

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

<u>DAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
3	Joseph Mraud	39
3	Ferris Dabous	64
4	Cecil Chamandy	38
4	John Ansara	32
6	Souad Nakkara	6
6	Salim Shaker	49
8	Samir Massad	4
8	George Loutaif	30

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

ETERNAL LIGHT

- **August 15:** in loving memory of Munir Muasher from Shadia Muasher and family.
In loving memory of Nahida Irbib from Nadim Irbib and family.
- There will be no memorials on Sunday August 15th.
- We will have a procession with the Theotokos Epitaphion at the end of Liturgy on August 15th.
- **Please, donate towards the flowers to Mr. Fouad Kodsi, or Mr. George Boutros.**

- **Falafel Luncheon:** Our Church will be hosting a Falafel Luncheon this Sunday following Divine Liturgy.

- **Schedule of services for August:**

The Dormition Fast starts from August 1st to August 15th. This fast is very strict like lent. The following are the services:

Paraklesis to the Theotokos at 7 PM: Friday August 6th, Monday August 9th, and August 11th.

Holy Unction: Friday August 13th at 7 PM.

- Vespers will resume on Saturday August 7th
- **Feast of the Monastery of St. Kosmas in Bolton, ON.** Will be celebrated at the Monastery Monday August 23rd at 6 PM, August 24th Liturgy in the morning at 8 AM.
- If you have boxes with your sacrifice during Lent for **Food for Hungry People**, please, write a check to St. George and put in the memo **Food for Hungry people. Please, don't bring the box with change in it**, just write one check for that purpose or e-transfer. May God bless you.

- **Scholarships:** Scholarship funds made available to students attending of college and university from our parish. Prospective applicants must be active in the life of the church. Applications are available at the church office. Deadline for acceptance is August 15, 2021. 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
 RAMI & JOANIE YOUNES SCHOLARSHIP**

- The Sunday School needs teachers for September. If you would like to volunteer, please contact Amanda Qaqish. orthodoxchristianeducation@gmail.com
- Sunday School registration for next year will be open late August, more details to follow. If you have any questions, please contact Amanda Qaqish orthodoxchristianeducation@gmail.com
- **Kindly Submit your Contribution through the Following Methods: Connect to the Church Website www.stgeorgeto.org Click on *Donate***
- “e-transfer” info@stgeorgeantiochianchurch.org Account Name: St. George Church
- PayPal, or send your Cheque by Mail to: St. George Antiochian Church, 9116 Bayview Ave, Richmond Hill ON, L4B 3M9
 Good will come to those who are generous and lend freely, who conduct their affairs with justice. (Psalm 112:5)
- **Bookstore: New icons have just arrived in our bookstore. The Bookstore is located in the church’s basement. Icons are great gifts for newborn, new home, your car or your children, and Christmas gifts. Please see Colette El-Hajj or Odette Boutros to see these new icons.**
- **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.

DIVINE LITURGY VARIABLES ON SUNDAY, AUGUST 08, 2021

TONE 6 / EOTHINON 7

SEVENTH SUNDAY AFTER PENTECOST & SEVENTH SUNDAY OF MATTHEW

EMILIANOS THE CONFESSOR, ARCHBISHOP OF KYZIKOS; MYRON, ARCHBISHOP OF CRETE

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.

الشَّماس: مِنْ أَجْلِ المَثْرُوبُولِيَّتِ بُولُسَ والمَطْرانِ
يُوحنا وَفَكَ أُسْرِهِما وَعَوَدَتِهِما سَالِمِينَ، إِلَى الرَّبِّ
نَطْلُبُ.

THE FIRST ANTIPHON

Great is the Lord, and greatly to be praised, in the city of our God, in His holy mountain. Who settest fast the mountains by Thy strength, Who art girded about with power.

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

Who coverest Thyself with light as with a garment. The mountains shall rejoice at the presence of the Lord, for He cometh; yea, He is come to judge the earth.

Through the intercessions...

Glory... Both now...

Through the intercessions...

عَظِيمٌ هُوَ الرَّبُّ وَمُسَبَّحٌ جِدًّا فِي مَدِينَةِ إِلَهنا فِي
جَبَلِ قُدْسِهِ. أَلْمُنَّبْتُ الْجِبَالَ بِقُوَّتِهِ، أَلْمُنْتَطِقُ بِالْقُدْرَةِ.

بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِي، يَا مُخَلِّصُ خَلِّصْنَا.

اللَّابِسُ النُّورِ مِثْلَ الثَّوْبِ. الْجِبَالُ سَتَهَلَّلُ قُدَّامَ وَجْهِ
الرَّبِّ لِأَنَّهُ آتٍ. إِنَّهُ آتٍ لِيُدِينَ الْأَرْضِ.

بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِي، يَا مُخَلِّصُ خَلِّصْنَا.

المَجْدُ... الْآنَ وَكُلَّ أَوَانٍ... آمِينَ.

بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِي، يَا مُخَلِّصُ خَلِّصْنَا.

THE SECOND ANTIPHON

His foundations are in the holy mountains. The Lord loveth the gates of Zion more than all the dwellings of Jacob.

Save us, O Son of God, Who wast transfigured on Mount Tabor, who sing to Thee. Alleluia.

Glorious things are spoken of thee, O city of God.

Save us, O Son of God, Who wast transfigured on Mount Tabor, who sing to Thee. Alleluia.

Zion is our mother, a man shall say, and such a man was born in her; and the Most High Himself hath established her.

Save us, O Son of God, Who wast transfigured on Mount Tabor, who sing to Thee. Alleluia.

فِي الْجِبَالِ الْمُقَدَّسَةِ أَسَاسَاتِهَا. الرَّبُّ يُحِبُّ أَبْوابَ
صِهْيُونَ أَكْثَرَ مِنْ جَمِيعِ مَسَاكِنِ يَعْقُوبَ.

خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ تَجَلَّى عَلَى طُورِ ثَابُورِ،
إِذْ نُرِّتِلُ لَكَ. هَلِّلُويَا.

فِيكَ قِيلَتْ الْمَفَاخِرُ يَا مَدِينَةَ اللَّهِ.

خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ تَجَلَّى عَلَى طُورِ ثَابُورِ،
إِذْ نُرِّتِلُ لَكَ. هَلِّلُويَا.

الْإِنْسَانُ يَقُولُ إِنَّ أُمَّي هِيَ صِهْيُونُ، وَإِنَّ الْإِنْسَانَ
وُلِدَ فِيهَا. وَإِنَّ الْعَلِيِّ نَفْسَهُ هُوَ الَّذِي أَسَّسَهَا.

خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ تَجَلَّى عَلَى طُورِ ثَابُورِ..
هَلِّلُويَا.

<p>Glory to the Father... Both now and ever... <i>O, only begotten Son and Word of God...</i></p>	<p>المجد... الآن وكلّ أوانٍ... آمين. <i>يا كلمة الله الإبن الوحيد...</i></p>
<p>THE THIRD ANTIPHON</p>	
<p>Of Thy mercies, O Lord, will I sing forever. The heavens shall confess Thy wonders, O Lord, and Thy truth in the congregation of saints. Blessed is the people that knoweth jubilation. O Lord, in the light of Thy countenance shall they walk, and in Thy Name shall they rejoice all the day long.</p>	<p>لِمَرَا حِمِكَ يَا رَبُّ أَسْبَحُ إِلَى الدَّهْرِ. السَّمَاوَاتُ تَعْتَرِفُ بِعَجَائِبِكَ يَا رَبُّ، وَبِأَمَانَتِكَ فِي جَمَاعَةِ الْقَدِيسِينَ. طُوبَى لِلشَّعْبِ الَّذِي يَعْرِفُ التَّهْلِيلَ. يَا رَبُّ بِنُورِ وَجْهِكَ يَبْتَهِجُونَ وَبِاسْمِكَ يَتَهَلَّلُونَ النَّهَارَ كُلَّهُ.</p>
<p>• <i>During the Little Entrance, after the verses of the Third Antiphon above, chant the Apolytikion of the Transfiguration. 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:</i></p>	
<p>RESURRECTIONAL APOLYTIKION IN TONE SIX</p>	
<p>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.</p>	<p>إِنَّ القُوَّاتِ المَلَائِكِيَّةِ ظَهَرُوا عَلَى قَبْرِكَ المَوْقِرِ، وَالحُرَّاسِ صَارُوا كَالأَمْوَاتِ، وَمَرِيْمَ وَقَفَّتْ عِنْدَ القَبْرِ طَالِبَةً جَسَدَكَ الطَّاهِرَ، فَسَبَيْتِ الجَحِيْمَ وَلَمْ تُجْرَبْ مِنْهَا، وَصَادَفْتَ البَتُولَ مَانِحًا الحَيَاةَ. فَيَا مَنْ قَامَ مِنْ بَيْنِ الأَمْوَاتِ، يَا رَبُّ المَجْدُ لَكَ.</p>
<p>APOLYTIKION OF THE TRANSFIGURATION IN TONE SEVEN</p>	
<p>When, O Christ our God, Thou wast transfigured on the mountain, Thou didst reveal Thy glory to Thy Disciples in proportion as they could bear it. Let Thine everlasting light also enlighten us sinners, through the intercessions of the Theotokos. O Thou Bestower of light, glory to Thee.</p>	<p>لَمَّا تَجَلَّيْتَ أَيُّهَا المَسِيحُ الإِلَهُ فِي الجَبَلِ، أَظْهَرْتَ مَجْدَكَ لِلتَّلَامِيذِ حَسَبَمَا اسْتَطَاعُوا، فَأَشْرَقَ لَنَا نَحْنُ الخَطَاةَ نُورَكَ الأَزَلِيَّ، بِشَفَاعَاتِ وَالدَّةِ الإِلَهِيَّةِ، يَا مَانِحَ النُّورِ، المَجْدُ لَكَ.</p>
<p>• <i>Now sing the apolytikion of the patron saint or feast of the temple.</i></p>	
<p>KONTAKION OF THE TRANSFIGURATION IN TONE SEVEN</p>	
<p>Thou wast transfigured on the mount, and Thy Disciples, in so far as they were able, beheld Thy glory, O Christ our God; so that, when they should see Thee crucified, they would remember that all Thy suffering was voluntary, and could declare to all the world that Thou art truly the effulgent Splendor of the Father.</p>	<p>تَجَلَّيْتَ أَيُّهَا المَسِيحُ الإِلَهُ عَلَى الجَبَلِ، وَحَسَبَمَا وَسِعَ تَلَامِيذُكَ شَاهَدُوا مَجْدَكَ. حَتَّى عِنْدَمَا يُعَايِنُونَكَ مَضْلُوبًا، يُفْطِنُوا أَنَّ أَلَمَكَ طَوْعًا بِاخْتِيَارِكَ، وَيُكْرِرُونَ لِلعَالَمِ، أَنَّكَ أَنْتَ بِالحَقِيقَةِ شِعَاعُ الآبِ.</p>

THE EPISTLE (For the Seventh Sunday after Pentecost)

O Lord, save Thy people and bless Thine inheritance.

Unto Thee, O Lord, will I cry, O my God!

The Reading from the Epistle of St. Paul to the Romans. (15:1-7)

Brethren, we who are strong ought to bear the infirmities of the weak, and not to please ourselves. Let each one of us please his neighbor for that which is good for his edification. For Christ also did not please Himself; but, as it is written: "The reproaches of those who reproached Thee fell on Me." For whatever was written beforehand was written for our learning, that we might have hope, through the patience and comfort of the Scriptures. Now may the God of patience and comfort grant you to be of the same mind with one another, according to Christ Jesus, that with one accord and one mouth you may glorify God, even the Father of our Lord Jesus Christ. Therefore, receive one another, even as Christ has also received you, to the glory of God.

خَلِّصْ يَا رَبُّ شَعْبَكَ وَبَارِكْ مِيرَاثَكَ.

إِلَيْكَ يَا رَبُّ أَصْرُخُ إِلَهِي.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولْسِ الرَّسُولِ إِلَى أَهْلِ رُومِيَّةِ.

يَا إِخْوَةَ، يَجِبُ عَلَيْنَا نَحْنُ الْأَقْوِيَاءُ أَنْ نَحْتَمِلَ وَهَنَ الضُّعْفَاءِ، وَلَا نُرْضِي أَنْفُسَنَا. فَلْيُرْضِ كُلُّ وَاحِدٍ مِنْهَا قَرِيبَهُ لِلْخَيْرِ، لِأَجْلِ الْبُنْيَانِ. فَإِنَّ الْمَسِيحَ لَمْ يُرْضِ نَفْسَهُ، وَلَكِنْ كَمَا كُتِبَ "تَغْيِيرَاتُ مُعْيِيرِكَ وَقَعَتْ عَلَيَّ." لِأَنَّ كُلَّ مَا كُتِبَ مِنْ قَبْلُ، إِنَّمَا كُتِبَ لِتَعْلِيمِنَا، لِيَكُونَ لَنَا الرَّجَاءُ بِالصَّبْرِ وَبِتَعَزِيَةِ الْكُتُبِ. وَلْيُعْطِكُمْ إِلَهُ الصَّبْرِ وَالتَّعَزِيَةِ أَنْ تَكُونُوا مُتَّفَقِي الْأَرَاءِ فِيمَا بَيْنَكُمْ، بِحَسَبِ الْمَسِيحِ يَسُوعَ. حَتَّى إِنَّكُمْ بِنَفْسٍ وَاحِدَةٍ وَفَمٍ وَاحِدٍ تُمَجِّدُونَ اللَّهَ أَبَا رَبِّنَا يَسُوعَ الْمَسِيحَ. مِنْ أَجْلِ ذَلِكَ، فَلْيَتَّخِذْ بَعْضُكُمْ بَعْضًا كَمَا اتَّخَذَكُمُ الْمَسِيحُ لِمَجْدِ اللَّهِ.

THE GOSPEL (For the Seventh Sunday of Matthew)

The Reading from the Holy Gospel according to St. Matthew. (9:27-35)

At that time, as Jesus passed on from there, two blind men followed him, crying aloud: "Have mercy on us, Son of David." When He entered the house, the blind men came to Him; and Jesus said to them, "Do you believe that I am able to do this?" They said to Him, "Yes, Lord." Then He touched their eyes, saying, "According to your faith be it done to you." And their eyes were opened. And Jesus sternly charged them, "See that no one knows it." But they went away and spread His fame through all that district. As they were going away, behold, a dumb demoniac was brought to Him. And when the demon had been cast out, the dumb man spoke; and the crowds marveled, saying, "Never was anything like this

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَتَّى الْإِنْجِيلِيِّ الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ. (9:27-35)

فِي ذَلِكَ الزَّمَانِ، فِيمَا يَسُوعُ مُجْتَازٌ، تَبِعَهُ ائِمِّيَانِ يَصِيحَانِ وَيَقُولَانِ: اَرْحَمْنَا يَا ابْنَ دَاوُدَ. فَلَمَّا دَخَلَ الْبَيْتَ، دَنَا إِلَيْهِ الْاِئِمِّيَانِ، فَقَالَ لَهُمَا يَسُوعُ: هَلْ تُؤْمِنَانِ أَنِّي أَقْدِرُ أَنْ أَفْعَلَ ذَلِكَ؟ فَقَالَا لَهُ: نَعَمْ، يَا رَبُّ. حِينَئِذٍ لَمَسَ أَعْيُنَهُمَا قَائِلًا: كَايْمَانِكُمَا فَلْيَكُنْ لَكُمَا. فَاِنْفَتَحَتْ أَعْيُنُهُمَا. فَاِنْتَهَرَهُمَا يَسُوعُ قَائِلًا: انظُرَا، لَا يَعْلَمُ أَحَدٌ. فَلَمَّا خَرَجَا، شَهَرَاهُ فِي تِلْكَ الْأَرْضِ كُلِّهَا. وَبَعَدَ خُرُوجِهِمَا، قَدَّمُوا إِلَيْهِ أَخْرَسَ بِهِ شَيْطَانٌ. فَلَمَّا أَخْرَجَ الشَّيْطَانُ، تَكَلَّمَ الْأَخْرَسُ.

<p>seen in Israel.” But the Pharisees said, “He casts out demons by the prince of demons.” And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom, and healing every disease and every infirmity.</p>	<p>فَتَعَجَّبَتِ الْجُمُوعُ قَائِلِينَ: لَمْ يَظْهَرْ قَطُّ مِثْلُ هَذَا فِي إِسْرَائِيلَ. أَمَّا الْفَرِيسِيُّونَ فَقَالُوا: إِنَّهُ بِرَأْسِ الشَّيَاطِينِ يُخْرِجُ الشَّيَاطِينِ. وَكَانَ يَسُوعُ يَطُوفُ الْمُدُنَ كُلَّهَا وَالْقُرَى، يُعَلِّمُ فِي مَجَامِعِهِمْ، وَيَكْرِزُ بِبِشَارَةِ الْمَلَكُوتِ، وَيَشْفِي كُلَّ مَرَضٍ وَكُلَّ ضَعْفٍ فِي الشَّعْبِ.</p>
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• *The Divine Liturgy of St. John Chrysostom continues as usual.*

THE DISMISSAL

<p>Priest: May He Who was transfigured in glory before His holy disciples and apostles on Mount Tabor for our salvation, and rose from the dead, 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 our righteous father Emilianos the Confessor, archbishop of Kyzikos; and Myron, archbishop of Crete, 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>الكاهن: أيها المسيح إلهنا الحقيقي، يا مَنْ تَجَلَّى أمام تلاميذه القديسين على جبل تابور لأجل خلاصنا، وقام من بين الأموات، بشفاعات أمك الكليّة الطهارة والبريّة من كلِّ عيب؛ وبقدرة الصليب الكريم المحيي؛ وبطلبات القوّات السماويّة المكرّمة العادمة الأجساد؛ والنبيّ الكريم السابق المجيد يوحنا المعمدان؛ والقديسين المُشرفين الرُّسل الجديرين بكلِّ مديح؛ وأبينا الجليل في القديسين يوحنا الذهبيّ الفمّ رئيس أساقفة القسطنطينيّة، كاتب هذه الخدّمة الشريفة، والقديسين المجيدين الشّهداء المتأقنين بالظفر؛ وآبائنا الأبرار المُتوسّحين بالله؛ والقديس (—) (فلان، فلانة) شفيع (—) وحمي (—) هذه الرعيّة المقدّسة؛ والقديسين الصديقين جدّي المسيح الإله، يواكيم وحنة؛ وآبائنا البار إميليانوس المُعترف أسقف كيزيوس، ومايرون أسقف كريت، وجميع قديسيك، إرحمنا وخلصنا بما أنّك صالح ومُحبّ للبشر.</p>
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<p>Priest: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.</p>	<p>الكاهن: بصلوات آباءنا القديسين، أيها الرّب يسوع المسيح إلهنا، ارحمنا وخلصنا.</p>
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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

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ST. GEORGE ANTIQCHIAN CHURCH

SUMMER BYZANTINE CHANT CLASS

St. George welcomes all who are interested in learning practical chanting as well as Byzantine notation to participate in a series of chanting classes from July 8th - Sept 2nd every Thurs at 6:30-8:00pm.

Youth ages 10-16 years old who wish to learn Byzantine notation are invited to join our Byzantine kids chant class every Thursday evening at 5:30-6:15 pm from July 8th - Sept 2nd.

Classes will take place at St. George Church, 9116 Bayview Ave.

Contact Alexa Ishac at alexa.ishac@gmail.com or (647) 960-6963 or Jimmy Haddad at (647) 961-4551 to register or for more information.

**ST. GEORGE ANTIOCHIAN ORTHODOX CHURCH
9116 BAYVIEW AVE.
RICHMOND HILL, ONTARIO
L4C 7B5**

APPLICATION FOR SCHOLARSHIP FUND

CONFIDENTIAL

Date: _____

Name: _____ **Date of Birth:** _____

Address: _____

Phone: _____ **Mobile:** _____

Email Address: _____ **S.I.N:** _____

Father's Full Name: _____

Mother's Full Name: _____

Annual House Hold Income: _____

Occupation of Supporting Parents or Guardian: _____

Reason for Requesting Scholarship Funds? Please give a brief summary of your financial needs including other sources of income to be used towards your education.

A LETTER OF ACCEPTANCE FROM THE INSTITUTION. A RECIEPT SHOWING FULL PAYMENT OF TUITION. All documents and receipts to be attached.

Scholarship Committee Members

Priest: _____

Chair Person: _____

Member: _____

Member: _____

Member: _____

Scholarship Committee Meeting Minutes for Approval to be Attached: _____

Approved By: _____ **Amount:** _____

Title: _____ **Signature:** _____

Date: _____

STATEMENT: To the best of my knowledge, all of the information in this application is true and accurate.

Applicant Signature: _____ **Date:** _____

It is understood that merit award winners' names will be released to donors and published in the Church Bulletin as a condition of the award.

The use, retention and disclosure of personal information collected from this form is done in compliance with privacy legislation including, but not limited to, the Personal Information Protection and Electronic Documents Act.

**Kindly return this Application with any supporting documents in a sealed envelop to;
Scholarship Committee, Business office of St. George Antiochian Orthodox Church
9116 Bayview Ave. Richmond Hill, Ontario L4C 7B5**

Dear Fellow Parishioners,

Christ is in our Midst,

We have suffered an unprecedented time to say the least, however, over the past 18 months, our church has been blessed with your love, your passion and commitment and it was through your ongoing generosity and unwavering support that we were able to keep St. George open and operational during this unprecedented time. On behalf of Fr. George, Parish Council members, and members of the Church's Maintenance Committee, we want to express our deepest gratitude and appreciation for the continued support each and everyone has given.

As many of you are aware, prior to the pandemic, our church was in need of certain infrastructure repairs, however, due to the pandemic and Provincial wide restrictions, we were forced to place many urgent maintenance repairs on hold. Unfortunately, it is time that we must address these urgent repairs. As you know, the church requires ongoing maintenance and upkeep, not just for the beautification but for the safety and comfort of our community and surrounding neighbours.

Now with your support we would like to launch a summer fundraising campaign commencing this July 2021, to help cover the cost of some of the immediate and urgent repairs within our church and surrounding property. These repair and replacement costs are estimated to be \$100,000 and include, but not limited to, the following:

1. Air Conditioner unit is currently nonoperational and requires replacement;
2. The parking lot "catch basins" require cleaning and "manhole covers" to be replaced. The City of Richmond Hill has inspected the basins and has given notice to the church;
3. The Wood Fence surrounding the church property has fallen and requires immediate repair.

As you know, everything with age comes maintenance and up-keeping. And as such, our church is over 30 years old and we must up-keep the building and surrounding property. With your help and ongoing generosity, we can meet our maintenance goals for 2021.

We will have a Fundraising Thermometer shown in the church's weekly bulletin to show the progress of the fundraising campaign. It is through our strength in numbers, that together we will achieve and exceed our financial goals to keep our church fully functional and operational.

We are forever grateful.

Your Brothers and Sisters in Christ

Maintenance Committee:

George Boutros
Kathy Kakish

*May God Bless You,
Watch Over You and
Grant You Many Years*

*Saint George
Orthodox Church*



*Your gift to Food for Hungry People
is a gift to the giver,
a gift to the receiver,
and a gift to God.*

"A Gift from the Heart"

*On July 18, 2021 A Gift of \$1,000.00
Check #4968*

*Was very generously and
lovingly donated to the
Food for Hungry People Program*

*Donated with love by -
Saint George
Orthodox Church
Richmond Hill, Ontario*

*Gratefully acknowledged by
Robin Lynn Nicholas
Food for Hungry People
and Charitable Outreach
Antiochian Orthodox Christian Archdiocese
of North America*

Dear Parishioners of Saint George

Thank you so much for your generous donation to our Food for Hungry People and Charitable Outreach program.

We are still witnessing extremely challenging changes in our lives as we learn to live with the effects of the Coronavirus. Your thoughtful donation will allow us to provide assistance to those in need in our own parishes as well as those in need in our local communities. Thank you for your loving and generous gift.

May God grant you many years, and may God bless you and keep you Healthy, Happy and Safe!

Much love and appreciation,

Robin

*Thank You
Love
Robin*

Seeing is Believing: Homily for the Feast of the Transfiguration in the Orthodox Church [Fr. Philip LeMasters](#)



2 Peter 1:10-19; Matthew 17:1-9

Seeing is believing. It is one thing to hear an interesting story or to entertain a bright idea. It is far different, however, to encounter an event or to participate in a situation such that we know its truth and are changed as a result. That is precisely what the apostles Peter, James, and John experienced on Mount Tabor when they were enabled to behold the divine glory of Jesus Christ, Who shone brightly with light as the voice of the Father identified Him as His beloved Son.

St. Peter writes in today's epistle reading that he did not proclaim "cleverly devised myths" about Christ, for those who beheld the Transfiguration "were eyewitnesses of His majesty." The gospels make clear that the disciples were not looking for a Messiah Who was truly divine, but for a righteous national leader like King David. Peter famously rejected the Lord's prediction of His crucifixion and denied Him three times. He was restored as the chief apostle and went to his death as a martyr, not because he had made up stories about a crucified and risen Lord, but because the Savior had revealed Himself to Peter as truly the Son of God. And he surely did not understand the full meaning of the Transfiguration when it occurred, as it was not until after the resurrection that Christ "opened their minds to understand the Scriptures." (Lk 24:27) Indeed, the Lord said to Peter, James, and John, "Tell no one the vision, until the Son of man is risen from the dead." It was only from the perspective of the resurrection, which no one anticipated, that the disciples could understand what it meant for Christ to be the Son of God.

The truth revealed at the Transfiguration may not be conveyed simply in words or ideas. It had to be seen, heard, and experienced in a way that made Peter, James, and John participants as whole persons in the divine glory. The Lord graciously opened the eyes of their souls, filling them with the divine energies such that they could catch a

glimpse of His holy majesty. He enabled them to hear the voice of the Father, and like Moses before the Burning Bush, they fell on their faces “and were filled with awe.” As is shown by the disappearance of Moses and Elijah, He enabled them to see His superiority to the Law and the Prophets of the Old Testament. They did not simply have thoughts or feelings about Christ; no, they truly experienced Him from the depths of their souls as the Son of God.

The change that occurred that day was not in the Lord Himself, Who is eternally radiant with the divine glory in a way beyond our comprehension. The change was in the disciples, for Christ opened the eyes of their souls to behold His infinite holiness, to the extent that they were able as human beings. If we observe this feast simply by celebrating the doctrinal teaching of Christ’s divinity or the great mystical experience of the apostles, we will have excluded ourselves from the full meaning of this event. For as in all feasts of the Church, the point is not simply to look back at what happened long ago. It is, instead, to enter into the eternal truth that is revealed. And on this great day of the Transfiguration, the only appropriate way to celebrate is to cooperate with the gracious divine energies of our Lord so that we also will behold His divine glory. That means that we too must become transfigured through personal union with the Son of God such that His eternal majesty permeates our existence, making us shine brightly like an iron left in the fire.

As with Peter, who rejected the Lord’s prediction of His death and then denied Him three times, we might well prefer another kind of religion with expectations not quite so high. Shining with the uncreated light may be more than we want to pursue. It may be more appealing to follow an imaginary King David in waging war against those we consider our enemies and to set up a social order that rewards those we think are righteous like ourselves. Maybe we would prefer someone pretending to be Moses or Elijah who would provide instructions that we think good people like us can easily follow on how to live differently from those we like to condemn. Such sentiments are terrible misinterpretations, of course. These Old Testament saints never pointed to some easy kind of self-serving religion, but were misinterpreted in first-century Palestine by those who worshiped an earthly kingdom or their own self-righteousness. If we go down that path, we will end up repudiating Christ as surely as did those idolaters.

The only fitting way to celebrate the Transfiguration is by embracing as fully as possible the countless opportunities that we have to grow in holiness as we open the eyes of our souls to participate in the glory of God by grace. I have a warning for you, however. If the

thought ever occurs to you, “Gosh, I’m becoming really holy now,” pay it no attention at all and instead say the Jesus Prayer or at least focus your mind on something other than your own deluded thoughts until it goes away. The more transfigured we are in holiness, the more aware we will be of our sinfulness and the infinite distance between our current spiritual state and the perfection to which our Lord calls us. The path to shining with light begins with a humble, honest acceptance of the darkness in our lives. The path also continues along that route. That is precisely why we need to be transfigured so that we, who are filled with darkness, will become radiant with the brilliant light of the Lord. But we must be prepared: the more you step into His light, the more obvious the spots of darkness will be. The better focused the eyes of our souls are, the more we will be aware of our need for His healing and strength.

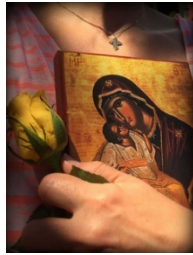
A very common temptation, then, is to give up. Why pray, when our minds wander? Why fast, when we become obsessed with food? Why come to Confession, when we fall right back into our familiar sins? Why try to do anything pleasing to God, when it does not give us what we want? Well, that is the problem. As long as we think about getting the spiritual results that we want on our schedule and in our own way, we will not be transfigured in holiness. We will, instead, remain captive to some form of idolatrous spiritual pride that will blind us to the truth of where stand before the Lord.

If we want to enter into the joy of this great feast of our salvation, we must persistently walk into the light by opening the eyes of our souls to the blinding glory of our Savior. We will often not like what we see in ourselves as a result, but by stumbling forward as best we can, constantly calling out for His mercy, the Lord will change, strengthen, and purify us. In ways that we cannot yet understand, He will make us “a lamp shining in a dark place” that gives light and hope to a world that so desperately needs to be healed by union with His gracious divine energies. The message of this feast is not to lose heart, but to press on in faithfulness. For the darkness is simply the absence of light and a sign that we have yet more room to embrace the blessed life of Christ.

We celebrate the Transfiguration of our Lord already knowing of His resurrection, by which He has illumined even the tomb. Let this sink in: There is no darkness in our souls or in our world that our crucified and risen Lord cannot make radiant with His gracious divine energies. We must, however, do our part by opening the darkness in our lives to His healing light. Even as we stumble and fall, we must continue to do so with abiding trust in His mercy for blind sinners such as ourselves. For though we do not yet have the eyes to see it, that is how our gracious Lord will make us shine with holy light for our

salvation and that of the entire world. Let us join St. Peter, then, in living as “eyewitnesses of His majesty.” For seeing is believing.

Dormition of our Most Holy Lady the Mother of God and Ever-Virgin Mary



After the Ascension of the Lord, the Mother of God remained in the care of the Apostle John the Theologian, and during his journeys She lived at the home of his parents, near the Mount of Olives. She was a source of consolation and edification both for the Apostles and for all the believers. She told them about miraculous events: the Annunciation, the seedless and undefiled Conception of Christ born of Her, about His early childhood, and about His earthly life. Like the Apostles, She helped plant and strengthen the Christian Church by Her presence, Her discourse and Her prayers.

The reverence of the Apostles for the Most Holy Virgin was extraordinary. After the receiving of the Holy Spirit on the day of Pentecost, the Apostles remained at Jerusalem for about ten years attending to the salvation of the Jews, and wanting to see the Mother of God and hear Her holy words. Many of the newly-enlightened in the Faith even came from faraway lands to Jerusalem, to see and to hear the All-Pure Mother of God.

In 43, during the persecution initiated by King Herod against the Church, the Most Holy Virgin and the Apostle John the Theologian withdrew to Ephesus. The preaching of the Gospel there had fallen to the Apostle John the Theologian. The Mother of God was on Cyprus with St Lazarus the Four-Days-Dead, where he was bishop. She was also on Mount Athos. St Stephen of the Holy Mountain says that the Mother of God prophetically spoke of it: "Let this place be my lot, given to me by my Son and my God. I will be the Patroness of this place and intercede with God for it."

The respect of Christians for the Mother of God was so great that they preserved what they could about Her life, what they could take note of concerning Her sayings and deeds, and they even passed down to us a description of Her outward appearance.

According to Tradition, based on the words of Hieromartyrs Dionysius the Areopagite, Ignatius the God-Bearer, St. Ambrose of Milan had occasion to write in his work "On Virgins" concerning the Mother of God: "She was a Virgin not only in body, but also in soul, humble of heart, circumspect in word, wise in mind, not overly given to speaking, a lover of reading and of work, and prudent in speech. Her rule of life was to offend no one, to intend good for everyone, to respect the aged, not envy others, avoid bragging, be healthy of mind, and to love virtue."

When did She ever hurl the least insult in the face of Her parents? When was She at discord with Her kin? When did She ever puff up with pride before a modest person, or laugh at the weak, or shun the destitute? With Her there was nothing of glaring eyes, nothing of unseemly words, nor of improper conduct. She was modest in the movement of Her body, Her step was quiet, and Her voice straightforward; so that Her face was an expression of soul. She was the personification of purity.

All Her days She was concerned with fasting. She slept only when necessary, and even then, when Her body was at rest, She was still alert in spirit, repeating in Her dreams what She had read, or the implementation of proposed intentions, or those planned yet anew. She was out of Her house only for church, and then only in the company of relatives. Otherwise, She seldom appeared outside Her house in the company of others, and She was Her own best overseer. Others could protect Her only in body, but She Herself guarded Her character."

According to Tradition, from the compiler of Church history Nicephorus Callistus, the Mother of God "was of average stature, or as others suggest, slightly more than average; Her hair golden in appearance; Her eyes bright with pupils like shiny olives; Her eyebrows strong in character and moderately dark, Her nose pronounced and Her mouth vibrant bespeaking sweet speech; Her face was neither round nor angular, but somewhat oblong; the palm of Her hands and fingers were longish...

In conversation with others She preserved decorum, neither becoming silly nor agitated, and indeed especially never angry; without artifice, and direct, She was not overly concerned about Herself, and far from pampering Herself, She was distinctly full of humility. Regarding the clothing which She wore, She was satisfied to have natural colors, which even now is evidenced by Her holy head-covering. Suffice it to say, a special grace attended all Her actions."

The circumstances of the Dormition of the Mother of God were known in the Orthodox Church from apostolic times. In the first century, Hieromartyr Dionysius the Areopagite wrote about Her "Falling-Asleep." In the second century, the account of the bodily ascent of the Most Holy Virgin Mary to Heaven is found in the works of Meliton, Bishop of Sardis. In the fourth century, St. Epiphanius of Cyprus refers to the "Falling Asleep" of the Mother of God. In the fifth century, St. Juvenal, Patriarch of Jerusalem, told Byzantine Empress Pulcheria: "Although there is no account of the circumstances of Her death in Holy Scripture, we know about them from the most ancient and credible Tradition." This tradition was gathered and expounded in the Church History of Nicephorus Callistus during the fourteenth century.

At the time of Her blessed Falling Asleep, the Most Holy Virgin Mary was again at Jerusalem. Her fame as the Mother of God had already spread and had aroused many of the envious and the spiteful against Her. They wanted to make attempts on Her life; but God preserved Her from enemies.

Day and night She spent her time in prayer. The Most Holy Theotokos went often to the Holy Sepulcher of the Lord, and offered up fervent prayer. More than once, enemies of the Savior sought to hinder Her from visiting this holy place, and they asked the High Priest for a guard to watch over the Grave of the Lord. The Holy Virgin continued to pray right in front of them, yet unseen by anyone.

In one such visit to Golgotha, the Archangel Gabriel appeared to Her and announced Her approaching departure from this life to eternal life. In pledge of this, the Archangel gave Her a palm branch. With these heavenly tidings the Mother of God returned to Bethlehem with the three girls attending Her (Sepphora, Abigail, and Jael). She summoned Righteous Joseph of Arimathea and the other disciples of the Lord, and told them of Her impending Repose.

The Most Holy Virgin also prayed that the Lord would have the Apostle John come to Her. The Holy Spirit transported him from Ephesus, setting him in that very place where the Mother of God lay. After the prayer, the Most Holy Virgin offered incense, and John heard a voice from Heaven, closing Her prayer with the word "Amen." The Mother of God took it that the voice meant the speedy arrival of the Apostles and the Disciples and the holy Bodiless Powers.

The faithful, whose number by then was impossible to count, gathered together, wrote St. John of Damascus, like clouds and eagles, to listen to the Mother of God. Seeing one another, the Disciples rejoiced, but in their confusion they asked each other why the Lord had gathered them together in one place. St. John the Theologian, greeting them with tears of joy, said that the time of the Virgin's repose was at hand.

Going in to the Mother of God, they beheld Her lying upon the bed, and filled with spiritual joy. The Disciples greeted Her, and they told her how they had been carried miraculously from their places of preaching. The Most Holy Virgin Mary glorified God, because He had heard Her prayer and fulfilled Her heart's desire, and She began speaking about Her imminent end.

During this conversation the Apostle Paul also appeared in a miraculous manner together with his disciples Dionysius the Areopagite, St. Hierotheus, St. Timothy and others of the Seventy Apostles. The Holy Spirit had gathered them all together so that they might be granted the blessing of the All-Pure Virgin Mary, and more fittingly to see to the burial of the Mother of the Lord. She called each of them to Herself by name, She blessed them and extolled them for their faith and the hardships they endured in preaching the Gospel of Christ. To each She wished eternal bliss, and prayed with them for the peace and welfare of the whole world.

Then came the third hour (9 A.M.), when the Dormition of the Mother of God was to occur. A number of candles were burning. The holy Disciples surrounded her beautifully adorned bed, offering praise to God. She prayed in anticipation of Her demise and of the arrival of Her longed-for Son and Lord. Suddenly, the inexpressible Light of Divine Glory shone forth, before which the blazing candles paled in comparison. All who saw it were frightened. Descending from Heaven was Christ, the King of Glory, surrounded by hosts of Angels and Archangels and other Heavenly Powers, together with the souls of the Forefathers and the Prophets, who had prophesied in ages past concerning the Most Holy Virgin Mary.

Seeing Her Son, the Mother of God exclaimed: "My soul doth magnify the Lord, and my spirit hath rejoiced in God My Savior, for He hath regarded the low estate of His Handmaiden" (Luke 1:46-48) and rose from Her bed to meet the Lord, She bowed down to Him, and the Lord bid Her enter into Life Eternal. Without any bodily suffering, as though in a happy sleep, the Most Holy Virgin Mary gave Her soul into the hands of Her Son and God.

A joyous angelic song then began. Accompanying the pure soul of the God-betrothed and with reverent awe for the Queen of Heaven, the angels exclaimed: "Hail, Full of Grace, the Lord is with Thee, blessed art Thou among women! For lo, the Queen, God's Maiden comes, lift up the gates, and with the Ever-Existing One, take up the Mother of Light; for through Her salvation has come to all the human race. It is impossible to gaze upon Her, and it is impossible to render Her due honor" (Stikherion on "Lord, I Have Cried"). The Heavenly gates were raised, and meeting the soul of the Most Holy Mother of God, the Cherubim and the Seraphim glorified Her with joy. The face of the Mother of God was radiant with the glory of Divine virginity, and from Her body there came a sweet fragrance.

Miraculous was the life of the All-Pure Virgin, and wondrous was Her Repose, as the Holy Church sings: "In Thee, O Queen, the God of all hath given thee as thy portion the things that are above nature. Just as in the Birth-Giving He did preserve Thine virginity, so also in the grave He did preserve Thy body from decay" (Canon 1, Ode 6, Troparion 1).

Kissing the all-pure body with reverence and in awe, the Disciples in turn were blessed by it and filled with grace and spiritual joy. Through the great glorification of the Most Holy Theotokos, the almighty power of God healed the sick, who with faith and love touched the holy bed.

Bewailing their separation from the Mother of God, the Apostles prepared to bury Her all-pure body. The holy Apostles Peter, Paul, James and others of the Twelve Apostles carried the funeral bier upon their shoulders, and upon it lay the body of the Ever-Virgin Mary. St. John the Theologian went at the head with the resplendent palm-branch from Paradise. The other saints and a multitude of the faithful accompanied the funeral bier with candles and censers, singing sacred songs. This solemn procession went from Sion through Jerusalem to the Garden of Gethsemane.

With the start of the procession there suddenly appeared over the all-pure body of the Mother of God and all those accompanying Her a resplendent circular cloud, like a crown. There was heard the singing of the Heavenly Powers, glorifying the Mother of God, which echoed that of the worldly voices. This circle of Heavenly singers and radiance accompanied the procession to the very place of burial.

Unbelieving inhabitants of Jerusalem, taken aback by the extraordinarily grand funeral procession and vexed at the honor accorded the Mother of Jesus, complained of this to the High Priest and scribes. Burning with envy and vengefulness toward everything that reminded them of Christ, they sent their own servants to disrupt the procession and to set the body of the Mother of God afire.

An angry crowd and soldiers set off against the Christians, but the circular cloud accompanying the procession descended and surrounded them like a wall. The pursuers heard the footsteps and the singing, but could not see any of those accompanying the procession. Indeed, many of them were struck blind.

The Jewish priest Athonios, out of spite and hatred for the Mother of Jesus of Nazareth, wanted to topple the funeral bier on which lay the body of the Most Holy Virgin Mary, but an angel of God invisibly cut off his hands, which had touched the bier. Seeing such a wonder, Athonios repented and with faith confessed the majesty of the Mother of God. He received healing and joined the crowd accompanying the body of the Mother of God, and he became a zealous follower of Christ.

When the procession reached the Garden of Gethsemane, amidst the weeping and the wailing began the last kiss to the all-pure body. Only towards evening were the Apostles able to place it in the tomb and seal the entrance to the cave with a large stone.

For three days they did not depart from the place of burial, praying and chanting Psalms. Through the wise providence of God, the Apostle Thomas was not present at the burial of the Mother of God. Arriving late on the third day at Gethsemane, he lay down at the tomb and with bitter tears asked that he might be permitted to look once more upon the Mother of God and bid her farewell. The Apostles out of heartfelt pity for him decided to open the grave and give him the comfort of venerating the holy relics of the Ever-Virgin Mary. Having opened the grave, they found in it only the grave wrappings and were thus convinced of the bodily ascent of the Most Holy Virgin Mary to Heaven.

On the evening of the same day, when the Apostles had gathered at a house to strengthen themselves with food, the Mother of God appeared to them and said: "Rejoice! I am with you all the days of your lives." This so gladdened the Apostles and everyone with them, that they took a portion of the bread, set aside at the meal in memory of the Savior ("the Lord's Portion"), and they exclaimed: "Most Holy Theotokos, save us". (This marks the beginning of the rite of offering up the "Panagia" ("All-Holy"), a portion of bread in honor of the Mother of God, which is done at monasteries to the present day).

The sash of the Mother of God, and Her holy garb, preserved with reverence and distributed over the face of the earth in pieces, have worked miracles both in the past and at present. Her numerous icons pour forth signs and healings, and Her holy body, taken up to Heaven, bears witness to our own future life there. Her body was not left to the vicissitudes of the transitory world, but was incomparably exalted by its glorious ascent to Heaven.

The Feast of the Dormition of the Most Holy Theotokos is celebrated with special solemnity at Gethsemane, the place of Her burial. Nowhere else is there such sorrow of heart at the separation from the Mother of God, and nowhere else such joy, because of Her intercession for the world.

The holy city of Jerusalem is separated from the Mount of Olives by the valley of Kedron on Josaphat. At the foot of the Mount of Olives is the Garden of Gethsemane, where olive trees bear fruit even now.

The holy Ancestor-of-God Joachim had himself reposed at 80 years of age, several years after the Entry of the Most Holy Theotokos into the Temple. St. Anna, having been left a widow, moved from Nazareth to Jerusalem, and lived near the Temple. At Jerusalem she bought two pieces of property: the first at the gates of Gethsemane, and the second in the valley of Josaphat. At the second locale she built a tomb for the members of her family, and where she herself was buried with Joachim. It was there in the Garden of Gethsemane that the Savior often prayed with His disciples.

The most-pure body of the Mother of God was buried in the family tomb. Christians honored the sepulcher of the Mother of God, and they built a church on this spot. Within the church was preserved the precious funeral cloth, which covered Her all-pure and fragrant body.

In the fifth century, Patriarch Juvenal of Jerusalem testified before Emperor Marcian as to the authenticity of the tradition about the miraculous ascent of the Mother of God to Heaven, and he sent to Empress Pulcheria the grave wrappings of the Mother of God from Her tomb. Pulcheria then placed these grave-wrappings within the Blachernae church.

Accounts have been preserved, that at the end of the seventh century a church had been built atop the underground Church of the Dormition of the Most Holy Theotokos, and that from its high bell-tower could be seen the dome of the Church of the Resurrection of the Lord. Traces of this church are no longer to be seen. In the ninth century near the subterranean Gethsemane Church a monastery was built, in which more than 30 monks struggled.

In 1009, great destruction was done to the Church by the despoiler of the holy places, Hakim. Radical changes, the traces of which remain at present, also took place under the crusaders in 1130. During the eleventh to twelfth centuries the piece of excavated stone, at which the Savior had prayed on the night of His betrayal disappeared from Jerusalem. This piece of stone had been in the Gethsemane basilica from the sixth century.

But in spite of the destruction and the changes, the overall original cruciform (cross-shaped) plan of the church has been preserved. At the entrance to the church along the sides of the iron gates stand four marble columns. To enter

the church, it is necessary to go down a stairway of 48 steps. At the 23rd step on the right side is a chapel in honor of the holy Ancestors-of-God Joachim and Anna together with their graves, and on the left side opposite, the chapel of St. Joseph the Betrothed with his grave. The right chapel belongs to the Orthodox Church, and the left to the Armenian Church (since 1814).

The Church of the Dormition of the Theotokos has the following dimensions: in length it is 48 arshin, and in breadth 8 arshin [1 arshin = 28 inches]. At an earlier time the church also had windows beside the doors. The whole temple was adorned with a multitude of lampadas and offerings. Two small entrances lead into the burial-chamber of the Mother of God. One enters through the western doors, and exits at the northern doors. The burial-chamber of the All-Pure Virgin Mary is veiled with precious curtains. The burial place was hewn out of stone in the manner of the ancient Jewish graves and is very similar to the Sepulcher of the Lord. Beyond the burial-chamber is the altar of the church, in which Divine Liturgy is celebrated each day in the Greek language.

The olive woods on the eastern and northern sides of the temple were acquired from the Turks by the Orthodox during the seventh and eighth centuries. The Catholics acquired the olive woods on the east and south sides in 1803, and the Armenians on the west side in 1821.

On August 12, at Little Gethsemane, at the second hour of the night, the head of the Gethsemane church celebrates Divine Liturgy. At the end of Liturgy, at the fourth hour of the morning, he serves a short Molieben before the resplendent burial shroud, lifts it in his hands and solemnly carries it beyond the church to Gethsemane proper where the holy sepulcher of the Mother of God is located. All the members of the Russian Spiritual Mission in Jerusalem, with the head of the Mission presiding, participate each year in the procession (called the "Litania") with the holy burial shroud of the Mother of God..

The rite of the Burial of the Mother of God at Gethsemane begins customarily on the morning of August 14. A multitude of people with hierarchs and clergy at the head set off from the Jerusalem Patriarchate (nearby the Church of the Resurrection of Christ) in sorrowful procession. Along the narrow alley-ways of the Holy City the funeral procession makes its way to Gethsemane. Toward the front of the procession an icon of the Dormition of the Most Holy Theotokos is carried. Along the way, pilgrims meet the icon, kissing the image of the All-Pure Virgin Mary and lift children of various ages to the icon. After the clergy, in two rows walk the black-robed monks and nuns of the Holy City: Greeks, Romanians, Arabs, Russians. The procession, going along for about two hours, concludes with Lamentations at the Gethsemane church. In front the altar, beyond the burial chamber of the Mother of God, is a raised-up spot, upon which rests the burial shroud of the Most Holy Mother of God among fragrant flowers and myrtle, with precious coverings.

"O marvelous wonder! The Fount of Life is placed in the grave, and the grave doth become the ladder to Heaven..." Here at the grave of the All-Pure Virgin, these words strike deep with their original sense and grief is dispelled by joy: "Hail, Full of Grace, the Lord is with Thee, granting the world, through Thee, great mercy!"

Numerous pilgrims, having kissed the icon of the Dormition of the Most Holy Theotokos, following an ancient custom, then stoop down and go beneath it.

On the day of the Leave-taking of the feast (August 23), another solemn procession is made. On the return path, the holy burial shroud is carried by clergy led by the Archimandrite of Gethsemane.

Today flowers are blessed in church, and people keep them in their homes. During times of family strife or illness, the flower petals are placed in the censer with the incense, and the whole house is censured.

Troparion (Tone 1) –

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

Kontakion (Tone 2) –

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

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HUMBLING OURSELVES IN CONFESSION [Abbot Tryphon](#)

In Confession We Humble Ourselves Before Another Person

It is only out of delusion we believe we do not need others to see, understand, and treat our spiritual sickness. Anyone who believes that he alone can cure his spiritual diseases has isolated himself from a Mystery of the Church and will come to ruin. Only with the help of others are we saved, for within the Christian faith, salvation comes not in a self-focused void, but in the collective nature that is the Church. The Mystery of Confession, established by Our Lord, is a clear sign of the biblical truth that we need the Church, and we need the Mystery of Confession.

In confession we do not simply regret past evil but recognize the darkened vision of our own condition, in which sin, by separating us from God, has reduced us to a divided, autonomous existence, depriving us of both our natural glory and our true freedom. “If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness.” 1 John 1:9

The Sacrament of Confession is important because it constitutes the cure of spiritual illness. Since the goal of the Christian life is transformation in Christ, ridding ourselves of the corrupt and diseased fallen self, it must begin with the death of the ego. We humble ourselves before the priest, when we confess our sins, for it is not just that Christ hears us. Christ hears us because of our act of humility in baring our souls in front of another person. Thus, Scripture establishes confession, recounts Christ’s gift of authority to the Apostles and their successors to bestow forgiveness to penitents, and exhorts us to confess even to one another (James 5:16), since through one another we achieve humility and, mystically, this joins us to Christ. With love in Christ, **Abbot Tryphon**