

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

<u>DAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
30	Adele Saba	57
30	Mary Deratnay	65
31	Ramzi Khalilieh	42
1	Peter Hauraney	58
1	Nina Kalinin	16
1	Eugenie Khoury	11
4	Charles Edward Saba	3
4	Moussa Dallan	31

ETERNAL LIGHT

- **Apr 26:** In loving memory of Yousef and Sumayah Musallam from Nadim Irbib and family.
- **May 17:** in loving memory of Adel Younes from his family
- **May 31:** in loving memory of Ernest Younes from his family
- **Please**, pray for the health of the following parishioners: Ellen, Robert, Alex, Sam, Elias, Isabelle, Nassar, Valentine, Lucy, Nina, Sonia, Samer, George and Elizabeth. If you have any names of people who need prayers, email them to father.
- **Check our new website** www.stgeorgeto.org
- St George Parish Council is looking for a volunteer with **Accounting experience** to assist our accountant and treasurer with the books. Anyone interested please contact the church treasurer **John Dahdaly at 416-569-9900**
- **Easter Celebration/Dinner and Party**: our annual Easter/Pascha dinner and Party will be on April 19th at our Center. More information will follow.
- **Church Cleaning**: it is planned to have the church cleaned on April 10 starting at 10 AM.
- **St. Ephraim Prayer**:
 - O Lord and Master of my life take from me the spirit of sloth, despair, lust of power, and idle talk.
 - But give me rather the spirit of chastity, humility, patience, and love to thy servant.
 - Yea, O Lord and King, grant me to see my own sins, and not to judge my brother/sister, for blessed art Thou unto ages of ages. Amen.
- **The 10th Basketball Retreat**: will be at Ottawa from May 1-3. All teens are welcome to attend. To play you must be a member of St. George Teens SOYO, and an active member.
- **We are now collecting donations for the flowers for Holy Friday and Pascha/Easter.**

Fear: how to deal with it (from the Ascetic Experience)

The demon of fear that tempts you, saying „Where can you flee? You have no repentance; you have no escape”, belongs to the enemy who is trying to make you lose self-control, whereas godly sadness does not attack you, but says, „Do not be afraid; try again”, for it knows that humanity is weak, and strengthens us.

Believe me, if you knew Who is with you, you would not fear anything the world has to offer.

So, throwing oneself down before God is when a person does not trust in his own strength alone but places his faith in the help of God, for it is He who saves us.

Have trust in God. Then you will forget your worries and become His instruments. Distress shows that we are not entrusting our life to Christ.

This one thing must be held firmly in our mind, that since we are a creation of the good God and are welded together by Him, as He manages smaller and greater things concerning us, neither can we undergo anything that is not God's will, nor do we truly suffer anything that is hurtful unless it can be understood to bring us something better.

When life is full of troubles, people get the feeling that the curse and anger of God has come upon them. But when these trials have passed, they'll see that God's wonderful providence protected them meticulously in all facets of their existence. When a man walks in the fear of God he knows no fear.

St. Mary of Egypt:

Once, during the Honorable Fast, the priest-monk Zosimus withdrew into the wilderness. He caught sight of a withered woman named Mary; her hair was white as snow. Mary then told Zosimus that she was born in Egypt and at the age of 12 began to live a life of debauchery in Alexandria for 17 years. One day, she went to Jerusalem to enter the church to venerate the Honorable Cross. However, some invisible force restrained her. In great fear, she gazed upon the icon of the Theotokos in the vestibule and prayed that she be allowed to enter the church, all the while confessing her sinfulness. She was then permitted to enter the church. Having venerated the Cross she again entered the vestibule and, before the icon, gave thanks to the Mother of God. At that very moment she heard a voice saying: "If you cross the Jordan, you will find glorious rest!" Mary left for the wilderness and remained there for 47 years in repentance. She bade Zosimus to come back in one year with Holy Communion, which he did. The following year, on Holy Thursday, April 1, 522, Zosimus discovered Mary's lifeless body, and buried her. Thus, the Lord glorifies penitent sinners. The Church exalts and exemplifies Mary to the faithful in Great Lent as an incentive for repentance that brings entry into the Heavenly Kingdom. Through her intercessions, O Christ God, have mercy upon us. Amen.

DIVINE LITURGY VARIABLES ON SUNDAY, APRIL 05, 2020

TONE 1 / EOTHINON 9; FIFTH SUNDAY OF GREAT LENT

COMMEMORATION OF OUR RIGHTEOUS MOTHER MARY OF EGYPT
MARTYRS CLAUDIUS, DIODORE AND THEIR COMPANIONS; NEW-MARTYR GEORGE OF
NEW EPHESUS; VENERABLE THEODORA AND DIDYMUS OF ALEXANDRIA

****Divine Liturgy of St. Basil the Great****

NOTE TO CLERGY: Remember to include this special petition in the Great Litany before the one for the head of state, as directed by the Antiochian Archdiocese.

Deacon: For Metropolitan Paul, Archbishop John, and for their quick release from captivity and safe return, let us pray to the Lord.

Choir: Lord, have mercy.

الشَّماس: مِنْ أَجْلِ المِثْرُوبُولِيْتِ بُولَسَ والمِطْرانِ
يُوحَنَّا وَفَكَ اسْرِهِما وَعَوْدَتِهِما سَالِمِينَ، إِلى الرَّبِّ
نَطْلُبُ.

الجوقة: يا رَبُّ ارْحَمِ.

• During the Little Entrance, chant the Resurrectional Apolytikion, followed by:

• The Eisodikon (Entrance Hymn) is "O come, let us worship... Who art risen from the dead..."

THE EISODIKON (ENTRANCE HYMN) OF ORDINARY SUNDAYS

Come, let us worship and fall down before Christ. Save us, O Son of God, **Who art risen from the dead**; who sing to Thee. Alleluia.

هَلِّمُوا لِنَسْجُدُ وَنَرْكَعَ لِلْمَسِيحِ، مَلِكِنَا وَإِلَهِنَا. خَلِّصْنَا
يا ابْنَ اللهِ، يا مَنْ قامَ مِنْ بَيْنِ الأَمْواتِ، لِنُرْتِّلَ
لَكَ. هَلِّلُوبِيا.

• After the Little Entrance, chant the apolytikia in the following order:

RESURRECTIONAL APOLYTIKION IN TONE ONE

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 الحَجَرَ لَمَّا خُتِمَ مِنَ اليَهُودِ، وَجَسَدَكَ الطَّاهِرِ
حُفِظَ مِنَ الجُنْدِ، قُمتَ في اليَوْمِ الثَّالِثِ أَيُّها
المُخَلِّصُ، ما نَحْنا العالَمَ الحِياةَ. لِذَلِكَ قُواتُ
السَّماواتِ، هَتَّفُوا إِليكِ يا واهِبَ الحِياةَ: المَجْدُ
لِقِياَمَتِكَ أَيُّها المَسِيحِ، المَجْدُ لِمُلْكِكَ، المَجْدُ
لِتَدْبِيرِكَ، يا مُحِبَّ البَشَرِ وَحَدَّكَ.

APOLYTIKION OF ST. MARY OF EGYPT IN TONE EIGHT

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 صِوَرَةُ خَلْقِنَا بِدِقَّةٍ أَيُّها الأُمُّ مَرِيْمَ،
فإِنَّكَ حَمَلْتِ الصَّلِيبَ وَتَبِعْتِ المَسِيحَ، وَعَمَلْتِ
وَعَلَّمْتِ أَنْ يُتِغاضى عَنِ الجَسَدِ لِأَنَّهُ زائِلٌ، وَأَنْ
يُغنى بالنَّفْسِ غيرِ المائِتةِ. لِذَلِكَ تَبتهِجُ رُوحُكَ مَعَ
المَلائِكَةِ.

• Now sing the apolytikion of the patron saint or feast of the temple.

ORDINARY KONTAKION IN TONE TWO

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.

يا شَفِيعَةَ الْمَسِيحِيِّينَ الْغَيْرِ الْخَازِيَةِ، الْوَسِيطَةَ
لَدَى الْخَالِقِ غَيْرِ الْمَرْدُودَةِ، لَا تُعْرِضِي عَن
أَصْوَاتِ طَلِبَاتِنَا نَحْنُ الْخَطَاةَ، بَلْ تَدَارِكِينَا
بِالْمَعُونَةِ بِمَا أَنَّكَ صَالِحَةٌ، نَحْنُ الصَّارِحِينَ إِلَيْكَ
بِإِيْمَانٍ: بَادِرِي إِلَى الشَّفَاعَةِ وَأَسْرِعِي فِي الطَّلِبَةِ،
يا وَالِدَةَ الْإِلَهَةِ، الْمُتَشَفِّعَةَ دَائِمًا بِمُكْرَمِيكَ.

THE EPISTLE

(For Fifth Sunday of Lent)

*Make your vows to the Lord our God, and perform them.
God is known in Judah; His Name is great in Israel.*

The Reading from the Epistle of St. Paul to the Hebrews. (9:11-14)

Brethren, when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation), He entered once for all into the Holy Place, taking not the blood of goats and calves but His own blood, thus securing an eternal redemption. For if the sprinkling of defiled persons with the blood of goats and bulls 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?

صَلُّوا وَأَوْفُوا الرَّبَّ إِلَهَنَا نُذَوِّرْكُمْ
اللَّهُ مَعْرُوفٌ فِي أَرْضِ يَهُودَا
فَصَلُّ مِنْ رِسَالَةِ الْقَدِيسِ بُولُسِ الرَّسُولِ إِلَى
الْعِبْرَانِيِّينَ

يا إِخْوَتِي، إِنَّ الْمَسِيحَ إِذْ قَدْ جَاءَ رَئِيسَ كَهَنَةٍ
لِلْخَيْرَاتِ الْمُسْتَقْبَلَةِ، فَبِمَسْكِنٍ أَعْظَمَ وَأَكْمَلَ غَيْرِ
مَصْنُوعٍ بِأَيْدٍ، أَي لَيْسَ مِنْ هَذِهِ الْخَلِيقَةِ * وَلَيْسَ
بِدَمِ تَيْوُسٍ وَعُجُولٍ بَلْ بِدَمِ نَفْسِهِ دَخَلَ الْأَقْدَاسَ
مَرَّةً وَاحِدَةً فَوَجَدَ فِدَاءً أَبَدِيًّا * لِأَنَّهُ إِنْ كَانَ دَمُ
ثِيْرَانٍ وَتَيْوُسٍ وَرَمَادُ عِجْلَةٍ يُرَشُّ عَلَى الْمُتَجَسِّسِينَ
فَيُقَدِّسُهُمْ لِتَطْهِيرِ الْجَسَدِ * فَكَمْ بِالْأَحْرَى دَمُ
الْمَسِيحِ، الَّذِي بِالرُّوحِ الْأَزَلِيِّ قَرَّبَ نَفْسَهُ لِلَّهِ بِلا
عَيْبٍ، يُطَهِّرُ ضَمَائِرَكُمْ مِنَ الْأَعْمَالِ الْمَيِّتَةِ
لِتَعْبُدُوا اللَّهَ الْحَيَّ.

THE GOSPEL

(For Fifth Sunday of Lent)

The Reading from the Holy Gospel according to St. Mark. (10:32-45)

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,

فَصَلُّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَرْقُسَ
الْإِنْجِيلِيِّ الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ (45-32:10)
فِي ذَلِكَ الزَّمَانِ، أَخَذَ يَسُوعُ تَلَامِيذَهُ الْإِثْنَيْ عَشَرَ
وَإِبْتَدَأَ يَقُولُ لَهُمْ مَا سَيَعْرِضُ لَهُ * "هُوَذَا نَحْنُ
صَاعِدُونَ إِلَى أُورُشَلِيمَ، وَإِنَّ الْبَشَرَ سَيُسَلَّمُ إِلَى

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, 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.”

رُؤَسَاءِ الْكَهَنَةِ وَالْكَتَبَةِ، فَيَحْكُمُونَ عَلَيْهِ بِالْمَوْتِ وَيُسَلِّمُونَهُ إِلَى الْأُمَمِ * فَيَهْرَأُونَ بِهِ، وَيَبْصُقُونَ عَلَيْهِ، وَيَجْلِدُونَهُ، وَيَقْتُلُونَهُ، وَفِي الْيَوْمِ الثَّالِثِ يَقُومُ * فَدَنَا إِلَيْهِ يَعْقُوبُ وَيُوحَنَّا ابْنَا زَبْدَى قَائِلَيْنِ: "يَا مُعَلِّمُ، نُرِيدُ أَنْ تَصْنَعَ لَنَا مَهْمَا 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 أَنْ تَشْرَبَا الْكَأْسَ الَّتِي أَشْرَبْتُهَا أَنَا، وَأَنْ تَصْطَبِغَا بِالصَّبْغَةِ الَّتِي أَصْطَبِغُ بِهَا أَنَا؟" * فَقَالَا لَهُ: "نَسْتَطِيعُ". فَقَالَ لَهُمَا يَسُوعُ: "أَمَّا الْكَأْسُ الَّتِي أَشْرَبْتُهَا فَتَشْرَبَانِيهَا، وَبِالصَّبْغَةِ الَّتِي أَصْطَبِغُ بِهَا فَتَصْطَبِغَانِ. وَأَمَّا جُلُوسُكُمَا عَنْ يَمِينِي وَعَنْ يَسَارِي فَلَيْسَ لِي أَنْ أُعْطِيَهُ إِلَّا لِلَّذِينَ أُعِدَّ لَهُمْ" * فَلَمَّا سَمِعَ الْعَشْرَةُ، ابْتَدَأُوا يَغْضَبُونَ عَلَى يَعْقُوبَ وَيُوحَنَّا * فَدَعَاهُمُ يَسُوعُ، وَقَالَ لَهُمْ: "قَدْ عَلِمْتُمْ أَنَّ الَّذِينَ يُحْسَبُونَ رُؤَسَاءَ الْأُمَمِ يَسُودُونَهُمْ، وَعُظَمَاءَهُمْ يَتَسَلَّطُونَ 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 لِيُخْدِمَ، وَلِيَبْذُلَ نَفْسَهُ فِدَاءً عَنْ كَثِيرِينَ".

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

ST. BASIL LITURGY MEGALYNARION

In thee rejoiceth, O full of grace, all creation: the angelic hosts, and the race of men, O hallowed Temple and noetic 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

إِنَّ الْبَرَايَا بِأَسْرِهَا، تَفْرَحُ بِكَ يَا مُمْتَلِئَةً نِعْمَةً: مَحَافِلَ الْمَلَائِكَةِ، وَأَجْنَاسَ الْبَشَرِ. أَيُّهَا الْهَيْكَلُ الْمُقَدَّسُ، وَالْفِرْدَوْسُ النَّاطِقُ، فَخْرُ الْبَتُولِيَّةِ مَرِيَمَ، الَّتِي مِنْهَا تَجَسَّدَ الْإِلَهُ، وَصَارَ طِفْلًا، وَهُوَ إِلَهُنَا

throne, and thy body He made more spacious than the heavens. In thee rejoiceth, O full of grace, all creation; and it glorifieth thee.

الذِي قَبْلَ الدُّهُورِ . لِأَنَّهُ صَنَعَ مُسْتَوْدَعَكَ عَرْشًا، وَجَعَلَ بَطْنِكَ أَرْحَبَ مِنَ السَّمَاوَاتِ . لِذَلِكَ يَا مُمْتَلِنَةً نِعْمَةً، تَفْرَحُ بِكَ كُلُّ الْبَرَايَا وَتُمَجِّدُكَ .

THE DISMISSAL

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 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 Martyrs Claudius, Diodore and their companions; New-martyr George of New Ephesus; and Venerable Theodora and Didymus of Alexandria; 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.

الكاهن: أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِي، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمِّكَ الْكَلْبِيَّةِ الطَّهَارَةِ وَالْبَرِيَّةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُخْيِي؛ وَبِطَلَبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسَيْنِ الْمُشْرَفَيْنِ الرَّسُلِ الْجَدِيرَيْنِ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ بَاسِيلْيُوسَ الْكَبِيرِ، رَئِيسِ أَسَاقِفَةِ الْقَيْصَرِيَّةِ وَكَبَادُوكْيَا كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ؛ وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ؛ وَالْقَدِيسِ (ة) (أُفْلَانِ، (أُفْلَانَةَ) شَفِيعِ(ة) وَحَامِي(ة) هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ، وَالْقَدِيسَيْنِ الصَّدِيقَيْنِ يُوَاكِيمَ وَحَنَّةَ جَدِّي الْمَسِيحِ الْإِلَهَ، وَتَذَكَارُ أُمَّنَا الْبَارَّةَ مَرْيَمَ الْمِصْرِيَّةَ، وَالشُّهَدَاءِ كَلَاوْدِيُوسَ وَدِيُودُورُسَ وَرِفَاقِهِمَا؛ وَالْجَدِيدِ فِي الشُّهَدَاءِ جَاوْرَجِيُوسَ الَّذِي مِنْ أُنْفُسِ الْجَدِيدَةِ؛ وَالْبَارَاتِ ثِيُودُورَةَ وَدِيدِيمُوسَ الْإِسْكَنْدَرَانِيِّينَ الَّذِينَ نُقِيمُ تَذَكَارَهُمُ الْيَوْمَ، وَجَمِيعِ قَدِيسِيكَ، إِرْحَمْنَا وَخَلِّصْنَا بِمَا أَنْكَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ .

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

الكاهن: بِصَلَوَاتِ آبَائِنَا الْقَدِيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهُنَا، ارْحَمْنَا وَخَلِّصْنَا .

Choir: Amen.

الجوق: آمين .

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

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