

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

<u>DAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
27	Mounira Karra	5
28	Rebecca Daides	10
28	Farid Zaccak	12
28	Daria Maria Herz	31
29	Rudolf Jahshan	10
29	Sami Marshi	36
30	Adele Saba	60
30	Mary Deratnay	68
31	Saleem Fadail	1
31	Ramzi Khalilieh	45
1	Peter Hauraney	61
1	Nina Kalinin	19
1	Eugenie Khoury	14

- **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

- **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.
- **May 14:** in loving memory of Adel Younes from his family.

LENTEN LUNCHEONS

- **During Great Lent**, our church will be hosting a Falafel Luncheon every Sunday following Divine Liturgy. Please mark your calendar. **Sunday, April 2: Falafel Sandwiches**

SCHEDULE FOR ORGANIZATION HOSTING MADAYEH DINNERS

- We wish to thank the Parish Council for sponsoring the Madayeh dinner on Friday, Mar 31.

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	Vespereal 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	Vespereal 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!

DIVINE LITURGY VARIABLES ON SUNDAY, APRIL 02, 2023

TONE 1 / EOTHINON 9; FIFTH SUNDAY OF GREAT LENT

COMMEMORATION OF OUR RIGHTEOUS MOTHER MARY OF EGYPT
VENERABLE TITUS THE WONDERWORKER; VIRGIN-MARTYR THEODORA OF PALESTINE

الأحد الخامس من الصوم الكبير

تذكار أُمنا البارة مريم المِصرِيَّة، والبارّ تيطس الصّانع العجائب، والشّهيدة ثيودورا الفلَسْطِينِيَّة

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

قُداس القديس باسيليوس 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 ONE**

أبوليتيكيون القيامة باللحن الأول

While the stone was sealed by the Jews, and the soldiers were guarding Thy most pure body, Thou didst arise on the third day, O Savior, granting life to the world. For which cause the heavenly powers cried aloud unto Thee, O giver of life. Glory to Thy Resurrection, O Christ, glory to Thy kingdom, glory to Thy providence, O Thou Who alone art the lover of mankind.

إِنَّ الْحَجَرَ لَمَّا خُتِمَ مِنَ الْيَهُودِ، وَجَسَدَكَ الطاهر
حُفِظَ مِنَ الْجُنْدِ، قُمْتَ فِي الْيَوْمِ الثالِثِ أَيُّهَا
المُخَلِّصُ، مانِحاً العالمَ الحياة. لِذَلِكَ قُوتُ
السَّمَاوَاتِ، هتَفُوا إِلَيْكَ يَا واهِبَ الحياة: المَجْدُ
لِقِيامَتِكَ أَيُّهَا المَسِيحُ، المَجْدُ لِمُلْكِكَ، المَجْدُ لِتَدبِيرِكَ،
يَا مُحِبَّ البَشَرِ وَحَدَّكَ.

**APOLYTIKION OF ST. MARY OF EGYPT
IN TONE EIGHT**

طروبارية للقديسة مريم المصرية باللحن الثامن

Through thee, the divine likeness was securely preserved, O mother Mary; for thou didst carry the cross and follow Christ. By example and precept thou didst teach us to ignore the body, because it is perishable, and to attend to the concerns of the undying soul. Therefore, doth thy soul rejoice with the angels.

بِكَ حُفِظَتْ صُورَةُ خَلْقِنَا بِدِقَّةٍ أَيُّهَا الأُمُّ مَرِيَمَ، فَإِنَّكَ
حَمَلْتِ الصَّلِيبَ وَتَبِعْتِ المَسِيحَ، وَعَمَلْتِ وَعَلَّمْتِ أَنْ
يُنْتَغَاضَى عَنِ الجَسَدِ لِأَنَّهُ زَائِلٌ، وَأَنْ يُعْنَى بالنَّفْسِ
غَيْرِ المائتة. لِذَلِكَ تَبْتَهِّجُ رُوحُكَ مَعَ الملائكة.

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

ORDINARY KONTAKION IN TONE TWO

قِنْداق باللحن الثاني

O protection of Christians that cannot be put to shame, mediation unto the Creator most constant, O despise not the suppliant voices of those who have sinned; but be thou quick, O good one, to come unto our aid, who in faith cry unto thee: Hasten to intercession, and speed thou to make supplication, thou who dost ever protect, O Theotokos, them that honor thee.

يَا شَفِيعَةَ المَسِيحِيِّينَ غَيْرِ الخازية، الوَسِيطَةَ لَدَى
الخالِقِ غَيْرِ المَرْدُودَةِ، لا تُعْرِضِي عَن أصواتِ
طَلِبَاتِنَا نَحْنُ الخَطَاةُ، بَلْ تَدَارِكِينَا بالمَعُونَةِ بِمَا أَنْتِ
صالِحَةٌ، نَحْنُ الصارِخِينَ إِلَيْكَ بِإيمانٍ: بادِرِي إِلَيَّ
الشفاعةِ وأسرعي في الطلِبَةِ، يَا والدَةَ الإلهِ، المُتَشَفِّعَةَ
دائماً بِمُكْرَمِيكَ.

<p>THE EPISTLE (For the Fifth Sunday of Lent)</p>	<p>الرسالة (الأحد الخامس من الصوم)</p>
<p><i>Make your vows and pay them to the Lord our God.</i></p> <p><i>God is known in Judaea. His Name is great in Israel.</i></p> <p>The Reading from the Epistle of St. Paul to the Hebrews. (9:11-14)</p> <p>Brethren, Christ having appeared a High Priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation; neither through the blood of goats and calves, but through His own blood, entered in once for all into the holy place, having found eternal redemption. For if the sprinkling of defiled persons with the blood of bulls and goats and with the ashes of a heifer sanctifies for the purification of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, purify your conscience from dead works to serve the living God?</p>	<p>صَلُّوا وَأَوْفُوا الرَّبَّ إِلَهَنَا نُذَوِّرْكُمْ.</p> <p>اللَّهُ مَعْرُوفٌ فِي أَرْضِ يَهُودَا. إِسْمُهُ عَظِيمٌ فِي إِسْرَائِيلَ</p> <p>فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولْسِ الرَّسُولِ إِلَى الْعِبْرَانِيِّينَ. (٩:١١-١٤)</p> <p>يَا إِخْوَتِي، إِنَّ الْمَسِيحَ إِذْ قَدْ جَاءَ رُبِّيَسَ كَهَنَةَ لِلْخَيْرَاتِ الْمُسْتَقْبَلَةِ، فَبِمَسْكَنِ عَظَمٍ وَأَكْمَلٍ غَيْرِ مَصْنُوعٍ بِأَيْدٍ، أَي لَيْسَ مِنْ هَذِهِ الْخَلِيقَةِ. وَلَيْسَ بِدَمِ نِيُوسٍ وَعُجُولٍ بَلْ بِدَمِ نَفْسِهِ دَخَلَ الْأَقْدَاسَ مَرَّةً وَاحِدَةً فَوَجَدَ فِدَاءً أَبَدِيًّا. لِأَنَّهُ إِنْ كَانَ دَمُ ثِيرَانٍ وَنِيُوسٍ وَرَمَادُ عِجَلَةٍ يُرْشُ عَلَى الْمُنَجَّسِينَ فَيَقْدِّسُهُمْ لِتَطْهِيرِ الْجَسَدِ * فَكَمْ بِالْآخَرَى دَمُ الْمَسِيحِ، الَّذِي بِالرُّوحِ الْأَزَلِيِّ قَرَّبَ نَفْسَهُ لِلَّهِ بِلا عَيْبٍ، يُطَهِّرُ ضَمَائِرَكُمْ مِنَ الْأَعْمَالِ الْمَيِّتَةِ لِتَعْبُدُوا اللَّهَ الْحَيَّ.</p>
<p>THE GOSPEL (For the Fifth Sunday of Lent)</p>	<p>الإنجيل (الأحد الخامس من الصوم)</p>
<p>The Reading from the Holy Gospel according to St. Mark. (10:32-45)</p> <p>At that time, Jesus took His twelve Disciples, and began to tell them what was to happen to Him, saying, "Behold, we are going up to Jerusalem. And the Son of man will be delivered to the chief priests and the scribes, and they will condemn Him to death, and deliver Him to the Gentiles. And they will mock Him, and scourge Him, and spit upon Him, and kill Him; and after three days He will rise." And James and John, the sons of Zebedee, came forward to Him, and said to Him, "Teacher, we would that thou shouldest do for us whatsoever we shall desire" And Jesus said to them, "What do you want Me to do for you?" And they said to Him, "Grant us to sit, one at Thy right hand and one at Thy left, in Thy glory." But Jesus said to them, "You do not know what you are asking. Are you able to drink the cup that I drink,</p>	<p>فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَرْقَسِ الْإِنْجِيلِيِّ الْبَشِيرِ وَالتَّلْمِيذِ الطَّاهِرِ. (١٠:٣٢-٤٥)</p> <p>فِي ذَلِكَ الزَّمَانِ، أَخَذَ يَسُوعُ تَلَامِيذَهُ الْإِثْنَيْ عَشَرَ وَابْتَدَأَ يَقُولُ لَهُمْ مَا سَيَعْرِضُ لَهُ. "هُوَذَا نَحْنُ صَاعِدُونَ إِلَى أُورُشَلِيمَ، وَابْنُ الْبَشَرِ سَيُسَلَّمُ إِلَى رُؤَسَاءِ الْكَهَنَةِ وَالْكَتَّابَةِ، فَيَحْكُمُونَ عَلَيْهِ بِالْمَوْتِ وَيُسَلِّمُونَهُ إِلَى الْأُمَمِ. فَيَهْزَأُونَ بِهِ، وَيَبْصُقُونَ عَلَيْهِ، وَيَجْلِدُونَهُ، وَيَقْتُلُونَهُ، وَفِي الْيَوْمِ الثَّلَاثِ يَقُومُ." فَدَنَا إِلَيْهِ يَعْقُوبُ وَيُوَحْنَا ابْنَا زَبْدَى قَاتِلَيْنِ: "يَا مُعَلِّمُ، نُرِيدُ أَنْ تَصْنَعَ لَنَا مَهَمًا طَلَبْنَا." فَقَالَ لَهُمَا: "مَاذَا تُرِيدَانِ أَنْ أَصْنَعَ لَكُمَا؟" قَالَا لَهُ: "أَعْطِنَا أَنْ يَجْلِسَ أَحَدُنَا عَنْ يَمِينِكَ وَالْآخَرُ عَنْ يَسَارِكَ فِي مَجْدِكَ." فَقَالَ لَهُمَا يَسُوعُ: "إِنَّكُمَا لَا تَعْلَمَانِ مَا تَطْلُبَانِ. أَتَسْتَطِيعَانِ</p>

or to be baptized with the baptism with which I am baptized?" And they said to Him, "We are able." And Jesus said to them, "The cup that I drink you will drink; and with the baptism with which I am baptized, you will be baptized. But to sit at My right hand or at My left is not Mine to grant, but it is for those for whom it has been prepared." And when the ten heard it, they began to be indignant at James and John. And Jesus called them to Him and said to them, "You know that those who are supposed to rule over the Gentiles lord it over them, and their great men exercise authority over them. But it shall not be so among you; but whoever would be great among you must be your servant, and whoever would be first among you must be servant of all. For the Son of man also came not to be served but to serve, and to give His life as a ransom for many."

أَنْ تَشْرَبَا الْكَأْسَ الَّتِي أَشْرَبُهَا أَنَا، وَأَنْ تَصْطَبِغَا
بِالصَّبْغَةِ الَّتِي أَصْطَبِغُ بِهَا أَنَا؟" فَقَالَا لَهُ: "نَسْتَطِيعُ."
فَقَالَ لَهُمَا يَسُوعُ: "أَمَّا الْكَأْسُ الَّتِي أَشْرَبُهَا فَتَشْرَبَانِيهَا،
وَبِالصَّبْغَةِ الَّتِي أَصْطَبِغُ بِهَا فَتَصْطَبِغَانِ. وَأَمَّا
جُلُوسُكُمَا عَنْ يَمِينِي وَعَنْ يَسَارِي فَلَيْسَ لِي أَنْ
أُعْطِيَهُ إِلَّا لِلَّذِينَ أُعِدَّ لَهُمْ." فَلَمَّا سَمِعَ الْعَشْرَةُ، ابْتَدَأُوا
يَعْضُبُونَ عَلَى يَعْقُوبَ وَيُوحَنَّا. فَدَعَاهُمُ يَسُوعُ، وَقَالَ
لَهُمْ: "قَدْ عَلِمْتُمْ أَنَّ الَّذِينَ يُحْسَبُونَ رُؤَسَاءَ الْأُمَّمِ
يَسُودُونَهُمْ، وَعُظَمَاءَهُمْ يَتَسَلَطُونَ عَلَيْهِمْ. وَأَمَّا أَنْتُمْ
فَلَا يَكُونُ فِيكُمْ هَكَذَا. وَلَكِنْ مَنْ أَرَادَ أَنْ يَكُونَ فِيكُمْ
كَبِيرًا، فَلْيَكُنْ لَكُمْ خَادِمًا. وَمَنْ أَرَادَ أَنْ يَكُونَ فِيكُمْ
أَوَّلًا، فَلْيَكُنْ لِلْجَمِيعِ عَبْدًا. فَإِنَّ ابْنَ الْبَشَرِ لَمْ يَأْتِ
لِيُخْدَمَ بَلْ لِيُخْدَمَ، وَلِيَبْذُلَ نَفْسَهُ فِدَاءً عَنْ كَثِيرِينَ."

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

ST. BASIL LITURGY MEGALYNARION

تَعْظِيمَةُ لِقْدَاسِ الْقَدِيسِ بَاسِيلْيُوسِ

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.

إِنَّ الْبَرَايَا بِأَسْرِهَا، تَفْرَحُ بِكَ يَا مُمْتَلِئَةَ نِعْمَةً: مَحَافِلُ
الْمَلَائِكَةِ، وَأَجْنَاسَ الْبَشَرِ. أَيُّهَا الْهَيْكَلُ الْمُتَقَدِّسُ،
وَالْفِرْدَوْسُ النَّاطِقُ، فَخْرُ الْبَتُولِيَّةِ مَرِيَمَ، الَّتِي مِنْهَا
تَجَسَّدَ الْإِلَهُ، وَصَارَ طِفْلًا، وَهُوَ إِلَهُنَا الَّذِي قَبْلَ
الدَّهْرِ. لِأَنَّهُ صَنَعَ مُسْتَوْدَعَكَ عَرْشًا، وَجَعَلَ بَطْنَكَ
أَرْحَبَ مِنَ السَّمَاوَاتِ. لِذَلِكَ يَا مُمْتَلِئَةَ نِعْمَةً، تَفْرَحُ
بِكَ كُلُّ الْبَرَايَا وَتُمَجِّدُكَ.

THE DISMISSAL

الْخَتْمُ

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, Basil the Great, archbishop of Caesarea in Cappadocia, whose**

الكاهن: أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِيُّ، يَا مَنْ قَامَ مِنْ
بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمَّكَ الْكُلِّيَّةِ الطَّهَارَةِ وَالْبَرِيئَةِ
مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي؛
وَبِطَلَبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَّمَةِ الْعَادِمَةِ
الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوحَنَّا
الْمَعْمَدَانَ؛ وَالْقَدِيسِينَ الْمُشْرَفِينَ الرَّسُلِ الْجَدِيرِينَ
بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ بَاسِيلْيُوسِ

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 our Righteous Mother Mary of Egypt; of the Venerable Titus the wonderworker; and Virgin-martyr Theodora of Palestine, 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.

الكبير، رئيس أساقفة القيصريّة وكبادوكيا كاتب هذه الخدمة الشريفة؛ والقديسين المجيدين المتألقين بالظفر؛ وآبائنا الأبرار المتوشّحين بالله؛ والقديس (ة) (فلان، فلانة) شفيع (ة) وحمي (ة) هذه الرعيّة المقدّسة، والقديسين الصديقين يواكيم وحنة جدّي المسيح الإله، وأمنا البارة مريم المصريّة، والبارّ تيطس الصانع العجائب، والشهيدة ثيودورا الفلستينيّة، الذين نُقيم تذكّارهم اليوم، وجميع قديسيك، إرحمنا وخلصنا بما أنّك صالح ومحبّ للبشر.

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

الكاهن: بصلوات آباينا القديسين، أيّها الربّ يسوع المسيح إلهنا، ارحمنا وخلصنا.

Choir: Amen.

الجوق: آمين.

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

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An Exceptional Example of True Freedom

By Metropolitan Saba (Isper)

This Sunday, we celebrate a great saint, a saint who experienced the divine love to the highest degree a human can ever experience it. She is St. Mary of Egypt. Beautiful and attractive, she sold her body in her youth, and her burning bodily desires and passions led her to live in sin. She embarked on a trip to Jerusalem for tourism and in pursuit of new bodily adventures. There, the divine grace touched her. Among the many pilgrims, only she felt an invisible barrier stopping her from entering the Church of the Holy Sepulcher. This experience pricked her heart, and she deeply felt the gravity of her sins and, thus, her unworthiness to venerate the Holy Sepulcher.

Mary vowed to the Lord to change and live a life that is well pleasing to Him. And not only that happened, but even more. Instead of her fiery and degrading yearnings and desires, which kept her in the bosom of sin, she acquired the spiritual yearnings and desires; thus, she could, with her entire being, touch the true warmth in the bosom of God once and forever.

After she confessed her debased life, she left for the Jordan desert and lived the rest of her life, 47 years, in absolute solitude with her Lord. After meeting her at the end of her life through divine providence, the priest Zosimas revealed to the Church her pious life after her repentance. He listened to her life story and thankfully wrote it down. St. Sophronios of Jerusalem recounted it for the benefit of all generations as an illuminating depiction of true repentance.

Mary transformed her fascination with the body and its needs into the adoration of God only. She fled a life of luxury and affluence and chose an ascetic life that surpassed human ability. Thus, she pricks the heart of every human being who is enslaved to consumerism and crushed by its unstoppable grinder. What makes it possible for a woman who is used to luxury to live alone in the desert, away from all of life's necessities, and sustain her existence with the grass and roots of the desert? It is this desire that was transformed into divine adoration.

When he saw the shadow of a human being from afar, her biographer, Zosimas, followed it. When he called, he heard a female voice pleading with him not to approach because she was a naked woman. He then threw his garment to her so

he might meet her. That is why the icon depicts her as a very thin woman, whose chest bones are protruding. Doesn't her asceticism and abstinence even from the basic necessities of life—for more than forty years—show us how delusional we are about the many necessities we think we cannot live without?

Our holy Church annually celebrates the memory of this great saint on the fifth Sunday of Great Lent. Through that celebration, the Church invites us to rearrange our priorities so that we may live a pious and holy life. In an age that grinds us through the constant chasing after new “needs” that are created daily, how many “Marys of Egypt” do we need to help us reach the desired freedom and to shed the economic fetters that relentlessly shackle us?

Some people think that asceticism is only for a select few; that is not true. According to the teachings of the Orthodox Church, asceticism is asked from every free Christian, even if to a different degree depending on each person.

Many fear the word asceticism. Some even refuse to hear it because, in their minds, it is associated with deprivation and torturing the body! However, in the Christian understanding, it is a liberation from any fetters that may shackle the human being. If you are captivated by smoking, and you are not able to quit or limit your consumption, then you are a slave to smoking. The slave then needs asceticism, exercise of discipline, to be liberated. To be liberated from the captivity of smoking is an ascetic act. The same applies to other issues in our lives; we must control them rather than be controlled by them.

Christian asceticism is a concept that asks you to first become human before it makes you spiritual. A human who is not internally free is an incomplete human. The word “asceticism” comes from the Greek *ascesis* which means “exercise.” When we were university students, we used to hear from our colleagues at the school of architecture, “Tomorrow, we have an *esquisse* (French),” which meant an exercise project or a quiz.

According to the Eastern Christian understanding, to live in asceticism means to practice certain exercises, which include abstaining from bad habits and practices and replacing them with more positive and useful ones. The positive habits will uproot the negative ones and train you to embrace them with joy.

Fasting, for instance, is an ascetic act. When you fast, you abstain from permissible food and replace it with other kinds of food, to train yourself to overcome gluttony rather than being enslaved to it. Limiting the time of watching TV or using social media is also an ascetic act. Today's human beings are surrounded by technologies, demands and possessions that invade the market and equally invade our minds, hearts and emotions. Today's human being lives to work and to increase his income while his expenses increase. He therefore pursues another job or an extra job; ultimately, he wastes his life in a vicious cycle, until he is drained and destroyed. Doesn't basic wisdom demand that one pause and ask oneself: What are my priorities? What are the things that I can let go of and live without?

However, from where would the one who is mentally drained and filled with different worries summon the courage and boldness necessary to stand firm against the current when it is in his best interest?

In a world that is sweepingly materialistic, the Church through her institutions and faithful people should be a living witness of simplicity and freedom from unnecessary demands of life. The Church must be the pioneer in emphasizing the possibility of a fulfilling life through the presence of God in her midst. To be filled with the divine presence means that one is liberated of the psychological and physical challenges that come from the world around us. Even if one has ongoing but positive challenges, they will entice you to pursue *the better life*, that is, to lay your life down in the arms of its Creator rather than blindly pursue the lifestyles pushed by others.

Those who seek true freedom must acquire a great yearning for God, and they must have the necessary self confidence to overcome any sense of inferiority, while paying no attention to how others see them.

Mary of Egypt had such a great sense of repentance that she forgot the world and all that is in it; thus, she became a woman worthy of divine love. We are in the world, and the Lord does not ask us to leave it; rather, He asks us to have dominion over the world. Is it burdensome to acquire the sense of belonging to the heavenly kingdom (which starts here and now, according to Christian teaching) so that we don't forget our invitation to that which is higher, more sublime and more beautiful than the mirage which many waste their lives vainly trying to grasp?

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مثال استثنائيّ للتحرّر الحقّ

المتروبوليت سابا (اسبر)

أقمنا الأحد الماضي تذكّار قديسة عظيمة، رشفت من الحبّ الإلهي أقصى ما يمكن للإنسان أن يفعله. إنّها مريم المصريّة. جميلة وغانية، امتهنت الفسق، في أوّل صباها، وقادها تحرّقها للجسدانيّات وشهواتها إلى عشرة الخطيئة. هذه ذهبت في رحلة إلى القدس الشريف، سياحةً وبحناً عن مغامرات جسدانيّة جديدة. هناك لمستها النعمة الإلهيّة. وحدها، من بين الحجّاج الكثر، شعرت بحاجز، غير مرئيّ، يمنعها من الدخول إلى كنيسة القيامة. نحست هذه الخبرة قلبها، إذ شعرت، بعمقٍ، بجسامة خطاياها، وتالياً بعدم استحقاتها للسجود أمام القبر المقدّس.

نذرت للربّ أن تغيّر حياتها، وتحيا عيشة مرضية له. وهذا ما كان. لا بل أكثر. فقد استبدلت نار أشواقها ورغباتها الدنيويّة المشتعلة، التي جعلتها، على الدوام، مرتقية في أحضان الخطيئة، بنار الرغبات والأشواق الروحيّة، لتلمس، مرّة، وإلى الأبد، وبالكليّة، الدفء الحقيقي، في حضن الله.

بعد أن أتمّت اعترافها بسيرتها الرديئة، توغلت في صحراء الأردن، وقضت بقية حياتها، أربعين سنة، في وحدة مطلقة مع ربّها. زوسيم الكاهن الذي التقاها في نهاية حياتها، بتدبير من الله، لكي يكشف، للكنيسة، سيرتها الفاضلة التي صارت عليها، بعد توبتها، سمع سيرتها منها، وكتبها، وقد فعل حسناً، منفعةً للأجيال، وصورةً وضاءةً لفعل التوبة الحقّة.

مريم، المرأة التي انتقلت من الهيام بالجسد وما إليه، إلى الهيام بالله وحده؛ التي هجرت عيشة الترف والرفاهية والتنعم، واختارت عيشة النسك بشكل يفوق طاقة أي إنسان، صارت صورة واخزة لكلّ إنسان مُستعبد لمجتمع الاستهلاك، ومطحون بحجر رحاه التي لا تتوقف. كيف لامرأة اعتادت عيشة التنعم، أن تعيش وحيدة في الصحراء، بعيدة عن كلّ وسائل العيش الضرورية، ومكثفة بالأعشاب والجذور التي تنبتها الصحراء؟! إنّها الرغبة، التي تحوّلت إلى العشق الإلهية.

كاتب سيرتها يقول إنه حينما لمح خيال إنسان في البعيد، تبعه إلى باب المغارة التي دخل إليها. وحين ناداه سمع صوتاً أنثوياً يرجوه أن لا يدخل لأنها امرأة عارية، فرمى جبته لها لكي تخرج إليه ويعرف من هي. لذلك تصوّرها الأيقونة امرأة نحيلة إلى درجة بروز عظام صدرها. ألا يقول لنا نسكها الشديد، وإمساكها، حتى عن الضروريات، لمدة أربعين عاماً، إننا مكدوعون بضروريات كثيرة نظن أن لا حياة لنا من دونها؟

تقيم الكنيسة المقدّسة تذكّار هذه القدّيسة العظيمة، في الأحد الخامس من الصوم الكبير سنوياً. داعيةً إيّانا، بواسطتها، إلى إعادة ترتيب أولوياتنا، بما يتناسب وعيشنا العيشة الفضلى. في عصر يطحننا بالركض المستمر وراء تلبية متطلّبات جديدة يضعها أمامنا في كلّ يوم، كم من "مريم مصريّة" مثلها نحتاج، لكي نبلغ التحرّر المطلوب، ونتخلّص من قيود الاقتصاد التي تلاحقنا بلا هوادة!

يخطئ كثيرون حينما يعتبرون النسك أمراً يختصّ بفئة محدّدة. فالنسك، بحسب تعليم الكنيسة الأرثوذكسيّة، بخاصّة، أمر مطلوب من كلّ مسيحي حرّ، وإن اختلفت درجاته بين إنسان وآخر.

يخاف الكثيرون من كلمة النسك. وبعضهم يرفض أن يسمّعها، لأنها مرتبطة، في أذهانهم، بالحرمان وتعذيب الجسد! بينما هي في المفهوم المسيحي تحرّر من أيّ رباط قد يقيد الإنسان، ويجعله عاجزاً عن التخلّص منه. إن كنت مأسوراً للتدخين، ولا تستطيع الإقلاع عنه أو التقليل من تعاطيه، فأنت عبد له. والعبد يجب أن يبلغ النسك ليصير حرّاً. فعل تحرّك من سطوة التدخين فعل نسكيّ. وقس الأمر على بقية أمور حياتك، تر أنّ الكثير ممّا تحتاج إليه تستطيع أن تسوده، بدلاً من أن يسودك.

النسك المسيحي مفهوم إنساني يطالبك بأن تصير إنساناً أولاً، قبل أن يجعلك روحانياً. الإنسان غير الحرّ داخلياً كائن ناقص. ولفظة نسك في أصلها اليوناني asceticism تعني تمريناً. عندما كنّا طلاباً في الجامعة، اعتدنا أن نسمع من زملائنا في كليّة العمارة كلمة "غداً عندنا إسكيز"، أي مشروع تمرين واختبار. أن تحيا في النسك، بحسب المفهوم المسيحي الشرقي، يعني أن تمارس تمارين معيّنة، فيها، من جهة أولى، إمساك عن عادات وممارسات سيئة، اعتدت عليها، ومن جهة ثانية، استبدالها بأخرى، أكثر إيجابيّة وفائدة، تعاكسها وتدرّبك على تبنيها بفرح، بدلاً من التي عفتت عنها.

الصوم، على سبيل المثال، فعل نسكيّ. فأنت تُمسك عن أطعمة مباركة (محلّلة) لك، وتستبدلها بأخرى، لكي تدرّب نفسك على أن تسود شهوة الطعام وتتحكّم بها، لا العكس. تخصيص وقت لمشاهدة التلفاز فعل نسكيّ، وكذلك تنظيم أوقات استعمال وسائل التواصل الاجتماعي. إنسان اليوم محاصر بتقنيّات ومتطلّبات ومقتنيات، تغزو السوق فتجتاح عقله وقلبه ومشاعره. إنّه إنسان يجيأ من أجل أن يعمل ليزيد مدخوله، فيزداد مصروفه، ويرتمي في عمل إضافي، وهكذا يقضي حياته في دوامة لا تتوقف حتّى تنهكه وتدمّره. ألا تقتضي الحكمة أن يقف قليلاً ليسأل نفسه: ما هي أولوياتي؟ وما الأمور التي يمكنني الاستغناء عنها، والعيش من دونها؟ لكن من أين للمنهك عصبياً، والمثقل بالهموم المختلفة، أن يمتلك الجرأة والشجاعة اللازمتين لكي يقف أمام التيار الجاري، ويعاكسه حينما تتطلّب مصلحته ذلك؟

في عالم جارف مادياً، على الكنيسة، بمؤسّساتها ومؤمنيها، أن تكون شاهداً حياً للبساطة والتحرّر من تكاليف العيش غير اللازمة. عليها أن تكون قدوة في تأكيد إمكانيّة الاكتفاء بحضور الله فيها. أن تكثفي بالله، يعني أن تتحرّر من الضغط النفسي والعصبي والجسدي الذي يمارسه العالم عليك اليوم. ولو بقي فيك قلق إيجابيّ يدفعك إلى البحث عن الحياة الفضلى، للارتقاء في حضن منشئها، بدلاً من الانسياق الأعمى وراء أنماط الحياة التي يرسمها الآخرون لك.

من بيتغ التحرّر يلزمه شغف عظيم بما يصبو إليه، أو تلزمه ثقة بالنفس لا بدّ له من امتلاكها، ليغلب الشعور بعقدة النقص، ويظهر بين الآخرين، كما يريد هو أن يكون، وكما يرى منفعتة في أن يكون. مريم المصرية امتلكت حسناً بالتوبة قوياً إلى درجة أنّها نسيت العالم وما فيه، لتكون تلك المرأة التي تستحقّ حبّ الله. نحن في العالم، ولا يطلب الربّ منّا الخروج منه، بل السيادة عليه. أيصعب علينا امتلاك الحسّ بالانتماء إلى عالم الملكوت (بيدأ ابتداء من هنا والآن بحسب التعليم المسيحي)، حتّى لا ننسى أنّنا مدعوون إلى ما هو أسمى بكثير، وأرفع بكثير، وأجمل بكثير، من السراب الذي يفني البشر حياتهم عبثاً للإمساك به.

نُشر في الأصل عام ٢٠١٧.