

DIVINE LITURGY VARIABLES ON SUNDAY, MARCH 12, 2023**TONE 6 / EOTHINON 6****SECOND SUNDAY OF GREAT LENT**

COMMEMORATION OF GREGORY PALAMAS, ARCHBISHOP OF THESSALONICA

VENERABLE THEOPHANES THE CONFESSOR OF SIGRIANE; GREGORY THE DIALOGIST, POPE OF ROME

الأحد الثاني من الصوم الكبير

تَذَكَّرُ أَيْبِنَا الْجَلِيلِ فِي الْقَدِيسِينَ غَرِيغُورِيُوسَ بَلَامَاسَ رَئِيسَ أَسَاقِفَةِ تِسَالُونِيكِيَّةِ،

الْبَارَّ ثِيُوفَانِيَسَ الْمُعْتَرِفِ مِنْ سِيغْرِيَانِ، وَغَرِيغُورِيُوسَ الدِّيَالُوِغُوسَ بَابَا رُومَا

****DIVINE LITURGY OF
ST. BASIL THE GREAT******قُدَّاسُ بِاسِيلْيُوسَ الْكَبِيرِ**

- *During the Little Entrance, chant the Resurrectional Apolytikion. The Eisodikon (Entrance Hymn) is "Come, let us worship... save us, O Son of God, Who art risen from the dead..." After the Little Entrance, chant these hymns in the following order:*

**RESURRECTIONAL APOLYTIKION
IN TONE SIX****أَبُولِيْتِيْكَوْنُ الْقِيَامَةِ بِاللَّحْنِ السَّادِسِ**

When Mary stood at Thy grave, looking for Thy sacred body, angelic powers shone above Thy revered tomb; and the soldiers who were to keep guard became as dead men. Thou led Hades captive and wast not tempted thereby. Thou didst meet the Virgin and didst give life to the world, O Thou, Who art risen from the dead, O Lord, glory to Thee.

إِنَّ الْقُوَّاتِ الْمَلَائِكِيَّةَ ظَهَرُوا عَلَى قَبْرِكَ الْمُوقَّرِ، وَالْحُرَّاسَ صَارُوا كَالْأَمْوَاتِ، وَمَرِيْمَ وَقَفَتْ عِنْدَ الْقَبْرِ طَالِبَةً جَسَدَكَ الطَّاهِرَ، فَسَبَّيْتَ الْجَحِيمَ وَلَمْ تُجَرَّبْ مِنْهَا، وَصَادَفْتَ الْبَتُولَ مَانِحاً الْحَيَاةَ. فَيَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، يَا رَبُّ الْمَجْدُ لَكَ.

**APOLYTIKION FOR ST. GREGORY
PALAMAS IN TONE EIGHT****أَبُولِيْتِيْكَوْنُ لِقَدِيسِ غَرِيغُورِيُوسَ بِالْأَمَاسِ
بِاللَّحْنِ الثَّامِنِ**

O Star of Orthodoxy, support of the Church and its teacher, O comeliness of ascetics, and incontestable champion of those who speak in theology, Gregory the wonderworker, the pride of Thessalonica and preacher of grace, implore thou constantly for the salvation of our souls.

يَا كَوْكَبَ الرَّأْيِ الْقَوِيمِ، وَنَبَاتَ الْكَنِيسَةِ وَمُعَلِّمَهَا، وَجَمَالَ الْمُتَوَجِّدِينَ، وَمُنَاضِلاً عَنِ الْمُتَكَلِّمِينَ بِاللَّاهُوتِ، الَّذِي لَا يُحَارَبُ، غَرِيغُورِيُوسَ الْفَاعِلِ الْمُعْجَزَاتِ، فَخُرُّ تِسَالُونِيكِيَّةَ وَكَارُوزُ النِّعْمَةِ. لَا تَنْفَكْ مُتَشَفِّعاً فِي خَلَاصِ نَفُوسِنَا.

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

**KONTAKION FOR SUNDAYS IN GREAT
LENT (AND AKATHIST SATURDAY)
IN TONE EIGHT****الْقُدَّاقُ لِأَحَادَاتِ الصَّوْمِ الْكَبِيرِ (وَسَبْتِ الْمَدِيحِ)
بِاللَّحْنِ الثَّامِنِ**

To thee, the Champion Leader, do I offer thanks of victory, O Theotokos, thou who hast delivered me from terror; but as thou that hast that power invincible, O Theotokos, thou alone can set me free: from all forms of danger free me

إِنِّي أَنَا عَبْدُكَ يَا وَالِدَةَ الْإِلَهِ * أَكْتُبُ لَكَ رَايَاتِ الْعَلْبَةِ * يَا جُنْدِيَّةَ مُحَامِيَّةَ * وَأُقَدِّمُ لَكَ الشُّكْرَ كَمُنْقَذَةٍ مِنَ الشَّدَائِدِ * لَكِنْ بِمَا أَنَّ لَكَ الْعِزَّةَ الَّتِي لَا تُحَارَبُ *

<p>and deliver me, that I may cry unto thee: Hail, O Bride without Bridegroom.</p>	<p>أَعْتَقِينِي مِنْ صُنُوفِ الشَّدَائِدِ * حَتَّى أَصْرُخَ إِلَيْكَ: إِفْرَحِي يَا عَرُوسًا لَا عَرُوسَ لَهَا.</p>
<p>THE EPISTLE (For the Second Sunday of Lent)</p>	<p>الرسالة (للأحد الثاني من الصوم)</p>
<p><i>Thou, O Lord, shalt keep us and shalt preserve us. Save me, O Lord, for the godly man is no more!</i></p> <p>The Reading from the Epistle of St. Paul to the Hebrews. (1:10-2:3)</p> <p>Thou, “O Lord, in the beginning didst lay the foundation of the earth, and the heavens are the works of Thy hands; they will perish; but Thou remainest; and they will all grow old like a garment, and like a mantle Thou wilt roll them up, and they shall be changed; but Thou art the same, and Thy years will not fail.” But to which of the angels did He say at any time, “Sit on My right hand, until I make thine enemies a footstool for thy feet?” Are they not all spirits for liturgical ministry, sent forth to minister for the sake of those who are to inherit salvation? Therefore, we ought to give the more earnest heed to the things that were heard, lest at any time we drift away from them. For if the word spoken through angels was confirmed, and every transgression and disobedience received a just retribution, how shall we escape, if we neglect so great a salvation, which having at first been spoken through the Lord, was confirmed to us by those who heard?</p>	<p>أَنْتَ يَا رَبُّ تَحْفَظُنَا وَتَسْتُرُنَا. خَلِّصْنِي يَا رَبُّ فَإِنَّ الْبَارَّ قَدْ فَنِيَ. فَصَلُّ مِنْ رِسَالَةِ الْقَدِّيسِ بُولُسَ الرَّسُولِ إِلَى الْعِبْرَانِيِّينَ.</p> <p>"أَنْتَ يَا رَبُّ فِي الْبَدَءِ أَسَّسْتَ الْأَرْضَ، وَالسَّمَاوَاتُ هِيَ صُنْعُ يَدَيْكَ. هِيَ تَزُولُ وَأَنْتَ تَبْقَى وَكُلُّهَا تَبْلَى كَالثَّوْبِ. وَتَطْوِيهَا كَالرِّدَاءِ فَنَتَّعَيَّرُ، وَأَنْتَ أَنْتَ وَسِنُوكَ لَنْ تَفْنَى." وَلِمَنْ مِنَ الْمَلَائِكَةِ قَالَ قَطُّ "إِجْلِسْ عَنِ يَمِينِي حَتَّى أَجْعَلَ أَعْدَاءَكَ مَوْطِنًا لِقَدَمَيْكَ؟" أَلَيْسُوا جَمِيعُهُمْ أَرْوَاحًا خَادِمَةً تُرْسَلُ لِلْخِدْمَةِ مِنْ أَجْلِ الَّذِينَ سَيَرْتَهُنَّ الْخَلَاصَ؟ فَذَلِكَ يَجِبُ عَلَيْنَا أَنْ نُصْغِيَ إِلَى مَا سَمِعْنَاهُ إِصْغَاءً أَشَدَّ لئَلَّا يَسْرَبَ مِنْ أَدْهَانِنَا. فَإِنَّهَا إِنْ كَانَتْ الْكَلِمَةُ الَّتِي نُطِقُ بِهَا عَلَى أَلْسِنَةِ مَلَائِكَةِ قَدْ ثَبَّتَتْ، وَكُلُّ تَعَدٍّ وَمَعْصِيَةٍ نَالَ جَزَاءً عَدْلًا. فَكَيْفَ نُفَلِّتُ نَحْنُ إِنْ أَهْمَلْنَا خَلَاصًا عَظِيمًا كَهَذَا؟ قَدْ ابْتَدَأَ النُّطْقُ بِهِ عَلَى لِسَانِ الرَّبِّ، ثُمَّ ثَبَّتَهُ لَنَا الَّذِينَ سَمِعُوهُ.</p>
<p>THE GOSPEL (For the Second Sunday of Lent)</p>	<p>الإنجيل (للأحد الثاني من الصوم)</p>
<p>The Reading from the Holy Gospel according to St. Mark. (2:1-12)</p> <p>At that time, when Jesus returned to Capernaum after some days, it was reported that He was at home. And many were gathered together, so that there was no longer room for them, not even about the door; and He was preaching the Word to them. And they came, bringing to Jesus a</p>	<p>فَصَلُّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِّيسِ مَرْقُسَ الْإِنْجِيلِيِّ الْبَشِيرِ وَالتِّلْمِيزِ الطَّاهِرِ.</p> <p>فِي ذَلِكَ الزَّمَانِ، دَخَلَ يَسُوعُ كَفَرْنَاحُومَ وَسَمِعَ أَنَّهُ فِي بَيْتٍ. فَلِلْوَقْتِ اجْتَمَعَ كَثِيرُونَ، حَتَّى أَنَّهُ لَمْ يُعَدِّ مَوْضِعًا وَلَا مَا حَوْلَ الْبَابِ يَسْعُ، وَكَانَ يُخَاطِبُهُمْ</p>

paralytic carried by four men. And when they could not get near Jesus because of the crowd, they removed the roof above Him; and when they had made an opening, they let down the pallet on which the paralytic lay. And when Jesus saw their faith, He said to the paralytic, "Son, your sins are forgiven." Now, some of the scribes were sitting there, reasoning in their hearts, "Why does this man speak thus? It is blasphemy! Who can forgive sins but God alone?" And immediately Jesus, perceiving in His spirit that they thus reasoned within themselves, said to them, "Why do you reason thus in your hearts? Which is easier, to say to the paralytic, 'Your sins are forgiven,' or to say, 'Rise, take up your pallet and walk'? But that you may know that the Son of Man has authority on earth to forgive sins" – He said to the paralytic – "I say to you, rise, take up your pallet and go home." And he rose, and immediately took up the pallet and went out before them all. So that they were all amazed and glorified God, saying, "We never saw anything like this!"

بِالْكَلِمَةِ. فَأَتُوا إِلَيْهِ بِمُخْلَعٍ يَحْمِلُهُ أَرْبَعَةً. وَإِذْ لَمْ يَقْدِرُوا أَنْ يَقْتَرِبُوا إِلَيْهِ لِسَبَبِ الْجَمْعِ، كَشَفُوا السَّقْفَ حَيْثُ كَانَ. وَبَعْدَ مَا نَقَبُوهُ، دَلُّوا السَّرِيرَ الَّذِي كَانَ الْمُخْلَعُ مُسْتَطَجِعًا عَلَيْهِ. فَلَمَّا رَأَى يَسُوعُ إِيمَانَهُمْ، قَالَ لِلْمُخْلَعِ: "يَا بَنِيَّ، مَغْفُورَةٌ لَكَ خَطَايَاكَ." وَكَانَ قَوْمٌ مِنَ الْكُتَّابَةِ جَالِسِينَ هُنَاكَ يُفَكِّرُونَ فِي قُلُوبِهِمْ "مَا بَالُ هَذَا يَتَكَلَّمُ هَكَذَا بِالتَّجْدِيفِ؟ مَنْ يَقْدِرُ أَنْ يَعْفِرَ الْخَطَايَا إِلَّا اللَّهُ وَحْدَهُ؟" فَلِلْوَقْتِ عَلِمَ يَسُوعُ بِرُوحِهِ أَنَّهُمْ يُفَكِّرُونَ هَكَذَا فِي أَنْفُسِهِمْ، فَقَالَ لَهُمْ: "لِمَاذَا تُفَكِّرُونَ بِهَذَا فِي قُلُوبِكُمْ؟ مَا الْأَيْسَرُ أَنْ يُقَالَ 'مَغْفُورَةٌ لَكَ خَطَايَاكَ' أَمْ أَنْ يُقَالَ 'قُمْ وَاحْمِلْ سَرِيرَكَ وَامْشِ'؟" وَلَكِنْ لِكَيْ تَعْلَمُوا أَنَّ ابْنَ الْبَشَرِ لَهُ سُلْطَانٌ عَلَى الْأَرْضِ أَنْ يَعْفِرَ الْخَطَايَا (قَالَ لِلْمُخْلَعِ) "لَكَ أَقُولُ، قُمْ وَاحْمِلْ سَرِيرَكَ وَادْهَبْ إِلَى بَيْتِكَ." فَقَامَ لِلْوَقْتِ وَحَمَلَ سَرِيرَهُ وَخَرَجَ أَمَامَ الْجَمِيعِ، حَتَّى دَهَشَ كُلُّهُمْ وَمَجَّدُوا اللَّهَ قَائِلِينَ "مَا رَأَيْنَا مِثْلَ هَذَا قَطُّ".

• The Divine Liturgy of St. Basil the Great continues as usual with the following variables.

<p>ST. BASIL LITURGY MEGALYNARION</p>	<p>تَعْظِيمَةُ لِقْدَاسِ الْقَدِيسِ بَاسِيلْيُوسِ</p>
<p>All creation rejoiceth in thee, O thou who art full of grace: the angelic hosts and the race of men. O hallowed temple and spiritual paradise, glory of virgins, of whom God was incarnate and became a little child, even our God who is before all the ages; for he made thy womb a throne, and thy body more spacious than the heavens. All creation rejoiceth in thee, O thou who art full of grace. Glory to thee.</p>	<p>إِنَّ الْبَرَايَا بِأَسْرِهَا، تَفْرَحُ بِكَ يَا مُمْتَلِئَةَ نِعْمَةً: مَحَافِلُ الْمَلَائِكَةِ، وَأَجْنَاسُ الْبَشَرِ. أَيُّهَا الْهَيْكَلُ الْمُتَقَدِّسُ، وَالْفِرْدَوْسُ النَّاطِقُ، فَخِرُ الْبَتُولِيَّةِ مَرْيَمَ، الَّتِي مِنْهَا تَجَسَّدَ الْإِلَهُ، وَصَارَ طِفْلاً، وَهُوَ إِلَهُنَا الَّذِي قَبْلَ الدُّهُورِ. لِأَنَّهُ صَنَعَ مُسْتَوْدَعَكَ عَرْشًا، وَجَعَلَ بَطْنَكَ أَرْحَبَ مِنَ السَّمَاوَاتِ. لِذَلِكَ يَا مُمْتَلِئَةَ نِعْمَةً، تَفْرَحُ بِكَ كُلُّ الْبَرَايَا وَتُمَجِّدُكَ.</p>
<p>THE DISMISSAL</p>	<p>الختم</p>
<p>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</p>	<p>الكاهن: أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِيُّ، يَا مَنْ قَامَ مِنَ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمِّكَ الْكَلِيَّةِ الطَّهَارَةِ وَالْبَرِيَّةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي؛</p>

<p>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, Basil the Great, archbishop of Caesarea in Cappadocia, whose Divine Liturgy we have now celebrated; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; <i>of Saint N., the patron and protector of this holy community;</i> of the holy and righteous ancestors of God, Joachim and Anna; of our father among the saints Gregory Palamas, archbishop of Thessalonica; of the Venerable Theophanes the Confessor of Sigriane; and Gregory the Dialogist, Pope of Rome, 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.</p>	<p>وَبَطْبَاتِ الْقُوَاتِ السَّمَاوِيَّةِ الْمُكْرَّمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانَ؛ وَالْقَدِيسِينَ الْمُشْرَفِينَ الرُّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ بَاسِيلْيُوسَ الْكَبِيرِ رَأْسِ أَسَاقِفَةِ الْقَيْصَرِيَّةِ وَكَبَادُوكِيَا كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ؛ وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءَ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ؛ وَالْقَدِيسِ (فُلَانِ) شَفِيعِ وَحَامِي هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصَّدِيقِينَ يُوَاكِمَ وَحَنَّةَ جَدِّي الْمَسِيحِ الْإِلَهِيِّ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ غَرِيغُورْيُوسَ بَلَامَاسِ رَأْسِ أَسَاقِفَةِ تِسَالُونِيكِيَّةِ، وَالْبَارِّ ثِيُوفَانِيْسَ الْمُعْتَرِفَ مِنْ سِيغْرِيَانِي، وَغَرِيغُورْيُوسَ الْدِيَالُوغُوسَ بَابَا رُومَا، الَّذِينَ نُقِيمُ تَذْكَارَهُمْ الْيَوْمَ، وَجَمِيعِ قَدِيسِيكَ: ارْحَمْنَا وَخَلِّصْنَا بِمَا أَنْكَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.</p>
<p>Priest: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us and save us.</p>	<p>الْكَاهِنُ: بِصَلَوَاتِ آبَائِنَا الْقَدِيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهُنَا، ارْحَمْنَا وَخَلِّصْنَا.</p>
<p>Choir: Amen.</p>	<p>الْجُوقُ: آمِينَ.</p>
<p><i>These texts have been prepared by the Department of Liturgics of the Antiochian Archdiocese</i> Portions of the Archdiocesan Service Texts include texts from <i>The Menaion, The Great Horologion, The Pentecostarion, The Octoechos, The Triodion-Holy Week, and The Psalter of the Seventy</i>, 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.</p>	

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

<u>DAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
6	Georgette Elias Jeries	01
7	Charles Nicholas Saba	30
8	Galila Hanna Mossad	01
8	Odeh Dabit	31
9	Lila Jean Haddad	49
9	F. Dorothy West	48
9	Fada Salem Qaqish	22
9	Nassif Moubayed	12
12	Fadwa Halabi	11
12	Jeries Qaqish	46

- **Please**, pray for the health of the following parishioners: Ellen, Robert, Alex, Sam, Elias, Nassar, George, Nina, Sonia, George, Beshara, Irene, Nadia, Christine, Toni, George, Helena and Rami.

ETERNAL LIGHTS

- Mar 12: in loving memory of Yvonne Younes from her family.
- Mar 12: for the good health of Issa Bisharat and family.
- Mar 19: for the good health of Issa Bisharat and family.
- Mar 26: for the good health of Issa Bisharat and family
- Mar 26: in loving memory of Yousef and Sumayah Musallam from Nadim Irbib and family.
- Apr 2: for the good health of John Bisharat and family.
- Apr 9: for the good health of Mona, Romemel Alshammas and family.
- Mar 16: for the good health of Issa Bisharat and family.
- Apr 23: in loving memory of Jiries and Nahil Irbib from Nadim Irbib and family.

LENTEN LUNCHEONS

- **During Great Lent**, our church will be hosting a Falafel Luncheon every Sunday following Divine Liturgy. Please mark your calendar.

Sunday, March 12: Falafel Sandwiches

Sunday, March 26: Falafel Sandwiches

Sunday, March 19: **Foul Luncheon**

Sunday, April 2: Falafel Sandwiches

SCHEDULE FOR ORGANIZATION HOSTING MADAYEH DINNERS

- **We wish to thank YAM, Teen SOYO and the Chanters for sponsoring the Madayeh dinner on Friday, Mar 10.**

Friday, March 10: hosted by the **YAM, Teen SOYO and the Chanters.**

Friday, March 17: hosted by the **Antiochian Women**

Friday, March 24: hosted by the **Order of St. Ignatius**

Friday, March 31: hosted by the **Parish Council**

Dinner will be served at 6:30 pm. So, every Organization should be in the church and ready ahead of time. Thank you

FLOWERS FOR GOOD-FRIDAY AND EASTER LILIES

- **We are in need of flowers for Good Friday to decorate the bier of Christ. We also need Easter Lilies to decorate the church. If your family would like to donate towards flowers and Easter Lilies, please see **Mr. George Ghneim or call the office 905-731-7210****

PRISON MINISTRY

- On Saturday, April 1, 2023 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.

HOMESCHOOLING GROUP

- The Orthodox Christian Homeschool (OCH) Group will begin meeting on January 12, 2023 (10:30 am) for homeschool support. Anyone wanting information about homeschooling can email ochstgeorge@gmail.com

BLESSING OF HOMES

- Father Georges is visiting our parishioners and blessing their homes. If you like to have your home blessed, please call Fr. Georges 416-725-2888 or email the office info@stgeorgeantiochianchurch.org with your name and address. Father prefers that those who live in apartment's building to arrange for few apartments to be blessed together.

CHURCH OFFICE

- **Anyone wishing to church a child, removal of crowns, have a memorial service, or would like Fr. George to give communion or visit their loved sick ones, should contact the church office ahead of time (905) 731-7210. In case of emergency, call Fr. Georges Mokbel (416) 725-2888.**

MAINTAINING SILENCE DURING THE SERVICE

- The congregation is expected to actively participate in worship. However, God's house is a place for reverence and worship, not loud and idle conversations (between each other or on cell phones). Please, turn off cell phones and any other devices when you are attending the Liturgy. If you have a situation that requires you to speak to other parishioners, please do that quietly outside the church or downstairs in the basement.

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.

TEEN SOYO

- **SOYO = Society of Orthodox Youth Organizations** We are a dynamic group of Orthodox Christians that provides teens the opportunity to grow spiritually with fellow SOYO members within the community.
We focus on Spiritual, Fundraising, and Bonding Activities for ages 13-18

Are you between the ages of 13-18?

Do you want to get involved?

Do you want to see behind the scene photos?

Do you have any questions?

Join our WhatsApp group for direct communication for all our events.

Contact your Youth Advisors!

Angela Ghazal: (416) 720-0308 Or Fady Freiga: (647) 892-6136

You can also find us on...

Facebook @ St. George Toronto Teen SOYO

Instagram @ toronto.soyo

Email @ toronto.soyo@gmail.com

- Kindly Submit your Contribution through the Following Methods: Connect to the Church Website www.stgeorgeto.org Click on Donate
- "e-transfer" info@stgeorgeantiochianchurch.org Account Name: St. George Church
- PayPal, or send your Cheque by Mail to: St. George Antiochian Church, 9116 Bayview Ave, Richmond Hill ON, L4B 3M9

Good will come to those who are generous and lend freely, who conduct their affairs with justice.
(Psalm 112:5)

Lenten Calendar 2023

Saturday February 18 th	10:00 am	Divine Liturgy – Saturday of Souls
	4:00 pm	Confessions
	5:00 pm	Great Vespers
Meat Fare Sunday February 19 th	9:00 am	Orthros & Confessions
	10:30 am	Divine Liturgy of St. John Chrysostom
Saturday February 25 th	4:00 pm	Confessions
	5:00 pm	Great Vespers
Cheese Fare Sunday February 26 th	9:00 am	Orthros & Confessions
	10:30 am	Divine Liturgy of St. John Chrysostom
	7:00 pm	Lenten Vespers with Ceremony of Mutual Forgiveness

The Great Lent this year starts on Monday, February 27th, 2023, and ends with the Resurrection on Sunday April 16th, 2023. During this period, we are not allowed to eat the following:

- 1) Meat and meat by-products.
- 2) Eggs, milk and dairy by-products.
- 3) Fish with backbones. (Octopus and Shell fish are allowed).
- 4) On the Feast of the Annunciation Saturday March 25th, and on Palm Sunday April 9th, fish is allowed after the Divine Liturgy.

First Week of Great Lent		
Monday, February 27 th	7:00 pm	Great Compline & Great Canon of Repentance by St. Andrew of Crete
Tuesday, February 28 th	7:00 pm	Great Compline & Great Canon of Repentance by St. Andrew of Crete
Wednesday, March 1 st	7:00 pm	The Presanctified Divine Liturgy
Thursday, March 2 nd	7:00 pm	Great Compline & Great Canon of Repentance by St. Andrew of Crete
Friday, March 3 rd	6:30 pm	1 st Lenten Supper, sponsored by Men Society (Antiochian Men)
	7:30 am	1 st Akathist Hymn (Madayeh Service)
Saturday, March 4 th	4:00 pm	Confessions
	5:00 pm	Great Vespers
Sunday of Orthodoxy, March 5 th	9:00 am	Orthros & Confessions
	10:30 am	Divine Liturgy of St. Basil the Great & Procession with Icons
	6:00 pm	PAN-ORTHODOX VESPERS

Second Week of Great Lent		
Monday, March 6 th	7:00 pm	Great Compline
Tuesday, March 7 th	7:00 pm	Great Compline
Wednesday, March 8 th	7:00 pm	The Presanctified Divine Liturgy
Thursday, March 9 th	7:00 pm	Great Compline
Friday, March 10 th	6:30 pm	2 nd Lenten Supper, sponsored by the YAM (Young Adult Ministry), the Teen SOYO & the Chanters
	7:30 am	2 nd Akathist Hymn (Madayeh Service)
Saturday, March 11 th	10:00 am	Divine Liturgy – Saturday of Souls
	4:00 pm	Confessions
	5:00 pm	Great Vespers
Sunday of St. Gregory Palamas, March 12 th	9:00 am	Orthros & Confessions
	10:30 am	Divine Liturgy of St. Basil the Great

Third Week of Great Lent		
Monday, March 13 th	7:00 pm	Great Compline
Tuesday, March 14 th	7:00 pm	Great Compline
Wednesday, March 15 th	7:00 pm	The Presanctified Divine Liturgy
Thursday, March 16 th	7:00 pm	Great Compline
Friday, March 17 th	6:30 pm	3 rd Lenten Supper, sponsored by the Antiochian Women
	7:30 am	3 rd Akathist Hymn (Madayeh Service)
Saturday, March 18 th	4:00 pm	Confessions
	5:00 pm	Great Vespers
Sunday of the Holy Cross, March 19 th	9:00 am	Orthros & Confessions
	10:30 am	Divine Liturgy of St. Basil the Great, Followed by a Procession & Veneration of the Holy Cross

Fourth Week of Great Lent		
Monday, March 20 th	7:00 pm	Great Compline
Tuesday, March 21 st	7:00 pm	Great Compline
Wednesday, March 22 nd	7:00 pm	The Presanctified Divine Liturgy
Thursday, March 23 rd	7:00 pm	Great Compline
Friday, March 24 th	6:30 pm	4 th Lenten Supper, sponsored by the order of St. Ignatius
	7:30 pm	Great Vespers with Litia-Artoklasia and the fourth stasis of the Akathist Hymn
Saturday, March 25 th Feast of the Annunciation	9:00 am	Festal Orthros
	10:30 am	Festal Divine Liturgy
	4:00 pm	Confessions
	5:00 pm	Great Vespers
Sunday of St. John Climacus, March 26 th	9:00 am	Orthros & Confessions
	10:30 am	Divine Liturgy of St. Basil the Great

Fifth Week of Great Lent		
Monday, March 27 th	7:00 pm	Great Compline
Tuesday, March 28 th	7:00 pm	Great Compline
Wednesday, March 29 th	7:00 pm	The Presanctified Divine Liturgy
Thursday, March 30 th	7:00 pm	Little Compline with the full Great Canon of Repentance by St. Andrew of Crete & the life of St. Mary of Egypt
Friday, March 31 st	6:30 pm	5 th Lenten Supper, sponsored by the Parish Council
	7:30 am	5 th Akathist Hymn (Madayeh Service)
Saturday, April 1 st	4:00 pm	Confessions
	5:00 pm	Great Vespers
Sunday of St. Mary of Egypt, April 2 nd	9:00 am	Orthros & Confessions
	10:30 am	Divine Liturgy of St. Basil the Great

Sixth Week of Great Lent		
Monday, April 3 rd	7:00 pm	Great Compline
Tuesday, April 4 th	7:00 pm	Great Compline
Wednesday, April 5 th	7:00 pm	The Presanctified Divine Liturgy
Thursday, April 6 th	7:00 pm	Great Compline
Friday, April 7 th	10:00 am	The Presanctified Divine Liturgy
	7:00 pm	Little Compline with the Canon of the Raising of Lazarus
Lazarus Saturday, April 8 th	9:00 am	Orthros
	10:30 am	Divine Liturgy of St. John Chrysostom *
	4:00 pm	Confessions
	5:00 pm	Great Vespers

*All Church School children and their parents, their Grandparents and their Godparents, will attend the Divine Liturgy on Lazarus Saturday and take Communion. Following the Liturgy, they will all have Brunch together with the Sunday School teachers.

SCHEDULE OF SERVICES FOR PALM SUNDAY AND HOLY WEEK

- 1) Candles for your children will be available at the Church Vestibule, donation \$5.00 per candle.
- 2) During the Divine Liturgy and the procession, you are kindly requested to keep proper decorum, let us all behave in order, in discipline and in peace so that we can pray in one mind and one heart, and that Our Lord may hear our supplications and bestow upon us His Blessings.
- 3) All beloved parishioners are requested not to park their cars in the driveways. Procession will start from the outside main door of the Church, turn left on driveway behind the building into the parking lot, around the Church back to the main door and into the Church.

Palm Sunday & Holy Week		
Palm Sunday, April 9 th	9:00 am	Orthros
	10:30 am	Divine Liturgy of St. John Chrysostom, Blessings of Palms & Procession
	7:00 pm	1 st Bridegroom Orthros for Holy Monday
Great Holy Monday, April 10 th	10:00 am	The Presanctified Divine Liturgy
	7:00 pm	2 nd Bridegroom Orthros for Holy Tuesday
Great Holy Tuesday, April 11 th	10:00 am	The Presanctified Divine Liturgy
	7:00 pm	3 rd Bridegroom Orthros for Holy Wednesday
Great Holy Wednesday, April 12 th	10:00 am	The Presanctified Divine Liturgy
	7:00 pm	Holy Unction Service, Anointing of the Faithful with Holy Oil
Great Holy Thursday, April 13 th	8:00 am	Orthros for Holy Thursday
	9:00 am	Vesperal Divine Liturgy of St. Basil the Great for the Institution of the Mystical Supper of Christ
	7:00 pm	Orthros with the Twelve Passion Gospels for Holy Friday – Gospels of the Crucifixion
Great Holy Friday, April 14 th	10:00 am	The Great (Royal) Hours and Typika on Holy Friday
	3:00 pm	Great Vespers for Holy Saturday, the Taking-down of Christ from the Cross
	7:00 pm	Orthros with the Lamentations for Holy Saturday
Great Holy Saturday, April 15 th	9:00 am	Vesperal Divine Liturgy of St. Basil the Great
	10:30 pm	Resurrection (Rush) Service, Paschal Orthros and Paschal Divine Liturgy of St. John Chrysostom
Great & All-Holy Pascha, Sunday, April 16 th	7:00 pm	The Agape Vespers, The Baouth Service Followed by a procession
Bright Monday, April 17 th	9:00 am	Festal Orthros
	10:00 am	Divine Liturgy

CHRIST IS RISEN! INDEED, HE IS RISEN!

Is Fasting an Obligation?

By Metropolitan Saba (Isper)

The newly spread tone among believers regarding the fast is that it is not obligatory or a duty. Consequently, the believer can ignore it or practice it whenever and however he wants.

Fasting is a necessary and binding virtue. If the commandments of the Lord in His Holy Gospel are binding, then fasting is necessary and binding. The Lord Himself asked us to fast: “This kind does not go out except by prayer and fasting” (Matt. 17:21; Mark 9:29); “And when you fast, do not be like the hypocrites” (Matt. 6:16); “And after they had fasted and prayed, they laid their hands on them” (Acts 13:3). The clearest example for believers is Jesus' practice of fasting. He fasted for forty days. If He Who is without sin has fasted, how much more do we need to fast as humans, especially since we know that He was incarnate and lived in our midst to give us the ways of salvation which are needed for us, by imitating what He did?

The commitment of faithful Christians to the teachings and the direction of the Church comes from our devotion and our belonging to it, and consequently to achieving our Christian goal, in association with our brethren in the Church family. But choice based on personal mood and preference is a source of complacency, which prevents liberation from earthly bonds, because it is linked to the mood that is controlled by the passions, and thus the person becomes incapable of transcending with his life towards its main purpose. It is also a way to separate himself from the unity of the community.

Throughout history, the Church, which is the living Body of Christ, has experienced the importance of the fast. And she set its structure, system, form, and duration according to the experience of sanctification that accompanied her in the presence of the Holy Spirit who is working in her at all times.

This discussion leads us to the status of the fast and its position in the path of salvation for the person and the community. In the Orthodox understanding, fasting is not a goal in itself, as well as prayer and other virtues, but rather a necessary means to reach the main and great goal, which is our union with God and living closer to Him—what St. Seraphim of Sarov called "the acquisition of the Holy Spirit." St. Seraphim says in this regard: “The true aim of our Christian life consists

of the acquisition of the Holy Spirit of God. As for fasts, vigils, prayer, almsgiving, and every good deed done for Christ's sake, these are the only means of acquiring the Holy Spirit of God.”

Because fasting is a means to the ultimate goal, it can be flexible in terms of application. The Church requires the personal guidance of the spiritual father, in this regard, out of keenness, to protect the believer from complacency and indolence, the two vices that people fall into very easily, especially in our time.

When we invite our friends, we do not set a table for them as for the sick, but as for healthy people. We set up a table rich in various foods. Each of the guests chooses what suits his health. Thus, the fast, as established by the Church, is required of every believer. And whoever's health, circumstance, or situation does not allow him to fast as defined by the Church, he requests the guidance of the spiritual father for what benefits him personally. And he must commit to it, to that guidance given to him specifically, and not spread it as a general rule. He should do that until he reaches a situation in which he can follow the fast fully.

Asceticism in the Orthodox Church has one indispensable goal, which is liberation. Therefore, the fast is not abstaining from food to despise it or to torture the body or to mortify the sense of taste. It is a practical training, for the soul and the body, to be free from any bond that can keep us down. Perhaps the following words of Fr. Alexander Elchaninov (+1935) illustrate the practical benefit of the fast. He says, “Fasting disturbs and disrupts physiological leisure, so that a person becomes receptive to the spiritual world and absorbs from it more easily.”

Here are some aspects of the flexibility in living the fast in the Orthodox Church:

The general fasting rule says that fasting becomes stricter when the feast is more important. Therefore, the Paschal Fast is called Great Lent, where we abstain from food and drink until noon, in addition to abstaining from animal products throughout the fast. The Nativity Fast focuses on abstaining from certain types of food and not abstaining fully from any food for certain periods.

We abstain from fish during the Great Lent, while we do not abstain from it during the Nativity Fast, except in the last two weeks before the feast.

In Middle Eastern countries, where vegetables are available even in winter, we abstain from fish during Great Lent, while it is allowed to eat it in cold northern

countries such as Russia and Scandinavia. In our countries, it is allowed to eat shellfish (plus calamari and octopus) in coastal areas due to their availability and cheap cost in the past.

It is also allowed to eat fish on some great feasts such as the Annunciation and Palm Sunday, both of which fall within this holy season. Those who abstain from oil are allowed to consume it, as well as wine, on Saturdays and Sundays during Lent, as well as on the feasts of the great local saints (see *The Horologion*).

These provisions in the fasting systems indicate that it is a means of enjoying the happiness of liberation from every lust that prevails over man, on the one hand, and the joy of consuming earthly goods with thanksgiving and gratitude, on the other hand. And whoever reads the prayers of the services of Great Lent from the book of the Holy Triodion realizes how many words of joy, happiness and spiritual pleasure are repeated in it.

Let us, therefore, introduce fasting in this spirit, so that it becomes a real transcendence, and not just a diet.

Originally published in 2015.

هل الصوم فريضة؟

المتروبوليت سابا (اسبر)

النعمة المنتشرة حديثاً في أوساط المؤمنين، بخصوص الصوم، أنه ليس واجباً أو فرضاً. وتالياً يمكن للمؤمن أن يهمله أو يمارسه وقتما يشاء وكيفما يشاء.

بدءاً نقول إنّ الصّوم فضيلة ضرورية ولازمة. وإذا كانت وصايا الربّ في إنجيله المقدّس ملزمة، فالصّوم لازم ومُلزم. فالربّ بذاته طلب منّا الصّوم، "هذا الجنس لا يخرج إلا بالصلاة والصّوم" (مت ١٧/٢٠؛ مر ٩/٢٩)، "ومتى صمتتم فلا..." (مت ٦/١٩)، "وبعدما صاموا وصلوا وضعوا..." (أع ١٣/٣). والمثال الأوضح عند المؤمنين هو ممارسة السيد المسيح للصّوم. "صام أربعين يوماً". فإذا كان هو الذي دون خطيئة قد صام، فكم بالأولى نحن البشر! خاصّة وإننا نعلم أنّه تجسّد وعاش بيننا، ليعطينا طرق الخلاص اللازمة لنا، من خلال الاقتداء بما فعل.

يأتي التزام المؤمن بتعليم الكنيسة وأحكامها من إخلاصه لعضويته فيها، وتالياً لتحقيق هدفه المسيحي، بالمعية مع إخوته في عائلته الكنسيّة.. أمّا الانتقال القائم على المزاج والخيار الشخصيين، فهو مصدر للتهاون، الذي يمنع التحرّر من الرباطات الأرضيّة، لأنه مرتبط بالمزاج الذي تتحكم الأهواء فيه، فيغدو الإنسان عاجزاً عن السموّ بحياته نحو غايتها الأساسيّة. كما هو سبيل إلى الانقطاع عن شركة الجماعة الواحدة.

اختبرت الكنيسة، جسد المسيح الحيّ، على مدى التاريخ، أهميّة الصّوم. وقد وضعت شكله ونظامه ونوعه ومدّته، بحسب خبرة التقديس التي رافقتها بحضور الروح القدس، الفاعل فيها عبر الزمن.

يقودنا الكلام هنا إلى مكانة الصّوم وموقعه في مسيرة الخلاص الفردية والجماعية. في المفهوم الأرثوذكسي، ليس الصّوم هدفاً بحدّ ذاته، وكذلك الصلاة وسائر الفضائل، بل وسائل، لا بدّ منها، للوصول إلى الغاية الأساسيّة والعظمى، ألا وهي الاتحاد بالله والعيش بقربه. أو ما يدعوه القديس سيرافيم ساروفسكي "اقتناء الروح القدس". يقول القديس سيرافيم بهذا الخصوص: "إنّ اقتناء روح الله هو الهدف الحقيقي للحياة المسيحية وما الصلاة والصوم والسهر والصدقة وغيرها من الأعمال الصالحة المكتملة لمحبة المسيح غير وسائل."

ولأنّ الصوم وسيلة للغاية الأسمى، فهو قابل لأن يكون مرناً من حيث التطبيق. وتشتد الكنيسة إرشاد الأب الروحي شخصياً، في هذا المجال، حرصاً على حماية المؤمن من التهاون والتراخي، الرذيلتين اللتين يقع الإنسان فيهما بسهولة فائقة، خاصّة في زماننا.

عندما تدعو أصدقاءك لا تقيم لهم مائدة، على مستوى المرضى، بل على مستوى الأصحاء. تقيم مائدة غنية بأصناف المأكولات المتنوعة. فيختار كلُّ من المدعوين ما يناسب صحّته منها. هكذا الصّوم، كما وضعته الكنيسة، مطلوب من كلِّ مؤمن. ومن كانت صحّته أو ظرفه أو وضعه لا تسمح له بالصوم كما حدّته الكنيسة، يطلب إرشاد الأب الروحي بما يفيد شخصياً. ويلتزم به، إرشاداً خاصّاً به حصراً، وليس للنشر والتعميم، ريثما يصل إلى الوضع الذي يستطيع فيه ممارسته كاملاً.

للسك في الكنيسة الأرثوذكسية غاية واحدة، لا غنى عنها، ألا وهي التحرّز. لذلك ليس الصّوم امتناعاً عن الطعام ازدراءً به، أو تعذيباً للجسد، أو إماتة لحسّ التذوق. إنّه تدريب عملي، للنفس والجسد، على التحرّز من أيّ رباط يمكن أن يشدنا إلى الأسفل. لعلّ كلمات الأب ألكسندر إيشانينوف (+١٩٣٥) التالية خير توضيح لفائدة الصوم العملية. يقول: "يزعزع الصّوم الرفاهية الفيزيولوجية ويصدّعها، لكي يصبح الإنسان قابلاً للتأثر بالعالم الروحي، والتشرب منه بسهولة أكثر."

أمّا المرونة في عيش الصّوم، في الكنيسة الأرثوذكسية، فإليك بعض وجوه منها:

تقول القاعدة الصّيامية العامة: أنّ الصّوم يزداد تقشّفاً كلّما كان العيد أكثر أهميّة. لذلك يُدعى صوم الفصح بالكبير، ويتمّ فيه الانقطاع عن الطعام والشراب حتّى الظهر، بالإضافة إلى الإمساك عن النتاج الحيواني طيلة الصوم. بينما يبقى صوم الميلاد على الإمساك وليس فيه انقطاع.

نمسك في الصوم الكبير عن السمك، بينما لا نمسك عنه في صوم الميلاد، إلا في الأسبوعين اللذين يسبقا العيد.

في بلادنا المشرقية حيث تتوفر الخضروات، حتّى في الشتاء، نمسك عن السمك في الصّوم الكبير، بينما يُسمح بأكله في البلاد الشمالية الباردة كروسيا والبلاد الإسكندنافية. وعندنا يُسمح بأكل الرخويات البحرية (الحبّز، الأخطبوط...) في البلدان الساحلية لتوفرها ورخص ثمنها في الماضي.

كما يُسمح بتناول السمك في الأعياد السيّدية كالبشارة والشعانين، وكلاهما يقع ضمن الصّوم الكبير. الذين يمسون عن الزيت، يسمح لهم بتناوله، وكذلك الخمر، يومي السبت والأحد من أسابيع الصّوم وكذلك في أعياد القديسين المحليين الكبار (راجع كتاب السواعي الكبير).

يدلّ وجود هذه الأحكام في أنظمة الصوم على أنّه وسيلة للتمنّع بفرح التحرّر من كلّ شهوة تسود على الإنسان من جهة، وفرح تناول الخيرات الأرضيّة بشكر وامتنان من جهة ثانية. ومن يقرأ صلوات خِدم أيام الصّوم من كتاب التريودي يدرك كم تتكرر فيها كلمات البهجة والفرح والسرور الروحية.

لندخل الصّوم بهذه الروح فيصير تسامياً حقيقياً، وليس حمية غذائية.

نُشر في الأصل عام ٢٠١٥.

Francis Maria Scholarship Application 2023

Awards of \$5,000 each

Send all completed applications to:

Kh. Kathleen Purpura, Director

Scholarships@OrthodoxYouth.com



CHECKLIST

(This page is for applicant's use only. **Do not send.**)

Application Instructions: Complete the following pages **Forms A, B, C, D** and provide all requested materials. Incomplete applications will not be accepted. **Do not** send resumes, photos, or letters of recommendation. Only use the pages provided. Give **Form E**, Pastor's Evaluation, to your Priest. All materials must be **received by May 5th, 2023**.

Include the following material:

Student Information Form (Form A)

Parent Information Form (Form B) Parents fill out the financial section showing total income for both parents. This form must include all 3 signatures.

Church and School Activities Form (Form C)

Carefully organize this listing of your church service involvement and community activities as this is an important part of your application.

Short Essay (Form D)

The Essay is your opportunity to tell us about your faith. The Essay must be at least 400 words but not exceed 700 words or **one single-spaced page**.

Pastor's Evaluation Form (Form E) The Pastor's Form must be signed and sent directly from the Pastor of your Antiochian Orthodox Archdiocese parish. If the applicant is the son or daughter of the Pastor, have Form E filled out by your Father Confessor or another Orthodox Priest.

Grades and Test Scores High School students must send official, signed transcripts and college students must send College **and** High School transcripts directly to Scholarships@OrthodoxYouth.com. Be sure they include your SAT or ACT Scores. Canadian students who have not taken the SAT or ACT are exempt from this requirement.

E-mail your completed Application to: Kh. Kathleen Purpura, Director
Scholarships@OrthodoxYouth.com

Do **not** send your application by USPS mail, overnight, registered, or certified mail. We will only accept applications sent to Scholarships@OrthodoxYouth.com.

For questions on this application, you may E-mail: **Kh. Kathleen Purpura, Director**
Scholarships@OrthodoxYouth.com

MARIA SCHOLARSHIP

Print Applicant's Name: _____

STUDENT INFORMATION FORM (Form A)

▼ To be filled out by the applicant ▼

Applicant's Name:	
Date of Birth:	<input type="checkbox"/> Male <input type="checkbox"/> Female
Applicant's Phone Number:	
Applicant's E-Mail address:	
Home Address - Street:	
City:	Province/State:
Country:	Zip/Postal Code:
Citizenship: <input type="checkbox"/> USA <input type="checkbox"/> Canada You must be a U.S. or Canadian Citizen to apply	
Father's Name:	
Father's Occupation:	
Mother's Name:	
Mother's Occupation:	

All the above information is required, including the applicant's e-mail address.

1. Name of the College you are attending or plan to attend: _____

2. What year of college will you be in this coming fall?

Freshman Sophomore Junior Senior

3. What Academic Degree are you working on this fall? _____

4. What is your declared major? _____

I attest that all the information contained in this application is accurate and true:

Applicant's Signature: _____

Date: _____

MARIA SCHOLARSHIP

Print Applicant's Name: _____

Applicant's Signature: _____

PARENT INFORMATION FORM (Form B)

▼ To be filled out by the applicant's Parents/Guardians ▼

Confidential Financial Summary to be completed by Parent or Guardian. Please note total salaries of both parents before taxes by checking the category below. Please use the "total income" not the "adjusted income" line from your Federal Tax Forms.

Total Combined Gross Income for both Parents			
<input type="checkbox"/> Less than \$49,999	<input type="checkbox"/> \$50,000 - \$79,999	<input type="checkbox"/> \$80,000 - \$99,999	<input type="checkbox"/> \$100,000 - \$149,999
<input type="checkbox"/> \$150,000 – \$179,999	<input type="checkbox"/> \$180,000 - \$249,000	<input type="checkbox"/> \$250,000 – \$499,999	<input type="checkbox"/> Over \$500,000

I attest that all the information contained in Form B is accurate and true:

Print Mother's Name: _____

Mother's Signature: _____

Date: _____

Print Father's Name: _____

Father's Signature: _____

Date: _____

MARIA SCHOLARSHIP

Print Applicant's Name: _____

CHURCH AND SCHOOL ACTIVITY FORM (Form C)

Church and Youth Group Activities for the last four years only:

Church organizations involvement	Membership/Office	Years

Church activities/events participation	What was your role?	Years of Participation

High School, Civic and College Information for the last four years only:

School organizations involvement	Offices Held	Years Office held

MARIA SCHOLARSHIP

Essay Instruction Page

The Orthodox Christian Fellowship (OCF www.ocf.net) under the Assembly of Bishops (www.assemblyofbishops.org) is our student ministry on many campuses.

Write (type, not handwritten) an Open Letter to the Board of Directors and Student Leadership of OCF with specific requests for help building up or establishing an OCF Chapter. If you have an established OCF, please include five (5) questions you have about the OCF Chapter at the college you are (will be) attending. If you do not have an OCF Chapter, write five questions you have about establishing one.

Your letter should express what would be helpful to you as a college student towards growing your Orthodox Faith and staying connected to Christ and His Holy Orthodox Church. Convey why connecting with other Orthodox Christian students, faculty, clergy, and nearby parishes is important to you. Please include the name of your college in this letter as we may send it to the Board of Directors of OCF to help them in their work.

Your essay should be at least 400 words but no more than 700 words.

MARIA SCHOLARSHIP

Print Applicant's Name: _____

**ESSAY
(Form D)**

MARIA SCHOLARSHIP

Print Applicant's Name: _____

▲ Name to be filled out by the Applicant. ▲

PASTOR'S EVALUATION FORM (Form E)

▼ To be filled out by the Pastor. ▼

Dear Father,

The Frank Maria Scholarship Committee appreciates your efforts in completing the Pastor's Evaluation Form. This form must be submitted **by the Pastor** and received by May 5th, 2023, to Kh. Kathleen Purpura, Scholarships@OrthodoxYouth.com

Church Community areas of participation and leadership positions held by the applicant:

SOYO _____

CHURCH SCHOOL _____

CHOIR/CANTOR _____

HUMANITARIAN EFFORTS _____

OTHER _____

Please write your personal comments and recommendation: _____

The applicant is a member of _____ Antiochian Orthodox Church.

Church City: _____ Church State/Province: _____

Print Pastor's Name: _____

Pastor's Signature: _____

Date: _____

ORTHODOX WISDOM FOR THE MODERN WORLD

St. George's Lenten Retreat 2023



Saturday, March 11



Time & Despondency

Nicole Roccas is an author and certified Trauma-informed coach, seeking to help others locate the meaning from within the toughest issues of life and faith. You can get a taste of her work on the *Time Eternal* podcast or by reading her book *Time and Despondency*

Schedule:

10am: Divine Liturgy – Saturday of Souls

Noon: Potluck Brunch

1pm: Part 1: "A Slackness of the Soul": Understanding the Spiritual Sickness of Despondency

2:15pm: Coffee Break

2:45pm: "Redeeming the time": How to Counter Despondency during Lent

4pm: Q&A

5pm: Vespers

Join us on Saturday, March 11th in the Church basement for a
Potluck brunch, coffee and refreshments

Childcare available

Contact Peter Qubti for more information (416) 509-9895 or peterq3380@gmail.com

**Saint George
Antiochian Orthodox Church**

9116 Bayview Avenue,
Richmond Hill Ontario L4B 3M9