

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

<u>DAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
24	Violette Abdallah	12
25	Effie Aziz	19
26	Mounif Khouri	25
27	Jabra Shubeita	18
1	Leila Batchoun	7
1	Dorthoy Habib	34
1	Helen Ferris	61

ETERNAL LIGHT

- **Mar 1:** For the good health of George Ghneim from his wife, his children and their families.
- **Mar 15:** In loving memory of Yvonne Younes from her family.
- **Mar 22:** In loving memory of Jiries and Nahil Irbib from Nadim Irbib and family.
- **Apr 26:** In loving memory of Yousef and Sumayah Musallam from Nadim Irbib and family.
- **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.
- **Lina Shnoudeh ushering and reading epistle in English Hala Qubti, Nahla Dahdaly and Samar Shuhaibar**
- **Saturday February 29:** Engaged couples meeting in the basement at 2:30 PM.
- Looking ahead: **Friday March 27** a Spiritual Evening of Byzantine chanting after Madaih.
- **Check our new website** www.stgeorgeto.org
- **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
- **Purchasing of tickets, beginning this week and running until March 6**

On March 6-7 2020, our Church is excited to host its annual Lenten retreat featuring Dr. Philip Mamalakis, professor at Holy Cross Greek Orthodox School of Theology, marriage and family therapist, and author of *Parenting Toward the Kingdom*. The two-day conference offers four sessions where attendees will gain advice and counsel about how the development of faith can be fostered within our families and how we can help our children to be made worthy of entering God's Kingdom. We are offering a weekend pass for \$40 including lunch/snacks or you may attend any of the 4 sessions for \$15/session. Please register and/or purchase tickets as soon as possible by contacting Joanie Younes (416-402-7424) at joanieunis@hotmail.com. Or you may purchase tickets from Janice Ghazal (416-520-8855) or Violet Boutros (416-930-9996).

- **Prison Ministry:** On Saturday, April 4th, a small group from St. George will be going to Toronto South Detention Centre to hand out Easter packages to the over 1,300 inmates. This will be our 18th annual visit to this maximum-security prison. Those who are interested in participating in this blessed ministry, please contact Diane Younes at 416-464-5908. Financial donations would be greatly appreciated.
- **March is Women Month:** all the ladies are asked to help with the ushering and reading of the epistles. Please, see Colette El-Hajj
- **The First Five Days of Lent:** Starting on Clean Monday March 2nd to March 6th, there will be a service every night starting at 7 PM.
- **The First Akathist Service on Friday March 6th will be at 6:30 PM because of the Retreat.**
- **Forgiveness Vespers:** Will be held immediately after Liturgy on Sunday March 1st.

DIVINE LITURGY VARIABLES ON SUNDAY, MARCH 01, 2020

TONE 4 / EOTHINON 4

SUNDAY OF FORGIVENESS (CHEESE FARE)

VENERABLE-MARTYR EUDOKIA OF HELIOPOLIS; VENERABLE DOMNINA OF SYRIA; MARTYRS MARKELLOS AND ANTHONY OF PAMPHYLIA; VENERABLE AGAPIOS OF VATOPEDI MONASTERY ON ATHOS; VENERABLE DAVID OF WALES, BISHOP OF MENEVIA

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.

الشَّماس: مِنْ أَجْلِ الْمَثْرُوبُولِيَّتِ بُولُسَ وَالْمِطْرَانَ
يُوحَنَّا وَقَفِكَ أَسْرِهِمَا وَعَوَدَتِيهِمَا سَالِمِينَ، إِلَى الرَّبِّ
نَطْلُبُ.

الجوقة: يَا رَبُّ ارْحَمْنَا.

- *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..."*

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.

هَلُمُّوا لِنَسْجُدْ وَنَرْكَعْ لِلْمَسِيحِ، مَلِكِنَا وَإِلَهِنَا. خَلِّصْنَا
يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، لِنُرْتَلَّ
لَكَ. هَلَلُوبِيَا.

- *After the Little Entrance, chant the apolytikia in the following order:*

RESURRECTIONAL APOLYTIKION IN 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 الْكَرُزِ
بِالْقِيَامَةِ الْبَهْجِ، وَطَرَحْنَ الْقَضَاءَ الْجَدِّيَّ، وَخَاطَبْنَ
الرُّسُلَ مُفْتَخِرَاتٍ وَقَائِلَاتٍ: سُبِي الْمَوْتُ وَقَامَ
الْمَسِيحُ الْإِلَهُ، وَمَنَحَ الْعَالَمَ الرَّحْمَةَ الْعُظْمَى.

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

KONTAKION FOR FORGIVENESS SUNDAY IN TONE SIX

O Thou Who guidest to wisdom, and givest understanding and intelligence, the Instructor of the ignorant, and Helper of the poor, strengthen my heart and grant it understanding, O Master. Give me word, O Word of the Father; for behold, I shall not refrain my lips from crying to Thee, O merciful One, have mercy upon me who am fallen.

أَيُّهَا الْمُهْدِيَّ إِلَى الْحِكْمَةِ، وَرَازِقَ الْفَهْمِ وَالْفِطْنَةِ،
وَمُؤَدِّبَ الْجُهَالِ، وَعَاضِدَ الْمَسَاكِينِ، شَدِّدْ وَفَهِّمْ
قَلْبِي أَيُّهَا السَّيِّدُ، وَأَعْطِنِي كَلِمَةً يَا كَلِمَةَ الْآبِ،
لَأَنْتَنِي هَاأَنْذَا لَا أَمْنَعُ شَفَتِي مِّنَ الصُّرَاخِ إِلَيْكَ: يَا
رَحُومًا، ارْحَمْنِي أَنَا الْوَاقِعُ.

THE EPISTLE

(For Sunday of Forgiveness)

*Sing praises to our God, sing praises. Sing
praises to our King, sing praises.
O clap your hands, all ye nations.*

رَتِّلُوا لِإِلَهِنَا رَتِّلُوا
يَا جَمِيعَ الْأُمَمِ صَفِّقُوا بِالْأَيْدِي

**The Reading from the Epistle of St. Paul
to the Romans. (13:11-14:4)**

Brethren, salvation is nearer to us now than when we first believed; the night is far gone, the day is at hand. Let us then cast off the works of darkness and put on the armor of light; let us conduct ourselves becomingly as in the day, not in reveling and drunkenness, not in debauchery and licentiousness, not in quarreling and jealousy. But put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires. As for the man who is weak in faith, welcome him, but not for disputes over opinions. One believes he may eat anything, while the weak man eats only vegetables. Let not him who eats despise him who abstains, and let not him who abstains pass judgment on him who eats; for God has welcomed him. Who are you to pass judgment on the servant of another? It is before his own master that he stands or falls. And he will be upheld, for the Master is able to make him stand.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولُسَ الرَّسُولِ إِلَى

أَهْلِ رُومِيَّةِ (13:11-14:4)

يَا إِخْوَتِي، إِنَّ خَلَاصَنَا الْآنَ أَقْرَبُ مِمَّا كَانَ حِينَ
أَمَّا * قَدْ تَنَاهَى اللَّيْلُ وَاقْتَرَبَ النَّهَارُ، فَلْنَدْعُ عَنَّا
أَعْمَالَ الظُّلْمَةِ وَنَلْبَسْ أَسْلِحَةَ النُّورِ * لِنَسْلُكَنَّ
سُلُوكًا لَائِقًا كَمَا فِي النَّهَارِ، لَا بِالْقُصُوفِ
وَالسُّكْرِ، وَلَا بِالْمُضَاجِعِ وَالْعَهْرِ، وَلَا بِالْخِصَامِ
وَالْحَسَدِ * بَلِ الْبُسُوَا الرَّبِّ يَسُوعَ الْمَسِيحِ وَلَا تَهْتَمُّوا
بِأَجْسَادِكُمْ لِقَضَاءِ شَهَوَاتِهَا * مَنْ كَانَ ضَعِيفًا فِي
الْإِيمَانِ فَاتَّخِذُوهُ بِغَيْرِ مُبَاحَثَةٍ فِي الْآرَاءِ * مِنْ
النَّاسِ مَنْ يَعْتَقِدُ أَنَّ لَهُ أَنْ يَأْكُلَ كُلَّ شَيْءٍ، أَمَّا
الضَّعِيفُ فَيَأْكُلُ بَقُولًا * فَلَا يَزْدِرِ الَّذِي يَأْكُلُ مَنْ
لَا يَأْكُلُ وَلَا يَدِينُ الَّذِي لَا يَأْكُلُ مَنْ يَأْكُلُ، فَإِنَّ اللَّهَ
قَدْ اتَّخَذَهُ * مَنْ أَنْتَ يَا مَنْ تَدِينُ عَبْدًا أَجْنَبِيًّا؟ إِنَّهُ
لِمَوْلَاهُ يَثْبُتُ أَوْ يَنْقُطُ. لَكِنَّهُ سَيَثْبُتُ لِأَنَّ اللَّهَ قَادِرٌ
عَلَى أَنْ يُثَبِّتَهُ. *

THE GOSPEL

(For Sunday of Forgiveness)

**The Reading from the Holy Gospel
according to St. Matthew. (6:14-21)**

The Lord said to His Disciples: If you forgive men their trespasses, your heavenly Father also will forgive you; but if you do not forgive men their trespasses, neither will your Father forgive your trespasses. And when you fast, do not look dismal, like the hypocrites, for they disfigure their faces that their fasting may be seen by men. Truly, I say to you, they have received their reward. But when you fast, anoint your head and wash your face, that your fasting may not be seen by men but by your Father Who is in secret; and your Father Who sees in secret will reward you. Do not lay up for yourselves

فَصَلِّ شَرِيفًا مِنْ بَشَارَةِ الْقَدِيسِ مَتَّى الْإِنْجِيلِي

الْبَشِيرِ وَالتَّمْلِيذِ الطَّاهِرِ * (6:14-21)

قَالَ الرَّبُّ: إِنَّ غَفْرَتَكُمْ لِلنَّاسِ زَلَّاتِهِمْ، يَغْفِرُ لَكُمْ
أَبُوكُمْ السَّمَاوِيِّ أَيْضًا * وَإِنْ لَمْ تَغْفِرُوا لِلنَّاسِ
زَلَّاتِهِمْ، فَأَبُوكُمْ أَيْضًا لَا يَغْفِرُ لَكُمْ زَلَّاتِكُمْ * وَمَتَّى
صُمْتُمْ، فَلَا تَكُونُوا مُعَبِّسِينَ كَالْمُرَائِينَ. فَإِنَّهُمْ
يُنْكَرُونَ وَجُوهَهُمْ لِيُظْهِرُوا لِلنَّاسِ صَائِمِينَ. الْحَقُّ
أَقُولُ لَكُمْ، إِنَّهُمْ قَدْ أَخَذُوا أَجْرَهُمْ * أَمَّا أَنْتَ فَإِذَا
صُمْتَ، فَادْهَنْ رَأْسَكَ وَاغْسِلْ وَجْهَكَ لِئَلَّا تَظْهَرَ
لِلنَّاسِ صَائِمًا، بَلْ لِأَبِيكَ الَّذِي فِي الْخَفِيَّةِ، وَأَبُوكَ
الَّذِي يَرَى فِي الْخَفِيَّةِ يُجَازِيكَ عَلَانِيَةً * لَا تَكْنِزُوا

treasures on earth, where moth and rust consume and where thieves break in and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, there will your heart be also.

لَكُمْ كُنُوزًا عَلَى الْأَرْضِ، حَيْثُ يُفْسِدُ السُّوسُ وَالْآكِلَةُ وَيَنْقُبُ السَّارِقُونَ وَيَسْرِفُونَ * لَكِنْ اكْتَنُزُوا لَكُمْ كُنُوزًا فِي السَّمَاءِ حَيْثُ لَا يُفْسِدُ سَوْسٌ وَلَا آكِلَةٌ وَلَا يَنْقُبُ السَّارِقُونَ وَلَا يَسْرِفُونَ * لِأَنَّهُ حَيْثُ تَكُونُ كُنُوزُكُمْ، هُنَاكَ تَكُونُ قُلُوبُكُمْ *

- *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 Venerable-martyr Eudokia of Heliopolis; Venerable Domnina of Syria; Martyrs Markellos and Anthony of Pamphylia; Venerable Agapios of Vatopedi monastery on Athos; and Venerable David of Wales, bishop of Menevia, 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 الْهَذَا الْحَقِيقِي، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمَّكَ الْكَلِيَّةِ الطَّهَارَةِ وَالْبَرِيَّةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي؛ وَبِطَلَبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسِينَ الْمَشْرَفِينَ الرَّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ؛ ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوْحَنَّا الذَّهَبِيِّ الْفَمِّ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبُ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَانِنَا الْأَبْرَارِ الْمُتَوَشَّحِينَ بِاللَّهِ؛ وَالْقَدِيسِ (فُلَانِ)، صَاحِبِ وَشَفِيعِ هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصِّدِّيقِينَ يُوَاكِيمَ وَحَنَّةَ جَدِّي الْمَسِيحِ الْإِلَهِ؛ الْبَارَّةِ الشَّهِيدَةَ إِفْدُوكِيَّةَ الْبَعْلَبَكِيَّةِ؛ وَالْبَارَّةَ دُومِنِيَا السُّورِيَّةِ؛ وَالشُّهَدَاءِ مَرْكَلُوسَ وَأَنْطُونِيُوسَ مِنْ بَمْفِيلِيَا؛ الْبَارَّ أَغَابِيُوسَ مِنْ دَيْرِ فَاتُوبِيذِي فِي آثُوسَ؛ وَالْبَارَّ دَاوُدَ مِنْ وَايْلَزَ، أَسْقُفَّ مِينِيْفِيَا؛ الَّذِينَ نَقِيمُ 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 الْهَذَا، ارْحَمْنَا وَخَلِّصْنَا.

Choir: Amen.

الجوق: آمين.

- *Forgiveness Sunday Vespers must be served on Cheese Fare Sunday, either immediately following the morning Divine Liturgy, or later this evening at the usual time for Vespers.*

*These texts have been prepared by **the Department of Liturgics of the Antiochian Archdiocese***

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- **Easter Celebration/Dinner and Party:** our annual Easter/Pascha dinner and Party will be on April 19th at our Center. More information will follow.
- **2020 PLC will be hosted by St. Mary in Montreal.** It will be from July 2nd-July 5th. All organizations must have a representation. It will be held at Hotel St. Martin Laval. For reservation call the hotel at 1866-904-6835, group code: 426417. Please, make your reservation from now.
- **Forgiveness Vespers:** This Sunday after Liturgy we will celebrate the Forgiveness Vespers with the act of asking forgiveness from each other. Before we fast, we ask each other for forgiveness.
- **St. Ephraim Prayer:**
 - O Lord and Master of my life take from me the spirit of sloth, despair, lust of power, and idle talk.
 - But give me rather the spirit of chastity, humility, patience, and love to thy servant.
 - Yea, O Lord and King, grant me to see my own sins, and not to judge my brother/sister, for blessed art Thou unto ages of ages. Amen.
- **Food for the Hungry People:** Father will distribute the boxes at the end of the Liturgy for the “Food for Hungry People”. Please, put your sacrificial donations in there during lent.
- **Orthodoxy Sunday:** is next Sunday. Please, bring your icons so we can take them into procession around the church.

A Word on Forgiveness: By Bishop THOMAS (Joseph) and Peter Schweitzer

In her enduring wisdom and love for mankind, the Church provides us with a period of preparation before we enter Great Lent. We have passed through the Sundays of Zacchaeus, the Publican and the Pharisee, the Last Judgment, and now finally with today - the Sunday which commemorates the expulsion of Adam from Paradise.

In each of these preparatory Sundays, forgiveness is at the heart of the Gospel message. In his great zeal to meet the Lord, Zacchaeus confessed his sins and repented by giving back four-fold his ill-gotten gains. The publican asks for forgiveness through his heartfelt "have mercy upon me, a sinner." The Sunday of the Last Judgment reminds us that Christ will judge us according to the extent that we were merciful and forgiving of others. Finally, Forgiveness Sunday recalls Adam's sin and more importantly, his unwillingness to ask for forgiveness. Reflecting upon this ancestral sin, Abba Dorotheos writes:

Again, after his fall, God gave him an occasion to repent and to receive mercy, but he kept his stiff neck held high. He came to him and said "Adam, Where are you?" instead of saying "What glory you have left and what dishonor you have arrived at?" After that, He asked him "Why did you sin? Why did you transgress the commandment?" By asking these questions, He wanted to give him the opportunity to say, "Forgive me." However, he did not ask for forgiveness. There was no humility, there was no repentance, but indeed the opposite. (Practical Teaching on the Christian Life)

The ability to ask for forgiveness and to forgive others is at the heart of the spiritual life. There can be no spiritual growth without these two components. In Saint Matthew's Gospel, the Lord tells His disciples, "For with what judgment you judge, you will be judged; and with the measure you use, it will be measured back to you" (Matthew 7:2).

Great Lent is a period of grace given to us to demonstrate in concrete actions and words our forgiveness of others who have wronged us. Our father among the saints, the righteous John of Kronstadt, is quoted as saying:

Imagine, picture the multitude of your sins and imagine how tolerant of them is the Master of your life, while you are unwilling to forgive your neighbor even the smallest offense. Moan and bewail your foolishness, and that obstruction within you will vanish like smoke, you will think more clearly, your heart will grow calm, and

through this you will learn goodness, as if not you yourself had heard the reproaches and indignities, but some other person entirely, or a shadow of yourself. (Lessons on a Life of Grace)

Pride is at the root of our unwillingness to forgive. We may protest by saying that our unwillingness to forgive is justified in some way but the appeal to justice is a two-edged sword. As Saint Paul writes to the Romans, "For all have sinned, and come short of the glory of God" (Romans 3:23). It is much more profitable spiritually for us to appeal to mercy. If we are able to overlook the sins of others and show mercy, mercy will be shown to us as well.

Just as pride is the root of hard-heartedness, humility is the key to forgiveness. Abba Anthony said, "I saw the snares that the enemy spreads out over the world, and I said groaning, 'What can get through from such snares?' Then I heard a voice saying to me, 'Humility.'"

Our first task during Great Lent and every day of our lives is found in the Gospel: "Therefore if you bring your gift to the altar, and there remember that your brother has something against you, leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift" (Matthew 5:23-24).

If we seek the Lord's forgiveness, we must forgive our brothers and sisters from our heart. This is the task and the opportunity of Great Lent. A blessed fast to you all.