

DIVINE LITURGY VARIABLES FOR SUNDAY, JANUARY 21, 2024
TONE 8 / EOTHINON 11; TWENTY-NINTH SUNDAY AFTER PENTECOST &
TWELFTH SUNDAY OF LUKE

VENERABLE MAXIMOS THE CONFESSOR

MARTYR NEOPHYTOS OF NICAEA; VENERABLE ZOSIMAS, BISHOP OF SYRACUSE IN SICILY

- *During the Little Entrance, chant the Resurrectional Apolytikion. The Eisodikon (Entrance Hymn) is "O come, let us worship... save us, O Son of God, Who art risen from the dead..." After the Little Entrance, chant the hymns in the following order:*

<p align="center">RESURRECTIONAL APOLYTIKION IN TONE EIGHT</p>	<p align="center">أبوليتيكيون القيامة باللحن الثامن</p>
<p>From the heights Thou didst descend, O compassionate One, and Thou didst submit to the three-day burial, that Thou might deliver us from passion; Thou art our life and our Resurrection, O Lord, glory to Thee.</p>	<p>أَنْحَدَرْتَ مِنَ الْعُلُوِّ يَا مُنْحَنِّينَ، وَقَبِلْتَ الدَّفْنَ ذَا الثَّلَاثَةِ الْأَيَّامِ، لِكَيْ تُعْتِقَنَا مِنَ الْآلَامِ، فَيَا حَيَاتِنَا وَقِيَامَتَنَا، يَا رَبُّ الْمَجْدُ لَكَ.</p>
<p align="center">APOLYTIKION OF ST. MAXIMOS THE CONFESSOR IN TONE EIGHT</p>	<p align="center">أبوليتيكيون للقديس مكسيموس المُعترف باللحن الثامن</p>
<p>Thou hast shown thyself, O God-inspired Maximos, as a guide to the Orthodox Faith, a teacher of true worship and purity; O star of the universe and companion of the bishops, O wise one. Through thy light thou hast enlightened all, O harp of the spirit. Therefore, intercede with Christ God to save our souls.</p>	<p>يَا دَلِيلَ الْإِيمَانِ الْقَوِيمِ، وَمُعَلِّمَ التَّقْوَى وَالسَّيْرَةِ الْحَكِيمَةِ. كَوَكَبِ الْمَسْكُونَةِ وَزِينَةِ الْمُتَوَجِّدِينَ، مَكْسِيمُوسُ الْحَكِيمِ الْمُلْهَمُ مِنَ اللَّهِ. لَقَدْ أَنْزَرْتَ الْجَمِيعَ بِتَعَالِيمِكَ، يَا قِيَارَةَ الرُّوحِ. فَتَشَفَّعْ إِلَى الْمَسِيحِ الْإِلَهِ فِي خَلَاصِ نَفُوسِنَا.</p>
<p>• <i>Now sing the apolytikion of the patron saint or feast of the temple.</i></p>	
<p align="center">KONTAKION OF THE PRESENTATION OF CHRIST IN TONE ONE</p>	<p align="center">قِنْدَاقِ دُخُولِ السَّيِّدِ إِلَى الْهَيْكَلِ بِاللْحَنِ الْأَوَّلِ</p>
<p>Thou, O Christ God, Who by Thy Birth, didst sanctify the Virgin's womb, and, as is meet, didst bless Simeon's arms, and didst also come to save us; preserve Thy fold in wars, and confirm them whom Thou didst love, for Thou alone art the Lover of mankind.</p>	<p>أَيُّهَا الْمَسِيحُ الْإِلَهِ، يَا مَنْ بِمَوْلِدِهِ قَدَّسَ الْمُسْتَوْدَعَ الْبَتُولِيِّ، وَبَارَكَ يَدَيْ سِمْعَانَ كَمَا لَاقَ، وَأَدْرَكْنَا الْآنَ وَخَلَّصْنَا؛ إِحْفَظْ رَعِيَّتَكَ بِسَلَامٍ فِي الْحُرُوبِ، وَأَيِّدِ الْمُلُوكَ الَّذِينَ أَحَبَبْتَهُمْ، بِمَا أَنَّكَ وَحْدَكَ مُحِبٌّ لِلْبَشَرِ.</p>
<p align="center">THE EPISTLE (For the Twenty-ninth Sunday after Pentecost)</p>	<p align="center">الرسالة (لِلْأَحَدِ التَّاسِعِ وَالْعِشْرِينَ بَعْدَ الْعَنْصَرَةِ)</p>
<p align="center"><i>Make your vows to the Lord our God and perform them. God is known in Judah; his name is great in Israel.</i></p>	<p align="center">صَلُّوا وَأَوْفُوا الرَّبَّ إِلَهَنَا. اللَّهُ مَعْرُوفٌ فِي أَرْضِ يَهُودَا. إِسْمُهُ عَظِيمٌ فِي إِسْرَائِيلِ.</p>

The Reading from the Epistle of St. Paul to the Colossians. (3:4-11)

Brethren, when Christ, Who is our life, appears, then you also will appear with him in glory. Put to death therefore what is earthly in you: fornication, impurity, passion, evil desire, and covetousness, which is idolatry. On account of these, the wrath of God is coming upon the sons of disobedience. In these you once walked, when you lived in them. But now put them all away: anger, wrath, malice, slander, and foul talk from your mouth. Do not lie to one another, seeing that you have put off the old nature with its practices and have put on the new nature, which is being renewed in knowledge after the image of its Creator. Here there cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free man, but Christ is all, and in all.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولْسِ الرَّسُولِ إِلَى أَهْلِ كُولُوسِي.

يَا إِخْوَةَ، مَتَى ظَهَرَ الْمَسِيحُ الَّذِي هُوَ حَيَاتُنَا، فَانْتُمْ أَيْضاً تَظْهَرُونَ حِينَئِذٍ مَعَهُ فِي الْمَجْدِ. فَأَمِيتُوا أَعْضَاءَكُمْ الَّتِي عَلَى الْأَرْضِ: الزَّنى، وَالنَّجَاسَةَ، وَالهُوَى، وَالشَّهْوَةَ الرَّدِيئَةَ، وَالطَّمَعُ الَّذِي هُوَ عِبَادَةُ وَثَنٍ. لِأَنَّهُ لِأَجْلِ هَذِهِ يَأْتِي غَضَبُ اللَّهِ عَلَى أَبْنَاءِ الْعِصْيَانِ. وَفِي هَذِهِ أَنْتُمْ أَيْضاً سَلَكَتُمْ حِيناً إِذْ كُنْتُمْ عَائِشِينَ فِيهَا. أَمَّا الْآنَ، فَانْتُمْ أَيْضاً اطْرَحُوا الْكُلَّ: الْعِزْبَ، وَالسَّخَطَ، وَالخُبْثَ، وَالتَّجْدِيفَ، وَالكَلامَ الْقَبِيحَ مِنْ أَفْوَاهِكُمْ. وَلَا يُكْذِبْ بَعْضُكُمْ بَعْضاً، بَلِ اخْلَعُوا الْإِنْسَانَ الْعَتِيقَ مَعَ أَعْمَالِهِ. وَالنَّبَسُوا الْإِنْسَانَ الْجَدِيدَ الَّذِي يَتَجَدَّدُ لِلْمَعْرِفَةِ عَلَى صُورَةِ خَالِقِهِ. حَيْثُ لَيْسَ يُونَانِيٌّ وَلَا يَهُودِيٌّ، لَا خِتَانٌ وَلَا قَلْفٌ، لَا بَرْبَرِيٌّ وَلَا اسْكِيثِيٌّ، لَا عَبْدٌ وَلَا حُرٌّ، بَلِ الْمَسِيحُ هُوَ كُلُّ شَيْءٍ وَفِي الْجَمِيعِ.

**THE GOSPEL
(For the Twelfth Sunday of Luke)**

الإِنْجِيل (لِلْأَحَدِ الثَّانِي عَشَرَ مِنْ لُوقَا)

The reading from the Holy Gospel according to St. Luke. (17:12-19)

At that time, as Jesus entered a village, He was met by ten lepers, who stood at a distance and lifted up their voices and said, "Jesus, Master, have mercy on us." When He saw them He said to them, "Go and show yourselves to the priests." And as they went they were cleansed. Then one of them, when he saw that he was healed, turned back, praising God with a loud voice; and he fell on his face at Jesus' feet, giving Him thanks. Now he was a Samaritan. Then Jesus said, "Were not ten cleansed? Where are the nine? Was no one found to return and give praise to God except this foreigner?" And He said to him, "Rise and go your way; your faith has made you well."

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ لُوقَا الْبَشِيرِ التِّلْمِيزِ الطَّاهِرِ.

فِي ذَلِكَ الزَّمَانِ، فِيمَا يَسُوعُ دَاخِلٌ إِلَى قَرْيَةٍ اسْتَقْبَلَهُ عَشْرَةُ رِجَالٍ بُرْصٍ وَوَقَفُوا مِنْ بَعِيدٍ، وَرَفَعُوا أَصْوَاتَهُمْ قَائِلِينَ: يَا يَسُوعُ الْمُعَلِّمُ ارْحَمْنَا. فَلَمَّا رَأَاهُمْ قَالَ لَهُمْ امْضُوا وَأَرُوا الْكَهَنَةَ أَنْفُسَكُمْ. وَفِيمَا هُمْ مُنْطَلِقُونَ طَهَرُوا. وَإِنَّ وَاحِدًا مِنْهُمْ، لَمَّا رَأَى أَنَّهُ قَدْ بَرِيَ، رَجَعَ يُمَجِّدُ اللَّهَ بِصَوْتٍ عَظِيمٍ. وَخَرَّ عَلَى وَجْهِهِ عِنْدَ قَدَمَيْهِ شَاكِرًا لَهُ وَكَانَ سَامِرِيًّا، فَأَجَابَ يَسُوعُ وَقَالَ، أَلَيْسَ الْعَشْرَةُ قَدْ طَهَرُوا فَأَيْنَ التَّسْعَةُ؟ أَلَمْ يُوجَدْ مَنْ يَرْجِعُ لِيُحَمِّدَ اللَّهَ إِلَّا هَذَا الْأَجْنَبِيُّ؟ وَقَالَ لَهُ، قُمْ وَامْضِ، إِيْمَانُكَ قَدْ خَلَّصَكَ.

- *The Divine Liturgy of St. John Chrysostom continues as usual.*

THE DISMISSAL	الختم
<p>Priest: May He Who rose from the dead, Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother; by the might of the Precious and Life-giving Cross; by the protection of the honorable Bodiless Powers of Heaven; at the supplication of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-laudable apostles; of our father among the saints, John Chrysostom, archbishop of Constantinople, whose Divine Liturgy we have now celebrated; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; <i>of Saint N., the patron and protector of this holy community</i>; of the holy and righteous ancestors of God, Joachim and Anna; of the Venerable Maximos the Confessor, whose memory we celebrate today, and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.</p>	<p>الكاهن: أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِيُّ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمِّكَ الْكَلِيَّةِ الطَّهَارَةِ وَالْبَرِيَّةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي؛ 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 (تِه) (فُلَان، فُلَانَة) شَفِيعِ (تِه) وَحَامِي (تِه) هَذِهِ الرَّعِيَّةِ الْمَقْدَّسَةِ؛ وَالْقَدِيسِينَ الصِّدِّيقِينَ جَدِّي الْمَسِيحِ الْإِلَهِي، يُوَاكِمَ وَحَنَّةً؛ وَالْبَارَّ مَكْسِيمُوسَ الْمُعْتَرِفِ، الَّذِينَ نَقِيمُ تَذَكَارَهُمْ الْيَوْمَ، وَجَمِيعِ قَدِيسِيكَ، اِرْحَمْنَا وَخَلِّصْنَا بِمَا أَنْتَ 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 اِرْحَمْنَا وَخَلِّصْنَا.</p>
<p>Choir: Amen.</p>	<p>الجوق: آمين.</p>
<p><i>These texts have been prepared by the Department of Liturgics of the Antiochian Archdiocese</i> Portions of the Archdiocesan Service Texts include texts from <i>The Menaion, The Great Horologion, The Pentecostarion, The Octoechos, The Triodion-Holy Week, and The Psalter of the Seventy</i>, which are Copyright © Holy Transfiguration Monastery, Brookline, Massachusetts, and are used with permission. All rights reserved. These works may not be further reproduced, beyond printing out a single copy for personal non-commercial use, without the prior written authorization of Holy Transfiguration Monastery.</p>	

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

<u>DAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
15	Tammam “Jacqueline” Zakkak	4
15	Suleiman Nawas	27
16	Mary Farah	01
17	Raymond Ghandour	8
17	Abraham Ellies	33
17	Ida Jean Shallop	30
20	Naame Dahdaly	15
21	Jamil Qaqish	3
21	Marie Mirshak	38

- **Please**, pray for the health of the following parishioners: Ellen, Robert, Alex, Sam, Elias, Nassar, George, Nina, Sonia, George, Beshara, Irene, Nadia, Christine, Toni, George, Helena, Rami and Maien.

MEMORIAL

- **One-year memorial service** for Nihad Mansour offered by **his wife Rosette and his children**. May his memory be eternal!
The coffee hour is offered today in loving memory of **Nihad Mansour** by his family.

ETERNAL LIGHTS

- **Jan 21:** for the good health of Issa Bisharat and his family.
- **Feb 25:** In loving memory of Adel Younes from his family
- **Mar 10:** In loving memory of Yvonne Younes from her family

MAINTAINING SILENCE DURING THE SERVICE

- **The congregation is expected to actively participate in worship. However, God’s house is a place for reverence and worship, not loud and idle conversations (between each other or on cell phones). Please, turn off cell phones and any other devices when you are attending the Liturgy. If you have a situation that requires you to speak to other parishioners, please do that quietly outside the church or downstairs in the basement.**

ENVELOPES AND CALENDARS 2024

- **Please make sure to pick up your new envelopes at the back of the church as well as 2024 church calendar. Have a blessed year.**

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.

SUNDAY-SCHOOL REGISTRATION 2023-2024

- Please see the attached QR code for registration.

TEEN SOYO

- Congratulations to our newly elected TEEN SOYO Board Members...

President: Peter Mokbel

VP: Peter Novratidis

Treasurer: Helena Mokbel

Secretary: Michael Ishac

Social Media: Dima Alzidan

Coordinators: Lucas El Bouri, Mark Moussa and Paul Petro Youth Advisors: Angela Ghazal and Fadi Freiga

If you are interested in joining our Teen SOYO group please contact our Youth Advisors.

Note: members must be between the ages of 13-19 years old.

Angela Ghazal: 416-720-0308

Fadi Freiga: 647-829-6136

FIRE ROUTE, HANDICAPPED PARKING, AND PARKING LINES

- Please make sure not to park on the side of the church or in front of the Fire hydrant, for this is a fire route. Also ensure not to park in the spots designated for handicapped parking. Anyone who parks and does not show a handicap permit on the window will be tagged.
- Kindly Submit your Contribution through the Following Methods: Connect to the Church Website www.stgeorgeto.org Click on Donate

- **PayPal, or send your Cheque by Mail to: St. George Antiochian Church, 9116 Bayview Ave,
Richmond Hill ON, L4B 3M9**

Good will come to those who are generous and lend freely, who conduct their affairs with justice.

(Psalm 112:5)

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

Date	Time	Service
1st Week		
Monday January 1 st	9:00 a.m.	Festal Orthros
	10:15 a.m.	Divine Liturgy: Circumcision of Our Lord and Savior Jesus Christ, Basil the Great, Archbishop of Caesarea in Cappadocia.
Friday January 5 th Paramon of Theophany	9:00 a.m.	Great Royal Hours
	11:00 a.m.	Vesperal Divine Liturgy
Saturday January 6 th Theophany (Epiphany)	9:00 a.m.	Festal Orthros
	10:15 a.m.	Divine Liturgy with the Great Blessing of the Waters
	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
Sunday January 7 th	9:00 a.m.	Orthros
	10:15 a.m.	Divine Liturgy: Synaxis of John the Holy Glorious Prophet, Baptist, & Forerunner.
2nd Week		
Saturday January 13 th	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
Sunday January 14 th	9:00 a.m.	Orthros
	10:15 a.m.	Divine Liturgy: Leavetaking of the Theophany of Our Lord and Saviour Jesus Christ
3rd Week		
Tuesday January 16 th	6:00 p.m.	Festal Orthros
	7:00 p.m.	Divine Liturgy: Anthony the Great
Saturday January 20 th	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
Sunday January 21 st	9:00 a.m.	Orthros
	10:15 a.m.	Divine Liturgy: 12th Sunday of Luke, Maximus the Confessor.
4th Week		
Wednesday January 24 th	7:00 p.m.	Great Vespers: Gregory the Theologian, Archbishop of Constantinople.
Saturday January 27 th	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
Sunday January 28 th	9:00 a.m.	Orthros
	10:15 a.m.	Divine Liturgy: 15th Sunday of Luke, Ephraim & Isaac the Syrian
5th Week		
Monday January 29 th	6:00 p.m.	Festal Orthros
	7:00 p.m.	Divine Liturgy: Synaxis of The Three Hierarchs: Basil the Great, Gregory the Theologian, & John Chrysostom.

Activities at St. George Antiochian Orthodox Church – Toronto.

Month: January 2024

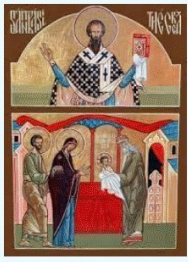
Date	Time	Activity	Location
1st Week			
Thursday January 4 th	8:30 – 11:00 pm	Basketball for the Adults	Gym at St. George Centre
Friday January 5 th	7:30 – 11:30 pm	Families Gathering & Sports	Gym at St. George Centre
Saturday January 6 th	12:30 – 1:30 pm	Piano Recital	Church Basement
2nd Week			
Tuesday January 9 th	6:00 – 7:00 pm	Bi-weekly Catechism Class	Church Basement
Thursday January 11 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 January 12 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 January 13 th	6:00 – 8:00 pm	YAM Bible Study	Church Basement
Sunday January 14 th	After Holy Communion	Sunday School	Church Basement
3rd Week			
Thursday January 18 th	8:30 – 11:00 pm	Basketball for the Adults	Gym at St. George Centre
Friday January 19 th	7:00 – 9:00 pm	Byzantine Music Class	Church Basement
	9:00 – 10:00 pm	Families Bible Study	St. George Centre
	7:30 – 11:30 pm	Families Gathering & Sports	Gym at St. George Centre
Sunday January 21 st	After Holy Communion	Sunday School	Church Basement
4th Week			
Tuesday January 23 rd	6:00 – 7:00 pm	Bi-weekly Catechism Class	Church Basement
Thursday January 25 th	10:30 – 2:00 pm	Homeschooling Group	Church Basement
	8:30 – 11 p.m.	Basketball for the Adults	Gym at St. George Centre
Friday January 26 th	7:30 – 11:30 pm	Families Gathering & Sports	Gym at St. George Centre
Saturday January 27 th	6:00 – 8:00 pm	YAM Bible Study	Church Basement
Sunday January 28 th	After Holy Communion	Sunday School	Church Basement



JANUARY SACRAMENTAL SERVICES SCHEDULE

**MON
01**

FESTAL ORTHROS 9:00 AM
DIVINE LITURGY 10:15 AM
Circumcision of Our Lord and Savior Jesus Christ, ST. Basil the Great



**FRI
05**

GREAT ROYAL HOURS 9:00 AM
VESPERAL DIVINE LITURGY 11:00 AM
PARAMON OF THEOPHANY



**SAT
06**

FESTAL ORTHROS 9:00 AM
DIVINE LITURGY 10:15 AM
BLESSING OF THE WATER THEOPHANY (EPIPHANY)
CONFESSION 4:00 PM
VESPERS 5:00 PM



**SUN
07**

ORTHROS 9:00 AM
DIVINE LITURGY 10:15 AM
SYNAXIS OF ST. JOHN THE BAPTIST



**SAT
13**

CONFESSION 4:00 PM
VESPERS 5:00 PM

**SUN
14**

ORTHROS 9:00 AM
DIVINE LITURGY 10:15 AM
LEAVETAKING OF THEOPHANY



**TUE
16**

FESTAL ORTHROS 6:00 PM
DIVINE LITURGY 7:00 PM
SAINT ANTHONY THE GREAT

**SAT
20**

CONFESSION 4:00 PM
VESPERS 5:00 PM

**SUN
21**

ORTHROS 9:00 AM
DIVINE LITURGY 10:15 AM
*12TH SUNDAY OF LUKE
SAINT MAXIMUS THE CONFESSOR*

**WED
24**

GREAT VESPERS 7:00 PM
SAINT GREGORY THE THEOLOGIAN

**SAT
27**

CONFESSION 4:00 PM
VESPERS 5:00 PM

**SUN
28**

ORTHROS 9:00 AM
DIVINE LITURGY 10:15 AM
*15TH SUNDAY OF LUKE
SAINTS EPHRAIM & ISAAC THE SYRIAN*

**MON
29**

FESTAL ORTHROS 6:00 PM
DIVINE LITURGY 7:00 PM
SYNAXIS OF THE THREE HIERARCHS

On Epiphany, Part Two

By Metropolitan Saba (Isper)

This feast is an occasion for the believers to examine themselves about the activation of the grace of baptism in their personal lives. The day of our baptism is the day of our true birth, in which we have acquired the sonship of God, and we have put on Christ, as the famous hymn says: “You who are baptized in Christ, in Christ you have been clothed” (see Gal. 3:27). After baptism, the baptized person becomes Christ-like, and must therefore preserve this grace, keep it, and even develop and grow in it, in order to reach the stature of the fullness of Christ.

Saint Gregory Palamas says: “Just as a child takes from his parents the possibility of becoming a man, inheriting parental property upon reaching the appropriate age, but loses it if he dies in the process, so the Christian obtains, by baptism, the ability to become a child of God, an heir of eternal goods, if he (she) does not die spiritually in the course of his (her) life, which is sin.” Sin causes us to lose the graces that we received through baptism.

Use this teaching to reflect on the greatness of the sacrament of baptism and its importance to Christians. This feast invites us to review ourselves and our behavior, in two ways. The first is to preserve the graces of baptism and to cultivate them in us, lest we lose them. It is an occasion to return to the meaning of baptism, to prove the mettle, to preserve it in us, and to live it in its fullness.

The second is the evaluation of our practice of the fulfillment of the sacrament of baptism. The first of these evaluations is to stop choosing the godfather or godmother because of kinship, friendship, or the desire to “whiten the face.”¹ We must choose a godly believer who will take this responsibility seriously and be truly a spiritual father or mother. Evaluating the completion of this sacrament means removing it from the prevailing folklore in the way we deal with it and considering it a very serious and important work. We prepare for it by prayer and fasting, and we complete it in a spirit of piety and reverence. We do not consider it a social occasion, nor do we delay it for social or personal reasons. It is an event in which

¹ An Arabic-language expression that means to maintain social graces.

our son or daughter takes the most important thing that a person can receive: the grace to be clothed in Christ and become a son or daughter of God.

The issue of blessing our homes and dedicating them to God comes after the festal liturgy. It is an authentic, honorable Christian tradition. Holy water is a way to bring divine blessing to the home, and we must not lose this practice. Today, this authentic tradition is subject to many obstacles, especially in cities, due to their expansion, living conditions and the schedules of the family. It is imperative for both faithful and priests to strive to find the best way to schedule house blessings. For example, the faithful take the initiative to contact the priest, in order to determine the appropriate time for both, to complete the blessing of the house, and the priest urges the faithful to complete this matter, by pursuing them and communicating diligently with them.

It is necessary for the priest to wear his epitrachelion (stole) while blessing homes with water, treating this as a sacramental act. The epitrachelion symbolizes God's grace descending through the sprinkling of holy water and prayer. When putting it on, the priest says, just like he vests in preparation for the Divine Liturgy: "Blessed be God who pours out His grace upon His priests like the oil of myrrh upon the head, descending upon Aaron's beard, down to the fringe of his raiment."

Then, the priest chants, with the people of the household that he blesses, the apolytikion of Epiphany, "By Your baptism, O Lord, in the Jordan River..." Children should learn to recite it for the sake of the household.

Let us not allow these holy days to pass without taking advantage of them spiritually. This is why we have them.

الظهور، الجزء الثاني

المتروبوليت سابا (اسبر)

هذا العيد مناسبة لكي يسائل المؤمن نفسه، حول تفعيل نعمة المعمودية، على مستواه الشخصي. فيوم معموديتنا هو يوم ميلادنا الحقيقي، كوننا اكتسبنا فيه البنوة لله، ولبسنا المسيح، كما تقول الترتيلة الشهيرة: "أنتم الذين بالمسيح اعتمدتم، المسيح قد لبستم." فبعد المعمودية، يصير المعتمد شبيهاً بالمسيح؛ وعليه تالياً أن يحفظ هذه النعمة، ويحافظ عليها، لا بل أن ينمّيها وينمو فيها، حتى يصل إلى قامة ملء المسيح.

يقول القديس غريغوريوس بالاماس: "كما أنّ الطفل يأخذ من والديه إمكانية أن يصير رجلاً، ويرث الأملاك الوالدية، عند بلوغه السن المناسبة، لكنّه يخسرها إذا مات في أثناء ذلك، فإنّ المسيحي يحصل، بالمعمودية، على القدرة لكي يصير ابناً لله، ووارثاً للخيرات الأبدية، إن لم يموت في أثناء حياته الموت العقلي، الذي هو الخطيئة." الخطيئة تجعلنا نخسر النعم التي حصلنا عليها بالمعمودية.

هذا التعليم مدعاة للتأمل بعظمة سرّ المعمودية، وأهميته للمسيحيين. يدعونا هذا العيد، إلى مراجعة أنفسنا ومسلكننا، بخصوص أمرين: الأوّل هو المحافظة على نعم المعمودية، وتنميتها فينا، لئلا نخسرها. إنّها مناسبة للعودة إلى معنى المعمودية، وشحذ الهمة، لحفظها فينا، وعيشها بملئها.

أمّا الثاني، فهو تقويم ممارستنا لإتمام سرّ المعمودية. وأوّل هذا التقويم الكفّ عن اختيار العراب أو العرّابة، بسبب صلة القرابة، أو الصداقة، أو الرغبة في "تبييض الوجه." يجب أن نختار الشخص التقى المؤمن، الذي سيأخذ مسؤوليته هذه على محمل الجد، ويكون أباً روحياً (أو أمّاً روحية) حقاً. تقويم إتمام السرّ، يعني إخراجنا من الفولكلور السائد في طريقة تعاطينا معه، واعتباره عملاً في غاية الجدّة والأهميّة. فنتهيأ له بالصلاة والصوم، ونتمّمه بروح التقوى والتخشّع، ولا نعتبره مناسبة اجتماعية، ولا نوخره لأسباب اجتماعية أو شخصية. إنّ حدث ولا أهمّ، يأخذ فيه ابننا (أو ابنتنا) أهمّ ما

يمكن للإنسان الحصول عليه، ألا وهو نعمة أن يلبس المسيح ويصير ابناً (أو ابنة) لله.

تبقى قضية مباركة بيوتنا وتكريسها لله، بعد قداس العيد. إنها تقليد شريف أصيل عند المسيحيين. فالماء المقدس سبيلٌ لاستجلاب البركة الإلهية للبيت، ويجب أن لا نخسرها. يتعرّض هذا التقليد الأصيل، اليوم، لعوائق كثيرة، خاصة في المدن، بسبب توسّعها، وظروف المعيشة فيها، وعمل الزوجين. ممّا يحتمّ على المؤمنين والكهنة معاً، السعي الجدي لإيجاد الطريقة الفضلى، التي تؤمّن تحقيقه. كأن يبادر المؤمنون إلى الاتصال بالكاهن، من أجل تحديد الوقت المناسب لكليهما، لإتمام تبريك البيت، وأن يحثّ الكاهن المؤمنين، على إتمام هذا الأمر، بملاحقتهم والتواصل الدؤوب معهم.

من الضروري أن يلبس الكاهن البطرشيل في أثناء تبريك البيوت بالماء، إنه يقوم بفعل أسراري. يرمز البطرشيل إلى نعمة الله المنحدرة عبر رش الماء المقدس والصلاة. ويقول الكاهن عند لبسه، مع باقي أجزاء البدلة الكهنوتية، استعداداً للقداس الإلهي: "تبارك الله الذي يسكب نعمته على كهنته مثل الدهن النازل على لحية هرون النازل على جيب قميصه."

يرتل، مع أهل البيت الذي يباركه، في أثناء التبريك طروبارية عيد الظهور "باعتمادك يا رب في نهر الأردن..." من المفيد أن يتلو طلبه من أجل أهل البيت.

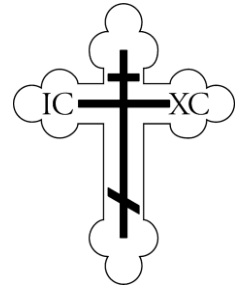
لا نجعلنّ هذه الأعياد تمرّ دون الاستفادة منها روحياً. إنها لأجلنا وُضعت.



St. George Antiochian Orthodox Church

9116 Bayview Ave., Richmond Hill, ON, L4B 3M9

2024 ANNUAL DONATION PLEDGE FORM



FAMILY INFORMATION (Please complete a separate form for each tax contributor)

Name: _____

Address: _____

Tel: _____

Email: _____

By providing my email address I agree to receive emails from St George Antiochian Orthodox Church. You can withdraw from such emails at any time.

In thanks for all the many blessings God has bestowed upon me, and my family, I pledge to make the below annual donation.

As a reminder, a minimum annual contribution of \$500 is required to be eligible to vote at the Annual General Assembly

Reminder, small weekly amounts can make donations easier:

\$10 / week = \$520 annually; \$20 / week = \$1,040 annually;
\$50 / week = \$2,600 annually; \$100 / week = \$5,200 annually;
10% of your income

Total Annual Pledge: \$ _____

Your pledge can be paid through your church envelopes, in a single lump sum payment or in multiple payments.

Cheques should be made payable to St. George Antiochian Orthodox Church.

e-transfer:

info@stgeorgeantiochianchurch.org

We thank you for your generosity and may God bless you.

Signature _____

Date _____

THIS FORM MUST BE FILED EVERY YEAR AND BY **NO LATER THAN MARCH 31** OF THE CURRENT PLEDGE YEAR

Diocese of Ottawa Young Adults Ministry Presents

Seeking Light in Darkness

Intervarsity Circle Square Ranch Big Clear Lake



Keynote: Dan Opperwall, PhD
*A Patristic Approach to Mental
Health*

JAN 26-28, 2024

Early Bird: \$195
After Dec 15: \$220
(Registration Includes Meals)

Ages: 19-35

@doecuny.yam