

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

<u>DAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
2	Margarite Daides	10
3	George F. Sakran	8
5	Habib Fraiha	5
5	Filat Karra	18
6	Bahje Salloum	16
7	Mary Mazhar	38
7	Hind Haddad	24
7	Emma Ellies	15
7	Mariam Kibalian	13

ETERNAL LIGHT

- **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.

- **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, Nov 8:** Kathy Kakish, Nahla Raffoul, Fouad Kodsí and Souheil El-Achhab
- **Ushers for Sunday, Nov 15:** Samar Shuhaibar, Reem Aleilan, Talia Deratani and Naji El-Achhab
- **Vespers: Saturday, November 7 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.

- **Starting November 15, we will start to collect donations and names for the Christmas Card.**

- **Dr. Michelle Alexopolos and Mrs. Joanie Younes will be organizing "Blessed Bags" for the needy and poor people. They will be collecting donations for this ministry. Please, see, email, or call one of these two ladies to join this ministry to help the poor and the less fortunate. See flyer in today bulletin.**

- **Young Adults of St. George will be meeting with Fr. George on Tuesday November 10th in the evening on Zoom.**

- **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.**
- **Canned Food Drive:** please bring non-perishable canned food to donate to the needy and place them in the box outside in the Narthex.
- **Online Sunday School has begun and is in full swing. You may still register your children at any time. For further assistance contact Amanda Qaqish 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.**

Angels: Their Role in our Lives and Worship, Part 3 Fr. George Shalhoub

Part 1

Part 2

I believe in one God, Father Almighty, Maker of Heaven and Earth, and of all things visible and invisible...

In my first reflection on the function of angels in the Holy Church and in Scripture we addressed in detail the great mission of Archangel Gabriel as he pertains to our Church. In the second reflection, we learned about the Archangel Michael, known to be one like God; we witnessed the many missions the Lord commissioned him to do, working on the His behalf. We always bear in mind that we do not worship angels. We only worship the Lord.

Now, let's look at the importance of the presence of angels on Sunday in our worship, especially during the Divine Liturgy. Often we repeat the words in the Liturgy but we don't think about what we say. In the Nicene Creed, the Holy Fathers of the First Ecumenical Council in the year 325 placed a road map in the Creed—a road map that leads to our salvation. The Creed emphasizes what we believe about God, about angels, about creation, about Jesus Christ, about the Virgin Mary, about the Second Coming, baptism, and judgment. Everything we need to know as Orthodox Christians is written in the Nicene Creed that we recite in our private prayers and in each Liturgy.

After the Deacon intones: "The doors the doors, in wisdom let us attend," we respond, "I believe in one God, the Father Almighty, Maker of heaven and earth in all things visible and invisible." What are we referring to when we say invisible? Among other things, we are affirming the world of angels.

This confession of faith clearly states our means of salvation, and that there are invisible creatures created by God whom we call angels who are part of the salvation plan. Every person baptized in the Orthodox Church hears the priest say the following prayer, written 1700 years ago by the Bishop of Jerusalem, St. Cyril.

*Do thou, the same Lord, delivering also this Thy creature
from the bondage of the enemy, receive him/her into Thy*

heavenly Kingdom. Open the eyes of his/her understanding, that the light of Thy Gospel may shine brightly in their heart.

Yoke unto his/her life a radiant Angel, who shall deliver him from every snare or the adversary, from encounter with evil,

from the demon of the noonday and from evil visions.

On Sunday morning, before we begin the Liturgy, we sing the Great Doxology. This Doxology is the same refrain sung by the angels when the Lord Jesus was born: *Glory to God in the highest and on earth, peace and good will to all.*

At the conclusion of the Doxology, we raise the Gospel and proclaim: *Come, come and witness the Kingdom of God. Blessed is the Kingdom of the Father and of the Son and of the Holy Spirit.*

In this we are all invited into the Kingdom of God here and now, and then in the life yet to come in the heavenly Jerusalem. Every Sunday, the Liturgy is a taste of what's to come – heaven. As we ask for God's mercy to spare us, every day, from wrath and anger and we then remember God's angels: *An angel of peace, a faithful guardian of our souls and body.*

The ranks of angels

Earlier we discussed the three ranks of angels. The first and highest rank is called Thrones, as stated by St. Paul:

For by Him, all things were created, in heaven and on earth,

visible and invisible, whether thrones or dominions or

rulers or authorities – all things were created

through Him and for Him.

(Colossians 1:16)

In the Old Testament, the Prophet Daniel describes Thrones as wheels.

As I looked, thrones were placed, and the Ancient of Days took his seat; his clothing was white as snow, and the hair of his head like pure wool; his throne was fiery flames; its wheels were burning fire. (Daniel 7:9)

The Great Prophet Ezekiel informs us that Thrones have many eyes. He said: *And their whole body, their backs, their hands and their wings and the wheels were full of eyes all around – the wheels that the four of them had. (Ezekiel 10:12)*

The second rank of angels is the Cherubim. We read in Genesis 3:24 that the Cherubim are guardians of the gate of Paradise. The Prophet Isaiah mentions the Cherubim: *O Lord of hosts, God of Israel, enthroned above the Cherubim, You are the God, You alone, of all the kingdoms of the earth; You have made heaven and earth. (Isaiah 37:16)*

When Moses came to Mount Sinai, God instructed him to decorate the Ark of the Covenant and the veil of the Altar (the Tabernacle) with the image of the Cherubim. The Cherubim are carried with the Altar Boys during the Great Entrance.

The third rank is called Seraphim – Angels that have six wings. If you look at the Platytera icon** of the Virgin Mary, you can see the Seraphim angels behind her with six wings. *Two to cover their face. Two to cover their feet. Two to help them fly.*

One of our greatest Orthodox treasures is the hymn, "KouDOS n Allah", "Holy God." In the Divine Liturgy, before we read the Epistle and the Gospel, we sing: *Holy God, Holy Mighty, Holy Immortal, Have mercy on us.*

This thrice-holy prayer is the most ancient of our worship service. It was included in the year 451 beginning with the Council of Chalcedon. According to the tradition of the Church Fathers, St. Nicodemus, while taking

the Body of Christ from the Cross, he saw Jesus' eyes open and said to Him, Holy God, Holy Mighty, Holy Immortal have mercy on us! "The Church has always understood this hymn was being addressed to the Holy Trinity," explained John of Damascus.

While the people sing, *Holy God, Holy Mighty, Holy Immortal have mercy on us*, the priest is praying:

*O Holy God, who rest in the Holy Place,
Who art hymned by the Seraphim with thrice-holy cry,
and glorified by the Cherubim, and worshipped by every
heavenly Power, Who out of nothing hast brought
all things into being, Who has created man according to
Thine image and likeness and hast adorned him with
Thine every gift.*

(St. John Chrysostom Divine Liturgy)

Earlier in Matins, we pray:

*We adore the Father, as also His Son, and the Holy Spirit,
the Holy Trinity in one Essence, crying with the Seraphim:
Holy, holy holy art Thou, O Lord.*

(Matins Service)

And remember that we also pray that "The angel of peace, a faithful God, guardian of our souls and body" be with us always!

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**The Platytera is an [icon](#) of the [Theotokos](#), facing the viewer directly, usually depicted full length with her hands in the "[orans](#)" position, and with the image of [Christ](#) as a child in front of her chest, also facing the viewer directly. Sometimes the image of Christ is contained within a medallion.

This is the third in a series of four reflections on the role of angels. Father George Shalhoub is pastor and founder of the Antiochian Orthodox Basilica of St. Mary in Livonia, MI. He can be reached at gshalhoub@tbosm.com.

Only COVID is Uncertain: Blessed is the Kingdom! Bishop JOHN (Abdalah)

As I write, the most common depiction of our time is of uncertainty. A year after the first documented case of Covid-19, we are still uncertain as to how and when the threat of Covid will disappear and we can go back to normal. Politicians, physicians, educators, business leaders and clergy all disagree within their ranks as how best to handle this crisis. Such uncertainty leads to stress, anger, frustration, depression, and anxiety. Many make the case that we have all been traumatized by this disruption of our lives. I feel this tension and anxiety everywhere I go. Yet amid such uncertainty, Christians can rest upon that of which we are totally certain; the empty tomb, and our conviction that Christ has risen from the dead. We are also totally certain that God loves us and is with us, even when we suffer, and when disease destroys our bodies. We know for certain that God shares His life with us, and through His church attaches us to Himself. He allows us to share in eternal life, love, and joy. The tomb is empty, and the Kingdom of Heaven is at hand. Blessed is the Kingdom!

In the last year, medical researchers and policy-makers have learned much about Covid. We understand that it is a deadly disease. We also understand that God created us to be social beings, uniquely able to commune deeply with Him and each other. Like Him, we naturally desire to know others and be known. Isolation is unnatural,

painful, and destructive to our minds, bodies, and souls. Metropolitan Joseph met with the clergy of the Archdiocese on September 29, 2020. While we want to do everything that we can to keep everyone safe, it is also time for us to do all we can to return to the churches and do the work Christians were baptized to do. This work, called liturgy, is gathering as God's people, worshipping with the prayers given by God through inspired biblical and liturgical authors, receiving His message through the preachers and teachers of the Church, and sharing the good news with the world as witnesses, icons and workers of good. We bear witness to Christ and His Resurrection with our families, our parishes, and the world. This is what makes us the Church, this is what makes us Christian. Parishes have been highly creative in finding and inventing ways to do the Church's work. People have gathered for daily prayer in internet chat rooms. Parishes have produced modules to lead family discussions. There are daily, weekly, and monthly Bible studies on Zoom and similar platforms. Parishioners have been calling each other, offering encouragement, shopping, and rides to the doctors. Teens have held car washes to raise money for suffering people in Beirut. Ladies have cooked with masks on and practiced social distancing, parishes have held weekly virtual coffee hours, checking in on each other, and the list could go on.

Fear has crept into many of our churches during this time of Covid uncertainty: fear of getting sick, fear of losing freedoms and autonomy, fear of losing our financial reserves, and fear of losing our pre-Covid lifestyles. This sinful fear – sinful because it separates us from God and each other – often manifests itself in political activism and blog-posting. In the Church such activism is divisive and compromises our Christian witness. These things must be avoided in the Church and by church leaders. We have a greater purpose.

One of the most frequent biblical admonishments is, Be not afraid! Christians need not be afraid in our uncertainty, because we are certain of our God. I join our Metropolitan in encouraging everyone to take every reasonable measure to stay safe. How each of us defines reasonable is admittedly difficult, but we cannot surrender our lives to fear, as if we have no hope in God and do not understand that we are the people of the Resurrection. In baptism, we die with Christ and rise with Him.

I am encouraged because I have great trust in the clergy, whose wearied yet optimistic faces I saw on my computer screen yesterday. They are worthy of our trust. I am encouraged because the people of our parishes have risen to the challenges of this world crisis, and are keeping our churches going. I am encouraged because our Metropolitan and bishops are dedicated and have kept the vision of St. Raphael, Metropolitan Antony, Metropolitan Philip, and all of the other bishops who have served in America. God is with us. Heaven is at hand. Blessed is the Kingdom.

DIVINE LITURGY VARIABLES ON SUNDAY, NOVEMBER 08, 2020

TONE 5 / EOTHINON 11

**THE SYNAXIS OF THE ARCHANGELS MICHAEL, GABRIEL, RAPHAEL AND ALL THE
BODILESS POWERS OF HEAVEN
& SEVENTH SUNDAY OF LUKE**

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 بُولُسَ وَالْمِطْرَانِ
يُوحَنَّا وَفَكِّ 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، لِنُرْتِّلَ لَكَ.
هَلِّلُوبِيَا.

RESURRECTIONAL APOLYTIKION IN TONE FIVE

Let us believers praise and worship the Word; coeternal with the Father and the Spirit, born of the Virgin for our salvation. For, He took pleasure in ascending the Cross in the flesh to suffer death; and to raise the dead by His glorious Resurrection.

لِنُسَبِّحَ نَحْنُ الْمُؤْمِنِينَ وَنَسْجُدَ لِلْكَلِمَةِ، الْمُسَاوِي لِأَبِ
وَالرُّوحِ فِي الْأَرْزَاقِ وَعَدَمِ الْإِبْتِدَاءِ، الْمَوْلُودِ مِنَ الْعَذْرَاءِ
لِخَلَّاصِنَا، لِأَنَّهُ سُرَّ بِالْجَسَدِ أَنْ يَغْلُوقَ عَلَى الصَّلِيبِ،
وَيَحْتَمِلَ الْمَوْتَ، وَيُنْهَضَ الْمَوْتَى بِقِيَامَتِهِ الْمَجِيدَةِ.

APOLYTIKION OF THE ARCHANGELS IN TONE FOUR

*(**Thou Who wast raised up**)*

Supreme Commanders of the Hosts of the Heavens, * we, the unworthy, importune and beseech you * that by your supplications ye encircle us * in the shelter of the wings * of your immaterial glory; * guarding us who now fall down * and cry to you with fervor: * Deliver us from dangers of all kinds, * as the great marshals of the heavenly hosts on high.

أَيُّهَا الْمُتَقَدِّمُونَ عَلَى الْجُنْدِ السَّمَاوِيِّينَ، نَتَوَسَّلُ إِلَيْكُمْ
نَحْنُ غَيْرِ الْمُسْتَحِقِّينَ، حَتَّىٰ إِنَّكُمْ بِطَلِبَاتِكُمْ تَكْتَفُونَنَا
بِظِلِّ أَجْنِحَةِ مَجْدِكُمْ اللَّاهِيُولِي، حَافِظِينَ إِيَّانَا نَحْنُ
الْجَائِثِينَ وَالصَّارِحِينَ بَغَيْرِ فُتُورٍ: أَنْقِذُونَا مِنَ الشَّدَائِدِ،
بِمَا أَنْتُمْ رُؤَسَاءُ مَرَاتِبِ الْقُوَّاتِ الْعُلُويَّةِ.

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

KONTAKION OF ENTRANCE OF THE THEOTOKOS IN TONE FOUR

*(**Thou Who wast raised up**)*

The sacred treasury of God's holy glory, * the greatly precious bridal chamber and Virgin, * the Savior's most pure temple, free of stain and

الْيَوْمَ الْهَيْكَلُ الَّذِي لِلْمُخَلَّصِ، الْكَلْبِيُّ النَّقَاءِ، الْعَذْرَاءِ
الْخِذْرُ نُو الثَّمَنِ الْجَزِيلِ، وَهِيَ الْكَنْزُ الطَّاهِرُ لِمَجْدِ

undefiled, * into the House of the Lord * on this day is brought forward * and bringeth with herself the grace * of the Most Divine Spirit; * her do God's Angels hymn with songs of praise, * for she is truly the heavenly tabernacle.

الإله، إذ تَدْخُلُ بَيْتَ الرَّبِّ، تَدْخُلُ نِعْمَةَ الرُّوحِ الإِلَهِيِّ
مَعَهَا. فَلْتَسْبِحْهَا مَلَائِكَةُ اللَّهِ، لِأَنَّهَا الْمِظْلَةُ السَّمَاوِيَّة.

THE EPISTLE (For the Archangels)

*He makes His angels spirits, and His ministers
flames of fire.*

Bless the Lord, O my soul.

The Reading from the Epistle of St. Paul to the Hebrews. (2:2-10)

Brethren, if the message declared by angels was valid and every transgression or disobedience received a just retribution, how shall we escape if we neglect such a great salvation? It was declared at first by the Lord, and it was attested to us by those who heard Him, while God also bore witness by signs and wonders and various miracles and by gifts of the Holy Spirit distributed according to His own Will. For it was not to angels that God subjected the world to come, of which we are speaking. It has been testified somewhere, "What is man that Thou art mindful of him, or the Son of man, that Thou carest for Him? Thou didst make Him for a little while lower than the angels; Thou hast crowned Him with glory and honor, putting everything in subjection under His feet." Now in putting everything in subjection to Him, He left nothing outside His control. As it is, we do not yet see everything in subjection to Him. But we see Jesus, Who for a little while was made lower than the angels, crowned with glory and honor because of the suffering of death, so that by the grace of God He might taste death for everyone. For it was fitting that He, for whom and by whom all things exist, in bringing many sons to glory, should make the Pioneer of their salvation perfect through suffering.

الصَانِعُ مَلَائِكَتَهُ أَزْوَاجاً وَخُدَّامَهُ لَهَيْبِ نَارٍ.

بَارِكِي يَا نَفْسِي الرَّبَّ.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولْسِ الرَّسُولِ إِلَى

العِبْرَانِيِّينَ.

يَا إِخْوَةٌ، إِنْ كَانَتْ الْكَلِمَةُ الَّتِي نُطِقَ بِهَا عَلَى أَلْسِنَةِ
مَلَائِكَةٍ قَدْ تَبَتَّتْ وَكُلَّ تَعَدَّى وَمَعْصِيَةٍ نَالَ جَزَاءً عَدْلًا،
فَكَيْفَ نُفْلِتُ نَحْنُ إِنْ أَهْمَلْنَا خَلَاصًا عَظِيمًا كَهَذَا؟ قَدْ
ابْتَدَأَ النُّطْقُ بِهِ عَلَى لِسَانِ الرَّبِّ، ثُمَّ تَبَتَّتْ لَنَا الَّذِينَ
سَمِعُوهُ. وَشَهِدَ بِهِ اللَّهُ بِآيَاتٍ، وَعَجَائِبَ، وَقُوَّاتٍ مُتَّوَعَةٍ،
وَتَوَزِيعَاتِ الرُّوحِ الْقُدُسِ عَلَى حَسَبِ مَشِيئَتِهِ. فَإِنَّهُ لَمْ
يُخْضِعْ لِلْمَلَائِكَةِ الْمَسْكُونَةَ الْآتِيَةَ الَّتِي كَلَّمْنَا فِيهَا.
لَكِنْ شَهِدَ وَاحِدٌ فِي مَوْضِعٍ قَائِلًا: "مَا الْإِنْسَانُ حَتَّى
تَذْكُرَهُ، أَوْ ابْنُ الْإِنْسَانِ حَتَّى تَفْقِدَهُ؟ نَقَضْتَهُ عَنِ
الْمَلَائِكَةِ قَلِيلًا؛ بِالْمَجْدِ وَالْكَرَامَةِ كَلَّمْتَهُ، وَأَقَمْتَهُ عَلَى
أَعْمَالِ يَدَيْكَ. أَخْضَعْتَ كُلَّ شَيْءٍ تَحْتَ قَدَمَيْهِ." فَفِي
إِخْضَاعِهِ لَهُ كُلَّ شَيْءٍ، لَمْ يَبْرُكْ شَيْئًا غَيْرَ خَاضِعٍ لَهُ.
إِلَّا أَنَّا الْآنَ لَسْنَا نَرَى بَعْدَ كُلِّ شَيْءٍ مُخْضَعًا لَهُ. وَإِنَّمَا
نَرَى الَّذِي نُقِصَ عَنِ الْمَلَائِكَةِ قَلِيلًا، يَسُوعَ، مُكَلَّمًا
بِالْمَجْدِ وَالْكَرَامَةِ لِأَجْلِ أَلْمِ الْمَوْتِ، لِكَيْ يَذُوقَ الْمَوْتَ
بِنِعْمَةِ اللَّهِ مِنْ أَجْلِ الْجَمِيعِ. لِأَنَّهُ لَاقَ بِالَّذِي كُلُّ شَيْءٍ
لِأَجْلِهِ وَكُلُّ شَيْءٍ بِهِ، وَقَدْ أُوْرِدَ إِلَى الْمَجْدِ أَبْنَاءً
كَثِيرِينَ، أَنْ يَجْعَلَ رَتِيسَ خَلَاصِهِمْ بِالْأَلَامِ كَامِلًا.

The Reading from the Holy Gospel according to St. Luke. (8:41-56)

At that time, there came to Jesus a man named Jairus, who was a ruler of the synagogue; and falling at Jesus' feet he besought Him to come to his house, for he had an only daughter, about twelve years of age, and she was dying. As Jesus went, the people pressed round Him. And a woman, who had had a flow of blood for twelve years, and had spent all her living upon physicians, and could not be healed by anyone, came up behind Him, and touched the fringe of His garment; and immediately her flow of blood ceased. And Jesus said, "Who was it that touched Me?" When all denied it, Peter said, "Master, the multitudes surround Thee and press upon Thee! And Thou sayest, 'Who touched Me?'" But Jesus said, "Someone touched Me; for I perceive that power has gone forth from Me." And when the woman saw that she was not hidden, she came trembling, and falling down before Him declared in the presence of all the people why she had touched Him, and how she had been immediately healed. And Jesus said to her, "Daughter, your faith has made you well; go in peace." While Jesus was still speaking, a man from the ruler's house came and said, "Your daughter is dead; do not trouble the Teacher any more." But Jesus on hearing this answered him, "Do not fear; only believe, and she shall be well." And when Jesus came to the house, He permitted no one to enter with Him, except Peter and James and John, and the father and mother of the child. And all were weeping and bewailing her; but Jesus said, "Do not weep; for she is not dead but sleeping." And they laughed at him, knowing that she was dead. But taking her by the hand Jesus called, saying, "Child, arise." And her spirit returned, and she got up at once; and Jesus directed that something should be given her to eat. And her parents were

**فصلٌ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ لُوقَا الْإِنْجِيلِيِّ الْبَشِيرِ
وَالْتَلْمِيزِ الطَّاهِرِ.**

فِي ذَلِكَ الزَّمَانِ، دَنَا إِلَى يَسُوعَ إِنْسَانٌ اسْمُهُ يَايْرُسُ، وَهُوَ رَئِيسٌ لِلْمَجْمَعِ، وَخَرَّ عِنْدَ قَدَمَيْ يَسُوعَ، وَطَلَبَ إِلَيْهِ أَنْ يَدْخُلَ إِلَى بَيْتِهِ * لِأَنَّ لَهُ ابْنَةً وَحِيدَةً لَهَا نَحْوُ اثْنَتَيْ عَشْرَةَ سَنَةً قَدْ أَشْرَفَتْ عَلَى الْمَوْتِ. وَبَيْنَمَا هُوَ مُنْطَلِقٌ، كَانَ الْجُمُوعُ يَزْحَمُونَهُ * وَإِنَّ امْرَأَةً بِهَا نَزْفٌ دَمٍ مُنْذُ اثْنَتَيْ عَشْرَةَ سَنَةً، وَكَانَتْ قَدْ أَنْفَقَتْ مَعِيشَتَهَا كُلَّهَا عَلَى الْأَطْبَاءِ وَلَمْ يَسْتَطِعْ أَحَدٌ أَنْ يَشْفِيَهَا * دَنَتْ مِنْ خَلْفِهِ وَمَسَّتْ هُدْبَ ثَوْبِهِ، وَلِلْوَقْتِ وَقَفَ نَزْفُ دَمِهَا. * فَقَالَ يَسُوعُ: "مَنْ لَمَسَنِي؟" وَإِذْ أَنْكَرَ جَمِيعُهُمْ، قَالَ بَطْرُسُ وَالَّذِينَ مَعَهُ: "يَا مُعَلِّمُ، إِنَّ الْجُمُوعَ يُضَايِقُونَكَ وَيَزْحَمُونَكَ، وَتَقُولُ، مَنْ لَمَسَنِي؟" * فَقَالَ يَسُوعُ: إِنَّهُ قَدْ لَمَسَنِي وَاحِدٌ. لِأَنِّي عَلِمْتُ أَنَّ قُوَّةً قَدْ خَرَجَتْ مِنِّي * فَلَمَّا رَأَتْ الْمَرْأَةُ أَنَّهَا لَمْ تَخَفْ، جَاءَتْ مُرْتَعِدَةً وَخَرَّتْ لَهُ، وَأَخْبَرَتْ أَمَامَ كُلِّ الشَّعْبِ لِأَيَّةِ عِلَّةٍ لَمَسَتْهُ، وَكَيْفَ بَرِنَتْ لِلْوَقْتِ. * فَقَالَ لَهَا: "بِئْسَ يَا ابْنَةُ. إِيمَانُكَ أَبْرَأَكَ، فَادْهَبِي بِسَلَامٍ" * وَفِيمَا هُوَ يَتَكَلَّمُ، جَاءَ وَاحِدٌ مِنَ دَوِي رَئِيسِ الْمَجْمَعِ وَقَالَ لَهُ: "إِنَّ ابْنَتَكَ قَدْ مَاتَتْ، فَلَا تُتْعَبِ الْمُعَلِّمُ" * فَسَمِعَ يَسُوعُ، فَأَجَابَهُ قَائِلًا: "لَا تَخَفْ. آمِنْ فَقَطْ فَتَبْرَأَ هِيَ" * وَلَمَّا دَخَلَ الْبَيْتَ، لَمْ يَدْعُ أَحَدًا يَدْخُلُ إِلَّا بَطْرُسُ وَيَعْقُوبُ وَيُوحَنَّا وَأَبَا الصَّبِيَّةِ وَأُمَّهَا * وَكَانَ الْجَمِيعُ يَبْكُونَ وَيَلْطَمُونَ عَلَيْهَا. فَقَالَ لَهُمْ: "لَا تَبْكُوا. إِنَّهَا لَمْ تَمُتْ وَلَكِنَّهَا نَائِمَةٌ" * فَضَحِكُوا عَلَيْهِ لِغَلْمِهِمْ بِأَنَّهَا قَدْ مَاتَتْ * فَأَمْسَكَ بِيَدِهَا وَنَادَى قَائِلًا: "يَا صَبِيَّةُ قُومِي" * فَرَجَعَتْ رُوحُهَا وَقَامَتْ فِي الْحَالِ. فَأَمَرَ أَنْ تُعْطَى لِتَأْكُلَ. فَدَهَشَ أَبَوَاهَا، فَأَوْصَاهُمَا أَنْ لَا يَقُولَا

amazed; but He charged them to tell no one what had happened.

لأَحَدٍ مَا جَرَى.

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

KOINONIKON (COMMUNION HYMN) FOR THE ARCHANGELS IN TONE EIGHT

He maketh His angels spirits, and His ministers a flame of fire. Alleluia.

الصَانِعُ مَلَائِكَتَهُ أَرْوَاحاً وَخُدَّامَهُ لَهَيْبَ نَارٍ. هَلَلُويَا.

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 archangels Michael, Gabriel, Raphael and all the honorable Bodiless Powers of Heaven, whose memory we now celebrate; 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, 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؛ وَبِطَلْبَاتِ رُؤَسَاءِ الْمَلَائِكَةِ مِيخَائِيلَ، جِبْرَائِيلَ، رُوفَائِيلَ، وَ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ الَّذِينَ نَقِيمُ تَذَكَارَهُمُ الْيَوْمَ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسِينَ الْمَشْرِفِينَ الرَّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوْحَنَّا الذَّهَبِيِّ الْقَمِ رَئِيسِ أَسَاقِفَةِ الْقِسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ؛ وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ؛ وَ الْقَدِيسِ (ة) (فُلَانِ، فُلَانَةَ) شَفِيعِ (ة) وَحَامِي (ة) هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصَّدِيقِينَ يُوَاكِمِ وَحَنَّةَ جَدِّي الْمَسِيحِ الْإِلَهِ؛ وَ جَمِيعِ قَدِيسِيكَ، 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 الْقَدِيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهُنَا اِرْحَمْنَا وَخَلِّصْنَا.

Choir: Amen.

الجوق: آمين.

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