

DIVINE LITURGY VARIABLES ON SUNDAY, APRIL 21, 2024
TONE 5 / EOTHINON 2; FIFTH SUNDAY OF GREAT LENT
COMMEMORATION OF OUR RIGHTEOUS MOTHER MARY OF EGYPT
 HIEROMARTYR JANUARIOS, BISHOP OF BENEVENTO & COMPANIONS;
 MARTYR ALEXANDRA THE QUEEN & COMPANIONS

الأحد الخامس من الصوم الكبير

DIVINE LITURGY OF ST. BASIL THE GREAT	قُدَّاسُ الْقَدِيسِ بَاسِيلْيُوسَ الْكَبِيرِ
<ul style="list-style-type: none"> • <i>During the Little Entrance, chant the Resurrectional Apolytikion. The Eisodikon (Entrance Hymn) is "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:</i> 	
RESURRECTIONAL APOLYTIKION IN TONE FIVE	أبوليتيكيون القيامة باللحن الخامس
Let us believers praise and worship the Word; coeternal with the Father and the Spirit, born of the Virgin for our salvation. For, He took pleasure in ascending the Cross in the flesh to suffer death; and to raise the dead by His glorious Resurrection.	لِنُسَبِّحْ نَحْنُ الْمُؤْمِنِينَ وَنَسْجُدُ لِلْكَلِمَةِ، الْمُسَاوِي لِأَبٍ وَالرُّوحِ فِي الْأَرْزَلِيَّةِ وَعَدَمِ الْإِبْتِدَاءِ، الْمَوْلُودِ مِنَ الْعَذْرَاءِ لِخَلَاصِنَا، لِأَنَّهُ سَرَّ بِالْجَسَدِ أَنْ يَغْلُو عَلَى الصَّلِيبِ، وَيَحْتَمِلَ الْمَوْتَ، وَيُنْهَضَ الْمَوْتَى بِقِيَامَتِهِ الْمَجِيدَةِ.
APOLYTIKION OF ST. MARY OF EGYPT IN TONE EIGHT	طَرُوبَارِيَّةٌ لِلْقَدِيسَةِ مَرْيَمَ الْمَصْرِيَّةِ بِاللْحَنِ الثَّامِنِ
Through thee, the divine likeness was securely preserved, O mother Mary; for thou didst carry the cross and follow Christ. By example and precept thou didst teach us to ignore the body, because it is perishable, and to attend to the concerns of the undying soul. Therefore, doth thy soul rejoice with the angels.	بِكَ حُفِظَتْ صُورَةُ خَلْقِنَا بِدِقَّةٍ أَيْتُّهَا الْأُمُّ مَرْيَمَ، فَإِنَّكَ حَمَلْتِ الصَّلِيبَ وَتَبِعْتِ الْمَسِيحَ، وَعَمِلْتِ وَعَلَّمْتِ أَنْ يُتَغَاضَى عَنِ الْجَسَدِ لِأَنَّهُ زَائِلٌ، وَأَنْ يُعْنَى بِالنَّفْسِ غَيْرِ الْمَائِتَةِ. لِذَلِكَ تَبْتَهِّجُ رُوحُكَ مَعَ الْمَلَائِكَةِ.
<ul style="list-style-type: none"> • <i>Now sing the apolytikion of the patron saint or feast of the temple.</i> 	
ORDINARY KONTAKION IN TONE TWO	قِنْدَاقٌ بِاللْحَنِ الثَّانِي
O protection of Christians that cannot be put to shame, mediation unto the Creator most constant, O despise not the suppliant voices of those who have sinned; but be thou quick, O good one, to come unto our aid, who in faith cry unto thee: Hasten to intercession, and speed thou to make supplication, thou who dost ever protect, O Theotokos, them that honor thee.	يَا شَفِيعَةَ الْمَسِيحِيِّينَ غَيْرِ الْخَازِيَةِ، الْوَسِيطَةَ لَدَى الْخَالِقِ غَيْرِ الْمَرْبُودَةِ، لَا تُعْرِضِي عَنِّ أَصْوَابِ طَلِبَاتِنَا نَحْنُ الْخَطَاةَ، بَلْ تَدَارِكِينَا بِالْمَعُونَةِ بِمَا أَنَّكَ صَالِحَةٌ، نَحْنُ الصَّارِخِينَ إِلَيْكَ بِإِيمَانٍ: بِأَدْرِئِي إِلَيَّ الشَّفَاعَةَ وَأَسْرِعِي فِي الطَّلْبَةِ، يَا وَالِدَةَ الْإِلَهِ، الْمُتَشَفِّعَةَ دَائِمًا بِمُكْرَمِيكَ.

<p>THE EPISTLE (For the Fifth Sunday of Lent)</p> <p><i>Thou, O Lord, shalt preserve us and keep us from this generation.</i></p> <p><i>Save me, O Lord, for the godly man hath disappeared.</i></p> <p>The Reading from the Epistle of St. Paul to the Hebrews. (9:11-14)</p> <p>Brethren, Christ having appeared a High Priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation; neither through the blood of goats and calves, but through His own blood, entered in once for all into the holy place, having found eternal redemption. For if the sprinkling of defiled persons with the blood of bulls and goats and with the ashes of a heifer sanctifies for the purification of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, purify your conscience from dead works to serve the living God?</p>	<p>الرسالة (الأحد الخامس من الصوم)</p> <p>أَنْتَ يَا رَبُّ تَحْفَظُنَا وَتَسْتُرُنَا مِنْ هَذَا الْجِيلِ، خَلِّصْنِي، يَا رَبُّ، فَإِنَّ الْبَارَّ قَدْ فَنِيَ. فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولْسِ الرَّسُولِ إِلَى الْعِبْرَانِيِّينَ. (١١:٩-١٤)</p> <p>يَا إِخْوَةَ، إِنَّ الْمَسِيحَ إِذْ قَدْ جَاءَ رَئِيسَ كَهَنَةَ لِلْخَيْرَاتِ الْمُسْتَقْبَلَةِ، فَبِمَسْكَنِ أَعْظَمَ وَأَكْمَلَ غَيْرِ مَصْنُوعٍ بِأَيْدٍ، أَيُّ لَيْسَ مِنْ هَذِهِ الْخَلِيقَةِ. وَلَيْسَ بِدَمِ ثِيُوسٍ وَعُجُولِ بَلِّ بِدَمِ نَفْسِهِ نَخَلَ الْأَقْدَاسِ مَرَّةً وَاحِدَةً فَوَجَدَ فِدَاءً أَبَدِيًّا. لِأَنَّهُ إِنْ كَانَ دَمُ ثِيرَانٍ وَثِيُوسٍ وَرَمَادُ عَجَلَةٍ يُرْشُ عَلَى الْمُتَجَسِّينَ فَيُقَدِّسُهُمْ لِتَطْهِيرِ الْجَسَدِ * فَكَمْ بِالْأَحْزَى دَمُ الْمَسِيحِ، الَّذِي بِالرُّوحِ الْأَزَلِيِّ قَرَّبَ نَفْسَهُ لِلَّهِ بِلا عَيْبٍ، يُطَهِّرُ ضَمَائِرَكُمْ مِنَ الْأَعْمَالِ الْمَيِّتَةِ لِتَعْبُدُوا اللَّهَ الْحَيَّ.</p>
<p>THE GOSPEL (For the Fifth Sunday of Lent)</p> <p>The Reading from the Holy Gospel according to St. Mark. (10:32-45)</p> <p>At that time, Jesus took His twelve Disciples, and began to tell them what was to happen to Him, saying, "Behold, we are going up to Jerusalem. And the Son of man will be delivered to the chief priests and the scribes, and they will condemn Him to death, and deliver Him to the Gentiles. And they will mock Him, and scourge Him, and spit upon Him, and kill Him; and after three days He will rise." And James and John, the sons of Zebedee, came forward to Him, and said to Him, "Teacher, we would that thou shouldest do for us whatsoever we shall desire" And Jesus said to them, "What do you want Me to do for you?" And they said to Him, "Grant us to sit, one at Thy right hand and one at Thy left, in Thy glory." But Jesus said to them, "You do not know what you are asking. Are you able to drink the cup that I drink,</p>	<p>الإنجيل (الأحد الخامس من الصوم)</p> <p>فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَرْقُسِ الْإِنْجِيلِيِّ الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ. (١٠:٣٢-٤٥)</p> <p>فِي ذَلِكَ الزَّمَانِ، أَخَذَ يَسُوعُ تَلَامِيذَهُ الْإِثْنَيْ عَشَرَ وَإِبْتَدَأَ يَقُولُ لَهُمْ مَا سَيَعْرِضُ لَهُ. "هُوَذَا نَحْنُ صَاعِدُونَ إِلَى أُورُشَلِيمَ، وَابْنُ الْبَشَرِ سَيُسَلَّمُ إِلَى رُؤَسَاءِ الْكَهَنَةِ وَالْكَتَّابَةِ، فَيَحْكُمُونَ عَلَيْهِ بِالْمَوْتِ وَيُسَلِّمُونَهُ إِلَى الْأُمَمِ. فَيَهْرَأُونَ بِهِ، وَيَبْصُقُونَ عَلَيْهِ، وَيَجْلِدُونَهُ، وَيَقْتُلُونَهُ، وَفِي الْيَوْمِ الثَّلَاثِ يَقُومُ." فَدَنَا إِلَيْهِ يَعْقُوبُ وَيُوحَنَّا ابْنَا زَبْدَى قَائِلِينَ: "يَا مُعَلِّمُ، نُرِيدُ أَنْ تَصْنَعَ لَنَا مَهْمَا طَلَبْنَا." فَقَالَ لَهُمَا: "مَاذَا تُرِيدَانِ أَنْ أَصْنَعَ لَكُمَا؟" قَالَا لَهُ: "أَعْطِنَا أَنْ يَجْلِسَ أَحَدُنَا عَنْ يَمِينِكَ وَالْآخَرُ عَنْ يَسَارِكَ فِي مَجْدِكَ." فَقَالَ لَهُمَا يَسُوعُ: "إِنَّكُمَا لَا تَعْلَمَانِ مَا تَطْلُبَانِ. أَتَسْتَطِيعَانِ</p>

<p>or to be baptized with the baptism with which I am baptized?" And they said to Him, "We are able." And Jesus said to them, "The cup that I drink you will drink; and with the baptism with which I am baptized, you will be baptized. But to sit at My right hand or at My left is not Mine to grant, but it is for those for whom it has been prepared." And when the ten heard it, they began to be indignant at James and John. And Jesus called them to Him and said to them, "You know that those who are supposed to rule over the Gentiles lord it over them, and their great men exercise authority over them. But it shall not be so among you; but whoever would be great among you must be your servant, and whoever would be first among you must be servant of all. For the Son of man also came not to be served but to serve, and to give His life as a ransom for many."</p>	<p>أَنْ تَشْرَبَا الْكَأْسَ الَّتِي أَشْرَبْتُهَا أَنَا، وَأَنْ تَصْطَبِغَا بِالصَّبْغَةِ الَّتِي أَصْطَبِغُ بِهَا أَنَا؟" فَقَالَا لَهُ: "نَسْتَطِيعُ." فَقَالَ لَهُمَا يَسُوعُ: "أَمَّا الْكَأْسُ الَّتِي أَشْرَبْتُهَا فَتَشْرَبَانِيهَا، وَبِالصَّبْغَةِ الَّتِي أَصْطَبِغُ بِهَا فَتَصْطَبِغَانِ. وَأَمَّا جُلُوسُكُمْ عَنْ يَمِينِي وَعَنْ يَسَارِي فَلَيْسَ لِي أَنْ أُعْطِيَهُ إِلَّا لِلَّذِينَ أَعَدَّ لَهُمْ." فَلَمَّا سَمِعَ الْعَشْرَةُ، ابْتَدَأُوا يَعْضَبُونَ عَلَى يَعْقُوبَ وَيُوحَنَّا. فَدَعَاهُمْ يَسُوعُ، وَقَالَ لَهُمْ: "قَدْ عَلِمْتُمْ أَنَّ الَّذِينَ يُخَسَبُونَ رُؤَسَاءَ الْأُمَمِ يَسُودُونَهُمْ، وَعُظَمَاءَهُمْ يَتَسَلَطُونَ عَلَيْهِمْ. وَأَمَّا أَنْتُمْ فَلَا يَكُونُ فِيكُمْ هَكَذَا. وَلَكِنْ مَنْ أَرَادَ أَنْ يَكُونَ فِيكُمْ كَبِيرًا، فَلْيَكُنْ لَكُمْ خَادِمًا. وَمَنْ أَرَادَ أَنْ يَكُونَ فِيكُمْ أَوَّلًا، فَلْيَكُنْ لِلْجَمِيعِ عَبْدًا. فَإِنَّ ابْنَ الْبَشَرِ لَمْ يَأْتِ لِيُخْدَمَ بَلْ لِيُخْدَمَ، وَلِيَبْدُلَ نَفْسَهُ فِدَاءً عَنْ كَثِيرِينَ."</p>
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• *The Divine Liturgy of St. Basil the Great continues as usual with the following variables.*

<p>ST. BASIL LITURGY MEGALYNARION</p>	<p>تَعْظِيمَةُ لِقْدَاسِ الْقَدِيسِ بَاسِيلْيُوسِ</p>
<p>All creation rejoiceth in thee, O thou who art full of grace: the angelic hosts and the race of men. O hallowed temple and spiritual paradise, glory of virgins, of whom God was incarnate and became a little child, even our God who is before all the ages; for he made thy womb a throne, and thy body more spacious than the heavens. All creation rejoiceth in thee, O thou who art full of grace. Glory to thee.</p>	<p>إِنَّ الْبَرَائِيَا بِأَسْرِهِا، تَفْرَحُ بِكَ يَا مُمْتَلِئَةٌ نِعْمَةً: مَحَافِلُ الْمَلَائِكَةِ، وَأَجْنَاسَ الْبَشَرِ. أَيَّتُهَا الْهَيْكَلُ الْمُتَقَدِّسُ، وَالْفِرْدَوْسُ النَّاطِقُ، فَخِرُ الْبَتُولِيَّةِ مَرْيَمَ، الَّتِي مِنْهَا تَجَسَّدَ الْإِلَهُ، وَصَارَ طِفْلًا، وَهُوَ إِلَهُنَا الَّذِي قَبْلَ الدَّهْرِ. لِأَنَّهُ صَنَعَ مُسْتَوْدَعَكَ عَرْشًا، وَجَعَلَ بَطْنَكَ أَرْحَبَ مِنَ السَّمَاوَاتِ. لِذَلِكَ يَا مُمْتَلِئَةٌ نِعْمَةً، تَفْرَحُ بِكَ كُلُّ الْبَرَائِيَا وَتُمَجِّدُكَ.</p>
<p>THE DISMISSAL</p>	<p>الختم</p>
<p>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; of our father among the saints, Basil the Great, archbishop of Caesarea in Cappadocia, whose</p>	<p>الكاهن: أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِي، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمِّكَ الْكُلِّيَّةِ الطَّهَارَةِ وَالْبَرِيئَةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلَيبِ الْكَرِيمِ الْمُحْيِي؛ وَبِطِبَابَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوَحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسِينَ الْمُشْرَفِينَ الرُّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ بَاسِيلْيُوسِ الْكَبِيرِ،</p>

<p>Divine Liturgy we have now celebrated; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; <i>of Saint N., the patron and protector of this holy community;</i> of the holy and righteous ancestors of God, Joachim and Anna; of our Righteous Mother Mary of Egypt, whose memory we celebrate today, and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.</p>	<p>رئيس أساقفة القيصريّة وكبادوكيا كاتب هذه الخدمة الشريفة؛ والقديسين المجيدين المتألقين بالظفر؛ وآبائنا الأبرار المتوشحين بالله؛ والقديس (ة) (فلان، فلانة) شفيع (ة) وحامي (ة) هذه الرعية المقدسة، والقديسين الصديقين يواكيم وحنة جدّي المسيح الإله، وأمنا البارة مريم المصريّة، التي نقيم تذكارها اليوم، وجميع قديسيك، إرحمنا وخلصنا بما أنك صالح ومحبّ للبشر.</p>
<p>Priest: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us and save us.</p>	<p>الكاهن: بصلوات آبائنا القديسين، أيها الرب يسوع المسيح إلهنا، ارحمنا وخلصنا.</p>
<p>Choir: Amen.</p>	<p>الجوق: آمين.</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,</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

<u>DAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
16	Hanna Daides	26
17	Manahi Qaqish	1
18	Aida Awad	26
19	Yvonne Hanna	12
19	Izzat Hinnawi	36
20	Hanna Qaqish	15
21	Issa Khoury	19

- **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

- **Apr 21:** In loving memory of Yousef and Sumayah Musallam from Nadim Irbib and family. In loving memory of Hanna Qaqish from his daughter Wafa Alchekh and family. For the good health of Issa Bisharat and his family.
- **Apr 28:** For the good health of Issa Bisharat and his family.
- **May 5:** For the good health of Issa Bisharat and his children.
- **May 12:** For the good health of Feryal Bisharat and her family.
- **May 19:** In loving memory of Adel Younes from his family.
- **June 9:** In loving memory of Ernest Younes from his family.

MEMORIAL

- **40 days memorial service for Minerva Atallah Karam** offered by **Nadia and Nicolas Habib and family**. May her memory be eternal!

The coffee hour is offered today in loving memory of **Minerva Atallah Karam** by her family.

- **40 days memorial service for Ghattas El-Ma'Asarany** offered by **His wife and family**. May his memory be eternal!

The coffee hour is offered today in loving memory of **Ghattas El-Ma'Asarany** by his family.

FLOWERS FOR GOOD-FRIDAY AND EASTER LILIES

- We are in need of flowers for Good Friday to decorate the bier of Christ. We also need Easter Lilies to decorate the church. If your family would like to donate towards flowers and Easter Lilies, please see **Mr. George Ghneim or call the office 905-731-7210**

CONGRATULATIONS

- Holy Bread is offered for the good health of **Cyma Zaccak and Michael Trecroce** on the occasion of **churching** their new baby son **George Michael Trecroce**. May God Bless them!

THANK YOU

- We wish to thank all the **Kakish and Qaqish families** for their kind donation towards the **Madayeh dinner**.

SCHEDULE OF USHERING FOR APRIL 2024

- **Sunday, Apr 21:** George Boutros Rita Dahdaly Fadi Deratani Alexandra Morton
- **Sunday, Apr 28:** Colette El-Hajj Kathy Kakish Elias Madbak Rita Dahdaly

LENTEN LUNCH

- **On Sunday, April 21, 2024** following Divine Liturgy, **St. George Men Society** will be hosting a **Foul Lunch** in the church basement.

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

BLESSING OF HOMES

- Father Georges is visiting our parishioners and blessing their homes. If you like to have your home blessed, please call Fr. Georges 416-725-2888 or email the office info@stgeorgeantiochianchurch.org with your name and address. Father prefers that those who live in apartment's building to arrange for few apartments to be blessed together.

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)

2024 PARISH LIFE CONFERENCE

JULY 4-7, 2024

MAIN EVENTS

BOAT CRUISE

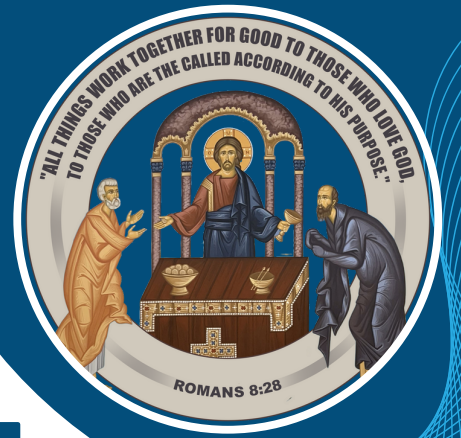
*Enjoy an evening sail on the waters of the
St. Lawrence River!*

BANQUET

*Reserve your ticket for a great dinner
& fun time on Saturday evening.*

AWARDS BRUNCH

*Be sure to book your spot to help celebrate
the accomplishments of our children & youth!*



DEADLINES

HOTEL RESERVATION DEADLINE
JUNE 4, 2024

VENDOR DEADLINE
MAY 1, 2024

SOUVENIR JOURNAL DEADLINE
MAY 15, 2024

SPONSORSHIP DEADLINE
MAY 15, 2024

EARLY BIRD REGISTRATION DEADLINE
JUNE 4, 2024

ONLINE REGISTRATION DEACTIVATION
JUNE 25, 2024

CREATIVE FESTIVALS DEADLINE
APRIL 1, 2024

ORATORICAL FESTIVAL REGISTRATION DEADLINE
JUNE 15, 2024

BIBLE BOWL REGISTRATION DEADLINE
JUNE 15, 2024

HÔTEL OMNI
mont-royal | montréal
1050 SHERBROOKE STREET WEST,
MONTREAL QUEBEC H3A-2R6
PHONE: (514) 284-1110

OTTAWA.P.L.C.O.R.G

Lenten Calendar 2024

Saturday March 9 th	10:00 a.m.	Divine Liturgy – Saturday of Souls
	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
Meat Fare Sunday March 10 th	9:00 a.m.	Orthros
	10:15 a.m.	Divine Liturgy of St. John Chrysostom
Saturday March 16 th	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
Cheese Fare Sunday March 17 th	9:00 a.m.	Orthros
	10:15 a.m.	Divine Liturgy of St. John Chrysostom
	7:00 p.m.	Lenten Vespers with Ceremony of Mutual Forgiveness

The Great Lent this year starts on Monday, March 18th, 2024, and ends with the Resurrection on Sunday May 5th, 2024. During this period, we are not allowed to eat the following:

- 1) Meat and meat by-products.
- 2) Eggs, milk and dairy by-products.
- 3) Fish with backbones. (Octopus and Shellfish are allowed).
- 4) On the Feast of the Annunciation Saturday March 25th, and on Palm Sunday April 28th, fish is allowed after the Divine Liturgy.

Kindly notice the adjustment in the time of the Akathist (Madayeh) Services and respective dinners, along with the Divine Liturgy on Sundays.

First Week of Great Lent		
Monday , March 18 th	7:00 p.m.	Great Compline & Great Canon of Repentance by St. Andrew of Crete
Tuesday , March 19 th	7:00 p.m.	Great Compline & Great Canon of Repentance by St. Andrew of Crete
Wednesday , March 20 th	7:00 p.m.	Presanctified Divine Liturgy
Thursday , March 21 st	7:00 p.m.	Great Compline & Great Canon of Repentance by St. Andrew of Crete
Friday , March 22 nd	6:15 p.m.	1st Akathist Hymn (Madayeh Service)
	7:30 p.m.	1st Lenten Supper, sponsored by Men Society (Antiochian Men)
Saturday , March 23 rd	9:00 a.m.	Orthros
	10:00 a.m.	Divine Liturgy
	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
Sunday of Orthodoxy , March 24 th	9:00 a.m.	Orthros
	10:15 a.m.	Divine Liturgy of St. Basil the Great & Procession with Icons
	7:00 p.m.	Great Vespers with Litia-Artoklasia Feast of the Annunciation

Second Week of Great Lent		
Monday, March 25th Feast of the Annunciation	7:00 p.m.	Vesperal Divine Liturgy
Tuesday, March 26th	7:00 p.m.	Great Compline
Wednesday, March 27th	7:00 p.m.	Presanctified Divine Liturgy
Thursday, March 28th	7:00 p.m.	Great Compline
Friday, March 29th	<u>6:15 p.m.</u>	2nd Akathist Hymn (Madayeh Service)
	<u>7:30 p.m.</u>	2nd Lenten Supper, sponsored by the YAM (Young Adult Ministry), the Teen SOYO & the Chanters
Saturday, March 30th	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
Sunday of St. Gregory Palamas, March 31st	9:00 a.m.	Orthros
	<u>10:15 a.m.</u>	Divine Liturgy of St. Basil the Great

Third Week of Great Lent		
Monday, April 1st	7:00 p.m.	Great Compline
Tuesday, April 2nd	7:00 p.m.	Great Compline
Wednesday, April 3rd	7:00 p.m.	Presanctified Divine Liturgy
Thursday, April 4th	7:00 p.m.	Great Compline
Friday, April 5th	<u>6:15 p.m.</u>	3rd Akathist Hymn (Madayeh Service)
	<u>7:30 p.m.</u>	3rd Lenten Supper, sponsored by the Antiochian Women
Saturday, April 6th	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
Sunday of the Holy Cross, April 7th	9:00 a.m.	Orthros
	<u>10:15 a.m.</u>	Divine Liturgy of St. Basil the Great, Followed by a Procession & Veneration of the Holy Cross

Fourth Week of Great Lent		
Monday, April 8th	7:00 p.m.	Great Compline
Tuesday, April 9th	7:00 p.m.	Great Compline
Wednesday, April 10th	7:00 p.m.	Presanctified Divine Liturgy
Thursday, April 11th	7:00 p.m.	Great Compline
Friday, April 12th	<u>6:15 p.m.</u>	4th Akathist Hymn (Madayeh Service)
	<u>7:30 p.m.</u>	4th Lenten Supper, sponsored by the order of St. Ignatius
Saturday, April 13th	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
Sunday of St. John Climacus, April 14th	9:00 a.m.	Orthros
	<u>10:15 a.m.</u>	Divine Liturgy of St. Basil the Great

Fifth Week of Great Lent		
Monday, April 15th	7:00 p.m.	Great Compline
Tuesday, April 16th	7:00 p.m.	Great Compline
Wednesday, April 17th	7:00 p.m.	Presanctified Divine Liturgy
Thursday, April 18th	7:00 p.m.	Little Compline with the full Great Canon of Repentance by St. Andrew of Crete & the life of St. Mary of Egypt
Friday, April 19th	<u>6:00 p.m.</u>	5th Akathist Hymn (Madayeh Service)
	<u>7:30 p.m.</u>	5th Lenten Supper, sponsored by the Parish Council
Saturday, April 20th	9:00 a.m.	Orthros
	10:00 a.m.	Divine Liturgy
	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
Sunday of St. Mary of Egypt, April 21st	9:00 a.m.	Orthros
	<u>10:15 a.m.</u>	Divine Liturgy of St. Basil the Great

Sixth Week of Great Lent		
Monday, April 22nd	7:00 p.m.	Great Compline
Tuesday, April 23rd	7:00 p.m.	Great Compline
Wednesday, April 24th	7:00 p.m.	The Presanctified Divine Liturgy
Thursday, April 25th	7:00 p.m.	Great Compline
Friday, April 26th	10:00 a.m.	The Presanctified Divine Liturgy
	7:00 p.m.	Little Compline with the Canon of the Raising of Lazarus
Lazarus Saturday, April 27th	9:00 a.m.	Orthros
	<u>10:15 a.m.</u>	Divine Liturgy of St. John Chrysostom *
	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers with Litia-Artoklasia

*All Church School children and their parents, their Grandparents, and their Godparents, will attend the Divine Liturgy on Lazarus Saturday and take Communion. Following the Liturgy, they will all have Brunch together with the Sunday School teachers.

SCHEDULE OF SERVICES FOR PALM SUNDAY AND HOLY WEEK

- 1) Candles for your children will be available at the Church Vestibule, donation \$5.00 per candle.
- 2) During the Divine Liturgy and the procession, you are kindly requested to keep proper decorum, let us all behave in order, in discipline and in peace so that we can pray in one mind and one heart, and that Our Lord may hear our supplications and bestow upon us His Blessings.
- 3) All beloved parishioners are requested not to park their cars in the driveways. The procession will start from the outside main door of the Church, turn left on driveway behind the building into the parking lot, around the Church back to the main door and into the Church.

Palm Sunday & Holy Week – 2024		
Palm Sunday, April 28th	9:00 a.m.	Orthros
	10:15 a.m.	Divine Liturgy of St. John Chrysostom, Blessings of Palms & Procession
	7:00 p.m.	1 st Bridegroom Orthros for Holy Monday
Great Holy Monday, April 29th	10:00 a.m.	The Presanctified Divine Liturgy
	7:00 p.m.	2 nd Bridegroom Orthros for Holy Tuesday
Great Holy Tuesday, April 30th	10:00 a.m.	The Presanctified Divine Liturgy
	7:00 p.m.	3 rd Bridegroom Orthros for Holy Wednesday
Great Holy Wednesday, May 1st	10:00 a.m.	The Presanctified Divine Liturgy
	7:00 p.m.	Holy Unction Service, Anointing of the Faithful with Holy Oil
Great Holy Thursday, May 2nd	9:00 a.m.	Orthros for Holy Thursday
	10:00 a.m.	Vesperal Divine Liturgy of St. Basil the Great for the Institution of the Mystical Supper of Christ
	7:00 p.m.	Orthros with the Twelve Passion Gospels for Holy Friday – Gospels of the Crucifixion
Great Holy Friday, May 3rd	9:00 a.m.	The Great (Royal) Hours and Typika on Holy Friday followed by Great Vespers for Holy Saturday, the Taking down of Christ from the Cross
	7:00 p.m.	Orthros with the Lamentations for Holy Saturday
Great Holy Saturday, May 4th	9:00 a.m.	Vesperal Divine Liturgy of St. Basil the Great
	10:00 p.m.	Resurrection (Rush) Service, Paschal Orthros and Paschal Divine Liturgy of St. John Chrysostom
Great & All-Holy Pascha, Sunday, May 5th	7:00 p.m.	The Agape Vespers, The Baouth Service Followed by a procession
Bright Monday, May 6th ST. GEORGE'S FEAST	9:00 a.m.	Festal Orthros
	10:15 a.m.	Divine Liturgy

CHRIST IS RISEN! TRULY HE IS RISEN!

في التوبة

المتروبوليت سابا (اسبر)

تخيف لفظة التوبة الكثيرين، لأنّ النظر في الذات صار أمراً غير مُستَحَبّ، إن لم يكن غير ذي أهميّة، في حياة الناس، في هذا الزمن. لا يريد إنسان اليوم أن يرى عيوبه ونقائصه. يرغب بأن يكون ممدوحاً من الجميع، ومكرمّاً في كلّ آن ومكان. يوجد في داخل كلّ إنسان طاووسٌ مخفيٌّ، لا يُراد له أن ينكسر، ولو كان وهماً وسراباً. يُزين للإنسان أن الخيلاء تسند صاحبها، نفسياً على الأقل، ويريد لعناده أن يوهمه بحسن ذاته وجودتها، فيقتنع بأنّه لا يعرف الخطأ، ويرتاح إلى تبرير ذاته، بإلقاء اللوم على الآخرين. لسان حاله يقول "إنّهم من أخطأ ويخطئ"، وفي أحسن الأحوال، "لستُ من بدأ بالسوء". يقول لنفسه: "لقد اضطررت إلى حماية نفسي، ووضع حدّ لشّرهم!" هكذا يتعامى الإنسان عن نقد ذاته، فتتمو عيوبه وتتجدّر فيه، ما يجعله يهرب من المجلس، الذي يتكلّم عن التوبة وما إليها، أو يصمّ أذنيه عن كلام من هذا القبيل.

إلى ذلك، يعتقد كثيرون، خطأً، بأنّ التوبة تعني ندماً وتأسفاً وحنناً وما إليها، بينما هم يطلبون الفرح والسرور والابتهاج. فلماذا يُقبلون على ما يكدر صفو عيشهم؟! ولماذا يطلبون أنفسهم بما يزيد من تعبهم؟! لقد ارتبطت التوبة، في أذهانهم، بما علق فيها من تنشئة مغلوبة، وتعاليم خاطئة، وتأثر بالروحانيّة، التي زخر بها أدب الغرب المسيحي، بشكل خاصّ، في القرون الوسطى، وانتقلت بانتشار تلك الثقافة إلى كل مكان. عرف الغرب المسيحي صورة للتوبة مشوّهة ومفرطة في الغلو والتزمت، فصارت تعني قصاصاً كريهاً قائماً على الإماتات والكآبة والتخويف وتعذيب الجسد واحتقاره.

بينما التوبة، في المفهوم الأرثوذكسيّ، ولادةٌ جديدة، وحمّاماً روحياً يغسل الإنسان من الداخل ويطهره. هي تقويمٌ ذاتيٌّ دائم، ووعيٌ مستمرّ لعدم البقاء في الخطيئة

والخطأ، ونهوض متواصل من كلّ سقطة، وامتداد لا يتوقف نحو العلى. إنّها حالة عاشق يهيم بعدم البعد عن الله، معشوقه.

يبدأ الإنسان بعيش التوبة عندما يعي أنّه يتيم، وخارج البيت الأبوي. هذا يعبر عنه مثل الابن الشاطر بوضوح. فعندما خسر الابن المتمرد كلّ ما لديه، من مال، وتالياً من صحبة رفاق السوء، وصار في الفقر والفاقة، أضحي أمام ذاته، ورجع إليها، فتذكر بيت أبيه، وحنّ إلى العزّ والكرامة اللذين كانا له بصحبة أبيه. خلاصة هي الدنيا بشهواتها: إنّها توهم الإنسان بسعادة منشودة، لكنّها في الواقع وقتية ومخيبة وسطحية. تختفي بهجة هذا العالم سريعاً، أمام أيّ شدة أو ضيق.

لكن قسوة قلب الإنسان، الناجمة عن تشبّثه بأمل الحصول على ما يتوق إليه، من سعادة، إلى جانب عدم معرفته لخبرة فرح العيش مع الله، تدفعانه إلى خطيئته ثانية، التماساً منه لتعزية ما، فيهمل ما ينمي، فيه، الألفة مع الله، وطيب معاشرته. يتعلّق الإنسان عموماً، بالأخرى، بما هو ملموس ومحسوس. لكنّ الله، الكليّ الرأفة، يسمح لنا باختبار الشدائد، أحياناً كثيرة، حتّى ندرك وهمّ ما نحن فيه، ويمنحنا إمكانيّة التحرّر منه، بحريتنا، فنعرف بيتنا الحقيقي، كما عرفه "الابن الشاطر".

ما لم يختبر الإنسان ذلّ بعده عن بيته، وانعدام السلام، الذي يتوق إليه، الناجم عن خطيئته، فإنه لن يطلب بيت أبيه بصدق، وتالياً، لن يختبر فرح التوبة وغناها.

يعرّف الرسول بولس التوبة، مسيحياً، هكذا: "أنسى ما هو ورائي، وأمتدّ، بكلّ قوتي، إلى ما هو قدامي" (فيلبي ٣: ١٣). تركّز الكنيسة الأرثوذكسيّة، في تعليمها عن التوبة، على وجهي التوبة المتلازمين: النسيان والامتداد، النهوض والانطلاق. فهي لا تقف عند الخطايا، بل تتجاوزها إلى الفضائل. لعلّ أجمل ما قيل في التوبة، جاء على لسان القديس يوحنا السلمي: "إنّها استبدال عشق بعشق: استبدال عشق الأرضيات بعشق السماويات". لذا ترى أنّ الذين عرفوا الله، من بعد عيش بعيد جداً عنه، قد اختبروا التوبة بعمق عظيم، لا يتمتّع به، عادةً، كثيرون ممّن يعتبرون أنفسهم، على غرار "الابن الكبير" في المثل الإنجيلي، داخل البيت.

لكن هل ينسى الإنسان ما لا يعيه ولا يعرفه؟ من هنا كانت العودة إلى الذات ومراجعتها وفحصها، هي الدرجة الأولى في حياة التوبة. هذه العودة، عندما تكون دائمة، تولد، مع الزمن، يقظةً روحيةً دائمة، تقيم الإنسان في حالةٍ من النباهة المتوقّدة، التي تجعله يتحسّس، برهافةٍ، التأثيرات السلبية للخطيئة، التي يفعلها، سواء كانت فعلاً أو قولاً أو فكراً. آنذاك يسارع إلى طرحها، واستبدالها، بما هو معاكس لها، أي بالفضيلة التي تقابلها.

هكذا يتقدّم الإنسان في مراقبي الحياة الحقّة. تصعد حياة التوبة السلم الإلهي درجةً درجة، حتى يصل من يحيها، بالمسيح، إلى ملء الحياة، ووفرتها. ليست التوبة فعلاً مستقلاً عن حياة الإنسان، له زمنه ووقته ومتطلّباته، ومن ثم يُتمّم وينتهي الأمر. لا، فهي مسيرة حياة، أو إن شئت، نمط حياة، يتكثّف، أحياناً، حول جانب محدّد، تستدعيه الضرورة للتركيز عليه، لكنّها لا تتوقّف عنده ولا تنتهي به. إنّها حياة يقظة واعية سلامية، مدركة لواقعها، ومتطلّعة، أبداً، نحو تخطّيه. هي حياة منفتحة على الله والناس والطاقات الروحية، والإنسانية المتألّهة. إنّها حياة لا ترضى بالواقع، بل ترقى به، في كلّ حين. تراها متوثّبةً، باستمرار، حتى تصل إلى ملء قامة المسيح. مثال العائش حياة التوبة كلمة بولس الرسول: "أستطيع كلّ شيء بالمسيح الذي يقويني مع الآب والروح."

On Repentance

By Metropolitan Saba (Isper)

The term "repentance" scares many people because self-reflection has become undesirable, if not irrelevant. Today's human beings do not want to see their own flaws and shortcomings. They prefer to be praised by everyone, honored in every circumstance. Hiding inside all people are illusions about themselves that they don't want to break. People convince themselves that pride provides psychological comfort, and in their stubbornness, they believe in their own goodness and that they don't make mistakes. They justify themselves by blaming others. Their attitude is, "They are the ones who are wrong," or at best, "I'm not the one who started it." They tell themselves, "I had to protect myself and put an end to their evil!" This is how people avoid self-criticism, allowing their flaws to grow deep within, escaping settings that speak about repentance or blocking their ears to such talk.

Moreover, many wrongly believe that repentance means regret, sorrow, and sadness in their quest for joy and happiness. Why would they then accept something that spoils their happiness? Why would they demand more burdens for themselves? Repentance, in their minds, is associated with misconceptions influenced by distorted upbringings, plus erroneous teachings and spirituality that are particularly evident in medieval Western Christian literature, which has spread its culture everywhere. The Christian West knows a form of repentance that is distorted, exaggerated and rigid. Thus, repentance became a horrible punishment founded on penances, depression, fear, and submission of the flesh to suffering and contempt.

In Orthodox theology, however, repentance signifies a new birth, a spiritual cleansing from within. It is a continuous self-correction, a perpetual awareness of not persisting in sin and error, a continuous rise from every fall, and a constant striving to what is better. It is a state of yearning not to be distanced from God, our beloved.

We embark on the path of repentance when realizing we are lost, estranged from our fatherly home. This is clearly illustrated in the parable of the Prodigal Son. When the rebellious son lost all his wealth and fell into bad company, poverty and destitution, he came back to himself and remembered his father's house, longing for the dignity and honor he had with his father. The world with all its pleasures is captivating, promising a sought-after happiness that is in fact ephemeral, deceptive, and shallow. The joy of this world fades quickly in the face of any difficulty or distress.

However, the hardness of the human heart – which stems from yearning for happiness that is ignorant of the joy of living with God – pushes us to sin again and seek a false consolation, instead of cultivating intimacy with God and the sweetness of His companionship. People, in general, tend to be more concerned with what is tangible and perceptible. However, God, the all-merciful, allows us to face numerous trials to realize our delusion, granting us the possibility to liberate ourselves from it so that we may know our true home, just as the Prodigal Son did.











Unless one experiences the humiliation of being away from home and the absence of peace for which he longs because of his sin, he will not return to his Father's house. Additionally, he will not experience the joy and richness of repentance.

The Apostle Paul defines Christian repentance as follows: "Forgetting what lies behind and reaching forward to what lies ahead" (Philippians 3:13). The Orthodox Church focuses, in its teaching about repentance, on the two aspects: forgetting and reaching forward. The Church moves us beyond sin and toward virtues. Perhaps the most beautiful description of repentance came from Saint John Climacus: "It is exchanging one love for another: exchanging the love of earthly things for the love of heavenly things." Therefore, we often notice that those who have known God after living far from Him have experienced deep repentance, a depth that those who are like the "elder son" inside the house in the gospel parable do not usually enjoy.

But can we forget what lies behind if we do not understand it or know any better? Hence, self-reflection (coming back to ourselves) and self-examination are the first steps in our journey of repentance. When taking these steps become constant, they generate continuous spiritual alertness and heightened awareness, allowing us to sense the negative effects of our sins whether in word, deed or thought. At that moment, we rush to discard them, replacing them with their virtuous counterparts.

This is how we ascend to true life. The life of repentance moves us up the ladder of divine ascent step by step, until we reach the fullness and abundance of life in Christ. Repentance is not an independent act with its own time frame, requirements and completion. No, it is a journey of life, or if you will, a lifestyle, sometimes requiring concentration on a specific aspect. However, it does not stop there, nor does it ever end. It is a life of wakeful, conscious, peaceful vigilance, aware of its reality, forever aspiring to transcend it. It is a life open to God, to people, to spiritual energies, and to deified humanity. It is a life not content with reality but continually elevates it. It is constantly ascending until it reaches the stature of Christ. The model for those who live a life of repentance is the following verse from the Apostle Paul: "I can do all things through Christ who strengthens me" (Philippians 4:13).

THE PERIOD OF LENTEN TRIODION

Thursday, March 7 th	6:00 pm 7:00 pm 10:00 am	Festal Orthros Divine Liturgy – Forty Holy Martyrs of Sebastia Divine Liturgy – Saturday of Souls		Wednesday, April 3 rd	7:00 pm	The Presanctified Divine Liturgy
Saturday, March 9 th	4:00 pm 5:00 pm 9:00 am	Confessions Great Vespers Orthros		Thursday, April 4 th	7:00 pm	Great Compline
Meat Fare Sunday March 10 th	10:15 am	Divine Liturgy of St. John Chrysostom		Friday, April 5 th	6:15 pm	3 rd Akathist Hymn (Madayeh Service)
Wednesday, March 13 th	7:00 pm 4:00 pm	Daily Vespers Confessions		Saturday, April 6 th	4:00 pm 5:00 pm 9:00 am	Confessions Great Vespers Orthros
Saturday, March 16 th	5:00 pm 9:00 am	Great Vespers Orthros		Sunday of the Holy Cross April 7 th	10:15 am	Divine Liturgy of St. Basil the Great, Procession & Veneration of the Holy Cross
Cheese Fare Sunday March 17 th	10:15 am	Divine Liturgy of St. John Chrysostom		MON 8 th & TUE 9 th	7:00 pm	Great Compline
Monday, March 18 th	7:00 pm	Lenten Vespers & Ceremony of Mutual Forgiveness		Wednesday, April 10 th	7:00 pm	The Presanctified Divine Liturgy
Tuesday, March 19 th	4:00 pm	Great Compline & Great Canon of Repentance by St. Andrew of Crete		Thursday, April 11 th	7:00 pm	Great Compline
Wednesday, March 20 th	7:00 pm	The Presanctified Divine Liturgy		Friday, April 12 th	6:15 pm	4 th Akathist Hymn (Madayeh Service)
Thursday, March 21 st	7:00 pm	Great Compline & Great Canon of Repentance by St. Andrew of Crete		Saturday, April 13 th	4:00 pm 5:00 pm	Confessions Great Vespers
Friday, March 22 nd	6:15 pm	1 st Akathist Hymn (Madayeh Service)		Sunday of St. John Climacus April 14 th	9:00 am	Orthros
Saturday, March 23 rd	9:00 am 10:00 am 4:00 pm 5:00 pm 9:00 am	Orthros Divine Liturgy Confessions Great Vespers Orthros		MON 15 th & TUE 16 th	10:15 am	Divine Liturgy of St. Basil the Great
Sunday of Orthodoxy March 24 th	10:15 am	Divine Liturgy of St. Basil the Great		Wednesday, April 17 th	7:00 pm	Great Compline
Monday, March 25 th	7:00 pm	Great Vespers with Litia/Artoklasia - the Annunciation		Thursday, April 18 th	7:00 pm	The Presanctified Divine Liturgy
Tuesday, March 26 th	7:00 pm	Vespers Divine Liturgy - Feast of the Annunciation		Friday, April 19 th	6:00 pm	Little Compline with Great Canon of Repentance & the life of St. Mary of Egypt
Wednesday, March 27 th	7:00 pm	Great Compline		Saturday, April 20 th	9:00 am 10:00 am 4:00 pm 5:00 pm	5 th Akathist Hymn (Madayeh Service) Orthros Divine Liturgy Confessions Great Vespers
Thursday, March 28 th	7:00 pm	The Presanctified Divine Liturgy		Sunday of St. Mary of Egypt: April 21 st	9:00 am	Orthros
Friday, March 29 th	7:00 pm	Great Compline		MON 22 nd & TUE 23 rd	10:15 am	Divine Liturgy of St. Basil the Great
Saturday, March 30 th	6:15 pm	2 nd Akathist Hymn (Madayeh Service)		Wednesday, April 24 th	7:00 pm	Great Compline
Sunday of St. Gregory Palamas: March 31 st	4:00 pm 5:00 pm 9:00 am	Confessions Great Vespers Orthros		Thursday, April 25 th	7:00 pm	The Presanctified Divine Liturgy
Monday, April 1 st	10:15 am	Divine Liturgy of St. Basil the Great		Friday, April 26 th	10:00 am 7:00 pm 9:00 am	Great Compline The Presanctified Divine Liturgy Little Compline & Canon to Lazarus Orthros
Tuesday, April 2 nd	7:00 pm	Great Compline		Lazarus Saturday April 27 th	10:15 am	Divine Liturgy of St. John Chrysostom
	7:00 pm	Great Compline			4:00 pm 5:00 pm	Confessions Great Vespers with Litia/Artoklasia

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.