

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

<u>DAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
25	Effie Aziz	18
26	Mounif Khouri	24
27	Jabra Shubeita	17
1	Leila Batchoun	6
1	Dorthoy Habib	33
1	Helen Ferris	60
2	Mary Ann Haddad	52
2	Kamel Bosada Ellis	45
2	Adele Mary Chamandy	34

ETERNAL LIGHT

- Mar 3 for the good health of George Ghneim and family
- Mar 10 in loving memory of Yvonne Younes from her family
- Mar 17 in loving memory of Nada Farah Kakish from her parents
- Mar 24 for the good health of Issa Bisharat and family
- Mar 31 for the good health of John & Carla Bisharat and their daughter.
- Apr 21 for the good health of Issa Bisharat and family
- Apr 28 for the good health of Issa Bisharat and family

- **40 days memorial service for Jacob Elyoussef, offered by his wife Salam Abboud Elyoussf, her children and their families. May his memory be eternal.**
- **The coffee hour today is offered today in memory of Jacob Elyoussef by his family.**
- **Holy Bread is offered in memory of Fadieh, Salem, Mary and Ghazi Bisharat from Issa Bisharat and family. May their memory be eternal.**
- **Holy bread is offered for the good health of Mary & Shaun Thornborough and their families on the occasion of their new son Bennett who is being churched today.**
- **Sunday, March 3: Epistle reading** (Arabic): Regina Helou, (English): Violette Boutros
Ushers: Joelle Cheikh, Violette Boutros, Regina Helou, Odette Boutros, Suhair Abdallah
Please, pray for the health of the following parishioners: Attiah, Ellen, Lucy, Robert, Alex, Sam, Elias, Ezabel, Nassar and Adel. If you have any names of people who need prayers, email them to father.
If you are new to our parish or a visitor, please introduce yourself to one of the ushers and speak to Fr. George. We want to welcome you to our family of St. George. If you want to join our church, please speak to Father after Liturgy.
- Young Adults Retreat with the topic: "Forming Authentic Relationships in a Fallen World", May 3rd-May 5th. Visit www.stgeorgeworcester.org
- Archdiocese Convention: This year will be at Grand Rapids. <http://www.ac2019gr.org>
- Today is Meatfare Sunday, the Last Judgement Sunday. It is the last Sunday we eat meat.
- Next Sunday: Forgiveness Sunday, we will have Forgiveness Vespers after Liturgy, I hope you can join us as we ask forgiveness from each other.
- March is women month. The ladies will usher and read the epistles.
- The week of March 11 (the first week of Lent) we will have a service every day of the week at 7 PM.

- **Adult Christian Education:** Roshan is preparing some people for baptism every Sunday between 9:30 am to 10:15 am. If you are interested to learn more about our Faith, you can join him downstairs.
- **Camp T Fundraising:** There will be a luncheon on March 3rd after Liturgy in the basement to help raise funds to assist with the bus cost. Please, see Lina Rizik Shnoudeh to donate or call her at 647/801-2081.
- **Annunciation Luncheon will be on March 24th after Liturgy.** See one of the officers.
- **Bible Bawl Teams needed:** Teens and adults are needed for our Bible Bawl. Please, see Peter Brubacher.

- Parish Life Conference will be at our church between July 4-7 of this year. We will have a table set up soon to register and buy souvenir journal ads. For more information please see Sana Besharat, Richard Smith, or Samantha Nassar.
- **\$2,500 Francis Maria Scholarship Application 2019:** This Scholarship is available to members of parishes in the Antiochian Orthodox Christian Archdiocese of North America who will be in one of their first four years of undergraduate college studies full time in the fall following their application. Please **complete the attached applications** and send to the address on the front page. **Deadline for all materials: May 15, 2019**
- Holy Land Pilgrimage for our church will be May 8 to May 17 (9 days and 8 nights). Cost \$1250 USD plus flights. For more information and reservation please see or call Ramzi Shnoudeh 647/500-2081, or Maha Khashram 647/966-7749.
- **Block your calendar:** During Lent we will have services in the evening at 7 PM on Mondays, Wednesdays, Fridays, and some Saturdays. Please, plan on joining us. Lent starts March 11th.
- **Bishop John Visit:** His Grace Bishop John Abdallah will be leading us in an all-day retreat on Saturday April 13th. He will be with us the whole weekend. We will have different activities for him with different organizations. More to come.
- **PRISON MINISTRY:** On Friday, April 19th, 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 16th annual visit to this maximum-security prison. Those who are interested in participating in this blessed ministry, please contact Diane Younes at 416-464-5908. Financial donations would be greatly appreciated.

MARCH IS WOMEN MONTH

Sunday, March 3

Epistle reading (Arabic): Regina Helou Epistle reading (English): Violette Boutros

Ushers: Joelle Cheikh, Violette Boutros, Regina Helou, Odette Boutros, Suhair Abdallah

Sunday, March 10

Epistle reading (Arabic): Regina Helou Epistle reading (English): Violette Boutros

Ushers: Lina Shnoudeh, Violette Boutros, Majida Haddad, Annette El Henn, Nuha Nims, Colette El-Hajj

Sunday, March 17

Epistle reading (Arabic): Rola Skaf Epistle reading (English): Colette El-Hajj

Ushers: Joelle Cheikh, Nuha Nims, Samar Shuhaiber, Majida Haddad, Rola Skaf, Nancy Tannous

Sunday, March 24

Epistle reading (Arabic): Amal Hawa Epistle reading (English): Samar Shuhaiber

Ushers: The ladies will be preparing for the Annunciation Luncheon

Sunday, March 31

Epistle reading (Arabic): Rola Skaf Epistle reading (English): Samar Shuhaiber

Ushers: Majida Haddad, Joelle Cheikh, Samar Shuhaiber, Rola Skaf, Colette El-Hajj

What Is Antidoron and What Is Its Origin and Meaning?

Posted on February 17, 2019 | by John Nichiporuk

Everyone who has been to an Orthodox Liturgy must have seen altar servers or the priest himself dispensing pieces of a special bread called antidoron to the faithful. What is it and where does it come from?

Antidoron (Greek ἀντίδωρον) literally means “instead of Gifts”, that is, it is consecrated bread, which is given as a blessing for those people who didn’t receive Holy Eucharist for some reason. Antidoron’s main ingredients are remains of the prosphora from which the priest had taken out the Lamb to be placed onto the Holy Paten during the Liturgy and be consecrated as the Body of Christ by the invocation of the Holy Spirit.

Consumption of antidoron is described in various written copies of the Studite Rule. However, the term antidoron wasn’t established yet and was often substituted with the term eulogia (Greek εὐλογία), which means a blessing.

Interestingly enough, some of the ancient Byzantine Typikons punctiliously prescribe after which services monks were allowed to eat the antidoron. Thus, the blessing was distributed immediately after the Liturgy on holidays and after the Liturgy, the Sixth and the Ninth Hours, and the Typica on fast days.

We find a mention of the antidoron in the Answers by Patriarch Nicholas III Grammatikos of Constantinople (1105), where he speaks about ‘a particle of the bread of offering’ (PG. 138. Col. 918, 949). He separates the ‘bread of offering’ from other kinds of bread used in church in his Rules 13 and 14 because it is given after the Liturgy to the people who fasted and it is to be consumed with prayer and the fear of God. According to Nicholas, those who were banned from taking communion, were not allowed to eat this bread, either.

In spite of the fact that Typikon instructs the faithful to eat antidoron immediately after the Liturgy in church, most clergymen and lay people keep antidoron at home to eat it on an empty stomach after morning prayers, which resembles self-communion of the believers with the Gifts consecrated during a Sunday Liturgy in the early Church.

Greek Orthodox Churches have a peculiar custom of raising the holy antidoron above the Holy Gifts during the anaphora, after the epiklesis, with the following words, “Great is the Name of the Holy Trinity. Most Holy Theotokos help us.” This ritual and those words are taken out of the rite of panagia. The Russian Church does not observe such a practice.

Some Holy Fathers and church authors provide a symbolic interpretation of the antidoron. Thus, Theodore of Andryda (11th century) says that the process of taking the Lamb out of the prosphora at the proskomedia is a symbol of Jesus Christ being born of a Virgin. (PG. 140. Col. 465). Saint Herman of Constantinople shared the same opinion and also viewed antidoron as a symbol of the Theotokos. Saint Symeon of Thessalonica (15th century) interprets the distribution of antidoron at the end of a Liturgy, after the Prayer Before the Ambo, to those who didn’t take communion as some kind of a spiritual relief. Antidoron is considered sacred because “the Lamb taken out of it was consecrated and became the Body of Christ,” while the antidoron as a whole was “marked by the spear” and “heard holy words” during proskomedia. (PG. 155. Col. 301-304; Symeon of Thessalonica. Selected Works. pp. 146-147).

There are several versions of the origins of the practice of eating the antidoron.

1. The practice of eating antidoron is a remainder of the ancient Christian practice of agape meals. When the practice of agape meals was discontinued in the 4th century, the blessed bread was ostensibly included in the Liturgy as a reminder of the agape meals of the Early Church. We can spot the ancient custom in the today’s ritual of consecration of bread, wheat, wine, and oil at the litya during the All-Night Vigil as a way to enhance physical and spiritual power of the praying people of God.

2. The second version is rooted in the ancient custom of distributing the remains of the offerings which the faithful had brought in the church after the Liturgy. This custom is described in Book VIII, Chapter 31 of the Apostolic Constitutions (ca. 380) but it is unclear from the source whether those remains are parts of the Holy Gifts or something else.

3. The third version was put forward by Prof. Alexei Dmitrievsky, a famous Russian liturgical scholar. He conjectures that the custom of distributing the antidoron appeared as a way of harmonizing canons like Apostolic Rules 8 and 9 or Rule 2 of the Council of Antioch, which penalize the faithful for not participating in the Eucharist, with the modern practice of rare communion. His hypothesis squares with the opinion of the renowned Orthodox canon law scholar Patriarch Theodore IV Balsamon of Antioch (12th century), who states in his commentary on Rule 2 of the Council of Antioch that the custom of giving the antidoron to those who didn't take communion was probably instituted so that people would wait for the end of the service and not leave the church without a visible sign of blessing. (PG. 137. Col. 1281).

Therefore, we do not know the exact origins and the time when the practice of eating antidoron with or instead of the Holy Gifts was established. However, the mentions of the blessed bread and recognition of this bread as a sacred object, which must be eaten only on an empty stomach and with prayer, is very old and deserves attention. The fact that our church has these kinds of blessed bread like prosphora, antidoron, or artos proves that there is a rich and varied Orthodox tradition. However, it is not meant to override the utmost importance of the Bread of Life, the Holy Eucharist; on the contrary, it is meant as a testimony of the Bread that came from the Heaven to become a pledge of our immortality and eternal life. On the other hand, it reminds us that prayer, which accompanies the consecration of bread, is our spiritual food and as such, is no less indispensable than food for the body, according to Jesus's words, Not in bread alone doth man live, but in every word that proceedeth from the mouth of God. (Matthew 4:4).

- أحد الدينونة (مرفع اللحم): (متى 25:31-46)

في هذا الأحد يُتلى إنجيل الدينونة، كما يصف السيّد المسيح نفسه مجيئه الثاني في إنجيل متى. يشبّه البشر الذين خلقهم بالماشية، لأنّ صورة الراعي صورة شائعة عن الله في العهد القديم، كما أنّها صورة شائعة عن الكهنة.

وفي العهد الجديد يشبّه المسيح نفسه بالراعي، علماً بأنّه أيضاً الحمل الذي يرفع خطيئة العالم.

ولأنّه تألّم من أجلنا وحدها محبّته نستطيع أن تدين جحود العالم.

المغزى من هذا الأحد أن يدرك المرء أهميّة المحبّة الصادقة تجاه الآخرين لأنّ الآخر هو يسوع نفسه وها نحن نقف أمامه.

الإنسان يدين نفسه بنفسه، فكلّ أعماله تُكشف كما هي أمام حكم الله العادل.

يقول القديس جراسيموس (القرن الرابع): كلّ مرّة تبسط يدك بالعتاء أذكر المسيح. الهيكل الحقيقي للمسيح هو نفس المؤمن فلنزيّنه ونقدّم له ثياباً، لنقدّم له هبات، ولنرجّب بالمسيح الذي فيه! ما نفع الحوائط المرصّعة بالجواهر إن كان المسيح في الفقير في خطر الهلاك بسبب الجوع.

كذلك يشرح القديس كبريانوس (القرن الثالث) عن أهميّة الالتصاق بالمسيح في مسيرة حياتنا كلّها: المسيح نفسه أيها الإخوة الأحياء هو ملكوت الله الذي نشتاق إليه من يوم إلى يوم لكي يأتي. مجيئه هو شهوة لنا نودّ أن يُعلن لنا سريعًا. مادام هو نفسه قيامتنا ففيه نقوم، لنفهم ملكوت الله أنه هو بنفسه إذ فيه نملك.

نتوقّف مع هذا الأحد عن أكل اللحوم (أكل بلا دم) لندخل رويدًا رويدًا في حالة ملكوتيّة سلاميّة كالإنسان الأول.