

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

<u>DAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
3	Joseph Mraud	41
3	Ferris Dabous	66
4	Cecil Chamandy	40
4	John Ansara	34
6	Souad Nakkara	8
6	Salim Shaker	51

- **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, Rami and Maien.

MEMORIAL

- **3rd and 9th memorial service** for **Jalal Qaqish** offered by his wife **Muntaha**, **his children** and their families. May his memory be eternal.
- **The coffee hour** is offered today in loving memory of **Jalal Qaqish** by his family.
- **40 Days memorial service** for **Subhi Touma** offered by his brother **Raed Touma** and his family. May his memory be eternal.
- **The coffee hour** is offered today in loving memory of **Subhi Touma** by his family.

ETERNAL LIGHT

- **Aug 13** In loving memory of **Nahida Irbib** from Nadim Irbib and family.
- **Aug 19:** In loving memory of **Nehmatallah Kerba** from his daughter Marie Kerba Gharghoury.
- **Sep 23:** In loving memory of **Ernest Younes** from his family.

SCHOLARSHIPS FUNDS

- Scholarship funds made available to students attending 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 14, 2023**. 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 DONATION

Please see attached application.

2023 SOCCER TOURNAMENT SEPTEMBER 1-3

- This year Saint George Montreal is Hosting 20th 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.

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.**

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.**

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 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

- **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)**

**DIVINE LITURGY VARIABLES ON AUGUST 06
THE TRANSFIGURATION OF OUR LORD JESUS CHRIST**

THE FIRST ANTIPHON	الانتيفونا الأولى
<p>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.</p> <p><i>Through the intercessions of the Theotokos, O Savior, save us.</i></p> <p>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.</p> <p><i>Through the intercessions of the Theotokos, O Savior, save us.</i></p> <p><i>Glory... Both now...</i></p> <p><i>Through the intercessions of the Theotokos, O Savior, save us.</i></p>	<p>عَظِيمٌ هُوَ الرَّبُّ وَمُسَبَّحٌ جِدًّا فِي مَدِينَةِ إِلَهِنَا فِي جَبَلٍ قُدْسِهِ. أَلْمُنِبْتُ الْجِبَالَ بِقُوَّتِهِ، أَلْمَمْنَطِقُ بِالْقُدْرَةِ.</p> <p>بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ، يَا مُخَلِّصُ خَلِّصْنَا.</p> <p>اللابِسُ النُّورَ مِثْلَ الثَّوْبِ. الْجِبَالُ سَتَهَلَّلُ قُدَّامَ وَجْهِ الرَّبِّ لِأَنَّهُ آتٍ. إِنَّهُ آتٍ لِيُدِينَ الْأَرْضَ.</p> <p>بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ، يَا مُخَلِّصُ خَلِّصْنَا.</p> <p>المجْدُ... الآنَ وكلَّ أوانٍ... آمين.</p> <p>بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ، يَا مُخَلِّصُ خَلِّصْنَا.</p>
THE SECOND ANTIPHON	الانتيفونا الثانية
<p>His foundations are in the holy mountains. The Lord loveth the gates of Zion more than all the dwellings of Jacob.</p> <p><i>Save us, O Son of God, Who wast transfigured on Mount Tabor, who sing to Thee. Alleluia.</i></p> <p>Glorious things are spoken of thee, O city of God.</p> <p><i>Save us, O Son of God, Who wast transfigured on Mount Tabor, who sing to Thee. Alleluia.</i></p> <p>Zion is our mother, a man shall say, and such a man was born in her; and the Most High Himself hath established her.</p> <p><i>Save us, O Son of God, Who wast transfigured on Mount Tabor, who sing to Thee. Alleluia.</i></p> <p>Glory to the Father... Both now and ever... <i>O, only begotten Son and Word of God...</i></p>	<p>فِي الْجِبَالِ الْمُقَدَّسَةِ أَسَاسَاتُهَا. الرَّبُّ يُحِبُّ أَبْوَابَ صِهْيُونَ أَكْثَرَ مِنْ جَمِيعِ مَسَاكِنِ يَعْقُوبَ.</p> <p>خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ تَجَلَّى عَلَى طُورِ تَابُورٍ، إِذْ نُرْتِّلُ لَكَ. هَلِّلُويَا.</p> <p>فِيكَ قِيلَتْ الْمَفَاخِرُ يَا مَدِينَةَ اللَّهِ.</p> <p>خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ تَجَلَّى عَلَى طُورِ تَابُورٍ، إِذْ نُرْتِّلُ لَكَ. هَلِّلُويَا.</p> <p>الْإِنْسَانُ يَقُولُ إِنَّ أُمَّي هِيَ صِهْيُونُ، وَإِنَّ الْإِنْسَانَ وُلِدَ فِيهَا، وَإِنَّ الْعَلِيِّ نَفْسَهُ هُوَ الَّذِي أَسَّسَهَا.</p> <p>خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ تَجَلَّى عَلَى طُورِ تَابُورٍ.. هَلِّلُويَا.</p> <p>المجْدُ... الآنَ وكلَّ أوانٍ... آمين. يَا كَلِمَةَ اللَّهِ الْإِبْنَ الْوَحِيدِ...</p>

<p align="center">THE THIRD ANTIPHON</p>	<p align="center">الانتيفونا الثالثة</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>لِمَرَحِمِكَ يَا رَبُّ أَسْبِحُ 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. Then, the following:</i></p>	
<p align="center">THE EISODIKON (ENTRANCE HYMN) OF THE FEAST</p>	<p align="center">إِيسُودِيكُون (تَرْنِيمَةُ الدُّخُولِ) لِتَجَلِّي رَبِّنَا يَسُوعَ الْمَسِيحِ</p>
<p>For in Thee is the fountain of life, O Lord, and in Thy light shall we see light. Save us, O Son of God, Who wast transfigured on Mount Tabor, who sing to Thee. Alleluia.</p>	<p>لَأَنَّ مِنْ قِبَلِكَ عَيْنَ الْحَيَاةِ وَبِنُورِكَ نُعَايِنُ النُّورَ. خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ تَجَلَّى عَلَى طُورِ ثَابُورٍ، إِذْ نُرْتَلُّ لَكَ. هَلِّلُويَا.</p>
<p align="center">APOLYTIKION OF THE TRANSFIGURATION IN TONE SEVEN</p>	<p align="center">أَبُولِيْتِيكِيُون تَجَلِّي رَبِّنَا يَسُوعَ الْمَسِيحِ بِاللَّحْنِ السَّابِعِ</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 الْمَسِيحُ الْإِلَهُ فِي الْجَبَلِ، أَظْهَرْتَ مَجْدَكَ لِلتَّلَامِيذِ حَسَبَمَا اسْتَطَاعُوا، فَأَشْرَقَ لَنَا نَحْنُ الْخَطَاةَ نُورَكَ الْأَزَلِيِّ، بِشَفَاعَاتِ وَالِدَةِ الْإِلَهُ، يَا مَانِحَ النُّورِ، الْمَجْدُ لَكَ.</p>
<p>• <i>Do NOT sing the apolytikion of the patron saint or feast of the temple.</i></p>	
<p align="center">KONTAKION OF THE TRANSFIGURATION IN TONE SEVEN</p>	<p align="center">قِنْدَاق تَجَلِّي رَبِّنَا يَسُوعَ الْمَسِيحِ بِاللَّحْنِ السَّابِعِ</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 الْمَسِيحُ الْإِلَهُ عَلَى الْجَبَلِ، وَحَسَبَمَا وَسِعَ تَّلَامِيذُكَ شَاهَدُوا مَجْدَكَ، حَتَّى عِنْدَمَا يِعَايِنُوكَ مَضْلُوبًا، يَفْطَنُوا أَنَّ الْأَمَكَ طَوْعًا بِاخْتِيَارِكَ، وَيُكْرِرُونَ لِلْعَالَمِ أَنَّكَ أَنْتَ بِالْحَقِيقَةِ شِعَاعُ الْآبِ.</p>

THE EPISTLE

*O Lord, how manifold are Thy works.
In wisdom hast Thou made them all.
Bless the Lord, O my soul.*

**The Reading from the Second Epistle of
St. Peter. (1:10-19)**

Brethren, be the more zealous to confirm your call and election, for if you do this you will never fall; so there will be richly provided for you an entrance into the eternal kingdom of our Lord and Savior Jesus Christ. Therefore, I intend always to remind you of these things, though you know them and are established in the truth that you have. I think it right, as long as I am in this body, to arouse you by way of reminder, since I know that the putting off of my body will be soon, as our Lord Jesus Christ showed me. And I will see to it that after my departure you may be able at any time to recall these things. For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty. For when He received honor and glory from God the Father and the voice was borne to Him by the Majestic Glory, "This is My beloved Son, with Whom I am well pleased," we heard this voice borne from heaven, for we were with Him on the holy mountain. And we have the prophetic word made surer. You will do well to pay attention to this as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts.

الرسالة

ما أعظم أعمالك يا رب، كلها بحكمة صنعْتَ.
باركي يا نفسي للرب، أيها الرب إلهي لقد عظمت
جدًا.

فصل من رسالة القديس بطرس الرسول الثانية
الجامعة.

يا إخوة، اجتهدوا أن تجعلوا دعوتكم وانتخابكم ثابتين. فإنكم إذا فعلتم ذلك لا تزلون أبدًا، وهكذا تمشون بسخاء أن تدخلوا ملكوت ربنا ومخلصنا يسوع المسيح الأبدى. لذلك لا أهمل تذكيركم دائماً بهذه الأمور وإن كنتم عالمين بها وراسخين في الحق الحاضر. وأرى من الحق أنني ما دمت في هذا المسكن أنهضكم بالتذكير. فإني أعلم أن خلع مسكني قريب كما أعلن لي ربنا يسوع المسيح، وسأجتهد أن يكون لكم بعد خروجي تذكُر هذه الأمور كل حين، لأننا لم ننبع خرافات مصنعة، إذ أعلمناكم قوة ربنا يسوع المسيح ومجيبته، بل كنا معانين جلاله، لأنه أخذ من الله الأب الكرامة والمجد، إذ جاءه من المجد الفخيم صوت يقول: "هذا هو ابني الحبيب الذي به سررت"، وقد سمعنا نحن هذا الصوت آتياً من السماء حين كنا معه في الجبل المقدس. وعندنا أثبت من ذلك، وهو كلام الأنبياء، الذي تحسنون إذا أصغيتم إليه، كأنه مضباح يضيء في مكان مظلم، إلى أن ينفجر النهار، ويشرق كوكب الصبح في قلوبكم.

THE GOSPEL	الإنجيل
<p>The Reading from the Holy Gospel according to St. Matthew. (17:1-9)</p> <p>At that time, Jesus took with Him Peter and James and John his brother, and led them up a high mountain apart. And He was transfigured before them, and His face shone like the sun, and His garments became white as light. And behold, there appeared to them Moses and Elijah, talking with Him. And Peter said to Jesus, “Lord, it is well that we are here; if Thou wilt, I will make three booths here, one for Thee and one for Moses and one for Elijah.” He was still speaking, when lo, a bright cloud overshadowed them, and a voice from the cloud said, “This is My beloved Son, with Whom I am well pleased; hear Him.” When the disciples heard this, they fell on their faces, and were filled with awe. But Jesus came and touched them, saying, “Rise, and have no fear.” And when they lifted up their eyes, they saw no one but Jesus only. And as they were coming down the mountain, Jesus commanded them, “Tell no one the vision, until the Son of man is risen from the dead.”</p>	<p>فَصَلُّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَتَّى الْإِنْجِيلِيّ الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ.</p> <p>فِي ذَلِكَ الزَّمَانِ، أَخَذَ يَسُوعُ بُطْرُسَ وَيَعْقُوبَ وَيُوحَنَّا أَخَاهُ فَأَصْعَدَهُمْ إِلَى جَبَلٍ عَالٍ عَلَى انْفِرَادٍ وَتَجَلَّى قُدَّامَهُمْ وَأَضَاءَ وَجْهُهُ كَالشَّمْسِ، وَصَارَتْ ثِيَابُهُ بَيَضَاءَ كَالنُّورِ. وَإِذَا مُوسَى وَإِيلِيَّا تَرَاءِيَا لَهُمْ يُخَاطِبَانِهِ فَأَجَابَ بُطْرُسُ وَقَالَ لِيَسُوعَ: "يَا رَبُّ حَسَنٌ أَنْ نَكُونَ هَهُنَا. وَإِنْ شِئْتَ فَلْنُصْنَعْ هَهُنَا ثَلَاثَ مَظَالٍ وَاحِدَةً لَكَ وَوَاحِدَةً لِمُوسَى وَوَاحِدَةً لِيَلِيَّا". وَفِيمَا هُوَ يَتَكَلَّمُ إِذَا سَحَابَةٌ نَيِّرَةٌ قَدْ ظَلَّتْهُمْ وَصَوْتُ مِنَ السَّحَابَةِ يَقُولُ: "هَذَا هُوَ ابْنِي الْحَبِيبُ الَّذِي بِهِ سُرِرْتُ فَلَهُ اسْمَعُوا". فَلَمَّا سَمِعَ التَّلَامِيزُ سَقَطُوا عَلَى أَوْجُهُمْ وَخَافُوا خِيفًا جَدًّا فَدَنَا يَسُوعُ إِلَيْهِمْ وَلَمَسَهُمْ قَائِلًا: "قُومُوا لَا تَخَافُوا". فَرَفَعُوا أَعْيُنَهُمْ فَلَمْ يَرَوْا أَحَدًا إِلَّا يَسُوعَ وَحْدَهُ وَفِيمَا هُمْ نَازِلُونَ مِنَ الْجَبَلِ أَوْصَاهُمْ يَسُوعُ قَائِلًا: "لَا تُعْلِمُوا أَحَدًا بِالرُّؤْيَا، حَتَّى يَقُومَ ابْنُ الْبَشَرِ مِنْ بَيْنِ الْأَمْوَاتِ".</p>
<p>MEGALYNARION FOR THE TRANSFIGURATION IN TONE EIGHT</p>	<p>تَعْظِيمَةٌ لَتَجَلِّي رَبِّنَا يَسُوعَ الْمَسِيحِ بِاللَّحْنِ الثَّامِنِ</p>
<p>Now the unheard-of is heard; for the Son, Who without father came forth from the Virgin, is gloriously testified by the Father's voice to be God and man, the same unto the ages.</p>	<p>الآنَ قَدْ سُمِعَ مَا لَمْ يُسْمَعْ قَطُّ، لِأَنَّ الْإِبْنَ الَّذِي مِنَ الْبَتُولِ بَغَيْرِ أَبِي، قَدْ شَهِدَ لَهُ صَوْتُ الْآبِ بِمَجْدٍ. فَإِنَّهُ هُوَ نَفْسُهُ إِلَهٌ وَإِنْسَانٌ مَعًا عَلَى مَدَى الدَّهْرِ.</p>
<p>KOINONIKON (COMMUNION HYMN) FOR TRANSFIGURATION IN TONE EIGHT</p>	<p>كِينُونِيكُون (تَرْنِيمَةُ الْمَنَاوَلَةِ) لَتَجَلِّي رَبِّنَا يَسُوعَ الْمَسِيحِ بِاللَّحْنِ الثَّامِنِ</p>
<p>O Lord, in the light of the glory of Thy face shall we walk, and in Thy Name shall we rejoice forever. Alleluia.</p>	<p>يَا رَبُّ، إِنَّهُمْ يَسْأَلُونَ بِنُورِ وَجْهِكَ، وَيَبْتَهِجُونَ بِاسْمِكَ طَوَالَ النَّهَارِ. هَلْلُويَا.</p>
<ul style="list-style-type: none"> • Instead of singing “We have seen the true light”, sing the Apolytikion of the Transfiguration. • After “Blessed be the Name of the Lord”, the clergy gather on the solea in front of the table where the grapes are placed for blessing. “The Prayer for the Blessing of the Grapes,” along with rubrics, appear in The Liturgikon (fourth edition) on Pgs. 454-455. 	

THE DISMISSAL	الختم
<p>Priest: May He Who was transfigured in glory before His holy disciples and apostles on Mount Tabor, 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 <i>Saint N., the patron and protector of this holy community</i>; of the holy and righteous ancestors of God, Joachim and Anna, and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.</p>	<p>الكاهن: أَيُّهَا الْمَسِيحُ الْهُنَا الْحَقِيقِي، يَا مَنْ تَجَلَّى أَمَامَ تَلَامِيذِهِ الْقَدِيسِينَ عَلَى جَبَلِ ثَابُورَ، بِشَفَاعَاتِ أُمَّكَ الْقَدِيسَةِ الْكُلِّيَّةِ الطَّهَارَةِ وَالْبَرِيئَةِ مِنْ كُلِّ عَيْبٍ، وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي، وَبَطَلَبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَّمَةِ الْعَادِمَةِ الْأَجْسَادِ، وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ، وَالْقَدِيسِينَ الْمُشْرَفِينَ الرُّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ، وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوْحَنَّا الذَّهَبِيِّ الْفَمِ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفْرِ، وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ، وَالْقَدِيسِ (فُلَانِ) شَفِيعَ هَذِهِ الْكَنِيسَةِ الْمُقَدَّسَةِ، وَالْقَدِيسِينَ الصَّدِيقِينَ يُوَاكِيمَ وَحَنَّةَ جَدِّي الْمَسِيحِ الْإِلَهِي، وَجَمِيعِ قَدِيسِيكَ، ارْحَمْنَا وَخَلِّصْنَا بِمَا أَنْكَ 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>الكاهن: بِصَلَوَاتِ آبَائِنَا الْقَدِيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ الْهُنَا، ارْحَمْنَا وَخَلِّصْنَا.</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</i> Portions of the Archdiocesan Service Texts include texts from <i>The Menaion, The Great Horologion, The Pentecostarion, The Octoechos, The Triodion-Holy Week, and 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>	

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

Month: **August 2023**

Date	Time	Service
Tuesday, Wednesday, Thursday & Friday August 1 st to 4 th	7:00 p.m.	Small Supplicatory Canon Paraklesis to the Most Holy Mother of God
Saturday August 5 th	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers with Litia/ Artoklasia
Sunday August 6 th	9:00 a.m.	Festal Orthros
	10:30 a.m.	Divine Liturgy – Transfiguration of our Lord Jesus Christ
Monday, Tuesday, Wednesday, Thursday & Friday August 7 th to 11 th	7:00 p.m.	Small Supplicatory Canon Paraklesis to the Most Holy Mother of God
Saturday August 12 th	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
Sunday August 13 th	9:00 a.m.	Orthros
	10:30 a.m.	Divine Liturgy – 10 th Sunday of Matthew, Apodosis of the Transfiguration, Maximus the Confessor
Monday August 14 th	5:30 p.m.	Festal Orthros
	7:00 p.m.	Divine Liturgy – Dormition of the Virgin Mary
Saturday August 19 th	5:00 p.m.	Great Vespers
Sunday August 20 th	9:00 a.m.	Orthros
	10:30 a.m.	Divine Liturgy – 11 th Sunday of Matthew
Tuesday August 22 nd	6:00 p.m.	Orthros
	7:00 p.m.	Divine Liturgy – Apodosis of the Dormition of the Virgin Mary
Saturday August 26 th	5:00 p.m.	Great Vespers
Sunday August 27 th	9:00 a.m.	Orthros
	10:30 a.m.	Divine Liturgy – 12 th Sunday of Matthew
Monday August 28 th	6:00 p.m.	Festal Orthros
	7:00 p.m.	Divine Liturgy – Beheading of the Forerunner and Baptist John

TUE 1 **WED** 2 **THU** 3 **FRI** 4



PARAKLESIS TO THE MOST HOLY THEOTOKOS 7:00 PM

SAT 5 **CONFESSIONS GREAT VESPERS WITH LITIA / ARTOKLASIA** 4:00 PM 5:00 PM



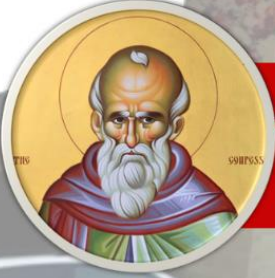
SUN 6 **FESTAL ORTHROS DIVINE LITURGY** 9:00 AM 10:30 AM
Transfiguration of Our Lord Jesus Christ

MON 7 **TUE** 8 **WED** 9 **THU** 10 **FRI** 11

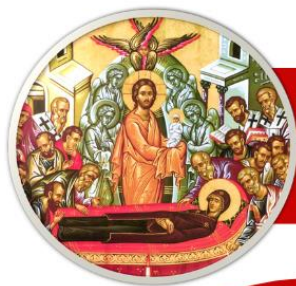


PARAKLESIS TO THE MOST HOLY THEOTOKOS 7:00 PM

SAT 12 **CONFESSIONS GREAT VESPERS** 4:00 PM 5:00 PM



SUN 13 **ORTHROS DIVINE LITURGY** 9:00 AM 10:30 AM
Apodosis of the Transfiguration, Maximus the Confessor



MON 14 **FESTAL ORTHROS DIVINE LITURGY** 5:30 PM 7:00 PM
Dormition of the Theotokos

AUGUST

SACRAMENTAL SERVICES SCHEDULE

ST. GEORGE ANTIOCHIAN ORTHODOX CHURCH
9116 Bayview Ave, Richmond Hill, ON

SAT 19 **GREAT VESPERS** 5:00 PM

SUN 20 **ORTHROS DIVINE LITURGY** 9:00 AM 10:30 AM
11th Sunday of Matthew

TUE 22 **ORTHROS DIVINE LITURGY** 6:00 PM 7:00 PM
Apodosis of the Dormition of the Theotokos

SAT 26 **GREAT VESPERS** 5:00 PM



SUN 27 **ORTHROS DIVINE LITURGY** 9:00 AM 10:30 AM
12th Sunday of Matthew St. Phanourios the Great Martyr



MON 28 **FESTAL ORTHROS DIVINE LITURGY** 6:00 PM 7:00 PM
Beheading of the Forerunner and Baptist John

Activities at St. George Antiochian Orthodox Church – Toronto.

Month: **August 2023**

Date	Time	Activity	Location
Tuesday August 1 st	1:00 – 8:30 pm	Golf Tournament	Galedon Woods Golf Club
Thursday August 3 rd	8:30 – 11 pm	Soccer Practice	Gym at St. George Centre
Friday August 4 th	7:30 – 11:30 pm	Families Gathering & Sports	Gym at St. George Centre
Sunday August 6 th	9:30 – 11:30 pm	Basketball for the Adults	Gym at St. George Centre

Thursday August 10 th	8:30 – 11:00 pm	Soccer Practice	Gym at St. George Centre
Friday August 11 th	7:30 – 11:30 pm	Families Gathering & Sports	Gym at St. George Centre
Sunday August 13 th till Saturday August 19 th		CAMP T (2 nd Session)	
Sunday August 13 th	9:30 – 11:30 pm	Basketball for the Adults	Gym at St. George Centre

Thursday August 17 th	8:30 – 11:00 pm	Soccer Practice	Gym at St. George Centre
Friday August 18 th	7:30 – 11:30 pm	Families Gathering & Sports	Gym at St. George Centre
Sunday August 20 th	9:30 – 11:30 pm	Basketball for the Adults	Gym at St. George Centre

Thursday August 24 th	8:30 – 11:00 pm	Soccer Practice	Gym at St. George Centre
Friday August 25 th	7:30 – 11:30 pm	Families Gathering & Sports	Gym at St. George Centre
Sunday August 27 th	9:30 – 11:30 pm	Basketball for the Adults	Gym at St. George Centre



ST- GEORGE ANTIOCHIAN ORTHODOX
CHURCH MONTREAL



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\$35

PER
PLAYER

PER
PARTICIPANT

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SEPTEMBER

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**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**

Meditations on the Feast of the Transfiguration

By Metropolitan Saba (Isper)

The Feast of the Transfiguration is the feast of glory. It is the feast of glorification, of man's glorification by his return to how he was in paradise, before the fall of Adam and Eve. Indeed, it is the return to the perfection of glory that they would have attained had they not fallen.

If man was created just to live and act for some number of years on earth, what is the meaning of his life? He was created for divine glory. He was created to put on this glory.

Seeking for glory is the deepest and most deeply-rooted need in man's heart. It is the need that is constantly attached to his nature. Even children long for glory (even if unknowingly), as when they want to stand out. Adults find in it a motive for excelling and for great deeds or, if they are wicked, a motive for evil deeds.

Man cannot be satisfied with his situation and accept it. He constantly longs for something better. Man is better than his situation, even if he doesn't know this. Within him is a beauty that he covers with ugliness. But he senses this beauty and feels it in special cases. He strives for it by seeking glory, but while he is far from God, he continues to long for it, no matter what glories he achieves.

There is glory, and then there is glory: the glory of the world and the glory of the kingdom, the glory of man and the glory of God, momentary glory and eternal glory, outward glory and inner glory, glory established upon the cross and glory established on the crucifixion of others, glory that comes through the cross and glory that rejects the cross. Do you know what kind of glory you desire?

The glory that God has promised us is to "partake in the inheritance of the saints" (Col. 1:12). It is the glory of holiness, which God has made possible for us through the cross. "I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18), and "our light affliction, which is but for a moment, is working for us a far more exceeding and eternal weight of glory" (2 Cor. 4:17). Therefore, Moses and Elijah spoke with Him "of His exit which He was about to accomplish at Jerusalem" (Luke 9:31).

The word exit, in Greek exodos, indicates His death. Christ's death is intimately tied to the glory of the transfiguration because Christ is glorified in His death (cf. John 12:23). In the annual liturgical cycle, the Feast of the Transfiguration comes forty

days before the Feast of the Cross, demonstrating the connection that exists between Christ's glory and the cross. The word exodos reveals that Christ's passion is the realization of the Passover of the Old Testament and the true exodus from slavery to salvation.

The unveiling of this divine glory likewise confirms that Christ's imminent death is, not something forced on Him by outside powers, but rather a free offering of love, for no soldier would have been able to resist such a glory when Jesus was arrested, had Christ not remained silent (cf. Matt. 26:53). We chant in the kontakion for the feast, "Your disciples, insofar as they were able, beheld Your glory, so that when they should see You crucified, they would remember that Your suffering was voluntary."

The account of the event of the transfiguration is preceded by the Lord's speaking to His disciples about His impending passion and of the value of self-denial for salvation. The account begins with the words, "After this discussion." This is an indication of the connection between the cross and the resurrection. The event of the transfiguration was an anticipatory revelation of Christ's glory in order to strengthen the disciples who saw Him and to make firm their faith in their teacher and His being the Messiah. The Gospel recounts that the Lord took His chief disciples (Peter, James and John), so that they might see this glory of His.

The apolytikion for the feast says, "When You were transfigured on the mountain O Christ God, You revealed Your glory to the disciples as much as they were able." This confirms that the disciples saw to the degree that they were able to see. The Holy Spirit had not rested upon them yet.

This glory is attained by one who has passed through the glory of the cross. That is, one who has been freed of the hateful ego and from self-love. Rejecting the cross causes a person to seek glory in self-affirmation, and thus his glory remains a worldly glory destined to fail. It does not give him the fullness and satisfaction that he seeks. This is evident in his dissatisfaction with any profit that he gains and in his constant striving for more of what he already has.

"For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose god is their belly, and whose glory is in their shame—who set their mind on earthly things" (Phil. 3:18-19). "The things which are seen are temporary, but the things which are not seen are eternal" (2 Cor. 4:18). We do not limit the word "eternal" to the life after death, as it also includes earthly life.

Earthly glory is by definition passing, a mirage of the life to come and a cause of perdition. But the promised glory—the glory of man’s transfiguration in God’s light—is the perfection of the image with the divine likeness, the lasting and original glory, the reason for the creation of man. If this glory does not exist, then what justifies human life? And what makes people bear their personal suffering and the suffering of others? And what gives them the capability to continue with the painstaking effort of life? Life without this divine purpose becomes a heedless passing between strangers who uselessly go along their way, life from the womb to the grave. History becomes merely a succession of vain mirages. Life, the life of every person, is a short series of events with no justification for its past, no meaning to its present, and no possible end to its suffering. Mention of human suffering and the torments of humanity becomes something unbearable.

But we know that this is not the case. God manifests this in His having also become human. He will show His disciples the transformation that will happen to mankind in His kingdom of heaven, when they too will enter into glory. “For whoever desires to save his life will lose it, but whoever loses his life for My sake will find it... For the Son of Man will come in the glory of His Father with His angels, and then He will reward each according to his works” (Matt. 16:25, 27; cf. Luke 9:24, 26); and also, “But I tell you truly, there are some standing here who shall not taste death till they see the kingdom of God” (Luke 9:27), “till they see the Son of Man coming in His kingdom” (Matt. 16:28).

The transfiguration, then, is a sample of man’s natural state. It is the beauty of humanity restored, the beauty of original, undistorted creation. Many knew this beauty, this glory, and experienced it here on earth. The Prophet Moses knew it when his face shined and the Hebrews were not able to look upon him. Many enlightened persons knew it, those who in the purity of their life and their struggle were liberated from the corruption of their fallen nature and became temples for the indwelling of God, such as Saint Seraphim of Sarov and many others.

May God make us worthy to seek this glory. Amen.

Originally published August 7, 2017.

تأملات في عيد التجلي

المتروبوليت سابا (اسبر)

عيد التجلي عيد المجد. إنه عيد التمجيد: تمجيد الإنسان، بعودته إلى ما كان عليه في الفردوس، قبل سقطة آدم وحواء، بل إلى اكتمال المجد الذي كانا سيصيران إليه، لو لم يسقطا.

لو خلق الإنسان ليعيش سنوات مهما كان عددها على الأرض، ومن ثمّ ليموت، فما هو معنى عيشه؟ لقد خلق للمجد الإلهي، خلق ليلبس هذا المجد.

معرفة المجد هي الحاجة الأكثر عمقاً وترسّخاً في قلب الإنسان. إنها حاجته الملصقة بطبيعته دوماً. حتّى الأطفال يتوقون إلى المجد ولو من دون معرفة، وذلك عندما يريدون أن يتميّزوا. أمّا البالغون فيجدون فيه دافعاً لتفوّقهم ولأعمالهم العظيمة، أو، في حال كونهم أشراراً، دافعاً لأفعالهم القبيحة.

لا يستطيع الإنسان أن يكتفي بوضعه ويقبل به، إنه يتوق إلى الأفضل بشكل دائم ومستمرّ. والإنسان أفضل ممّا هو عليه، ولو لم يعرف ذلك. ففي داخله جمالٌ يغطّيه بقباحات ما يراه ويتحسّسه ويشعر به، ممّا هو قريب إليه ومحسوس منه. لكنّه يشعر بهذا الجمال، ويتحسّسه في حالات خاصّة. فيسعى إليه بطلب المجد، لكنّه، بعيداً عن الله، يبقى تواقاً إليه، مهما حصّل من أمجاد.

ولكن ثمة مجد ومجد آخر: مجد الأرض ومجد الملكوت، مجد البشر ومجد الله، مجد أني ومجد أبديّ، مجد ظاهريّ ومجد داخليّ، مجد مؤسّس على الصليب ومجد

مؤسس على صلب الآخرين، مجد يمرّ بالصليب ومجد يرفض الصليب. ترى أيّ مجد هذا الذي تبتغيه؟

المجد الذي وعدنا به الله هو "شركة إرث القديسين" (كول ١/١٢)؛ إنه مجد القداسة، ذاك الذي جعله الله مستطاعاً لنا، بواسطة الصليب. "إني أحسب أنّ آلام هذا الدهر لا تُقاس بالمجد المُزْمَع أن يتجلّى فينا" (رو ٨/١٨)، و"لأنّ ضيقنا الحالي الخفيف يُنشئ لنا ثقل مجدٍ أبدياً لا حدّ لسموّه" (٢كو ٤/١٧). لذلك كان موسى وإيليا يتحدّثان معه "عن خروجه المزمع أن يتمّه في أورشليم" (لو ٩/٣١).

إنّ لفظة "خروجه"، وبال يونانية exodus، تشير إلى موته. موت المسيح مرتبط صميمياً بمجد التجلّي. لأنّ المسيح يتمجّد بواسطة موته (يو ١٢/٢٣). يأتي عيد التجلّي، في الدورة الليتورجية السنوية، قبل عيد الصليب بأربعين يوماً، مُظهراً الترابط القائم بين مجد المسيح والصليب. وتكشف لفظة "خروج" أنّ آلام المسيح تحقيقٌ لفصح العهد القديم، والخروج الحقّ من العبودية إلى الخلاص.

كذلك يؤكّد انكشاف هذا المجد الإلهي على أنّ موت المسيح الآتي قريباً، ليس أمراً مفروضاً عليه من قوى خارجيّة، بل كان تقدمة حبّ مجانية. لأنّ ما من جندي كان بإمكانه أن يقاوم هكذا مجد، عند القبض على يسوع، لو لم يبقَ المسيح صامتاً (مت ٢٦/٥٣). نرتّل في قنّداق العيد "وحسبما وسع تلاميذك شاهدوا مجدك، حتّى عندما يعاينونك مصلوباً، يفطنون أنّ آلامك طوعاً باختيارك".

يسبق رواية حدّث التجلّي كلام الربّ عن آلامه القريبة للتلاميذ، وعن قيمة إهلاك النفس من أجل خلاصها. تبدأ الرواية هكذا: "وبعد هذا الكلام". وفي هذا دلالة على

ارتباط الصليب بالقيامة. فيكون حَدَث التجلّي كشفاً مسبقاً لمجد المسيح، لكي يقوّي التلاميذ، الذين رأوه، ويثبت إيمانهم بمعلّمهم ومسيحانيّته. يروي الإنجيل أنّ الربّ أخذ هامات تلاميذه، وهم بطرس ويعقوب ويوحنا، ليروا مجده هذا.

تقول طروبارية العيد: "لَمَّا تجلّيت أيها المسيح الإله على الجبل، أظهرت مجدك للتلاميذ حسبما استطاعوا". وتؤكّد بدورها على أنّ التلاميذ رأوا بقدر ما كان باستطاعتهم أن يروا. فالروح القدس ما كان قد حلّ عليهم بعد.

يحصل على هذا المجد من جاز الصليب، أيّ من تحرّر من الأنا البغيضة، ومن حبّ الذات. رفض الصليب يجعل الإنسان يطلب المجد في تأكيد ذاته، فيبقى مجده آنذاك مجداً أرضياً محكوماً بالفشل، لا يمنحه الملء والشبع المطلوبين. وهذا ما يظهر في عدم اكتفائه بأيّ ربح يحصل عليه، وفي سعيه الدائم إلى الاستزادة ممّا صار إليه.

"فإنّه ليس على هذا المثال يسلك كثيرون، ممّن قلت عنهم مراراً، وأقول الآن أيضاً باكياً إنهم أعداء صليب المسيح، وعاقبتهم الهلاك، وإلهم البطن، ومجدهم في خزيهم وهمّهم في الأرضيّات" (فيلبي ٣٨١٨-١٦). "الذي يُرى إنّما هو وقتي، وأمّا الذي لا يُرى فهو أبديّ" (٢كو ٤/١٨) ولا تقتصر كلمة أبديّ على الحياة الثانية، بعد الموت، بل تشمل، الحياة الأرضيّة أيضاً.

فالمجد الأرضيّ فإنّ بحدّ ذاته، ووهميّ في الحياة الثانية، وسببٌ للهلاك. أمّا المجد الموعود، مجد تجلّي الإنسان في النور الإلهي، اكتمال الصورة بالمثل الإلهي، فهو المجد الدائم والأصيل، وغاية خلق الإنسان.

إن كان هذا المجد، الغاية، غير موجود، فما هو مبرر حياة البشر؟ وما الذي يجعلهم يتحملون آلامهم الشخصية وآلام الغير؟ وما الذي يزودهم بطاقة الاستمرار في جهد العيش المضني؟ تصير الحياة من دون هذا الهدف الإلهي عبوراً لا مبالياً بين غرباء يواصلون طريقهم بلا نفع، حياة "من البطن إلى القبر". ويصبح التاريخ مجرد تتابع سراب بلا جدوى. والحياة، حياة كل إنسان سلسلة قصيرة من أحداث لا مبرر لماضيها، ولا معنى لحاضرها، ولا نهاية محتملة لآلامها. يصبح ذكر آلام البشرية وعذابات الإنسانية شيئاً لا يُطاق ولا يمكن تحمّله.

لكننا نعلم أنّ الحال ليس هكذا. فالله يعلن عن أنّه في كونه صار إنساناً أيضاً، سيُظهر لتلاميذه التبدّل الذي سيطراً على البشر في ملكوته السماوي، عندما سيدخلون هم أيضاً في المجد. "لأنّ من أراد أن يخلّص نفسه يهلكها، ومن أهلك نفسه من أجلي يجدها... لأنّ ابن البشر مزمع أن يأتي في مجد أبيه مع ملائكته. وحينئذ يجازي كلّ أحد بحسب أعماله (متى ٦/٢٧، ٢٥ - لوقا ٩/٢٦، ٢٤). وأيضاً الحقّ أقول لكم: إنّ قوماً من القائمين ههنا لا يذوقون الموت حتّى يروا ملكوت الله" (لوقا ٩/٢٤)، "حتّى يروا ابن البشر آتياً في ملكه" (متى ١٦/٢٨).

التجلّي إذن هو نموذج حالة الإنسان الطبيعي. إنّه جمال الإنسانية المُستعاد. جمال المخلوق الأصيل وغير المشوّه. عرف كثيرون هذا الجمال - المجد، واختبروه ههنا على الأرض. ذاقه موسى النبي عندما لمع وجهه، وما استطاع العبرانيون أن ينظروا إليه. وعرفته كثرة من المستتيرين، الذين، بصفاء سيرتهم ونقاء جهادهم، تحرّروا من

فساد طبيعتهم الساقطة، وصاروا هيكلًا لسكنى الله، كالقديس سيرافيم ساروفسكي،
وكثر غيره.

فليؤهلنا الله لطلب هذا المجد. آمين.

نُشر في الأصل ٧ أغسطس ٢٠١٧.