

**ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY**

<b><u>DAY</u></b>	<b><u>NAME OF THE DEPARTED</u></b>	<b><u>ANNIVERSARY</u></b>
5	Khalil Hanhan	29
5	Selima Abraham	61
7	Sarkis Boutros	2
7	George Deratnay	34
7	Elie Semaan Bouri	12
8	Leda Odell	47
11	Elianor Wakileh	2
11	Raquel Obeid	47

**ETERNAL LIGHT**

- **Oct 18:** In loving memory of **Yvonne Younes** from her family
- **Oct 25:** in loving memory of **Mitri Samaan** from Nabil Samaan & family.
- **Please**, pray for the health of the following parishioners: Ellen, Robert, Alex, Sam, Elias, Isabelle, Nassar, Valentine, George, Nina, Sonia, George, Elizabeth, Beshara and Toni. If you have any names of people who need prayers, email them to father.
- **Memorials on Saturdays:** we can do memorials on Saturdays after or before Vespers. Please, consider doing your memorial for your loved one then specially if you are expecting 50 + people.
- **Ushers for Sunday, Oct 11:** Ra'ed Dallal, Colette El-Hajj, Fadil Nemr and William Kakish.
- **Ushers for Sunday, Oct 18:** Marwan Badine, Richard Smith, Fouad Kodsi and Colette El-Hajj.
- **Ushers for Sunday, Oct 25:** Nabil Tahhan, Gaby stavro, Wael Haddad and Colette El-Hajj.
- **On Thursday October 15th at 7:30 PM**, Father will have a meeting open to all to discuss future spiritual activities. To join in, please join in one of our WhatsApp groups.
- **Soul Saturday:** will be on October 24th, Orthros starts at 10 AM. Please, don't email Father the names, come in person and bring the names with you. All those passed away from St. George will be remembered on that day. Lunch will be provided after with a donation.
- **Canned Food Drive:** please bring non-perishable canned food to donate to the needy and place them in the box outside in the Narthex.
- **Vespers:** Saturday, October 10 at 5 pm.
- **Sunday School registration will start this Sunday online.** First day of Sunday school starts September 13th on line. Please, check your emails. For any further assistance contact Amanda Qaish at [orthodoxchristianeducation@gmail.com](mailto:orthodoxchristianeducation@gmail.com).
- **MASKS ARE STILL MANDATORY INSIDE THE CHURCH. NO EXCEPTIONS.**
- **Please, don't call the office to reserve you seat for Sunday Liturgy, but go to Eventbrite to make your reservation. Thanks**
- **Church Website has been updated with sign up info using the EVENTBRITE Application for each Sunday's Liturgy.** The church website is [www.https://www.stgeorgeto.org/](http://www.https://www.stgeorgeto.org/). You **MUST**

**REGISTER to attend liturgy as we still have to abide by the 30% capacity as per government guidelines. You can also cancel your attendance using the application if you are unable to attend after booking your spots. Thank you... For any inquiries or help using EVENTBRITE, please call Colette at 416-558-8665.**

## On Stewardship Fr. John Finley

*"Bring all the tithes into the storehouse, that there may be food in My house, and try Me now in this," says the Lord of hosts, "If I will not open for you the windows of heaven and pour out for you such blessing that there will not be room enough to receive it." Malachi 3:10*

When we give to the Church, thinking of it as a charitable organization to which we belong, we might rightly ask, "How much does the Church need? Can I see a financial statement? I want to know how the money is spent, and how much people are paid, before I commit to a stewardship pledge."

When we give to God from the first fruits of our labor as an act of gratitude in worship, might we look up toward the heavens and ask, "God, how much do you need? How are you going to spend my money?" Would you agree that such questions seem rather inappropriate?

Whose money is my money anyway? Where did I get my money? Is it really mine? What is a steward anyway? Why do we call it stewardship? A steward is a person who manages another's property; one who administers anything as the agent of another; a person who has charge of the household of another. As a Christian, would it be fair to ask, "Is it my money, or is it God's money?" We know the answer, but rarely think of our money as God's money. We rarely think of ourselves as stewards of God's money, God's property, God's assets.

The formula for stewardship giving is not based on the Church's budget, it's based on the Biblical principle of tithing from the first fruits of our labor. "The first of the first fruits of thy land thou shalt bring into the house of the Lord thy God" (Exodus 23:19). It needs to be sacrificial – a sacrifice of praise, a sacrifice of faith, a sacrifice of love, a testimony of our priorities in life.

What is the biblical understanding of "first fruits?" It is a tenth of our income, called a tithe. If we are not used to worshipping God with the first fruits of our labor, ten percent may seem like a lot, maybe too much, like "I can't afford that." We should be reminded, however, that one hundred percent of our income comes from God, and belongs to God, and we are the stewards of His money, and He commands that we only return ten percent. What bank would issue a loan and only ask that ten percent be paid back? What's more, God promises to pour out for you such blessing that there will not be room enough to receive it.

My father taught me to tithe at an early age. I had two brothers, and my father would divide the tithe between himself, my mother, and us three sons, and put them into offering envelopes that we would carry with us to Sunday School on Sunday mornings. I learned, whether consciously or unconsciously at a young age, that I was not to go to Church empty-handed. Instead, I was to go prepared to worship God with the tithe, as an act of gratitude and thanksgiving for His watch care over my life.

Even after I left home and went to college, got married and began to raise a family, I never stopped tithing; it had become a part of my life in Christ. Even during difficult financial crises, I would continue to tithe, believing that God would take care of me and my family. I honestly believe that when we tithe, God multiplies the ninety percent to go further than if I had kept the whole hundred percent for myself. Do you remember the story of the multiplication of the five loaves and the two fish? Do you believe that really happened? I do. And I believe that just as the five thousand ate and were filled,

with food left over, that our gracious Lord will multiply that ninety percent when we offer ten percent back to Him, in such a way that we cannot understand, to stretch farther than the one hundred percent would have gone.

Ask yourself: “Is my family budget tight? Is my business hurting? Am I worshipping God with a tithe? Father Richard Ballew of blessed memory taught me that there is an invisible string extending from my heart to my wallet in my hip pocket. It reminded me of this passage from Christ’s Sermon on the Mount: “Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. For where your treasure is, there your heart will be also” (Matthew 6:19– 21). Let us take this passage and apply it to the principle of tithing, realizing that our hearts are intricately tied to our money.

Sometimes we may wonder, as a church community, why we aren’t growing, why we aren’t vibrant, why we seem to be stuck in a rut, why people are unhappy, why we can’t do what needs to be done with the church facilities, why we can’t have a fulltime pastor. We say to ourselves, “We need help. We need financial assistance. Why doesn’t somebody help us? Why doesn’t the big church down the way help us? Why doesn’t the Archdiocese help us?”

A priest once announced to his congregation, “I have wonderful news. We have all the money we need!” The faithful breathed a sigh of relief with great joy. “But,” he said, “there is bad news... That money is in your wallet.” Do we really need help? Do we really need financial assistance? Is no one truly willing to help? We have all the money we need; we just need to worship God with our first fruits.

I once had a conversation with man who insisted that the key to Church growth in his community was a full-time priest, and a beautiful new church building. “I know people will come and join the church if we have those two things” he said. I responded, “It’s kind of like the baseball movie *Field of Dreams*, right? If you build it, they will come.” He said, “Exactly.” I responded again – “I have a different formula: If we tithe, God will build it, and they will come.” He didn’t like that, because he wasn’t tithing and didn’t want to tithe. He wanted someone else to worship God with their money.

Here’s another formula: If *we* tithe, not if *he* tithes, or a *few people* tithe, but if *we* tithe. God certainly looks into every individual’s heart, but he also looks into the corporate heart of a community. Have you ever heard the phrase “God is no respecter of persons”? In this particular application, I would say that God will not respect just if a few people tithe, but he is looking for the widow’s mite as well. He is looking for a corporate action, a corporate agreement, a corporate act of worship, adoration, and trust

As a member of the Department of Missions and Evangelism for over twenty years, I have often been asked, “What is the key to church growth?” I don’t know if there is any one key, but I do know where to begin. Church growth begins with a tithing community.

The act of receiving the tithes and offerings of the people should be a prominent feature in our worship services. The Baby Boomer generation got rid of the formality of “passing the plate” during worship services when they created the Jesus Movement churches. This preference for just having an offering box tucked away at the entrance in the back of the church has been adopted by many Christian denominations and even many Orthodox Churches. How can we teach tithing as an act of worship in gratitude to God when the collection of such tithes and offerings is hidden and finds no place in the Liturgy? Have you ever heard it said, “out of sight, out of mind”? In my opinion, we need to give in the Divine Liturgy visibly and physically as a part of the “work of the people,” an act of worship to the living God.

Not only will God take care of our parish if we commit ourselves to this spiritual discipline, but we will also be able to take care of our Mother, the Church on the Archdiocese level, with the overflow of God's blessing. Is it not appropriate that as our mother (the Archdiocese) cares for our spiritual nurture, we would in turn, care for her material needs? She is our mother.

Shall we get down to brass tacks? Father Peter Gillquist of blessed memory was once asked, "Should I tithe on my gross income or my net income?" Fr. Peter responded, "Which one do you want God to bless?" Enough said.

Maybe beginning to tithe ten percent is just too big of a leap. If so, why not get there with baby steps? What if I were to commit to a plan to tithe one percent this month, two percent next month, three percent the following month, and so on, until ten months later I was really tithing the whole ten percent? We can do this. Remember God's promise. Remember the feeding of the five thousand. Remember this saving commandment and offer God's own of God's own in behalf of all and for all.

[From The Word magazine, September 2020](#)

# DIVINE LITURGY VARIABLES ON SUNDAY, OCTOBER 11, 2020

## TONE 1 / EOTHINON 7

### SUNDAY OF HOLY FATHERS OF SEVENTH ECUMENICAL COUNCIL & FOURTH SUNDAY OF LUKE

APOSTLE PHILIP ONE OF THE SEVEN DEACONS; VENERABLE THEOPHANES THE BRANDED; NEKTARIOS, ARSAKIOS, SISINIOS AND PHILOTHEOS KOKKINOS, PATRIARCHS OF CONSTANTINOPLE; VENERABLE JONAH OF CYPRUS

**Deacon: For Metropolitan Paul, Archbishop John, and for their quick release from captivity and safe return, let us pray to the Lord.**

الشماس: مِنْ أَجْلِ الْمَثْرُوبُولِيَّةِ بُولُسَ وَالْمِطْرَانِ  
يُوحَنَّا وَفَكَ أَسْرِهِمَا وَعَوْدَتِهِمَا سَالِمِينَ، إِلَى الرَّبِّ  
نَطْلُبُ.

• *During the Little Entrance, chant the Resurrectional Apolytikion. Then, the following:*

#### THE EISODIKON (ENTRANCE HYMN) OF ORDINARY SUNDAYS

Come, let us worship and fall down before Christ. Save us, O Son of God, **Who art risen from the dead**; who sing to Thee. Alleluia.

هَلِّمُوا لِنَسْجُدُ وَنَرْكَعَ لِلْمَسِيحِ، مَلِكِنَا وَإِلَهِنَا. خَلَّصْنَا يَا  
ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، لِنُرْتِّلَ لَكَ.  
هَلِّلُوبِيَا.

#### RESURRECTIONAL APOLYTIKION IN TONE ONE

While the stone was sealed by the Jews, and the soldiers were guarding Thy most pure body, Thou didst arise on the third day, O Savior, granting life to the world. For which cause the heavenly powers cried aloud unto Thee, O giver of life. Glory to Thy Resurrection, O Christ, glory to Thy kingdom, glory to Thy providence, O Thou Who alone art the lover of mankind.

إِنَّ الْحَجَرَ لَمَّا خُتِمَ مِنَ الْيَهُودِ، وَجَسَدَكَ الطَّاهِرَ حَفِظَ  
مِنَ الْجُنْدِ، قُمْتَ فِي الْيَوْمِ الثَّلَاثِ أَيُّهَا الْمُخَلِّصُ، مَانِحاً  
العَالَمَ الْحَيَاةَ. لِذَلِكَ قُوَّتِ السَّمَاوَاتِ، هَتَّقُوا إِلَيْكَ يَا  
وَاهِبَ الْحَيَاةَ: الْمَجْدُ لِقِيَامَتِكَ أَيُّهَا الْمَسِيحِ، الْمَجْدُ  
لِمُلْكِكَ، الْمَجْدُ لِنَتْدَبِيرِكَ، يَا مُحِبَّ الْبَشَرِ وَحَدَّكَ.

#### APOLYTIKION OF THE HOLY FATHERS IN TONE EIGHT

Thou, O Christ, art our God of exceeding praise Who didst establish our Holy Fathers as luminous stars upon earth, and through them didst guide us unto the true Faith, O most merciful One, glory to Thee.

أَنْتَ أَيُّهَا الْمَسِيحُ إِلَهْنَا الْفَائِقُ التَّسْبِيحِ، يَا مَنْ أَسَّسْتَ  
آبَاءَنَا الْقَدِيسِينَ عَلَى الْأَرْضِ كَوَاكِبَ لَامِعَةٍ، وَبِهِمْ  
هَدَيْتَنَا جَمِيعاً إِلَى الْإِيمَانِ الْحَقِيقِيِّ، يَا جَزِيلَ الرَّحْمَةِ  
الْمَجْدُ لَكَ.

• *Now sing the apolytikion of the patron saint or feast of the temple.*

#### ORDINARY KONTAKION IN TONE TWO

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

يَا شَفِيعَةَ الْمَسِيحِيِّينَ الْغَيْرِ الْخَازِيَةِ، الْوَسِيطَةَ لَدَى  
الْخَالِقِ غَيْرِ الْمَرْدُودَةِ، لَا تُعْرِضِي عَن أَصْوَاتِ طَلِبَاتِنَا

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.

نَحْنُ الْخَطَاةَ، بَلْ تَدَارِكِنَا بِالْمَعُونَةِ بِمَا أَنَّكَ صَالِحَةٌ،  
نَحْنُ الصَّارِحِينَ إِلَيْكَ بِإِيمَانٍ: بَادِرِي إِلَى الشَّفَاعَةِ  
وَأَسْرِعِي فِي الطَّلِبَةِ، يَا وَالِدَةَ الْإِلَهِ، الْمُتَشَفِّعَةَ دَائِمًا  
بِمُكْرَمِيكَ.

**THE EPISTLE**  
(For the Holy Fathers)

*Blessed are Thou, O Lord, the God of our  
Fathers.*

*For Thou art just in all that Thou hast done.*

**The Reading from the Epistle of  
St. Paul to St. Titus. (3:8-15)**

Titus, my son, the saying is sure. I desire you to insist on these things, so that those who have believed in God may be careful to apply themselves to good deeds; these are excellent and profitable to men. But avoid stupid controversies, genealogies, dissension, and quarrels over the law, for they are unprofitable and futile. As for a man who is factious, after admonishing him once or twice, have nothing more to do with him, knowing that such a person is perverted and sinful; he is self-condemned. When I send Artemas or Tychicus to you, do your best to come to me at Nicopolis, for I have decided to spend the winter there. Do your best to speed Zenas the lawyer and Apollos on their way; see that they lack nothing. And let our people learn to apply themselves to good deeds, so as to help cases of urgent need, and not to be unfruitful. All who are with me send greetings to you. Greet those who love us in the faith. Grace be with you all. Amen.

مُبَارَكٌ أَنْتَ يَا رَبُّ إِلَهَ آبَائِنَا.

لَأَنَّكَ عَدْلٌ فِي كُلِّ مَا صَنَعْتَ بِنَا.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولُسِ الرَّسُولِ إِلَى تَيْطُسِ.  
يَا وَلَدِي تَيْطُسَ، صَادِقَةٌ هِيَ الْكَلِمَةُ وَإِيَّاهَا أُرِيدُ أَنْ  
تُقَرَّرَ، حَتَّى يَهْتَمَّ الَّذِينَ آمَنُوا بِاللَّهِ فِي الْقِيَامِ بِالْأَعْمَالِ  
الْحَسَنَةِ. فَهَذِهِ هِيَ الْأَعْمَالُ الْحَسَنَةُ وَالنَّافِعَةُ \* أَمَّا  
الْمُبَاحَثَاتُ الْهَدْيَانِيَّةُ، وَالْأَنْسَابُ، وَالْحُصُومَاتُ،  
وَالْمُمَاحَكَاتُ النَّامُوسِيَّةُ فَاجْتَنِبْنَهَا، فَإِنَّهَا غَيْرُ نَافِعَةٍ  
وَبَاطِلَةٌ \* وَرَجُلٌ الْبِدْعَةَ بَعْدَ الْإِنْدَارِ مَرَّةً وَأُخْرَى، أَعْرِضْ  
عَنْهُ \* عَالِمًا أَنَّ مَنْ هُوَ كَذَلِكَ قَدْ اعْتَسَفَ، وَهُوَ فِي  
الْخَطِيئَةِ يَقْضِي بِنَفْسِهِ عَلَى نَفْسِهِ \* وَمَتَى أُرْسَلْتُ إِلَيْكَ  
أَرْتِمَاسَ أَوْ تِيخِيكُوسَ، فَبَادِرْ أَنْ تَأْتِيَنِي إِلَى نِيكُوبُولِسَ  
لِأَنِّي قَدْ عَزَمْتُ أَنْ أَشْتِيَ هُنَاكَ \* أَمَّا زِينَا سَ مُعَلِّمُ  
النَّامُوسِ وَأَبْلُوسُ، فَاجْتَهَدْ فِي تَشْبِيْعِهِمَا مُتَأَهِّبِينَ، لِئَلَّا  
يُعَوِّزُهُمَا شَيْءٌ \* وَلِيَتَعَلَّمْ دُونَا أَنْ يَقُومُوا بِالْأَعْمَالِ  
الصَّالِحَةِ لِلْحَاجَاتِ الضَّرُورِيَّةِ حَتَّى لَا يَكُونُوا غَيْرَ  
مُثْمِرِينَ \* يُسَلِّمُ عَلَيْكَ جَمِيعُ الَّذِينَ مَعِيَ \* سَلِّمْ عَلَى  
الَّذِينَ يُحِبُّونَنَا فِي الْإِيمَانِ. النِّعْمَةُ مَعَكُمْ أَجْمَعِينَ.  
أَمِينَ.

**THE GOSPEL**  
(For the Fourth Sunday of Luke)

**The Reading from the Holy Gospel according  
to St. Luke. (8:5-15)**

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ لُوقَا الْإِنْجِيلِيِّ الْبَشِيرِ  
وَالْتَلْمِيزِ الطَّاهِرِ.

The Lord spoke this parable: “A sower went out to sow his seed; and as he sowed, some fell along the path, and was trodden under foot, and the birds of the air devoured it. And some fell on the rock; and as it grew up, it withered away, because it had no moisture. And some fell among thorns; and the thorns grew with it and choked it. And some fell into good soil and grew, and yielded a hundredfold.” And when His Disciples asked Him what this parable meant, Jesus said, “To you it has been given to know the secrets of the kingdom of God; but for others they are in parables, so that seeing they may not see, and hearing they may not understand. Now the parable is this: The seed is the word of God. The ones along the path are those who have heard; then the devil comes and takes away the word from their hearts that they may not believe and be saved. And the ones on the rock are those who, when they hear the word, receive it with joy; but these have no root, they believe for a while and in time of temptation fall away. And as for what fell among the thorns, they are those who hear, but as they go on their way, they are choked by the cares and riches and pleasures of life, and their fruit does not mature. And as for that in the good soil, they are those who, hearing the word, hold it fast in an honest and good heart, and bring forth fruit with patience.” As Jesus said this, He called out, “He who has ears to hear, let him hear.”

قَالَ الرَّبُّ هَذَا الْمَثَلُ: خَرَجَ الزَّارِعُ لِيَزْرَعَ زَرْعَهُ \* وَفِيمَا هُوَ يَزْرَعُ، سَقَطَ بَعْضُ عَلَى الطَّرِيقِ، فَوُطِئَ وَأَكَلَتْهُ طَيْرُ السَّمَاءِ \* وَالْبَعْضُ سَقَطَ عَلَى الصَّخْرِ، فَلَمَّا نَبَتَ يَبَسَ لِأَنَّهُ لَمْ تَكُنْ لَهُ رُطُوبَةٌ \* وَبَعْضُ سَقَطَ بَيْنَ الشُّوكِ، فَنَبَتَ الشُّوكُ مَعَهُ فَخَنَّقَهُ \* وَبَعْضُ سَقَطَ فِي الْأَرْضِ الصَّالِحَةِ، فَلَمَّا نَبَتَ أَثْمَرَ مِائَةَ ضِعْفٍ \* فَسَأَلَهُ تَلَامِيذُهُ مَا عَسَى أَنْ يَكُونَ هَذَا الْمَثَلُ \* فَقَالَ: لَكُمْ قَدْ أُعْطِيَ أَنْ تَعْرِفُوا أَسْرَارَ مَلَكُوتِ اللَّهِ، وَأَمَّا الْبَاقُونَ فَبِأَمْثَالٍ، لِكَيْ لَا يَنْظُرُوا وَهُمْ نَاطِرُونَ، وَلَا يَفْهَمُوا وَهُمْ سَامِعُونَ \* وَهَذَا هُوَ الْمَثَلُ: الزَّرْعُ هُوَ كَلِمَةُ اللَّهِ \* وَالَّذِينَ عَلَى الطَّرِيقِ هُمُ الَّذِينَ يَسْمَعُونَ، ثُمَّ يَأْتِي إبْلِيسُ وَيَنْزِعُ الْكَلِمَةَ مِنْ قُلُوبِهِمْ لِئَلَّا يُؤْمِنُوا فَيَخْلُصُوا \* وَالَّذِينَ عَلَى الصَّخْرِ هُمُ الَّذِينَ يَسْمَعُونَ الْكَلِمَةَ وَيَقْبَلُونَهَا بِفَرَحٍ، وَلَكِنْ لَيْسَ لَهُمْ أَصْلٌ، وَإِنَّمَا يُؤْمِنُونَ إِلَى حِينٍ، وَفِي وَقْتِ التَّجْرِبَةِ يَزْتَدُونَ \* وَالَّذِي سَقَطَ فِي الشُّوكِ، هُمُ الَّذِينَ يَسْمَعُونَ ثُمَّ يَذْهَبُونَ فَيَخْتَنِقُونَ بِهَمُومِ هَذِهِ الْحَيَاةِ وَغِنَاهَا وَمَلَذَاتِهَا، فَلَا يَأْتُونَ بِثَمَرٍ \* وَأَمَّا الَّذِي سَقَطَ فِي الْأَرْضِ الْجَيِّدَةِ، فَهُمُ الَّذِينَ يَسْمَعُونَ الْكَلِمَةَ فَيَحْفَظُونَهَا فِي قَلْبٍ جَيِّدٍ صَالِحٍ، وَيُثْمِرُونَ بِالصَّبْرِ \* وَلَمَّا قَالَ هَذَا نَادَى: مَنْ لَهُ أُذُنَانِ لَلْسَمَعِ فَلْيَسْمَعْ.

• *The Divine Liturgy of St. John Chrysostom continues as usual.*

### THE DISMISSAL

**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, John Chrysostom, archbishop of Constantinople, whose Divine Liturgy we have now

**الكاهن:** أَيُّهَا الْمَسِيحُ إِلَهَنَا الْحَقِيقِي، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ لِأَجْلِ خَلَاصِنَا، بِشَفَاعَاتِ أُمِّكَ الْقَدِيسَةِ الْكَلِيَّةِ الطَّهَارَةِ وَالْبَرِيئَةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي؛ وَبِطَلَبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسِينَ الْمُشْرَفِينَ الرُّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوْحَنَّا الذَّهَبِيِّ الْقَم

celebrated; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers, especially the 367 Holy Fathers of the Seventh Ecumenical Council; of Saint N., the patron and protector of this holy community; of the holy and righteous ancestors of God, Joachim and Anna; of the Apostle Philip, one of the Seven Deacons, Venerable Theophanes the branded; Nektarios, Arsakios, Sisinius and Philotheos Kokkinos, patriarchs of Constantinople; and Venerable Jonah of Cyprus, 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.

رئيس أساقفة القسطنطينية، كاتب هذه الخدمة الشريفة؛  
والقديسين المجيدين الشهداء المتألقين بالظفر؛ وآبائنا  
الأبرار المتوسحين بالله؛ خاصة الآباء القديسين  
الـ 367 أصحاب المجمع المسكوني السابع المقدس  
والقديس (ة) (فلان، فلانة) شفيع (ة) وحمي (ة) هذه  
الرعية المقدسة؛ والقديسين الصديقين يواكيم وحنة  
جدي المسيح الإله؛ والرسول فيلبس أحد الشمامسة  
السبع؛ والقديس ثيوفانس الموسوم؛ والقديسين  
نكتاريوس، أرساكوس، سسينيوس، وفيلوثاوس  
كوكينوس، بطاركة القسطنطينية؛ والقديس يونان  
القيصري، الذين نقيم تذكارتهم اليوم، وجميع قديسيك،  
ارحمنا وخلصنا بما أنك صالح ومحب للبشر.

**Priest:** Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

**الكاهن:** بصلوات آبائنا القديسين، أيها الرب يسوع  
المسيح إلهنا ارحمنا وخلصنا.

**Choir:** Amen.

**الجوق:** آمين.

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# Helping Our Neighbors in Need!



## ***Attention Parish Priests, Parish Councils & All Parishioners***

*For 37 Years we have pledged our support to help our hungry neighbors in need in our local communities between October and December.*

Our world now has been turned upside-down with the effects of Coronavirus. In some Parishes it is impossible to attend Liturgical services, and in others there is limited attendance. It is unfeasible to meet together except via internet.

Our West Coast is on fire, our East Coast and Gulf Coast have suffered dramatically from hurricanes and natural disasters. Thousands have lost their loved ones, their livelihoods and their homes.

But, we can still help our neighbors in need.

We can still feed the hungry, we can still help the homeless, and we can still offer aid to the afflicted.

Each Parish can reach out to their local community and Food Banks and see what is needed the most. We have been challenged in many ways this year, and with our Faith and commitment we will get through this together!



## **Most Needed Items To Donate:**

- Canned Soups (include a can opener)
- Pasta Meals & Canned Sauce
- Canned Meat & Fish
- Canned Fruit & Vegetables
- Fresh Produce & Fruit
- Allergy Friendly Food Options
  - Gluten Free, Nut Free, Dairy Free
- Flour, Sugar, Cornmeal, Rice, Dry Beans, Peanut Butter & Jelly, Crackers
- Shelf Stable Milk, Cereals, Cooking Oils
- Pancake & Muffin Mix that Only Require Water
- Baby Food, Juice Boxes, Apples Sauce & Granola Bars
- Baby Diapers & Wipes
- Socks & Underwear
- Household Cleaning Supplies & Paper Products
- Hygiene Products & Toiletries (Men & Women)



Please weigh your food. This can be done quite easily by totaling the amount of food weight listed on each can.

Each parish will distribute the **food to the needy in their local community**. Through this activity, people everywhere will be expressing their faith and sharing their love.

Please inform us of all your charitable activities. What are you doing to help our brothers and sisters in need? What else can we do to help those in need? We want to share this information with the entire Archdiocese!

In the United States, one in five people struggles with hunger, and many rely on food from local food banks to help feed their families. We're about to embark on the holiday season, which is an especially difficult time to live with food insecurity – that is, not knowing when you will get your next meal. You can help by supporting your local food pantry, food banks or shelters!

No one deserves to go to bed hungry!



## ***NEW GRANT PROGRAM***

Our new **GRANT PROGRAM APPLICATION** to assist Parishes with their local charitable work is now available online on the Archdiocesan Website.

*“The merciful person is he who gives to others what he himself received from God, whether it be money, or food, or strength, a helpful word, a prayer, or anything else he has through which he can express his compassion for those in need.” –  
St. Peter of Damascus*



Thanks to your generosity, we have been able to assist the hungry, the homeless, the afflicted and the oppressed for over four decades. Through your love and concern, you have allowed us to care for the needs of those less fortunate.



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