

الأحد 10 شباط 2019الحن الرابع، الإيوثينا الرابعة. السابع عشر لمتى.

الإنجيل (17 لمتى)

فَصَلِّ شَرِيفًا مِنْ بَشَارَةِ الْقَدِيسِ مَتَّى الْإِنْجِيلِيّ الْبَشِيرِ

(15:21-28) وَالتَّلمِيزِ الطَّاهِرِ.

في ذلك الرّمان، خرَج يسوع إلى نواحي صورَ وصنيدا. وإذا بإمرأةٍ كنعانيّةٍ قد خرَجَتْ مِنْ تِلْكَ النُّحُومِ وَصَرَخَتْ إِلَيْهِ قَائِلَةً: "إِرْحَمْنِي يَا رَبُّ! يَا ابْنَ دَاوُدَ، فَإِنَّ ابْنَتِي بِهَا شَيْطَانٌ يُعَذِّبُهَا جَدًّا!" فَلَمْ يُجِبْهَا بِكَلِمَةٍ. فَدَنَا تَلَامِيذُهُ وَسَأَلُوهُ قَائِلِينَ: "إِصْرَفْهَا فَإِنَّهَا تَصْبِيحُ فِي إِثْرِنَا". *فَأَجَابَ وَقَالَ لَهُمْ: "لَمْ أَرْسَلْ إِلَّا إِلَى الْخِرَافِ الصَّنَالَةِ مِنْ بَيْتِ إِسْرَائِيلِ" * فَانْتِ وَسَجَدَتْ لَهُ قَائِلَةً: "أَعْنَتِي يَا رَبُّ". * فَأَجَابَ قَائِلًا: "لَيْسَ حَسَنًا أَنْ يُؤَخَذَ خُبْرُ النَّبِيِّينَ وَيُلْفَى لِلْكَلابِ". * فَقَالَتْ: "نَعَمْ يَا رَبُّ، فَإِنَّ الْكَلابَ أَيْضًا تَأْكُلُ مِنَ الْفُقَاتِ الَّذِي يَسْقُطُ مِنْ مَوَائِدِ رَبَائِبِهَا". * جِيئَنِيذِ اجَابَ يسوعُ وَقَالَ لَهَا: "يَا امْرَأَةُ، عَظِيمِ إِيمَانِكَ، فَلْيَكُنْ لِكَ كَمَا أَرَدْتُ". * فَشَوِيِبَتْ أَبْنَتْهَا مِنْ تِلْكَ السَّاعَةِ.

THE CANAANITE WOMAN: MATTHEW 15:21-28

Tyre is a city on the east of the Mediterranean Sea, in today's Lebanon, about 60 km North West of The Tiberias lake where Jesus used preached. People in Tyre were Gentiles. In Tyre, Jesus was in the midst of “strangers” to the Hebrews, the religious community to whom he addressed his message at the beginning of his ministry. The gentile Canaanite woman asked Jesus to save her daughter; she insisted, she did not stop, she followed him. Despite her painful experience and anxiety, she remained in a communication of faith with Jesus (are we doing the same during our painful and anxious experiences?). The disciples were bothered by her (aren't we bothered sometimes by the anxious experiences?). Jesus told her that he was sent “only” to the house of Israel; Saint Marc mentions that Jesus said that he was “*first*” sent to the “house of Israel” and that he added “Let the children be filled *first*” (Marc 7: 27); and small but crucial detail: Jesus's salvation is also for the gentiles, it is for all humanity.

The woman does not accept Jesus's answer; she criticizes it as “not fair” and insists, “Help me”. Jesus seems to have been compelled by her answer and insistence; the situation here echoes in some way that of the interaction he had with the women with the flow of blood who touched Jesus's garment and was healed, Jesus felt “that power had gone out of Him” (Marc 5: 27); in a sense, He was compelled to give answer to her faith in Him. Here the gentile woman's faith pushes Jesus to overcome his initial position and help her. The core message in the text is the same: the salvation brought by Jesus Christ is not exclusive to certain group of people but open to all. Indeed, Jesus praises the woman's faith as “great”. When Jesus was on the cross, another gentile will show a great faith in Him: the centurion who exclaimed “Truly this Man was the Son of God!” (Marc 15: 39). At that crucial moment when the Glory of God shined on the cross as a sacrificial love, a gentile declares his faith in Jesus Christ. Indeed, the Gospel (literally: “good news”) is offered to all.

To Christians from a pagan background of that time, to the Church at all times, and to us today, this message is deeply important: the “Good News” is offered to all, no community owns the “good news”, no community can claim Christ for itself only. We are required to continuously break the “borders” of our hearts, of our church, to be inclusive. The presence of Jesus in the midst of His church is a *responsibility* for Christians not a privilege: we must reflect His light so that it shines to all,; indeed, one doesn't “light a lamp and put it under a basket, but on a lampstand, and it gives light to all who are in the house” (Matthew 5: 15).

By his response and his words, Jesus is declaring that God is the Father of all people, that Jesus is the Savior of all people. This declaration remains true throughout time. No nationality and no group of believers owns Jesus. We must not imprison Jesus within our nationalities, language, culture, structures, habits, traditions, etc. nor should we identify Him with them; such attitude would be idolatrous and would bring us back to worship human made “things” that “have a mouth, but do not speak” (Psalms 115, 5). Unfortunately, many times we let the spirit of division work in us: “we” are from this national/cultural/language/sex/race/social status background, “they” are not!

Human constructs, such as language, culture and nation, might be good, but they are not to be identified with Jesus or His Church. Jesus is surely within His Church, but He is *not* to be equated with its structures; He remains free of it. Any attitude that tries to imprison Jesus within certain boundaries is idolatrous, is a “bad news”, a denial of Jesus Christ the incarnate son of God the Father of *all*, a denial of the “good news” that *is* Jesus Christ who died for *all* on the cross and resurrected “for the life of *the world*” (John 6: 51).

Christo El Morr

THE GOSPEL

(17TH OF MATTHEW)

THE READING FROM THE HOLY GOSPEL ACCORDING TO St. MATTHEW. (15:21–28)

AT THAT TIME, JESUS WENT TO THE DISTRICT OF TYRE AND SIDON. AND BEHOLD, A CANAANITE WOMAN FROM THAT REGION CAME OUT AND CRIED, “HAVE MERCY ON ME, O LORD, SON OF DAVID; MY DAUGHTER IS SEVERELY POSSESSED BY A DEMON.” BUT HE DID NOT ANSWER HER ONE WORD. AND HIS DISCIPLES CAME AND BEGGED HIM, SAYING, “SEND HER AWAY, FOR SHE IS CRYING AFTER US.” HE ANSWERED, “I WAS SENT ONLY TO THE LOST SHEEP OF THE HOUSE OF ISRAEL.” BUT SHE CAME AND KNELT BEFORE HIM, SAYING, “LORD, HELP ME.” AND HE ANSWERED, “IT IS NOT FAIR TO TAKE THE CHILDREN’S BREAD AND THROW IT TO THE DOGS.” SHE SAID, “YES, LORD, YET EVEN THE DOGS EAT THE CRUMBS THAT FALL FROM THEIR MASTER’S TABLE.” THEN JESUS ANSWERED HER, “O WOMAN, GREAT IS YOUR FAITH! BE IT DONE FOR YOU AS YOU DESIRE.” AND HER DAUGHTER WAS HEALED INSTANTLY.

CHURCH ETIQUETTE

THE IMPORTANCE OF PUNCTUALITY

THE TIME TO ARRIVE AT CHURCH IS BEFORE THE SERVICE STARTS. IF YOU ARRIVE AFTER THE DIVINE LITURGY BEGINS, TRY TO ENTER THE CHURCH QUIETLY AND OBSERVE WHAT IS HAPPENING. IF THE EPISTLE OR GOSPEL IS BEING READ OR THE LITTLE OR GREAT ENTRANCE IS TAKING PLACE, WAIT UNTIL IT IS FINISHED TO QUICKLY FIND A SEAT. IF FATHER IS GIVING THE SERMON, STAY IN THE BACK UNTIL HE HAS CONCLUDED. TRY NOT TO INTERRUPT THE LITURGY BY YOUR ENTRANCE. THE BEST WAY TO AVOID THIS SITUATION IS TO ARRIVE ON TIME.

LEAVING BEFORE DISMISSAL

LEAVING CHURCH BEFORE DISMISSAL DEPRIVES US OF A BLESSING. WORSHIP HAS A BEGINNING "BLESSED IS THE KINGDOM..." AND AN END "LET US DEPART IN PEACE..." TO LEAVE IMMEDIATELY AFTER COMMUNION IS TO TREAT THE CHURCH LIKE A RESTAURANT WHERE WE COME AND GO AS WE PLEASE.

TROPARION OF THE RESURRECTION IN TONE 4:

HAVING LEARNED THE JOYFUL MESSAGE OF THE RESURRECTION FROM THE ANGEL THE WOMEN DISCIPLES OF THE LORD CAST FROM THEM THEIR PARENTAL CONDEMNATION. AND PROUDLY BROKE THE NEWS TO THE DISCIPLES, SAYING: DEATH HATH BEEN SPOILED; CHRIST GOD IS RISEN, GRANTING THE WORLD GREAT MERCY.

TROPARION OF St. CHARALAMBOS IN TONE 4:

AN UNSHAKEN PILLAR OF THE CHURCH OF CHRIST GOD ART THOU, * AN EVER-RESPLENDENT LAMP, O CHARALAMPOS MOST WISE, WHICH SHINETH THROUGHOUT THE EARTH; * IN MARTYRIC CONTEST THOU HAST SHINED ON THE WHOLE WORLD, * AND THOU HAST DISPELLED THE MOONLESS NIGHT OF THE IDOLS. * NOW BOLDLY INTERCEDE THOU WITH CHRIST THAT WE MAY ALL BE SAVED.

ORDINARY KONTAKION IN TONE 2:

O PROTECTION OF CHRISTIANS THAT CANNOT BE PUT TO SHAME, MEDIATION UNTO THE CREATOR MOST CONSTANT, O DESPISE NOT THE SUPPLIANT VOICES OF 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.

THE EPISTLE

(FOR THE SAINT)

THE RIGHTEOUS SHALL REJOICE IN THE LORD. |

O GOD, HEAR MY PRAYER.

THE READING FROM THE SECOND EPISTLE OF St. PAUL TO St. TIMOTHY. (2:1-10)

TIMOTHY, MY SON, BE STRONG IN THE GRACE THAT IS IN CHRIST JESUS; AND WHAT YOU HAVE HEARD FROM ME BEFORE MANY WITNESSES ENTRUST TO FAITHFUL MEN WHO WILL BE ABLE TO TEACH OTHERS ALSO. SHARE IN SUFFERING AS A GOOD SOLDIER OF CHRIST JESUS. NO SOLDIER ON SERVICE GETS ENTANGLED IN CIVILIAN PURSUITS, SINCE HIS AIM IS TO SATISFY THE ONE WHO ENLISTED HIM. AN ATHLETE IS NOT CROWNED UNLESS HE COMPETES ACCORDING TO THE RULES. IT IS THE HARD-WORKING FARMER WHO OUGHT TO HAVE THE FIRST SHARE OF THE CROPS. THINK OVER WHAT I SAY, FOR THE LORD WILL GRANT YOU UNDERSTANDING IN EVERYTHING. REMEMBER JESUS CHRIST, RISEN FROM THE DEAD, DESCENDED FROM DAVID, AS PREACHED IN MY GOSPEL, THE GOSPEL FOR WHICH I AM SUFFERING AND WEARING FETTERS LIKE A CRIMINAL. BUT THE WORD OF GOD IS NOT FETTERED. THEREFORE, I ENDURE EVERYTHING FOR THE SAKE OF THE ELECT, THAT THEY ALSO MAY OBTAIN SALVATION IN CHRIST JESUS WITH ITS ETERNAL GLORY.

طروبارية القيامة بالحن الرابع:

إِنَّ تَلْمِيذَاتِ الرَّبِّ تَعَلَّمْنَ مِنَ الْمَلَائِكَةِ الْكَرَزِ بِالْقِيَامَةِ الْبَهِيحِ، وَطَرَحْنَ الْقَضَاءَ الْجَدِيَّ، وَخَاطَبْنَ الرَّسُلَ مُفْتَجِرَاتٍ وَقَائِلَاتٍ: سُبِّحِ الْمَوْتُ وَقَامَ الْمَسِيحُ الْإِلَهُ، وَمَنَحَ الْعَالَمَ الرَّحْمَةَ الْعَظْمَى.

طروبارية خرلامبوس بالحن الرابع:

لَقَدْ ظَهَرَتْ أَيُّهَا الْحَكِيمُ خِرَالْمَبُوسُ كَعَمُودٍ لِكُنْيَسَةِ الْمَسِيحِ غَيْرِ مَمْتَرٍ غَزَعٍ وَمِصْباحًا لِلْعَالَمِ مُسْتَدِيمِ الْإِنَارَةِ، تَسْطَعُ فَتْرِيْلُ دُجَى الْأَصْنَامِ، يَا مَغْبُوطُ، بِالِاسْتِشْهَادِ. لِذَا تَشْفَعُ بِدَالَةِ إِلَى الْمَسِيحِ فِي خِلَاصِنَا.

طروبارية رقاد السيدة بالحن الأول:

في ميلادِكَ حَفَظْتَ الْبَتُولِيَّةَ وَصَنَّتْهَا، وَفِي رُقَادِكَ مَا أَهْمَلْتَ الْعَالَمَ وَتَرَكَتَهُ يَا وَالِدَةَ الْإِلَهُ. لِأَنَّكَ انْتَقَلْتَ إِلَى الْحَيَاةِ، بِمَا أَنَّكَ أُمُّ الْحَيَاةِ. فَبِشْفَاعَاتِكَ، أَنْذِي مِنَ الْمَوْتِ نَفْسَنَا.

القدداق العمومي بالحن الثاني:

يا شَفِيعَةَ الْمَسِيحِيِّينَ الْغَيْرِ الْخَازِيَةِ، الْوَسِيطَةَ لَدَى الْخَالِقِ غَيْرِ الْمَرْدُودَةِ، لَا تُعْرِضِي عَنْ أَصَوَاتِ طَلِبَاتِنَا نَحْنُ الْخَطَاءُ، بَلْ تَدَارِكِينَا بِالْمَعُونَةِ بِمَا أَنَّكَ صَالِحَةٌ، نَحْنُ الصَّارِخِينَ إِلَيْكَ بِلِيْمَانٍ: بِادْرِي إِلَى الشِّفَاعَةِ وَأَسْرِعِي فِي الطَّلِبَةِ، يَا وَالِدَةَ الْإِلَهُ، الْمُتَشَفِّعَةَ دَائِمًا بِمُكْرَمِيكَ.

الرسالة (للقديس)

يَهْرُخِ الصِّدِّيقُ بِالرَّبِّ. اسْتَمِعْ يَا اللَّهُ لَصَوْتِي.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولْسِ الرَّسُولِ السَّائِيَةِ إِلَى تِيْمُوثَاوَسِ.

يا وَلَدِي تِيْمُوثَاوَسِ، تَقَوَّى فِي الْبَعْمَةِ الَّتِي فِي الْمَسِيحِ يَسُوعِ* وَمَا سَمِعْتَهُ مِنِّي لَدَى شُهُودٍ كَثِيرِينَ، اسْتَوْدِعْهُ أَنَا سَأَ أَمْنَاءَ كُفْوًا لِأَنْ يُعَلِّمُوا آخَرِينَ أَيْضًا* احْتَمِلِ الْمَشَقَّاتِ كَجُنْدِيٍّ صَالِحٍ لِيَسُوعِ الْمَسِيحِ* لَيْسَ أَحَدٌ يَتَجَنَّدُ فَيْرْتَبِكُ بِهَمُومِ الْحَيَاةِ، وَذَلِكَ لِيُرْضِي الَّذِي جَنَدَهُ* وَأَيْضًا، إِنْ كَانَ أَحَدٌ يُجَاهِدُ، فَلَا يَبَالُ الْإِكْلِيلِ مَا لَمْ يُجَاهِدْ جِهَادًا شَرْعِيًّا* وَجِبُّ أَنْ الْحَارِثِ الَّذِي يَتَعَبُ أَنْ يَشْتَرِكَ فِي الْأَثْمَارِ أَوْلًا* إِفْهَمْ مَا أَقُولُ. فَليُؤْتِكَ الرَّبُّ فَهْمًا فِي كُلِّ شَيْءٍ* أَذْكَرُ أَنْ يَسُوعِ الْمَسِيحِ، الَّذِي مِنْ نَسْلِ دَاوُدَ، قَدْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ عَلَى حَسَبِ إِنْجِيلِي* الَّذِي احْتَمِلْتُ فِيهِ الْمَشَقَّاتِ حَتَّى الْقُبُورِ كَمُجْرِمٍ، إِلَّا أَنَّ كَلِمَةَ اللَّهِ لَا تُفْقَدُ* فَلِذَلِكَ أَنَا أَصْبِرُ عَلَى كُلِّ شَيْءٍ مِنْ أَجْلِ الْمُخْتَارِينَ، لِكَيْ يَحْصُلُوا هُمْ أَيْضًا عَلَى الْخِلَاصِ الَّذِي فِي الْمَسِيحِ يَسُوعِ، مَعَ الْمَجْدِ الْأَبَدِيِّ.

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SUNDAY FEB 10TH, 2019

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WE THANK GOD FOR THE BLESSINGS THAT HE HAS BESTOWED UPON OUR CHURCH. WE HAVE THE OPPORTUNITY TO ACQUIRE PEWS AT A PRICE OF \$2500 EACH. IF YOU WOULD LIKE TO DONATE TOWARD THE PURCHASE OF A PEW PLEASE CALL FATHER ELIAS AYOUB (647) 463.9333. A TAX RECEIPT WILL BE ISSUED FOR THE DONATION. ANY QUESTIONS CAN BE DIRECTED TO FATHERELIASAYOUB@HOTMAIL.COM

ALL DONATIONS WILL BE RECOGNIZED IN OUR DONOR WALL.

BOARD MEMBERS

REV. DN. ELIAS SHOMALI;
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JEAN SINANIOS; JOSE MAALOUF; TAMER AZIZ; TONI HADDAD.

ANNOUNCEMENTS

Come Join us for
**ST. MARY'S MISSISSAUGA
YOUNG ADULTS PARTY**

Dinner - Dance \$50

FRIDAY, FEB 15TH
Starting @ 7:30 PM

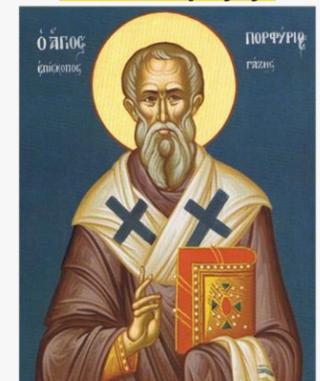
At St. George's Church
9116 Bayview Ave, Richmond Hill

Invitation is open to all Christian young adults (19-35-)

Hosted by:
St. Mary's Antiochian Orthodox Church in Mississauga

For tickets, please contact your church's young adult leaders.

Saint Porphyry



Saint Porphyrius, Archbishop of Gaza, was born about the year 346 at Thessalonica. He went to Jerusalem on pilgrimage to the holy places, and to venerate the Life-Creating Cross of the Lord (September 14), then he moved into a cave in the Jordanian wilderness for prayer and ascetic deeds. Saint Porphyrius upheld Christianity in Gaza to the very end of his life, and guarded his flock from the vexatious pagans. Through the prayers of the saint numerous miracles and healings occurred. The holy archpastor guided his flock for twenty-five years, and reposed in 420 at an advanced age.

V. REV. FR. ELIAS AYOUB | FATHERELIASAYOUB@HOTMAIL.COM | (647) 463.9333 | DEACON ELIAS SHOMALI

OFFICE: 905.766.1542 | WWW.SAINTMARYSMISSISSAUGA.COM

VESPERS: SATURDAYS 5:00 PM | MATINS: SUNDAYS 9:00 AM | DIVINE LITURGY: SUNDAYS 10:15 AM

SAINT MARY'S ANTIOCHIAN ORTHODOX CHURCH MISSISSAUGA | 280 TRADERS BLVD E, MISSISSAUGA, ON L4Z 1W7