

**DIVINE LITURGY VARIABLES ON SUNDAY, JUNE 18, 2023**  
**TONE 1 / EOTHINON 2; SECOND SUNDAY AFTER PENTECOST**  
**& SECOND SUNDAY OF MATTHEW**

MARTYRS LEONTIOS, HYPATIOS AND THEODOULOS AT TRIPOLI IN PHOENICIA

الأحد الثاني بعد العنصرة - القديسين الشهداء ليونتيوس، هيباتيوس، وثيودولوس من طرابلس الفينيقيّة

- *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 these hymns in the following order:*

**RESURRECTIONAL APOLYTIKION  
IN TONE ONE**

**أبوليتيكيون القيامة باللحن الأول**

While the stone was sealed by the Jews, and the soldiers were guarding Thy most pure body, Thou didst arise on the third day, O Savior, granting life to the world. For which cause the heavenly powers cried aloud unto Thee, O giver of life. Glory to Thy Resurrection, O Christ, glory to Thy kingdom, glory to Thy providence, O Thou Who alone art the lover of mankind.

إِنَّ الْحَجَرَ لَمَّا حُتِمَ مِنَ الْيَهُودِ، وَجَسَدَكَ الطَّاهِرَ  
حُفِظَ مِنَ الْجُنْدِ، قُمْتَ فِي الْيَوْمِ الثَّالِثِ أَيُّهَا  
الْمُخَلِّصُ، مَانِحاً الْعَالَمَ الْحَيَاةَ. لِذَلِكَ قُوَّتْ  
السَّمَاوَاتِ، هَتَفُوا إِلَيْكَ يَا وَاهِبَ الْحَيَاةِ: الْمَجْدُ  
لِقِيَامَتِكَ أَيُّهَا الْمَسِيحُ، الْمَجْدُ لِمُلْكِكَ، الْمَجْدُ لِتَدْبِيرِكَ،  
يَا مُحِبَّ الْبَشَرِ وَحَدِّكَ.

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

**ORDINARY KONTAKION IN TONE TWO**

**قِنداق باللحن الثاني**

O protection of Christians that cannot be put to shame, mediation unto the Creator most constant, O despise not the suppliant voices of those who have sinned; but be thou quick, O good one, to come unto our aid, who in faith cry unto thee: Hasten to intercession, and speed thou to make supplication, thou who dost ever protect, O Theotokos, them that honor thee.

يَا شَفِيعَةَ الْمَسِيحِيِّينَ غَيْرِ الْخَازِيَةِ، الْوَسِيطَةَ لَدَى  
الْخَالِقِ غَيْرِ الْمَرْدُودَةِ، لَا تُعْرِضِي عَنَ أَصْوَاتِ  
طَلِبَاتِنَا نَحْنُ الْخَطَاةَ، بَلْ تَدَارِكِينَا بِالْمَعُونَةِ بِمَا أَتَّكِ  
صَالِحَةَ، نَحْنُ الصَّارِحِينَ إِلَيْكَ يَا بَائِسِينَ: بَادِرِي إِلَيَّ  
الشَّفَاعَةَ وَأَسْرِعِي فِي الطَّلِبَةِ، يَا وَالِدَةَ الْإِلَهِ،  
الْمُتَشَفِّعَةَ دَائِماً بِمُكْرَمِيكَ.

**THE EPISTLE  
(For the Second Sunday after Pentecost)**

**الرسالة**

**(الأحد الثاني بعد العنصرة)**

*Let Thy mercy, O Lord, be upon us.  
Rejoice in the Lord, O ye righteous.*

*لِتَكُنْ يَا رَبُّ رَحْمَتُكَ عَلَيْنَا.*

*انتهجوا أيها الصديقون بالرب.*

**The Reading from the Epistle of St. Paul to  
the Romans. (2:10-16)**

**فَصَلُّ مِنْ رِسَالَةِ الْقَدِيسِ بُولُسَ الرَّسُولِ إِلَى أَهْلِ**

**رومية (٢: ١٠-١٦)**

Brethren, glory and honor and peace to everyone who does good, to the Jew first, and also to the Greek; for there is no respect of persons with God. For as many as have sinned without the Law will also perish without the Law; and as many as have sinned under the Law will be

يَا إِخْوَةَ، الْمَجْدُ وَالْكَرَامَةُ وَالسَّلَامُ لِكُلِّ مَنْ يَفْعَلُ  
الْخَيْرَ مِنَ الْيَهُودِ أَوَّلًا ثُمَّ مِنَ الْيُونَانِيِّينَ. لِأَنَّ لَيْسَ  
عِنْدَ اللَّهِ مُحَابَاةٌ وَجْوه. فَكُلُّ الَّذِينَ أَخْطَأُوا بِدُونِ

<p>judged by the Law (for it is not the hearers of the Law who are just before God but the doers of the Law are justified. For when the nations who do not have the Law do by nature the things contained in the Law, these then, in spite of not having the Law, are a law to themselves, in that they show the work of the Law written in their hearts, and their conscience also bears witness, and their conflicting thoughts accuse or perhaps excuse them) in the day when God judges the secrets of persons, according to my gospel, through Jesus Christ.</p>	<p>النَّامُوسِ فَبِدُونِ النَّامُوسِ يَهْلِكُونَ، وَكُلُّ الَّذِينَ أَخْطَأُوا فِي النَّامُوسِ فَبِالنَّامُوسِ يُدَانُونَ. لِأَنَّهُ لَيْسَ السَّامِعُونَ بِالنَّامُوسِ هُمْ أَبْرَارًا عِنْدَ اللَّهِ بَلِ الْعَامِلُونَ بِالنَّامُوسِ هُمْ يُبْرَرُونَ. فَإِنَّ الْأُمَّمَ الَّذِينَ لَيْسَ عِنْدَهُمُ النَّامُوسُ، إِذَا عَمِلُوا بِالطَّبِيعَةِ بِمَا هُوَ فِي النَّامُوسِ، فَهَؤُلَاءِ، وَإِنْ لَمْ يَكُنْ عِنْدَهُمُ النَّامُوسُ، فَهُمْ نَامُوسٌ لَأَنْفُسِهِمْ. الَّذِينَ يُظْهِرُونَ عَمَلَ النَّامُوسِ مَكْتُوبًا فِي قُلُوبِهِمْ وَضَمِيرُهُمْ شَاهِدٌ وَأَفْكَارُهُمْ تَشْكُو أَوْ تَحْتَجُّ فِيمَا بَيْنَهَا، يَوْمَ يَدِينُ اللَّهُ سَرَائِرَ النَّاسِ بِحَسَبِ إِنْجِيلِي بِيَسُوعَ الْمَسِيحِ.</p>
<p><b>THE GOSPEL</b> <b>(For the Second Sunday of Matthew)</b></p>	<p><b>الإنجيل</b> <b>(الأحد الثاني بعد العنصرة)</b></p>
<p><b>The Reading from the Holy Gospel according to St. Matthew. (4:18-23)</b> At that time, as Jesus was walking by the Sea of Galilee, He saw two brothers, Simon who is called Peter and Andrew his brother, casting a net into the sea; for they were fishermen. And He said to them, “Follow Me, and I will make you fishers of men.” Immediately they left their nets and followed Him. And going on from there He saw two other brothers, James the son of Zebedee and John his brother, in the boat with Zebedee their father, mending their nets, and He called them. Immediately they left the boat and their father, and followed Him. And He went about all Galilee, teaching in their synagogues and preaching the gospel of the Kingdom and healing every disease and every infirmity among the people.</p>	<p><b>فصلٌ من بشارة القديس متى الإنجيلي البشير والتلميذ الطاهر (٤: ١٨-٢٣)</b> فِي ذَلِكَ الزَّمَانِ، فِيمَا كَانَ يَسُوعُ مَاشِيًا عَلَى شَاطِئِ بَحْرِ الْجَلِيلِ، رَأَى أَخَوَيْنِ وَهُمَا سَمْعَانُ الْمَدْعُوُّ بُطْرُسُ وَأَنْدْرَاوُسُ أَخُوهُ، يُلْقِيَانِ شَبَكَةَ فِي الْبَحْرِ (لِأَنَّهُمَا كَانَا صَيَّادَيْنِ)، فَقَالَ لَهُمَا هَلُمَّ وَرَائِي فَأَجْعَلُكُمْ صَيَّادِي النَّاسِ. فَلِلْوَقْتِ تَرَكَمَا كُلَّ شَيْءٍ وَتَبِعَاهُ. وَجَازَ مِنْ هُنَاكَ، فَرَأَى أَخَوَيْنِ آخَرَيْنِ وَهُمَا يَعْقُوبُ بْنُ زَبْدَى وَيُوْحَنَّا أَخُوهُ، فِي سَفِينَةٍ مَعَ أَبِيهِمَا زَبْدَى يُصْلِحَانِ شَبَاكَهُمَا فَدَعَاهُمَا، وَلِلْوَقْتِ تَرَكَمَا السَّفِينَةَ وَأَبَاهُمَا وَتَبِعَاهُ. وَكَانَ يَسُوعُ يَطُوفُ الْجَلِيلَ كُلَّهُ يُعَلِّمُ فِي مَجَامِعِهِمْ وَيَكْرِزُ بِبِشَارَةِ الْمَلَكُوتِ وَيَشْفِي كُلَّ مَرَضٍ وَكُلَّ ضَعْفٍ فِي الشَّعْبِ.</p>
<p>• <i>The Divine Liturgy of St. John Chrysostom continues as usual.</i></p>	

THE DISMISSAL	الختم
<p><b>Priest:</b> 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; <i>of Saint N., the patron and protector of this holy community</i>; of the holy and righteous ancestors of God, Joachim and Anna; <b>of the holy Martyrs Leontios, Hypatios and Theodoulos at Tripoli in Phoenicia</b>, 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><b>الكاهن:</b> أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِي، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمِّكَ الْكَلِيَّةِ الطَّهَارَةِ وَالْبَرِيَّةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي؛ وَبِطَلْبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَامِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانَ؛ وَالْقَدِيسَيْنِ الْمُشْرَفَيْنِ الرَّسُلِ الْجَدِيرَيْنِ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسَيْنِ يُوْحَنَّا الذَّهَبِيِّ الْقَمِّ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشَّحِينَ بِاللَّهِ؛ وَالْقَدِيسِ (—) (فُلَانِ، فُلَانَةِ) شَفِيعِ (—) وَحَامِي (—) هَذِهِ الرَّعِيَّةِ الْمُقْتَسَمَةِ؛ وَالْقَدِيسِينَ الصِّدِّيقِينَ جَدِّي الْمَسِيحِ الْإِلَهِ، يُوَاكِمِ وَحَنَّةً؛ وَالشُّهَدَاءِ الْقَدِيسِينَ لَوْنْدِيُوسَ وَهَيْبَاتِيُوسَ وَثِيُوْدُولُوسَ مِنْ طَرَابَلُسِ الْفِينِيْقِيَّةِ، الَّذِينَ نَقِيمُ تَذَكَارَهُمْ وَجَمِيعِ قَدِيسِيكَ، إِرْحَمْنَا وَخَلِّصْنَا بِمَا أَنْتَ 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><b>الكاهن:</b> بِصَلَوَاتِ آبَائِنَا الْقَدِيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهُنَا، اِرْحَمْنَا وَخَلِّصْنَا.</p>
<p><b>Choir:</b> Amen.</p>	<p><b>الجوقة:</b> آمين.</p>
<p><i>These texts have been prepared by the Department of Liturgics of the Antiochian Archdiocese</i>  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>, <i>The Triodion-Holy Week</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>	

## ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

<u>DAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
13	Edward Aziz	56
13	Jean Kathleen Chacra	37
13	Wadie Wakileh	43
14	Denise Anne Aziz	2
16	Jay Gabriel khoury	7
17	Aida Abouchar	11
18	Michel Harmouche	1
18	Edgar Sarraf	6
18	Rose Aziz	29

- **Please**, pray for the health of the following parishioners: Ellen, Robert, Alex, Sam, Elias, Nassar, George, Nina, Sonia, George, Beshara, Irene, Nadia, Christine, Toni, George, Helena and Rami.

### ETERNAL LIGHTS

- **June 18:** for the good health of Issa Bisharat and his family.
- **June 25:** In loving memory of Mitry and Violette Samaan from Nabil and Angel Samaan.
- **June 25:** In loving memory of Munir Muasher, Khalil, Sarah and Safwan Muasher from Shadia Muasher and family.

### **ANNUAL GENERAL MEETING**

- We would like to confirm that the Annual General Meeting is postponed until Sunday June 25, 2023 at 7:00 p.m. **Voting members for the year 2022 will receive an official invitation by mail along with the financial statement for review.**

The Nominating Committee would also like to thank all who have shown interest in running for elections this year.

### **2023 SOCCER TOURNAMENT SEPTEMBER 1-3**

- This year Saint George Montreal is Hosting 20<sup>th</sup> annual soccer tournament. If you are a good soccer player (Male or Female) over 16 years old and like to participate, please text one of the following people. **Wissam El-Bouri: 416-389-4937 or Adel Shami: 416-846-8001 or Nabil Tahan: 647-864-6117.** More information is available in the flyer. Please check it out if you are interested.

## **GOLF TOURNAMENT 2023**

- "Christ is Risen! Truly He is Risen! On behalf of the Golf Committee, we are happy to announce that we had a successful tournament last year and are looking forward to seeing everyone again this year, in support of our Scholarship Program for Camp Transfiguration. Our St. George Golf Classic is now in its 26th Year and would love to see you all there. If you don't golf no problem, please join us for dinner. There are many ways to sponsor the golf whether it is one of our many sponsors or support with raffle prizes.

**Where:** Caledon Woods Golf course in Bolton

**When:** August 1, 2023

**Time:** Registration opens at 11 am and Shotgun at 1pm.

We look forward to seeing you there! If you have any questions please reach out to Aftim Nassar 416-895-2767 or by email at [aftim.nassar@gmail.com](mailto:aftim.nassar@gmail.com)

### **CHURCH OFFICE**

- Anyone wishing to church a child, removal of crowns, have a memorial service, or would like Fr. George to give communion or visit their loved sick ones, should contact the church office ahead of time (905) 731-7210. In case of emergency, call Fr. Georges Mokbel (416) 725-2888.

### **MAINTAINING SILENCE DURING THE SERVICE**

- The congregation is expected to actively participate in worship. However, God's house is a place for reverence and worship, not loud and idle conversations (between each other or on cell phones). Please, turn off cell phones and any other devices when you are attending the Liturgy. If you have a situation that requires you to speak to other parishioners, please do that quietly outside the church or downstairs in the basement.

### **HOMESCHOOLING GROUP**

- The Orthodox Christian Homeschool (OCH) Group will begin meeting on January 12, 2023 (10:30 am) for homeschool support. Anyone wanting information about homeschooling can email [ochstgeorge@gmail.com](mailto:ochstgeorge@gmail.com)

### **BLESSING OF HOMES**

- Father Georges is visiting our parishioners and blessing their homes. If you like to have your home blessed, please call Fr. Georges 416-725-2888 or email the office [info@stgeorgeantiochianchurch.org](mailto:info@stgeorgeantiochianchurch.org) with your name and address. Father prefers that those who live in apartment's building to arrange for few apartments to be blessed together.

## **FIRE ROUTE, HANDICAPPED PARKING, AND PARKING LINES**

- Please make sure not to park on the side of the church or in front of the Fire hydrant, for this is a fire route. Also ensure not to park in the spots designated for handicapped parking. Anyone who parks and does not show a handicap permit on the window will be tagged.

## **TEEN SOYO**

- **SOYO = Society of Orthodox Youth Organizations** We are a dynamic group of Orthodox Christians that provides teens the opportunity to grow spiritually with fellow SOYO members within the community.

**We focus on Spiritual, Fundraising, and Bonding Activities for ages 13-18**

**Are you between the ages of 13-18?**

**Do you want to get involved?**

**Do you want to see behind the scene photos?**

**Do you have any questions?**

**Join our WhatsApp group for direct communication for all our events.**

**Contact your Youth Advisors!**

**Angela Ghazal: (416) 720-0308 Or Fady Freiga: (647) 892-6136**

**You can also find us on...**

**Facebook @ St. George Toronto Teen SOYO**

**Instagram @ toronto.soyo**

**Email @ [toronto.soyo@gmail.com](mailto:toronto.soyo@gmail.com)**

- **Kindly Submit your Contribution through the Following Methods: Connect to the Church Website [www.stgeorgeto.org](http://www.stgeorgeto.org) Click on *Donate***
- **“e-transfer” [info@stgeorgeantiochianchurch.org](mailto: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)**

**Services at St. George Antiochian Orthodox Church – Toronto.**

**Month: June 2023**

<b>Date</b>	<b>Time</b>	<b>Service</b>
Saturday June 3 <sup>rd</sup>	10:00 a.m.	Divine Liturgy: Saturday of Souls
	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
Sunday June 4 <sup>th</sup>	9:00 a.m.	Orthros
	10:30 a.m.	Divine Liturgy: Holy Pentecost
	12:00 p.m.	Great Vespers with the Kneeling Prayers
Saturday June 10 <sup>th</sup>	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
Sunday June 11 <sup>th</sup>	9:00 a.m.	Orthros
	10:30 a.m.	Divine Liturgy: Sunday of all Saints
Wednesday June 14 <sup>th</sup>	7:00 p.m.	Paraklesis to the Theotokos
Saturday June 17 <sup>th</sup>	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
Sunday June 18 <sup>th</sup>	9:00 a.m.	Orthros
	10:30 a.m.	Divine Liturgy: 2nd Sunday of Matthew, Leontius, Hypatius, & Theodulus the Martyrs of Syria
Friday June 23 <sup>rd</sup>	6:00 p.m.	Divine Liturgy: Nativity of the Forerunner John the Baptist
Saturday June 24 <sup>th</sup>	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
Sunday June 25 <sup>th</sup>	9:00 a.m.	Orthros
	10:30 a.m.	Divine Liturgy: 3rd Sunday of Matthew, Leavetaking of the Nativity of the Forerunner John the Baptist, Righteous Martyr Febronia
Wednesday June 28 <sup>th</sup>	6:00 p.m.	Festal Orthros
	7:00 p.m.	Divine Liturgy: Peter and Paul, the Holy Apostles

**Activities at St. George Antiochian Orthodox Church – Toronto.**

**Month: June 2023**

<b>Date</b>	<b>Time</b>	<b>Activity</b>	<b>Location</b>
Friday June 2 <sup>nd</sup>	7:30 – 11:30 pm	Families Gathering & Sports	Gym at St. George Centre
Saturday June 3 <sup>rd</sup>	5:30 – 7:30 pm	Soccer	Gym at St. George Centre
Sunday June 4 <sup>th</sup>	After Communion	Sunday School	Church Basement

Thursday June 8 <sup>th</sup>	8:30 – 11 pm	Basketball for the Adults	Gym at St. George Centre
Friday June 9 <sup>th</sup>	7:30 – 11:30 pm	Families Gathering & Sports	Gym at St. George Centre
Saturday June 10 <sup>th</sup>	8:30am – 4:00pm	Spiritual Retreat for the Antiochian Women	St. Kosmas Monastery in Bolton
	5:30 – 7:30 pm	Soccer	Gym at St. George Centre
	6:00pm – 9:00pm	Teen Soyo Dinner & Bonfire	Church Parking Lot
Sunday June 11 <sup>th</sup>	After the Liturgy	Graduation Sunday School	Church & Basement

Thursday June 15 <sup>th</sup>	8:30 pm – 11 pm	Basketball for the Adults	Gym at St. George Centre
Friday June 16 <sup>th</sup>	7:30 – 11:30 pm	Families Gathering & Sports	Gym at St. George Centre

Thursday June 22 <sup>nd</sup>	8:30 – 11 p.m.	Basketball for the Adults	Gym at St. George Centre
Friday June 23 <sup>rd</sup>	7:30 – 11:30 pm	Soccer for the Adults	Gym at St. George Centre
Saturday June 24 <sup>th</sup>	5:30 – 7:30 pm	Soccer	Gym at St. George Centre
Sunday June 25 <sup>th</sup>	7:00pm	Annual General Meeting	Church Basement

Thursday June 29 <sup>th</sup>	8:30 pm – 11 pm	Basketball for the Adults	Gym at St. George Centre
Friday June 30 <sup>th</sup>	7:30 – 11:30 pm	Families Gathering & Sports	Gym at St. George Centre



## Regarding Pain

*By Metropolitan Saba (Isper)*

Pain has accompanied human beings since the beginning of our existence on earth. Pain was and still is one of the major existential issues for humanity, which continues to puzzle the human mind wherever human beings exist. We seek satisfying answers to such basic issues as pain, good, evil, death, and so forth.

The question of pain has occupied different religions and philosophical schools. They all tried to find an answer to the issue of pain, and cultural exchange among different nations shaped their heritages in that regard. However, the question continues to perplex humanity because it resists comprehension and acceptance.

The Holy Bible tells us that pain was with the first human since he left Paradise. “In the sweat of your face you shall eat bread.... In pain you will bring forth children.... On your breast and belly, you will go” (Genesis 3). The Old Testament addressed this issue multiple times and has dedicated a whole book for it (the Book of Job). In the time of the Old Testament, the prevailing mentality was based on reward and punishment and considered pain a punishment for all the sins one had committed.

Every philosophical school and every religious tradition strove to offer an answer to this demanding question. Many treatises were written—and continue to be written—trying to explain the source of pain, how to approach it, and how to eliminate it. Nonetheless, pain continues to afflict humans everywhere.

It was only Christ who did not offer a rational or explanatory answer and did not connect pain to one’s sins. When He was asked, “Rabbi, who sinned, this man or his parents, that he was born blind?” He answered, “Neither this man nor his parents sinned” (John 9:2–3). It’s as if He was saying, Why do you care about the cause rather than the healing? And He restored the sight of the man. His answer was existential and practical. He saw the afflicted and healed them. He healed the sick, cleansed the lepers, opened the eyes of the blind, raised up the paralytic, raised the dead, and fed the hungry. How sweet is that phrase repeated in the gospels: “He was moved with compassion for them, because they were like sheep not having a shepherd” (Mark 6:34; Matt. 9:36, 14:14); “Moved with compassion, [He] stretched out His hand and touched him (Mark 1:41; Matt. 8:3; Luke 5:13); “When the Lord saw her, He had compassion on her” (Luke 7:13).

Christianity offers the same perspective in this regard. For two millennia, many theologians and Church authors diligently posed the question about pain and gave an answer. Pain is intertwined with the fallen world in which we live. Pain has accompanied humanity since Adam left the heavenly Paradise. However, the best response to pain that Christians gave was through following the example of their Master. We are not in Paradise, for which we were created, and our goal is to go back to it. Our goal is to seek, by the grace of God, for a taste of the Kingdom here and now.

Christians know that the Kingdom will not be achieved here, but rather in the coming, eternal life. However, we are invited, as followers of our Master, to graft onto this world some of the joys of the heavenly Kingdom—to embrace the afflicted, to console the grieving, to give drink to the thirsty, to feed the hungry, to bring hope to the desperate, to mend the broken, and to bring back joy to those who have lost it. Our calling is not to condemn the afflicted one but, rather, to soothe his pain. We must differentiate between the afflicted and their pain, between the sick and their sickness, between the sinners and their sins. We must embrace the former and combat the latter.

This does not mean that there is no rational or theological answer in Christianity, but the most important answer is to follow in the footsteps of our Teacher, Jesus Christ, by tending to the wounds of the afflicted and by redirecting their pain toward salvation. If you know you exist in a fallen world and pain is inevitable, then you had better perceive your pain through a positive lens and draw from it salvation and consolation. Don't stop at exploring the reasons behind it; rather, pursue ways to get past it. Asking "why" is inevitable, but asking "how" is more important and useful.

Don't pursue pain. Christians pursue life: "I have come that they may have life and that they may have it more abundantly" (John 10:10)—not pain or sadness. Nevertheless, Christians face pain in the name of Christ, and take from His Cross strength and hope that will lead them to the Resurrection. Thus, many saints transformed their various pains and used their suffering to sanctify their lives. The one who loves God can transform everything to his own benefit.

How many people have achieved their salvation through pain! They returned from their evil deeds through pain and knew the meaning of true life after persevering through their sufferings. I remember a dear relative who was very proud of himself

and the achievements of science. Before his death, he experienced a long sickness with much pain. He said to me a few months before his repose, "On this bed, one recognizes the meaning of cleansing and purity." His statement stunned me, and I glorified God who knows how to lure every human into His eternal Kingdom.

If we truly believe in eternal life, we recognize the triviality of every pain in this life in the light of the coming joy of the Kingdom.

*Originally published on March 9, 2015.*

## في الألم

المتروبوليت سابا (اسبر)

رافق الألم الإنسان منذ وجوده على الأرض. وكان دائماً، ولا يزال، أحد القضايا الوجودية الكبرى، التي يتساءل الإنسان حولها، أينما وجد. يطلب الإنسان جواباً شافياً لقضايا أساسية كالألم والخير والشرّ والموت... إلخ.

شغلت قضية الألم الفلسفة والدين. وحاول كلّ تيار أن يجد الجواب المنشود، وأخذت الشعوب من ثقافات بعضها بعضاً. لكن السؤال ما فتى يُطرح، لأنّه يبقى عصياً على الإدراك والقبول.

يخبرنا الكتاب المقدّس أنّ الألم رافق الإنسان الأوّل منذ خروجه من الفردوس. "بعرق جبينك تأكل خبزك... بالأوجاع تلدين... على بطنك تزحفين..." (تك ٣). ولطالما عالج العهد القديم هذه القضية، حتّى أفرد كتاباً خاصّاً لها، أعني سفر أيوب. كانت العقليّة السائدة، في العهد القديم، تقول بالثواب والعقاب، وتعتبر أنّ الألم عقاب على خطايا ارتكبتها المتألّم.

اجتهدت كلّ فلسفة، وسعى كلّ دين إلى الإدلاء بدلوه في هذه القضية العويصة. وظهرت، ولا تزال، مجلّدات في تفسير نشوء الألم ومحاولة مقاربتة، وكذلك القضاء عليه. ولكنّ هـ ما فتى يوجد في كلّ مكان.

المسيح وحده لم يقدّم جواباً عقلانياً أو تفسيرياً، ولم يربط الألم بخطايا أحد. عندما سُئل: "يا معلّم من أخطأ هذا الرجل أم والداه، حتّى وُلد أعمى؟" أجاب: "لا هذا الرجل أخطأ ولا والداه" (يو ٦/٢-٣). وكأنّه يقول لماذا تبحثون في السبب ولا تهتمون بالشفاء، وأعاد البصر للرجل. كان جوابه وجودياً، عملياً. رأى المتألّمين فتحنّ عليهم. شفّى

مرضى، طهر برصاً، فتح أعين عميان، قوم مخلعين، أقام موتى، أشبع جياً... كم هي عذبة هذه الآية التي تتكرر في الإنجيل: "فتحنا عليهم لأنهم كانوا مثل غنم لا راعي لها..." (مر ٦/١٤، مت ١٤/١٤)... "تحنن يسوع ولمس... تحنن يسوع ومدّ يده... فلما رآها الربّ تحنن عليها... إلخ" (مت ٢٠/٣٤، مر ١/٤١، لو ٧/١٣).

حاولت المسيحية أن تقدّم نظرتها في هذا الحقل. واجتهد لاهوتيون وكتّاب كنسيون عبر ألفي عام في طرح السؤال وإعطاء الجواب. الألم ملازم لعالم السقوط، الذي نحيا فيه. لازم الألم الإنسان منذ أن ترك الفردوس السماوي. لكن الجواب الأمثل الذي أعطاه المسيحيون كان في الاقتداء بسيدهم. لسنا في الفردوس، الذي خلقنا من أجله، وغايتنا العودة إليه. وسبيلنا أن نسعى، بكلّ طاقتنا، متزودين بنعمة الله، من أجل تذوق هذا الملكوت هنا والآن.

يعرف المسيحيون أنّ الملكوت لن يتحقّق في هذه الدنيا، وإنّما في الحياة الآتية، الأبدية. لكنهم مدعوون، على غرار ربّهم، إلى أن يطعموا هذه الدنيا ببعض أفراس ملكوت الله، إلى أن يحضنوا المتألّم، ويعزّوا الحزين، ويسقوا العطشان، ويطعموا الجائع، ويبشّوا اليائس رجاءً، ويجبروا المكسور، ويعيدوا الفرح للذي فقده... ليس عملهم إدانة المتألّم بل التخفيف من ألمه. عليهم أن يميّزوا بين المتألّم والألم، بين المريض والمرض، بين الخاطيء والخطيئة. يحضنون الأول ويحاربون الثاني.

هذا لا يعني أن ليس من جواب فكري أو لاهوتي في المسيحية، بل إنّ الجواب الأهمّ هو السير على خطى معلّمنا يسوع المسيح، أي بلسمة أوجاع المتألّمين، وتوجيه أهمّ وجهة خلاصية. إن كنت تعرف أنّك في عالم ساقط، ولا بدّ من الألم فيه، فوظّف ألمك في مجال إيجابي، واستخرج منه خلاصاً وتعزية. لا تقف عند السؤال عن سببه، بل

تخطّاه إلى السؤال عن كيفية مواجهته. الـ "لماذا" لا بدّ منها، لكن الـ "كيف" أكثر أهميّة وفائدة.

لا تطلب الألم، فالمسيحيّون طلاب حياة "أتيت لتكون لهم الحياة، بل ملء الحياة" (يو ١٠/١٠)، وليسوا طلاب ألم وحزن. لكنّهم يواجهونه باسم المسيح، فيستمدّون من صليبه قوّة ورجاء، يوصلهم إلى القيامة. هكذا حوّل قديسون كثير الآمهم المتنوعة، ورأوا فيها تقديساً لحياتهم. محبّ الله يحوّل كلّ شيء إلى خيره.

كم وكم من البشر الذين عرفوا خلاصهم بالألم، وعادوا عن شرّهم بسبب الألم، وأدركوا معنى الحياة الحقّ من بعد آلام اجتازوها. أذكر قريباً لي، عزيزاً جداً على قلبي، كان معتاداً جداً بنفسه وبالعلم. اختبر قبل موته مرضاً طويلاً ووجعاً. قال لي، قبل رقادته بعدة شهور: "على هذا الفراش يدرك الإنسان معنى التطهّر والنقاوة". أذهلني جوابه، ومجّدت الله، الذي يعرف كيف يصطاد كلّ إنسان إلى ملكوته الأبدي.

إنّ آمناً، حقاً، بالحياة الأبديّة، ندرك تفاهة كلّ ألم في هذه الدنيا، أمام فرح الملكوت الآتي.

نُشر في الأصل عام ٩ آذار ٢٠١٥.



## ST. GEORGE GOLF CLASSIC REGISTRATION FORM

### Caledon Woods Golf Club

Tuesday, August 1st, 2023  
15608 Regional Road 50  
Bolton, ON. L7E 3E5  
**Registration 11am**  
**Shotgun 1:00pm**

NO PAYMENTS TAKEN AT THE DOOR, ADVANCED PAYMENT REQUIRED

Name: \_\_\_\_\_

Address: \_\_\_\_\_

City: \_\_\_\_\_

Postal Code: \_\_\_\_\_

Phone: \_\_\_\_\_

Email: \_\_\_\_\_

\$300 per golfer (incl. dinner)  
Indicate with (X) \$100 for dinner only

NAME	EMAIL	DINNER ONLY	GOLF + DINNER	AMOUNT
1)				
2)				
3)				
4)				
5)				
<b>Total</b>				

### SPONSORSHIP OPTIONS:

TYPE	COST	Mark Selection with "X"	AMOUNT
Double Diamond Sponsor	\$10,000		
Diamond Sponsor	\$5,000		
Platinum Sponsor	\$2,500		
Corporate Sponsor	\$1,500		
Hole Sponsor	\$750		
<b>Sponsorship Total</b>			
<b>GRAND TOTAL (GOLF + SPONSORSHIP)</b>			

### SUBMISSION REQUIREMENTS:

Completed forms may be emailed to Aftim Nassar at [aftim.nassar@gmail.com](mailto:aftim.nassar@gmail.com)

For payment circle one:    VISA    MASTERCARD    CHEQUE

Cheques can be made out to "St. George Church " mailed to c/o Aftim Nassar 9116 Bayview Avenue, Richmond Hill, ON L4B 3R9

Credit Card #: \_\_\_\_\_

Expiry Date: \_\_\_\_\_ Security Code: \_\_\_\_\_

Print Name: \_\_\_\_\_

Signature: \_\_\_\_\_

Thank You!  
**"We can't do it without you."**



JOIN US FOR THE 26<sup>TH</sup> ANNUAL ST. GEORGE GOLF CLASSIC ON

**AUGUST 1<sup>ST</sup>, 2023**

REGISTRATION TIME: 11<sup>AM</sup>

SHOTGUN TIME: 1<sup>PM</sup>



## Sponsorships

HOLE SPONSOR **\$750**  
CORPORATE SPONSOR **\$1,500**  
PLATINUM SPONSOR **\$2,500**  
DIAMOND SPONSOR **\$5,000**  
DOUBLE DIAMOND **\$10,000**

## Caledon Woods Golf Club

15608 Regional Road 50  
Bolton, ON. L7E 3E5  
(905)-880-1400

# \$300

Includes golf, golf cart, gift,  
lunch at halfway, and dinner.

\$100 for dinner only.

Proceeds to help send  
underprivileged kids to Camp  
and support other St. George  
charitable initiatives.

*\*spaces are limited and  
advance payment is required*

**Contact: Aftim Nassar**  
**[aftim.nassar@gmail.com](mailto:aftim.nassar@gmail.com)**  
**(416) 895-2767**



**SAT 3**

*Saturday of Souls*

**DIVINE LITURGY** 10:00 AM  
**CONFESSIONS** 4:00 PM  
**GREAT VESPERS** 5:00 PM

ST. GEORGE ANTIOCHIAN ORTHODOX CHURCH

9116 Bayview Ave, Richmond Hill, ON

# JUNE

**SUN 18**

*2nd Sunday of Matthew*

**ORTHROS** 9:00 AM  
**DIVINE LITURGY** 10:30 AM  
*Leontius, Hypatius, & Theodulus  
the Martyrs of Syria*

**SUN 4**

*HOLY PENTECOST*

**ORTHROS** 9:00 AM  
**DIVINE LITURGY** 10:30 AM  
**GREAT VESPERS** 12:00 PM  
*with the Kneeling Prayers*

## SACRAMENTAL SERVICES SCHEDULE

**FRI 23**

**DIVINE LITURGY** 6:00 PM  
*Nativity of the Forerunner John the Baptist*

**SAT 10**

**CONFESSIONS** 4:00 PM  
**GREAT VESPERS** 5:00 PM

**SAT 24**

**CONFESSIONS** 4:00 PM  
**GREAT VESPERS** 5:00 PM

**SUN 11**

*Sunday of All Saints*

**ORTHROS** 9:00 AM  
**DIVINE LITURGY** 10:30 AM

**SUN 25**

*3rd Sunday of Matthew*

**ORTHROS** 9:00 AM  
**DIVINE LITURGY** 10:30 AM  
*Leavetaking of the Nativity of St. John the Baptist  
Righteous Martyr Febronia*

**WED 14**

*PARAKLESIS TO  
THE THEOTOKOS* 7:00 PM

**WED 28**

*Saints Peter and Paul*

**SAT 17**

**CONFESSIONS** 4:00 PM  
**GREAT VESPERS** 5:00 PM

**ORTHROS** 6:00 PM  
**DIVINE LITURGY** 7:00 PM

