

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

<u>DAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
4	Edward Eid	37
4	Nouzha Hanna	19
4	Agnes Dabous	67
5	Alice Hazzi	41
5	Hanne Bahou	33
5	Libby Thomas	23
5	Nicolas Haj-Obeid	13
6	Louis Assad Salhany	34
6	Elias Hinn	23
6	Moses Aziz	64
7	Philippe Nasrallah	8
7	Edna Mary Aboud	35
7	Samih Kawar	30
7	Robert Bosada	18
8	Karl Ernest Chamandy	60
9	Michael Ayoub	62
10	Christopher El-Hasbani	28
10	George Salib	22

- **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.

CONGRATULATIONS

- Holy Bread is offered for the good health of **Jennifer Wihbey & Jimmy Kiriakoulias** on the occasion of **churching** their new baby daughter **Samantha Helen**. May God Bless them!
- Holy Bread is offered for the good health of **Chris and Ula Khoury** on the occasion of **churching** their new baby son **Elios Christopher Khoury**. May God Bless them!

### ETERNAL LIGHT

- **Sep 10:** In loving memory of **Jalal Qaqish** from his family
- **Sep 23:** In loving memory of **Ernest Younes** from his family.
- **Oct 1:** In loving memory of **Munir Muasher** offered by his wife Shadia Muasher and family.
- **Oct 15:** In loving memory of **Yvonne Younes** from his family.

### SUNDAY-SCHOOL REGISTRATION 2023-2024

- The Sunday school classes will start September 17. **Please see the attached QR code for registration.**

On Sunday, September 10, Father Georges will be blessing all school age children for the new school year following Liturgy.

### LADIES MEETING

- the ladies will be having their meeting **on Sunday, September 10, 2023 after the service in the choir loft**, we encourage all the ladies to attend.

### 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.**

### 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)**

**DIVINE LITURGY VARIABLES ON SUNDAY, SEPTEMBER 10, 2023**

**TONE 5 / EOTHINON 3**

**SUNDAY BEFORE THE ELEVATION OF THE HOLY CROSS**

**AFTER-FEAST OF THE NATIVITY OF THE THEOTOKOS**

MARTYRS MENODORA, METRODORA AND NYMPHODORA OF BITHYNIA;

EMPRESS PULCHERIA; PETER, BISHOP OF NICAEA

THE FIRST ANTIPHON	الانتيفونا الأولى
<p>Remember, O Lord, David and all his meekness. Lo, we have heard it at Ephratha. We have found it in the plains of the wood.</p> <p><b>Refrain:</b> Through the intercessions of the Theotokos, O Savior, save us.</p> <p>Glorious things are spoken of thee, O city of God. God is in the midst of her; she shall not be shaken; God shall help her right early in the morning. <b>(Refrain)</b></p> <p>Glory... Both now... <b>(Refrain)</b></p>	<p>أَنْكُرُ يَا رَبُّ دَاوُدَ وَكُلَّ دَعْتِهِ، وَكَيْفَ حَلَفَ لِلرَّبِّ وَنَذَرَ لَهُ.</p> <p>اللازمة: بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ، يَا مُخَلِّصُ خَلِّصْنَا.</p> <p>فِيكَ قِيلَتِ الْمَفَاخِرُ يَا مَدِينَةَ اللَّهِ. اللَّهُ فِي وَسْطِهَا وَلِذَلِكَ لَنْ تَتَزَعَزَعُ، اللَّهُ يُعِينُهَا عِنْدَ انبِلَاجِ الصُّبْحِ.</p> <p>بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ... أَلْمَجْدُ ... الْآنَ ... بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ...</p>
THE SECOND ANTIPHON	الانتيفونا الثانية
<p>The Lord hath sworn in truth unto David; and He will not annul it. Of the fruit of thy loins will I set upon thy throne.</p> <p><b>Refrain:</b> Save us, O Son of God, <u>Who art risen from the dead</u>; who sing to Thee. Alleluia.</p> <p>There will I make to spring forth a horn for David. I have prepared a lamp for My Christ. <b>(Refrain)</b></p> <p>For the Lord hath elected Zion; He hath chosen her to be a habitation for Himself. <b>(Refrain)</b></p> <p>Glory... Both now... O, only begotten Son and Word of God...</p>	<p>حَلَفَ الرَّبُّ لِدَاوُدَ بِالْحَقِّ وَلَا يُخْلِفُ. إِنِّي مِنْ ثَمَرَةِ بَطْنِكَ أُجْلِسُ عَلَى كُرْسِيِّكَ.</p> <p>اللازمة: خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، لِنُرْتَلَّ لَكَ. هَلَلُوبِيا.</p> <p>هُنَاكَ أُنْبِتُ لِدَاوُدَ قَرْنًا، هَيَّأْتُ لِمَسِيحِي سِرَاجًا. (اللازمة)</p> <p>لَأَنَّ الرَّبَّ اخْتَارَ صِهْيُونَ وَارْتَضَاهَا لَهُ مَسْكِنًا. (اللازمة)</p> <p>الْمَجْدُ... الْآنَ ..... يَا كَلِمَةَ اللَّهِ الْإِبْنَ الْوَحِيدِ....</p>
THE THIRD ANTIPHON	الانتيفونا الثالثة
<p>Here will I dwell, for I have desired it. The Most High hath sanctified His tabernacle. Holy is Thy temple, and wonderful in righteousness.</p>	<p>هَذَا هُنَا أَسْكُنُ لِأَنِّي إِيَّاهَا اصْطَفَيْتُ. أَلْعَلِّي قَدَسَ مَسْكِنَهُ. قُدُوسٌ هُوَ هَيْكَلُكَ، وَعَجِيبٌ أَنْتَ فِي عَدَالَتِكَ.</p>
<p>• During the Little Entrance, after the verses of the Third Antiphon above, chant the Apolytikion of the Nativity of the Theotokos. The Eisodikon (Entrance Hymn) is "O come, let us worship... save us, O Son of God, Who</p>	

<i>art risen from the dead..." After the Entrance, chant these hymns in the following order:</i>	
<b>RESURRECTIONAL APOLYTIKION IN TONE FIVE</b>	<b>أبوليتيكيون القيامة بالحن الخامس</b>
Let us believers praise and worship the Word; coeternal with the Father and the Spirit, born of the Virgin for our salvation. For, He took pleasure in ascending the Cross in the flesh to suffer death; and to raise the dead by His glorious Resurrection.	لِنُسَبِّحْ نَحْنُ الْمُؤْمِنِينَ وَنَسْجُدُ لِلْكَامَةِ، الْمُسَاوِي لِأَبِ وَالرُّوحِ فِي الْأَزَلِيَّةِ وَعَدَمِ الْإِبْتِدَاءِ، الْمَوْلُودِ مِنْ الْعَذْرَاءِ لِخَلَاصِنَا، لِأَنَّهُ سَرَّ بِالْجَسَدِ أَنْ يَغْلُقَ عَلَى الصَّلِيبِ، وَيَحْتَمِلَ الْمَوْتَ، وَيُنْهَضَ الْمَوْتَى بِقِيَامَتِهِ الْمَجِيدَةِ.
<b>APOLYTIKION OF THE NATIVITY OF THE THEOTOKOS IN TONE FOUR</b>	<b>أبوليتيكيون لميلاد والدّة الإله بالحن الرابع</b>
Thy nativity, O Theotokos, hath proclaimed joy to the whole universe; for from thee did shine forth the Sun of justice, Christ our God, annulling the curse, and bestowing the blessing, abolishing death and granting us life everlasting.	مِثْلُكَ يَا وَالدَةَ الْإِلَهَ، بَشَّرَ بِالْفَرْحِ كُلَّ الْمَسْكُونَةِ، لِأَنَّهُ مِنْكَ أَشْرَقَ شَمْسُ الْعَدْلِ الْمَسِيحُ الْهَنَاءِ، فَحَلَّ اللَّعْنَةَ، وَوَهَبَ الْبَرَكَاتَةَ، وَأَبْطَلَ الْمَوْتَ، وَأَعْطَانَا حَيَاةً أَبَدِيَّةً.
• <i>Now sing the apolytikion of the patron saint or feast of the temple.</i>	
<b>KONTAKION OF THE NATIVITY OF THE THEOTOKOS IN TONE FOUR</b>	<b>القنطاق لميلاد والدّة الإله بالحن الرابع</b>
By thy holy nativity, O pure one, Joachim and Anna were delivered from the reproach of barrenness; and Adam and Eve were delivered from the corruption of death; thy people do celebrate it, having been saved from the stain of iniquity, crying unto thee: The barren doth give birth to the Theotokos, who nourisheth our life.	إِنَّ يُوَاكِيمَ وَحَنَّةَ مِنْ عَارِ الْعُقْرِ أُطْلِقًا، وَأَدَمَ وَحَوَاءَ مِنْ فَسَادِ الْمَوْتَ، بِمَوْلِدِكَ الْمُقَدَّسِ يَا طَاهِرَةً أُعْتِقَا. فَلَهُ يُعَيِّدُ شَعْبُكَ، وَقَدْ تَخَلَّصَ مِنْ وَضْمَةِ الزَّلَّاتِ، صَارِحًا نَحْوَكِ: الْعَاقِرُ تَلِدُ وَالدَةَ الْإِلَهَ الْمُغْنِيَّةَ حَيَاتِنَا.
<b>THE EPISTLE (For the Sunday before the Elevation of the Holy Cross)</b>	<b>الرسالة (للأحد الذي قبل عيد رفع الصليب المقدس)</b>
<i>O Lord, save Thy people and bless Thine inheritance.</i> <i>Unto Thee, O Lord, will I cry, O my God.</i> <b>The Reading from the Epistle of St. Paul to the Galatians. (6:11-18)</b> Brethren, see how large a letter I have written to you with my own hand. As many as desire to make a fair show in the flesh, they compel you to	خَلِّصْ يَا رَبُّ شَعْبَكَ وَبَارِكْ مِيرَاثَكَ. إِلَيْكَ يَا رَبُّ أَصْرُخُ الْهَي. فَصَلُّ مِنْ رِسَالَةِ الْقَدِّيسِ بُولُسَ الرَّسُولِ إِلَى أَهْلِ غَلَاطِيَّةِ. يَا إِخْوَةَ، انظُرُوا مَا أَعْظَمَ الْكِتَابَاتِ الَّتِي كَتَبْتُهَا إِلَيْكُمْ بِيَدِي. إِنَّ كُلَّ الَّذِينَ يُرِيدُونَ أَنْ يُرْضُوا

<p>be circumcised, only that they may not be persecuted for the Cross of Christ. For not even those who are circumcised do themselves keep the Law; but they desire to have you circumcised, that they may boast in your flesh. But God forbid that I should boast, except in the Cross of our Lord Jesus Christ, through Whom the world is crucified to me, and I to the world. For in Christ Jesus, neither circumcision counts for anything, nor uncircumcision, but a new creation. And as many as walk according to this rule, peace be upon them, and mercy, and upon the Israel of God. Henceforth, let no one trouble me; for I bear in my body the brand-marks of the Lord Jesus. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.</p>	<p>بِحَسَبِ الْجَسَدِ يُلْزِمُونَكُمْ أَنْ تَخْتَنُوا، وَإِنَّمَا ذَلِكَ لِئَلَّا يُضْطَهَدُوا مِنْ أَجْلِ صَلِيبِ الْمَسِيحِ. لِأَنَّ الَّذِينَ يَخْتَنُونَ هُمْ أَنْفُسُهُمْ لَا يَحْفَظُونَ النَامُوسَ بَلْ إِنَّمَا يُرِيدُونَ أَنْ تَخْتَنُوا لِيَفْتَخِرُوا بِأَجْسَادِكُمْ. أَمَّا أَنَا، فَحَاشَى لِي أَنْ أَفْتَخِرَ إِلَّا بِصَلِيبِ رَبِّنَا يَسُوعَ الْمَسِيحِ، الَّذِي بِهِ صُلبَ الْعَالَمُ لِي وَأَنَا صُلبْتُ لِلْعَالَمِ. لِأَنَّهُ فِي الْمَسِيحِ يَسُوعَ لَيْسَ الْخِتَانُ بِشَيْءٍ وَلَا الْقَلْفُ بَلِ الْخَلِيقَةُ الْجَدِيدَةُ. وَكُلُّ الَّذِينَ يَسْلُكُونَ بِحَسَبِ هَذَا الْقَانُونِ، فَعَلَيْهِمْ سَلَامٌ وَرَحْمَةٌ وَعَلَى إِسْرَائِيلَ اللَّهِ. فَلَا يَجْلِبْ عَلَيَّ أَحَدٌ أَتْعَابًا فِيمَا بَعْدُ، فَإِنِّي حَامِلٌ فِي جَسَدِي سِمَاتِ الرَّبِّ يَسُوعَ. نِعْمَةٌ رَبِّنَا يَسُوعَ الْمَسِيحِ مَعَ رُوحِكُمْ أَيُّهَا الْإِخْوَةُ. آمِينَ.</p>
<p><b>THE GOSPEL (For the Sunday before the Elevation of the Holy Cross)</b></p>	<p><b>الإنجيل (للأحد الذي قبل عيد رفع الصليب المقدس)</b></p>
<p><b>The Reading from the Holy Gospel according to St. John. (3:13-17)</b></p> <p>The Lord said, “No one has ascended into heaven but He who descended from heaven, the Son of man. And as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that whoever believes in Him should not perish but have eternal life. For God so loved the world that He gave His only Son, that whoever believes in Him should not perish but have eternal life. For God sent His Son into the world, not to condemn the world, but that the world might be saved through Him.”</p>	<p><b>فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ يُوْحَنَّا الْإِنْجِيلِيِّ الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ.</b></p> <p>قَالَ الرَّبُّ: لَمْ يَصْعَدْ أَحَدٌ إِلَى السَّمَاءِ إِلَّا الَّذِي نَزَلَ مِنَ السَّمَاءِ، ابْنُ الْبَشَرِ الَّذِي هُوَ فِي السَّمَاءِ. وَكَمَا رَفَعَ مُوسَى الْحَيَّةَ فِي الْبَرِّيَّةِ، هَكَذَا يَنْبَغِي أَنْ يُرْفَعَ ابْنُ الْبَشَرِ. لِكَيْ لَا يَهْلِكَ كُلُّ مَنْ يُؤْمِنُ بِهِ، بَلْ تَكُونُ لَهُ الْحَيَاةُ الْأَبَدِيَّةُ. لِأَنَّهُ هَكَذَا أَحَبَّ اللَّهُ الْعَالَمَ حَتَّى بَدَّلَ ابْنَهُ الْوَحِيدَ لِكَيْ لَا يَهْلِكَ كُلُّ مَنْ يُؤْمِنُ بِهِ بَلْ تَكُونُ لَهُ الْحَيَاةُ الْأَبَدِيَّةُ. فَإِنَّهُ لَمْ يُرْسِلِ اللَّهُ ابْنَهُ الْوَحِيدَ إِلَى الْعَالَمِ لِيَدِينِ الْعَالَمَ، بَلْ لِيُخَلِّصَ بِهِ الْعَالَمَ.</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—whose Nativity we now celebrate—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 Martyrs Menodora, Metrodora and Nymphodora of Bithynia; Empress Pulcheria; and Peter, bishop of Nicaea</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، يَامَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمَّكَ الْكَلِيَّةِ الطَّهَارَةِ وَالْبَرِيئَةِ مِنْ كُلِّ عَيْبٍ - الَّتِي نَقِيمُ تَذْكَارَ مِيلَادِهَا الْيَوْمَ - وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي؛ وَبِطَلِبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَائِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسَيْنِ الْمُشْرِفَيْنِ الرَّسُلِ الْجَدِيرَيْنِ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوْحَنَّا الذَّهَبِيِّ الْقَمِّ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ؛ وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفْرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ؛ وَالْقَدِيسِ (فُلَانِ) شَفِيعِ وَحَامِي هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ، وَالْقَدِيسَيْنِ الصِّدِّيقَيْنِ يُوَاكِيمَ وَحَنَّةَ جَدِّي الْمَسِيحِ الْإِلَهِ، وَالشَّهِدَاتِ مِينُودُورَةَ وَمَتْرُودُورَةَ وَنَمْفُودُورَةَ، وَبَطْرُسِ أَسْقَفِ نِيْقِيَا، الَّذِينَ نُقِيمُ تَذْكَارَهُمُ الْيَوْمَ، وَجَمِيعِ قَدِيسِيكَ، ارْحَمْنَا 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، ارْحَمْنَا وَخَلِّصْنَا.</p>
<p><b>Choir:</b> Amen.</p>	<p><b>الجوقة:</b> آمين.</p>
<p><b>These texts have been prepared by the Department of Liturgics of the Antiochian Archdiocese</b>  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>	
<p>The Antiochian Archdiocese of North America is thankful to the Brotherhood of the Dormition of the Theotokos Monastery of Hamatoura, Lebanon and Fr. Nicholas Malek of the Archdiocese of Tripoli, El-Koura, and Dependencies in Lebanon for portions of the hymns of the Nativity of the Theotokos in Arabic for this service.</p>	

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

<b>Date</b>	<b>Time</b>	<b>Service</b>
Saturday September 2 <sup>nd</sup>	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
Sunday September 3 <sup>rd</sup>	9:00 a.m.	Orthros
	10:30 a.m.	Divine Liturgy: 13 <sup>th</sup> Sunday of Matthew
Thursday September 7 <sup>th</sup>	6:00 p.m.	Festal Orthros
	7:00 p.m.	Divine Liturgy: Nativity of the Theotokos
Saturday September 9 <sup>th</sup>	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
Sunday September 10 <sup>th</sup>	9:00 a.m.	Orthros
	10:30 a.m.	Divine Liturgy: Sunday before Holy Cross
Wednesday September 13 <sup>th</sup>	6:00 p.m.	Festal Orthros
	7:00 p.m.	Divine Liturgy: Elevation of the Venerable and Life-Giving Cross
Saturday September 16 <sup>th</sup>	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
Sunday September 17 <sup>th</sup>	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 <sup>nd</sup>	7:00 p.m.	Divine Liturgy: The Conception of St. John the Baptist
Saturday September 23 <sup>rd</sup>	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers with Litia/Artoklasia
Sunday September 24 <sup>th</sup>	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 <sup>th</sup>	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 <sup>th</sup>	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers



# 2023 September

## SACRAMENTAL SERVICES SCHEDULE

### ST. GEORGE ANTIOCHIAN ORTHODOX CHURCH

9116 Bayview Ave, Richmond Hill, ON

**Saturday 2**

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

**Sunday 3**

**ORTHROS** 9:00 AM  
**DIVINE LITURGY** 10:30 AM  
*13th Sunday of Matthew*



**Thursday 7**

**FESTAL ORTHROS** 6:00 PM  
**DIVINE LITURGY** 7:00 PM  
*Nativity of the Theotokos*

**Saturday 9**

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

**Sunday 10**

**ORTHROS** 9:00 AM  
**DIVINE LITURGY** 10:30 AM  
*Sunday Before Holy Cross*

**Wednesday 13**

**FESTAL ORTHROS** 6:00 PM  
**DIVINE LITURGY** 7:00 PM  
*Elevation of the Venerable and Life-giving Cross*



**Saturday 16**

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

**Sunday 17**

**ORTHROS** 9:00 AM  
**DIVINE LITURGY** 10:30 AM  
*Sunday after Holy Cross, St. Sophia and her three daughters: Faith, Hope, and Love.*



**Friday 22**

**DIVINE LITURGY** 7:00 PM  
*The Conception of St. John the Baptist*



**Saturday 23**

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

**Sunday 24**

**ORTHROS** 9:00 AM  
**DIVINE LITURGY** 10:30 AM  
*1st Sunday of Luke, Thecla the Protomartyr & Equal to the Apostles, Silouan of Athos*



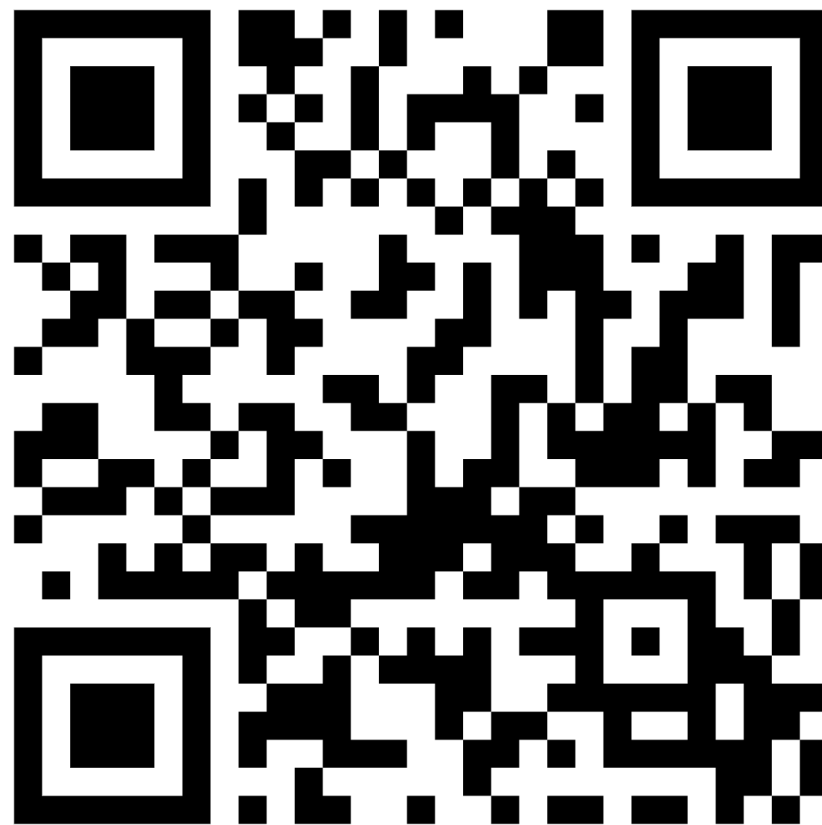
**Monday 25**

**FESTAL ORTHROS** 5:00 PM  
**DIVINE LITURGY** 6:00 PM  
*The Falling Asleep of St. John the Evangelist and Theologian*



**Saturday 30**

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



## **The Fasting of the Eyes**

*By Metropolitan Saba (Isper)*

The image has invaded our current world and has now become the basis of our world. The image now occupies the widest space in all fields. The era of the printed word has passed, giving way to an age where words must accompany images to be taken seriously.

The image invades the human mind in today's world, saturating memory, overwhelming consciousness, and burdening the intellect. The constant barrage of images affects our thoughts, both conscious and subconscious, burdening our imagination and leading to impure thoughts, which serve as a gateway to sinful acts.

The danger of images in this era comes from addiction to the use of social media, which demands constant engagement of the eyes and other senses. Information is now inseparable from one or more images, often accompanied by sensational or explicit news. This kind of content, driven by human curiosity and the thirst for knowledge, garners high readership. Information is conveyed through visuals, audio, and explanations, often accompanied by emotionally charged music, compelling the viewer to store what they see, hear, and read.

This constant storage, combined with the rapid flow of information, is a deliberate attempt to embed messages in the human mind, and the impact begins directly and involuntarily.

What makes matters worse is that we rarely hear joyful and positive news that contributes to optimism and raising morale. Instead, the majority of the information circulated is often personal, insignificant, if not absurd, or unconstructive. This includes the dissemination of news related to celebrities, deviants, or criminal activities. This kind of information is fleeting.

Images provide fuel for the imagination, which extracts from them what feeds the passions and drives individuals towards sinful acts. Persistent thoughts triggered by emotions, awakened by images, lead individuals into sin.

## صوم العينين

المتروبوليت سابا (اسبر)

غزت الصورة عالمنا الحالي، ودُعي، بحق، عالماً صُورياً. فقد باتت الصورة تحتلّ الحيز الأوسع في كلّ المجالات. ولّى زمن الكلمة البحث، ليحلّ زمن آخر، الصورة فيه ضرورة ملازمة للكلمة حتّى تصل الرسالة، أيّ رسالة.

تغزو الصورة العقل البشري في هذه الأيام، ما يعرضه لتخزين كمّ هائل منها، فتتخّم بها الذاكرة، ويكدّسها الوعي، ويُرهِق بها الذهن. كمّ الصور المتلاحقة لا يبقى دون تأثير، بل يطال الوعي واللاوعي. وهذا يُثقل المخيلة ويجعلها شغالة طوال الوقت، ما يغذّي الأفكار الرديئة، التي تشكّل المدخل إلى فعل الخطيئة.

خطر الصورة في هذا الزمن يأتي من الإدمان على استعمال وسائل التواصل الاجتماعي، التي تتطلب إشغال العينين بها، إلى جانب بعض أعضاء الجسم الأخرى. وقد صارت كلّ معلومة مرفقة بصورة أو أكثر، ناهيك عن تناقل الأخبار الغريبة والمموجة، كونها، بحكم الفضول البشري وحبّ الاطلاع، تحقّق نسبة قراء مرتفعة. تُثقل المعلومة صورةً وصوتاً وشرحاً، ولها، عموماً، خلفية موسيقيّة مدروسة، ما يجعل المتلقّي مستقبلاً جاهزاً لتخزين ما يراه ويسمعه ويقراه.

هذا التخزين، إضافة إلى المعلومات المتدفقة والسريعة، يجعلان الرسائل المراد إيصالها تستقر في دماغ الإنسان، وتبدأ تأثيرها بطريقة مباشرة أو لا إرادية.

وما يزيد الأمر سوءاً، أنك قلّما تسمع أخباراً مفرحة وإيجابية، تساهم في نشر روح التفاؤل ورفع المعنويات. غالباً ما تكون المعلومات المتداولة شخصية، غير ذات أهمية إن لم نقل سخيّة، أو غير بناءة، كتناقل أخبار المشاهير أو الشاذّين أو المجرمين ومن في صقّهم. معلومات يغلب عليها الطابع الإخباري، الذي يزول سريعاً.

الصورة مادّة جيّدة للمخيّلة، التي تُخرج منها ما يغدّي الهوى، ويدفعه إلى الوجود الفعلي. إلحاح الأفكار الناجمة عن تحريك الأحاسيس، التي أيقظتها الصورة، يقود الإنسان إلى السقوط في الخطيئة.

يميّز تعليمنا الروحي بخصوص الأفكار الرديئة عدّة مستويات. يتمثل الأول بهجوم الفكر علينا، كأن يراودنا فكر رديء ما لكي نقوم بفعل شرير. هذا نسمّيه هجوماً من الخارج، ولا نعتبر أنفسنا مسؤولين عنه، إلا إذا كنّا قد تصرفنا بقصد استجلاب هذه الأفكار إلى ذهننا. والثاني مداعبة الفكر أو القبول بمحاورته، وهو بدء الطريق إلى فعل الخطيئة. أمّا الثالث فهو تبني الفكر وارتكاب الفعل تالياً.

غزو الصور وكثرتها، إلى جانب عوامل أخرى، يحرّض المخيّلة، على استجلاب الفكر الرديء، والغوص في تفاصيله انطلاقاً ممّا تكدّس في الذهن.

عيشنا في هذا الزمن الاستهلاكي للمعلومة يحمّلنا، كبشر، أعباء جديدة، ويخضعنا لاستعبادٍ من نوع آخر. فبعد أن صار الإنسان مُتحيّراً أمام تكديس منتجات المعامل ومعرضات السوق، صار مُثقلًا ببضاعة من نوع آخر، أقسى عليه من الأولى، لأنّها تستعبد ذهنه وتغيّر قناعاته، وتترسّخ في عمق أعماقه، غصباً عنه وفي عقله الباطن، ما يجعل الوقوع في التجارب أمراً حاضراً باستمرار وسهلاً.

تجربة الاستهلاك المادّي سهلة جداً مقارنة بالاستهلاك المعلوماتي. يكفي الأولى أنّها خارج الإنسان. عندما تعي خطرها ترميها إلى القمامة، تنظّف بيتك منها، وتقيّد نفسك بالابتعاد عنها، يساعدك في ذلك جيبك الفارغ، أو غير القادر على شرائها. أمّا المعلومة، وخاصّة المصوّرة، فتحتاج إلى حرب روحيّة وجسديّة وفكريّة حقيقية حتّى لا تسيطر عليك. كما لا بدّ لك من نعمة الله والزمن حتّى تتحرّر ذاكرتك منها.

لم نذكر هدر الوقت في الركض وراء المعلومات المتدفقة اليوم. وجلّها يُصرف في خسران الوقت في التثرتة. بات الناس يقضون معظم أوقاتهم على أجهزة الهاتف الذكيّة وما شابهها، في تفاهات

هائلة تبعدهم عن التواصل الحميم مع أقرب المقربين. صار مألوفاً أن تجد مجموعة تلتقي في مقهى أو بيت، كلاً منها مشغولة بهواتفها الخلوية بينما يرتشفون القهوة.

الغريب أنّ الناس يشكون من عدم توفر الوقت لديهم للقيام بما هو مفيد لهم أكثر، أو يشكّل سبيلاً لتخليصهم من هذا الإدمان. كما يشكون من الضجر، بالرغم من وفرة المعلومات التي تشغلهم. ذلك لأنها تبقى على هامش حياتهم وتشتتّهم في أشياء وأشياء، فيبقون كمن يفترش البحر لأنّه عاجز عن الغوص فيه بحثاً عن اللآلئ المختبئة في أعماقه. يعودون إلى الفراغ الروحي الذي يتأكلهم.

لماذا هذا الكلام؟ لأنّ الحال بات ينذر بأخطار شتى: معرفيّة ونفسيّة واجتماعيّة وروحيّة. إذ بات لزاماً على المؤمنين والواعين أن يتنبّهوا إليها، وأن يجدّوا في إيجاد سبل تحرّر البشر من سطوتها، ومساعدتهم على الحدّ من سيء تأثيراتها

وهم يعد صومنا كمؤمنين عن الطعام كافياً، بل بات الصوم أوسع اليوم، ويجب أن يشمل أموراً أخرى كثيرة. قبل هذا الزمن كان صوم العينين عن الرديء غير مطروح بحدّة، لأنّ الصورة لم تكن مألوفة كما هي اليوم، كما أنّ الرديء، على العكس ممّا يحدث اليوم، كان يُظهر رداءته مباشرة.

بتنا بحاجة إلى ضرورة البدء بتدريبات نسكيّة بخصوص استعمال هذه الوسائل المعلوماتيّة. كأن نخصّص لها توقيتاً محدّداً، وفترة زمنيّة محدّدة. أن نمتنع عن استعمالها في أوقات وأيام محدّدة: عشية اليوم السابق لاشتراكنا في المناولة المقدّسة، أو بعضاً من أيّام الصوم، أو عشياته على الأقل، فنستبدلها بالصلاة أو القراءة المفيدة أو أعمال المحبّة.

كونك إنساناً مخلوقاً على صورة الله يحتمّ عليك العيش في حرّيّة داخلية تجعلك سيّداً لا مسوداً.

نُشر في الأصل ٢٠ تموز ٢٠١٥.

In our spiritual teachings concerning impure thoughts, we distinguish three levels. The first involves external attacks on our thoughts, where impure ideas seem to intrude from outside, for which we are not held responsible unless we intentionally invite these ideas into our minds. The second involves entertaining these impure thoughts or accepting their presence, marking the beginning of the path towards sinful acts. The third involves embracing these thoughts and committing the sin itself.

The onslaught, joined with various other factors, incites the imagination to attract impure thoughts and delve into their details, starting from what has already accumulated in the mind.

Living in this age of information consumption places new burdens on us as humans, subjecting us to a different form of enslavement. After grappling with the accumulation of material possessions and market offerings, we are now burdened with something even more challenging, as information consumption enslaves our minds, alters our convictions, and takes root deep within our subconscious minds against our will. This makes falling into tribulations a matter that is constantly present and easy.

Material consumption is relatively easy to manage since it exists outside of us, compared to information consumption. When we recognize material consumption's dangers, we can discard it, rid our house of it, and distance ourselves from it. Your empty pocket, or your inability to buy a product due to financial struggles, aid in that struggle. However, managing information consumption, particularly images, necessitates a genuine spiritual, physical and intellectual battle to prevent it from gaining control. It requires God's grace and time to cleanse our memory.

We often waste time chasing the endless stream of information, most of which revolves around gossip. People nowadays spend a significant portion of their time using their smartphones and similar devices, preoccupied with trivial matters that keep them distant from meaningful interactions with their loved ones. It has become commonplace for a group of people to gather in a café or at home, each engrossed in their own cell phones, even as they sit together.

What is strange is that people lament a lack of time for activities that would truly benefit them or aid in ridding them from their addiction. They also complain of boredom despite being occupied with an abundance of information. Their problems take a back seat in their lives as they immerse themselves in unproductive pursuits. They remain adrift at sea, unwilling to dive beneath the surface in search of the pearls hidden in its depths, returning to the spiritual emptiness that slowly erodes them.

Why do I say this? Because the situation raises various concerns: epistemological, psychological, social and spiritual. It is imperative for believers and their conscious to recognize these issues and find ways to free themselves from this addiction while mitigating its negative effects.

As believers, our fasting and abstinence from food are not enough. Fasting must extend to many other aspects of our lives. In the past, fasting of the eyes from impurity was not emphasized as strongly because images were not as prevalent as they are today. Moreover, the direct and explicit nature of sin was more apparent then.

We need to introduce ascetic practices related to the use of modern media and information consumption. We might consider setting specific times for information consumption, limiting it before and after receiving Holy Communion and on fasting days, utilizing this time for prayer, beneficial reading, or acts of love.

Being human, created in the image of God, demands that we live with inner freedom that makes us masters of our actions, rather than followers led by external influences.

*Originally published July 20, 2015.*





## 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.



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