

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

<u>DAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
30	Adele Ayoub	37
30	Michael Isaac	65
31	Attia Homsy	10
31	Delia Chamandy	55
1	Hilda Zaghoul	5
2	Moufid Halahel	4
2	Fudwa Dabous	48
3	Rasmieh Kassis	8
3	Saleba Qaqish	38
3	Ayoune Zakak	30
4	Edward Eid	35
4	Nouzha Hanna	17
4	Agnes Dabous	65
5	Alice Hazzi	39
5	Hanne Bahou	31
5	Libby Thomas	21
5	Nicolas Haj-Obeid	11

- **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

- **September 5:** in loving memory of Rasmieh El-Achhab from Souheil El-Achhab and family
In loving memory of Attiat Homsy from George Homsy
- **September 19:** in loving memory of Ernest Younes from his family
- **Ushers for Sep 5:** Wail Haddad, Maïen Kakish, Colette El-Hajj and William Kakish.
- **If you wish to get involved in your parish, a good start is to volunteer as an usher. We are constantly looking for volunteers, if you are interested please call Colette El-Hajj at 416-558-8665.**

Services for September:

- **The Birth of the Theotokos will be celebrated on Tuesday evening September 7th with Orthros starting 6:15 PM followed by the Divine Liturgy.**
- **The Elevation of the Cross will be celebrated on Monday September 13 evening with Orthros at 6 PM followed by the Divine Liturgy and the procession with the Cross.**
- **Starting this Sunday August 22nd, Registration is Mandatory to attend Sunday's Liturgies. An email will be sent out on a weekly basis with the EVENTBRITE invite so all parishioners must register with their number of family members. Maximum allowed capacity is 50% of permitted numbers. If you do not receive an email, you can go to the parish's website www.stgeorgeto.org to register on EVENTBRITE. Please call Colette for any questions.**

- **Safety Protocols:**

Abide by the provincial safety regulations, (sanitize your hands upon entering, wait for volunteers to seat you, always wear your mask in church and respect social distancing)

Masks can only be taken off when taking communions, you must put your mask on when you are returning to your seats

We rely on your kind cooperation. If you are not able to come, please cancel your registration.

Looking forward to praying with you.

- 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.
- The Sunday School needs teachers for September. If you would like to volunteer, please contact Amanda Qaqish. orthodoxchristianeducation@gmail.com
- Sunday school registration is now open. Please register by clicking on the following link: <https://docs.google.com/forms/d/1CLSiTwH8sSOAzzbMCKaakUzjCG2sdCI9TxS0kbtMeuk/edit> Sunday school will begin in person in September. More details to follow, an email will be sent out to all families.
- **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, SEPTEMBER 05, 2021
TONE 2 / EOTHINON 11; ELEVENTH SUNDAY AFTER PENTECOST
& ELEVENTH SUNDAY OF MATTHEW**

PROPHET ZACHARIAH, FATHER OF THE FORERUNNER
OBADIAH, BISHOP OF PERSIA; MARTYRDOM OF THE HOLY PASSION-BEARER GLEB

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 المِثْرُوبُولِيَّةِ بُوئَسَ والمِطْرانِ
يُوحنا وَفَكَ أُسْرِهِما وَعَوْدَتِهِما سَالِمِينَ، إِلَى الرَّبِّ
نَطْلُبُ.

- *During the Little Entrance, chant the Resurrectional Apolytikion. The Eisodikon (Entrance Hymn) is "O come, let us worship... save us, O Son of God, Who art risen from the dead..." After the Little Entrance, chant the apolytikia in the following order:*

RESURRECTIONAL APOLYTIKION IN TONE TWO

When Thou didst submit Thyself unto death, O Thou deathless and immortal One, then Thou didst destroy hell with Thy Godly power. And when Thou didst raise the dead from beneath the earth, all the powers of Heaven did cry aloud unto Thee: O Christ, Thou giver of life, glory to Thee.

عندما انْحَدَرْتَ إِلَى المَوْتِ، أَيُّها الحِياةُ الَّذِي لا
يَمُوتُ. حينئِذٍ أَمَتِ الجَحِيمَ بِبَرَقِ لاهوتِكَ. وعندما
أَقَمْتَ الأَمواتِ مِنْ تَحْتِ الثرى، صرَخَ نَحوِكَ جَميعُ
القَواتِ السَماويين: أَيُّها المَسيحُ الإِلهُ، مَعي الحِياةُ
المَجدُ لَكَ.

APOLYTIKION OF THE PROPHET ZACHARIAH IN TONE FOUR
*(**Joseph was amazed**)*

In the vesture of a priest, according to the Law of God, * thou didst offer unto Him well-pleasing whole-burnt offerings, * as it befitted a priest, O wise Zachariah. * Thou wast a shining light, a seer of mysteries, * bearing in thyself clearly the signs of grace; * and in God's temple, O wise Prophet * of Christ God, thou wast slain with the sword. * Hence, with the Forerunner, make entreaty that our souls find salvation.

لَقَدْ تَسَرَّبْتَ حُلَّةَ الكَهَنوتِ، يا زَحرِيّا التَّامُ الحِكمَةَ.
فَقَرَّبْتَ لِلهِ مُحَرَّقاتٍ مَرْضِيَّةً بِحَسَبِ شَريعَتِهِ الإِلهِيَّةِ،
على ما يَلِيقُ بالكَهَنَةِ. وَأَصْبَحْتَ كَوَكْباً وَمُعَافِئاً
لِلأَسرارِ، يَحْمِلُ فِي نَفْسِهِ سِماتِ النِعمَةِ واضِحاً، ثُمَّ
قُتِلْتَ بالسيفِ فِي هَيْكَلِ اللَّهِ. فَتَشَفَّعْ، يا نَبِيَّ المَسيحِ،
مَعَ السابِقِ فِي خِلاصِ نَفوسِنا.

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

KONTAKION OF THE NATIVITY OF THE THEOTOKOS IN TONE FOUR

By thy holy nativity, O pure one, Joachim and Anna were delivered from the reproach of barrenness; and Adam and Eve were delivered from the corruption of death; thy people do celebrate it, having been saved from the stain of iniquity, crying unto thee: The barren doth give birth to the Theotokos, who nourisheth our life.

إِنَّ يُوأَكِيمَ وَحَنَّةَ مِنْ عارِ العُفْرِ أَطْلَقا، وَأَدَمَ وَحَوَاءَ
مِنْ فَسادِ المَوْتِ، بِمَولِدِكَ المُقدَّسِ يا طاهِرَةً أُعْتِقا.
فَلَهُ يُعَيِّدُ شَعبُكَ، وَقَدْ تَخَلَّصَ مِنْ وَصْمَةِ الزَّلَّاتِ،
صارِحاً نَحوِكَ: العاقِرُ تَلِدُ وَالِدَةَ الإِلهِ المُغذِّيَةَ حِياتِنا.

THE EPISTLE (For the Eleventh Sunday after Pentecost)

*The Lord is my strength and my song.
With chastisement hath the Lord chastened me.*

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

Brethren, the seal of my apostleship are you in the Lord. My defense to those who would examine me is this: Do we have no authority regarding what to eat and what to drink? Do we have no authority to lead about a wife, who is a sister, as the rest of the apostles, even as the brethren of the Lord, and Cephas? Or is it only Barnabas and I who have no authority to refrain from working? Which soldier ever served at his own expense? Who plants a vineyard and does not eat the fruit thereof? Or who shepherds a flock and does not eat from the milk of the flock? Do I speak of these things according to human nature? Or does not the Law say the same also? For it is written in the Law of Moses: "Thou shalt not muzzle an ox which treads out the grain." Is it for oxen that God cares, or does He say it altogether for our sakes? Indeed, for our sakes it was written: because he who plows ought to plow in hope, and he who threshes in hope, so that the same might partake in hope. If we have sown in you spiritual things, is it a great matter if we should reap your carnal things? If others are partakers of this authority over you, are we not even more? Nevertheless, we have not made use of this authority, but we endure all things, in order that we may cause no hindrance to the gospel of Christ.

فُوتِي وَتَسْبِحَتِي الرَّبِّ. أَدْبَاباً أَدَّبَنِي الرَّبُّ.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُوْلُسِ الرَّسُولِ الْأُولَى
إِلَى أَهْلِ كورِنْثُوسِ.

يَا إِخْوَةَ، إِنَّ خَاتَمَ رِسَالَتِي هُوَ أَنْتُمْ فِي الرَّبِّ. وَهَذَا هُوَ اخْتِجَاجِي عِنْدَ الَّذِينَ يَفْحَصُونَنِي. أَلَعَلَّنَا لَا سُلْطَانَ لَنَا أَنْ نَأْكُلَ وَنَشْرَبَ؟ أَلَعَلَّنَا لَا سُلْطَانَ لَنَا أَنْ نَجُولَ بِامْرَأَةٍ أُخْتٍ كَسَائِرِ الرُّسُلِ، وَإِخْوَةِ الرَّبِّ وَصَفَا؟ أَمْ أَنَا وَبِرْنَابَا وَحَدْنَا لَا سُلْطَانَ لَنَا أَنْ لَا نَشْتَعِلَ؟ مَنْ يَتَجَدَّدُ قَطُّ وَالنَّفَقَةُ عَلَى نَفْسِهِ؟ مَنْ يَغْرِسُ كَرْماً وَلَا يَأْكُلُ مِنْ ثَمَرِهِ؟ أَوْ مَنْ يَرْعَى قَطِيعاً وَلَا يَأْكُلُ مِنْ لَبَنِ الْقَطِيعِ؟ أَلَعَلِّي أَتَكَلَّمُ بِهَذَا بِحَسَبِ الْبَشَرِيَّةِ؟ أَمْ لَيْسَ النَّامُوسُ أَيْضاً يَقُولُ هَذَا؟ فَإِنَّهُ كُتِبَ فِي نَامُوسِ مُوسَى "لَا تَكْمَّ ثَوْرًا دَارِسًا." أَلَعَلَّ اللَّهُ تُهَمُّهُ الثِيرَانُ؟ أَمْ قَالَ ذَلِكَ مَنْ أَجَلْنَا لَا مُحَالَةً؟ بَلْ إِنَّمَا كُتِبَ مِنْ أَجَلِنَا. لِأَنَّهُ يَنْبَغِي لِلْحَارِثِ أَنْ يَحْرُثَ عَلَى الرَّجَاءِ، وَلِلدَّارِسِ عَلَى الرَّجَاءِ أَنْ يَكُونَ شَرِيكاً فِي الرَّجَاءِ. إِنْ كُنَّا نَحْنُ قَدْ زَرَعْنَا لَكُمْ الرُّوحِيَّاتِ، أَفَيَكُونُ عَظِيماً أَنْ نَحْضُدَ مِنْكُمْ الْجَسَدِيَّاتِ؟ إِنْ كَانَ آخَرُونَ يَشْتَرِكُونَ فِي السُّلْطَانِ عَلَيْكُمْ، أَفَلَسْنَا نَحْنُ أَوْلَى؟ لَكِنَّا لَمْ نَسْتَعْمَلْ هَذَا السُّلْطَانَ، بَلْ نَحْتَمِلُ كُلَّ شَيْءٍ لِنَلَّا نُسَبِّبَ تَعْوِيقاً مَا لِبِشَارَةِ الْمَسِيحِ.

THE GOSPEL (For the Eleventh Sunday of Matthew)

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

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

فَصَلِّ شَرِيفٌ مِنْ بِشَارَةِ الْقَدِيسِ مَتَّى الْإِنْجِيلِي
الْبَشِيرِ وَالتَّمْلِيذِ الطَّاهِرِ.

قَالَ الرَّبُّ هَذَا الْمَثَلُ: يُشَبِّهُهُ مَلَكُوتُ السَّمَاوَاتِ
إِنْسَاناً مَلِكاً أَرَادَ أَنْ يُحَاسِبَ عَبِيدَهُ. فَلَمَّا بَدَأَ
بِالْمَحَاسِبَةِ، أَحْضَرَ إِلَيْهِ وَاحِداً عَلَيْهِ عَشْرَةُ آلَافِ
وَرَنْةٍ. وَإِذْ لَمْ يَكُنْ لَهُ مَا يُوفِي، أَمَرَ سَيِّدُهُ أَنْ يُبَاعَ

and payment to be made. So the servant fell on his knees, imploring him, 'Lord, have patience with me, and I will pay you everything.' And out of pity for him the lord of that servant released him and forgave him the debt. But that same servant, as he went out, came upon one of his fellow servants who owed him a hundred denarii; and seizing him by the throat he said, 'Pay what you owe.' So his fellow servant fell down and besought him, 'Have patience with me, and I will pay you.' He refused and went and put him in prison until he should pay the debt. When his fellow servants saw what had taken place, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, 'You wicked servant! I forgave you all that debt because you besought me; and should not you have had mercy on your fellow servant, as I had mercy on you?' And in anger his lord delivered him to the jailers, until he should pay all his debt. So also My heavenly Father will do to every one of you, if you do not forgive your brother from your heart."

هو وامرأته وأولاده وكل ما له ويوفى عنه. فخر ذلك العبد ساجداً له قائلاً: تمهل علي فأوفيك كل ما لك. ففرق سيّد ذلك العبد وأطلقه، وترك له الدين. وبعد ما خرج ذلك العبد، وجد عبداً من رفقائه مديوناً له بمئة دينار، فأمسكه وأخذ يخنقه قائلاً: أوفني ما لي عليك. فخر ذلك العبد على قدميه، وطلب إليه قائلاً: تمهل علي، فأوفيك كل ما لك. فأبى، ومضى وطرحه في السجن حتى يوفى الدين. فلما رأى رفاقه ما كان، حزوا جداً وجاءوا فأعلموا سيدهم بكل ما كان. حينئذ دعاه سيده وقال له: أيها العبد الشرير! كل ما كان عليك تركته لك لأنك طاببت إلي. أفما كان ينبغي لك أن ترحم أنت أيضاً رفيقك كما رحمتك أنا؟ وغضب سيده، ودفعه إلى المعذبين حتى يوفى جميع ما له عليه. فهكذا أبي السماوي يصنع بكم إن لم تتركوا من قلوبكم كل واحد لأخيه زلاته.

• 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;

الكاهن: أيها المسيح إلهنا الحقيقي، يا من قام من بين الأموات، بشفاعات أمك الكليّة الطهارة والبريّة من كل عيب؛ وبقدرة الصليب الكريم المحيي؛ وبطلبات القوّات السماويّة المكرّمة العادمة الأجساد؛ والنبيّ الكريم السابق المجدد يوحنا المعمدان؛ والقديسين المشرفين الرسل، وسائر الرسل المشرفين الجديرين بكلّ مدح؛ وأبينا الجليل في القديسين يوحنا الذهبيّ الفم رئيس أساقفة القسطنطينيّة، كاتب هذه الخدمة الشريفة، والقديسين المجيدين الشهداء المتألّفين بالظفر؛ وأبائنا الأبرار المتوسّحين بالله؛ والقديس (—ة) (فلان، فلانة) شفيع (ة) وحامي (حاميّة) هذه

<p>of the holy and glorious Prophet Zachariah, father of the Forerunner; Obadiah, bishop of Persia; and the Holy Passion-bearer Gleb, 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؛ وَالْقَدِيسِينَ الصِّدِّيقِينَ جَدِّي الْمَسِيحِ الإله؛ وزخريًا والد السابق، وعوبديا أسقف فارس، والقديس غليب المُحْتَمِلِ الآلام، الذين نُقيمُ تَذْكَارَهُمُ الْيَوْمَ؛ وَجَمِيعِ قَدِيسِيكَ، اِرْحَمْنَا وَحَلِّصْنَا بِمَا أَنْتَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.</p>
<p>Priest: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.</p>	<p>الكَاهِنُ: بِصَلَوَاتِ آبَائِنَا الْقَدِيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهُنَا، اِرْحَمْنَا وَحَلِّصْنَا.</p>
<p>Choir: Amen.</p>	<p>الجوقة: آمين.</p>
<p><i>These texts have been prepared by the Department of Liturgics of the Antiochian Archdiocese. Portions of the Archdiocesan Service Texts include texts from The Menaion, The Great Horologion, The Pentecostarion, The Octoechos, and The Psalter of the Seventy, which are Copyright © Holy Transfiguration Monastery, Brookline, Massachusetts, and are used with permission. All rights reserved. These works may not be further reproduced, beyond printing out a single copy for personal non-commercial use, without the prior written authorization of Holy Transfiguration Monastery.</i></p>	