

DIVINE LITURGY VARIABLES ON SUNDAY, FEBRUARY 25, 2024

TONE 5 / EOTHINON 5

SUNDAY OF THE PHARISEE AND PUBLICAN

TARASIOS THE CONFESSOR, ARCHBISHOP OF CONSTANTINOPLE;
HIEROMARTYR MARKELLOS, BISHOP OF APAMEA IN SYRIA

- 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:

RESURRECTIONAL APOLYTIKION IN TONE FIVE

أبوليتيكيون القيامة باللحن الخامس

Let us believers praise and worship the Word; coeternal with the Father and the Spirit, born of the Virgin for our salvation. For, He took pleasure in ascending the Cross in the flesh to suffer death; and to raise the dead by His glorious Resurrection.

لِنُسَبِّحْ نَحْنُ الْمُؤْمِنِينَ وَنَسْجُدُ لِلْكَلِمَةِ، الْمُسَاوِي لِلآبِ
وَالرُّوحِ فِي الْأَزَلِيَّةِ وَعَدَمِ الْإِبْتِدَاءِ، الْمَوْلُودِ مِنَ
الْعَذْرَاءِ لِخَلَاصِنَا، لِأَنَّهُ سُرَّ بِالْجَسَدِ أَنْ يَغْلُو عَلَى
الصَّالِبِ، وَيَحْتَمِلَ الْمَوْتَ، وَيُنْهَضَ الْمَوْتَى بِقِيَامَتِهِ
الْمَجِيدَةِ.

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

KONTAKION FOR THE PHARISEE AND PUBLICAN IN TONE FOUR (*On this day Thou hast appeared*)

قِنْدَاقٌ لِلْفَرِيسِيِّ وَالْعَشَّارِ بِاللْحَنِ الرَّابِعِ

Let us flee the Pharisee's * conceited vaunting;
* let us learn the Publican's * humility, and cry
with groans * unto the Savior: Thou Who alone
* art swiftly reconciled, be gracious unto us.

مِنْ شُمُوحِ الْفَرِيسِيِّ لِنَهْرُبَنَّ، وَمِنْ تَوَاضُعِ الْعَشَّارِ
لِنَتَعَلَّمْ، هَاتِفِينَ بِزَفَرَاتٍ إِلَى الْمُخْلِصِ: إِرْحَمْنَا يَا
مُصَالِحًا حَسَنًا وَحَذَّكَ.

THE EPISTLE (For the Sunday of the Pharisee and Publican)

الرسالة (لأحد الفريسي والعشَّار)

*Thou, O Lord, shalt preserve us and keep us
from this generation.*

*Save me, O Lord, for the godly man hath
disappeared.*

The Reading from the Second Epistle of St. Paul to St. Timothy. (3:10-15)

My son Timothy, you have followed my teaching, conduct, purpose, faith, longsuffering, love, patience, persecutions, sufferings, what things befell me at Antioch, at Iconium, and at Lystra. What persecutions I endured! And out of them all the Lord delivered me. Indeed all who would live a godly life in Christ Jesus will be persecuted. But people who are wicked and

أَنْتَ يَا رَبُّ تَحْفَظُنَا وَتَسْتُرُنَا مِنْ هَذَا الْجِيلِ،
خَلِّصْنِي، يَا رَبُّ، فَإِنَّ الْبَارَّ قَدْ فَنِيَ.
فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولُسَ الرَّسُولِ الثَّانِيَةِ
إِلَى تِيموثَاوَسَ.

يَا وَلَدِي تِيموثَاوَسَ، إِنَّكَ قَدْ اسْتَقْرَيْتَ تَعْلِيمِي،
وَسِيرَتِي، وَقَصْدِي، وَإِيمَانِي، وَأَنَاتِي، وَمَحَبَّتِي،
وَصَبْرِي، وَاضْطِهَادَاتِي، وَالْأَمِي، وَمَا أَصَابَنِي فِي
إِنطَاكِيَّةِ وَأيقُونِيَّةِ وَلِسْتَرَةَ، وَأَيَّةِ اضْطِهَادَاتٍ احْتَمَلْتُ،
وَقَدْ أَنْقَذَنِي الرَّبُّ مِنْ جَمِيعِهَا. وَجَمِيعُ الَّذِينَ يُرِيدُونَ

<p>deceivers will proceed from worse to worse, deceiving and being deceived. But as for you, continue in the things which you have learned and have been assured of, knowing from whom you have learned them, and how from infancy you have known the sacred temple writings which are able to make you wise for salvation through faith in Christ Jesus.</p>	<p>أَنْ يَعْيشُوا بِالتَّقْوَى فِي الْمَسِيحِ يَسُوعَ يُضْطَهَدُونَ. أَمَّا الْأَشْرَارُ وَالْمُغْوُونَ مِنَ النَّاسِ، فَيَزْدَادُونَ شَرًّا، مُضِلِّينَ وَمُضَلَّلِينَ. فَاسْتَمِرِّي أَنْتِ عَلَى مَا تَعَلَّمْتَهُ وَأَيَقَنْتِ بِهِ، عَالِمًا مِمَّنْ تَعَلَّمْتِ، وَأَنَّكَ مُنْذُ الطُّفُولِيَّةِ تَعْرِفُ الْكُتُبَ الْمُقَدَّسَةَ الْقَادِرَةَ أَنْ تُصَيِّرَكَ حَكِيمًا لِلْخَلَاصِ بِالْإِيمَانِ بِالْمَسِيحِ يَسُوعَ.</p>
<p style="text-align: center;">THE GOSPEL (For the Sunday of the Pharisee and Publican)</p>	<p style="text-align: center;">الإنجيل (لأحد الفريسي والعشار)</p>
<p>The reading from the Holy Gospel according to St. Luke. (18:10-14) The Lord spoke this parable: “Two men went up into the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood and prayed thus with himself, ‘God, I thank Thee that I am not like other men, extortionists, unjust, adulterers, or even like this tax collector. I fast twice a week; I give tithes of all that I get.’ But the tax collector, standing far off, would not even lift up his eyes to Heaven, but beat his breast, saying, ‘God, be merciful to me a sinner!’ I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself will be humbled, but he who humbles himself will be exalted.”</p>	<p>فَصَلُّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ لُوقَا الْإِنْجِيلِيِّ الْبَشِيرِ، التَّلْمِيزِ الطَّاهِرِ. قَالَ الرَّبُّ هَذَا الْمَثَلُ: إِنْسَانَانِ صَعِدَا إِلَى الْهَيْكَلِ لِيُصَلِّيَا، أَحَدُهُمَا فَرِيسِيٌّ وَالْآخَرُ عَشَّارٌ. فَكَانَ الْفَرِيسِيُّ وَاقْفًا يُصَلِّي فِي نَفْسِهِ هَكَذَا، "اللَّهُمَّ إِنِّي أَشْكُرُكَ لِأَنِّي لَسْتُ كَسَائِرِ النَّاسِ الْخَطْفَةِ، الظَّالِمِينَ، الْفَاسِقِينَ، وَلَا مِثْلَ هَذَا الْعَشَّارِ. فَإِنِّي أَصُومُ فِي الْأَسْبُوعِ مَرَّتَيْنِ، وَأَعَشِّرُ كُلَّ مَا هُوَ لِي." أَمَّا الْعَشَّارُ فَوَقَفَ عَن بُعْدٍ، وَلَمْ يُرِدْ أَنْ يَرْفَعَ عَيْنَيْهِ إِلَى السَّمَاءِ، بَلْ كَانَ يَقْرَعُ صَدْرَهُ قَائِلًا، "اللَّهُمَّ ارْحَمْنِي أَنَا الْخَاطِيءَ." أَقُولُ لَكُمْ، إِنَّ هَذَا نَزَلَ إِلَى بَيْتِهِ مُبْرَرًا دُونَ ذَلِكَ. لِأَنَّ كُلَّ مَنْ رَفَعَ نَفْسَهُ اتَّضَعَ، وَمَنْ وَضَعَ نَفْسَهُ ارْتَفَعَ.</p>
<p>• <i>The Divine Liturgy of St. John Chrysostom continues as usual.</i></p>	
<p style="text-align: center;">THE DISMISSAL</p>	<p style="text-align: center;">الختم</p>
<p>Priest: May He Who rose from the dead, Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother; by the might of the Precious and Life-giving Cross; by the protection of the honorable Bodiless Powers of Heaven; at the supplication of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-laudable apostles; of our father among the</p>	<p>الكاهن: أَيُّهَا الْمَسِيحُ الْهُنَا الْحَقِيقِيُّ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمَّكَ الْكَلْبِيَّةِ الطَّهَارَةِ وَالْبَرِيَّةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي؛ وَبِطُلُبَاتِ الْقُوَاتِ السَّمَاوِيَّةِ الْمُكْرَّمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسِينَ الْمُشْرِفِينَ الرَّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ؛</p>

<p>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>وَأَبِينَا الْجَلِيلِ فِي الْقَدِّيسِينَ يُوحَنَّا الذَّهَبِيِّ الْفَمِ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِّيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ؛ وَالْقَدِّيسِ (ة) (فُلَانِ، فُلَانَةَ) شَفِيعِ (ة) وَحَامِي (ة) هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِّيسِينَ الصِّدِّيقِينَ جَدِّي الْمَسِيحِ الْإِلَهِيِّ، يُوَاكِمِ وَحَنَّةً؛ وَجَمِيعِ قَدِّيسِيكَ، اِرْحَمْنَا وَخَلِّصْنَا بِمَا أَنَّكَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.</p>
<p>Priest: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.</p>	<p>الكَاهِنُ: بِصَلَوَاتِ آبَائِنَا الْقَدِّيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهُنَا اِرْحَمْنَا وَخَلِّصْنَا.</p>
<p>Choir: 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>
19	Louise David	58
20	Assad Habib	60
20	Wilfred Aboussafy	31
20	Fawzi Kaileh	23
20	Nagib Abboud	12
21	Nicole Haber	11
21	Jalil Baliseh	37
21	Bulos Qaqish	36
22	Simon Younes	31
22	Mozine Ghantouce-Moubayed	27
22	Laurice Abdul-Nour	26
23	Katie Hinn	7
23	Albert Haddad	10
23	Lenia Chamandy	52
23	John Durzi	52
23	Kamal Al-Far	29
23	Ely Georges Hambly	66
24	Violette Abdallah	16
25	Effie Aziz	23

- **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

- **9 Days memorial service** for **Khalil Fares Alashi** offered by **his son Louay Alashi and family**. May his memory be eternal!
The coffee hour is offered today in loving memory of **Khalil Fares Aleshi** by his family.
- **40 Days memorial service** for **Salim Alfares** offered by his Children **Shadi , Samer Alfares and their families**. May his memory be eternal!
The coffee hour is offered today in loving memory of **Salim Alfares** by his family.

ETERNAL LIGHTS

- **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.

PRISON MINISTRY

- On Saturday, March 30, 2024 a small group from St. George will be going to Toronto South Detention Centre to hand out Easter packages to the over 1,550 inmates. This will be our 19th annual visit to this maximum-security prison. Those who are interested in participating in this blessed ministry, please contact Diane Younes at 416-464-5908. Financial donations would be greatly appreciated.

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.**

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 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 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)

A New Pharisaism

By Metropolitan Saba (Isper)

There is a negative trend in the Church these days, with certain people criticizing everything. They adhere in an extreme way to what they believe is authentic, while attacking all that they consider innovative, calling it heresy that destroys the Faith and the Church of Christ. The adherents of this trend tend to be aggressive in their attacks and fundamentalist in their opinions, denouncing as heretics all those who disagree with their opinions, views, and citations.

They employ the interpretation of Scriptures as they see fit, for their purposes. They adhere to the letter and not to the spirit of the text, neglecting what St. Paul said: “For the letter kills, but the spirit gives life” (2 Cor 3:6).

The Church was not born yesterday; her earthly age is 21 centuries. She has experienced all kinds of systems, situations, cultures, and heresies. The Church, through the power of the Holy Spirit, has always expressed her faith and steadfastly witnessed to it—even unto martyrdom—through different circumstances and pressures, wars and persecutions, peace and freedom, on top of intellectual, cultural, and religious or atheistic trends. According to the word of the Lord, “The gates of Hades shall not prevail against it” (Matt 16:18).

The followers of this new trend forget all the good and the benefits that the Church provides. They fail to see God’s acts in history and blind themselves from seeing how history works. Therefore, their responses come as brutal, hostile attacks, lacking the love that marks disciples of Christ.

They remain on the surface and do not dive into the essence of things, failing to differentiate between the essential and the superficial. They do not assign any importance to the changing course of history or the turning points of science and the challenges these pose. In their rigid view, humans are subject to requirements of the Faith according to their historical formulations, without regard to human capabilities and advances across generations.

They claim, for example, that churches should be built of stone. They argue that the life of the brick does not exceed one hundred years, which necessitates the demolition of the church building after the expiration of the brick's effectiveness. They ignore the number of stone churches that were destroyed by the passage of time and by wars and earthquakes. They also forget churches that were turned into places of worship for other religions, or even into animal pens, due to their desecration and the disappearance of Christians from these places, as in northern and southern Syria.

These people are armed with the malleable phrase "according to the holy fathers" to support their opinion. If you ask most of them about their references, they cannot provide an answer. The phrase "holy fathers" has become a term used to defend and justify their positions, but often without knowledge or understanding. This happens with some Christian groups that cling to the letter of the Scripture while disregarding the living word of God that comes through the perpetual presence of the Holy Spirit in the Church of Christ.

According to these people, the Church must remain captive to expressions, systems, and traditions (and I do not mean "Holy Tradition") formulated by the Spirit for a specific era, in order for the Church to express its faith among different languages and cultures. According to them, if the Church expresses something in some way at some time, then this expression must prevail at all times. The Holy Spirit, therefore, must stop working, according to these people, lest He invents something new, necessary, and beneficial for the salvation of man. Do you think that a person is saved through molds and forms, or through the Holy Spirit alive and effective in him?

In addition, you sense in them a fear for the upright faith, bordering on terror—to the point that it almost becomes a pathological obsession, seeing in everything a conspiracy against the Orthodox Church and the truth that it faithfully preserves. They believe that they are the only ones to preserve the truth, so they resort to strict adherence to the forms and calendars that the Church knew in the past, which were a successful expression of the upright faith in the cultures of that time. Writing the names of saints on icons in the local language becomes a heresy,

because the ancient Greek letters, in their view, alone are appropriate to the Orthodox art of the icon! They circulate a saying of Saint Nektarios, "Poor thing, Orthodoxy," claiming themselves to be the defenders of Orthodoxy. Every effort in the Church, according to them, whether pastoral, institutional, or spiritual, is aimed at eliminating the faith and fragmenting the Church.

If these people poison the Church with a spirit of hatred, discord, blasphemy, and hostility toward every leader, guide, and spiritual father who does not say what they say, then they miss seeing themselves as a tool of Satan, who is targeting their Church. Truly, this is his murkiest trap. He abuses the naivete of some Church members to split it. They fall under the delusion that they are cleansing it.

Faithfulness is required of all believers. You may differ with your brethren regarding matters unrelated to doctrine. We prevent fracture with continual love, humility, and dialogue. However, to monopolize Christ, appoint yourself as His spokesman, and break from His true Church to establish what you want His Church to be means that you have sunk to a level of pride that makes you a tool in the hands of Satan.

Truly, this is the greatest sin.

فريسيّة جديدة

المتروبوليت سابا (اسبر)

ثُمَّ نَفْس تجده في الأجواء الكنسيّة، هنا وهناك هذه الأيام. ينقد أصحابه كلّ شيء، ويتصلّبون بما يعتقدونه أصيلاً، ويهاجمون كلّ ما هو جديد في نظرهم، معتبرين إياه بدعة، وحادثة تقوِّض الإيمان، وتهدم كنيسة المسيح. أصحاب هذا النَّفْس عنيفون في هجومهم، متصلّبون في مواقفهم، متّهمون من لا يوافقهم في آرائهم بالخروج عن الإيمان. يستسهلون الحكم بالهرطقة، على كلّ ما لا يتفق ونظرتهم. ومرجعهم، في كلّ ما ينادون به، نواتهم، وما يرونه هم الحقّ والأصالة.

يفسّرون الكتاب المقدّس بحسب هواهم، فيقفون عند الحرف ولا يصلون إلى الروح، متناسين كلمة الرسول بولس "لأنّ الحرف يُميت والروح يُحيي" (٢كو ٣: ٦).

ليست الكنيسة بنت البارحة، فعمرها الأرضي عشرون قرناً، وهي الآن في الواحد والعشرين. لها تاريخ طويل جداً وشائك جداً، اختبرت خلاله أنواعاً مختلفة من الأنظمة والأوضاع والثقافات والبدع والهرطقات، واستطاعت بقوة الروح القدس التعبير عن إيمانها، والبقاء أمينة له حتّى الاستشهاد، وذلك تحت مختلف الظروف والضغوط والضيّق؛ في أزمنة الحرب والسلام؛ في أيام الاضطهاد والحرية؛ أمام الثقافات والتيارات الفكرية المختلفة، إيمانية كانت أم ملحدة. فأبواب الجحيم لم تقوَ عليها، حسب وعد الربّ في إنجيل متى ١٦: ١٨.

يتناسى أصحاب هذا النَّفْس كلّ الحسنات والإيجابيات، التي تقوم بها الكنيسة. كذلك لا يرون أفعال الله الملموسة في التاريخ. إنهم يتعامون عن مسيرة التاريخ الدائمة، ليقفوا عند انتقاد حادّ هجومي وعدائي وخالٍ من المحبّة، التي تميّز تلاميذ المسيح، وبها فقط يُعرف تلاميذه.

يتوقفون عند الشكل، دون الدخول إلى مضمونه وما يعبر عنه. لا يميزون بين الجوهر ولباسه، الذي قد يرتدي شكلاً آخر في ثقافة أخرى. ولا يقيمون وزناً لمسيرة التاريخ المتبدّلة، ولا لانعطافات العلوم وما تطرحه من تحدّيات. الإنسان في نظرهم خاضع لمتطلّبات الإيمان، بحسب صياغات التاريخ، دونما اعتبار لإمكانيّات الإنسان، والتبدّل الذي يطرأ على الأجيال الجديدة.

يعتبرون، على سبيل المثال، أنّ الكنائس يجب أن تبنى من الحجر. وحجّتهم في أنّ للبيتون عمر لا يتجاوز مئة سنة في أفضل الأحوال، ما يحتمّ هدم المبنى الكنسي بعد انقضاء زمن فاعليّة البيتون. يتجاهلون كمّ الكنائس الحجرية التي تهدّمت بفعل الزمن والحروب والزلازل، كما ينسون تلك التي تحوّلت إلى أماكن عبادة لأديان أخرى، أو حتّى إلى زرائب للحيوانات بفعل تهدّمها، وزوال المسيحيّين من أماكن وجودها، كما هي الحال في سوريا الشماليّة والجنوبيّة.

يتسلّح هؤلاء بالأباء. وكلمة الآباء عندهم مطّاطة، وقد درج كثيرون، في الآونة الأخيرة، على استعمالها ليدعموا رأيهم. وإذا ما سألت معظمهم عن مستندهم، ومتى قيل، وأين يوجد، تراهم لا يجدون جواباً. باتت كلمة الآباء مصطلحاً للدفاع عن مواقفهم وتبريرها، ولكن، غالباً، دونما معرفة وتدقيق. هكذا هو الأمر مع بعض الفئات المسيحيّة، التي تتمسّك، حرفياً، بكلمة الله المكتوبة في الكتاب المقدّس، وتتناسى كلمة الله الحيّة بفعل حضور الروح القدس الدائم في كنيسة المسيح.

على الكنيسة بنظر هؤلاء أن تبقى أسيرة لتعابير، ونُظُم، وتقاليد [ولا أقول التقليد الشريف] صاغها الروح في أزمنة التاريخ، لكي تعبر الكنيسة عن إيمانها، وتجسّده في لغة الناس وثقافتهم، المتغيّرة والمتبدّلة والمتطورة أبداً. عندهم، إذا عبرت الكنيسة عن أمر ما، بطريقة ما، في زمن ما، فيجب أن تسود طريقة تعبيرها هذه في كلّ الأزمنة. وعلى الروح القدس، تالياً، أن يتوقّف عن العمل، بحسب هؤلاء، لئلا يبتدع شيئاً جديداً، ولو كان لازماً، وضرورياً من أجل خلاص الإنسان. أترى الإنسان يخلّص بقوالب وأشكال، أم بالروح القدس الحيّ والفاعل فيه؟

إلى ذلك تلمس عندهم خوفاً على الإيمان المستقيم، يلامس حدود الرعب، حتى يكاد يصير وسواساً مَرَضِيّاً، يرى في كلّ شيء مؤامرة على الكنيسة الأرثوذكسيّة، والوديعة التي تحفظها بأمانة. يعتقدون أنّهم فقط من يحفظها، فيلجأون إلى التمسك المتزمّت بأشكال وتقاويم عرفتها الكنيسة، في أزمنة ماضية، وكانت في حينها تعبيراً ناجحاً عن الإيمان المستقيم، في ثقافات ذلك الزمان. فتصير كتابة أسماء القديسين على الأيقونات بلغة البلد بدعة، لأنّ الأحرف اليونانيّة القديمة، بنظرهم، وحدها تتناسب وفن الأيقونة الأرثوذكسي!! يتداولون تأمل القديس نكتاريوس، "مسكينة أنتِ أيتها الأرثوذكسية"، وينشرونه في كلّ مكان، مدفوعين بتضخيم هاجسه استهداف الأرثوذكسيّة. ويمسي كلّ عمل في الكنيسة، رعائياً كان أم تنظيمياً، وحتى روحياً، هادفاً إلى القضاء على الإيمان، وتقنيت الكنيسة.

وإذا ما سمّم هؤلاء الكنيسة بروح البغضاء والشقاق والتكفير والعداء لكلّ قائد ومرشد وأب روحي لا يقول قولهم، فإنّهم لا يرون في أنفسهم أداة للشيطان، الذي يستهدف كنيستهم. لعمرى إنّها لعبته الكبرى. يستخدم أمانة بعض أبناء الكنيسة وصدقهم وطهارتهم لكي يشقّوها، وهم مقتنعون بأنّهم يطهّرونها.

الأمانة مطلوبة من جميع المؤمنين. ولك أن تختلف في الرأي مع إخوتك، بما يخصّ قبولك أو رفضك لبعض الأمور، غير المتعلقة بالعقيدة مباشرة. أمّا المعيار الفصل لعدم وقوعك في الانحراف، فهو دوام المحبّة والتواضع وحوار الإخوة. أمّا أن تحتكر رأي المسيح، وتتصّب نفسك ناطقاً باسمه، وتنفصل عن كنيسته الحقّة لتخلق ما تظنّه كنيسته، يعني أنّك بلغت من الكبرياء ما يجعلك أداة في يد الشيطان.

لعمرى إنّها الخطيئة العظمى.

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

20



24



Camp Transfiguration Camp T Bus Lunch and Raffle



Sunday, March 3, 2024
after the Divine Liturgy
at the St. George
Centre Gymnasium.



Adult \$30

Children (12 years and under) \$25



Lunch tickets WILL NOT be sold at the door and we have sold out in previous years.

Lunch tickets and raffle tickets will be sold every Sunday.



or by contacting

Anita (647) 390-2955 | Reem (416) 305-6848
Sana (416) 938 6151 | Lina (647) 801-2081



2024 PARISH LIFE CONFERENCE

JULY 4-7, 2024

MAIN EVENTS

BOAT CRUISE

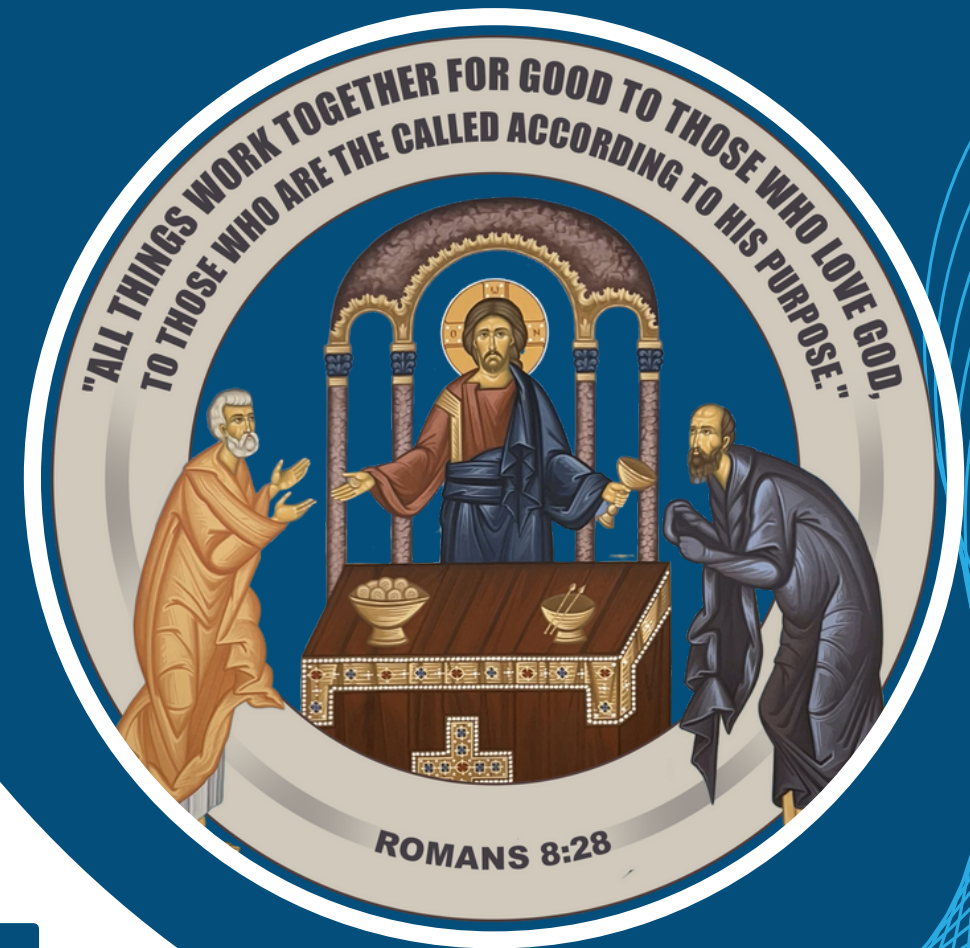
*Enjoy an evening sail on the waters of the
St. Lawrence River!*

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

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

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

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

Date	Time	Activity	Location
1st Week			
Thursday 1 st	8:30 – 11:00 pm	Basketball for the Adults	Gym at St. George Centre
Friday 2 nd	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 th	After Communion	Sunday School	Church Basement
2nd Week			
Tuesday 6 th	6:00 – 7:00 pm	Bi-weekly Catechism Class	Church Basement
Thursday 8 th	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 th	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 th	6:00 – 8:00 pm	YAM Bible Study	Church Basement
Sunday 11 th	After Communion	Sunday School	Church Basement
3rd Week			
Thursday 15 th	8:30 – 11:00 pm	Basketball for the Adults	Gym at St. George Centre
Friday 16 th	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 th	After Communion	Sunday School	Church Basement
4th Week			
Tuesday 20 th	6:00 – 7:00 pm	Bi-weekly Catechism Class	Church Basement
Thursday 22 nd	10:30 – 2:00 pm	Homeschooling Group	Church Basement
	8:30 – 11 pm	Basketball for the Adults	Gym at St. George Centre
Friday 23 rd	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 th	6:00 – 8:00 pm	YAM Bible Study	Church Basement
Sunday 25 th	After Communion	Sunday School	Church Basement
5th Week			
Thursday 29 th	8:30 – 11:00 pm	Basketball for the Adults	Gym at St. George Centre



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

FRIDAY, 23 FEBRUARY @ 8:30

LOCATION: CHURCH BASEMENT

\$10 per person

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

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 st	\$ 15	\$ 10	Free
Saturday, March 2 nd	\$ 25	\$ 15	Free
Total	\$ 40	\$ 25	Free
Weekend rate for families with teen-aged children: \$ 100			
No one will be denied entry if they can't afford to register			



Register online
by Feb. 25