



كنيسة القديس جاورجيوس الأنطاكية الأرثوذكسية

St. George Antiochian Orthodox Christian Church

125 Kohanza Street
Danbury, CT 06811

“And the Disciples were first called Christians in Antioch”. Acts 11:26

The V. Rev. Fr. George M. Al-Dehneh, Pastor

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Liturgical Services

Confessions heard: 4:30 – 5:00 P.M. Saturday (or by appointment)

Great Vespers at 5:00 P.M. Saturday

Orthros (Matins) Service at 9:00 A.M. Sunday Morning

Divine Liturgy at 10:00 A.M. Sunday Morning

Church School (September - June) following Holy Communion

Feast Days Liturgy at 7:00 P.M. on the Eve of the Feast

Sunday, August 06, 2017

We welcome you to our Church today. Our Sunday service is the Divine Liturgy at which the Sacrament of Holy Communion is celebrated. While all are welcome to attend this service, we ask that you refrain from coming to receive this Sacrament unless you are of the Orthodox faith and are properly prepared through prayer, fasting and the Sacrament of Confession.

THE SYNAXARION

On August 6 in the Holy Orthodox Church, we commemorate the divine Transfiguration of our Lord, God and Savior Jesus Christ.

Verses: Tabor was glorified above earth's every region, when it looked upon God's nature shining in glory. On the sixth, Christ transformed His form as a man.

This glorious event is recorded in the Gospels of Mark (9:2-13), Luke (9:28-36 in Orthros) and Matthew (17:1-9 in Liturgy). In the third year of His preaching, the Lord Jesus often spoke to His disciples of His approaching passion and His Glorious Resurrection. So that His impending passion would not totally weaken His disciples, the All-wise Savior wanted to show them His divine glory before His passion on the Holy Cross. (This is why we sing the Katavasias of the Holy Cross on this day.) For that reason, He took Peter, James and John with Him and went out at night to Mount Tabor. The Lord took only three disciples on Tabor because the Lord did not want to leave the unworthy Judas alone at the foot of the mountain so that the betrayer would not, by that, justify his betrayal. Our Lord was transfigured on a mountain and not in a valley to teach us two virtues: love of labor and godly-thoughts. For, climbing to the heights required labor and height represents the heights of our thoughts, i.e., godly-thoughts. Moses and Elijah appeared in order to destroy the erroneous thought of the Jews that the Christ is one of the prophets; that is why He appears as a King above the prophets and that is why Moses and Elijah appear as His servants. Until then, our Lord manifested His divine power many times to the disciples but, on Mount Tabor, He manifested His divine nature. This vision of His Divinity and the hearing of the heavenly witness about Him as the Son of God would serve the disciples in the days of the Lord's passion, in strengthening of an unwavering faith in Him and His final victory. Unto Christ God be glory and dominion unto the ages. Amen.

Divine Liturgy Variables on August 06, 2017 **The Transfiguration of Our Lord Jesus Christ**

THE EISODIKON (ENTRANCE HYMN) OF THE FEAST

For with Thee is the fountain of life, and in Thy light shall we see light. Save us, O Son of God, Who wast transfigured on Mount Tabor, who sing to Thee. Alleluia.

APOLYTIKION OF THE TRANSFIGURATION IN TONE SEVEN

When, O Christ our God, Thou wast transfigured on the mountain, Thou didst reveal Thy glory to Thy Disciples in proportion as they could bear it. Let Thine everlasting light also enlighten us sinners, through the intercessions of the Theotokos. O Thou Bestower of light, glory to Thee.

- **Do NOT** sing the Apolytikion of the patron saint or feast of the temple.

KONTAKION OF THE TRANSFIGURATION IN TONE SEVEN

Thou wast transfigured on the mount, and Thy Disciples, in so far as they were able, beheld Thy glory, O Christ our God; so that, when they should see Thee crucified, they would remember that all Thy suffering was voluntary, and could declare to all the world that Thou art truly the effulgent Splendor of the Father.

THE EPISTLE

(For the Transfiguration)

O Lord, how manifold are Thy works; in wisdom hast Thou made them all.

Bless the Lord, O my soul.

The Reading from the Second Epistle of St. Peter. (1:10-19)

Brethren, be the more zealous to confirm your call and election, for if you do this you will never fall; so there will be richly provided for you an entrance into the eternal kingdom of our Lord and Savior Jesus Christ. Therefore, I intend always to remind you of these things, though you know them and are established in the truth that you have. I think it right, as long as I am in this body, to arouse you by way of reminder, since I know that the putting off of my body will be soon, as our Lord Jesus Christ showed me. And I will see to it that after my departure you may be able at any time to recall these things. For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty. For when He received honor and glory from God the Father and the voice was borne to Him by the Majestic Glory, "This is My Beloved Son, with Whom I am well pleased," we heard this voice borne from heaven, for we were with Him on the holy mountain. And we have the prophetic word made surer. You will do well to pay attention to this as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts.

THE GOSPEL

(For the Transfiguration)

The Reading from the Holy Gospel according to St. Matthew. (17:1-9)

At that time, Jesus took with Him Peter and James and John his brother, and led them up a high mountain apart. And He was transfigured before them, and His face shone like the sun, and His garments became white as light. And behold, there appeared to them Moses and Elijah, talking with Him. And Peter said to Jesus, "Lord, it is well that we are here; if Thou wilt, I will make three booths here, one for Thee and one for Moses and one for Elijah." He was still speaking, when lo, a bright cloud overshadowed them, and a voice from the cloud said, "This is My Beloved Son, with Whom I am well pleased; hear Him." When the disciples heard this, they fell on their faces, and were filled with awe. But Jesus came and touched them, saying, "Rise, and have no fear." And when they lifted up their eyes, they saw no one but Jesus only. And as they were coming down the mountain, Jesus commanded them, "Tell no one the vision, until the Son of man is risen from the dead."

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

The Blessing of the Grapes

Will be done after "Blessed be the Name of the Lord" on the solea.

+++ PRAY FOR THEIR HEALTH +++

Please remember our ill parishioners, especially Mary Zmary (Maefair Nursing Home); Michael Aberisk Pope John Paul II Rehabilitation Center). Please call Fr. George if you know of someone who would like a phone call or visit.



Candle Offerings



Please Note: All Candle requests must be given to Fr. George before Noon on Tuesday in order for them to be included in Sunday's Bulletin. This is also true for any announcements for the bulletin. Thank You.)

5 DAY VOTIVE CANDLES ARE OFFERED FOR THE HEALTH OF:

Mary Jane Rodgers by Bill & Linda Shallah.

Mary Jane Rodgers by Dr. & Mrs. Fred Kayal.

5 DAY VOTIVE CANDLES ARE OFFERED IN BELOVED MEMORY OF:

- John and George Beylouni by Jeanette Beylouni.
- George Farris by Nancy Farris.
- Raymond Beylouni by Jeanette Beylouni.
- Michelle Kayal by Her Family.
- Fried Sayegh by Nawal Sayegh.
- Maureen Wright by George & Phyllis Chaber.
- Michelle Kayal by Niddal & Rita El Khoury.
- Michelle Kayal by her family.

PLEASE NOTE: If you are calling in or e-mailing your candle requests, please make your checks payable to St. George Church earmarked “Candles” or include a note with your donation.

Services and Events

The Paraklesis Service With the Little Supplicatory Canon
To the Most Holy Theotokos.

Tuesday, August 01 at 7:00 P.M.

Sunday, August 06, 2017

Matins at 9:00 A.M. / Divine Liturgy at 10:00 A.M.

Divine Liturgy for the Feast of the Dormition

Monday, August 14 at 7:00 P.M.

Ladies Corner

Coffee Hour Sponsors

Please contact Joan Chaber James and Fr. George before you place your name on the calendar on the bulletin board next to the kitchen in the Church Hall if you would like to sponsor a coffee hour. Please let them also know if you need to change your coffee hour date! Please **DO NOT** write your name on a calendar date without first checking with Joan and Father.

Just a reminder—Those who are sponsoring coffee hour are also responsible for baking or purchasing the Holy Bread for the Divine Liturgy that morning. Fr. George needs the bread Saturday night as he performs the Proskomedia Service early Sunday morning before Matins. If you are unable to bake bread for “your Sunday”, bread can be purchased from our Ladies Society for \$10.00. If you have the names of living or departed loved ones that you would like Fr. George to remember during the Proskomedia Service and the Great Entrance, or if you would like a Trisagion Service, please give Fr. George their names when you bring the bread to church. If you haven’t sponsored a coffee hour during the past year, please consider helping us.

AUGUST

- 06 - L. Kayal.
- 13 -
- 20 -
- 27 -

OCTOBER

- 01 -
- 08 -
- 15 -
- 22 -
- 29 -

SEPTEMBER

- 03 - Nancy Farris
- 10 - Church School
- 17 -
- 24 -

NOVEMBER

- 05 -
- 12 -
- 19 -
- 26 -



**** Please remember that when it is your Coffee Hour, you are responsible for cleaning up the hall and kitchen and please remember to take any leftovers home with you so that they do not spoil in the Church Kitchen refrigerator.**

Coffee Hour Sponsors Needed

We all enjoy the coffee hour and fellowship following the Divine Liturgy. This special time gives us the opportunity to see our fellow parishioners, catch up on the weeks' goings on, maybe set-up organization meetings, or just visit with everyone. To continue with this lovely custom, we need the support of all our families in the parish. So, please consider sponsoring a coffee hour. It doesn't have to be anything elaborate, just a little something to "break our fast."

Thank you,

St. George Ladies Society

THE DORMITION FAST

Begins on Tuesday, August 1st, 2017 and lasts through Monday, August 14th. The traditional fasting discipline is observed **(NO meat, poultry, dairy products, eggs, fish, wine and olive oil on weekdays, but with Katalysis for wine and olive oil on Saturdays and Sundays)**. There is Katalysis for fish, wine and oil on the feast of the Holy Transfiguration on August 06.

The Paraklesis Service **With the Little Supplicatory Canon To the Most Holy Theotokos** **As sung during the Dormition Fast**

The Paraklesis Service is served during times of tribulation, but also during the Dormition Fast. In the Dormition Fast, the Little and Great Paraklesis Canons can be chanted in alternating sequence from day to day. We begin this sequence with the Little Paraklesis, except when August 01 falls on Sunday. We do not chant the Paraklesis on any Saturday evening and also not on the Paramon of the Feast of Transfiguration (i.e., in the evening on August 05).

Dormition of our Most Holy Lady Theotokos, the Mother of God and Ever-Virgin Mary



Commemorated on August 15

After the Ascension of the Lord, the Mother of God remained in the care of the Apostle John the Theologian, and during his journeys, She lived at the home of his parents, near the Mount of Olives. She was a source of consolation and edification both for the Apostles and for all the believers. She told them about miraculous events: The Annunciation, the seedless and undefiled Conception of Christ born of Her, about His early childhood, and

about His earthly life. Like the Apostles, She helped plant and strengthen the Christian Church by Her presence, Her discourse and Her prayers.

The reverence of the Apostles for the Most Holy Virgin was extraordinary. After the receiving of the Holy Spirit on the day of Pentecost, the Apostles remained at Jerusalem for about ten years attending to the salvation of the Jews, and wanting to see the Mother of God and hear Her Holy words. Many of the newly-enlightened in the Faith even came from faraway lands to Jerusalem, to see and to hear the All-Pure Mother of God.

At the time of Her Blessed Falling Asleep, the Most Holy Virgin Mary was again at Jerusalem. Her fame as the Mother of God had already spread and had aroused many of the envious and the spiteful against Her. They wanted to make attempts on Her life; but God preserved Her from enemies.

Day and night, She spent her time in prayer. The Most Holy Theotokos went often to the Holy Sepulcher of the Lord, and offered up fervent prayer. More than once, enemies of the Savior sought to hinder Her from visiting this Holy place, and they asked the High Priest for a guard to watch over the Grave of the Lord. The Holy Virgin continued to pray right in front of them, yet unseen by anyone.

In one such visit to Golgotha, the Archangel Gabriel appeared to Her and announced Her approaching departure from this life to eternal life. In pledge of this, the Archangel gave Her a palm branch. With these heavenly tidings, the Mother of God returned to Bethlehem with the three girls attending Her (Sepphora, Abigail, and Jael). She summoned Righteous Joseph of Arimathea and the other disciples of the Lord, and told them of Her Impending Repose.

The Most Holy Virgin also prayed that the Lord would have the Apostle John come to Her. The Holy Spirit transported him from Ephesus, setting him in that very place where the Mother of God lay. After the prayer, the Most Holy Virgin offered incense, and John heard a voice from Heaven, closing Her prayer with the word "Amen." The Mother of God took it that the voice meant the speedy arrival of the Apostles and the Disciples and the holy Bodiless Powers.

The faithful, whose number by then was impossible to count, gathered together, wrote St. John of Damascus, like clouds and eagles, to listen to the Mother of God. Seeing one another, the Disciples rejoiced, but in their confusion, they asked each other why the Lord had gathered them together in one place. St. John the Theologian, greeting them with tears of joy, said that the time of the Virgin's repose was at hand.

Going in to the Mother of God, they beheld Her lying upon the bed, and filled with spiritual joy. The Disciples greeted Her, and they told her how they had been carried miraculously from their places of preaching. The Most Holy Virgin Mary glorified God, because He had heard Her prayer and fulfilled Her heart's desire, and She began speaking about Her imminent end.

During this conversation, the Apostle Paul also appeared in a miraculous manner together with his disciples Dionysius the Areopagite, St. Hierotheus, St. Timothy and others of the Seventy Apostles. The Holy Spirit had gathered them all together so that they might be granted the blessing of the All-Pure Virgin Mary, and more fittingly to see to the burial of the Mother of the Lord. She called each of them to Herself by name, She blessed them and extolled them for their faith and the hardships they endured in preaching the Gospel of Christ. To each She wished eternal bliss, and prayed with them for the peace and welfare of the whole world.

Then came the third hour (9 A.M.), when the Dormition of the Mother of God was to occur. A number of candles were burning. The holy Disciples surrounded her beautifully adorned bed, offering praise to God. She prayed in anticipation of Her demise and of the arrival of Her Longed-for Son and Lord. Suddenly, the inexpressible Light of Divine Glory shone forth, before which the blazing candles paled in comparison. All who saw it were frightened. Descending from Heaven was Christ, the King of Glory, surrounded by hosts of Angels and Archangels and other Heavenly Powers, together with the souls of the Forefathers and the Prophets, who had prophesied in ages past concerning the Most Holy Virgin Mary.

Seeing Her Son, the Mother of God exclaimed: "My soul doth magnify the Lord, and my spirit hath rejoiced in God My Savior, for He hath regarded the low estate of His Handmaiden" (Luke 1:46-48) and rose from Her bed to meet

the Lord. She bowed down to Him, and the Lord bid Her enter into Life Eternal. Without any bodily suffering, as though in a happy sleep, the Most Holy Virgin Mary gave Her soul into the hands of Her Son and God.

A joyous angelic song then began. Accompanying the pure soul of the God-betrothed and with reverent awe for the Queen of Heaven, the angels exclaimed: "Hail, Full of Grace, the Lord is with Thee, blessed art Thou among women! For lo, the Queen, God's Maiden comes, lift up the gates, and with the Ever-Existing One, take up the Mother of Light; for through Her salvation has come to all the human race. It is impossible to gaze upon Her, and it is impossible to render Her due honor" (Stikherion on "Lord, I Have Cried"). The Heavenly gates were raised, and meeting the soul of the Most Holy Mother of God, the Cherubim and the Seraphim glorified Her with joy. The face of the Mother of God was radiant with the glory of Divine virginity, and from Her body there came a sweet fragrance.

Bewailing their separation from the Mother of God, the Apostles prepared to bury Her all-pure body. The Holy Apostles Peter, Paul, James and others of the Twelve Apostles carried the funeral bier upon their shoulders, and upon it lay the body of the Ever-Virgin Mary. St. John the Theologian went at the head with the resplendent palm-branch from Paradise. The other Saints and a multitude of the faithful accompanied the funeral bier with candles and censers, singing sacred songs. This solemn procession went from Sion through Jerusalem to the Garden of Gethsemane.

With the start of the procession there suddenly appeared over the all-pure body of the Mother of God and all those accompanying Her a resplendent circular cloud, like a crown. There was heard the singing of the Heavenly Powers, glorifying the Mother of God, which echoed that of the worldly voices. This circle of Heavenly singers and radiance accompanied the procession to the very place of burial.

When the procession reached the Garden of Gethsemane, amidst the weeping and the wailing began the last kiss to the all-pure body. Only towards evening were the Apostles able to place it in the tomb and seal the entrance to the cave with a large stone.

For three days, they did not depart from the place of burial, praying and chanting Psalms. Through the wise providence of God, the Apostle Thomas was not present at the burial of the Mother of God. Arriving late on the third day at Gethsemane, he lay down at the tomb and with bitter tears asked that he might be permitted to look once more upon the Mother of God and bid her farewell. The Apostles out of heartfelt pity for him decided to open the grave and give him the comfort of venerating the Holy relics of the Ever-Virgin Mary. Having opened the grave, they found in it only the grave wrappings and were thus convinced of the bodily ascent of the Most Holy Virgin Mary to Heaven.

On the evening of the same day, when the Apostles had gathered at a house to strengthen themselves with food, the Mother of God appeared to them and said: "Rejoice! I am with you all the days of your lives." This so gladdened the Apostles and everyone with them, that they took a portion of the bread, set aside at the meal in Memory of the Savior ("the Lord's Portion"), and they exclaimed: "Most Holy Theotokos, save us". (This marks the beginning of the rite of offering up the "Panagia" ("All-Holy"), a portion of bread in honor of the Mother of God, which is done at monasteries to the present day).

The sash of the Mother of God, and Her Holy garb, preserved with reverence and distributed over the face of the earth in pieces, have worked miracles both in the past and at present. Her numerous icons pour forth signs and healings, and Her Holy body, taken up to Heaven, bears witness to our own future life there. Her body was not left to the vicissitudes of the transitory world, but was incomparably exalted by its glorious ascent to Heaven.

“Most Holy Theotokos intercede with Christ our God to save our souls”