

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

<u>DAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
28	Michel Zakkak	10
28	Suha Halteh	32
28	Farid Nassar	7
30	Adele Ayoub	39
30	Michael Isaac	67
31	Attiat Homsy	12
31	Delia Chamandy	57
1	Hilda Zaghoul	6
2	Moufid Halahel	5
2	Fudwa Dabbous	49
3	Rasmieh Kassis	9
3	Saleba Qaqish	39
3	Ayoune Zakak	31

- **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

- **40 days memorial service** for **Boulos Tannous** offered by his wife **Marleine**, **his children** and their families. May his memory be eternal.
- **The coffee hour** is offered today in loving memory of **Boulos Tannous** by his family.
- **40 days memorial service** for **Alice Mourawed** offered by **her husband**, **her children** and their families. May her memory be eternal.
- **The coffee hour** is offered today in loving memory of **Alice Mourawed** by her family.

ETERNAL LIGHT

- **Sep 10:** In loving memory of **Jalal Qaqish** from his family
- **Sep 23:** In loving memory of **Ernest Younes** from his family.

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

CONGRATULATIONS

- Holy Bread is offered for the good health of **Ashley and Nader Lawen** on the occasion of **churching** their new baby daughter **Yara Lawen**. May God Bless them!
- Holy Bread is offered for the good health of **Christopher and Alissa Bisharat** on the occasion of **churching** their new baby son **Sebastian Bisharat**. May God Bless them!

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.**

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 SUNDAY, SEPTEMBER 03, 2023
TONE 4 / EOTHINON 2; THIRTEENTH SUNDAY AFTER PENTECOST
& THIRTEENTH SUNDAY OF MATTHEW
HIEROMARTYR ANTHIMOS OF NICOMEDIA & VENERABLE
THEOKTISTOS, FELLOW ASCETIC WITH EUTHYMOS THE GREAT**

- *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:*

<p align="center">RESURRECTIONAL APOLYTIKION IN TONE FOUR</p>	<p align="center">أبوليتيكيون القيامة باللحن الرابع</p>
<p>Having learned the joyful message of the Resurrection from the angel the women disciples of the Lord cast from them their parental condemnation. And proudly broke the news to the Disciples, saying: Death hath been spoiled; Christ God is risen, granting the world Great Mercy.</p>	<p>إِنَّ تَلْمِيزَاتِ الرَّبِّ تَعَلَّمْنَ مِنَ الْمَلَائِكَةِ الْكَرَزِّ بِالْقِيَامَةِ الْبَهْجِ، وَطَرَحْنَ الْقَضَاءَ الْجَدِّيَّ، وَخَاطَبْنَ الرُّسُلَ مُفْتَخِرَاتٍ وَقَائِلَاتٍ: سُبِّي الْمَوْتُ وَقَامَ الْمَسِيحُ إِلَهُهُ، وَمَنَحَ الْعَالَمَ الرَّحْمَةَ الْعُظْمَى.</p>
<p align="center">APOLYTIKION FOR ST. ANTHIMOS IN TONE ONE (**While Gabriel was saying**)</p>	<p align="center">أبوليتيكيون للقديس أنثيموس باللحن الأول</p>
<p>O godly-minded Anthimos, as a staunch defender * of thy flock, thou eagerly sheddest thy blood for its protection. * Unbending and wholly unafraid * of all thine adversaries' fearful threats, * thou rejoicest now in Heaven, standing before * the throne of the Three-Sun Godhead. * Glory to Christ Who hath given thee strength. * Glory to thy manly bravery. * Glory to thy patient endurance in martyrdom.</p>	<p>لَمَّا صِرْتَ مُنَاضِلًا ثَابِتًا عَنِ رَعِيَّتِكَ أَيُّهَا الْمُتَالِيَةُ الْعَرْمُ أَنْثِيمُوسَ، أَهْرَقْتَ تَمَكَّ بِأَقْدَامٍ مِنْ أَجْلِهَا. وَإِذْ أَنْتَ لَمْ تَجْزَعْ مِنْ تَهْدِيدَاتِ الْأَعْدَاءِ، تَبْتَهِّجُ الْآنَ فِي السَّمَاوَاتِ، مَائِلًا لَدَى عَرْشِ اللاهوتِ الْمُثَلَّثِ الصَّيَاءِ. فَالْمَجْدُ لِلْمَسِيحِ الَّذِي شَدَّدَكَ، الْمَجْدُ لِكِرَامَةِ نَفْسِكَ، الْمَجْدُ لِحَبْلَانَتِكَ فِي الشَّهَادَةِ.</p>
<p align="center">APOLYTIKION FOR ST. THEOKTISTOS IN TONE EIGHT</p>	<p align="center">أبوليتيكيون للقديس ثاوكتيستوس باللحن الثامن</p>
<p>The barren wilderness thou didst make fertile with the streams of thy tears; and by thy deep sighing thou hast given fruit through thy struggles a hundredfold. Accordingly, thou hast become a star for the universe, sparkling with miracles. Therefore, O righteous Father Theoktistos, intercede with Christ God to save our souls.</p>	<p>لِلْبَرِّيَّةِ غَيْرِ الْمُثْمِرَةِ بِمَجَارِي نُمُوعِكَ أَمْرَعْتَ، وَبِالْتَهْتُهُدَاتِ الَّتِي مِنَ الْأَعْمَاقِ أَنْمَرْتَ بِأَتْعَابِكَ إِلَى مِئَةِ ضَعْفٍ. فَصِرْتَ كَوْكَبًا لِلْمَسْكُونَةِ مُتَلَأَلِنًا بِالْعَجَائِبِ يَا أَبَانَا الْبَارَّ ثَاوْكَتِيَسْتُسَ. فَتَشَفَّعْ إِلَى الْمَسِيحِ إِلَهُهِ أَنْ يُخَلِّصَ نَفُوسَنَا.</p>
<ul style="list-style-type: none"> • <i>Now sing the apolytikion of the patron saint or feast of the temple.</i> 	

<p>KONTAKION OF THE NATIVITY OF THE THEOTOKOS IN TONE FOUR</p>	<p>القنطاق لِمِيلَادِ وَالِدَةِ الْإِلَهِ بِاللَّحْنِ الرَّابِعِ</p>
<p>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.</p>	<p>إِنَّ يُوَاكِيمَ وَحَنَّةَ مِنْ عَارِ الْعُقْرِ أُطْلِقَا، وَأَدَمَ وَحَوَاءَ مِنْ فَسَادِ الْمَوْتِ، بِمَوْلِدِكَ الْمُقَدَّسِ يَا طَاهِرَةً أُعْتِقَا. فَلَهُ يُعِيدُ شَعْبُكَ، وَقَدْ تَخَلَّصَ مِنْ وَصْمَةِ الزَّلَّاتِ، صَارِحًا نَحْوِكَ: الْعَاقِرُ تَلِدُ وَالِدَةَ الْإِلَهِ الْمُغْدِيَّةَ حَيَاتِنَا.</p>
<p>THE EPISTLE (For the Thirteenth Sunday after Pentecost)</p>	<p>الرسالة (الأحد الثالث عشر بعد العنصرة)</p>
<p><i>O Lord, how marvelous are Thy works. In wisdom hast Thou made them all. Bless the Lord, O my soul!</i></p> <p>The Reading from the First Epistle of St. Paul to the Corinthians. (16:13-24)</p> <p>Brethren, be watchful, stand firm in your faith, be courageous, and be strong. Let all that you do be done in love. Now, brethren, you know that the household of Stephanas were the first converts in Achaia, and they have devoted themselves to the service of the saints; I urge you to be subject to such men and to every fellow worker and laborer. I rejoice at the coming of Stephanas and Fortunatus and Achaicus, because they have made up for your absence; for they refreshed my spirit as well as yours. Give recognition to such men. The churches of Asia send greetings. Aquila and Prisca, together with the church in their house, send you hearty greetings in the Lord. All the brethren send greetings. Greet one another with a holy kiss. I, Paul, write this greeting with my own hand. If anyone has no love for the Lord, let him be accursed. Our Lord, come! The grace of the Lord Jesus be with you. My love be with you all in Christ Jesus. Amen.</p>	<p>مَا أَعْظَمَ أَعْمَالِكَ يَا رَبُّ كُلَّهَا بِحِكْمَةٍ صَنَعْتَ بَارِكِي يَا نَفْسِي الرَّبِّ. فصلٌ مِنْ رِسَالَةِ الْقَدِيسِ بُولُسَ الرَّسُولِ الْأُولَى إِلَى أَهْلِ كورِنْثُوسِ. يَا إِخْوَةَ، إِسْهَرُوا، أَثْبِتُوا عَلَى الْإِيمَانِ، كُونُوا رِجَالًا، تَشَدَّدُوا. وَلْتَكُنْ أُمُورُكُمْ كُلَّهَا بِالْمَحَبَّةِ. وَأَطْلُبْ إِلَيْكُمْ أَيُّهَا الْإِخْوَةُ: تَعْرِفُونَ أَنَّ إِسْتِفَانَسَ وَفُرْتِنَاتَسَ وَأَكَائِكَسَ هُمْ بَاكُورَةُ أَخَائِيَّةٍ وَقَدْ خَصَّصُوا أَنْفُسَهُمْ لِعِدْمَةِ الْقَدِيسِينَ. فَعَلَيْكُمْ، أَنْ تَخَضَعُوا أَنْتُمْ أَيْضًا لِمِثْلِ هؤُلَاءِ وَلِكُلِّ مَنْ يِعَاوَنُ وَيَتَعَبُّ. إِنِّي فَرِحْتُ بِحُضُورِ إِسْتِفَانَسَ وَفُرْتِنَاتَسَ وَأَخَائِكُوسَ فَقَدْ قَامُوا مَقَامَكُمْ فِي غِيَابِكُمْ، فَأَرَاخُوا رُوحِي وَأَرَوَا حُكْمِي. فَتَدْرُوا أَمثالَهُمْ. تُسَلِّمُ عَلَيْكُمْ كَنَائِسُ آسِيَّةٍ. يُسَلِّمُ عَلَيْكُمْ فِي الرَّبِّ كَثِيرًا أَكِيلا وَبِرِسْكَلَّةَ وَالْكَنِيسَةُ الَّتِي فِي بَيْتَيْهِمَا. يُسَلِّمُ عَلَيْكُمْ جَمِيعُ الْإِخْوَةِ. سَلِّمُوا بَعْضُكُمْ عَلَى بَعْضٍ بِقُبْلَةٍ مُقَدَّسَةٍ. السَّلَامُ بِيَدِي أَنَا بُولُسَ. إِنْ كَانَ أَحَدٌ لَا يُحِبُّ رَبَّنَا يَسُوعَ الْمَسِيحَ فَلْيَكُنْ مَفْرُورًا. مَارَانَ أَثَا. نِعْمَةٌ رَبَّنَا يَسُوعَ الْمَسِيحَ مَعَكُمْ. مَحَبَّتِي لَكُمْ جَمِيعًا فِي الْمَسِيحِ يَسُوعَ. آمِينَ.</p>

<p style="text-align: center;">THE GOSPEL (For the Thirteenth Sunday of Matthew)</p>	<p style="text-align: center;">الإنجيل (الأحد الثالث عشر من متي)</p>
<p style="text-align: center;">The Reading from the Holy Gospel according to St. Matthew. (21:33-42)</p> <p>The Lord spoke this parable: “There was a householder who planted a vineyard, and set a hedge around it, and dug a wine press in it, and built a tower, and let it out to tenants, and went into another country. When the season of fruit drew near, he sent his servants to the tenants, to get his fruit; and the tenants took his servants and beat one, killed another, and stoned another. Again he sent other servants, more than the first; and they did the same to them. Afterward he sent his son to them, saying, ‘They will respect my son.’ But when the tenants saw the son, they said to themselves, ‘This is the heir; come, let us kill him and have his inheritance.’ And they took him and cast him out of the vineyard, and killed him. When therefore the owner of the vineyard comes, what will he do to those tenants?” They said to him, “He will put those wretches to a miserable death, and let out the vineyard to other tenants who will give him the fruits in their seasons.” Jesus said to them, “Have you never read in the Scriptures: ‘The very stone which the builders rejected has become the head of the corner; this was the Lord’s doing, and it is marvelous in our eyes?’”</p>	<p style="text-align: center;">فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَتَّى الْإِنْجِيلِيِّ النَّبَشِيرِ وَالتَّمْلِيدِ الطَّاهِرِ.</p> <p>قَالَ الرَّبُّ هَذَا الْمَثَلُ: إِنْسَانٌ رَبُّ بَيْتٍ غَرَسَ كَرْماً وَحَوَّطَهُ بِسِيَاجٍ، وَحَفَرَ فِيهِ مَعْصَرَةً، وَبَنَى بُرْجاً، وَسَلَّمَهُ إِلَى عَمَلَةٍ وَسَافِرٍ. فَلَمَّا قَرَبَ أَوَانُ الثَّمَرِ، أَرْسَلَ عَبِيدَهُ إِلَى الْعَمَلَةِ لِيَأْخُذُوا ثَمَرَهُ * فَأَخَذَ الْعَمَلَةُ عَبِيدَهُ، وَجَلَدُوا بَعْضاً، وَقَتَلُوا بَعْضاً، وَرَجَمُوا بَعْضاً. فَأَرْسَلَ عَبِيداً آخَرِينَ أَكْثَرَ مِنَ الْأَوَّلِينَ، فَصَنَعُوا بِهِمْ كَذَلِكَ. وَفِي الْآخِرِ، أَرْسَلَ إِلَيْهِمْ ابْنَهُ قَائِلاً "سَيَهَابُونَ ابْنِي." فَلَمَّا رَأَى الْعَمَلَةُ الْإِبْنَ قَالُوا فِيمَا بَيْنَهُمْ "هَذَا هُوَ الْوَارِثُ. هَلُمَّ نَقْتُلْهُ وَنَسْتَوْلِي عَلَى مِيرَاثِهِ." فَأَخَذُوهُ وَأَخْرَجُوهُ خَارِجَ الْكَرْمِ وَقَتَلُوهُ. فَمَتَى جَاءَ رَبُّ الْكَرْمِ مَاذَا يَفْعَلُ بِأَوْلِيكَ الْعَمَلَةِ؟ فَقَالُوا لَهُ: إِنَّهُ يَهْلِكُ أَوْلِيكَ الْأَزْدِيَاءَ أَرْدَاءً هَلَاكٍ، وَيُسَلِّمُ الْكَرْمَ إِلَى عَمَلَةٍ آخَرِينَ يُؤَدُّونَ لَهُ الثَّمَرَ فِي أَوَانِهِ. فَقَالَ لَهُمْ يَسُوعُ: أَمَا قَرَأْتُمْ قَطُّ فِي الْكُتُبِ إِنَّ الْحَجَرَ الَّذِي رَدَلَهُ الْبِنَاءُونَ هُوَ صَارَ رَأْساً لِلزَّوَانِيَةِ. مِنْ قَبْلِ الرَّبِّ كَانَ ذَلِكَ وَهُوَ عَجِيبٌ فِي أَعْيُنِنَا؟</p>
<p>• <i>The Divine Liturgy of St. John Chrysostom continues as usual.</i></p>	
<p style="text-align: center;">THE DISMISSAL</p>	<p style="text-align: center;">الْحَتْم</p>
<p>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</p>	<p>الكاهن: أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِي، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أَمِّكَ الْكَلْبِيَّةِ الطَّهَارَةِ وَالْبَرِيئَةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي؛ وَبِطَلَبَاتِ الْقُوَّاتِ السَّمَاويَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسِينَ الْمُشْرَفِينَ الرُّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوْحَنَّا الذَّهَبِيِّ الْقَمِّ رَئِيسِ</p>

<p>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; of the Hieromartyr Anthimos of Nicomedia; and Venerable Theoktistos, fellow ascetic with Euthymios the Great, 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>أَسَاقِفَةَ الْقُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ؛ وَالْقَدِيسِ (ة) (فُلَانِ، فُلَانَةَ) شَفِيعِ (ة) وَحَامِي (ة) هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصِّدِّيقِينَ جَدِّي الْمَسِيحِ الْإِلَهِيِّ، يُوَاكِمِ وَحَنَّةً، وَالْقَدِيسِ الشَّهِيدِ فِي رُؤْسَاءِ الْكَهَنَةِ أَنْثِيمُوسِ أَسْقَفِ نِيقُومِيدِيَّةِ، وَأَبِينَا الْبَارِّ ثَاوَكْتِيسْتُسِ الَّذِي نَسَكَ مَعَ أَفْتِيمْيُوسِ الْكَبِيرِ، الَّذِينَ نُقِيمُ تَذْكَارَهُمَا الْيَوْمَ، وَجَمِيعِ قَدِيسِيكَ، إِرْحَمْنَا 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 الْهُنَا، ارْحَمْنَا وَحَلِّصْنَا.</p>
<p>Choir: Amen.</p>	<p>الجوقة: آمين.</p>
<p>These texts have been prepared by the Department of Liturgics of the Antiochian Archdiocese 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>	

**Services at St. George Antiochian Orthodox Church – Toronto.
Month: September 2023**

Date	Time	Service
Saturday September 2 nd	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
Sunday September 3 rd	9:00 a.m.	Orthros
	10:30 a.m.	Divine Liturgy: 13 th Sunday of Matthew
Thursday September 7 th	6:00 p.m.	Festal Orthros
	7:00 p.m.	Divine Liturgy: Nativity of the Theotokos
Saturday September 9 th	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
Sunday September 10 th	9:00 a.m.	Orthros
	10:30 a.m.	Divine Liturgy: Sunday before Holy Cross
Wednesday September 13 th	6:00 p.m.	Festal Orthros
	7:00 p.m.	Divine Liturgy: Elevation of the Venerable and Life-Giving Cross
Saturday September 16 th	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
Sunday September 17 th	9:00 a.m.	Orthros
	10:30 a.m.	Divine Liturgy: Sunday after Holy Cross, Sophia & her three daughters: Faith, Hope, and Love
Friday September 22 nd	7:00 p.m.	Divine Liturgy: The Conception of St. John the Baptist
Saturday September 23 rd	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers with Litia/Artoklasia
Sunday September 24 th	9:00 a.m.	Orthros
	10:30 a.m.	Divine Liturgy: 1st Sunday of Luke, Thecla the Protomartyr & Equal to the Apostles, Silouan of Athos
Monday September 25 th	5:00 p.m.	Festal Orthros
	6:00 p.m.	Divine Liturgy: The Falling Asleep of St. John the Evangelist and Theologian
Saturday September 30 th	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers

Witnesses for Christ

By Metropolitan Saba (Isper)

The Christian is a witness for Christ, through whom people see Christ. To be a witness for Christ means that you are a witness to His Gospel, and this is not just a choice that concerns you alone, but a personal commission from the Lord to you. It is a fundamental commandment: "But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth" (Acts 1:8).

When the Lord commissioned His disciples with those words, He commissioned all Christians through them, without distinction or discrimination. There is a distinction to be made between evangelizing - as a mission that requires full-time dedication - and witnessing. Evangelism is a special gift and mission, given by the Lord to those whom He had chosen to be His evangelists. The Gospel only mentions the presence of the twelve disciples of Christ when He gave them the practical instructions for the ministry of evangelizing, as detailed in Matthew 10.

The evangelist is a person set apart for this ministry. But we can all bear witness, and using our lives is one of the most important ways to do it.

Witnessing for the Lord means that you are not ashamed of Him and His Gospel, and that you strive with all your strength and ability to be faithful to Him and His teachings. You live by His commandments and walk according to His statutes. Thus, you become a living gospel, where people see in you the true Christ, and you bear witness to Him through your conduct.

Talking about Christ, or proclaiming Him, is one aspect of witnessing, but it is not the entirety of it. There is a time for speaking and a time for silence. There is a time for action and a time for prayer. And if you do not have the ability to speak, then remain silent, for your actions may speak louder than words. If you do not live according to your words about Him, it is better for you to be silent, lest His words apply to you as they did to the Pharisees: "Therefore, whatever they tell you to observe, that observe and do, but do not do according to their works; for they say, and do not do" (Matthew 23:3).

The important thing is to make your entire being His, and not just your tongue. For if you belong to Him only with your tongue, without your whole being, that becomes a condemnation for you and a distortion of the image of Christ in the eyes of those who hear you.

Witness for the Lord requires humility, especially in this time. Humility is the twin of love and its constant companion. Many people have glorified God through their humble and loving conduct, as the Gospel says, "...that they may see your good works and glorify your Father in heaven" (Matthew 5:16).

The word "witness" has two meanings in some languages like Arabic. The first implies testifying for Him. The second is to die for Him, meaning that you bear witness to Him even to the point of martyrdom, shedding your blood as the price for your testimony, never relinquishing it.

God does not ask for martyrdom from everyone. He may allow persecution from time to time, as a purification for His Church from idols and mercenaries, and as a way to put aside spiritual and moral laxity, which greatly afflicts believers these days. However, He asks for your testimony at all times and in every circumstance. That is why He said, "Whoever denies Me before men, him I will also deny before My Father who is in heaven" (Matthew 10:33).

Witness for Him means that you choose Him as your way, in good times and bad. You work to please Him, not caring for what pleases others, while remaining filled with love for them. The wicked will tempt you to hate those who pressure you to betray Christ, but you will remain truly faithful to Him if you continue to love them without yielding to their demands, hoping that He will save them and reveal Himself to them. Despising and ridiculing them will lead you to a contradictory testimony of your Lord Who is love, and His image in you will be distorted. Many have often hated Him and formed a distorted image of His reality because of the false image of Him reflected by His followers.

A French priest who befriended and participated in meetings with Marxists wrote in his memoirs: "I completely agreed with their harsh criticism of Christ and their rejection of Him. However, when I returned to my room and reflected on what transpired in the meeting, I realized that they were not

fighting against the Christ I know and worship, but against another image that has no connection to the Christ of the Gospel, a distorted image that has settled in their minds due to bad religious experiences here and there.”

Witnessing comes with a price that must be paid. Being faithful to the Lord may deprive us of things that may seem essential to humans, but for the faithful servant, they become insignificant. You testify through the simplicity of your life, for example, even if you can live in great luxury. But you don't feel like you're sacrificing luxury because living in simplicity brings you joy, freedom, and inner peace. The constant statement of the faithful witness must be, “God alone is sufficient for me,” so anything other than Him is unnecessary, and everything with Him gains meaning and significance.

Choosing to witness for your Lord does not protect you from trials; on the contrary, it places obstacles before you at all times. The evildoer is not pleased with your choice. He always wants to keep you in his grip, while you strive to be in the embrace of your Lord. This spiritual battle, if faced with steadfastness and determination, strengthens you and gives you resilience so that you prevail over everything, and nothing can dominate you. Isn't that true freedom?

You have the choice to embrace absolute loyalty to your Lord and His Gospel, and thus to live in unending happiness; or to chase unreachable illusions that push you to chase other unreachable illusions, leaving you more exhausted.

The Gospel is before you; do not hesitate to embrace it.

Originally published June 22, 2015.

شهود المسيح

المتروبوليت سابا (اسبر)

المسيحي شاهدٌ للمسيح، يشاهد الناس المسيح من خلاله. أن تكون شاهداً للمسيح، يعني أنك شاهد لإنجيله، وهذا ليس خياراً يَخْصُكَ وحدك، بل تكليف شخصي من الرب لك. إنه وصية أساسية "كونوا لي شهوداً في اورشليم والسامرة وإلى أقاصي الأرض" (أع ١/٨).

عندما كلف الرب تلاميذه بذلك، كلف من خلالهم كلّ المسيحيين، دونما تمييز أو تفريق. ثمّة تفريق يجب أن يُلاحظ بين التبشير، كرسالة تتطلب تكريساً كاملاً، وبين الشهادة. التبشير موهبة ورسالة خاصّة، يكلف بها الرب من اختاره ليكون رسولاً له. لا يذكر الإنجيل وجود أشخاص من تلاميذ المسيح سوى الرسل الاثني عشر، عندما أعطاهم الوصايا العملية المختصة بخدمة البشارة، التي وردت في الإصحاح العاشر من إنجيل متى.

المبشّر إنسان مفروز من أجل هذه الخدمة. وللبشارة وسائلها العديدة، وتشكّل شهادة الحياة إحدى أركانها. الشهادة للرب تعني أن لا تخجل به وبإنجيله، وأن تسعى بكلّ طاقتك وقدرتك إلى أن تكون أميناً له ولتعليمه. تحيا وصاياه وتسلك بحسب رسومه. هكذا تصير إنجيلاً حياً، يرى الناس فيك المسيح الحقيقي، فتشهد له بسيرتك.

الكلام عن المسيح أو الكرازة به، وجه من وجوه الشهادة، وليس الشهادة كلّها. للكلام وقت، وللصمت وقت. للعمل وقت، وللصلاة وقت. وإذا لم تكن تملك القدرة على الكلام فالزم الصمت، وأعمالك تشهد لك أكثر ممّا يشهد الكلام عند كثيرين. إن لم تحي بحسب كلامك عنه، فالأفضل لك أن تكون صامتاً، لئلا تصحّ فيك كلمته التي قالها في الفريسيين: "فافعلوا كلّ ما يقولونه لكم واعملوا به. ولكن لا تعملوا مثل أعمالهم، لأنّهم يقولون ولا يفعلون" (مت ٢٣/٣).

المهم أن تكون له بكليتك، لا بلسانك فقط. فهذا وحده، دون شخصك الكامل، يصير أداةً لإدانتك، وسبباً لتشويه صورة المسيح عند الذين يسمعونك.

تفترض الشهادة للربّ التواضع، خاصّة في هذا الزمن. التواضع توأم المحبّة وصديقها الدائم. وكم من أناس مجّدوا الله بسيرتهم العطرة المتواضعة والمحبّة، فصحّ فيهم قول الإنجيل "ليشاهدوا أعمالكم الصالحة ويمجّدوا أباكم الذي في السموات" (مت ١٦/٥).

لكلمة الشهادة في بعض اللغات كالعربيّة معنيان. يفيد الأوّل أن تكون شاهداً له. أمّا الثاني فإنّ تكون شهيداً له، أي أن تبلغ الشهادة له عندك حدّ الاستشهاد، فتريق دمك ثمناً لشهادتك، ولا تتنازل عنها.

لا يطلب الله الاستشهاد من الجميع، قد يسمح بالاضطهاد، من حين إلى آخر، تطهيراً لهيكله من الأصنام والمرتزة، وطريقاً لطرح الرخاوة الروحيّة والأخلاقيّة جانباً، وهذه تضرب المؤمنين بشدّة في هذه الأيام. لكنّه يطلب الشهادة منك في كلّ وقت وزمان. لذلك قال: "من أنكرني أمام الناس، أنكره أمام أبي الذي في السموات" (مت ١٠/٣٣).

شهادتك له، تعني أن تختاره طريقاً لك، في السراء والضراء. وأن تعمل بما يرضيه هو، غير آبه بما يرضي الآخرين، وأنت ممتلئ بمحبّتهم. يجزّبك الشرير بأن تكره من يضغطون عليك لكي تخونه، لكنك تبقى أميناً له حقاً، إن بقيت على محبّتهم دون مجاراتهم، وبقيت ترجوه أن يخلّصهم ويعرّفهم بذاته. احتقارهم والازدراء بهم يوقعك في شهادة مناقضة لإلهك - المحبّة، فتصبح صورته فيك مشوّهة، وكثيراً ما أبغضه الناس وكوّنوا عنه صورة مناقضة لحقيقته، وذلك بسبب ما عكس لهم أتباعه من صور مغايرة له.

ورد في مذكرات كاهن فرنسي، صادق ماركسيين، وشاركهم في اجتماعاتهم، ما يلي: "كنت أوافقهم كلياً في انتقادهم القاسي للمسيح ورفضهم له. لكنّي، عندما أعود إلى غرفتي، وأفكر بما دار في الاجتماع، أرى أنّ ما كانوا يحاربونه ليس المسيح الذي أعرفه وأعبده، وإنّما صورة أخرى، لا علاقة لها بمسيح الإنجيل، ترسّبت في عقولهم بسبب من خبرة دينية سيئة هنا أو هناك".

للشهادة كلفة يجب أن تدفع. فالأمانة للربّ قد تحرمك من أمور تبدو للبشر أساسية، وأمّا عند الأمين لربّه فهي نافلة. تشهد ببساطة حياتك، على سبيل المثال، ولو كنت قادراً على العيش

برفاهية كبيرة. لكنك لا تشعر بأنك تضحى بالرفاهية، لأن عيش البساطة يُفرك ويمنحك الحرية والسلام الداخليين. لسان حال الشاهد الأمين "الله وحده يكفيني"، فكل ما عداه لا يلزم، وكل شيء معه يصير له معنى وألق.

خيارك الشهادة لربك لا يقينك من التجارب، بل على العكس، يضع العراقي أمامك في كل حين. لا يُسرّ الشرير بخيارك هذا. يريدك في قبضته دوماً، بينما أنت تسعى لكي تكون في حضن ربك. وهذه الحرب الروحية، إن واجهتها بثبات وعناد، تزيدك قوة وصلابة، فتسود كل شيء، ولا يعود من شيء يسودك. أو ليست هي الحرية الحق؟!!

لك أن تختار الأمانة المطلقة لربك وإنجيله، فتحيا في سعادة لا تزول، أو الركض وراء أوهام، كلما ظننت أنك تصلها تسلمك إلى أخرى أكثر إنهاكاً.

هوذا الإنجيل أمامك فلا تتردد في اعتماده.

نُشر في الأصل ٢٢ حزيران ٢٠١٥.



SAINT EMMELIA MINISTRIES
NORTH 2023 HOMESCHOOL
CONFERENCE

Be Renewed

WITH KEYNOTE

Fr. Noah Bushelli

*October 27th-28th,
St. George Antiochian
Orthodox Church
Richmond Hill, ON, Canada*

*Visit saintemmelia.com/NORTH-2023
for more information!*

Registration coming soon.



ST- GEORGE ANTIOCHIAN ORTHODOX
CHURCH MONTREAL



SOCCER

Tournament

REMINDER

\$60

PER
PLAYER

\$35

PER
PARTICIPANT

1-3

SEPTEMBER

16+

ONLINE REGISTRATION:

<https://forms.gle/JMMk4A4oBd8baNjd6>

REGISTRATION DEADLINE: JULY 15TH

COMPLEXE SPORTIF

TERREBONNE

HOLIDAY INN LAVAL

RATE: \$179+TAX/NIGHT FOR 2

QUEEN BEDS (4 PEOPLE

WIFI AND PARKING INCLUDED

TEL: (450)-682-9000

BOOKING DEADLINE:

JULY 31ST

SAIDDABABNEH@HOTMAIL.COM

CHRISNAIM10@GMAIL.COM



**JOIN US FOR THE
DIOCESAN FALL RETREAT**



**AQUIRING THE
MIND OF CHRIST**

WITH
ARCHIMANDRITE SERGIUS

November 3-5, 2023

at

Saint George Orthodox Church of Montreal

Register by October 22, 2023

<https://bit.ly/Nov2023FallRetreat>





Pilgrimage to the Church of St. Arethas (Al-Haarith) in Muscat, Oman

Commemorating the 1500th Anniversary of His Martyrdom - October 21-28, 2023

Saturday **21** Arrival in Muscat.

Sunday **22** Divine Liturgy at St. Arethas Church followed by lunch.
Tour of Muscat: Royal Opera House, Grand Mosque, National Museum, Al Alam Palace, Muttrah Souk.

Monday **23** Sea Tours: Watching dolphins, swimming, snorkeling.

Tuesday **24** Nizwa: Nizwa Fort, Al Hoota Cave, Jabal Al Akhadar ("Green Mountain"), Jabal Shams ("Sun Mountain").

Wednesday **25** *Morning:* Wadi Shab and Bimmah Sinkhole.
Evening: Wahiba Sands Desert – sunset to sunrise, safari, Bedouin night, enjoying the nature of the desert.

Thursday **26** Wahiba Sands Desert, Wadi Bani Khaled, return to Muscat.

Friday **27** Patronal Feast at St. Arethas Church:
Divine Liturgy followed by lunch.

Saturday **28** Departure from Muscat.





CHRISTMAS ROAD

Perfect for families, youth groups, and church gatherings, this game promotes unity, spiritual growth, and a deeper connection to your faith in a festive setting.



For comments and feedback: Joy@antiochian.org

To place your order: <https://forms.gle/mtcSB4UdGcKtGXX56>

