

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

<u>DAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
18	Rose Sahor	53
18	Mary Hanania Wakileh	21
19	Edward Dabous	44
19	Nellie Deratnay	33
19	Nawal Jahshan	22
19	Joseph Henn	14
20	Jeries Qaqish	35
20	Alice Goubran Sayegh	18
21	Hanna Qaisiya	13
21	Khader Khoury	13
22	George Youssef Haddad	30
22	Tawfiq Khoury	29
23	Norma Assaf	28

ETERNAL LIGHT

- **August 23:** In loving memory of **Nada Kakish** from her parents **Farah & Abla Kakish**.
- **August 30:** In loving memory of **Nehmatallah Kerba** from Marie Gharghoury
- **September 6:** In loving memory of **Emmanual Gharghoury** from Marie Gharghoury
- **September 20:** In loving memory of **Ernest Younes** from his family
- **October 18:** In loving memory of **Yvonne Younes** from her family

- **Please**, pray for the health of the following parishioners: Ellen, Robert, Alex, Sam, Elias, Isabelle, Nassar, Valentine, George, Nina, Sonia, Samer, George, Elizabeth and Beshara. If you have any names of people who need prayers, email them to father.
- **Ushers for this Sunday:** **Colette El-Hajj, Richard Smith, Gaby Stavro, and Fadil Nemr.**

- **Two years memorial for Khouryia Manal Dahdouh offered by Fr. George and his children Andrew and his wife Hannah, Mary Magdalene and her husband Robert, may her memory be eternal.**
- **Two years memorial for Eleni offered by Dimitry Sapon and family. May her memory be eternal.**
- **The coffee hour** is offered today in memory of **Nada Farah Kakish** by her parents Farah and Abla Kakish. May her memory be eternal.

- **Vespers: Saturday, August 22 at 5 pm in August.**

- **Sunday School registration will start this Sunday **online**. First day of Sunday school starts September 13th on line. Please, check your emails. For any further assistance contact Amanda Qaqish at orthodoxchristianeducation@gmail.com.**

- **Blessing of children for the beginning of Sunday school and the school year will be on September 13 at the end of Liturgy.**

- **The Feast of the Beheading of St. John the Baptist will be celebrated with the Divine Liturgy on Friday, August 28th at 7 PM.**

- The Feast of St. Kozmas Monastery will be celebrated this Sunday with Vespers at 6 PM and the Divine Liturgy on Monday at 8 AM. The address is 14155 Caledon King Townline s, Bolton.
- **Please, don't call the office to reserve you seat for Sunday Liturgy, but go to Eventbrite to make your reservation. Thanks**
- **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 13, 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.

- **MASKS ARE STILL MANDATORY INSIDE THE CHURCH. NO EXCEPTIONS.**
- Church Website has been updated with sign up info using the EVENTBRITE Application for each Sunday's Liturgy. The church website is [www.https://www.stgeorgeto.org/](https://www.stgeorgeto.org/). You **MUST REGISTER** to attend liturgy as we still have to abide by the 30% capacity as per government guidelines. You can also cancel your attendance using the application if you are unable to attend after booking your spots. Thank you... For any inquiries or help using EVENTBRITE, please call Colette at 416-558-8665.

Forgiveness and the Healing of the Soul: Homily for the 11th Sunday of Matthew in the Orthodox Church [Fr. Philip LeMasters](#) Matthew 18:23-35

Sometimes the truth has to come to us in an unusual way in order to get our attention. That is because most of us are really good at hearing only what we want to hear and seeing only what we want to see. Unfortunately, that means we are skilled in ignoring uncomfortable truths, including the simple teaching of our Lord that we must forgive others if we want God to forgive us. In today's gospel text, Jesus Christ spoke a very disturbing parable that should make that truth clear to us all.

A servant owed his ruler more money than he could possibly earn in his entire life. When he could not pay, the master was ready to sell him and his entire family in order to cover the debt. But the servant begged for more time to pay, and the master showed mercy even beyond his request. He actually forgave the huge debt; the man then owed nothing and he and his family were safe from punishment of any kind. This was an unbelievably good turn of events for the servant and his family.

Then that same servant found another servant who owed him a much smaller sum of money. Since the second man did not have enough to pay the debt, the first servant had him put in prison until he could pay. He refused to show him even a small measure of mercy or patience. When the king heard about it, he was enraged that the man to whom he had forgiven so much would be so cruel to his fellow servant. So the king put the first servant in prison until he could pay all that he owed. The Lord ended this parable with the harsh warning: “So My heavenly Father also will do to you if each of you, from his heart, does not forgive his brother his trespasses.”

This parable gets our attention because we all find it hard to forgive at least some of the people who have wronged or offended us in the course of our lives. Regardless of whether the wrongs occurred days, years, or decades ago, it is difficult to forgive. At times we actually enjoy holding grudges against others; maybe it serves our pride to think that we are better than those who have wronged us, and thus justified in looking down on them. We sometimes hate our tendency to remember past offenses, but unpleasant memories can play over and over in our minds, inflame our passions, and make us feel powerless against them.

Like everything else in the Christian life, forgiveness is a process of healing as we participate more fully in the life of Christ by the power of the Holy Spirit. Notice that the Lord concluded the parable by saying that we must forgive others from our hearts, from the depths of our souls. Though it is a necessary and important first step, simply putting on a good face and not striking back is just the beginning of the journey. Our goal is not only to be a bit better at self-control, but to be fully reconciled with our neighbors, to be so filled with love that we forgive and forget, and show them the same mercy that the Lord has shown us with a pure and whole heart. When we realize how far we are from fulfilling that high goal, our need for His mercy should become all the more clear.

Even as we always want God to forgive us when we sin, there is no limit to the forgiving, reconciling love that He calls us to give our enemies. When St. Peter asked how many times he was to forgive his brother who sinned against him, maybe seven times, Christ said, no, ‘seventy times seven.’ (Matt. 18:22) In other words, we should always forgive; there is never a point where the Christian becomes justified in judging, condemning, and refusing to show mercy. We are instead to be perfect as our Heavenly Father is perfect in His providential love, care, and blessing for the just and the unjust. (Matt. 5:48)

None of us is anywhere near fulfilling that divine calling, but we must not give up and despair about our struggle to forgive others. Instead, we must remember that to be a Christian means to participate personally in the life of the Holy Trinity by grace. Jesus Christ brings us into eternal life such that we share in His victory over sin and death. Already in this life, in the world as we know it, the holiness, mercy, and love of the Lord must become active in us, must become characteristic of us as unique persons as we find greater healing for our souls.

The more we participate in Him, the more we will extend His forgiveness to those who have wronged us. If we refuse to do so, however, we refuse Christ and reject His mercy. And when we refuse Him, we condemn only ourselves.

In moments of anger and pain, it is usually much easier to judge, hate, and condemn than to love and forgive. Ever since the fall of Adam and Eve, we humans have distorted our relationships with one another, allowing fear, judgment, and insecurity to divide us. Early in the book of Genesis, their descendent Lamech brags that he will avenge himself seventy-seven fold. (Gen. 4:24) In other words, he was like a bloodthirsty gangster who never showed mercy to anyone. We are not that far gone, but we probably do find it beyond our present strength to forgive seventy times seven as Christ forgives us.

Like any other area of weakness in the Christian life, our struggle to forgive must begin with a sincere confession that we hold a grudge against someone else. So we must ask for God's forgiveness and help in being healed. We must also pray for those who have offended us, asking God's blessings on them. And when we are tempted to remember what they have done or to judge them, we must immediately turn our attention to the Jesus Prayer and remembrance of our own need for forgiveness from the Lord, and from those whom we have offended throughout the course of our lives. We are not the blameless judges of others, but those who stand in constant need of grace, mercy, and healing together with those who have wronged us.

It is a long struggle, but if we consistently turn away from unholy thoughts, they will lose their power over us. "Resist the devil and he will flee from you." (James 4:7) The less attention we give to our temptations, the more they will diminish. The challenge is harder if the others involved in these relationships continue offending us. But remember what the one who told us to forgive seventy times seven said from the cross, "Father, forgive them for they know not what they do." (Luke 23:34) There is no limit to the forgiving love

of Jesus Christ. And if we are in Him, there can be no limit on our forgiveness either. We who want His mercy must show it to others. Otherwise, we reject Him and condemn ourselves.

Every human being bears the image of God, including our enemies. In that we have done something harmful to anyone, we have done it to the Lord. Remember the words of St. John: "If someone says, 'I love God,' and hates his brother, he is a liar." (1 John 4:20) It is only by the power of the Holy Spirit in our hearts and souls that we will be able to live out our love of God in relation to every human being we encounter.

The more we share in His life, the more His mercy will become characteristic of us in relation to our enemies. We fool only ourselves by thinking that we may accept His forgiveness without also showing that same forgiveness to our neighbors. If we do that, we will become the hypocritical judges of others, like the servant in today's parable who shut himself out of his master's mercy. Whether we acknowledge it or not, that is who we risk becoming every time that we refuse to extend the great forgiveness that we have received in Jesus Christ to those who have wronged us. So let us all convey our Lord's mercy to our enemies, for that is how we open ourselves to the grace that we all desperately need for the healing of our souls.

DIVINE LITURGY VARIABLES ON SUNDAY, AUGUST 23, 2020
TONE 2 / EOTHINON 1 1; ELEVENTH SUNDAY AFTER PENTECOST
& ELEVENTH SUNDAY OF MATTHEW

LEAVE-TAKING OF THE DORMITION OF THE THEOTOKOS

MARTYR LUPUS, SERVANT OF THE GREAT-MARTYR DEMETRIOS;
 HIEROMARTYR IRENAIOS, BISHOP OF LYONS; VENERABLE NICHOLAS AND DIONYSIOS OF OLYMPUS

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 يُوْحَنَّا وَفَكَ اسْرِهِمَا وَعَوْدَتِهِمَا
 سَالِمَيْنِ، إِلَى الرَّبِّ نَطْلُبُ.

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 الْإِلَهَةِ، 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 إِلَهِنَا، 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، لِنُنزِّلَ لَكَ. هَلِّلُويَا.

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 لَمُسْتَعِدُّ. 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 أَهَمَّتِ الْعَالَمَ وَتَرَكْتَهُ يَا وَالِدَةَ الْإِلَهِ. لِأَنَّكَ انْتَقَلْتِ إِلَى الْحَيَاةِ، بِمَا أَنَّكَ أُمُّ الْحَيَاةِ. فَبِشَفَاعَاتِكَ، أَنْقِذِي مِنَ الْمَوْتِ نُفُوسَنَا.

- *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 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 الْأَمْوَاتَ مِنْ تَحْتِ الثَّرَى، صَرَخَ نَحْوِكَ جَمِيعُ الْقُوَّاتِ السَّمَاوِيِّينَ: أَيُّهَا الْمَسِيحُ الْإِلَهُ، مُعْطِي الْحَيَاةِ، الْمَجْدُ لَكَ.

APOLYTIKION OF THE DORMITION IN TONE ONE

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

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

KONTAKION OF THE DORMITION IN TONE TWO

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.

إِنَّ وَالِدَةَ الْإِلَهِ الَّتِي لَا تَسْهَوُ فِي الشَّفَاعَاتِ، وَالرَّجَاءِ غَيْرِ الْمَرْدُودِ فِي النَّجْدَاتِ، لَمْ يَضْبُطْهَا قَبْرٌ وَلَا مَوْتُ. لَكِنْ بِمَا أَنَّهَا أُمُّ الْحَيَاةِ، نَقَّلَهَا إِلَى الْحَيَاةِ، الَّذِي حَلَّ فِي مُسْتَوْدَعِهَا الدَائِمِ الْبَتُولِيَّةِ.

EPISTLE (For the Eleventh Sunday after Pentecost)

The Lord is my strength and my song. The Lord has chastened me severely.

The Reading from the First Epistle of St. Paul to the Corinthians. (9:2-12)

Brethren, you are the seal of my apostleship in the Lord. This is my defense to those who would examine me. Do we not have the right to our food and drink? Do we not have the right to be accompanied by a wife, as the other apostles and the brothers of the Lord and Cephas? Or is it only Barnabas and I who have no right to refrain from working for a living? Who serves as a soldier at his own expense? Who plants a vineyard without eating any of its fruit? Who tends a flock without getting some of the milk? Do I say this on human authority? Does not the law say the same? For it is written in the Law of Moses, "You shall not muzzle an ox when it is treading out the grain." Is it for oxen that God is concerned? Does he not speak entirely for our sake? It was written for our sake, because the plowman should plow in hope and the thresher thresh in hope of a share in the crop. If we have sown spiritual good among you, is it too much if we reap your material benefits? If others share this rightful claim upon you, do not we still more? Nevertheless, we have not made use of this right, but we endure anything rather than put an obstacle in the way of the Gospel of Christ.

قُوَّتِي وَتَسْبِجَتِي الرَّبِّ .

أَدَبًا أَدَّبَنِي الرَّبِّ .

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولُسِ الرَّسُولِ الْأُولَى
إِلَى أَهْلِ كورِنْثُوسِ .

يا إِخْوَةُ، إِنَّ خَاتَمَ رِسَالَتِي هُوَ أَنْتُمْ فِي الرَّبِّ * وَهَذَا هُوَ أَحْتِجَاجِي عِنْدَ الَّذِينَ يَفْحَصُونَنِي * أَلَعَلَّنَا لَا سُلْطَانَ لَنَا أَنْ نَأْكُلَ وَنَشْرَبَ؟ * أَلَعَلَّنَا لَا سُلْطَانَ لَنَا أَنْ نَجُولَ بِامْرَأَةٍ أُخْتٍ كَسَائِرِ الرُّسُلِ، وَإِخْوَةِ الرَّبِّ وَصَفَا؟ * أَمْ أَنَا وَبَرْنَابَا وَحَدْنَا لَا سُلْطَانَ لَنَا أَنْ لَا نَسْتَعْمَلَ؟ * مَنْ يَتَجَدَّدُ قَطُّ وَالنَّفَقَةُ عَلَى نَفْسِهِ؟ مَنْ يَغْرِسُ كَرْمًا وَلَا يَأْكُلُ مِنْ ثَمَرِهِ؟ أَوْ مَنْ يَرْعَى قَطِيعًا وَلَا يَأْكُلُ مِنْ لَبَنِ الْقَطِيعِ؟ * أَلَعَلِّي أَتَكَلَّمُ بِهَذَا بِحَسَبِ الْبَشَرِيَّةِ؟ أَمْ لَيْسَ النَّامُوسُ أَيْضًا يَقُولُ هَذَا؟ * فَإِنَّهُ كُتِبَ فِي نَامُوسِ مُوسَى "لَا تَكُمُّ ثَوْرًا دَارِسًا". أَلَعَلَّ اللَّهُ تَهْمُهُ الثِيرَانَ؟ * أَمْ قَالَ ذَلِكَ مِنْ أَجْلِنا لَا مُحَالَةً؟ بَلْ إِنَّمَا كُتِبَ مِنْ أَجْلِنا. لِأَنَّهُ يَنْبَغِي لِلْحَارِثِ أَنْ يَحْرَثَ عَلَى الرَّجَاءِ، وَلِلدَّارِسِ عَلَى الرَّجَاءِ أَنْ يَكُونَ شَرِيكًا فِي الرَّجَاءِ * إِنْ كُنَّا نَحْنُ قَدْ زَرَعْنَا لَكُمْ الرُّوحِيَّاتِ، أَفَيَكُونُ عَظِيمًا أَنْ نَحْضُدَ مِنْكُمْ الْجَسَدِيَّاتِ؟ * إِنْ كَانَ آخَرُونَ يَشْتَرِكُونَ فِي السُّلْطَانِ عَلَيْكُمْ، أَفَلَسْنَا نَحْنُ أَوْلَى؟ لَكِنَّا لَمْ نَسْتَعْمَلَ هَذَا السُّلْطَانَ، بَلْ نَحْتَمِلُ كُلَّ شَيْءٍ لِنَلَّا نُسَبِّبَ تَعْوِيقًا مَا لِبِشَارَةِ الْمَسِيحِ *

GOSPEL (For the Eleventh Sunday of Matthew)

The Reading from the Holy Gospel according to St. Matthew. (18:23-35)

The Lord spoke this parable: "The kingdom of heaven may be compared to a king who wished to settle accounts with his servants. When he began the reckoning, one was brought to him who owed him ten thousand talents; and as he could not pay, his lord ordered him to be sold, with his

فَصَلِّ شَرِيفٌ مِنْ بِشَارَةِ الْقَدِيسِ مَتَّى الْإِنْجِيلِي

الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ .

قَالَ الرَّبُّ هَذَا الْمَثَلُ: يُشَبِّهُ مَلَكُوثُ السَّمَاوَاتِ إِنْسَانًا مَلِكًا أَرَادَ أَنْ يُحَاسِبَ عِبِيدَهُ * فَلَمَّا بَدَأَ بِالْمَحَاسِبَةِ، أَحْضَرَ إِلَيْهِ وَاحِدٌ عَلَيْهِ عَشْرَةُ آلَافِ وَزْنَةٍ * وَإِذْ لَمْ

<p>wife and children and all that he had, and payment to be made. So the servant fell on his knees, imploring him, ‘Lord, have patience with me, and I will pay you everything.’ And out of pity for him the lord of that servant released him and forgave him the debt. But that same servant, as he went out, came upon one of his fellow servants who owed him a hundred denarii; and seizing him by the throat he said, ‘Pay what you owe.’ So his fellow servant fell down and besought him, ‘Have patience with me, and I will pay you.’ He refused and went and put him in prison until he should pay the debt. When his fellow servants saw what had taken place, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, ‘You wicked servant! I forgave you all that debt because you besought me; and should not you have had mercy on your fellow servant, as I had mercy on you?’ And in anger his lord delivered him to the jailers, until he should pay all his debt. So also My heavenly Father will do to every one of you, if you do not forgive your brother from your heart.”</p>	<p>يَكُنْ لَهُ مَا يُوفِي، أَمَرَ سَيِّدُهُ أَنْ يُبَاعَ هُوَ وَامْرَأَتُهُ وَأَوْلَادُهُ وَكُلُّ مَا لَهُ وَيُوفَى عَنْهُ * فَخَرَّ ذَلِكَ الْعَبْدُ سَاجِدًا لَهُ قَائِلًا: تَمَهَّلْ عَلَيَّ فَأُوفِيكَ كُلَّ مَا لَكَ * فَفَرَّقَ سَيِّدُ ذَلِكَ الْعَبْدِ وَأَطْلَقَهُ، وَتَرَكَ لَهُ الدَّيْنَ * وَبَعَدَ مَا خَرَجَ ذَلِكَ الْعَبْدُ، وَجَدَ عَبْدًا مِنْ رُفَقَائِهِ مَدْيُونًا لَهُ بِمِئَةِ دِينَارٍ، فَأَمْسَكَهُ وَأَخَذَ يَخْنُقُهُ قَائِلًا: أُوْفِي مَا لِي عَلَيْكَ. فَخَرَّ ذَلِكَ الْعَبْدُ عَلَى قَدَمَيْهِ، وَطَلَبَ إِلَيْهِ قَائِلًا: تَمَهَّلْ عَلَيَّ، فَأُوفِيكَ كُلَّ مَا لَكَ * فَأَبَى، وَمَضَى وَطَرَحَهُ فِي السَّجْنِ حَتَّى يُوفِيَ الدَّيْنَ * فَلَمَّا رَأَى رُفَقَاؤُهُ مَا كَانَ، حَزِنُوا جِدًّا وَجَاءُوا فَأَعْلَمُوا سَيِّدَهُمْ بِكُلِّ مَا كَانَ * حِينئِذٍ دَعَاهُ سَيِّدُهُ وَقَالَ لَهُ: أَيُّهَا الْعَبْدُ الشَّرِيرُ! كُلُّ مَا كَانَ عَلَيْكَ تَرَكَتُهُ لَكَ لِأَنَّكَ طَلَبْتَ إِلَيَّ * أَفَمَا كَانَ يَنْبَغِي لَكَ أَنْ تَرْحَمَ أَنْتَ أَيْضًا رَفِيقَكَ كَمَا رَحِمْتُكَ أَنَا؟ * وَغَضِبَ سَيِّدُهُ، وَدَفَعَهُ إِلَى الْمَعْدَبِينَ حَتَّى يُوفِيَ جَمِيعَ مَا لَهُ عَلَيْهِ * فَهَكَذَا أَبِي السَّمَاوِيُّ يَصْنَعُ بِكُمْ إِنْ لَمْ تَتْرَكُوا مِنْ قُلُوبِكُمْ كُلِّ وَاحِدٍ لِأَخِيهِ زَلَّاتِهِ.</p>
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MEGALYNARION OF THE FEAST IN TONE ONE

<p><i>All we the generations ever call thee blessed, the only Theotokos.</i> The bounds of nature are overcome in thee, O immaculate Virgin; for thy childbirth is virginal, and thy death is the espousal of life. O thou who after childbirth art virgin, and who after death art living, do thou, O Theotokos, ever save thine inheritance.</p>	<p>جَمِيعَ الْأَجْيَالِ تُعْبِطُكَ يَا وَالِدَةَ الْإِلَهِ وَحْدَهَا . أَيُّهَا الْبَتُولُ الطَّاهِرَةُ، إِنَّ حُدُودَ الطَّبِيعَةِ قَدْ غُلِبَتْ فِيكَ، لِأَنَّ الْمَوْلِدَ بَتُولِيٍّ، وَالْمَوْتَ قَدْ صَارَ عُرْبُونًا لِلْحَيَاةِ. فَيَا مَنْ هِيَ بَعْدَ الْوِلَادَةِ بَتُولٌ وَبَعْدَ الْمَوْتِ حَيَّةٌ، يَا وَالِدَةَ الْإِلَهِ، أَنْتِ تَحْلِصِينَ مِيرَاثَكَ دَائِمًا.</p>
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KOINONIKON (COMMUNION HYMN) OF THE FEAST

<p>I will take the cup of salvation, and I will call upon the Name of the Lord. Alleluia.</p>	<p>كَأَسِ الْخَلَاصِ أَقْبَلُ، وَبِاسْمِ الرَّبِّ أَدْعُو. هَلْلُوِيَا.</p>
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- *Post-Communion Hymn: “We have seen the true light.”*

THE DISMISSAL

<p>Priest: May He Who rose from the dead, Christ our true God, through the</p>	<p>الكاهن: أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِيُّ، وَقَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمِّكَ الْكَلْبِيَّةِ الطَّاهِرَةِ</p>
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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 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 Martyr Lupus, servant of the Great-Martyr Demetrios; Hieromartyr Irenaios, bishop of Lyons; and Venerable Nicholas and Dionysios of Olympus, 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.

وَالْبَرِيَّةَ مِنْ كُلِّ عَيْبٍ - الَّتِي نُقِيمُ تَذْكَارَ رُقَادِهَا
وَأَنْتِقَالِهَا إِلَى السَّمَاءِ - وَبِقُدْرَةِ الصَّالِبِ الْكَرِيمِ
الْمُحْيِي؛ وَبِطَابَاتِ الْقُوَاتِ السَّمَاويَّةِ الْمُكْرَمَةِ
الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ
يُوحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسِينَ الْمُشْرَفِينَ الرَّسُلِ
الْجَدِيرِينَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ
يُوحَنَّا الذَّهَبِيِّ الْقَمِّ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ،
كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِيسِينَ الْمَجِيدِينَ
الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ
الْمُتَوَشِّحِينَ بِاللَّهِ - وَالْقَدِيسِ (تِه) (فُلَانِ، فُلَانَةِ)
شَفِيعِ (تِه) وَحَامِي (تِه) هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛
وَالْقَدِيسِينَ الصَّدِيقِينَ جَدِّي الْمَسِيحِ الْإِلَهِيِّ، يُوَاكِمِ
وَحَنَّةً؛ وَالْقَدِيسِ الشَّهِيدِ لُوبَسِ، خَادِمِ الْقَدِيسِ
الْعَظِيمِ دِيمِثْرِيُوسِ، وَالْقَدِيسِ إِيرِينَاوَسِ أَسْقُفِ
لِيُونِ، وَالْقَدِيسِينَ نِيْقُولَاوَسِ وَدِيُونِيسِيُوسِ مِنْ
أُولَمْبِيَا، الَّذِينَ نُقِيمُ تَذْكَارَهُمْ الْيَوْمَ، وَجَمِيعِ
قَدِيسِيكَ، إِرْحَمْنَا وَخَلِّصْنَا بِمَا أَنْكَ صَالِحٌ وَمُحِبٌّ
لِلْبَشَرِ.

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

الكاهن: بِصَلَوَاتِ آبَائِنَا الْقَدِيسِينَ، أَيُّهَا الرَّبُّ
يَسُوعُ الْمَسِيحُ الْهُنَا، ارْحَمْنَا وَخَلِّصْنَا.

Choir: Amen.

الجوقة: آمين.

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.