

**DIVINE LITURGY VARIABLES FOR SUNDAY, MAY 26, 2024**  
**tone 3 / EOTHINON 5; FOURTH SUNDAY OF PASCHA**  
**SUNDAY OF THE PARALYTIC**

APOSTLE KARPOS OF THE SEVENTY; APOSTLE ALPHAEUS AND HIS CHILDREN, MARTYRS ABERCIUS AND HELEN

VARIOUS ARRANGEMENTS OF "CHRIST IS RISEN"

Arabic ([slow, chant](#)) // English ([slow, chant](#)) // English-Arabic-Greek ([quick, chant](#))  
 English-Greek ([slow, choral](#)) // Arabic ([slow, choral](#))

- *The Priest begins Divine Liturgy with "Blessed is the Kingdom" and the choir responds "Amen." Bearing the Paschal Candle, the Priest then leads the singing of the Paschal Apolytikion and censes the west side of the altar.*

**Priest:** Christ is risen from the dead, trampling down death by death; and upon those in the tombs bestowing life!

**الكاهن:** الْمَسِيحُ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، وَوَطِئَ الْمَوْتَ بِالْمَوْتِ، وَوَهَبَ الْحَيَاةَ لِلَّذِينَ فِي الْقُبُورِ.

- *The Choir then sings this twice, and the Liturgy continues with the Great Litany.*

**THE FIRST ANTIPHON**

**الأنتيفونا الأولى**

Shout with joy to God, all the earth; sing to His Name, give glory to His praises.

هَلِّلُوا لِلَّهِ يَا جَمِيعَ الْأَرْضِ، رَتِّلُوا لِاسْمِهِ أَعْطُوا مَجْدًا لِتَسْبِيحَتِهِ.

**Refrain:** Through the intercessions of the Theotokos, O Savior, save us.

**اللازمة:** بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِي، يَا مُخَلِّصُ خَلِّصْنَا.

Say to God: How awesome are Thy works; let all the earth worship Thee, and sing to Thee. Let it sing a song to Thy Name, O Most High. **(Refrain)**

قُولُوا لِلَّهِ مَا أَرْهَبَ أَعْمَالِكَ، كُلُّ مَنْ فِي الْأَرْضِ يَسْجُدُونَ لَكَ وَيُرْتَلُونَ لِاسْمِكَ أَيُّهَا الْعَلِيِّ. **(اللازمة)**

Glory... Both now... **(Refrain)**

الْمَجْدُ ... الْآنَ وَكُلَّ أَوَانٍ ... **(اللازمة)**

**THE SECOND ANTIPHON**

**الأنتيفونا الثانية**

May God have mercy upon us, and bless us, and may He cause His face to shine upon us, and have mercy upon us.

لِيَتَرَأَفَ اللَّهُ عَلَيْنَا وَيُبَارِكُنَا، وَلِيُضِيءَ بِوَجْهِهِ عَلَيْنَا وَيَرْحَمَنَا.

**Refrain:** Save us, O Son of God, Who art risen from the dead; who sing to Thee. Alleluia.

**اللازمة:** خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، لِنُرْتَلِ لَكَ. هَلِّلُوبِيَا.

That Thy way may be known upon earth, Thy salvation among all nations; let the peoples give thanks to Thee, O God, let all the peoples give thanks to Thee. **(Refrain)**

لِتُعْرَفَ فِي الْأَرْضِ طَرِيقُكَ وَفِي جَمِيعِ الْأُمَمِ خَلَاصُكَ. تَعْتَرِفُ لَكَ الشُّعُوبُ يَا اللَّهُ تَعْتَرِفُ لَكَ. **(اللازمة)**

May God bless us, and may all the ends of the earth fear Him. **(Refrain)**

لِيُبَارِكُنَا اللَّهُ الْهَيْئًا، وَلِنَتَرَهَّبَهُ جَمِيعُ أَقْصَايِ الْأَرْضِ. **(اللازمة)**

Glory... Both now... O, only begotten Son and Word of God...

الْمَجْدُ ... الْآنَ وَكُلَّ أَوَانٍ ... يَا كَلِمَةَ اللَّهِ، الْإِبْنِ الْوَحِيدِ ...

<p align="center"><b>THE THIRD ANTIPHON</b></p>	<p align="center"><b>الأنثيفونا الثالثة</b></p>
<p>Let God arise, and let His enemies be scattered, and let them that hate Him flee from before His face.</p> <p><b>Refrain:</b> Christ is risen from the dead, trampling down death by death; and upon those in the tombs, bestowing life!</p> <p>As smoke vanisheth, so let them vanish; as wax melteth before the fire. (<b>Refrain</b>)</p> <p>So let sinners perish at the presence of God, and let the righteous be glad. (<b>Refrain</b>)</p> <p>This is the day which the Lord hath made; let us rejoice and be glad therein. (<b>Refrain</b>)</p>	<p>لِيَقُمْ اللهُ وَيَتَبَدَّدَ جَمِيعُ أَعْدَائِهِ، وَيَهْرُبُ مُبْغِضُوهُ مِنْ أَمَامِ وَجْهِهِ.</p> <p><b>اللازمة:</b> الْمَسِيحُ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، وَوَطِئَ الْمَوْتَ بِالْمَوْتِ، وَوَهَبَ الْحَيَاةَ لِلَّذِينَ فِي الْقُبُورِ.</p> <p>كَمَا يُبَادُ الدُّخَانُ يُبَادُونَ، وَكَمَا يَذُوبُ الشَّمْعُ مِنْ أَمَامِ وَجْهِ النَّارِ. (<b>اللازمة</b>)</p> <p>كَذَلِكَ تَهْلِكُ الْخَطَاةُ مِنْ أَمَامِ وَجْهِ اللهِ، وَالصَّادِقُونَ يَفْرَحُونَ وَيَتَهَلَّلُونَ أَمَامَ اللهِ، وَيَتَتَعَمُونَ بِالسُّرُورِ.</p> <p><b>(اللازمة)</b></p> <p>هَذَا هُوَ الْيَوْمُ الَّذِي صَنَعَهُ الرَّبُّ، لِنَفْرَحَ وَنَتَهَلَّلَ بِهِ.</p> <p><b>(اللازمة)</b></p>
<p align="center"><b>THE EISODIKON (ENTRANCE HYMN) OF PASCHA</b></p>	<p align="center"><b>إيسودنيكون ( ترنيمة الدخول) للفصح</b></p>
<p>In the gathering places bless God the Lord, from the springs of Israel. Save us, O Son of God, Who art risen from the dead, who sing to Thee: Alleluia.</p>	<p>فِي الْمَجَامِعِ بَارِكُوا اللَّهَ، الرَّبَّ مِنْ يَنَابِيعِ إِسْرَائِيلَ، خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، لِنُرْتِّلَ لَكَ: هَلَلُويَا.</p>
<p align="center"><b>RESURRECTIONAL APOLYTIKION IN TONE THREE</b></p>	<p align="center"><b>أبوليتيكيون القيامة باللحن الثالث</b></p>
<p>Let the heavens rejoice and the earth be glad, for the Lord hath done a mighty act with His own arm. He hath trampled down death by death, and become the first-born from the dead. He hath delivered us from the depths of Hades, granting the world the Great Mercy.</p>	<p>لِتَفْرَحِ السَّمَاوِيَّاتُ وَتَبْتَهِجِ الْأَرْضِيَّاتُ، لِأَنَّ الرَّبَّ صَنَعَ عِزًّا بِسَاعِدِهِ، وَوَطِئَ الْمَوْتَ بِالْمَوْتِ، وَصَارَ بَكْرَ الْأَمْوَاتِ، وَأَنْقَذَنَا مِنْ جَوْفِ الْجَحِيمِ، وَمَنَحَ الْعَالَمَ الرَّحْمَةَ الْعُظْمَى.</p>
<p>• Now sing the apolytikion of the patron saint or feast of the temple.</p>	
<p align="center"><b>KONTAKION OF PASCHA IN TONE EIGHT</b></p>	<p align="center"><b>القنذاق الفصح باللحن الثامن</b></p>
<p>Though Thou didst descend into the grave, O Immortal One, yet didst Thou destroy the power of Hades, and didst arise as victor, O Christ God, calling to the myrrh-bearing women, Rejoice, and giving peace unto Thine Apostles, O Thou Who dost grant resurrection to the fallen.</p>	<p>وَلَيْئِنْ كُنْتَ نَزَلْتَ إِلَى قَبْرِ يَا مَنْ لَا يَمُوتُ، إِلَّا أَنْتَ، دَرَسْتَ قُوَّةَ الْجَحِيمِ، وَقُضِمْتَ غَالِبًا أَيُّهَا الْمَسِيحُ الْإِلَهَ، وَلِلنِّسْوَةِ حَامِلَاتِ الطَّيِّبِ قُلْتَ "افْرَحْنَ"، وَلِرُسُلِكَ وَهَبْتَ السَّلَامَ، يَا مَانِحَ الْوَاقِعِينَ الْقِيَامِ.</p>

**THE EPISTLE**  
**(For the Sunday of the Paralytic)**

*O chant unto our God, chant ye.  
Clap your hands, all ye nations.*

**The Reading from the Acts of the Holy  
Apostles. (9:32-42)**

In those days, as Peter went throughout all regions, he came down also to the saints who dwelt at Lydda. There he found a certain man named Aeneas, who was bedridden for eight years and paralyzed. And Peter said to him: "Aeneas, Jesus Christ heals you; arise and make your bed." And immediately he arose. And all who dwelt at Lydda and Sharon saw him, and they turned back to the Lord. Now there was at Joppa a certain disciple named Tabitha (which means Gazelle). She was full of good works and of charitable deeds which she did. And it came to pass in those days that she fell sick and died; and when they had washed her, they placed her in an upper chamber. Since Lydda was near Joppa, the disciples, hearing that Peter was there, sent two men to him entreating him: "Come to us without delay!" So Peter arose and went with them. And when he arrived, they took him into the upper chamber. All the widows stood by him weeping, showing the tunics and other garments which Tabitha made while she was with them. But Peter put them all outside and knelt down and prayed; then turning to the body, he said: "Tabitha, arise!" And she opened her eyes, and when she saw Peter, she sat up. And he gave her his hand, and raised her up. Then he called the saints and widows and presented her alive. And it became known throughout all Joppa, and many believed in the Lord.

**الرسالة (لأحدِ المُخلَع)**

رَتَّلُوا لِإِلَهِهَا رَتَّلُوا. يَا جَمِيعَ الْأُمَمِ صَقِّقُوا بِالْأَيْدِي.  
فَصَلِّ مِنْ أَعْمَالِ الرُّسُلِ الْقَدِيسِينَ الْأَطْهَارِ.  
(٣٢:٩-٤٢)

في تلك الأيام، فيما كان بطرس يطوف في جميع الأماكن، نزل أيضاً إلى القديسين الساكنين في لُدَّة. فوجد هناك إنساناً اسمه أينيّاس، مضطجاً على سريرٍ منذ ثمانين سنين، وهو مُخلَع. فقال له بطرس: "يا أينيّاس، يشفيك يسوع المسيح؛ قم وافترش لنفسك." فقام للوقت. وراه جميع الساكنين في لُدَّة وسارون فرجعوا إلى الرب. وكانت في يافا تلميذة اسمها طابيتا، الذي تفسيره طيبة، وكانت هذه مُمتلئة أعمالاً صالحةً وصدقاتٍ كانت تعملها. فحدثت في تلك الأيام أنها مرضت وماتت. فغسلوها ووضعوها في العليّة. وإذ كانت لُدَّة بقرب يافا، وسمع التلاميذ أن بطرس فيها، أرسلوا إليه رجلين يسألانه أن لا يبطل عن القدوم إليهم. فقام بطرس وأتى معهم. فلما وصل، صعدوا به إلى العليّة، ووقف لديه جميع الأرمال يبكين، ويرينه أقمصاً وثياباً كانت تصنعها طيبة معهم. فأخرج بطرس الجميع خارجاً، وجثا على ركبتيه صلى. ثم انفتحت إلى الجسد وقال: "يا طابيتا قومي." ففتحت عينيها. ولما أبصرت بطرس جلست. فناولها يده وأنهضها. ثم دعا القديسين والأرمال، وأقامها لديهم حيّة. فشاع هذا الخبر في يافا كلها، فآمن كثيرون بالرب.

<p style="text-align: center;"><b>THE GOSPEL</b> <b>(For the Sunday of the Paralytic)</b></p>	<p style="text-align: center;"><b>الإنجيل (لأحد المخلع)</b></p>
<p style="text-align: center;"><b>The Reading from the Holy Gospel according to St. John. (5:1-15)</b></p> <p>At that time, Jesus went up to Jerusalem. Now there is in Jerusalem by the Sheep Gate a pool, in Hebrew called Bethesda, which has five porticoes. In these lay a multitude of invalids, blind, lame, paralyzed, waiting for the moving of the water. For an angel of the Lord went down at certain seasons into the pool and troubled the water; whoever stepped in first, after the troubling of the water was healed of whatever disease he had. One man was there, who had been ill for 38 years. When Jesus saw him and knew that he had been lying there a long time, He said to him, "Do you want to be healed?" The sick man answered Him, "Sir, I have no man to put me into the pool when the water is troubled, and while I am going another steps down before me." Jesus said to him, "Rise, take up your pallet, and walk." And at once the man was healed, and he took up his pallet and walked. Now that day was the Sabbath. So the Jews said to the man who was cured, "It is the Sabbath, it is not lawful for you to carry your pallet." But he answered them, "The man who healed me said to me, 'Take up your pallet, and walk.'" They asked him, "Who is the man who said to you, 'Take up your pallet, and walk'?" Now the man who had been healed did not know who it was, for Jesus had withdrawn, as there was a crowd in the place. Afterward, Jesus found him in the temple, and said to him, "See, you are well! Sin no more, that nothing worse befalls you." The man went away and told the Jews that it was Jesus Who had healed him.</p>	<p style="text-align: center;"><b>فصل شريف من بشارة القديس يوحنا الإنجيلي البشير والتلميذ الطاهر. (١٥-١:٥)</b></p> <p>في ذلك الزمان، صعد يسوع إلى اورشليم. وإن في اورشليم عند باب العنم بركة، تسمى بالعبرانية بيت حسدا، لها خمسة أروقة. كان مضطجعا فيها جمهور كثير من المرضى من عميان وعرج وياسي الأعضاء، ينتظرون تحريك الماء. لأن ملاكا كان ينزل أحيانا في البركة ويحرك الماء. والذي كان ينزل أولا من بعد تحريك الماء، كان يبرأ من أي مرض اعتراه. وكان هناك إنسان به مرض منذ ثمان وثلاثين سنة. هذا إذ رآه يسوع ملقى، وعلم أن له زمانا كثيرا، قال له: "أتريد أن تبرأ؟" فأجابه المريض: "يا سيّد، ليس لي إنسان متى حرك الماء يلقيني في البركة، بل بينما أكون آتيا، ينزل قبلي آخر." فقال له يسوع: "قم، احمِل سريرك وامش." فلوقت برئ الرجل، وحمَل سريرَه ومشى. وكان في ذلك اليوم سبت. فقال اليهود للذي شفي: "إنه سبت، فلا يحل لك أن تحمِل السرير." فأجابهم: "إن الذي أبرأني هو قال لي 'احمِل سريرك وامش.' فسألوه من هو الإنسان الذي قال لك 'احمِل سريرك وامش؟' أما الذي شفي فلم يكن يعلم من هو. لأن يسوع اعتزل، إذ كان في الموضع جمع. وبعد ذلك وجدّه يسوع في الهيكل، فقال له: "ها قد عوفيت، فلا تعدّ تخطئ لئلا يصيبك شرّ." فذهب ذلك الإنسان، وأخبر اليهود أن يسوع هو الذي أبرأه.</p>
<p style="text-align: center;"><b>MEGALYNARION FOR PARALYTIC SUNDAY IN TONE ONE</b></p>	<p style="text-align: center;"><b>تعظيمه أحد المخلع بالحن الأول</b></p>
<p><i>The angel spake to her that is full of grace, saying, O pure Virgin, rejoice; and I say also, Rejoice; for thy Son is risen from the tomb on the third day.</i></p>	<p><i>إن الملاك تقوّ نحو المنعم عليها، أيتها العذراء النقية افرحي، وأقول أيضا افرحي، لأن ابنك قد قام من القبر في اليوم الثالث.</i></p>

<p>We believers in unison bless thee, O Virgin, crying: Rejoice, O gate of the Lord. Rejoice, O living city. Rejoice, O thou from whom didst rise upon us from the dead the Light of Resurrection, He Who was born of thee.</p>	<p>أَيُّهَا الْبَتُولُ، نُغَبِّطُكَ نَحْنُ الْمُؤْمِنِينَ، بِأَصْوَاتٍ مُتَّفَقَةٍ هَاتِفِينَ: إِفْرَحِي يَا بَابَ الرَّبِّ، إِفْرَحِي يَا مَدِينَةَ مُتَنَفِّسَةً، إِفْرَحِي يَا مَنْ بِهَا أَشْرَقَ لَنَا الْيَوْمَ، مِنْ الْأَمْوَاتِ، نُورُ قِيَامَةِ الْمَوْلُودِ مِنْكَ.</p>
<p><b>KOINONIKON (COMMUNION HYMN) OF PASCHA IN TONE EIGHT</b></p>	<p><b>كينونيكون (ترنيمة المناولة) للفصح بالحن الثامن</b></p>
<p>Receive ye the body of Christ; taste ye the Fountain of immortality.</p>	<p>جَسَدَ الْمَسِيحِ خُذُوا، وَالْيَنْبُوعَ الَّذِي لَا يَمُوتُ ذُوقُوا.</p>
<p>• Instead of “We have seen the true light,” sing “Christ is Risen” ONCE.</p>	
<p><b>THE DISMISSAL</b></p>	<p><b>الْحَتْم</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; of our father among the saints, John Chrysostom, archbishop of Constantinople, whose Divine Liturgy we have now celebrated; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; of Saint N., the patron and protector of this holy community; of the holy and righteous ancestors of God, Joachim and Anna, and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.</p>	<p><b>الكاهن:</b> أَيُّهَا الْمَسِيحُ الْهُنَا الْحَقِيقِي، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمِّكَ الْكَلْبِيَّةِ الطَّهَارَةِ وَالْبَرِيئَةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي؛ وَبِطَلَبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَّمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانَ؛ وَالْقَدِيسِينَ الْمُشْرَفِينَ الرُّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوْحَنَّا الذَّهَبِيِّ الْفَمِ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشَّحِينَ بِاللَّهِ؛ وَالْقَدِيسِ (ة) (فُلَانِ، فُلَانَةِ) شَفِيعِ(ة) وَحَامِي(ة) هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصِّدِّيقِينَ جَدِّي الْمَسِيحِ الْإِلَهِ، يُوَاكِمِ وَحَنَّةً، وَجَمِيعِ قَدِيسِيكَ، إِرْحَمْنَا وَخَلِّصْنَا بِمَا أَنَّكَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.</p>
<p><b>Priest:</b> Christ is risen from the dead, trampling down death by death, and upon those in the tombs...</p>	<p><b>الكاهن:</b> الْمَسِيحُ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، وَوَطَىءَ الْمَوْتَ بِالْمَوْتِ، وَوَهَبَ الْحَيَاةَ...</p>
<p><b>People:</b> ...bestowing life!</p>	<p><b>الجوقة:</b> ... لِلَّذِينَ فِي الْقُبُورِ.</p>
<p>• NOTE: This ending for the remainder of Bright Season matches what is correctly provided in <i>The Liturgikon</i> (fourth edition, p. 14).</p>	

**These texts have been prepared by the Department of Liturgics of the Antiochian Archdiocese**

Portions of the Archdiocesan Service Texts include texts from *The Menaion*, *The Great Horologion*, *The Pentecostarion*, *The Octoechos*, *The Triodion-Holy Week*, and *The Psalter of the Seventy*, 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.

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

<u>DAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
21	Camilia Elfar	12
22	Claire Tannous	22
23	Lurice Qaqish	18
24	Salameh Balisy	19
24	Subhi Jadon	14
25	Najla Sakran	4
25	Amin Shakra	23
26	Khalil Beidas	3
26	RandyMichael Dahdaly	34
26	Hanna Dorkhom	28

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

MEMORIAL

- **3<sup>rd</sup>, 9<sup>th</sup> and 40 days memorial service** for **Sameera Fahel Kakish** wife of **Rev. Ibrahim Kakish** offered by her children **Tareq, Nivien, Faten and their families**. May her memory be eternal!  
**The coffee hour** today is offered in loving memory of **Sameera Fahel Kakish** by her family.
- **40 days memorial service** for **Issa Freij** offered by **his daughter Yasmin Freij and his sister Fadwa Freij**. May his memory be eternal!  
**The coffee hour** today is offered in loving memory of **Issa Freij** by his family.
- **The coffee hour** today is offered in loving memory of **Elias Jeries** by his family. May his memory be eternal!

THANK YOU!

- **We wish to thank all the Besharat and Bisharat families for their kind donation towards Feast of the Annunciation.**

GRADUATES 2024

- The Sunday school would like to acknowledge all our graduates with a special edition newsletter. If your child is graduating from elementary, high school or university, please send their picture and the school they are going to [orthodoxchristianeducation@gmail.com](mailto:orthodoxchristianeducation@gmail.com) no later than May 27<sup>th</sup>.

## ETERNAL LIGHTS

- **June 9:** In loving memory of Ernest Younes from his family.

## SCHEDULE OF USHERING FOR MAY 2024

- **May 26:** Alexandra Morton Peter Qubti Lena Abousaleh Nabil Abousaleh

## ANTIOCHIAN WOMEN

- On Sunday May 19th, the Antiochian Women of St. George Church met after the liturgy to discuss future events and elect 4 new executives. We are grateful to all the ladies who showed up at the meeting, as for those who couldn't make it last Sunday, we pray they will be able to join us in all our future events.

We would like to thank the previous executives who served a term of two years and congratulate the new executives committee:

President: Lara Ayoub

Vice President: Colette El-Hajj

Treasurer: Rania Warde

Secretary: Shereen Khouri

May God bless the Antiochian Women of St. George Church.

## 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**

## 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.**



## **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.

## **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

- **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)

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

<b>Date</b>	<b>Time</b>	<b>Service</b>
<b>2<sup>nd</sup> Week</b>		
<b>Thursday</b> May 9 <sup>th</sup> <b>Theotokos of the Life-Giving Spring</b>	6:00 p.m.	Festal Orthros
	7:00 p.m.	Divine Liturgy
<b>Saturday</b> May 11 <sup>th</sup>	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
<b>Sunday</b> May 12 <sup>th</sup> <b>Thomas Sunday</b>	9:00 a.m.	Orthros
	10:15 a.m.	Divine Liturgy
<b>3<sup>rd</sup> Week</b>		
<b>Wednesday</b> May 15 <sup>th</sup>	7:00 pm	Daily Vespers
<b>Saturday</b> May 18 <sup>th</sup>	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
<b>Sunday</b> May 19 <sup>th</sup> <b>Sunday of the Myrrh-Bearing Women</b>	9:00 a.m.	Orthros
	10:15 a.m.	Divine Liturgy
<b>4<sup>th</sup> Week</b>		
<b>Tuesday</b> May 21 <sup>st</sup> <b>St. Constantine and Helen</b>	6:00 p.m.	Festal Orthros
	7:00 p.m.	Divine Liturgy
<b>Saturday</b> May 25 <sup>th</sup>	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
<b>Sunday</b> May 26 <sup>th</sup> <b>Sunday of the Paralytic</b>	9:00 a.m.	Orthros
	10:15 a.m.	Divine Liturgy
<b>5<sup>th</sup> Week</b>		
<b>Tuesday</b> May 28 <sup>th</sup> <b>Mid-Pentecost</b>	6:00 p.m.	Orthros
	7:00 p.m.	Divine Liturgy

**Activities at St. George Antiochian Orthodox Church – Toronto.**  
**Month: May 2024**

<b>Date</b>	<b>Time</b>	<b>Activity</b>	<b>Location</b>
<b>2<sup>nd</sup> Week</b>			
Thursday 9 <sup>th</sup>	8:30 – 11:00 pm	Basketball for the Adults	Gym at St. George Centre
Friday 10 <sup>th</sup>	7:30 – 11:30 pm	Families Gathering & Sports	Gym at St. George Centre
Saturday 11 <sup>th</sup>	6:00 – 8:00 pm	YAM Bible Study	Church Basement
Sunday 12 <sup>th</sup>	After Communion	Sunday School	Church Basement
	12:30 – 1:30 pm	Bible Study for Teens	Library Room
<b>3<sup>rd</sup> Week</b>			
Thursday 16 <sup>th</sup>	8:30 – 11:00 pm	Basketball for the Adults	Gym at St. George Centre
Friday 17 <sup>th</sup>	7:00 – 8:30 pm	Byzantine Music Class	Church Basement
	7:30 – 11:30 pm	Families Gathering & Sports	Gym at St. George Centre
	9:00 – 9:30 pm	“Know your Church” for Teens	Gym at St. George Centre
Sunday 19 <sup>th</sup>	After Communion	Sunday School	Church Basement
	12:30 – 1:30 pm	Bible Study for Teens	Library Room
	1:00 – 2:00 pm	Antiochian Women General Meeting & Elections	Church Balcony
<b>4<sup>th</sup> Week</b>			
Thursday 23 <sup>rd</sup>	8:30 – 11:00 pm	Basketball for the Adults	Gym at St. George Centre
Friday 24 <sup>th</sup>	7:00 – 8:30 pm	Byzantine Music Class	Church Basement
	7:30 – 11:30 pm	Families Gathering & Sports	Gym at St. George Centre
Sunday 26 <sup>th</sup>	After Communion	Sunday School	Church Basement
	12:30 – 1:30 pm	Bible Study for Teens	Library Room
<b>5<sup>th</sup> Week</b>			
Thursday 30 <sup>th</sup>	8:30 – 11 pm	Basketball for the Adults	Gym at St. George Centre
Friday 31 <sup>st</sup>	7:00 – 8:30 pm	Byzantine Music Class	Church Basement
	7:30 – 11:30 pm	Families Gathering & Sports	Gym at St. George Centre
	9:00 – 9:30 pm	“Know your Church” for Teens	Gym at St. George Centre

CHRISTIAN EDUCATION CONFERENCE  
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June 6-9, 2024

**Speakers**



**FR. MAXIMOS CONSTAS, KEYNOTE**



**FR. STEPHEN  
DE YOUNG**



**FR. NICHOLAS  
LONG**



Hosted by: Antiochian Orthodox Christian Education Ministry

At: Antiochian Village Conference & Retreat Center

To Register:

<https://registration.antiochianvillage.org/OCEC2024>

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March 31<sup>st</sup>, 2024

Dearest Brothers and sisters in Christ,

Subject: Ushering Procedures and protocols

We are pleased to inform you that during its March 26th Meeting, the Parish Council endorsed the new procedures and protocols for ushering. The primary aim of these measures is to update ushering activities and, most importantly, to welcome new volunteers to participate and engage in the church community's life.

As such, we are currently seeking volunteers for the month of April to help with ushering duties and support the process. If you are available during the upcoming weeks, please reach out to me via email or text message at the contact details below. According to the updated protocol, the Head Usher to supervise all ushering activities, along with 4-6 volunteer ushers who will assist the two (2) Parish Council member volunteers.

We welcome new volunteers to serve during our liturgy, however, kindly note that to ensure a fair opportunity for as many parishioners as possible to volunteer, only those whose names have been announced will be serving as ushers. Others are kindly requested to wait for their turn. Thank you for your understanding.

Thank you for your cooperation.

For the Glory of God!

Ra'ed G Dallal

[raed\\_dallal@yahoo.ca](mailto:raed_dallal@yahoo.ca)

Text: (416) 576-3232

Call: (905) 833-2333

## Thoughts on the Fullness of Life, Part One

*By Metropolitan Saba (Isper)*

In man, in every human being, there is an inner longing towards that which is perfect, but often, he is not aware of what that is. Man longs for fulfillment. He has an insatiable desire to get rich from everything. He wants to grow and increase in everything he loves, or in everything he believes is useful or necessary to him. He is never satisfied with anything in this world. You see him always striving, with all his energy and ability, for what is more plentiful and more abundant, but his desire is never quenched or satisfied. He considers the quest to be his salvation, the source of the joy and reassurance for which he longs.

He considers money to be his savior, so he strives, collects, and accumulates, never reaching the point of satisfaction with what he has obtained, but rather his greed increases. He aspires to high positions, searching for proof of existence and self-realization there. This may begin as a service to others and end up being self-serving. He is captivated by the love of power; power is tempting, whether it is in the realm of the family, administration, or church. The love of power infiltrates the most sacred places and situations. A person sees it as self-protection and satisfaction of ego without limits. He sees the desires of life as the meaning of his existence. He kisses her passionately, until she possesses him and enslaves him. He moves through it from one stage to another, until he discovers that he has spent his life chasing dreams that gave him no comfort.

Man fears death. This is his biggest problem. He is familiar with life, but he fears death because he does not know what it is. What man does not know is his enemy. He runs away from it, avoids it, circumvents it, does not want to confront it, or even remember that it is coming. For him, he no longer sees anything other than the present life as the way to search for the truth, or to absorb what he imagines is the truth. The idea of immortality has accompanied man in all times and civilizations, and still does. Despite his discovery that this earthly life is unfulfilling for him, he does not want to replace it with what he does not know.

How can this limited and mortal man have this longing for the limitless and the immortal? How can he dream of immortality when he does not see an immortal being around him, when even modern scientific theories claim the very universe is not eternal? Why does it hurt him when someone else gets what he wants, making

him envious, hateful, and desperate, possessed by an inferiority complex? Why does he want fullness in everything, when there is nothing in front of him and around him except deficiency, defect, and corruption?

He longs for a better life, thinking it is about this thing or something else, but he soon discovers that he was wrong, and disappointment strikes him. Disappointment is characteristic of the modern man. He begins his youth with great enthusiasm, high ideals, and an amazing energy for change, only to discover after a number of years that he was too dreamy, and reality is full of disappointments. Even if he has reached sublimity in human thought, he still hopes he will do what is within his power. Most people will settle for small victories while losing hope of the possibility of changing the world.

Christianity interprets all of this as a yearning for the divine image within us to return to its origin. Human beings are created in God's image (which we need to constantly purify from our attachments to sinful passions). Human beings are also called to grow in His image until they reach the fullness that satisfies the soul. They are inherently drawn to their unlimited, infinite, and eternal Creator. In this pursuit, humans would find the sea insufficient, even if they were to drink it all. As long as they haven't discovered within themselves the original image of their Creator, unblemished by sin and corruption that befell it through their fall from their original paradise, they will keep seeking this origin in every other thing, field or path.

## أفكار في ملء الحياة، الجزء الأول

### المتروبوليت سابا (اسبر)

في الإنسان، كلّ إنسان، توقُّ داخليّ نحو المطلق، قد يكون واعياً له، وغالباً ما لا يكون. يتوق الإنسان إلى الملء. يريد أن يغتني من كلّ شيء. يمتدّ إلى أمداء ما لها حدود. يرغب في أن يكبر ويزداد في كلّ ما يحبه، أو يعتقد بفائدته أو لزومه له. لا يشبع من شيء في هذه الدنيا. تراه يسعى، دوماً، وبكلّ طاقته وقدرته، إلى الأوفر والأكمل، لكنّه غالباً ما يصطدم بما لا يرويه ولا يشبعه، ممّا يحسبه خلاصاً له، ويظنّه مصدر الفرح والاطمئنان اللذين يهفو إليهما.

يحسب في المال مخلصاً، فيسعى ويجمع، ويراكم، ولا يصل، أبداً، إلى الاكتفاء بما حصل، بل تزداد شراسته له. يتطلّع إلى المناصب العالية، بحثاً عن إثبات للوجود، وتحقيق للذات. قد يبدأ بها خدمةً للآخرين، وينتهي إلى العكس من ذلك. يخلب لبه حبّ السلطة، والسلطة مغرية أكانت في مجال العائلة أو الإدارة أو الكنيسة. يندسّ حبّ السلطة في أقدم الأماكن والأوضاع. يرى الإنسان فيها حمايةً لذاته، وإرضاء لغرور لا يتوقف عند حدّ. يرى في متع الحياة وملذّاتها، معنىً ما لوجوده. فيقبل عليها بشغف، إلى أن تتملّكه وتستعبده. فيتنقل فيها من استزادة إلى أخرى، إلى أن يكتشف أنّه قد أفنى عمره في طلب أحلام لم تمنحه الدفاع.

يخاف الإنسان الموت. هذه هي مشكلته العظمى. يرى في الحياة شيئاً اعتاد عليه، على الأقل؛ أمّا الموت فيخشاه لأنّه يجهل كنهه. والإنسان عدوّ ما يجهل. يهرب منه، يتفاداه، يتحايل عليه، لا يريد مواجهته، ولا حتّى تذكره. فلا يعود يرى، له، سوى الحياة الحاضرة، مجالاً يدفعه إلى البحث عن الحقيقة، أو الغبّ ممّا يظنّه تحقيقاً لها. رافق حلم الخلود وعدم الموت الإنسان في كلّ الأزمنة والحضارات، ولا يزال. وعلى الرغم من اكتشافه عدم إشباع هذه الحياة الأرضية له، تراه لا يريد استبدالها بما لا يعرفه.

من أين لهذا الإنسان المحدود والفاني، هذا التوق إلى اللامحدود واللا فاني؟ كيف يحلم بالخلود ولا يرى مخلوقاً خالداً ممّا حوله، ولا حتّى كوناً سرمدياً



أبدياً، بحسب نظريات العلم الحديثة؟ لماذا يؤلمه أن يحصل غيره على ما يودّ هو الحصول عليه، فيحسد ويكره وييأس، وتتملكه عقد النقص؟ لماذا يريد الملء في كلّ شيء، وليس أمامه وحوله سوى النقص والعيب والفساد؟

إنّه يتوق إلى حياة فضلى، يظنّها في هذا الشيء أو في غيره، لكنّه سرعان ما يكتشف أنّه كان مخطئاً، وتضربه الخيبة. الخيبة سمة الإنسان المعاصر. يبدأ يفاعته بحماسة شديدة، ومثليّ عليا، وطاقة مذهلة على التغيير، ليكتشف بعد عدد من السنين كم كان حالماً أكثر من اللزوم، وكم أنّ الواقع مليء بالخيبات. فإن كان، على حسّ إنساني رفيع، يبقى عنده أمل في أن يقوم بما هو في وسعه. أمّا أغلب البشر فيلتفتون إلى منافعهم الضيقة، يائسين من إمكان تغيير العالم.

تفسّر المسيحيّة، هذا التوق بالحنين؛ حنين الصورة إلى أصلها. فالإنسان مخلوق على صورة الله (التي نحتاج، باستمرار، إلى تنقيتها مما نلصقه بها من أهوائنا الخاطئة)، كما أنّه مدعوّ إلى النمو فيها، حتى يصل إلى الملء المُشبع للنفس. إنّه مفطور على الانجذاب إلى خالقه اللامحدود واللا نهائي والخالد. لذلك تراه لا يكفيه البحر ولو شربه كلّه. وطالما أنّه لم يكتشف، في ذاته، صورة خالقه الأصلية، غير المشوّهة بالخطيئة، والفساد الذي اعترأها بسقطته من فردوسه الأصيل، فهو سيطلب هذا المثال في كلّ شيء وحقل وسبيل يزين له أنّه قد يجده فيه.

### Summary of Duties and Responsibilities

- Arrive early before 9:30am
- Refill Candle supply when required
- Assist with seating when needed
- Maintain order during the service
- Collection offerings
- Ensure order during communion
- Counting collection tray by the appointed Board Members with Head Usher

### Responsibilities of head Usher Plus One usher

- Remove old burnt candles in the Candle stand
- Keep the area as clean as possible
- Try to make the area clear; minimize chit chat
- Minimize hazards at the entrance
- No more than \$50 in \$5 and \$10 denominations shall be used as change
- Bring forward the names before beginning of Liturgy

### Collection Offering:

#### Steps for collecting the Offering

- Four ushers line up in rows of two at the back of Church
- At the appointed time, ushers walk forward and stand together in front of the Altar, they will meet Abouna, they will kiss the Cross and proceed with the collection.
- Ushers move in pairs to the left and right pews.
- Once collection is complete, the Head Usher will wait near the front door with the large collection basket;
- All collection baskets are distributed into the large collection basket;
- The two (assigned "usher" board members) will jointly walk up the stairs to deliver money to the church office; these two (2) Ushers shall count the offering and will sign the collection offering spreadsheet that
- Is prepared by Office Manager. At the time of counting the offering, there shall only be two (2) Ushers counting.

### Ushers for Communion

- Firm Ushering during communion is the key to success for an orderly movement of people.
- As the two (2) appointed "Ushers" Council Members are counting the collection,
- The other ushers (4) will keep order during communion. An additional Usher is required for the middle row

### Collections

- Candle BOX Retrieval
- Normally completed once during the service, second after tray collection
- Head Usher obtains a separate basket (different than the ones for the tray collection);

- In the presence of another Usher; box is open, money poured into the basket;
- Ensure that the candle box is locked after being emptied;
- The two (2) appointed Board Members serving as ushers take the basket up together to deliver and count the offering. They may be assisted by the Treasurer and the vice chair.

#### Counting of the Offering

- The two (2) assigned "Ushers" Board Member are responsible for counting the offering; must always be present during the counting and depositing into church safe.
- These will be the same Ushers that will sign the collection spreadsheet as prepared by Waddah.
- The Head Usher shall designate an additional usher to assist with the counting should the collection require support.

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