

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

<u>DAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
12	Manal Dahdouh	5
12	Mary Besharat	36
12	Jacob Daoud Fahel	21
12	Nicolas Haddad	19
13	Spiro Khoury	18
14	Huda Khoury	37
15	Richard Chamandy	49
16	Marika Andoni	27
17	Adele Salhany	4
17	Margaret Salhany	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

- **40 days memorial service** for **Samir Nino** offered by his son **Moni Nino** and his family. May his memory be eternal!

CONGRATULATIONS

- Holy Bread is offered for the good health of **Nicola and Karina Vazdekis** on the occasion of **churching** their new baby son **Romeo Marcus Vazdekis**. May God Bless them!

ETERNAL LIGHT

- **Sep 17:** In loving memory of **Mary Besharat** from William Besharat and family.
- **Sep 17:** For the good memory of **Stella Samaan** from Nabil & Julie Samaan.
- **Sep 23:** In loving memory of **Ernest Younes** from his family.
- **Oct 1:** In loving memory of **Munir Muasher** from his wife Shadia Muasher and family.
- **Oct 15:** In loving memory of **Yvonne Younes** from her 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.

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 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 17, 2023

tone 6 / EOTHINON 4

SUNDAY AFTER THE ELEVATION OF THE HOLY CROSS

MARTYRS SOPHIA AND HER DAUGHTERS FAITH, LOVE AND HOPE

THE FIRST ANTIPHON	الانتيفونا الأولى
<p>O God, my God, attend to me; why hast Thou forsaken me? Far from my salvation are the words of my transgressions.</p> <p>Refrain: Through the intercessions of the Theotokos, O Savior, save us.</p> <p>My God, I will cry by day, and wilt Thou not hearken? And by night, and it shall not be unto folly for me. But as for Thee, Thou dwellest in the sanctuary, O Praise of Israel. (Refrain)</p> <p>Glory... Both now... (Refrain)</p>	<p>إِلَهِي إِلَهِي أَنْظِرْ إِلَيَّ لِمَاذَا تَرَكْتَنِي؟ لِمَاذَا ابْتَعَدْتَ عَن نَصْرَتِي وَعَن كَلِمَاتِ أُنْيُنِي.</p> <p>(اللازمة) بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ يَا مُخَلِّصُ خَلِّصْنَا.</p> <p>إِلَهِي أَنَا فِي النَّهَارِ أَصْرُخُ إِلَيْكَ فَلَا تَسْتَجِيبُ، أَمَّا أَنْتَ يَا مِدْحَةَ إِسْرَائِيلَ فَتَسْكُنُ فِي الْأَقْدَاسِ.</p> <p>(اللازمة)</p> <p>أَلْمَجْدُ ... الْآنَ ... (اللازمة)</p>
THE SECOND ANTIPHON	الانتيفونا الثانية
<p>O God, why hast Thou cast us off unto the end? Remember Thy congregation which Thou hast purchased from the beginning.</p> <p>Refrain: Save us, O Son of God, Who wast crucified in the flesh; who sing to Thee. Alleluia.</p> <p>This is Mount Zion wherein Thou hast dwelt. (Refrain)</p> <p>God is our King before the ages. He hath wrought salvation in the midst of the earth. (Refrain)</p> <p>Glory... Both now... O, only begotten Son and Word of God...</p>	<p>أَللَّهُمَّ لِمَاذَا أَقْصَيْتَنَا إِلَى الْأَبَدِ؟ أُنْذِرْ جَمَاعَتَكَ الَّتِي أَقْتَنَيْتَ مِنْذُ الْقَدَمِ.</p> <p>(اللازمة) خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ صُلبَ عَنَّا بِالْجَسَدِ، إِذْ نُرْتَلِّ لَكَ. هَلْلُوِيَا.</p> <p>جَبَلُ صِهْيُونَ هَذَا الَّذِي فِيهِ سَكَنْتَ. (اللازمة)</p> <p>أَللَّهُ هُوَ مَلِكُنَا مِنْذُ الْقَدَمِ، صَنَعَ الْخَلَاصَ فِي وَسْطِ الْأَرْضِ. (اللازمة)</p> <p>أَلْمَجْدُ ... الْآنَ ... يَا كَلِمَةَ اللَّهِ الْابْنَ الْوَحِيدِ...</p>
THE THIRD ANTIPHON	الانتيفونا الثالثة
<p>The Lord reigneth, let the people rage; He sitteth upon the cherubim, let the earth be shaken. The Lord is great in Zion; and He is high above all peoples. Let them confess Thy great Name, for it is terrible and holy.</p>	<p>الرَّبُّ قَدْ مَلَكَ فَلْتَرْتَعِدِ الشُّعُوبُ، وَاسْتَوَى عَلَى الشِّرُوبِيمِ فَلْتَنْزِلْ الْأَرْضَ. الرَّبُّ عَظِيمٌ فِي صِهْيُونَ وَمُتَعَالٍ عَلَى جَمِيعِ الشُّعُوبِ. فَلْيَحْمَدُوا اسْمَكَ الْعَظِيمَ لِأَنَّهُ رَهيبٌ وَقُدُّوسٌ.</p>
<p>• During the Little Entrance, after the verses of the Third Antiphon above, chant the Apolytikion of the Holy Cross. The Eisodikon (Entrance Hymn) is “O come, let us worship... save us, O Son of God, Who art risen from the dead...” After the Entrance, chant these hymns in the following order:</p>	

<p align="center">RESURRECTIONAL APOLYTIKION IN TONE SIX</p>	<p align="center">أبوليتيكيون القيامة بالحن السادس</p>
<p>When Mary stood at Thy grave, looking for Thy sacred body, angelic powers shone above Thy revered tomb; and the soldiers who were to keep guard became as dead men. Thou led Hades captive and wast not tempted thereby. Thou didst meet the Virgin and didst give life to the world, O Thou, Who art risen from the dead, O Lord, glory to Thee.</p>	<p>إِنَّ الْقُوَاتِ الْمَلَائِكِيَّةَ ظَهَرُوا عَلَى قَبْرِكَ الْمُوقَّرِ، وَالْحُرَّاسَ صَارُوا كَالْأَمْوَاتِ، وَمَرِيَمَ وَقَفْتَ عِنْدَ الْقَبْرِ طَالِبَةً جَسَدَكَ الطَّاهِرَ، فَسَبَّيْتَ الْجَحِيمَ وَلَمْ تُجَرَّبْ مِنْهَا، وَصَادَفْتَ الْبَتُولَ مَانِحاً الْحَيَاةَ. فَيَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، يَا رَبُّ الْمَجْدُ لَكَ.</p>
<p align="center">APOLYTIKION OF THE HOLY CROSS IN TONE ONE</p>	<p align="center">طُوبَارِيَّة الصَّليْبِ الْمُقَدَّسِ بِالْحَنِ الْأَوَّلِ</p>
<p>O Lord, save Thy people and bless Thine inheritance, granting to Thy people victory over all their enemies, and by the power of Thy Cross preserving Thy commonwealth.</p>	<p>خَلِّصْ يَا رَبُّ شَعْبَكَ وَبَارِكْ مِيرَاثَكَ، وَأَمْنَحْ عِبِيدَكَ الْمُؤْمِنِينَ الْغَلْبَةَ عَلَى الشَّرِيرِ، وَأَحْفَظْ بِقُوَّةِ صَلِيبِكَ جَمِيعَ الْمُخْتَصِّينَ بِكَ.</p>
<p>• <i>Now sing the apolytikion of the patron saint or feast of the temple.</i></p>	
<p align="center">KONTAKION OF THE HOLY CROSS IN TONE FOUR (**Thou Who wast raised up**)</p>	<p align="center">القنْدَاقِ الصَّليْبِ الْمُقَدَّسِ بِالْحَنِ الرَّابِعِ</p>
<p>Do Thou, Who of Thine own good will was lifted up upon the Cross, O Christ our God, bestow Thy bounties upon the new Nation which is called by Thy Name; make glad in Thy might those who lawfully govern, that with them we may be led to victory over our adversaries, having in Thine aid a weapon of peace and a trophy invincible.</p>	<p>يَا مَنْ عَلَى الصَّليْبِ أَرْتَفَعَ طَوْعًا، إِمْنَحْ رَأْفَاتِكَ شَعْبَكَ الْجَدِيدَ، أَلْمَسْمَى بِكَ أَيُّهَا الْمَسِيحُ الْإِلَهَ. وَفَرِّحْ بِقُوَّتِكَ عِبِيدَكَ الْمُؤْمِنِينَ، فَتَمْنَحَهُمُ الْفَوْزَ عَلَى مُحَارِبِيهِمْ، وَلْتَكُنْ مَعُونَتُكَ لَهُمْ سِلَاحَ سَلَامٍ، وَظَفْرًا لَا يُفْهَرُ.</p>
<p align="center">THE EPISTLE (For the Sunday after the Elevation of the Holy Cross)</p>	<p align="center">الرسالة (للأحد الذي يلي رفع الصليب المقدس)</p>
<p align="center"><i>How magnified are Thy works, O Lord. In wisdom hast Thou made them all. Bless the Lord, O my soul.</i></p> <p align="center">The Reading from the Epistle of St. Paul to the Galatians. (2:16-20)</p> <p>Brethren, knowing that a person is not justified by the works of the Law, but through faith in Jesus Christ, even we have believed in Jesus Christ, that we might be justified by faith in Christ, and not by the works of the Law; for by</p>	<p>مَا أَعْظَمَ أَعْمَالِكَ، يَا رَبُّ. كُلُّهَا بِحِكْمَةٍ صَنَعْتَ. بَارِكِي يَا نَفْسِي الرَّبَّ. فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولْسِ الرَّسُولِ إِلَى أَهْلِ غَلَاطِيَّةَ. يَا إِخْوَةَ، إِذْ نَعْلَمُ أَنَّ الْإِنْسَانَ لَا يُبَرَّرُ بِأَعْمَالِ النَّامُوسِ، بَلْ إِنَّمَا بِالْإِيمَانِ بِيَسُوعَ الْمَسِيحِ. آمَنَّا نَحْنُ أَيْضًا بِيَسُوعَ الْمَسِيحِ لِكَيْ نُبَرَّرَ بِالْإِيمَانِ</p>

<p>the works of the Law shall no flesh be justified. But if, while we sought to be justified in Christ, we ourselves also were found sinners, is Christ then a minister of sin? God forbid! For if I build up again those things which I destroyed, I prove myself a transgressor. For I through the law died to the law, that I might live to God. I have been crucified with Christ, nevertheless I live, yet not I, but Christ lives in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself up for me.</p>	<p>بِالْمَسِيحِ لَا بِأَعْمَالِ النَّامُوسِ، إِذْ لَا يُبَرَّرُ بِأَعْمَالِ النَّامُوسِ أَحَدٌ مِنْ ذَوِي الْجَسَدِ. فَإِنْ كُنَّا وَنَحْنُ طَالِبُونَ التَّبَرِيرَ بِالْمَسِيحِ وَجِدْنَا نَحْنُ أَيْضاً خُطَاةً، أَفَيَكُونُ الْمَسِيحُ إِنَّنِ خَادِماً لِلْخَطِيئَةِ؟ حَاشَى. فَإِنِّي إِنْ عُدْتُ أَبْنِي مَا قَدْ هَدَمْتُ، أَجْعَلُ نَفْسِي مُتَعَدِّياً. لِأَنِّي بِالنَّامُوسِ مُتُّ لِلنَّامُوسِ لِكَيْ أَحْيَا لِلهِ. مَعَ الْمَسِيحِ صُلِبْتُ، فَأَحْيَا، لَا أَنَا، بَلِ الْمَسِيحُ يَحْيَا فِيَّ. وَمَا لِي مِنَ الْحَيَاةِ فِي الْجَسَدِ، أَنَا أَحْيَا فِي إِيْمَانِ ابْنِ اللَّهِ الَّذِي أَحَبَّنِي، وَبَدَّلَ نَفْسَهُ عَنِّي.</p>
<p>THE GOSPEL (For the Sunday after the Elevation of the Holy Cross)</p>	<p>الإِنْجِيل (لِلأحد الذي يلي رفع الصليب المقدس)</p>
<p>The Reading from the Holy Gospel according to St. Mark. (8:34-9:1) The Lord said, "If any man would come after Me, let him deny himself and take up his cross and follow Me. For whoever would save his life will lose it; and whoever loses his life for My sake and the Gospel's will save it. For what does it profit a man, to gain the whole world and forfeit his soul? For what can a man give in return for his soul? For whoever is ashamed of Me and of My words in this adulterous and sinful generation, of him will the Son of man also be ashamed, when He comes in the glory of His Father with the holy angels." And He said to them, "Truly, I say to you, there are some standing here who will not taste death before they see the Kingdom of God come with power."</p>	<p>فصلٌ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَرْقَسِ الْإِنْجِيلِيّ الْبَشِيرِ وَالتَّلْمِيذِ الطَّاهِرِ. قَالَ الرَّبُّ: "مَنْ أَرَادَ أَنْ يَتَّبِعَنِي، فَلْيَكْفُرْ بِنَفْسِهِ وَيَحْمِلْ صَلِيبَهُ وَيَتَّبِعْنِي. لِأَنَّ مَنْ أَرَادَ أَنْ يُحَلِّصَ نَفْسَهُ يَهْلِكُهَا، وَمَنْ أَهْلَكَ نَفْسَهُ مِنْ أَجْلِي وَمِنْ أَجْلِ الْإِنْجِيلِ يُحَلِّصُهَا. فَإِنَّهُ مَاذَا يَنْتَفِعُ الْإِنْسَانُ لَوْ رَجَعَ الْعَالَمَ كُلَّهُ وَخَسَرَ نَفْسَهُ؟ أَمْ مَاذَا يُعْطِي الْإِنْسَانَ فِدَاءً عَنِ نَفْسِهِ؟ لِأَنَّ مَنْ يَسْتَحِي بِي وَبِكَلَامِي فِي هَذَا الْجِيلِ الْفَاسِقِ الْخَاطِئِ، يَسْتَحِي بِهِ ابْنُ الْبَشَرِ مَتَى أَتَى فِي مَجْدِ أَبِيهِ مَعَ الْمَلَائِكَةِ الْقَدِيسِينَ." وَقَالَ لَهُمْ: "الْحَقُّ أَقُولُ لَكُمْ، إِنَّ قَوْمًا مِنَ الْقَائِمِينَ هَهُنَا لَا يَذُوقُونَ الْمَوْتَ، حَتَّى يَرَوْا مَلَكُوتَ اللَّهِ قَدْ أَتَى بِقُوَّةٍ."</p>
<p>• <i>The Divine Liturgy of St. John Chrysostom continues as usual.</i></p>	
<p>THE DISMISSAL</p>	<p>الختم</p>
<p>Priest: May He Who rose from the dead for our salvation, Christ our true God, through the intercessions of His all-immaculate and all-</p>	<p>الكاهن: أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِي، يَا مَنْ قَامَ مِنَ بَيْنِ الْأَمْوَاتِ لِأَجْلِ خَلَاصِنَا، بِشَفَاعَاتِ أُمَّكَ</p>

<p>blameless holy Mother; by the might of the Precious and Life-giving Cross—as we now celebrate its Elevation—by the protection of the honorable Bodiless Powers of Heaven; at the supplication of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-laudable apostles; of our father among the saints, John Chrysostom, archbishop of Constantinople, whose Divine Liturgy we have now celebrated; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; of Saint N., the patron and protector of this holy community; of the holy and righteous ancestors of God, Joachim and Anna; of the Martyrs Sophia and her daughters Faith, Love and Hope, 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>الْقَدِيسَةِ الْكَلِيَّةِ الطَّهَارَةِ وَالْبَرِيَّةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي - الَّذِي نُقِيمُ تَذْكَارَ رَفْعِهِ الْيَوْمَ - وَبِطِلْبَاتِ الْقُوَاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوحَنَّا الْمَعْمَدَانَ؛ وَالْقَدِيسِينَ الْمَشْرَفِينَ الرَّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوحَنَّا الذَّهَبِيِّ الْفَمِّ رَئِيسِ أَسَاقِفَةِ الْقِسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ؛ وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَانَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ؛ وَالْقَدِيسِ (ة) (فُلَان، فُلَانة) شَفِيعِ (ة) وَحَامِي (ة) هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصَّدِيقِينَ يُوَاكِمَ وَحَنَّةَ جَدِّي الْمَسِيحِ الْإِلَهِيِّ؛ وَالْقَدِيسَةَ الشَّهِيدَةَ صُوفِيَا وَبَنَاتِهَا إِيمَانَ وَرَجَاءَ وَمَحَبَّةً، اللّوَاتِي نُقِيمُ تَذْكَارَهُنَّ الْيَوْمَ، وَجَمِيعِ قَدِيسِيكَ، اِرْحَمْنَا وَخَلِّصْنَا 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>الكاهن: بِصَلَوَاتِ آبَائِنَا الْقَدِيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ الْهُنَا اِرْحَمْنَا وَخَلِّصْنَا.</p>
<p>Choir: Amen.</p>	<p>الجوق: آمين.</p>
<p><i>These texts have been prepared by the Department of Liturgics of the Antiochian Archdiocese</i> Portions of the Archdiocesan Service Texts include texts from <i>The Menaion</i>, <i>The Great Horologion</i>, <i>The Pentecostarion</i>, <i>The Octoechos</i>, and <i>The Psalter of the Seventy</i>, which are Copyright © Holy Transfiguration Monastery, Brookline, Massachusetts, and are used with permission. All rights reserved. These works may not be further reproduced, beyond printing out a single copy for personal non-commercial use, without the prior written authorization of Holy Transfiguration Monastery.</p>	
<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 Elevation of the Holy Cross in Arabic for this service.</p>	



St. George Antiochian Orthodox Church

BYZANTINE MUSIC CLASSES

We invite everyone from ages 10+ who is interested in learning Byzantine notation to participate in our chanting classes on Mondays from 7:00-9:00pm, starting Sept 18th.

Level 1 - no prerequisite

Level 2 - successful completion of Level 1

We will also be using this time to practice for the Nativity Concert, so if you wish to participate, come out and join us!

Contact Alexa Ishac at alexa.ishac@gmail.com or (647) 960-6963 or the Church office at (905) 731-7210 to register or for more info.



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>



**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>





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.



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.



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

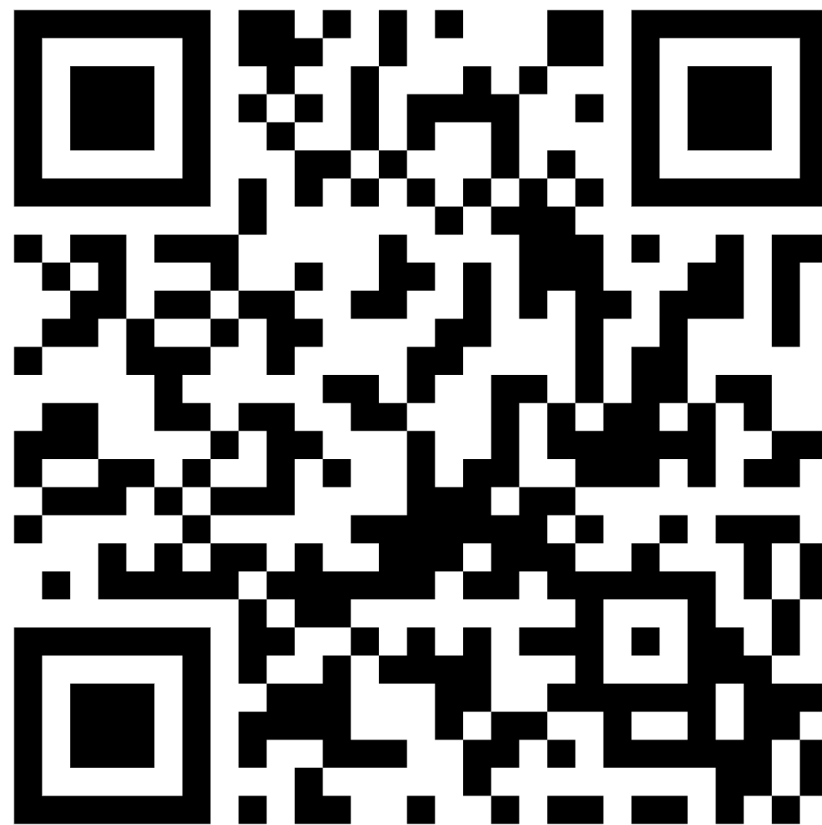


Saturday 30

CONFESSIONS 4:00 PM
GREAT VESPERS 5:00 PM

**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



The Feast of the Cross

By Metropolitan Georges (Khodr)

On the fourteenth of September the churches celebrate the Elevation of the Cross. It goes without saying that Christians do not worship the wood of the Cross, and they only put it in their churches when there is an icon, that is a drawing, of Christ on it. Every mention of the Cross during worship brings us back to the one who died on it. Why do we have this feast? There are two types of Christian feasts: Feasts of concepts, like the Nativity and Easter, and feasts celebrating historical events to which a theological concept has been attached.

What we call the Elevation of the Cross commemorates first of all the discovery of the Savior's Cross buried under the ground of Golgotha where he died. It was discovered by Helene, mother of the Emperor Constantine, who built the Church of the Resurrection and the Church of the Cradle. The wood of the Cross was placed in the Church of the Resurrection until May 4, when the Persians stole it during the time following their occupation of Jerusalem. In 628, after defeating the Persians the Emperor Heraclius returned it to the Holy City. The Church elevated the Cross before the faithful, and the feast began. The Cross was divided into very tiny pieces and was distributed to believers throughout the world, meaning that today it is mere relics for thousands of Christians.

The liturgical aspect of this feast is extremely beautiful in the Orthodox tradition. Before the liturgy, the priest raises the Cross above his head and lowers it to the ground five times, amidst lengthy chanting. After each believer kisses the cross, the priest gives him a flower that had been placed around the Cross while it was carried in the procession that brought it to the table where the veneration takes place.

With varying levels of liturgical pomp and splendor, all Christians express their faith, not only with words and hymns, but also with symbols, to the point that it could be said that eastern liturgy is a kind of religious theater in which there are various art forms, prostrations, bows, and motions such as making the sign of the cross over the face and chest. In worship there is also water, bread, wine, oil, flowers, crowns for the bride and groom, oil and soil for a corpse, and robes of different colors according to the season, robes particular to each rank of clergy, icons and wall paintings, so that the faithful feel that they are giving glory to God with their souls

YAM DOECUNY PRESENTS:



Q&A TIME!

ASK SAYEDNA
ALEXANDER

Wednesday
SEPTEMBER 20th
@6:30pm EST

On Zoom

Meeting ID: 858 2797 4608

and their bodies together—this is because of their belief in the resurrection of the body.

There is a necessary tangible quality that you have to know in order to understand Christianity as it was embodied in the first millennium—and everything we do today existed in the first millennium. You should understand people as they understand themselves.

You can accept Christ's death or you can reject it, I won't debate you. However, if you want to coexist with Christians, you have to understand their profound faith in the Crucified One. You will not understand a single speck of their faith and you will not be able to love them unless you understand their secret, namely what profoundly motivates them, and you remain free to believe or disbelieve in the event of the crucifixion. All the warmth of love in Christianity has only come to them through the crucifixion of the Savior. All their prayer, the purity of some of them, their intellectual achievements east and west, the testimony of millions of martyrs, generation after generation, their abstinence and asceticism, all forgiveness and peace in the soul and loves that sacrifice to the point of death, all of this comes down to them from the Crucified One. If it were not for him, then Christianity would be just another Jewish sect.

There is nothing in their Gospel apart from this event, whatever the language or styles of the Gospels. Their language appears simple but their theological content is extremely complicated. It is based on the dialectic of Christ's death and resurrection, that is his glorious manifestation and his lordship over hearts.

This crucifixion is what makes Christianity a faith in a person named Jesus of Nazareth and not the basis for belief in books. The Nazarene did not write a single letter and his followers believe in him because he did and then rose. They wrote down the Gospels a few decades after his death (the fourth gospel after the year 90). Before they wrote them down, the single faith existed and the blood of the martyrs flowed not because of books but because of love for that person.

Through his passion, he became the high priest and took upon himself the sins of mankind in order to end them through the new life that he gives them through his entrance into the kingdom of death and his descent into hell, to the depth of the curse that affects all those who died before and after him. This is because "the wage of sin is death," which became the death of the Son of Man.

These pains that he bore are the pains of all people, their transgressions. He took them upon himself in order to save them from them. "In baptism buried with him to death so that just as Christ was raised from the dead, we too can walk in renewal of life."

However, before you receive eternal life, your condition is that of fallen, suffering man. This means that you too are crucified and you will not be saved from any cross that is put on your shoulders except through his cross and you will rise from the life you are into his life so that you can become a new creation. You did not invent suffering. It comes from this world that is under the power of the evil one. It causes you pain and anxiety until Christ's Resurrection falls upon you with repentance, which is you returning with all your wounds to his face. This is perfect faith, which spurs you on to hope and in love for Jesus, which it pours bountifully upon you so that you go to him and become a Paschal being.

"Let him who wants to follow me deny himself, take up his cross, and follow me." Christ does not put a cross on you. It comes to you from the circumstances of your existence on earth. If you bear it, you will become a heavenly person. This is why the Feast of the Exaltation of the Cross has always been your path. Every day you are burdened and every day the Resurrection lifts your burdens from you.

From this vantage point, this feast extends through you every day. Do the children who light fires on the evening of this day know that they are thus called to carry light to the world, to become people of the Resurrection? Does that reflect their identity?

The Feast of the Exaltation of the Cross is nothing else but a love story, the greatest love story in history because it was written in blood. It is the marriage of the Savior with all humanity. His beloved is not limited to the Christian groups. It is purified mankind, from all corners of the earth. It is his body, that is his being, baptized in water or baptized in the Spirit. Those who believe in Jesus believe in love and all people are their beloved because all people come from Christ in one way or another and by his blood he carries them to his Father and his Spirit, so that God may be all in all.

Originally published September 10, 2011.