

**DIVINE LITURGY VARIABLES ON SUNDAY, JUNE 30, 2024**  
**TONE 8 / EOTHINON 1; FIRST SUNDAY AFTER PENTECOST:**  
**COMMEMORATION OF ALL SAINTS &**  
**SYNAXIS (“GATHERING”) OF THE TWELVE APOSTLES**

- *During the Little Entrance, chant the Resurrectional Apolytikion. The Eisodikon (Entrance Hymn) is “O come, let us worship... save us, O Son of God, Who art risen from the dead...” After the Little Entrance, chant these hymns in the following order:*

<b>RESURRECTIONAL APOLYTIKION IN TONE EIGHT</b>	<b>أبوليتيكيون القيامة بالحن الثامن</b>
From the heights Thou didst descend, O compassionate One, and Thou didst submit to the three-day burial, that Thou might deliver us from passion; Thou art our life and our Resurrection, O Lord, glory to Thee.	أَحَدَرْتَ مِنَ الْعُلُوِّ يَا مُتَحَنِّنَ، وَقَبِلْتَ الدَّفْنَ ذَا الثَّلَاثَةِ الْأَيَّامِ، لِكَيْ تُعْتِقَنَا مِنَ الْآلَامِ، فَيَا حَيَاتِنَا وَقِيَامَتَنَا، يَا رَبُّ الْمَجْدُ لَكَ.
<b>APOLYTIKION OF ALL SAINTS IN TONE FOUR</b>	<b>أبوليتيكيون جميع القديسين بالحن الرابع</b>
Thy Church, O Christ God, hath regaled herself in the blood of Thy Martyrs throughout the entire world, as in porphyry and purple. Through them she lifteth her voice crying: Turn with Thy compassion toward Thy people, and grant peace to Thy city, and to our souls the Great Mercy.	أَيُّهَا الْمَسِيحُ الْإِلَهُ، إِنَّ كَنِيستَكَ مُتَسَرِّبَةً بِدِمَاءِ شُهَدَائِكَ الَّذِينَ فِي الْعَالَمِ كَبْرِفِيرَةٍ وَأَرْجُوَانٍ، وَبِهِمْ تُنَادِيكَ قَائِلَةً: وَجِّهْ رَأْفَتَكَ لِشَعْبِكَ، وَامْنَحِ السَّلَامَ لِعَبِيدِكَ، وَهَبْ لِنَفُوسِنَا الرَّحْمَةَ الْعُظْمَى.
<b>APOLYTIKION OF THE SYNAXIS IN TONE THREE</b>	<b>أبوليتيكيون للرسل الإثني عشر الثالث</b>
O Holy Apostles, intercede with our merciful God, to grant our souls forgiveness of sins.	أَيُّهَا الرُّسُلُ الْقَدِيسُونَ، تَشَفَّعُوا إِلَى الْإِلَهِ الرَّحِيمِ، أَنْ يُنْعِمَ بِغُفْرَانِ الزَّلَّاتِ لِنَفُوسِنَا.
• <i>Now sing the apolytikion of the patron saint or feast of the temple.</i>	
<b>KONTAKION OF ALL SAINTS IN TONE EIGHT (**The original melody**)</b>	<b>القنفاق لجميع القديسين بالحن الثامن</b>
As first-fruits of our nature to the Planter of created things, * the world presenteth the God-bearing martyred Saints in off’ring unto Thee, O Lord. * Through their earnest entreaties, * keep Thy Church in deep peace and divine tranquility, * through the pure Theotokos, O Thou Who art greatly merciful.	أَيُّهَا الرَّبُّ الْبَارِيُّ الْخَلِيقَةَ، إِنَّ الْمَسْكُونَةَ نُقَدِّمُ لَكَ كَبَوَاكِرِ الطَّبِيعَةِ الشُّهَدَاءِ اللَّابِسِي اللَّهِ. فَبِتَضَرُّعَاتِهِمْ أَحْفَظْ كَنِيستَكَ فِي سَلَامٍ دَائِمٍ، مِنْ أَجْلِ وَالِدَةِ الْإِلَهِ يَا جَزِيلَ الرَّحْمَةِ.

<p style="text-align: center;"><b>THE EPISTLE</b> <b>(For the First Sunday after Pentecost)</b></p>	<p style="text-align: center;"><b>الرسالة</b> <b>(الأحد الأول بعد العنصرة)</b></p>
<p style="text-align: center;"><i>God is wondrous in His saints.</i> <i>In the churches, bless ye God.</i></p> <p style="text-align: center;"><b>The Reading from the Epistle of St. Paul to the Hebrews. (11:33-12:2)</b></p> <p>Brethren, all the saints through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, became mighty in war, and turned to flight armies of the aliens. Women received their dead by resurrection, and others were tortured, not accepting their deliverance, that they might obtain a better resurrection. And others suffered mocking and scourging, and even chains and imprisonment. They were stoned, they were sawn asunder, they were tempted, they were slain with the sword; they went about in skins of sheep and goats, being destitute, afflicted, tormented (of whom the world was not worthy), wandering in deserts and mountains, and in dens and caves of the earth. And all these, having obtained a witness through their faith, did not receive the promise, since God had foreseen something better for us, that apart from us they should not be made perfect. Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which does so easily beset us, and let us run with patience the race that is set before us, looking to Jesus the Author and Perfecter of our faith.</p>	<p style="text-align: center;">عَجِيبٌ هُوَ اللهُ فِي قَدِيسِيهِ، فِي الْمَجَامِعِ بَارِكُوا اللهَ. فَصَلُّ مِنْ رِسَالَةِ الْقَدِيسِ بُولُسَ الرَّسُولِ إِلَى الْعِبْرَانِيِّينَ. (٢:١٢- ٣٣:١١)</p> <p>يَا إِخْوَةَ، إِنَّ الْقَدِيسِينَ، بِالْإِيمَانِ قَهَرُوا الْمَمَالِكَ، وَعَمَلُوا الْبِرَّ، وَنَالُوا الْمَوَاعِدَ، وَسَدَّوْا أَفْوَاهَ الْأُسُودِ. وَأَطْفَأُوا حِدَّةَ النَّارِ وَنَجَّوْا مِنْ حِدِّ السَّيْفِ، وَتَقَوَّوْا مِنْ ضَعْفٍ، وَصَارُوا أَشِدَّاءَ فِي الْحَرْبِ، وَكَسَرُوا مُعَسْكَرَاتِ الْأَجَانِبِ. وَأَخَذَتْ نِسَاءٌ أَمْوَاتَهُنَّ بِالْقِيَامَةِ، وَعُذِّبَ آخَرُونَ بِتَوْتِيرِ الْأَعْضَاءِ وَالضَّرْبِ، وَلَمْ يَقْبَلُوا بِالنَّجَاةِ لِيَحْصَلُوا عَلَى قِيَامَةٍ أَفْضَلِ. وَآخَرُونَ ذَاقُوا الْهَزْءَ وَالْجَلْدَ وَالْقَيْوَدَ أَيْضًا وَالسَّجْنَ. وَرَجِمُوا وَنَشَرُوا وَامْتَحِنُوا وَمَاتُوا بِحِدِّ السَّيْفِ، وَسَاحَوْا فِي جُلُودِ غَنَمٍ وَمَعَزٍ وَهُمْ مُعَوِّزُونَ مُضَايِقُونَ مَجْهُودُونَ. وَلَمْ يَكُنِ الْعَالَمُ مُسْتَحَقًّا لَهُمْ، فَكَانُوا تَائِهِينَ فِي الْبَرَارِيِّ وَالْجِبَالِ وَالْمَغَاوِرِ وَكُهُوفِ الْأَرْضِ. فَهَؤُلَاءِ كُلُّهُمْ مَشْهُودًا لَهُمْ بِالْإِيمَانِ لَمْ يَنَالُوا الْمَوْعِدَ. لِأَنَّ اللهَ سَبَقَ فَنظَرَ لَنَا شَيْئًا أَفْضَلَ، أَنْ لَا يَكْمَلُوا بِدُونِنَا. فَتَحْنُ أَيْضًا إِذْ يُحْدِقُ بِنَا مِثْلُ هَذِهِ السَّحَابَةِ مِنَ الشُّهُودِ فَلَنُلْقِ عَنَّا كُلَّ ثِقَلٍ وَكُلَّ خَطِيئَةٍ مُحِيطَةٍ بِنَا، وَلَنُسَابِقَ بِالصَّبْرِ فِي الْجِهَادِ الَّذِي أَمَانًا، نَاطِرِينَ إِلَى رَئِيسِ الْإِيمَانِ وَمُكْمَلِهِ يَسُوعَ.</p>
<p style="text-align: center;"><b>THE GOSPEL (For the Synaxis)</b></p>	<p style="text-align: center;"><b>الإنجيل (لرسل الإثني)</b></p>
<p style="text-align: center;"><b>The Reading from the Holy Gospel according to St. Matthew. (9:36-10:8)</b></p> <p>At that time, when Jesus saw the crowds, He had compassion for them, because they were harassed and helpless, like sheep without a shepherd. Then He said to His Disciples, "The</p>	<p style="text-align: center;">فصلٌ من بشارَةِ الْقَدِيسِ مَتَّى الْإِنْجِيلِيِّ الْبَشِيرِ والتلميذِ الطاهرِ. فِي ذَلِكَ الزَّمَانِ، لَمَّا رَأَى يَسُوعُ الْجُمُوعَ تَحَنَّنَ عَلَيْهِمْ، إِذْ كَانُوا مُنْزَعَجِينَ وَمُنْطَرِحِينَ كَغَنَمٍ لَّا رَاعِيَ لَهَا. حِينَئِذٍ قَالَ لِتَلَامِيذِهِ: «الْحَصَادُ كَثِيرٌ</p>

harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest.” And He called to Him His twelve Disciples and gave them authority over unclean spirits, to cast them out, and to heal every disease and every infirmity. The names of the twelve Apostles are these: first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Thaddaeus; Simon the Cananaean, and Judas Iscariot, who betrayed Him. These twelve Jesus sent out, charging them, “Go nowhere among the Gentiles, and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel. And preach as you go, saying, ‘The kingdom of heaven is at hand.’ Heal the sick, raise the dead, cleanse lepers, cast out demons. You received without paying, give without pay.”

وَلَكِنَّ الْفَعْلَةَ قَلِيلُونَ. فَاطْلُبُوا مِنْ رَبِّ الْحَصَادِ أَنْ يُرْسِلَ فَعْلَةً إِلَى حَصَادِهِ». ثُمَّ دَعَا تَلَامِيذَهُ الْاِثْنَيْ عَشَرَ وَأَعْطَاهُمْ سُلْطَانًا عَلَى أَرْوَاحِ نَجِسَةٍ حَتَّى يُخْرِجُوهَا، وَيَشْفُوا كُلَّ مَرَضٍ وَكُلَّ ضَعْفٍ. وَأَمَّا أَسْمَاءُ الْاِثْنَيْ عَشَرَ رَسُولًا فَهِيَ هَذِهِ: الْأَوَّلُ سِمْعَانُ الَّذِي يُقَالُ لَهُ بُطْرُسُ، وَأَنْدْرَاوُسُ أَخُوهُ. يَعْقُوبُ بْنُ زَبْدِي، وَيُوحَنَّا أَخُوهُ. فِيلِبُّسُ، وَبَرْتُولِمَاوُسُ. تُومَا، وَمَتَّى الْعَشَارُ. يَعْقُوبُ بْنُ حَلْفَى، وَلِبَّاوُسُ الْمَلْقَبُ تَدَاوُسُ. سِمْعَانُ الْقَانَوِيُّ، وَيَهُوذَا الْإِسْخَرْيُوطِيُّ الَّذِي أَسْلَمَهُ. هُوَلَاءِ الْاِثْنَا عَشَرَ أَرْسَلَهُمْ يَسُوعُ وَأَوْصَاهُمْ قَائِلًا: «إِلَى طَرِيقِ أُمَّمَ لَا تَمْضُوا، وَإِلَى مَدِينَةِ السَّامِرِيِّينَ لَا تَدْخُلُوا. بَلْ اذْهَبُوا بِالْحَرِيِّ إِلَى خِرَافِ بَيْتِ إِسْرَائِيلَ الضَّالَّةِ. وَفِيمَا أَنْتُمْ ذَاهِبُونَ اكْرُزُوا قَائِلِينَ: إِنَّهُ قَدْ اقْتَرَبَ مَلَكُوتُ السَّمَاوَاتِ. اشْفُوا مَرَضَى. طَهِّرُوا بُرْصًا. أَقِيمُوا مَوْتَى. أَخْرِجُوا شَيَاطِينَ. مَجَانًا أَخَذْتُمْ، مَجَانًا أَعْطُوا.

**KOINONIKON (COMMUNION HYMN)  
OF ALL SAINTS IN TONE EIGHT**

**كينونيكون ( ترنيمة المناولة ) لأحد جميع  
القديسين باللحن الثامن**

Rejoice in the Lord, O ye righteous; praise is meet for the upright. Alleluia.

إِبْتَهِجُوا أَيُّهَا الصِّدِّيقُونَ بِالرَّبِّ. لِلْمُسْتَقِيمِينَ يَنْبَغِي التَّسْبِيحُ. هَلَلُوبِيَا.

**THE DISMISSAL**

**الختم**

**Priest:** 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 — especially “the Twelve,” whose memory we now celebrate — of our father among the saints, John Chrysostom, archbishop of Constantinople,

**الكاهن:** أَيُّهَا الْمَسِيحُ الْهُنَا الْحَقِيقِي، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمَّكَ الْكُلِّيَّةِ الطَّهَارَةِ وَالْبَرِيَّةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي؛ وَبِطَلِبَاتِ الْقُوَاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَايِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسِينَ الْمُشْرِفِينَ الرَّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ - وَخَاصَّةً الرَّسُلِ الْاِثْنَيْ عَشَرَ الَّذِينَ نَقِيمُ تَذَكَارَهُمُ الْيَوْمَ - وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوْحَنَّا الذَّهَبِيِّ الْفَمِّ رَئِيسِ أَسَاقِفَةِ

<p>whose Divine Liturgy we have now celebrated; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; of <i>Saint N.</i>, the patron and protector of this holy community; of the holy and righteous ancestors of God, Joachim and Anna—and of all the saints of all ages who are well-pleasing to God, whose memory we celebrate today—have mercy on us and save us, forasmuch as He is good and loveth mankind.</p>	<p>القَسْطَنْطِينِيَّةَ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِّيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفْرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ؛ ؛ وَالْقَدِّيسِ (ة) (فُلَان، فُلَانة) شَفِيعِ(ة) وَحَامِي(ة) هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِّيسِينَ الصِّدِّيقِينَ جَدِّي الْمَسِيحِ الْإِلَهِي، يُوَاكِمِ وَحَنَّةً؛ وَجَمِيعِ الْقَدِّيسِينَ الَّذِينَ أَرْضُوا اللَّهَ بِأَعْمَالِهِمُ الصَّالِحَةِ، الَّذِينَ نَقِيمُ تَذَكَارَهُمُ الْيَوْمَ، إِرْحَمْنَا وَخَلِّصْنَا بِمَا أَنْتَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.</p>
<p><b>Priest:</b> Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.</p>	<p>الكَاهِنُ: بِصَلَوَاتِ آبَائِنَا الْقَدِّيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ الْهُنَا، اِرْحَمْنَا وَخَلِّصْنَا.</p>
<p><b>Choir:</b> Amen.</p>	<p>الجَوْقَةُ: 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</i>, <i>The Great Horologion</i>, <i>The Pentecostarion</i>, <i>The Octoechos</i>, <i>The Triodion-Holy Week</i>, and <i>The Psalter of the Seventy</i>, which are Copyright © Holy Transfiguration Monastery, Brookline, Massachusetts, and are used with permission. All rights reserved. These works may not be further reproduced, beyond printing out a single copy for personal non-commercial use, without the prior written authorization of Holy Transfiguration Monastery.</p>	

**ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY**

<b>DAY</b>	<b>NAME OF THE DEPARTED</b>	<b>ANNIVERSARY</b>
24	Antoin Safadi	6
25	Peter Awad	13
25	Ramsay Saba	15
25	Abdo Aziz	68
27	John Abraham	39
28	Peter Abdo	4
28	Louis Shatilla	53
28	Michel Dorkhom	18
30	Michael Zabaneh	9
30	Salim Elias Zabana	12
30	Mary Louise Ellies	54

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

**ETERNAL LIGHTS**

- **June 30:** In loving memory of Mitry & Violette Samaan from Nabil and Angel Samaan.

**SCHEDULE OF USHERING FOR JUNE 30, 2024**

- **Head Usher:** Ra'ed Dallal
- **Ushers from the Parish Council:** Lena Abou Saleh                      William Besharat
- **Ushers:** Fadi Daratani    Majeda Haddad  
George Ghneim    George Homs

**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**

## CONGRATULATIONS

- Holy Bread is offered for the good health of **George and Najwa Qubti** on the occasion of their **50<sup>th</sup> Wedding Anniversary**. **May God Bless them!**

## ANNUAL GENERAL MEETING

- On Sunday of Pentecost, June 23rd, we held our Annual General Parish Meeting. The meeting discussed the Financial Statement for 2023, and the various reports of our organizations. At the conclusion of our meeting, we had elected 4 new board members.

### **Congratulations to our new elected board members:**

Anita Novratidis

Judy Sirafim

Lena Elias Abou Saleh

Nabil Tahhan

### **Thank you to the board members whose terms of office have expired:**

Colette El-hajj

John Dahdaly

George Boutros

Adel Shami.

### **Congratulations to our new elected executives:**

Kathy Kakish (President)

Ramzi Shnoudeh (Vice President)

Wail Haddad (Treasurer)

Samantha Nassar (Secretary)

May the Grace of the Holy Spirit guide the board members to always work for the best interest of our church

God bless the Church of St. George and its parishioners.

## 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: July 2024**

<b>Date</b>	<b>Time</b>	<b>Service</b>
<b>1<sup>st</sup> Week</b>		
<b>Sunday July 7<sup>th</sup></b> 2nd Sunday of Matthew	9:00 a.m.	Orthros
	10:15 a.m.	Divine Liturgy
<b>2<sup>nd</sup> Week</b>		
<b>Saturday July 13<sup>th</sup></b>	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
<b>Sunday July 14<sup>th</sup></b> Sunday of the Holy Fathers of the 4th Ecumenical Council	9:00 a.m.	Orthros
	10:15 a.m.	Divine Liturgy
<b>3<sup>rd</sup> Week</b>		
<b>Friday July 19<sup>th</sup></b> Glorious Prophet Elias (Elijah)	6:00 p.m.	Festal Orthros
	7:00 p.m.	Divine Liturgy
<b>Saturday July 20<sup>th</sup></b>	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
<b>Sunday July 21<sup>st</sup></b> 4th Sunday of Matthew	9:00 a.m.	Orthros
	10:15 a.m.	Divine Liturgy
<b>4<sup>th</sup> Week</b>		
<b>Sunday July 28<sup>th</sup></b> 5th Sunday of Matthew	9:00 a.m.	Orthros
	10:15 a.m.	Divine Liturgy



**Activities at St. George Antiochian Orthodox Church – Toronto.**

**Month: July 2024**

<b>Date</b>	<b>Time</b>	<b>Activity</b>	<b>Location</b>
<b>1<sup>st</sup> Week</b>			
Thursday 4 <sup>th</sup>	8:30 – 11:00 pm	Basketball for the Adults	Gym at St. George Centre
July 4 <sup>th</sup> – 7 <sup>th</sup>		PLC	Montreal
Friday 5 <sup>th</sup>	7:30 – 11:30 pm	Families Gathering & Sports	Gym at St. George Centre
Sunday 7 <sup>th</sup>	After Divine Liturgy	Soccer Tournament Fundraiser	Church Parking Lot
<b>2<sup>nd</sup> Week</b>			
Thursday 11 <sup>th</sup>	8:30 – 11:00 pm	Basketball for the Adults	Gym at St. George Centre
Friday 12 <sup>th</sup>	7:30 – 11:30 pm	Families Gathering & Sports	Gym at St. George Centre
Sunday 14 <sup>th</sup>	After Divine Liturgy	Soccer Tournament Fundraiser	Church Parking Lot
<b>3<sup>rd</sup> Week</b>			
Thursday 18 <sup>th</sup>	8:30 – 11:00 pm	Basketball for the Adults	Gym at St. George Centre
Friday 19 <sup>th</sup>	7:30 – 11:30 pm	Families Gathering & Sports	Gym at St. George Centre
Saturday 20 <sup>th</sup>	11:00 – 6:00 pm	Parish Picnic	Bruce Mills Park 3291 Stouffville Rd.
Sunday 21 <sup>st</sup>	After Divine Liturgy	Soccer Tournament Fundraiser	Church Parking Lot
<b>4<sup>th</sup> Week</b>			
Thursday 25 <sup>th</sup>	8:30 – 11:00 pm	Basketball for the Adults	Gym at St. George Centre
Friday 26 <sup>th</sup>	7:30 – 11:30 pm	Families Gathering & Sports	Gym at St. George Centre
Sunday 28 <sup>th</sup>	After Divine Liturgy	Soccer Tournament Fundraiser	Church Parking Lot

### 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.

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

## ثقافة الصلاة

### المتروبوليت سابا (اسبر)

وهل للصلاة ثقافة؟ الجواب نعم. فالإنسان يتصرّف وفقاً لعقلية معيّنة، تصوغها القناعات والمبادئ والقيم، التي اقتبلها طريقاً لحياته. كلّ إنسان، بوعي أو بغير وعي، يتبنّى أسلوباً معيّناً، ونظرة معيّنة، وفكراً معيّناً وسلوكاً معيّناً، في تسيير شؤونه. هذه، مجتمعةً، تشكّل ثقافته الخاصّة، التي تصبغ حياته بكليّتها. فالمصلّي، على سبيل المثال، يحمل فرحه وحزنه، ووجعه وصّحته، ومعاناته، سلبيةً كانت أم إيجابيةً، وكلّما يخصّ شخصه وبيئته ومجتمعه، ويقدمه لله أولاً، وقبل أيّ شخص آخر. ومن ثمّ يستلهم التصرّف، معتمداً على معونة ربّه ونعمته.

أمّا غير المصلّي، فيبقى في نطاق السؤال والشكّ والبحث والتخبّط، مرجعه ذاته فقط، أو الذين استأنمهم على داخله فقط، وهؤلاء، على الأغلب، مشابهون له، أي قد تكون نواتهم هي مرجعيّتهم الوحيدة. من يكن الله مرجعه، لا تكن ثقافته كالذي يحيا من دون الله.

الإنسان منتشٍ بذاته، وأناه متضخمة جدّاً، خاصّة في هذا الزمن. ولذلك، فهو يحتاج إلى التواضع كي يدخل في حياة الصلاة. إنّ كانت صلاته صادقة، يشعر، كالعشّار، بصغره أمام رهبة الله وعظّمته، فيزداد تواضعاً. (لوقا ١٨: ١٠-١٤)

أمّا الذي لا يعرف الصلاة، كما عرفها العشار، فتأكله كبرياؤه الداخليّة، كالفرّيسي. إنّ كنت متواضعاً تعرف مدى أهميّة الصلاة، بالنسبة لك، وتكتسب روحها، وتالياً، تعيش المحبّة، وتجسّدّها. آنذاك، تطلب الصلاة، في وقتها وفي غير وقتها، لأنّها قضية حياة بالنسبة لك. بهذا المعنى، قال القديس يوحنا الذهبيّ الفمّ: "إنّ كنت لا تصلّي إلا حينما تصلّي، فأنت لا تصلّي أبداً". أي إنّ قصرت صلاتك على أوقات الصلاة المحدّدة، ولم تصرّ عندك حالة دائمة، فأنت ما زلت في نطاق الواجب، ولم تتخطّه إلى نطاق الحبّ. بهذا المعنى أيضاً، جاء في المزمور (١٠٨: ٤) "أما أنا فصلاة".

يدرك الإنسان عجزه في خضمّ الآلام والشدائد، فيتّجه إلى الله، ويتضرّع من أجل نفسه والآخرين. وإن كان قد بلغ، أو هو في طريقه إلى أن تصير الصلاة ثقافته حقاً، فهو يقمّ لله، يومياً، كلّ الرازحين تحت وطأة مختلف الآلام، خاصّة تلك التي يعانيتها وإياهم. أمّا الذي لم يختبر الصلاة واحةً للأمان، فيتساءل

عن سبب الألم، ويشك في العناية الإلهية، ويتخبط في التذمر والتشكي والتحسر. هذه حال الإنسان في الحروب بخاصة. يصرخ: أين الله؟ ولماذا لا يفعل كذا وكذا؟ ينتظر الإنسان من الله عملاً عجائبياً. ذلك أنه، تحت وطأة الوجد والخوف، يريد حلاً سريعاً وغير مكلفة. يطلب النجاة، والأمان، والفرج، والعزاء...

لسان حال الكثرة، اليوم، أمام التخبط العالمي الاقتصادي والقيمي والسياسي والإعلامي... إلخ، هو السؤال: لماذا؟ كيف؟ ما المخرج... إلخ. الكل يطلب لنفسه، أما المستعدون للعطاء فقلائل. لماذا؟ لأننا لم نعد أن نذكر القريب، أي الآخرين، في صلاتنا بشكل منتظم وملتزم. يُجرب المؤمنون بتبني منطق العالم الذي يعيشون فيه في تفكيرهم وأحاديثهم. وإذا ما ذكروا الله فكثيراً ما يبقى ذكره مجرد كلام، تنفيساً عن قلق، عن غضب، عن يأس، سمّوه ما شئتم، لكن، طالما أنه لا يخرج من قلب موجوع على الآخرين، كما هو موجوع على ذاته، فلن يتجسد في أفعال، ولن يصير صلاة حقّة، بل كلام من ساقته فرديته إلى الانغلاق على ذاته والتمركز عليها.

لا يرى الكثيرون شيئاً عندهم، يساهمون فيه من أجل تلطيف آثار الكوارث، كونهم ينطلقون، أساساً، ممّا يعتبرونه قدرتهم، وقوتهم، وملكهم. هم المنطلق لا الله، أمّا عشير الله، فيعرف أنه يستطيع أن يقدم الكثير، لا لأنه يملك الكثير، بل لأنّ نعمة الله تملأ قلبه الكبير، المحبّ والمتشبه بالله. على المؤمنين أن يشعروا بأنهم أغنياء بالروح، وبأنهم قادرون، بما عندهم من حبّ، على معانقة الكون كلّه. عندما تواظب على تقديم المتألمين لله في صلاتك يومياً، ذاكراً إياهم بأسمائهم، سوف تعجنك الصلاة، وتختبر، بالنعمة الإلهية، حباً أكثر لهم، وغفراناً حقيقياً للمسيئين منهم إليك، وسبلاً واقعيةً تساعدك على التخفيف من آلامهم.

قد لا أملك، إن فتحت كفيّ أمام الله سوى الغبار، لكني مؤمن بأنّ الله قادر على تحويله إلى ذهب. تقول إحدى الأغاني الميلادية العربية: "سكب الملوك أمام مهدك كلّ مالٍ مستعار، وبسطت كفيّ حينما فاجأتها ملأى غبار، جمّعه كوماً عند قدميك من إثم وعار، ووقفت: هاك يديّ فارغتين، ربي بانتظار". فافتح يديك لكي يملأهما من عطاياه.

ألزم نفسك بذكر الآخرين بأسمائهم في صلاتك اليومية. درّب ذاتك على استذكار من قابلتهم خلال اليوم، واذكرهم بأسمائهم أمام الربّ، في صلاتك المسائية. واظب على ذكر البشر، الذين يرزحون تحت أنواع مختلفة من المشاكل: حرب، فيضان، زلزال، بركان... ضياع روحي، انهيار أخلاقي، انحراف،

مشاكل عائلية، صحية، إلخ. وسوف ترى أنك ستعانق الكون بروحك، كما عانقه مسيحك قبلك. صلّ بدموع صادقة، ولا بد أن يُريك الله فعل صلاتك. دَع الصلاة تغيّرك. إن بقيت، بعد سنوات كما كنت قبلها، فاعلم أنّ الصلاة لم تصر ثقافتك بعد.

أمّا على سعيد الجماعة المسيحية، فاجتمع وإخوتك للصلاة من أجل سلام العالم والنفوس. أقم وإياهم ابتهالات من أجل أمر محدّد. أقيموا السهرانيّات في الرعايا، وأدخّلوا عليها صلاة يسوع. فليشجّع المؤمنون الكهنة، وكذلك الكهنة المؤمنين، على الدعوة إلى صلوات مخصّصة لأيام الشدائد. وليصلّ الجميع، بقلب واحد وعزم واحد، صلاة المسبحة (صلاة يسوع)، استجاباً لرحمة الله للعالم. يصليّ تلاميذ القديس سلوان الآثوسي، جماعياً، في ديرهم، في بريطانيا، حتّى اليوم "يا ربّي يسوع المسيح ارحمنا وارحم عالمك".

حينما كنت كاهناً، اعتدتُ، وبعض الإخوة، على أن نفتح كنيسة الرعية يومياً، في المساء، لكي نقيم صلاة النوم، وكانت تكاد تمتلئ، أحياناً، لكنّها لم تنقطع من المؤمنين يوماً؛ حتّى في الأيام التي أضطر فيها إلى السفر أو التغيّب. الناس بحاجة إلى مناخ الصلاة، وهذا واجب الكنيسة، إكليروساً ومؤمنين. فلنهيّء جو الصلاة، ولنحتفل ببهاء خدمنا الليتورجية، ولنقدّم العالم، وما فيه من متألّمين، في صلواتنا. لماذا لا نجعل بيوتنا كنائس؟

قبل للقديس سلوان الآثوسي، مرّة، إنّ الرهبان مضطربون بسبب الاضطهاد الشيوعي للكنيسة. فأجاب: "أنا أيضاً اضطربت في البدء كثيراً لما يجري هناك. ولكنّي بعد كثير من الصّلاة والتّضرع جاءني هذا الفكر: "إنّ الله يحبّ الجميع بما يفوق الوصف. هو ضابط الأوقات والأحداث وكلّ شيء وللجميع. وهو سمح بهذا الاضطهاد من أجل خير ما في المستقبل". أنا لا أستطيع أن أفهم ذلك ولا أستطيع إيقافه. ولست أملك سوى الصّلاة والمحبة، ونصح إخوته

الرهبان بهما. هذه هي ثقافة الصلاة!

## **Culture of Prayer**

*By Metropolitan Saba (Isper)*

Does prayer have a culture? The answer is yes. A person's mentality, shaped by convictions, principles and values, determines how he approaches life. Every human being, consciously or unconsciously, adopts a certain style, outlook, thought process and behavior in managing his affairs. These, taken together, constitute his unique culture which pigments his entire life. The prayerful person, for example, carries his joy and sadness, his pain, health and suffering, his strengths and weaknesses, his environment and society, and everything else that pertains to him, and presents them all to God before anyone else. Then he is inspired to act, relying on the help and grace of his Lord.

As for people who do not pray, they remain in the realm of questioning, doubt, scrutiny, and confusion. Their point of reference is limited to themselves or their closest associates who may also be their own points of reference. Those who choose God to be their reference have a culture different from those who live without God.

Man is ecstatic about himself; his ego is very inflated, especially in this era. Therefore, he needs humility to enter into the life of prayer. If his prayer is sincere, he will feel his smallness before the awe and greatness of God and will become humble, just like the tax collector (Luke 18:10-14).

As for those who do not know how to pray like the tax collector, their inner pride will consume them just like the Pharisee. If you are humble, you will realize prayer's importance to you, acquire its spirit, and consequently live and embody love. Then, you will seek more time for prayer, because for you it is a matter of life. In this sense, Saint John Chrysostom said: "If you do not pray but during the time you allot for prayer, then you do not pray at all." That is, if you limit your prayer to specific scheduled times, and prayer is not your permanent state, then you are still within the scope of duty; you have not yet extended beyond it to the scope of love. Then you become as the Psalm (108:4) says: "I am in prayer."

A person realizes his helplessness amid pain and adversity, so he turns to God and prays for himself and others. If he has reached – or is on his way to reaching – the point where prayer becomes truly his culture, then daily he will offer to God all those who are suffering under the burden of various afflictions, especially when he suffers their agony along with them. However, those who do not experience prayer



as an oasis of safety wonder about the cause of pain, doubt divine providence, and flounder in grumbling, complaining, and regret. This is the human condition in wars, in particular. They shout: Where is God? Why doesn't He do this and that? Man expects miracles from God. Under the weight of pain and fear, he wants quick and uncostly solutions. He expects salvation, safety, relief, and solace.

In the face of today's global, economic, moral, political and media confusion, many constantly ask questions such as: Why is this happening? What is the way out? Every person makes requests of God on his own behalf, yet very few will make them on behalf of others. Why? Because we are not accustomed to mentioning our neighbors in our prayers on a regular and committed basis. Believers are tempted to adopt their thoughts and dialog to worldly logic. If they happen to mention God, remembrance of Him often remains limited to empty words, or an outlet for anxiety, anger or despair. However, as long as prayer does not come from a heart that anguishes for others the same as it does for itself, it will not turn into action, nor will it be true prayer, but rather individualistic, self-centered words.

Many view that they have nothing that contributes to mitigating disasters, because their focus begins on their own abilities, strengths and possessions. They are the starting point, not God. God's people know that they have so much to offer, not because they possess a lot, but rather because God's grace fills their big, loving and God-like hearts.

As believers, you should feel rich in spirit, and with your love, you can embrace the entire universe. Prayers will strengthen you when you persist daily on presenting to God those who are suffering, mentioning them by name. Through divine grace, you will experience more love for them and true forgiveness for those who offend you. You will also find realistic ways to help alleviate their pain.

If I opened my palms before God, I may have nothing but dust, but I believe that God is able to turn it into gold. One of the Arabic Christmas songs says: "Kings poured out all their borrowed money before your cradle, and I spread out my palms filled with dust, filled with heaps of sin and shame. I placed them at your feet, and I stood. Here are my hands empty, my waiting Lord." So, open your hands so that He may fill them with His gifts.

Commit yourself to mentioning others by name in your daily prayers. Train yourself to remember those you met during the day and mention them by name before the Lord in your evening prayers. Concentrate on mentioning people who suffer from

all sorts of problems: war, flood, earthquake, volcano, spiritual loss, moral collapse, deviation, family problems, health issues, etc. You will see that you will embrace the universe with your spirit, just as your Christ embraced it before you. Pray with sincere tears, and God will reveal to you the benefits of your prayer. Let prayer change you. If, after years of praying, you remain the same as you were before, then you should realize that prayer has not yet become your culture.

Gather as a Christian community with your brothers and sisters to pray for the peace of the world and for the souls who inhabit it. Offer along with them supplications for specific problems. Hold vigils in parishes and say The Jesus Prayer. Let the faithful encourage priests and vice versa to call for intensified prayers on days of hardship. Let everyone, with one heart and one mind, pray with their prayer ropes, invoking God's mercy for the world. The disciples of Saint Silouan the Athonite pray, collectively, in their monastery in Great Britain, to this day: "O Lord Jesus Christ, have mercy on us and have mercy on your world."

When I was a priest, I used to, along with some brothers, open the parish church every evening to hold evening prayers. There was not a day when the church was vacant of parishioners, even on days when I had to travel or be absent. Sometimes the church would almost be full. People are in need for a prayer climate; this is the Church's duty, both clergy and believers, to provide. Let us create an atmosphere of prayer and celebrate the splendor of our liturgical services. Let us be present in our prayers to the world and to all those who suffer. Why don't we turn our homes into churches?

Saint Silouan the Athonite once was told that the monks were troubled by the communist persecution of the Church. He replied: "I, too, was very troubled at first about what was happening. But after much prayer and supplication, this thought came to me: God loves everyone beyond description. He is the ruler of times, events, everything and everyone. He allowed this persecution for the good of the future. I cannot understand this, nor can I stop it. I have nothing but prayer and love." He advised his brethren to have the same.

This is the culture of prayer!