

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

<u>DAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
25	Khristo Annouza	18
26	Adele Haydamous	32
26	Abdul-Massih El-Ajie	29
26	Elie Nassif	24
26	Charles Cordahi	17
27	Helmi Awad	9
28	Nickolas Abraham	48
28	Michael Aziz	64
29	Hanneh Dib	12
30	Sadie Habib	36
30	Nestas Wakileh	27
1	Aimen Daher	38

ETERNAL LIGHT

- **Dec 1:** for the good health of Jean-Paul Shami from Adel Shami & family
- **Dec 8:** in loving memory of Yvonne & Ernest Younes from their family
For the good health of Feryal & Mona Bisharat and their families
- **Dec 22:** for the good health of Lyla Rose Ghneim from her grand parents Rose and George Ghneim.
- **Ushers Dec 1:** Richard Smith, Jean Dahdaly, Maien Qaqish and Fouad Kodsi
- **Ushers Dec 8:** Ramzi Shnoudeh, Nick Zabaneh, Fouad Kodsi and Naji El-Achhab
- **Please,** pray for the health of the following parishioners: Ellen, Robert, Alex, Sam, Elias, Isabelle, Nassar, Valentine, Lucy, Nina, Sonia, Samer, George and Elizabeth. If you have any names of people who need prayers, email them to father.
- **Feast of St. Barbara:** Holy bread is offered for the good health of **Grace Barbara and Nicole Dahdaly** on their name's day sake. We wish to thank the Dahdaly family for sponsoring this feast, and serving the traditional Ulbe on this occasion.
- **Congratulations to Costa and Veronika Nassar** for the churching of their baby **Matylda Nadia Nassar**.
- **ENVELOPES AND CALENDARS:** Please make sure to pick up your **new envelops** at the back of the church as well as **2020 church calendar**. Have a blessed year.
- **The Fast:** starts from November 15th to December 25th. We abstain from meat, poultry, cheese, milk, fish is permitted except on Wednesdays and Fridays.
- **Nativity Paraklesis at 7 PM:** Tuesday December 10, Friday December 13, Tuesday December 17th.
- **Great Vespers** and blessing of the five loaves on **Tuesday December 3rd** for the Feast of St. Barbara.
- **Divine Liturgy, Thursday December 5th at 7 PM** for the Feast of St. Nicholas.
- **Great Vespers on Thursday December 19th at 7 PM** for the Feast of St Ignatius.
- Bible Study will be stopped during the month of December, we will resume in January again.
- **December 24th** morning at 10 AM the Hours.
- **The Feast of the Nativity of Christ** will be celebrated on **December 24th** starting with Orthros at **6:30 PM** followed by the Divine Liturgy.
- **December 31st at 6:30 PM** for the Feast of St. Basil, the circumcision, and the beginning of the new year.
- **Preparation for the Bible Bowl** is starting now. We will meet together each week to study St. John Gospel. Please, contact Peter for more information. Email: peter.brubacher@pm.me
- **Fr. George resumed blessing homes. Please call Father to schedule**

- **Falafel Luncheons will be hosted by the Knights of St. George on the following Dates: Dec 1st, Dec 8th, Dec 15th (Foul) and Dec 22nd.**
- **New Year Celebration: Please, come and join us to welcome the new Year 2020 at our St. George Centre.**
- **Christmas Card and Poinsettia :** If you like to put your name on the Christmas card and contribute towards the poinsettia flowers, please see George Ghneim or William Bisharat.
- **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.

Fasting Precedes Forgiveness By Abbot Truphon

There is the story of Saint Epiphanius of Cyprus who invited Hilarion the Great to dinner, and in order to show his hospitality place fried chicken on the table. Hilarion, when he saw the fried chicken, asked forgiveness, but said he had not eaten meat since his tonsure as a monk. Saint Epiphanius responded by saying that he, since his monastic tonsure, had never gone to bed without first forgiving his enemy.

Moved by his words, Hilarion said: “Your virtue is greater than mine, Oh holy master! Fasting is indeed an admirable thing, but it is more admirable to forgive those who have insulted us.” It is through our fasting that we prepare for charity, but by forgiving insults, we show our charity. Our fasting precedes forgiveness, but fasting alone does not save without forgiveness.

Standing in Worship By Abbot Tryphon

Standing before God has been the only acceptable posture for Orthodox Christians from the earliest of times. We recognize that a faithful servant would never sit before his master, for the faithful are all servants of the Lord, whom we worship as we stand in our temples. The Holy Apostle Paul tells us, “Watch ye, stand fast in the faith” (I Cor. 16:13); “Stand, therefore, having your loins girt about with truth (Ephesians 6:14).

As Christians we must always be on guard spiritually, ever more so then when attending the divine services. By standing we subject our bodies to the attention needed to properly and fully worship God with all our mind and soul. We subject ourselves before the Master as His humble servants, being attentive to our God. When we become fatigued during long services we symbolically become offerings to the very God we worship. Saint Paul says: “Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service” (Romans 12:1).

A Culture Obsessed With Food By Douglas Cramer

I enjoy good food. And our Orthodox Christian faith is a sacramental faith, a faith which teaches us that the earthly joys of this world—including good food—are gifts from God. And certainly, our ancestors—whatever one's heritage—have known deprivation, and have prayed that their children and grandchildren and great-grandchildren would know peace and prosperity, and not go hungry.

But brothers and sisters, we all know that as a people, as a culture, as Americans, our relationship with food has become disordered. “Supersize” has entered our vocabulary. Public health officials warn about our growing obesity epidemic: 80% of Americans over 25 are overweight, and obesity-related illnesses like type II diabetes are out of control. Our disordered relationship with food can be seen just as clearly at the other end of the spectrum. The diet and weight loss industry – from Jenny Craig to “Oprah’s Acai Berry Diet” – is booming. Desperately underweight models and actresses stare out at us from the grocery store magazine racks. We are a culture that is obsessed with food. And this obsession is literally killing us. Yet, we don’t want to take responsibility for our problem. As a people, we’re like the two young women who a couple of years ago sued McDonald’s because eating there all the time made them fat. But, the Church teaches us that there is a better way—a healthier way, a saner way. We can learn to bring our relationship with food in to balance. And in the process, we can bring healing to our relationship to not just food, but to other parts of our earthly lives—how we spend our money, how we spend our time, how we care for our loved ones. The fasting days and seasons of the Church are there to teach us how.

We might look at the Parable of the Publican and the Pharisee, highlighted during the pre-Lenten season. In this parable we see two extremes: one unbalanced and ultimately leading to death, and the other one sensible, healthy, and ultimately leading to the path of life. In this parable, Jesus tells of two men who went to the temple to pray, a Pharisee – one of the spiritual leaders of Israel – and a Publican – a tax collector. What does the Pharisee pray? He prays, “God, I thank You that I am not like other men – extortioners, unjust, adulterers, or even as this tax collector. I fast twice a week; I give tithes of all that I possess.” The Pharisee is full of pride. He is so certain of himself. It never occurs to him that he might need help. That he might need healing. He is like the overweight diabetic who cannot see that he has a health problem, and heads out every morning for the donut shop. Or the eighty-pound teenager who just knows she needs to lose another five pounds. The way of pride is the way of death.

When we are overly certain of ourselves to the point of delusion, we can even make gestures towards health that do not really help. It is good that the Pharisee gives tithes. It is good that he fasts. But while the Scriptures do not tell us, I think the Pharisee was probably the kind of man who fasted twice a week, but was a glutton the other five.

In contrast, Jesus tells us about the Publican. What does the Publican pray? He prays, “God, be merciful to me a sinner!” It is a simple prayer, a shorter prayer, and, as Jesus teaches, a humble prayer. The way of humility is the way of life. When we are humble, we can acknowledge our faults. We can come before God, and ask for help, and for healing. We can see how far short of our potential we have fallen. And, keeping our eyes on God, we can lift ourselves up and begin to make the changes we need to make. If the way of the Pharisee is the way of a glutton oblivious to his own declining health, the way of the Publican is the way of an athlete. It is no surprise that this is the language that the Fathers of the Church often use when they talk about the Great Fast of Lent. They use the language of spiritual athleticism. “Strip yourselves,” wrote St. John Chrysostom, “for it is the season of wrestling.” With fasting days built in to our Church calendar throughout the year, we can apply this exhortation not only to the Lenten season, but to our daily lifestyle.

We must choose to be spiritual athletes, to recognize our failings and our need for healing – not so that we will despair, but so that we will start getting in shape. There are three practical things that we can do to change our relationship with food.

First, we can draw up a realistic plan and stick with it. All of us will struggle and will falter, but when we falter, we should plan to get back on track as soon as possible. This is true perseverance.

Second, we can change our relationship to food by changing the place that it holds in our lives. The disorder in our eating is not just about what we eat, but how we eat. We need to slow down. How many of us eat on the run? In our cars? In front of the television? In front of the computer? How often do we eat, and then realize that we did not even taste what we were eating? How can we be truly grateful for our food when we eat like this? A priest told me the story of how when his son was young, they used to go to lunch together. One day, his son told him, “Dad, I think that every time we eat together, it’s a blow against the devil.” Don’t eat like you are

putting gas in your car. Eat more simply, slowly, and make it an occasion to converse and enjoy the company of others. Turn off the TV, and make a meal with your family. Thank God, sit with each other, and share in the joy of the companionship and the taste of the food. Then, go beyond even this. Find someone in the parish who does not have family to eat with, and invite them over for a meal.

Third, we should remember every day that our fasting discipline is about much more than food. It is about God. As mentioned, our faith is a sacramental faith. The earthly bounty of this world is not evil – it is a gift from God that we should partake of in gratitude. The problem is that we do not remember that God must come first. We forget that our first need, our first hunger, is for God. We use things – including food – to try to fill a God-shaped hole in our lives. So we should make our fasting discipline an opportunity to turn towards God. We should not go about with the sense that we are denying ourselves something. Instead, we should feel that we are giving something – giving ourselves God.

The whole purpose of fasting, of spiritual athleticism, is to bring ourselves back to God. To bring our attention back where it belongs. Stop obsessing about food: fast, and draw closer to God. Stop obsessing about money: give alms, and draw closer to God. Stop obsessing about time: go to church for worship, and draw closer to God. Jesus said:

“I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world. ... Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you. Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day. For My flesh is food indeed, and My blood is drink indeed. He who eats My flesh and drinks My blood abides in Me, and I in him.”

DIVINE LITURGY VARIABLES ON SUNDAY, DECEMBER 01, 2019
TONE 7 / EOTHINON 2; TWENTY-FOURTH SUNDAY AFTER PENTECOST &
FOURTEENTH SUNDAY OF LUKE

THE HOLY PROPHET NAHUM; VENERABLE PHILARET THE ALMSGIVER OF AMNIA;
 MARTYR ANANIAS THE PERSIAN; THEOKLITOS, ARCHBISHOP OF LAKEDAEMONIA

Deacon: For Metropolitan Paul, Archbishop John, and for their quick release from captivity and safe return, let us pray to the Lord.

Choir: Lord, have mercy.

الشماس: مِنْ أَجْلِ الْمَثْرُوبُولِيَّتِ بُولَسَ وَالْمِطْرَانَ
 يُوْحَنَّا وَفَكَ اسْرِهِمَا وَعَوْدَتِهِمَا سَالِمِينَ، إِلَى الرَّبِّ
 نَطْلُبُ.
الجوقة: يَا رَبُّ ارْحَمْنَا.

• *During the Little Entrance, chant the Resurrectional Apolytikion. Then, the following:*

THE EISODIKON (ENTRANCE HYMN) OF ORDINARY SUNDAYS

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

هَلِّمُوا لِنَسْجُدَ وَنَرْكَعَ لِلْمَسِيحِ، مَلِكِنَا وَإِلَهِنَا. خَلَّصْنَا
 يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، لِنُرْتِّلَ
 لَكَ. هَلِّلُوبِيَا.

RESURRECTIONAL APOLYTIKION IN TONE SEVEN

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 الطَّيِّبِ، وَأَمَرْتَ
 رُسُلَكَ أَنْ يَكْرِزُوا، بِأَنَّكَ قَدْ قُمْتَ أَيُّهَا الْمَسِيحُ
 إِلَهُ، مَانِحاً الْعَالَمَ الرَّحْمَةَ الْعُظْمَى.

• *Now sing the apolytikion of the patron saint or feast of the temple.*

KONTAKION OF PREPARATION OF CHRIST'S NATIVITY IN TONE THREE

*(**The original melody**)*

On this day the Virgin cometh to the cave to give birth to * God the Word ineffably, * Who was before all the ages. * Dance for joy, O earth, on hearing * the gladsome tidings; * with the Angels and the shepherds now glorify Him * Who is willing to be gazed on * as a young Child Who * before the ages is God.

اليَوْمَ الْعَذْرَاءُ تَأْتِي إِلَى الْمَغَارَةِ لِتَلِدَ الْكَلِمَةَ الَّذِي
 قَبْلَ الدُّهُورِ، وَلِدَاةٌ لَا تُفَسِّرُ وَلَا يُنْطِقُ بِهَا،
 فَأَفْرَجِي أَيُّهَا الْمَسْكُونَةُ إِذَا سَمِعْتِ، وَمَجِدِي مَعَ
 الْمَلَائِكَةِ وَالرُّعَاةِ، الَّذِي سَيَظْهَرُ بِمَشِيئَتِهِ طِفْلاً
 جَدِيداً وَهُوَ إِلَهُنَا الَّذِي قَبْلَ الدُّهُورِ.

THE EPISTLE

(For the Twenty-Fourth Sunday after Pentecost)

*The Lord will give strength to His people.
 Ascribe to the Lord, O sons of God, ascribe
 to the Lord honor and glory.*

عَجِيبٌ هُوَ اللَّهُ فِي قَدَيْسِيهِ.
 قَدِّمُوا لِلرَّبِّ يَا أَبْنَاءَ اللَّهِ. قَدِّمُوا لِلرَّبِّ مَجْداً
 وَكِرَامَةً.

**The Reading from the Epistle of St. Paul
to the Ephesians. (2:14-22)**

Brethren, Christ is our peace, Who has made us both one, and has broken down the dividing wall of hostility, by abolishing in His flesh the law of commandments and ordinances, that He might create in Himself one new man in place of the two, so making peace, and might reconcile us both to God in one body through the Cross, thereby bringing the hostility to an end. And He came and preached peace to you, who were far off, and peace to those who were near; for through Him we both have access in one Spirit to the Father. So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God, built upon the foundation of the apostles and prophets, Christ Jesus Himself being the cornerstone, in Whom the whole structure is joined together and grows into a holy temple in the Lord; in Whom you also are built into it for a dwelling place of God in the Spirit.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولَسَ الرَّسُولِ إِلَى

أَهْلِ أَفَسُسَ (2:14-22)

يَا إِخْوَتَهُ، إِنَّ الْمَسِيحَ هُوَ سَلَامُنَا، هُوَ جَعَلَ
الْإِثْنَيْنِ وَاحِدًا وَنَقَضَ فِي جَسَدِهِ حَائِطَ السِّيَاحِ
الْحَاجِزِ، أَيِ الْعَدَاوَةِ * وَأَبْطَلَ نَامُوسَ الْوَصَايَا فِي
فَرَايِضِهِ لِيَخْلُقَ الْإِثْنَيْنِ فِي نَفْسِهِ إِنْسَانًا وَاحِدًا
جَدِيدًا بِإِجْرَائِهِ السَّلَامِ * وَيُصَالِحَ كِلَيْهِمَا فِي جَسَدِ
وَاحِدٍ مَعَ اللَّهِ فِي الصَّلِيبِ، بِقَتْلِهِ الْعَدَاوَةَ فِي
نَفْسِهِ * فَجَاءَ وَبَشَّرَكُمْ بِالسَّلَامِ، الْبَعِيدِينَ مِنْكُمْ
وَالْقَرِيبِينَ * لِأَنَّ بِهِ لَنَا كَلَيْنَا التَّوَصُّلَ إِلَى الْآبِ
فِي رُوحٍ وَاحِدٍ * فَلَسْتُمْ غُرَبَاءَ بَعْدُ وَنُزَلَاءَ، بَلْ
مُؤَاظِنِي الْقَدِيسِينَ وَأَهْلَ بَيْتِ اللَّهِ * وَقَدْ بُنِيتُمْ عَلَى
أَسَاسِ الرُّسُلِ وَالْأَنْبِيَاءِ، وَحَجَرِ الزَّوَايَةِ هُوَ يَسُوعُ
الْمَسِيحُ نَفْسُهُ * الَّذِي بِهِ يُنْسَقُ الْبُنْيَانُ كُلُّهُ، فَيَنْمُو
هَيْكَلًا مُقَدَّسًا فِي الرَّبِّ * وَفِيهِ أَنْتُمْ أَيْضًا تُبْنَوْنَ
مَعًا مَسْكِنًا لِلَّهِ فِي الرُّوحِ.

THE GOSPEL

(For the Fourteenth Sunday of Luke)

**The Reading from the Holy Gospel
according to St. Luke. (18:35-43)**

At that time, when Jesus drew near to Jericho, a blind man was sitting by the roadside begging; and hearing a multitude going by, he inquired what this meant. They told him, "Jesus of Nazareth is passing by." And he cried, "Jesus, Son of David, have mercy on me!" And those who were in front rebuked him, telling him to be silent; but he cried out all the more, "Son of David, have mercy on me!" And Jesus stopped, and commanded him to be brought to him; and when he came near, Jesus asked him, "What do you want me to do for you?" He said, "Lord, let me receive my sight." And Jesus said to him, "Receive your sight; your faith has made you well." And immediately he received his sight and followed Jesus,

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ لُوقَا الْإِنْجِيلِيِّ

الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ *

فِي ذَلِكَ الزَّمَانِ، فِيمَا يَسُوعُ بِالْقُرْبِ مِنْ أَرِيحَا،
كَانَ أَعْمَى جَالِسًا عَلَى الطَّرِيقِ يَسْتَعْطِي. فَلَمَّا
سَمِعَ الْجَمْعَ مُجْتَازًا سَأَلَ: «مَا هَذَا؟» فَأَخْبَرَ بَأَنَّ
يَسُوعَ النَّاصِرِيِّ عَابِرٌ. فَصَرَخَ قَائِلًا: «يَا يَسُوعُ
ابْنَ دَاوُدَ، ارْحَمْنِي!». فَزَجَرَهُ الْمُتَقَدِّمُونَ لِيَسْكُتَ،
فَارْتَدَادَ صُرَاخًا: «يَا ابْنَ دَاوُدَ، ارْحَمْنِي!». فَوَقَّفَ
يَسُوعُ وَأَمَرَ أَنْ يُقَدَّمَ إِلَيْهِ. فَلَمَّا قَرَّبَ سَأَلَهُ: «مَاذَا
تُرِيدُ أَنْ أَصْنَعَ لَكَ؟» فَقَالَ: «يَارَبُّ أَنْ أَبْصِرَ!».
قَالَ لَهُ يَسُوعُ: «أَبْصِرْ. إِيمَانُكَ قَدْ خَلَّصَكَ». وَفِي
الْحَالِ أَبْصَرَ، وَتَبِعَهُ وَهُوَ يُمَجِّدُ اللَّهَ. وَجَمِيعُ

glorifying God; and all the people, when they saw it, gave praise to God.

الشَّعْبِ إِذْ رَأَوْا سَبَّحُوا اللَّهَ.

- *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 now celebrate; 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 and glorious Prophet Nahum; Venerable Philaret the Almsgiver of Amnia; Martyr Ananias the Persian; and Theoklitos, archbishop of Lakedaemonia, 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.

الكاهن: أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِي، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمِّكَ الْكَلِيَّةِ الطَّهَارَةِ وَالْبَرِيئَةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُخْيِي؛ وَبِطَلَبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَّمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسَيْنِ الْمُشْرَفَيْنِ الرَّسُلِ الْجَدِيرَيْنِ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوْحَنَّا الذَّهَبِيِّ الْقَمِّ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبُ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشَّحِينَ بِاللَّهِ؛ وَالْقَدِيسِ (فُلَانِ)، صَاحِبِ وَشَفِيعِ هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصِّدِّيقِينَ يُوَاكِمِ وَحَنَّةَ جَدِّي الْمَسِيحِ الْإِلَهِ؛ وَالْقَدِيسِ الْمَجِيدِ نَاحُومِ النَّبِيِّ، الْبَارِ فِيلَارِيْتِ الرَّحِيمِ مِنْ أَمْنِيَا، الشَّهِيدِ حَنَانِيَا الْأَرْبِيلِيِّ، وَالْقَدِيسِ ثِيوْكَلِيْتُسِ رَئِيسِ أَسَاقِفَةِ لَكَادِيمُونِيَا، الَّذِينَ نُقِيمُ تَذْكَارَهُمْ الْيَوْمَ، وَجَمِيعِ قَدِيسِيكَ، ارْحَمْنَا وَخَلِّصْنَا بِمَا أَنْتَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.

Priest: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us and save us.

الكاهن: بِصَلَوَاتِ آبَائِنَا الْقَدِيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهُنَا، ارْحَمْنَا وَخَلِّصْنَا.

Choir: Amen.

الجوق: آمين.

These texts have been prepared by the Department of Liturgics of the Antiochian Archdiocese Portions of the Archdiocesan Service Texts include texts from The Menaion, The Great Horologion, The Pentecostarion, The Octoechos, and The Psalter of the Seventy, 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.



The Order of St. Ignatius of Antioch

Diocese of Ottawa, Eastern Canada, and Upstate New York

November 14, 2019

Dear Fellow Members of the Order of St. Ignatius of Antioch in our Diocese

PRIMATE
Most Rev. Metropolitan JOSEPH

THE RIGHT REV.
Bishop ALEXANDER

NORTH AMERICAN CHAIR
Roger David

**THE DIOCESE OF OTTAWA,
EASTERN CANADA &
UPSTATE NEW YORK**

• **SPIRITUAL ADVISOR**

The Very Rev. Ghattas Hajal

• **CHAIR**

Dimitri Zeidan, P. Eng.

• **VICE CHAIRS**

Carol Jazzar

Nabil Jabali

Christmas season is upon us, we must remember that this is a celebration of the birth of our Lord, Jesus Christ, and what better way to celebrate this glorious time than within our Church. It is for this reason that I am writing to all members of the Order of St. Ignatius, in our Diocese.

During the month of December, each member is encouraged to be visible in their local Parish and focus on the ultimate goals and objectives of the Order in a spiritual way.

Members are encouraged to participate and be active by way of:

- *Wearing your cross to the Divine Liturgy;*
- *Reading the Epistle;*
- *Delivering the sermon;*
- *Ushering and taking up the collection;*
- *Hosting a coffee hour after Divine Liturgy to introduce members of the Order of the Parish.*

If you have a preference to a particular date or type of service you would like to perform, please coordinate with your Ambassador, your local chapter chair, or with your Parish Priest.

This year, the Order celebrates it's 43 years of "**Touching People's Lives.**" It's goal is to provide financial foundation to our Churches through our Antiochian Archdiocese in North America by providing assistance to:

- *Retired Clergy Housing Allowance*
- *Clergy Symposium & Convention Assistance*
- *Summer Camp Scholarship*
- *Christian Education Department & College Conference*
- *Department of Missions and Evangelism & Youth Workers Ministry*
- *SOYO Leadership Training*
- *Balamand Theological Academy & IOCC*

The Order's work touches so many people, there is not a single department of our Archdiocese that does not receive funding from the Order, this is who we are.

I thank each of you for your commitment and service to the Order and to our Antiochian Archdiocese in North America, we are blessed that so many people have come forward to give generously and from their hearts to those in need. This is the "**Miracle of the Order.**"

May our Lord bless you and your family and grant you a joyous nativity and a healthy, happy, and peaceful 2020.

In His Service,

Dimitri Zeidan, P.Eng

Chair of The Order of St. Ignatius

Diocese of Ottawa, Eastern Canada and Upstate New York

DJ &

Amir Andraos



*Happy
New Year*

**Doors open at 8:30 PM
Dinner at 9:30 PM**

Tuesday December 31, 2019

St. George Center
9116 Bayview Avenue, Richmond hill, ON

Adults
\$100

Kids (12-)
\$30

Including Babysitting & Meal



For your Reservation:
Fouad Kods: 416.917.5457
Raed Touma: 647.648.2037
Raed Dallal: 416.576.3232
Marwan Salibi: 416.835.2704

Design & Print: 647.854.6117 | Email: nabji@ntraphico.ca