

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

<u>DAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
3	Joseph Mraud	38
3	Ferris Dabous	63
4	Cecil Chamandy	37
4	John Ansara	31
6	Souad Nakkara	5
6	Salim Shaker	48
8	Samir Massad	3
8	George Loutaif	29
9	Dorothy Haick	38
9	Marie Orfali	23

ETERNAL LIGHT

- **August 16:** In loving memory of **Nahida Irbib** from Nadim Irbib and family  
In loving memory of Sima Bechbache from Rafik Bechbache & family.
- **August 23:** In loving memory of **Nada Kakish** from her parents **Farah & Abla Kakish**.
- **September 20:** In loving memory of **Ernest Younes** from his family
- **October 18:** In loving memory of **Yvonne Younes** from her family
- **Ushers:** Fouad Kodsi, Richard Smoth, Souheil El-Achhab and Maien Qaqish.
- **Today, St. George Centre Group will be hosting a Falafel Luncheon following Divine Liturgy. The proceeds will be donated to help the victims of the explosion in Beirut.**
- We will resume Vespers on Saturdays at 5 pm in August.
- **August schedule:** The Fast of the Theotokos starts August 1-15. We will have the following services:  
  
Paraklesis at 7 PM on the following days in August: Monday 10th, Wednesday 12th,  
  
**The Feast of the Dormition of the Theotokos** will be celebrated on Friday the 14th with Orthros at 6:30 pm followed by the Divine Liturgy.  
  
**The Feast of the Beheading of St. John the Baptist** is celebrated on Friday August 28th at 7 pm with the Divine Liturgy followed by the blessing of the 5 loaves.
- **Please**, pray for the health of the following parishioners: Ellen, Robert, Alex, Sam, Elias, Isabelle, Nassar, Valentine, Lucy, Nina, Sonia, Samer, George, Elizabeth and Beshara. If you have any names of people who need prayers, email them to father.
- **MASKS ARE STILL MANDATORY INSIDE THE CHURCH. NO EXCEPTIONS.**
- **Please note in order to attend Liturgy on SUNDAYS ONLY you have to use EVENTBRITE Application to sign up the name of your family with number of members attending. It is a MUST so we can keep track of the names of the parishioners attending church for CONTACT TRACING if Needed and ALSO to make sure we are at the required 30 percent CAPACITY. The**

**BY-LAWS are still in effect and we need to abide by these guidelines. We are protecting our parishioners and our church to ensure we stay open and avoid any problems and not get FiNED.**

**Any parishioner can come WEEKLY every Sunday for Liturgy, there is no need to Skip a Sunday, but please make sure you sign up...**

**The Link to sign up on EVENTBRITE is**

**<https://www.eventbrite.ca/e/st-george-liturgy-events-tickets-110870137566?aff=ebdssbeac>. For any inquiries, you can contact Colette El-Hajj at 416-558-8665. Thank you.**

## **Transfiguration** *By Metropolitan Anthony of Sourozh*

In the name of the Father, the Son and the Holy Ghost.

There are blessed or tragic moments when we can see a person revealed to us in a light with a depth, with an awesome beauty which we have never suspected before.

It happens when our eyes are open, at a moment of purity of heart; because it is not only God Himself Whom the pure in heart will see; it is also the divine image, the light shining in the darkness of a human soul, of the human life that we can see at moments when our heart becomes still, becomes transparent, becomes pure.

But there are also other moments when we can see a person whom we thought we have always known, in a light that is a revelation. It happens when someone is aglow with joy, with love, with a sense of worship and adoration. It happens also when a person is at the deepest point, the crucifying point of suffering, but when the suffering remains pure, when no hatred, no resentment, no bitterness, no evil is mixed to it, when pure suffering shines out, as it shone invisibly to many from the crucified Christ.

This can help us to understand what the Apostles saw when they were on the Mount of Transfiguration. They saw Christ in glory at a moment when His total surrender to the will of the Father, His final and ultimate acceptance of His own human destiny, became revealed to them. Moses and Elijah, we are told, stood by Him; the one representing the Law and the other one representing the Prophets: both have proclaimed the time when salvation would come, when the Man of suffering will take upon Himself all the burdens of the world, when the Lamb of God slain before all ages would take upon Himself all the tragedy of this world. It was a moment when in His humanity Christ, in humble and triumphant surrender, gave Himself ultimately to the Cross.

Last week we heard Him say that the Son of God will be delivered in the hand of men, and they will crucify Him, but on the third day He will rise. At that moment it became imminent, it was a decisive point, and He shone with the glory of the perfect, sacrificial, crucified love of the Holy Trinity, and the responsive love of Jesus the Man, as Saint Paul calls Him. The Apostles saw the shining, they saw the divine light streaming through the transparent flesh of Christ, falling on all the things around Him, touching rock and plant, and calling out of them a response of light. They alone did not understand, because in all the created world man alone has sinned and is blind. And yet, they were shown the mystery, and yet, they entered into that cloud which is the divine glory, that filled them with awe, with fear, but at the same time with such exulting joy and wonder!

Moses had entered that cloud and was allowed to speak to God as a friend speaks to a friend; he was allowed to see God passing by him, still without a name, still without a face. And now, they saw the face of God in the Incarnation. They saw His face and they saw His glory shining out of tragedy. What they perceived was the glory, what they perceived was the wonder of being there, in the glory of God, in the presence of Christ revealed to them in glory. They wanted to stay there forever, as we do at moments when something fills us with adoration, with worship, with awe, with unutterable joy. But

Christ had told them that the time has come to go down into the valley, to leave the Mount of Transfiguration because this was the beginning of the way of the Cross, and He had to be merged into all that was tragic in human life. He brought them down into the valley to be confronted with the agony of the father whose child could not be cured, with the inability of the disciples to do anything for this child, with the expectation of the people who now could turn to no one but Him - that is where He brought them.

And we are told that He had chosen these three disciples because together, in their togetherness they held the three great virtues that make us capable of sharing with God the mystery of His incarnation, of His Divinity, of His crucifixion, to face His descent into hell after His death and to receive the news of

His resurrection: the faith of Peter, the love of John, the righteousness of James.

There are moments when we also see something which is beyond us, and how much we wish we could stay, stay forever in this blissful condition; and it is not only because we are incapable of it that we are not allowed to stay in it, but because the Lord says, You are now on the Mount of Transfiguration, you have seen Christ ready to be crucified for the life of the world - go now together with Him, go now in His name, go now, and bring people to Him that they may live!

This is our vocation. May God give us faith, and the purity of heart that allows us to see God in every brother and sister of ours! Didn't one of the Desert Fathers say, 'He who has seen his brother has seen God'? - and serve one another with love sacrificial, with the exulting joy of giving our lives to one another as Christ gave His life for us. Amen.

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## **How to Avoid Sinking: Homily for the 9th Sunday After Pentecost and the 9th Sunday of Matthew in the Orthodox Church** [Fr. Philip LeMasters](#)

I Corinthians 3:9-17; Matthew 14:22-34

Sometimes we fall into the trap of thinking that we are totally self-sufficient and able to live exactly as we please with no serious consequences. Self-reliance, independence, and freedom certainly have their places, but they also have their limits and must be kept in proper perspective. We must develop these qualities in light of who we are before God, if we are to flourish as His beloved sons and daughters.

That is precisely what Peter did not do in today's gospel reading, however. As he miraculously walked on the water with Jesus Christ, he did not accept the reality of who he was in relation to the Lord. He turned his trust away from the One Who was enabling him to do what he could never do on his own, to walk on the water. Instead, he focused on the wind and the waves and his own weakness, and began to sink. It had apparently not sunk into Peter's mind that he was walking on the waves purely because the Son of God had enabled him to do so. As he turned away from trusting the Lord and relied only

on himself, he began to sink like a stone. As we all know, that is simply the reality of what happens to a human being who tries to walk on the water by his own power.

Something similar would happen to a building that was not squarely grounded on a solid foundation. It would collapse under its own weight. As St. Paul reminded the Corinthians, our one true foundation in life is the same Son of God Who spoke the universe into existence, became the Second Adam to restore our corrupt humanity, and Who conquered death in His third-day resurrection. He is the very basis of our existence and our hope for salvation.

Whenever we use our freedom as an excuse to turn away from Him and to trust only in our own desires and abilities, we turn away from our true selves. We cut ourselves off from the truth, reality, and power that are necessary for us to flourish as those created in the image and likeness of God. If we are honest, we will see that it does not take much at all to put us in our place, to show us that living by our own designs is a path that leads only to weakness and despair. That is why Peter started to sink when he focused more on the stormy sea than on the Lord. Our ultimate choice, which we make every moment of our lives, is whether to entrust ourselves to the merciful, transformative power of the Savior. He alone provides the path to true freedom from slavery to our passions and ultimately from death.

It is no accident that Peter's fear in that moment was focused on death. He was a fisherman and knew that someone in his situation was about to drown, but he at least had the presence of mind to call out "Lord, save me." The circumstances that we face due to our lack of faith may not be quite so clear, but the meaning is the same. When we step away from the one true foundation, we choose the pain of death instead of the joy of the empty tomb. When we nourish hate and anger toward others, we murder them in our hearts. When we embrace lustful thoughts, we enslave ourselves to immoral desires and commit adultery. When we refuse to forgive others, we harden our hearts and make it impossible to accept God's forgiveness for our own sins. When we do not serve our neighbors in need, we disregard the Lord Himself. No, we do not have to do anything nearly as dramatic as Peter did in order to start sinking into the depths.

Of course, some will justify drowning in sin in the name of being true to themselves. Here is where Orthodox Christianity insists that human beings are not mere bundles of freedom who are made to find fulfillment wherever and however they happen

to desire. Instead, the Lord has made us in His image and likeness. It is our very nature to be united with God in holiness. Unfortunately, our common corruption has gravely distorted our ability to fulfill that righteous vocation. That is why we so easily worship money, power, pleasure, and getting our own way. It why we so easily make success in the world on our own terms a false god. And even as we become more and more enslaved to our self-centered desires and illusions, we may truly believe that we are doing the right thing. That is simply a sign that we are diminishing ourselves even further.

In this light, we must all seriously discern whether we are really being true to ourselves as those created in God's image and likeness and whose one true foundation is Jesus Christ. Are we being true to ourselves as God's temple in whom the Holy Spirit dwells? Are we being true to ourselves as those who have put on Christ in baptism and who are nourished by His Body and Blood in Holy Communion? If not, then we are living a lie that puts major roadblocks between us and the holy joy that it is our nature to seek.

When Christ enabled Peter to walk on the water, He gave us an icon or image of what it means to share in His life by grace. He showed us that human beings may participate already in His victory over sin and death, that in Him we may know a blessed freedom that enables us to overcome even the darkest and most powerful temptations. As we grow in personal union with our risen Lord, He heals us from corruption and empowers us for a life of holiness. In Him, we find infinitely greater fulfillment than in a life of slavery to our self-centered desires and illusions. That is what it means for us to walk with Him across the stormy seas of our lives.

St. Paul reminded the Corinthians that they were "God's fellow workers; God's field, God's building." If the workers on a building site become careless and do not ground the structure on its foundation, the project will likely collapse. The same is true of us. We must all wrestle with the question of whether we are cooperating with the Lord as we build the project of our lives. He calls us to be His holy temple, and we must all resist the temptation to become distracted from fulfilling that high calling. A temple is a place where we offer ourselves to God in holiness. That is the most fundamental calling of our lives which fulfills God's purposes for creating us in the first place. It is only by offering ourselves for union with Christ in holiness that we become participants in the eternal life and blessedness for which He brought us into existence.

Let us use our freedom to become God's fellow workers in making ourselves holy temples. Let us embrace the divine power that enables us to walk across the stormy seas of our lives, even to share in the Savior's victory over sin and death. We will be able to do so only when we embrace personally the glorious truth that our nature and purpose is to grow in holiness and union with the Lord. Anything less is a path to the despair of sinking like a stone or collapsing like an ill-constructed building under its own weight. True freedom comes in accepting who we are in God's image and likeness, His beloved sons and daughters, and living accordingly.

**DIVINE LITURGY VARIABLES ON SUNDAY, AUGUST 09, 2020  
TONE 8 / EOTHINON 9; NINTH SUNDAY AFTER PENTECOST  
& NINTH SUNDAY OF MATTHEW**

**AFTER-FEAST OF THE TRANSFIGURATION OF CHRIST**

APOSTLE MATTHIAS; TRANSLATION OF THE RELICS OF VENERABLE HERMAN OF ALASKA,  
WONDERWORKER OF AMERICA

*NOTE TO CLERGY: Remember to include this special petition in the Great Litany before the one for the head of state, as directed by the Antiochian Archdiocese.*

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

الشَّماس: مِنْ أَجْلِ الْمَثْرُوبُولِيَّتِ بُولُسَ  
وَالْمَطْرَانِ يُوْحَنَّا وَفَكَ أَسْرِهِمَا وَعَوْدَتِهِمَا  
سَالِمَيْنِ، إِلَى الرَّبِّ نَطْلُبُ.

**THE FIRST ANTIPHON**

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

عَظِيمٌ هُوَ الرَّبُّ وَمُسَبَّحٌ جِدًّا فِي مَدِينَةِ إِلَهِنَا، فِي  
جَبَلِ قُدْسِهِ. الْمَثْبُتُ الْجِبَالَ بِقُوَّتِهِ، الْمَتَمَنِّطِقُ  
بِالْقُدْرَةِ.

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

اللازمية: بِشَفَاعَاتِ وَالِدَةِ إِلَهِي، يَا مُخَلِّصُ،  
خَلِّصْنَا.

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

اللابِسُ النُّورِ مِثْلَ الثَّوْبِ. الْجِبَالُ سَتَهَلِّلُ قُدَّامَ  
وَجْهِ الرَّبِّ، لِأَنَّهُ آتٍ. إِنَّهُ آتٍ لِيَدِينِ الْأَرْضِ.  
(اللازمة)

Glory... Both now... (*Refrain*)

المجد... الآن وكلّ أوانٍ... آمين. (اللازمة)

**THE SECOND ANTIPHON**

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

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

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

اللازمة: خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ تَجَلَّى عَلَيَّ  
جَبَلِ ثَابُورِ، لِنُرْتَلَّ لَكَ. هَلْلُويَا.

Glorious things are spoken of thee, O city of God. (*Refrain*)

فِيكَ قِيلَتْ الْمَفَاخِرُ يَا مَدِينَةَ اللَّهِ. (اللازمة)

A man will say: Mother Sion; and: That man was born in her; and: The Most High Himself hath founded her. (*Refrain*)

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

Glory... Both now... O, only begotten Son and Word of God...

المجد... الآن وكلّ أوانٍ... آمين. يَا كَلِمَةَ اللَّهِ  
الْإِبْنِ الْوَحِيدِ...

### THE THIRD ANTIPHON

Of Thy mercies, O Lord, will I sing forever. The heavens shall confess Thy wonders, O Lord, and Thy truth in the congregation of saints. Blessed is the people that knoweth jubilation. O Lord, in the light of Thy countenance shall they walk, and in Thy Name shall they rejoice all the day long.

لَمَرَّاحِمِكَ، يَا رَبُّ، أَسْبِّحُ إِلَى الدَّهْرِ . السَّمَاوَاتُ  
تَعْتَرِفُ بِعَجَائِبِكَ يَا رَبُّ، وَبِأَمَانَتِكَ فِي جَمَاعَةِ  
الْقَدِيسِينَ . طُوبَى لِلشَّعْبِ الَّذِي يَعْرِفُ التَّهْلِيلَ . يَا  
رَبُّ، بِنُورِ وَجْهِكَ يَبْتَهِجُونَ، وَبِاسْمِكَ يَتَهَلَّلُونَ  
النَّهَارَ كُلَّهُ .

- *During the Little Entrance, after the verses of the Third Antiphon above, chant the Apolytikion of the Transfiguration below.*

### APOLYTIKION OF THE TRANSFIGURATION IN TONE SEVEN

When, O Christ our God, Thou wast transfigured on the mountain, Thou didst reveal Thy glory to Thy Disciples in proportion as they could bear it. Let Thine everlasting light also enlighten us sinners, through the intercessions of the Theotokos. O Thou Bestower of light, glory to Thee.

لَمَّا تَجَلَّيْتَ أَيُّهَا الْمَسِيحُ الإِلَهُ فِي الْجَبَلِ، أَظْهَرْتَ  
مَجْدَكَ لِلتَّلَامِيذِ حَسَبَمَا اسْتَطَاعُوا، فَأَشْرَقَ لَنَا  
نَحْنُ الخَطَاةُ نُورَكَ الأَزَلِيِّ، بِشَفَاعَاتِ وَالدَّةِ  
الإِلَهُ، يَا مَانِحَ النُّورِ، المَجْدُ لَكَ .

- *The Eisodikon (Entrance Hymn) is “O come, let us worship... save us, O Son of God, Who art risen from the dead...” After the Entrance, chant the apolytikia in the following order:*

### 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.

انْحَدَرْتَ مِنَ العُلُوِّ يَا مُتَحَنِّنًا، وَقَبِلْتَ الدَّفْنَ ذَا  
الثَّلَاثَةِ الأَيَّامِ، لِكَيْ تُعْقِنَا مِنَ الآلَامِ، فَيَا حَيَاتِنَا  
وَقِيَامَتِنَا، يَا رَبُّ المَجْدُ لَكَ .

### APOLYTIKION OF THE TRANSFIGURATION IN TONE SEVEN

When, O Christ our God, Thou wast transfigured on the mountain, Thou didst reveal Thy glory to Thy Disciples in proportion as they could bear it. Let Thine everlasting light also enlighten us sinners, through the intercessions of the Theotokos. O Thou Bestower of light, glory to Thee.

لَمَّا تَجَلَّيْتَ أَيُّهَا الْمَسِيحُ الإِلَهُ فِي الْجَبَلِ، أَظْهَرْتَ  
مَجْدَكَ لِلتَّلَامِيذِ حَسَبَمَا اسْتَطَاعُوا، فَأَشْرَقَ لَنَا  
نَحْنُ الخَطَاةُ نُورَكَ الأَزَلِيِّ، بِشَفَاعَاتِ وَالدَّةِ  
الإِلَهُ، يَا مَانِحَ النُّورِ، المَجْدُ 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 الإِلَهُ عَلَى الْجَبَلِ، وَحَسَبَمَا  
وَسِعَ تَلَامِيذُكَ شَاهِدُوا مَجْدَكَ . حَتَّى عِنْدَمَا  
يُعَايِنُونَكَ مَصلُوبًا، يَفْطَنُوا أَنَّ الآمَكَ طَوْعًا  
بِاخْتِيَارِكَ، وَيَكْرِرُوا للعَالَمِ، أَنَّكَ أَنْتَ بِالْحَقِيقَةِ  
شُعَاعُ الآبِ .

**EPISTLE** (For the Ninth Sunday after Pentecost)

*Make vows to the Lord thy God and perform them.*

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

**The Reading from the First Epistle of St. Paul to the Corinthians. (3:9-17)**

Brethren, we are God's fellow workers; you are God's field, God's building. According to the grace of God given to me, like a skilled master builder I laid a foundation, and another man is building upon it. Let each man take care how he builds upon it. For no other foundation can anyone lay than that which is laid, which is Jesus Christ. Now if any one builds on the foundation with gold, silver, precious stones, wood, hay or straw, each man's work will become manifest; for the Day will disclose it, because it will be revealed with fire, and the fire will test what sort of work each one has done. If the work which any man has built on the foundation survives, he will receive a reward. If any man's work is burned up, he will suffer loss, though he himself will be saved, but only as through fire. Do you not know that you are God's temple and that God's Spirit dwells in you? If anyone destroys God's temple, God will destroy him; for God's temple is holy, and you are that temple.

صَلُّوا وَأَوْفُوا الرَّبَّ إِلَهَنَا،

اللَّهُ مَعْرُوفٌ فِي أَرْضِ يَهُودَا.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولُسِ الرَّسُولِ الْأُولَى

إِلَى أَهْلِ كُورِنْثُوسِ. (3:9-17)

يَا إِخْوَةٌ، إِنَّا نَحْنُ عَامِلُونَ مَعَ اللَّهِ، وَأَنْتُمْ حَرْتُ اللَّهِ وَبِنَاءُ اللَّهِ \* أَنَا بِحَسَبِ نِعْمَةِ اللَّهِ الْمُعْطَاةِ لِي، كَبْنَاءِ حَكِيمٍ وَصَعْتُ الْأَسَاسَ وَأَخْرَجْتُ بِنْيَ عَلَيْهِ. فَلْيَنْظُرْ كُلُّ وَاحِدٍ كَيْفَ يَبْنِي عَلَيْهِ \* إِذْ لَا يَسْتَطِيعُ أَحَدٌ أَنْ يَضَعَ أُسَاسًا غَيْرَ الْمَوْضُوعِ، وَهُوَ يَسُوعُ الْمَسِيحُ \* فَإِنْ كَانَ أَحَدٌ يَبْنِي عَلَى هَذَا الْأَسَاسِ ذَهَبًا أَوْ فِضَّةً أَوْ حِجَارَةً ثَمِينَةً أَوْ خَشْبًا أَوْ حَشِيشًا أَوْ تَبْنًا \* فَإِنَّ عَمَلَ كُلِّ وَاحِدٍ سَيَكُونُ بَيِّنًا، لِأَنَّ يَوْمَ الرَّبِّ سَيُظْهِرُهُ لِأَنَّهُ يُعْلَنُ بِالنَّارِ، وَسَتَمْتَحِنُ النَّارُ عَمَلَ كُلِّ وَاحِدٍ مَا هُوَ \* فَمَنْ بَقِيَ عَمَلُهُ الَّذِي بَنَاهُ عَلَى الْأَسَاسِ، فَسَيَنَالُ أَجْرَهُ \* وَمَنْ احْتَرَقَ عَمَلُهُ، فَسَيُحْسَرُ، وَسَيُخْلَصُ هُوَ وَلَكِنْ كَمَا يَمُرُّ فِي النَّارِ \* أَمَا تَعْلَمُونَ أَنَّكُمْ هَيْكَلُ اللَّهِ وَأَنَّ رُوحَ اللَّهِ سَاكِنٌ فِيكُمْ؟ \* مَنْ يُفْسِدُ هَيْكَلَ اللَّهِ، يُفْسِدُهُ اللَّهُ، لِأَنَّ هَيْكَلَ اللَّهِ مُقَدَّسٌ، وَهُوَ أَنْتُمْ.

**GOSPEL** (For the Ninth Sunday after Pentecost)

**The Reading from the Holy Gospel according to St. Matthew. (14:22-34)**

At that time, Jesus made the Disciples get into the boat and go before Him to the other side, while He dismissed the crowds. And after He had dismissed the crowds, He went up on the mountain by Himself to pray. When evening came, He was there alone, but the Disciples' boat by this time was many furlongs distant from the land, beaten by the waves; for the wind was against them. And in the fourth watch

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَتَّى الْإِنْجِيلِيِّ

الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ. (14:22-34)

فِي ذَلِكَ الزَّمَانِ، أَبْصَرَ يَسُوعُ جَمْعًا كَثِيرًا، فَتَحَنَّنَ عَلَيْهِمْ وَأَبْرَأَ مَرْضَاهُمْ \* وَلَمَّا كَانَ الْمَسَاءُ، دَنَا إِلَيْهِ تَلَامِيذُهُ وَقَالُوا: "إِنَّ الْمَكَانَ قَفْرٌ، وَالسَّاعَةُ قَدْ فَاتَتْ. فَاصْرِفِ الْجُمُوعَ لِيَذْهَبُوا إِلَى الْقُرَى وَيَبْتَاعُوا لَهُمْ طَعَامًا" \* فَقَالَ لَهُمْ يَسُوعُ: "لَا حَاجَةَ

of the night He came to them, walking on the sea. But when the Disciples saw Jesus walking on the sea, they were terrified, saying, "It is a ghost!" And they cried out for fear. But immediately He spoke to them, saying, "Take heart, it is I; have no fear." And Peter answered Him, "Lord, if it is Thee, bid me come to Thee on the water." He said, "Come." So Peter got out of the boat and walked on the water and came to Jesus; but when he saw the wind, he was afraid, and beginning to sink he cried out, "Lord, save me!" Jesus immediately reached out His hand and caught him, saying to him, "O man of little faith, why did you doubt?" And when they got into the boat, the wind ceased. And those in the boat worshiped Him, saying, "Truly, Thou art the Son of God." And when they had crossed over, they came to land at Gennesaret.

لَهُمْ إِلَى الذَّهَابِ. أَعْطَوْهُمْ أَنْتُمْ لِيَأْكُلُوا" \* فَقَالُوا لَهُ: "مَا عِنْدَنَا هَهُنَا إِلَّا خَمْسَةٌ أَرْغِفَةٌ وَسَمَكَتَانِ" \* فَقَالَ لَهُمْ: "هَلُمَّ بِهَا إِلَيَّ إِلَى هَهُنَا" \* وَأَمَرَ بِجُلُوسِ الْجُمُوعِ عَلَى الْعُشْبِ. ثُمَّ أَخَذَ الْخَمْسَةَ الْأَرْغِفَةَ وَالسَّمَكَيْنِ، وَنَظَرَ إِلَى السَّمَاءِ، وَبَارَكَ، وَكَسَرَ، وَأَعْطَى الْأَرْغِفَةَ لِتَلَامِيذِهِ، وَالتَّلَامِيذُ لِلْجُمُوعِ \* فَأَكَلُوا جَمِيعُهُمْ وَشَبِعُوا، وَرَفَعُوا مَا فَضَلَ مِنَ الْكَسْرِ اثْنَتَيْ عَشْرَةَ فُقَّةً مَمْلُوءَةً \* وَكَانَ الْآكِلُونَ خَمْسَةَ آلَافِ رَجُلٍ، سِوَى النِّسَاءِ وَالصِّبْيَانِ \* وَلِلْوَقْتِ اضْطَرَّ يَسُوعُ تَلَامِيذَهُ أَنْ يَدْخُلُوا السَّفِينَةَ وَيَسْبِقُوهُ إِلَى الْعَبْرِ، حَتَّى يَصْرِفَ الْجُمُوعَ.

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

#### THE DISMISSAL

**Priest:** May He Who was transfigured in glory before His holy disciples and apostles on Mount Tabor for our salvation, and rose from the dead, Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother; by the might of the Precious and Life-giving Cross; by the protection of the honorable Bodiless Powers of Heaven; at the supplication of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-laudable apostles; of our father among the saints, John Chrysostom, archbishop of Constantinople, whose Divine Liturgy we have now celebrated; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; 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 Apostle

الكاهن: أَيُّهَا الْمَسِيحُ الْهُنَا الْحَقِيقِي، يَا مَنْ تَجَلَّيْتَ أَمَامَ تَلَامِيذِكَ الْقَدِيسِينَ عَلَى جَبَلِ تَابُورَ لِأَجْلِ خَلَاصِنَا، وَقَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمِّكَ الْكُلِّيَّةِ الطَّهَارَةِ وَالْبَرِيَّةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي؛ وَبِطَلْبَاتِ الْقُوَّاتِ السَّمَاويَّةِ الْمُكْرَّمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسِينَ الْمُشْرَفِينَ الرُّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوْحَنَّا الذَّهَبِيِّ الْقَمِّ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفْرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ؛ - وَالْقَدِيسِ (تِه) (فُلَانِ، فُلَانَةَ) شَفِيعِ (تِه) وَحَامِي (تِه) هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصِّدِّيقِينَ جَدِّي الْمَسِيحِ الْإِلَهِ، يُوَاكِمَ وَحَنَّةً؛ وَالْقَدِيسِ الرَّسُولِ مَاتِيَّاسَ،

<p><b>Matthias; and Venerable Herman of Alaska, wonderworker of America, 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.</b></p>	<p>وَالْبَارِ هِرْمَانَ الَّذِي مِنَ الْأَسْكَاطِينِ الْعَجَائِبِ، الَّذِينَ نُقِيمُ تَذْكَارَهُمَا الْيَوْمَ، وَجَمِيعِ قَدِّيسِيكَ، إِرْحَمْنَا وَخَلِّصْنَا بِمَا أَنَّكَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.</p>
<p><b>Priest:</b> Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.</p>	<p>الكَاهِنُ: بِصَلَوَاتِ آبَائِنَا الْقَدِّيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهُنَا، إِرْحَمْنَا وَخَلِّصْنَا.</p>
<p><b>Choir:</b> Amen.</p>	<p>الجوقة: آمين.</p>
<p><i>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, 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.</i></p>	