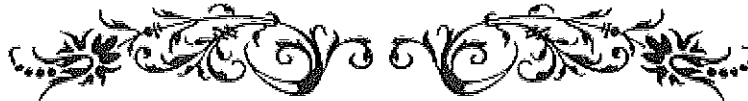




Sunday, February 26, 2017
Sunday of Forgiveness (Cheese Fare)

Tone 3

Eothinon 3



KONTAKION FOR FORGIVENESS SUNDAY IN TONE SIX

O Thou Who guidest to wisdom, and givest understanding and intelligence, the Instructor of the ignorant, and Helper of the poor, strengthen my heart and grant it understanding, O Master. Give me word, O Word of the Father; for behold, I shall not refrain my lips from crying to Thee, O merciful One, have mercy upon me who am fallen.

THE EPISTLE

*Sing praises to our God, sing praises. Sing praises to our King, sing praises.
O clap your hands, all ye nations.*

The Reading from the Epistle of St. Paul to the Romans (13:11-14:4)

Brethren, salvation is nearer to us now than when we first believed; the night is far gone, the day is at hand. Let us then cast off the works of darkness and put on the armor of light; let us conduct ourselves becomingly as in the day, not in reveling and drunkenness, not in debauchery and licentiousness, not in quarreling and jealousy. But put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires. As for the man who is weak in faith, welcome him, but not for disputes over opinions. One believes he may eat anything, while the weak man eats only vegetables. Let not him who eats despise him who abstains, and let not him who abstains pass judgment on him who eats; for God has welcomed him. Who are you to pass judgment on the servant of another? It is before his own master that he stands or falls. And he will be upheld, for the Master is able to make him stand.

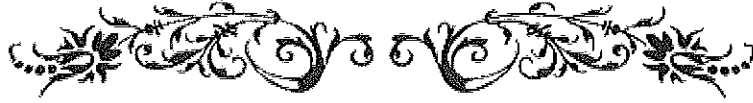


الأحد 26 شباط 2017

أحد الغفران (مرفع الجبن)

الإيوثينا الثالثة

اللحن الثالث



قنداق أحد مرفع الجبن باللحن السادس

أيها الهادي إلى الحكمة والرازق الفهم والفطنة، والمؤدّب الجهمال والعايض المساكين، شدّد قلبي وامنّخي فهما أيها السيّد، وأعطني كلمة يا كلمة الآب، فما إني لا أمنع شفّتي من الهتاف إليك: يا رحيمٍ ارحمني أنا الواقع.

الرسالة

رتّلوا لإلهنا رتّلوا، رتّلوا لملكنا رتّلوا. يا جميع الأمم صقّقوا بالأيادي.

فصل من رسالة القديس بولس الرسول إلى أهل رومية. (13: 11-14: 4)

يا إخوة إنّ خلاصنا الآن أقرب ممّا كان حين آمنّا. قد تناهى الليل واقترب النهار فلندع عتّا أعمال الظلمة ونلبس أسلحة النور. لنسلكن سلوكًا لائقًا كما في النهار، لا بالقصوف والسكر ولا بالمضاجع والعهر ولا بالخصام والحسد، بل البسوا الربّ يسوع المسيح ولا تهتمّوا بأجسادكم لقضاء شهواتها. من كان ضعيفًا في الإيمان فأتّخذوه بغير مباحثة في الآراء. من الناس من يعتقد أنّ له أن يأكل كلّ شيء، أمّا الضعيف فيأكل بقولًا. فلا يزدري الذي يأكل من لا يأكل، ولا يدين الذي لا يأكل من يأكل، فإنّ الله قد اتّخذه. من أنت يا من تدين عبدًا أجنبيًا؟ إنّه لمولاه يثبت أو يسقط، لكنّه سيثبت لأنّ الله قادر على أن يثبتته.

The Holy Gospel
The Reading from the Holy Gospel according to St.
Matthew. (6: 14-21)

The Lord said to His Disciples: If you forgive men their trespasses, your heavenly Father also will forgive you; but if you do not forgive men their trespasses, neither will your Father forgive your trespasses. And when you fast, do not look dismal, like the hypocrites, for they disfigure their faces that their fasting may be seen by men. Truly, I say to you, they have received their reward. But when you fast, anoint your head and wash your face, that your fasting may not be seen by men but by your Father Who is in secret; and your Father Who sees in secret will reward you. Do not lay up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, there will your heart be also.

Glory to Thee, O Lord, Glory to Thee!

الإنجيل المقدس

فصل شريف من بشارة القديس متى البشير والتلميذ الطاهر

(6: 14 - 21)

قال الرب: إن غفرتُم للناس زلاتهم يغفر لكم أبوك السماوي أيضًا، وإن لم تغفروا للناس زلاتهم فأبوك أيضًا لا يغفر لكم زلاتكم. ومتى صتمت فلا تكونوا معبسين كالمرائين فإنهم يُنكرون وجوههم ليظهروا للناس صائمين. الحق أقول لكم إنهم قد استوفوا أجرهم. أما أنت فإذا صُمت فادهن رأسك واغسل وجهك لئلا تظهر للناس صائمًا بل لأبيك الذي في الخفية، وأبوك الذي يرى في الخفية يُجازيك علانية. لا تكنزوا لكم كنوزًا على الأرض حيث يُفسد السوس والآكلة وينقب السارقون ويسرقون، لكن اكنزوا لكم كنوزًا في السماء حيث لا يُفسد سوس ولا آكلة ولا ينقب السارقون ولا يسرقون، لأنه حيث تكون كنوزكم هناك تكون قلوبكم.

المجد لك يا رب المجد لك!

Announcements

St. Elias Cathedral's Lenten Food Collection

A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. By this all will know that you are My disciples, if you have love for one another. (John 13:34-35)

During this Lenten season, our Cathedral will be collecting 'non-perishable' food items from parishioners for those who are in need. Items can be dropped off in the Church Hall (basement). Should you have any further questions please contact the Cathedral Office at (613) 738-2222 or by email at info@steliascathedral.com, God bless your contributions!

Akathist Lenten Dinners

Every Friday throughout Great Lent, an organization will offer the parishioners a Lenten Dinner served in the Cathedral's Hall at 6.00 pm right before the Akathist (7.00 pm). Donations are welcome. Proceeds go to the Food for Hungry People Project. First Dinner, March 3rd, is offered by our Church School teachers, God bless them and send them in return His mercy & blessing.

Sunday of Orthodoxy

Our Cathedral will host the Ottawa Pan-Orthodox Sunday of Orthodoxy Vespers next Sunday, March 5th at 6.00 pm. Everyone will be invited downstairs for a reception. Lenten Food and desserts contributions by our parishioners are needed, kindly contact Susanne Zeidan, president of the Antiochian Women, if you can contribute. Thank You.

Camp St. Elias II

We are excited to announce that Camp St. Elias II will take place this year from Monday July 10 to Friday July 14th. Parishioners between 6 and 17 years old are all invited to participate. The Camp will be Co-directed by Fr. Nektarios & Tatiana Habib. Registration will be announced later.

If you wish to help as a counsellor or volunteer, please contact Fr. Nektarios.

Job Opportunity

We are looking for 2 Arabic Speaking ladies that can help two old ladies for 5-6 hours a day. For more information, please contact the Church office.

Invitation

City Councillor Riley Brockington is hosting his inaugural River Ward Women's Day Event at the Hunt Club-Riverside Park Community Centre (3320 Paul Anka Drive) on Monday, March 6 from 7-8:30pm.

He cordially invites you and your family to join him in celebrating International Women's Day with a panel of prominent female leaders including Deputy Police Chief Jill Skinner, Senator Anne Cools and Journalist Carol Anne Meehan. Light refreshments will be served.

Upcoming Services

Service	Date	Time
Forgiveness Vespers	Sunday February 26 th	6.00 pm
Great Compline/ Canon of St. Andrew	Monday February 27 th	7.00 pm
Great Compline/ Canon of St. Andrew	Tuesday February 28 th	7.00 pm
Pre-Sanctified Liturgy	Wednesday March 1 st	6.00 pm
Great Compline/ Canon of St. Andrew	Thursday March 2 nd	7.00 pm
Lenten Dinner	Friday March 3 rd	6.00 pm
1 st Akathist		7.00 pm
Sunday of Orthodoxy		
Great Vespers	Saturday, March 4 th	6.00 pm
Great Matins	Sunday, March 5 th	8.45 am
Divine Liturgy		10.00 am
Pan-Orthodox Vespers	Sunday, March 5 th	6.00 pm

Pan-Orthodox Vespers

The Schedule for the Pan-Orthodox Vespers is as follows

Date	Time	Hosting Church	Preacher	Address
Sunday March 5 th	6.00 pm	St. Elias Antiochian Orthodox Cathedral	Bishop IOAN CASIAN	700 Ridgewood Ave.
Sunday March 12 th	6.00 pm	Christ the Saviour Orthodox Church	Fr. Nektarios Najjar	721 Somerset St. W
Sunday March 19 th	6.00 pm	Sts. George & Anthony Coptic Orthodox Church	Fr. Ghattas Hajal	1081 Cadboro Rd.
Sunday March 26 th	6.00 pm	Assumption of Theotokos Ukrainian Orthodox	Fr. Ihor Kutash	1000 Byron Ave

Sunday of Forgiveness (Cheese Fare Sunday)

By Fr. Alexander Schmemmann

Finally comes the last day [of preparation for Lent], usually called "*Forgiveness Sunday*," but whose other liturgical name must also be remembered: the "*Expulsion of Adam from the Paradise of Bliss*." This name summarizes indeed the entire preparation for Lent. By now we know that man was created for paradise, for knowledge of God and communion with Him. Man's sin has deprived him of that blessed life and his existence on earth is exile. Christ, the Savior of the world, opens the door of paradise to everyone who follows Him, and the Church, by revealing to us the beauty of the Kingdom, makes our life a pilgrimage toward our heavenly fatherland. Thus, at the beginning of Lent, we are like Adam:

Adam was expelled from paradise through food;

Sitting, therefore, in front of it he cried:

"Woe to me...."

One commandment of God have I transgressed,

depriving myself of all that is good;

Paradise holy! Planted for me,

And now because of Eve closed to me;

Pray to thy Creator and mine that I may be filled again by thy blossom."

Then answered the Savior to him:

"I wish not my creation to perish;

I desire it to be saved and to know the truth;

For I will not turn away him who comes to Me...."

Lent is the liberation of our enslavement to sin, from the prison of "this world." And the Gospel lesson of this last Sunday (Matt. 6:14-21) sets the conditions for that *liberation*. The first one is *fasting*-- the refusal to accept the desires and urges of our fallen nature as normal, the effort to free ourselves from the dictatorship of flesh and matter over the spirit. To be effective, however, our fast must not be hypocritical, a "showing off." We must "appear not unto men to fast but to our Father who is in secret." The second condition is *forgiveness*-- "If you forgive men their trespasses, your Heavenly Father will also forgive you." The triumph of sin, the main sign of its rule over the world, is division, opposition, separation, hatred. Therefore, the first break through this fortress of sin is forgiveness: the return to unity, solidarity, love. To forgive is to put between me and my "enemy" the radiant forgiveness of God Himself. To forgive is to reject the hopeless "dead-ends" of human relations and to refer them to Christ. Forgiveness is truly a "breakthrough" of the Kingdom into this sinful and fallen world.

Lent actually begins at Vespers of that Sunday. This unique service, so deep and beautiful, is absent from so many of our churches! Yet nothing reveals better the "tonality" of Great Lent in the Orthodox Church; nowhere is better manifested its profound appeal to man.

The service begins as solemn Vespers with clergy in bright vestments. The hymns (stichira) which follow the Psalm "Lord, I have cried..." announce the coming of Lent and, beyond Lent, the approach of Pascha!

Let us begin the time of fasting in light!
Preparing ourselves for the spiritual efforts.
Let us purify our soul; let us purify our body.
As from food, let us abstain from all passion
And enjoy the virtues of the spirit,
So that perfected in time by love
We may all be made worthy to see
The Passion of Christ and the Holy Pascha
In spiritual joy!

Then comes, as usual, the Entrance with the evening hymn: "O Gladsome radiance of the holy glory..." The celebrant then proceeds to the "high place" behind the altar for the proclamation of the evening *Prokeimenon* which always announces the end of one and the beginning of another day. This day's *Great Prokeimenon* announces thus the beginning of Lent:

Turn not away Thy face from Thy servant for I am afflicted!
Hear me speedily.
Attend to my soul and deliver it!

Listen to the unique melody of this verse-- to this cry that suddenly fills the church: "...for I am afflicted!"-- and you will understand this starting point of Lent: the mysterious mixture of despair and hope, of darkness and light. All preparation has now come to an end. I stand before God, before the glory and the beauty of His Kingdom. I realize that I belong to it, that I have no other home, no other joy, no other goal; I also realize that I am exiled from it into the darkness and sadness of sin, "for I am afflicted!" And finally, I realize that only God can help in that affliction, that only He can "attend to my soul." Repentance is, above everything else, a desperate call for that divine help.

Five times we repeat the *Prokeimenon*. And then, Lent is here! Bright vestments are put aside; lights are extinguished. When the celebrant intones the petitions for the evening litany, the choir responds in the lenten "key." For the first time the lenten prayer of St. Ephraim accompanied by prostrations is read. At the end of the service all the faithful approach the priest and one another asking for mutual forgiveness. But as they perform this rite of reconciliation, as Lent is inaugurated by this movement of love, reunion and brotherhood, the choir sings the Paschal hymns. We will have to wander forty days through the desert of Lent. Yet at the end shines already the light of Easter, the light of the Kingdom.

غاية الصيام أن نرى القيامة

المطران جورج خضر

الصيام ليس نظامًا طعاميًا. مظهره هكذا لأنه يجب أن تُراقب الجسد. هل هو عبد للشهوة؟ أم هو مكان نجدد الله فيه، نرتفع إلى الله؟ ما الغاية من الامتناع عن الزفر وأكل الطعام الصيامي؟ هل الله يهتم الطعام الصيامي أو غير الصيامي؟

هناك مراقبة للجسد من طريق الإمساك عن بعض الأطعمة لأن كثرتها مع الشرب تؤذي طهارتنا. فالاعتدال في الطعام هو الذي يساعدنا على العفة. ولكنه ليس الأمر الأهم.

الأمر المهم هو ما لفتنا إليه إنجيل اليوم لما قال: «إن غفرتم للناس زلاتهم يغفر لكم أوبكم السماوي أيضًا». فالذي نَمَّ عليك وآنذاك أخطأ وأنت تتمتى أن يتحرّر من خطئه، من بغضه. لا تردّ عليه البغض بالبغض لأنك تكون قد وقعت بالخطيئة. عليك أن تشفيه، أنت طبيبه. الصوم بدون غفران ضياع للوقت، حمية غذائية لا قيمة لها. الغفران، أي المحبة، يعني أن نضمّ كل إنسان إلى صدر يسوع.

الشيء الثاني الذي تحدّث عنه الإنجيل هو الفرح، أن نصوم بفرح. الفرح يقول عنه بولس الرسول إنّه «ثمره الروح القدس» (غلاطية ٥: ٢٢)، الفرح بالمسيح، الفرح بالفضائل التي تقتنيها أثناء الصوم، الفرح بالصلاة التي تقوم بها. الشيء الثالث الذي تحدّث عنه الإنجيل اليوم، وهو من أصعب الأشياء «لا تكنوا لكم كنوزًا على الأرض». لا يعني هذا ألا يكون لك حساب في البنك، لا، يعني ألا يكون قلبك هناك. أين قلبك؟ يسوع يريد قلبك أعطه قلبك. لا تضع شيئًا آخر داخل قلبك. تضع المسيح في قلبك وكلّ أمورك تجد حلًا لها. إذا وضعت المسيح في قلبك، تُرجع الذين تخاصمت معهم، تُرجعهم إلى قلبك لأنك آمنت بأنّ كنزك هو المسيح.

نتكلّم في الصيام على عشق المال، عشق الفضة. تقول إنك يجب أن تهرب من هذا العشق لأنه قتال، لأنّ المال إذا سيطر عليك لا يبقى لك قلب. إذا سيطرت أنت عليه، يبقى لك القلب الطاهر الطريّ المحبّ المنفتح.

كلّ هذه العملية التي تستمرّ تسعة وأربعين يومًا، عملية الإمساك، غايتها الوحيدة أن نرى القيامة. موسى وإيليا صاما قبل أن يشاهدا الله. لا تقدر على أن تشاهد الربّ وأنت ملطّخ بالخطيئة. أنت تحتاج لتعيش إلى أن تحبّ القائم من بين الأموات، الذي صُلب حبًا بك وأعطاك كلّ حياته وحبّه وأعادك ابنًا لأبيه.

لا تقدر على أن تتمتع بهذه الأشياء إلا بعد أن تكون قد سيطرت على شهواتك وعلى غضبك. ولا تقدر على أن تشاهد الربّ إلا إذا شاهدت الناس، إذا أحببتهم، إذا غفرت لهم. فإذا ضممتهم إليك تكون قد ضممتهم إلى يسوع. سندخل غدًا في هذا الجهاد بهذا الفكر، بفكر مسيحيّ غافر متواضع لنتمكّن من رؤية المسيح يوم الفصح.

Canon of St. Andrew of Crete

During the First Week of Lent and on the Fifth Thursday of Lent we read a beautiful Canon during the Great Compline called Canon of St. Andrew of Crete. Here is a brief introduction to this canon from www.orthodox.net. We are sure you will enjoy coming to Church this week and feel the piety of this Canon.

“The Great Canon of St Andrew, Bishop of Crete, is the longest canon in all of our services, and is associated with Great Lent, since the only times it is appointed to be read in church are the first four nights of Great Lent (Clean Monday through Clean Thursday, at Great Compline, when it is serialized) and at Matins for Thursday of the fifth week of Great Lent, when it is read in its entirety (in this latter service, the entire life of St Mary of Egypt is also read).

There is no other sacred hymn which compares with this monumental work, which St Andrew wrote for his personal meditations. Nothing else has its extensive typology and mystical explanations of the scripture, from both the Old and New Testaments. One can almost consider this hymn to be a “survey of the Old and New Testament”. Its other distinguishing features are a spirit of mournful humility, hope in God, and complex and beautiful Trinitarian Doxologies and hymns to the Theotokos in each Ode.

The canon is a dialog between St. Andrew and his soul. The ongoing theme is an urgent exhortation to change one’s life. St Andrew always mentions his own sinfulness placed in juxtaposition to God’s mercy, and uses literally hundreds of references to good and bad examples from the OT and NT to “convince himself” to repent.

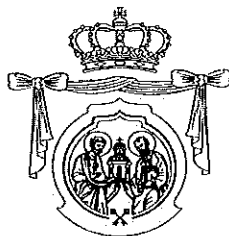
A canon is an ancient liturgical hymn, with a very strict format. It consists of a variable number of parts, each called an “ode”. Most common canons have eight Odes, numbered from one to nine, with Ode 2 being omitted. The most penitential canons have all nine odes. Some canons have only three Odes, such as many of the canons in the “Triodion” (which means “Three Odes”).

In any case, all Odes have the same basic format. An “Irmos” begins each Ode. This is generally sung, and each Irmos has a reference to one of the nine biblical canticles, which are selections from the Old and New Testament, which can be found in an appendix in any complete liturgical Psalter (book of Psalms, arranged for reading in the services). A variable number of “troparia” follow, which are short hymns about the subject of the canon. These are usually chanted, and not sung. After each troparion a “refrain” is chanted. At the end of each Ode, another hymn, called the “Katavasia”, either the Irmos previously sung, or one like it is sung.

The troparia of the Great Canon in all its twelve Odes are usually chanted by the priest in the center of the church, with the choir singing the Irmos and Katavasia. There are varying traditions about bows and prostrations. Some prostrate and some make the sign of the cross and bow three times after the Irmos and each troparion.

General Themes of the Canon: How we should think about ourselves; Desire to Change-Dialogue with the Soul; Recognizing Reality; How to pray-Laments and Supplications to God; Old and New Testament Examples of Righteousness and unrighteousness and people who repented”.

His Eminence
The Most Reverend
Metropolitan JOSEPH



Archbishop of New York and
Metropolitan of
All North America

**ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE
OF NORTH AMERICA**

"The grass withers and the flowers fall, but the word of our God endures forever." Isaiah 40:8

Great Lent, 2017

Beloved Clergy and Faithful of this God-protected Archdiocese:

The season of the Great Fast is upon us in preparation of the Glorious Resurrection of our Lord and God and Savior, Jesus Christ! Now is the time when the Orthodox Church invites her children to live His passion and sacrifice on the Cross to conquer sin and death, and take up abode in His Father's mansions (John 14:2). The Church calls us during this season to a clearheaded reexamination of our lives and relationship with Christ; her Bridegroom. Now is the time to ask: have I been walking with Christ? Will I crucify the "old me" during this time and rise as the "new me" with a pure heart, mind, soul and body with the risen Christ, worthy to inherit the His eternal kingdom? During this time, the soul is renewed every day and made beautiful with fasting, prayer and repentance. These days are also a sanctuary in which we all gather more frequently for worship in our churches and find spiritual stillness. One of the famed "doctors" of the Church explains this period for us:

"Dedicated to the purification of the soul, let us be careful to fulfill the Apostolic command that we cleanse ourselves from all defilement of the flesh and of the spirit (II Cor. 7:11), so that ...the soul, which in the Providence of God is meant to be the ruler of the body, may regain the dignity of its rightful authority.... With just contempt shall we be tormented by those who have no faith, and from our wickedness evil tongues will draw weapons to wound religion, if the way of life of those who fast be not in accord with what is needed in true self-denial. For the sum total of our fasting does not consist in merely abstaining from food. In vain do we deny our body food if we do not withhold our heart from iniquity, and restrain our lips that they speak no evil." – Saint Leo the Great, *Lent the Season of Purification*

I pray this Great Lent will be for all of us a time of mercy given and received. I hope that we will focus our minds and our entire lives on Christ this Lent, both as a Church and as individuals, for He is the way, the truth, the Resurrection and the life.

Wishing you all of God's blessings, I remain,

Your Father In Christ,

+JOSEPH

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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St. Elias Antiochian Orthodox Cathedral

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Telephone: (613) 738-2222 Fax: (613) 737-4392

Web site: www.steliascathedral.com E-mail: info@steliascathedral.com

February 8, 2016

Dear Brothers & Sisters in Christ,

Greetings in the name of Our Lord and Saviour Jesus Christ.

This summer, the St. Elias Orthodox family has the honour of hosting the 63rd Annual Parish Life Conference. Our festivities will begin on June 29th and last for four days. This event coincides with Canada's 150th Birthday weekend. During the Conference we will be hosting guests from all the Churches of our Diocese.

As an active member of our Church, Diocese and Archdiocese, and having attended many Parish Life Conferences in the past, I am excited to be part of the Organizing Committee and to be hosting the many friends we have come to know over the years.

We will be producing a Souvenir Journal, which will be distributed to all our sponsors, participants and community members. This Journal will include messages from our hierarchs, government officials, parishioners, sister parishes, community members and organizations. Our Souvenir Journal will include a look at our rich past, remember all the winners from last year's events and we will be including some spiritual readings. We hope you will participate by placing an Ad in the Book. The Souvenir Book will be a beautiful keepsake and is a great reward for those who participate.

We look forward to receiving your message and participation. Please find enclosed a copy of the Souvenir Journal Ad Forms.

The above submissions can be sent directly to our Church office by mail, or emailed to us at info@steliascathedral.com.

We would appreciate receiving your form no later than April 10th, 2017.

I look forward to hearing from you soon.

Fond Regards,

Susanne Zeldan
Committee Chair

Archpriest Ghattas Hajal
Dean and Pastor



53rd Biennial Antiochian Orthodox Christian Archdiocese Convention



Hosted by
Saint George Antiochian Orthodox Cathedral, Coral Gables, Florida
July 23-30, 2017 ♦♦ www.AC2017Miami.org

February 8, 2017

THE MOST REVEREND
METROPOLITAN JOSEPH
*Archbishop of New York
and Metropolitan of
All North America*

THE RIGHT REVEREND
BISHOP ANTOUN
*Auxiliary Bishop, Diocese
of Miami and the Southeast*

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Cathedral Dean / Host Pastor

REV. FR. GUSTAVO ALFONSO

REV. ADN. DAVID NIMER

SDN. MAJD AKKAWI
Special Assistant

SDN. ELIE BARDAWIL
Cathedral Council Chairman

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Your Eminence Metropolitan JOSEPH,
Your Graces,
Reverend Fathers,
Esteemed Members of the Board of Trustees,
Esteemed Members of all Parish Councils,
Esteemed Members of all Organizations,
Brothers and Sisters of our Beloved Antiochian Family,

Greetings in the name of the Lord and Savior Jesus Christ!

"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the Glory of God in the face of Jesus Christ." (II Corinthians 4:6)

On behalf of His Eminence Metropolitan JOSEPH, we greet you from the sunny headquarters of the 2017 Archdiocese Convention, which promises to be the sunniest Convention ever! The 53rd Biennial Archdiocese Convention will be held July 23-30, 2017, joyfully hosted by Saint George Cathedral, Coral Gables, Florida.

This week-long Convention awaits all of you with wave after wave of family fellowship events including spiritual growth, educational workshops, wonderful family fun events and activities to be held at the Diplomat Beach Resort in Hollywood, Florida.

"They are rare who have left footprints upon the sands of time." The Antiochian Orthodox family has known such a person in His Grace Bishop ANTOUN. The 2017 Convention Committee is dedicating the Grand Banquet and History Journal to commemorate the retirement of His Grace Bishop ANTOUN, whose lifetime of Service and Eight Decades of Love, Humility and Sunshine have been a true witness to the Orthodox Christian faith.

This historic Convention now stands alone in time.

Please find enclosed a package of information or visit the 2017 Convention website at AC2017Miami.org for information on the hotel, event schedule, vendors, and sponsorship opportunities. Don't miss the opportunity to be a part of the "History Journal" CELEBRATING:

- The 25th Anniversary of His Eminence Metropolitan JOSEPH in the Holy Episcopacy
- *A lifetime of Service and Eight Decades of Love, Humility and Sunshine of His Grace Bishop ANTOUN*
- The 25th Anniversary of His Grace Bishop BASIL in the Holy Episcopacy
- The Antiochian Orthodox Family
- Families/Individual's roles in the History of the Archdiocese
- The History of Parishes

Be a part of history this July in Miami! Until then, we remain

Yours in Christ,

V. Rev. Fr. Fouad Saba
V. Rev. Fr. Fouad Saba
Host Pastor

Andrea Mickel Abu-Akel
Andrea Mickel Abu-Akel
Chairlady

Michel Nasr
Michel Nasr
History Journal

George Mobassaleh
George Mobassaleh
Sponsorships

Salma Zacur
Salma Zacur
First Vice Chairlady

Lama Elhaj
Lama Elhaj
Second Vice Chairlady

Nasser Soufia
Nasser Soufia
Third Vice Chairman

*"The AC2017
Convention Committee
Honors
His Grace
Bishop ANTOUN
on a lifetime of
Service and
Eight Decades of
Love, Humility
and Sunshine"*

THE LUNG ASSOCIATION™

St. Elias Antiochian Orthodox Church
c/o the Very Rev. Fr. Ghattas Hajal
700 Ridgewood Ave
Ottawa ON K1V 6N1

Feb. 17, 2017

Dear Supporter,

Thank you so much for your support of the Ontario Lung Association.

Your donation will help improve the odds for those who struggle to take their next breath. You give hope to millions of Ontarians with lung disease.

And your gift will continue to fund world-class medical research projects to find cures and better treatments for people with lung disease.

In short, your recent donation of \$200.00, and all gifts that you make to the Ontario Lung Association will change lives for the better. From our youngest citizens to our oldest neighbours.

We cannot thank you enough for your generosity and I truly appreciate your concern for those with breathing problems.

Together, we are helping Ontarians breathe easier – one precious breath at a time.

Yours Sincerely,



George Habib,
President & CEO

PS. Should you have any questions about your donation or the work we do, please feel free to contact us 416-864-9911 or at 1-888-344-LUNG(5864). And thank you again for your support.

St. Elias Antiochian Orthodox Cathedral

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Cathedral Office: 700 Ridgewood Ave.

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Email: info@steliascathedral.com Website: www.steliascathedral.com

The Most Rev. Metropolitan JOSEPH

Primate of the Antiochian Archdiocese of North America

The Right Rev. Bishop ALEXANDER

Bishop of Ottawa, Eastern Canada and Upstate New York

The Very Rev. Father Ghattas Hajal

Archpriest and Dean of the Cathedral

The Rev. Father Nektarios Najjar

Assistant Pastor