

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

| <u>DAY</u> | <u>NAME OF THE DEPARTED</u> | <u>ANNIVERSARY</u> |
|------------|-----------------------------|--------------------|
| 20 | Mary Aziz | 58 |
| 22 | Nassif Aziz | 43 |
| 23 | Tamam Qaqish | 10 |
| 23 | Chukri Abou-Janb | 11 |
| 23 | Olga Kanawaty | 37 |
| 24 | Moeen Zarifah | 7 |
| 24 | Maranda Ghneim | 8 |
| 25 | Artin adourian | 8 |

ETERNAL LIGHT

- **Oct 25:** in loving memory of **Mitri Samaan** from Nabil Samaan & family.
- **Nov 20:** for the good health of **Reem Shami** from Adel Shami & family.
- **Nov 29:** for the good health of **Jean Paul Shami** from Adel Shami & family.
- **Dec 6:** In loving memory of **Ernest & Yvonne Younes** from their family.

- **Please**, pray for the health of the following parishioners: Ellen, Robert, Alex, Sam, Elias, Isabelle, Nassar, Valentine, George, Nina, Sonia, George, Elizabeth, Beshara and Toni. If you have any names of people who need prayers, email them to father.

- 4 years memorial service for Georgete Nasta offered by her daughter Lucia Nasta and family. May her memory be eternal.
- 7 years memorial service for Moeen Zarifah offered by his wife Isis, his Children: Nabil, Neveen, Nelly, Nader and their families. May his memory be eternal.

- **Soul Saturday:** will be on **October 24th**, Orthros starts at 10 AM. Please, don't email Father the names, come in person and bring the names with you. All those passed away from St. George will be remembered on that day. Lunch will be provided after with a donation.

- **Memorials on Saturdays:** we can do memorials on Saturdays after or before Vespers. Please, consider doing your memorial for your loved one then specially if you are expecting 50 + people.

- **Ushers for Sunday, Oct 25:** Nabil Tahhan, Gaby stavro, Wael Haddad and Colette El-Hajj.

- **Vespers:** Saturday, October 24 at 5 pm.

- **Looking ahead to November:**

Feast of the Entry of the Mother of God to the Temple will be celebrated on **November 20** with Orthros at 6:30 PM followed by the Divine Liturgy.

The Nativity Fast goes from November 15th- December 25th. The Fast is divided into two periods. The first period where fish is permitted except on Wednesdays and Fridays. After December 20th, fish is not permitted.

- **Please, make a donation for our seminaries as requested by His Eminence Metropolitan Joseph. Please, see enclosed his letter.**

- **Starting November 15, we will start to collect donations and names for the Christmas Card.**
- **Please, don't forget to send your sacrificial giving to your church of St. George via e-transfer, or you can still bring your envelope with you and place it in the box by the candles. Your sacrificial giving (financial donation/support) will keep our doors open.**

- **Sunday School Families:**

Due to the Covid-19 pandemic, there will not be a Harvest Fest celebration this year. We would still like to celebrate by giving the children a treat bag.

Please bring your children to church on Sunday November 1st, 2020 to receive your treat bag.

We encourage you to register on Eventbrite right away in order to secure your spot, capacity is limited. Looking forward to seeing all of our Sunday School families in church on November 1st!

- **Canned Food Drive:** please bring non-perishable canned food to donate to the needy and place them in the box outside in the Narthex.
- **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 Qaish at orthodoxchristianeducation@gmail.com.**
- **MASKS ARE STILL MANDATORY INSIDE THE CHURCH. NO EXCEPTIONS.**
- **Please, don't call the office to reserve you seat for Sunday Liturgy, but go to Eventbrite to make your reservation. Thanks**
- **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.**

The Good Witness of Becoming Our True Selves: Homily for the 6th Sunday of Luke in the Orthodox Church [Fr. Philip LeMasters](#)



Luke 8:26-39

If you are like me, you often do not recognize yourself in your own words, thoughts, and deeds. Sometimes we see how we fall short in an instant, while other times it becomes clear to us in retrospect, perhaps even years later. Regardless, it is so easy for us all to be so consumed by anger, pride, lust, envy, and other disordered desires that we lose control of ourselves and act more like a bundle of inflamed passions than like a person created in God's image and likeness. And then when we calm down and come to our senses, we are understandably ashamed and embarrassed. It is a great blow to our egos to recognize how easily our sense of self disintegrates before the passions that so often run wild within us.

When we recognize this difficult truth about ourselves, we can understand at least a bit why the man in today's gospel lesson wanted to leave his hometown and follow Jesus Christ. He had been so filled with demons that he said his name was Legion. He had not lived a recognizably human existence, for he was naked, in a cemetery, and without family or friends. Everyone was terrified of him, and even shackles and chains could not restrain him. He had become a monster and people fled from him in fear. But after the Lord delivered him from the forces of evil, this fellow was clothed and in his right mind. The transformation was so shocking that his neighbors were terrified to the point of asking Christ to leave town.

Imagine how this poor man felt at that point. Even as he must have been overjoyed at his deliverance, he knew that everyone he encountered was well aware of his miserable past. They had seen him as a crazy, dangerous, and evil person and had wanted nothing to do with him. Instead of simply thanking Christ for delivering him, these people asked the Lord to leave their region. They were deeply disturbed by what had happened. Of course, this man was at the center of the controversy and he wanted to put it all behind him. So he wanted to follow the One Who had given him back his life and his true identity.

That is not what the Lord had in store for him, however, for He told him to stay in his town and tell everyone about what God had done for him. Perhaps that was because there could have been no greater witness to the good news of Christ's salvation than the living testimony of someone who had so obviously been set free from the forces of evil, who had so obviously been given back his life as a human being. The people of that region did not understand Who Christ was or what it meant to encounter Him in their lives. They had been simply afraid of Him. But perhaps through the persistent witness of someone who had been so wretched and depraved and then became a healthy and whole person again,

their eyes would be opened. Perhaps then they would come to see that they too needed the blessing of the One Who restored “Legion” to his true self.

Surely, one of the reasons that many people do not take Christianity seriously today is that they do not encounter people whose lives are visibly different because of their commitment to Jesus Christ. Many in our culture equate being a Christian with simply being a good citizen or a nice person. Many have realized that it is quite possible to be a good citizen and a nice person without being a Christian. Some who claim to be Christians do not attend a church of any kind. Some who do attend services do not live in ways different from anyone else in our culture. If we water down our Orthodox Christian faith to the point that it concerns only what we do for a couple of hours on Sunday, we will fit right in with the dominant trends of our culture that lead people not to take Christ seriously. If our participation in the Body of Christ does not strengthen, heal, and transform us for lives of holiness, then we will not bear witness to what happens when human beings become their true selves through the blessing of our Savior.

St. Seraphim of Sarov said, “Acquire the Spirit of peace and a thousand souls around you will be saved.” In other words, those who are filled with the Holy Spirit and healed of their passions will live in such a way that their example will draw others to the Lord. They will exist as human persons healed, fulfilled, and transformed. They will move from being “Legion” to being themselves in God’s image and likeness. They will become living icons of our Lord’s salvation. Whether we like it or not, we all bear witness to Jesus Christ every day in all that we say and do, whether for good or bad. Family, friends, coworkers, and classmates probably know that we are Orthodox Christians, and they likely take pretty seriously the example that we give them. If we identify ourselves with Christ and do or say this or that, then that is what we encourage them to believe about our Lord. If we do not become living icons of holiness, then we are sending the wrong message to everyone we encounter. If we do not bear powerful testimony by how we live each day of the healing power of the Savior, then we are being unfaithful witnesses to Him.

Contrary to popular opinion, we do not fulfill a religious obligation simply by attending services on Sunday morning, though we obviously should do so. For Orthodox Christians to think about fulfilling or meeting perfectly what God desires for us by a particular action is a contradiction in terms, for our Lord teaches that we are to “be perfect as our Father in heaven is perfect.” (Matt. 5:48) To become a partaker of the divine nature by grace is an infinite journey, a process of healing and transformation for which there is no upward

limit, for God is infinitely holy. (2 Pet. 1:4) Instead of imagining that we are mastering a skill or checking off a box, we must remember that our calling is truly to become like God in holiness. No matter where we are on the journey, we have an infinite distance yet to go. And if we ever think that we have arrived or completed the course, we should think again.

Remembering that the Savior told the man to stay in his village and proclaim the good news, we must embrace the spiritual disciplines of the Christian life with integrity if we are to offer faithful testimony to our Lord. We must fast and deny ourselves if we are to have any hope of living in a way that shows that human beings are called to something higher than slavery to self-centered desires. We must forgive those who offend us and reconcile with those from whom we have become estranged if we are to model an alternative to the anger, fear, and hatred so powerful in the world today. We must open our hearts to God in prayer on a daily basis if we are to find the strength to become our true selves in Christ as opposed to a bundle of inflamed passions. We must regularly receive the Holy Mystery of Confession in order to find healing from our sins as we prepare to receive the Body and Blood of the Lord which enable us to participate even now in the banquet of heaven, the complete fulfillment of all things in Christ. And then we must make a liturgy of every moment of our lives, offering ourselves and all our blessings back to the Lord for Him to use as is best for the salvation of the world.

Whenever we are embarrassed to do so out of shame for our failings, weaknesses, and ongoing struggles, we must remember that formerly demon-possessed man. He obeyed Christ by staying in a place where he did not want to be, among people who probably were not comfortable around him. Still, he obeyed and proclaimed the good news by his words and deeds. If we are truly in Christ and want to bear faithful witness to Him, then we must swallow our hurt pride and do the same.

DIVINE LITURGY VARIABLES ON SUNDAY, OCTOBER 25, 2020

TONE 3 / EOTHINON 9

TWENTIETH SUNDAY AFTER PENTECOST & SIXTH SUNDAY OF LUKE

MARTYRS MARCIAN AND MARTYRIOS THE NOTARIES

MARTYRS VALERIOS AND CHRYSAPHIOS; TABITHA THE MERCIFUL, RAISED FROM THE DEAD BY THE APOSTLE PETER;
RELICS TRANSLATION OF VENERABLE SABBAS THE SANCTIFIED & VENERABLE JOHN OF BEVERLY

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 الْمَثْرُوبُولِيَّةِ بُولْسَ وَالْمِطْرَانَ
يُوحَنَّا وَفَكَ أَسْرِهِمَا وَعَوْدَتِهِمَا سَالِمِينَ، إِلَى الرَّبِّ
نَطْلُبُ.

- 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 THREE

Let the heavens rejoice and the earth be glad, for the Lord hath done a mighty act with His own arm. He hath trampled down death by death, and become the first-born from the dead. He hath delivered us from the depths of Hades, granting the world the Great Mercy.

لِنَفْرَحِ السَّمَاوِيَّاتُ وَ لِنَبْتَهِجِ الْأَرْضِيَّاتِ، لِأَنَّ الرَّبَّ صَنَعَ
عِزًّا بِسَاعِدِهِ، وَوَطِئَ الْمَوْتَ بِالْمَوْتِ، وَصَارَ بِكَرِّ الْأَمْوَاتِ،
وَأَنْقَذَنَا مِنْ جَوْفِ الْجَحِيمِ، وَمَنَحَ الْعَالَمَ الرَّحْمَةَ الْعَظْمَى.

APOLYTIKION OF SS. MARCIAN & MARTYRIOS THE NOTARIES IN TONE FOUR

(**Be quick to anticipate**)

Thy Martyrs, O Lord, in their courageous contest for Thee, * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since they possessed Thy strength, they cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by their prayers, save our souls, since Thou art merciful.

شَهِيدَاكَ، يَا رَبُّ، بِجِهَادِهِمَا، نَالَا مِنْكَ الْأَكَالِيلَ غَيْرَ
الْبَالِيَةَ يَا إِلَهِنَا. لِأَنَّهُمَا أَحْرَزَا قُوَّتَكَ، فَحَطَّمَا
الْمُغْتَصِبِينَ، وَسَحَقَا بِأَسِّ الشَّيَاطِينِ الَّتِي لَا قُوَّةَ لَهَا.
فَبَشَفَاعَتِهِمَا، أَيُّهَا الْمَسِيحُ الْإِلَهُ، خَلِّصْ نُفُوسَنَا.

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

ORDINARY KONTAKION IN TONE TWO

O protection of Christians that cannot be put to shame, mediation unto the Creator most constant, O despise not the suppliant voices of those who have sinned; but be thou quick, O good one, to

يَا شَفِيعَةَ الْمَسِيحِيِّينَ الْغَيْرِ الْخَازِيَةِ، الْوَسِيطَةَ لَدَى
الْخَالِقِ غَيْرِ الْمَرْدُودَةِ، لَا تُعْرِضِي عَنْ أَصْوَاتِ طَلِبَاتِنَا

come unto our aid, who in faith cry unto thee:
Hasten to intercession, and speed thou to make
supplication, thou who dost ever protect, O
Theotokos, them that honor thee.

نَحْنُ الْخَطَاةَ، بَلْ تَدَارِكُنَا بِالْمَعُونَةِ بِمَا أَنَّكَ صَالِحَةٌ،
نَحْنُ الصَّارِحِينَ إِلَيْكَ بِإِيمَانٍ: بَادِرِي إِلَى الشَّفَاعَةِ
وَأَسْرِعِي فِي الطَّلِبَةِ، يَا وَالِدَةَ الْإِلَهِ، الْمُتَشَفِّعَةَ دَائِمًا
بِمُكْرَمِيكَ.

THE EPISTLE

(For the Twentieth Sunday after Pentecost)

*Sing praises to our God, sing praises.
Clap your hands, all ye peoples.*

The Reading from the Epistle of St. Paul to the Galatians. (1:11-19)

Brethren, I would have you know that the Gospel which was preached by me is not man's gospel. For I did not receive it from man, nor was I taught it, but it came through a revelation of Jesus Christ. For you have heard of my former life in Judaism, how I persecuted the Church of God violently and tried to destroy it; and I advanced in Judaism beyond many of my own age among my people; so extremely zealous was I for the traditions of my fathers. But when He Who had set me apart before I was born, and had called me through His grace, was pleased to reveal His Son to me, in order that I might preach Him among the Gentiles, I did not confer with flesh and blood, nor did I go up to Jerusalem to those who were Apostles before me, but I went away into Arabia; and again I returned to Damascus. Then after three years I went up to Jerusalem to visit Cephas, and remained with him fifteen days. But I saw none of the other Apostles except James the Lord's brother.

رَتَّلُوا لِلَّهِنَا رَتَّلُوا. يَا جَمِيعَ الْأُمَمِ صَفِّقُوا بِالْأَيْدِي.
فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولُسَ الرَّسُولِ إِلَى أَهْلِ

غَلَاطِيَّةَ. (1:11-19)

يَا إِخْوَتِي، أُعَلِّمُكُمْ أَنَّ الْإِنْجِيلَ الَّذِي بَشَّرْتُ بِهِ، لَيْسَ
بِحَسَبِ الْإِنْسَانِ * لِأَنِّي لَمْ أَسَلَّمْهُ أَوْ أَتَعَلَّمْهُ مِنْ
إِنْسَانٍ، بَلْ بِإِعْلَانِ يَسُوعَ الْمَسِيحِ * فَإِنَّكُمْ قَدْ سَمِعْتُمْ
بِسِيرَتِي قَدِيمًا فِي مِلَّةِ الْيَهُودِ أَنِّي كُنْتُ أَضْطَهُدُ كَنِيسَةَ
اللَّهِ بِإِفْرَاطٍ وَأُدْمِرُهَا * وَأَزِيدُ تَقَدُّمًا فِي مِلَّةِ الْيَهُودِ عَلَى
كَثِيرِينَ مِنْ أَتْرَابِي فِي جِنْسِي، بِكَوْنِي أَوْفَرَ مِنْهُمْ غَيْرَةً
عَلَى تَقْلِيدَاتِ آبَائِي * فَلَمَّا ارْتَضَى اللَّهُ، الَّذِي أَفْرَزَنِي
مِنْ جَوْفِ أُمِّي وَدَعَانِي بِنِعْمَتِهِ * أَنْ يُعَلِّنَ ابْنَهُ فِيَّ
لأَبَشِّرَ بِهِ بَيْنَ الْأُمَمِ، لِسَاعَتِي لَمْ أُضْغِ إِلَى لَحْمٍ وَدَمٍ *
وَلَا صَعِدْتُ إِلَى أُورَشَلِيمَ إِلَى الرَّسُلِ الَّذِينَ قَبْلِي، بَلْ
انطَلَقْتُ إِلَى دِيَارِ الْعَرَبِ، وَبَعْدَ ذَلِكَ رَجَعْتُ إِلَى
دِمَشْقَ * ثُمَّ إِنِّي بَعْدَ ثَلَاثِ سِنِينَ، صَعِدْتُ إِلَى أُورَشَلِيمَ
لِأُرْوَرَ بَطْرُسَ، فَأَقَمْتُ عِنْدَهُ خَمْسَةَ عَشَرَ يَوْمًا * وَلَمْ أَرِ
غَيْرَهُ مِنَ الرَّسُلِ سِوَى يَعْقُوبَ أَخِي الرَّبِّ.

THE GOSPEL

(For the Sixth Sunday of Luke)

The Reading from the Holy Gospel according to St. Luke. (8:26-39)

At that time, Jesus arrived at the country of
the Gadarenes, which is opposite Galilee. And as
He stepped out on land, there met Him a man

فَصَلِّ شَرِيفًا مِنْ بَشَارَةِ الْقَدِيسِ لُوقَا الْإِنْجِيلِيِّ الْبَشِيرِ
وَالْتَلْمِذِ الطَّاهِرِ.

فِي ذَلِكَ الزَّمَانِ أَتَى يَسُوعُ إِلَى كُورَةِ الْجَرِجْسِيِّينَ،

from the city who had demons; for a long time he had worn no clothes, and he lived not in a house but among the tombs. When he saw Jesus, he cried out and fell down before him, and said with a loud voice, "What hast Thou to do with me, Jesus, Son of the Most High God? I beseech Thee, do not torment me." For Jesus had commanded the unclean spirit to come out of the man. [For many a time it had seized him; he was kept under guard, and bound with chains and fetters, but he broke the bonds and was driven by the demon into the desert.] Jesus then asked him, "What is your name?" And he said, "Legion"; for many demons had entered him. And they begged Jesus not to command them to depart into the abyss. Now a large herd of swine was feeding there on the hillside; and they begged Jesus to let them enter these. So He gave them leave. Then the demons came out of the man and entered the swine, and the herd rushed down the steep bank into the lake and was drowned. When the herdsmen saw what had happened, they fled, and told it in the city and in the country. Then people went out to see what had happened, and they came to Jesus, and found the man from whom the demons had gone, sitting at the feet of Jesus, clothed and in his right mind; and they were afraid. And those who had seen it told them how he who had been possessed with demons was healed. Then all the people of the surrounding country of the Gadarenes asked Jesus to depart from them; for they were seized with great fear; so He got into the boat and returned. The man from whom the demons had gone begged that he might be with Jesus; but Jesus sent him away, saying, "Return to your home, and declare all that God has done for you." And he went away, proclaiming throughout the whole city all that Jesus had done for him.

فاستقبله رجلٌ من المدينة به شياطينٌ منذ زمانٍ طويلٍ، ولم يكن يلبس ثوباً، ولا يأوي إلى بيت بل إلى القبور * فلما رأى يسوع، صاح وخر له وقال بصوتٍ عظيم: "ما لي ولك يا يسوع ابن الله العلي؟ أطلب إليك ألاّ تعذبني" * فإنه أمر الروح النجس أن يخرج من الإنسان لأنه كان قد اختطفه منذ زمانٍ طويلٍ، وكان يُربط بسلاسل، ويحبس بقيود، فيقطع الربط ويساق من الشيطان إلى البراري * فسأله يسوع قائلاً: "ما اسمك؟" فقال له: "لجئون"، لأن شياطين كثيرين كانوا قد دخلوا فيه * وطلبوا إليه أن لا يأمرهم بالذهاب إلى الهاوية * وكان هناك قطع خنازير كثيرة ترعى في الجبل * فطلبوا إليه أن يأذن لهم بالدخول فيها، فأذن لهم * فخرج الشياطين من الإنسان ودخلوا في الخنازير، فوثب القطيع عن الجرف إلى البحيرة، فاختنق * فلما رأى الرعاة ما حدث، هربوا وأخبروا في المدينة وفي الحقول * فخرجوا ليروا ما حدث، وأتوا إلى يسوع، فوجدوا الإنسان الذي خرجت منه الشياطين جالساً عند قدمي يسوع لابساً، صحيح العقل، فخافوا * وأخبرهم الناظرون أيضاً كيف أبرئ المجنون * فسأله جميع جمهور كورة الجرجسيين أن ينصرف عنهم لأنه اعتراهم خوفٌ عظيم. فدخل السفينة ورجع * فسأله الرجل الذي خرجت منه الشياطين أن يكون معه. فصرقه يسوع قائلاً: "ارجع إلى بيتك، وحدث بما صنع الله إليك." فذهب وهو ينادي في المدينة كلها بما صنع إليه يسوع.

• 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; 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 Martyrs Marcian and Martyrios the Notaries; the Martyrs Valerios and Chrisaphios; Tabitha the merciful, raised from the dead by the apostle Peter; and the Venerable Sabbas the Sanctified and Venerable John of Beverly, 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 الْحَقِيقِيُّ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ لِأَجْلِ خَلَاصِنَا، بِشَفَاعَاتِ أُمِّكَ الْقَدِيسَةِ الْكَلِيَّةِ الطَّهَارَةِ وَالْبَرِيئَةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي؛ وَبِطَلَبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسِيْنَ الْمُشْرَفِيْنَ الرُّسُلِ الْجَدِيرِيْنَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِيْنَ يُوْحَنَّا الذَّهَبِيِّ الْقَمِّ رَئِيسِ أَسَاقِفَةِ الْقِسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ؛ وَالْقَدِيسِيْنَ الْمَجِيدِيْنَ الشُّهَدَاءِ الْمُتَأَلِّقِيْنَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِيْنَ بِاللَّهِ؛ وَ الْقَدِيسِ (ة) (فُلَان، فُلَانَة) شَفِيعِ (ة) وَحَامِي (ة) هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِيْنَ الصَّدِيقِيْنَ يُوَاكِمِمْ وَحَنَّةَ جَدِّي الْمَسِيحِ الْإِلَهِ؛ وَالْقَدِيسِيْنَ مَرْكِيَانُوسَ وَمَرْتِيرِيُوسَ الشُّهَدَاءِ؛ الشُّهَدَاءِ فَلَارِيُوسَ وَخَرِيْسَافِيْسَ؛ وَ الْقَدِيسَةَ طَابِيثَا الَّتِي أَقَامَهَا بَطْرُسُ، وَ الْقَدِيسَ سَابَا وَ الْقَدِيسَ يُوْحَنَّا مِنْ بَفْرَلِي، الَّذِينَ نُقِيمُ تَذْكَارَهُمْ الْيَوْمَ، وَجَمِيعِ قَدِيسِيْكَ، اِرْحَمْنَا وَخَلِّصْنَا بِمَا أَنْتَ 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 الْقَدِيسِيْنَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهُنَا اِرْحَمْنَا وَخَلِّصْنَا.

Choir: Amen.

الجوق: آمين.

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His Eminence
The Most Reverend
Metropolitan JOSEPH



Archbishop of New York and
Metropolitan of
All North America

**ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE
OF NORTH AMERICA**

TO BE READ FROM THE PULPIT

October, 2020

Beloved Clergy and Faithful of our Archdiocese:

Greetings in the Name of our Lord and Savior, Jesus Christ. We pray that you all enjoyed a peaceful and relaxing summer and are working hard as we begin a new, but very different ecclesiastical year. 2020 marks the 125th anniversary of the arrival of St. Raphael of Brooklyn and the establishment of our Antiochian presence on this continent. The seeds he planted have grown, thanks in large part to the educated clergy that serve our God-protected archdiocese.

With that in mind, we bring to your attention that October in the Antiochian Archdiocese is “Youth Month and Seminary Month”. This year we have 19 seminarians, and most, if not all, will serve this Archdiocese as priests. They will baptize the catechumens, raise up the youth in the Faith, educate the faithful, comfort the sorrowful, visit the sick, restore the penitent, and heal the broken-hearted. Supporting our future clergy and the institutions that are providing their education and formation is vital to the spiritual health of the parishes and ministries of our Church.

During this time of the pandemic and the related issues that surround it, it is vital that we continue to support our seminaries and theological institutions. Many of them have been burdened financially due to the constraints they are now under. While many of our own families are also under such difficulties, we hope that each one of you can spare just a little to support the institutions that prepare our future clergymen and lay leaders.

May the Lord continue to bless all your efforts and keep you safe during these trying times.

Your Father in Christ,

A handwritten signature in blue ink that reads "Metropolitan Joseph". The signature is written in a cursive style with a long horizontal stroke at the end.

+JOSEPH

Archbishop of New York and Metropolitan of all North America

“The disciples were first called Christians in Antioch” (Acts 11: 26)

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