

DIVINE LITURGY VARIABLES ON SUNDAY, JUNE 16, 2024

TONE 6 / EOTHINON 10

SUNDAY OF THE AFTER-FEAST OF THE ASCENSION

COMMEMORATION OF THE HOLY FATHERS OF THE FIRST ECUMENICAL COUNCIL

TIKHON THE WONDERWORKER, BISHOP OF AMATHOS IN CYPRUS; VENERABLE TIKHON OF KALUGA;
VENERABLE TIKHON OF LUKH

THE FIRST ANTIPHON	الأنتيфона الأولى
<p>O clap your hands, all ye peoples; shout unto God with the voice of exultation.</p> <p><i>Refrain: Through the intercessions of the Theotokos, O Savior, save us.</i></p> <p>For the Lord Most High is terrible; He is a great King over all the earth. He hath subdued the peoples under us, and the nations under our feet. <i>(Refrain)</i></p> <p>Glory... Both now... <i>(Refrain)</i></p>	<p>يَا جَمِيعَ الْأُمَمِ صَفِّقُوا بِالْأَيْدِي، هَلِّلُوا لِلَّهِ بِأَصْوَاتِ الْإِبْتِهَاجِ.</p> <p><i>اللازمة: بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِي، يَا مُخَلِّصُ خَلِّصْنَا.</i></p> <p>لَأَنَّ الرَّبَّ مُتَعَالٍ وَمَرْهُوبٌ، وَمَلِكٌ عَظِيمٌ عَلَى الدُّنْيَا بِأَسْرِهِا. أَخْضَعَ الشُّعُوبَ لَنَا وَالْأُمَمَ تَحْتَ أَقْدَامِنَا.</p> <p><i>(اللازمة)</i></p> <p>الْمَجْدُ ... الْآنَ ... <i>(اللازمة)</i></p>
THE SECOND ANTIPHON	الأنتيфона الثانية
<p>Great is the Lord, and greatly to be praised in the city of our God, in His holy mountain.</p> <p><i>Refrain: Save us, O Son of God, Who didst rise from us in glory to the heavens; who sing to Thee. Alleluia.</i></p> <p>God is known in her palaces when He cometh to our aid. <i>(Refrain)</i></p> <p>For lo, the kings of the earth were assembled; they came together. <i>(Refrain)</i></p> <p>Glory... Both now... O only begotten Son and Word of God...</p>	<p>عَظِيمٌ هُوَ الرَّبُّ وَمُسَبَّحٌ جِدًّا فِي مَدِينَةِ الْإِهْنَا، عَلَى جَبَلٍ قُدْسِهِ.</p> <p><i>اللازمة: خَلِّصْنَا يَا ابْنَ اللَّهِ يَا مَنْ صَعِدَ عَنَّا بِمَجْدٍ إِلَى السَّمَاوَاتِ، لِنُرْتِّلَ لَكَ. هَلْلُوِيَا.</i></p> <p>اللَّهُ مَعْرُوفٌ فِي قُصُورِهَا بِأَنَّهُ نَصِيرُهَا. <i>(اللازمة)</i></p> <p>هَا إِنَّ مُلُوكَ الْأَرْضِ قَدِ اجْتَمَعُوا وَأَقْبَلُوا مَعًا.</p> <p><i>(اللازمة)</i></p> <p>الْمَجْدُ ... الْآنَ ... يَا كَلِمَةَ اللَّهِ الْإِبْنَ الْوَحِيدِ ...</p>
THE THIRD ANTIPHON	الأنتيфона الثالثة
<p>Hear this, all ye people; give ear, all ye inhabitants of the earth. My mouth shall speak of wisdom; and the meditation of my heart shall be of understanding. I will incline mine ear to a parable; I will open my dark saying upon the harp.</p>	<p>إِسْمَعُوا هَذَا يَا كُلَّ الْأُمَمِ، أَصْغُوا يَا سُكَّانَ الْأَرْضِ أَجْمَعِينَ. إِنَّ فَمِي يَتَكَلَّمُ بِالْحِكْمَةِ، وَقَلْبِي يَلْهَجُ بِالْفَهْمِ. أُمِيلُ أُذُنِي إِلَى الْأَمْثَالِ، وَأَكْشِفُ الْغَازِيَّ عَلَى الْقَيْثَارِ.</p>
<p>• During the Little Entrance, after the verses of the Third Antiphon, chant the Apolytikion of the Ascension. The Eisodikon (Entrance Hymn) is "O come, let us worship... save us, O Son of God, Who art risen from the dead..." as on ordinary Sundays. After the Little Entrance, chant these hymns in the following order:</p>	

<p align="center">RESURRECTIONAL APOLYTIKION IN TONE SIX</p>	<p align="center">أبوليتيكيون القيامة باللحن السادس</p>
<p>When Mary stood at Thy grave, looking for Thy sacred body, angelic powers shone above Thy revered tomb. And the soldiers who were to keep guard became as dead men. Thou led Hades captive and wast not tempted thereby. Thou didst meet the Virgin and didst give life to the world, O Thou, Who art risen from the dead, O Lord, glory to Thee.</p>	<p>إِنَّ الْقُوَّاتِ الْمَلَائِكِيَّةَ ظَهَرُوا عَلَى قَبْرِكَ الْمُوقَّرِ، وَالْحُرَّاسَ صَارُوا كَالْأَمْوَاتِ، وَمَرِيْمَ وَقَفَتْ عِنْدَ الْقَبْرِ طَالِبَةً جَسَدَكَ الطَّاهِرَ، فَسَبَّيْتَ الْجَحِيمَ وَلَمْ تُجْرَبْ مِنْهَا، وَصَادَفْتَ الْبَتُولَ مَانِحاً الْحَيَاةَ. فَيَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، يَا رَبُّ الْمَجْدُ لَكَ.</p>
<p align="center">APOLYTIKION OF THE ASCENSION IN TONE FOUR</p>	<p align="center">أبوليتيكيون الصُّعود باللحن الرابع</p>
<p>Thou hast ascended in glory, O Christ our God, and gladdened Thy Disciples with the promise of the Holy Spirit, making them confident through the blessing that Thou art the Son of God, and Deliverer of the world.</p>	<p>لَقَدْ صَاعَدْتَ بِمَجْدٍ أَيُّهَا الْمَسِيحُ إِلَهُنَا، وَفَرَّخْتَ تَلَامِيذَكَ بِمَوْعِدِ الرُّوحِ الْقُدُسِ، إِذْ أَيْقَنُوا بِالْبَرَكَةِ أَنَّكَ أَنْتَ ابْنُ اللَّهِ، الْمُنْقِذُ الْعَالَمَ.</p>
<p align="center">APOLYTIKION OF THE HOLY FATHERS IN TONE EIGHT</p>	<p align="center">أبوليتيكيون أحد الآباء باللحن الثامن</p>
<p>Thou, O Christ, art our God of exceeding praise Who didst establish our holy Fathers as luminous stars upon earth, and through them didst guide us unto the true Faith, O most merciful One, glory to Thee.</p>	<p>أَنْتَ أَيُّهَا الْمَسِيحُ إِلَهُنَا الْفَائِضُ التَّسْبِيحِ، يَا مَنْ أَسَّسْتَ آبَاءَنَا الْقَدِيسِينَ عَلَى الْأَرْضِ كَوَاكِبَ لَامِعَةٍ، وَبِهِمْ هَدَيْتَنَا جَمِيعاً إِلَى الْإِيمَانِ الْحَقِيقِيِّ، يَا جَزِيلَ الرَّحْمَةِ، الْمَجْدُ لَكَ.</p>
<p>• Now sing the apolytikion of the patron saint or feast of the temple.</p>	
<p align="center">KONTAKION OF THE ASCENSION IN TONE SIX</p>	<p align="center">القنடاق للصُّعود باللحن السادس</p>
<p>When Thou didst fulfill Thy dispensation for our sakes, uniting the terrestrials with the celestials, Thou didst ascend in glory, O Christ our God, inseparable in space, but constant without separation, and crying unto Thy beloved: I am with you, and no one shall be against you.</p>	<p>لَمَّا اكْمَلْتَ التَّدْبِيرَ الَّذِي مِنْ أَجْلِنَا، وَجَعَلْتَ الَّذِينَ عَلَى الْأَرْضِ مُتَّحِدِينَ بِالسَّمَاوِيِّينَ، صَاعَدْتَ بِمَجْدٍ أَيُّهَا الْمَسِيحُ إِلَهُنَا، غَيْرَ مُنْفَصِلٍ مِنْ مَكَانٍ، بَلْ ثَابِتاً بِغَيْرِ افْتِرَاقٍ وَهَاتِفاً بِأَحْبَابِكَ: أَنَا مَعَكُمْ، وَلَيْسَ أَحَدٌ عَلَيْكُمْ.</p>
<p>THE EPISTLE (Sunday of the Holy Fathers)</p>	<p align="center">الرسالة (لأحد الآباء)</p>
<p align="center"><i>Blessed art Thou, O Lord, the God of our Fathers. For Thou art just in all Thou hast done to us.</i></p> <p align="center">The Reading from the Acts of the Holy Apostles. (20:16-18, 28-36)</p>	<p align="center">مُبَارَكٌ أَنْتَ يَا رَبُّ إِلَهَ آبَائِنَا. فَإِنَّكَ عَدْلٌ فِي كُلِّ مَا صَنَعْتَ بِنَا. فصلٌ من أعمال الرُّسُلِ الْقَدِيسِينَ الْأَطْهَارِ.</p>

In those days, Paul was determined to sail past Ephesus, so that he might not have to spend time in Asia; for he was hastening, if possible, to be at Jerusalem on the Day of Pentecost. And from Miletus he sent to Ephesus and called to him the priests of the church. And when they came to him, he said to them: "Take heed to yourselves and to all the flock, in which the Holy Spirit has made you bishops, to shepherd the church of the Lord and God, which He purchased with His own blood. For I know that after my departure ravenous wolves will enter among you, not sparing the flock; and from among your own selves will arise men speaking perverse things, to draw away the disciples after them. Therefore, remain watchful, remembering that for three years I did not cease to admonish every one, night and day with tears. And now, brethren, I commend you to God and to the word of His grace, which is able to build you up and to give you the inheritance among all those who are sanctified. I coveted no one's silver or gold or apparel. You yourselves know that these hands ministered to my necessities, and to those who were with me. In all things I have shown you that by such laboring we ought to help the weak, and to remember the words of the Lord Jesus, how He Himself said: 'It is more blessed to give than to receive.'" And when he had spoken thus, he knelt down on his knees with them all, and prayed.

في تلك الأيام، ارتأى بولس أن يتجاوز أفسس في البحر لئلا يعرض له أن يبطل في آسية. لأنه كان يعجل حتى يكون في اورشليم يوم العنصرة إن أمكنه. فمن ميليتس بعث إلى أفسس، فاستدعى قسوس الكنيسة. فلما وصلوا إليه قال لهم: احذروا لأنفسكم ولجميع الرعية التي أقامكم الروح القدس فيها أساقفة، لترعوا كنيسة الله التي اقتناها بدمه فإنني أعلم هذا، أنه سيدخل بينكم بعد ذهابي ذئاب خاطفة لا تشفق على الرعية ومنكم أنفسكم سيقوم رجال يتكلمون بأمر ملتوية ليجتذبوا التلاميذ وراءهم لذلك اسهروا، متذكرين أنني مدة ثلاث سنين لم أكف لئلا ونهاراً أن أنصح كل واحد بدموع والآن أستودعكم، يا إخوتي، الله وكلمة نعمته القادرة أن تبنيكم وتمحككم ميراثاً مع جميع القديسين. إنني لم أشته فضة أو ذهب أو لباس أحد. وأنتم تعلمون أن حاجاتي وحاجات الذين معي خدمتها هاتان اليدان. في كل شيء بينت لكم أنه هكذا ينبغي أن نتعب لنساعد الضعفاء، وأن نتذكر كلام الرب يسوع. فإنه قال: إن العطاء هو مغبوط أكثر من الأخذ. ولما قال هذا، جثا على ركبتيه مع جميعهم وصلى.

THE GOSPEL (Sunday of the Holy Fathers)

The Reading of the Holy Gospel according to Saint John. (17:1-13)

At that time, Jesus lifted up His eyes to heaven and said, "Father, the hour has come; glorify Thy Son that the Son may glorify Thee, since Thou hast given Him power over all flesh, to give eternal life to all whom Thou hast given Him. And this is eternal life, that they know Thee the only true God, and Jesus Christ Whom Thou hast sent. I glorified Thee on earth, having

الإنجيل (لأحد الآباء)

فصل شريف من بشارة القديس يوحنا الإنجيلي البشير والتلميذ الطاهر.

في ذلك الزمان، رفع يسوع عينيه إلى السماء وقال: يا أبت قد أتت الساعة، مجد ابنك ليمجدك ابنك أيضاً. كما أعطيت له سلطاناً على كل بشر ليُعطي كل من أعطيت له حياة أبدية. وهذه هي الحياة الأبدية، أن يعرفوك أنت الإله الحقيقي وحدك، والذي أرسلته

accomplished the work which Thou gavest Me to do; and now, Father, glorify Thou Me in Thy own presence with the glory which I had with Thee before the world was made. I have manifested Thy Name to the men whom Thou gavest Me out of the world; Thine they were, and Thou gavest them to Me, and they have kept Thy word. Now they know that everything that Thou hast given Me is from Thee; for I have given them the words which Thou gavest Me, and they have received them and know in truth that I came from Thee; and they have believed that Thou didst send Me. I am praying for them; I am not praying for the world but for those whom Thou hast given Me, for they are Thine; all Mine are Thine, and Thine are Mine, and I am glorified in them. And now I am no more in the world, but they are in the world, and I am coming to Thee. Holy Father, keep them in Thy Name, which Thou hast given Me, that they may be one, even as We are one. While I was with them, I kept them in Thy Name, which Thou have given Me; I have guarded them, and none of them is lost but the son of perdition, that the scripture might be fulfilled. But now I am coming to Thee; and these things I speak in the world, that they may have My joy fulfilled in themselves.”

يسوع المسيح. أنا قد مجدّتك على الأرض. قد أتممت العمل الذي أعطيتني لأعمله. والآن مجدني أنت يا أبت عندك بالمجد الذي كان لي عندك من قبل كون العالم. قد أعلنت اسمك للناس الذين أعطيتهم لي من العالم. هم كانوا لك، وأنت أعطيتهم لي، وقد حفظوا كلامك. والآن قد علموا أن كل ما أعطيت له لي هو منك. لأن الكلام الذي أعطيت له لي أعطيت له لهم. وهم قبلوا وعلموا حقاً أنني منك خرجت، وآمنوا أنك أرسلتني. أنا من أجلهم أسأل. لا أسأل من أجل العالم، بل من أجل الذين أعطيتهم لي، لأنهم لك. كل شيء لي هو لك، وكل شيء لك هو لي، وأنا قد مجدّت فيهم. ولست أنا بعد في العالم، وهؤلاء هم في العالم، وأنا آتي إليك. أيها الأب القدوس افظهم باسمك، الذين أعطيتهم لي، ليكونوا واحداً كما نحن. حين كنت معهم في العالم، كنت افظهم باسمك. إن الذين أعطيتهم لي قد حفظتهم، ولم يهلك منهم أحد إلا ابن الهلاك، ليتم الكتاب. أما الآن فإني آتي إليك. وأنا أتكلّم بهذا في العالم ليكون فرحاً كاملاً فيهم.

- *Megalynarion: "It is Truly Meet"; Koinonikon (Communion Hymn): "Praise ye the Lord."*
- *Instead of singing "We have seen the true light," sing the Apolytikion of the Ascension.*

THE DISMISSAL

Priest: May He Who ascended in glory into Heaven, and sat at the right hand of God the Father, and 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,

الختم

الكاهن: أيها المسيح إلهنا الحقيقي، يا من صعد عنا بمجد إلى السماء وجلس عن يمين الأب، وقام من بين الأموات، بشفاعات أمك الكليّة الطهارة والبريّة من كل عيب؛ وبقدرة الصليب الكريم المخيي؛ وبطلبات القوّات السماويّة المكرّمة العادمة الأجساد؛ والنبّي الكريم السابق المجيد يوحنا المعمدان؛ والقديسين المشرفين الرسل الجديرين بكلّ مديح؛ وأبينا

<p>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—especially the 318 of the First Ecumenical Council in Nicaea whom we commemorate today—of <i>Saint N., the patron and protector of this holy community</i>; 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>الْجَلِيلِ فِي الْقَدِّيسِينَ يُوحَنَّا الذَّهَبِيِّ الْقَمِّ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِّيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّفِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ؛— وَأَبَائِنَا الْقَدِّيسِينَ الـ٣١٨— مِنَ الْمَجْمَعِ الْمَسْكُونِيِّ الْأَوَّلِ فِي نِيقِيَّةِ، الَّذِينَ نُقِيمُ تَذْكَارَهُمْ الْيَوْمَ— وَالْقَدِّيسِ (ةِ) (فُلَانِ، فُلَانَةِ) شَفِيعِ(ةِ) وَحَامِي(ةِ) هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِّيسِينَ الصِّدِّيقِينَ جَدِّي الْمَسِيحِ الْإِلَهِيِّ، يُوَاكِمِ وَحَنَّةً، وَجَمِيعِ قَدِّيسِيكَ، اِرْحَمْنَا وَخَلِّصْنَا بِمَا أَنْكَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.</p>
<p>Priest: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.</p>	<p>الْكَاهِنُ: بِصَلَوَاتِ آبَائِنَا الْقَدِّيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهُنَا، اِرْحَمْنَا وَخَلِّصْنَا.</p>
<p>Choir: Amen.</p>	<p>الْجَوْقَةُ: 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, and The Psalter of the Seventy</i>, which are Copyright © Holy Transfiguration Monastery, Brookline, Massachusetts, and are used with permission. All rights reserved. These works may not be further reproduced, beyond printing out a single copy for personal non-commercial use, without the prior written authorization of Holy Transfiguration Monastery.</p>	

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

<u>DAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
10	Adrinee Terzian	7
10	Fouad Elias Qubti	30
10	Zaki Michael Nassar	27
11	Gregoire Papadopoulos	38
11	Adele Shaker	24
11	Robert Khoury	22
13	Edward Aziz	57
13	Jean Kathleen Chacra	38
13	Wadie Wakileh	44
14	Denise Anne Aziz	3
16	Jay Gabriel khoury	8

- **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

- **40 days memorial service** for Marie Nammour offered by her husband Hanna, her children Fadi, Dany, Rita, Mona and their families. May her memory be eternal!
The coffee hour today is offered in loving memory of Marie Nammour by her family.

ETERNAL LIGHTS

- **June 16:** For the good health of Kathryn Ghneim Vieira and her family.
For the good health of Emma Rose from George and Rose Ghneim.
- **June 16:** In loving memory of Raymond Ayoup from his wife Gwen and family.
- **June 30:** In loving memory of Mitry & Violette Samaan from Nabil and Angel Samaan.

CONGRATULATIONS

- Holy Bread is offered for the good health of Amani Haddad & Sultan Alsawalha on the occasion of churching their new baby son Daniel Alsawalha. May God Bless them!

SCHEDULE OF USHERING FOR JUNE 16, 2024

- **Head Usher:** Ra'ed Dallal
- **Ushers from the Parish Council:** Ramzi Shnoudeh Peter Qubti
- **Ushers:** Judy Sirafim Anita Novratidis
 Alexandra Morton Lena Elias (Abou-Saleh)

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**

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 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: June 2024

Date	Time	Service
1st Week		
Saturday June 1st	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
Sunday June 2nd <i>Sunday of the Samaritan Woman</i>	9:00 a.m.	Orthros
	10:15 a.m.	Divine Liturgy
2nd Week		
Wednesday June 5th	7:00 p.m.	Daily Vespers
Saturday June 8th	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
Sunday June 9th <i>Sunday of the Blind Man</i>	9:00 a.m.	Orthros
	10:15 a.m.	Divine Liturgy
3rd Week		
Tuesday June 11th	6:00 p.m.	Festal Orthros
	7:00 p.m.	Divine Liturgy
Wednesday June 12th	5:00 p.m.	Great Vespers
	6:00 p.m.	Festal Orthros
	7:00 p.m.	Divine Liturgy
Saturday June 15th	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
Sunday June 16th <i>Fathers of the 1st Council</i>	9:00 a.m.	Orthros
	10:15 a.m.	Divine Liturgy
4th Week		
Wednesday June 19th	7:00 p.m.	Paraklesis to the Theotokos
Saturday June 22nd <i>Saturday of Souls</i>	9:00 a.m.	Orthros
	10:00 a.m.	Divine Liturgy
	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
Sunday June 23rd <i>Holy Pentecost</i>	9:00 a.m.	Orthros
	10:15 a.m.	Divine Liturgy
5th Week		
Friday June 28th <i>All-Night Vigil for the Holy Apostles Peter & Paul</i>	6:00 p.m. - 12:00 a.m.	Little Compline (with Canon of Preparation for Holy Communion, Great Vespers (with Litia/Artoklasia), Festal Orthros & Divine Liturgy
Saturday June 29th	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
Sunday June 30th <i>Synaxis of the Twelve Holy Apostles</i>	9:00 a.m.	Orthros
	10:15 a.m.	Divine Liturgy

Activities at St. George Antiochian Orthodox Church – Toronto.

Month: June 2024

Date	Time	Activity	Location
1st Week			
Saturday 1 st	6:00 – 8:00 pm	YAM Bible Study	Church Basement
Sunday 2 nd	After Communion	Sunday School	Church Basement
	12:30 – 1:30 pm	Bible Study for Teens	Library Room
2nd Week			
Tuesday 4 th	11:00 am – 9:00 pm	GOLF Tournament	Caledon Woods Golf Club
Thursday 6 th	8:30 – 11:00 pm	Basketball for the Adults	Gym at St. George Centre
Friday 7 th	6:30 – 8:00 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 9 th	After Divine Liturgy	Sunday School Graduation	Church
	After Graduation	Potluck for the Sunday School	Gym at St. George Centre
3rd Week			
Thursday 13 th	8:30 – 11:00 pm	Basketball for the Adults	Gym at St. George Centre
Friday 14 th	6:30 – 8:00 pm	Byzantine Music Class	Church Basement
	7:30 – 11:30 pm	Families Gathering & Sports	Gym at St. George Centre
Saturday 15 th	6:00 – 8:00 pm	YAM Bible Study	Church Basement
Sunday 16 th	12:00 – 1:30 pm	Bible Study for Teens	Library Room
4th Week			
Thursday 20 th	8:30 – 11:00 pm	Basketball for the Adults	Gym at St. George Centre
Friday 21 st	6:30 – 8:00 pm	Byzantine Music Class	Church Basement
	7:30 – 11:30 pm	Families Gathering & Sports	Gym at St. George Centre
Sunday 23 rd	12:30 – 1:30 pm	Bible Study for Teens	Library Room
5th Week			
Thursday 27 th	8:30 – 11 pm	Basketball for the Adults	Gym at St. George Centre
Saturday 29 th	6:00 – 8:00 pm	YAM Bible Study	Church Basement
Sunday 30 th	12:30 – 1:30 pm	Bible Study for Teens	Library Room

March 31st, 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

Text: (416) 576-3232

Call: (905) 833-2333

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.



Congratulations to our 2024 Graduates

With the Blessing of our Father Georges Mokbel, our church is so proud to congratulate the students in our community who have graduated from University, College, High School & Grade 8 this year.

We will be providing all graduates with a gift to honour their hard work. Gifts will be presented on Sunday June 9, in church after liturgy. Congratulations! May God bless you and protect you in your future endeavors.

Graduated from University/College Class of 2024



Mona Aleilan

Graduating from
University of Toronto
Human Biology and Neuroscience



Mathew Alhaddad

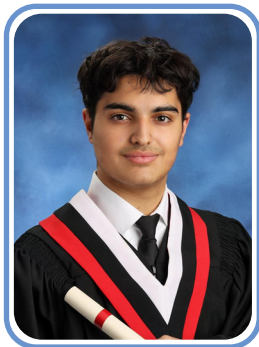
Graduating from
Humber College
Electrical Engineering
Transferring to York University

St. George Antiochian Orthodox Church, Richmond Hill

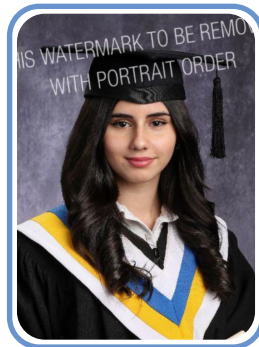




Graduated from High School Class of 2024



Peter Mokbel
Mechatronics and
Robotics Engineering
Queens University



Karen Alhelou
Architectural Engineering
Toronto Metropolitan
University



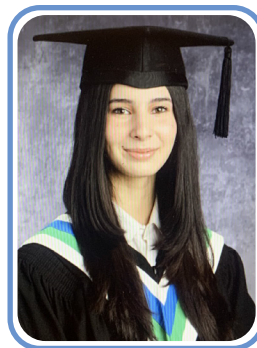
Tim Ayyad
Civil Engineering
York University



Maritta Gostanian
Finance and Business
Economics
York University



Jon Alkassam
Accounting and Finance
York University



Dima Alzidan
Specialized Honours of
Global Political Studies
York University



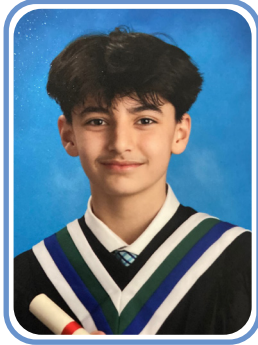
Tawfiq Shnoudeh
Electrical Engineering
University of Toronto

St. George Antiochian Orthodox Church, Richmond Hill

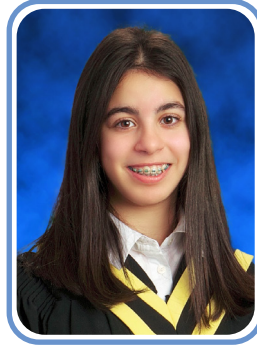




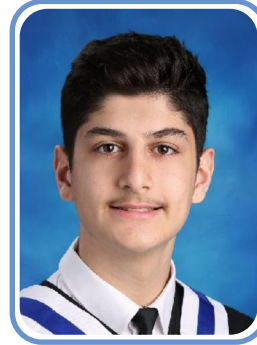
Graduated from Grade Eight Class of 2024



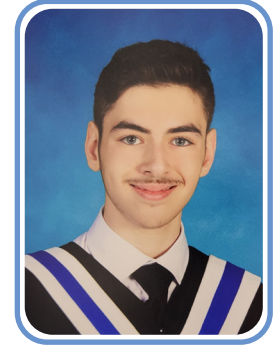
Jean-Paul Shami
OLQW Catholic Academy



Maria Tahhan
St Mary Catholic Secondary
School



Marc Moussa
Cardinal Carter Academy



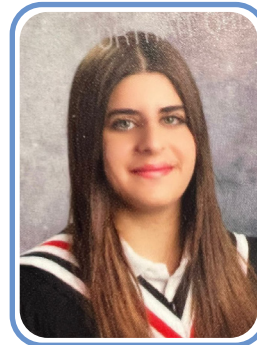
Nicholas Abboud
Chaminade College
School



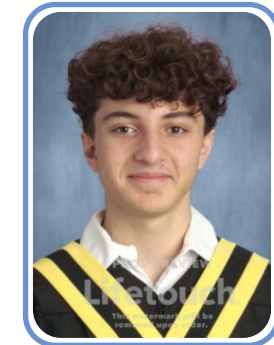
Elianna Bader
Notre Dame Catholic
Secondary School



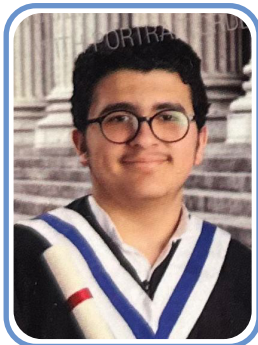
Essa Jinbaz
St. John Henry Newman
Catholic High School



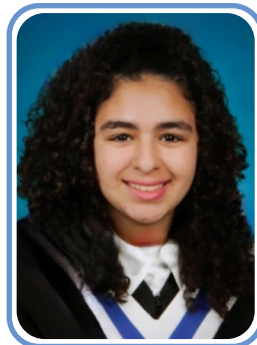
Tia Haddad
St. Ignatius of Loyola
Catholic Secondary School



Elias Moukaabari
St Mary Catholic
Secondary School



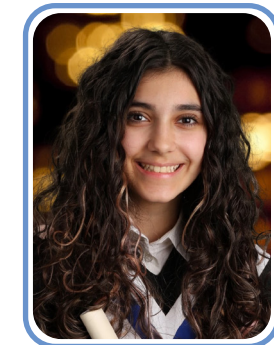
Makram Akkawi
Marshall McLuhan
Catholic Secondary
School



Grace Abboud
Loretto Abbey Catholic
Secondary School



Tawfic Alexander Shnoudeh
St. Maximilian Kolbe
Catholic High School



Elina Salameh
Holy Trinity Catholic
Secondary School

St. George Antiochian Orthodox Church, Richmond Hill



Who Sinned, This Man or His Parents?

By Metropolitan Saba (Isper)

In the story of the man blind from his birth (John 9:1-38), we see a profound gesture.

Following the Jewish religious concept, which directly linked physical illness to sin, the disciples asked the Master: "Teacher, who sinned, this man or his parents, that he was born blind?"

Jesus replied: "Neither this man sinned, nor did his parents," rejecting in his answer a direct relationship between physical illness and sin. Illness is not a punishment for a sin, and not every illness is linked to a specific personal sin. Illness, like other problems in our fallen world, is a result of man's fall from paradise. Sin prevails over humans after the fall of the first two ancestors. In the world of sin, all evils emerge, including diseases, epidemics, and infirmities.

There is a significant difference between considering illness as a direct result of a specific sin, and the way we deal with it. People can approach their illness in a spiritual and faithful manner, which can bear spiritual fruit, leading to their growth and salvation. Alternatively, they can approach it with complaints, blasphemy, and depression, thereby making it a spiritual illness as well. Believers accept their illness with humility and joy, placing their life in God's hands and using it to grow in patience, endurance, meekness, and liberation from worldly matters that hindered their sought-after freedom.

Christ's answer to the disciples sufficed with one brief phrase, according to the gospel: "Neither this man sinned, nor did his parents." The Teacher rejects linking blindness with the sins of the blind man and his parents. In order to elevate the mentality of the disciples (for previously, it had not benefitted the blind man), He continues His answer with the next phrase, and says that this man was born blind so that "the works of God might be made manifest in him. I must work the works of Him who sent Me, while it is day."

God's power appeared through this blind man's miraculous healing at the hands of Christ. But Christ's answer contained a broader meaning. In some translations, we hear Jesus using the collective phrase, "We must work." We, Christ's disciples, must

continue to work according to His guidance and through Him, so that God's power remains visible and "at work" in our world.

What would we gain if we knew of a spiritual reason behind the blindness of this man, or any other patient? At best, we would only speculate or gossip, while the sufferer remains in his suffering. Christ elevated the mentality from the level of mere knowledge – again, which was not helping the patient – to a higher level that did help him. It is as if He is saying to the disciples, and through them to every Christian: It is better for you to alleviate the suffering of the sufferer and the ill from his illness, and not to question him. This is how God's power appears and works in you. The Lord's answer is a shift from intellectual theorizing to an actual and practical outpouring of God's grace and mercy.

As long as He is with us, we are in the daylight, and we have a duty to pursue "the works of Him Who sent Me," that is, the works of true life.

God's works appear in Christians who faithfully bear this responsibility for making God's power tangible in this world. They are responsible for demonstrating God's mercy and everlasting love for humanity. That is why He commanded His disciples – and everyone who believes in Him is His disciple – when He told them: "Preach the gospel to all nations," and, "The kingdom of heaven is at hand," and, "Heal the sick." The first sign that revealed that His kingdom is at hand is the healing of the sick in every sense of the word – physical, psychological and spiritual – from their despair, depression, sadness, isolation and despondency.

As long as He is with us, we are in the daytime, and there is no darkness at all. He wants our hearts to be perfected in His love, our hands to offer His gifts, our tongues to carry His words of comfort and hope, and our feet to transport His works of love to every place. He wants us to be true disciples who, through Him and Him alone, make the world perpetually bright, despite the gloom and darkness in it.

A theologian of the previous century said: "The problem isn't that there are few saints, but that not all Christians are saints."

Christ ended His answer to the disciples, before giving sight to the blind man, with the following sentence: "I am the light of the world, as long as I am in the world." If Christians truly believe that they are members of the body of Christ, then Christ is always present and active in them and through them, and subsequently always

present in the world. Because of them, the world glorifies God, and God glorifies the world. How awesome is our responsibility! How vigilant we must be, so that we become pure vessels that preserve God's work in the world! Only then, will our spiritual insight be awakened and alert, and His light will illuminate our tortured world, awaiting His complete dominion over it on the last day.

O Lord, we know that You have placed Your treasure in our earthen vessels, which quickly become perishable, and we realize that with Your transcendent love for humanity, You want us to be transcendent vessels for You (2 Cor. 4:7), deriving their durability from Your grace, and reflecting Your light wherever they are found. Do not look at our fragility, O Lord, but rather grant us confidence and strength to work in the world and return it to You. We do not deserve Your blessings, O our good God, nor your infinite goodness. Rather, do not turn Your face away from Your creation, for You taught us that You are greater than us in ways we cannot imagine. Fill us with Your presence, so Your light may shine upon our world and remain in the daylight as long as You are in it. Amen.

Originally published May 25, 2015.

مَن أخطأ، أهذا الرجل أم والداه؟

المتروبوليت سابا (اسبر)

في قصّة الأعمى منذ مولده (يوحنا ٩: ١-٣٨)، لفظة لطيفة وعميقة جداً.

منطلقين من المفهوم الديني اليهودي، الذي كان يربط المرض بالخطيئة مباشرة، سأل التلاميذ السيّد: "يا معلّم، من أخطأ؟ أهذا الرجل أم والداه حتّى وُلد أعمى؟" فأجاب يسوع: "لا هذا الرجل أخطأ ولا والداه"، نافياً بجوابه العلاقة المباشرة بين المرض والخطيئة. ليس المرض عقاباً على خطيئة ما، وليس كلّ مرض يرتبط بخطيئة شخصيّة معيّنة. المرض، كبقية علامات عالما الساقط، نتيجة لسقوط الإنسان من الفردوس. تسود الخطيئة على البشر من بعد سقوط الجدّين الأوّلين. وفي عالم الخطيئة تنبثق جميع الشرور، بما فيها الأمراض والأوبئة والعاهات.

ثمّة فرق كبير بين اعتبار المرض نتيجة مباشرة لخطيئة معيّنة، وبين طريقة التعاطي معه. يمكن للإنسان أن يستقبل مرضه بطريقة روحية إيمانية، ما يجعله يثمر فيه ثمرًا روحياً، يؤول إلى نموّه وخلصه؛ ويمكن له أن يستقبله بالتذمّر والتجديف والاكنتاب، جاعلاً إيّاه بذلك مرضاً روحياً أيضاً. يستقبل المؤمن مرضه برضى وفرح، واضعاً حياته بين يدي الله، ومستخدماً إيّاه، كيما ينمو في الصبر، والتحمّل، والوداعة، والانعتاق من أرضيات، كانت تمنعه من التحرّر، الذي ينشده.

جواب المسيح كان مقتضباً. اكتفى بجملة واحدة مختصرة جداً. يقول الإنجيل: "فأجاب يسوع: "لا هذا الرجل أخطأ ولا والداه". ينفي المعلّم ربط العمى بخطيئة الأعمى أو والديه. ولكي ينقل التلاميذ إلى مستوى أهمّ من التنظير، الذي لا يفيد الأعمى، يتابع جوابه، مفتتحاً جملة جديدة فيقول: "ولكنّه وُلد أعمى حتّى تظهر قدرة الله وهي تعمل فيه. علينا ما دام النهار، أن نعمل أعمال الذي أرسلني".

ظهرت قدرة الله في هذا الأعمى تحديداً، في شفائه العجائبي، على يدي المسيح. لكنّ جواب المسيح تضمّن معنى أوسع، عندما استعمل ضمير الجمع المتكلم، وقال: "علينا". علينا، نحن تلاميذ المسيح، أن نتابع العمل وفق إرشاده وبواسطته، حتّى تبقى قدرة الله ظاهرة "وهي تعمل" في عالمنا.

ماذا نجني إن عرفنا بوجود سبب روحي وراء عمى هذا الرجل، أو أي مريض آخر؟ "نتفذك" وننظر، على الأكثر، بينما يبقى المتألم في معاناته. لقد نقل المسيح الجواب من مستوى المعرفة، التي لا تفيد المريض، إلى مستوى آخر يفيد. وكأني به يقول للتلاميذ، ومن خلالهم لكلّ مسيحي: الأولى بكم أن تخفّفوا من معاناة المتألم، وتشفوا المريض من مرضه، لا أن تتساءلوا حوله. هكذا تظهر قدرة الله وهي تعمل فيكم. جواب الربّ نقله من التنظير الفكري، إلى سكب نعمة الله ورحمته فعلياً وعملياً.

مادام معنا، فنحن في النهار، وعلينا واجب متابعة "أعمال الذي أرسلني"، أي أعمال الحياة الحقّة.

تظهر أعمال الله في المسيحيين، الذين يحملون هذه المسؤوليّة بأمانة. هم مسؤولون عن جعل قدرة الله ملموسة في هذا العالم. إنهم مسؤولون عن إظهار رحمة الله ومحبّته القصوى للبشر. لذلك أوصى تلاميذه، [وكلّ مؤمن به تلميذ له]، عندما أرسلهم، هكذا: "بشّروا في الطريق بأنّ ملكوت السموات اقترب. واشفوا المرضى، و... إلخ". العلامة الأولى التي أعطانا إيّاها على اقتراب ملكوته هي "شفاء المرضى"، بكلّ ما تعنيه الكلمة من مرض جسدي ونفسي وروحي، من يأس وقنوط واكتئاب، من حزن وعزلة وجفاف عاطفي... إلخ.

ما دام هو معنا، فنحن في النهار، وليس عندنا ظلمة البتّة. يريد قلوبنا ليكمل بها محبّته، وأيدينا ليقدم بواسطتها عطاياه، وألسنتنا ليتابع بها كلمات التعزية والرجاء، وأرجلنا ليوصل

بواسطتها أعمال محبته، إلى كل مكان. يريدنا تلاميذ حقيقيين نجعل، به، وبه وحده، العالم نهاراً دائماً، بالرغم مما فيه من ظلمات وسواد.

قال أحد لاهوتيي القرن السابق: "لا تكمن مأساة العالم في عدم وجود مسيحيين، بل في أن ليس جميع المسيحيين قديسين".

أنهى المسيح جوابه، قبل أن يعيد البصر للرجل الأعمى، بالجملة التالية: "أنا نور العالم، ما دمت في العالم". إن كان المسيحيون يؤمنون، حقاً، بأنهم أعضاء في جسد المسيح، فالمسيح حاضر وفاعل فيهم دوماً، وهو حاضر، تالياً، في العالم، فيهم ومن خلالهم. بسببهم يمجد العالم الله أو العكس. كم مسؤوليتنا رهبة إذاً! وكم يجب علينا أن نكون يقظين، حتى نصبح أواني نقية تحفظ عمل الله فيها! عندها تكون بصيرتنا منفتحة ويقظة، ويضيء النور عالمنا المعذب، بانتظار سيادته الكاملة عليه في اليوم الأخير.

ربّي، نعم أنك وضعت كنزك في أوانينا الخزفية، القابلة للعطب بسرعة، وندرك أنك بمحبتك الفائقة للبشر، تريدنا أن نكون أواني لك شفافة (٢ كورنثوس ٤: ٧)، تستمد متانتها من نعمتك، وتعكس نورك حيثما وجدت. لا تنظر إلى هشاشتنا، يا رب، بل أعطنا أن نثق بأنك قادر، حقاً، على استبدالها بصلاية، نقتحم، عبرها، بك، العالم كيما نعيده إليك. لا نستحق ما تعطينا إياه، يا إلهنا الصالح، ولا نطمع في صلاحك اللامتناهي، بل نترجى ألا تصرف وجهك عن خلائتك، فأنت من علمنا أنك أكبر منا بما لا يمكننا تخيله. املاًنا من حضورك، فيفيض نورك على عالمنا، ليبقى في النهار ما دمت فيه. آمين.

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