

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

DAY	NAME OF THE DEPARTED	ANNIVERSARY
18	Aida Awad	25
19	Yvonne Hanna	11
19	Izzat Hinnawi	35
20	Hanna Qaqish	14
21	Issa Khoury	18
22	Salma Khoury Dorkhom	38
23	David Millard	3
23	George Karafile	9
23	Salome Bosada	53
23	Lily Zakaib	23

- **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 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.

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.

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.

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

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)

DIVINE LITURGY VARIABLES ON SUNDAY, APRIL 23, 2023

NEW SUNDAY OR ANTI-PASCHA

SUNDAY OF THOMAS THE APOSTLE, CALLED "THE TWIN"

GREAT-MARTYR GEORGE THE TROPHY-BEARER

قُدَّاسُ الْأَخْدِ الْجَدِيدِ. أَحَدُ الرُّسُولِ تَوْمًا الرُّسُولِ الَّذِي يُقَالُ لَهُ التَّوَامُ

الْقُدَيْسِ الْعَظِيمِ فِي الشَّهَادَةِ جَاورجِيوسِ اللَّابِسِ الظَّفَرِ

VARIOUS ARRANGEMENTS OF "CHRIST IS RISEN"

Arabic ([slow, chant](#)) // English ([slow, chant](#)) // English-Arabic-Greek ([quick, chant](#))

English-Greek ([slow, choral](#)) // Arabic ([slow, choral](#))

- *The Priest begins Divine Liturgy with "Blessed is the Kingdom" and the choir responds "Amen." Bearing the Paschal Candle, the Priest then leads the singing of the Paschal Apolytikion and censes the west side of the Altar Table.*

Priest: Christ is risen from the dead, trampling down death by death; and upon those in the tombs bestowing life!

الكَاهِنُ: الْمَسِيحُ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، وَوَطِئَ
الْمَوْتَ بِالْمَوْتِ، وَوَهَبَ الْحَيَاةَ لِلَّذِينَ فِي الْقُبُورِ.

- *The Choir then sings this twice, and the Liturgy continues with the Great Litany.*

THE FIRST ANTIPHON

الْأَنْتِيفُونَا الْأُولَى

Shout with joy to God, all the earth; sing to His Name, give glory to His praises.

Refrain: Through the intercessions of the Theotokos, O Savior, save us.

Say to God: How awesome are Thy works; let all the earth worship Thee, and sing to Thee. Let it sing a song to Thy Name, O Most High.

(Refrain)

Glory... Both now... **(Refrain)**

هَلِّلُوا لِلَّهِ يَا جَمِيعَ الْأَرْضِ، رَتِّلُوا لِاسْمِهِ أَعْطُوا مَجْدًا
لِتَسْبِيحَتِهِ.

اللازمة: بِشَفَاعَاتِ الْوَدَّةِ الْإِلَهِيَّةِ، يَا مُخَلِّصُ خَلِّصْنَا.

قُولُوا لِلَّهِ مَا أَرْهَبَ أَعْمَالِكَ، كُلُّ مَنْ فِي الْأَرْضِ
يَسْجُدُونَ لَكَ وَيُرَتِّلُونَ لِاسْمِكَ أَيُّهَا الْعَلِيِّ. **(اللازمة)**

الْمَجْدُ ... الْآنَ وَكُلَّ أَوَانٍ ... **(اللازمة)**

THE SECOND ANTIPHON

الْأَنْتِيفُونَا الثَّانِيَّةُ

May God have mercy upon us, and bless us, and may He cause His face to shine upon us, and have mercy upon us.

Refrain: Save us, O Son of God, Who art risen from the dead; who sing to Thee. Alleluia.

That Thy way may be known upon earth, Thy salvation among all nations; let the peoples give thanks to Thee, O God, let all the peoples give thanks to Thee. **(Refrain)**

May God bless us, and may all the ends of the earth fear Him. **(Refrain)**

لِيَتَرَأَفَ اللَّهُ عَلَيْنَا وَيُبَارِكَنَا، وَلْيُضِيءَ بِوَجْهِهِ عَلَيْنَا
وَيَرْحَمَنَا.

اللازمة: خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ
الْأَمْوَاتِ، لِنُرْتِّلَ لَكَ. هَلِّلُوبِيَا.

لِتُعْرَفَ فِي الْأَرْضِ طَرِيقُكَ، وَفِي جَمِيعِ الْأُمَمِ
خَلَاصُكَ. تَعَرَّفْ لَكَ الشُّعُوبُ يَا اللَّهُ تَعَرَّفْ لَكَ.

(اللازمة)

لِيُبَارِكَنَا اللَّهُ الْهُنَا، وَلِتُرْهَبَهُ جَمِيعُ أَقْصَايِ الْأَرْضِ.

(اللازمة)

<p>Glory... Both now... O, only begotten Son and Word of God...</p>	<p>المَجْدُ... الآنَ وَكُلَّ أَوَانٍ ... يَا كَلِمَةَ اللَّهِ، الإِبْنِ الوَحِيدِ ...</p>
<p>THE THIRD ANTIPHON</p>	<p>الأنْتيفونا الثالثة</p>
<p>Let God arise, and let His enemies be scattered, and let them that hate Him flee from before His face.</p> <p>Refrain: Christ is risen from the dead, trampling down death by death; and upon those in the tombs, bestowing life!</p> <p>As smoke vanisheth, so let them vanish; as wax melteth before the fire. (Refrain)</p> <p>So let sinners perish at the presence of God, and let the righteous be glad. (Refrain)</p> <p>This is the day which the Lord hath made; let us rejoice and be glad therein. (Refrain)</p>	<p>لِيَقُمْ اللهُ وَيَتَبَدَّدَ جَمِيعُ أَعْدَائِهِ، وَيَهْرُبُ مُبْغِضُوهُ مِنْ أَمَامِ وَجْهِهِ.</p> <p>اللازِمَةُ: المَسِيحُ قَامَ مِنْ بَيْنِ الأَمْوَاتِ، وَوَطِئَ المَوْتَ بِالمَوْتَ، وَوَهَبَ الحَيَاةَ لِلَّذِينَ فِي القُبُورِ.</p> <p>كَمَا يُبَادُ الدُّخَانُ يُبَادُونَ، وَكَمَا يَذُوبُ الشَّمْعُ مِنْ أَمَامِ وَجْهِ النَّارِ. (اللازِمَةُ)</p> <p>كَذَلِكَ تَهْلِكُ الخَطَاةُ مِنْ أَمَامِ وَجْهِ اللهِ، وَالصَّادِقُونَ يَفْرَحُونَ وَيَتَهَلَّلُونَ أَمَامَ اللهِ، وَيَتَنَعَّمُونَ بِالسُّرُورِ. (اللازِمَةُ)</p> <p>هَذَا هُوَ اليَوْمُ الَّذِي صَنَعَهُ الرَّبُّ، لِنَفْرَحَ وَنَتَهَلَّلَ بِهِ. (اللازِمَةُ)</p>
<p>• After the verses of the Third Antiphon, sing the apolytikion of Thomas Sunday. Then, the following:</p>	
<p>THE EISODIKON (ENTRANCE HYMN) OF PASCHA</p>	<p>إيسوديكون (ترنيمه الدخول) لخدمة الفصح</p>
<p>In the gathering places bless God the Lord, from the springs of Israel. Save us, O Son of God, Who art risen from the dead, who sing to Thee: Alleluia.</p>	<p>فِي المَجَامِعِ بَارِكُوا اللهُ، الرَّبَّ مِنْ يَنَابِيعِ إِسْرَائِيلَ، خَلِّصْنَا يَا ابْنَ اللهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الأَمْوَاتِ، لِنُرْتِّلَ لَكَ: هَلَلُويَا.</p>
<p>• After the Little Entrance (Eisodos), sing these hymns in the following order.</p>	
<p>APOLYTIKION FOR THOMAS SUNDAY IN TONE SEVEN</p>	<p>أبوليتيكيون أحد توما بالحن السابع</p>
<p>While the tomb was sealed, Thou didst shine forth from it, O Life. While the doors were closed, Thou didst come in to Thy Disciples, O Christ God, Resurrection of all, renewing in us through them an upright spirit, according to the greatness of Thy mercy.</p>	<p>إِذْ كَانَ القَبْرُ مَخْتُومًا، أَشْرَقْتَ مِنْهُ أَيُّهَا الحَيَاةُ. وَلَمَّا كَانَتِ الأبْوَابُ مُغْلَقَةً، وَاقَيْتَ التَّلَامِيذَ أَيُّهَا المَسِيحُ الإِلَهُ، قِيَامَةُ الكُلِّ. وَجَدَدْتَ لَنَا بِهِمْ رُوحًا مُسْتَقِيمًا بِحَسَبِ عَظِيمِ رَحْمَتِكَ.</p>
<p>APOLYTIKION OF ST. GEORGE IN TONE FOUR</p>	<p>طروبارية للقديس جاورجيوس بالحن الرابع</p>
<p>Since thou art a liberator and deliverer of captives, a help and support of the poor and needy, a healing physician of the sick, a contender and fighter for kings, O great among</p>	<p>بِمَا أَنَّكَ لِلْمَأسُورِينَ مُحَرَّرٌ وَمُعْتَقٌ، وَلِلْفُقَرَاءِ وَالْمَسَاكِينِ عَاضِدٌ وَنَاصِرٌ، وَلِلْمَرَضَى طَبِيبٌ وَشَافٍ، وَعَنِ المَؤْمِنِينَ مُكَافِحٌ وَمُحَارِبٌ أَيُّهَا العَظِيمُ</p>

<p>Martyrs, the victory-clad George; intercede with Christ God for the salvation of our souls.</p>	<p>في الشهداء جاورجيوس اللابس الظفر، تشفع إلى المسيح الإله في خلاص نفوسنا.</p>
<p>• Do NOT sing the apolytikion of the patron saint or feast of the temple unless it is named for St. George.</p>	
<p>KONTAKION OF PASCHA IN TONE EIGHT</p>	<p>القنطاق للفصح باللحن الثامن</p>
<p>Though Thou didst descend into the grave, O Immortal One, yet didst Thou destroy the power of Hades, and didst arise as victor, O Christ God, calling to the myrrh-bearing women, Rejoice, and giving peace unto Thine Apostles, O Thou Who dost grant resurrection to the fallen.</p>	<p>وَلَيْنْ كُنْتَ نَزَلْتَ إِلَى قَبْرِ يَا مَنْ لَا يَمُوتُ، إِلَّا أَنْتَ دَرَسْتَ قُوَّةَ الْجَحِيمِ، وَقُمْتَ غَالِباً أَيُّهَا الْمَسِيحُ الْإِلَهَ، وَالنِّسْوَةَ حَامِلَاتِ الطَّيِّبِ قُلْتَ "افْرَحْنَ"، وَوَهَبْتَ رُسُلَكَ السَّلَامَ، يَا مَانِحَ الْوَاقِعِينَ الْقِيَامَ.</p>
<p>THE EPISTLE (For St. George)</p>	<p>الرسالة (للقدیس جاورجيوس)</p>
<p><i>The righteous shall rejoice in the Lord. Hear my voice, O God.</i> The Reading from the Acts of the Apostles. (12:1-11) In those days, Herod the king laid violent hands upon some who belonged to the church. He killed James the brother of John with the sword; and when he saw that it pleased the Jews, he proceeded to arrest Peter also. This was during the days of Unleavened Bread. And when he had seized him, he put him in prison, and delivered him to four squads of soldiers to guard him, intending after the Passover to bring him out to the people. So Peter was kept in prison; but earnest prayer for him was made to God by the Church. The very night when Herod was about to bring him out, Peter was sleeping between two soldiers, bound with two chains, and sentries before the door were guarding the prison; and behold, an angel of the Lord appeared, and a light shone in the cell; and he struck Peter on the side and woke him, saying, "Get up quickly." And the chains fell off his hands. And the angel said to him, "Wrap your mantle around you and follow me." And he went out and followed him; he did not know that what was done by the angel was real, but</p>	<p>يَفْرَحُ الصِّدِّيقُ بِالرَّبِّ، اسْتَمِعْ يَا اللَّهُ لِصَوْتِي. فَصَلِّ مِنْ أَعْمَالِ الرُّسُلِ الْقَدِيسِينَ الْأَطْهَارِ. (١٢:١-١١) فِي ذَلِكَ الزَّمَانِ ألقى هِيرُودُسُ الْمَلِكُ الْأَيَادِي عَلَى قَوْمٍ مِنَ الْكَنِيسَةِ لِيَسِيئَ إِلَيْهِمْ. وَقَتَلَ يَعْقُوبَ أَخَا يُوحَنَّا بِالسَّيْفِ. وَلَمَّا رَأَى أَنَّ ذَلِكَ يُرْضِي الْيَهُودَ، عَادَ فَتَبَضَّ عَلَى بَطْرُسَ أَيْضاً، وَكَانَتْ أَيَّامُ الْفِطِيرِ. فَلَمَّا أَمْسَكَهُ جَعَلَهُ فِي السِّجْنِ وَأَسْلَمَهُ إِلَى أَرْبَعَةِ أَرْبَاعٍ مِنَ الْعَسْكَرِ لِيَحْرُسُوهُ، وَفِي عَزْمِهِ أَنْ يَقْدِمَهُ إِلَى الشَّعْبِ بَعْدَ الْفِصْحِ. فَكَانَ بَطْرُسُ مَحْبُوساً فِي السِّجْنِ، وَكَانَتْ الْكَنِيسَةُ تَصَلِّيُ إِلَى اللَّهِ مِنْ أَجْلِهِ بِلَا انْقِطَاعٍ. وَلَمَّا أَرْمَعَ هِيرُودُسُ أَنْ يَقْدِمَهُ، كَانَ بَطْرُسُ فِي تِلْكَ اللَّيْلَةِ نَائِماً بَيْنَ جُنْدِيَيْنِ مُقَيِّدًا بِسِلْسِلَتَيْنِ، وَكَانَ الْحُرَّاسُ أَمَامَ الْأَبْوَابِ يَحْفَظُونَ السِّجْنَ. وَإِذَا مَلَكَ الرَّبِّ وَقَفَ بِهِ وَنُورٌ أَشْرَقَ فِي الْبَيْتِ، فَضَرَبَ جَنْبَ بَطْرُسَ وَأَيْقَظَهُ قَائِلاً: «قُمْ سَرِيعاً». فَسَقَطَتِ السِّلْسِلَتَانِ مِنْ يَدَيْهِ، وَقَالَ لَهُ الْمَلَاكُ: «تَمَنِّطِقْ وَأَشْهَدْ نَعْلَيْكَ». فَفَعَلَ هَكَذَا. فَقَالَ لَهُ: «الْبَسْ رِدَاءَكَ وَاتَّبِعْنِي.» فَخَرَجَ</p>

thought he was seeing a vision. When they had passed the first and the second guard, they came to the iron gate leading into the city. It opened to them of its own accord, and they went out and passed on through one street; and immediately the angel left him. And Peter came to himself, and said, "Now I am sure that the Lord has sent his angel and rescued me from the hand of Herod and from all that the Jewish people were expecting."

يَتَّبَعُهُ - وَهُوَ لَا يَعْلَمُ أَنَّ مَا فَعَلَهُ الْمَلَائِكَةُ كَانَ حَقًّا
بَلْ يَظُنُّ أَنَّهُ يَنْظُرُ رُؤْيَا. فَلَمَّا جَازَا الْمَحْرَسَ الْأَوَّلَ
وَالثَّانِي، انْتَهَيَا إِلَى بَابِ الْحَدِيدِ الَّذِي يُؤَدِّي إِلَى
الْمَدِينَةِ فَانْفَتَحَ لَهُمَا مِنْ دَاتِهِ، فَخَرَجَا وَتَقَدَّمَا زُقَاقًا
وَاحِدًا وَلِلْوَقْتِ فَارَقَهُ الْمَلَائِكَةُ. فَرَجَعَ بَطْرُسُ إِلَى
نَفْسِهِ وَقَالَ: «الآنَ عَلِمْتُ يَقِينًا أَنَّ الرَّبَّ أَرْسَلَ
مَلَائِكَةَ وَأَنْقَذَنِي مِنْ يَدِ هِيرُودُسَ وَمِنْ كُلِّ مَا تَرَبَّصُهُ
بِي شَعْبُ الْيَهُودِ.»

THE GOSPEL (For Thomas Sunday)

الإنجيل (لأحد توما)

The Reading from the Holy Gospel according to St. John. (20:19-31)

On the evening of that day, the first day of the week, the doors being shut where the disciples were, for fear of the Jews, Jesus came and stood among them and said to them, "Peace be to you." When He had said this, He showed them His hands and His side. Then the disciples were glad when they saw the Lord. Jesus said to them again, "Peace be to you. As the Father has sent me, even so I send you." And when He had said this, He breathed on them, and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained." Now Thomas, one of the twelve, called the Twin, was not with them when Jesus came. So the other disciples told him, "We have seen the Lord." But he said to them, "Unless I see in His hands the print of the nails, and place my finger in the mark of the nails, and place my hand in His side, I will not believe." Eight days later, His disciples were again in the house, and Thomas was with them. The doors were shut, but Jesus came and stood among them, and said, "Peace be to you." Then He said to Thomas, "Put your finger here, and see My hands; and put out your hand, and place it in My side; do not be faithless, but believing." Thomas answered Him, "My Lord and my

فَصَلُّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ يُوْحَنَّا الْإِنْجِيلِيّ
الْبَشِيرِ وَالتَّلْمِيذِ الطَّاهِرِ. (٢٠:١٩-٣١)
لَمَّا كَانَتْ عَشِيَّةَ ذَلِكَ الْيَوْمِ، وَهُوَ أَوَّلُ الْأَسْبُوعِ
وَالْأَبْوَابُ مُغْلَقَةٌ حَيْثُ كَانَ التَّلَامِيذُ مُجْتَمِعِينَ خَوْفًا
مِنَ الْيَهُودِ، جَاءَ يَسُوعُ وَوَقَّفَ فِي الْوَسْطِ وَقَالَ لَهُمْ:
"السَّلَامُ لَكُمْ". فَلَمَّا قَالَ هَذَا أَرَاهُمْ يَدَيْهِ وَجَنْبَهُ، فَفَرَحَ
التَّلَامِيذُ حِينَ أَبْصَرُوا الرَّبَّ. وَقَالَ لَهُمْ ثَانِيَةً:
"السَّلَامُ لَكُمْ، كَمَا أَرْسَلَنِي الْآبُ كَذَلِكَ أَنَا أُرْسِلُكُمْ".
وَلَمَّا قَالَ هَذَا نَفَخَ فِيهِمْ وَقَالَ لَهُمْ: "خُذُوا الرُّوحَ
الْقُدُسَ. مَنْ غَفَرْتُمْ خَطَايَاهُمْ تُغْفَرْ لَهُمْ وَمَنْ أَمْسَكْتُمْ
خَطَايَاهُمْ أَمْسَكْتُمْ". أَمَّا تَوْمًا أَحَدُ الْإِثْنَيْ عَشَرَ
الَّذِي يُقَالُ لَهُ التَّوَامُ فَلَمْ يَكُنْ مَعَهُمْ حِينَ جَاءَ يَسُوعُ،
فَقَالَ لَهُ التَّلَامِيذُ الْآخَرُونَ "إِنَّا قَدْ رَأَيْنَا الرَّبَّ"، فَقَالَ
لَهُمْ: "إِنْ لَمْ أَعَايِنُ أَثَرَ الْمَسَامِيرِ فِي يَدَيْهِ، وَأَضَعُ
إِصْبَعِي فِي أَثَرِ الْمَسَامِيرِ، وَأَضَعُ يَدِي فِي جَنْبِهِ
لَا أُؤْمِنُ". وَبَعْدَ ثَمَانِيَةِ أَيَّامٍ كَانَ تَلَامِيذُهُ أَيْضًا
دَاخِلًا وَتَوْمًا مَعَهُمْ، فَآتَى يَسُوعُ وَالْأَبْوَابُ مُغْلَقَةٌ
وَوَقَّفَ فِي الْوَسْطِ وَقَالَ لَهُمْ: "السَّلَامُ لَكُمْ"، ثُمَّ قَالَ
لِتَوْمًا: "هَاتِ إِصْبَعَكَ إِلَى هَهُنَا وَعَايِنِ يَدَيَّ، وَهَاتِ
يَدَكَ وَضَعْهَا فِي جَنْبِي، وَلَا تَكُنْ غَيْرَ مُؤْمِنٍ بَلْ

<p>God!" Jesus said to him, "Thomas, you have believed because you have seen Me. Blessed are those who have not seen and yet believe." Now Jesus did many other signs in the presence of the disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His Name.</p>	<p>مُؤْمِنًا". أَجَابَ تَوْمًا وَقَالَ لَهُ: "رَبِّي وَالْهَي". قَالَ لَهُ يَسُوعُ: "لَأَنَّكَ رَأَيْتَنِي يَا تَوْمًا أَمَنْتَ؟ طُوبَى لِلَّذِينَ لَمْ يَرَوْا وَآمَنُوا". وَأَيَاتٍ أُخْرَى كَثِيرَةً صَنَعَ يَسُوعُ أَمَامَ تَلَامِيذِهِ لَمْ تُكْتَبْ فِي هَذَا الْكِتَابِ. وَأَمَّا هَذِهِ، فَقَدْ كُتِبَتْ لِتُؤْمِنُوا بِأَنَّ يَسُوعَ هُوَ الْمَسِيحُ ابْنُ اللَّهِ، وَلِكَيْ تَكُونَ لَكُمْ، إِذَا آمَنْتُمْ، حَيَاةً بِاسْمِهِ.</p>
<p>MEGALYNARION FOR THOMAS SUNDAY IN TONE ONE</p>	<p>تعظيمه أحد توما بالحن الأول</p>
<p>O most radiant lamp, the Theotokos, the immeasurable honor, which is more exalted than all creatures, with praises do we magnify thee.</p>	<p>أَيُّهَا الْمِصْبَاحُ السَّاطِعُ الضَّيَاءِ وَأُمُّ الْإِلَهِ، وَالشَّرْفُ الَّذِي لَا قِيَاسَ لَهُ، الْأَرْفَعُ مِنَ الْخَلَائِقِ جَمِيعِهَا، بِالنَّسَابِيحِ لَكَ نَعُظِّمُ.</p>
<p>KOINONIKON (COMMUNION HYMN) OF THOMAS SUNDAY (Psalm 147:1)</p>	<p>كينونيكون (ترنيمه المناولة) لأحد توما (المزمور ١٤٧:١)</p>
<p>Praise the Lord, O Jerusalem; praise thy God, O Zion. Alleluia.</p>	<p>سَبِّحِي يَا أُورُشَلِيمُ الرَّبَّ، سَبِّحِي إِلَهَكَ يَا صِهْيُونَ. هَلِّلُوِيَا.</p>
<p>• Instead of "We have seen the true light," sing "Christ is Risen" ONCE.</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 Cross; by the protection of the honorable Bodiless Powers of Heaven; at the supplication of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-laudable apostles; of our father among the saints, John Chrysostom, archbishop of Constantinople, whose Divine Liturgy we have now celebrated; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; of Saint N., the patron and protector of this holy community; of the holy and righteous ancestors of God, Joachim and</p>	<p>الكاهن: أَيُّهَا الْمَسِيحُ الْهَنَا الْحَقِيقِي، يَا مَنْ قَامَ مِنَ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمِّ الْكَلِيَّةِ الطَّهَارَةِ وَالْبَرِيَّةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُخْيِي؛ وَبِطَلْبَاتِ الْقُوَاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسَيْنِ الْمُشْرَفَيْنِ الرُّسُلِ الْجَدِيرَيْنِ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوْحَنَّا الذَّهَبِيِّ الْقَمِ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ؛ وَالْقَدِيسِ (ة) (فُلَانِ، فُلَانَةَ) شَفِيعِ(ة) وَحَامِي(ة) هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسَيْنِ الصِّدِّيقَيْنِ جَدِّي الْمَسِيحِ الْإِلَهِ،</p>

<p>Anna; of the holy, glorious, and all-laudable Apostle Thomas, called “The Twin”; of the holy, glorious and right-victorious Great-martyr George the trophy-bearer, 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>يواكيم وحنّة؛ والرّسول الجدير بكليّ مديح توما الذي يُقال له التّوأم؛ والقديس الشهيد جاورجيوس اللابس الظفر، اللذين نُقيم تذكّارهُما اليوم، وجميع قديسيك، إرحمنا وخلصنا بما أنّك صالح ومحبّ للبشر.</p>
<p>Priest: Christ is risen from the dead, trampling down Death by death, and upon those in the tombs...</p>	<p>الكاهن: المسيح قام من بين الأموات، ووطىء الموت بالموت، وهب الحياة...</p>
<p>People: ...bestowing life!</p>	<p>الجوقة: ... للذين في القبور.</p>
<p>• NOTE: This ending for the remainder of Bright Season matches what is provided in the <i>Liturgikon</i> (fourth edition, p. 14).</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</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>	

**Services at St. George Antiochian Orthodox Church – Toronto.
Month: April 2023**

Date	Time	Service
Monday (Bright Monday) April 17 th	9:00 a.m.	Festal Orthros
	10:00 a.m.	Divine Liturgy
Thursday April 20 th	6:00 p.m.	Festal Orthros
	7:00 p.m.	Divine Liturgy for Renewal Friday: Theotokos of the Life-Giving Spring
Saturday April 22 nd	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
Sunday April 23 rd	9:00 a.m.	Orthros
	10:30 a.m.	Divine Liturgy: Thomas Sunday & Feast of Great-Martyr George
Monday April 24 th	6:00 p.m.	Orthros
	7:00 p.m.	Divine Liturgy: Mark the Apostle & Evangelist
Saturday April 29 th	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
Sunday April 30 th	9:00 a.m.	Orthros
	10:30 a.m.	Divine Liturgy: Sunday of the Myrrh-Bearing Women & Apostle James

Concerning Silence

By Metropolitan Saba (Isper)

Silence is the language of eternal life. Blessed is he who has learned silence, which is not merely stopping speech but listening to the voice of God. Silence is not just the absence of the voice but a foreshadowing of eternal life and a perfection of its voice.

The most beautiful moments require silence. Humanity is utterly captivated by these moments, so that all signs of movement and noise that can disrupt the beauty of these moments ceases.

Silence and serenity are twins, and serenity is an internal calmness that indicates the quieting of the noisy passions that struggle inside the human being and the desires that lead to disputes. Silence is the offspring of deep peace stemming from the presence of God in the human soul.

Silence is hard for the common man, who is sinking in different concerns. Silence needs perfection and maturity fed by peace, so that the person inclines toward contemplation instead of being distracted by what is not useful and won't last.

Silence is the realization of human language's insufficiency and limitations. It is looking inward and going down deep. Pearls are found in the deep sea, while the lichens grow in shallow water, forming swamps.

Blessed is he who has experienced silence because he has found the "pearl of great price," leading him to sell everything to buy it. Blessed is he who has tasted positive silence and enjoyed it. He is someone who realized its meaning, so that it fascinated him and drew him to run after it. Blessed is he who has seen what cannot easily be seen, transfixing him so that he is captivated and holds fast to the beauties of the revelation, "Eye has not seen, nor ear heard, nor have entered into the heart of man the things which God has prepared for those who love Him" (1 Cor. 2:9)

And we further ask: why does the contemporary person flee from silence? And preferably, we should ask: can he really be able to experience silence? Silence for him becomes synonymous with death because he lives in an environment filled with empty movement, which takes him captive because it makes him think he will die if he leaves it.

Man gets accustomed to his surroundings, so they distract him from confronting himself. Silence is the offspring of contemplation, and the many voices of our world obstruct contemplation, listening, insight, and settling into our depths.

Not only is the voice the foe of silence, but also the image and the mind busy with many passing and insignificant things, which are impoverished of the original meaning of life. Anything that distracts the mind and pulls apart the soul and disperses attention are enemies of silence.

Seek silence when the voices are loud. Seek it when words overflow with what is necessary and what is not. Seek it when the noise is increased and the tumult is multiplied and the faces are absent. For silence is a need that no one who is drowning in tumult—internally and externally—can accept.

Silence comes from listening to the voice of God in the inner calmness. Mary stayed at the feet of the Savior listening to His words, but Martha's busyness with offering hospitality made her complain about her sister, so that Christ blessed Mary by saying, "She has chosen the good part, which will not be taken from her" (Luke 10:42).

Dedicate a time to train yourself in silence. At the beginning of your worldly day, spend a few minutes with the Divine Word and reflect on your life. Then increase the time gradually, as much as your time allows.

When the passions calm within you, come under control, and go back to what they were created to be and you reach inner freedom and become the master of your life, then you will love silence, for sure, because you will have oxygen for your inner life. Whoever is used to fine jewelry can differentiate it from fake glare.

True silence translates to a constant service of others, an active service that is not rattling, a life-giving service that does not complain, a joyful service that conveys peace, and an animated service full of life.

In the midst of pain, you become aware of silence and understand its importance when you start to become free from the tyranny of self, so that you can see your Creator in His radiance and your brethren as they are.

You start real silence when you control your passions and recognize your Creator and discover the face of your Savior. Then you see existence in cleaving to His life-giving face and letting go of anything that obscures it. Your heart calls for the Savior constantly, "Abide with us, for it is toward evening" (Luke 24:29).

في الصمت

المتروبوليت سابا (اسبر)

الصمت لغة الحياة الأبدية. طوبى لمن تعلم الصمت، لا توقفاً عن الكلام، بل إصغاءً إلى صوت الله. ليس الصمت مجرد غياب الصوت، وإنما إطلالة على الحياة الأبدية وامتلاء من صوتها.

تتطلب أجمل اللحظات صمتاً، فالخلقة البشرية تؤخذ باللحظة حتى الملاء، فتتوقف فيها كل أمارات الحركة والضجيج التي تؤذي جمال هذه اللحظات.

الصمت توأم السكينة، والسكينة هدوء داخلي من جراء توقّف ضجيج الأهواء المتصارعة في داخل الإنسان والشهوات المتنازعة إياه. الصمت وليد السلام العميق النابع من حضور الله في النفس البشرية.

يصعب الصمت على الإنسان العادي الغارق في شتى الاهتمامات. يحتاج الصمت إلى امتلاء ونضج يغذيها السلام، فيميل المرء إلى التأمل بدلاً من التلهي بما لا ينفع ولا يدوم. الصمت إدراكٌ لقصور اللغة البشرية ومحدوديتها. إنه تطلع نحو الداخل ونزول إلى الأعماق. توجد اللآلئ في أعماق البحار، بينما تنمو الأشنيات في المياه الضحلة مشكّلةً المستنقعات.

طوبى لمن اختبر هذا الصمت؛ فقد وجد اللؤلؤة "الجزيلة الثمن"، فباع كل شيء ليشتريها. طوبى لمن ذاق الصمت الإيجابي وتمتع به، إنه إنسان أدرك المعنى، ففتته وجذبه ليجري وراءه. طوبى لمن رأى ما لا يرى بسهولة، فتوقف عنده ليبقى مخطوفاً إلى حلاوات الرؤيا. "ما لم تره عين، ولم تسمع به أذن، ولا خطر على قلب بشر، ما قد أعده الله للذين يحبونه".

ونسأل بعد: لماذا يهرب الإنسان المعاصر من الصمت؟ والأجدر أن نسأل: هل حقاً يقدر على اختبار الصمت؟ يصير الصمت عنده مرادفاً للموت، لأنه يعيش أصلاً في بيئة مترعة بالحركة الفارغة التي تأسره لأنها توهمه بأنه يموت إذا ما هجرها.

يعتاد الإنسان على ما يزين له أنه موجود حقاً ويألفه، فيشغله عن مواجهة ذاته. الصمت وليد التأمل، وأصوات عالمنا الكثيرة تعيق التأمل والإصغاء والتبصر والركون إلى العمق.

ليس الصوت خصم الصمت فقط، بل الصورة أيضاً والذهن المشغول بأشياء كثيرة عابرة وتافهة وتفتقر إلى المعنى الأصيل. كل ما يشتت الذهن ويفكك النفس ويبعث الاهتمامات عدو للصمت.

تعلم الصمت عندما تملأ الأصوات. تعلمه عندما يفيض الكلام بما يلزم وبما لا يلزم. تعلمه عندما تزداد الضجة ويكثر الصخب وتغيب الوجوه. إذاً يصير حاجةً ليس في مقدور أحد من الغارقين في الصخب، داخلياً وخارجياً، تليبيتها.

يأتي الصمت من الإنصات إلى صوت الله في الهدأة الداخلية. بقيت مريم عند قدمي المخلص تسمع كلامه، أما عجة مرتا وانشغالها بواجب الضيافة، فدعاها إلى التشكي من أختها، فطوب الرب مريم قائلاً: "إنها وجدت النصيب الصالح الذي لا يُنزع منها".

خصص وقتاً تدرب نفسك فيه على الصمت. ابتعد في البدء عن عالمك اليومي دقائق قليلة، اقضها مع الكلمة الإلهية وانعكاسها في حياتك. ومن ثم أكثر منها تدريجياً، بقدر ما يسمح به وقتك.

عندما تهدأ الأهواء في داخلك وتتقوم وتعود إلى أصولها، وتبلغ أنت إلى الحرية الداخلية، وتصبح سيد نفسك، آنذاك، ستحب الصمت، لا محالة، لأنه يصير عندك أكسجين الحياة الداخلية. من اعتاد على الجواهر ميزها عن البريق الزائف.

يترجم الصمت الحقّ فيك حركة خدمة متواصلة للآخرين، خدمة نشطة لكنّها غير صاخبة، خدمة حيوية لكنّها غير متشكّية، خدمة فرحة وتنقل السلام، خدمة محيية كونها مفعمة بالحياة.

في قلب الألم تدرك الصمت، كما يدرك عندما تبدأ بالتحرّر من ذاتك المتسلّطة عليك، لترى خالقك في بهائه وإخوتك في واقعهم.

تبدأ الصمت الحقيقي عندما تسود على أهوائك وتتعرّف إلى خالقك وتكتشف وجه مخلصك. آنذاك ترى الوجود كلّ في الالتصاق بوجهه المحيي وطرح كلّ ما يحجبه. يناديه قلبك باستمرار: "امكث معنا يا سيّد، فقد مال النهار."