

**DIVINE LITURGY VARIABLES ON SUNDAY, FEBRUARY 04, 2024  
TONE 2 / EOTHINON 2; THIRTY-SECOND SUNDAY OF PENTECOST  
& FIFTEENTH SUNDAY OF LUKE (“ZACCHAEUS”)**

**AFTER-FEAST OF THE PRESENTATION (MEETING) OF CHRIST**

VENERABLE ISIDORE OF PELUSIUM;

THE MOTHERS OF THE THREE HIERARCHS: EMMELIA, NONA AND ANTHOUSA

THE FIRST ANTIPHON	الأنتيفونا الأولى
<p>My heart hath poured forth a good word; I speak of my works to the king. My tongue is the pen of a swiftly writing scribe.</p> <p><b>Refrain:</b> Through the intercessions of the Theotokos, O Savior, save us.</p> <p>Grace is poured into thy lips: therefore, God hath blessed thee forever. (<b>Refrain</b>)</p> <p>Glory... Both now... (<b>Refrain</b>)</p>	<p>فَاضَ قَلْبِي كَلِمَةً صَالِحَةً. أَقُولُ أَنَا أَعْمَالِي لِلْمَلِكِ. لِسَانِي قَلَمٌ كَاتِبٍ سَرِيعِ الْكِتَابَةِ. بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ، يَا مُخَلِّصُ خَلِّصْنَا. (اللازمة) انْسَكَبَتِ التَّعَمُّةُ عَلَى شَفَتَيْكَ، لِذَلِكَ بَارَكَكَ اللَّهُ إِلَى الْأَبَدِ. (اللازمة) الْمَجْدُ ... الْآنَ وَكُلَّ ... (اللازمة)</p>
THE SECOND ANTIPHON	الأنتيفونا الثانية
<p>Gird Thy sword upon Thy thigh, O mighty One, in Thy comeliness and Thy beauty. Bend Thy bow, and proceed prosperously, and be king.</p> <p><b>Refrain:</b> Save us, O Son of God, <u>Who wast borne in the arms of righteous Simeon</u>; who sing to Thee. Alleluia.</p> <p>Thine arrows are sharp, O mighty One, in the heart of the king's enemies; whereby the peoples fall under Thee. (<b>Refrain</b>)</p> <p>A scepter of uprightness is the scepter of Thy kingdom. (<b>Refrain</b>)</p> <p>Glory... Both now... O, only begotten Son and Word of God...</p>	<p>تَقَلَّدَ سَيْفَكَ عَلَى فَخْذِكَ، أَيُّهَا الْقَدِيرُ، بِحُسْنِكَ وَجَمَالِكَ. تَشَدَّدْ وَانْجَحْ وَامْلِكْ. خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ حُمِلَ عَلَى ذِرَاعِي سَمْعَانَ الصِّدِّيقِ، لِنُرْتَلَّ لَكَ. هَلْلُوِيَا. (اللازمة) نِبَالُكَ مَسْنُونَةٌ، أَيُّهَا الْقَدِيرُ، فِي قُلُوبِ أَعْدَاءِ الْمَلِكِ. وَالشُّعُوبُ تَحْتَكَ يَسْقُطُونَ. (اللازمة) عَصَا مُلْكِكَ عَصَا اسْتِقَامَةٍ. (اللازمة) الْمَجْدُ... الْآنَ ... يَا كَلِمَةَ اللَّهِ الْإِبْنَ الْوَحِيدِ ...</p>
THE THIRD ANTIPHON	الأنتيفونا الثالثة
<p>Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house. Even the rich among the people shall entreat thy countenance. I shall commemorate thy name in every generation.</p>	<p>إِسْمَعِي يَا بِنْتُ وَاظْطَرِي وَأَمِيلِي أَنْذَكَ، وَانْسِي شَعْبِكَ وَبَيْتَ أَبِيكَ. لَوْجْهَكَ يُصَلِّي أَعْنِيَاءُ الشَّعْبِ. سَأَذْكُرُ اسْمَكَ فِي كُلِّ جِيلٍ وَجِيلٍ.</p>
<p>• During the Little Entrance, after the verses of the Third Antiphon, chant the Apolytikion of the Presentation of Christ. The Eisodikon (Entrance Hymn) is “Come, let us worship... save us, O Son of God, Who art risen from the dead...” as on ordinary Sundays. After the Little Entrance, chant these hymns in the following order:</p>	

<p align="center"><b>RESURRECTIONAL APOLYTIKION IN TONE TWO</b></p>	<p align="center"><b>أبوليتيكيون القيامة بالحن الثاني</b></p>
<p>When Thou didst submit Thyself unto death, O Thou deathless and immortal One, then Thou didst destroy hell with Thy Godly power. And when Thou didst raise the dead from beneath the earth, all the powers of Heaven did cry aloud unto Thee: O Christ, Thou giver of life, glory to Thee.</p>	<p>عِنْدَمَا انْحَدَرْتَ إِلَى الْمَوْتِ، أَيُّهَا الْحَيَاةُ الَّذِي لَا يَمُوتُ، حِينَئِذٍ أَمَتَّ الْجَحِيمَ بِبِرْقِ لَاهُوتِكَ. وَعِنْدَمَا أَقَمْتَ الْأَمْوَاتَ مِنْ تَحْتِ الثَّرَى، صَرَخَ نَحْوَكُ جَمِيعُ الْقُوَّاتِ السَّمَاوِيِّينَ: أَيُّهَا الْمَسِيحُ الْإِلَهَ، مُعْطِي الْحَيَاةِ الْمَجْدُ لَكَ.</p>
<p align="center"><b>APOLYTIKION OF THE PRESENTATION OF CHRIST IN TONE ONE</b></p>	<p align="center"><b>طَرُوبَارِيَّةُ دُخُولِ السَّيِّدِ إِلَى الْهَيْكَلِ بِالْحَنِ الْأَوَّلِ</b></p>
<p>Rejoice, O Virgin Theotokos, full of grace, for from thee arose the Sun of justice, Christ our God, lighting those who are in darkness. Rejoice and be glad, O righteous elder, carrying in thine arms the Deliverer of our souls, Who granteth us Resurrection.</p>	<p>إِفْرَحِي يَا وَالِدَةَ الْإِلَهِ الْعَذْرَاءَ، الْمُمْتَلِئَةَ نِعْمَةً، لِأَنَّ مِنْكَ أَشْرَقَ شَمْسُ الْعَدْلِ الْمَسِيحُ الْهُنَا، مُنِيرًا لِلَّذِينَ فِي الظُّلَامِ. سُرِّ وَابْتَهَجِي أَنْتِ أَيُّهَا الشَّيْخُ الصَّيِّيقُ، حَامِلًا عَلَى ذِرَاعَيْكَ الْمُعْتِقَ نَفُوسِنَا، وَالْمَانِحَ لَنَا الْقِيَامَةَ.</p>
<p align="center">• Now sing the apolytikion of the patron saint or feast of the temple.</p>	
<p align="center"><b>KONTAKION OF THE PRESENTATION OF CHRIST IN TONE ONE</b></p>	<p align="center"><b>قِنْدَاقُ دُخُولِ السَّيِّدِ إِلَى الْهَيْكَلِ بِالْحَنِ 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 الْإِلَهَ، يَا مَنْ بِمَوْلِدِهِ قَدَّسَ الْمُسْتَوْدَعَ الْبَتُولِيَّ، وَبَارَكَ يَدَيَّ سَمْعَانَ كَمَا لَاقَ، وَأَذْرَكْنَا الْآنَ وَخَلَّصْنَا؛ إِحْفَظْ رَعِيَّتَكَ بِسَلَامٍ فِي الْحُرُوبِ، وَأَيِّدِ الْمُلُوكَ الَّذِينَ أَحْبَبْتَهُمْ، بِمَا أَنَّكَ وَحْدَكَ مُحِبٌّ لِلْبَشَرِ.</p>
<p align="center"><b>THE EPISTLE (For the Thirty-second Sunday after Pentecost)</b></p>	<p align="center"><b>الرسالة (للأحد الثاني والثلاثين بعد العنصرة)</b></p>
<p align="center"><i>The Lord is my strength and my song. With chastisement hath the Lord chastened me.</i> <b>The Reading from the First Epistle of St. Paul to St. Timothy. (4:9-15)</b> Timothy, my son, the saying is sure and worthy of full acceptance. For to this end we toil and strive, because we have our hope set on the living God, Who is the Savior of all men, especially of those who believe. Command and teach these things. Let no one despise your</p>	<p align="center">قَوَّتِي وَتَسَبَّحْتِي الرَّبِّ. أَنَبَاً أَتَّبَنِي الرَّبِّ. فصلٌ من رسالة القديس بولس الرسول الأولى إلى تيموثاوس. (٤: ٩-١٥) يا ولدي تيموثاوس، صابغة هي الكلمة وجديرة بكل قبول فإننا لهذا نتعب ونعير، لأننا ألقينا رجاءنا على الله الحي الذي هو مخلص الناس أجمعين، ولا سيما المؤمنين. فوص بهذا وعلم به. لا يستهن أحد</p>

<p>youth, but set the believers an example in speech and conduct, in love, in faith, in purity. Until I come, attend to the public reading of scripture, to preaching, to teaching. Do not neglect the gift you have, which was given you by prophetic utterance when the council of elders laid their hands upon you. Practice these duties; devote yourself to them, so that all may see your progress.</p>	<p>بِفُتُوتِكَ، بَلْ كُنْ مِثَالاً لِلْمُؤْمِنِينَ فِي الْكَلَامِ وَالتَّصَرُّفِ وَالْمَحَبَّةِ وَالْإِيمَانِ وَالْعَفَافِ. وَاظْبِ عَلَى الْقِرَاءَةِ إِلَى حِينَ قُدُومِي، وَعَلَى الْوَعْظِ وَالتَّعْلِيمِ، وَلَا تُهْمَلِ الْمَوْهَبَةَ الَّتِي فِيكَ، الَّتِي أُوتِيَتْهَا بِنُبُوءَةٍ، بِوَضْعِ أَيْدِي الشُّيُوخِ. تَأَمَّلْ فِي ذَلِكَ وَكُنْ عَلَيْهِ عَاكِفًا لِيَكُونَ تَقَدُّمَكَ ظَاهِرًا فِي كُلِّ شَيْءٍ.</p>
<p style="text-align: center;"><b>THE GOSPEL</b> <b>(For the Fifteenth Sunday of Luke)</b></p>	<p style="text-align: center;"><b>الإنجيل (لالأحد الخامس عشر من لوقا)</b></p>
<p><b>The reading from the Holy Gospel according to St. Luke. (19:1-10)</b></p> <p>At that time, Jesus entered Jericho and was passing through. And there was a man named Zacchaeus; he was a chief tax collector, and rich. And he sought to see Who Jesus was, but could not, on account of the crowd, because he was small of stature. So he ran on ahead and climbed up into a sycamore tree to see Jesus, for He was to pass that way. And when Jesus came to the place, He looked up and said to him, "Zacchaeus, make haste and come down; for I must stay at your house today." So he made haste and came down, and received Him joyfully. And when they saw it they all murmured, "He has gone in to be the guest of a man who is a sinner." And Zacchaeus stood and said to the Lord, "Behold, Lord, the half of my goods I give to the poor; and if I have defrauded anyone of anything, I restore it fourfold." And Jesus said to him, "Today salvation has come to this house, since he also is a son of Abraham; for the Son of man came to seek and to save the lost."</p>	<p><b>فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ لُوقَا الْإِنْجِيلِيِّ الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ. (١٩:١-١٠)</b></p> <p>فِي ذَلِكَ الزَّمَانِ، فِيمَا يَسُوعُ مُجْتَازًا فِي أَرِيحَا، إِذَا بِرَجُلٍ اسْمُهُ زَكَا كَانَ رَئِيسًا عَلَى الْعَشَّارِينَ، وَكَانَ غَنِيًّا وَكَانَ يَلْتَمِسُ أَنْ يَرَى يَسُوعَ مِنْ هُوَ، فَلَمْ يَكُنْ يَسْتَطِيعُ مِنَ الْجَمْعِ لِأَنَّهُ كَانَ قَصِيرَ الْقَامَةِ فَتَقَدَّمَ مُسْرِعًا، وَصَعِدَ إِلَى جُمَيْرَةٍ لِيَنْظُرَهُ، لِأَنَّهُ كَانَ مُزْمِعًا أَنْ يَجْتَازَ بِهَا فَلَمَّا انْتَهَى يَسُوعُ إِلَى الْمَوْضِعِ، رَفَعَ ظَرْفَهُ فَرَأَاهُ، فَقَالَ لَهُ: يَا زَكَا أَسْرِعْ أَنْزِلْ، فَالْيَوْمَ يَنْبَغِي لِي أَنْ أَمْكُثَ فِي بَيْتِكَ فَأَسْرِعْ وَنَزَلْ وَقَبِلَهُ فَرِحًا. فَلَمَّا رَأَى الْجَمِيعُ ذَلِكَ تَذَمَّرُوا قَائِلِينَ: إِنَّهُ نَحَلَ لِيَحُلَّ عِنْدَ رَجُلٍ خَاطِئٍ. "فَوَقَّفَ زَكَا وَقَالَ لِيَسُوعَ: هَاءَنْذَا، يَا رَبِّ، أَعْطِي الْمَسَاكِينَ نِصْفَ أَمْوَالِي. وَإِنْ كُنْتُ قَدْ غَبَنْتُ أَحَدًا فِي شَيْءٍ، أُرِدُّ أَرْبَعَةَ أَضْعَافٍ فَقَالَ لَهُ يَسُوعُ: الْيَوْمَ قَدْ حَصَلَ الْخَلَاصُ لِهَذَا الْبَيْتِ لِأَنَّهُ هُوَ أَيْضًا ابْنُ إِبْرَاهِيمَ لِأَنَّ ابْنَ الْبَشَرِ إِنَّمَا أَتَى لِيَطْلُبَ وَيُخَلِّصَ مَا قَدْ هَلَكَ.</p>
<p>• <i>The Divine Liturgy of St. John Chrysostom continues as usual.</i></p>	
<p style="text-align: center;"><b>THE DISMISSAL</b></p>	<p style="text-align: center;"><b>الختم</b></p>
<p><b>Priest:</b> May He Who deigned to be carried in the arms of Simeon the Righteous for our salvation, and rose from the dead, Christ our true God, through the intercessions of His all-</p>	<p><b>الكاهن:</b> أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِيُّ، يَا مَنْ ارْتَضَى أَنْ يُحْمَلَ عَلَى ذِرَاعِي سِمْعَانَ الصِّدِّيقِ مِنْ أَجْلِ خَلَاصِنَا، وَقَدْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمَّكَ</p>

<p>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, and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.</p>	<p>الْكَلِيَّةِ الطَّهَارَةِ وَالْبَرِيَّةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي؛ وَبِطَلَبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانَ؛ وَالْقَدِيسِينَ الْمُشْرَفِينَ الرُّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوْحَنَّا الذَّهَبِيِّ الْقَمِّ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ؛ وَالْقَدِيسِ (فُلَانِ)، صَاحِبِ وَشَفِيعِ هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصِّدِّيقِينَ جَدِّي الْمَسِيحِ الْإِلَهِ يُوَاكِمَ وَحَنَّةً، وَجَمِيعِ قَدِيسِيكَ، اِرْحَمْنَا وَخَلِّصْنَا بِمَا أَنَّكَ 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>الكَاهِنُ: بِصَلَوَاتِ آبَائِنَا الْقَدِيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهُنَا اِرْحَمْنَا وَخَلِّصْنَا.</p>
<p><b>Choir:</b> Amen.</p>	<p>الْجُوقُ: آمِينَ.</p>
<p><b>These texts have been prepared by the Department of Liturgics of the Antiochian Archdiocese</b>  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>
29	Hanni Bahou	16
30	Alice Bookalam	53
31	Dora Durzi	24
1	Hayat Nasrallah	2
1	Edmond Kefoury	63
1	Adele Jabour	53
2	Martha Qaqish	26
2	Alfred Foty	26
2	Abraham Thomas	66
3	Nahda Kiameh	15
3	Agnes Anter	56
4	Michael Makhlouta	9
4	Salome Ellies	62

- **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.

ETERNAL LIGHTS

- 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 **Michel and Nadeen Elias** on the occasion of **churching** their new baby son **Fayez Elias**. May God Bless them!

CHURCH OFFICE

- Anyone wishing to church a child, removal of crowns, have a memorial service, or would like Fr. George to give communion or visit their loved sick ones, should contact the church office ahead of time (905) 731-7210. In case of emergency, call Fr. Georges Mokbel (416) 725-2888

## MAINTAINING SILENCE DURING THE SERVICE

- The congregation is expected to actively participate in worship. However, God's house is a place for reverence and worship, not loud and idle conversations (between each other or on cell phones). Please, turn off cell phones and any other devices when you are attending the Liturgy. If you have a situation that requires you to speak to other parishioners, please do that quietly outside the church or downstairs in the basement.

## 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.

## 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)**

Dear Camp Transfiguration Families of St. George,

As you all are aware, the coach transportation to Camp T is not included in the children's camp costs. Each child must pay their own way to get to Quebec. In 2023, the cost for transportation was over \$15,000 and thank God, it was fully covered from funds raised through our annual Luncheon and Raffle as well as generous donations of parishioners.

This year, our annual Luncheon will be held on Sunday March 3rd at St George gymnasium at 1:00pm. The cost is \$30/adult and \$25/child ages 12 and under. (buffet lunch, dessert, coffee and drinks)

We will be selling tickets in the church basement after Liturgy starting this Sunday January 28, 2024.

You can also purchase tickets by contacting:

Reem Shami 416305684

Anita Novratidis 6473902955

Sana Besharat 4169386151

Lina Rizzik-Shnoudeh 6478012081

Tickets will NOT be available at the door.

We are also asking for your generous help in donations of gifts for the Raffle prizes. Some ideas, but not limited to, Apple AirPods, gift cards, small appliances or electronics. (brand new, not used please)

Individuals or businesses will receive a tax receipt for monetary donations.

We are counting on your support and looking forward to having yet another successful luncheon and raffle.

Best Wishes,

Camp T Bus Committee

St. George AOC



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

<b>Date</b>	<b>Time</b>	<b>Service</b>
<b>1<sup>st</sup> Week</b>		
<b>Thursday</b> February 1 <sup>st</sup> <b>Presentation of Our Lord Jesus Christ in the Temple</b>	5:00 p.m.	Great Vespers with Litia/Artoklasia
	6:00 p.m.	Festal Orthros
	7:00 p.m.	Divine Liturgy
<b>Saturday</b> February 3 <sup>rd</sup>	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
<b>Sunday</b> February 4 <sup>th</sup> <b>15<sup>th</sup> Sunday of Luke</b>	9:00 a.m.	Orthros
	10:15 a.m.	Divine Liturgy
<b>2<sup>nd</sup> Week</b>		
<b>Monday</b> February 5 <sup>th</sup> <b>Ilyan of Homs &amp; Photius the Great</b>	6:00 pm	Festal Orthros
	7:00 pm	Divine Liturgy
<b>Saturday</b> February 10 <sup>th</sup>	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
<b>Sunday</b> February 11 <sup>th</sup> <b>16<sup>th</sup> Sunday of Matthew, Theodora the Empress</b>	9:00 a.m.	Orthros
	10:15 a.m.	Divine Liturgy
<b>3<sup>rd</sup> Week</b>		
<b>Wednesday</b> February 14 <sup>th</sup>	7:00 p.m.	Paraklesis to the Theotokos
<b>Saturday</b> February 17 <sup>th</sup>	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
<b>Sunday</b> February 18 <sup>th</sup> <b>Sunday of the Canaanite</b>	9:00 a.m.	Orthros
	10:15 a.m.	Divine Liturgy
<b>4<sup>th</sup> Week</b>		
<b>Thursday</b> February 22 <sup>nd</sup> <b>Polycarp the Holy Martyr &amp; Bishop of Smyrna</b>	6:00 p.m.	Orthros
	7:00 p.m.	Divine Liturgy
<b>Saturday</b> February 24 <sup>th</sup>	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
<b>Sunday</b> February 25 <sup>th</sup> <b>Sunday of the Publican and Pharisee</b> <b>Triodion Begins Today</b>	9:00 a.m.	Orthros
	10:15 a.m.	Divine Liturgy
<b>5<sup>th</sup> Week</b>		
<b>Wednesday</b> February 28 <sup>th</sup> <b>Righteous John Cassian the Confessor</b>	6:00 p.m.	Orthros
	7:00 p.m.	Divine Liturgy

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

**Month: February 2024**

<b>Date</b>	<b>Time</b>	<b>Activity</b>	<b>Location</b>
<b>1<sup>st</sup> Week</b>			
Thursday 1 <sup>st</sup>	8:30 – 11:00 pm	Basketball for the Adults	Gym at St. George Centre
Friday 2 <sup>nd</sup>	7:00 – 8:30 pm	Byzantine Music Class	Church Basement
	7:30 – 11:30 pm	Families Gathering & Sports	Gym at St. George Centre
	8:30 – 9:00 pm	“Know your Church” for Teens	Gathering Room at the Centre
Sunday 4 <sup>th</sup>	After Communion	Sunday School	Church Basement
<b>2<sup>nd</sup> Week</b>			
Tuesday 6 <sup>th</sup>	6:00 – 7:00 pm	Bi-weekly Catechism Class	Church Basement
Thursday 8 <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 9 <sup>th</sup>	7:00 – 8:30 pm	Byzantine Music Class	Church Basement
	8:00 – 11:30 pm	Family Fun Night	Gym at St. George Centre
Saturday 10 <sup>th</sup>	6:00 – 8:00 pm	YAM Bible Study	Church Basement
Sunday 11 <sup>th</sup>	After Communion	Sunday School	Church Basement
<b>3<sup>rd</sup> Week</b>			
Thursday 15 <sup>th</sup>	8:30 – 11:00 pm	Basketball for the Adults	Gym at St. George Centre
Friday 16 <sup>th</sup>	7:00 – 8:30 pm	Byzantine Music Class	Church Basement
	7:30 – 11:30 pm	Families Gathering & Sports	Gym at St. George Centre
	8:30 – 9:00 pm	“Know your Church” for Teens	Gathering Room at the Centre
Sunday 18 <sup>th</sup>	After Communion	Sunday School	Church Basement
<b>4<sup>th</sup> Week</b>			
Tuesday 20 <sup>th</sup>	6:00 – 7:00 pm	Bi-weekly Catechism Class	Church Basement
Thursday 22 <sup>nd</sup>	10:30 – 2:00 pm	Homeschooling Group	Church Basement
	8:30 – 11 pm	Basketball for the Adults	Gym at St. George Centre
Friday 23 <sup>rd</sup>	7:00 – 8:30 pm	Byzantine Music Class	Church Basement
	7:30 – 11:30 pm	Families Gathering & Sports	Gym at St. George Centre
	8:30 – 11 pm	Cheese & Wine Ladies Only Get Together	Church Basement
Saturday 24 <sup>th</sup>	6:00 – 8:00 pm	YAM Bible Study	Church Basement
Sunday 25 <sup>th</sup>	After Communion	Sunday School	Church Basement
<b>5<sup>th</sup> Week</b>			
Thursday 29 <sup>th</sup>	8:30 – 11:00 pm	Basketball for the Adults	Gym at St. George Centre

ANCIENT FAITH  
**TODAY**

# The Orthodox Deaconess: Examining the Call for Restoration

1/30 — 9 PM ET / 8 PM CT

L I V E



# His Eminence Metropolitan Saba (Esper)

Archbishop of New York and Metropolitan of All North America

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

*By Metropolitan Saba (Isper)*

Today there is widespread misconception among believers between “being worthy” and “being ready” to receive Holy Communion. Whoever refrains from partaking of the chalice of Holy Communion due to unworthiness is confusing this with unreadiness. No human being is worthy of God dwelling in Him and uniting with Him. Who among us acquires perfect purity and who is among us is without sin? No human being is worthy of this great blessing. God dwells among us and in us because of His overwhelming mercy, His utmost love, and His condescension that is incomprehensible to the human mind. Therefore, there will never come a time when we will be worthy of the Eucharist. Rather, when we think that we have become worthy, we have fallen into the greatest sin, that is, into pride, the root of all evil.

Yet, we must prepare ourselves to receive the Lord. Just as a person prepares to welcome an important guest into his home by cleaning and arranging it, and then he dresses in clean and appropriate clothes, so the believer prepares to receive the Lord in the “house” of his or her soul. So, on the one hand, only a spirit of contrition and the conviction that I am a sinner and not worthy at all, relying on God’s vast mercy, can enable me to approach the chalice. On the other hand, I must seek to respond to God’s abundant mercy by committing myself to the appropriate preparation for Holy Communion that the Church has appointed in general, and the prayer rule which my spiritual father gives me personally, lest I become complacent and take the Lord’s mercy for granted, and then forget the importance of my role in my salvation. In short, we must realize that we are always unworthy, and yet must strive to partake worthily, through the necessary preparation.

Based on the teachings of the Gospel, the Church has established several means to help us prepare for Communion: the sacrament of Confession, the pre-Communion prayers, reconciliation with others, and correcting our bad habits, in addition to abstaining from food and drink from midnight before the Divine Liturgy and arriving on time to participate in the Divine Liturgy. Adherence to these instructions is essential and important in order to partake of the Holy Body and Blood of the Lord in a worthy manner, that is, with proper preparation. The Apostle Paul says: “Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy

manner will be guilty of profaning the body and blood of the Lord” (1 Cor 11:27). So, what should we do about this? The Apostle answers: “Let a man examine himself, and so eat of the bread and drink of the cup” (1 Cor 11:28).

We should not understand the relationship between the sacraments of Confession and the Eucharist in a mechanical or legalistic manner, but rather as something vitally and essentially connected. Some may argue that one should not partake of the Eucharist until after confession, but others disagree. To confess every time before receiving Communion is difficult to do, even in monasteries. However, it is absolutely unacceptable to receive Holy Communion constantly and not confess at all. The best practice is to both confess and receive Holy Communion according to the guidance of one’s spiritual father.

Let us not forget to examine our conscience thoroughly on the eve of the Divine Liturgy. This puts us on the right track, protects us from falling into a routine of approaching the chalice unprepared, and keeps the flame of longing for Christ burning within us. It is also a good practice to read the pre-Communion Canon and Prayers the night before the Divine Liturgy.

Proper preparation allows us to approach the divine mystery with contrition of heart and a conviction of our unworthiness, because we are sinners, and we must rely entirely on the mercy of the Lord, saying: “O Lord Master, I am not worthy that thou shouldest enter under the roof of the house of my soul; but as thou desirest, O Lover of mankind, to dwell in me, I make bold to draw near.” Let us draw near in the fear of God which keeps us in constant and fervent communion with Him. We should call to mind the pre-Communion admonition: “If thou desirest, O man, to eat the Body of the Master, approach in fear, lest thou be scorched, for it is fire. And, before drinking the divine Blood unto communion, first reconcile thyself to them that have wronged thee. Then dare to eat the mystical food.”

## كلمات في التقدّم من المناولة المقدّسة ،الجزء الثاني المتروبوليت سابا (اسبر)

ثمّة اليوم خلط شائع في أوساط المؤمنين بين الاستحقاق والاستعداد. فمن يمتنع عن التقدّم من كأس المناولة المقدّسة بداعي عدم الاستحقاق يخلط بين الاستحقاق والاستعداد. ما من بشر مستحقّ أن يسكن الله فيه ويتّحد به. مَنْ مِنْ البشر كامل الطهارة والنقاوة وبدون خطيئة؟ ما من إنسان مستحق لهذه النعمة الكبرى. فسكنى الله بيننا وفينا إنّما بسبب رحمته الغامرة ومحبتّه القصوى وتنازله الذي لا يُدرك بالعقل البشري. ولذلك لن يأتي وقت أكون فيه مستحقاً لهذه النعمة الكبرى (الإفخارستيا). لا بل حينما أعتقد أنّي صرت مستحقاً أكون قد سقطت السقطة الكبرى، أيّ وقعت في الكبرياء أمّ كلّ الشرور.

أمّا الاستعداد فهو العمل على أن أحضّر ذاتي لاستقبال الرب. فكما يستعد الإنسان لاستقبال شخص عظيم في بيته بتنظيف وترتيب ذاته وبيته ولباس مرتب كذلك يستعد المؤمن لاستقبال الرب في كيانه. أتقدّم بروح الانسحاق والافتناع بأنني خاطيء ولست مستحقاً أبداً، ولكن رحمة الله الواسعة تجعلني أتقدّم متكللاً عليها. ولأنّ الله رحوم إلى هذه الدرجة ألزم نفسي بالاستعدادات التي وضعتها الكنيسة بعامة، ووضعتها لي شخصياً أب اعترافي، وذلك حتّى لا أتراخي وأطمع برحمة الرب، وأنسى واجبي في السعي إلى خلاص نفسي.

لقد وضعت الكنيسة انطلاقاً من تعليم الإنجيل عدّة أمور مساعدة في الاستعداد المناولة. فهناك سرّ الاعتراف، وصلاة قبل المناولة المعروفة بـ "المطالبسي"، والمصالحة مع الخصوم، وإصلاح الأخطاء المرتكبة، إضافة إلى الصوم بالانقطاع عن أي طعام أو شراب من منتصف الليلة السابقة للقّداس الإلهي، والمشاركة في القّداس الإلهي من أوّله .... والالتزام بهذه التعليمات شرط لازم وضروري للتقدّم من جسد الرب ودمه.

يقول الرسول بولس في رسالته الأولى إلى أهل كورنثوس: "من أكل هذا الخبز، أو شرب كأس الرب، بدون استحقاق، يكون مجرمًا في جسد الرب ودمه" (١ كو ١١/٢٧). ما العمل إذا؟ يجيب الرسول: "ليمتحن الإنسان نفسه، هكذا يأكل من الخبز ويشرب من الكأس" (١ كو ١١: ٢٧-٢٩).

أما العلاقة بين سرّي الإفخارستيا والتوبة والاعتراف فهي ليست علاقة قانونية وإنما حياتية عملية. بينما يطالب بعضهم بعدم التقدّم من الإفخارستيا إلا بعد الاعتراف، لا يرى بعض آخر ضرورة هذا الربط بشكل قانوني. فأن تتناول باستمرار ولا تعترف البتّة أمر لا يجوز بتاتا. وأن تتقدّم من سرّ التوبة والاعتراف قبل كلّ مناولة، بشكل متواتر فأمر يصعب تطبيقه حتى في الحياة الديرية. يبقى السلوك الأفضل أن تتقدّم من سرّي الاعتراف والافخارستيا وفق إرشاد أبيك الروحي.

لا تنسى أن تفحص ضميرك جيّدًا عشية القدّاس، هذا الفعل يضعك على السكّة الصحيحة، ويقيك من رتابة الوقوع في المناولة، ويُبقي شعلة الشوق إلى المسيح مستعرة في داخلك.

تقدّم من الأسرار الإلهية وأنت منسحق القلب ومقتنع بأنك لا تستحقّ لأنك خاطئ، واعتمد كلياً على رحمة الرب قائلاً: "يا رب لست مستحقاً أن تدخل بيتي، لكن رحمتك الواسعة تدفعني لأن أقرب منك". تقدّم بخوف الله. ذلك الخوف الذي يوجد عند المحبّين كي لا يخسروا محبوبهم. خوف الله يبقيك في شركة دائمة وحارة معه. تقول صلاة المطالبسي: "إذا عزمت أيها الإنسان أن تأكل جسد السيد. تقدّم بخوف كي لا تحترق لأنّه نار. وإذا عزمت أن تشرب الدم الإلهي للشركة. اصطلح أولاً مع الذين أحزنوك. ثم كلّ الطعام السري واثقاً".





# *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”.**





# FAMILY FUN NIGHT



The Sunday School invites all families to celebrate Family Day. We will be hosting a potluck

**Friday Feb 9**  
**starting at 8:00 pm**  
**at st George Gymnasium.**

We will gather and play games.  
Please bring your favourite dish/dessert and enjoy  
a night of fellowship and good food  
We look forward to seeing you all



# 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**