda Zaghloul | 3 |

ETERNAL LIGHT

- **September 1:** in loving memory of Naim, Faddieh, Salem, Mary and Ghazi Bisharat
In loving memory of Attiat Homsy from George Homsy
- **September 8:** for the good health of Mona Bisharat and Romal Shammas on Wedding day
- **September 22:** in loving memory of Ernest Younes from his family.
- **October 13:** in loving memory of Yvonne Younes from her family.
- **Ushers – Sep 1:** George Boutros, Naji El-Achhab, Richard Smith and George Nims
- **One Year memorial** for Ky. Manal Dahdouh will be on **Sunday September 8th**.
- We will have a memorial service **Fr. John Koulouras**. May his memory be eternal.
- **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.
- Please, pray for the health of the following parishioners: Ellen, Robert, Alex, Sam, Elias, Isabelle, Nassar, Adel, Valentine, Lucy, Adele, Nina and Sonia. If you have any names of people who need prayers, email them to father.
- **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.
- **Help with a ride to church:** Fr. Richard Rene will be joining us on September 8th at the Liturgy, he will be staying in downtown at 5 Hoskin Ave. Can anyone help give Father a ride to the church that Sunday?
- **September 1st:** Church New Year, we will have a special prayer.
- There will be no Vespers next Saturdays, September 7th.
- The Feast of the Elevation of the Holy Cross will be celebrated on Sep 13th in the evening
- Bible Study will start on September 20th at 7 PM.
- **Help with a ride to church:** Fr. Richard Rene will be joining us on September 8th at the Liturgy, he will be staying in downtown at 5 Hoskin Ave. Can anyone help give Father a ride to the church that Sunday?
- **The Sunday School:** Registration will be on September 8th. There will be a blessing for the children for the start of the new school year at the end of Liturgy. Sunday school starts on September 15th.
- Altar servers retreat: we will have our annual altar servers retreat on Saturday September 28 from 12-6. We will have lunch together. All altar servers are welcome.
- Father would like to meet with the Teens parents on Sunday September 29th after Liturgy.
- Today is the 40 days memorial for Neil Kazen offered by his children and their families, may his memory be eternal.

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 volunteering contact Nahla Raffoul 647-401-8870 or Reem Shami 416-305-6848 and for sponsorship contact George Boutros 416-688-9994 or Richard Smith 647-280-0883

SCHOLARSHIPS

- Scholarship funds made available to students attending of 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 September 1st. The following is a list of available scholarship funds:

ALEXANDER & ROSE YOUNES MEMORIAL SCHOLARSHIP FUND

ISSA KHOURY SCHOLARSHIP FUND

ORTANSE EL-HAGE SCHOLARSHIP FUND

SALIM ELIAS ZABANA MEMORIAL SCHOLARSHIP FUND

DOECUNY FALL RETREAT / OCTOBER 25-27, 2019

- On behalf of the Diocese Ministry Council (DMC), I am very pleased to share with you the details of this year's Fall Retreat.

The retreat will be held on **October 25-27**, and will be hosted by St. George Church in **Montreal**. Our Guest Speaker will be **Fr. Josiah Trenham**, who is well known and followed by many in our Archdiocese, in large part because of his "Arena" podcasts on Ancient Faith Radio.

The retreat will generally focus on **Relationships**. This theme was selected based on a review and consideration of suggestions provided by participants in last year's retreat. The workshops over the course of the retreat will explore different facets of relationships, and how they affect our relationship with God.

For further information on the retreat including details pertaining to accommodations and registration, please visit the retreat's web site: <https://doecunyretreat.weebly.com/>. You'll note that the chosen hotel is within close proximity to the church. The schedule for the retreat will be posted on the web site in short order.

Church New Year (Taken from the OCA website)

The first day of the Church New Year is also called the beginning of the Indiction. The term Indiction comes from a Latin word meaning, "to impose." It was originally applied to the imposition of taxes in Egypt. The first worldwide Indiction was in 312 when the Emperor Constantine (May 21) saw a miraculous vision of the Cross in the sky. Before the introduction of the Julian calendar, Rome began the New Year on September 1.

According to Holy Tradition, Christ entered the synagogue on September 1 to announce His mission to mankind (Luke 4:16-22). Quoting Isaiah 61:1-2), the Savior proclaimed, "The spirit of the Lord is upon me; because He has anointed me to preach the gospel to the poor; He has sent me to proclaim release to captives, and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord..." This scene is depicted in a Vatican manuscript (Vatican, Biblioteca. Cod. Gr. 1613, p.1). Tradition says that the Hebrews entered the Promised Land in September.

The Five Cycles in Orthodox Worship

The Great Cycle of Life.

The life of an Orthodox Christian can be seen as being composed of five cycles. There is, first of all, the great cycle of life, which embraces the whole life of a man from birth to death, and which consists in liturgical actions which are not repeated, occurring only once in a person's lifetime. These are Holy Baptism, Holy Chrismation, and the Burial Service. In addition, there also belongs in this great cycle the Sacraments or Sacramental Blessings which bestow special grace for a particular office or vocation with the community. These are Holy Matrimony, the Monastic Tonsure and Holy Orders.

The Daily Cycle.

Another major cycle which involves the entire life of an Orthodox Christian is the daily cycle of prayers and praises offered by the Church, once every twenty-four hours. These services express our remembrance of events which happened at certain hours and contain petitions relevant to these memories.

In antiquity the day was considered to begin at sunset and thus was divided according to the following order. Night began at 6:00 p.m. (according to our reckoning) and was divided into four parts (called watches the time of changing guards): Evening (6:00 p.m. to 9:00 p.m.); Midnight (9:00 p.m. to 12:00 midnight); Cock-crow (12:00 midnight to 3:00 a.m.); and Morning (3:00 a.m. to 6:00 a.m.). Day began at 6:00 a.m. (our reckoning) and it, too, was divided into four watches (or hours). First Hour (6:00 a.m. to 9:00 a.m.); Third Hour (9:00 a.m. to 12:00 noon); Sixth Hour (12:00 noon to 3:00 p.m.); and Ninth Hour (3:00 p.m. to 6:00 p.m.).

Following this ancient pattern, Orthodox Christians begin each portion of the day with common prayer, which has resulted in the following eight Services, customarily divided into three groups: Ninth Hour, Vespers, and Compline; Nocturns (Midnight Service), Matins, and First Hour; Third and Sixth Hours. In addition to this daily pattern, in certain monasteries during certain periods of fasting, each of the Hours is followed by an intermediate Office called the Interhour. Also included in the daily cycle are the Offices for the Blessing of the Table and the Morning and Evening Prayers.

The Divine Liturgy is often included in this daily cycle, normally being served after the Sixth Hour (although, during Fast Periods it is celebrated after Vespers). Often treated as part of the daily cycle, the Divine Liturgy is not prescribed to be celebrated every day (as it is in many cathedrals and monasteries) and in a theological and mystical sense actually stands outside of chronological time since it also serves as a point of contact with the eternal, where its participants (by virtue of their partaking of the Holy Eucharist) are transported to a point outside of time where there is no past, present or future, but only the eternal Now [The Festal Menaion, trans. Mother Mary and Archimandrite Kallistos Ware, p. 40]. On days when the Divine Liturgy is not celebrated, the Service of the Typical Psalms is celebrated in its place after the Sixth Hour (it also sometimes precedes the Liturgy), thus forming part of the third group of Daily Services with the Third and Sixth Hours.

In addition to these two cycles, there are also three others: The Weekly Cycle of the Eight Tones (Octoechos), the Annual Cycle of Movable Feasts (dependent upon Pascha), and the Annual Cycle of Fixed Feasts, beginning on the first day of the Church Year September 1. These three cycles are combined and superimposed on each other, giving the Liturgical Year a constant and unfailing variety.

The Weekly Cycle.

Each day of the Weekly Cycle is dedicated to certain special memorials. Sunday is dedicated to Christ's Resurrection; Monday honors the Holy Bodiless Powers (Angels, Archangels, etc.); Tuesday is dedicated to the prophets and especially the greatest of the Prophets, St. John the Forerunner and Baptist of the Lord; Wednesday is consecrated to the Cross and recalls Judas' betrayal; Thursday honors the Holy Apostles and Hierarchs, especially St. Nicholas, Bishop of Myra in Lycia; Friday is also consecrated to the Cross and recalls the day of the Crucifixion; Saturday is dedicated to All Saints, especially the Mother of God, and to the memory of all those who have departed this life in the hope of resurrection and eternal life.

Each week of the Weekly Cycle is centered around the Eight Tones (the basis for Orthodox Church music) and each Week has its appointed Tone. On Saturday Evening of Bright Week (the Eve of St. Thomas Sunday), the cycle of Tones begins with Tone One and, week by week, the sequence continues through the successive Tones, One to Eight, changing to a new Tone every Saturday Evening, throughout the year.

The Annual Cycle of Movable Feasts.

The yearly cycle of Movable Feasts is that centered around Holy Pascha and is called movable because, being linked with the Feast of Feasts, it shifts from year to year as Pascha itself falls on a different date each year. The Feasts which comprise this cycle are Palm Sunday (the Sunday before Pascha), Holy Ascension (the fortieth day after Pascha) and Holy Pentecost (the Descent of the Holy Spirit the fiftieth day after Pascha).

The Annual Cycle of Fixed Feasts.

Each day of the year is dedicated to the memory of particular events or Saints and these memorials always fall on the same Calendar date each year. Thus, in honor of each event or Saint(s), special hymns have been composed which are added to the usual hymns and prayers of the day.

The Great Feasts.

Among the feasts of the Church Year, a place of special honor belongs to the Feast of Feasts, Holy Pascha. Next in importance come the Twelve Great Feasts, which can be divided into two groups: Feasts of the Lord and Feasts of the Mother of God.

Great Feasts of the Lord:

1. The Universal Exaltation (or Elevation) of the Life-creating Cross (Sept. 14)
2. The Nativity of Our Lord God and Savior Jesus Christ (Christmas Dec. 25)
3. The Theophany (or Epiphany) of Our Lord God and Savior Jesus Christ (Jan. 6)
4. The Entrance of Our Lord Jesus Christ into Jerusalem (Palm Sunday Sunday before Pascha)
5. The Ascension of Our Lord and Savior Jesus Christ (40 days after Pascha)
6. The Descent of the Holy Spirit (Holy Pentecost 50 days after Pascha)
7. The Transfiguration of Our Lord God and Savior Jesus Christ (Aug. 6)

Great Feasts of the Mother of God:

1. The Nativity of the Most-Holy Theotokos (Sept. 8)
2. The Entrance (or Presentation) of the Theotokos into the Temple (Nov. 21)
3. The Meeting of Our Lord Jesus Christ in the Temple (Feb. 2)
4. The Annunciation to the Most-Holy Theotokos (Mar. 25)
5. The Falling-Asleep (or Dormition) of the Most-Holy Theotokos (Aug. 15)

All of the Feasts listed above, with the exception of Palm Sunday and Holy Pentecost are preceded by a period of preparation known as the Forefeast. In addition, The Nativity of Christ and the Dormition are preceded by a special fasting period (the Nativity Fast begins on November 15 and the Dormition Fast begins on August 1). Three of the Feasts are followed, on the next day, by a distinctive commemoration known as a Synaxis: The Nativity of Christ is followed, on Dec. 26 by the Synaxis of the Most-Holy Theotokos; the Theophany is followed, on Jan. 7 by the Synaxis of St. John the Baptist; and the Annunciation is followed, on Mar. 26 by the Synaxis of the Archangel Gabriel. In addition, all except one (Palm Sunday) are followed by a festal period called the Afterfeast, during which the prior Feast is continually observed. The last day of the Afterfeast the actual close of the Feast is called the Leavetaking.

DIVINE LITURGY VARIABLES ON SUNDAY, SEPTEMBER 01, 2019

TONE 2 / EOTHINON 11

BEGINNING OF THE INDICTION: ECCLESIASTICAL NEW YEAR

RIGHTEOUS SIMEON THE STYLITE; SYNAXIS OF THE THEOTOKOS AT MIASINAE

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

Choir: Lord, have mercy.

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

الجوقة: يَا رَبُّ ارْحَمْنَا.

- *During the Little Entrance, chant the Resurrectional Apolytikion.*

RESURRECTIONAL APOLYTIKION IN TONE TWO

When Thou didst submit Thyself unto death, O Thou deathless and immortal One, then Thou didst destroy hell with Thy Godly power. And when Thou didst raise the dead from beneath the earth, all the powers of Heaven did cry aloud unto Thee: O Christ, Thou giver of life, glory to Thee.

عِنْدَمَا انْحَدَرْتَ إِلَى الْمَوْتِ أَيُّهَا الْحَيَاةُ الَّذِي لَا
يَمُوتُ، حِينَئِذٍ أَمَتَّ الْجَحِيمَ بِبَرَقِ لَاهُوتِكَ. وَعِنْدَمَا
أَقَمْتَ الْأَمْوَاتِ مِنْ تَحْتِ الثَّرَى، صَرَخَ نَحْوِكَ
جَمِيعُ الْقُوَّاتِ السَّمَاوِيِّينَ: أَيُّهَا الْمَسِيحُ الْإِلَهَ،
مُعْطِي الْحَيَاةِ، الْمَجْدُ لَكَ.

THE EISODIKON (ENTRANCE HYMN) OF ORDINARY SUNDAYS

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

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

- *Now sing these apolytikia in the following order.*

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أَقَمْتَ الْأَمْوَاتِ مِنْ تَحْتِ الثَّرَى، صَرَخَ نَحْوِكَ
جَمِيعُ الْقُوَّاتِ السَّمَاوِيِّينَ: أَيُّهَا الْمَسِيحُ الْإِلَهَ،
مُعْطِي الْحَيَاةِ، الْمَجْدُ لَكَ.

APOLYTIKION OF THE INDICTION IN TONE TWO

O Maker of all creation, Who hast established the times and the seasons in Thine own power: Bless the crown of this year with Thy goodness, O Lord, and keep our rulers and Thy flock in peace, by the intercessions of the Theotokos, and save us.

يَا بَارِيَّ الْخَلِيقَةِ كُلِّهَا، وَالْجَاعِلِ الْأَوْقَاتِ وَالْأَزْمِنَةَ
فِي سُلْطَانِكَ الْخَاصِّ. بَارِكْ إِكْلِيلَ السَّنَةِ
بِصَلَاتِكَ، يَا رَبُّ، وَاحْفَظِ الْعَالَمَ وَكَنِيستَكَ بِسَلَامٍ.
بِشَفَاعَةِ الْوِدَّةِ الْإِلَهِيَّةِ، وَخَلِّصْنَا.

APOLYTIKION OF THE SYNAXIS OF THE THEOTOKOS IN TONE SEVEN

Rejoice, thou who art full of grace, O Virgin Theotokos, haven and protection of the race of man; for the Redeemer of the world became incarnate of thee; for thou alone art both mother and virgin, ever blessed and glorified. Intercede with Christ God that peace be granted unto all the world.

إفْرَحِي يَا وَالِدَةَ الْإِلَهِ الْعَذْرَاءَ الْمُمْتَلِئَةَ نِعْمَةً، يَا مِينَاءَ الْجِنْسِ الْبَشَرِيِّ وَنَصِيرَتَهُ. فَمِنْكَ قَدْ تَجَسَّدَ مُنْقِذُ الْعَالَمِ، وَأَنْتِ وَحْدَكَ أُمَّ وَبَتُولٌ، دَوْمًا مُبَارَكَةٌ وَمُمَجَّدَةٌ. فَتَشْفَعِي إِلَى الْمَسِيحِ الْإِلَهِ لِيَهَبَ السَّلَامَ لِلْمَسْكُونَةِ كُلِّهَا.

APOLYTIKION OF ST. SIMEON THE STYLITE IN TONE ONE

Thou becamest a pillar of patience and didst emulate the Forefathers, O righteous one: Job in his sufferings, Joseph in temptations, and the life of the bodiless while in the body. O Simeon, our righteous Father, intercede with Christ God that our souls be saved.

صِرْتَ لِلصَّبْرِ عَمُودًا، وَلِلْأَبَاءِ الْقُدَمَاءِ ضَارِعَتْ مُبَارِيًا: لِأَيُّوبَ بِالْآلَامِ، وَلِيُوسُفَ بِالْتَّجَارِبِ، وَلِسِيرَةَ الْعَادِمِيِّ الْأَجْسَادِ وَأَنْتِ بِالْجَسَدِ. فَيَا أَبَانَا الْبَارَّ سَمْعَانَ. تَشْفَعُ إِلَى الْمَسِيحِ الْإِلَهِ فِي خَلاصِ نَفُوسِنَا.

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

KONTAKION FOR THE INDICTION IN TONE FOUR

*(**Thou Who wast raised up**)*

O God of all, Thou Who hast made all the ages, * O Sovereign Lord, truly transcendent in essence, * bestow Thy grace and blessing on the year to come; * and, O Most Compassionate, * in Thine infinite mercy * save all them that worship Thee, * Who alone art our Master, * and that with fear, O Savior, cry to Thee: * Grant unto all men a fruitful and godly year.

يَا مَنْ خَلَقَ كُلَّ الْبَرَايَا بِحِكْمَةٍ لَا تُفَسَّرُ، وَوَضَعَ الْأَزْمِنَةَ بِسُلْطَانِهِ الْخَاصِّ، هَبِ الْعَابَاتِ لِشَعْبِكَ الْمُحِبِّ الْمَسِيحِ، وَبَارِكْ مَدْخَلَ السَّنَةِ وَمَخْرَجَهَا، مُسَدِّدًا أَعْمَالَنَا عَلَى مَا يُوَافِقُ مَشِيئَتَكَ الْإِلَهِيَّةَ.

THE EPISTLE

(For the Indiction) (لرأس السنة)

*Great is our Lord, and great is His power.
Praise the Lord, for the Lord is good.*

**The Reading from the First Epistle of
St. Paul to St. Timothy. (2:1-7)**

Timothy, my son, first of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all men, for kings and all who are in high positions, that we

عَظِيمٌ هُوَ رَبُّنَا وَعَظِيمَةٌ هِيَ قُوَّتُهُ
سَبِّحُوا الرَّبَّ فَإِنَّهُ صَالِحٌ.
فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولْسِ الرِّسُولِ الْأُولَى
إِلَى تِيموثَاوُسَ. (2:1-7)

يَا وَلَدِي تِيموثَاوُسَ، أَسْأَلُ قَبْلَ كُلِّ شَيْءٍ أَنْ تُقَامَ تَضَرُّعَاتٌ، وَصَلَوَاتٌ، وَتَوْسَلَاتٌ، وَتَشْكُرَاتٌ مِنْ أَجْلِ جَمِيعِ النَّاسِ * مِنْ أَجْلِ الْمُلُوكِ وَكُلِّ ذِي

may lead a quiet and peaceable life, godly and respectful in every way. This is good, and it is acceptable in the sight of God our Savior, Who desires all men to be saved and to come to the knowledge of the truth. For there is one God, and there is one mediator between God and men, the man Christ Jesus, Who gave Himself as a ransom for all, the testimony to which was borne at the proper time. For this I was appointed a preacher and apostle (I am telling the truth, I am not lying), a teacher of the Gentiles in faith and truth.

مَنْصِبٍ، لِنَقْضِي حَيَاةً مُطْمَئِنَّةً، هَادِئَةً، فِي كُلِّ تَقْوَى وَعِظَافٍ * فَإِنَّ هَذَا حَسَنٌ وَمَقْبُولٌ لَدَى اللَّهِ مُخْلِصِنَا * الَّذِي يُرِيدُ أَنْ جَمِيعَ النَّاسِ يَخْلُصُونَ وَإِلَى مَعْرِفَةِ الْحَقِّ يَبْلُغُونَ * لِأَنَّ اللَّهَ وَاحِدٌ، وَالْوَسِيطُ بَيْنَ اللَّهِ وَالنَّاسِ وَاحِدٌ، وَهُوَ الْإِنْسَانُ يَسُوعُ الْمَسِيحُ * الَّذِي بَدَلَ نَفْسَهُ فِدَاءً عَنِ الْجَمِيعِ، وَهُوَ شَهَادَةٌ فِي آوْنَتِهَا * نُصِبْتُ أَنَا لَهَا كَارِزًا وَرَسُولًا (الْحَقُّ أَقُولُ لَا أَكْذِبُ) مُعَلِّمًا لِلْأُمَّمِ فِي الْإِيمَانِ وَالْحَقِّ.

THE GOSPEL

(لِرَأْسِ السَّنَةِ) (For the Indiction)

The Reading from the Holy Gospel according to St. Luke. (4:16-22)

At that time, Jesus came to Nazareth, where He had been brought up; and He went to the synagogue, as His custom was, on the Sabbath day. And He stood up to read; and there was given to Him the book of the prophet Isaiah. Jesus opened the book and found the place where it was written, "The Spirit of the Lord is upon Me, because He has anointed Me to preach good news to the poor and to heal the broken hearted. He has sent Me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord." And Jesus closed the book, and gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fixed on Him. And He began to say to them, "Today this Scripture has been fulfilled in your hearing." And all spoke well of Him, and wondered at the gracious words which proceeded out of His mouth.

فَصَلُّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ لَوْقَا الْإِنْجِيلِيِّ
النَّبِشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ. (4:16-22)
فِي ذَلِكَ الزَّمَانِ، أَتَى يَسُوعُ إِلَى النَّاصِرَةِ حَيْثُ كَانَ قَدْ تَرَبَّى وَدَخَلَ كِعَادَتِهِ إِلَى الْمَجْمَعِ يَوْمَ السَّبْتِ وَقَامَ لِيَقْرَأَ * فَدَفَعَ إِلَيْهِ سِفْرُ أَشْعِيَاءَ النَّبِيِّ. فَلَمَّا فَتَحَ السِفْرَ، وَجَدَ الْمَوْضِعَ الْمَكْتُوبَ فِيهِ: "إِنَّ رُوحَ الرَّبِّ عَلَيَّ، وَأَجْلَلِ ذَلِكَ مَسَحَنِي وَأَرْسَلَنِي لِأَبْشَرِ الْمَسَاكِينِ وَأَشْفِي مَنْكَسِرِي الْقُلُوبِ * وَأُنَادِي لِلْمَآسُورِينَ بِالتَّخْلِيَةِ، وَلِلْعُمْيَانِ بِالبَصْرِ، وَأُطْلِقَ الْمُهْمَشِّينَ إِلَى الْخَلَاصِ، وَأَكْرِرُ بِسَنَةِ الرَّبِّ الْمَقْبُولَةِ" * ثُمَّ طَوَى السِفْرَ وَدَفَعَهُ إِلَى الْخَادِمِ وَجَلَسَ. وَكَانَتْ عِيُونَ جَمِيعِ الَّذِينَ فِي الْمَجْمَعِ شَاخِصَةً إِلَيْهِ * فَجَعَلَ يَقُولُ لَهُمْ: "الْيَوْمَ تَمَّتْ هَذِهِ الْكِتَابَةُ الَّتِي تُلِيَتْ عَلَيَّ مَسَامِعِكُمْ" * وَكَانَ جَمِيعُهُمْ يَشْهَدُونَ لَهُ وَيَتَعَجَّبُونَ مِنْ كَلَامِ النِّعْمَةِ الْبَارِزِ مِنْ فَمِهِ.

• If parishes will offer today's supplication service for the ecclesiastical new year at the end of the Divine Liturgy, then these readings above need not be repeated there.

• The Divine Liturgy of St. John Chrysostom continues as usual with the following koinonikon.

KOINONIKON (COMMUNION HYMN) OF THE INDICTION IN TONE EIGHT

Bless the crown of the year with Thy goodness, O Lord. Alleluia.

بارِكْ إِكْلِيلَ السَّنَةِ بِصَلَاحِكَ، يَا رَبُّ. هَلْلُويَا.

- After “Blessed be the Name of the Lord”, the “Service of Supplication on the First Day of the New Year” takes place. For the complete structure of the Service, consult “The Liturgikon” (3rd edition), Pgs. 418-423.

THE DISMISSAL

Priest: May He Who rose from the dead, Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother—as we celebrate her miracle wrought at Miasinae Monastery and the Great Conflagration (fire) which followed—by the might of the Precious and Life-giving Cross; by the protection of the honorable Bodiless Powers of Heaven; at the supplication of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-laudable apostles; of our father among the saints, John Chrysostom, archbishop of Constantinople, whose Divine Liturgy we have now celebrated; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; of Saint N., the patron and protector of this holy community; of the holy and righteous ancestors of God, Joachim and Anna; of the holy and righteous Simeon the Stylite and his mother Martha; the 40 virgin-martyrs and Ammon the deacon in Heraclea; Venerable Evanthia of Skepsis; Righteous Joshua, son of Nun (Jesus of Navi); Meletios the New of Mount Myoupolis; Venerable Nicholas of Crete; New-martyr Angelis of Constantinople; the martyr Aethalas of Persia; and the martyrs Callista, Evodus and Hermogenes the siblings, whose memory we celebrate today, and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.

الكاهن: أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِي، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمَّكَ - إِذْ نُقِيمُ تَذْكَارَ الْمُعْجِزَةِ الَّتِي صَنَعْتَهَا فِي دَيْرِ مِيَّاسِينِي وَالنَّارِ الْكَبِيرَةِ الَّتِي تَلَّتْ - وَبُقْدَرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي؛ وَبِطَلْبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسِينَ الْمُشْرَفِينَ الرَّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوْحَنَّا الذَّهَبِيِّ الْفَمِّ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشَّحِينَ بِاللَّهِ؛ وَالْقَدِيسِ (فُلَانِ)، صَاحِبِ وَشَفِيعِ هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصِّدِّيقِينَ يُوَاكِيمَ وَحَنَّةَ جَدِّي الْمَسِيحِ الْإِلَهِ؛ وَالْقَدِيسِ الْبَارِّ سِمْعَانَ الْعَمُودِيِّ وَوَالِدَتَهُ مَارْتَا، وَالنِّسْوَةَ الْأَرْبَعِينَ الشُّهَدَاءِ، وَالشَّمَّاسَ عَمُونَ فِي هِيرَاكْلِيَّةِ، وَالْقَدِيسَةَ أَفَانْتِيَا مِنْ سَكَابْسِي، وَيَشُوعَ بَنِ نُونِ، وَالْبَارِّ مَلَاتِيُوسَ الصَّغِيرُ مِنْ جَبَلِ مِيُوبُولِيْسِ، وَالْبَارِّ نِيْقُولَاُوسَ كُورْتَالِيُوتِيْسِ الْكُرَيْتِيِّ، وَالْجَدِيدُ فِي الشُّهَدَاءِ أَنْجَلِيْسِ الْقُسْطَنْطِينِيِّ، وَأَيْثَالَا الْفَارِسِيِّ، وَالشُّهَدَاءِ كَالِيْسْتِي وَإِيْفُودُسَ وَهَرْمُجَانَ الْأَشْقَاءِ، الَّذِينَ نُقِيمُ تَذْكَارَهُمْ الْيَوْمَ؛ وَجَمِيعِ قَدِيسِيكَ، اِرْحَمْنَا وَخَلِّصْنَا بِمَا أَنْتَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.

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| <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 الْقَدِّيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهُنَا، اِرْحَمْنَا وَخَلِّصْنَا.</p> |
| <p>Choir: Amen.</p> | <p>الجوق: آمين.</p> |
| <p><i>These texts have been prepared by the Department of Liturgics of the Antiochian Archdiocese.</i> Portions of the Archdiocesan Service Texts include texts from The Menaion, The Great Horologion, The Pentecostarion, The Octoechos, and The Psalter of the Seventy, which are Copyright © Holy Transfiguration Monastery, Brookline, Massachusetts, and are used with permission. All rights reserved. These works may not be further reproduced, beyond printing out a single copy for personal non-commercial use, without the prior written authorization of Holy Transfiguration Monastery.</p> | |