

**DIVINE LITURGY VARIABLES ON SUNDAY, JANUARY 28, 2024  
TONE 1 / EOTHINON 1; THIRTY-FIRST SUNDAY AFTER PENTECOST  
& FOURTEENTH SUNDAY OF LUKE**

**OUR RIGHTEOUS FATHER EPHRAIM THE SYRIAN**

VENERABLE PALLADIOS OF ANTIOCH; VENERABLE THEODOSIOS OF TOTMA

- *During the Little Entrance, chant the Resurrectional Apolytikion. 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 the hymns in the following order:*

<p align="center"><b>RESURRECTIONAL APOLYTIKION IN TONE ONE</b></p>	<p align="center"><b>أبوليتيكيون القيامة باللحن الأول</b></p>
<p>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.</p>	<p>إِنَّ الْحَجَرَ لَمَّا خُتِمَ مِنَ الْيَهُودِ، وَجَسَدَكَ الطَّاهِرَ حَفِظَ مِنَ الْجُنْدِ، قُمْتَ فِي الْيَوْمِ الثَّالِثِ أَيُّهَا الْمُخَلِّصُ، مَانِحاً الْعَالَمَ الْحَيَاةَ. لِذَلِكَ قُوَّتُ السَّمَاوَاتِ، هَتَّقُوا إِلَيْكَ يَا وَاهِبَ الْحَيَاةِ: الْمَجْدُ لِقِيَامَتِكَ أَيُّهَا الْمَسِيحُ، الْمَجْدُ لِمُلْكِكَ، الْمَجْدُ لِتَدْبِيرِكَ، يَا مُحِبَّ الْبَشَرِ وَحَدَّكَ.</p>
<p align="center"><b>APOLYTIKION OF ST. EPHRAIM THE SYRIAN IN TONE THREE (*Thy confession*)</b></p>	<p align="center"><b>أبوليتيكيون للقديس أفرام السرياني باللحن الثالث وزن: بولس الجديد</b></p>
<p>Out of Paradise, a river floweth, * flooding all the earth with joy unending, * cheering souls with compunction and saving fear: * Ephraim, the wine bowl of gladness inspired of God, * from all eternity chosen to light the Church * with his sacred hymns, his sermons, his shining canticles, * whereby he filleth faithful souls with godliness.</p>	<p>نَهْرٌ يَنْبَعُ مِنَ الْفِرْدَوْسِ * يَرُوي الْأَرْضَ بِالْفَرَحِ الدَائِمِ * وَبِالتَّقْوَى وَالمَخَافَةِ يُحْيِي النُّفُوسَ * أعني إفرامَ الْمُخْتَارَ مُنْذُ الْأَزَلِ * لَكِي يُنِيرَ الْكَنِيسَةَ بِالْإِلَهَامِ * وَلِيَمَلَأَ نُفُوسَنَا تَقْوَى بِالْعِظَاتِ * وَأُبْهِى التَّسَابِيحِ وَالأَنَاشِيدِ.</p>
<p align="center">• <i>Now sing the apolytikion of the patron saint or feast of the temple.</i></p>	
<p align="center"><b>KONTAKION OF THE PRESENTATION OF CHRIST IN TONE ONE</b></p>	<p align="center"><b>قِنْدَاقِ دُخُولِ السَّيِّدِ إِلَى الْهَيْكَلِ بِاللْحَنِ الْأَوَّلِ</b></p>
<p>Thou, O Christ God, Who by Thy Birth, didst sanctify the Virgin's womb, and, as is meet, didst bless Simeon's arms, and didst also come to save us; preserve Thy fold in wars, and confirm them whom Thou didst love, for Thou alone art the Lover of mankind.</p>	<p>أَيُّهَا الْمَسِيحُ الْإِلَهُ، يَا مَنْ بِمَوْلِدِهِ قَدَّسَ الْمُسْتَوْدَعَ الْبَتُولِيِّ، وَبَارَكَ يَدَيْ سِمْعَانَ كَمَا لَاقَ، وَأَدْرَكْنَا الْآنَ وَخَلَّصْنَا؛ إِحْفَظْ رَعِيَّتَكَ بِسَلَامٍ فِي الْحُرُوبِ، وَأَيِّدِ الْمُلُوكَ الَّذِينَ أَحْبَبْتَهُمْ، بِمَا أَنَّكَ وَحَدَّكَ مُحِبٌّ لِلْبَشَرِ.</p>

<p style="text-align: center;"><b>THE EPISTLE</b> (For the Thirty-first Sunday after Pentecost)</p>	<p style="text-align: center;">الرسالة (للأحد الواحد والثلاثين بعد العنصرة)</p>
<p style="text-align: center;"><i>Let Thy mercy, O Lord, be upon us. Rejoice in the Lord, O ye righteous.</i></p> <p style="text-align: center;"><b>The Reading from the First Epistle of St. Paul to St. Timothy. (1:15-17)</b></p> <p>Timothy, my son, the saying is sure and worthy of full acceptance, that Christ Jesus came into the world to save sinners. And I am the foremost of sinners; but I received mercy for this reason, that in me, as the foremost, Jesus Christ might display His perfect patience for an example to those who were to believe in Him for eternal life. To the King of Ages, immortal, invisible, the only God, be honor and glory to the ages of ages. Amen.</p>	<p style="text-align: center;">لِتَكُنْ يَا رَبُّ رَحْمَتَكَ عَلَيْنَا. إِبْتَهَجُوا أَيُّهَا الصَّادِقُونَ بِالرَّبِّ.</p> <p style="text-align: center;">فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولُسِ الرَّسُولِ الْأُولَى إِلَى تِيموثَاوَسِ.</p> <p>يَا وَدَي تِيموثَاوُسِ، صَادِقَةٌ هِيَ الْكَلِمَةُ وَمُسْتَحَقَّةٌ كُلُّ قُبُولٍ: أَنَّ الْمَسِيحَ يَسُوعَ جَاءَ إِلَى الْعَالَمِ لِيُخَلِّصَ الْخُطَاةَ الَّذِينَ أَوْلَهُمْ أَنَا. لَكِنِّي لِهَذَا رُحِمْتُ: لِيُظْهِرَ يَسُوعُ الْمَسِيحُ فِيَّ أَنَا أَوْلًا كُلَّ أَنَاةٍ، مِثَالًا لِلْعَتِيدِينَ أَنْ يُؤْمِنُوا بِهِ لِلْحَيَاةِ الْأَبَدِيَّةِ. وَمَلِكُ الدَّهْوَرِ الَّذِي لَا يَفْنَى وَلَا يَرَى، الْإِلَهَ الْحَكِيمِ وَحْدَهُ، لَهُ الْكَرَامَةُ وَالْمَجْدُ إِلَى دَهْرِ الدَّهْوَرِ. آمِينَ.</p>
<p style="text-align: center;"><b>THE GOSPEL</b> (For the Fourteenth Sunday of Luke)</p>	<p style="text-align: center;">الإنجيل (للأحد الرابع عشر من لوقا)</p>
<p style="text-align: center;"><b>The reading from the Holy Gospel according to St. Luke. (18:35-43)</b></p> <p>At that time, as Jesus drew near to Jericho, a blind man was sitting by the roadside begging; and hearing a multitude going by, he inquired what this meant. They told him, "Jesus of Nazareth is passing by." And he cried, "Jesus, Son of David, have mercy on me!" And those who were in front rebuked him, telling him to be silent; but he cried out all the more, "Son of David, have mercy on me!" And Jesus stopped, and commanded him to be brought to Him; and when he came near, Jesus asked him, "What do you want me to do for you?" He said, "Lord, let me receive my sight." And Jesus said to him, "Receive your sight; your faith has made you well." And immediately he received his sight and followed Him, glorifying God; and all the people, when they saw it, gave praise to God.</p>	<p style="text-align: center;">فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ لُوقَا الْإِنْجِيلِيِّ النَّبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ.</p> <p>فِي ذَلِكَ الزَّمَانِ، فِيمَا يَسُوعُ بِالْقُرْبِ مِنْ أَرِيحَا، كَانَ أَعْمَى جَالِسًا عَلَى الطَّرِيقِ يَسْتَعْطِي. فَلَمَّا سَمِعَ الْجَمْعَ مُجْتَازًا، سَأَلَ مَا عَسَى أَنْ يَكُونَ هَذَا، فَأَخْبَرُوهُ أَنَّ يَسُوعَ النَّاصِرِيِّ مُجْتَازٌ. فَصَرَخَ قَائِلًا: "يَا يَسُوعُ بَنَ دَاوُدَ، ارْحَمْنِي!" فَانْتَهَرَهُ الْمُتَقَدِّمُونَ لَيْسَ كَتَّ، أَمَّا هُوَ فَصَرَخَ أَكْثَرَ كَثِيرًا: "يَا ابْنَ دَاوُدَ، ارْحَمْنِي!" فَوَقَّفَ يَسُوعُ وَأَمَرَ أَنْ يُقَدَّمَ إِلَيْهِ. وَلَمَّا اقْتَرَبَ سَأَلَهُ قَائِلًا: "مَاذَا تُرِيدُ أَنْ أَفْعَلَ بِكَ؟" فَقَالَ: "يَا سَيِّدُ، أَنْ أَبْصِرَ." فَقَالَ لَهُ يَسُوعُ: "أَبْصِرْ؛ إِيْمَانُكَ قَدْ شَفَاكَ." وَفِي الْحَالِ أَبْصَرَ، وَتَبِعَهُ وَهُوَ يُمَجِّدُ اللَّهَ. وَجَمِيعُ الشَّعْبِ إِذْ رَأَوْا سَبَّحُوا اللَّهَ.</p>
<p>• The Divine Liturgy of St. John Chrysostom continues as usual.</p>	

THE DISMISSAL	الختم
<p><b>Priest:</b> 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; <i>of Saint N., the patron and protector of this holy community</i>; of the holy and righteous ancestors of God, Joachim and Anna; <b>of the holy and righteous Ephraim the Syrian</b>, 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>الكاهن: أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِيُّ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمَّكَ الْكَلِيَّةِ الطَّهَارَةِ وَالْبَرِيَّةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُخْيِي؛ وَبِطِلْبَاتِ الْقُوَاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسِينَ الْمُشْرَفِينَ الرُّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوْحَنَّا الذَّهَبِيِّ الْفَمِّ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ؛ وَالْقَدِيسِ (ةِ) (فُلَانِ، فُلَانَةِ) شَفِيعِ (ةِ) وَحَامِي (ةِ) هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصِّدِّيقِينَ جَدِّي الْمَسِيحِ الْإِلَهِيِّ، يُوَاكِمِ وَحَنَّةً؛ وَالْقَدِيسِ الْبَارِّ أَفْرَامِ السَّرْيَانِيِّ، الَّذِينَ نَقِيمُ تَذَكَرَهُمُ الْيَوْمَ، وَجَمِيعِ قَدِيسِيكَ، أَرْحَمْنَا وَخَلِّصْنَا بِمَا أَتَكَ 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>الكاهن: بِصَلَوَاتِ آبَائِنَا الْقَدِيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهُنَا أَرْحَمْنَا وَخَلِّصْنَا.</p>
<p><b>Choir:</b> Amen.</p>	<p>الجوق: 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, The Great Horologion, The Pentecostarion, The Octoechos, The Triodion-Holy Week, and 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>	
<p>The Antiochian Archdiocese of North America is thankful to the Brotherhood of the Dormition of the Theotokos Monastery of Hamatoura, Lebanon and Fr. Nicholas Malek of the Archdiocese of Tripoli, El-Koura, and Dependencies in Lebanon for portions of the hymns of St. Ephraim the Syrian in Arabic for this service.</p>	

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

<u>DAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
22	Jacob Elyoussef	5
22	George Hambly	71
23	Rose Bardwell	24
23	Victoria Tannous	18
23	Joulia Chamie	17
24	Fayzeh Jamil Safadi	3
24	Linda Kerba	34
24	Said Bosada	71
27	Jon Samuel Haick	50
28	Edith Mitchel	64
28	Farideh Qaqish	21
28	Fred Hanna	16
28	Naim Hinnawi	13

- **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

- **40 days memorial service** for **Nazer Elias Salim Zabana-Al Leddawi** offered by Isam and Eva Zabana, Ferial Shahin Zabana and their families. May her memory be eternal!

**The coffee hour** is offered today in loving memory of **Nazer Elias Salim Zabana-Al Leddawi** by her family.

- **6 months memorial service** for **Jalal Qaqish** offered by his wife **Muntaha** and his children **Khalil and Andy**. May his memory be eternal!
- **The coffee hour** is offered today in loving memory of **Jalal Qaqish** by his family.

ETERNAL LIGHTS

- **Jan 21:** for the good health of **Issa Bisharat** and his family.
- **Feb 22:** In loving memory of **Simon Younes** from his family.
- **Feb 25:** In loving memory of **Adel Younes** from his family
- **Mar 10:** In loving memory of **Yvonne Younes** from her family
- **Mar 24:** In loving memory of **Jiries and Nahil Irbib** from **Nadim Irbib** and family.
- **Apr 21:** In loving memory of **Yousef and Sumayah Musallam** from **Nadim Irbib** and family.

## CONGRATULATIONS

- Holy Bread is offered for the good health of **John and Lina Kakish** on the occasion of **churching** their new baby daughter **Sophia Rose**. May God Bless them!

## 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.**

## 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.**

## 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**

## 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.**

## 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



## **On Frequent Holy Communion, Part One**

*By Metropolitan Saba (Isper)*

Until the 1970s, the Orthodox did not practice frequent Communion for many reasons, including the liturgical stagnation caused by a long history of continuous persecution. Education ceased and ignorance prevailed, so the prevailing concept was to limit participation in the holy things to a few times a year, such as great feasts. The believers were convinced that man is not worthy to partake of this fearful mystery.

There is no doubt that this conviction among the believers stemmed from their intense reverence for the divine mystery and the realization that they were sinners. The personal piety that the believers had in the last century or so contributed to their conviction that they were unworthy. This prompted the believers to prepare with utmost seriousness to participate in the Holy Sacrament. Since the believers cannot carry out such preparation continuously, they refrained from approaching the holy chalice, rather than approaching when they were not properly prepared.

Added to this is ignorance of the mystery of the Eucharist and its place in the life of the faithful and their spiritual journey, in addition to general ignorance about the church, the community of believers.

In the second half of the 20th century, the understanding of the Holy Eucharist started to deepen under the influence of education and preaching, especially from theologically educated clergy. We have now witnessed a more frequent participation in Holy Communion among believers. But we are also witnessing great complacency in preparing for the great mystery.

There is no doubt that moving the faithful from one practice to another required enormous efforts, but unfortunately, these efforts did not emphasize the importance of preparedness. The focus was placed on the sound ecclesiastical understanding of frequent communion without paying much attention to the importance of the personal preparation and the effort it deserves.

The new teaching gave all attention to the theological aspect of frequent Communion, citing its necessity, based on the theology of the Eucharist and the texts of the Divine Liturgy which declare that the sacrifice is offered for the sake of everyone present. Living a life of repentance was neglected, and now we see

crowds coming forward to receive Communion at every liturgy, even though the vast majority of them do not practice the sacrament of Confession at all, even once a year.

There is a necessary distinction between theoretical teaching and the practical methods to apply this teaching in the person's life. Having knowledge of something does not mean living it on an existential level. Knowing, for example, what the Bible says about forgiveness does not mean that I have practiced forgiveness. The same applies to all other virtues. I must then gradually train myself until I reach the level of Christian forgiveness.

Many of us have neglected or forgotten the importance of practical education. We say that we are children of God and that we are free in Christ, and this is a true gospel teaching. But the love of God that we are discussing did not lead us to act as children of God Almighty, as we exclude the fear of God from our hearts with no deterrent to sin that prevents it from taking hold of us. Therefore, today we are witnessing a decline in morals and the collapse of the home.

The Apostle Paul says: "When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became a man, I gave up childish ways" (1 Cor. 13:11). Neglecting this basic verse in our churches has led us to superficial spirituality, to the point where we now know how to talk about virtue, but we are indifferent on how to practice it.

No one possesses virtues simply by knowing them theoretically. And practicing repentance is no exception to this rule. We must be vigilant to the importance of preparing our souls and bodies to fully participate in the Eucharist. This preparedness relates to each person's life of repentance. There is no set of rules in this regard that applies to all faithful everywhere, but it is rather related to the personal spiritual life of the believer. The mystery of repentance and confession plays a great role here.

The spiritual father of each believer determines when the spiritual child should or should not approach Communion. This spiritual father may sometimes resort to disciplining the believer by withholding the Eucharist for a period of time in order to raise the believer's spiritual awareness, help him to recognize his sins, and urge him to repent. The father confessor may prevent the believer because he is indifferent to his sin, he does not obey the gospel commandments, etc. Therefore,

there is no standard set of rules that applies to everyone. Rather, rules are exercised pastorally in the relationship between the spiritual father and the believer.

## كلمات في التقدّم من المناولة المقدّسة، الجزء الأول

المتروبوليت سابا (اسبر)

حتى سبعينيّات القرن الماضي ما كان الأرثوذكس يمارسون المناولة المتواترة. طبعاً لأسباب عديدة، منها الجمود الليتورجي الذي تسبّب به تاريخ طويل من الاضطهاد المستمر. انقطع التعليم وساد الجهل، فصار المفهوم السائد يقصر المساهمة في القدسات على مرّات قليلة في السنة، كالأعياد الكبرى. استند المؤمنون في ممارستهم هذه إلى قناعة مفادها عدم استحقاق الإنسان للتقدّم من هذا السرّ المرهوب.

لا شكّ في أنّ هذه القناعة عندهم كانت نابعة من توقير شديد للسرّ الإلهي وإدراك أنّهم خطّاء. وساهمت التقوى الشخصية التي وسمت المجتمع القديم في اقتناعهم بعدم استحقاقهم. هذا دفع المؤمنون إلى أن يتهيأوا بجديّة تامّة لمساهمة هذا السرّ المقدّس. وبما أنّ المؤمنين لا يستطيعون القيام بهكذا تحضير بشكل مستمر فإنّهم كانوا يمتنعون عن التقدّم من الكأس المقدّسة على أن يتقدّموا وهم غير مستعدين كما يجب.

يضاف، إلى ما ذكرنا بإيجاز، الجهل بسرّ الإفخارستيا ومكانته في حياة المؤمن ومسيرته الروحية، وكذلك مفهوم الكنيسة وشركة المؤمنين.

مع بدايات اليقظة الليتورجية التي عمّت كنائس عديدة في النصف الثاني من القرن العشرين، بدأ المفهوم يتغيّر تحت تأثير التعليم والوعظ، بخاصّة من الإكليروس الذي كان قد درس اللاهوت في معاهد جامعيّة. فبتنا نشهد اهتماماً بالمناولة المقدّسة، وصار التقدّم المتواتر هو السمة الدارجة عند المؤمنين. ولكن بتنا نشهد أيضاً تهاوناً عظيماً في الاستعداد للسرّ العظيم.

لا شكّ في أنّ طريقة نقل المؤمنين من ممارسة إلى أخرى معاكسة لها احتاج إلى بذل جهود هائلة، لكنّه مع الأسف لم يأخذ بالأهميّة ذاتها قضية الاستعداد والأهلية

اللازميتين. فتمّ التركيز على المفهوم الكنسي السليم للمناولة المتواترة دون إعطاء الاستعداد والتحضير الشخصي ما يستحقه من وعظ وتربية وجهد.

لقد أعطى التعليم الجديد كلّ الاهتمام للناحية اللاهوتية والاستشهاد بضرورة المناولة المتواترة وعدم الامتناع عنها، استناداً إلى لاهوت الافخارستيا ونصوص القدّاس الإلهي نفسها التي تعلن أنّ الذبيحة تقام من أجل جميع الحاضرين. أمّا حياة التوبة فأهملت وهذا ما أوصلنا إلى واقع نرى فيه جموعاً تتقدّم من المناولة في كلّ قدّاس تشارك فيه، فيما الغالبية العظمى منها لا تمارس سرّ التوبة والاعتراف على الإطلاق ولو مرّة في السنة.

ثمّة تمييز لازم وضروري بين التعليم النظري والتربية التي توصل إلى عيشه بملئه. فامتلاك معرفة أمر ما، لا يعني عيش هذا الأمر واختباره على المستوى الكياني. فأن أعرف، على سبيل المثال، رأي الإنجيل في الغفران لا يعني أنني صرت مختبراً لهذا الغفران. والأمر يسري على كلّ الفضائل الأخرى. عليّ إذن، أن أتدرّب تدريجياً حتّى أصل إلى مستوى الغفران المسيحي.

كثيرون ممّا أهملوا أو نسوا أهميّة التربية العمليّة. وهنا أذكر أنّ كثيرين باتوا يقولون بأنّنا أبناء الله وأنّنا أحرار بالمسيح، وهذا تعليم إنجيليّ حقيقيّ. لكن محبّة الله التي نتكلّم عنها لم تقدنا إلى التصرف كأبناء له تعالى، وفي الوقت ذاته أقصت خوف الله من قلوبنا، فلم يعد من رادع للخطيئة يمنعها من التملّك فينا. ولذلك نشهد اليوم انحطاطاً في الأخلاق وانھیاراً للبيوت.

يقول بولس الرسول لمّا كنت طفلاً كنت آكل ما هو للطفل ولكن لمّا كبرت صرت آكل ما هو مناسب للكبير. إهمال هذه القاعدة الأساسيّة في أوساطنا الكنسيّة أوصلنا إلى ممارسات روحيّة شكليّة. وبتنا نتكلّم عن الفضيلة ناسين التدريب المتعب الذي علينا أن نعيشه يومياً حتّى نصل إليها.

في التربية تدرّج واضح وما من أحد يمتلك الفضائل بمجرد معرفتها نظرياً. ولا يشدّ عيش التوبة عن هذه القاعدة ، إن لم يكن مستحيلاً عيشه من دونها. من هنا علينا الانتباه إلى أهمية تحضير نفوسنا وأجسادنا للمشاركة الكاملة في سرّ الإفخارستيا، ولكن بمقدار استعدادنا وعيش توبتنا شخصياً. هذا أمر لا قاعدة محدّدة إلزامية فيه تسري على جميع المؤمنين، في جميع الأماكن وفي سائر الأزمان والظروف. هنا يخدم سرّ التوبة والاعتراف مسيرتنا الروحية.

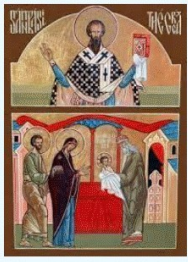
ويتحدّد لكلّ مؤمن بواسطة أب الاعتراف الذي له الكلمة الفصل عند المؤمن في إرشاده متى يتقدّم من المناولة ومتى يبتعد. وقد يلجأ الأب الروحي هذا أحياناً إلى تأديب المؤمن بمنعه عن سرّ الإفخارستيا لفترة من الزمن بغية رفع مستواه الروحي، أو حثه هلى توبة فعلية أو مساعدته على أن يعرف خطاياه، إلخ، وقد يمنعه تأديباً له لأنّه لا مبالٍ أو لا يطيع وصية إنجيلية أو أكثر. هذه أمور لا تتحدّد في مقالة عامّة، بل في اعتراف وإرشاد شخصيين بين المؤمن وأب الاعتراف.



# 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

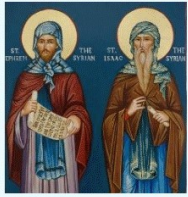


**WED  
24**

**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*



# *Warm Hands, Warm Hearts*

*During this cold winter, St. George Antiochian Orthodox Church hopes to pack 350 Winter care packages (incl. Gloves, hat, socks & a snack) for distribution to those in need through St. John the Compassionate Mission.*

**Please support this effort by making a donation to St. George Antiochian Orthodox Church and writing on your e-transfer, cheque or donation envelope “Warm Hands, Warm Hearts”.**







# CHEESE & WINE GET TOGETHER

Please come and join us

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**FRIDAY, 23 FEBRUARY @ 8:30**

**LOCATION: CHURCH BASEMENT**

**\$10 per person**

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**LADIES ONLY GET TOGETHER**

*(Men and children can feel free to go to the center while the ladies are having a glass of wine)*

**RSVP TO: Rita Dahdaly 416-565-6565**

**Denise Bou-Faycal 416-524-7698**