

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

<u>DAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
19	Fadieh Solulin	20
19	Zarif Baghdli	16
20	Harold Hinn	2
20	Jabra Issa Fahel	41
20	Constandi Hinn	40
20	Hilda Sarraf	20
20	Anestas Hamawi	18
20	Salem Emdanat	18
21	Mary Kabi	46
21	Raefe Ibrahim	25
21	Linda Choueri	18
22	Linda Khoury	31
22	Najla Kort	30
23	Evelyn Chamandy	21

- **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 **George Abou-Saleh** offered by his wife **Najat**, his children **Nabil, Aida, Randa, Lena** and their families. May his memory be eternal!
The coffee hour is offered today in loving memory of **George Abou-Saleh** by his family.
- **40 days memorial service** for **Samir Nino** offered by his son **Moni Nino** and his family. May his memory be eternal!
- **One-Year memorial service** for **Janet Al-Hin** offered by **her children** and their families. May her memory be eternal!
The coffee hour is offered today in loving memory of **Janet Al-Hin** by her family.

CONGRATULATIONS

- Holy Bread is offered for the good health of **Sidney and Noon Abboud** on the occasion of **churching** their new baby boy **Xavier Abboud**. May God Bless them!

ETERNAL LIGHT

- **Sep 24:** In loving memory of **Rosei Kanawaty** from her family.
- **Oct 1:** In loving memory of **Munir Muasher** from his wife Shadia Muasher and family.
- **Oct 1:** In loving memory of **Rosei Kanawaty** from her family.
- **Oct 8:** In loving memory of **Rosei Kanawaty** from her family.
- **Oct 15:** In loving memory of **Rosei Kanawaty** from her family.
- **Oct 22:** In loving memory of **Rosei Kanawaty** from her family.
- **Sep 23:** In loving memory of **Ernest Younes** from his family.
- **Oct 15:** In loving memory of **Yvonne Younes** from her family.

SUNDAY-SCHOOL REGISTRATION 2023-2024

- **Please see the attached QR code for registration.**

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 24, 2023**TONE 7 / EOTHINON 5****PROTO-MARTYR THEKLA, EQUAL-TO-THE-APOSTLES & FIRST SUNDAY OF LUKE
VENERABLE SILOUAN OF ATHOS**

- *During the Little Entrance, chant the Resurrectional Apolytikion. The Eisodikon (Entrance Hymn) is "O come, let us worship... save us, O Son of God, Who art risen from the dead..." After the Little Entrance, chant these hymns in the following order:*

RESURRECTIONAL APOLYTIKION IN TONE SEVEN	أبوليتيكيون القيامة باللحن السابع
Thou didst shatter death by Thy Cross, Thou didst open paradise to the thief; Thou didst turn the sadness of the ointment-bearing women into joy. And didst bid Thine Apostles proclaim a warning, that Thou hast risen O Christ, granting to the world the Great Mercy.	حَطَمْتَ بِصَلِيبِكَ الْمَوْتَ، وَفَتَحْتَ لِلصَّ الْفِرْدَوْسَ، وَحَوَّلْتَ نَوْحَ حَامِلَاتِ الطِّيبِ، وَأَمَرْتَ رُسُلَكَ أَنْ يَكْرِرُوا، بِأَنَّكَ قَدْ قُمْتَ أَيُّهَا الْمَسِيحُ إِلَهُ، مَانِحاً الْعَالَمَ الرَّحْمَةَ الْعَظْمَى.
APOLYTIKION OF ST. THEKLA THE PROTO-MARTYR IN TONE THREE (By Cyril, Patriarch of Constantinople, 1813)	أبوليتيكيون للقديسة تقلا باللحن الثالث
O glorious Thekla, companion of Paul the divine, thou wast enflamed with the love of thy Creator, by the teaching of the divine preacher. Thou didst despise the passing earthly pleasures, and offered thyself to God as an acceptable and pleasing sacrifice, disregarding all suffering. Intercede with Christ thy Groom to grant us His Great Mercy.	أَيُّهَا الْمَجِيدَةُ تَقْلَا، يَا رَفِيقَةَ بُولُسَ الْإِلَهِيِّ. لَمَّا أَلْتَهَبْتَ بِحُبِّ خَالِقِكَ، مِنْ تَعَالِيمِ الْكَارِزِ الْإِلَهِيِّ، أَزْدَرَيْتِ الْأَرْضِيَّاتِ الرَّائِلَةَ، وَقَدَّمْتِ نَفْسَكَ لِلَّهِ ضَحِيَّةً مُقَدَّسَةً مَقْبُولَةً، غَيْرَ خَائِفَةٍ مِنَ الْعَذَابَاتِ. فَأَبْتَهِلِي إِلَى الْمَسِيحِ إِلَهُ خَتِّكَ، أَنْ يَمُنَحَنَا الرَّحْمَةَ الْعَظْمَى.
APOLYTIKION OF ST. SILOUAN OF ATHOS IN TONE FOUR	أبوليتيكيون للقديس سلوان الآثوسي باللحن الرابع
By prayer thou didst receive Christ as thy teacher in the way of humility, and the Spirit bore witness to salvation in thy heart. Wherefore, all peoples called unto hope rejoice in this day of thy memorial, O sacred Father Silouan. Pray unto Christ our God for the salvation of our souls.	بِصَلَوَاتِكَ أَقْبَلْتِ الْمَسِيحَ كَمَثَلِ مُعَلِّمِكَ، عَلَى سِكَّةِ التَّوَّاضُعِ. وَالرُّوحُ الْقُدُسُ شَهِدَ فِي قَلْبِكَ لِخَلَاصِكَ. لِذَلِكَ كُلُّ الشُّعُوبِ الْمَدْعُودَةِ إِلَى الْخَلَاصِ تَفْرَحُ وَتُعِيدُ لِتَذَكَرِكَ. فَيَا أَيُّهَا الْأَبُ سِلْوَانُسُ، تَشَفَّعْ إِلَى الْمَسِيحِ إِلَهُ، فِي خَلَاصِ نَفُوسِنَا.
<ul style="list-style-type: none"> • <i>Now sing the apolytikion of the patron saint or feast of the temple.</i> 	
ORDINARY KONTAKION IN TONE TWO	قِنْدَاقُ بِاللْحَنِ الثَّانِي
O protection of Christians that cannot be put to shame, mediation unto the Creator most constant, O despise not the suppliant voices of	يَا شَفِيعَةَ الْمَسِيحِيِّينَ غَيْرَ الْخَازِيَةِ، الْوَسِيطَةَ لَدَى الْخَالِقِ غَيْرِ الْمَرْدُودَةِ، لَا تُعْرِضِي عَنِّ أَصْوَاتِ

<p>those who have sinned; but be thou quick, O good one, to come unto our aid, who in faith cry unto thee: Hasten to intercession, and speed thou to make supplication, thou who dost ever protect, O Theotokos, them that honor thee.</p>	<p>طَلِبَاتِنَا نَحْنُ الْخَطَاةَ، بَلْ تَدَارِكِنَا بِالْمَعُونَةِ بِمَا أَنْكَ صَالِحَةَ، نَحْنُ الصَّارِحِينَ إِلَيْكَ بِإِيمَانٍ: بَادِرِي إِلَى الشَّفَاعَةِ وَأُسْرِعِي فِي الطَّلِبَةِ، يَا وَالِدَةَ الْإِلَهِ، الْمُتَشَفِّعَةَ دَائِمًا بِمُكْرَمِيكَ.</p>
<p>THE EPISTLE (For St. Thekla)</p>	<p>الرسالة (للقديسة تقلا)</p>
<p><i>God is wondrous among His saints. Bless ye God in the congregations.</i></p> <p>The Reading from the Second Epistle of St. Paul to St. Timothy. (3:10-15)</p> <p>Timothy, my son, you have observed my teaching, my conduct, my aim in life, my faith, my patience, my love, my steadfastness, my persecutions, my sufferings, what befell me at Antioch, at Iconium, and at Lystra. What persecutions I endured! Yet from them all, the Lord rescued me. Indeed, all, who desire to live a godly life in Christ Jesus will be persecuted, while evil men and impostors will go on from bad to worse, deceivers and deceived. But as for you, continue in what you have learned and have firmly believed, knowing from whom you learned it and how from childhood you have been acquainted with the sacred writings, which are able to instruct you for salvation through faith in Christ Jesus.</p>	<p>عَجِيبٌ هُوَ اللَّهُ فِي قَدِيسِيهِ. فِي الْمَجَامِعِ بَارِكُوا اللَّهَ.</p> <p>فَصَلُّ مِنْ رِسَالَةِ الْقَدِيسِ بُولُسِ الرَّسُولِ الثَّانِيَةِ إِلَى تِيموثَاوَسِ.</p> <p>يَا وَلَدِي تِيموثَاوَسَ إِنَّكَ قَدْ اسْتَقْرَيْتَ تَعْلِيمِي وَسِيرَتِي وَقَصْدِي وَإِيمَانِي وَأَنَاتِي وَمَحَبَّتِي وَصَبْرِي. وَاضْطَهَادَاتِي وَالْأَمِي وَمَا أَصَابْتَنِي فِي إِنْطَاكِيَةِ وَأَيْقُونِيَةِ وَلِسْتَرَةَ. وَأَيَّةَ اضْطَهَادَاتٍ احْتَمَلْتُ وَقَدْ أَنْقَذَنِي الرَّبُّ مِنْ جَمِيعِهَا. وَجَمِيعُ الَّذِينَ يُرِيدُونَ أَنْ يَعِيشُوا بِالتَّقْوَى فِي الْمَسِيحِ يَسُوعِ يُضْطَهَدُونَ. أَمَّا الْأَشْرَارُ وَالْمَغْوُونَ مِنَ النَّاسِ فَيَزْدَادُونَ شَرًّا مُضَلِّينَ وَمُضَلَّلِينَ. فَاسْتَمِرِّي أَنْتِ عَلَى مَا تَعَلَّمْتَهُ وَأَيَقَنْتِ بِهِ عَالِمًا مِمَّنْ تَعَلَّمْتِ. وَأَنْتِ مُنْذُ الطُّفُولِيَةِ تَعْرِفُ الْكُتُبَ الْمُقَدَّسَةَ الْقَادِرَةَ أَنْ تُصَيِّرَكَ حَكِيمًا لِلْخَلَاصِ بِالْإِيمَانِ بِالْمَسِيحِ يَسُوعِ.</p>
<p>THE GOSPEL (For the First Sunday of Luke)</p>	<p>الإنجيل (للأحد الأول من لوقا)</p>
<p>The Reading from the Holy Gospel according to St. Luke. (5:1-11)</p> <p>At that time, Jesus was standing by the lake of Gennesaret. And He saw two boats by the lake; but the fishermen had gone out of them and were washing their nets. Getting into one of the boats, which was Simon's, Jesus asked him to put out a little from the land. And He sat down and taught the people from the boat. And when Jesus had finished speaking, He said to Simon, "Put out into the deep and let down your nets for a catch." And Simon answered, "Master, we</p>	<p>فَصَلُّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ لُوقَا الْإِنْجِيلِيِّ الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ.</p> <p>فِي ذَلِكَ الزَّمَانِ، فِيمَا يَسُوعُ وَقَفَ عِنْدَ بُحَيْرَةِ جَنْيسَارَتِ، رَأَى سَفِينَتَيْنِ وَاقِفَتَيْنِ عِنْدَ شَاطِئِ الْبُحَيْرَةِ، وَقَدْ انْحَدَرَ مِنْهُمَا الصَّيَّادُونَ يَغْسِلُونَ الشَّبَاكَ. فَدَخَلَ إِحْدَى السَّفِينَتَيْنِ، وَكَانَتْ لِسِمْعَانَ، وَسَأَلَهُ أَنْ يَتْبَاعِدَ قَلِيلًا عَنِ الْبَرِّ، وَجَلَسَ يُعَلِّمُ الْجُمُوعَ مِنَ السَّفِينَةِ. وَلَمَّا فَرَغَ مِنَ الْكَلَامِ، قَالَ لِسِمْعَانَ: "تَقَدَّمْ إِلَى الْعُمُقِ وَالْقُوا شَبَاكَكُمْ لِلصَّيْدِ."</p>

toiled all night and took nothing! But at Thy word I will let down the nets.” And when they had done this, they enclosed a great shoal of fish; and as their nets were breaking, they beckoned to their partners in the other boat to come and help them. And they came and filled both the boats, so that they began to sink. But when Simon Peter saw it, he fell down at Jesus’ knees, saying, “Depart from me, for I am a sinful man, O Lord.” For he was astonished, and all that were with him, at the catch of fish, which they had taken; and so also were James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, “Do not be afraid; henceforth you will be catching men.” And when they had brought their boats to land, they left everything and followed Him.

فَأَجَابَ سِمَعَانُ وَقَالَ لَهُ: "يَا مُعَلِّمُ، إِنَّا قَدْ تَعَبْنَا اللَّيْلَ كُلَّهُ وَنَمْ نَصَبْنَا شَبِيئًا، وَلَكِنْ بِكَلِمَتِكَ أُلْفِيَ الشَّبَكَةُ." فَلَمَّا فَعَلُوا ذَلِكَ، اخْتَارُوا مِنَ السَّمَكِ شَبِيئًا كَثِيرًا حَتَّى تَخَرَّقَتْ شَبَكَتُهُمْ. فَأَشَارُوا إِلَى شُرَكَائِهِمْ فِي السَّفِينَةِ الْأُخْرَى أَنْ يَأْتُوا وَيُعَاوَنُوهُمْ. فَأَتُوا وَمَلَأُوا السَّفِينَتَيْنِ حَتَّى كَادَتَا تَغْرَقَانِ. فَلَمَّا رَأَى ذَلِكَ سِمَعَانُ بَطْرُسُ، خَرَّ عِنْدَ رُكْبَتَيْ يَسُوعَ قَائِلًا: "أَخْرِجْ عَنِّي يَا رَبُّ، فَإِنِّي رَجُلٌ خَاطِيٌ." لِأَنَّ الْإِنْذِهَالَ اعْتَرَاهُ هُوَ وَكُلُّ مَنْ مَعَهُ لِصَيْدِ السَّمَكِ الَّذِي أَصَابُوهُ. وَكَذَلِكَ يَعْقُوبُ وَيُوَحْنَا ابْنَا زَبْدَى اللَّذَانِ كَانَا رَفِيقَيْنِ لِسِمَعَانَ. فَقَالَ يَسُوعُ لِسِمَعَانَ: "لَا تَخَفْ، فَإِنَّكَ مِنَ الْآنَ تَكُونُ صَيَادًا لِلنَّاسِ." فَلَمَّا بَلَغُوا بِالسَّفِينَتَيْنِ إِلَى الْبَرِّ، تَرَكُوا كُلَّ شَيْءٍ وَتَبِعُوهُ.

• The Divine Liturgy of St. John Chrysostom continues as usual.

THE DISMISSAL

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 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 holy, glorious and right-victorious Proto-martyr Thekla, equal-to-the-Apostles; and Venerable Silouan of Athos, whose memory we celebrate today, and of all the saints:

الختم

الكاهن: أَيُّهَا الْمَسِيحُ الْهُنَا الْحَقِيقِي، يَا مَنْ قَامَ مِنَ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمِّكَ الْكَلِيَّةِ الطَّهَارَةِ وَالْبَرِيَّةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّالِبِ الْكَرِيمِ الْمُحْيِي؛ وَبِطَلَبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَامِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوَحْنَا الْمَعْمَدَانِ؛ وَالْقَدِيسَيْنِ الْمُشْرِفَيْنِ الرَّسُلِ الْجَدِيرَيْنِ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوحَنَّا الذَّهَبِيِّ الْقَمِ رَيْسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِنْمَةِ الشَّرِيفَةِ، وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشَّحِينَ بِاللَّهِ؛ وَالْقَدِيسِ (ة) (فُلَانِ، فُلَانَةَ) شَفِيعِ(ة) وَحَامِيِ(ة) هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصِّدِّيقِينَ جَدِّي الْمَسِيحِ الْإِلَهِي، يُوَاكِيمَ وَحَنَّةَ؛ وَالْقَدِيسَةَ الْعَظِيمَةَ فِي الشَّهِيدَاتِ وَالْمُعَادِلَةِ الرَّسُلِ تَقْلَا، وَالْبَارَّ سِلْوَانَ الْآتُوسِي، الَّذِينَ نَقِيمُ تَذَكَارَهُمَا الْيَوْمَ، وَجَمِيعِ

have mercy on us and save us, forasmuch as He is good and loveth mankind.	قَدِّيسِيكَ، ارْحَمْنَا وَخَلِّصْنَا بِمَا أَتَّكَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.
Priest: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.	الكاهن: بِصَلَوَاتِ آبَائِنَا الْقَدِّيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهْنَا، ارْحَمْنَا وَخَلِّصْنَا.
Choir: Amen.	الجوقة: آمين.
<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</i>, <i>The Great Horologion</i>, <i>The Pentecostarion</i>, <i>The Octoechos</i>, <i>The Triodion-Holy Week</i>, and <i>The Psalter of the Seventy</i>, which are Copyright © Holy Transfiguration Monastery, Brookline, Massachusetts, and are used with permission. All rights reserved. These works may not be further reproduced, beyond printing out a single copy for personal non-commercial use, without the prior written authorization of Holy Transfiguration Monastery.</p>	
<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 Ss. Thekla and Silouan in Arabic for this service.</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

ST. GEORGE BASKETBALL

BASKETBALL
★ **TOURNAMENT** ★
2023

Saturday, October 21, 2023
9:00AM – 5:00PM

St. George Antiochian Orthodox Church Centre
9116 Bayview Ave, Richmond Hill, ON L4B 3R9

Refereed
games

Up to 8
players
per team

Spectators
are
welcome

Admission:
\$25 per
person

Registration Deadline: Saturday, October 7, 2023

To register your team contact:
Edmond Farah | 416-454-8397 | edmond.farah1@gmail.com

LIFE CHAIN



WHAT IS LIFE CHAIN?

Life Chain is a public witness to the sanctity of life, which takes place annually across North America, typically on the first Sunday of October. Participants peacefully gather for an hour at a local intersection. They pray silently for an end to abortion and for those harmed by this injustice, while holding non-graphic signs with messages like:

- Abortion Kills Children
- Abortion Hurts Women
- Adoption: The Loving Option
- Life: The First Inalienable Right

THE PRO-LIFE VIEW

1. It's wrong to kill innocent human beings
2. Abortion kills innocent human beings
3. Therefore, abortion is wrong

It's a scientific fact that a new human being is created at the moment of fertilization. Regardless of age or ability, all human beings are equally deserving of human rights, the most fundamental of which is the right to life. In the face of a crisis pregnancy, the solution is to relieve the crisis by caring, not killing.



DID YOU KNOW?

- Canada is the only democratic country in the world with zero protection for the preborn.
- Neither the 1988 *R.v.Morgentaler* decision nor the *Canadian Charter of Rights and Freedoms* establishes a "right" to abortion.
- Canadian taxpayers spend hundreds of millions of dollars funding abortion domestically and abroad.
- Almost 300 abortions happen every day in Canada - around 100,000/year.
- Since 1969, there have been over 4 million abortions in Canada.
- Almost a third of Canadian women over 45 are post-abortive.

RESOURCES

Pregnant or post-abortive? Need help?

Choice42 choice42.com

OptionLine [1-800-712-4357](tel:1-800-712-4357)
optionline.org

Sisters of Life [416-463-2722](tel:416-463-2722)
sistersoflife.org

Aid to Women [416-921-6016](tel:416-921-6016)
info@aidtowomen.ca



[/campaignlifetv](https://www.youtube.com/channel/UCBp11Dm211C31D8z1333333)



campaignlifecoalition.com/life-chain



[@campaignlife](https://twitter.com/campaignlife)



lifechain@clife.ca



[/campaignlifecoalition](https://www.facebook.com/campaignlifecoalition)



1-800-730-5358 or
(416) 204-9749

Campaign Life Coalition Presents

LIFE CHAIN

JOIN THOUSANDS ACROSS CANADA STANDING UP AGAINST
ABORTION IN A PEACEFUL, PRAYERFUL DEMONSTRATION!



SUNDAY, OCTOBER 1, 2023

2:00 - 3:00 pm

YOUR INTERSECTION: St. George Orthodox Church
9116 Bayview Avenue, Richmond Hill, ON

CONTACT: Ted Alexopoulos
416-823-0884 or ted.alexopoulos@rogers.com

WWW.CAMPAIGNLIFECOALITION.COM/LIFECCHAIN



LIFECCHAIN@CLIFE.CA



[/CAMPAIGNLIFECOALITION](https://www.facebook.com/CAMPAIGNLIFECOALITION)



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SAINT EMMELIA MINISTRIES
NORTH 2023 HOMESCHOOL
CONFERENCE

Be Renewed

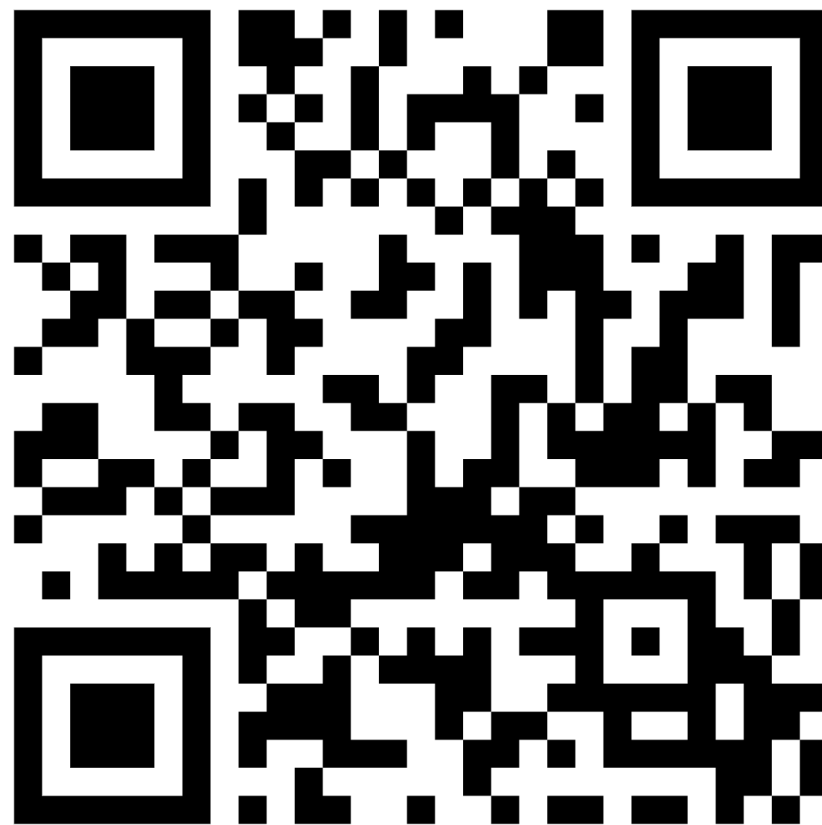
WITH KEYNOTE

Fr. Noah Bushelli

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

Visit saintemmeliaministries.com/NORTH-2023
for more information!

Registration coming soon.





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>





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.



الكاهن بحسب فكر المطران جورج خضر

المتروبوليت سابا (اسبر)

قدّم صاحب السيادة المتروبوليت سابا إسبر سلسلة أحاديث من ثلاثة أجزاء حول تعاليم أحد آباءه الروحيين بعنوان: "الكاهن في فكر المطران جورج خضر". تدخلنا هذه السلسلة إلى فكر أحد عمالقة كنيسة أنطاكية، يقوم فيها المطران سابا بدراسة عظات المطران جورج (المذكورة في الهوامش) حول الكهنوت. ننشر هنا الجزء الأول من السلسلة.

على خطى آباء الكنيسة، وتحديداً الذهبيّ الفم، يرى المطران جورج في الكاهن سفير المسيح. وبينما يتكلم الذهبيّ الفم على لياقة هذا السفير بمن يمثله، يشدّد المطران جورج على احتجاب السفير الشخصي أمام قيامه بدوره المطلوب من سفارته. "فالسفير في الدول إنسان مندوب ليس له كلمة من ذاته، وما له موقف من ذاته. إنما يعمل مخلصاً لمن انتدبه، وينقل الكلمات التي فُوض بنقلها ولو كان له شعور آخر وتحليل آخر عن أحوال الدولة التي أرسل إليها. ولو قادته رؤيته للأمور أن يقول شيئاً غير الذي كلف به، فليس له هذا وتلغى سفارته"¹ على هذا المثال يحمل الكاهن "تفويض الإنجيل" "بمسؤولية كاملة."²

فتبليغ الكلمة الإلهية من دون إضافة شيء عليها. "لأنه ليس لإنسان من زيادة يقولها عن الكلمة الإلهية. هو يشرحها، يفهمها لكي يفسرها، يذوقها، يحيها مع الذين تعاقبوا على خدمة السرّ، ولكنّ آباءنا ما ادّعوا أنهم أضافوا شيئاً على كلمة الله."³

لذا ترى المطران جورج في عظاته الموجهة إلى الإكليريكين الجدد يشدد على أمرين لازمين في نظره لتبليغ الكلمة الإلهية: المعرفة والطهارة الشخصية.

والمعرفة تقتضي انكباباً على القراءة وطلباً للعلم . الكاهن لا يعطي من عندياته، بل ما قد تسلمه وعاشه بدوره. "لن تقدر على أن تبليغ أحداً شيئاً ما لم تتراقص كلمات الله في ذهنك وتصيح هي

¹ نحن سفراء المسيح

² المقال ذاته

³ تحفظ نفسك من الأصنام

مطرباتك، أي أن الكلمة تلتهب بالحب فتُسمع،^٤ "لأن الكلمة لا تتلى".^٥ يسلم الكاهن ذاته للمسيح كلياً، حتى لا يبقى فيه شيء من شهوة وتحيز ووسوسة، ولا تؤثر فيه عاطفة بشرية ولو كانت نبيلة. "كيف تعطيهم وأنت صفر اليدين."^٦

عندما يتكلم المطران جورج على المعرفة والعلم يدوي صوته صرخات عالية "لماذا نحتكر وحدنا الجهل؟ الخدمة تأتي من المعرفة... الأرثوذكس لا يقرأون... أحسب أن الرعية يحتاجون إلى المعرفة..."^٧ ويستعير كلمات الرسول بولس دوماً "عكف على القراءة حتى مجيئي".^٨

والمعرفة عنده تبطل. يحتاج طالب المعرفة إلى أن يطرح مباحج وتسليات وشهوات كثيرة من أجل أن يتفرغ لتحصيل العلم. "ادخل في تقشف المعرفة."^٩ لأن ليس المطلوب "معرفة بسيطة بل معرفة تفسيرية."^{١٠} والمعرفة تعني إعمال العقل "نحن ما استغنيا عن عقولنا. نحن رواد فهم، ويجب أن نعطي جواباً عن كل من سألنا حتى ندرك أعماق الثقة التي لنا بالله."^{١١}

إلى ذلك يكشف المطران فرح المعرفة فيقول "لست أعرف بعد القداسة فرحاً يوازي أو يضاهي فرح المعرفة."^{١٢} ولا تقوته أخطارها. لذا تراه ينبه هذا إلى أن الكبرياء كامنة في العلم... فحذار من كبرياء العلماء،^{١٣} ويقول لذلك: "ومن تجاربك كثرة العلم. فقد تقضي ساعات بين الكتب تستمتع بالإلهيات والمؤمنون حولك عطاش إلى تعزية."^{١٤}

فالمعرفة والعلم ليسا هدفاً عنده رغم لزومهما الشديد للكاهن بل هما من أجل "معرفة الدنيا وهي كتاب الله. إذ لولا الله لما همتنا المعرفة."^{١٥}

الكلمة لا تتلى ولكنها ترى جرحاً في الصميم؛

^٥ المقال ذاته

^٦ إن الكمال هو السعي إلى الكمال

^٧ انتقاء الكاهن، الخدمة تأتي من المعرفة، أنت ما تحب

^٨ الراعي الصالح يبذل نفسه عن الخراف، لا رعية إلا بالكلمة، كن في معية القديسين، سيطر على الناس بالتواضع، ادخل في تقشف المعرفة، أنت سيد

بسبب المسيح، أنت ما تحب،

^٩ ادخل في تقشف المعرفة

^{١٠} إذا شئت لنفسك سلطة فستكون سلطة الحب

^{١١} المقال ذاته

^{١٢} ابق راهباً بعد أن أمسيت كاهناً

^{١٣} احفظ نفسك من الأصنام

^{١٤} إلى الأب الياس عودة

^{١٥} ابق راهباً بعد أن أمسيت كاهناً

"فكل ما يكتسبه الكاهن من علم ليس بشيء ما لم يضعه في خدمة السيد"^{١٦}. "والرعية يجب أن تعرف وأن تتجو بالمعرفة."^{١٧}

قد يبدو لقارئ الكتاب أن المطران جورج لا يشدد على التقوى والعبادات إذ لا يتردد صداها كثيراً على لسانه في كلماته التوجيهية. لكنه سرعان ما يدرك خطأه عندما يقرأ تلك الصرخة الأليمة: "لم أفهم يوماً لماذا لا يكون العالم قادراً على التقوى"^{١٨} ويراه في مواضع عديدة يطلب التقوى من كل مسيحي فكيف بالكاهن. التقوى والعبادات البهية في كنيسة من البديهيّات الأولية التي لا يرى نفسه مضطراً حتى إلى الكلام عنها. فعنده "نحن قوم صلاة... والكاهن آتٍ من المسيح إلى الناس وليس العكس... يجب أن تعود الكنيسة إلى ما كانت عليه في الألف الأولى كنيسة صلاة ومعرفة."^{١٩}

حسّه المرهف لدور الكنيسة الأساس يجعله يفضلاً إلى كل ضروري كما إلى التجارب التي قد تنتج منه عندما لا يفتح الكاهن على روح الله بطهارة. فلا العبادات البهية بنظره تكفي الكاهن عن طلب المعرفة، ولا الخدمة المؤسسية تؤدي حتماً إلى خدمة الإنجيل.

كتب لي عشية رسامتي أسقف ينبهني: "ولكونك نشأت على الهندسة قد تحسّ أن كل ما عندنا يجب أن يقوم على نظام وترتيب وأن كنيسة العصر يجب أن تدخل في منطق المؤسسة. أنا لا أنكر بعضاً من هذا ولكن أعلم أن الأشياء كلها بما فيها أشياء الكنيسة يرصف بعضها إلى البعض فتلتصق النظم والاداريات وتستدر الاموال للخير ومع ذلك تكون الجماعة جافة. أفهم الفارق بين ما خص هذا الدهر والدهر الآتي وأنت إنسان الدهر الآتي."^{٢٠}

ألا هنا يقول عمق معنى الكنيسة ورسالتها وروحيتها!؟

نُشر في الأصل ٢٠٠٩.

^{١٦} لا تفتخر بما وهبت

^{١٧} أنت سيد بسبب المسيح

^{١٨} إلى الأب سابا اسبر

^{١٩} من يبصر المسيح في مجده يخدم، إن الكمال إنما هو السعي إلى الكمال

^{٢٠} إلى الأب سابا اسبر

YAM DOECUNY PRESENTS:



Q&A TIME!

ASK SAYEDNA
ALEXANDER

Wednesday
SEPTEMBER 20th
@6:30pm EST

On Zoom

Meeting ID: 858 2797 4608

The Priest, According to Metropolitan Georges (Khodr)

By Metropolitan Saba (Isper)

His Eminence Metropolitan Saba Isper once presented a three-part lecture based on the teachings of one of his spiritual fathers. "The Priest, According to Metropolitan Georges (Khodr)" delves into the mindset of one of the giants of the Church of Antioch. Metropolitan Saba surveys the sermons (listed in the footnotes) of Metropolitan Georges about the priesthood. The first part is presented here.

Following in the footsteps of the Church Fathers, specifically St. John Chrysostom, Metropolitan Georges Khodr envisions the priest as Christ's ambassador. While Chrysostom discusses the ambassador's propriety of whom he represents, Metropolitan Georges emphasizes the need for the priest to veil his own persona and fully embrace his assigned role. "An ambassador is a delegate who does not speak on his own behalf or take personal positions. Instead, he faithfully conveys the message entrusted to him, even if he has differing opinions or evaluations about the country where he was assigned. If his own perception leads him to express views different from his mission, then his authority is revoked, for he has no such privilege."¹ According to this analogy, the priest bears the "delegation of the gospel" with utmost responsibility.²

Thus, the divine word is delivered without any additions. "No one has anything to add to the divine word. Priests are tasked with explaining and understanding the word, interpreting it, savoring it, and living it alongside those who serve the sacraments. However, our Fathers never claimed that they had added anything to the word of God."³

In his sermons addressing the new clerics, Metropolitan Georges underscores two essential prerequisites, in his view, for conveying the divine word: knowledge and personal purity.

Knowledge demands a devotion to reading and continuous education. A priest does not share from his own ideas but from what he has received and internalized. "You cannot effectively convey anything to anyone until the words of God dance in your mind and hold you in rapture, meaning that the word should be ignited with love

¹ We are Christ's Ambassadors

² *Ibid.*

³ Preserving Yourself from Idols

to be heard.”⁴ “For the word is not merely recited.”⁵ The priest surrenders himself entirely to Christ, eliminating any traces of lust, bias, or obsession, and is not affected by any human emotion, even of noble nature. So, “how can you offer when you are empty-handed?”⁶

When Metropolitan Georges advocates for knowledge and education, he laments saying, “Why do we monopolize ignorance? Service (*diakonia*) is born from knowledge... Orthodox Christians do not read... Consider that parishes are in dire need of knowledge...”⁷ He frequently quotes the words of the Apostle Paul, “Until I come, devote yourself to reading” (1 Timothy 4:13).⁸

According to him, knowledge is akin to celibacy. Those who seek knowledge must forsake many joys, entertainments, and desires to dedicate themselves to learning. “Enter the austerity of knowledge.”⁹ What is required is not “a knowledge that is simple, but rather interpretative.”¹⁰ Knowledge entails activating the mind. “We do not abandon our minds. We are pioneers in understanding and must provide answers to all queries, showcasing our profound trust in God.”¹¹

Metropolitan Georges reveals the joy of knowledge, asserting, “I cannot think of a joy equal to, or comparable with, the joy of knowledge, except sainthood.”¹² However, he does not overlook its perils. He cautions against the pride that can fester within knowledge, warning, “Beware of the pride of the scholar.”¹³ To them he says, “One of your trials is excessive education. You might spend hours among books engrossed in divine matters while the faithful around you are thirsty for consolation.”¹⁴

While knowledge and education are crucial, Metropolitan Georges emphasizes that they are not the priest's ultimate goals; they serve the “knowledge of the world, which is the Book of God. Without God, there is no interest in knowledge.”¹⁵

⁴ The Word is not Recited but Remains a Wound to the Core

⁵ *Ibid.*

⁶ Perfection is Pursuing Perfection

⁷ Choosing Priests; Service Comes from Knowledge; You are What You Love

⁸ The Good Shepherd Lays Down His Life for the Sheep; There is No Sheepfold without the Word; Be in the Communion of the Saints; Take Control of People through Humility; Enter into the Austerity of Abstinence; You are Master because of Christ; You are What You Love

⁹ Enter into the Austerity of Knowledge

¹⁰ If You Seek Authority, Let it be the Authority of Love

¹¹ *Ibid.*

¹² Remain a Monk after Becoming a Priest

¹³ Preserving Yourself from Idols

¹⁴ To Father Elias Audi

¹⁵ Remain a Monk after Becoming a Priest

“All the knowledge a priest acquires would be futile unless it is employed in the service of the Master.”¹⁶ “The parish must be enlightened and saved through knowledge.”¹⁷

At first glance, readers might think that Metropolitan Georges doesn't stress piety and worship, as these themes are not frequent in his sermons. However, this misconception dissipates when one encounters his passionate lament: “I fail to comprehend why the scholar is incapable of piety.”¹⁸ In numerous instances, Metropolitan Georges calls for piety from every Christian, including priests. Piety and profound worship are foundational principles in his church, requiring no elaborate exposition. “We are a people of prayer. The priest comes from Christ to the people, not the other way around. The church must return to its roots, becoming a church of prayer and knowledge.”¹⁹

Metropolitan Georges’ delicate sense of the Church's primary role makes him vigilant to every necessity and the trials that may arise when priests do not open themselves to the Spirit of God in purity. In his view, magnificent worship alone cannot replace the pursuit of knowledge, nor do institutional services automatically lead to the service of the Gospel.

On the eve of my ordination, Metropolitan Georges wrote to me, cautioning, “Due to your engineering background, you might tend to emphasize order and structure in all things, and that the contemporary Church should adapt to the institutional logic. While I don't dismiss these aspects, I recognize that all elements, even within the Church, should be integrated to support one another, generating resources for good works. However, congregations can still remain spiritually parched. I understand the distinction between the present age and the age to come, while you are a man of the latter.”²⁰

In this reflection, isn't Metropolitan Georges eloquently articulating the profound meaning of the Church, its mission, and spirituality?

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¹⁶ Do Not Brag about What You were Granted

¹⁷ You are Master Because of Christ

¹⁸ To Father Saba Isper

¹⁹ He Who Beholds Christ in His Glory, Serves; Perfection is Pursuing Perfection

²⁰ To Father Saba Isper