

DIVINE LITURGY VARIABLES ON SUNDAY, MARCH 26, 2023

TONE 8 / EOTHINON 8

FOURTH SUNDAY OF GREAT LENT

THE SYNAXIS OF THE ARCHANGEL GABRIEL

STEPHEN THE CONFESSOR, ABBOT OF TRIGLIA

الأحد الرابع من الصوم الكبير

عيد جامع لرئيس الملائكة جبرائيل، وتذكّار أبينا ستيفن المُعترف رئيس دير تريجليا

****DIVINE LITURGY OF
ST. BASIL THE GREAT****

فُداس باسيلْيوس الكبير

- *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 EIGHT**

أبوليتيكيون القيامة باللحن الثامن

From the heights Thou didst descend, O compassionate One, and Thou didst submit to the three-day burial, that Thou might deliver us from passion; Thou art our life and our Resurrection, O Lord, glory to Thee.

انْحَدَرْتَ مِنَ الْعُلُوِّ يَا مُتَحَنِّنٌ، وَقَبِلْتَ الدَّفْنَ ذَا الثَّلَاثَةِ
الْأَيَّامِ، لِكَيْ تُعْتِقَنَا مِنَ الْآلَامِ، فَيَا حَيَاتَنَا وَقِيَامَتَنَا، يَا
رَبُّ الْمَجْدُ لَكَ.

**APOLYTIKION OF THE ARCHANGEL
GABRIEL IN TONE FOUR
(*Thou Who wast raised up*)**

**أبوليتيكيون لرئيس الملائكة جبرائيل
باللحن الرابع**

Supreme Commander of the Hosts of the Heavens, * we, the unworthy, importune and beseech thee * that by thy supplications thou encircle us * in the shelter of the wings * of thine immaterial glory; * guarding us who now fall down * and cry to thee with fervor: * Deliver us from dangers of all kinds, * as the great marshal of the heavenly hosts on high.

أَيُّهَا الْمُتَقَدِّمُ عَلَى الْجُنْدِ السَّمَاوِيِّينَ، نَتَوَسَّلُ إِلَيْكَ نَحْنُ
غَيْرِ الْمُسْتَحِقِّينَ، حَتَّى إِنَّكَ بِطَلِبَاتِكَ تَكْتَنِفُنَا بِظِلِّ
أَجْنَحَةِ مَجْدِكَ اللاهِيُولِي، حَافِظاً إِيَّانَا نَحْنُ الْجَائِئِينَ
وَالصَّارِخِينَ بِغَيْرِ فُتُورٍ: أَنْقِذْنَا مِنَ الشَّدَائِدِ، بِمَا أَتَكَ
رُئِيسُ مَرَاتِبِ الْقُوَاتِ الْعُلْوِيَّةِ.

- *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 (**The original melody**)**

قنّداق آحادات الصوم الكبير باللحن الثامن

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 and deliver me, that I may cry unto thee: Hail, O Bride without bridegroom.

إِنِّي أَنَا عَبْدُكَ يَا وَالِدَةَ الْإِلَهِ، * أَكْتُبُ لَكَ رِيَاةَ
الْغَلْبَةِ، * يَا جُنْدِيَّةَ مُحَامِيَّةَ، * وَأَقْدِمُ لَكَ الشُّكْرَ
كَمُنْقِذَةٍ مِنَ الشَّدَائِدِ، * لَكِنْ بِمَا أَنَّ لَكَ الْعِزَّةَ الَّتِي
لَا تُحَارَبُ، * أَعْتِقْنِي مِنْ صُنُوفِ الشَّدَائِدِ * حَتَّى
أَصْرُخَ إِلَيْكَ: إِفْرَحِي يَا عَرُوساً لَا عَرُوسَ لَهَا.

<p style="text-align: center;">THE EPISTLE (For the Fourth Sunday of Lent)</p>	<p style="text-align: center;">الرسالة (للأحد الرابع من الصوم)</p>
<p style="text-align: center;"><i>The Lord will give strength to His people. Bring unto the Lord, ye sons of God, bring unto the Lord glory and honor.</i></p> <p style="text-align: center;">The Reading from the Epistle of St. Paul to the Hebrews. (6:13-20)</p> <p>Brethren, when God made a promise to Abraham, since He could swear by no one greater, He swore by Himself, saying, “Surely blessing I will bless thee, and multiplying I will multiply thee.” And thus, having patiently endured, he obtained the promise. For people indeed swear by what is greater, and in every dispute of theirs the oath is final for confirmation. So when God, being minded to show more abundantly to the heirs of the promise the immutability of His counsel, He interposed it with an oath, that by two immutable things—in which it is impossible for God to lie—we might have a strong consolation, we, who have fled for refuge to lay hold of the hope that is set before us; a hope, which we have as an anchor of the soul, both sure and steadfast, and entering into “that which is within the veil,” where Jesus entered as a Forerunner on our behalf, having become a High Priest “forever according to the order of Melchizedek.”</p>	<p style="text-align: center;">الرَّبُّ يُعْطِي قُوَّةً لِشَعْبِهِ. قَدِّمُوا لِلرَّبِّ يَا أَبْنَاءَ اللَّهِ، قَدِّمُوا لِلرَّبِّ مَجْدًا وَكَرَامَةً. فَصَلُّ مِنْ رِسَالَةِ الْقَدِّيسِ بُولُسَ الرَّسُولِ إِلَى الْعِبْرَانِيِّينَ.</p> <p>يَا إِخْوَتِي، إِنَّ اللَّهَ لَمَّا وَعَدَ إِبْرَاهِيمَ، إِذْ لَمْ يُمْكِنَ أَنْ يُقْسِمَ بِمَا هُوَ أَعْظَمُ مِنْهُ، أَقْسَمَ بِنَفْسِهِ. قَائِلًا: لِأَبَارِكِكَ بَرَكَاتٌ وَأَكْثِرَنَّكَ تَكْثِيرًا. وَذَلِكَ إِذْ تَأْتَى، نَالَ الْمَوْعِدَ. وَإِنَّمَا النَّاسُ يُقْسِمُونَ بِمَا هُوَ أَعْظَمُ مِنْهُمْ، وَتَتَقَضَى كُلُّ مُشَاجَرَةٍ بَيْنَهُمْ بِالْقَسَمِ لِلتَّثْبِيتِ. فَلِذَلِكَ، لَمَّا شَاءَ اللَّهُ أَنْ يَزِيدَ وَرَثَةَ الْمَوْعِدِ بَيَانًا لِعَدَمِ تَحْوِيلِ عَزْمِهِ، تَوَسَّطَ بِالْقَسَمِ. حَتَّى نَحْصَلَ بِأَمْرَيْنِ لَا يَتَحَوَّلَانِ وَلَا يُمْكِنُ أَنْ يُخْلَفَ اللَّهُ فِيهِمَا عَلَى تَعَزُّبَةٍ قَوِيَّةٍ، نَحْنُ الَّذِينَ التَّجَأْنَا إِلَى التَّمَسُّكِ بِالرَّجَاءِ الْمَوْضُوعِ أَمَامَنَا. الَّذِي هُوَ لَنَا كَمِرْسَاةٍ لِلنَّفْسِ أَمِينَةٍ رَاسِحَةٍ تَدْخُلُ إِلَى دَاخِلِ الْحِجَابِ، حَيْثُ دَخَلَ يَسُوعُ كَسَابِقٍ لَنَا وَقَدْ صَارَ عَلَى رُتْبَةِ مَلِكِيصَادَقَ، رَئِيسِ كَهَنَةٍ إِلَى الْأَبَدِ.</p>
<p style="text-align: center;">THE GOSPEL (For the Fourth Sunday of Lent)</p>	<p style="text-align: center;">الإنجيل (للأحد الرابع من الصوم)</p>
<p style="text-align: center;">The Reading from the Holy Gospel according to St. Mark. (9:17-31)</p> <p>At that time, a man came to Jesus, kneeling down and saying unto him, “Teacher, I brought my son to you, for he has a dumb spirit. And wherever it seizes him, it dashes him down; and he foams and grinds his teeth and becomes rigid; and I asked Thy Disciples to cast it out, and they were not able.” And Jesus answered them, “O faithless generation, how long am I to be with you? How long am I to bear with you? Bring him to Me.” And they brought the boy to Him; and when the spirit saw</p>	<p style="text-align: center;">فَصَلُّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِّيسِ مَرْقُسَ الْإِنْجِيلِيِّ الْبَشِيرِ.</p> <p>فِي ذَلِكَ الزَّمَانِ، دَنَا إِلَى يَسُوعَ إِنْسَانٌ وَسَجَدَ لَهُ قَائِلًا: يَا مُعَلِّمُ، قَدْ أَتَيْتُكَ بِابْنِي، بِهِ رُوحٌ أَبْكَمٌ. وَحَيْثُمَا أَخَذَهُ يَصْرَعُهُ، فَيُزِيدُ وَيَصْرِفُ بِأَسْنَانِهِ وَيَبْسُ، وَقَدْ سَأَلْتُ تَلَامِيذَكَ أَنْ يُخْرِجُوهُ فَلَمْ يَقْدِرُوا. فَأَجَابَهُ قَائِلًا: أَيُّهَا الْجِيلُ غَيْرَ الْمُؤْمِنِ، إِلَى مَتَى أَكُونُ عِنْدَكُمْ؟ حَتَّى مَتَى أَحْتَمِلُكُمْ؟ هَلُمَّ بِهِ</p>

Jesus, immediately it convulsed the boy, and he fell on the ground and rolled about, foaming at the mouth. And Jesus asked his father, "How long has he had this?" And he said, "From childhood. And it has often cast him into the fire and into the water, to destroy him; but if Thou canst do anything, have pity on us and help us." And Jesus said to him, "If you can believe, all things are possible to him who believes." Immediately the father of the child cried out and said with tears, "Lord, I believe; help my unbelief!" And when Jesus saw that a crowd came running together, he rebuked the unclean spirit, saying to it, "You dumb and deaf spirit, I command you, come out of him, and never enter him again." And after crying out and convulsing him terribly, it came out, and the boy was like a corpse; so that most of them said, "He is dead." But Jesus took him by the hand and lifted him up, and he arose. And when Jesus had entered the house, His Disciples asked Him privately, "Why could we not cast it out?" And Jesus said to them, "This kind cannot be driven out by anything but prayer and fasting." They went on from there and passed through Galilee. And Jesus would not have anyone know it; for He was teaching His Disciples, saying to them, "The Son of man will be delivered into the hands of men, and they will kill Him; and after He is killed, He will rise on the third day."

إِلَى. فَأَتَوْهُ بِهِ. فَلَمَّا رَأَهُ لِلْوَقْتِ صَرَعهُ الرُّوحُ، فَسَقَطَ عَلَى الْأَرْضِ يَتَمَرَّعُ وَيُزِيدُ. فَسَأَلَ أَبَاهُ: "مُنْذُ كَمْ مِنَ الزَّمَانِ أَصَابَهُ هَذَا؟" فَقَالَ: "مُنْذُ صِبَاهُ. وَكَثِيرًا مَا أَلْقَاهُ فِي النَّارِ وَفِي الْمِيَاهِ لِيُهْلِكَهُ. لَكِنْ إِنْ اسْتَطَعْتَ شَيْئًا، فَتَحَنَّنْ عَلَيْنَا وَأَغْنِنَا." فَقَالَ لَهُ يَسُوعُ: "إِنْ اسْتَطَعْتَ أَنْ تُؤْمِنَ، فَكُلُّ شَيْءٍ مُسْتَطَاعٌ لِلْمُؤْمِنِ." فَصَاحَ أَبُو الصَّبِيِّ مِنْ سَاعَتِهِ بِدُمُوعٍ وَقَالَ: "إِنِّي أَوْمِنُ يَا سَيِّدُ، فَأَغْنِ عَدَمَ إِيمَانِي." فَلَمَّا رَأَى يَسُوعُ أَنَّ الْجَمْعَ يَتَبَادَرُونَ إِلَيْهِ، انْتَهَرَ الرُّوحَ النَّجِسَ قَائِلًا لَهُ: "أَيُّهَا الرُّوحُ الْأَبْكَمُ الْأَصَمُّ، أَنَا أَمْرُكَ أَنْ أُخْرَجَ مِنْهُ وَلَا تَعُدْ تَدْخُلُ فِيهِ." فَصَرَخَ وَخَبَطَهُ كَثِيرًا وَخَرَجَ مِنْهُ، فَصَارَ كَالْمَيِّتِ، حَتَّى قَالَ كَثِيرُونَ إِنَّهُ قَدْ مَاتَ. فَأَخَذَ يَسُوعُ بِيَدِهِ وَأَنْهَضَهُ، فَقَامَ. وَلَمَّا دَخَلَ بَيْتًا، سَأَلَهُ تَلَامِيذُهُ عَلَى انْفِرَادٍ: "لِمَاذَا لَمْ نَسْتَطِعْ نَحْنُ أَنْ نُخْرِجَهُ؟" فَقَالَ لَهُمْ: "إِنَّ هَذَا الْجِنْسَ لَا يُمَكِّنُ أَنْ يَخْرَجَ بِشَيْءٍ إِلَّا بِالصَّلَاةِ وَالصُّومِ." وَلَمَّا خَرَجُوا مِنْ هُنَاكَ، اجْتَازُوا فِي الْجَلِيلِ، وَلَمْ يَرِدْ أَنْ يَدْرِيَ أَحَدٌ. فَإِنَّهُ كَانَ يُعَلِّمُ تَلَامِيذَهُ وَيَقُولُ لَهُمْ "إِنَّ ابْنَ الْبَشَرِ يُسَلَّمُ إِلَى أَيْدِي النَّاسِ، فَيَقْتُلُونَهُ، وَبَعْدَ أَنْ يُقْتَلَ، يَقُومُ فِي الْيَوْمِ الثَّالِثِ."

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

ST. BASIL LITURGY MEGALYNARION

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.

تَعْظِيمَةُ لِقْدَاسِ الْقَدِيسِ بَاسِيلِيُوسِ

إِنَّ الْبَرَايَا بِأَسْرِهَا، تَفْرَحُ بِكَ يَا مُمْتَلِنَةً نِعْمَةً: مَحَافِلِ الْمَلَائِكَةِ، وَأَجْنَاسِ الْبَشَرِ. أَيُّهَا الْهَيْكَلُ الْمُتَقَدِّسِ، وَالْفِرْدَوْسُ النَّاطِقُ، فَخِرُ الْبَتُولِيَّةِ مَرِيَمَ، الَّتِي مِنْهَا تَجَسَّدَ الْإِلَهُ، وَصَارَ طِفْلًا، وَهُوَ إِلَهُنَا الَّذِي قَبْلَ الدُّهُورِ. لِأَنَّهُ صَنَعَ مُسْتَوْدَعَكَ عَرْشًا، وَجَعَلَ بَطْنَكَ أَرْحَبَ مِنَ السَّمَاوَاتِ. لِذَلِكَ يَا مُمْتَلِنَةً نِعْمَةً، تَفْرَحُ بِكَ كُلُّ الْبَرَايَا وَتَمَجِّدُكَ.

THE DISMISSAL	الختم
<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—whose Annunciation we now celebrate—by the might of the Precious and Life-giving Cross; by the protection of the honorable Bodiless Powers of Heaven—especially Gabriel, whose synaxis we now celebrate—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 righteous father Stephen the Confessor, abbot of Triglia, 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>الكاهن: أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِي، يَامَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمِّكَ الْكَلْبِيَّةِ الطَّهَارَةِ وَالْبَرِيَّةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي؛ وَبِطَلَبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَّمَةِ الْعَادِمَةِ الْأَجْسَادِ - وَخَاصَّةً رَئِيسِ الْمَلَائِكَةِ جِبْرَائِيلَ الَّذِي نُقِيمُ تَذْكَارَهُ الْيَوْمَ - وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ، وَالْقَدِيسِينَ الْمُشْرَفِينَ الرَّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ، وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ بَاسِيلْيُوسَ الْكَبِيرِ رَئِيسِ أَسَاقِفَةِ الْقَيْصَرِيَّةِ وَكَبَادُوكِيَا كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ، وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ، وَالْقَدِيسِ (فُلَانِ) شَفِيعِ هَذِهِ الْكَنِيسَةِ الْمُقَدَّسَةِ، وَالْقَدِيسِينَ الصَّدِيقِينَ يُوَاكِيمَ وَحَنَّةَ جَدِّي الْمَسِيحِ الْإِلَهِ، وَأَبِينَا سَتِيفَنَ الْمُعْتَرِفِ رَئِيسِ دَيْرِ تَرِيْجَلِيَا؛ الَّذِي نُقِيمُ تَذْكَارَهُ الْيَوْمَ، وَجَمِيعِ قَدِيسِيكَ، إِرْحَمْنَا وَخَلِّصْنَا بِمَا أَنْتَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.</p>
<p>Priest: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.</p>	<p>الكاهن: بِصَلَوَاتِ آبَائِنَا الْقَدِيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهُنَا، اِرْحَمْنَا وَخَلِّصْنَا.</p>
<p>Choir: Amen.</p>	<p>الجوق: آمين.</p>
<p>These texts have been prepared by the Department of Liturgics of the Antiochian Archdiocese. Portions of the Archdiocesan Service Texts include texts from <i>The Menaion</i>, <i>The Great Horologion</i>, <i>The Pentecostarion</i>, <i>The Octoechos</i>, <i>The Triodion-Holy Week</i>, and <i>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>	
<p style="text-align: center;"><u>END NOTE</u></p> <p>When the leave-taking of the Annunciation (March 26) falls on the Fourth Sunday of Great Lent, our Typikon prescribes that we suppress the commemoration of St. John Climacus. In Orthros, the Praises (Ainoi) for the Annunciation mark the moment of the leave-taking. We keep hymnography for this Lenten Sunday reflecting the ascetical practice of the season and the ancient preparation for catechumens to enter the Church through baptism on Pascha. Thus, we keep the doxasticon in Orthros and the readings in the Divine Liturgy from the Triodion.</p>	

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

<u>DAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
21	Emmeline Langfeld Hanna	28
22	Eleanor Kathryn Salhany	22
24	Ryan Gabriel Willis	46
24	Thuryia Zabanah	39
24	Margaret Najib Mazhar	22
24	Rose Hambly	19
26	George K. Aziz	56
26	Nabeeha Bourzk	48
26	Alice Ghandour	31
26	Sidney Abboud	27
26	Khalayic Bosada	70

- **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.

MEMORIAL

- **40 days memorial service** for **Nabil Ibrahim** offered by his **Wife, his children and their families**. May his memory be eternal.
- **16 years memorial service** for **Floarea and Gheorghe** offered by **Toplicianu Danut family**. May their memory be eternal.
- **The coffee hour** is offered today in loving memory of **Nabil Ibrahim** by his family.
The coffee hour is offered today in loving memory of **Floarea and Gheorghe** by their family.

ETERNAL LIGHTS

- **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**.
- **Apr 16:** for the good health of **Issa Bisharat and family**.
- **Apr 16:** in loving memory of **Munir Muasher, Khalil, Sarah and Safwan Muasher** from **Shadia Muasher and family**.
- **Apr 23:** in loving memory of **Jiries and Nahil Irbib** from **Nadim Irbib and family**.
- **Apr 23:** in loving memory of **Hanna Qaqish** from his daughter **Wafa Alchekh and family**.

FEAST OF THE ANNUNCIATION

- We wish to thank all **the Besharat and Bisharat families** for their kind donation towards the feast of the Annunciation.

LENTEN LUNCHEONS

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

Sunday, March 26: Falafel Sandwiches

Sunday, April 2: Falafel Sandwiches

SCHEDULE FOR ORGANIZATION HOSTING MADAYEH DINNERS

- We wish to thank the Order of St. Ignatius for sponsoring the Madayeh dinner on Friday, Mar 10.

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)

Christians

By Metropolitan Saba (Isper)

While praying before His passion, the Lord Jesus asked God the Father to preserve His people, saying, “I do not pray that You should take them out of the world, but that You should keep them from the evil one” (John 17:15). That is because, in His divinity, He knew that the world would fight His people. This was proven throughout history and continues to be proven today.

Why then does the world fight Christ’s disciples? In the Gospel of John, the Lord says in His prayer that this is because “they are not of this world” and because He has given them the word of the Father. This is why the world has hated them (John 17:14). Therefore, the world’s hatred towards Christians comes from its hatred towards their Lord. Thus, if we as Christians see that the world loves us, we realize that we might have betrayed our Lord because we have identified ourselves with the world and not with the Lord. When we reject the evil one and his works, the world will hate us.

The world, in the biblical language, is what opposes the Gospel, Christ and His teachings. It is the path that contradicts the Christian way and its virtues. From that premise, Christians always understood that, if they want to be followers of their Lord, they must make a clear distinction between Christ and the world in which they live. Our fidelity to our Lord requires that we change the world to what agrees with the Gospel of Christ and not vice versa.

This means that we must dwell in the heart of Christ, to be nourished by Him and remain faithful to Him. This is why He prayed to the Father for them saying: “Sanctify them by Your truth. Your word is truth” (John 17:17). The Christian Faith cannot coexist with absence of the truth. As a Christian, I must start by changing myself to what can be reconciled with the truth—that is, the word of God. This enables me to change the world and place it in the hand of God.

The topic of the relationship between Christians and the world invites us to contemplate in depth and stillness the words of the “Letter to Diognetus,” a second-century text whose author defends Christians against the pagan world that

was persecuting them. Among these most marvelous and deep words, the author writes:

Christians are no different than other human beings in citizenship and language, for they fulfill all their civic duties, they pay their taxes and participate in everything as citizens. And yet they endure everything that foreigners endure. They love everyone yet are persecuted. They are killed, yet through death they gain life. They are poor yet enrich many. They lack everything yet are blessed with everything. They do good but are punished as evildoers, and yet they remain joyful because they love.

As the soul is for the body, Christians are for the world. As the soul dwells in all the members of the body, so do Christians dwell in all the cities of the world. And as the soul dwells in the body yet is not of the body, so Christians dwell in the world, and yet they remain foreigners to it. Christians do not wrong the world, yet the world hates them because they resist its pleasures. The soul loves the body that hates it, and thus Christians love those who hate them. They live as foreigners among mortal things, anticipating immortality in heaven. And though they are persecuted, they multiply in numbers by the day. The responsibility that God bestowed upon them is of extreme importance, and therefore they are unable to abandon it.

Originally published in 2011.

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!