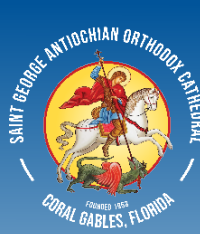


Saint George Antiochian Orthodox Cathedral

Sunday, July 9, 2023

The Weekly Bulletin



كاتدرائية القديس جاورجيوس للروم الأرثوذكس

الأحد ٩ تموز ٢٠٢٣

النشرة الأسبوعية



**FIFTH SUNDAY AFTER PENTECOST & FIFTH SUNDAY OF MATTHEW
HIEROMARTYR PANKRATIOS, BISHOP OF TAORMINA IN SICILY;
MARTYRS ANDREW AND PROBUS**

الأحد الخامس بعد العنصرة
القديس الشهيد في الكهنة بنكراتيوس التفرومييني

"The disciples were first called Christians in Antioch." Acts 11:26

The Weekly Bulletin is an official publication of Saint George Antiochian Orthodox Cathedral, Coral Gables, Florida.

The Orthodox Christian Faith proclaims the **Gospel of Jesus Christ**, the teachings of the Apostles, and the tradition and life of the living Church worldwide, free from error and distortion through worship, communion, witness, and service. We are one community of many in the **One, Holy, Catholic (Universal), and Apostolic Church** that has maintained, throughout the ages, a continuity of faith and love with the apostolic community—founded in **God the Father**, through **Jesus Christ**, and sustained by the **Holy Spirit. Visitor(s)**, please feel at home in prayer and worship. Only those practicing Orthodox Christians who have prepared themselves may approach the Chalice for Holy Communion. Everyone else is welcome to partake of the Blessed Holy Bread after the Divine Liturgy.

Cathedral Administrative and Organizational Body

The Most Reverend Metropolitan SABA, *Primate*

Antiochian Orthodox Archdiocese of North America

The Right Reverend Bishop NICHOLAS, *Diocesan Bishop*

Diocese of Miami and the Southeast

V. Rev. Archpriest Ayman Kfouf, *Cathedral Dean*



Brotherhood of the Noble Joseph:

V. Rev. Fr. Ayman Kfouf, *Pastor*

Sdn. Charles Khoury

Sdn. Elie Bardawil

Sdn. Sean Hatem

Sdn. Louis Hatem

Sdn. Hanna Soufia

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Dr. Don Shalhub, *Chanter*

Yamil Zacur, *Lead Usher*

All Choir Members and Ushers

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Douglas Ede, *Legal*

Jamal Habib, *Membership*

Lama Elhaj, *Property Usage*

Yamil Zacur, *Property Management*

Noura Soufia, *Public Relations/Web Master*

Nasser Soufia, *Vision and Development*

Orthodox Christian Arabic School

Reem Yazji, *Coordinator*

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Noura Soufia, *Member*

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Council ex officio Members:

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Yola Hayek, *Antiochian Women*

Noura Soufia, *Young Adult Fellowship*

Emma El Haj, *SOYO*

Zeina B. Farah, *Order of Saint Ignatius*

Tony Zammar, *Antiochian Men*

SOYO Advisory Team:

Hannan Mounayyer, *Lead Advisor*

Said Elhaj

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

CHANGES IN THE DIVINE LITURGY

تغييرات في القداس

At the beginning of the Divine Liturgy at 10:30 a.m., please turn to page 92 in the Red Service Book to follow along with the Divine Liturgy. Likewise, please follow along the inserts in this *Weekly Bulletin* for the changes in today's Divine Liturgy (SEE BELOW).

~ During the Little Entrance ~

Apolytikion of the Resurrection (Tone Four)

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.

إِنَّ تَلْمِيذَاتِ الرَّبِّ تَعَلَّمْنَ مِنَ الْمَلَائِكَةِ الْكَرَزَةِ بِالْقِيَامَةِ الْبَهِيحِ، وَطَرَحْنَ الْقَضَاءَ الْجَدِّيَّ، وَخَاطَبْنَ الرَّسُلَ مُفْتَخِرَاتٍ وَقَائِلَاتٍ: سَيِّ الْمَوْتِ وَقَامَ الْمَسِيحُ إِلَهُ، وَمَنَحَ الْعَالَمَ الرَّحْمَةَ الْعُظْمَى.

The Entrance Hymn for Ordinary Sundays (Tone Two)

*O come, let us worship and fall down before Christ, our King and our God. **Save us, O Son of God, who art risen from the dead; who sing to Thee. Alleluia.***

عِنْدَمَا انْحَدَرْتَ إِلَى الْمَوْتِ، أَيُّهَا الْحَيَاةُ الَّذِي لَا يَمُوتُ، حِينَئِذٍ أَمَتِ الْجَحِيمَ بِبَرَقِ لَاهُوتِكَ. وَعِنْدَمَا أَقَمَتِ الْأَمْوَاتُ مِنْ تَحْتِ الثَّرَى، صَرَخَ نَحْوَكُ جَمِيعُ الْقُوَّاتِ السَّمَاوِيِّينَ: أَيُّهَا الْمَسِيحُ إِلَهُ، مُعْطِي الْحَيَاةَ الْمَجْدُ لَكَ.

~ After the Little Entrance ~

Apolytikion of the Resurrection (Tone Four)

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.

إِنَّ تَلْمِيذَاتِ الرَّبِّ تَعَلَّمْنَ مِنَ الْمَلَائِكَةِ الْكَرَزَةِ بِالْقِيَامَةِ الْبَهِيحِ، وَطَرَحْنَ الْقَضَاءَ الْجَدِّيَّ، وَخَاطَبْنَ الرَّسُلَ مُفْتَخِرَاتٍ وَقَائِلَاتٍ: سَيِّ الْمَوْتِ وَقَامَ الْمَسِيحُ إِلَهُ، وَمَنَحَ الْعَالَمَ الرَّحْمَةَ الْعُظْمَى.

Apolytikion of St. George (Tone Four)

Since thou art a liberator and deliverer of captives, a help and support of the poor and needy, a healing physician of the sick, a contender and fighter for kings, O great among Martyrs, the victory-clad George; intercede with Christ God for the salvation of our souls. بما أَنَّكَ للمأسورين مُحرِّرٌ ومُعْتَقٌ، وللفُقراءِ والمَساكينِ عَاضِدٌ ونَاصِرٌ وللمَرَضَى طَبيبٌ وشَافٍ وعنِ المَؤمِنينَ مُكَافِحٌ ومُحَارِبٌ أَيها العَظيمُ في الشُّهداءِ جاورجيوسُ اللَّابِسُ الظَّفَرَ تَشَفِّعْ إلى المَسيحِ الإِلهِ في خَلاصِ نُفوسِنا.

Ordinary Kontakion (Tone Two)

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.

يا شَفيعةَ المَسيحيينَ غَيرِ الخَازيةِ، الوَسيطةَ لَدَى الخالِقِ غَيرِ المَرذُودةِ، لا تُعَرِّضِي عَنِ أَصواتِ طَلباتِنا نَحْنُ الخَطَاةُ، بَلْ تَدَارِكينا بالمَعونَةِ بما أَنَّكَ صالِحَةٌ، نَحْنُ الصارِخينَ إِلَيْكَ بِإيمانٍ: بادِرِي إلى الشَّفاعةِ وأَسرِعِي في الطَلبةِ، يا والِدَةَ الإِلهِ، المَتَشَفِّعةَ دائِماً مِمَّكُم.

How great are Thy works, O Lord!
In wisdom hast Thou made them all.
Bless the Lord, O my soul.

The Reading from the Epistle of St. Paul to the Romans. (10:1-10)

Brethren, my heart's desire and prayer to God for Israel is that it may be saved. I bear them witness that they have a zeal for God, but it is not enlightened. For, being ignorant of the righteousness that comes from God, and seeking to establish their own, they did not submit to God's righteousness. For Christ is the end of the law, that everyone who has faith may be justified. Moses writes that the man who practices the righteousness which is based on the law shall live by it. But the righteousness based on faith says: Do not say in your heart, "Who will ascend into Heaven?" (that is, to bring Christ down) or "Who will descend into the abyss?" (that is, to bring Christ up from the dead). But what does it say? The word is near you, on your lips and in your heart (that is, the word of faith which we preach); because, if you confess with your lips that Jesus is Lord and believe in your heart that God raised Him from the dead, you will be saved. For man believes with his heart and so is justified, and he confesses with his lips and so is saved.

ما أعظمَ أعمالَكَ يا رَبُّ! كُلُّهَا بِحِكْمَةٍ صَنَعْتَ.

بارِكِي يا نَفْسِي الرَّبَّ.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولْسِ الرَّسُولِ إِلَى أَهْلِ رومية.

يا إخوة، إِنَّ مَسَرَّةَ قَلْبِي وَطِلْبَتِي إِلَى اللَّهِ لِأَجْلِ إِسْرَائِيلَ هِيَ لِلْخَلَاصِ. لِأَنِّي أَشْهَدُ لَهُمْ أَنَّ لَهُمْ غَيْرَةً لِلَّهِ، وَلَكِنْ لَيْسَ حَسَبَ الْمَعْرِفَةِ. لِأَنَّهُمْ إِذْ كَانُوا يَجْهَلُونَ بِرَّ اللَّهِ، وَيَطْلُبُونَ أَنْ يُثْبِتُوا بِرَّ أَنْفُسِهِمْ، لَمْ يَخْضَعُوا لِبرِّ اللَّهِ. لِأَنَّ غَايَةَ النَّامُوسِ هِيَ الْمَسِيحُ لِبرِّ لِكُلِّ مَنْ يُؤْمِنُ. لِأَنَّ مُوسَى يَكْتُبُ فِي البرِّ الَّذِي بِالنَّامُوسِ: «إِنَّ الْإِنْسَانَ الَّذِي يَفْعَلُهَا سَيَحْيَا بِهَا». وَأَمَّا البرُّ الَّذِي بِالْإِيمَانِ فَيَقُولُ هَكَذَا: «لَا تَقُلْ فِي قَلْبِكَ: مَنْ يَصْعَدُ إِلَى السَّمَاءِ؟» أَيْ لِيُحْدِرَ الْمَسِيحَ، أَوْ: «مَنْ يَهْبِطُ إِلَى الْهَوَايَةِ؟» أَيْ لِيُصْعِدَ الْمَسِيحَ مِنَ الْأَمْوَاتِ. لَكِنْ مَاذَا يَقُولُ؟ «الْكَلِمَةُ قَرِيبَةٌ مِنْكَ، فِي فَمِكَ وَفِي قَلْبِكَ»، أَيْ كَلِمَةُ الْإِيمَانِ الَّتِي نَكْرِزُ بِهَا؛ لِأَنَّكَ إِنْ اعْتَرَفْتَ بِفَمِكَ بِالرَّبِّ يَسُوعَ، وَأَمَنْتَ بِقَلْبِكَ أَنَّ اللَّهَ أَقَامَهُ مِنَ الْأَمْوَاتِ، خَلَصْتَ. لِأَنَّ الْقَلْبَ يُؤْمِنُ بِهِ لِبرِّ، وَالْفَمَ يُعْتَرِفُ بِهِ لِلْخَلَاصِ.

The Reading from the Holy Gospel according to St. Matthew. (8:28-9:1)

At that time, when Jesus came to the country of the Gergesenes, two demoniacs met Him, coming out of the tombs, so fierce that no one could pass that way. And behold, they cried out, "What have we to do to Thee, O Son of God? Art Thou come here to torment us before the time?" Now a herd of many swine was feeding at some distance from them. And the demons begged Him, "If Thou castest us out, send us away into the herd of swine." And He said to them, "Go." So they came out and went into the swine; and behold, the whole herd rushed down the steep bank into the sea, and perished in the waters. The herdsmen fled, and going into the city they told everything, and what had happened to the demoniacs. And behold, all the city came out to meet Jesus; and when they saw Him, they begged Him to leave their neighborhood. And getting into a boat He crossed over and came to His own city.

فصلٌ شريفٌ من بشارَةِ القديسِ متى الإنجيلي البشير والتلميذِ الطاهر.

في ذلك الزمانِ، لَمَّا أتى يَسوعُ إلى كورَةِ الجَرَجِسِيِّينَ اسْتَقْبَلَهُ مَجْنُونَانِ خَارِجَانِ مِنَ الْقُبُورِ، شَرِسَانِ جِدًّا، حَتَّى إِنَّهُ لَمْ يَكُنْ أَحَدٌ يَقْدِرُ أَنْ يَجْتَازَ مِنْ تِلْكَ الطَّرِيقِ. فَصَاحَا قَائِلَيْنِ: "مَا لَنَا وَلَكَ يَا يَسوعُ ابْنَ اللهِ؟ أَجِئْتَ إِلَى هَهُنَا قَبْلَ الزَّمَانِ لِنُعَذِّبْنَا؟" وَكَانَ بَعِيدًا مِنْهُمْ قَطِيعُ خَنَازِيرَ كَثِيرَةٍ تَرعى. فَأَخَذَ الشَّيَاطِينُ يَطْلُبُونَ إِلَيْهِ قَائِلِينَ: "إِنْ كُنْتَ تُخْرِجُنَا، فَأُتِدِّنْ لَنَا أَنْ نَذْهَبَ إِلَى قَطِيعِ الْخَنَازِيرِ." فَقَالَ لَهُمْ: "أَذْهَبُوا." فَخَرَجُوا وَذْهَبُوا إِلَى قَطِيعِ الْخَنَازِيرِ. فَإِذَا بِالْقَطِيعِ كُلِّهِ قَدْ وَتَبَ عَنِ الْجُرْفِ إِلَى الْبَحْرِ وَمَاتَ فِي الْمِيَاهِ. أَمَّا الرُّعَاةُ فَهَرَبُوا وَمَضُوا إِلَى الْمَدِينَةِ، وَأَخْبَرُوا بِكُلِّ شَيْءٍ وَبِأَمْرِ الْمَجْنُونِينَ. فَخَرَجَتِ الْمَدِينَةُ كُلُّهَا لِلِقَاءِ يَسوعَ. وَلَمَّا رَأَوْهُ، طَلَبُوا إِلَيْهِ أَنْ يَتَحَوَّلَ عَنْ تَحُومِهِمْ. فَدَخَلَ السَّفِينَةَ وَاجْتَازَ وَأَتَى إِلَى مَدِينَتِهِ.

THE SYNAXARION

On July 9 in the Holy Orthodox Church, we commemorate **the Holy Hieromartyr Pancratius**.

The Hieromartyr Pancratius, Bishop of Taormina, was born when our Lord Jesus Christ yet lived upon the earth.

The parents of Pancratius were natives of Antioch. Hearing the good news of Jesus Christ, Pancratius' father took his young son with him and went to Jerusalem in order to see the great Teacher for himself. The miracles astonished him, and when he heard the divine teaching, he then believed in Christ as the Son of God. He became close with the disciples of the Lord, especially with the holy Apostle Peter. It was during this period that young Pancratius got to know the holy Apostle Peter.



After the Ascension of the Savior, one of the Apostles came to Antioch and baptized the parents of Pancratius together with all their household. When the parents of Pancratius died, he left behind his inherited possessions and went to Pontus and began to live in a cave, spending his days in prayer and deep spiritual contemplation. The holy Apostle Peter, while passing through those parts, visited Pancratius at Pontus. He took him along to Antioch, and then to Sicily, where the holy Apostle Paul then was. There the holy Apostles Peter and Paul made Saint Pancratius Bishop of Taormina in Sicily.

Saint Pancratius toiled zealously for the Christian enlightenment of the people. In a single month he built a church where he celebrated divine services. The number of believers quickly grew, and soon almost all the people of Taormina and the surrounding cities accepted the Christian Faith.

Saint Pancratius governed his flock peacefully for many years. However, pagans plotted against the saint, and seizing an appropriate moment, they fell upon him and stoned him. Thus, Saint Pancratius ended his life as a martyr.

The saint's relics are in the church named for him in Rome. He is also commemorated on February 9.

WEEKLY REFLECTION



Why on earth do we need to attend Church? What is Liturgy after Liturgy?

By Fr. Ayman Kfouf

Have you ever wondered why we must attend church every week and partake in the Divine Liturgy? You may ask, ***“If I live a decent life and treat others with kindness, is it still necessary for me to attend church?”***

In the beginning, God created mankind with three distinct faculties: **mind, heart, and will**, to enable us to live in perfect harmony and communion with God and the created world. But, unfortunately, we chose to use these faculties for the wrong purposes. Consequently, our **‘heart,’** which was originally intended to harbor love for God, became consumed with self-love; our **‘mind,’** which was meant to seek knowledge of God, became preoccupied with earthly wisdom, and our **‘will,’** which was intended to desire communion with God, became fixated on harmful desires and passions. This event is called the **“Fall of Adam,”** signifying humanities descent from the original state of communion with God.

So Man fell into a disorderly world where his soul turned away from God toward sin. As a result, his soul became ill and needed healing and restoration to the original relationship with God. ***To heal our souls, we must direct our minds, will, and hearts back toward God and enter in communion with Him again.***

The Church, serving as the meeting place of heaven and earth, is where the soul finds healing. The Divine Liturgy takes place in the Church, and every individual is expected to partake in it. ***We do not just “attend” the Divine Liturgy but fully “participate” in it, mainly through receiving the Holy Communion.***

Therefore, for Orthodox Christians, attending the Divine Liturgy is not a simply weekly obligation but an essential part of living in communion with God. As Christians, we required to carry the essence of the divine liturgy beyond the walls of the church building. Christians do not live one way in church and another way outside. ***Even after the Divine Liturgy has ended, we are called to live in a manner that reflects the principles of Liturgy in our daily life.*** How we live during the week is reflected to how we pray in church, and how we pray in the church indicates how we live in our daily lives.

To fully live the Liturgy daily, we must cultivate virtues such as humility, meekness, love and selflessness.

By acquiring such virtues, we become more compassionate, loving, and mindful of others. We become mediators and bring God to the creation, offering ourselves and the entire creation back to God.

The Divine Liturgy has the power to transform us as Christians from within. It balances our souls and enables us to share its transformative power with society and the entire creation. In conclusion, participating in the Divine Liturgy in the Church is integral to the Christian life and the first step in our journey to regain communion with God. It is a foretaste of the heavenly Kingdom and a celebration of “Liturgy of Paradise.”

Returning to the question, “If I live a decent life and treat others with kindness, is it not still necessary for me to attend church?” In the context of Orthodox Christianity, the answer to this question is an unequivocal “yes.” This is because ***the ultimate goal of human life is not “only” to lead a moral life and display external virtues like the Pharisee in Christ’s parable but to live in perfect communion with God.***



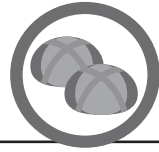
TODAY

July 9, 2023

EPISTLE READER

English: Dr. Ferial Jumean

Arabic: Dr. Hani Jumean



HOLY BREAD OFFERING

July 9	OPEN
July 16	OPEN
July 23	OPEN
July 30	OPEN

COFFEE HOUR SPONSOR

July 9	OPEN
July 16	OPEN
July 23	OPEN
July 30	OPEN

The Holy Bread and Coffee Hour are ministries of the Antiochian Women. Please see the coordinator of these ministries, Mrs. Salma Zacur, to inquire on scheduling and requirements.



ALTAR VIGIL CANDLE

The Candle remains lit for an entire month on the Holy Altar. There is no fee required to offer the Altar Vigil Candle. The offering is by donation only. Please see schedule below (in order of submission by month).

July

Mouna Dahlan & Family, Mabardi Family
Shamasseh Pat Nimer
In Memory of +Archdeacon David Nimer

PRAYER LIST

Prayer List of the Living

Jackson King; Thelma Hernandez; Mouna and Laura Dahlan; Wadiyah, Maha, Nicholas, Nicole Mabardi; Shammaseh Pat Nimer and the Nimer & Ameen Families; Tabte, Jamal, and Mona Habib; Matilda Rubeiz; Carol Bardawil; Hala Massini; Dr. Elias Shaheen; Naya Sesin; Souad Nahas; Laila Soufia; Jeanette Haddad-Stern; Elsa Merino; Roger Nimer, The Entire Sayfie Family; Aregash Gebriel, Susan Panayotti Elias, George and Charme Elias, Virginia Elias, Gwynn Elias, Dr. Richard Elias, Dr. Lewis and Deanna Elias, Jean Joseph, Martha Alfonso, Kiwan Khoury; Najat Zacur, Yolanda Warwar-Feanny, Amal Jumean; Dr. George Bikhazi, Michael Snavely

Prayer List of the +Departed

+Archdeacon David Nimer
+Elaine Habib Tobchrany
+Dr. Maurice Bardawil
+Emile Farah
+Issa Qumsieh
+George Chukrallah Habib
+Donna Nimer
+Ibrahim Khoury
+Dr. Eugene Sayfie
+Kareem Zakharia
+William Bardawil
+Sean Nicholas O'Brien
+Michel Husson
+Michael Dahlan
+Samira Abou Rjaily
+Jorge Diab Zacur
+Mary Bikhazi



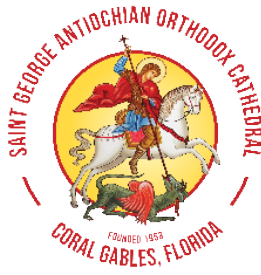
Cathedral Calendar



Today	Orthros (Matins)	9:15 a.m.
	Divine Liturgy	10:30 a.m.

Save the Date!

2023 Archdiocese Convention Phoenix, AZ	July 23-30
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Contact Information



Office Hours: Monday - Friday 10:30 a.m. - 4:00 p.m.
Address: 320 Palermo Ave., Coral Gables, FL 33134
Phone: (305)444-6541 Fax: (305)445-6530
Office Email: Office@stgmiami.org
Webmaster: Webmaster@stgmiami.org
Website: www.stgmiami.org

Concerns, care, input, please call:
V. Rev. Fr. Ayman Kfouf
(248) 565-5353

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