

**DIVINE LITURGY VARIABLES ON SUNDAY, JANUARY 07, 2024**  
**SYNAXIS OF THE HOLY PROPHET, FORERUNNER & BAPTIST JOHN**

NEW-MARTYR ATHANASIOS OF ATTALIA; VENERABLE BRANNOCK OF BRAUNTON

<p align="center"><b>THE FIRST ANTIPHON</b></p>	<p align="center"><b>الأنتيفونا الأولى</b></p>
<p>When Israel went out of Egypt, and the house of Jacob from among a barbarous people; Judah became His sanctuary; Israel His dominion.</p> <p><b>Refrain:</b> Through the intercessions of the Theotokos, O Savior, save us.</p> <p>The sea beheld and fled: Jordan turned back. What aileth thee, O sea, that thou fleddest? And thou Jordan, that thou didst turn back?  <b>(Refrain)</b></p> <p>Glory... Both now... <b>(Refrain)</b></p>	<p>عِنْدَ خُرُوجِ إِسْرَائِيلَ مِنْ مِصْرَ وَبَيْتِ يَعْقُوبَ مِنْ شَعْبٍ أَعْجَمِيٍّ، صَارَ يَهُودًا مَقْدِسًا لَهُ وَإِسْرَائِيلُ سُلْطَنَةً.</p> <p><b>اللازمة:</b> بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ يَا مُخَلِّصَ خَلِّصْنَا. أَبْصَرَ الْبَحْرُ هَذَا فَهَرَبَ وَالْأُرْدُنُّ رَجَعَ إِلَى الْوَرَاءِ. مَاذَا دَهَاكَ يَا بَحْرُ حَتَّى هَرَبْتَ؟ وَيَا أُرْدُنُّ حَتَّى رَجَعْتَ إِلَى الْوَرَاءِ؟ <b>(اللازمة)</b></p> <p>المجد ... الآن ... <b>(اللازمة)</b></p>
<p align="center"><b>THE SECOND ANTIPHON</b></p>	<p align="center"><b>الأنتيفونا الثانية</b></p>
<p>I am filled with love, for the Lord will hear the voice of my supplication. For He hath inclined His ear unto me, and in my days will I call upon Him.</p> <p><b>Refrain:</b> Save us, O Son of God, <u>Who was baptized by John in the Jordan</u>; who sing to Thee. Alleluia.</p> <p>The pangs of death have encompassed me; the perils of hades have found me. Tribulation and sorrow have I found, and I called upon the name of the Lord. <b>(Refrain)</b></p> <p>Merciful is the Lord, and righteous; and our God hath mercy. <b>(Refrain)</b></p> <p>Glory... Both now... O, only begotten Son and Word of God...</p>	<p>فَرِحْتُ جِدًّا لِأَنَّ الرَّبَّ يَسْمَعُ صَوْتِ تَضَرُّعِي. إِنَّهُ أَمَالَ أُذُنَهُ إِلَيَّ فَأَنَادِيهِ مَا حَيَّيْتُ.</p> <p><b>اللازمة:</b> خَلِّصْنَا يَا ابْنَ اللَّهِ يَا مَنْ اعْتَمَدَ مِنْ يُوْحَنَّا فِي الْأُرْدُنِّ، لِنُرْتَلَّ لَكَ. هَلْلُوِيَا. غَمَرَاتُ الْمَوْتِ اكْتَتَفَنِي وَأَهْوَالُ الْجَحِيمِ أَدْرَكْتَنِي. لَقِيْتُ الضِّيقَ وَالْأَسَى، فَدَعَوْتُ بِاسْمِ الرَّبِّ.</p> <p><b>(اللازمة)</b></p> <p>الرَّبُّ رَحِيمٌ وَصَدِيقٌ، إِلَهُنَا رَوْوْفٌ. <b>(اللازمة)</b></p> <p>المجد ... الآن ... يا كلمة الله الإبن الوحيد...</p>
<p align="center"><b>THE THIRD ANTIPHON</b></p>	<p align="center"><b>الأنتيفونا الثالثة</b></p>
<p>O give thanks unto the Lord, for He is good; for His mercy endureth forever. Let the house of Israel now confess that He is good; for His mercy endureth forever. Let the house of Aaron confess that He is good; for His mercy endureth forever. Let them now who fear the Lord confess that He is good; for His mercy endureth forever.</p>	<p>إِحْمَدُوا الرَّبَّ لِأَنَّهُ صَالِحٌ، لِأَنَّ إِلَى الْأَبَدِ رَحْمَتُهُ. لِيَقُلْ بَيْتُ إِسْرَائِيلَ إِنَّهُ صَالِحٌ، وَإِنَّ إِلَى الْأَبَدِ رَحْمَتُهُ. لِيَقُلْ بَيْتُ هَارُونَ إِنَّهُ صَالِحٌ، وَإِنَّ إِلَى الْأَبَدِ رَحْمَتُهُ. لِيَقُلْ خَائِفُو الرَّبِّ جَمِيعًا إِنَّهُ صَالِحٌ، وَإِنَّ إِلَى الْأَبَدِ رَحْمَتُهُ.</p>

- During the Little Entrance, after the verses of the Third Antiphon, chant the Apolytikion of Theophany. The Eisodikon (Entrance Hymn) is “O 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:

<p><b>RESURRECTIONAL APOLYTIKION IN TONE SIX</b></p>	<p>أبوليتيكيون القيامة باللحن السادس</p>
<p>When Mary stood at Thy grave, looking for Thy sacred body, angelic powers shone above Thy revered tomb; and the soldiers who were to keep guard became as dead men. Thou led Hades captive and wast not tempted thereby. Thou didst meet the Virgin and didst give life to the world, O Thou, Who art risen from the dead, O Lord, glory to Thee.</p>	<p>إِنَّ الْقَوَاتِ الْمَلَائِكِيَّةَ ظَهَرُوا عَلَى قَبْرِكَ الْمُوقَّرِ، وَالْحُرَّاسَ صَارُوا كَالْأَمْوَاتِ، وَمَرِيْمَ وَقَفْتَ عِنْدَ الْقَبْرِ طَالِبَةً جَسَدَكَ الطَّاهِرَ، فَسَبَيْتِ الْجَحِيمَ وَلَمْ تُجْرَبِ مِنْهَا، وَصَادَفْتَ الْبَتُولَ مَانِحاً الْحَيَاةَ. فَيَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، يَا رَبُّ الْمَجْدُ لَكَ.</p>
<p><b>APOLYTIKION OF THE THEOPHANY IN TONE ONE</b></p>	<p>أبوليتيكيون الظهور الإلهي باللحن الأول</p>
<p>When Thou, O Lord, wast baptized in the Jordan, worship of the Trinity wast made manifest; for the voice of the Father bore witness to Thee, calling Thee His beloved Son. And the Spirit in the likeness of a dove confirmed the truth of His word. O Christ our God, Who hast appeared and enlightened the world, glory to Thee.</p>	<p>بَاعْتِمَادِكَ يَا رَبُّ فِي نَهْرِ الْأُرْدُنِّ، ظَهَرَ السُّجُودُ لِلثَّلَاوِثِ، فَإِنَّ صَوْتَ الْآبِ أَتَاكَ بِالشَّهَادَةِ، مُسَمِّياً إِيَّاكَ ابْنًا مَحْبُوباً، وَالرُّوحَ بِهَيْئَةِ حَمَامَةٍ يُؤَيِّدُ حَقِيقَةَ الْكَلِمَةِ، فَيَا مَنْ ظَهَرَ وَأَنَارَ الْعَالَمَ، أَيُّهَا الْمَسِيحُ الْإِلَهُ الْمَجْدُ لَكَ.</p>
<p><b>APOLYTIKION OF THE SYNAXIS IN TONE TWO</b></p>	<p>أبوليتيكيون للقديس يوحنا المعمدان باللحن الثاني</p>
<p>The memory of the righteous is celebrated with songs of praise, but the Lord’s testimony is sufficient for thee, O Forerunner. Thou wast shown indeed to be the most honorable of the prophets, for in the waters thou didst baptize Him Whom they had proclaimed. After suffering with joy in behalf of the truth, thou didst proclaim even to those in Hades the God Who appeared in the flesh, Who taketh away the sin of the world, and granteth us Great Mercy.</p>	<p>تَذَكَارُ الصِّدِّيقِ بِالْمَدِيحِ، أَمَا أَنْتَ أَيُّهَا السَّابِقُ فَتَكْفِيكَ شَهَادَةُ الرَّبِّ. لِأَنَّكَ ظَهَرْتَ بِالْحَقِيقَةِ أَشْرَفَ مِنْ كُلِّ الْأَنْبِيَاءِ، إِذْ قَدْ اسْتَأْهَلْتَ أَنْ تُعَمِّدَ فِي الْمَجَارِيِّ مَنْ كَرَّرُوا هُمْ بِهِ. وَمِنْ ثَمَّ إِذْ جَاهَدْتَ عَنِ الْحَقِّ مَسْرُوراً، بَشَّرْتَ الَّذِينَ فِي الْجَحِيمِ بِالْإِلَهِ الظَّاهِرِ بِالْجَسَدِ، الرَّافِعِ حَاطِيئَةَ الْعَالَمِ، وَالْمَانِحِ إِيَّانَا الرَّحْمَةَ الْعُظْمَى.</p>
<p>• Now sing the apolytikion of the patron saint or feast of the temple.</p>	

<p><b>KONTAKION OF THE THEOPHANY OF CHRIST IN TONE FOUR</b>  <i>(**The original melody**)</i></p>	<p>قنطاق الظهور الإلهي باللحن الرابع</p>
<p>On this day Thou hast appeared * unto the whole world, * and Thy light, O Sovereign Lord, * is signed on us who sing Thy praise * and chant with knowledge: Thou hast now come, * Thou hast appeared, O Thou Light unapproachable.</p>	<p>قَدْ ظَهَرْتَ لِلدُّنْيَا، ذَا الْيَوْمِ يَا رَبُّ، وَضِيَاؤُكَ  أَرْتَسَمَ عَلَيْنَا نَحْنُ الْمُرْسَلِينَ لَكَ التَّسْبِيحَ عَنْ  مَعْرِفَةٍ قَائِلِينَ: جِئْتَ وَبِنْتَ يَا نُورًا لَا يُدْنَى  مِنْهُ.</p>
<p><b>THE ANTI-TRISAGION HYMN</b>  <i>(Sung in place of "Holy God")</i></p>	<p>بدلاً من قدوس الله</p>
<p>As many of you as have been baptized into Christ have put on Christ. Alleluia. <i>(thrice)</i>  <i>Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.</i>  Have put on Christ. Alleluia.  Dynamis!  As many of you as have been baptized into Christ have put on Christ. Alleluia.</p>	<p>أَنْتُمْ الَّذِينَ بِالْمَسِيحِ اعْتَمَدْتُمْ، الْمَسِيحَ قَدْ لَبِسْتُمْ.  هَلْلُويَا. (ثلاثا)  الْمَجْدُ لِلآبِ وَالابْنِ وَالرُّوحِ الْقُدُسِ. الْآنَ وَكُلَّ أَوَانٍ  وَالِي ذَهْرِ الدَّاهِرِينَ. آمِينَ.  الْمَسِيحَ قَدْ لَبِسْتُمْ. هَلْلُويَا.  قُوَّة!  أَنْتُمْ الَّذِينَ بِالْمَسِيحِ اعْتَمَدْتُمْ، الْمَسِيحَ قَدْ لَبِسْتُمْ.  هَلْلُويَا.</p>
<p><b>THE EPISTLE (For the Synaxis)</b></p>	<p>الرسالة (للقديس يوحنا المعمدان)</p>
<p><i>The righteous shall rejoice in the Lord.  O God, hear my prayer.</i>  <b>The Reading from the Acts of the Apostles.</b>  <b>(19:1-8)</b>  In those days, while Apollos was at Corinth, Paul passed through the upper country and came to Ephesus. There he found some disciples. And he said to them, "Did you receive the Holy Spirit when you believed?" And they said, "No, we have never even heard that there is a Holy Spirit." And he said, "Into what then were you baptized?" They said, "Into John's baptism." And Paul said, "John baptized with the baptism of repentance, telling the people to believe in the One Who was to come after him, that is, Jesus." On hearing this, they were baptized in the Name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Spirit came on them; and they spoke</p>	<p>يَفْرَحُ الصَّادِقُ بِالرَّبِّ. اسْتَمِعْ يَا اللَّهُ لِصَوْتِي.  فَضْلٌ مِنْ أَعْمَالِ الرُّسُلِ الْقَدِيسِينَ الْأَطْهَارِ.  فِي تِلْكَ الْأَيَّامِ حَدَّثَ إِذْ كَانَ أَبْلُوسُ فِي  كُورِنْثُوسَ، أَنَّ بُولُسَ اجْتَارَ فِي النُّوَاجِي الْعَالِيَةِ  وَجَاءَ إِلَى أَفَسُسَ، فَوَجَدَ بَعْضًا مِنَ التَّلَامِيذِ فَقَالَ  لَهُمْ: «هَلْ نَلْتُمُ الرُّوحَ الْقُدُسَ لَمَّا آمَنْتُمْ؟» قَالُوا لَهُ:  «لَا، حَتَّى إِنَّنَا لَمْ نَسْمَعْ بِوُجُودِ الرُّوحِ الْقُدُسِ.»  قَالَ: «فَبِأَيِّ مَعْمُودِيَّةٍ اعْتَمَدْتُمْ؟» فَقَالُوا:  «بِمَعْمُودِيَّةٍ يُوحَنَّا.» فَقَالَ بُولُسُ: «إِنَّ يُوحَنَّا عَمَدَ  بِمَعْمُودِيَّةِ التَّوْبَةِ قَائِلًا لِلشَّعْبِ أَنْ يُؤْمِنُوا بِالَّذِي يَأْتِي  بَعْدَهُ أَيُّ بِالْمَسِيحِ يَسُوعَ.» فَلَمَّا سَمِعُوا اعْتَمَدُوا بِاسْمِ  الرَّبِّ يَسُوعَ، وَوَضَعَ بُولُسُ يَدَيْهِ عَلَيْهِمْ فَحَلَّ الرُّوحُ  الْقُدُسُ عَلَيْهِمْ، فَطَفِقُوا يَتَكَلَّمُونَ بِلُغَاتٍ وَيَتَنَبَّأُونَ.</p>

<p>with tongues and prophesied. There were about twelve of them in all. And he entered the synagogue and for three months spoke boldly, arguing and pleading about the Kingdom of God.</p>	<p>وَكَانُوا كُلُّهُمْ نَحْوَ اثْنَيْ عَشَرَ رَجُلًا. ثُمَّ دَخَلَ الْمَجْمَعِ، وَكَانَ يُجَاهِرُ مُدَّةَ ثَلَاثَةِ أَشْهُرٍ يُفَاوِضُهُمْ وَيُفْنِعُهُمْ بِمَا يَخْتَصُّ بِمَلَكُوتِ اللَّهِ.</p>
<p><b>THE GOSPEL (For the Synaxis)</b></p>	<p><b>الإنجيل (للقدّيس يوحنا المعمدان)</b></p>
<p><b>The reading from the Holy Gospel according to St. John. (1:29-34)</b>          At that time, John saw Jesus coming toward him, and said, “Behold, the Lamb of God, Who takes away the sin of the world! This is He of Whom I said, ‘After me comes a man Who ranks before me, for He was before me.’ I myself did not know Him; but for this I came baptizing with water, that He might be revealed to Israel.” And John bore witness, “I saw the Spirit descend as a dove from heaven, and it remained on Him. I myself did not know Him; but He Who sent me to baptize with water said to me, ‘He on Whom you see the Spirit descend and remain, this is He Who baptizes with the Holy Spirit.’ And I have seen and have borne witness that this is the Son of God.”</p>	<p><b>فصلٌ شريفٌ من بشارَةِ القديسِ يوحنا الإنجيلي البشير.</b>          فِي ذَلِكَ الزَّمَانِ رَأَى يُوحَنَّا يَسُوعَ مُقْبِلًا إِلَيْهِ، فَقَالَ: «هُوَذَا حَمَلُ اللَّهِ الَّذِي يَرْفَعُ خَطِيئَةَ الْعَالَمِ! هَذَا هُوَ الَّذِي قُلْتُ عَنْهُ: إِنَّهُ يَأْتِي بَعْدِي رَجُلٌ قَدْ صَارَ قَبْلِي، لِأَنَّهُ كَانَ مُتَقَدِّمِي. وَأَنَا لَمْ أَكُنْ أَعْرِفُهُ. لَكِن لَكِي يُظْهَرُ لِإِسْرَائِيلَ، جِئْتُ أَنَا أَعْمِدُ بِالْمَاءِ». وَشَهِدَ يُوحَنَّا قَائِلًا: «إِنِّي رَأَيْتُ الرُّوحَ مِثْلَ حَمَامَةٍ قَدْ نَزَلَ مِنَ السَّمَاءِ وَاسْتَقَرَّ عَلَيْهِ. وَأَنَا لَمْ أَكُنْ أَعْرِفُهُ، لَكِن الَّذِي أَرْسَلَنِي لِأَعْمِدَ بِالْمَاءِ، هُوَ قَالَ لِي: إِنَّ الَّذِي تَرَى الرُّوحَ يَنْزِلُ وَيَسْتَقَرُّ عَلَيْهِ، هُوَ الَّذِي يُعْمِدُ بِالرُّوحِ الْقُدُسِ. وَأَنَا قَدْ عَانَيْتُ وَشَهِدْتُ أَنَّ هَذَا هُوَ ابْنُ اللَّهِ».</p>
<p>• <i>The Divine Liturgy of St. John Chrysostom continues with the following variables.</i></p>	
<p><b>MEGALYNARION OF THE SYNAXIS IN TONE TWO</b></p>	<p><b>تَعْظِيمَةُ للقديسِ يوحنا المعمدان بالحن الثاني</b></p>
<p><i>Magnify, O my soul, the Maiden who delivered us from the curse.</i>          O the wonder of thy super-intelligent birth-giving, thou all-pure bride, the blessed Mother through whom we have received perfect salvation, we indite a fitting song, offering as a gift the song of gratitude.</p>	<p>عَظِّمِي يَا نَفْسِي الْمُنْقَذَةَ إِيَّانَا مِنَ اللَّعْنَةِ.          يَا لِعَجَائِبِ مِيلَادِكَ الْفَائِقِ الْعَقْلِ، أَيَّتْهَا الْعَرُوسُ الْكَلْبِيَّةُ النَّقَاوَةِ، الْأُمُّ الْمُبَارَكَةُ، الَّتِي إِذْ قَدْ نَلْنَا بِهَا خَلَاصًا كَامِلًا، فَنَحْنُ نَنْظُمُ لَهَا نَشِيدًا لِاتِّقَاءِ، مُقَدِّمِينَ تَسْبِيحَةَ الشُّكْرِ هَدِيَّةً.</p>
<p><b>KOINONIKON (COMMUNION HYMN) OF THE SYNAXIS IN TONE EIGHT</b></p>	<p><b>كينونيكون (ترنيمَة المناولة) للقديسِ يوحنا المعمدان بالحن الثامن</b></p>
<p>In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings. Alleluia.</p>	<p>الصِّدِّيقُ يَكُونُ ذِكْرُهُ أَبَدِيًّا، لَا يَخْشَى أَخْبَارَ السُّوءِ. هَلِّلُويَا.</p>
<p>• <i>After Communion, instead of singing “We have seen the true light,” sing the Festal Apolytikion: “When Thou, O Lord.”</i></p>	

THE DISMISSAL	الختم
<p><b>Priest:</b> May He Who deigned to be baptized by John in the Jordan for our salvation, and 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—whose Synaxis we now celebrate—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; <i>of Saint N., the patron and protector of this holy community</i>; of the holy and righteous ancestors of God, Joachim and Anna, and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.</p>	<p><b>الكاهن:</b> أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِيُّ، يَا مَنْ اقْتَبَلَ أَنْ يَعْتَمِدَ مِنْ يُوْحَنَّا فِي الْأُرْدُنِّ مِنْ أَجْلِ خَلَاصِنَا، يَأْمَنُ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمَّكَ الْكَلْبِيَّةِ الطَّهَارَةِ وَالْبَرِيئَةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي؛ وَبِطِبَابَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانَ الَّذِي نَقِيمُ لَهُ تَذْكَارًا جَامِعًا الْيَوْمَ؛ وَالْقَدِيسِيْنَ الْمُشْرَفِيْنَ الرُّسُلِ الْجَدِيرِيْنَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِيْنَ يُوْحَنَّا الذَّهَبِيِّ الْفَمِّ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ؛ وَالْقَدِيسِيْنَ الْمَجِيدِيْنَ الشُّهَدَاءِ الْمُتَأَلِّقِيْنَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِيْنَ بِاللَّهِ؛ وَالْقَدِيسِ (فُلَان) صَاحِبِ وَشَفِيعِ هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِيْنَ الصِّدِيقِيْنَ يُوَاكِمِمْ وَحَنَّةَ جَدِّي الْمَسِيحِ الْإِلَهِ، وَجَمِيعِ قَدِيسِيكَ، اِرْحَمْنَا وَخَلِّصْنَا بِمَا أَنْتَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.</p>
<p><b>Priest:</b> Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.</p>	<p><b>الكاهن:</b> بِصَلَوَاتِ آبَائِنَا الْقَدِيسِيْنَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهُنَا، اِرْحَمْنَا وَخَلِّصْنَا.</p>
<p><b>Choir:</b> Amen.</p>	<p><b>الجوق:</b> آمين.</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>	

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

<u>DAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
1	Wakim Wakileh	48
2	Hind Kakish	15
2	Wadia Deratnay	53
2	Khalil Farah Kakish	27
3	Ellin Jahshan	2
3	Christine Hawa	10
3	Nicholas Ferris	57
3	Hannah Hauraney	53
6	Elias Ghoson Haddad	5
6	Tammam Alfar	34
6	Sofia Fahel	9
6	Maha Zabaneh	28
7	Fred John Burke	34

- **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, Rami and Maien.

MEMORIAL

- **10 years memorial service** for **Christine Hawa** offered by **Elias and Chafica Hawa**. May her memory be eternal!

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](mailto: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

## ENVELOPES AND CALENDARS 2024

- Please make sure to pick up your new envelopes at the back of the church as well as 2024 church calendar. Have a blessed year.

## SUNDAY-SCHOOL REGISTRATION 2023-2024

- Please see the attached QR code for registration.

## TEEN SOYO

- Congratulations to our newly elected TEEN SOYO Board Members...

President: Peter Mokbel

VP: Peter Novratidis

Treasurer: Helena Mokbel

Secretary: Michael Ishac

Social Media: Dima Alzidan

Coordinators: Lucas El Bouri, Mark Moussa and Paul Petro Youth Advisors: Angela Ghazal and Fadi Freiga

If you are interested in joining our Teen SOYO group please contact our Youth Advisors.

Note: members must be between the ages of 13-19 years old.

Angela Ghazal: 416-720-0308

Fadi Freiga: 647-829-6136

## 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.
  - Kindly Submit your Contribution through the Following Methods: Connect to the Church Website [www.stgeorgeto.org](http://www.stgeorgeto.org) Click on *Donate*
  - 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)

**Services at St. George Antiochian Orthodox Church – Toronto.**  
**Month: January 2024**

<b>Date</b>	<b>Time</b>	<b>Service</b>
<b>1<sup>st</sup> Week</b>		
Monday January 1 <sup>st</sup>	9:00 a.m.	Festal Orthros
	10:15 a.m.	Divine Liturgy: Circumcision of Our Lord and Savior Jesus Christ, Basil the Great, Archbishop of Caesarea in Cappadocia.
Friday January 5 <sup>th</sup> Paramon of Theophany	9:00 a.m.	Great Royal Hours
	11:00 a.m.	Vesperal Divine Liturgy
Saturday January 6 <sup>th</sup> Theophany (Epiphany)	9:00 a.m.	Festal Orthros
	10:15 a.m.	Divine Liturgy with the Great Blessing of the Waters
	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
Sunday January 7 <sup>th</sup>	9:00 a.m.	Orthros
	10:15 a.m.	Divine Liturgy: Synaxis of John the Holy Glorious Prophet, Baptist, & Forerunner.
<b>2<sup>nd</sup> Week</b>		
Saturday January 13 <sup>th</sup>	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
Sunday January 14 <sup>th</sup>	9:00 a.m.	Orthros
	10:15 a.m.	Divine Liturgy: Leavetaking of the Theophany of Our Lord and Saviour Jesus Christ
<b>3<sup>rd</sup> Week</b>		
Tuesday January 16 <sup>th</sup>	6:00 p.m.	Festal Orthros
	7:00 p.m.	Divine Liturgy: Anthony the Great
Saturday January 20 <sup>th</sup>	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
Sunday January 21 <sup>st</sup>	9:00 a.m.	Orthros
	10:15 a.m.	Divine Liturgy: 12th Sunday of Luke, Maximus the Confessor.
<b>4<sup>th</sup> Week</b>		
Wednesday January 24 <sup>th</sup>	7:00 p.m.	Great Vespers: Gregory the Theologian, Archbishop of Constantinople.
Saturday January 27 <sup>th</sup>	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
Sunday January 28 <sup>th</sup>	9:00 a.m.	Orthros
	10:15 a.m.	Divine Liturgy: 15th Sunday of Luke, Ephraim & Isaac the Syrian
<b>5<sup>th</sup> Week</b>		
Monday January 29 <sup>th</sup>	6:00 p.m.	Festal Orthros
	7:00 p.m.	Divine Liturgy: Synaxis of The Three Hierarchs: Basil the Great, Gregory the Theologian, & John Chrysostom.



**Activities at St. George Antiochian Orthodox Church – Toronto.**

**Month: January 2024**

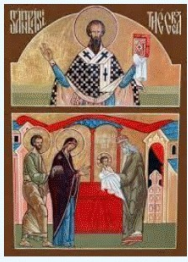
<b>Date</b>	<b>Time</b>	<b>Activity</b>	<b>Location</b>
<b>1<sup>st</sup> Week</b>			
Thursday January 4 <sup>th</sup>	8:30 – 11:00 pm	Basketball for the Adults	Gym at St. George Centre
Friday January 5 <sup>th</sup>	7:30 – 11:30 pm	Families Gathering & Sports	Gym at St. George Centre
Saturday January 6 <sup>th</sup>	12:30 – 1:30 pm	Piano Recital	Church Basement
<b>2<sup>nd</sup> Week</b>			
Tuesday January 9 <sup>th</sup>	6:00 – 7:00 pm	Bi-weekly Catechism Class	Church Basement
Thursday January 11 <sup>th</sup>	10:30 – 2:00 pm	Homeschooling Group	Church Basement
	8:30 – 11:00 pm	Basketball for the Adults	Gym at St. George Centre
Friday January 12 <sup>th</sup>	7:00 – 9:00 pm	Byzantine Music Class	Church Basement
	7:30 – 11:30 pm	Families Gathering & Sports	Gym at St. George Centre
Saturday January 13 <sup>th</sup>	6:00 – 8:00 pm	YAM Bible Study	Church Basement
Sunday January 14 <sup>th</sup>	After Holy Communion	Sunday School	Church Basement
<b>3<sup>rd</sup> Week</b>			
Thursday January 18 <sup>th</sup>	8:30 – 11:00 pm	Basketball for the Adults	Gym at St. George Centre
Friday January 19 <sup>th</sup>	7:00 – 9:00 pm	Byzantine Music Class	Church Basement
	9:00 – 10:00 pm	Families Bible Study	St. George Centre
	7:30 – 11:30 pm	Families Gathering & Sports	Gym at St. George Centre
Sunday January 21 <sup>st</sup>	After Holy Communion	Sunday School	Church Basement
<b>4<sup>th</sup> Week</b>			
Tuesday January 23 <sup>rd</sup>	6:00 – 7:00 pm	Bi-weekly Catechism Class	Church Basement
Thursday January 25 <sup>th</sup>	10:30 – 2:00 pm	Homeschooling Group	Church Basement
	8:30 – 11 p.m.	Basketball for the Adults	Gym at St. George Centre
Friday January 26 <sup>th</sup>	7:30 – 11:30 pm	Families Gathering & Sports	Gym at St. George Centre
Saturday January 27 <sup>th</sup>	6:00 – 8:00 pm	YAM Bible Study	Church Basement
Sunday January 28 <sup>th</sup>	After Holy Communion	Sunday School	Church Basement



# JANUARY SACRAMENTAL SERVICES SCHEDULE

**MON 01**

**FESTAL ORTHROS** 9:00 AM  
**DIVINE LITURGY** 10:15 AM  
*Circumcision of Our Lord and Savior Jesus Christ, ST. Basil the Great*



**TUE 16**

**FESTAL ORTHROS** 6:00 PM  
**DIVINE LITURGY** 7:00 PM  
*SAINT ANTHONY THE GREAT*

**FRI 05**

**GREAT ROYAL HOURS** 9:00 AM  
**VESPERAL DIVINE LITURGY** 11:00 AM  
*PARAMON OF THEOPHANY*



**SUN 21**

**ORTHROS** 9:00 AM  
**DIVINE LITURGY** 10:15 AM  
*12<sup>TH</sup> SUNDAY OF LUKE  
 SAINT MAXIMUS THE CONFESSOR*

**SAT 06**

**FESTAL ORTHROS** 9:00 AM  
**DIVINE LITURGY** 10:15 AM  
**BLESSING OF THE WATER THEOPHANY (EPIPHANY)**  
**CONFESSION** 4:00 PM  
**VESPERS** 5:00 PM

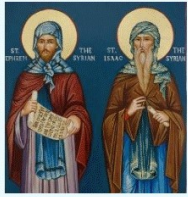


**WED 24**

**GREAT VESPERS** 7:00 PM  
*SAINT GREGORY THE THEOLOGIAN*

**SUN 07**

**ORTHROS** 9:00 AM  
**DIVINE LITURGY** 10:15 AM  
*SYNAXIS OF ST. JOHN THE BAPTIST*



**SAT 27**

**CONFESSION** 4:00 PM  
**VESPERS** 5:00 PM

**SAT 13**

**CONFESSION** 4:00 PM  
**VESPERS** 5:00 PM

**SUN 28**

**ORTHROS** 9:00 AM  
**DIVINE LITURGY** 10:15 AM  
*15<sup>TH</sup> SUNDAY OF LUKE  
 SAINTS EPHRAIM & ISAAC THE SYRIAN*

**SUN 14**

**ORTHROS** 9:00 AM  
**DIVINE LITURGY** 10:15 AM  
*LEAVETAKING OF THEOPHANY*



**MON 29**

**FESTAL ORTHROS** 6:00 PM  
**DIVINE LITURGY** 7:00 PM  
*SYNAXIS OF THE THREE HIERARCHS*

## On Epiphany, Part One

By Metropolitan Saba (Isper)

Christmas remained connected to the feast of Epiphany, in the early Church, until the fourth century. After Christianity became a recognized religion in the Roman Empire, and then the state religion, the Church made the birth of the Lord in the flesh an independent feast, separated it from Epiphany, and appointed the feast of the sun as its date. The feast of the sun was a popular pagan feast, accompanied by celebrations unworthy of Christians. The Church had baptized, or Christianized, the pagan feast and shifted its center from the visible sun to Christ, the “sun of justice,” as the Church chants in the apolytikion of Christmas. In the Orthodox Churches, theologically, attention is focused more on the feast of the Epiphany than on Christmas. The theological significance of the Feast of the Epiphany makes it the third feast, after Easter and Pentecost.

The feast of Epiphany is popularly called the “diving” (in Arabic, *ghattas*). The verb “diving” is parallel, in meaning, to the verb “baptized” in the Greek language. Hence, the literal meaning of the word “baptism” in Greek is “immersion.” Therefore, Orthodox people consider this holiday as a feast for everyone whose name is “Ghattas,” like our metropolitan of Baghdad and Kuwait. In Orthodox countries, it is customary for a priest to go out with the faithful people, after the Holy Liturgy on the morning of the feast to a lake, seashore, or river, where he throws a metal cross. Young people dive into the water to retrieve it. This tradition is still alive today.

However, the ecclesiastical name is Epiphany, because the Hypostases (Persons) of the Holy Trinity were clearly revealed to mankind, for the first time, during the baptism of Christ. Mankind heard the voice of the Father, saying: “This is my beloved Son, in whom I am well pleased” (Mt. 3:17), the Son was present and baptized, and the Holy Spirit appeared in the form of a dove, which descended on him. This revelation is obvious in the well-known apolytikion of the Feast: “By Your baptism O Lord...” The hymn of preparation for the feast talks about the appearance of Christ and its cause: “Christ appeared wanting to renew all creation.”

It is also called the Feast of Lights, in ancient Greek tradition, because, according to the Christian faith, baptism is illumination by the light of God. Our liturgical tradition calls those who are ready to receive baptism “those who are ready for enlightenment.” We pray that “the Lord will enlighten them with the light of knowledge and true worship.” While the kontakion of the feast brought the two themes together: “Today you have appeared to the world, O Lord, and your light has been shined upon us.”

St. John the Baptist prepared the way for Christian baptism. His call to repentance was thus: “Prepare ye the way of the Lord, make his paths straight” (Mark 1:3). His baptism was a declaration of repentance, and a call to abandon a life of sin, while Christian baptism is for the forgiveness of sins and the acquisition of the grace of divine sonship. The Master, who is innocent of sin, humbly accepted the fulfillment of John’s baptism, “for thus it becometh us to fulfill all righteousness” (Mt. 3:15), presenting himself as a model to those for whose salvation he came.

The Gospel of St. Matthew says that “heavens were opened” (Mt. 3:16) immediately after Jesus’ baptism. It’s the first time this expression had been used. After Adam and Eve fell from Paradise, heaven was closed to man, and now it opens again with the coming of the Messiah, who will restore the divine glory man had lost when he refused to live in God’s bosom and care. Also, when heaven was reopened, the voice of the Father was heard, and the Holy Spirit descended. God clearly reveals his Trinitarian mystery to humankind. From that moment on, he no longer only invites humanity to know him, but he will give it, through Christ, the desired salvation and reopen the way for it. Heaven is no longer far away; God is among us.

## الظهور، الجزء الأول

المتروبوليت سابا (اسبر)

بقي عيد الميلاد مقترناً بعيد الظهور الإلهي، في الكنيسة الأولى، حتى القرن الرابع. وبعد أن صارت المسيحية ديانة رسمية، في الإمبراطورية الرومانية، ومن ثمّ ديانة الدولة، جعلت الكنيسة لميلاد الربّ بالجسد عيداً خاصاً، وفصلته عن عيد الظهور الإلهي، وحدّته في يوم عيد الشمس، الذي كان عيداً وثنياً شعبياً، ترافقه احتفالات لا تليق بالمسيحيين. عمّدت الكنيسة العيد الوثني، ونقلت مركزه، من الشمس المنظورة، إلى المسيح "شمس العدل"، كما تسمّيه ترتيلة عيد الميلاد. في الكنائس الشرقية يتركّز الاهتمام، لاهوتياً، على عيد الظهور الإلهي، أكثر منه على الميلاد. وأهمية عيد الظهور اللاهوتية تجعله في المرتبة الثالثة، بعد الفصح والعنصرة.

يُدعى عيد الظهور الإلهي، شعبياً، بعيد الغطاس. وفعل "غطّس" موازٍ، في المعنى، لفعل "عمّد"، في اللغة اليونانية. من هنا، يكون معنى لفظة "المعمودية" الحرفي، في اللغة اليونانية، "تغطيس". ولذلك اعتاد شعبنا على اعتبار هذا العيد، عيداً لكلّ من كان اسمه "غطّاس". وجرى التقليد، في البلدان الأرثوذكسية، أن يخرج الكاهن مع الشعب المؤمن، بعد القدّاس الإلهي، صبيحة العيد، إلى بحيرة، أو شاطئ البحر، أو نهر، حيث يلقي صليباً معدنياً؛ فيتسابق الشباب في الغطس، من أجل العثور عليه، وإعادته إلى الكاهن. هذه العادة ما تزال حيّة حتى اليوم.

غير أنّ الاسم الرسمي هو الظهور الإلهي، لأنّ أقانيم الثالوث القدّوس انكشفت للبشر، بوضوح، للمرّة الأولى، في أثناء المعمودية المسيح. فسُمع صوت الأب، قائلاً: "هذا هو ابني الحبيب، الذي به سرّرت"، والابن كان حاضراً يعتمد، والروح القدس ظهر على شكل حمامة، نزلت عليه. توضح ترتيلة العيد المعروفة "باعتمادك يا ربّ..." هذا الأمر بجلاء. أمّا ترتيلة التهيئة للعيد، فتتكلّم عن ظهور المسيح وسببه، فنقول: "المسيح ظهر مُريداً أن يجدّد الخليقة كلّها."

كذلك، دُعي، في التقليد اليوناني القديم، بعيد "الأنوار"، لأنّ المعمودية، بحسب الإيمان المسيحي، استنارة بنور الله. يسمّى تقليدنا الليتورجي الذين يتهيؤون لاقبال المعمودية

ب "المستعدين للاستنارة". ونصلي من أجل أن "ينيرهم الربّ بنور المعرفة وحُسن العبادة". وقد جمع قنذاق العيد الاسمين معاً: "اليوم ظهرت للمسكونة يا ربّ، ونورك قد ارتسم علينا."

هياً القديس يوحنا المعمدان الطريق للمعمودية المسيحية. وكانت دعوته إلى التوبة هكذا: "هياؤا طريق الربّ، اجعلوا سُبُلَه قويمَةً" (مر ١/٣). لقد كانت معمديته إعلاناً للتوبة، ودعوةً لترك حياة الخطيئة، بينما المعمودية المسيحية هي لغفران الخطايا، واكتساب نعمة البنوة الإلهية. أمّا السيّد فقد قبل، وهو البريء من الخطيئة، إتمام معمودية يوحنا اتضاعاً، "لكي يتمّ كلّ برّ" (مت ١٥/٣)، ويقدم نفسه نموذجاً، للذين أتى من أجل خلاصهم.

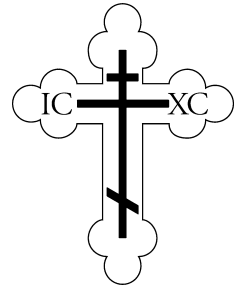
يقول إنجيل متى إنّ "السماء انشقت" للحال بعد معمودية يسوع. إنّها المرّة الأولى، التي يرد فيها هذا التعبير. فقد أُغلقت السماء في وجه الإنسان، بعد سقوط آدم وحواء منه، وها هي تفتتح، ثانية، بمجيء المسيح، الذي سيعيد للإنسان المجد الإلهي، الذي خسره، عندما رفض العيش في كنف الله ورعايته. كذلك، عند انشقاق السماء، سُمع صوت الأب، ونزل الروح القدس. يُظهر الله سرّه الثالوثي للبشر بوضوح. لأنّه، منذ تلك اللحظة، لم يعد يكتفي بدعوتهم إلى معرفته، وإثما سيمنحهم، بالمسيح، الخلاص المنشود، ويفتح الطريق لهم ثانية. ما عادت السماء بعيدة؛ صار الله بيننا.



# St. George Antiochian Orthodox Church

9116 Bayview Ave., Richmond Hill, ON, L4B 3M9

## 2024 ANNUAL DONATION PLEDGE FORM



FAMILY INFORMATION (Please complete a separate form for each tax contributor)

Name: \_\_\_\_\_

Address: \_\_\_\_\_

\_\_\_\_\_

Tel: \_\_\_\_\_

Email: \_\_\_\_\_

By providing my email address I agree to receive emails from St George Antiochian Orthodox Church. You can withdraw from such emails at any time.

**In thanks for all the many blessings God has bestowed upon me, and my family, I pledge to make the below annual donation.**

As a reminder, a minimum annual contribution of \$10 per week is required to be eligible to vote at the Annual General Assembly

*Reminder, small weekly amounts can make donations easier:*

\$10 / week = \$520 annually; \$20 / week = \$1,040 annually;  
\$50 / week = \$2,600 annually; \$100 / week = \$5,200 annually;  
10% of your income

Total Annual Pledge: \$ \_\_\_\_\_

Your pledge can be paid through your church envelopes, in a single lump sum payment or in multiple payments.

*Cheques* should be made payable to St. George Antiochian Orthodox Church.

*e-transfer:*  
[info@stgeorgeantiochianchurch.org](mailto:info@stgeorgeantiochianchurch.org)

We thank you for your generosity and may God bless you.

Signature

\_\_\_\_\_

Date

\_\_\_\_\_

THIS FORM MUST BE FILED EVERY YEAR AND BY **NO LATER THAN MARCH 31** OF THE CURRENT PLEDGE YEAR

Dear Parishioners of St. George Antiochian Orthodox Church,

Christ is in our midst.

We are blessed to have all of you as members of the St. George community. We are happy to provide parishioners like you with programs and events that are uplifting and remind us of the importance of having a giving spirit.

As St. George approaches a new year, it is important to understand what financial contributions that we can anticipate receiving from our parish members. By God's Grace our parish is continuously growing, and our needs are growing as well. It is important to set a budget each year to better plan for future events, maintenance, and repairs to our church. It's through your annual contributions that we're able to carry on important work both spiritually and within our community.

Last month, the St. George Parish Board met and agreed that it was time to make some changes to our annual pledges. The changes are as follows:

1. Your pledge contribution represents and serves only the current fiscal year. The pledge form needs to be renewed each fiscal year as an expression of your willingness to renew your commitment. Those who have already completed a pledge form, we thank you for your continuing support. Please note that without filling out a pledge form, your contributions will not be considered part of your yearly pledge.
2. The purpose of the pledge form is to assist our Parish Council in the preparation of the yearly budget. To accomplish this, the pledge form must be filled in the first quarter of the year before March 31<sup>st</sup>.
3. The annual minimum pledge contribution is \$500 a year. Your pledge can be paid through your church envelopes, in a single lump sum payment or in multiple payments.
4. Pledging has its privileges! To be a voting member at the General Annual Meeting of St. George, you must meet your previous year pledged amount.
5. The pledge forms can be obtained from the church office or online at <https://www.stgeorgeto.org/annual-donation-pledge-form/>

Did you know that we accept weekly and monthly donations via e-transfer? Please feel free to e-transfer to: [info@stgeorgeantiochianchurch.org](mailto:info@stgeorgeantiochianchurch.org).

Again, we thank all of you for your continuous support as committed parishioners of St. George.

In Christ,

The Parish Council.





# YAM OUT DOOR ICE SKATING EVENT



JOIN US FOR OUR FIRST **2024** EVENT

 SKATE RENTALS AVAILABLE FOR 15\$


*Vespers @5:00 pm*

*Greek Stop  
@6:30pm*

 8601 WARDEN AVE. #22,  
UNIONVILLE

 SATURDAY  
JAN 6TH 2024

*Ice Rink  
@7:30 pm*

 171 TOWN CENTRE BLVD,  
MARKHAM, ON L3R 9W3

Diocese of Ottawa Young Adults Ministry Presents

# Seeking Light in Darkness

Intervarsity Circle Square Ranch Big Clear Lake



Keynote: Dan Opperwall, PhD  
*A Patristic Approach to Mental  
Health*

**JAN 26-28, 2024**

**Early Bird: \$195**  
**After Dec 15: \$220**  
**(Registration Includes Meals)**

**Ages: 19-35**

**@doecuny.yam**

Saturday, January 6, 2024 | at 12:30 pm

*Holy Epiphany*

# O Come, All Ye Faithful!

A Piano Concert

Featuring

Carols celebrating Christmas,  
New Year and Holy Epiphany  
performed by the young pianists of  
St. George Antiochian Orthodox Church,  
students of "NiKa Classical Piano Studio"

Location:

St. George Antiochian Orthodox Church (basement)  
9116 Bayview Ave, Richmond Hill, ON

Free admission