

**DIVINE LITURGY VARIABLES ON THE FIFTIETH DAY AFTER PASCHA
THE GREAT FEAST OF PENTECOST**

مُتَغَيَّرَاتِ الْقُدَّاسِ الْإِلَهِيِّ لِلْيَوْمِ الْخَمْسِينَ بَعْدَ الْفِصْحِ
عِيدُ الْعَنْصَرَةِ الْعَظِيمِ

| THE FIRST ANTIPHON | الْأَنْتِيفُونَا الْأُولَى |
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| <p>The heavens declare the glory of God, and the firmament proclaimeth the work of His hands. Day unto day poureth forth speech, and night unto night proclaimeth knowledge.</p> <p><i>Through the intercessions of the Theotokos, O Savior, save us.</i></p> <p>There are neither tongues nor words in which their voices are not heard. Their sound hath gone forth into all the earth, and their words unto the ends of the world.</p> <p><i>Through the intercessions of the Theotokos, O Savior, save us.</i></p> <p>Glory... Both now...</p> <p><i>Through the intercessions of the Theotokos, O Savior, save us.</i></p> | <p>السَّمَاوَاتُ تُذَيِّعُ مَجْدَ اللَّهِ، وَالْفَلَكَ يُخَبِّرُ بِأَعْمَالِ يَدَيْهِ. يَوْمٌ إِلَى يَوْمٍ يُبْدِي كَلِمَةً، وَلَيْلٌ إِلَى لَيْلٍ يُخَبِّرُ عِلْمًا. بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ، يَا مُخَلِّصُ، خَلِّصْنَا.</p> <p>مَا مِنْ خِطَابٍ أَوْ كَلَامٍ لَا تَسْمَعُ بِهِ أَصْوَاتُهُمْ. إِلَى كُلِّ الْأَرْضِ خَرَجَ صَوْتُهُمْ، وَفِي أَقْطَارِ الْمَسْكُونَةِ انْبَثَّ كَلَامُهُمْ.</p> <p>بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ، يَا مُخَلِّصُ، خَلِّصْنَا.</p> <p>المَجْدُ... الْآنَ وَكُلَّ أَوَانٍ... آمِينَ.</p> <p>بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ، يَا مُخَلِّصُ، خَلِّصْنَا.</p> |
| THE SECOND ANTIPHON | الْأَنْتِيفُونَا الثَّانِيَةَ |
| <p>The Lord hear thee in the day of affliction; the Name of the God of Jacob defend thee. Let Him send forth unto thee help from His sanctuary, and out of Zion let Him help thee.</p> <p><i>Save us, <u>O Good Comforter</u>, who sing to Thee. Alleluia.</i></p> <p>Let Him remember every sacrifice of thine, and thy whole-burnt offering let Him fatten.</p> <p><i>Save us, <u>O Good Comforter</u>, who sing to Thee. Alleluia.</i></p> <p>The Lord grant thee according to thy heart, and fulfill all thy purposes.</p> <p><i>Save us, <u>O Good Comforter</u>... Alleluia.</i></p> <p>Glory... Both now and ever... Amen.</p> <p><i>O, only begotten Son and Word of God...</i></p> | <p>لَيْسْتَجِبْ لَكَ الرَّبُّ فِي يَوْمِ الصِّيقِ. لِيَنْصُرَكَ اسْمُ إِلَهِ يَعْقُوبَ. لِيُرْسِلَ لَكَ عَوْنًا مِنْ قُدْسِهِ، وَمِنْ صِهْيُونَ لِيَعْضُدَكَ.</p> <p>خَلِّصْنَا أَيُّهَا الْمَعْزِي الصَّالِحُ، لِنُرْتِّلَ لَكَ. هَلْلُويَا.</p> <p>لِيَذْكُرْ كُلَّ تَقْدِمَاتِكَ، وَيَسْتَسْمِنَ مُحْرَقَاتِكَ.</p> <p>خَلِّصْنَا أَيُّهَا الْمَعْزِي الصَّالِحُ، لِنُرْتِّلَ لَكَ. هَلْلُويَا.</p> <p>لِيُعْطِكَ حَسَبَ قَلْبِكَ، وَيَتِمِّمْ كُلَّ رَأْيِكَ.</p> <p>خَلِّصْنَا أَيُّهَا الْمَعْزِي الصَّالِحُ، لِنُرْتِّلَ لَكَ. هَلْلُويَا.</p> <p>المَجْدُ... الْآنَ وَكُلَّ أَوَانٍ... آمِينَ.</p> <p>يَا كَلِمَةَ اللَّهِ، الْإِبْنَ الْوَحِيدِ...</p> |

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| <p align="center">THE THIRD ANTIPHON</p> | <p align="center">الأنثيفونا الثالثة</p> |
| <p>O Lord, in Thy strength the king shall be glad, and in Thy salvation shall he rejoice exceedingly. The desire of his heart hast Thou granted unto him, and hast not denied him the request of his lips. Thou wentest before him with blessings of goodness, Thou hast set upon his head a crown of precious stones. He asked life of Thee, and Thou gavest him length of days unto ages of ages.</p> | <p>يَا رَبِّ، بِقُوَّتِكَ يَفْرَحُ الْمَلِكُ، وَبِخَلَاصِكَ يَبْتَهِجُ جِدًّا. شَهْوَةٌ قَلْبِهِ قَدْ أُعْطِيَتْهُ، وَمَشِيئَةٌ شَفَقْتِيهِ لَمْ تُعْذِمَهُ. إِنَّكَ قَدْ بَدَأْتَهُ بِبَرَكَاتِ الصَّلَاحِ. وَضَعْتَ عَلَى رَأْسِهِ إِكْلِيلاً مِنْ حَجَرٍ كَرِيمٍ. حَيَاةً سَأَلْتَكَ فَأَعْطَيْتَهُ طُولَ الْأَيَّامِ وَإِلَى دَهْرِ الدَاهِرِينَ.</p> |
| <p align="center">• <i>During the Little Entrance, after the Third Antiphon verses, chant the Apolytikion of Pentecost.</i></p> | |
| <p align="center">THE EISODIKON (ENTRANCE HYMN) OF THE FEAST</p> | <p align="center">إيسوديكون (ترنيمة الدخول) للعنصرة</p> |
| <p>Be Thou exalted, O Lord, in Thy strength; we shall praise and sing of Thy mighty acts. Save us, O Good Comforter, who sing to Thee. Alleluia.</p> | <p>إِرْتَفِعْ يَا رَبُّ بِقُوَّتِكَ، نُسَبِّحُ وَنُرْتَلُّ لِعِزَّتِكَ. خَلِّصْنَا أَيُّهَا الْمُعْزِي الصَّالِحِ، لِنُرْتَلِّ لَكَ. هَلِّلُويَا.</p> |
| <p align="center">• <i>Now sing these hymns in the following order.</i></p> | |
| <p align="center">APOLYTIKION OF PENTECOST IN TONE EIGHT</p> | <p align="center">أبوليتيكون العنصرة باللحن الثامن</p> |
| <p>Blessed art Thou, O Christ our God, Who hast revealed the fishermen as most wise, having sent upon them the Holy Spirit, and through them Thou hast fished the universe, O Lover of mankind, glory to Thee.</p> | <p>مُبَارَكٌ أَنْتَ أَيُّهَا الْمَسِيحُ الْهَنَا، يَا مَنْ أَظْهَرْتَ الصَّيَّادِينَ غَزِيرِي الْحِكْمَةِ، إِذْ سَكَبْتَ عَلَيْهِمُ الرُّوحَ الْقُدُسَ، وَبِهِمْ اصْطَدْتَ الْمَسْكُونَةَ، يَا مُحِبَّ الْبَشَرِ، الْمَجْدُ لَكَ.</p> |
| <p align="center">• <i>NOTE: Do not sing the apolytikion of the patron saint or feast of the parish.</i></p> | |
| <p align="center">KONTAKION OF PENTECOST IN TONE EIGHT</p> | <p align="center">القنطاق للعنصرة باللحن الثامن</p> |
| <p>When the High One descended, confusing tongues, He divided the nations. And when He distributed the fiery tongues He called all to one unity. Wherefore, in unison we glorify the most Holy Spirit.</p> | <p>عِنْدَمَا نَزَلَ الْعَلِيِّ مُبْلِلاً الْأُلسِنَةَ، كَانَ لِلْأُمَّمِ مُقْسِماً. وَلَمَّا وَزَعِ الْأُلسِنَةَ النَّارِيَّةَ، دَعَا الْكُلَّ إِلَى اتِّحَادٍ وَاحِدٍ، لِذَلِكَ بِاتِّفَاقِ الْأَصْوَاتِ، نُمَجِّدُ الرُّوحَ الْكَلِّيَّ قُدْسُهُ.</p> |

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| <p align="center">THE ANTI-TRISAGION HYMN</p> | <p align="center">بَدَلًا مِنْ قُدُوسِ اللَّهِ</p> |
| <p>As many of you as have been baptized into Christ have put on Christ. Alleluia. (<i>thrice</i>)</p> <p><i>Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.</i></p> <p>Have put on Christ. Alleluia.</p> <p>Dynamis!</p> <p>As many of you as have been baptized into Christ have put on Christ. Alleluia.</p> | <p>أَنْتُمْ الَّذِينَ بِالْمَسِيحِ اعْتَمَدْتُمْ، الْمَسِيحَ قَدْ لَبِسْتُمْ. هَلْلُويَا. (ثلاثا)</p> <p>الْمَجْدُ لِلآبِ وَالِابْنِ وَالرُّوحِ الْقُدُسِ؛ الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ. آمِينَ.</p> <p>الْمَسِيحَ قَدْ لَبِسْتُمْ. هَلْلُويَا. قُوَّة!</p> <p>أَنْتُمْ الَّذِينَ بِالْمَسِيحِ اعْتَمَدْتُمْ، الْمَسِيحَ قَدْ لَبِسْتُمْ. هَلْلُويَا.</p> |
| <p align="center">THE EPISTLE</p> | <p align="center">الرسالة</p> |
| <p><i>Their voice has gone out into all the earth. The heavens declare the glory of God.</i></p> <p align="center">The Reading from the Acts of the Holy Apostles. (2:1-11)</p> <p>When the day of Pentecost had come, the apostles were all together in one place. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues as of fire, distributed and resting on each one of them. And they were all filled with the Holy Spirit, and began to speak in different tongues, as the Spirit gave them utterance. Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven. And at this sound the multitude came together, and were bewildered, because each one heard them speaking in his own language. And they were all amazed and marveled, saying: "Behold, are not all these who are speaking Galileans? And how is it that we hear, each of us in our own language where we were born? Párthians and Medes and Elamites and the residents of Mesopotamia, Judæa and Cappadocía, Pontus and Asia, Phrygía and Pamphylía, Egypt and the parts of Libya</p> | <p>إِلَى كُلِّ الْأَرْضِ خَرَجَ صَوْتُهُمْ. السَّمَاوَاتُ تُذَيِّعُ مَجْدَ اللَّهِ.</p> <p align="center">فَصَلُّ مِنْ أَعْمَالِ الرُّسُلِ الْقَدِيسِينَ الْأَطْهَارِ (١:٢-١١)</p> <p>لَمَّا حَلَّ يَوْمُ الْخَمْسِينَ، كَانَ الرُّسُلُ كُلُّهُمْ مَعًا فِي مَكَانٍ وَاحِدٍ. فَحَدَّثَتْ بَغْتَةً صَوْتٌ مِنَ السَّمَاءِ، كَصَوْتِ رِيحٍ شَدِيدَةٍ تَعْصِفُ، وَمَلَأَتْ كُلَّ الْبَيْتِ الَّذِي كَانُوا جَالِسِينَ فِيهِ. وَظَهَرَتْ لَهُمْ أَلْسِنَةٌ مُنْقَسِمَةٌ كَأَنَّهَا مِنْ نَارٍ، فَاسْتَقَرَّتْ عَلَى كُلِّ وَاحِدٍ مِنْهُمْ، فَامْتَلَأُوا كُلُّهُمْ مِنَ الرُّوحِ الْقُدُسِ، وَطَفِقُوا يَتَكَلَّمُونَ بِلُغَاتٍ أُخْرَى، كَمَا أَعْطَاهُمُ الرُّوحُ أَنْ يَنْطِقُوا. وَكَانَ فِي أُورَشَلِيمَ رِجَالٌ يَهُودٌ أَنْقِيَاءُ، مِنْ كُلِّ أُمَّةٍ تَحْتَ السَّمَاءِ. فَلَمَّا صَارَ هَذَا الصَّوْتُ، اجْتَمَعَ الْجُمْهُورُ، فَتَحَيَّرُوا، لِأَنَّ كُلَّ وَاحِدٍ كَانَ يَسْمَعُهُمْ يَنْطِقُونَ بِلُغَتِهِ. فَذَهَبُوا جَمِيعُهُمْ، وَتَعَجَّبُوا قَائِلِينَ بَعْضُهُمْ لِبَعْضٍ: أَلَيْسَ هَؤُلَاءِ الْمُتَكَلِّمُونَ كُلُّهُمْ جَلِيلِيِّينَ؟ فَكَيْفَ نَسْمَعُ كُلُّ مَنَا لُغَتَهُ الَّتِي وُلِدَ فِيهَا؟ نَحْنُ الْفَرْتِيِّينَ، وَالْمَادِيِّينَ، وَالْعِيلَامِيِّينَ، وَسُكَّانَ مَا بَيْنَ النَّهْرَيْنِ، وَالْيَهُودِيَّةِ، وَكَبَادُوكِيَّةِ، وَبَنْطُسَ وَأَسِيَّةِ، وَفَرِيجِيَّةِ،</p> |

belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabs, we hear them speaking in our own tongues the mighty works of God.”

وبمفليّة، ومِصْرَ، ونواحي لبيّة عند القيروان، والرومانيين المُستوطنين، واليهود، والدُخلاء، والكريتيين، والعرب، نسَمَعُهُمْ يَنْطِقُونَ بِالسَّنَاتِ بِعِظَائِمِ اللَّهِ.

THE GOSPEL

الإنجيل

The Reading from the Holy Gospel according to St. John. (7:37-52; 8:12)

On the last day of the feast, the great day, Jesus stood up and proclaimed, “If anyone thirst, let him come to Me and drink. He who believes in Me, as the Scripture has said, ‘Out of his belly shall flow rivers of living water.’” Now this He said about the Spirit, which those who believed in Him were to receive; for as yet the Spirit had not been given, because Jesus was not yet glorified. When they heard these words, many of the people said, “This is really the prophet.” Others said, “This is the Christ.” But some said, “Is the Christ to come from Galilee? Has not the Scripture said that the Christ is descended from David, and comes from Bethlehem, the village where David was?” So there was a division among the people over Him. Some of them wanted to arrest Him, but no one laid hands on Him. The officers then went back to the chief priests and Pharisees, who said to them, “Why did you not bring Him?” The officers answered, “No man ever spoke like this man!” The Pharisees answered them, “Are you led astray, you also? Have any of the authorities or of the Pharisees believed in him? But this crowd, who do not know the Law, are accursed.” Nicodemus, who had gone to Him before, and who was one of them, said to them, “Does our Law judge a man without first giving him a hearing and learning what he does?” They replied, “Are you from Galilee too? Search and you will see that no prophet is to rise from

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ يُوْحَنَّا الْإِنْجِيلِيّ الْبَشِيرِ وَالتَّلْمِيذِ الطَّاهِرِ (٧:٣٧-٥٢؛ ٨:١٢)

في اليومِ الْآخِرِ الْعَظِيمِ مِنَ الْعِيدِ، كَانَ يَسُوعُ وَاقِفًا، فَصَاحَ قَائِلًا: إِنْ عَطِشَ أَحَدٌ فَلْيَأْتِ إِلَيَّ وَيَشْرَبْ. مَنْ آمَنَ بِي، كَمَا قَالَ الْكِتَابُ، سَتَجْرِي مِنْ بَطْنِهِ أَنْهَارٌ مَاءٍ حَيٍّ، إِنَّمَا قَالَ هَذَا عَنِ الرُّوحِ الَّذِي كَانَ الْمُؤْمِنُونَ بِهِ مُزْمِعِينَ أَنْ يَقْبَلُوهُ إِذْ لَمْ يَكُنِ الرُّوحُ الْقُدْسَ بَعْدَ. لِأَنَّ يَسُوعَ لَمْ يَكُنْ بَعْدَ قَدْ مُجِدِّدًا، فَكَثِيرُونَ مِنَ الْجَمْعِ لَمَّا سَمِعُوا كَلَامَهُ، قَالُوا: هَذَا بِالْحَقِيقَةِ هُوَ النَّبِيُّ. وَقَالَ آخَرُونَ: هَذَا هُوَ الْمَسِيحُ، وَآخَرُونَ قَالُوا: أَلَعَلَّ الْمَسِيحَ مِنَ الْجَلِيلِ يَأْتِي؟ أَلَمْ يَقُلِ الْكِتَابُ إِنَّهُ مِنْ نَسْلِ دَاوُدَ، مِنْ بَيْتِ لَحْمَ، الْقَرْيَةِ حَيْثُ كَانَ دَاوُدُ، يَأْتِي الْمَسِيحُ؟ فَحَدَّثَ شِقَاقٌ بَيْنَ الْجَمْعِ مِنْ أَجْلِهِ، وَكَانَ قَوْمٌ مِنْهُمْ يُرِيدُونَ أَنْ يُمْسِكُوهُ، وَلَكِنْ لَمْ يُلْقِ أَحَدٌ عَلَيْهِ يَدًا، فَجَاءَ الْخُدَّامُ إِلَى رُؤَسَاءِ الْكَهَنَةِ وَالْفَرِيسِيِّينَ، فَقَالَ هَؤُلَاءِ لَهُمْ: لِمَ لَمْ تَأْتُوا بِهِ؟ فَأَجَابَ الْخُدَّامُ: لَمْ يَتَكَلَّمْ قَطُّ إِنْسَانٌ هَكَذَا مِثْلَ هَذَا الْإِنْسَانِ! فَأَجَابَهُمُ الْفَرِيسِيُّونَ: أَلَعَلَّكُمْ أَنْتُمْ أَيْضًا قَدْ ضَلَلْتُمْ، هَلْ أَحَدٌ مِنَ الرُّؤَسَاءِ أَوْ مِنَ الْفَرِيسِيِّينَ آمَنَ بِهِ؟ أَمَّا هَؤُلَاءِ الْجَمْعُ، الَّذِينَ لَا يَعْرِفُونَ النَّامُوسَ، فَهُمْ مَلْعُونُونَ. فَقَالَ لَهُمْ نِيقُودِيمُوسُ، الَّذِي كَانَ قَدْ جَاءَ إِلَيْهِ لَيْلًا، وَهُوَ وَاحِدٌ مِنْهُمْ: أَلَعَلَّ نَامُوسَنَا يَدِينُ إِنْسَانًا إِنْ لَمْ يَسْمَعْ مِنْهُ أَوَّلًا، وَيَعْلَمُ مَا فَعَلَ؟ أَجَابُوا وَقَالُوا لَهُ: أَلَعَلَّكَ أَنْتِ أَيْضًا مِنَ الْجَلِيلِ؟ إِنْ بَحَثْنَا وَانظُرْنَا، إِنَّهُ لَمْ يَقُمْ نَبِيٌّ

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| Galilee.” Again Jesus spoke to them, saying, “I am the light of the world; he who follows Me will not walk in darkness, but will have the light of life.” | مِنَ الْجَلِيلِ. ثُمَّ كَلَّمَهُمْ أَيْضاً يَسُوعُ قَائِلاً: أَنَا هُوَ نُورُ الْعَالَمِ، مَنْ يَتَّبِعْنِي فَلَا يَمْشِي فِي الظُّلَامِ، بَلْ يَكُونُ لَهُ نُورُ الْحَيَاةِ. |
| MEGALYNARION FOR THE FEAST IN TONE SEVEN | تعظيمه العنصرة بالحن السابع |
| O Thou who without experience of corruption wast found to be with child, and didst lend flesh unto the Word Who devised all things, O thou Mother who hast not known wedlock, O Virgin Theotokos, vessel of the Uncontainable One, dwelling place of thy boundless Fashioner, thee do we magnify. | لَقَدْ حَبَلْتِ وَلَمْ تُمَارِسِي خُبْرَةَ فَسَادٍ، وَأَفْرَضْتِ جَسَداً لِلْكَلِمَةِ الْبَارِي الْكَلِّ، أَيَّتُهَا الْأُمُّ الَّتِي لَمْ تَعْرِفْ رَجُلًا، الصَّائِرَةُ خِزَانَةً لِخَالِقِكَ الَّذِي لَا يُطَاقُ، وَمَسْكِنًا لِمُبْدِعِكَ الَّذِي لَا يُدْرِكُ. لِذَلِكَ يَا وَالِدَةَ الْإِلَهِ الْعِذْرَاءِ لَكَ نُعْظَمُ. |
| KOINONIKON (COMMUNION HYMN) FOR PENTECOST IN TONE EIGHT | كينونيكون (ترنيمة المناولة) للعنصرة بالحن الثامن |
| Thy good Spirit shall lead me in the land of uprightiness. Alleluia. | رُوحُكَ الصَّالِحُ يَهْدِينِي فِي أَرْضٍ مُسْتَقِيمَةٍ. هَلِّلُويَا. |
| • Instead of singing “We have seen the true light,” sing the Apolytikion of Pentecost. | |
| THE DISMISSAL | الختم |
| Priest: May He Who poured out the grace of the All-holy Spirit from Heaven upon His holy disciples and apostles in the form of fiery tongues, Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother; by the might of the Precious and Life-giving Cross; by the protection of the honorable Bodiless Powers of Heaven; at the supplication of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-laudable apostles; of our father among the saints, John Chrysostom, archbishop of Constantinople, whose Divine Liturgy we have now celebrated; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; of Saint N., the patron and protector of this holy community; of the holy and righteous ancestors of God, Joachim and Anna, and of all | الكاهن: أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِي، يَا مَنْ سَكَبَ مِنَ السَّمَاءِ نِعْمَةَ الرُّوحِ الْكَلِّيِّ قُدْسُهُ عَلَى تَلَامِيذِهِ وَرُسُلِهِ الْقَدِيسِينَ بِشَكْلِ أَلْسِنَةٍ نَارِيَّةٍ، بِشَفَاعَاتِ أُمِّكَ الْقَدِيسَةِ الْكَلِّيَّةِ الطَّهَارَةِ وَالْبَرِيئَةِ مِنْ كُلِّ عَيْبٍ، وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي، وَبِطَلَبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ، وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانَ، وَالْقَدِيسِينَ الْمُشْرِفِينَ الرُّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ، وَأَبِينَا الْجَلِيلِي فِي الْقَدِيسِينَ يُوْحَنَّا الذَّهَبِيِّ الْفَمِ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ، وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ، وَالْقَدِيسِ (ة) (فُلَانِ، فُلَانَة) شَفِيعِ(ة) وَحَامِي(ة) هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصِّدِّيقِينَ يُوَاكِمَ وَحَنَّةً جَدِّي الْمَسِيحِ |

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| <p>the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.</p> | <p>الإله، وَجَمِيعِ قَدَيْسِيكَ، اِرْحَمْنَا وَخَلِّصْنَا بِمَا أَنْتَ صَالِحٌ وَمُحِبُّ الْبَشَرِ.</p> |
| <p>Priest: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.</p> | <p>الكاهن: بِصَلَوَاتِ آبَائِنَا الْقَدَيْسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهْنَا اِرْحَمْنَا وَخَلِّصْنَا.</p> |
| <p>Choir: Amen.</p> | <p>الجوقة: آمين.</p> |
| <ul style="list-style-type: none"> • <i>NOTE: Great Vespers for the Sunday evening of Pentecost, complete with “The Kneeling Prayers”, must be offered either following the Divine Liturgy or later this evening. Orthros and Divine Liturgy Variables for the next day (Monday of the Holy Spirit), may be found at the Online Liturgical Guide should your parish offer them.</i> • <i>NOTE: This whole week is fasting-free. The Leave-taking of Pentecost occurs on Saturday.</i> | |
| <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> |
|------------|-----------------------------|--------------------|
| 17 | Aida Abouchar | 12 |
| 18 | Michel Harmouche | 2 |
| 18 | Edgar Sarraf | 7 |
| 18 | Rose Aziz | 30 |
| 20 | George Alexander | 32 |
| 20 | Ramzy Haddad | 21 |
| 21 | Elias Issa | 5 |
| 21 | Issa Qaqish | 15 |
| 22 | Freda Ross Michael | 68 |
| 23 | Alice Khoury | 36 |
| 23 | Nadia Makhoulta | 18 |
| 23 | Patricia Daher | 17 |

- **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 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)

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**

ANNUAL GENERAL MEETING

- Our Annual General Meeting will be held on Sunday June 23, 2024 at 7:00 p.m. **Only members who received an official invitation in the mail and fulfilled their pledges for the year 2023 will be eligible to vote in the election of our new board members.**

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 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 1 st | 4:00 p.m. | Confessions |
| | 5:00 p.m. | Great Vespers |
| Sunday June 2 nd Sunday of the Samaritan Woman | 9:00 a.m. | Orthros |
| | 10:15 a.m. | Divine Liturgy |
| 2nd Week | | |
| Wednesday June 5 th | 7:00 p.m. | Daily Vespers |
| Saturday June 8 th | 4:00 p.m. | Confessions |
| | 5:00 p.m. | Great Vespers |
| Sunday June 9 th Sunday of the Blind Man | 9:00 a.m. | Orthros |
| | 10:15 a.m. | Divine Liturgy |
| 3rd Week | | |
| Tuesday June 11 th | 6:00 p.m. | Festal Orthros |
| | 7:00 p.m. | Divine Liturgy |
| Wednesday June 12 th | 5:00 p.m. | Great Vespers |
| | 6:00 p.m. | Festal Orthros |
| | 7:00 p.m. | Divine Liturgy |
| Saturday June 15 th | 4:00 p.m. | Confessions |
| | 5:00 p.m. | Great Vespers |
| Sunday June 16 th Fathers of the 1st Council | 9:00 a.m. | Orthros |
| | 10:15 a.m. | Divine Liturgy |
| 4th Week | | |
| Wednesday June 19 th | 7:00 p.m. | Paraklesis to the Theotokos |
| Saturday June 22 nd Saturday of Souls | 9:00 a.m. | Orthros |
| | 10:00 a.m. | Divine Liturgy |
| | 4:00 p.m. | Confessions |
| | 5:00 p.m. | Great Vespers |
| Sunday June 23 rd Holy Pentecost | 9:00 a.m. | Orthros |
| | 10:15 a.m. | Divine Liturgy |
| 5th Week | | |
| Friday June 28 th All-Night Vigil for the Holy Apostles Peter & Paul | 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 29 th | 4:00 p.m. | Confessions |
| | 5:00 p.m. | Great Vespers |
| Sunday June 30 th Synaxis of the Twelve Holy Apostles | 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.

Youth Spiritual Awakening?

By Metropolitan Saba (Isper)

After the mid-20th century, a reform movement emerged in the Roman Catholic Church called “Aggiornamento”. This movement was born in the rapidly changing world after World War II. It sought to “modernize” the church in order to more effectively deliver the message of salvation.

Lifestyles and values began to change rapidly, from fashion to the most sacred norms that had prevailed until then. The effects of this reform in the Catholic Church quickly became apparent, during and after the Second Vatican Council. At the same time, liberation movements and the adoption of new secular values gained momentum in the Protestant churches, as the basis for examining religious and pastoral issues. Meanwhile, in the Orthodox Church, there was tension between a group calling for similar reform and a group advocating for adherence to Orthodox Holy Tradition, while a minority called for a distinction between the Holy Tradition and the traditions that had come to be attached to it over changing times and cultures.

Biblical studies developed significantly during this period: there was a spread of critical methods and the reading of religious texts in light of ancient cultures and modern linguistic and historical sciences, to the point that many theological schools began calling for a distinction between the divinely inspired word and the human author’s intent and style. Thus, these sciences contributed to the spread of a new, non-traditional interpretation of the sacred scriptures. Some interpreters went so far as to deny everything that was beyond human reason, such as the divine incarnation, resurrection, ascension, and so on. Readers can imagine the impact of these ideas on day-to-day church life and spiritual and moral teaching.

After the Second Vatican Council, a group separated from the Catholic Church and rejected the modernization brought by that council. During the days of Pope John Paul II, an attempt was made to restore unity, but with Pope Benedict XVI, the movement of critics of this modernization came to the fore, from the time he assumed the presidency of the Congregation for the Doctrine of the Faith in the Vatican. An internal struggle began to appear between the traditionalist and liberal groups, but it remained quiet and contained.

In the Protestant churches, the wave of modernization went further, leading to the emergence of what were called traditional churches and liberal churches. Amid these developments, a group has recently emerged seeking the authentic church. Thus began a movement of mass conversion to the Orthodox Church in the United States. Some individual conversions had preceded this in Europe, especially by prominent Catholic fathers, such as Fathers Lev Gillet and Placide [Deseille], to name just two examples.

In our Archdiocese, the movement of those coming home to Orthodoxy accelerated noticeably. In recent years, other Orthodox churches in America have also started to receive numbers of converts, known as catechumens. What is striking in recent years is that a significant number of new catechumens are from the youth.

At the same time, as a reaction to the accelerating liberal movements, some Orthodox archdioceses have experienced movements of return to old traditions and adherence to all their details, sometimes to the extent of not distinguishing between the essential and the incidental. This phenomenon can be understood in light of the modernization we mentioned, which reached a point where some questioned whether some “churches” were indeed the Church of Christ or something else.

The appeal of the slogan “A Church for Our World”—which prevailed in Western Christian circles in the 1970s and proposed to make the church resemble our world—began to fade. Advocates of this slogan had forgotten that the Church’s mission is to transform the world into the image of the heavenly kingdom.

Today, after currents have revolutionized ways of thinking and post-modernism has become dominant, Western societies, in particular, may be witnessing the advent of a spiritual awakening among the youth here and there, showing that youth have not found the spiritual fulfilment they seek in these liberation movements.

Recently, the media has shown us images of thousands of American university students praying and praising Christ on their campuses. In France, several thousand walked on foot for three days from Paris to Chartres Cathedral to celebrate the traditional Latin Mass.

The phenomenon of youth returning to faith and the emergence of a desire for traditional churches is still in its infancy. It is too early to analyze and build upon it.

However, it is important to pay attention to it, to revive communication and meetings with the youth, and to present and discuss their spiritual experiences. Sociologists will certainly be interested in this phenomenon, but how will the churches respond to it, and what is required of them in this area?

In our Archdiocese, we noticed this Pascha a significant number of youth among the new converts. Therefore, I am asking the priests of those churches that received these young people to conduct interviews with them, asking them to explain their experience of conversion to the Orthodox Church, and to send these interviews in writing to the Archdiocese Headquarters for further study.

The mission of the Christian church today is to witness to Christ the Savior in the heart of this secular society, without fear of it or fascination with it. Olivier Clément (+2009), a French Orthodox theologian, has pointed out that “Christians are oscillating between cursing and unconsciously joining the bandwagon,” and he warns that “the core of spiritual energy, which led to the emergence of modernity, is on the verge of running out. On the horizon appears the ‘death of man’ after the ‘death of God’... The time is right for Christians to arouse, with humble strength, some sense of existence, some glow of fire and light. If they do not succeed in finding a role for themselves in a secular society, they will have left room for other religions that are now invading the West” (Raymond Rizk, *Olivier Clément: A Hermit in the City*).

It is truly a time to bear witness, par excellence.

صحوّة روحيّة شبابيّة؟

المترولوجيت سابا (اسبر)

بعد منتصف القرن الماضي ظهرت حركة إصلاح في الكنيسة الكاثوليكية دُعيت "Aggiornamento". كانت هذه الحركة وليدة عالم متغيّر سريع وُلد بعد الحرب العالمية الثانية. واكبت هذه الحركة العالم الجديد ساعية إلى "تحديث" الكنيسة أو "عصرنتها"، بغية تفعيل أفضل لبشارة الخلاص.

بدأت أنماط العيش والقيم تتغيّر بسرعة، بدءاً من الأزياء وصولاً إلى أقدس القيم التي كانت سائدة حتّى ذلك الوقت. ظهرت فعالية هذا الإصلاح Aggiornamento في الكنيسة الكاثوليكية بسرعة خلال المجمع الفاتيكاني الثاني وبعده، أمّا في الكنائس البروتستانتية فتسارعت حركات التحرر واعتماد القيم الدهرية (من لفظة "الدهر وتعني تدبير أمورنا من دون الله") الجديدة أساساً للنظر في القضايا الدينية والرعاية. بينما بقيت هذه الحركة في الكنيسة الأرثوذكسية في تجازب بين فريق يدعو إلى إصلاح مشابه وفريق يدعو إلى التمسك بالتقليد الأرثوذكسي، وما بينهما قلة تدعو إلى التفريق بين التقليد الشريف والتقاليد التي لحقت به عبر تغيّر الأزمان والثقافات.

تطورت علوم الكتاب المقدس كثيراً في تلك الفترة، وانتشر الأسلوب النقدي وقراءة النصوص الدينية على ضوء الثقافات القديمة والعلوم اللغوية والتاريخية الحديثة، حتّى صار الكثير من مؤسسات التعليم اللاهوتي يدعو إلى التفريق بين الكلمة الموحاة إلهياً وقصد الكاتب البشري وأسلوبه. وهكذا ساهمت هذه العلوم في انتشار تفسير جديد غير تقليدي لهذه النصوص المقدّسة. بعض المفسّرين وصل إلى إنكار كلّ ما هو غير موسوع في العقل البشري كالتجسّد الإلهي والقيامة والصعود وما إلى ذلك. وللقارئ أن يتصوّر انعكاس هذه الأفكار على أرض الواقع الكنسي والتعليم الروحي والأخلاقي.

انفصلت فئة بعد المجمع الفاتيكاني الثاني عن الكنيسة الكاثوليكية ورفضت التحديث الذي جاء به ذلك المجمع. في أيام البابا يوحنا بولس الثاني جرت محاولة إعادة الوحدة، لكن مع البابا

بندكتوس السادس عشر ظهرت حركة منتقدي هذا التحديث بوضوح، منذ أن استلم رئاسة مجمع العقيدة والإيمان في الفاتيكان. وبدأت معالم صراع داخلي بين فريق تقليدي وآخر ليبرالي، لكنّه بقي صراعاً هادئاً ومضبوطاً.

أمّا في الكنائس البروتستانتية فذهبت موجة التحديث بعيداً، ممّا سبّب ظهور ما سُمّي بكنائس تقليدية وأخرى ليبرالية. في خضمّ هذا الحراك ظهرت فئة تبحث عن الكنيسة الأصلية. هكذا بدأت حركة الارتداد الجماعي إلى الكنيسة الأرثوذكسية في الولايات المتحدة الأمريكية. وكان قد سبقها في ذلك بعض حالات ارتداد فردية في أوروبا، خاصة من قبل آباء كاثوليكين كبار، كالأبوين ليف جيله وبلاسيد ديسيل، على سبيل المثال لا الحصر.

في أبرشيتنا تسارعت حركة العودة هذه بشكل ملحوظ وتزايدت الأعداد المنضمّة إلى الكنيسة الأرثوذكسية. في السنوات الأخيرة بدأت بعض الكنائس الأرثوذكسية الأخرى في أميركا أيضاً تشهد إقبال أعداد من العائدين الذين يُسمّون بالمهتدين. لكن ما يلفت النظر في السنوات الأخيرة هو أنّ عدداً ملحوظاً من المهتدين الجدد هم من فئة الشبيبة.

إلى ذلك، كردّة فعل على الحركة الليبرالية المتسارعة، ظهرت في بعض الأبرشيات الأرثوذكسية حركات عودة إلى التراث والتمسك بكلّ تفاصيله، إلى درجة عدم التمييز بين الجوهري والعارض فيه أحياناً. تُفهم هذه الظاهرة على ضوء التحديث الذي تكلمنا عنه والذي وصل إلى درجة إثارة التساؤل حول بعض "الكنائس" عمّا إذا كانت كنيسة المسيح أم شيء آخر.

بدأ يخبو بريق شعار "كنيسة من أجل عالمنا" الذي ساد في الأوساط المسيحية الغربية في سبعينيات القرن الماضي، وسعى أنصاره لجعل الكنيسة على صورة عالمنا، ناسين أنّ رسالة الكنيسة هي أن تجعل العالم على صورة الملكوت السماوي.

اليوم بعد التيارات التي قلبت المفاهيم، وبعد هيمنة عصر ما بعد الحداثة، قد تكون المجتمعات الغربية بخاصّة، بدأت تشهد ولادة صحوة روحية هنا وثمة، تبدو في أوساط الشبيبة. هذه الصحوة تدلّ على ملء روحي يسعى الشباب إليه ولم يجده في حركات التحرر المعاصرة.

نقلت لنا وسائل الإعلام مؤخراً، صور ألوف من شببية الجامعات الأميركية يصلون ويهللون للمسيح في ساحات جامعاتهم. وفي فرنسا بضعة آلاف يمشون سيراً على الأقدام طوال ثلاثة أيام من باريس إلى كاتدرائية شارتر ليحتفلوا بالقداس اللاتيني التقليدي.

ظاهرة ارتداد الشببية إلى الإيمان، وبروز الرغبة في الكنائس التقليدية، ما تزال في بدايتها. من المبكر تحليلها والبناء عليها. لكن من المهم متابعتها وتفعيل التواصل واللقاءات مع الشببية وتقديم اختباراتهم الروحية ومناقشتها. سيمت علماء الاجتماع بهذه الظاهرة بالتأكيد، لكن كيف سيتم الكنائس بهذه الظاهرة، و ما المطلوب منها تقديمه في هذا المجال؟

في أبرشيتنا لحظنا هذا الفصح وجود عدد ملحوظ من الشببية بين المهتمين الجدد. لذلك أطلب من كهنة الكنائس التي اقتبلت هؤلاء الشباب أن يجروا معهم مقابلات يشرحون فيها خبرة اهتدائهم إلى الكنيسة الأرثوذكسية ويرسلونها مكتوبة إلى مكتب المطرانية (سكرتاريا) ليصار إلى دراستها لاحقاً.

رسالة الكنيسة المسيحية اليوم أن تشهد للمسيح المخلص في قلب هذا المجتمع الدهري دونما خوف منه، ودونما انهار به أيضاً. يقول أوليفيه كليمان (+٢٠٠٩)، وهو لاهوتي أرثوذكسي فرنسي: "يتأرجح المسيحيون بين اللعنة والالتحاق بالقافلة بلا وعي"، ويتنبه إلى أن "نواة الطاقة الروحية، التي أدت تفجيرها إلى بروز الحداثة، هي في طريقها إلى النفاذ. ويبدو، في الأفق، "موت الإنسان" بعد "موت الله"... فالوقت مناسب كي يثير المسيحيون، بقوة متواضعة، شيئاً من معنى الوجود، شيئاً من توهج النار والنور. إنهم إذا لم يفعلوا، إذا لم يفلحوا في إيجاد دور لهم في مجتمع الدهرية، يكونون قد أفسحوا في المجال للديانات الأخرى التي تقتحم الغرب الآن."

إنه زمن الشهادة بامتياز.