

**ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY**

<b><u>DAY</u></b>	<b><u>NAME OF THE DEPARTED</u></b>	<b><u>ANNIVERSARY</u></b>
10	Edward Assaf	49
10	Semaan Mckarris	30
11	Saad Dabous	54
14	Rita Qaqish	5
14	Hanneh Khalilieh	9
14	Jeries Barghout	18

**ETERNAL LIGHT**

- **Nov 22:** 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.
  
- **3 and 9 Days memorial service for Fares Salty Qaqish** offered by his son **Ehab Qaqish** and family. May his memory be eternal.
  
- **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 15:** Samar Shuhaibar, Reem Aleilan, Talia Deratani and Naji El-Achhab
- **Ushers for Sunday, Nov 22:** Majida Hadda, Colette El-Hajj, Yousef Freiga and Mousa Aleilan
- **Ushers for Sunday, Nov 29:** Marwan Badine, Richard Smith, Neveen Shnoudeh and Sofia Novratidis
  
- **Vespers: Saturday, November 14 at 5 pm.**
  
- **Tuesday November 17, at 8 PM Fr. Joshua Mahkoul will be speaking to our Teens about anxiety. The talk is for teens only.**
  
- **Wednesday November 18th, Parish Council meeting at 7:30 PM.**
  
- **Friday November 20th Feast of the Entry of the Mother of God to the Temple starting with Orthros at 6:30 PM followed by the Divine Liturgy.**
  
- **Fr. George Dahdouh is planning to go see his children in Houston Texas from November 23-30. For all emergency calls, please call Fr. Elias Ayoub from St. Mary. Father will be out of town on November 29th.**
  
- **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.**
- **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](mailto: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.**

## **Fasting**

*By Fr. Thomas Hopko*

Jesus Himself fasted and taught His disciples to fast.

And when you fast, do not look dismal like the hypocrites, for they disfigure their faces that their fasting may be seen by men. Truly I say to you, they have their reward. But when you fast, anoint your head and wash your face, that your fasting may not be seen by men, but your Father who is in secret; and your Father who sees in secret will reward you.

(Matthew 6:16-18)

The purpose of fasting is to gain mastery over oneself and to conquer the passions of the flesh. It is to liberate oneself from dependence on the things of this world in order to concentrate on the things of the Kingdom of God. It is to give power to the soul so that it would not yield to temptation and sin. According to St. Seraphim, fasting is an "indispensable means" of gaining the fruit of the Holy Spirit in one's life (cf. Conversation with Motovilov), and Jesus Himself taught that some forms of evil cannot be conquered without it (Matthew 17:21, Mark 9:29)

Man does not fast because it pleases God if His servants do not eat, for, as the lenten hymns of the Church remind us, "the devil also never eats." (Lenten Triodion) Neither do men fast in order to afflict themselves with suffering and pain, for God has no pleasure in the discomfort of His people. Neither do men fast with the idea that their hunger and thirst can somehow serve as a "reparation" for their sins. Such an understanding is never given in the scriptures or the writings of the saints which claim that there is no "reparation" for man's sin but the crucifixion of Christ. Salvation is a "free gift of God" which no "works" of man can accomplish of merit. (cf. Romans 5:15-17, Ephesians 2:8-9)

Men fast, therefore, and must fast, only to be delivered from carnal passions so that the free gift of salvation in Christ might produce great fruit in their lives. Men fast so that they might more effectively serve God who loves them and has saved them in Christ and the Spirit. Fasting without effort in virtue is wholly in vain.

Why have we fasted, and Thou seest it not? Why have we humbled ourselves, and Thou takest no knowledge of it?

Behold, in the day of your fast, you seek your own pleasure and oppress all your workers. Behold, you fast only to quarrel and fight...Fasting like yours ... will not make your voice to be heard on high.

Is not this the fast that I choose: to loose the bonds of wickedness...to let the oppressed go free...is it not to share your bread with the hungry, and bring the homeless poor into your house; when you see the naked, to cover them...

Then shall your light break forth like the dawn, and your healing shall spring up speedily; your righteousness shall go before you, the glory of the Lord shall protect you. Then you shall call, and the Lord will answer; then you shall cry, and He will say: Here I am. (Isaiah 58:3-9)

"Fasting in the body, o brethren, let us also fast from sin." This is the Church's song in the lenten season of fasting. It is also the teaching of the saints.

...in fasting one must not only obey the rule against gluttony in regard to food, but refrain from every sin so that, while fasting, the tongue may also fast, refraining from slander, lies, evil talking, degrading one's brother, anger and every sin committed by the tongue. One should also fast with the eyes, that is, not look at vain things...not look shamefully or fearlessly at anyone. The hands and feet should also be kept from every evil action.

When one fasts through vanity or thinking that he is achieving something especially virtuous, he fasts foolishly and soon begins to criticize others and to consider himself something great.

A man who fasts wisely...wins purity and comes to humility...and proves himself a skillful builder. (St. Abba Dorotheus, 7th c., Directions on Spiritual Training)

Saint Paul himself fasted, and in his teaching on food insists that men fast and do so in secret, without mutual inspection and judgment.

Brethren, join in imitating me, and mark those who so live as you have an example in us. For many of whom I have often told you and now tell you with tears, live as enemies of the cross of Christ. Their end is destruction, their god is their belly, and they glory in their shame, with minds set on earthly things. (Philippians 3:17-19)

All things are lawful for me, but not all things are helpful. All things are lawful for me, but I will not be enslaved by anything. Food is meant for the stomach, and the stomach for food - and God will destroy both one and the other. The body is not meant for immorality but for the Lord, and the Lord for the body. (I Corinthians 6:12-13)

Let not him who eats despise him who abstains, and let not him who abstains, pass judgment on him who eats, for God has welcomed him. Who are you to pass judgment on the servant of another?

He who observes the day, observes it in honor of the Lord. He also who eats, eats in honor of the Lord, since he gives thanks to God; while he who abstains, abstains in honor of the Lord and gives thanks to God.

Do not let what you eat cause the ruin of him for whom Christ has died ... for the Kingdom of God does not mean food and drink, but righteousness and peace and joy in the Holy Spirit, he who thus serves Christ is acceptable to God and approved by men.

Do not for the sake of food destroy the work of God...the faith that you have keep between yourself and God...whatever does not proceed from faith (whether eating or abstaining) is sin. (cf Romans 14)

The spiritual fathers, as strictly ascetic as they were, are very clear in their teaching about fasting. They insist with the Lord and the scriptures that men must fast in order to be free from passions and lust. But they insist as well that the most critical thing is to be free from all sin, including the pride, vanity and hypocrisy which comes through foolish and sinful fasting.

...eating beyond the point of being satisfied is the door of madness through which lust enters, for the belly is the queen of passions which man serves as a slave.

But you, firm in this knowledge, choose what is best for you, according to your own powers...for the perfect person, according to Saint Paul ought both "to be full and be hungry...and do all things through Christ who strengthens (Philippians 4:12-13)

Thus a man who strives for salvation...must not allow himself to eat to fullness...but should still eat all kinds of food so that on the one hand he avoid boastful pride and on the other not show disdain for God's creation which is most excellent...Such is the reasoning of those who are wise! (St. Gregory of Sinai, Instruction to Hesychasts)

St. Isaac of Syria says, "Meager food at the table of the pure cleanses the soul of those who partake from all passion...for the work of fasting and vigil is the beginning of every effort against sin and lust...almost all passionate drives decrease through fasting."

For the holy fathers taught us to be killers of passions and not killers of the body. Partake of everything that is permissible with thanksgiving, to the glory of God and to avoid boastful arrogance; but refrain from every excess. (The Monks Callistus and Ignatius, 14th c., Directions to Hesychasts)

If such is the teaching to hesychast monks, it is certainly applicable to all Christians as well. The whole essence of the matter is put simply and clearly in these two short stories from the fathers of the desert.

A certain brother brought fresh loaves of bread and invited his elders. When they had eaten much, the brother, knowing their travail of abstinence, began humbly to beg them to eat more. "For God's sake, eat this day and be filled." And they ate another ten. Behold how these that were true monks and sincere in abstinence did eat more than they needed, for the sake of God.

Epiphanius, bishop of Cyprus, called the abbot Hilarion to see him. A portion of fowl was set before them and the bishop invited the abbot to eat. The old man said, "Forgive me, Father, but since the time I took this habit I have never eaten anything that has been killed."

And Epiphanius said to him, "And from the time I took this habit I have let no man sleep who has anything against me, and neither have I slept holding anything against anyone."

And the old man said to him, "Forgive me, Father, for your way of life is greater than mine." (The Sayings of the Fathers)

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## **To be Healed by the Good Samaritan: Homily for the 8th Sunday of Luke in the Orthodox Church** [Fr. Philip LeMasters](#)

Luke 10:25-37

It is tempting to use religion to help us feel better about ourselves. Too often, we want to make God in our own image and let ourselves off the hook from anything that challenges us to do something different from what we want to do. It can be very appealing to try to use God for purposes other than the healing of our souls.

That is the attitude that Jesus Christ rejected in today's gospel reading. After describing how the Old Testament law required loving God "with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself," the lawyer wanted to justify himself by narrowing down the types of people he had to love. That is why he asked "And who is my neighbor?" He wanted to limit what God required of him. That way, he could assume that he was a righteous man.

The Lord's parable does not, however, place any limits on what it means to love our neighbor. He tells us about a man who was robbed, severely beaten, and then left on the side of the road to die. Obviously, anyone who saw him in that condition would have an obligation to help him. All the more is that the case for the religious leaders who were going down that same road. They surely knew that the Old Testament law required them to care for a fellow Jew in a life-threatening situation. Like the lawyer, however, they must have come up with some excuse not to treat him as a neighbor. We do not know exactly what they were thinking, but they somehow justified passing by on the other side without helping him at all.

Ironically, a Samaritan is the one who treated the unfortunate man as a neighbor. The Samaritan did not limit his concern to his own people. He did not restrict the demands of love in any way. Even though he knew that the Jews despised and had nothing to do with Samaritans, he responded with boundless compassion to the fellow's plight. He was not calculating how little he could do and still think of himself a decent person. No, he spontaneously sacrificed his time, energy, and resources to bring a man who was a stranger and a foreigner back to health. Even the lawyer got the point of the story, for he saw that the one who treated the man as a neighbor was "The one who showed mercy to him."

The Lord used the story of the Good Samaritan to teach us about what it means to share in His life. Purely out of compassionate, boundless love, Christ came to heal us from the self-imposed pain and misery that our sins have worked on our souls. He came to conquer our slavery to the fear of death, which is the wages of sin. Like the Samaritan, He was despised and rejected. In the parable, the religious leaders were of no help to the man who was robbed, beaten, and left to die. They passed by and left him in the condition in which they found him. Likewise, the legalistic, hypocritical religious leaders who rejected the Messiah were of no spiritual benefit to those who needed healing from the ravages of sin. Laws can be interpreted and applied however someone sees fit, but they lack the power to heal anyone, much less to raise the dead. At their best, they tell us what to do, but still lack the power to enable us to obey them.

Christ has brought salvation to the world, not by merely giving us a code of conduct, but by making us participants in His divine life by grace. By becoming fully human even as He remains fully divine, He has restored and fulfilled the basic human vocation to become like God in holiness. Only the God-Man could do that. If we are truly in communion with Him, then His boundless love must become characteristic of our lives. Among other things, that means gaining the strength to love our neighbors as ourselves by showing them mercy. Doing that even for those we love most in life is often difficult because our self-centeredness makes it hard to give anyone the same consideration we give ourselves. When it comes to particular people we do not like or to members of groups we perceive as threats or enemies, learning to love them as the Savior has loved us may seem impossibly hard.

Here it is helpful to remember what the Samaritan in the parable did for the robbed and beaten man. He administered first aid, took him to an inn, paid the innkeeper to care for

him, and promised to pay for any additional expenses when he returned. Christ does the same for us in baptism, the Eucharist, and the full sacramental life of the Church, which is a hospital for our recovery from the ravages of sin. Through the Church, He also calls us to spiritual disciplines that help us gain the strength to convey His mercy to our neighbors by loving them as we love ourselves.

In order to be able to do that, we must seek healing and strength for a life in communion with Christ through the ministries of His Body, the Church. People who are recovering from severe injuries must cooperate with their physicians and therapists in order to become well. They must take their medicine and dedicate themselves to exercises, stretches, and other disciplines in order to regain health and function. We must approach the Christian life in a similar way in order to grow in our ability to manifest the Savior's compassionate love to our neighbors.

This is not an optional calling only for those who want to become especially holy. No, it is a basic dimension of the Christian life. However we treat "the least of these," the most miserable and difficult people we encounter, is how we treat our Lord. St. John the Theologian taught, "If anyone says, 'I love God,' but hates his brother, he is a liar. For anyone who does not love his brother, whom he has seen, cannot love God, Whom he has not seen." (1 John 4:20)

It is, of course, much easier to view the Church as simply a social club, a place of beauty, or where we go to feel better about ourselves. To think that way, however, makes us like the lawyer who tried to limit the requirement of loving his neighbors in order to justify himself. If we limit the significance of the Church to serving our desires, then we are trying to use God to get what we want. To do so is to fall into a dangerous form of self-centeredness that is blind to the true meaning of the Savior's compassion. He makes us members of His Body in order to share His life with us, in order to perfect us in love in His image and likeness. He has come to heal us, but we must cooperate with His therapy if we are to grow in spiritual strength.

For example, we do not receive the Eucharist in order to fulfill a legal obligation, but for "the forgiveness of sins and life everlasting." If we receive Communion, we must live in communion with Christ by conveying His compassionate love to our suffering neighbors. We do not take Confession for legalistic reasons, but to be healed from the damage our sins have done to our souls. All the holy mysteries of the Church strengthen us for a life of

ever-greater union with Christ, which will bear fruit in how we treat the people we encounter every day. Even as He offered Himself fully on the Cross for our salvation, there is no limit to the offering that He calls us to make of our lives for the sake of others. Those who have received His mercy will extend that same mercy to their neighbors, no matter who they are. The Lord's words at the end of the gospel reading apply directly to us: "Go and do likewise."

**DIVINE LITURGY VARIABLES ON SUNDAY, NOVEMBER 15, 2020**

**TONE 6 / EOTHINON 1**

**TWENTY-THIRD SUNDAY AFTER PENTECOST & EIGHTH SUNDAY OF LUKE**

**MARTYRS GURIA, SHAMUNA AND HABIB THE DEACON OF EDESSA**

THOMAS THE NEW, PATRIARCH OF CONSTANTINOPLE; VENERABLE PAISIOS VELICHKOVSKY

**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 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 لِنَسْجُدُ وَنَرْكَعَ لِلْمَسِيحِ، مَلِكِنَا وَإِلَهِنَا. خَلِّصْنَا يَا  
ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، لِنُرْتَلَّ لَكَ.  
هَلِّلُوبِيَا.

**RESURRECTIONAL APOLYTIKION IN TONE SIX**

When Mary stood at Thy grave, looking for Thy sacred body, angelic powers shone above Thy revered tomb; and the soldiers who were to keep guard became as dead men. Thou led Hades captive and wast not tempted thereby. Thou didst meet the Virgin and didst give life to the world, O Thou, Who art risen from the dead, O Lord, glory to Thee.

إِنَّ الْقُوَّاتِ الْمَلَائِكِيَّةَ ظَهَرُوا عَلَى قَبْرِكَ الْمُوقَّرِ، وَالْحُرَّاسِ  
صَارُوا كَالْأَمْوَاتِ، وَمَرِيْمَ وَقَفَّتْ عِنْدَ الْقَبْرِ طَالِبَةً جَسَدَكَ  
الطَّاهِرَ، فَسَبَيْتَ الْجَحِيْمَ وَلَمْ تُجَرَّبْ مِنْهَا، وَصَادَفْتَ الْبَتُولَ  
مَانِحاً الْحَيَاةَ. فَيَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، يَا رَبُّ الْمَجْدُ  
لَكَ.

**APOLYTIKION FOR SS. GURIA, SHAMUNA, AND HABIB IN TONE FIVE**

Since Thou hast given us the miracles of Thy holy Martyrs Guria, Shamuna and Habib as an invincible battlement, by their entreaties scatter the counsels of the heathen, O Christ our God, and strengthen the faith of Orthodox Christians, since Thou art good and the Lover of mankind.

عَجَائِبُ قَدِّيْسِيكَ الشُّهَدَاءِ غُورِيَا وَسَامُونَا وَحَبِيْبِ، إِذْ قَدْ  
مَخَّحْتَنَا إِيَّاهَا سَوْرًا لَا يُحَارِبُ، أَيُّهَا الْمَسِيحُ الْإِلَهَ،  
فَبِتَوْسُلَاتِهِمْ شَتَّتْ مَشُورَاتِ الْأُمَمِ، وَأَيَّدَ صَوَالِجَةَ  
الْمَمْلَكَةِ، بِمَا أَنْتَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.

- *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 undefiled, \* into the House of the Lord \* on this

الْيَوْمَ الْهَيْكَلُ الَّذِي لِلْمُخَلَّصِ، الْكَلِيَّةُ النَّقَاءِ، الْعَذْرَاءُ  
الْخِذْرُ نُو الثَّمَنِ الْجَزِيلِ، وَهِيَ الْكَنْزُ الطَّاهِرُ لِمَجْدِ

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 Twenty-third Sunday after Pentecost)

*O Lord, save Thy people and bless Thine inheritance.  
To Thee, O Lord, have I cried, O my God.*

#### **The Reading from the Epistle of St. Paul to the Ephesians. (2:4-10)**

Brethren, God, Who is rich in mercy, out of the great love with which He loved us, even when we were dead through our trespasses, made us alive together with Christ (by grace you have been saved), and raised us up with Him, and made us sit with Him in the heavenly places in Christ Jesus, that in the coming ages He might show the immeasurable riches of His grace in kindness toward us in Christ Jesus. For by grace you have been saved through faith; and this is not your own doing, it is the gift of God—not because of works, lest any man should boast. For, we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

خَلِّصْ يَا رَبُّ شَعْبَكَ وَ بَارِكْ مِيراثَكَ.  
إِلَيْكَ يَا رَبُّ أَصْرُخُ إِلَهِي.

فَصَلُّ مِنْ رِسَالَةِ الْقَدِيسِ بُولُسِ الرَّسُولِ إِلَى أِفْسُس. يَا إِخْوَةَ، اللَّهُ الَّذِي هُوَ غَنِيٌّ فِي الرَّحْمَةِ، مِنْ أَجْلِ مَحَبَّتِهِ الْكَثِيرَةِ الَّتِي أَحَبَّنَا بِهَا، وَنَحْنُ أَمْوَاتٌ بِالْخَطَايَا أَحْيَانَا مَعَ الْمَسِيحِ - بِالنِّعْمَةِ أَنْتُمْ مُخَلَّصُونَ - وَأَقَامَنَا مَعَهُ، وَأَجَلَسْنَا مَعَهُ فِي السَّمَاوِيَّاتِ فِي الْمَسِيحِ يَسُوعَ، لِيُظْهِرَ فِي الدُّهُورِ الْآتِيَةِ غِنَى نِعْمَتِهِ الْفَائِقِ، بِاللُّطْفِ عَلَيْنَا فِي الْمَسِيحِ يَسُوعَ. لِأَنَّكُمْ بِالنِّعْمَةِ مُخَلَّصُونَ، بِالْإِيمَانِ، وَذَلِكَ لَيْسَ مِنْكُمْ. هُوَ عَطِيَّةُ اللَّهِ. لَيْسَ مِنْ أَعْمَالٍ كَيْلًا يَفْتَخِرُ أَحَدٌ. لِأَنَّنا نَحْنُ عَمَلُهُ، مَخْلُوقِينَ فِي الْمَسِيحِ يَسُوعَ لِأَعْمَالٍ صَالِحَةٍ، قَدْ سَبَقَ اللَّهُ فَأَعَدَّهَا لِكَيْ نَسْلُكَ فِيهَا.

### THE GOSPEL

(For the Eighth Sunday of Luke)

#### **The Reading from the Holy Gospel according to St. Luke. (10:25-37)**

At that time, a lawyer stood up to put Jesus to the test, saying, "Teacher, what shall I do to inherit eternal life?" Jesus said to him, "What is written in the Law? How do you read?" And the lawyer answered, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself." And Jesus said to him, "You have answered right; do this, and you

فَصَلُّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ لُوقَا الْإِنْجِيلِيِّ الْبَشِيرِ وَالتَّمْيِذِ الطَّاهِرِ.

فِي ذَلِكَ الزَّمَانِ، دَنَا إِلَى يَسُوعَ نَامُوسِيٌّ وَقَالَ، مُجْرِبًا لَهُ: يَا مُعَلِّمُ، مَاذَا أَعْمَلُ لِأَرِثَ الْحَيَاةَ الْأَبَدِيَّةَ \* فَقَالَ لَهُ: مَاذَا كُتِبَ فِي النَّامُوسِ؟ كَيْفَ تَقْرَأُ؟ \* فَأَجَابَ وَقَالَ: أَحِبِّ الرَّبَّ إِلَهَكَ مِنْ كُلِّ قَلْبِكَ، وَمِنْ كُلِّ نَفْسِكَ، وَمِنْ كُلِّ قُدْرَتِكَ، وَمِنْ كُلِّ ذَهْنِكَ، وَقَرِيبَكَ كَنَفْسِكَ \* فَقَالَ لَهُ: بِالصَّوَابِ أَجَبْتَ. إِعْمَلْ ذَلِكَ فَتَحْيَا. \* فَأَرَادَ أَنْ يُزَكِّي

will live.” But the lawyer, desiring to justify himself, said to Jesus, “And who is my neighbor?” Jesus replied, “A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him, and departed, leaving him half dead. Now by chance a priest was going down that road; and when he saw him he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan, as he journeyed, came to where he was; and when he saw him, he had compassion, and went to him and bound up his wounds, pouring on oil and wine; then he set him on his own beast and brought him to an inn, and took care of him. And the next day he took out two denarii and gave them to the innkeeper, saying, ‘Take care of him; and whatever more you spend, I will repay you when I come back.’ Which of these three, do you think, proved neighbor to the man who fell among the robbers?” The lawyer said, “The one who showed mercy on him.” And Jesus said to him, “Go and do likewise.”

نَفْسَهُ فَقَالَ لِيَسُوعَ: وَمَنْ قَرِيبِي؟ \* فَعَادَ يَسُوعُ وَقَالَ: كَانَ إِنْسَانٌ مُنْحَدِرًا مِنْ أورشليمَ إِلَى أريحا، فَوَقَعَ بَيْنَ لُصُوصٍ. فَعَرَّوهُ وَجَرَّحُوهُ وَتَرَكَوهُ بَيْنَ حَيٍّ وَمَيِّتٍ \* فَاتَّقَى أَنْ كَاهِنًا كَانَ مُنْحَدِرًا فِي ذَلِكَ الطَّرِيقِ، فَأَبْصَرَهُ وَجَارَ مِنْ أَمَامِهِ \* وَكَذَلِكَ لَاطِيٍّ، وَأَتَى إِلَى الْمَكَانِ، فَأَبْصَرَهُ وَجَارَ مِنْ أَمَامِهِ. \* ثُمَّ إِنَّ سَامِرِيًّا مُسَافِرًا مَرَّ بِهِ، فَلَمَّا رَأَهُ تَحَنَّنَ \* فَدَنَا إِلَيْهِ وَضَمَدَ جِرَاحَاتِهِ، وَصَبَّ عَلَيْهَا زَيْتًا وَخَمْرًا، وَحَمَلَهُ عَلَى دَابَّتِهِ، وَأَتَى بِهِ إِلَى فُنْدُقٍ، وَاعْتَنَى بِأَمْرِهِ \* وَفِي الْغَدِ، فِيمَا هُوَ خَارِجٌ، أَخْرَجَ دِينَارَيْنِ وَأَعْطَاهُمَا لِصَاحِبِ الْفُنْدُقِ وَقَالَ لَهُ: اعْتِنِ بِأَمْرِهِ، وَمَهْمَا تَنَفَّقَ فَوْقَ هَذَا فَأَنَا أَدْفَعُهُ لَكَ عِنْدَ عَوْدَتِي. \* فَأَيُّ هَؤُلَاءِ الثَّلَاثَةِ تَحَسَّبُ صَارَ قَرِيبًا لِلَّذِي وَقَعَ بَيْنَ اللَّصُوصِ؟ \* قَالَ: الَّذِي صَنَعَ إِلَيْهِ الرَّحْمَةَ. فَقَالَ لَهُ يَسُوعُ: امْضِ فَاصْنَعْ أَنْتَ أَيْضًا كَذَلِكَ.

- *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 holy Martyrs and

الكاهن: أَيُّهَا الْمَسِيحُ الْهُنَا الْحَقِيقِيُّ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ لِأَجْلِ خَلَاصِنَا، بِشَفَاعَاتِ أُمِّكَ الْقَدِيسَةِ الْكَلْبِيَّةِ الطَّهَارَةِ وَالْبَرِيئَةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي؛ وَبِطَلْبَاتِ رُؤَسَاءِ الْمَلَائِكَةِ مِيخَائِيلِ، جِبْرَائِيلِ، رُفَائِيلِ، وَ الْقُوَاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ الَّذِينَ نُقِيمُ تَذَكَارَهُمْ الْيَوْمَ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسِينَ الْمُشْرَفِينَ الرُّسُلِ 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

<p>Confessors Guria, Shamuna and Habib the Deacon of Edessa; Thomas the New, patriarch of Constantinople; and Venerable Paisios Velichkovsky, 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>الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِّيسِينَ الصَّدِيقِينَ يُوَاكِمَ وَحَنَّةَ جَدِّي الْمَسِيحِ إِلَهِ؛ وَالشُّهَدَاءِ غُورِيَا وَسَامُونَا وَحَبِيبِ شَمَّاسِ الرَّهَا؛ تومَا الْجَدِيدِ بَطْرِيْرِكِ الْقِسْطَنْطِينِيَّةِ؛ الْبَارُّ بَايْسِيُوسَ فَالْيَشْكُوفْسْكِ؛ وَجَمِيعِ قَدِّيسِيكَ، اِرْحَمْنَا وَخَلِّصْنَا بِمَا أَنْكَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ .</p>
<p><b>Priest:</b> Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.</p>	<p>الْكَاهِنُ: بِصَلَوَاتِ آبَائِنَا الْقَدِّيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهُنَا اِرْحَمْنَا وَخَلِّصْنَا.</p>
<p><b>Choir:</b> Amen.</p>	<p>الجوق: آمين.</p>
<p>Portions of the Archdiocesan Service Texts include texts from <i>The Menaion</i>, <i>The Great Horologion</i>, <i>The Pentecostarion</i>, <i>The Octoechos</i>, and <i>The Psalter of the Seventy</i>, 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.</p>	