

DIVINE LITURGY VARIABLES ON SUNDAY, NOVEMBER 12, 2023
TONE 6 / EOTHINON 1; JOHN THE ALMSGIVER, PATRIARCH OF ALEXANDRIA &
EIGHTH SUNDAY OF LUKE

NEILOS THE FASTER OF SINAI; NEILOS THE MYRRH-STREAMING OF THE GREAT LAVRA ON ATHOS;
 MARTIN THE WONDERWORKER, BISHOP OF TOURS

- *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 SIX</p>	<p align="center">أبوليتيكيون القيامة بالحن السادس</p>
<p>When Mary stood at Thy grave, looking for Thy sacred body, angelic powers shone above Thy revered tomb; and the soldiers who were to keep guard became as dead men. Thou led Hades captive and wast not tempted thereby. Thou didst meet the Virgin and didst give life to the world, O Thou, Who art risen from the dead, O Lord, glory to Thee.</p>	<p>إِنَّ الْقُوَّاتِ الْمَلَائِكِيَّةِ ظَهَرُوا عَلَى قَبْرِكَ الْمُوقَّرِ، وَالْحُرَّاسِ صَارُوا كَالْأَمْوَاتِ، وَمَزِيمَ وَقَفْتَ عِنْدَ الْقَبْرِ طَالِبَةً جَسَدَكَ الطَّاهِرَ، فَسَبَّيْتَ الْجَحِيمَ وَلَمْ تُجْرَبْ مِنْهَا، وَصَادَفْتَ الْبَتُولَ مَانِحاً الْحَيَاةَ. فَيَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، يَا رَبُّ الْمَجْدُ لَكَ.</p>
<p align="center">APOLYTIKION OF ST. JOHN THE ALMSGIVER IN TONE EIGHT</p>	<p align="center">أبوليتيكيون للقديس يوحنا الرحيم بالحن الثامن</p>
<p>In thy patience thou hast won thy reward, O righteous father. Thou didst persevere unceasingly in prayer; thou didst love the poor, and didst provide for them in all things. Wherefore, intercede with Christ our God, O blessed John the Almsgiver, that our souls be saved.</p>	<p>بِصَّبْرِكَ قَدْ نَلَيْتَ ثَوَابَكَ أَيُّهَا الْأَبُ الْبَارُّ، مُعْتَكِفاً عَلَى الصَّلَوَاتِ بِغَيْرِ انْقِطَاعٍ، مُحِبّاً الْمَسَاكِينَ وَكَافِياً إِيَّاهُمْ. فَتَشَفَّعْ إِلَى الْمَسِيحِ إِلَهِ يَا يُوْحَنَّا الرَّحِيمِ الْمَغْبُوطُ أَنْ يُخَلِّصَ نَفُوسَنَا.</p>
<p>• <i>Now sing the apolytikion of the patron saint or feast of the temple.</i></p>	
<p align="center">KONTAKION OF THE ENTRANCE OF THE THEOTOKOS IN TONE FOUR (**<i>Thou Who wast raised up</i>**)</p>	<p align="center">قنداق لعيد دخول السيدة بالحن الرابع</p>
<p>The sacred treasury of God's holy glory, * the greatly precious bridal chamber and Virgin, * the Savior's most pure temple, free of stain and undefiled, * into the House of the Lord * on this day is brought forward * and bringeth with herself the grace * of the Most Divine Spirit; * her do God's Angels hymn with songs of praise, * for she is truly the heavenly tabernacle.</p>	<p>الْيَوْمَ الْهَيْكَلُ الَّذِي لِلْمُخَلَّصِ، الْكَلْبِيُّ النَّقَاءِ، الْعَذْرَاءُ الْخِذْرُ ذُو الثَّمَنِ الْجَزِيلِ، وَهِيَ الْكَنْزُ الطَّاهِرُ لِمَجْدِ إِلَهِ، إِذْ تَدْخُلُ بَيْتَ الرَّبِّ، تُدْخِلُ نِعْمَةَ الرُّوحِ الْإِلَهِيِّ مَعَهَا. فَلْتَسَبِّحْهَا مَلَائِكَةُ اللَّهِ، لِأَنَّهَا الْمِظْلَلَةُ السَّمَاوِيَّةِ.</p>

<p style="text-align: center;">THE EPISTLE (For St. John the Almsgiver)</p> <p><i>Precious in the sight of the Lord is the death of His saints.</i></p> <p><i>What shall I render to the Lord for all that He has given me?</i></p> <p style="text-align: center;">The Reading from the Second Epistle of St. Paul to the Corinthians. (9:6-11)</p> <p>Brethren, he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. Each one must do as he has made up his mind, not reluctantly or under compulsion, for God loves a cheerful giver. And God is able to provide you with every blessing in abundance, so that you may always have enough of everything and may provide in abundance for every good work. As it is written, "He scatters abroad, he gives to the poor; his righteousness endures forever." He who supplies seed to the sower and bread for food will supply and multiply your resources and increase the harvest of your righteousness. You will be enriched in every way for great generosity, which through us will produce thanksgiving to God.</p>	<p style="text-align: center;">الرسالة (للقدّيس يوحنا الرّحيم)</p> <p>كريم بين يدي الرب موت أبراره. بماذا نكافئ الرب عن كلّ ما أعطانا.</p> <p style="text-align: center;">فصل من رسالة القديس بولس الرسول الثانية إلى أهل كورنثوس. (٩:٦-١١)</p> <p>يا اخوة إنّ من يزرع شحيحاً فشحيحاً أيضاً يحصد ومن يزرع بالبركات فبالبركات أيضاً يحصد. كلّ واحد كما نوى في قلبه لا عن ابتئاس أو اضطرار. فإنّ الله يحبّ المعطي المتهلل. والله قادر أن يزيدكم كلّ نعمة حتى تكون لكم كلّ كفاية كلّ حين في كلّ شيء فتزدادوا في كلّ عمل صالح. كما كتب: إنه بدّد أعطى المساكين فبرّه يدم إلى الأبد. والذي يرزق الزارع زرعاً وخبزاً للقوت يرزقكم زرعكم ويكثره ويزيد غلال بركم. فتستغنون في كلّ شيء لكلّ سخاء خالص ينشئ شكرياً لله.</p>
<p style="text-align: center;">THE GOSPEL (For the Eighth Sunday of Luke)</p>	<p style="text-align: center;">الإنجيل (للأحد الثامن من لوقا)</p>
<p style="text-align: center;">The Reading from the Holy Gospel according to St. Luke. (10:25-37)</p> <p>At that time, a lawyer stood up to put Jesus to the test, saying, "Teacher, what shall I do to inherit eternal life?" Jesus said to him, "What is written in the Law? How do you read?" And the lawyer answered, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself." And Jesus said to him, "You have answered right; do this, and you will live." But the lawyer, desiring to justify himself, said to Jesus, "And who is my neighbor?" Jesus replied, "A man was going down from Jerusalem to Jericho, and he fell</p>	<p style="text-align: center;">فصل شريف من بشارة القديس لوقا الإنجيلي البشير والتلميذ الطاهر.</p> <p>في ذلك الزمان، دنا إلى يسوع ناموسي وقال، مُجرباً له: يا معلّم، ماذا أعمل لأرث الحياة الأبدية. فقال له: ماذا كتب في التاموس؟ كيف تقرأ؟ فأجاب وقال: أحبّ الربّ الهك من كلّ قلبك، ومن كلّ نفسك، ومن كلّ قدرتك، ومن كلّ ذهنك، وقربك كنفسك. فقال له: بالصواب أجبت. إعمل ذلك فتحيا. فأراد أن يركي نفسه فقال لیسوع: ومن قرببي؟ فعاد يسوع وقال: كان إنساناً مُنحدرًا من</p>

among robbers, who stripped him and beat him, and departed, leaving him half dead. Now by chance a priest was going down that road; and when he saw him he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan, as he journeyed, came to where he was; and when he saw him, he had compassion, and went to him and bound up his wounds, pouring on oil and wine; then he set him on his own beast and brought him to an inn, and took care of him. And the next day he took out two denarii and gave them to the innkeeper, saying, 'Take care of him; and whatever more you spend, I will repay you when I come back.' Which of these three, do you think, proved neighbor to the man who fell among the robbers?" The lawyer said, "The one who showed mercy on him." And Jesus said to him, "Go and do likewise."

أَوْرَشَلِيمَ إِلَى أَرِيحَا، فَوَقَعَ بَيْنَ لُصُوصٍ. فَعَرَّوهُ وَجَرَّحُوهُ وَتَرَكَوهُ بَيْنَ حَيٍّ وَمَيِّتٍ. فَاتَّفَقَ أَنْ كَاهِنًا كَانَ مُنْحَدِرًا فِي ذَلِكَ الطَّرِيقِ، فَأَبْصَرَهُ وَجَارَ مِنْ أَمَامِهِ. وَكَذَلِكَ لَأَوِيِّ، وَأَتَى إِلَى الْمَكَانِ، فَأَبْصَرَهُ وَجَارَ مِنْ أَمَامِهِ. ثُمَّ إِنَّ سَامِرِيًّا مُسَافِرًا مَرَّ بِهِ، فَلَمَّا رَأَهُ تَحَنَّنَ. فَدَنَا إِلَيْهِ وَضَمَّدَ جِرَاحَاتِهِ، وَصَبَّ عَلَيْهَا زَيْتًا وَخَمْرًا، وَحَمَلَهُ عَلَى دَابَّتِهِ، وَأَتَى بِهِ إِلَى فُنْدُقٍ، وَاعْتَنَى بِأَمْرِهِ. وَفِي الْغَدِ، فِيمَا هُوَ خَارِجٌ، أَخْرَجَ دِينَارَيْنِ وَأَعْطَاهُمَا لِصَاحِبِ الْفُنْدُقِ وَقَالَ لَهُ: اعْتَنِ بِأَمْرِهِ، وَمَهْمَا تَنَفَّقَ فَوْقَ هَذَا فَأَنَا أَدْفَعُهُ لَكَ عِنْدَ عَوْدَتِي. فَأَيُّ هَؤُلَاءِ الثَّلَاثَةِ تَحَسَبُ صَارَ قَرِيبًا لِلذِّي وَقَعَ بَيْنَ اللُّصُوصِ؟ قَالَ: الَّذِي صَنَعَ إِلَيْهِ الرَّحْمَةَ. فَقَالَ لَهُ يَسُوعُ: امْضِ فَاصْنَعْ أَنْتَ أَيْضًا كَذَلِكَ.

• *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 our father among the saints John the Almsgiver, the Merciful, patriarch of Alexandria; Neilos the Faster of Sinai; Neilos the myrrh-streaming of the Great Lavra on

الختم

الكاهن: أَيُّهَا الْمَسِيحُ الْهُنَا الْحَقِيقِي، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمِّكَ الْكَلِيَّةِ الطَّهَارَةِ وَالْبَرِيَّةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّالِبِ الْكَرِيمِ الْمُحْيِي؛ وَبِطَلَبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَّمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسِينَ الْمُشْرَفِينَ الرُّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوْحَنَّا الذَّهَبِيِّ الْقَمِّ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ؛ وَالْقَدِيسِ (ة) (فُلَانِ، فُلَانَةَ) شَفِيعِ(ة) وَحَامِي(ة) هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصِّدِّيقِينَ جَدِّي الْمَسِيحِ إِلَهِي، يُوَاكِمَ وَحَنَّةً؛ وَالْقَدِيسِ يُوْحَنَّا الرَّحِيمِ بَطْرِيْرِكِ الْإِسْكََنْدَرِيَّةِ، وَأَبِينَا الْبَارِّ نِيلُوسِ السِّيْنَائِيِّ،

<p>Athos; and Martin the wonderworker, bishop of Tours, whose memory we celebrate today, and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.</p>	<p>والقديس نيلوس الآثوسي الصغير، وأبينا الجليل مارتينوس العجائبي، الذين نُقيمُ تذكّارَهُمُ اليَوْمَ، وجَمِيعِ قَدِيسِيكَ، إِرْحَمْنَا وَخَلِّصْنَا بِمَا أَنَّكَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.</p>
<p>Priest: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.</p>	<p>الكاهن: بِصَلَوَاتِ آبَائِنَا الْقَدِيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهُنَا، إِرْحَمْنَا وَخَلِّصْنَا.</p>
<p>Choir: Amen.</p>	<p>الجوقة: آمين.</p>
<p>These texts have been prepared by the Department of Liturgics of the Antiochian Archdiocese Portions of the Archdiocesan Service Texts include texts from <i>The Menaion</i>, <i>The Great Horologion</i>, <i>The Pentecostarion</i>, <i>The Octoechos</i>, <i>The Triodion-Holy Week</i>, and <i>The Psalter of the Seventy</i>, which are Copyright © Holy Transfiguration Monastery, Brookline, Massachusetts, and are used with permission. All rights reserved. These works may not be further reproduced, beyond printing out a single copy for personal non-commercial use, without the prior written authorization of Holy Transfiguration Monastery.</p>	

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

<u>DAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
6	Bahje Salloum	19
7	Mary Mazhar	41
7	Hind Haddad	27
7	Emma Ellies	18
7	Mariam Kibalian	16
10	Edward Assaf	52
10	Semaan Mckarris	33
11	Saad Dabous	57

- **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 19:** In loving memory of **Azizeh Qaqish** from Wafa Alchekeh and family.
- **Nov 19:** In praise and thanks to the lord for the life of **Albert Gorab**. May his memory be eternal.
- **Nov 26:** In loving memory of **Isabelle Younes** from her family.
- **Dec 3:** In loving memory of **Yvonne Younes** from her family.

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

FALAFEL LUNCHEON

- **On Sunday, Nov 19, 2023** 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, **Saturday, Nov. 25 and Sunday Nov 26 at St. George Centre** (Falafel sandwiches), **Sunday Dec 3** (Falafel sandwiches), **Sunday Dec 10** (Falafel sandwiches), **Sunday Dec 18**(Falafel sandwiches).

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



WEDNESDAY, NOVEMBER 8, 2023

How Our Archdiocese Serves Us: Conventions and Conference Planning 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.

Department of Conventions and Conference Planning (DCCP)

Interview with Ms. Carol Jazzar and Mr. Raed O. Sweiss

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[Conventions and Conference Planning
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Tell us a bit about your personal history with the Archdiocese.

We became co-chairs of the Dept. of Conventions and Conference Planning (DCCP) in 2011, appointed by His Eminence Metropolitan Philip of thrice-blessed memory. We have both personally chaired Archdiocese Conventions and Diocesan Parish Life Conferences in our hometowns.

What is your department all about?

The DCCP helps to bring together the clergy and laity of our dioceses and Archdiocese every June and July at the annual Parish Life Conferences and the biennial Archdiocese Convention. They count on these annual gatherings to grow in Jesus Christ and grow closer together, making new connections and renewing old ones.



Who are these gatherings for? What activities do they have?

These gatherings are for everyone! You'll be amazed at the number of workshops, keynote speakers, divine services, youth and young adult events, the Bible Bowl and Oratorical Festivals, and more. These gatherings provide opportunities for the clergy and faithful from across Canada and the United States to come together for spiritual nourishment; a better understanding of the inner workings of their dioceses and Archdiocese; a place to learn more about our faith; and simply to just relax and enjoy each other's company.

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

The DCCP ensures each host parish gets the support and the tools needed to host successful Conventions and PLCs, and the attendees have wonderful experiences.



Our department oversees the selection of host parishes and the planning of all Conventions and PLCs. We ensure adherence to Archdiocese policies and procedures so that parishes don't have to "reinvent the wheel" each year. Our department reviews the contracts that our host parishes sign with hotels and other venues to protect them and the Archdiocese from indemnity, legal issues and potential harm. We have contacts at various national hotel chains to assist us in negotiating the best possible rates.

The DCCP assists and guides host parishes in coordination with our Antiochian Events team which runs our registration system and handles record keeping. The DCCP co-chairs and their PLC coordinators conduct site visits, as well as trainings via YouTube videos and other online modules for use of the registration system.

We do all of this to build confidence and relieve stress for the host parishes so they can focus more on hospitality for attendees who love these gatherings, which go back to the 1940s. They already work hard enough for the hundreds, if not thousands, of people they welcome to the PLCs and Conventions!

How has your department evolved since its inception to present day? Who are your volunteers and what are your technologies?

Since the department's inception in 2011, we have added seven conference coordinators for the dioceses, on-going development and upgrades to the Antiochian Events system, and the Antiochian Events mobile app. We currently have close to 20 volunteers making up the DCCP. We are extremely blessed to have these individuals give of their time and talents.



Seven Diocesan Conference Coordinators: A conference coordinator and a planning committee have been established in all of the dioceses by the DCCP in collaboration with the local bishop. We work in concert to approve and oversee the smooth operations of the PLCs.

Antiochian Events Team: This team manages our registration software and website (AntiochianEvents.com), as well as financial records for all Conventions and PLCs, providing ease for host parishes from year to year.

In 2022, we launched the Antiochian Events mobile app to enhance the on-site experience at our Archdiocese's large-scale gatherings. It's free to download! Attendees can customize their schedules (adding them to their smartphones) to mark which events they want to attend. The app features maps of host hotels and the liturgical services texts for people to follow while they worship in the hotel chapel. Host parishes use the app to send blast alerts for schedule changes and important announcements.

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

We always have plenty to do! The DCCP is already guiding, supporting and working with the 14 host parishes of the 2024 and 2025 PLCs, plus St. George Church of Cicero, Ill. as it prepares to welcome us for the [57th Biennial Archdiocese Convention](#) from July 20-27, 2025.



The DCCP is processing feedback from the host parishes and attendees of 2023's PLCs and Archdiocese Convention, making updates to the Convention and Conference planning manuals. This way, they will better reflect the evolving needs and current trends within the diocese and Archdiocese.

Antiochian Events is working on upgrades to its system and the mobile app. Stay tuned!

Tell us about a recent success story.

The more recent successes of these events were abundantly evident in the outpouring of gratitude from the large numbers of attendees in 2022 and 2023, especially at the Archdiocese Convention in July. After the cancellation of in-person PLCs in 2020 and 2021, and the Archdiocese Convention in 2021, due to the global pandemic, our faithful



were eager to gather again in-person and experience the joy of these events. It gives us great pleasure in knowing we were able to reunite clergy and laity, and we heard firsthand how grateful people were to reunite.

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

First, if you have never attended a Parish Life Conference or Archdiocese Convention, "Come and see!" Make your plans to attend in 2024 and 2025.

The DCCP is always looking for solutions to reduce and limit increasing costs for attending and hosting PLCs and Conventions. We welcome your help! We are looking for people who have experience in contract negotiations and/or contract law; computer support and training; software programing; app design and maintenance; and event planning and promotion (marketing).



Write to us at dccp@antiochian.org!



ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE
OF NORTH AMERICA

Prot. no.: 397/2023

November 1, 2023

My sons and daughters in our protected parishes, in the Antiochian Orthodox Christian Archdiocese of North America,

"The grace of our Lord Jesus Christ, the blessing of God the Father, and the communion of the Holy Spirit may be with you all." (2 Corinthians 13:14)

Beloved Faithful,

Following the call of the Holy Synod of Antioch, which beckons all its children to dedicate a Sunday following the Synod's conclusion to collect aid for our brethren at the Patriarchate of Jerusalem, and to partake in the relief of their suffering while demonstrating the Christian communion of humanity in times of affliction, we hereby announce that the upcoming Sunday, falling on November 12, shall be designated as the day for collecting aid throughout our Archdiocese. We kindly request all parishes to send their collections to the Archdiocesan headquarters. The Archdiocese will continue to collect aid for one month starting from November 12th.

In response to some of your questions regarding the inclusion of petitions in the Divine Liturgy for the sake of peace and mercy in the Holy Land, I would like to clarify:

The practice of introducing new petitions into the Divine Liturgy does not depend on a personal decision by a bishop or priest. Following the Holy Tradition of our Orthodox Church, at the end of the Great Entrance while processing with the Holy Gifts, the priest offers the people's supplications and mentions names and regions that are going through turbulent events. This is what we hope for from all of you in these days when humanity is in dire need of divine mercy.

Furthermore, we recommend that the service of the *Paraklesis* (Supplicatory Canon) be held in the churches to the extent possible for the faithful to offer supplications

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

and entreaties, seeking mercy and peace in the Holy Land, especially in Gaza at this time.

We hope, and as we have witnessed in every crisis, that each and every one of you will wholeheartedly contribute to this humanitarian and fraternal duty. In closing, I am sharing two prayers for you to use during these times.

May you always be guarded by God's care.

Yours in the Service of Christ,

A handwritten signature in blue ink that reads "+SABA". The signature is stylized, with a large, sweeping initial stroke that forms a cross-like shape before the letters "SABA" are written.

+SABA

Archbishop of New York and Metropolitan of all North America

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

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Prayer from the Akathist to the Myrrh-streaming Icon of the Mother of God – “Softener of Evil Hearts”

Who shall not call thee blessed, O Virgin full of grace! Who shall not hymn thy loving-kindness toward the race of men! We pray unto thee, we beseech thee: Leave us not to perish in misfortunes; melt our hearts with love, send thine arrow to our enemies, so that love may wound our hearts with peace toward those who persecute us. Even as the world hateth us, do thou extend thy love toward us, and even as the world persecuteth us, do thou accept us and grant us the God-given power of patience to endure without complaint the temptations encountered in this world. O Mistress! Soften the hearts of wicked men who rise up against us, lest their hearts should perish in iniquity, but, O Full of Grace, do thou entreat thy Son and our God to visit their hearts with peace, so that the devil, the father of evil, may be put to shame. And we, singing thy loving-kindness toward us, lowly and vile as we are, shall hymn thee, O most wondrous Mistress, O Virgin full of grace: Hearken unto us in this hour, as our hearts are heavy, guard us with peace and love toward one another and toward our enemies, eradicate every wickedness and hostility that we have, as we sing to thee and to thy Son, our Lord Jesus Christ: Alleluia! Alleluia! Alleluia!

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

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“A Prayer to the People of Gaza”
by His Eminence Metropolitan George (Khodr)

"O Jesus Christ, O King of Peace, our people in Gaza doth yearn for Thy abundant mercy. Take their children in Thine hands and extend Thy care to all their people. Wipe away every tear from their eyes, replacing sorrow with joy. O Lord, Thou who consolest every heart, place Thy Spirit in the troubled hearts, so they may find comfort in Thee and Thy compassion. Be a source of rest for the wounded and a healing balm. Ease their pains and deliver them from all fear. Take their burdens upon Thy shoulders and have mercy on those who have gone to Thee.

O God, cleanse their land from all defilement, and greed. Feed the people of the city with all they need, and let them not know death, oppression, or injustice, for in Thee, there is only justice and life.

Pour out upon all nations a sense of Gaza's suffering and a spirit of solidarity with them, striving for peace.

These are Thy children, all of them. Do not allow them to be displaced or struck again, so that we may live with them as brothers, building ourselves and the world with the spirit of forgiveness and tolerance.

Protect Thy Church there and shield it from torment. Put an end to this tragic ordeal, and encourage peace-loving nations to rebuild the city anew. Accept the prayers of the ancient Gazan saints who enriched the Church with deep spirituality and golden words. O God, end this war, for Thy people have grown weary. Embrace, O Lord, this martyred city until it glorifies Thee, and we glorify Thee with it as we stand in solidarity.

To Thee be honor, worship, and glory, together with Thy Father and Thy Holy Spirit. Amen."

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The Suffering Church

By Metropolitan Saba (Isper)

The question arises first: Can the Church be described as suffering? The answer is yes and no. No, because the Church is a divine entity, its head is the Lord Jesus Christ, and the Holy Spirit is present in it without interruption. And yes, because it is a human entity as well, and its members, who are on earth, are sinful human beings, living in a fallen world, and consequently bearing the effects and signs of the Fall, which appear in the weakness of most of them and the sins of all of them.

The Church is a divine-human entity. Because it is divine, you find in it all the possibilities of transcendence, exaltation, and deification; all the energies of God that transform, change, or alter; and all the powers of God that make the impossible natural. Therefore, you find in it great saints who, through their lives, achieved what the average person cannot imagine. You see miracles as natural things, as you see men and women who have become great after being humiliated and have become messengers of peace, mercy, and love, leaving an indelible mark on the history of humanity. Whoever engages in the Church, passionately in love with their Master, will be inhabited by the Holy Spirit, who transforms them into a flame that illuminates those near and far. Whoever lives in the Church in continuous repentance advances from one level to another, until he reaches a peak of perfection that no human being can reach without divine Grace, which rejoices in working in the souls of those who repent, who do not stop at a certain limit but, rather, burn with divine love increasingly.

As for the human aspect of the Church, our theological teachings distinguish the face of the Church Triumphant from the face of the Church Militant, for learning purposes but not in a way that actually separates them. The first includes, in addition to the angels, all human beings who have departed to eternal life, who have completed the phase of struggle and repentance and are now waiting for the final resurrection. The second face includes the believers on earth. These people are still in a state of spiritual struggle, so (hopefully) they are in a sincere pursuit of a life of holiness and righteousness, loyal to their Lord, keeping His commandments, and loving His creation. These people are afflicted with faults, temptations that hinder them, and the worries of living make them forget their primary goal. But they must continue to cling to their Lord, return after an exile

from Him, ceaselessly evaluating and examining themselves in the light of the Gospel, and rising whenever they fall. Their eyes, hearts and minds must remain directed, constantly, to their Christ, who rose from the dead, and to His outpouring of love for His creation, so that they may be filled with hope in Him and this hope may protect them from falling into further despair.

Saint Ephrem the Syrian gave the Church a practical definition, perhaps the most beautiful. He said, "The Church is a group of repentant people." Yes, its believers are sinners, but they know that they were redeemed at an inestimable price, so we find them hastening to repent and start over, whenever they become aware of their distance from the One who redeemed them. Thus, repentance becomes their permanent path.

But repentance is not an automatic or formal act. Repentance is a radical change that affects the person inside and outside. It is, in the words of the Apostle Paul, "forgetting what is behind me and reaching out with all strength to what is before me" (Phil. 3:13). Man abandons not what is good but, rather, what is bad and evil. This requires him to be aware of his faults and evil-doings first, and second, to avoid and abhor them so that he lands on the threshold of true repentance. Realistically, we do not see this prevailing in the Church of Christ. We see it in some believers, but not in everyone. That is why the Church suffers. The Church's suffering comes from the fact that not all Christians seek holiness. Some of them are comfortable with their sins and do not seek change. Among them are those who view the Church as merely a social institution, and act in it and with it as they would with any human institution, thus missing its divine dimension. Some of them subordinate the Church to their personal interests and use their influence there.

We find hot, lukewarm, and cold believers in it. The voice of influential people may speak louder than the voice of the Gospel. It may be used as a tool to serve everything except the salvation of souls. This is from the internal aspect. From the external perspective, it is subject to all kinds of persecution and restrictions. The Church of Christ is in constant war with the spiritual forces of evil, which take various and changing forms, ways and models, and sometimes wear a luminous guise in order to mislead the believers, but their goal is the same: to destroy the Church.

No religious institution has known external and internal persecution as the Church of Christ had. However, it continued to radiate Christ's light everywhere, and its testimony has remained a shining beacon that no one could deny. The Holy Spirit remained its guardian, active in it and present in its many known and unknown witnesses. But the absence of love among its members remains the greatest danger to its children.

The more the war increases against it, the more God provides it with blessings and strength. The more its children sin and become aware of their sin, the more God bestows His grace upon them and raises them up again. As for whoever refuses to love, God refuses to work in them. Apathy is the ultimate betrayal. The absence of love blocks the Church from speaking the name of Christ, estranges it from Him, and makes it a "social gathering," as Metropolitan Georges (Khodr) likes to say. The Church is anything but the Church of Christ if love is absent from its members. Through love, faithfulness to the Lord is embodied, and through it alone the children of the Church are known as disciples of Christ: "By this all will know that you are my disciples" (John 13:35). Hence, love's absence becomes the severest pain for the Church.

Many people may not reject love, but Satan lures them to finding faults in others, and in this manner, they excuse themselves from the labor of love. In addition, reality shows that many do not know how to express their love and are therefore unable to embody it. That is why we see misunderstanding, misinterpretation, and mutual accusations, based on seeing only one aspect of the story as the talk of the hour among her children. This is why faith and integrity must rise above all else, prioritizing prayer and spiritual practices, and therefore putting emphasis on acts of love. A junior or senior official takes his time in work and implementation, while another sees rushing things as more important in a certain circumstance; one person sees a specific solution to an existing problem, another sees it in another way, etc.; and they fight. Instead of the spirit of cooperation, in order to reach integration, the demon of jealousy begins to attack hearts and ignite anger, pitting believers against each other, instead of covering up each other's shortcomings and complementing them. Then the pain will be most intense in the Church of Christ. May God have mercy on us and protect us from everything that causes pain to His Church. My Lord, make us "accept injustice, and protect us from being among the oppressors," as our great saint, Isaac the Syrian, commanded. Amen.

الكنيسة الموجوعة

المتروبوليت سابا (اسبر)

يُطرح السؤال بدءاً، هل يمكن وصف الكنيسة بالموجوعة؟ والجواب نعم ولا. لا لأنّ الكنيسة كيان إلهي، رأسها الرب يسوع المسيح، والروح القدس حاضر فيها، دونما انقطاع. ونعم لأنّها كيان بشري أيضاً، وأعضاؤها، الذين على الأرض، بشر خاطئون، يحيون في عالم ساقط، ويحملون، تالياً، آثار السقوط وعلاماته، التي تظهر في ضعف أكثرّيّتهم وخطايا جميعهم.

الكنيسة كيان إلهي - بشري. لأنّها إلهية، تجد فيها كلّ إمكانات السموّ والرفعة والتألّه؛ كلّ طاقات الله التي تحوّل وتغيّر وتبدّل؛ كلّ قوى الله التي تجعل المستحيل طبيعياً. ولذا تجد فيها قديسين عظماء، بلغوا، بسيرتهم، ما لا يتصوّره الإنسان العادي. ترى فيها العجائب أموراً طبيعياً، كما ترى رجالاً ونساء صاروا كباراً من بعد ما كانوا في الهوان، ورسل سلام ورحمة ومحبة، تركوا أثراً لا يُمحي في تاريخ البشرية. من انخرط فيها، شغوفاً بعشق سيدها، سكنه الروح القدس، وحوّله إلى شعلة يستضيء بها القريب والبعيد. من عاش فيها في توبة مستمرة، يترقّى من درجة إلى أخرى، حتّى يبلغ ذرى في الكمال، لا يمكن لإنسان أن يصلها دون النعمة الإلهية، التي تفرح بالعمل في نفوس التائبين، الذين لا يتوقفون عند حدّ معيّن، بل يشتعلون بالعشق الإلهي أكثر فأكثر.

أمّا الجانب البشري فيها، فيميّز التعليم اللاهوتي فيه، تعليمياً لا فصلاً، وجه الكنيسة الظاهرة ووجه الكنيسة المجاهدة. يضمّ الأول، إلى جانب الملائكة، مجموع البشر الذين صاروا في دنيا الحقّ. هؤلاء قطعوا مرحلة الجهاد والتوبة، وباتوا في انتظار القيامة الأخيرة. أمّا الثاني فيضمّ المؤمنين الذين على الأرض. هؤلاء لا يزالون في حالة الجهاد الروحي، فيفترض أن يكونوا في سعي صادقٍ إلى حياة القداسة والبرّ، أوفياء لربّهم، حافظين لوصاياهم، محبين لخليقته. هؤلاء

تعتورهم عيوب، وتعيقهم تجارب، وتوقعهم إغراءات، وتُنسيهم هموم المعيشة هدفهم الأساسي. لكن عليهم أن يظلوا ممسكين برّبهم، وأن يعودوا من بعد غربة، وأن لا يتعبوا من تقويم أنفسهم ومن فحصها على ضوء الإنجيل، وأن ينهضوا كلّما سقطوا. يجب أن تبقى عيونهم وقلوبهم وعقولهم موجّهة، باستمرار، إلى مسيحيهم القائم من بين الأموات، وإلى محبّته الغامرة لخليقته، فيعبّوا من الرجاء فيه ما يقيهم من الوقوع في اليأس والقنوط.

عرّف القديس أفرام السوري الكنيسة تعريفاً عملياً، لعلّه الأجل، فقال: "الكنيسة مجموعة تائبين". نعم إنّ مؤمنها خطأ، ولكنهم يعرفون أنّهم افتدوا بثمن لا يقدر، لذلك تجدهم يسرعون إلى التوبة والبدء من جديد، كلّما وعوا ببعدهم عن الذي افتداهم. هكذا تصير التوبة مسراهم الدائم.

ولكن التوبة ليست عملاً أتوماتيكياً، أو شكلياً. التوبة تغيير جذري يطال داخل الإنسان وخارجه. إنّها، بتعبير الرسول بولس: "نسيان ما ورائي وامتداد بكلّ قوّة إلى ما هو أمامي" (فيلبي ٣: ١٣). والإنسان لا يترك ما هو حسن، بل ما هو سيء وشرير. وهذا يتطلّب منه أن يعي عيبه وشره أولاً، وأن يمجّه ويقرف منه ثانياً، فيصبح على عتبة التوبة الحقّ. واقعياً، لا نرى هذا سائداً في كنيسة المسيح. نراه في هذا وذاك من المؤمنين ولكن ليس في الجميع. لذلك تتوجّع الكنيسة. وجع الكنيسة يأتي من أنّ ليس جميع المسيحيين يطلبون القداسة. فمنهم من هو مرتاح في خطاياها، ولا يطلب تغييراً. ومنهم من يرى في الكنيسة مجرد مؤسسة اجتماعية، فيتصرّف فيها ومعها كما يفعل مع أي مؤسسة بشرية، فيغيّب البعد الإلهي منها. ومنهم من يُخضعها لمصالحه الشخصية، ويستعمل نفوذه في هذا السبيل.

نجد فيها مؤمنين حازين وفاترين وباردين. وقد يعلو صوت المتنفّذين على صوت الإنجيل. وقد تُستخدم أداة لتخدم كلّ شيء إلا خلاص النفوس، وقد وقد وقد... هذا من الناحية الداخلية. أمّا من الناحية الخارجية، فهي عرضة لكلّ أنواع الاضطهاد والتضييق. كنيسة المسيح في حرب

دائمة مع قوى الشرّ الروحيّة، التي تتخذ أشكالاً وأساليب وطرقاً متنوّعة وتتبدّل، وتلبس، أحياناً، لبوساً نورانياً لكي تضلّ المؤمنين، ولكن غايتها واحدة ألا وهي تدمير الكنيسة.

ما من مؤسّسة دينيّة عرفت اضطهاداً خارجياً وداخلياً كما عرفت كنيسة المسيح. ومع ذلك بقيت تشعّ بنوره هنا وهناك، وبقيت شهادتها منارة عالية لا يستطيع أحد أن ينكرها. بقي الروح القدس حافظاً إيّاها، وفاعلاً فيها وحاضراً في شهودها الكثر المعروفين والمجهولين. لكن غياب المحبّة، بين أعضائها، يبقى الخطر الأعظم على أبنائها.

كلّما ازدادت الحرب عليها زادها الله من نعمه وقوّاه، وكلما أخطأ أبنؤها ووعوا خطيئتهم أفاض نعمته عليهم، وأقامهم ثانية. أمّا من رفض أن يحبّ، فقد أغلق على عمل الله فيه. برودة المحبّة فيها هي الخيانة العظمى. غياب المحبّة يجعلها لا تنطق باسم مسيحها، غريبة عنه، ويجعلها تراكمًا مجتمعيًا، كما يحلو للمطران جورج خضر أن يقول. تكون الكنيسة أيّ شيء، إلا كنيسة المسيح، إذا ما غابت المحبّة عن أعضائها. بالمحبّة تتجدّد الأمانة للربّ، وبها وحدها يُعرف أبناء الكنيسة تلاميذ للمسيح "بهذا يعرف الجميع أنّكم تلاميذي". (يو، ١٣: ٣٥). من هنا يصير غيابها الوجد الأقسى على الكنيسة.

قد لا يرفض كثيرون المحبّة، لكن الشيطان يصطادهم بأن ينتظروا المبادرة من غيرهم، ويعفوا أنفسهم من العمل! وإلى ذلك، يُظهر الواقع، أنّ كثيرين لا يعرفون كيف يعبرون عن محبّتهم، وتالياً يعجزون عن تجسيدها. فترى سوء الفهم، والتفسير السيء، والاتهام المتبادل، المبني على رؤية جانب دون بقية الجوانب الأخرى، حديث الساعة بين أبنائها. هذا يعلّي الإيمان واستقامته على كلّ شيء، وذاك يعطي الأولويّة للصلاة والممارسات الروحيّة، وآخر يضع النبرة الأولى على أعمال المحبّة. مسؤول صغير أو كبير، يتأنّى في العمل والتنفيذ، وآخر يرى السرعة أهمّ في ظرف معيّن. واحد يرى حلاً معيّنًا لمشكلة قائمة، وآخر يراه بطريقة أخرى... إلخ، فيختصمان.

وبدلاً من روح التعاون، بغية الوصول إلى التكامل، يبدأ شيطان الغيرة المقدّسة بإيغار الصدور، وإشعال الانفعال، ليضرب المؤمنين بعضهم ببعض، بدلاً من أن يسترؤا نقائص بعضهم بعضاً، ويكمّلوها. عندها يكون الؤجع على أشده في كنيسة المسيح. ألا فليرحمنا الله، ويحفظنا من كلّ ما يسبّب وجعاً لكنيسته. ربّي اجعلنا "نقبل الظلم، و قنا من أن نكون من الظالمين" على ما أوصى قدّيسنا الكبير اسحق السوري. آمين.

**ST. GEORGE
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**NOVEMBER 16TH, 2023
7:00 PM VIA ZOOM**

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