

**DIVINE LITURGY VARIABLES ON SUNDAY, FEBRUARY 11, 2024**  
**TONE 3 / EOTHINON 3; SIXTEENTH SUNDAY AFTER PENTECOST**  
**& SIXTEENTH SUNDAY OF MATTHEW**  
**HIEROMARTYR BLAISE, BISHOP OF SEBASTIA, AND COMPANIONS**  
 THEODORA THE EMPRESS; NEW-MARTYR GEORGE OF SERBIA

- *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 THREE</b></p>	<p align="center"><b>أبوليتيكيون القيامة باللحن الثالث</b></p>
<p>Let the heavens rejoice and the earth be glad, for the Lord hath done a mighty act with His own arm. He hath trampled down death by death, and become the first-born from the dead. He hath delivered us from the depths of Hades, granting the world the Great Mercy.</p>	<p>لِتَفْرَحِ السَّمَاوِيَّاتُ وَتَبْتَهِجِ الْأَرْضِيَّاتُ، لِأَنَّ الرَّبَّ صَنَعَ عِزًّا بِسَاعِدِهِ، وَوَطِئَ الْمَوْتَ بِالْمَوْتِ، وَصَارَ بِكْرَ الْأَمْوَاتِ، وَأَنْقَذَنَا مِنْ جَوْفِ الْجَحِيمِ، وَمَنَحَ الْعَالَمَ الرَّحْمَةَ الْعُظْمَى.</p>
<p align="center"><b>APOLYTIKION OF ST. BLAISE IN TONE FOUR</b></p>	<p align="center"><b>أبوليتيكيون للقديس فلاسيوس باللحن الرابع</b></p>
<p>By choosing the Apostles' way of life, thou hast succeeded to their throne. Inspired by God, thou didst find the way to divine contemplation through the practice of virtue. After teaching the Word of Truth without error, thou didst defend the Faith to the very shedding of thy blood, O Holy Martyr among bishops Blaise. Entreat the Lord our God to save our souls.</p>	<p>صِرْتَ مُشَابِهًا لِلرُّسُلِ فِي أَحْوَالِهِمْ وَخَلِيفَةً فِي كِرَاسِيهِمْ، فَوَجَدْتَ بِالْعَمَلِ الْمِرْقَاةَ إِلَى الثَّائُرِيَّاتِ، أَيُّهَا الْلَاهِجُ بِاللَّهُ. لِأَجْلِ ذَلِكَ تَتَبَعْتَ كَلِمَةَ الْحَقِّ بِاسْتِقَامَةٍ وَجَاهَدْتَ عَنِ الْإِيمَانِ حَتَّى الدَّمِ أَيُّهَا الشَّهِيدُ فِي الْكَهَنَةِ فِلَاسِيُوسَ. فَتَشَفَّعْ إِلَى الْمَسِيحِ الْإِلَهِ أَنْ يُخَلِّصَ نَفُوسَنَا.</p>
<p>• <i>Now sing the apolytikion of the patron saint or feast of the temple.</i></p>	
<p align="center"><b>ORDINARY KONTAKION IN TONE TWO</b></p>	<p align="center"><b>قِنْدَاقُ بِاللْحَنِ الثَّانِي</b></p>
<p>O protection of Christians that cannot be put to shame, mediation unto the Creator most constant, O despise not the suppliant voices of those who have sinned; but be thou quick, O good one, to come unto our aid, who in faith cry unto thee: Hasten to intercession, and speed thou to make supplication, thou who dost ever protect, O Theotokos, them that honor thee.</p>	<p>يَا شَفِيعَةَ الْمَسِيحِيِّينَ غَيْرِ الْخَازِيَةِ، الْوَسِيطَةَ لَدَى الْخَالِقِ غَيْرِ الْمَرْئُودَةِ، لَا تُعْرِضِي عَنِ أَصْوَاتِ طَلِبَاتِنَا نَحْنُ الْخَطَاةَ، بَلْ تَدَارِكِينَا بِالْمَعُونَةِ بِمَا أَنْكَ صَالِحَةٌ، نَحْنُ الصَّارِحِينَ إِلَيْكَ بِإِيمَانٍ: بَادِرِي إِلَيَّ الشَّفَاعَةَ وَأَسْرِعِي فِي الطَّلِبَةِ، يَا الْوَالِدَةَ الْإِلَهِ، الْمُتَشَفِّعَةَ دَائِمًا بِمُكْرَمِيكَ.</p>

<p style="text-align: center;"><b>THE EPISTLE</b> (For the Sixteenth Sunday after Pentecost)</p>	<p style="text-align: center;">الرسالة (لالأحد السادس عشر بعد العنصرة)</p>
<p style="text-align: center;"><i>Sing praises to our God, sing praises. Clap your hands, all ye peoples.</i></p> <p style="text-align: center;"><b>The Reading from the Second Epistle of St. Paul to the Corinthians. (6:1-10)</b></p> <p>Brethren, working together with Him, then, we entreat you not to accept the grace of God in vain. For He says, "At the acceptable time I have listened to you, and helped you on the day of salvation." Behold, now is the acceptable time; behold, now is the day of salvation. We put no obstacle in anyone's way, so that no fault may be found with our ministry, but as servants of God we commend ourselves in every way: through great endurance, in afflictions, hardships, calamities, beatings, imprisonments, tumults, labors, watching, hunger; by purity, knowledge, forbearance, kindness, the Holy Spirit, genuine love, truthful speech, and the power of God; with the weapons of righteousness for the right hand and for the left; in honor and dishonor, in ill repute and good repute. We are treated as impostors, and yet are true; as unknown, and yet well known; as dying, and behold we live; as punished, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing everything.</p>	<p style="text-align: center;">رَتَّلُوا لِإِلَهِنَا رَتَّلُوا. يَا جَمِيعَ الْأُمَمِ صَفِّقُوا بِالْأَيْدِي. فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولُسِ الرَّسُولِ الثَّانِيَةِ إِلَى أَهْلِ كُورِنْثُوسِ.</p> <p>يَا إِخْوَتَهُ، فَإِذْ نَحْنُ عَامِلُونَ مَعَهُ نَطْلُبُ أَنْ لَا تَقْبَلُوا نِعْمَةَ اللَّهِ بَاطِلًا. لِأَنَّهُ يَقُولُ: "فِي وَقْتٍ مَقْبُولٍ سَمِعْتُكَ، وَفِي يَوْمٍ خَلَاصٍ أَعْنَتُكَ." هُوَذَا الْآنَ وَقْتُ مَقْبُولٍ. هُوَذَا الْآنَ يَوْمُ خَلَاصٍ. وَلَسْنَا نَجْعَلُ عَثْرَةً فِي شَيْءٍ لِنَلَّا تِلْكَ الْخِدْمَةَ. بَلْ فِي كُلِّ شَيْءٍ نُنْظِرُ أَنْفُسَنَا كَخِدَامِ اللَّهِ: فِي صَبْرٍ كَثِيرٍ، فِي شِدَائِدٍ، فِي ضَرُورَاتٍ، فِي ضَيْقَاتٍ، فِي ضَرْبَاتٍ، فِي سُجُونٍ، فِي اضْطِرَابَاتٍ، فِي أَنْعَابٍ، فِي أَسْهَارٍ، فِي أَصْوَامٍ، فِي طَهَارَةٍ، فِي عِلْمٍ، فِي أَنَاةٍ، فِي لُطْفٍ، فِي الرُّوحِ الْقُدُسِ، فِي مَحَبَّةٍ بِلَا رِيَاءٍ، فِي كَلَامِ الْحَقِّ، فِي قُوَّةِ اللَّهِ بِسِلَاحِ الْبِرِّ لِلْيَمِينِ وَالْيَسَارِ. بِمَجْدٍ وَهَوَانٍ، بِصِيَّتٍ رَدِيءٍ وَصِيَّتٍ حَسَنٍ. كَمُضِلِّينَ وَنَحْنُ صَادِقُونَ، كَمَجْهُولِينَ وَنَحْنُ مَعْرُوفُونَ، كَمَاثِبِينَ وَهَذَا نَحْنُ نَحْيَا، كَمُؤَدَّبِينَ وَنَحْنُ غَيْرُ مَقْتُولِينَ، كَحَزَانِي وَنَحْنُ دَائِمًا فَرِحُونَ، كَفُقَرَاءَ وَنَحْنُ نُعْنِي كَثِيرِينَ، كَأَنَّ لَا شَيْءَ لَنَا وَنَحْنُ نَمْلِكُ كُلَّ شَيْءٍ.</p>
<p style="text-align: center;"><b>THE GOSPEL</b> (For the Sixteenth Sunday of Matthew)</p>	<p style="text-align: center;">الإنجيل (لالأحد السادس عشر من متى)</p>
<p style="text-align: center;"><b>The reading from the Holy Gospel according to St. Matthew. (25:14-30 + Luke 8:8)</b></p> <p>The Lord spoke this parable: A man going on a journey called his servants and entrusted to them his property; to one he gave five talents, to another two, to another one, to each according to his ability. Then he went away. He who had received the five talents went at once and traded with them; and he made five talents more. So</p>	<p style="text-align: center;">فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَتَّى الْإِنْجِيلِيِّ الْبَشِيرِ وَالْتَلْمِيزِ الطَّاهِرِ.</p> <p>قَالَ الرَّبُّ هَذَا الْمَثَلُ: إِنْسَانٌ مُسَافِرٌ دَعَا عِبِيدَهُ وَسَلَّمَهُمْ أَمْوَالَهُ، فَأَعْطَى وَاحِدًا خَمْسَ وَرَنَاتٍ، وَآخَرَ وَرَنْتَيْنِ، وَآخَرَ وَرَنَةً، كُلٌّ وَاحِدٍ عَلَى قَدْرِ طَاقَتِهِ. وَسَافَرَ لِلْوَقْتِ. فَمَضَى الَّذِي أَخَذَ الْخَمْسَ وَرَنَاتٍ</p>

also, he who had the two talents made two talents more. But he who had received the one talent went and dug in the ground and hid his master's money. Now after a long time the master of those servants came and settled accounts with them. And he who had received the five talents came forward, bringing five talents more, saying: "Master, you delivered to me five talents; here I have made five talents more." His master said to him, "Well done, good and faithful servant; you have been faithful over a little, I will set you over much; enter into the joy of your master." And he also who had the two talents came forward, saying: "Master, you delivered to me two talents; here I have made two talents more." His master said to him, "Well done, good and faithful servant; you have been faithful over a little, I will set you over much; enter into the joy of your master." He also who had received the one talent came forward, saying: "Master, I knew you to be a hard man, reaping where you did not sow, and gathering where you did not winnow; so I was afraid, and I went and hid your talent in the ground. Here you have what is yours." But his master answered him, "You wicked and slothful servant! You knew that I reap where I have not sowed, and gather where I have not winnowed? Then you ought to have invested my money with the bankers, and at my coming I should have received what was my own with interest. So take the talent from him, and give it to him who has the ten talents. For to everyone who has will more be given, and he will have abundance; but from him who has not, even what he has will be taken away. And cast the worthless servant into the outer darkness; there men will weep and gnash their teeth." As Jesus said these things He cried out: "He who has ears to hear, let him hear!"

وَتَاجَرَ بِهَا، فَرَبِحَ خَمْسَ وَرَنَاتٍ أُخَرَ. وَهَكَذَا الَّذِي  
أَخَذَ الْوَرْنَتَيْنِ، رِبِحَ أَيْضًا وَرْنَتَيْنِ أُخْرَيْنِ. وَأَمَّا الَّذِي  
أَخَذَ الْوَرْنَةَ فَمَضَى وَحَفَرَ فِي الْأَرْضِ وَأَخْفَى فِضَّةَ  
سَيِّدِهِ. وَبَعْدَ زَمَانٍ طَوِيلٍ أَتَى سَيِّدُ أَوْلِيكَ الْعَبِيدِ  
وَحَاسَبَهُمْ. فَجَاءَ الَّذِي أَخَذَ الْخَمْسَ وَرَنَاتٍ وَقَدَّمَ  
خَمْسَ وَرَنَاتٍ أُخَرَ قَائِلًا: يَا سَيِّدُ، خَمْسَ وَرَنَاتٍ  
سَلَّمْتَنِي. هُوَذَا خَمْسُ وَرَنَاتٍ أُخَرَ رِبِحْتُهَا فَوْقَهَا.  
فَقَالَ لَهُ سَيِّدُهُ: نِعِمَّا أَيُّهَا الْعَبْدُ الصَّالِحُ وَالْأَمِينُ!  
كُنْتَ أَمِينًا فِي الْقَلِيلِ فَأَقِيمَكَ عَلَى الْكَثِيرِ. أَدْخُلْ  
إِلَى فَرِحِ سَيِّدِكَ. ثُمَّ جَاءَ الَّذِي أَخَذَ الْوَرْنَتَيْنِ وَقَالَ: يَا  
سَيِّدُ، وَرْنَتَيْنِ سَلَّمْتَنِي. هُوَذَا وَرْنَتَانِ أُخْرَيَانِ رِبِحْتُهُمَا  
فَوْقَهُمَا. قَالَ لَهُ سَيِّدُهُ: نِعِمَّا أَيُّهَا الْعَبْدُ الصَّالِحُ  
الْأَمِينُ! كُنْتَ أَمِينًا فِي الْقَلِيلِ فَأَقِيمَكَ عَلَى الْكَثِيرِ.  
أَدْخُلْ إِلَى فَرِحِ سَيِّدِكَ. ثُمَّ جَاءَ أَيْضًا الَّذِي أَخَذَ  
الْوَرْنَةَ الْوَاحِدَةَ وَقَالَ: يَا سَيِّدُ، عَرَفْتُ أَنَّكَ إِنْسَانٌ  
قَاسٍ، تَحْصُدُ حَيْثُ لَمْ تَزْرَعْ، وَتَجْمَعُ مِنْ حَيْثُ لَمْ  
تَبْذُرْ. فَخِفْتُ وَمَضَيْتُ وَأَخْفَيْتُ وَرْنَتَكَ فِي الْأَرْضِ.  
هُوَذَا الَّذِي لَكَ. فَأَجَابَ سَيِّدُهُ وَقَالَ لَهُ: أَيُّهَا الْعَبْدُ  
الشَّرِيرُ وَالْكَسْلَانُ، عَرَفْتُ أَنِّي أَحْصُدُ حَيْثُ لَمْ  
أَزْرَعْ، وَأَجْمَعُ مِنْ حَيْثُ لَمْ أَبْذُرْ، فَكَانَ يَنْبَغِي أَنْ  
تَضَعَ فِضَّتِي عِنْدَ الصَّيَّارِفَةِ، فَعِنْدَ مَجِيئِي كُنْتُ أَخْذُ  
الَّذِي لِي مَعَ رَبًّا. فَخَذُوا مِنْهُ الْوَرْنَةَ وَأَعْطَوْهَا لِلَّذِي  
لَهُ الْعَشْرُ وَرَنَاتٍ. لِأَنَّ كُلَّ مَنْ لَهُ يُعْطَى فَيَزِدَادُ،  
وَمَنْ لَيْسَ لَهُ فَالَّذِي عِنْدَهُ يُؤْخَذُ مِنْهُ. وَالْعَبْدُ الْبَطَالُ  
اطْرَحُوهُ إِلَى الظُّلْمَةِ الْخَارِجِيَّةِ، هُنَاكَ يَكُونُ الْبُكَاءُ  
وَصَرِيرُ الْأَسْنَانِ. وَلَمَّا قَالَ هَذَا نَادَى مَنْ لَهُ أَنْذَانِ  
لِلسَّمْعِ فَلْيَسْمَعْ.

• The Divine Liturgy of St. John Chrysostom continues as usual.

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; of <i>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 Hieromartyr Blaise, bishop of Sebastia, and his companions</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 أُمِّكَ الْكَلِيَّةِ الطَّهَارَةِ وَالْبَرِيَّةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي؛ وَبِطِلْبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَّمَةِ الْعَامِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسِيْنَ الْمُشْرَفِيْنَ الرَّسُلِ الْجَدِيرِيْنَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِيْنَ يُوْحَنَّا الذَّهَبِيِّ الْفَمِ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِيسِيْنَ الْمَجِيدِيْنَ الشُّهَدَاءِ الْمُتَأَلِّقِيْنَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِيْنَ بِاللَّهِ؛ وَالْقَدِيسِ (تِه) (فُلَانِ، فُلَانَةِ) شَفِيعِ (تِه) وَحَامِي (تِه) هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِيْنَ الصَّدِيقِيْنَ جَدِّي الْمَسِيحِ الْإِلَهِ، يُوَاكِمِ وَحَنَّةً؛ وَالشَّهِيدِ فِي الْكَهَنَةِ فَلَاسِيُوسَ السِّبِسْطِيَّ وَمَنْ مَعَهُ، الَّذِينَ نَقِيمُ تَذْكَارَهُمْ الْيَوْمَ، 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>الكاهن: بِصَلَوَاتِ آبَائِنَا الْقَدِيسِيْنَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهُنَا اِرْحَمْنَا 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>	

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

<u>DAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
5	Annie Adourian	9
5	Samaan Wakileh	59
6	Georgette Chaaya	8
6	Albert Aziz	55
6	Joseph Mazhar	21
6	Cecilia Elias	17
7	Petro Kardassopoulos	38
9	Ferris (Frank) Abboud	57
10	Edward Daher	56
10	Dorothy Margaret Saba	26
10	George Cotlon	69

- **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 11:** For the good health of Michael & Grace Ghneim and their children from George and Rose Ghneim.
- **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.

MEMORIAL

- **One-year memorial service** for Nabil Ibrahim offered by his wafa and his children. May his memory be eternal!  
**The coffee hour** is offered today in loving memory of Nabil Ibrahim by his family.

CONGRATULATIONS

- Holy Bread is offered for the good health of Salem and Maise Besharat on the occasion of **churching** their new baby son **William Jack Besharat**. May God Bless them!

## Retreat at Holy Transfiguration Orthodox Church in London, ON.

- Our sister Church Holy Transfiguration Orthodox Church is hosting a retreat on **March 1st and 2nd, 2024** in London, ON. We are blessed to welcome **Mother Gabriella** from Holy Dormition of the Mother of God Orthodox Monastery in Rives Junction, MI as our retreat speaker. She will be speaking on the topic of *Seeking the path of moderation in a polarized world*.

Information about the retreat, along with a link to register and a downloadable poster and schedule, is available on the Holy Transfiguration Church website: <https://www.holytransfiguration.ca/annual-retreat/>

We encourage the parishioners of St. George to participate in this retreat and to register online by **Monday, February 26**: <https://forms.gle/pfHDTyZTqwGeVxBA6>

## 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 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

## **The One Gospel**

*By Metropolitan Saba (Isper)*

The origin of the word *enjeel* [“gospel,” in Arabic] is the Greek word *evangelion*, originally meaning “good news.” This word was associated with the messenger who bears the news of victory. It was customary for him to return immediately after the victory, in order to proclaim it to the people, and he would then prepare the ceremony of welcoming the returning king and army with laurel wreaths. The early Christians applied this word to the bearers of the “Good News” of the Lord Jesus Christ, as the happiest news for humanity—according to the saying of the angels to the shepherds, “Behold, I bring you good tidings of great joy, which shall be to all people ... For unto you is born ... a Savior, which is Christ the Lord” (Luke 2:10–11). Hence the books that speak of this “good news” bear this name. Their authors were also known as evangelists, and this became a Christian term, widespread in all languages.

The good news of Christ is one. Therefore, the gospel is one—the gospel of Jesus Christ, which is not limited to His teaching and miracles, but is connected to His very person and what He has achieved for the salvation of mankind.

This joyful gospel arrived in four forms. It was written by four of Jesus’ disciples, two of them (Matthew and John) from the Twelve, and two (Mark and Luke) from their disciples. In short, we speak of the Gospel of Matthew, Mark, Luke, or John, and by that we mean the proclamation of Christ as narrated by one of these four evangelists. There is only one gospel, not several, in Christianity. In order to avoid confusion and misunderstanding, many years ago the new, scientifically scrutinized editions began to use the phrase “the gospel as narrated by so-and-so,” or “according to so-and-so.”

Because the gospel is the proclamation of Christ—to whom be the glory—the four evangelists did not write detailed biography of Christ, but His gospel. Mark thus begins “the beginning of the gospel of Jesus Christ” (Mark 1:1), while Matthew starts with a genealogy that begins with Abraham and ends with Joseph, and then moves on to the birth of Jesus.

Many began, according to Luke the Evangelist, to write the teaching of Jesus Christ, after His resurrection and ascension to heaven (see Luke 1:1–2). In the world of literature, a book is usually attributed to the name of an important figure, in order to be spread and circulated. But the Church, with the Holy Spirit present in her, and based on precise criteria (which this article does not have room to address), distinguishes between authentic writings and those that are false or degenerate. It kept the four versions, known to Christians from ancient times until today, but rejected the rest.

The image of Christ, living and risen from the dead, played the most important role in the compilation of His words, sermons, miracles, and acts during His earthly life, before His crucifixion and death. After Pentecost, the disciples set out to preach the Risen Christ. Three key elements contributed to the compilation of the first versions of His good news.

The first element was preaching, part of which was addressed to the Jews, referring to Jesus “whom you crucified but God raised up, ... and we are witnesses of these things” (Acts 4:10; 5:32). The one account addressed to the Gentiles was centered on the person of Christ the Savior, who came to us, died, and was resurrected. The second element is the Liturgy, which they began to hold at the Lord’s request, “Do this in remembrance of Me,” and which was an occasion to remember and honor what Christ did and said, even up to the words of the Last Supper. The third element was catechism, for which they were obliged to preach the new faith and thus to explain and recall all of the Lord’s teaching and works that they saw and bore witness to.

All these things were done because “we proclaim to you what we have seen and heard, so that you too may have communion with us” (1 John 1:3). Those who wrote were present witnesses, because “life has been manifested and we have seen it, and now we bear witness to it and proclaim eternal life to you” (1 John 1:2). In the words of the Apostle Peter, “We heard this voice coming from heaven, as we were with Him on the holy mountain” (2 Pet. 1:18). This writing was inspired by God, not by human motives, “for no prophecy whatsoever came by the will of man, but the Holy Spirit led some people to speak words from God” (2 Pet. 1:20).

Each of the four evangelists wrote the gospel of Christ, for the purpose of proclaiming Christ. This was done by divine inspiration, to reveal the image of Christ and His saving work and teaching more clearly, in greater detail and depth—as

when photographs are taken of someone from several angles. Hence is the difference of each book from the others, and although the four books contain a variety of events, they are one, and although they contain many sayings, they are similar. Each of them presented the gospel of Christ in the best way for the hearers to understand, by the inspiration of God, so that it could reach them in its truth.

The evangelist Matthew, for example, who preached in Syria and addressed his book to the Jews, linked the events of Jesus' life to the prophecies of the Old Testament prophets and quoted verses from their books, to show them that He was the promised Messiah. Mark, who preached to the pagans in Rome, did not mention these prophets, but translated every Hebrew word he had to use into Latin so that his readers could know its meaning. In His book, Matthew places Jesus' teaching in an order that shows that Christ is the new Moses, who gives the perfect Law (on the mount), which abolishes the old incomplete law, focusing more on this fulfillment than on His teachings themselves (to Him be the glory). Mark, on the other hand, wrote more about Jesus' deeds than about His teachings, because he addressed the power-loving Romans in order to show them the image of Christ as the most powerful God and to communicate that what Christ did was impossible for the gods they knew.

The ecclesiastical tradition chose a symbol specific to each gospel, taken from the images of the four creatures, which appear in the vision of the prophet Ezekiel. This is because the Church has found a relationship between each symbol and the content of each book. The symbol of Matthew the Evangelist is the likeness of a man, since he spoke so much of Christ as the Son of Man. Mark, who highlighted the power of Christ, was symbolized by the lion, while Luke, because of the many merciful teachings and deeds of Christ, was truly called the Gospel of Mercy, symbolized by the bull, which was offered as a sacrifice of mercy. John, who soared in the heavens of the divinity and incarnation of Christ, is symbolized by the eagle.

The first three books contain many identical events and sayings, so they are called the Synoptic Books, because biblical scholars have placed these events and sayings in parallel columns, in order to compare them. John, who wrote the divine gospel at the end of his days and died a hundred years old, saw no need to repeat what his predecessors had written. His book was distinguished in style and presentation and was called the spiritual gospel, although it highlighted the theology of the Incarnation as no one else had.

The four books richly show the dimensions of Christ's person and gospel, as no single book could have. Therefore, from the outset, the Church refused to merge these four books into one comprehensive book. The theology revealed by each of the four evangelists in his book cannot survive if they are combined into one book.

You can meditate and be enriched by the person, role, teaching, and saving work of Christ, with immeasurable riches, based on these books you have, which thousands of millions of people have based their lives on before you. "Jesus is the same yesterday, today, and forever" (Heb. 13:8).

## الإنجيل الواحد المتروبوليت سابا (اسبر)

اشتُقت لفظة "الإنجيل" باللغة العربيّة من مثلتها اليونانيّة "إيفانجيليون"، وتعني في الأصل "النبأ السعيد". كانت هذه اللفظة تُطلق على الرسول الحامل بشارة الانتصار. وكانت العادة تقضي بعودته فور تحقيق الانتصار، لكي يبشّر الشعب به، فيهيء، بدوره، مراسيم استقبال الملك والجيش العائدين، بأكاليل الغار. لقد أطلق المسيحيّون الأوائل هذه اللفظة على حاملي بشارة الربّ يسوع المسيح، باعتبارها البشريّ الأسعد للبشرية، حسب قول الملائكة للرعاة: "ها أنا أبشركم بفرح عظيم... وُلد لكم مخلصٌ وهو المسيح الربّ" (لوقا ١٠/٢-١١). ومن ثمّ حملت الكتب، التي تتكلّم عن هذه "البشريّ السعيدة"، هذا الاسم. كما عُرف كاتبوها بالإنجيليين، وصارت تالياً، مصطلحاً مسيحياً، منتشرًا في كلّ اللغات.

بشريّ المسيح واحدة، وتالياً الإنجيل واحد، وهو بشارة يسوع المسيح، التي لا تقتصر على تعليمه وعجائبه، بل تلتحم بشخصه، وما حقّقه من أجل خلاص البشر.

وصلت هذه البشارة السعيدة في أشكال أربعة. فقد كتبها أربعة من تلاميذ المسيح؛ اثنان منهم من الاثني عشر (متّى ويوحنا)، واثنان من تلاميذهم (مرقس ولوقا). نقول، اختصاراً، إنجيل متّى أو مرقس أو لوقا أو يوحنا، ونعني بذلك بشارة المسيح كما رواها أحد هؤلاء الإنجيليين الأربعة. يوجد إنجيل واحد، إذن، لا عدّة أناجيل، في المسيحيّة. وتفادياً للتشويش واللبس، بدأت الطبعات الجديدة، المدقّقة علمياً، منذ سنوات عديدة، تستخدم عبارة "الإنجيل كما رواه فلان، أو بحسب فلان".

ولأنّ الإنجيل هو بشارة المسيح، له المجد، لم يكتب الإنجيليون الأربعة سيرة حياة المسيح بالتفصيل، بل بشارته. هكذا يبدأ مرقس "بدء إنجيل يسوع المسيح" (مر ١/١)، بينما يبدأ متّى بسلسلة نسب تبدأ بإبراهيم وتنتهي بيوسف، ومن ثمّ ينتقل إلى ميلاد يسوع.

بدأ كثيرون، على قول لوقا الإنجيلي، بكتابة تعليم يسوع المسيح، من بعد قيامته وصعوده إلى السماء. وقد درجت، في عالم الأدب، عادةً نسب الكتاب إلى اسم شخصيّة مهمّة، بغية رواجه وانتشاره. ولكن الكنيسة، بالروح القدس الحاضر فيها، واستناداً إلى معايير دقيقة، لا تتسع هذه المقالة للتطرّق إليها، ميّزت بين الكتابات الأصيلة وتلك المزيفة أو المنحولة. فأبقت على النسخ الأربع، المعروفة لدى المسيحيّين منذ القدم وحتى اليوم، ونبذت البقيّة.

لعبت صورة المسيح، الحيّ والقائم من بين الأموات، الدور الأهمّ في تجميع أقواله وعظاته وعجائبه، وما قام به في أثناء حياته الأرضيّة، قبل صلبه وموته. فقد انطلق التلاميذ، بعد العنصرة، إلى التبشير بالمسيح القائم من بين الأموات. وساهمت ثلاثة عناصر أساسيّة في تجميع الصيغ الأولى لبشارته.

كان العنصر الأوّل هو الوعظ، ومنه الموجّه إلى اليهود، مستنداً إلى يسوع، "الذي صلبتموه ولكن الله أقامه ونحن شهود على ذلك". أمّا ذلك الموجّه إلى الوثنيين، فكان يتمحور حول شخص المسيح المخلّص، الذي جاء إلينا، ومات وقام. والعنصر الثاني هو الليتورجيا (القدّاس الإلهي)، التي بدأوا يقيمونها، بناء على طلب الربّ "اصنعوا هذا لذكري"، وكانت مناسبةً لتذكّر وتكريم ما فعله المسيح وقاله، وصولاً إلى كلمات العشاء الأخير. أمّا الثالث فكان التعليم المسيحي، الذي اضطرّهم إليه انطلاقهم إلى التبشير بالإيمان الجديد، وتالياً شرح واستذكار كلّ ما رأوه وشهدوا عليه، من تعليم الربّ وأعماله.

هذا، كلّه، تمّ لأنّ "الذي رأيناه وسمعناه نبشركم به لتكونوا أنتم أيضاً شركاءنا" (١ يو ١/٣). فالذين كتبوا كانوا شهوداً حاضرين لأنّ "الحياة قد تجلّت فرأيناها، والآن نشهد لها، ونبشركم بالحياة الأبديّة" (١ يو ١/٢). وعلى حدّ قول الرسول بطرس "سمعنا نحن هذا الصوت آتياً من السماء، إذ كنّا معه على الجبل المقدّس" (٢ بط ١/١٨). فالكتابة تمّت بوحى الله، لا بدافع بشريّ لأنّ ما من نبوءة، على الإطلاق، جاءت بإرادة إنسان، ولكن الروح القدس دفع بعض الناس إلى أن يتكلّموا بكلام من عند الله" (٢ بط ١/٢٠).

كتب كلّ من الإنجيليين الأربعة بشارة المسيح، انطلاقاً من الهدف الذي دعت به إليه البشارة بالمسيح. هذا تمّ بوحى إلهي، حتّى تظهر صورة المسيح، وكذلك عمله وتعليمه الخلاصيّين، ببيان أكثر وضوحاً وبتفصيل وعمق أكبر. مثلهم في ذلك مثل من يأخذ صورة فوتوغرافيّة لشخص ما من عدّة زوايا. من هنا جاء تمايز كلّ كتاب عن الآخر، وإن احتوت الكتب الأربعة أحداثاً كثيرة، لكنها واحدة، وأقوالاً كثيرة، لكنها متشابهة. قدّم كلّ منهم بشارة المسيح بالطريقة الفضلى، التي كان المبشّرون يفهمونها، وذلك بإلهام الله، حتّى تصل إليهم على حقيقتها.

الإنجيلي متى، على سبيل المثال، الذي بشّر في سوريا الطبيعيّة، ووجّه كتابه إلى اليهود، ربط أحداث حياة المسيح بنبوءات أنبياء العهد القديم، واستشهد بآيات من كتبهم، لبيّن لهم أنّه المسيح الموعود المنتظر. أمّا مرقس، الذي بشّر الوثنيين في روما، فما ذكر هؤلاء الأنبياء، بل ترجم كلّ كلمة عبريّة اضطرّ، إلى استخدامها، إلى اللاتينيّة، لكي يعرف قراءه معناها. وضع متى تعليم المسيح وفق ترتيب يبيّن أنّ المسيح هو موسى الجديد، الذي يعطي الشريعة الكاملة (على الجبل) التي تُبطل الشريعة القديمة الناقصة، كما أكثر من تعاليمه، له المجد، في كتابه.



أمّا مرقس فكتب عن أعمال المسيح أكثر ممّا أورد عن تعاليمه، لأنّه يخاطب الرومان المولعين بالقوة، لكي يُظهر لهم وجه المسيح، الإله الأقوى، ويقول إن ما عمله المسيح عجزت عنه الآلهة التي يعرفونها.

اختار التقليد الكنسي رمزاً خاصاً بكل إنجيلي، مأخوذاً من صور الكائنات الأربعة، التي وردت في رؤيا النبي حزقيال. ذلك بسبب ما وجدته الكنيسة من علاقة بينها وبين مضمون كل كتاب. فرمز متى الإنجيلي هو شبه الإنسان، لكونه تكلم كثيراً عن المسيح ابن الإنسان. أمّا مرقس، الذي أبرز قوّة المسيح، فرمزه الأسد، بينما لوقا، لكثرة ما أبرز من تعاليم وأمثال المسيح الرحيمة، حتى دعي بحق إنجيل الرحمة، فرمزه الثور الذي كان يقدم ذبيحة رحمة. أمّا يوحنا، الذي خلق في سماء لاهوت المسيح وتجسده، فرُمز له بالنسر.

تضمّ الكتب الثلاثة الأولى الكثير من الأحداث والأقوال المتطابقة، لذلك تدعى بالكتب الإزائية، كون علماء الكتاب المقدّس وضعوا هذه الأحداث والأقوال في أعمدة متوازية، بغية مقارنتها. أمّا يوحنا الذي كتب البشارة الإلهية في أواخر أيامه، ومات شيخاً قارب المئة سنة، فلم يجد حاجة لتكرار ما كتبه السابقون. وجاء كتابه متميّزاً في الأسلوب وطريقة العرض، فدُعي بالإنجيل الروحاني، مع أنّه أبرز لاهوت التجسّد كما لم يتكلم غيره عنه.

تُظهر الكتب الأربعة أبعاد شخص المسيح وبشارته بغنيّ، ما كان لكتاب واحد أن يُظهره. لذلك رفضت الكنيسة، منذ البدء، دمج هذه الكتب الأربعة في كتاب واحد شامل. فاللاهوت الذي يكشفه كلٌّ من الإنجيليين الأربعة في كتابه، لا يمكن أن يبقى إيّاه، في حال دُمجت سوياً في كتاب واحد.

لك أن تتأمّل وتغتني بشخص المسيح ودوره وتعليمه وفعله الخلاصي، بغني لا حدّ له، استناداً لما لديك، ولما عاش عليه ألوف الملايين من البشر قبلك. "فيسوع هو هو بالأمس واليوم وإلى الأبد" (عب ١٣/٨).

# 2024 PARISH LIFE CONFERENCE

JULY 4-7, 2024

## MAIN EVENTS

### BOAT CRUISE

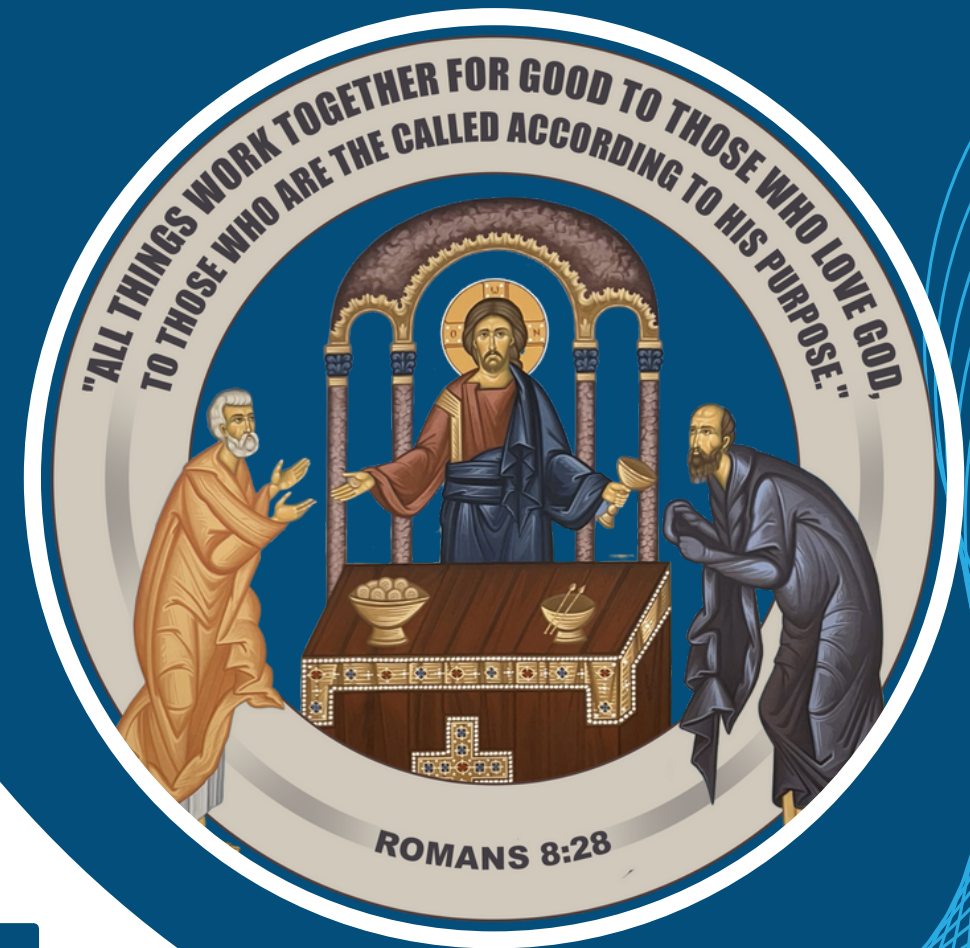
*Enjoy an evening sail on the waters of the  
St. Lawrence River!*

### BANQUET

*Reserve your ticket for a great dinner  
& fun time on Saturday evening.*

### AWARDS BRUNCH

*Be sure to book your spot to help celebrate  
the accomplishments of our children & youth!*



## DEADLINES

HOTEL RESERVATION DEADLINE  
JUNE 4, 2024

VENDOR DEADLINE  
MAY 1, 2024

SOUVENIR JOURNAL DEADLINE  
MAY 15, 2024

SPONSORSHIP DEADLINE  
MAY 15, 2024

EARLY BIRD REGISTRATION DEADLINE  
JUNE 4, 2024

ONLINE REGISTRATION DEACTIVATION  
JUNE 25, 2024

CREATIVE FESTIVALS DEADLINE  
APRIL 1, 2024

ORATORICAL FESTIVAL REGISTRATION DEADLINE  
JUNE 15, 2024

BIBLE BOWL REGISTRATION DEADLINE  
JUNE 15, 2024

**HÔTEL OMNI**  
mont-royal | montréal  
1050 SHERBROOKE STREET WEST,  
MONTREAL QUEBEC H3A-2R6  
PHONE: (514) 284-1110

OTTAWA.P.L.C.O.R.G

# Orthodox Retreat

Seeking the path of moderation  
in a polarized world

- Family-friendly program
- Food drive collection

SPEAKER

**Mother Gabriella**  
Abbess of  
Holy Dormition  
Monastery, Rives  
Junction, MI

Mar  
1-2  
2024

	Adults	Students & Teens	Children (12 and under)
Friday, March 1 <sup>st</sup>	\$ 15	\$ 10	Free
Saturday, March 2 <sup>nd</sup>	\$ 25	\$ 15	Free
Total	\$ 40	\$ 25	Free
Weekend rate for families with teen-aged children: <b>\$ 100</b>			
No one will be denied entry if they can't afford to register			



**Register online**  
**by Feb. 25**

ANCIENT FAITH  
**TODAY**

# The Orthodox Deaconess: Examining the Call for Restoration

1/30 — 9 PM ET / 8 PM CT

L I V E





# 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

---

**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**