

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

<u>DAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
2	Laurice Habib	5
2	Nada Yacoub Nassar	30
2	Michel Hinnawi	25
3	Jean Issa	50
4	Aziz Haddad	30
4	Anita Kalil	22
5	Diana Zakaib	2
6	Eisah Bahou	10
7	Marie Berbari	24
7	Elias Fahel	19
8	Hind Halabi	2
8	Eid Qaqish	47
8	Afa Saad	24

ETERNAL LIGHT

- **Dec 8:** in loving memory of Yvonne & Ernest Younes from their family
For the good health of Feryal & Mona Bisharat and their families
For the good health of Nicky-Constantine and family
- **Dec 22:** for the good health of Lyla Rose Ghneim from her grand parents Rose and George Ghneim.
- **Ushers Dec 8:** Ramzi Shnoudeh, Nick Zabaneh, Fouad Kodsi and Naji El-Achhab
- **Please,** pray for the health of the following parishioners: Ellen, Robert, Alex, Sam, Elias, Isabelle, Nassar, Valentine, Lucy, Nina, Sonia, Samer, George and Elizabeth. If you have any names of people who need prayers, email them to father.
- **ENVELOPES AND CALENDARS:** Please make sure to pick up your **new envelops** at the back of the church as well as **2020 church calendar**. Have a blessed year.
- **The Fast:** starts from November 15th to December 25th. We abstain from meat, poultry, cheese, milk, fish is permitted except on Wednesdays and Fridays.
- **Nativity Paraklesis at 7 PM:** Tuesday December 10, Friday December 13, Tuesday December 17th.
- **Great Vespers on Thursday December 19th at 7 PM** for the Feast of St Ignatius.
- Bible Study will be stopped during the month of December, we will resume in January again.
- **December 24th** morning at 10 AM the Hours.
- **The Feast of the Nativity of Christ** will be celebrated on **December 24th** starting with Orthros at **6:30 PM** followed by the Divine Liturgy.
- **December 31st at 6:30 PM** for the Feast of St. Basil, the circumcision, and the beginning of the new year.
- **Preparation for the Bible Bowl** is starting now. We will meet together each week to study St. John Gospel. Please, contact Peter for more information. Email: peter.brubacher@pm.me
- **Fr. George resumed blessing homes. Please call Father to schedule**
- **Falafel Luncheons will be hosted by the Knights of St. George on the following Dates: Dec 8th, Dec 15th (Foul) and Dec 22nd.**
- **New Year Celebration:** Please, come and join us to welcome the new Year 2020 at our St. George Centre.
- **Christmas Card and Poinsettia :** If you like to put your name on the Christmas card and contribute towards the poinsettia flowers, please see George Ghneim or William Bisharat.

- **St. George Antiochian Orthodox Church Knitting Circle**

The Ladies Knitting Circle have been knitting and crocheting prayer shawls and baby blankets for the past four years. So far, they have knitted 234 baby blankets and 156 shawls and have been donating them to local homes and shelters.

The Knitting Circle is a group of eight dedicated ladies (Diana Abdo, Soumaya Barghout, Samia Beidas, Mona Dorkhom, Nabila Zabaneh, Georgette Zaccak, Mona Zaccak, Souad Zarifeh) who give their time and effort in making a difference to our community.

The ladies are grateful for the generous donations that have been given by some members of our church (Rami Younes, Mona Gorab, Ada Mobayed, Alex Younes, Rafik Younes) and Nuha Nims for her endless help in printing the tags for them. Thanks also for Nadia Younes and Myrna Hamawi Schudardt for their help in knitting. The Knitting group would appreciate any help in knitting or crocheting.

- **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.

Christmas Traditions By Bishop JOHN

When people ask me what my family Christmas traditions are, and how we are supposed to feel during this season, I take pause. Are we supposed to have some special family traditions? If I don't, am I somehow deficient or wanting? What are we supposed to feel, and what if I don't feel that way? Our family kept the fast; my wife read the children the Gospel nativity accounts; she made a calendar with daily messages for the forty days before the feast; we went with the parish teens to carol for the shut-ins and nursing homes; she made or bought each child a special Christmas tree ornament; and we always went to Church for the festal liturgy (pretty important for the priest). Those asking, however, must be looking for a more special family tradition. The most memorable tradition for me was setting up the video-camera to catch the excitement of the children as they opened their gifts. Waiting for the camera was painful for the children who had been anticipating their gifts for months.

Christmastime is supposed to be a time of joy, yet, because it reminds us of days gone by, it can also be accompanied by some unfinished grieving for loved ones. We all remember past Christmases, when loved ones now asleep in the Lord were still with us. We remember what they did to add to the holidays. Remembering such times leaves us with mixed emotions. We can hardly expect to feel joyous all the time, yet we can take consolation in what this season brings to us. It brings the Resurrected Lord in the infant Jesus. We celebrate Christ's Nativity, knowing that Christ is risen from the dead. By His death is death destroyed, and we are restored to life. Symeon, the righteous old priest, saw the salvation of mankind in the infant Jesus. We can too, even if the representation of Jesus is a plastic figure in a crowded department store.

Feelings have to do with attitude. We can choose to have an attitude of joy and thankfulness, even while we are grieving our losses or are irritated by the secularization of the Feast. Choose to be cheerful, because the Lord likes a cheerful giver (2 Corinthians 9:11). Choose to be thankful, because God has cared so much and loved so much that He chose to send His only begotten Son. With this truth in mind, we can cut through all the noise of the season to discover what there is to be thankful for.

Many parishes celebrate a Compline Service with the Christmas canon two, three or more times a week. This is a way to gather together and pray. Some parishes offer special lecture series or Bible studies for the days before Christmas. Some families make a special point of reading Scripture or a spiritual book together for this time of preparation.

Following the fasting rules for the season help us remember what God has done for us. It reminds us that there is more to the season than cookies and hot chocolate. Fasting sets this season apart from other times of the year. Together with alms-giving, we can be constantly aware of who we are and who God calls us to be. There is more to the season than parties and gifts. We are reminded each year that the One who was born of the Virgin is the Word of God, who took on flesh, suffered, died, rose from the dead and joins Himself to us. He has joined and participated in every aspect of our lives. Because He has done this, we can be saved. Because the Word became flesh, we who hear the Word can flesh it out, so to speak, and reveal it to the world. We can share in witnessing to the truth, praising the Father with Christ, and caring for the Church and for the world. Because we are joined to Christ, or rather because Christ has joined Himself to us, *we can put the reason back into the season*. We can fulfill our Christian mission as we celebrate Christmas.

Admittedly, there is a lot of noise that accompanies the Christmas season. It is annoying that the marketers begin decorating at the end of October and the commercials urge us to overspend and purchase things that have nothing to do with the Feast. It is offensive that the great ascetic, Saint Nicholas, would be dressed up to be fat and silly, and that the radio plays silly songs about snowmen and sleigh bells. If we are deliberate, however, with a little effort we can get beyond all this silliness to put Christ back into Christmas. We can replace the radio with recordings of the Feast, schedule the parties within our control to after the feast, use our alms-giving and fasting to do good for others, and encounter in everything the Christ who is born to us. We aren't going to change the world's celebration, but we can witness to Christ from within it. Acts of charity bring us closer to the many who are in need.

The liturgical parallels between Christmas and Pascha are noteworthy. The Royal Hours and Pre-feast of Christmas use the same structure and melodies, calling us to see that the cave for the nativity is likened to the cave in which the crucified Lord is buried. The swaddling cloth of the infant and the burial cloth are also connected. These images are evident in the icons as well.

We all feel many powerful feelings during this season. Let us keep sober, be deliberate and use the gifts God has given us, as well as those of the Church, to rededicate ourselves to Christ. In so doing we will witness to each other and the world.

DIVINE LITURGY VARIABLES ON SUNDAY, DECEMBER 08, 2019
TONE 8 / EOTHINON 3; TWENTY-FIFTH SUNDAY AFTER PENTECOST &
TENTH SUNDAY OF LUKE

FOREFEAST OF THE CONCEPTION OF THE THEOTOKOS; VENERABLE PATAPIOS OF THEBES; SOPHRONIOS, BISHOP OF CYPRUS; APOSTLES SOSTHENES, APOLLOS, CRISPOS, CAESAR & EPAPHRODITOS OF THE SEVENTY

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 وَالْمِطْرَانَ
يُوحَنَّا وَقَفِكَ أَسْرِهِمَا وَعَوَدَتِيهِمَا سَالِمِينَ، إِلَى الرَّبِّ
نَطْلُبُ.

الجوقة: يَا رَبُّ ارْحَمْنَا.

• *During the Little Entrance, chant the Resurrectional Apolytikion. Then, the following:*

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، لِنُرْتَلَّ
لَكَ. هَلِّلُوبِيَا.

RESURRECTIONAL APOLYTIKION IN TONE EIGHT

From the heights Thou didst descend, O compassionate One, and Thou didst submit to the three-day burial, that Thou might deliver us from passion; Thou art our life and our Resurrection, O Lord, glory to Thee.

أَنْحَدَرْتَ مِنَ الْعُلُوِّ يَا مُتَحَنِّنٍ، وَقَبِلْتَ الدَّفْنَ ذَا
الثَّلَاثَةِ الْأَيَّامِ، لِكَيْ تُعْتِقَنَا مِنَ الْأَلَامِ، فَيَا حَيَاتِنَا
وَقِيَامَتَنَا، يَا رَبُّ الْمَجْدُ لَكَ.

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

KONTAKION OF PREPARATION OF CHRIST'S NATIVITY IN TONE THREE

*(**The original melody**)*

On this day the Virgin cometh to the cave to give birth to * God the Word ineffably, * Who was before all the ages. * Dance for joy, O earth, on hearing * the gladsome tidings; * with the Angels and the shepherds now glorify Him * Who is willing to be gazed on * as a young Child Who * before the ages is God.

اليَوْمَ الْعَذْرَاءُ تَأْتِي إِلَى الْمَغَارَةِ لِتَلِدَ الْكَلِمَةَ الَّذِي
قَبْلَ الدُّهُورِ، وَوَلَادَةً لَا تُفَسَّرُ وَلَا يُنْطَقُ بِهَا،
فَأَفْرَحِي أَيُّهَا الْمَسْكُونَةُ إِذَا سَمِعْتِ، وَمَجْدِي مَعَ
الْمَلَائِكَةِ وَالرُّعَاةِ، الَّذِي سَيُظْهِرُ بِمَشِيئَتِهِ طِفْلاً
جَدِيداً وَهُوَ إِلَهِنَا الَّذِي قَبْلَ الدُّهُورِ.

THE EPISTLE

(For the Twenty-Fifth Sunday after Pentecost)

Make your vows to the Lord our God and perform them.

God is known in Judah; His Name is great in Israel.

The Reading from the Epistle of St. Paul to the Ephesians. (4:1-7)

صَلُّوا وَأَوْفُوا الرَّبَّ إِلَهَنَا

اللَّهُ مَعْرُوفٌ فِي أَرْضِ يَهُودَا

فَضَّلْ مِنْ رِسَالَةِ الْقَدِيسِ بُولُسِ الرَّسُولِ إِلَى

أَهْلِ أَفَسُسَ (4:1-7)

Brethren, I, a prisoner for the Lord, beg you to lead a life worthy of the calling to which you have been called, with all lowliness and meekness, with patience, forbearing one another in love, eager to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called to the one hope that belongs to your call, one Lord, one faith, one baptism, one God and Father of us all, Who is above all and through all and in all. But grace was given to each of us according to the measure of Christ's gift.

يَا إِخْوَةَ، أَطْلُبُ إِلَيْكُمْ أَنَا الْأَسِيرُ فِي الرَّبِّ أَنْ تَسْلُكُوا كَمَا يَحِقُّ لِلدَّعْوَةِ الَّتِي دُعِيتُمْ بِهَا * بِكُلِّ تَوَاضُعٍ وَوَدَاعَةٍ وَبِطَوِيلِ أَنَاةٍ، مُحْتَمِلِينَ بَعْضُكُمْ بَعْضًا بِالْمَحَبَّةِ * وَمُجْتَهِدِينَ فِي حِفْظِ وَحْدَةِ الرُّوحِ بِرِبَاطِ السَّلَامِ * فَإِنَّكُمْ جَسَدٌ وَاحِدٌ وَرُوحٌ وَاحِدٌ، كَمَا دُعِيتُمْ إِلَى رَجَاءٍ دَعْوَتِكُمُ الْوَاحِدِ * رَبِّ وَاحِدٌ، وَإِيمَانٌ وَاحِدٌ، وَمَعْمُودِيَّةٌ وَاحِدَةٌ * وَاللَّهُ أَبٌ لِلْجَمِيعِ وَاحِدٌ، هُوَ فَوْقَ الْجَمِيعِ وَبِالْجَمِيعِ وَفِي جَمِيعِكُمْ * وَلِكُلِّ وَاحِدٍ مِنَّا أُعْطِيَتِ النِّعْمَةُ عَلَى مِقْدَارِ مَوْهَبَةِ الْمَسِيحِ.

THE GOSPEL

(For the Tenth Sunday of Luke)

The Reading from the Holy Gospel according to St. Luke. (13:10-17)

At that time, Jesus was teaching in one of the synagogues on the Sabbath. And there was a woman who had had a spirit of infirmity for eighteen years; she was bent over and could not fully straighten herself. And when Jesus saw her, He called her and said to her, "Woman, you are freed from your infirmity." And He laid His hands upon her, and immediately she was made straight, and she praised God. But the ruler of the synagogue, indignant because Jesus had healed on the Sabbath, said to the people, "There are six days on which work ought to be done; come on those days and be healed, and not on the Sabbath day." Then the Lord answered him, "You hypocrite! Does not each of you on the Sabbath untie his ox or his ass from the manger, and lead it away to water it? And ought not this woman, a daughter of Abraham, whom Satan bound for eighteen years, be loosed from this bond on the Sabbath day?" As Jesus said this, all His adversaries were put to shame; and all the people rejoiced at all the glorious things that

فَصَلِّ شَرِيفًا مِنْ بَشَارَةِ الْقَدِيسِ لَوْقَا الْإِنْجِيلِيِّ الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ (13:10-17)

فِي ذَلِكَ الزَّمَانِ، كَانَ يَسُوعُ يَعْلَمُ فِي أَحَدِ الْمَجَامِعِ يَوْمَ السَّبْتِ * وَإِذَا بِأَمْرَةٍ بِهَا رُوحٌ مَرَضٍ مُنْذُ ثَمَانِي عَشْرَةَ سَنَةً، وَكَانَتْ مُنْحَنِيَّةً لَا تَسْتَطِيعُ أَنْ تَتَنَصَّبَ الْبَتَّةَ * فَلَمَّا رَأَاهَا يَسُوعُ، دَعَاهَا وَقَالَ لَهَا: إِنَّكِ مُطْلَقَةٌ مِنْ مَرَضِكَ * وَوَضَعَ يَدَيْهِ عَلَيْهَا، وَفِي الْحَالِ اسْتَقَامَتْ، وَمَجَّدَتِ اللَّهَ * فَأَجَابَ رَئِيسُ الْمَجْمَعِ، وَهُوَ مُغْتَاطٌ لِإِبْرَاءِ يَسُوعَ فِي السَّبْتِ، وَقَالَ لِلْجَمْعِ: هِيَ سِتَّةُ أَيَّامٍ يَنْبَغِي الْعَمَلُ فِيهَا. فَفِيهَا تَأْتُونَ وَتَسْتَشْفُونَ، لَا فِي يَوْمِ السَّبْتِ * فَأَجَابَ الرَّبُّ وَقَالَ: يَا مُرَائِي! أَلَيْسَ كُلُّ وَاحِدٍ مِنْكُمْ يَحُلُّ ثَوْرَهُ أَوْ حِمَارَهُ فِي السَّبْتِ مِنَ الْمِدْوَدِ وَيَنْطَلِقُ بِهِ فَيَسْقِيهِ؟ * وَهَذِهِ، وَهِيَ ابْنَةُ إِبْرَاهِيمَ الَّتِي رَبَطَهَا الشَّيْطَانُ مُنْذُ ثَمَانِي عَشْرَةَ سَنَةً، أَمَا كَانَ يَنْبَغِي أَنْ تُطْلَقَ مِنْ هَذَا الرِّبَاطِ يَوْمَ السَّبْتِ؟ * وَلَمَّا قَالَ هَذَا، حَزِيَ كُلُّ مَنْ كَانَ يِقَاوِمُهُ، وَفَرِحَ الْجَمْعُ بِجَمِيعِ الْأُمُورِ الْمَجِيدَةِ الَّتِي

were done by Him.

كَانَتْ تَصَدَّرُ مِنْهُ.

- *The Divine Liturgy of St. John Chrysostom continues as usual.*

THE DISMISSAL

Priest: May He Who rose from the dead, Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother—**whose Conception by righteous Anna we prepare to celebrate**—; 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 now celebrate; 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 our righteous father Patapios of Thebes; Sophronios, bishop of Cyprus; Apostles Sosthenes, Apollos, Crispos, Caesar and Epaphroditos of the Seventy, 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 أُمِّكَ الْكَلِيَّةِ الطَّهَارَةِ وَالْبَرِيئَةِ مِنْ كُلِّ عَيْبٍ - الَّتِي نَتَهَيَّأُ لِإِحْتِفَالِ بَعِيدِ الْحَبْلِ بِهَا مِنْ قَبْلِ حَنَّةِ الْبَارَةِ -؛ وَبَقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي؛ وَبِطِلْبَاتِ الْقُوَاتِ السَّمَاوِيَّةِ الْمُكْرَّمَةِ 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 الْمُتَوَشَّحِينَ بِاللَّهِ؛ وَالْقَدِيسِ (فُلَانِ)، صَاحِبِ وَشَفِيعِ هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصِّدِّيقِينَ يُوَاكِيمَ وَحَنَّةَ جَدِّي الْمَسِيحِ الْإِلَهِ؛ وَالْأَبِ الْبَارِّ بَاتَابِيُوسِ الشَّيْبِيِّ، وَصَفْرُونِيُوسِ أَسْقَفِ قُبْرُصِ، الرَّسُلِ سَوْسْتِينِيُوسِ، أَبُولُوسِ، كُرْسِينِيُوسِ، قَيْصَرَ وَأَبْفَرُودَيْسِ الَّذِينَ مِنْ السَّبْعِينَ، الَّذِينَ نُقِيمُ تَذَكَارَهُمُ الْيَوْمَ، وَجَمِيعِ قَدِيسِيكَ، اِرْحَمْنَا وَخَلِّصْنَا بِمَا أَنَّكَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.

Priest: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us and save us.

الكاهن: بِصَلَوَاتِ آبَائِنَا الْقَدِيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهُنَا، اِرْحَمْنَا وَخَلِّصْنَا.

Choir: Amen.

الجوق: آمين.

These texts have been prepared by the Department of Liturgics of the Antiochian Archdiocese

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