

DIVINE LITURGY VARIABLES ON SUNDAY, NOVEMBER 05, 2023
TONE 5 / EOTHINON 1 1; TWENTY-SECOND SUNDAY AFTER PENTECOST &
FIFTH SUNDAY OF LUKE

MARTYRS GALAKTION AND EPISTEME OF HOMS;
 APOSTLES HERMAS, LINUS, GAIVS, PATROBAS AND PHILOLOGOS OF THE SEVENTY

- *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 these hymns in the following order:*

<p align="center">RESURRECTIONAL APOLYTIKION IN TONE FIVE</p>	<p align="center">أبوليتيكيون القيامة بالحن الخامس</p>
<p>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.</p>	<p>لِنُسَبِّحْ نَحْنُ الْمُؤْمِنِينَ وَنَسْجُدُ لِلْكَلِمَةِ، الْمُسَاوِي لِلآبِ وَالرُّوحِ فِي الْأَزَلِيَّةِ وَعَدَمِ الْإِبْتِدَاءِ، الْمَوْلُودِ مِنْ الْعَذْرَاءِ لِخَلَاصِنَا، لِأَنَّهُ سَرَّ بِالْجَسَدِ أَنْ يَعْلُوَ عَلَى الصَّالِبِ، وَيَحْتَمِلَ الْمَوْتَ، وَيُنْهَضَ الْمَوْتَى بِقِيَامَتِهِ الْمَجِيدَةِ.</p>
<p>• <i>Now sing the apolytikion of the patron saint or feast of the temple.</i></p>	
<p align="center">ORDINARY KONTAKION IN TONE TWO</p>	<p align="center">قِنْدَاقِ بِالْحَنِ الثَّانِي</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 الْمَرْدُودَةِ، لَا تُعْرِضِي عَن أَصْوَاتِ طَلِبَاتِنَا نَحْنُ الْخَطَّاءَةِ، بَلْ تَدَارِكِينَا بِالْمَعُونَةِ بِمَا أَنَّكَ صَالِحَةٌ، نَحْنُ الصَّارِخِينَ إِلَيْكَ بِإِيمَانٍ: بَادِرِي إِلَى الشَّفَاعَةِ وَأَسْرِعِي فِي الطَّلِبَةِ، يَا وَالِدَةَ الْإِلَهِ، الْمُتَشَفِّعَةَ دَائِمًا بِمُكْرَمِيكَ.</p>
<p align="center">THE EPISTLE (For the Twenty-second Sunday after Pentecost)</p>	<p align="center">الرسالة (للأحد الثاني والعشرين بعد العنصرة)</p>
<p><i>Thou, O Lord, shalt preserve us and keep us from this generation. Save me, O Lord, for the godly man hath disappeared.</i></p> <p align="center">The Reading from the Epistle of St. Paul to the Galatians. (6:11-18)</p> <p>Brethren, see with what large letters I am writing to you with my own hand. It is those who want to make a good showing in the flesh that would compel you to be circumcised and only in order that they may not be persecuted for the cross of</p>	<p>أَنْتَ يَا رَبِّ تَحْفَظُنَا وَتَسْتُرُنَا مِنْ هَذَا الْجِيلِ، خَلِّصْنِي، يَا رَبِّ، فَإِنَّ الْبَارَّ قَدْ فَنِيَ فَضَلُّ مِنْ رِسَالَةِ الْقَدِيسِ بُولُسَ الرَّسُولِ إِلَى أَهْلِ غَلَاطِيَّةِ.</p> <p>يَا إِخْوَةَ، انظُرُوا مَا أَعْظَمَ الْكِتَابَاتِ الَّتِي كَتَبْتُهَا إِلَيْكُمْ بِيَدِي. إِنَّ كُلَّ الَّذِينَ يُرِيدُونَ أَنْ يُرْضُوا بِحَسَبِ الْجَسَدِ يُلْزِمُونَكُمْ أَنْ تَخْتَنُوا، وَإِنَّمَا ذَلِكَ لِئَلَّا يُضْطَهَدُوا مِنْ أَجْلِ صَالِبِ الْمَسِيحِ. لِأَنَّ الَّذِينَ</p>

Christ. For even those who receive circumcision do not themselves keep the Law, but they desire to have you circumcised that they may glory in your flesh. But far be it from me to glory except in the cross of our Lord Jesus Christ, by which the world has been crucified to me and I to the world. For neither circumcision counts for anything, nor uncircumcision, but a new creation. Peace and mercy be upon all, who walk by this rule, upon the Israel of God. Henceforth let no man trouble me; for I bear on my body the marks of Jesus. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

يَخْتَتُونَ هُمْ أَنْفُسَهُمْ لَا يَحْفَظُونَ الناموسَ بَلْ إِنَّمَا يُرِيدُونَ أَنْ تَخْتَتِنُوا لِيَتَخَرُوا بِأَجْسَادِكُمْ. أَمَّا أَنَا، فَحَاشَى لِي أَنْ أَفْتَخِرَ إِلَّا بِصَلِيبِ رَبِّنَا يَسُوعَ الْمَسِيحِ، الَّذِي بِهِ صُلِبَ الْعَالَمُ لِي وَأَنَا صُلِبْتُ لِلْعَالَمِ. لِأَنَّهُ فِي الْمَسِيحِ يَسُوعَ لَيْسَ الْخِتَانُ بِشَيْءٍ وَلَا الْقَلْفُ بَلِ الْخَلِيقَةُ الْجَدِيدَةُ. وَكُلُّ الَّذِينَ يَسْلُكُونَ بِحَسَبِ هَذَا الْقَانُونِ، فَعَلَيْهِمْ سَلَامٌ وَرَحْمَةٌ وَعَلَى إِسْرَائِيلِ اللَّهِ. فَلَا يَجْلِبُ عَلَيَّ أَحَدٌ أَتْعَاباً فِيمَا بَعْدُ، فَإِنِّي حَامِلٌ فِي جَسَدِي سِمَاتِ الرَّبِّ يَسُوعَ. نِعْمَةٌ رَبِّنَا يَسُوعَ الْمَسِيحِ مَعَ رُوحِكُمْ أَيُّهَا الْإِخْوَةُ. آمِينَ.

THE GOSPEL
(For the Fifth Sunday of Luke)

الإنجيل (للأحد الخامس من لوقا)

The Reading from the Holy Gospel
according to St. Luke. (16:19-31)

فصلٌ شريفٌ من بشارَةِ القديسِ لوقا الإنجيليِّ
البشيرِ.

The Lord said, "There was a rich man, who was clothed in purple and fine linen and who feasted sumptuously every day. And at his gate lay a poor man named Lazarus, full of sores, who desired to be fed with what fell from the rich man's table; moreover the dogs came and licked his sores. The poor man died and was carried by the angels to Abraham's bosom. The rich man also died and was buried; and in Hades, being in torment, he lifted up his eyes, and saw Abraham far off and Lazarus in his bosom. And he called out, 'Father Abraham, have mercy upon me, and send Lazarus to dip the end of his finger in water and cool my tongue; for I am in anguish in this flame.' But Abraham said, 'Son, remember that you in your lifetime received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in anguish. And besides all this, between us and you a great chasm has been fixed, in order that those who would pass from here to you may not be able, and none may cross from there to us.' And he said, 'Then I beg you, father, to send him to my father's house, for I have five brothers, so that

قالَ الرَّبُّ: كَانَ إِنْسَانٌ غَنِيٌّ يَلْبَسُ الْأَرْجُوَانَ وَالْبُرِّ، وَيَتَنَعَّمُ كُلَّ يَوْمٍ تَتَعَمًّا فَاحِرًا. وَكَانَ مِسْكِينٌ اسْمُهُ لِعَازِرُ مَطْرُوحًا عِنْدَ بَابِهِ مُصَابًا بِالْقُرُوحِ. وَكَانَ يَشْتَهِي أَنْ يَشْبَعَ مِنَ الْفَتَاتِ الَّذِي يَسْقُطُ مِنْ مَائِدَةِ الْغَنِيِّ. بَلْ كَانَتْ الْكِلَابُ تَأْتِي وَتَلْحَسُ فُرُوجَهُ. ثُمَّ مَاتَ الْمِسْكِينُ، فَنَقَلَتْهُ الْمَلَائِكَةُ إِلَى حِضْنِ إِبْرَاهِيمَ. وَمَاتَ الْغَنِيُّ أَيْضًا، فَدُفِنَ فَرَفَعَ عَيْنَيْهِ فِي الْجَحِيمِ وَهُوَ فِي الْعَذَابِ، فَرَأَى إِبْرَاهِيمَ مِنْ بَعِيدٍ وَلِعَازَرَ فِي حِضْنِهِ. فَنَادَى قَائِلًا: "يَا أَبَتِ إِبْرَاهِيمِ ارْحَمْنِي وَأَرْسِلْ لِعَازَرَ لِيُغَمِّسَ طَرْفَ إصْبَعِهِ فِي الْمَاءِ وَيُبْرِدَ لِسَانِي، لِأَنِّي مُعَذَّبٌ فِي هَذَا اللَّهْيَبِ." فَقَالَ إِبْرَاهِيمُ: "تَذَكَّرْ يَا ابْنِي أَنَّكَ نَلْتَ خَيْرَاتِكَ فِي حَيَاتِكَ، وَلِعَازَرُ كَذَلِكَ بَلَايَاهُ. وَالآنَ فَهُوَ يَتَعَزَّى وَأَنْتَ تَتَعَذَّبُ. وَعِلَاوَةً عَلَى هَذَا كُلِّهِ، فَبَيْنَنَا وَبَيْنَكُمْ هُوَّةٌ عَظِيمَةٌ قَدْ أُثْبِتَتْ، حَتَّى إِنَّ الَّذِينَ يُرِيدُونَ أَنْ يَجْتَازُوا مِنْ هُنَا إِلَيْكُمْ لَا يَسْتَطِيعُونَ، وَلَا الَّذِينَ

he may warn them, lest they also come into this place of torment.' But Abraham said, 'They have Moses and the prophets; let them hear them.' And he said, 'No, father Abraham; but if someone goes to them from the dead, they will repent.' He said to him, 'If they do not hear Moses and the prophets, neither will they be convinced if someone should rise from the dead.'"

هُنَاكَ أَنْ يَعْبُرُوا إِلَيْنَا. " فَقَالَ: "أَسْأَلُكَ إِذَنْ يَا أَبَتِ أَنْ تُرْسِلَهُ إِلَى بَيْتِ أَبِي. فَإِنَّ لِي خَمْسَةَ إِخْوَةٍ، حَتَّى يَشْهَدَ لَهُمْ لِكَيْ لَا يَأْتُوا هُمْ أَيْضًا إِلَى مَوْضِعِ الْعَذَابِ هَذَا. " فَقَالَ لَهُ إِبْرَاهِيمُ: "إِنَّ عِنْدَهُمْ مُوسَى وَالْأَنْبِيَاءَ، فَلْيَسْمَعُوا مِنْهُمْ. " قَالَ: "لَا يَا أَبَتِ إِبْرَاهِيمُ، بَلْ إِذَا مَضَى إِلَيْهِمْ وَاحِدٌ مِنَ الْأَمْوَاتِ يَتُوبُونَ. " فَقَالَ لَهُ: "إِنْ لَمْ يَسْمَعُوا مِنْ مُوسَى وَالْأَنْبِيَاءِ، فَإِنَّهُمْ، وَلَا إِنْ قَامَ وَاحِدٌ مِنَ الْأَمْوَاتِ، يُصَدِّقُونَهُ. "

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

THE DISMISSAL

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 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 *Saint N., the patron and protector of this holy community*; of the holy and righteous ancestors of God, Joachim and Anna; of the Martyrs Galaktion and Episteme of Homs; and the Apostles Hermas, Linus, Gaius, Patrobas and Philologos of the Seventy, 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.

الختم

الكاهن: أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِي، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمِّكَ الْكَلْبِيَّةِ الطَّهَارَةِ وَالْبَرِيَّةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّالِبِ الْكَرِيمِ الْمُخْيِي؛ وَبِطَلَبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسِينَ الْمُشْرَفِينَ الرَّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوْحَنَّا الذَّهَبِيِّ الْقَمِ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ؛ وَالْقَدِيسِ (ة) (فُلَانِ، فُلَانَةَ) شَفِيعِ (ة) وَحَامِي (ة) هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصِّدِّيقِينَ جَدِّي الْمَسِيحِ إِلَهُ، يُوَاكِمِ وَحَنَّةً؛ وَالشُّهَيْدِينَ الْقَدِيسِينَ غَلَكْتِيُونَ وَإِبِسْتِيْمِي الْحَمَصِيِّينَ، وَالرُّسُلِ هَرْمَاسَ، بَتْرُوبَاسَ، لِينُسَ، غَلِيْسَ وَفِيلُولُوغُسَ مِنَ السَّبْعِينَ، الَّذِينَ نَقِيمُ تَذَكَارَهُمُ الْيَوْمَ، وَجَمِيعِ قَدِيسِيكَ، إِرْحَمْنَا وَخَلِّصْنَا بِمَا أَنْكَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.

Priest: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.

الكاهن: بِصَلَوَاتِ آبَائِنَا الْقَدِيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهُنَا، اِرْحَمْنَا وَخَلِّصْنَا.

Choir: Amen.

الجوقة: آمين.

These texts have been prepared by the Department of Liturgics of the Antiochian Archdiocese

Portions of the Archdiocesan Service Texts include texts from *The Menaion*, *The Great Horologion*, *The Pentecostarion*, *The Octoechos*, *The Triodion-Holy Week*, and *The Psalter of the Seventy*, 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.

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

<u>DAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
30	Adele Abboud	28
2	Margarite Daides	13
3	George F. Sakran	11
5	Habib Fraiha	8
5	Filat Karra	21

- **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 LIGHT

- **Nov 5:** For the good health of **Mathew and Dany Bisharat** from their family.
- **Nov 19:** In loving memory of **Azizeh Qaqish** from Wafa Alchekh and family.
- **Nov 26:** In loving memory of **Isabelle Younes** from her family.

THANK YOU!

- We wish to thank Issa Bisharat and his family for sponsoring the Holy Bread for the month of November. May God Bless them!

SUNDAY-SCHOOL REGISTRATION 2023-2024

- **Please see the attached QR code for registration.**

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.

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

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.

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)

Activities at St. George Antiochian Orthodox Church – Toronto.

Month: November 2023

Date	Time	Activity	Location
Thursday November 2 nd	10 am – 2 pm	Home Schooling	Basement of the Church
	8:30 – 11:00 pm	Basketball for the Adults	Gym at St. George Centre
Friday November 3 rd	7:00 – 9:00 pm	Byzantine Music Class	Church Basement
	7:30 – 11:30 pm	Families Gathering & Sports	Gym at St. George Centre
Saturday November 4 th	5:30 – 7:30 pm	Soccer	Gym at St. George Centre
Sunday November 5 th	After Holy Communion	Sunday School	Church Basement

Thursday November 9 th	8:30 – 11:00 pm	Basketball for the Adults	Gym at St. George Centre
Friday November 10 th	7:00 – 9:00 pm	Byzantine Music Class	Church Basement
	7:30 – 11:30 pm	Families Gathering & Sports	Gym at St. George Centre
Saturday November 11 th	5:30 – 7:30 pm	Soccer	Gym at St. George Centre
	6:00 – 8:00 pm	Teen SOYO Cook Competition	Church Basement
Sunday November 12 th	After Communion	Sunday School	Church Basement

Thursday November 16 th	10 am – 2 pm	Home Schooling	Basement of the Church
	8:30 – 11:00 pm	Basketball for the Adults	Gym at St. George Centre
Friday November 17 th	7:00 – 9:00 pm	Byzantine Music Class	Church Basement
	7:30 – 11:30 pm	Families Gathering & Sports	Gym at St. George Centre
	9:00 – 10:00 pm	Saints Joachim & Anna Family Ministry Monthly Meeting	Gathering Room at the Gym of St. George Centre
Saturday November 18 th	5:30 – 7:30 pm	Soccer	Gym at St. George Centre
Sunday November 19 nd	After Communion	Sunday School	Church Basement

Tuesday November 21 st	6:00 – 7:00 pm	Bi-weekly Catechism Class	Church Basement
Thursday November 23 rd	8:30 – 11 pm	Basketball for the Adults	Gym at St. George Centre
Friday November 24 th	6 pm – 11:30 pm	All-Night Vigil	Church
Saturday November 25 th	10 am – 5 pm	Christmas Market	Gym at St. George Centre
	2 pm	Teen SOYO: Mini Golf	
Sunday November 26 th	After Communion	Sunday School	Church Basement
	12 pm – 4 pm	Christmas Market	Gym at St. George Centre

Thursday November 30 th	10 am – 2 pm	Home Schooling	Basement of the Church
	8:30 – 11 pm	Basketball for the Adults	Gym at St. George Centre

Services at St. George Antiochian Orthodox Church – Toronto.
Month: November 2023

Date	Time	Service
Thursday November 2 nd	7:00 p.m.	Divine Liturgy: Dedication of the Temple of the Holy Great Martyr George in Lydda
Friday November 3 rd	6:00 p.m.	Great Vespers with Litia/Artoklasia: Raphael (Hawaweeny), Bishop of Brooklyn
Saturday November 4 th	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
Sunday November 5 th	9:00 a.m.	Orthros
	10:30 a.m.	Divine Liturgy: 5 th Sunday of Luke, Galaktion & his wife Episteme
Tuesday November 7 th	6:00 p.m.	Festal Orthros
	7:00 p.m.	Divine Liturgy: Synaxis of the Archangels Michael, Gabriel, Raphael & the other Bodiless Powers
Wednesday November 8 th	7:00 p.m.	Great Vespers with Litia/Artoklasia: Nektarios of Pentapolis
Saturday November 11 th	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
Sunday November 12 th	9:00 a.m.	Orthros
	10:30 a.m.	Divine Liturgy: 8 th Sunday of Luke, John the Merciful
Wednesday November 15 th NATIVITY FAST BEGINS	6:00 p.m.	Festal Orthros
	7:00 p.m.	Divine Liturgy: Matthew the Apostle & Evangelist
Saturday November 18 th	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
Sunday November 19 th	9:00 a.m.	Orthros
	10:30 a.m.	Divine Liturgy: 9 th Sunday of Luke, Obadiah the Prophet
Monday November 20 th	6:00 p.m.	Festal Orthros
	7:00 p.m.	Divine Liturgy: Entrance of the Theotokos into the Temple
Friday November 24 th Catherine the Great Martyr ALL NIGHT VIGIL	6:00 p.m.	Little Compline with Canon of Preparation for Holy Communion
	6:30 p.m.	Great Vespers with Litia/Artoklasia
	8:30 p.m.	Festal Orthros
	10:30 p.m.	Divine Liturgy
Saturday November 25 th	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
Sunday November 26 th	9:00 a.m.	Orthros
	10:30 a.m.	Divine Liturgy: 13 th Sunday of Luke, Alypius the Stylite
Wednesday November 29 th	6:00 p.m.	Festal Orthros
	7:00 p.m.	Divine Liturgy: Andrew the First-Called Apostle



WEDNESDAY, NOVEMBER 1, 2023
How Our Archdiocese Serves Us: Christian Education
From the Department of Communications

Thanks be to God, the Antiochian Archdiocese has 36 departments and organizations – and their committees – comprised of dedicated clergy and laity who serve at the parish, diocesan and Archdiocesan levels.

But perhaps we don't know enough about Homeschooling, Lay Ministry, Sacred Music, Conventions and Conference Planning, Capital Improvement, and more, and how each of them work to strengthen the body of Christ.

The Department of Communications is pleased to present a new series: "How Our Archdiocese Serves Us." We'll get to meet and know the people who comprise these groups, their current functions and future plans, their successes, and how we can get involved.

Antiochian Orthodox Department of Christian Education (AODCE)

Interview with Anna-Sarah Farha, Director
aodce@antiochian.org



<https://antiochian.org/dashboard?name=christian%20education>
<https://www.facebook.com/AODCE/>
<https://orthodoxchurchschoolteachers.wordpress.com/>
<https://orthodoxchristianparenting.wordpress.com/>



Tell us a bit about your personal history with the Archdiocese.

My history with the Archdiocese began at a Christian Education workshop in 2016, hosted by St. Andrew Church in Brier, Wash. Mrs. Carole Buleza (Director, 2000-21), led the workshop. The presentation was so edifying that I was immediately inspired to approach Carole and ask if there were any place for me to serve as a

volunteer within the Department. Carole welcomed me onto the team as a diocesan coordinator and assistant for Church Schools. Through that opportunity, I established and built relationships with church school directors across the Archdiocese and assisted in supporting their Christian Education ministries. These relationships were further strengthened during the COVID Pandemic when the Christian Education community resolved to develop virtual Christian Education and outreach programs to maintain a personal connection with our students and their families until we could return to the classroom. It is a tremendous personal blessing to work alongside such dedicated educators.



What is your department all about? What are its basic duties and outreaches?

Christian Education joyfully serves the Sunday Church Schools and families of the Archdiocese. In that regard, the department educates and trains teachers and directors, attends to curriculum needs, and assists and supports parents and caregivers as they form their children in the Faith.

How has your department evolved since its inception to present day? Have you added volunteers, new technologies and programs over the years?



The Department of Christian Education has a vibrant history that has continually evolved to meet the ever-expanding needs of parishes. In the early years, educators across the Archdiocese mostly stayed in touch by meeting at the Antiochian Village with the late Dr. John Boojamra (Director, 1970-2000), or they would come together at Parish Life Conferences. Once the internet and email were mainstream, the department's website and mailing list became valuable resources for quickly and conveniently sharing about curriculum, programs news.

Then, Carole organized the Orthodox Institute, which ran for several years as a pan-Orthodox Christian Education conference with notable speakers, workshops, and opportunities for spiritual growth.

During this same time, the department joined social media with Facebook pages and blogs for educators and families that are still active and thriving today with the online Orthodox Christian community. Several employees, diocesan coordinators and volunteers contributed to the content over the years.

The department has always supported Sunday Church Schools through teacher trainings and workshops on the local level and at PLCs. Now, in addition to in-person events, we can present sessions via Zoom, record the content, and then make it available to everyone almost instantly. Additionally, all new curriculum since 2018 is digital and posted on the department's website so that it can be freely accessed.

In 2021, the Department of Christian Education (also now referred to as Christian Education Ministry) became part of the newly formed Department of Youth and Young Adult Ministries under the leadership of V. Rev. Fr. Nicholas Belcher. Also within this department are the Ministries of Camping, Youth, and Young Adults. We are grateful for the blessing of His Eminence Metropolitan Saba to continue the work of serving all families across our beloved Archdiocese.

How many people are working in your department or organization, and what are their roles?

Supporting the work of Christian Education on a volunteer basis are the diocesan coordinators who generously make themselves available to present workshops in parishes and at local and regional retreats. We also have a dedicated team of talented writers and clergy editors (including many of our diocesan coordinators) producing new curriculum for Sunday Church Schools and writing book reviews and articles for our blogs.



Why is your department so important to the parishes, clergy and laity of the Archdiocese?

Christian Education must be a year-round, life-long ministry in every parish. And it is full of energy, fun, and opportunity for multi-generational learning. The department offers Sunday Church School curriculum for preschool through adult ages, Vacation Church School summer programs, Christian Education workshops and conferences, and at-home

resources for Orthodox Christian families. Christian Education is fully accessible to our students, their families, and our educators throughout the entire year.



What are your department's primary objectives and vision for the next two years?

As one of the ministries within the Department of Youth and Young Adult Ministries, Christian Education will continue to collaborate with Camping Ministry, Youth Ministry, and Young Adult Ministry. We serve the families of the Archdiocese together and in unison!

Currently, Christian Education is creating an eight-year cycle of Sunday Church School

curriculum. Each year will focus on a different book of the Bible, selected from the Old and New Testaments. The initiative of producing annual curriculum began with the release of *Who Do You Say That I Am? A Gospel of Matthew Orthodox Sunday School Curriculum* for the 2021-22 school year. Next was *Like the Stars of Heaven, A Book of Genesis Orthodox Sunday School Curriculum*, and for this year *One Body in Christ, A Book of Romans Orthodox Sunday School Curriculum*. With the addition of Adult lessons this year, parishioners of all ages have the opportunity to learn about the same spiritual focus during the Church year.

Tell us about a recent success story.

The Department of Youth and Young Adult Ministries establishes an annual theme that is shared across its departments (Christian Education, Youth, Camping, Young Adult) for Sunday Church School curriculum, Creative Festivals, Oratorical Festival, Bible Bowl, Christian Education classes at summer camps, and others. Last year's theme was Genesis 1:26, *"Let Us make man in Our image, according to Our likeness."* The feedback from educators was that they learned just as much or more than their students as they prepared for and presented the lessons. They were eager to dive deeper into the study of Scripture. Our students also responded positively to the consistent theme across the Archdiocese programs in which they participated: Bible Bowl teams and Oratorical Festival participants were extremely well-prepared at the Archdiocese Convention, and Creative Festivals participation across the Archdiocese increased by 38% from 2022 to 2023. Glory to God!

How has your department been meaningful to you personally and improved your life in Christ?

Growing up, I remember my mother spending several hours each week preparing to teach her Sunday Church School class. She found joy and peace in the Holy Scriptures, and great purpose in sharing the Faith with others during the lessons.

From my start as a volunteer within the department, to now as its director, it is a personal blessing to be a part of a ministry for educators, parents, and caregivers who are sharing the Faith in their classrooms and homes. In my Sunday Church School classroom at St. George Church in Jacksonville, Fla., I am learning beside you and growing beside you!



How do people get involved in the work of your department? What kinds of expertise do you need from them?

If you are not already involved with Christian Ed at the parish level, prayerfully consider approaching your priest and church school director about service opportunities. On behalf of the students and their families, an immense "thank you" goes out to all the dedicated educators for their enthusiasm and commitment to the highest standard of Orthodox

Christian education for our Archdiocese. Parents and caregivers play an essential role in the success of Christian Education, too – it all starts at home: the Little Church!

All are invited to the upcoming pan-Orthodox conference, *Handing Down the Faith: Equipped for Every Good Work*, at the Antiochian Village, June 6-9, 2024, hosted by the Antiochian Orthodox Department of Christian Education. Learn more about Christian Education and personal faith formation with speakers, workshops, collaborative time with fellow educators, and more. Schedule and registration details will soon be available on the [Department of Christian Education page](#).



CHRISTMAS ROAD

Perfect for families, youth groups, and church gatherings, this game promotes unity, spiritual growth, and a deeper connection to your faith in a festive setting.



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The Holy Synod Meeting, October 2023

By Metropolitan Saba (Isper)

On Saturday evening, October 21, in a solemn prayer of thanksgiving and joy, the metropolitans of the archdioceses of the Patriarchate of Antioch, from various continents, announced the canonization of the two new martyrs, Priests Nicholas Khasha and his son, Habib. This solemn celebration was attended by a large audience of clergy, faithful, scouts of the Orthodox Archdiocese of Tripoli, and the choir of the Balamand Theological Institute. For the first time, the apolytikion of the newly recognized saints was sung. May their intercession be with all of us. Their joint feast is set for July 16 each year.

The two martyrs lived virtuous lives marked by dedicated priestly service and great devotion and asceticism. Each died as a martyr for his faith and priesthood. Saint Nicholas was martyred in the city of Mersin (in present-day Turkey), under brutal torture by order of a security officer, on August 2, 1917. He was tortured to make him confess the names of his parishioners to whom the Consul of England in Cyprus had sent some letters, via another parishioner who confessed the matter to Father Nicholas before handing the letters to their recipients. Knowing the seriousness of the matter, Father Nicholas prevented him from delivering them and destroyed them. He endured brutal torture until martyrdom and did not acknowledge the names of his congregants.

Thirty-one years after his martyrdom, his son, Father Habib, was also martyred during a spiritual retreat in Mount Hermon, which is shared by Syria and Lebanon, where he was met by a gang of smugglers. He surrendered his soul after he had received from their hands a variety of insults and brutal torture to make him deny his faith, and he did not. When the Lebanese police found his body, there was not a single unbroken bone in it. He was martyred on July 16, 1948.

The Fathers of the Antiochian Synod also included St. Raphael, Bishop of Brooklyn, in the Antiochian ecclesiastical calendar, at my request.

The Fathers also designated the second Sunday after Pentecost, the Sunday following All Saints Sunday, as a special commemoration for the Saints of Antioch.

Icons of different sizes of both Saint Raphael and the New Holy Martyrs, as well as their biographies, were printed in two separate books. The service of the two new saints was also written by the hymnographer Father Athanasius of the Holy Monastery of Simonopetra of Athos. A special liturgical service will also be prepared for the feast of All Saints of Antioch. Translation of the biography and service into English is to be done soon thereafter, in our Archdiocese.

In the context of the inflamed situation in a number of regions and their negative repercussions on ecclesiastical relations, the fathers of the Holy Synod sent a practical message to all on the priority of reconciliation and peace. They decided to restore the broken communion amongst the clergy that had existed between the Patriarchates of Antioch and Jerusalem and to find a solution to the issue of the jurisdictional dispute over the territory of "Qatar" in a way that preserves the See of Antioch's right of historical jurisdiction over it. A delegation of the Antiochian Synod will visit Amman, the capital of Jordan, to express the love of the sons of the See of Antioch for the sons of the Patriarchate of Jerusalem, to stand by them in these difficult and fateful circumstances, and to hand over to them the aid collected in the churches of the archdioceses.

In addition, in an extraordinary session, the Synod of Antioch elected Archimandrite Antonios Saad as Metropolitan of the Archdiocese of Bosra, Houran, and Jabal al-Arab, Bishop Gregory (Khoury) as Metropolitan of the Archdiocese of Homs and dependencies, and Archimandrite Dimitri Mansour as auxiliary bishop to the Patriarch with the title of "Bishop of Qara." The Synod also elected Bishop Romanos Al-Hannat, the Patriarchal Vicar, as Secretary of the Holy Synod of Antioch.

The fathers of the Holy Synod studied a presentation on the livelihood of the priests in the tragic economic conditions experienced by the inhabitants of Syria and Lebanon, prepared by me. The presentation included a theoretical section looking at three sources of securing the livelihood of the priest. The implementation of this vision cannot be done now, because of the catastrophic economic situation in the two countries. The second section also included a proposal to establish a common fund to be funded by the archdioceses of the diaspora to support the livelihood of priests.

The Holy Synod reviewed several pastoral topics such as the unification of liturgical services, humanitarian aid, clergy decency, and discipline. They also listened to studies and reports on global developments and their reflection on ecclesiastical affairs.

The Holy Synod was preceded by a conference held by the St. John of Damascus Theological Institute at the University of Balamand, titled “The Antiochian Orthodox Church from the Fifteenth to the Eighteenth Century: Towards an Accurate Understanding of History.” A number of researchers in church history from many various backgrounds and universities such as Lebanon, Syria, Greece, Turkey, Romania, Russia, Ukraine, America, and Germany participated in the conference’s presentations.

In particular, the conference contributed to clarifying the ecclesiastical situation in the period that witnessed the establishment and growth of the Melkite Greek Catholic Church in the East.

We are deeply grateful to the Lord of the Church who enabled the fathers to meet despite the tragic situation taking place in the region. The convening of this Synod meeting has shown that nothing surpasses the importance of meeting our brothers and sisters in a spirit of prayer and love. May God support us all to be messengers of peace, love, and joy in this troubled world, which lacks His living presence among us.

المجمع الأنطاكي الأخير تشرين، الأول ٢٠٢٣

الميتروبوليت سابا (اسبر)

مساء السبت ٢١ تشرين الأول، وفي صلاة شكر وزياح مهيب أعلن آباء المجمع الأنطاكي المقدس، من مختلف القارات، قداسة الشهيد الكاهنين نقولا خشة وابنه حبيب. شارك في هذا الاحتفال الخشوعي جمهور غفير من الكهنة والمؤمنين وكشافة أبرشية طرابلس الأرثوذكسية، ورتلت جوقة معهد اللاهوت في البلمند للمرة الأولى طروبارية الشهيدان، لتكن شفاعتهما معنا جميعاً. تحدّد عيدهما معاً في السادس عشر من تموز من كلّ عام.

عاش الشهيدان حياة فاضلة تميّزت بخدمة كهنوتية متقانية وإخلاص وزهد عظيمين. وقضى كلّ منهما شهيداً لإيمانه وكهنوته. استشهد القديس نقولا في مدينة مرسين (تركيا الحالية) تحت وطأة تعذيب وحشي بأمر ضابط الأمن في الثاني من شهر آب ١٩١٧. عُذب من أجل الاعتراف بأسماء عدد من أبناء رعيتته الذين وجّه لهم قنصل انكلترا في قبرص رسائل بواسطة أحد أبناء الكنيسة الذي اعترف بالأمر للأب نقولا قبل تسليم الرسائل لأصحابها. ولمعرفة الأب نقولا بخطورة الأمر، منعه من تسليمها وأتلفها. احتل أصناف التعذيب الوحشية حتى الاستشهاد، ولم يقرّ بأسماء أبنائه.

وبعد واحد وثلاثين سنة من استشهاد، نال ابنه الخوري حبيب ميتة استشهادية أيضاً خلال قيامه بخلوة روحية في جبل "الشيخ" الذي يقع بين سوريا ولبنان حيث التقته عصابة من المهربين. أسلم روحه بعدما ذاق على أيديهم صنوفاً من الإهانات والتعذيب الوحشي لحمله على إنكار إيمانه ولم يفعل. حينما وجدت الشرطة اللبنانية جثته لم يكن فيها عظم واحد غير مكسور. تمّ استشهاده في ١٦ تموز من العام ١٩٤٨.

كذلك أدرج آباء المجمع الأنطاكي القديس روفائيل أسقف بروكلين في الرزنامة الكنسية الأنطاكية، بناءً على طلب كان راعي الأبرشية الميتروبوليت سابا قد تقدّم به مسبقاً.

كما حدّد الآباء الأحد الثاني بعد العنصرة، أي الأحد الذي يلي أحد جميع القديسين، تذكراً خاصاً بالقديسين الأنطاكيين.

تمّت طباعة أيقونات مختلفة الأحجام لكلّ من القديس روفائيل والقديسين الجديدين وكذلك سيرهم في كتابين منفصلين. كما تمت كتابة خدمة القديسين الجديدين على يد كاتب التسابيح الأب أناسيوس من دير سمونوبيترا الأثوسي. هذا وسيتم أيضاً إعداد خدمة ليتورجية خاصّة بعيد القديسين الأنطاكيين. وسنبدأ قريباً بالعمل في الأبرشية على ترجمة سيرتهما وخدمتهما الليتورجية إلى الإنكليزية.

في إطار الأوضاع الملتهبة في عدد من المناطق، وانعكاساتها السلبية على العلاقات الكنسية وجّه آباء المجمع المقدّس رسالة عملية في أولوية المصالحة والسلام. فقرّروا إعادة الشركة الكنسية المقطوعة مع بطريركية القدس، من أجل إيجاد حلّ لمسألة الخلاف الكنسي على الولاية الكنسية على "قطر"، بما يحفظ حقّ الولاية الكنسية التاريخية للكرسي الأنطاكي عليها. وسيتم إرسال وفد كنسي لزيارة البطريركية في "عمّان" عاصمة الأردن، للتعبير عن محبة أبناء الكرسي الأنطاكي لأبناء بطريركية القدس، والوقوف إلى جانبهم في هذه الظروف المصيرية الصعبة، وتسليم الكنيسة المقدسية المساعدات التي تمّ جمعها في كنائس الأبرشيات من أجلهم.

إلى ذلك انتخب المجمع الأنطاكي في دورة استثنائية الأرشمندريت أنطونيوس سعد ميتربوليتاً لأبرشية بصرى، حوران وجبل العرب، والأسقف غريغوريوس خوري ميتربوليتاً لأبرشية حمص، كما انتخب الآباء الأرشمندريت ديمتري منصور أسقفاً مساعداً للبطريرك بلقب أسقف قاره والأسقف رومانوس الحناة، الوكيل البطريركيّ، أمين سرّ للمجمع الأنطاكي المقدس .

استعرض راعي الأبرشية ورقة عمل بخصوص معيشة الكاهن بعامة، في الظروف الاقتصادية المأساوية التي يعيشها سكان سوريا ولبنان. تضمّنت الورقة قسماً نظرياً يبحث في مصادر ثلاثة لتأمين معيشة الكاهن. يبقى تطبيق هذه الرؤية للمستقبل لأنّ الوضع الاقتصادي الكارثي الذي

يعيشه البلدان لا يسمح بتطبيقها حالياً. أمّا القسم الثاني فتضمّن اقتراحاً بإنشاء صندوق مشترك تساهم أبرشيات الانتشار في تغذيته بغية دعم معيشة الكهنة.

واستعرض آباء المجمع جملة من المواضيع الرعائية كتوحيد الخدم الليتورجية والمساعدات الإنسانية واللياقة والانضباط الإكليريكي. كما استمعوا إلى دراسات وتقارير بشأن التطورات العالمية وانعكاسها على الشأن الكنسي.

سبق انعقاد المجمع مؤتمر في التاريخ الكنسي، أقامه معهد القديس يوحنا الدمشقي اللاهوتي، في جامعة البلنند. عنوان المؤتمر "الكنيسة الأرثوذكسية الأنطاكية من القرن الخامس عشر إلى القرن الثامن عشر: نحو فهم دقيق للتاريخ". شارك في أبحاث المؤتمر عدد من الباحثين في التاريخ الكنسي من كنائس وجامعات عديدة من لبنان وسوريا واليونان وتركيا ورومانيا وروسيا وأكرانيا وأميركا وألمانيا...

يساهم المؤتمر في جلاء صورة الأوضاع الكنسية في الفترة التي شهدت إنشاء ونمو كنيسة الروم الملكيين الكاثوليك في الشرق.

الشكر العميق لربّ الكنيسة الذي مكّن الآباء من اللقاء في ظلّ الأوضاع المأساوية الجارية في المنطقة. لقد أظهر انعقاد هذه الدورة المجمعية أن لا شيء يعلو على أهمية لقاء الإخوة بروح الصلاة والمحبة. فليعضدنا الله جميعاً لنكون رسل سلام ومحبة وفرح في هذا العالم المضطرب والمفتقد إلى حضوره الحيّ في ما بيننا دائماً.