

**!DIVINE LITURGY VARIABLES ON SUNDAY, MARCH 31, 2024**

**TONE 2 / EOTHINON 10**

**SECOND SUNDAY OF GREAT LENT**

COMMEMORATION OF GREGORY PALAMAS, ARCHBISHOP OF THESSALONICA

HYPATIOS THE WONDERWORKER, BISHOP OF GANGRA; PROPHET JOEL

الأحد الثاني من الصوم الكبير

تَذْكَارُ أَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ غَرِيغُورِيُوسَ بِالْأَمَاسِ رَئِيسِ أَسَاقِفَةِ تِسَالُونِيكِيَّةِ

**DIVINE LITURGY OF  
ST. BASIL THE GREAT**

**قُدَّاسِ الْقَدِيسِ بَاسِيلِيُوسَ الْكَبِيرِ**

- *During the Little Entrance, chant the Resurrectional Apolytikion. The Eisodikon (Entrance Hymn) is “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:*

**RESURRECTIONAL APOLYTIKION  
IN TONE TWO**

**أَبُولِيْتِيْكَيونَ الْقِيَامَةِ بِاللْحَنِ الثَّانِي**

When Thou didst submit Thyself unto death, O Thou deathless and immortal One, then Thou didst destroy hell with Thy Godly power. And when Thou didst raise the dead from beneath the earth, all the powers of Heaven did cry aloud unto Thee: O Christ, Thou giver of life, glory to Thee.

عِنَّمَا انْحَدَرْتَ إِلَى الْمَوْتِ، أَيُّهَا الْحَيَاةُ الَّذِي لَا يَمُوتُ، حِينِئِذٍ أَمَتَّ الْجَحِيمَ بِبِرْقِ لَاهُوتِكَ. وَعِنَّمَا أَقَمْتَ الْأَمْوَاتَ مِنْ تَحْتِ الثَّرَى، صَرَخَ نَحْوَكَ جَمِيعُ الْقُوَّاتِ السَّمَاوِيِّينَ: أَيُّهَا الْمَسِيحُ الْإِلَهَ، مُعْطِي الْحَيَاةِ الْمَجْدُ لَكَ.

**APOLYTIKION FOR ST. GREGORY  
PALAMAS IN TONE EIGHT**

**أَبُولِيْتِيْكَيونَ لِلْقَدِيسِ غَرِيغُورِيُوسَ بِالْأَمَاسِ  
بِاللْحَنِ الثَّامِنِ**

O Star of Orthodoxy, support of the Church and its teacher, O comeliness of ascetics, and incontestable champion of those who speak in theology, Gregory the wonderworker, the pride of Thessalonica and preacher of grace, implore thou constantly for the salvation of our souls.

يَا كَوْكَبَ الرَّأْيِ الْقَوِيمِ، وَثَبَاتِ الْكَنِيسَةِ وَمُعَلِّمَهَا، وَجَمَالَ الْمُتَوَجِّدِينَ، وَمُنَاصِلًا عَنِ الْمُتَكَلِّمِينَ بِاللَاهُوتِ، الَّذِي لَا يُحَارَبُ، غَرِيغُورِيُوسَ الْفَاعِلِ الْمُعْجَزَاتِ، فَخُرُ تِسَالُونِيكِيَّةِ وَكَارُوزِ النِّعْمَةِ. لَا تَنْفَكْ مُتَشَفِّعًا فِي خَلَاصِ نَفُوسِنَا.

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

**KONTAKION FOR SUNDAYS IN GREAT  
LENT (AND AKATHIST SATURDAY)  
IN TONE EIGHT**

**القِنْدَاقُ لِأَحَادَاتِ الصَّوْمِ الْكَبِيرِ (وَسَبْتِ الْمَدِيحِ)  
بِاللْحَنِ الثَّامِنِ**

To thee, the Champion Leader, do I offer thanks of victory, O Theotokos, thou who hast delivered me from terror; but as thou that hast that power invincible, O Theotokos, thou alone can set me free: from all forms of danger free me and deliver me, that I may cry unto thee: Hail, O Bride without Bridegroom.

إِنِّي أَنَا عَبْدُكَ يَا وَالِدَةَ الْإِلَهَةِ \* أَكْتُبُ لَكَ رَايَاتِ الْعَلْبَةِ \* يَا جُنْدِيَّةَ مُحَامِيَّةَ \* وَأَقْدِمُ لَكَ الشُّكْرَ كَمُنْقِدَةٍ مِنَ الشَّدَائِدِ \* لَكِنْ بِمَا أَنَّ لَكَ الْعِزَّةَ الَّتِي لَا تُحَارَبُ \* أَعْتَقِنِي مِنْ صُنُوفِ الشَّدَائِدِ \* حَتَّى أَصْرُخَ إِلَيْكَ: إِفْرَحِي يَا عَرُوسًا لَا عَرُوسَ لَهَا.

<p style="text-align: center;"><b>THE EPISTLE</b> (For the Second Sunday of Lent)</p> <p style="text-align: center;"><i>The Lord is my strength and my song. The Lord has chastened me severely.</i></p> <p style="text-align: center;"><b>The Reading from the Epistle of St. Paul to the Hebrews. (1:10-2:3)</b></p> <p>Thou, "O Lord, in the beginning didst lay the foundation of the earth, and the heavens are the works of Thy hands; they will perish; but Thou remainest; and they will all grow old like a garment, and like a mantle Thou wilt roll them up, and they shall be changed; but Thou art the same, and Thy years will not fail." But to which of the angels did He say at any time, "Sit on My right hand, until I make thine enemies a footstool for thy feet?" Are they not all spirits for liturgical ministry, sent forth to minister for the sake of those who are to inherit salvation? Therefore, we ought to give the more earnest heed to the things that were heard, lest at any time we drift away from them. For if the word spoken through angels was confirmed, and every transgression and disobedience received a just retribution, how shall we escape, if we neglect so great a salvation, which having at first been spoken through the Lord, was confirmed to us by those who heard?</p>	<p style="text-align: center;">الرسالة (للأحد الثاني من الصوم)</p> <p style="text-align: center;">قَوْتِي وَتَسْبِجَتِي الرَّبِّ. أَنْبَأَ أَدَبَنِي الرَّبِّ. فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولُسِ الرَّسُولِ إِلَى العِبْرَانِيِّينَ.</p> <p>"أَنْتَ يَا رَبُّ فِي الْبَدْءِ أَسَّسْتَ الْأَرْضَ، وَالسَّمَاوَاتُ هِيَ صُنْعُ يَدَيْكَ. هِيَ تَزُولُ وَأَنْتَ تَبْقَى وَكُلُّهَا تَبْلَى كَالثَّوْبِ. وَتَطْوِيهَا كَالرِّدَاءِ فَتَتَغَيَّرُ، وَأَنْتَ أَنْتَ وَسِنُوكَ لَنْ تَفْنَى." وَلِمَنْ مِنَ الْمَلَائِكَةِ قَالَ قَطُّ "إِجْلِسْ عَنِّي يَمِينِي حَتَّى أَجْعَلَ أَعْدَاءَكَ مَوْطِنًا لِقَدَمَيْكَ؟" أَلَيْسُوا جَمِيعُهُمْ أَرْوَاحًا خَائِمَةً تُرْسَلُ لِلْخِدْمَةِ مِنْ أَجْلِ الَّذِينَ سَيَرْتُونَهُ الْخَلَاصَ؟ فَلِذَلِكَ يَجِبُ عَلَيْنَا أَنْ نُصْغِيَ إِلَى مَا سَمِعْنَاهُ إِصْغَاءً أَشَدَّ لئَلَّا يَسْرَبَ مِنْ أَدِهَانِنَا. فَإِنَّهَا إِنْ كَانَتْ الْكَلِمَةُ الَّتِي نُطِقُ بِهَا عَلَى أَلْسِنَةِ مَلَائِكَةِ قَدْ تَبَيَّنَتْ، وَكُلُّ تَعَدٍّ وَمَعْصِيَةٍ نَالَ جَزَاءً عَدْلًا. فَكَيْفَ نُقَلِّتُ نَحْنُ إِنْ أَهْمَلْنَا خَلَاصًا عَظِيمًا كَهَذَا؟ قَدْ ابْتَدَأَ النُّطْقُ بِهِ عَلَى لِسَانِ الرَّبِّ، ثُمَّ تَبَيَّنَتْ لَنَا الَّذِينَ سَمِعُوهُ.</p>
<p style="text-align: center;"><b>THE GOSPEL</b> (For the Second Sunday of Lent)</p> <p style="text-align: center;"><b>The Reading from the Holy Gospel according to St. Mark. (2:1-12)</b></p> <p>At that time, when Jesus returned to Capernaum after some days, it was reported that He was at home. And many were gathered together, so that there was no longer room for them, not even about the door; and He was preaching the Word to them. And they came, bringing to Jesus a paralytic carried by four men. And when they could not get near Jesus because of the crowd, they removed the roof above Him; and when they had made an opening, they let down the</p>	<p style="text-align: center;">الإنجيل (للأحد الثاني من الصوم)</p> <p style="text-align: center;">فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَرْقُسِ الْإِنْجِيلِيِّ البَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ.</p> <p>فِي ذَلِكَ الزَّمَانِ، دَخَلَ يَسُوعُ كَفَرْنَاحُومَ وَسَمِعَ أَنَّهُ فِي بَيْتِهِ. فَلِلْوَقْتِ اجْتَمَعَ كَثِيرُونَ، حَتَّى أَنَّهُ لَمْ يَعْذُ مَوْضِعٌ وَلَا مَا حَوْلَ الْبَابِ يَسَعُ، وَكَانَ يُخَاطِبُهُمْ بِالْكَلِمَةِ. فَاتَّوَا إِلَيْهِ بِمُخْلَعٍ يَحْمِلُهُ أَرْبَعَةٌ. وَإِذْ لَمْ يَقْدِرُوا أَنْ يَقْتَرِبُوا إِلَيْهِ لِسَبَبِ الْجَمْعِ، كَشَفُوا السَّقْفَ حَيْثُ كَانَ. وَبَعْدَ مَا نَقَبُوهُ، نَلُّوا السَّرِيرَ الَّذِي كَانَ الْمُخْلَعُ</p>

pallet on which the paralytic lay. And when Jesus saw their faith, He said to the paralytic, "Son, your sins are forgiven." Now, some of the scribes were sitting there, reasoning in their hearts, "Why does this man speak thus? It is blasphemy! Who can forgive sins but God alone?" And immediately Jesus, perceiving in His spirit that they thus reasoned within themselves, said to them, "Why do you reason thus in your hearts? Which is easier, to say to the paralytic, 'Your sins are forgiven,' or to say, 'Rise, take up your pallet and walk'? But that you may know that the Son of Man has authority on earth to forgive sins" – He said to the paralytic – "I say to you, rise, take up your pallet and go home." And he rose, and immediately took up the pallet and went out before them all. So that they were all amazed and glorified God, saying, "We never saw anything like this!"

مُضْطَجِعاً عَلَيْهِ. فَلَمَّا رَأَى يَسُوعُ إِيمَانَهُمْ، قَالَ لِلْمُخَلِّعِ: "يَا بَنِيَّ، مَغْفُورَةٌ لَكَ خَطَايَاكَ." وَكَانَ قَوْمٌ مِنَ الْكُتَّابَةِ جَالِسِينَ هُنَاكَ يُفَكِّرُونَ فِي قُلُوبِهِمْ "مَا بَالُ هَذَا يَتَكَلَّمُ هَكَذَا بِالتَّجْدِيفِ؟ مَنْ يَقْدِرُ أَنْ يَغْفِرَ الْخَطَايَا إِلَّا اللَّهُ وَحْدَهُ؟" فَلِلْوَقْتِ عَلِمَ يَسُوعُ بِرُوحِهِ أَنَّهُمْ يُفَكِّرُونَ هَكَذَا فِي أَنْفُسِهِمْ، فَقَالَ لَهُمْ: "لِمَاذَا تُفَكِّرُونَ بِهَذَا فِي قُلُوبِكُمْ؟ مَا الْأَيْسَرُ أَنْ يُقَالَ 'مَغْفُورَةٌ لَكَ خَطَايَاكَ' أَمْ أَنْ يُقَالَ 'قُمْ وَاحْمِلْ سَرِيرَكَ وَامْشِ'؟" وَلَكِنْ لِكَيْ تَعْلَمُوا أَنَّ ابْنَ الْبَشَرِ لَهُ سُلْطَانٌ عَلَى الْأَرْضِ أَنْ يَغْفِرَ الْخَطَايَا. فَقَالَ لِلْمُخَلِّعِ "لَكَ أَقُولُ، قُمْ وَاحْمِلْ سَرِيرَكَ وَاذْهَبْ إِلَى بَيْتِكَ." فَقَامَ لِلْوَقْتِ وَاحْمِلَ سَرِيرَهُ وَخَرَجَ أَمَامَ الْجَمِيعِ، حَتَّى دَهَشَ كُلُّهُمْ وَمَجَّدُوا اللَّهَ قَائِلِينَ "مَا رَأَيْنَا مِثْلَ هَذَا قَطُّ."

• *The Divine Liturgy of St. Basil the Great continues as usual with the following variables.*

<p><b>ST. BASIL LITURGY MEGALYNARION</b></p>	<p><b>تَعْظِيمَةُ لِقْدَاسِ الْقُدَيْسِ بَاسِيلْيُوسِ</b></p>
<p>All creation rejoiceth in thee, O thou who art full of grace: the angelic hosts and the race of men. O hallowed temple and spiritual paradise, glory of virgins, of whom God was incarnate and became a little child, even our God who is before all the ages; for he made thy womb a throne, and thy body more spacious than the heavens. All creation rejoiceth in thee, O thou who art full of grace. Glory to thee.</p>	<p>إِنَّ الْبَرَايَا بِأَسْرَهَا، تَفْرَحُ بِكَ يَا مُمْتَلِئَةً نِعْمَةً: مَحَافِلِ الْمَلَائِكَةِ، وَأَجْنَاسِ الْبَشَرِ. أَيَّتُهَا الْهَيْكَلُ الْمُتَقَدِّسِ، وَالْفَرْدُوسُ النَّاطِقُ، فَخِرُ الْبَتُولِيَّةِ مَرْيَمَ، الَّتِي مِنْهَا تَجَسَّدَ الْإِلَهُ، وَصَارَ طِفْلاً، وَهُوَ إِلَهُنَا الَّذِي قَبْلَ الدُّهُورِ. لِأَنَّهُ صَنَعَ مُسْتَوْدَعَكَ عَرْشًا، وَجَعَلَ بَطْنَكَ أَرْحَبَ مِنَ السَّمَاوَاتِ. لِذَلِكَ يَا مُمْتَلِئَةً نِعْمَةً، تَفْرَحُ بِكَ كُلُّ الْبَرَايَا وَتَمَجِّدُكَ.</p>
<p><b>THE DISMISSAL</b></p>	<p><b>الْحَتْمُ</b></p>
<p><b>Priest:</b> 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; <b>of our father among the saints, Basil the Great, archbishop of</b></p>	<p><b>الكاهن:</b> أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِيُّ، يَا مَنْ قَامَ مِنَ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمِّكَ الْكَلِيَّةِ الطَّهَارَةِ وَالْبَرِيَّةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلَيبِ الْكَرِيمِ الْمُخَيِّ؛ وَبِطَلْبَاتِ الْقُوَاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَايِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛ وَالْقَدَيْسِينَ الْمُشْرَفِينَ الرُّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدَيْسِينَ بَاسِيلْيُوسِ الْكَبِيرِ رَأْسِ</p>

<p><b>Caesarea in Cappadocia, whose Divine Liturgy we have now celebrated;</b> 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; <b>of our father among the saints Gregory Palamas, archbishop of Thessalonica, whose memory we celebrate today,</b> and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.</p>	<p>أَسَاقِفَةَ الْقَيْصَرِيَّةِ وَكَبَادُوكِيَا كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ؛ وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءَ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشَّحِينَ بِاللَّهِ؛ وَالْقَدِيسِ (فُلَانِ) شَفِيعِ وَحَامِي هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصَّادِقِينَ يُوَاكِمِمْ وَحَنَّةَ جَدِّي الْمَسِيحِ الْإِلَهِ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ غَرِيغُورِيُوسَ بَالَامَاسِ رَئِيسِ أَسَاقِفَةِ تِسَالُونِيكِيَّةِ، الَّذِي نُقِيمُ تَذَكَرَهُ الْيَوْمَ، وَجَمِيعِ قَدِيسِيكَ: اِرْحَمْنَا وَخَلِّصْنَا بِمَا أَنْتَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.</p>
<p><b>Priest:</b> Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us and save us.</p>	<p>الكَاهِنُ: بِصَلَوَاتِ آبَائِنَا الْقَدِيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهُنَا، اِرْحَمْنَا وَخَلِّصْنَا.</p>
<p><b>Choir:</b> Amen.</p>	<p>الْجُوقُ: آمِينَ.</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,</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>
26	George K. Aziz	57
26	Nabeeha Bourzk	49
26	Alice Ghandour	32
26	Sidney Abboud	28
26	Khalayic Bosada	71
27	Mounira Karra	6
28	Rebecca Daides	11
28	Farid Zaccak	13
28	Daria Maria Herz	32
29	Rudolf Jahshan	11
29	Sami Marshi	37
30	Adele Saba	61
30	Mary Deratnay	69
31	Saleem Fadail	2
31	Ramzi Khalilieh	46

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

ETERNAL LIGHTS

- **Mar 24:** In loving memory of Nassar Salem Shammas from Issa Bisharat and family.  
For the good health of Mona, Romel Shammas and their family.  
For the good health of Issa and Feryal Bisharat and family
- **Mar 31:** For the good health of Christina Marie Ghneim Shehata and her family from her parents George and Rose Ghneim.
- **Mar 31:** For the good health of Issa and Feryal Bisharat and their family.
- **Apr 7:** For the good health of Mona, Romel Shammas and their family.
- **Apr 14:** For the good health of John Bisharat and his daughter.
- **Apr 21:** In loving memory of Yousef and Sumayah Musallam from Nadim Irbib and family.  
In loving memory of Hanna Qaqish from his daughter Wafa Alchekh and family.  
For the good health of Issa Bisharat and his family.
- **Apr 28:** For the good health of Issa Bisharat and his family.
- **May 5:** For the good health of Issa Bisharat and his children.
- **May 12:** For the good health of Feryal Bisharat and her family.
- **May 19:** In loving memory of Adel Younes from his family.
- **June 9:** In loving memory of Ernest Younes from his family.

## MEMORIAL

- **One-year memorial service** for **Nina Elias Mavlian** offered by **her daughter Eliana Ajami and her family**. May her memory be eternal!

The **coffee hour** is offered today in loving memory of **Nina Elias Mablian** by her family.

## FALAFEL LUNCHEON

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

## FLOWERS FOR GOOD-FRIDAY AND EASTER LILIES

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

## PRISON MINISTRY

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

## 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.**

## 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](mailto:info@stgeorgeantiochianchurch.org) with your name and address. Father prefers that those who live in apartment's building to arrange for few apartments to be blessed together.**

## **TEEN SOYO**

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

President: Peter Mokbel

VP: Peter Novratidis

Treasurer: Helena Mokbel

Secretary: Michael Ishac

Social Media: Dima Alzidan

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

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

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

Angela Ghazal: 416-720-0308

Fadi Freiga: 647-829-6136

## **FIRE ROUTE, HANDICAPPED PARKING, AND PARKING LINES**

- Please make sure not to park on the side of the church or in front of the Fire Hydrant, for this is a fire route. Also ensure not to park in the spots designated for handicapped parking. Anyone who parks and does not show a handicap permit on the window will be tagged.

- **Kindly Submit your Contribution through the Following Methods: Connect to the Church Website [www.stgeorgeto.org](http://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)

## Lenten Calendar 2024

<b>Saturday</b> March 9 <sup>th</sup>	10:00 a.m.	Divine Liturgy – Saturday of Souls
	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
<b>Meat Fare Sunday</b> March 10 <sup>th</sup>	9:00 a.m.	Orthros
	<b>10:15 a.m.</b>	Divine Liturgy of St. John Chrysostom
<b>Saturday</b> March 16 <sup>th</sup>	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
<b>Cheese Fare Sunday</b> March 17 <sup>th</sup>	9:00 a.m.	Orthros
	<b>10:15 a.m.</b>	Divine Liturgy of St. John Chrysostom
	7:00 p.m.	Lenten Vespers with Ceremony of Mutual Forgiveness

The Great Lent this year starts on Monday, March 18<sup>th</sup>, 2024, and ends with the Resurrection on Sunday May 5<sup>th</sup>, 2024. During this period, we are not allowed to eat the following:

- 1) Meat and meat by-products.
- 2) Eggs, milk and dairy by-products.
- 3) Fish with backbones. (Octopus and Shellfish are allowed).
- 4) On the Feast of the Annunciation Saturday March 25<sup>th</sup>, and on Palm Sunday April 28<sup>th</sup>, fish is allowed after the Divine Liturgy.

**Kindly notice the adjustment in the time of the Akathist (Madayeh) Services and respective dinners, along with the Divine Liturgy on Sundays.**

<b>First Week of Great Lent</b>		
<b>Monday, March 18<sup>th</sup></b>	7:00 p.m.	Great Compline & Great Canon of Repentance by St. Andrew of Crete
<b>Tuesday, March 19<sup>th</sup></b>	7:00 p.m.	Great Compline & Great Canon of Repentance by St. Andrew of Crete
<b>Wednesday, March 20<sup>th</sup></b>	7:00 p.m.	Presanctified Divine Liturgy
<b>Thursday, March 21<sup>st</sup></b>	7:00 p.m.	Great Compline & Great Canon of Repentance by St. Andrew of Crete
<b>Friday, March 22<sup>nd</sup></b>	<b>6:15 p.m.</b>	<b>1<sup>st</sup> Akathist Hymn (Madayeh Service)</b>
	<b>7:30 p.m.</b>	<b>1<sup>st</sup> Lenten Supper, sponsored by Men Society (Antiochian Men)</b>
<b>Saturday, March 23<sup>rd</sup></b>	9:00 a.m.	Orthros
	10:00 a.m.	Divine Liturgy
	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
<b>Sunday of Orthodoxy,</b> March 24 <sup>th</sup>	9:00 a.m.	Orthros
	<b>10:15 a.m.</b>	Divine Liturgy of St. Basil the Great & Procession with Icons
	7:00 p.m.	Great Vespers with Litia-Artoklasia Feast of the Annunciation



<b>Second Week of Great Lent</b>		
<b>Monday, March 25<sup>th</sup></b> <b>Feast of the Annunciation</b>	7:00 p.m.	<b>Vesperal Divine Liturgy</b>
<b>Tuesday, March 26<sup>th</sup></b>	7:00 p.m.	Great Compline
<b>Wednesday, March 27<sup>th</sup></b>	7:00 p.m.	Presanctified Divine Liturgy
<b>Thursday, March 28<sup>th</sup></b>	7:00 p.m.	Great Compline
<b>Friday, March 29<sup>th</sup></b>	<b><u>6:15 p.m.</u></b>	<b>2<sup>nd</sup> Akathist Hymn (Madayeh Service)</b>
	<b><u>7:30 p.m.</u></b>	<b>2<sup>nd</sup> Lenten Supper, sponsored by the YAM (Young Adult Ministry), the Teen SOYO &amp; the Chanters</b>
<b>Saturday, March 30<sup>th</sup></b>	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
<b>Sunday of St. Gregory Palamas, March 31<sup>st</sup></b>	9:00 a.m.	Orthros
	<b><u>10:15 a.m.</u></b>	Divine Liturgy of St. Basil the Great

<b>Third Week of Great Lent</b>		
<b>Monday, April 1<sup>st</sup></b>	7:00 p.m.	Great Compline
<b>Tuesday, April 2<sup>nd</sup></b>	7:00 p.m.	Great Compline
<b>Wednesday, April 3<sup>rd</sup></b>	7:00 p.m.	Presanctified Divine Liturgy
<b>Thursday, April 4<sup>th</sup></b>	7:00 p.m.	Great Compline
<b>Friday, April 5<sup>th</sup></b>	<b><u>6:15 p.m.</u></b>	<b>3<sup>rd</sup> Akathist Hymn (Madayeh Service)</b>
	<b><u>7:30 p.m.</u></b>	<b>3<sup>rd</sup> Lenten Supper, sponsored by the Antiochian Women</b>
<b>Saturday, April 6<sup>th</sup></b>	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
<b>Sunday of the Holy Cross, April 7<sup>th</sup></b>	9:00 a.m.	Orthros
	<b><u>10:15 a.m.</u></b>	<b>Divine Liturgy of St. Basil the Great, Followed by a Procession &amp; Veneration of the Holy Cross</b>

<b>Fourth Week of Great Lent</b>		
<b>Monday, April 8<sup>th</sup></b>	7:00 p.m.	Great Compline
<b>Tuesday, April 9<sup>th</sup></b>	7:00 p.m.	Great Compline
<b>Wednesday, April 10<sup>th</sup></b>	7:00 p.m.	Presanctified Divine Liturgy
<b>Thursday, April 11<sup>th</sup></b>	7:00 p.m.	Great Compline
<b>Friday, April 12<sup>th</sup></b>	<b><u>6:15 p.m.</u></b>	<b>4<sup>th</sup> Akathist Hymn (Madayeh Service)</b>
	<b><u>7:30 p.m.</u></b>	<b>4<sup>th</sup> Lenten Supper, sponsored by the order of St. Ignatius</b>
<b>Saturday, April 13<sup>th</sup></b>	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
<b>Sunday of St. John Climacus, April 14<sup>th</sup></b>	9:00 a.m.	Orthros
	<b><u>10:15 a.m.</u></b>	Divine Liturgy of St. Basil the Great

<b>Fifth Week of Great Lent</b>		
<b>Monday, April 15<sup>th</sup></b>	7:00 p.m.	Great Compline
<b>Tuesday, April 16<sup>th</sup></b>	7:00 p.m.	Great Compline
<b>Wednesday, April 17<sup>th</sup></b>	7:00 p.m.	Presanctified Divine Liturgy
<b>Thursday, April 18<sup>th</sup></b>	7:00 p.m.	Little Compline with the full Great Canon of Repentance by St. Andrew of Crete & the life of St. Mary of Egypt
<b>Friday, April 19<sup>th</sup></b>	<b><u>6:00 p.m.</u></b>	<b>5<sup>th</sup> Akathist Hymn (Madayeh Service)</b>
	<b><u>7:30 p.m.</u></b>	<b>5<sup>th</sup> Lenten Supper, sponsored by the Parish Council</b>
<b>Saturday, April 20<sup>th</sup></b>	9:00 a.m.	Orthros
	10:00 a.m.	Divine Liturgy
	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
<b>Sunday of St. Mary of Egypt, April 21<sup>st</sup></b>	9:00 a.m.	Orthros
	<b><u>10:15 a.m.</u></b>	Divine Liturgy of St. Basil the Great

<b>Sixth Week of Great Lent</b>		
<b>Monday, April 22<sup>nd</sup></b>	7:00 p.m.	Great Compline
<b>Tuesday, April 23<sup>rd</sup></b>	7:00 p.m.	Great Compline
<b>Wednesday, April 24<sup>th</sup></b>	7:00 p.m.	The Presanctified Divine Liturgy
<b>Thursday, April 25<sup>th</sup></b>	7:00 p.m.	Great Compline
<b>Friday, April 26<sup>th</sup></b>	10:00 a.m.	The Presanctified Divine Liturgy
	7:00 p.m.	Little Compline with the Canon of the Raising of Lazarus
<b>Lazarus Saturday, April 27<sup>th</sup></b>	9:00 a.m.	Orthros
	<u>10:15 a.m.</u>	Divine Liturgy of St. John Chrysostom *
	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers with Litia-Artoklasia

\*All Church School children and their parents, their Grandparents, and their Godparents, will attend the Divine Liturgy on Lazarus Saturday and take Communion. Following the Liturgy, they will all have Brunch together with the Sunday School teachers.

### **SCHEDULE OF SERVICES FOR PALM SUNDAY AND HOLY WEEK**

- 1) Candles for your children will be available at the Church Vestibule, donation \$5.00 per candle.
- 2) During the Divine Liturgy and the procession, you are kindly requested to keep proper decorum, let us all behave in order, in discipline and in peace so that we can pray in one mind and one heart, and that Our Lord may hear our supplications and bestow upon us His Blessings.
- 3) All beloved parishioners are requested not to park their cars in the driveways. The procession will start from the outside main door of the Church, turn left on driveway behind the building into the parking lot, around the Church back to the main door and into the Church.

<b>Palm Sunday &amp; Holy Week – 2024</b>		
<b>Palm Sunday, April 28<sup>th</sup></b>	9:00 a.m.	Orthros
	<b><u>10:15 a.m.</u></b>	Divine Liturgy of St. John Chrysostom, Blessings of Palms & Procession
	7:00 p.m.	1 <sup>st</sup> Bridegroom Orthros for Holy Monday
<b>Great Holy Monday, April 29<sup>th</sup></b>	10:00 a.m.	The Presanctified Divine Liturgy
	7:00 p.m.	2 <sup>nd</sup> Bridegroom Orthros for Holy Tuesday
<b>Great Holy Tuesday, April 30<sup>th</sup></b>	10:00 a.m.	The Presanctified Divine Liturgy
	7:00 p.m.	3 <sup>rd</sup> Bridegroom Orthros for Holy Wednesday
<b>Great Holy Wednesday, May 1<sup>st</sup></b>	10:00 a.m.	The Presanctified Divine Liturgy
	7:00 p.m.	Holy Unction Service, Anointing of the Faithful with Holy Oil
<b>Great Holy Thursday, May 2<sup>nd</sup></b>	9:00 a.m.	Orthros for Holy Thursday
	10:00 a.m.	Vesperal Divine Liturgy of St. Basil the Great for the Institution of the Mystical Supper of Christ
	7:00 p.m.	Orthros with the Twelve Passion Gospels for Holy Friday – Gospels of the Crucifixion
<b>Great Holy Friday, May 3<sup>rd</sup></b>	9:00 a.m.	The Great (Royal) Hours and Typika on Holy Friday followed by Great Vespers for Holy Saturday, the Taking down of Christ from the Cross
	7:00 p.m.	Orthros with the Lamentations for Holy Saturday
<b>Great Holy Saturday, May 4<sup>th</sup></b>	9:00 a.m.	Vesperal Divine Liturgy of St. Basil the Great
	<b>10:00 p.m.</b>	<b>Resurrection (Rush) Service, Paschal Orthros and Paschal Divine Liturgy of St. John Chrysostom</b>
<b>Great &amp; All-Holy Pascha, Sunday, May 5<sup>th</sup></b>	7:00 p.m.	The Agape Vespers, The Baouth Service Followed by a procession
<b>Bright Monday, May 6<sup>th</sup> ST. GEORGE'S FEAST</b>	9:00 a.m.	Festal Orthros
	10:15 a.m.	Divine Liturgy

**CHRIST IS RISEN! TRULY HE IS RISEN!**

# THE PERIOD OF LENTEN TRIODION

<b>Thursday, March 7th</b>	6:00 pm 7:00 pm	Festal Orthros Divine Liturgy – <b>Forty Holy Martyrs of Sebastia</b>
<b>Saturday, March 9th</b>	10:00 am 4:00 pm 5:00 pm	<b>Divine Liturgy – Saturday of Souls</b> Confessions Great Vespers
<b>Meat Fare Sunday March 10<sup>th</sup></b>	9:00 am <b>10:15 am</b>	Orthros Divine Liturgy of St. John Chrysostom
<b>Wednesday, March 13<sup>th</sup></b>	7:00 pm	Daily Vespers
<b>Saturday, March 16<sup>th</sup></b>	4:00 pm 5:00 pm	Confessions Great Vespers
<b>Cheese Fare Sunday March 17<sup>th</sup></b>	9:00 am <b>10:15 am</b>	Orthros Divine Liturgy of St. John Chrysostom
<b>Monday, March 18<sup>th</sup></b>	7:00 pm	Lenten Vespers & Ceremony of Mutual Forgiveness Great Compline & Great Canon of Repentance by St. Andrew of Crete
<b>Tuesday, March 19th</b>	7:00 pm	The Presanctified Divine Liturgy
<b>Wednesday, March 20<sup>th</sup></b>	7:00 pm	Great Compline & Great Canon of Repentance by St. Andrew of Crete
<b>Thursday, March 21<sup>st</sup></b>	7:00 pm	Great Compline & Great Canon of Repentance by St. Andrew of Crete
<b>Friday, March 22<sup>nd</sup></b>	<b>6:15 pm</b> 9:00 am	<b>1<sup>st</sup> Akathist Hymn (Madayeh Service)</b> Orthros
<b>Saturday, March 23<sup>rd</sup></b>	10:00 am 4:00 pm 5:00 pm	Divine Liturgy Confessions Great Vespers
<b>Sunday of Orthodoxy March 24<sup>th</sup></b>	9:00 am <b>10:15 am</b> 7:00 pm	Orthros Divine Liturgy of St. Basil the Great Great Vespers with Litia/Artoklasia - <b>the Annunciation</b>
<b>Monday, March 25<sup>th</sup></b>	7:00 pm	<b>Vesperal Divine Liturgy - Feast of the Annunciation</b>
<b>Tuesday March 26<sup>th</sup></b>	7:00 pm	Great Compline
<b>Wednesday, March 27<sup>th</sup></b>	7:00 pm	The Presanctified Divine Liturgy
<b>Thursday, March 28<sup>th</sup></b>	7:00 pm	Great Compline
<b>Friday, March 29<sup>th</sup></b>	<b>6:15 pm</b>	<b>2<sup>nd</sup> Akathist Hymn (Madayeh Service)</b>
<b>Saturday, March 30<sup>th</sup></b>	4:00 pm 5:00 pm	Confessions Great Vespers
<b>Sunday of St. Gregory Palamas: March 31<sup>st</sup></b>	9:00 am <b>10:15 am</b>	Orthros Divine Liturgy of St. Basil the Great
<b>Monday, April 1<sup>st</sup></b>	7:00 pm	Great Compline
<b>Tuesday, April 2<sup>nd</sup></b>	7:00 pm	Great Compline



<b>Wednesday, April 3<sup>rd</sup></b>	7:00 pm	The Presanctified Divine Liturgy
<b>Thursday, April 4<sup>th</sup></b>	7:00 pm	Great Compline
<b>Friday, April 5<sup>th</sup></b>	<b>6:15 pm</b>	<b>3<sup>rd</sup> Akathist Hymn (Madayeh Service)</b>
<b>Saturday, April 6<sup>th</sup></b>	4:00 pm 5:00 pm	Confessions Great Vespers
<b>Sunday of the Holy Cross April 7<sup>th</sup></b>	9:00 am <b>10:15 am</b>	Orthros Divine Liturgy of St. Basil the Great, Procession & Veneration of the Holy Cross
<b>MON 8<sup>th</sup> &amp; TUE 9<sup>th</sup></b>	7:00 pm	Great Compline
<b>Wednesday, April 10<sup>th</sup></b>	7:00 pm	The Presanctified Divine Liturgy
<b>Thursday, April 11<sup>th</sup></b>	7:00 pm	Great Compline
<b>Friday, April 12<sup>th</sup></b>	<b>6:15 pm</b>	<b>4<sup>th</sup> Akathist Hymn (Madayeh Service)</b>
<b>Saturday, April 13<sup>th</sup></b>	4:00 pm 5:00 pm	Confessions Great Vespers
<b>Sunday of St. John Climacus April 14<sup>th</sup></b>	9:00 am <b>10:15 am</b>	Orthros Divine Liturgy of St. Basil the Great
<b>MON 15<sup>th</sup> &amp; TUE 16<sup>th</sup></b>	7:00 pm	Great Compline
<b>Wednesday, April 17<sup>th</sup></b>	7:00 pm	The Presanctified Divine Liturgy
<b>Thursday, April 18<sup>th</sup></b>	7:00 pm	Little Compline with Great Canon of Repentance & the life of St. Mary of Egypt
<b>Friday, April 19<sup>th</sup></b>	<b>6:00 pm</b> 9:00 am	<b>5<sup>th</sup> Akathist Hymn (Madayeh Service)</b> Orthros
<b>Saturday, April 20<sup>th</sup></b>	10:00 am 4:00 pm 5:00 pm	Divine Liturgy Confessions Great Vespers
<b>Sunday of St. Mary of Egypt: April 21<sup>st</sup></b>	9:00 am <b>10:15 am</b>	Orthros Divine Liturgy of St. Basil the Great
<b>MON 22<sup>nd</sup> &amp; TUE 23<sup>rd</sup></b>	7:00 pm	Great Compline
<b>Wednesday, April 24<sup>th</sup></b>	7:00 pm	The Presanctified Divine Liturgy
<b>Thursday, April 25<sup>th</sup></b>	7:00 pm	Great Compline
<b>Friday, April 26<sup>th</sup></b>	10:00 am 7:00 pm 9:00 am	The Presanctified Divine Liturgy Little Compline & Canon to Lazarus Orthros
<b>Lazarus Saturday April 27<sup>th</sup></b>	<b>10:15 am</b> 4:00 pm 5:00 pm	Divine Liturgy of St. John Chrysostom Confessions Great Vespers with Litia/Artoklasia

## **The One Pascha**

*By Metropolitan Saba (Isper)*

March 27, 2024

Christians celebrate one Pascha even if they disagree on the date of the feast. Pascha is the Lord Jesus Christ's Pascha and His resurrection. What accompanies this feast of rituals and traditions, which differ among Christian groups, highlights one thing: namely, the crucifixion and resurrection of Christ. Thus, saying that Christ is “risen” in one church while being “lamented” in another is silly. The schedule of the services such as the Lamentations Orthros, the Paschal Vigil or others may be different within the churches of the same archdiocese. While the Australians are celebrating the Paschal liturgy, North Americans would still be celebrating the liturgy of Great Saturday (Saturday of the Light) because of the time difference between their countries. Liturgical services commemorate the events of crucifixion and resurrection so that the faithful may live their effect in their own lives, rather than to reenact the crucifixion and resurrection!

In societies with several Christian denominations, many talk about the unification of the date of Pascha. No doubt, the faithful’s strong desire for this could enhance their external witness, which is important in their pluralistic societies.

Many don't know that the same rule is applied in deciding the date of Pascha in both Eastern and Western churches. All Christians follow the rule set by the First Ecumenical Council (325 A.D.). The Holy Fathers of this Council decided to celebrate Pascha on the Sunday which follows the first full moon after the Spring Equinox, the first day of spring.

How did the difference in the dates arise? It is a difference in the type of calendar, not in the rule. In the first fifteen centuries, Christians followed what we know as the old or Eastern or Julian calendar. In the sixteenth century, Pope Gregory XIII of Rome commissioned an astronomical correction of that calendar, which became known as the corrected or Western or Gregorian calendar.

The difference between the two calendars is thirteen days, six hours and a number of minutes and seconds. Thus, the start of spring, according to the current civil calendar, occurs on or about March 21, which is March 8 according to the Eastern calendar. According to the Western calendar, when the full moon occurs between March 21 and April 3, Pascha will be the following Sunday after the full moon. However, in this case, the full moon would have taken place before the start of spring according to the Eastern calendar (which occurs on or about April 3 on the Western calendar). So, followers of the Eastern calendar would have to wait for the following full moon, which could be a month or even later sometimes, to celebrate Pascha. This is the reason behind the long gap between the two dates this year.

What makes this issue even more complicated is that the Christian Pascha (according to the Western calendar) may fall at the same time, or even before, the Jewish Pascha (Passover), while the Christian Pascha, according to our faith, should fall after the date of the Jewish Pascha, not at the same date nor before it.

In 1923, some Orthodox Churches (Constantinople, Antioch, Cyprus and Greece) agreed to follow the Western calendar in celebrating all the fixed feast days (such as the Nativity and the Annunciation). Some say there was a mutual agreement that these Orthodox churches would celebrate the fixed-date feasts according to the Western calendar while the Roman Catholic churches would celebrate Pascha and related feasts (Ascension and Pentecost) according to the Eastern calendar. I am not sure about that agreement. However, in 1944, the above-mentioned Orthodox churches switched to the Western calendar which caused a massive internal division when many of their faithful refused to follow the revised calendar. They considered the change a breach of Tradition and a betrayal of Orthodoxy.

Many of the faithful of the Greek and Cypriot churches separated themselves from their mother churches and broke communion because of this change.

At that time, the Orthodox churches in Eastern Europe could not make any external agreement (being under communist regimes). After the collapse of communism, these churches remained resolute about their traditions, including adherence to the Eastern calendar. Thus, very stringent groups flourished in these churches, and in the churches of the East and West, to resist two things: the proselytizing and

evangelism by Western Christian groups among their faithful; and the spread of a liberalism that contradicts Christian values which has altered societies and denominations.

Every now and then, media outlets spread the news that the Pope of Rome and some patriarchs have agreed on celebrating Pascha on the second Sunday of April or on another fixed Sunday that is inconsistent with the rule of the first Ecumenical Council. If this ever became true, such an agreement could cause new schisms within Orthodox and Roman Catholic churches, because it contradicts the principle behind Ecumenical Councils. According to our faith, decisions of an Ecumenical Council cannot be revised except in another Ecumenical Council.

Such a decision would bring about more confusion and disruption because it contradicts a decision by an Ecumenical Council that has deep roots in Christian doctrine. And rather than sparring about two dates, the sparring would be more intense because of three dates.

What remains for us now is to genuinely pray that the Holy Spirit would move our hearts so that we may collaborate in a synchronous Paschal witness.



## في الفصح الواحد المتروبوليت سابا (اسبر)

٢٧ آذار ٢٠٢٤

يُعَدّ المسيحيّون فصحاً واحداً، ولو اختلفوا في توقيت العيد. الفصح هو فصح الربّ يسوع المسيح وقيامته، وما يرافق هذا العيد من طقوس وتقاليد، تختلف بين مجموعة مسيحيّة وأخرى، إنّما يقول أمراً واحداً: ألا وهو صلب المسيح وقيامته. من هنا الكلام الشعبي المتداول، حول "إقامته" في كنيسة و"تجنيزه" في أخرى، كلام سخيف. قد يختلف توقيت إقامة خدمة الجنّاز أو القيامة أو... بين عدّة كنائس في الأبرشيّة الواحدة. يقيم الأستراليّون قدّاس الفصح فيما يكون الأمريكيّون الشماليّون يقيمون قدّاس سبت النور، بسبب الفارق الزمني الكبير بين البلدين. الخدمة الليتورجيّة تستعيد حدث الصلب أو القيامة، ليعيش المؤمنون فعلهما في حياتهم، ولا تُجري الصلب أو القيامة من جديد!

في المجتمعات التعددية المذاهب يكثر الكلام حول توحيد تاريخ عيد الفصح. ممّا لا ريب فيه أنّ الحاجة، عند الشعب المؤمن، باتت ماسّة، إلى تحقيق هذا الأمر، شهادةً، ولو خارجيّة، لكنّها منظورة، وتكتسب أهميّة أشد في المجتمع المتعدّد.

لا يعرف الكثيرون أنّ القاعدة، المطبّقة في تعيين تاريخ عيد الفصح، هي إيّاه في الكنيستين الشريقيّة والغربيّة. جميع المسيحيين يتّبعون قاعدة المجمع المسكوني الأوّل (٣٢٥م). فقد حدّد آباء هذا المجمع، القديسون، العيد يوم الأحد الأوّل، الذي يلي البدر الأوّل، بعد الاعتدال الربيعي. بكلام قريب لعصرنا، تقول هذه القاعدة، إنّ العيد يجب أن يقع يوم الأحد، الذي يلي البدر الأوّل، الذي يأتي بعد بدء فصل الربيع.

لماذا الاختلاف القائم إذن؟ إنّهُ اختلاف في التقويم وليس في القاعدة. فالتقويم الذي كان سائداً، في القرون الخمسة عشر الميلاديّة الأولى، هو التقويم المعروف بالشرقي أو اليولياني. أجرى الغرب تعديلاً أو تصحيحاً فلكياً عليه في القرن السادس عشر، على يد بابا روما غريغوريوس الثالث عشر، فعُرف بالتقويم المصحّح أو الغربي أو الغريغوري.

يوجد بين التقويمين فرق يمتدّ لثلاثة عشر يوماً وست ساعات وعدد من الدقائق والثواني. فبدء الربيع في التقويم المدني، الجاري استعماله حالياً، يقع في الواحد والعشرين من شهر آذار، الذي يوافق ٨ آذار بحسب التقويم الشرقي. وعليه، بحسب التقويم الغربي، إذا ما اكتمل البدر في الفترة الواقعة ما بين ٢١ آذار إلى ٣ نيسان، يكون الفصح في الأحد التالي لاكتمال القمر. ولكن في هذه الحالة يكون اكتمال القمر البدر، بحسب التقويم الشرقي، قد تم قبل بدء الربيع (يبدأ الربيع في ٣ نيسان بحسب التقويم الشرقي)، فينتظر الشرقيون البدر التالي، أي قرابة شهر وأكثر أحياناً، حتّى يعيدوا الفصح، وهذا سبب الفارق الكبير بين توقيت العيدين، هذا العام.

ما يزيد الأمر تعقيداً هو تزامن وقوع الفصح في حالات محددة كهذه مع الفصح اليهودي، بينما الفصح المسيحي يجب أن يكون، إيمانياً، بعده، لا معه ولا قبله.

في العام ١٩٢٣، اتفقت بعض الكنائس الأرثوذكسيّة (القسطنطينيّة، أنطاكية، قبرص، اليونان) على اتباع التقويم الغربي، في ما يخصّ جميع الأعياد الثابتة (التي لها تاريخ ثابت كالميلاد والبشارة). يقول بعضهم إنّه كان اتفاقاً متبادلاً، فيتّبع الأرثوذكس الأعياد الثابتة بحسب التقويم الغربي، بينما يتّبع الكاثوليك الفصح والأعياد المتعلّقة به (الصعود، العنصرة) بحسب التقويم الشرقي. لست متأكداً من ذلك. لكن الكنائس الأرثوذكسيّة المذكورة اتّبعت التقويم الغربي في العام ١٩٤٤، وقد سبّب وقوع انشقاق داخلي كبير فيها، بسبب رفض الكثيرين من أتباعها اتّباعه. وقد عدّ هؤلاء الأمر خروجاً على التقليد المستقيم الرأى، وخيانة للأرثوذكسيّة.

انفصل عدد كبير من الأرثوذكس اليونان والقبارصة عن كنيستهم الأم بسبب التقويم القديم. لا يعترف هؤلاء بأيّ شركة لهم مع الكنيسة الأمّ.

في ذلك الوقت كانت كنائس دول أوروبا الشرقيّة الأرثوذكسيّة في وضع لا يسمح لها بإجراء أي اتفاق (تحت الحكم الشيوعي). وظلت بعد انهيار النظام الشيوعي متشددة بما اعتادت على حفظه واتّباعه، ومنه اتباع التقويم الشرقي. إلى ذلك نمت عندهم تيارات شديدة التشدّد [باتت حالياً موجودة في الشرق والغرب]، يغذيها ما يحدث من

اقتناص وتبشير على يد الجماعات المسيحية الغربية على أراضيها، ومن ليبرالية مضادة للقيم المسيحية باتت تغير المجتمعات وبعض الطوائف المسيحية.

تنقل وسائل الإعلام من حين لآخر خبراً حول قبول بابا روما وبعض البطارقة بتعيين الأحد الثاني من نيسان موعداً ثابتاً للفصح، أو الاتفاق على موعد ما لا يتوافق مع قاعدة المجمع المسكوني الأول. إن صحّ هذا الخبر سوف يسبب انشاقات جديدة في جسد الكنيسة الأرثوذكسية وقد يسبب كذلك في الكنيسة الكاثوليكية، لأنه ينسف مبدأ المجمع المسكوني. فالقاعدة الإيمانية تقول أن ما أقره مجمع مسكوني لا ينظر فيه مجدداً إلا مجمع مسكوني.

قرار كهذا سيزيد البلبال والتشويش، لأنه يعارض قرار مجمع مسكوني، له رسوخ في العقيدة المسيحية. وبدلاً من أن يتمّ السجال حول توقيتين سترتفع حدّته أكثر بسبب ثلاثة توقيتات.

يبقى لنا حالياً أن نصلّي بصدق، عسى الروح القدس يحرك القلوب على أمل الالتقاء على شهادة فصحية متزامنة.

ORTHODOX WISDOM FOR THE MODERN WORLD

# St. George's Lenten Lecture 2024



Sunday, April 14



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

## Kids in the Kingdom

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

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

### Schedule:

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

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

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

**Saint George  
Antiochian Orthodox Church**

9116 Bayview Avenue,  
Richmond Hill Ontario L4B 3M9

# 2024 PLC ANTIOCHIAN WOMEN



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

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

TO BOOK YOUR TICKETS VISIT:

[OTTAWAPLC.ORG](http://OTTAWAPLC.ORG)

HOPE TO SEE YOU THERE!

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

# ANTIOCHIAN WOMEN

THE MOST REVEREND METROPOLITAN PHILIP -- FOUNDER

"A SISTERHOOD SERVING CHRIST THROUGH SERVING OTHERS"



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

DIOCESE OF OTTAWA,  
EASTERN CANADA & UPSTATE NY



## Application Form

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

YOUR FULL NAME: \_\_\_\_\_ DATE OF BIRTH: \_\_\_\_\_

ADDRESS: \_\_\_\_\_

CITY: \_\_\_\_\_ PROV/STATE: \_\_\_\_\_ POSTAL/ZIP CODE: \_\_\_\_\_

EMAIL: \_\_\_\_\_

PHONE NUMBER(S): \_\_\_\_\_

PARISH: \_\_\_\_\_ CITY: \_\_\_\_\_ PASTOR'S NAME: \_\_\_\_\_

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

1. Cost of Study:

A. Tuition for one year \$ \_\_\_\_\_

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

C. Books and Fees \$ \_\_\_\_\_

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

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

4. Number of people in the household \$ \_\_\_\_\_

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

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

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

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

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

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

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

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

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

# ANTIOCHIAN WOMEN

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EASTERN CANADA & UPSTATE NY



## Scholarship Information

**DATE: March 2024**

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

**FROM: Denise Issa, Diocesan Antiochian Women Scholarship Chair**

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

With your blessing, Dear Reverend Fathers:

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

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

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

The qualifications for the scholarship are as follows:

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

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

I am sincerely yours in Christ Jesus,

Denise Issa

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

ANTIOCHIAN WOMEN OF THE DIOCESE OF OTTAWA, EASTERN CANADA & UPSTATE NY

✦ ANTIOCHIAN ORTHODOX CHRISTIAN WOMEN OF NORTH AMERICA ✦