

DIVINE LITURGY VARIABLES ON SUNDAY, MARCH 24, 2024

TONE 1 / EOTHINON 9

FIRST SUNDAY OF GREAT LENT (SUNDAY OF ORTHODOXY)

الأحد الأول من الصوم الكبير (أحد الأورثوذكسية)

VENERABLE ZACHARIAH THE RECLUSE AND ARTEMON, BISHOP OF SELEUCIA

<p>DIVINE LITURGY OF ST. BASIL THE GREAT</p>	<p>قُدَّاسُ الْقَدِيسِ بَاسِيلْيُوسَ الْكَبِيرِ</p>
<p>THE FIRST ANTIPHON</p>	<p>الْأَنْتِيفُونَا الْأُولَى</p>
<p>The Lord is King, and hath clothed Himself with majesty. The Lord is robed; He is girded with strength. For He has established the world so that it shall never be moved.</p> <p>Refrain: Through the intercessions of the Theotokos, O Savior, save us.</p> <p>Who can utter the mighty acts of the Lord? Who can cause all his praises to be heard? Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy. (Refrain)</p> <p>Glory... Both now... (Refrain)</p>	<p>الرَّبُّ قَدْ مَلَكَ، وَالْجَلَالَ لَيْسَ. لَيْسَ الرَّبُّ الْقُوَّةَ وَتَمَنُّطَقَ بِهَا. لِأَنَّهُ نَبَّتَ الْمَسْكُونَةَ فَلَا تَتَزَعَّرَعُ. اللازمة: بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ، يَا مُخَلِّصُ خَلِصْنَا. مَنْ ذَا الَّذِي يُحَدِّثُ عَنْ عِظَائِمِ الرَّبِّ؟ مَنْ ذَا الَّذِي يُخَبِّرُ بِجَمِيعِ مَدَائِحِهِ؟ لِيَقُلْ هَذَا مَفْدِيُو الرَّبِّ الَّذِينَ اِفْتَدَاهُمْ مِنْ أَيْدِي الْأَعْدَاءِ. (اللازمة) الْمَجْدُ ... الْآنَ وَكُلَّ أَوَانَ ... (اللازمة)</p>
<p>THE SECOND ANTIPHON</p>	<p>الْأَنْتِيفُونَا الثَّانِيَةَ</p>
<p>Let them praise the Lord for His mercies, and for His wonderful works to the children of men.</p> <p>Refrain: Save us, O Son of God, <u>Who art risen from the dead</u>; who sing to Thee. Alleluia.</p> <p>Let them exalt Him in the congregation of the people, and praise Him in the seat of the elders. (Refrain)</p> <p>The eyes of the Lord are upon them that fear Him, upon them that hope in His mercy; to hear the groaning of the prisoners, to loose the sons of the slain. (Refrain)</p> <p>Glory... Both now... O, only begotten Son and Word of God...</p>	<p>فَلْيُغَيِّرُوا لِلرَّبِّ بِمَرَاحِمِهِ وَبِعَجَائِبِهِ لِبَنِي الْبَشَرِ. اللازمة: خَلِصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، لِنُرْتَلَّ لَكَ. هَلْلُوِيَا. لِيُعْظَمُوهُ فِي مَجْمَعِ الشُّعُوبِ وَلِيُسَبِّحُوهُ فِي مَجْلِسِ الشُّيُوخِ. (اللازمة) هَآ إِنِّ عَيْنِي الرَّبِّ إِلَى الَّذِينَ يَخَافُونَهُ، الَّذِينَ يَتَوَكَّلُونَ عَلَى رَحْمَتِهِ، لِيَسْمَعَ أَنْيْنَ الْمُعْتَقَلِينَ وَيَقُكَّ أَبْنَاءَ الْمَائِتِينَ. (اللازمة) الْمَجْدُ ... الْآنَ وَكُلَّ أَوَانَ ... (اللازمة)</p>
<p>THE THIRD ANTIPHON</p>	<p>الْأَنْتِيفُونَا الثَّالِثَةَ</p>
<p>Let the heavens and the earth praise Him. This is the day which the Lord hath made; let us rejoice and be glad in it. O Lord my God, I will give thanks unto Thee forever.</p>	<p>لِتُسَبِّحْهُ السَّمَاوَاتُ وَالْأَرْضُ. هَذَا هُوَ الْيَوْمُ الَّذِي صَنَعَهُ الرَّبُّ فَلْنَفْرَحْ وَلْنَتَهَلَّلْ بِهِ. أَيُّهَا الرَّبُّ إِلَهِي إِيَّاكَ أَحْمَدُ إِلَى الْأَبَدِ.</p>

- During the Little Entrance, after the verses of the Third Antiphon, chant the Apolytikion of the **First Sunday of Great Lent**. 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 align="center">RESURRECTIONAL APOLYTIKION IN TONE ONE</p>	<p align="center">أبوليتيكيون القيامة بالحن الأول</p>
<p>While the stone was sealed by the Jews, and the soldiers were guarding Thy most pure body, Thou didst arise on the third day, O Savior, granting life to the world. For which cause the heavenly powers cried aloud unto Thee, O giver of life. Glory to Thy Resurrection, O Christ, glory to Thy kingdom, glory to Thy providence, O Thou Who alone art the lover of mankind.</p>	<p>إِنَّ الْحَجَرَ لَمَّا خُتِمَ مِنَ الْيَهُودِ، وَجَسَدَكَ الطَّاهِرَ حَفِظَ مِنَ الْجُنْدِ، قُمْتَ فِي الْيَوْمِ الثَّالِثِ أَيُّهَا الْمُخَلِّصُ، مَانِحاً الْعَالَمَ الْحَيَاةَ. لِذَلِكَ قَوَّاتُ السَّمَاوَاتِ، هَتَفُوا إِلَيْكَ يَا وَاهِبَ الْحَيَاةِ: الْمَجْدُ لِقِيَامَتِكَ أَيُّهَا الْمَسِيحُ، الْمَجْدُ لِمُلْكِكَ، الْمَجْدُ لِتُدْبِيرِكَ، يَا مُحِبَّ الْبَشَرِ وَحَدَّكَ.</p>
<p align="center">APOLYTIKION OF THE FIRST SUNDAY OF GREAT LENT IN TONE TWO</p>	<p align="center">أبوليتيكيون للأحد الأول من الصوم بالحن الثاني</p>
<p>Thy pure image do we venerate, O good One, asking forgiveness of our sins, O Christ our God; for by Thine own will Thou didst ascend the Cross in Thy body, to save Thy creatures from the bondage of the enemy. Wherefore, with thankfulness we cry aloud to thee: Thou hast verily filled all with joy, since Thou didst come, O our Savior, to save the world.</p>	<p>لِصُورَتِكَ الطَّاهِرَةِ نَسْجُدُ أَيُّهَا الصَّالِحُ، طَالِبِينَ غُفْرَانَ الْخَطَايَا، أَيُّهَا الْمَسِيحُ إِلَهُنَا، لِأَنَّكَ قَبِلْتَ أَنْ تَرْتَفِعَ بِالْجَسَدِ عَلَى الصَّلِيبِ طَوْعاً، لِتُنَجِّيَ الَّذِينَ خَلَقْتَ مِنْ عُبُودِيَّةِ الْعَدُوِّ. لِذَلِكَ نَهْتَفُ إِلَيْكَ بِشُكْرٍ: لَقَدْ مَلَأْتَ الْكُلَّ فَرِحاً يَا مُخَلِّصَنَا، إِذْ أَتَيْتَ لِتُخَلِّصَ الْعَالَمَ.</p>
<p>• Now sing the apolytikion of the patron saint or feast of the temple.</p>	
<p align="center">KONTAKION FOR SUNDAYS IN GREAT LENT (AND AKATHIST SATURDAY) IN TONE EIGHT</p>	<p align="center">القنடاق لأحد الصوم الكبير (وسبت المديح) بالحن الثامن</p>
<p>To thee, the Champion Leader, do I offer thanks of victory, O Theotokos, thou who hast delivered me from terror; but as thou that hast that power invincible, O Theotokos, thou alone can set me free: from all forms of danger free me and deliver me, that I may cry unto thee: Hail, O Bride without Bridegroom.</p>	<p>إِنِّي أَنَا عَبْدُكَ يَا وَالِدَةَ الْإِلَهِ * أَكْتُبُ لَكَ رِيَاةِ الْغَلْبَةِ * يَا جُنْدِيَّةَ مُحَامِيَّةَ * وَأَقْدِمُ لَكَ الشُّكْرَ كَمُنْقَذَةٍ مِنَ الشَّدَائِدِ * لَكِنْ بِمَا أَنَّ لَكَ الْعِزَّةَ الَّتِي لَا تُحَارَبُ * أَعْتَقِنِي مِنْ صُنُوفِ الشَّدَائِدِ * حَتَّى أَصْرُخَ إِلَيْكَ: إِفْرَحِي يَا عَرُوساً لَا عَرُوسَ لَهَا.</p>
<p align="center">THE EPISTLE (For the First Sunday of Great Lent)</p>	<p align="center">الرسالة (للأحد الأول من الصوم)</p>
<p><i>Blessed art Thou, O Lord, the God of our fathers. For Thou art just in all that Thou hast done for us.</i> The Reading from the Epistle of St. Paul to the Hebrews. (11:24-26, 32-40)</p>	<p>مُبَارَكٌ أَنْتَ يَا رَبُّ إِلَهَ آبَائِنَا. لِأَنَّكَ عَادِلٌ فِي كُلِّ مَا صَنَعْتَ بِنَا. فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولَسَ الرِّسُولِ إِلَى</p>

Brethren, by faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter; choosing rather to share ill-treatment with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of the Christ greater riches than the treasures of Egypt; for he looked to the recompense of reward. And what more shall I say? For the time would fail me if I tell of Gideon, Barak, Sampson, Jephthah, of David and Samuel and all the prophets, who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, became mighty in war, and turned to flight armies of the aliens. Women received their dead by resurrection, and others were tortured, not accepting their deliverance, that they might obtain a better resurrection. And others suffered mocking and scourging, and even chains and imprisonment. They were stoned, they were sawn asunder, they were tempted, they were slain with the sword; they went about in skins of sheep and goats, being destitute, afflicted, tormented (of whom the world was not worthy), wandering in deserts and mountains, and in dens and caves of the earth. And all these, having obtained a witness through their faith, did not receive the promise, since God had foreseen something better for us, that apart from us they should not be made perfect.

العبرانيين .

يا إخوة، بالإيمان موسى لما كَبُرَ أبى أن يُدعى ابناً لابنة فرعون. مُختاراً الشقاء مع شَعْبِ الله على التَّمَتُّعِ الوَقْتِيّ بالخطيئة. ومُعْتَبِراً عارَ المسيحِ غنى أعظم من كُنُوزِ مِصرَ، لأنَّهُ نَظَرَ إلى الثَّوابِ. وماذا أقولُ أيضاً؟ إنَّهُ يَضيقُ بيّ الوقتُ إنْ أَخْبَرْتُ عَنْ جِدْعُونَ وَبَاراقَ وَشَمْشُونَ وَبِقَتاحَ وَداودَ وَصَموئيلَ وَالأَنْبياءِ. الَّذِينَ بالإيمانِ قَهَرُوا المَمالِكَ، وَعَمِلُوا البِرَّ، وَنالُوا المِواعِدَ، وَسَدُّوا أَفْواهَ الأَسودِ. وَأَطْفَأُوا حَدَّةَ النّارِ، وَنَجَّوْا مِنْ حَدِّ السَّيفِ، وَتَقَوَّوْا مِنْ ضَعْفٍ، وَصارُوا أَشِدَّاءَ في الحَرْبِ، وَكَسَرُوا مُعَسَكَراتِ الأَجانبِ. وَأَخَذَتْ نِساءٌ أَمواتَهُنَّ بِالقِيامَةِ. وَعُدِّبَ آخرونَ بِتَوْتيرِ الأَعْضاءِ وَالضَّرْبِ، وَلَمْ يَقْبَلُوا بِالنَّجاةِ، لِيَحْصَلُوا على قِيامَةٍ أَفْضَلَ. وَآخرونَ ذاقُوا الهُزْءَ وَالجِدْلَ وَالقُيُودَ أيضاً وَالسَّجْنَ. وَرُجِمُوا، وَنُشِرُوا، وَامْتَحِنُوا، وَماتُوا بِحَدِّ السَّيفِ، وَساحُوا في جُلودِ غَنَمٍ وَمِعِزٍ، وَهُمْ مُعوزُونَ مُضايِقُونَ مَجْهُودُونَ، (وَلَمْ يَكُنِ العالَمُ مُسْتَحِقًّا لَهُمْ) وَكانوا تائِهينَ في البَراري وَالجِبالِ، وَالمِغاورِ وَكُهوْفِ الأَرْضِ. فَهؤلاءِ كُلُّهُمْ مَشْهُوداً لَهُمْ بالإيمانِ، لَمْ يَنالُوا المِوعِدَ. لأنَّ اللهَ سَبَقَ فَنَظَرَ لَنَا شَيْئاً أَفْضَلَ، أَنْ لا يَكْمَلُوا بِدوننا.

THE GOSPEL

(For the First Sunday of Great Lent)

The Reading from the Holy Gospel according to St. John. (1:43-51)

At that time, Jesus decided to go to Galilee. And He found Philip and said to him, "Follow Me." Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael, and said to him, "We have found Him of Whom Moses in the Law and also the Prophets wrote, Jesus of Nazareth, the son of Joseph." Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see."

الإنجيل (للأحد الأول من الصوم)

فَصَلُّ شَرِيفٌ مِنْ بَشارةِ القَدِيسِ يوحنا الإنجيليِّ البَشيرِ، وَالتلميذِ الطاهرِ.

في ذلكَ الزَّمانِ، أَرادَ يسوعُ الخُروجَ إلى الجليلِ فَوَجَدَ فيلبسَ فقالَ لَهُ: اتَّبِعني. وَكانَ فيلبسُ مِنْ بَيتِ صَيِّدا مِنْ مَدِينَةِ أُنْدراوسَ وَبَطْرُسَ. فَوَجَدَ فيلبسُ نَثانائيلَ، فقالَ لَهُ: إِنَّ الَّذي كَتَبَ عَنْهُ موسى في النَّامُوسِ وَالأَنْبياءِ قَدْ وَجَدناهُ، وَهُوَ يسوعُ بَنُ يوسُفَ الَّذي مِنَ النَّاصِرَةِ. فقالَ لَهُ نَثانائيلُ: أَمِنْ النَّاصِرَةِ يُمكِنُ أَنْ

<p>Jesus saw Nathanael coming to Him, and said of him, "Behold, an Israelite indeed, in whom is no guile!" Nathanael said to Jesus, "How do you know me?" Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you." Nathanael answered Him, "Rabbi, Thou art the Son of God! Thou art the King of Israel!" Jesus answered him, "Because I said to you, I saw you under the fig tree, do you believe? You shall see greater things than these." And Jesus said to him, "Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending upon the Son of man."</p>	<p>يَكُونُ شَيْءٌ صَالِحٌ؟ فَقَالَ لَهُ فِيلِبُّسُ: تَعَالَ وَانظُرْ. فَرَأَى يَسُوعُ نَثْنَائِيلَ مُقْبِلًا إِلَيْهِ، فَقَالَ عَنْهُ: هُوَذَا إِسْرَائِيلِيُّ حَقًّا لَا غِشٍّ فِيهِ. فَقَالَ لَهُ نَثْنَائِيلُ: مِنْ أَيْنَ تَعْرِفُنِي؟ أَجَابَ يَسُوعُ، وَقَالَ لَهُ: قَبْلَ أَنْ يَدْعُوكَ فِيلِبُّسُ وَأَنْتَ تَحْتَ التَّيْنَةِ رَأَيْتُكَ. أَجَابَ نَثْنَائِيلُ وَقَالَ لَهُ: يَا مُعَلِّمُ، أَنْتَ ابْنُ اللَّهِ، أَنْتَ مَلِكُ إِسْرَائِيلَ. أَجَابَ يَسُوعُ وَقَالَ لَهُ: لِأَنِّي قُلْتُ لَكَ إِنِّي رَأَيْتُكَ تَحْتَ التَّيْنَةِ آمَنْتَ؟ إِنَّكَ سَتَرَأَى أَعْظَمَ مِنْ هَذَا. وَقَالَ لَهُ: الْحَقُّ الْحَقُّ أَقُولُ لَكُمْ، إِنَّكُمْ مِنَ الْآنَ تَرَوْنَ السَّمَاءَ مَفْتُوحَةً، وَمَلَائِكَةُ اللَّهِ يَصْعَدُونَ وَيَنْزِلُونَ عَلَى ابْنِ الْبَشَرِ.</p>
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• The Divine Liturgy of St. Basil the Great continues as usual with the following variables.

<p>ST. BASIL LITURGY MEGALYNARION</p>	<p>تَعْظِيمَةُ لِقْدَاسِ الْقَدِيسِ بَاسِيلْيُوسِ</p>
<p>All creation rejoiceth in thee, O thou who art full of grace: the angelic hosts and the race of men. O hallowed temple and spiritual paradise, glory of virgins, of whom God was incarnate and became a little child, even our God who is before all the ages; for he made thy womb a throne, and thy body more spacious than the heavens. All creation rejoiceth in thee, O thou who art full of grace. Glory to thee.</p>	<p>إِنَّ الْبَرَايَا بِأَسْرِهَا، تَفْرَحُ بِكَ يَا مُمْتَلِنَةً نِعْمَةً: مَحَافِلُ الْمَلَائِكَةِ، وَأَجْنَاسَ الْبَشَرِ. أَيُّهَا الْهَيْكَلُ الْمُتَقَدِّسُ، وَالْفِرْدُوسُ النَّاطِقُ، فَخِرُ الْبَتُولِيَّةِ مَرِيَمَ، الَّتِي مِنْهَا تَجَسَّدَ الْإِلَهُ، وَصَارَ طِفْلًا، وَهُوَ إِلَهُنَا الَّذِي قَبْلَ الدُّهُورِ. لِأَنَّهُ صَنَعَ مُسْتَوْدَعًا عَرْشًا، وَجَعَلَ بَطْنَكَ أَرْحَبَ مِنَ السَّمَاوَاتِ. لِذَلِكَ يَا مُمْتَلِنَةً نِعْمَةً، تَفْرَحُ بِكَ كُلُّ الْبَرَايَا وَتَمَجِّدُكَ.</p>

Usually, the procession of the Holy Icons and the reading of the Synodicon take place in Vespers on Sunday evening. This year, because we will celebrate Great Vespers for the Annunciation tonight, the procession and the reading must instead be held following "Blessed be the Name of the Lord" in this morning's Divine Liturgy. The order is listed here.

<p>THE PROCESSION OF THE HOLY ICONS</p>	<p>الطواف بالأيقونات المقدَّسة</p>
<p>The clergy, bearing icons, now make a great entrance around the church. The altar servers carry the processional candles, the holy cross, the fans and the banners. The Procession will go around the entire church, stopping in each of the four corners, as the choir sings the Apolytikion of the Sunday of Orthodoxy leading up to each stop. The clergy then offer a litany.</p>	
<p>APOLYTIKION OF THE FIRST SUNDAY OF GREAT LENT IN TONE TWO</p>	<p>أبوليتيكيون للأحد الأول من الصوم بالحن الثاني</p>
<p>Thy pure image do we venerate, O good One, asking forgiveness of our sins, O Christ our God; for by Thine own will Thou didst ascend the Cross in Thy body, to save Thy creatures from the bondage of the enemy. Wherefore, with</p>	<p>لِصُورَتِكَ الطَاهِرَةِ نَسْجُدُ أَيُّهَا الصَّالِحُ، طَالِبِينَ غُفْرَانَ الْخَطَايَا، أَيُّهَا الْمَسِيحُ إِلَهُنَا، لِأَنَّكَ قَبِلْتَ أَنْ تَرْتَفِعَ بِالْجَسَدِ عَلَى الصَّلِيبِ طَوْعًا، لِتُنَجِّيَ الَّذِينَ خَلَقْتَ مِنْ</p>

thankfulness we cry aloud to thee: Thou hast verily filled all with joy, since Thou didst come, O our Savior, to save the world.	عُبُودِيَّةِ الْعُدُوِّ. لِذَلِكَ نَهْتَفُ إِلَيْكَ بِشُكْرِ: لَقَدْ مَلَأْتَ الْكُلَّ فَرَحًا يَا مُخْلِصَنَا، إِذْ أَتَيْتَ لِتُخَلِّصَ الْعَالَمَ.
LITANY AT THE FIRST STOP	الطَّلِبَةُ عِنْدَ الْوَقْفَةِ الْأُولَى
Deacon: Have mercy on us, O God, according to thy great mercy, we pray thee, hearken and have mercy.	الشماس: ارْحَمْنَا يَا اللَّهُ كَعَظِيمِ رَحْمَتِكَ، نَطْلُبُ مِنْكَ فَاسْتَجِبْ وَارْحَمْ.
Choir: Lord, have mercy. (<i>thrice</i>) (use this response until noted below)	الجوقة: يَا رَبُّ ارْحَمْ. (ثَلَاثًا) (تُعَادُ بَعْدَ كُلِّ طَلِبَةٍ)
Deacon: Again we pray for all pious and Orthodox Christians.	الشماس: وَأَيْضًا نَطْلُبُ مِنْ أَجْلِ الْمَسِيحِيِّينَ الْحَسَنِيِّينَ الْعِبَادَةِ الْأَرْثُوذُكْسِيِّينَ.
Deacon: Again we pray for our father and metropolitan, N., (and our bishop, N.).	الشماس: وَأَيْضًا نَطْلُبُ مِنْ أَجْلِ آبِينَا وَمِتْرُوبُولِيَّتِنَا (فَلَانِ)، وَرَبِّيسِ كَهَنَتِنَا (فَلَانِ).
Priest: For thou art a merciful God and lovest mankind, and unto Thee we ascribe glory: to the Father, and to the Son, and to the Holy Spirit; now and ever, and unto ages of ages.	الكاهن: لِأَنَّكَ إِلَهٌ رَحِيمٌ وَمُحِبٌّ لِلْبَشَرِ وَلَكَ نُرْسَلُ الْمَجْدَ أَيُّهَا الْآبُ وَالْإِبْنُ وَالرُّوحُ الْقُدُّوسُ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ.
Choir: Amen.	الجوقة: آمِينَ.
• <i>The procession continues.</i>	• <i>تتابع الطواف</i>
APOLYTIKION OF THE FIRST SUNDAY OF GREAT LENT IN TONE TWO	أَبُولِيْتِيْكَوْنُ لِلْأَحَدِ الْأَوَّلِ مِنَ الصَّوْمِ بِاللَّحْنِ الثَّانِي
Thy pure image do we venerate, O good One, asking forgiveness of our sins, O Christ our God; for by Thine own will Thou didst ascend the Cross in Thy body, to save Thy creatures from the bondage of the enemy. Wherefore, with thankfulness we cry aloud to thee: Thou hast verily filled all with joy, since Thou didst come, O our Savior, to save the world.	لِصُورَتِكَ الطَّاهِرَةِ نَسْجُدُ أَيُّهَا الصَّالِحُ، طَالِبِينَ غُفْرَانَ الْخَطَايَا، أَيُّهَا الْمَسِيحُ الْهَنَاءُ، لِأَنَّكَ قَبِلْتَ أَنْ تَرْتَفِعَ بِالْجَسَدِ عَلَى الصَّلِيبِ طَوْعًا، لِتُنَجِّيَ الَّذِينَ خَلَقْتَ مِنْ عُبُودِيَّةِ الْعُدُوِّ. لِذَلِكَ نَهْتَفُ إِلَيْكَ بِشُكْرِ: لَقَدْ مَلَأْتَ الْكُلَّ فَرَحًا يَا مُخْلِصَنَا، إِذْ أَتَيْتَ لِتُخَلِّصَ الْعَالَمَ.
LITANY AT THE SECOND STOP	الطَّلِبَةُ عِنْدَ الْوَقْفَةِ الثَّانِيَةِ
Deacon: Have mercy on us, O God, according to thy great mercy, we pray thee, hearken and have mercy.	الشماس: ارْحَمْنَا يَا اللَّهُ كَعَظِيمِ رَحْمَتِكَ، نَطْلُبُ مِنْكَ فَاسْتَجِبْ وَارْحَمْ.
Choir: Lord, have mercy. (<i>thrice</i>) (use this response until noted below)	الجوقة: يَا رَبُّ ارْحَمْ. (ثَلَاثًا) (تُعَادُ بَعْدَ كُلِّ طَلِبَةٍ)
Deacon: Again we pray for our brethren: the priests, hieromonks, deacons, hierodeacons and	الشماس: وَأَيْضًا نَطْلُبُ مِنْ أَجْلِ إِخْوَتِنَا الْكَهَنَةِ وَالشَّمَامِسَةِ وَالرُّهْبَانِ وَالرَّاهِبَاتِ، وَكُلِّ إِخْوَتِنَا فِي

monastics and all our brotherhood in Christ.	المسيح.
Deacon: Again we pray for mercy, life, peace, health, salvation, visitation, pardon and remission of sins for (the servants of God, NN., and) all Orthodox Christians of true worship, who live and dwell in this community.	الشماس: وَأَيْضًا نَطْلُبُ مِنْ أَجْلِ الرَّحْمَةِ وَالْحَيَاةِ، وَالسَّلَامِ وَالْعَافِيَةِ وَالخِلاصِ، لِعَبِيدِ اللَّهِ جَمِيعِ الْمَسِيحِيِّينَ الْحَسَنِيِّ الْعِبَادَةِ الْأَرْتُوذُكْسِيِّينَ، السَّاكِنِينَ وَالْمَوْجُودِينَ فِي هَذِهِ الْمَدِينَةِ (أَو الدَّيْرِ أَو الْقَرْيَةِ)، وَالْمُجْتَمِعِينَ فِي هَذِهِ الْكَنِيسَةِ الْمُقَدَّسَةِ.
Priest: For thou art a merciful God and lovest mankind, and unto Thee we ascribe glory: to the Father, and to the Son, and to the Holy Spirit; now and ever, and unto ages of ages.	الكاهن: لِأَنَّكَ إِلَهٌ رَحِيمٌ وَمُحِبٌّ لِلبَشَرِ وَلَكَ نُرْسَلُ الْمَجْدَ أَيُّهَا الْآبُ وَالْإِبْنُ وَالرُّوحُ الْقُدُّوسُ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ.
Choir: Amen.	الجوقة: آمين.
• <i>The procession continues.</i>	• <i>تتابع الطواف</i>
APOLYTIKION OF THE FIRST SUNDAY OF GREAT LENT IN TONE TWO	أبوليتيكيون للأحد الأول من الصوم باللحن الثاني
Thy pure image do we venerate, O good One, asking forgiveness of our sins, O Christ our God; for by Thine own will Thou didst ascend the Cross in Thy body, to save Thy creatures from the bondage of the enemy. Wherefore, with thankfulness we cry aloud to thee: Thou hast verily filled all with joy, since Thou didst come, O our Savior, to save the world.	لِصُورَتِكَ الطَّاهِرَةِ نَسْجُدُ أَيُّهَا الصَّالِحُ، طَالِبِينَ غُفْرَانَ الْخَطَايَا، أَيُّهَا الْمَسِيحُ الْهَنُا، لِأَنَّكَ قَبِلْتَ أَنْ تَرْتَفِعَ بِالْجَسَدِ عَلَى الصَّلِيبِ طَوْعًا، لِتُنَجِّيَ الَّذِينَ خَلَقْتَ مِنْ عُبُودِيَّةِ الْعَدُوِّ. لِذَلِكَ نَهْتَفُ إِلَيْكَ بِشُكْرِ: لَقَدْ مَلَأْتَ الْكُلَّ فَرَحًا يَا مُخْلِصَنَا، إِذْ أَتَيْتَ لِتُخَلِّصَ الْعَالَمَ.
LITANY AT THE THIRD STOP	الطلبية عند الوقفة الثالثة
Deacon: Have mercy on us, O God, according to thy great mercy, we pray thee, hearken and have mercy.	الشماس: ارْحَمْنَا يَا اللَّهُ كَعَظِيمِ رَحْمَتِكَ، نَطْلُبُ مِنْكَ فَاسْتَجِبْ وَارْحَم.
Choir: Lord, have mercy. (<i>thrice</i>) (use this response until noted below)	الجوقة: يَا رَبُّ ارْحَم. (ثلاثا) (تُعَادُ بَعْدَ كُلِّ طَلْبَةٍ)
Deacon: Again we pray for the blessed and ever-memorable founders of this holy church (and for the servants of God, NN.,) and all of our fathers and brethren, the Orthodox departed this life before us, who here and in all the world lie asleep in the Lord.	الشماس: وَأَيْضًا نَطْلُبُ مِنْ أَجْلِ الْمُطَوَّبِينَ الدَّائِمِي الذِّكْرِ الَّذِينَ عَمَّرُوا هَذَا الْهَيْكَلَ الْمُقَدَّسَ (أَو الدَّيْرَ)، وَمِنْ أَجْلِ جَمِيعِ السَّابِقِ رُقَادِهِمْ مِنْ آبَائِنَا وَإِخْوَتِنَا الْأَرْتُوذُكْسِيِّينَ، الْمَوْضُوعِينَ هَهُنَا وَفِي كُلِّ مَكَانٍ.
Deacon: Again we pray for those who bear fruit and do good works in this holy and all-venerable temple, those who serve and those who sing and all the people here present, who await thy great	الشماس: وَأَيْضًا نَطْلُبُ مِنْ أَجْلِ الَّذِينَ يُقَدِّمُونَ الْأَثْمَارَ وَالَّذِينَ يَصْنَعُونَ الْإِحْسَانَ فِي هَذَا الْهَيْكَلِ الْمُقَدَّسِ الْكَلْبِيِّ الْوَقَارِ، وَالَّذِينَ يَتَّبِعُونَ وَيُرْتَلُونَ فِيهِ،

and rich mercy.	وَمِنْ أَجْلِ هَذَا الشَّعْبِ الْوَاقِفِ، الْمُنتَظِرِ مِنْ لَدُنْكَ الرَّحْمَةَ الْغَنِيَّةَ الْعُظْمَى.
Priest: For thou art a merciful God and lovest mankind, and unto Thee we ascribe glory: to the Father, and to the Son, and to the Holy Spirit; now and ever, and unto ages of ages.	الكَاهِنُ: لِأَنَّكَ إِلَهٌ رَحِيمٌ وَمُحِبٌّ لِلْبَشَرِ وَلَكَ نُزِيلُ الْمَجْدَ أَيُّهَا الْآبُ وَالْإِبْنُ وَالرُّوحُ الْقُدُّوسُ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ.
Choir: Amen.	الجوقة: آمين.
• <i>The procession continues.</i>	• نَتَابِعُ الطَّوُافَ
APOLYTIKION OF THE FIRST SUNDAY OF GREAT LENT IN TONE TWO	أبوليتيكيون للأحد الأول من الصوم بالحن الثاني
Thy pure image do we venerate, O good One, asking forgiveness of our sins, O Christ our God; for by Thine own will Thou didst ascend the Cross in Thy body, to save Thy creatures from the bondage of the enemy. Wherefore, with thankfulness we cry aloud to thee: Thou hast verily filled all with joy, since Thou didst come, O our Savior, to save the world.	لِصُورَتِكَ الطَّاهِرَةِ نَسْجُدُ أَيُّهَا الصَّالِحُ، طَالِبِينَ غُفْرَانَ الْخَطَايَا، أَيُّهَا الْمَسِيحُ إِلَهُنَا، لِأَنَّكَ قَبِلْتَ أَنْ تَرْتَفِعَ بِالْجَسَدِ عَلَى الصَّلِيبِ طَوْعاً، لِتُنَجِّيَ الَّذِينَ خَلَقْتَ مِنْ عُبُودِيَّةِ الْعَدُوِّ. لِذَلِكَ نَهْتَفُ إِلَيْكَ بِشُكْرٍ: لَقَدْ مَلَأْتَ الْكُلَّ فَرِحاً يَا مُخَلِّصَنَا، إِذْ أَتَيْتَ لِتُخَلِّصَ الْعَالَمَ.
LITANY AT THE FOURTH STOP	الطلبية عند الوقفة الرابعة
Deacon: Have mercy on us, O God, according to thy great mercy, we pray thee, hearken and have mercy.	الشماس: ارْحَمْنَا يَا اللَّهُ كَعُظِيمِ رَحْمَتِكَ، نَطْلُبُ مِنْكَ فَاسْتَجِبْ وَارْحَم.
Choir: Lord, have mercy. (<i>thrice</i>) (use this response until noted below)	الجوقة: يَا رَبُّ ارْحَم. (ثلاثاً) (تُعَادُ بَعْدَ كُلِّ طَلْبَةٍ)
Deacon: Again we pray for the ever-memorable Orthodox patriarchs, kings and rulers, and all our fathers and brethren, the Orthodox departed this life before us, who here and in all the world lie asleep in the Lord.	الشماس: وَأَيْضاً نَطْلُبُ مِنْ أَجْلِ الْمَطُوبِيِّ الذِّكْرِ مِنَ الْبَطَارِكَةِ الْأَرْتُوذُكْسِيِّينَ وَالْمُلُوكِ وَالْحُكَّامِ وَمِنْ أَجْلِ جَمِيعِ السَّابِقِ رُقَادُهُمْ مِنْ آبَائِنَا وَإِخْوَتِنَا الْأَرْتُوذُكْسِيِّينَ، الْمَوْضُوعِينَ هَهُنَا وَفِي كُلِّ مَكَانٍ.
Choir: May their memory be eternal. (<i>thrice</i>)	الجوق: فَلْيَكُنْ ذِكْرُهُمْ مُؤَبِّدًا. (ثلاثاً)
Priest: For Thou art the Resurrection, and the Life, and the Repose of Thy departed servants, O Christ our God, and unto Thee we ascribe glory, together with Thy Father, Who is from everlasting, and Thine All-Holy, and good, and life-giving Spirit: now and ever, and unto ages of ages.	الكَاهِنُ: لِأَنَّكَ أَنْتَ الْقِيَامَةُ وَالْحَيَاةُ، وَالرَّاحَةُ لِعِبِيدِكَ السَّابِقِ رُقَادُهُمْ، أَيُّهَا الْمَسِيحُ إِلَهُنَا، وَإِلَيْكَ نَرْفَعُ الْمَجْدَ مَعَ أَبِيكَ الَّذِي لَا بَدَأَ لَهُ، وَرُوحَكَ الْكُلِّيَّ قُدُّسُهُ الصَّالِحِ وَالْمُحْيِي، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ.

Choir: Amen.	الجوقة: آمين.
• <i>The procession continues.</i>	• نَتَابِع الطواف
APOLYTIKION OF THE FIRST SUNDAY OF GREAT LENT IN TONE TWO	أبوليتيكيون للأحد الأول من الصوم بالحن الثاني
Thy pure image do we venerate, O good One, asking forgiveness of our sins, O Christ our God; for by Thine own will Thou didst ascend the Cross in Thy body, to save Thy creatures from the bondage of the enemy. Wherefore, with thankfulness we cry aloud to thee: Thou hast verily filled all with joy, since Thou didst come, O our Savior, to save the world.	لِصُورَتِكَ الطاهرة نَسْجُدُ أَيُّهَا الصَّالِحُ، طَالِبِينَ غُفْرَانَ الْخَطَايَا، أَيُّهَا الْمَسِيحُ إِلَهُنَا، لِأَنَّكَ قَبِلْتَ أَنْ تَرْتَفِعَ بِالْجَسَدِ عَلَى الصَّلِيبِ طَوْعاً، لِتُنَجِّيَ الَّذِينَ خَلَقْتَ مِنْ عُبُودِيَّةِ الْعَدُوِّ. لِذَلِكَ نَهْتَفُ إِلَيْكَ بِشُكْرِ: لَقَدْ مَلَأْتَ الْكُلَّ فَرِحاً يَا مُخْلِصَنَا، إِذْ أَتَيْتَ لِتُخَلِّصَ الْعَالَمَ.
<i>Once the Procession and the apolytikion have concluded, the presiding hierarch (if none present, the senior priest) reads the Synodicon.</i>	بعد الإنتهاء من الطواف والطرورباريات، يقرأ الأسقف المُترأس (أو الكاهن المترأس، إن لم يوجد أسقف) إقرار الإيمان.
THE SYNODICON: THE AFFIRMATION OF THE ORTHODOX FAITH	السينوديكون أو إقرار الإيمان الأرثوذكسي
As the Prophets beheld, as the Apostles have taught, as the Church has received, as the Teachers have dogmatized, as the universe has agreed, as Grace has shown forth, as Truth has revealed, as falsehood has been dissolved, as Wisdom has presented, as Christ has awarded: thus we declare, thus we assert, thus we preach Christ our true God, and honor His Saints in words, in writings, in thoughts, in sacrifices, in churches, in Holy Icons; on the one hand worshiping and reverencing Christ as God and Lord; and on the other hand honoring as true servants of the same Lord of all, and accordingly offering them veneration.	إِنَّا كَمَا عَايَنَ الْأَنْبِيَاءُ وَكَمَا عَلَّمَ الرُّسُلُ وَكَمَا تَسَلَّمَتِ الْكَنِيسَةُ وَكَمَا اعْتَقَدَ الْمُعَلِّمُونَ وَكَمَا اتَّفَقَتْ آرَاءُ الْمَسْكُونَةِ مَعاً وَكَمَا أَشْرَقَتِ النِّعْمَةُ وَكَمَا اتَّضَحَ الْحَقُّ وَزَهَقَ الْكَذِبُ وَكَمَا اسْتَعْلَنَتِ الْحِكْمَةُ وَكَمَا جَادَ الْمَسِيحُ بِالْجَوَائِزِ، هَكَذَا نَعْتَقِدُ وَهَكَذَا نَتَكَلَّمُ وَهَكَذَا نَكْرِزُ مُنْذِرِينَ بِالْمَسِيحِ إِلَهُنَا الْحَقِيقِيِّ وَنُكْرِمُ قَدِّيسِيهِ بِالْأَقْوَالِ وَالْكِتَابَاتِ وَالْأَفْكَارِ وَالذَّبَائِحِ وَالْهَيَاكِلِ وَالْأَيْقُونَاتِ. فَأَمَّا الْمَسِيحُ فَنَسْجُدُ لَهُ كَسَيِّدٍ وَإِلِهِ وَنَعْبُدُهُ، وَأَمَّا الْقَدِّيسُونَ فَنُكْرِمُهُمْ لِأَجْلِ سَيِّدِ الْكُلِّ كَخْدَامٍ لَهُ أَخِصَاءَ وَنُقَدِّمُ لَهُمُ السُّجُودَ كَمَا يَلِيقُ.
This is the Faith of the Apostles; this is the Faith of the Fathers; this is the Faith of the Orthodox; this is the Faith which has established the universe!	هذا هو إيمان الرُّسُل. هذا هو إيمان الآباء. هذا هو إيمان المُستَقِيمِي الرَّأْيِ. هذا هو الإيمان الذي نَبَتَ الْمَسْكُونَةُ.
THE CREED	دُسْتُورُ الْإِيمَانِ
People: I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord, Jesus Christ, the Son of God, the Only-begotten,	الشعب: أُوْمِنُ بِإِلَهِ وَاحِدٍ، أَبِي، ضَابِطِ الْكُلِّ، خَالِقِ السَّمَاءِ وَالْأَرْضِ، كُلِّ مَا يُرَى وَمَا لَا يُرَى. وَبِرَبِّ وَاحِدٍ يَسُوعَ الْمَسِيحِ، ابْنِ اللَّهِ الْوَحِيدِ، الْمَوْلُودِ مِنَ الْآبِ قَبْلَ

<p>Begotten of the Father before all worlds, Light of Light, Very God of Very God, Begotten, not made; of one essence with the Father, by Whom all things were made: Who for us men and for our salvation came down from heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and became man. And was crucified also for us under Pontius Pilate, and suffered and was buried. And on the third day He rose again, according to the Scriptures. And ascended into heaven, and sitteth at the right hand of the Father. And He shall come again with glory to judge the living and the dead, Whose Kingdom shall have no end. And I believe in the Holy Spirit, the Lord, and Giver of Life, Who proceedeth from the Father, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe in One Holy Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins. I look for the Resurrection of the dead, and the life of the world to come. Amen.</p>	<p>كُلِّ الدُّهُورِ. نُورٍ مِنْ نُورٍ، إِلَهٍ حَقٍّ مِنْ إِلَهٍ حَقٍّ، مَوْلُودٍ غَيْرِ مَخْلُوقٍ، مُسَاوٍ لِلآبِ فِي الْجَوْهَرِ، الَّذِي بِهِ كَانَ كُلُّ شَيْءٍ. الَّذِي مِنْ أَجْلِنَا نَحْنُ الْبَشَرِ، وَمِنْ أَجْلِ خَلَاصِنَا، نَزَلَ مِنَ السَّمَاءِ، وَتَجَسَّدَ مِنَ الرُّوحِ الْقُدُسِ وَمِنْ مَرْيَمَ الْعَذْرَاءِ وَتَأَسَّسَ. وَصَلِبَ عَنَّا عَلَى عَهْدِ بِيلاطسَ الْبِنطِيَّيِّ، وَتَأَلَّمَ وَقُبِّرَ. وَقَامَ فِي الْيَوْمِ الثَّالِثِ عَلَى مَا فِي الْكُتُبِ. وَصَعِدَ إِلَى السَّمَاءِ، وَجَلَسَ عَنِ يَمِينِ الْآبِ. وَأَيْضاً يَأْتِي بِمَجْدٍ لِيَدِينِ الْأَحْيَاءِ وَالْأَمْوَاتِ، الَّذِي لَا فَنَاءَ لِمُلْكِهِ. وَبِالرُّوحِ الْقُدُسِ، الرَّبِّ الْمُحْيِي، الْمُنْبَثِقِ مِنَ الْآبِ، الَّذِي هُوَ مَعَ الْآبِ وَالْإِبْنِ مَسْجُودٌ لَهُ وَمُجَدَّدٌ، النَّاطِقِ بِالْأَنْبِيَاءِ. وَبِكَنِيسَةٍ وَاحِدَةٍ، جَامِعَةٍ، مُقَدَّسَةٍ رَسُولِيَّةٍ. وَأَعْتَرَفُ بِمَعْمُودِيَّةٍ وَاحِدَةٍ لِمَغْفِرَةِ الْخَطَايَا. وَأَتَرَجَّى قِيَامَةَ الْمَوْتَى، وَالْحَيَاةَ فِي الدَّهْرِ الْآتِي. آمِينَ.</p>
<p>THE GREAT PROKEIMENON IN TONE SEVEN</p>	<p>بروكيمنن (باللحن السابع)</p>
<p>Choir: Who is so great a god as our God? Thou art the God Who worketh wonders. (ONCE)</p>	<p>الجوق: أَيُّ إِلَهٍ عَظِيمٍ مِثْلَ إِلَهِنَا؟ أَنْتَ هُوَ اللَّهُ، الصَّانِعُ الْعَجَائِبِ وَحَدِّكَ.</p>
<p><i>Verse 1. Thou hast made Thy power known among the peoples; with Thine arm hast Thou redeemed Thy people. (Refrain)</i></p>	<p>ستينخ ١: أَنْتَ عَرَّفْتَ قُدْرَتَكَ بَيْنَ الشُّعُوبِ. أَنْتَ أَفْتَدَيْتَ بِذِرَاعِكَ شَعْبَكَ. (اللازمة)</p>
<p><i>Verse 2. And I said: Now have I made a beginning; this change hath been wrought by the right hand of the Most High. (Refrain)</i></p>	<p>ستينخ ٢: وَقُلْتُ: إِنِّي بَدَأْتُ الْآنَ أَفْهَمُ. هَذَا هُوَ اسْتِنْتَاءُ يَمِينِ الْعَلِيِّ. (اللازمة)</p>
<p><i>Verse 3. I remembered the works of the Lord; for I will remember Thy wonders from the beginning. (Refrain)</i></p>	<p>ستينخ ٣: تَكَرَّرْتُ أَعْمَالَ الرَّبِّ. لِأَنِّي أَنْكُرُ مُعْجَزَاتِكَ مُنْذُ الْقَدَمِ. (اللازمة)</p>
<p>• The clergy now return to the sanctuary.</p>	<p>• يَعُودُ الْكَهَنَةُ إِلَى الْهَيْكَلِ.</p>
<p>THE DISMISSAL</p>	<p>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</p>	<p>الكاهن: أَيُّهَا الْمَسِيحُ إِلَهِنَا الْحَقِيقِي، يَا مَنْ قَامَ مِنَ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمِّكَ الْكَلِيَّةِ الطَّهَارَةِ وَالْبَرِيئَةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي؛</p>

<p>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, Basil the Great, archbishop of Caesarea in Cappadocia, 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>وَبِطَلِبَاتِ الْقُوَاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانَ؛ وَالْقَدِّيسِينَ الْمَشْرَفِينَ الرُّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِّيسِينَ بَاسِيلْيُوسَ الْكَبِيرِ رَئِيسِ أَسَاقِفَةِ الْقَيْصَرِيَّةِ وَكَبَادُوكِيَا، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ؛ وَالْقَدِّيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ؛ وَالْقَدِّيسِ (فُلَانِ) شَفِيعِ وَحَامِي هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِّيسِينَ الصَّادِقِينَ يُوَاكِيمَ وَحَنَّةَ جَدِّي الْمَسِيحِ الْإِلَهَ، وَجَمِيعِ قَدِّيسِيكَ: ارْحَمْنَا وَخَلِّصْنَا بِمَا أَنْتَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.</p>
<p>Priest: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us and save us.</p>	<p>الكَاهِنُ: بِصَلَوَاتِ آبَائِنَا الْقَدِّيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ الْهُنَا، ارْحَمْنَا 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 The Menaion, The Great Horologion, The Pentecostarion, <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>
18	Azizeh Issa Nasser	25
19	Mireille Mussawar	11
21	George Aboud	2
21	Emmeline Langfeld Hanna	29
22	Eleanor Kathryn Salhany	23
24	Ryan Gabriel Willis	47
24	Thuryia Zabanah	40
24	Margaret Najib Mazhar	23
24	Rose Hambly	20

- **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

- **Mar 24:** In loving memory of Jiries and Nahil Irbib from Nadim Irbib and family.
- **Mar 31:** For the good health of Christina Marie Ghneim Shehata and her family from her parents George and Rose Ghneim.
- **Apr 21:** In loving memory of Yousef and Sumayah Musallam from Nadim Irbib and family.
- **Apr 21:** In loving memory of Hanna Qaqish from his daughter Wafa Alchekh and family.
- **May 19:** In loving memory of Adel Younes from his family.
- **June 9:** In loving memory of Ernest Younes from his family.

CONGRATULATIONS

- Holy Bread is offered for the good health of newly-weds **Jonathan Joubran** and **Katrina Boutros** on the occasion of the Removal of their Crowns. May God Bless them!

FALAFEL LUNCHEON

- **On Sunday, Mar 24, 2024** following Divine Liturgy, **St. George Men Society** will be hosting a **Falafel Sandwiches Lunch** in the church basement. Please come downstairs and enjoy a hearty Falafel sandwiches with your family and friends. Please mark your calendar for the following dates, **Sunday, Mar. 31, Sunday, April 7, Sunday, April 14** (Falafel sandwiches), **Sunday, April 21** (**Foul**).

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.

FLOWERS FOR GOOD-FRIDAY AND EASTER LILIES

- We are in need of flowers for Good Friday to decorate the bier of Christ. We also need Easter Lilies to decorate the church. If your family would like to donate towards flowers and Easter Lilies, please see **Mr. George Ghneim** or call the office **905-731-7210**

SUNDAY-SCHOOL REGISTRATION 2023-2024

- Please see the attached QR code for registration.

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.

CHURCH OFFICE

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

BLESSING OF HOMES

- Father Georges is visiting our parishioners and blessing their homes. If you like to have your home blessed, please call Fr. Georges 416-725-2888 or email the office info@stgeorgeantiochianchurch.org with your name and address. Father prefers that those who live in apartment's building to arrange for few apartments to be blessed together.

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)

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

	Date	Time	Service
1st Week	Saturday March 2 nd	4:00 p.m.	Confessions
		5:00 p.m.	Great Vespers
	Sunday March 3 rd Sunday of the Prodigal Son	9:00 a.m.	Orthros
		10:15 a.m.	Divine Liturgy
2nd Week	Thursday March 7 th Forty Holy Martyrs of Sebastia	6:00 pm.	Festal Orthros
		7:00 p.m.	Divine Liturgy
	Saturday March 9 th Saturday of Souls	10:00 a.m.	Divine Liturgy
		4:00 p.m.	Confessions
		5:00 p.m.	Great Vespers
	Sunday March 10 th Judgment Sunday (Meatfare Sunday)	9:00 a.m.	Orthros
		10:15 a.m.	Divine Liturgy
3rd Week	Wednesday March 13 th	7:00 p.m.	Daily Vespers
	Saturday March 16 th	4:00 p.m.	Confessions
		5:00 p.m.	Great Vespers
	Sunday March 17 th Forgiveness Sunday	9:00 a.m.	Orthros
10:15 a.m.		Divine Liturgy	
4th Week	Monday, Tuesday, Thursday March 18 th , 19 th , 21 st	7:00 p.m.	Great Compline & Great Canon of Repentance by St. Andrew of Crete
	Wednesday , March 20 th	7:00 p.m.	Presanctified Divine Liturgy
	Friday , March 22 nd	6:15 p.m.	1st Akathist Hymn (Madayeh Service)
		7:30 p.m.	1st Lenten Supper, sponsored by Men Society (Antiochian Men)
	Saturday , March 23 rd	10:00 a.m.	Divine Liturgy
		4:00 p.m.	Confessions
		5:00 p.m.	Great Vespers
	Sunday , March 24 th Sunday of Orthodoxy	9:00 a.m.	Orthros
		10:15 a.m.	Divine Liturgy of St. Basil the Great & Procession with Icons
		7:00 p.m.	Great Vespers with Litia-Artoklasia Feast of the Annunciation
5th Week	Monday , March 25 th Feast of the Annunciation	7:00 p.m.	Vesperal Divine Liturgy
	Tuesday, Thursday March 26 th , 28 th	7:00 p.m.	Great Compline
	Wednesday , March 27 th	7:00 p.m.	Presanctified Divine Liturgy
	Friday , March 29 th	6:15 p.m.	2nd Akathist Hymn (Madayeh Service)
		7:30 p.m.	2nd Lenten Supper, sponsored by the YAM (Young Adult Ministry), the Teen SOYO & the Chanters
	Saturday , March 23 rd	10:00 a.m.	Divine Liturgy
		4:00 p.m.	Confessions
		5:00 p.m.	Great Vespers
	Sunday of St. Gregory Palamas, March 31 st	9:00 a.m.	Orthros
10:15 a.m.		Divine Liturgy of St. Basil the Great	

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

Date	Time	Activity	Location
1st Week			
Friday March 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
	9:00 – 9:30 pm	“Know your Church” for Youths	Gathering Room at the Centre
Sunday March 3 rd	1:00 p.m.	Camp T Bus Luncheon	Gym at St. George Centre
2nd Week			
Tuesday March 5 th	6:00 – 7:00 pm	Bi-weekly Catechism Class	Church Basement
Thursday March 7 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 March 8 th	7:00 – 8:30 pm	Byzantine Music Class	Church Basement
	8:30 – 10:00 pm	Spiritual Talk with Abouna Georges	Church Basement
Saturday March 9 th	6:00 – 8:00 pm	YAM Bible Study	Church Basement
Sunday March 10 th	After Communion	Sunday School	Church Basement
3rd Week			
Thursday March 14 th	8:30 – 11:00 pm	Basketball for the Adults	Gym at St. George Centre
Friday March 15 th	7:00 – 8:30 pm	Byzantine Music Class	Church Basement
	8:30 – 11:30 pm	Families Gathering & Sports	Gym at St. George Centre
	9:00 – 9:30 pm	“Know your Church” for Youths	Gathering Room at the Centre
Sunday March 17 th	After Communion	Sunday School	Church Basement
4th Week			
Tuesday March 19 th	6:00 – 7:00 pm	Bi-weekly Catechism Class	Church Basement
Thursday March 21 st	10:30 – 2:00 pm	Homeschooling Group	Church Basement
	8:30 – 11 pm	Basketball for the Adults	Gym at St. George Centre
Friday March 22 nd	8:00 – 9:00 pm	Byzantine Music Class	Church Basement
	8:30 – 11:30 pm	Families Gathering & Sports	Gym at St. George Centre
Saturday March 23 rd	6:00 – 8:00 pm	YAM Bible Study	Church Basement
Sunday March 24 th	After Communion	Sunday School	Church Basement
5th Week			
Thursday March 28 th	8:30 – 11:00 pm	Basketball for the Adults	Gym at St. George Centre
Friday March 29 th	8:00 – 9:00 pm	Byzantine Music Class	Church Basement
	8:30 – 11:30 pm	Families Gathering & Sports	Gym at St. George Centre
	9:00 – 9:30 pm	“Know your Church” for Youths	Gathering Room at the Centre
Sunday March 31 st	After Communion	Sunday School	Church Basement

ORTHODOX WISDOM FOR THE MODERN WORLD

St. George's Lenten Lecture 2024



Sunday, April 14



**Rev. Dr. Theodore (Ted)
Paraskevopoulos, D.Min.** is the parish
priest at the community of Prophet
Elias Greek Orthodox Church in
Mississauga, Ontario

Kids in the Kingdom

St. George is hosting a spiritual discussion on raising children (of all ages) in the Orthodox church. All are encouraged to attend

Fr. Ted has over 400 Sermons available online at Ancient Faith Radio under his podcast called "iSermon" and his YouTube Channel "Fr. TED Talks"

Schedule:

10:15am: Divine Liturgy
Noon: Falafel Luncheon
1pm: Raising Children in the Orthodox Church
2pm: Coffee Break
2:30pm: Q&A

Join us on Sunday, April 14th in the Church basement for a
falafel lunch, coffee and refreshments
Childcare available

Contact Peter Qubti for more information (416) 509-9895 or peterq3380@gmail.com

**Saint George
Antiochian Orthodox Church**

9116 Bayview Avenue,
Richmond Hill Ontario L4B 3M9

2024 PLC ANTIOCHIAN WOMEN



ALL LADIES ARE WELCOME TO JOIN US
AT THE PLC ANTIOCHIAN WOMEN
MEETING AND LUNCH EVENT

- Date: Friday, July 5, 2024
- Time: 10:30am - 1:30pm
- Venue: Omni Hotel
- Price: \$65.00

TO BOOK YOUR TICKETS VISIT:

OTTAWAPLC.ORG

HOPE TO SEE YOU THERE!

ST. NICHOLAS ANTIOCHIAN ORTHODOX CHURCH - MONTREAL
DIOCESE OF OTTAWA, EASTERN CANADA & UPSTATE NEW YORK

On Lent

By Metropolitan Saba (Isper)

The joyful Lent is here again. Let us approach it with joy and eagerness. This season nourishes us spiritually, purifying us to rise to the level of life worthy of human beings created in the image and likeness of God.

In our Christian circles, Lent is often approached as a mere religious obligation or abstinence from certain foods and drinks for a period of time. In reality, it is an intensive and liberating spiritual exercise when believers lay aside their worldly concerns and replace them with a yearning for the heavenly realms and living according to their faith.

The idea of liberating ourselves from the ties that bind and enslave us to earthly things, which prevent us from realizing our full humanity and purpose of our existence, is crucial to our understanding of Lent. If we focus on minimizing the quantity and quality of food, it is precisely because this helps free us from a fundamental passion that grips human nature, namely gluttony. As St. John Climacus said: "I wonder if anyone has gotten free of this master before settling in the grave" (*The Ladder of Divine Ascent*, Step 14:1).

Overcoming gluttony must lead us to freedom from other things that are not essential to our lives. This cannot be achieved if we are satisfied to limit fasting to food. Those who fast according to the rules of the Church experience how much lighter their bodies become as they approach Pascha. This lightness leads believers to more personal and communal prayer, to spreading the spirit of asceticism to many aspects of their daily lives, and to maximizing opportunities to perform acts of love in a variety of forms and ways, according to the ability of each believer.

A very important liturgical book that Orthodox believers cannot do without during Lent is the *Triodion*. It is the book for the period from the four weeks leading up to Lent, through all the weeks of Lent and Holy Week, until Holy Pascha. The prayers and hymns in this essential book are organized by the daily services of Orthros, Vespers, and the Sixth Hour. Reading it daily helps us fast properly according to Orthodox spirituality.

Some may make the mistake of limiting fasting to food, and some may make the mistake of limiting fasting to nice and civilized behaviors. Both attitudes are

incomplete, and each dimension forgets the other. Most dangerously, these incomplete and misunderstood practices ignore the spirit and purpose of fasting.

The eschatological dimension of the Christian faith is essential, and to forget or neglect it amputates the Christian faith from its purpose and goal. What is the meaning of salvation if our lives are limited to these short years we are given on earth? What is salvation if we do not hope for resurrection and life in the age to come, and therefore do not work and strive for it?

In Lent, we experience, both physically and practically, our longing for the life to come. Fasting keeps our vigilance alive lest we forget that we are created for eternity and life in the presence of God, where we move "from glory to glory" (2 Cor. 3:18), as the Apostle Paul teaches us. Fasting is a yearning and desire for a life beyond the mortal, physical life. It is an experience of death before it happens, and therefore an exercise to defeat fear of it. We should not be surprised when we read or hear about believers who have been called "fasters" because of the many fasts that have shaped their entire lives. These are saints whose longing for God and life with Him led them to abandon everything else and to be satisfied with God alone, neglecting all earthly things and turning to the heavenly ones.

Love is also one of the authentic dimensions of fasting as practiced by Christians since the beginning of Christianity. When someone was in distress, they would call for a fast on a specific day and bring the cost savings of that day's meals to the distressed person at church on Sunday morning. This is why the prayers and hymns of the *Triodion* often urge charity.

We also need to fast from so many things in these distracting times, such as television, social media, and entertainment, instead devoting the time we spend on them to more spiritual readings, prayer, and acts of love. This is how we experience Lent in its spirit and not just in its rules.

If in our Lent we experience true freedom, we experience the saying that "God alone is enough." If we experience true freedom, then we have entered into His spirituality, beauty and joy.

في الصوم

المتروبوليت سابا (اسبر)

ها قد أقبل الصوم المُبهج ثانية. فلنقبل إليه بفرح ورجبة، موسماً يَغْدِينا روحياً ويساعدنا على أن نتطهّر ونسمو إلى مستوى الحياة التي تليق بنا كبشرٍ مخلوقين على صورة الله وساعين إلى مثاله.

كثيراً ما تتمّ مقارنة الصوم في أوساطنا المسيحية باعتباره مجرد واجبٍ دينيٍّ أو مجرد امتناعٍ عن الطعام والشراب لفترة أو عن مأكولات بعينها. بينما هو في الواقع فترة يقضيها المؤمن بمثابة رياضة روحية مكثفة محررة، يخفف فيها المؤمنون من اهتماماتهم الدنيوية ويستبدلونها بتوقعهم إلى السماويات والاستزادة من العيش بحسب إيمانهم.

فكرة التحرر من الرباطات التي تشدّ الإنسان إلى أمور الأرض، وتستعبده وتجعله أسيراً لها، وتالياً تمنعه من تحقيق إنسانيته وهدف وجوده، أساسية في مفهومنا للصوم. وإذا كنّا نركّز على التخفيف من كمية الطعام ونوعيته في زمن الصوم، فبالضبط لأنّ هذا يساعدنا على التحرر من هوىٍ أساسيٍّ متمككٍ جداً على طبيعة البشر، أعني هوى حُبّ البطن، الذي قال فيه القديس يوحنا السلمي في مقالته في الشراهة ما يلي: "أعجبُ ممّن يقول إنّه قد قضى على هوى البطن وهو لا يزال في الجسد" (السلم إلى الله، الدرجة ١٤ : ١).

تحرُّرنا من هوى الشراهة وفنونه يجب أن يقودنا إلى التحرر من أمور أخرى ليست أساسية لحياتنا. وهذا لا يتحقّق إذا قصرنا الصوم على الطعام واكتفينا بذلك. من يصمّ بحسب قواعد الكنيسة يختبر كم يخفّ ثقل جسده مع اقتراب أيام الصوم من عيد الفصح المجيد. خفة الجسد هذه تقود المؤمنين إلى المزيد من الصلاة الشخصية والجماعية، وإلى تعميم روح التحرر أو الزهد على الكثير من مرافق حياتهم اليومية، وإلى الاستزادة من فرص القيام بأعمال المحبة بأشكال وطرق متنوعة، وذلك بحسب المقدرة الشخصية لكلّ مؤمن.

ثمّة كتاب مهمّ جداً لا يستغني عنه المؤمنون الأرثوذكس في الصوم الكبير، هو كتاب "الترويدون". إنّه كتاب الصلوات للفترة الممتدة من الأسابيع الأربعة المهيئة للصوم إلى أسابيع الصوم كلّها وصولاً إلى الفصح المقدّس. تتوزّع صلوات هذا الكتاب الأساسي على السحر والغروب والساعة السادسة يومياً طوال الصوم الكبير. قراءته يومياً مفيدة جداً كي يصوم الإنسان صوماً صحيحاً بحسب الروح الأرثوذكسية.

قد يقع بعضهم في خطأ قصر الصوم على الطعام، وقد يقع بعضهم في خطأ قصر الصوم على سلوكيات لطيفة وحضارية، كما نرى حالياً هنا وهناك، وحتى في كنائس بعينها. كلا الموقفين ناقص، ويأخذ بعيد وواحد للصوم ناسياً الأبعاد الأخرى. والأخطر ما في الأمر أنه موقف يتجاهل روحية الصوم وهدفه، إذا لم نقل إنه ينطلق أيضاً من فهم منقوص وخاطئ له.

البعد الاسخاتولوجي (الأخروي) للإيمان المسيحي أساسي ونسيانه أو إهماله يعني بتر الإيمان المسيحي من هدفه وغايته. ما معنى الخلاص إذا كانت حياتنا مقتصرة فقط على هذه السنوات القصيرة التي تُعطى أن نعيشها على الأرض. ما هو الخلاص إذا كنا لا نترجى القيامة والحياة في الدهر الآتي؟ وتالياً لا نعمل ونجتهد من أجلها؟

في الصوم نختبر كيانياً وعملياً توقنا إلى الحياة الآتية. يُبقى الصوم اليقظة فينا حيّة فلا ننسى أننا مخلوقون من أجل الأبدية والعيش في كنف الله، حيث ننتقل "من مجد إلى مجد" (٢ كور ٣: ١٨)، حسب ما يعلمنا الرسول بولس. الصوم توق ورغبة إلى حياة تتجاوز الحياة الجسدية الفانية. إنه اختبار للموت قبل حدوثه، وتالياً تمرين على عدم الخوف منه. فلا نتعجب عندما نقرأ أو نسمع عن مؤمنين ومؤمنات لقبوا بالصوامين لكثرة أصوامهم التي وسمت حياتهم كلها. هؤلاء أناس دفعهم شوقهم إلى الله وإلى الحياة معه فقط، إلى نبذ كل أشكال الحياة التي نعرفها والاكتفاء بالله وحده، فأهملوا كل الأرضيات وتوجهوا بكليتهم إلى السماويات.

المحبة أيضاً من أبعاد الصوم الأصيلة كما مارسه المسيحيون منذ نشأة المسيحية. فعندما كان أحدهم يتعرض لشدة، كانوا يدعون إلى صوم في يوم محدد، ويأتون بثمن وجبة ذلك اليوم إلى الكنيسة صباح الأحد ليقدموها له. لذلك كثيراً ما تحت الصلوات في كتاب التريوديون على الإحسان.

نحتاج أيضاً إلى أن نخفف من أمور عديدة في زمننا المشتت هذا، مثل التلفزيون ووسائل التواصل الاجتماعي والتسلية الكثيرة، لنخصص الوقت الذي نصرفه عليها للمزيد من القراءة الروحية والصلاة وأعمال المحبة. هكذا نختبر الصوم بروحيته لا بقواعده فقط. إن اختبرنا، في صومنا، حرية حقّة دُفنا خبرة مقولة أنّ "الله وحده يكفي". آنذاك نكون قد دخلنا في روحيته وجماله وفرحه.

His Eminence
The Most Reverend
Metropolitan SABA



Archbishop of New York
and Metropolitan of
All North America

ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE
OF NORTH AMERICA

Prot. no.: 117/2024

The Sunday of Orthodoxy
March 24, 2024

Venerable Hierarchs, Reverend Clergy, and beloved Faithful in Christ,

Greetings to you as we celebrate this glorious Sunday of the Triumph of Orthodoxy. We have just completed the difficult first week of Lent. In many ways, this one week is a microcosm of the challenges we face throughout our Christian lives, as we try to live faithfully despite weaknesses within us and trials around us. However, the Lord's words to St. Paul are a comfort to us in every season of our lives: "My grace is sufficient for you, for My strength is made perfect in weakness" (2 Cor. 12:19).

Each year on the Sunday of Orthodoxy, we remember our seminarians, who are studying at residential seminaries and through the Antiochian House of Studies. They are preparing to take up the Cross and follow our Lord on the difficult but rewarding road of priestly ministry. Those whom God calls to ordination will become pastors in our parishes, working with the children, the elderly, and all the faithful, leading them on their journey to the heavenly kingdom. They will stand before the holy altar and offer prayers to the All-Holy Trinity on behalf of us all. They will bring divine grace into all the joys and sorrows of our earthly lives. Therefore, it is our duty to provide them with the best possible education and preparation for this sacred ministry.

Today we ask you to support our dedicated seminarians through your prayers and by making a financial gift toward their theological education. Among the Orthodox in America, our archdiocese is a leader in seminarian support. We strive to provide full scholarships to these qualified men who are studying for the priesthood, and your generous contribution will help to ensure a well-prepared clergy for our future while not burdening our future pastors with excessive debt.

Fervently praying that your Lenten journey will be filled with growth in Christ, I remain,

Yours in Christ,

A handwritten signature in blue ink that reads "J. Saba". The signature is written in a cursive, flowing style.

✠ SABA

Archbishop of New York and Metropolitan of All North America

"The disciples were first called Christians in Antioch" (Acts 11: 26)

358 Mountain Road, P.O. Box 5238, Englewood, NJ 07631-5238
(201) 871-1355 T Archdiocese@antiochian.org (201) 871-7954 F

ANTIOCHIAN WOMEN

THE MOST REVEREND METROPOLITAN PHILIP -- FOUNDER

"A SISTERHOOD SERVING CHRIST THROUGH SERVING OTHERS"



THE MOST REVEREND
METROPOLITAN SABA
358 MOUNTAIN ROAD
ENGLEWOOD, NEW JERSEY 07631

DIOCESE OF OTTAWA,
EASTERN CANADA & UPSTATE NY



Application Form

Please enter all of the information in a clear and legible manner.

YOUR FULL NAME: _____ DATE OF BIRTH: _____

ADDRESS: _____

CITY: _____ PROV/STATE: _____ POSTAL/ZIP CODE: _____

EMAIL: _____

PHONE NUMBER(S): _____

PARISH: _____ CITY: _____ PASTOR'S NAME: _____

Please provide the following information (*all financial information will be kept strictly confidential*):

1. Cost of Study:

A. Tuition for one year \$ _____

B. Room and Board (if applicable) \$ _____

C. Books and Fees \$ _____

2. Total Financial aid received from other sources \$ _____

3. Total household Income (previous year) \$ _____

4. Number of people in the household \$ _____

Please include, on a separate sheet of paper, an essay between 100 – 250 words explaining your scholastic and/or vocational goals.

In your essay, we are looking for, but not limited to the following responses:

1. What do you plan to study?
2. Why have you chosen this program of study?
3. How will you use this education in the future?
4. What would you use the scholarship fund towards?

In addition, please provide a brief letter of recommendation from your parish priest. The recommendation can be included with this application form or sent directly to the scholarship committee under separate cover at the address below.

We cannot consider your application without your priest's recommendation.

The application, essay, and recommendation deadline is May 26, 2024.

Please email your application materials i.e. Application Form, Essay, and Pastor's recommendation to:

Denise Issa
Scholarship Chair
Antiochian Women of the Diocese of Ottawa, Eastern Canada and Upstate New York
deniseissa7@gmail.com
613-899-4873

Please do not hesitate to call, text, or email me directly with any questions or concerns you have.

ANTIOCHIAN WOMEN

THE MOST REVEREND METROPOLITAN PHILIP -- FOUNDER

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DIOCESE OF OTTAWA,
EASTERN CANADA & UPSTATE NY



Scholarship Information

DATE: March 2024

TO: The Clergy of the Diocese of Ottawa, Eastern Canada and Upstate New York

FROM: Denise Issa, Diocesan Antiochian Women Scholarship Chair

RE: Antiochian Women Scholarship - Christ is in our midst!

With your blessing, Dear Reverend Fathers:

I am writing to ask for your assistance in publicizing the Antiochian Women's Scholarship for the women of our diocese. *In addition to the NAB scholarship*, we also offer a scholarship in our diocese. We have seen women only applying for the national scholarship, but we want to make you aware of our local opportunities.

We will be awarding, to our Canadian winning applicant, a **\$750.00 CAD** or to our American winning applicant, a **\$500.00 USD** scholarship fund.

All applications must be emailed by **May 26, 2024**, in order to be considered. The scholarship recipients will be announced at the Montreal 2024 Parish Life Conference.

The qualifications for the scholarship are as follows:

- The applicant must be a female over 26 years of age.
- The applicant must be a member in good standing of her local Antiochian parish.
- The applicant must be actively involved in the life of her parish.
- The applicant must be applying for/or registered in an academic or trade program of study.
- The applicant must demonstrate financial need.

If you will, please distribute this letter and the accompanying scholarship application as you see fit. We ask you to please encourage the eligible women in your parish to apply. Thank you, very much, for your assistance.

I am sincerely yours in Christ Jesus,

Denise Issa

DIOCESE OF OTTAWA, EASTERN CANADA & UPSTATE NEW YORK ANTIOCHIAN WOMEN SCHOLARSHIP
COORDINATOR