

Sunday March 13th, 2016
Sunday of Forgiveness (Cheese Fare)

Tone 8

Eothinon 8



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 13 آذار، 2016

أحد الغفران (مرفع الجبن)

الإيوثينا الثامنة

اللحن الثامن



قنفاق أحد الغفران (باللحن السادس)

أَيُّهَا الْمَهَادِي إِلَى الْحِكْمَةِ، وَرَازِقُ الْفَهْمِ وَالْفِطْنَةِ، وَمُؤَدِّبُ الْجُهَالِ، وَعَاضِدُ الْمَسَاكِينِ، شَدِّدْ
وَفَهِّمْ قَلْبِي أَيُّهَا السَّيِّدُ، وَأَعْطِنِي كَلِمَةً يَا كَلِمَةَ الْآبِ، لِأَنِّي هَاءَ نَذَا لَا أَمْنَعُ شَفَقَتِي مِنَ الصُّرَاخِ إِلَيْكَ، يَا
رَحِيمُ ارْحَمْنِي أَنَا الْوَاقِعُ.

الرسالة

رَتِّلُوا لِإِهْنَا رَتِّلُوا يَا جَمِيعَ الْأُمَمِ صَفَّقُوا بِالْأَيْدِي.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِّيسِ بُولْسِ الرَّسُولِ إِلَى أَهْلِ رُومِيَّةِ. (13: 11 – 14: 4)

يَا إِخْوَةَ، إِنَّ خَلَاصَنَا الْآنَ أَقْرَبُ بِمَا كَانَ حِينَ آمَنَّا. قَدْ تَنَاهَى اللَّيْلُ وَاقْتَرَبَ النَّهَارُ،
فَلْنَدَعْ عَنَّا أَعْمَالَ الظُّلْمَةِ، وَنَلْبَسْ أَسْلِحَةَ النُّورِ. لِنَسْلُكَنَّ سُلُوكًا لَائِقًا كَمَا فِي النَّهَارِ، لَا
بِالْقُصُوفِ وَالسُّكْرِ، وَلَا بِالْمُضَاجِعِ وَالْعُهْرِ، وَلَا بِالْخِصَامِ وَالْحَسَدِ، بَلِ الْبَسُوا الرَّبَّ يَسُوعَ
الْمَسِيحَ، وَلَا تَهْتَمُّوا بِأَجْسَادِكُمْ لِقَضَاءِ شَهَوَاتِهَا. مَنْ كَانَ ضَعِيفًا فِي الْإِيمَانِ، فَاتَّخِذُوهُ بِغَيْرِ
مُبَاحَثَةٍ فِي الْآرَاءِ مِنَ النَّاسِ مَنْ يَعْتَقِدُ أَنَّ لَهُ أَنْ يَأْكُلَ كُلَّ شَيْءٍ، أَمَّا الضَّعِيفُ فَيَأْكُلُ بِقَوْلًا.
فَلَا يَزْدِرِ الَّذِي يَأْكُلُ مَنْ لَا يَأْكُلُ وَلَا يَدِينِ الَّذِي لَا يَأْكُلُ مَنْ يَأْكُلُ، فَإِنَّ اللَّهَ قَدْ اتَّخَذَهُ. مَنْ
أَنْتَ يَا مَنْ تَدِينُ عَبْدًا أَعْجَبِيًّا؟ إِنَّهُ لِمَوْلَاهُ يَنْبُثُ أَوْ يَسْقُطُ. لَكِنَّهُ سَيَنْبُثُ، لِأَنَّ اللَّهَ قَادِرٌ عَلَى
أَنْ يُثَبِّتَهُ.

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 عفرتُم للناس زلاتهم، يَغْفِرْ لَكُمْ أْبُوكُمْ السَّمَاوِيِّ أَيْضًا. وَإِنْ لَمْ تَغْفِرُوا لِلنَّاسِ زَلَاتِهِمْ فَأَبُوكُمْ أَيْضًا لَا يَغْفِرُ لَكُمْ زَلَاتِكُمْ. وَمَتَى صُمْتُمْ فَلَا تَكُونُوا مُعْبَسِينَ كَالْمُرَائِينَ، فَإِنَّهُمْ يُنْكِرُونَ وُجُوهُهُمْ لِيُظْهِرُوا لِلنَّاسِ صَائِمِينَ، الْحَقُّ أَقُولُ لَكُمْ، إِنَّهُمْ قَدْ أَخَذُوا أَجْرَهُمْ. أَمَّا أَنْتَ، فَإِذَا صُمْتَ، فَادْهِن رَأْسَكَ وَاغْسِلْ وَجْهَكَ، لِئَلَّا تَظْهَرَ لِلنَّاسِ صَائِمًا، بَلْ لِأَبِيكَ الَّذِي فِي الْخَفِيَّةِ، وَأَبُوكَ الَّذِي يَرَى فِي الْخَفِيَّةِ، يُجَازِيكَ عِلَانِيَةً. لَا تَكْنِزُوا لَكُمْ كُنُوزًا عَلَى الْأَرْضِ، حَيْثُ يُفْسِدُ الشُّوسُ وَالْآكِلَةُ، وَيَنْقُبُ السَّارِقُونَ وَيَسْرِقُونَ. لَكِنْ اكْنِزُوا لَكُمْ كُنُوزًا فِي السَّمَاءِ، حَيْثُ لَا يُفْسِدُ سُوسٌ وَلَا آكِلَةٌ، وَلَا يَنْقُبُ السَّارِقُونَ وَلَا يَسْرِقُونَ. لِأَنَّ هُنَاكَ تَكُونُ قُلُوبُكُمْ.

المجد لك يا رب المجد لك!



Bible Time

Matthew 6: 14-21 † March 13, 2016

Forgiveness Forgiveness is such an important part of our daily walk with Christ that the Church has put today's Gospel message before us just as we begin this Holy Season of Great Lent, and so this Sunday is known as Forgiveness Sunday. Today we are clearly taught that *if we want God to forgive us our sins, then we must forgive others* – there is no way to avoid this condition. Jesus clearly warns us that those who do not forgive will also not be forgiven. We are called to be loving and forgiving people – we should not be people who hold on to anger and hatred towards others, even if they do us wrong. Sometimes forgiveness is hard, but we can ask Jesus to come into our hearts and help us forgive someone who has done us wrong. I saw a billboard the other day that read "Forgiving people are Forgiven" – Amen to that. For us to be forgiven....we must be forgiving! Start today, it's Forgiveness Sunday.

Fasting Tomorrow we begin the Great Lenten fast. This is a forty day period of self-denial in preparation for our celebration of Holy Pascha. During Lent we usually fast from food, but we should also be fasting from any unbalanced earthly desires or wants we may have. It's not all about the food; there are many things we can and should try to fast from. Maybe you or some other family members are not able to fast from dairy and meat during this season, perhaps then you can eliminate other things from your daily 'diet'. Maybe during Lent you can have a 'diet' that limits TV, video games, socially distracting drains on your time, talking too much, or wasting too much time on earthly things. When you eliminate these other distractions, you can replace them with something that glorifies God, or something that helps to strengthen your relationship with Him. Regardless of whether or not we each participate in the communal Lenten Fast, we can all find a way during this Holy season to abstain (put aside) from things that may be distracting us from focusing on Christ.

Focus When I lived at home (i.e. before I was married), I remember my mother would spend most of the Lenten season in the kitchen cooking a variety of Lenten food (Lebanese food is time consuming enough, but Lebanese Lenten food requires a team of cooks), and so I would wonder if all that time in the kitchen was worth it. I was quickly told that in all we do (even cooking) we need to focus on Christ, and give ourselves, and all we do, to Him completely – think about that when you're washing buckets of spinach. Regardless of what you do in the day, use this Holy time to train yourself to constantly have a mind that turns to God in prayer and thanksgiving. I've heard that Lent can be thought of as a 'boot-camp' for your soul. Yes, this is the season to strengthen

our prayer muscles, our 'turn-to-God-first' muscles, our forgiveness muscles, and our thanksgiving of God. This is training season, focus on the Lord, and He will build you up strong.

Dear Jesus, Thank you Lord that we live in a country where we can willfully chose to fast. Thank you Lord for this Holy season of preparation – during this time, we ask YOU to cleanse our minds and hearts and prepare us to celebrate whole-heartedly Your Death and Resurrection. As we Fast Lord, we want to Feast on You. Amen.

Your Friends in Jesus,

Roula & Julia Thomas

Try This *Tomorrow is the official first day of the Great Lenten Fast. During this Holy season, try to spend some quiet, prayerful time with God. Think about how you are spending your time and more importantly, how and when you are spending time with God. We each have things that we do that do not glorify God, things that keep us from enjoying His peace and joy. Learning to depend on God, and letting go of our hold on earthy things will help deepen our relationship with the Lord. The Lenten Fast is not only about food, it is about surrender and dependence on God; it is about discipline and discipleship. Our walk during this fasting season must also be a walk with God.*

Sunday of Forgiveness

(Excerpts from the book "Great Lent" 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 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...

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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.

Upcoming Services

Service	Date	Time
Forgiveness Vespers	Sunday, March 13 th	6.00 pm
Great Compline/Canon of St. Andrew	Monday, March 14 th	7.00 pm
Great Compline/Canon of St. Andrew	Tuesday, March 15 th	7.00 pm
Presanctified Liturgy	Wednesday, March 16 th	6.00 pm
Great Compline/Canon of St. Andrew	Thursday, March 17 th	7.00 pm
Lenten Dinner	Friday, March 18 th	6.00 pm
1 st Akathist		7.00 pm
Great Vespers	Saturday, March 19 th	6.00
<u>Sunday of Orthodoxy:</u>	Sunday, March 20 th	
<ul style="list-style-type: none"> • Matins • Divine Liturgy (procession with Holy Icons) • Vespers 		<ul style="list-style-type: none"> • 8.45 am • 10.00 am • 6.00 pm

الصوم غذًا (المتروبوليت جورج حنجر)

الصوم الذي نباشره غذًا مدته أربعون يومًا لأنه يبدأ الإثنين من الأسبوع الأول وينتهي سبت البعازر، ولا يُحسب منه الأسبوع العظيم المقدس الذي يشكّل صومًا مستقلًا في شدته ونظام صلواته. لقد ظهر هذا الصيام في النصف الثاني من القرن الثالث غالبًا في الكرسي الأنطاكي، ومنه اتخذته الكنائس الأخرى كما أخذت من عندنا كثيرًا من العبادات. تتوالى الشهادات عن الصوم منذ القرن الرابع. ولا شك أنّ تأسيسه يعود إلى النموذج الذي تركه لنا السيد بصيامه أربعين يومًا، وكان الربّ يكرز تجربة موسى وإيليا اللذين أمسكا أيضًا هذه المدّة.

هدف جهادنا في هذه الأيام الأربعين ان نتشبهه بجهاد الرب يسوع وان نتخذة شرعة لنا. انه متأصل في أقدم وصية لله «لا تأكل» أعطيت في الفردوس قبل السقوط. فالأكلة الأولى المحرمة صارت سبب الموت للجنس البشري، وبدلاً من موهبة الحياة التي رفضها الإنسان ورث الموت والغربة عن النعمة. لقد عصى الإنسان الأول فمات، وأطاع الإنسان الثاني، أي الربّ يسوع، تكميلاً لطاعته للأب. صام السيد ليُنقذنا من العصيان الذي دشنته أكلة. في كل ذلك محورنا المسيح. انه هو المنبسط في وسط صيامنا، واليه نذهب كل يوم فيه. فالطعام بحمد ذاته لا يزيدنا برًا ولا ينقص به برنا، ولكنّه يعني انه كما كان الطعام رمز الحياة، وكما كان حرمان الطعام رمز الموت، هكذا إذا صُمنا عن أشياء هذا العالم نموت عند أهل العالم، ولكننا بعد ذلك نذوق الطعام الإلهي أي الحياة في الله.

ان هذا الإمساك كلّه لا يُجدي ما لم يقترن بالتوبة والصلاة والتنكّر للشهوات. «الصوم قهر لرغبات الجسد، ابتعاد عن الأفكار الشريرة، تحرر من التخيّلات المذنبّة، طهارة للصلاة، نُورٌ للنفس، يقظة للعقل» (سُلّم الفضائل، القديس يوحنا السُلّمي). الاقتران بين الإمساك الجسدي والإمساك الروحي اخترته الأجيال البارة والصالحون اليوم. فالصلاة العميقة غير ممكنة بلا إعراض عن الشرهات، بلا تعقّف. الحرّية من وطأة الطعام بداءة الحرّية الروحية.

ثم ان الصائم يفتح نفسه للروح القدس لأنه لا يمساك إلا بعد أن قرّر ان يلتزم الله. يجعل نفسه مستعدًا للرضاء الإلهي إذا انسكب عليه. يعرف وجهته. كذلك يعرف انه يصوم مع كل الأرثوذكسيّين في العالم. انه لا ينعزل عن الإخوة ولا ينقطع عن الاشتياق إلى الفصح في كلّ جمالاته ومعانيه. انه واحد مع الأجيال التي سبقتنا في نضال القداسة، ومع الأجيال المقبلة وكأنا إنسان واحد يصوم.

في هذا تواضع لأننا نُقرّ في صيامنا أنّنا بحاجة إلى ضبط النفس وقمع الهوى. يدعي الكثيرون أنهم ليسوا بحاجة إلا إلى صوم اللسان. هذا شأنهم لأنهم لم يذوقوا المواهب الإلهية التي تنزل على الصائمين، ولا يعرفون فرح المسكين وتصاعدهم على معارج النُساك. لقد منعنا آباؤنا أن ندين من لا يصومون، وسيقبلهم الله في فرح القيامة، ولكن ليس عليهم ان يتجنّحوا أو أن يُسيئوا إلى فكرة الجهاد الروحي الذي نلججه منذ يوم غد.

الصوم واجب على كل أعضاء الكنيسة، ولا يجوز التحرّج من الواجب أو التخفيف منه إلا عند الضرورة وبكل وقار. لكن ذلك يتطلب استئذانًا شخصيًا من الأب الروحي الذي يعرف ضعفنا وأوضاعنا الصحية وأحوالنا في العمل.

إن من عضده الرب بنعمة الصيام يعرف مشاركة الفقراء. يعرف قباحة التُخمة في هذا المجتمع الاستهلاكي الذي يُنتج السلع ليربح البعض ويموت الكل بسبب الجسد المنكبّ على لذات لا تفي. فالحياة الروحية إحساسٌ بوجود الآخرين وبالدرجة الأولى بأهمية المعوزين ومن حرّمهم الظلم من الحدّ الأدنى في معيشة كريمة. الصوم شهادة ضد من يجرم سواه، وشهادة على حقّ الناس جميعًا بالطعام والكساء والمأوى والدراسة والطبابة.

بالصوم نذوق جزئيًا خبرة الموت لترفع أيّ لون من ألوان الموت عن كاهل المعدّين.

Announcements

Antiochian Women Month:

March is the month of the Antiochian Women. You will see them collecting trays, reading the Epistles, and serving coffee every Sunday. May this Lent be a blessed one for our women that never disappoint in their service and love to God and His Church.

Sunday of Orthodoxy Vespers:

St. Elias will host the Pan-Orthodox Sunday of Orthodoxy Vespers on Sunday March 20th at 6.00. We ask our parishioners to attend this beautiful service which expresses the unity of faith with our brothers and sisters in Christ. His Grace Bishop IOAN Casian of Vicina, Auxiliary bishop of the Romanian Orthodox Archdiocese in the Americas, will preside over the Service.

Volunteers Request:

We are looking for volunteers that could help St. Elias with the New coming Syrian Refugees that are being sponsored by our parishioners. Volunteers should know English and Arabic. We are looking for people that can help us in 2 aspects:

1. Assisting sponsors in the process to get refugees (filling out paperwork).
2. Assisting Refugees to settle in Ottawa once they arrive.

Great Lent and asking for forgiveness:

The Orthodox tradition is that brothers and sisters in Christ, those who live and pray together in the same community, ask each other for forgiveness before starting the great Lent. This is done after the Vespers tonight; therefore, we advise all our parishioners to attend tonight's vespers. In case you couldn't attend, we strongly recommend that you make sure to reconcile with any person you are in conflict with, or you have sinned against whether by word, deed or thought, before starting your Lenten journey.

Saying this, we wish all our parishioners a blessed Lent full of spiritual graces and fruits.

Food for the Hungry People Alms Boxes:

Hunger is one of the world's most pressing problems affecting over 1 billion people. It is an intensely personal problem as well. Behind the grim statistics are children and families loved by God, who are deprived of their right to a full life because they do not have enough to eat!

Please take home an Alms Box to-day and fill it during the Lenten period so that we may all do our small part to relieve some of the suffering in this troubled world. Please return the boxes by Pascha to enable us to remit the funds to the Archdiocese for distribution to the needy.

Second Tray Next Sunday

As usual, a second tray will be collected on the Sunday of Orthodoxy in support of our Antiochian Orthodox Seminarians, who are being prepared to serve the Lord and His Holy Church.

1st Lenten Dinner

The First Lenten Dinner will take place on Friday March 18th at 6.00 pm before the 1st Akathist. It is donated by the Antiochian Women. Donations to the food for the hungry people will be very much appreciated.

Welcome

We would like to welcome His Grace Bishop ALEXANDER who is presiding over today's Divine Liturgy and memorial for Chehade Zeidan.

We also want to welcome Mr. Fawaz El Khoury and his wife Jo-Ellen. Mr. El Khoury, the Vice-Chairman of the board of Trustees of the Archdiocese, is representing His Eminence Metropolitan JOSEPH in today's 3 week memorial for Chehade Zeidan.

His Eminence Metropolitan JOSEPH, His Grace Bishop ALEXANDER, Fr. Ghattas, Fr. Nektarios, the Parish Council, all the Church organizations – especially the order of St. Ignatius- and all the parishioners of St. Elias Cathedral, wish to express their deepest sympathy to Mr. Dimitri Zeidan and his family and all the Zeidans in Lebanon and abroad. We pray that the Lord God will establish the soul of Chehade Zeidan where the just repose. We also thank Dimitri for all his help and support to our parish, Diocese & Archdiocese.

Memorials This Week, March 13th, 2016

† Three Week Memorial Service for Chehade Zeidan Zeidan offered by his sons Dimitri (Susanne Saikaly) and Rafic (Maha Atallah) and his grandchildren Katya, Krista, Marcus, Elias (Anita Sfeir), Jessica Dib (Jamil), and Jean-Paul.

† 10 Day Memorial Service for Charbel Boutrous who fell asleep in the Lord in Caracas, Venezuela, offered by his cousin Gabriela Nouhra Daou and her husband George Daou and family.

Please join the families for a coffee hour following the Divine Liturgy.

May their Memory be Eternal!

Weekly Immigration Clinic

St. Elias Cathedral is offering a free of charge weekly immigration consultation for our parishioners who are seeking legal consultancy in one of the following services:

- Refugee paperwork assistance.
- Immigration legal writing (writing an immigration letter).
- Immigration Advice (questions and answers).
- Application review and advice.
- How to immigrate.
- How to sponsor your family.
- Citizenship Applications Assistance.
- Study, work, visit or obtain a Super Visa to Canada.
- Removal orders (ex. Deportation etc.), refusals and appeals.

These services will be offered by our Parishioner Tarek Farah who is a Canadian Immigration Regulated Consultant; a member of the ICCRC.

To apply for an appointment, please contact the Cathedral either by phone or email.

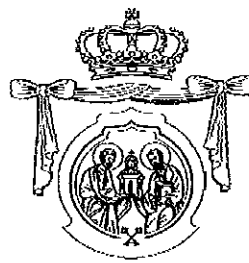
إعلان: خدمات هجرة أسبوعية

- تعلمن كاتدرائية مار الياس عن تقديم خدمة مجانية أسبوعية خاصة بخدمات ومجال الهجرة إلى كندا لأبناء الرعية الطالبين استشارة أو استفسار عن إحدى الخدمات التالية:
- مساعدة في تعبئة الطلبات الخاصة باللجوء.
 - مساعدة في كتابة رسائل قانونية خاصة بالهجرة.
 - إجابة استفساراتكم وأسئلتكم الخاصة في مجال الهجرة.
 - مراجعة طلبات الهجرة.
 - كيفية تقديم طلبات الهجرة.
 - كيفية كفالة أحد أفراد الأسرة.
 - كيفية الحصول على تأشيرة دراسة، عمل، أو زيارة (أو super visa) إلى كندا.
 - كيفية التعامل مع قرارات الترحيل أو الطلبات المرفوضة.

يقدم هذه الخدمات أحد أبناء رعيتنا طارق فرح، مستشار الهجرة المعتمد من قبل الحكومة الكندية.

لطلب موعد، يرجى الاتصال بمكتب الكنيسة عبر الهاتف أو البريد الإلكتروني.

His Eminence
The Most Reverend
Metropolitan JOSEPH



Archbishop of New York and
Metropolitan of
All North America

**ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE
OF NORTH AMERICA**

March 7, 2016

To: Members of the new Advisory Council

From: Metropolitan JOSEPH

Re: Appointment of Members of the Council

Beloved in Christ,

Greetings in the name of our Lord, God, and Savior Jesus Christ. I pray you are all in good health.

After much consideration, we are pleased to announce the formation of our new Advisory Council for the Archdiocese as follows:

The Most Reverend Metropolitan JOSEPH, Chairman

Mr. Fawaz El-Khoury, Vice Chairman
Mr. Salim Abboud, Treasurer/CFO
Archdn. Emile P. Sayegh, Chancellor
Mr. Dimitri Zeidan
Dr. Elias K. Hebeke

Mr. Roger J. David
Mrs. Kelli Kouri Neagle
Mrs. Ghada Saliba Maalouf
Mrs. Mary Winstanley O'Connor

I would like to meet with all of you on April 18 & 19, 2016, so that we can proceed in approving our goals and strategies before the June Board Meeting.

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

+Metropolitan JOSEPH

A handwritten signature in black ink, appearing to be the name '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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The Most Rev. Metropolitan JOSEPH

Primate of the Antiochian Archdiocese of North America

The Right Rev. Bishop ALEXANDER

Auxiliary 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