

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

DAY	NAME OF THE DEPARTED	ANNIVERSARY
10	Malvina Mana	13
13	Georgette Kanawaty	12
13	Adele Shaker	39
15	Elias Anki	15
14	Nabih Al haddad	1
16	Sima Bechbache	14

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.
For the good health of of **Tony Khoury** from leony Daides
- **August 23:** In loving memory of **Nada Kakish** from her parents **Farah & Aba Kakish.**
- **September 20:** In loving memory of **Ernest Younes** from his family
- **October 18:** In loving memory of **Yvonne Younes** from her family

- **Two years memorial for Khouryia Manal Dahdouh will be on August 23rd offered by Fr. George and his children Andrew and his wife Hannah, Mary Magdalene and her husband Robert, may her memory be eternal.**

- **Vespers: Saturday, August 15 at 5 pm in August.**

- **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 August 30, 2020. The following is a list of available scholarship funds:

ALEXANDER & ROSE YOUNES MEMORIAL SCHOLARSHIP FUND
ISSA KHOURY SCHOLARSHIP FUND
FOUAD EL-HAGE SCHOLARSHIP FUND
ORTANSE EL-HAGE SCHOLARSHIP FUND
SALIM ELIAS ZABANA MEMORIAL SCHOLARSHIP FUND

Please, see attached application.

- **The Feast of the Dormition of the Theotokos will be celebrated on Friday, August 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.

FLOWERS FOR THE BIER OF THE THEOTOKOS

- Thank you! To all the people who donated the flowers to decorate the Bier of the Theotokos, they were presented for the good health of their families.

George & Rose Ghneim
 Michael, Geace & Lyla Ghneim
 Christina, Adam & Amelia Shehata
 Kathy, Mike, Victoria, Brandon & Amelia Vieira
 Wail & Majida Haddad
 Paul Tannous & family
 Rafik & Mary Younes
 Nabil Tahan & family
 Fihmi & Samira Rizik
 George Ajami & family
 Maien Qaqish & family
 Shafik Zabaneh & family
 Mike Qaqish & family
 Samir Zabaneh & family
 Botros Assaf & family
 Nabil Samaan & family
 Mary & Banayote Kardassopoulos
 Nicola Khalilieh & family

Fouad Kodsi & family
 Marwan Badine & family
 Souheil El-Achhab & family
 John & Rita Dahdaly
 Faddoul Elabou & family
 Habib & Nancy Tannous
 Majed & Faten Qaqish
 Richard Smith & family
 Fadi Nemir & family
 Sameh Salib & family
 Darius Zaccak & family
 William & Lucy Besharat
 Moris Hallak & family
 Ramzi Shnoudeh & family
 Waddah & Wafa Al-Cekh
 George & Odette Boutros
 Mona Dorkhom & family
 Nadim Irbib & family

The Dormition of the Most-Holy Theotokos (August 15)



Liturgically, the most important Feast of the Theotokos is that of her Dormition or Falling-Asleep. Prior to this Feast there is a strict two-week fast, beginning on August 1, which is broken only by the Feast of the Transfiguration on August 6. This Feast possesses two distinct aspects inseparably linked in the mind of the believer. On the one hand, there is death and burial and, on the other, resurrection and the assumption of the Mother of God. As part of the Inner Tradition of the Church, this event was mystery that was not designed for the ears of the outside world, but which was revealed to the faithful within the Church.

True believers know that insofar as the son of God assumed human nature in the womb of the Virgin, She who was the means of His Incarnation was resurrected and taken up into Heaven in the Divine Glory of Her Son. Arise, O Lord, and go to Thy resting place, Thou and the ark of Thy might (Ps. 132:8). The Son transported His Mother to the eternity of the life to come, for being the Mother of Life, she was translated to life by the One Who dwelt in her virginal womb (from the Kontakion of the Feast).

Thus, if every year we commemorate the anniversaries of the deaths of the Saints the Martyrs, Apostles, Venerable Mothers and Fathers, Sainted Hierarchs, etc. so much the more we commemorate the death of the Most-Holy Theotokos who did not see the corruption of the grave common to all humanity. And not only did her soul ascend to heaven, but her body also. As she was a perfect example of that obedience which all Christians are called upon to exercise, and as she alone was the Mother of God, her body did not see the natural corruption which follows death, but was raised from the dead and carried to the glory of the King of All in the heavenly mansions.

According to the Inner Tradition of the Church, the Dormition of the Most-Holy Theotokos took place in the following manner: Having reached an advanced age, the Most-Pure One wished to leave the body and go to God as soon as possible, since the one unceasing desire of her soul had always been to see the sweet face of her son sitting at the right hand of the Father in Heaven. Many tears she shed as she prayed to the Lord to take her from this present vale of sorrows.

The All-Chaste One lived in the house of St. John the Divine on Zion and often she went to the Mount of Olives, which was nearby, offering there in solitude her fervent prayer to her Son. Once, as she was praying alone on the Mount, the Archangel Gabriel appeared to her and announced that soon (after three days) she would depart and be with Christ. The Archangel told her that she should not be troubled, but should receive his words with joy as she was being called to immortal life and to the eternal King of Glory.

As a sign of the triumph of the Mother of God over death that bodily death would not have power over her, just as spiritual death had not had dominion over her, and that she would merely fall asleep for a short time and then, as if waking from sleep, she would rise and shake off death like sleep from the eyes and would see in the light of the Lord's face the immortal life and glory to which she would go with shouts of joy and spiritual happiness the Archangel handed the Most-Holy Virgin a branch from Paradise. The Most-Blessed Mother of God was filled with unspeakable joy and, falling down on her knees, she fervently thanked her Creator.

Before her departure from this life, the Most-Pure Lady wanted to see the Holy Apostles who were already scattered all over the world for the preaching of the Gospel. On her knees she prayed that this might be possible and that at the hour of her death she might not see the Prince of Darkness and his terrible servants, but that her son and God Himself would fulfill His promise and come and receive her soul into His holy hands. As she knelt, the olive trees growing on the Mountain bent, as if they were animate, and when the Pure Theotokos rose, they straightened themselves out again, honoring her as the Mother of God.

Returning home, the Most-Blessed Lady showed the branch from Paradise to St. John and told him to carry it before her bed. Then she began to make preparations for her burial. St. John sent word to St. James, first Bishop of Jerusalem and the brother of the Lord, and also to all other relatives and neighbors, informing them of the imminent decease of the Mother of God. In turn St. James informed all the Christians living in Jerusalem and the surrounding towns. With weeping they came to the home of the Pure Virgin to await her death.

As the multitude was gathered at the home of the Theotokos, suddenly there was heard a loud noise, like thunder, and a cloud encircled the house of St. John the Divine. At the command of God, angels seized the Apostles who were scattered to the ends of the earth and, bringing them on clouds to Jerusalem, placed them on Zion before the door of the house. St. John greeted them and told them of the speedy departure of the Most-Holy Mother of God. Later the Apostle Paul, accompanied by his close disciples, Dionysius the Areopagite, Hierotheus and Timothy, as well as the Seventy Apostles arrived at the home.

On the fifteenth day of the month of August, as all were awaiting the final hour, there suddenly shone in the room an ineffable light of Divine Glory which dimmed the lamps that had been lit in the house. The inhabitants saw the roof of the room opened and the glory of the Lord descending from Heaven Christ the King of Glory Himself with the hosts of angels and archangels, with all the heavenly powers, with the holy Fathers and Prophets who of old had prophesied about the Holy Virgin, and all the righteous souls, approached His Immaculate Mother.

After greeting Her Son, the Virgin surrendered her pure soul into His hands. She felt no pain whatever, for the end was as if she had fallen into a sweet sleep. At once there began angelic singing and with triumphant songs the heavenly hosts accompanied the soul of the Mother of God as she went in the arms of the Lord to the dwellings on High.

After her demise, the Holy Apostles bore the Most-Pure Body of the Mother of God to the Garden of Gethsemane, where she was placed in a tomb. The Holy Apostles stayed by the tomb of the Most-Pure One without leaving the Garden for three full days, singing psalms day and night. In addition, for all this time there was heard in the air the wonderful singing of the heavenly hosts praising God and blessing His Immaculate Mother.

By God's special arrangement, one of the Apostles, St. Thomas, was not present at the glorious burial of the body of the Immaculate Mother and he only arrived at Gethsemane on the third day. Grieving that he had not been granted the last greeting and blessing of the Most-Pure One, Thomas wept bitterly. Taking pity on him, the Apostles decided to open the tomb so that he might at least see the dead body of the Blessed Mother. But when the tomb was opened, the body of the Mother of God was not there, but only the burial clothes, giving off a wonderful fragrance!

With weeping and reverence the Holy Apostles kissed the burial clothes, praying that the Lord would reveal to them where the body of the All-Pure One had disappeared to. Later, after having eaten a meal in the Garden, the Apostles suddenly heard angelic singing. Looking up, they saw standing in the air the Immaculate Mother of God surrounded by a multitude of angels. She was enveloped in an ineffable light and she said to them: Rejoice, for I am with you always! Filled with joy, instead of the usual Lord Jesus Christ, help us! the Apostles cried: Most Holy Mother of God, help us! From that

time they taught the Holy Church to believe that the Immaculate Mother of God on the third day after her burial was raised by her Son and taken with her body to Heaven.

Thus, the Lord, by His special Providence, delayed the arrival of St. Thomas until the day of the Falling-asleep of the Mother of God so that the tomb might be opened for him, so that the Church, in this way, might believe in the resurrection of the Mother of God, just as previously through the same Apostle's unbelief the Church had come to believe in the resurrection of Christ. Thus were accomplished the Falling-asleep of our Most-Blessed Lady the Mother of God, the burial of her undefiled body, her glorious resurrection and the triumphant assurance regarding her ascension to heaven in the flesh.

Troparion of the Feast (Tone 1)

In giving birth, you preserved your virginity! In falling asleep you did not forsake the world, O Theotokos! You were translated to life, O Mother of Life, and by your prayers you deliver our souls from death!

Kontakion of the Feast (Tone 2)

Neither the tomb, nor death, could hold the Theotokos, who is constant in prayer and our firm hope in her intercessions. For being the Mother of Life, she was translated to life by the One who dwelt in her virginal womb!

DIVINE LITURGY VARIABLES ON SUNDAY, AUGUST 16, 2020
TONE 1 / EOTHINON 10; TENTH SUNDAY AFTER PENTECOST
& TENTH SUNDAY OF MATTHEW

AFTER-FEAST OF THE DORMITION OF THE THEOTOKOS &
 RECOVERY FROM EDESSA OF THE ICON OF CHRIST NOT MADE BY HANDS:
 'THE HOLY NAPKIN'

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.

الشماس: مِنْ أَجْلِ الْمَثْرُوبُولِيَّتِ بُولُسَ
 وَالْمَطْرَانَ يوحنا وفك أسرهما وعودتهما
 سالمين، إلى الرب نطلب.

THE FIRST ANTIPHON

Shout with jubilation unto the Lord, all the earth. O give thanks unto the Lord and call upon His Name.

هَلِّلُوا لِلَّهِ يَا جَمِيعَ الْأَرْضِ، اعْتَرِفُوا لَهُ وَسَبِّحُوا
 لِاسْمِهِ.

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

اللازمة: بِشَفَاعَاتِ الْوِدَّةِ الْإِلَهِيَّةِ، يَا مُخَلِّصُ
 خَلِّصْنَا.

In the city of our God, in His holy mountain, and His place hath been made in peace, and His dwelling in Zion. *(Refrain)*

فِي مَدِينَةِ رَبِّ الْقَوَاتِ، فِي مَدِينَةِ الْهِنَا، صَارَ
 مَوْضِعُهُ بِسَلَامٍ وَمَسْكَنُهُ فِي صِهْيُونَ. (اللازمة)

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

الْمَجْدُ الْآنَ (اللازمة)

THE SECOND ANTIPHON

The Lord loveth the gates of Zion more than all the dwelling of Jacob. Glorious things are spoken of thee, O city of God.

الرَّبُّ يُحِبُّ أَبْوَابَ صِهْيُونَ أَكْثَرَ مِنْ جَمِيعِ
 مَسَاكِنِ يَعْقُوبَ. لَقَدْ حَدَّثَ عَنْكَ بِالْمَفَاخِرِ يَا
 مَدِينَةَ اللَّهِ.

Refrain: Save us, O Son of God, Who art risen from the dead; who sing to Thee. Alleluia.

اللازمة: خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ
 الْأَمْوَاتِ، لِنُرْتِّلَ لَكَ. هَلِّلُوبِيَا.

God hath laid her foundations unto eternity. We have thought, O God, of Thy mercy in the midst of Thy people. *(Refrain)*

اللَّهُ أَسَّسَهَا إِلَى الدَّهْرِ. يَا اللَّهُ رَحْمَتُكَ فِي وَسْطِ
 شَعْبِكَ. (اللازمة)

The Most-high hath hallowed His tabernacle. *(Refrain)*

وَالْعَلِيِّ قَدَّسَ مَسْكَنَهُ. (اللازمة)

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

الْمَجْدُ... الْآنَ وَكُلَّ أَوَانٍ... آمِينَ. يَا كَلِمَةَ اللَّهِ
 الْإِبْنَ الْوَحِيدِ...

THE THIRD ANTIPHON

Ready is my heart, O God, ready is my heart; I will sing and chant in my glory. What shall I render to the Lord for all that He hath given me? I will receive the cup of salvation, and call upon the Name of the Lord.

مُسْتَعِدُّ قَلْبِي يَا اللَّهُ، إِنَّ قَلْبِي لَمُسْتَعِدٌّ. بِمَاذَا أَكْفَى الرَّبِّ عَنْ كُلِّ مَا أَعْطَانِي؟ كَأْسِ الْخَلَاصِ أَتَنَاوَلُ وَبِاسْمِ الرَّبِّ أَدْعُو.

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

APOLYTIKION OF THE DORMITION IN TONE ONE

In thy birth-giving, O Theotokos, thou didst keep and preserve virginity; and in thy falling-asleep thou hast not forsaken the world; for thou wast translated into life, being the Mother of Life. Wherefore, by thine intercessions, deliver our souls from death.

فِي مِيلَادِكَ حَفِظْتَ الْبَتُولِيَّةَ وَصُنَّتِهَا، وَفِي رُقَادِكَ مَا أَهْمَلْتَ الْعَالَمَ وَتَرَكْتَهُ يَا وَالِدَةَ الْإِلَهِ. لِأَنَّكَ انْتَقَلْتِ إِلَى الْحَيَاةِ، بِمَا أَنَّكَ أُمُّ الْحَيَاةِ. فَبِشَفَاعَاتِكَ، أَنْقِذِي مِنَ الْمَوْتِ نَفُوسَنَا.

- 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 ONE

While the stone was sealed by the Jews, and the soldiers were guarding Thy most pure body, Thou didst arise on the third day, O Savior, granting life to the world. For which cause the heavenly powers cried aloud unto Thee, O giver of life. Glory to Thy Resurrection, O Christ, glory to Thy kingdom, glory to Thy providence, O Thou Who alone art the lover of mankind.

إِنَّ الْحَجَرَ لَمَّا حُتِمَ مِنَ الْيَهُودِ، وَجَسَدَكَ الطَّاهِرَ حَفِظَ مِنَ الْجُنْدِ، قُمْتَ فِي الْيَوْمِ الثَّالِثِ أَيُّهَا الْمُخْلِصُ، مَانِحاً الْعَالَمَ الْحَيَاةَ. لِذَلِكَ قَوَّاتُ السَّمَاوَاتِ، هَتَفُوا إِلَيْكَ يَا وَاهِبَ الْحَيَاةِ: الْمَجْدُ لِقِيَامَتِكَ أَيُّهَا الْمَسِيحُ، الْمَجْدُ لِمُلْكِكَ، الْمَجْدُ لِتَدْبِيرِكَ، يَا مُحِبَّ الْبَشَرِ وَحَدِّكَ.

APOLYTIKION OF THE ICON OF CHRIST IN TONE TWO

Thy pure image do we venerate, O good One, asking forgiveness of our sins, O Christ our God; for by Thine own will Thou didst ascend the Cross in Thy body, to save Thy creatures from the bondage of the enemy. Wherefore, with thankfulness we cry aloud to thee: Thou hast verily filled all with joy, since Thou didst come, O our Savior, to save the world.

لِصُورَتِكَ الطَّاهِرَةِ نَسْجُدُ أَيُّهَا الصَّالِحُ، طَالِبِينَ غُفْرَانَ الْخَطَايَا أَيُّهَا الْمَسِيحُ إِلَهُنَا، لِأَنَّكَ قَبِلْتَ أَنْ تَرْتَفِعَ بِالْجَسَدِ عَلَى الصَّلِيبِ طَوْعاً، لِتُنَجِّيَ الَّذِينَ خَلَقْتَ مِنْ عُبُودِيَّةِ الْعَدُوِّ. لِذَلِكَ نَهْتَفُ إِلَيْكَ بِشُكْرٍ: لَقَدْ مَلَأْتَ الْكُلَّ فَرِحاً يَا مُخْلِصَنَا، إِذْ أَتَيْتَ لِتُخَلِّصَ الْعَالَمَ.

APOLYTIKION OF THE DORMITION IN TONE ONE

In thy birth-giving, O Theotokos, thou didst keep and preserve virginity; and in thy falling-asleep thou hast not forsaken the world; for thou wast translated into life, being the Mother of Life. Wherefore, by thine intercessions, deliver our souls from

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death.	
<ul style="list-style-type: none"> • <i>Now sing the apolytikion of the patron saint or feast of the temple.</i> 	
KONTAKION OF THE DORMITION IN TONE TWO	
<p>Verily, the Theotokos, who is ever watchful in intercessions, and whose prayers are never rejected, neither tomb nor death could control. But since she is the Mother of Life, He Who dwelt in her ever-virgin womb did translate her to life.</p>	<p>إِنَّ وَالِدَةَ الإِلهِ التي لا تَسْهُو في الشَّفَاعَاتِ، والرَّجَاءِ غيرِ المَرْدودِ في النَّجَدَاتِ، لَمْ يَضْبُطْهَا قَبْرٌ ولا مَوْتٌ. لَكِنْ بِمَا أَنَّهَا أُمُّ الحَيَاةِ، نَقَلَهَا إلى الحَيَاةِ، الذي حَلَّ في مُسْتَوْدَعِهَا الدَائِمِ البَتُولِيَّةِ.</p>
EPISTLE (For the Tenth Sunday after Pentecost)	
<p><i>Let Thy mercy, O Lord, be upon us. Rejoice in the Lord, O ye righteous.</i></p> <p>The Reading from the First Epistle of St. Paul to the Corinthians. (4:9-16)</p> <p>Brethren, God has exhibited us Apostles as last of all, like men sentenced to death; because we have become a spectacle to the world, to angels and to men. We are fools for Christ's sake, but you are wise in Christ. We are weak, but you are strong. You are held in honor, but we in disrepute. To the present hour we hunger and thirst, we are ill clad and buffeted and homeless; and we labor, working with our own hands. When reviled, we bless; when persecuted, we endure; when slandered, we try to conciliate; we have become, and are now, as the refuse of the world, the off scouring of all things. I do not write this to make you ashamed, but to admonish you as my beloved children. For though you have countless guides in Christ, you do not have many fathers. For I became your father in Christ Jesus through the Gospel. I urge you, then, be imitators of me.</p>	<p>لِتَكُنْ يا رَبُّ رَحْمَتُكَ عَلَيْنَا. إِبْتَهَجُوا أَيُّهَا الصِّدِّيقُونَ بِالرَّبِّ. فَصَلِّ مِنْ رِسَالَةِ القَدِّيسِ بولسِ الرِّسُولِ الأوَّلِيِّ إلى أَهْلِ كورنثوس. (4:9-16) يا إِخْوَةَ، إِنَّ اللهَ أَبْرَزَنَا نَحْنُ الرِّسُلَ آخِرِي النَّاسِ، كَأَنَّنا مَجْعُولُونَ لِلْمَوْتِ. لِأَنَّنا قَدْ صِرْنَا مَشْهُدًا لِلْعَالَمِ والمَلَائِكَةِ والبَشَرِ * نَحْنُ جُهَّالٌ مِنْ أَجْلِ المَسِيحِ، أَمَّا أَنْتُمْ فَحُكَمَاءُ في المَسِيحِ. نَحْنُ ضُعَفَاءُ، وَأَنْتُمْ أَقْوِيَاءُ. أَنْتُمْ مُكْرَمُونَ، وَنَحْنُ مُهَانُونَ * وإلى هَذِهِ السَّاعَةِ نَحْنُ نَجُوعٌ وَنَعَطَشُ وَنَعْرَى وَنُلْطَمُ ولا قَرَارَ لَنَا * وَنَتَعَبُ عَامِلِينَ. نُشْتَمُ، فَنُبَارِكُ. نُضْطَهَدُ، فَنَحْتَمِلُ * يُشْنَعُ عَلَيْنَا، فَنَتَضَرَّعُ. قَدْ صِرْنَا كَأَقْدَارِ العَالَمِ وكَأَوْسَاحِ يَسْتَخْبِئُهَا الجَمِيعُ إلى الآن * وَلَسْتُ لِأُخْجَلِكُمْ أَكْتُبُ هَذَا، وَإِنَّمَا أَعْظُكُمْ كَأَوْلَادِي الأَحِبَّاءِ * لِأَنَّهُ وَلَوْ كانَ لَكُمْ رَبِوَةٌ مِنَ المُرْشِدِينَ في المَسِيحِ، لَيْسَ لَكُمْ آباءٌ كَثِيرُونَ. لِأَنِّي أَنَا وَلَدْتُكُمْ في المَسِيحِ يسوعَ بالإنجيلِ * فَاطْلُبُ إِلَيْكُمْ أَنْ تَكُونُوا مُقْتَدِينَ بي.</p>
GOSPEL (For the Tenth Sunday of Matthew)	
<p>The Reading from the Holy Gospel according to St. Matthew. (17:14-23)</p> <p>At that time, a man came up to Jesus</p>	<p>فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ القَدِّيسِ مَتَّى الإِنْجِيلِيِّ البَشِيرِ والتلميذِ الطاهرِ. (17:14-23)</p>

and kneeling before Him said, “Lord, have mercy on my son, for he is an epileptic and he suffers terribly; for often he falls into the fire, and often into the water. And I brought him to Thy disciples, and they could not heal him.” And Jesus answered, “O faithless and perverse generation, how long am I to be with you? How long am I to bear with you? Bring him here to me.” And Jesus rebuked him, and the demon came out of him, and the boy was cured instantly. Then the disciples came to Jesus privately and said, “Why could we not cast it out?” Jesus said to them, “Because you have no faith. For truly, I say to you, if you have faith as a grain of mustard seed, you will say to this mountain, ‘Move from here to there,’ and it will move; and nothing will be impossible to you. This kind never comes out except by prayer and fasting.” As they were traveling together through Galilee, Jesus said to them, “The Son of man is to be delivered into the hands of men, and they will kill Him, and He will rise on the third day.”

فِي ذَلِكَ الزَّمَانِ، دَنَا إِلَى يَسُوعَ إِنْسَانٌ، فَجَثَا لَهُ وَقَالَ: "يَا رَبُّ، ارْحَمِ ابْنِي، فَإِنَّهُ يُعَذَّبُ فِي رُؤُوسِ الْأَهْلَةِ وَيَتَأَلَّمُ شَدِيدًا، لِأَنَّهُ يَقَعُ كَثِيرًا فِي النَّارِ وَكَثِيرًا فِي الْمَاءِ * وَقَدْ قَدَّمْتُهُ لِتَلَامِيذِكَ، فَلَمْ يَسْتَطِيعُوا أَنْ يَشْفُوهُ * فَأَجَابَ يَسُوعُ وَقَالَ: "أَيُّهَا الْجِيلُ الْغَيْرُ الْمُؤْمِنِ الْأَعْوَجُ، إِلَى مَتَى أَكُونُ مَعَكُمْ؟ حَتَّى مَتَى أَحْتَمِلُكُمْ؟ هَلُمَّ بِهِ إِلَيَّ إِلَى هَهُنَا * وَاثْتَهَرَهُ يَسُوعُ، فَخَرَجَ مِنْهُ الشَّيْطَانُ، وَشَفِيَ الْغُلَامُ مِنْ تِلْكَ السَّاعَةِ * حِينِيذٍ، دَنَا التَّلَامِيذُ إِلَى يَسُوعَ عَلَى انْفِرَادٍ، وَقَالُوا: "لِمَاذَا لَمْ نَسْتَطِعْ نَحْنُ أَنْ نُخْرِجَهُ؟" * فَقَالَ لَهُمْ يَسُوعُ: "لِعَدَمِ إِيْمَانِكُمْ. فَإِنِّي الْحَقُّ أَقُولُ لَكُمْ، لَوْ كَانَ لَكُمْ إِيْمَانٌ مِثْلَ حَبَّةِ الْخَرْدَلِ، لَكُنْتُمْ تَقُولُونَ لِهَذَا الْجَبَلِ "انْتَقِلْ مِنْ هَهُنَا إِلَى هُنَاكَ، فَيَنْتَقِلُ" وَلَا يَتَعَذَّرُ عَلَيْكُمْ شَيْءٌ * وَهَذَا الْجِنْسُ لَا يَخْرُجُ إِلَّا بِالصَّلَاةِ وَالصَّوْمِ * وَإِذْ كَانُوا يَتَرَدَّدُونَ فِي الْجَلِيلِ، قَالَ لَهُمْ يَسُوعُ: "إِنَّ ابْنَ الْبَشَرِ مُزْمَعٌ أَنْ يُسَلَّمَ إِلَى أَيْدِي النَّاسِ * فَيَقْتُلُونَهُ، وَفِي الْيَوْمِ الثَّالِثِ يَقُومُ." *

• *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 **Dormition and translation into the heavens we now 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

الكاهن: أَيُّهَا الْمَسِيحُ الْهُنَا الْحَقِيقِي، وَقَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمِّكَ الْكَلِيَّةِ الطَّهَارَةِ وَالْبَرِيَّةِ مِنْ كُلِّ عَيْبٍ - الَّتِي نُقِيمُ تَذْكَارَ رُقَادِهَا وَانْتِقَالِهَا إِلَى السَّمَاءِ - وَبُثْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُخْيِي؛ وَبِطَلْبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسِينَ الْمُشْرَفِينَ الرَّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوْحَنَّا الذَّهَبِيِّ الْقَمِّ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ،

<p>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 Martyrs Diomedes the physician of Tarsus in Cilicia and Alkiviades; Venerable Gerasimos the New Ascetic of Kephallenia; Timothy, bishop of Epiros; New-martyrs Nikodemos of Meteora and Apostolos (Stamatios) of St. Laurence; and the New-martyrs of Megaris, 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>كَاتِبِ هَذِهِ الخِدْمَةِ الشَّرِيفَةِ، والقَدَّيسِينَ المَجِيدِينَ الشُّهَدَاءِ المُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الأَبْرَارِ المُتَوَشِّحِينَ بِاللَّهِ— والقَدَّيسِ (ة) (فُلَانِ، فُلَانَةِ) شَفِيعِ (ة) وَحَامِي (ة) هَذِهِ الرِّعِيَّةِ المُقَدَّسَةِ؛ والقَدَّيسِينَ الصِّدِّيقِينَ جَدِّي المَسِيحِ الإِلهِ، يُوَاكِمَ وَحَنَّةً؛ والشُّهَدَاءِ دِيومِيدِيَسَ الطَّبِيبِ الطَّرْسُوسِيِّ فِي سِيلِيسِيَا وَأَلْكِيفِيَادِيَسَ، البَارِّ جِرَاسِيمُوسَ الزَّاهِدِ الجَدِيدِ الَّذِي مِنْ كِفَالِينِيَا، تِيْمُوثَاوَسَ أَسْقَفِ إِبِيرُوسَ، الشُّهَدَاءِ الجُدِّ نِيْقُودِيمُوسَ مِنْ مِيْتِيُورَا وَأَبُوسْتُولُوسَ (سْتَامَاتِيُوسَ) مِنْ سَانْتِ لُورَانَسَ، والشُّهَدَاءِ الجُدِّ مِنْ مِيغَارِيَسَ، الَّذِينَ نُقِيمُ تَذْكَارَهُمُ اليَوْمَ، وَجَمِيعِ قَدَّيسِيكَ، إِرْحَمْنَا وَخَلِّصْنَا بِمَا أَنَّكَ صَالِحٌ وَمُحِبٌّ لِلبَشَرِ.</p>
<p>Priest: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.</p>	<p>الكاهن: بِصَلَوَاتِ آبَائِنَا القَدَّيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ المَسِيحُ إِنْهِنَا، ارْحَمْنَا وَخَلِّصْنَا.</p>
<p>Choir: 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>	