

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

<u>DAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
16	Jay Gabriel khoury	5
17	Aida Abouchar	9
18	Edgar Sarraf	4
18	Rose Aziz	27
20	George Alexander	28
20	Ramzy Haddad	18

- **Please**, pray for the health of the following parishioners: Ellen, Robert, Alex, Sam, Elias, Nassar, Valentine, George, Nina, Sonia, George, Beshara, Samer, Irene, Nadia, Mona, Christine and Toni, George, Jacqueline and Helena. If you have any names of people who need prayers, email them to father.

ETERNAL LIGHT

- **June 27:** in loving memory of **Violette Samaan** from **Nabil Samaan**.
- **We look forward to welcoming you back to church! Due to capacity restrictions for gatherings (15% capacity) in Ontario, we invite you to register for seats for Sunday's liturgies through the Eventbrite invites emailed to you on a weekly basis.**

Please note that one ticket is required per person. Families from the same household should book tickets for each individual.

Additional Information:

- 1- Please follow the direction provided by ushers for seating
- 2- Please check-in before entering the church premises, A check-in table is available at the entrance.
- 3- For the safety of all parishioners and yours, it is mandatory to abide by the rules:
 - A- Wear a mask
 - B- Sanitize your hands at the entrance
 - C- Maintain 6FT distance
 - D- No socializing at the entrance.

Please note that every reasonable precaution has been and will continue to be taken by St. George Church to protect your health and safety.

Please do not enter the church if you have a temperature, feel ill or have been in contact with a COVID-19 positive individual over the past two weeks.

God Bless!

St. George Parish Council

- **Happy Father's Day to all the fathers of our community. May our Lord Grant them many years.**
- **2021 Graduates:** If your child is graduating high school or university, please send Amanda Qaqish directly his/her information with a picture. We need her his name, school graduating from, degree and what will he/she be studying at the university. Email all information to orthodoxchristianeducation@gmail.com.
- **Engaged** couples getting together Tuesday June 22nd at 7 PM.
- If you have boxes with your sacrifice during Lent for **Food for Hungry People**, please, write a check to St. George and put in the memo **Food for Hungry people. Please, don't bring the box with change in it**, just write one check for that purpose or e-transfer. May God bless you.

June Schedule of Services:

- **Soul Saturday** June 19th at 10 AM Divine Liturgy.
- **Pentecost Sunday June 20th followed by the kneeling service.**
- **There will be Liturgy next Wednesday night at 7 PM for the Feast of birth of St. John the Baptist.**
- **Feast of St. Peter and Paul:** June 29th Orthros at 6:30 PM followed by the Divine Liturgy.
- **Saturday Vespers will be cancelled for the month of July.**
- **Scholarships:** Scholarship funds made available to students attending of college and university from our parish. Prospective applicants must be active in the life of the church. Applications are available at the church office. Deadline for acceptance is August 15, 2021. The following is a list of available scholarship funds:

ALEXANDER & ROSE YOUNES MEMORIAL SCHOLARSHIP FUND

ISSA KHOURY SCHOLARSHIP FUND

FOUAD EL-HAGE SCHOLARSHIP FUND

ORTANSE EL-HAGE SCHOLARSHIP FUND

SALIM ELIAS ZABANA MEMORIAL SCHOLARSHIP FUND

RAMI & JOANIE YOUNES SCHOLARSHIP which will donate \$1,000 a year to a deserving student.

- Our annual Sunday School graduation will be held in church if we are allowed by public health guidelines, otherwise it will be outside as a drive thru/walk thru ceremony. All students and their families are welcome to come and pick up their graduation gift and certificate.

Graduation will be held on **SUNDAY JUNE 27, 2021 AT 12:00pm Outside in the church parking lot after liturgy.**

All of our Sunday school students JK - OTT2 are welcome!

Please come dressed to take a picture with Abuna

- The Sunday School needs teachers for September. If you would like to volunteer, please contact Amanda Qaqish. orthodoxchristianeducation@gmail.com
- Sunday School registration for next year will be open late August, more details to follow. If you have any questions, please contact Amanda Qaqish orthodoxchristianeducation@gmail.com
- **PLEDGE FORM 2021:** Please fill your pledge form if you have not done so as to allow us to budget for this year. **Please see attached form.**
- **Kindly Submit your Contribution through the Following Methods: Connect to the Church Website www.stgeorgeto.org Click on *Donate***
- “e-transfer” info@stgeorgeantiochianchurch.org Account Name: St. George Church
- 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)
- **Bookstore: New icons have just arrived in our bookstore. The Bookstore is located in the church’s basement. Icons are great gifts for newborn, new home, your car or your children, and Christmas gifts. Please see Colette El-Hajj or Odette Boutros to see these new icons.**
- **Please, don't forget to send your sacrificial giving to your church of St. George via e-transfer, or you can still bring your envelope with you and place it in the box by the candles. Your sacrificial giving (financial donation/support) will keep our doors open.**
- **Canned Food Drive:** please bring non-perishable canned food to donate to the needy and place them in the box outside in the Narthex.

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

NOTE TO CLERGY: Remember to include this special petition in the Great Litany before the one for the head of state, as directed by the Antiochian Archdiocese.

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 الْمَثْرُوبُولِيَّتِ بُولُسَ وَالْمَطْرَانَ يُوْحَنَّا وَفَكَ اسْرِهِمَا وَعَوْدَتِهِمَا سَالِمِينَ، إِلَى الرَّبِّ نَطْلُبُ.

THE FIRST ANTIPHON

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.

Through the intercessions of the Theotokos, O Savior, save us.

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.

Through the intercessions of the Theotokos, O Savior, save us.

Glory... Both now...

Through the intercessions of the Theotokos, O Savior, save us.

السَّمَاوَاتُ تُذِيعُ مَجْدَ اللَّهِ، وَالْقَلَكُ يُخْبِرُ بِأَعْمَالِ يَدَيْهِ. يَوْمٌ إِلَى يَوْمٍ يُبْدِي كَلِمَةً، وَلَيْلٌ إِلَى لَيْلٍ يُخْبِرُ عِلْمًا.

بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ، يَا مُخْلِصُ، خَلِّصْنَا.

أَلَيْسَتْ أَصْوَاتُهَا وَأَقْوَالُهَا أَصْوَاتًا وَأَقْوَالًا؟ أَلَيْسَ صَدَاها يَبْلُغُ الْأَذَانَ؟ إِلَى كُلِّ الْأَرْضِ حَرَجَ صَوْتُهُمْ، وَفِي أَقْطَارِ الْمَسْكُونَةِ انْبَثَّ كَلَامُهُمْ.

بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ، يَا مُخْلِصُ، خَلِّصْنَا..

المجد... الآن وكلّ أوانٍ... آمين.

بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ، يَا مُخْلِصُ، خَلِّصْنَا.

THE SECOND ANTIPHON

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.

Save us, O Good Comforter, who sing to Thee. Alleluia.

Let Him remember every sacrifice of thine, and thy whole-burnt offering let Him fatten.

Save us, O Good Comforter, who sing to Thee. Alleluia.

The Lord grant thee according to thy heart, and fulfill all thy purposes.

Save us, O Good Comforter... Alleluia.

لِيَسْتَجِبْ لَكَ الرَّبُّ فِي يَوْمِ الضِّيقِ. لِيَرْفَعَكَ اسْمُ إِلَهِ يَعْقُوبَ. لِيُرْسِلَ لَكَ عَوْنًا مِنْ قُدْسِهِ، وَمِنْ صِهْيُونَ لِيَعْضُدَكَ.

خَلِّصْنَا أَيُّهَا الْمُعْزِي الصَّالِح، لِنُرْتِّلَ لَكَ. هَلْلُويَا.

لِيَذْكُرْ كُلَّ تَقْدِمَاتِكَ، وَيَسْتَسْمِنَ مُحْرَقَاتِكَ.

خَلِّصْنَا أَيُّهَا الْمُعْزِي الصَّالِح، لِنُرْتِّلَ لَكَ. هَلْلُويَا.

لِيُعْطِكَ حَسَبَ قَلْبِكَ، وَيَتِمَّمَ كُلَّ رَأْيِكَ.

خَلِّصْنَا أَيُّهَا الْمُعْزِي الصَّالِح، لِنُرْتِّلَ لَكَ. هَلْلُويَا.

المجد... الآن وكلّ أوانٍ... آمين.

<p>Glory... Both now and ever... Amen. O, only begotten Son and Word of God...</p>	<p>يا كَلِمَةَ اللَّهِ، الإِبْنَ الْوَحِيدِ ...</p>
THE THIRD ANTIPHON	
<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 رَبُّ، بِقُوَّتِكَ يَفْرَحُ الْمَلِكُ، وَبِخَلَاصِكَ يَبْتَهِجُ جِدًّا! شَهْوَةً قَلْبِهِ قَدْ أَعْطَيْتَهُ، وَمَشِيئَةَ شَفَتَيْهِ لَمْ تُعْذِمَهُ. إِنَّكَ قَدْ بَدَأْتَهُ بِبَرَكَاتِ الصَّلَاحِ. وَضَعْتَ عَلَى رَأْسِهِ إِكْلِيلاً مِنْ حَجَرٍ كَرِيمٍ. حَيَاةً سَأَلْتَكَ فَأَعْطَيْتَهُ طُولَ الْأَيَّامِ وَالْيَوْمِ دَهْرٍ الدَّاهِرِينَ.</p>
APOLYTIKION OF PENTECOST IN TONE EIGHT	
<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 إِلَهَنَا، يَا مَنْ أَظْهَرْتَ الصَّيَّادِينَ غَزِيرِي الْحِكْمَةِ، إِذْ سَكَبْتَ عَلَيْهِمُ الرُّوحَ الْقُدُسَ، وَبِهِمْ اصْطَدَدْتَ الْمَسْكُونَةَ، يَا مُحِبَّ الْبَشَرِ، الْمَجْدُ لَكَ.</p>
THE EISODIKON (ENTRANCE HYMN) OF THE FEAST	
<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 وَنُرْتِّلُ لِعِزَّتِكَ. خَلِّصْنَا أَيُّهَا الْمُعْزِي الصَّالِحِ، لِنُرْتِّلَ لَكَ. هَلَلُويَا.</p>
<p>• <i>Now sing these hymns in the following order.</i></p>	
APOLYTIKION OF PENTECOST IN TONE EIGHT	
<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 إِلَهَنَا، يَا مَنْ أَظْهَرْتَ الصَّيَّادِينَ غَزِيرِي الْحِكْمَةِ، إِذْ سَكَبْتَ عَلَيْهِمُ الرُّوحَ الْقُدُسَ، وَبِهِمْ اصْطَدَدْتَ الْمَسْكُونَةَ، يَا مُحِبَّ الْبَشَرِ، الْمَجْدُ لَكَ.</p>
<p>• <i>NOTE: Do not sing the apolytikion of the patron saint or feast of the parish.</i></p>	
KONTAKION OF PENTECOST IN TONE EIGHT	
<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 مُبْلِياً الْأَلْسِنَةَ، كَانَ لِلْأُمَّمِ مَقْسِماً. وَلَمَّا وَزَعِ الْأَلْسِنَةَ النَّارِيَّةَ، دَعَا الْكُلَّ إِلَى اتِّحَادٍ وَاحِدٍ، لِذَلِكَ بِاتِّفَاقِ الْأَصْوَاتِ، نُمَجِّدُ الرُّوحَ الْكَلِيَّ قُدْسُهُ.</p>

THE ANTI-TRISAGION HYMN

As many of you as have been baptized into Christ have put on Christ. Alleluia. (THRICE)

Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Have put on Christ. Alleluia.

Dynamis!

As many of you as have been baptized into Christ have put on Christ. Alleluia.

أَنْتُمْ الَّذِينَ بِالْمَسِيحِ اعْتَمَدْتُمْ، الْمَسِيحَ قَدْ لَبِسْتُمْ.
هَلْلُويَا. (ثلاثا)

الْمَجْدُ لِلآبِ وَالِابْنِ وَالرُّوحِ الْقُدْسِ؛ الْآنَ وَكُلَّ أَوَانٍ
وَإِلَى دَهْرِ الدَّاهِرِينَ. آمِينَ.
الْمَسِيحَ قَدْ لَبِسْتُمْ. هَلْلُويَا.
قُوَّة!

أَنْتُمْ الَّذِينَ بِالْمَسِيحِ اعْتَمَدْتُمْ، الْمَسِيحَ قَدْ لَبِسْتُمْ.
هَلْلُويَا.

THE EPISTLE OF PENTECOST

Their voice has gone out into all the earth.

The heavens declare the glory of God.

The Reading from the Acts of the Holy Apostles. (2:1-11)

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? Parthians and Medes and Elamites and the residents of Mesopotamia, Judæa and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from

إِلَى كُلِّ الْأَرْضِ خَرَجَ صَوْتُهُمْ.

السَّمَاوَاتُ تُذَيِّعُ مَجْدَ اللَّهِ.

فَصَلُّ مِنْ أَعْمَالِ الرُّسُلِ الْقَدِيسِينَ الْأَطْهَارِ.

لَمَّا حَلَّ يَوْمَ الْخَمْسِينَ، كَانَ الرُّسُلُ كُلُّهُمْ مَعًا فِي
مَكَانٍ وَاحِدٍ. فَحَدَثَ بَغْتَةً صَوْتٌ مِنَ السَّمَاءِ،
كَصَوْتِ رِيحٍ شَدِيدَةٍ تَعْصِفُ، وَمَلَأَ كُلَّ الْبَيْتِ الَّذِي
كَانُوا جَالِسِينَ فِيهِ. وَظَهَرَتْ لَهُمْ أَلْسِنَةٌ مُنْقَسِمَةٌ
كَأَنَّهَا مِنْ نَارٍ، فَاسْتَقَرَّتْ عَلَى كُلِّ وَاحِدٍ مِنْهُمْ،
فَامْتَلَأُوا كُلُّهُمْ مِنَ الرُّوحِ الْقُدْسِ، وَطَفَّفُوا يَتَكَلَّمُونَ
بِلُغَاتٍ أُخْرَى، كَمَا أَعْطَاهُمُ الرُّوحُ أَنْ يَنْطَفُوا. وَكَانَ
فِي أُورَشَلِيمَ رِجَالٌ يَهُودٌ أَتَقِيَاءُ، مِنْ كُلِّ أُمَّةٍ تَحْتَ
السَّمَاءِ. فَلَمَّا صَارَ هَذَا الصَّوْتُ، اجْتَمَعَ الْجُمْهُورُ،
فَتَحَيَّرُوا، لِأَنَّ كُلَّ وَاحِدٍ كَانَ يَسْمَعُهُمْ يَنْطَفُونَ
بِلُغَتِهِ. فَذَهَبُوا جَمِيعُهُمْ، وَتَعَجَّبُوا قَائِلِينَ بَعْضُهُمْ
لِبَعْضٍ: أَلَيْسَ هَؤُلَاءِ الْمُتَكَلِّمُونَ كُلُّهُمْ جَلِيلِيِّينَ؟
فَكَيْفَ نَسْمَعُ كُلُّ مَنَا لُغَتَهُ الَّتِي وُلِدَ فِيهَا؟ نَحْنُ
الْفِرْتِيِّينَ، وَالْمَادِيِّينَ، وَالْعِيلَامِيِّينَ، وَسُكَّانَ مَا بَيْنَ
النَّهْرَيْنِ، وَالْيَهُودِيَّةِ، وَكَبَادُوكِيَّةِ، وَبُنْتُسَ وَأَسِيَّةِ،
وَفَرِيجِيَّةِ، وَبِمْفِيلِيَّةِ، وَمِضَرَ، وَنَوَاحِي لِيْبِيَّةِ عِنْدَ
الْقَيْرَوَانِ، وَالرُّومَانِيِّينَ الْمُسْتَوْطِنِينَ، وَالْيَهُودَ،

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

وَالذُّخْلَاءَ، وَالكَرِيتِيِّينَ، وَالْعَرَبَ، نَسْمَعُهُمْ يَنْطِقُونَ
بِألسِنَتِنَا بِعَظَائِمِ اللَّهِ.

THE GOSPEL OF PENTECOST

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 Galilee.” Again Jesus spoke to them, saying, “I am the light of the world; he who

فَصَلُّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ يوحنا الإنجيلي البشِيرِ والتلميذِ الطاهرِ.

في اليومِ الآخِرِ العَظِيمِ مِنَ العِيدِ، كَانَ يَسُوعُ واقِعاً،
فصاح قائلاً: إِنْ عَطِشَ أَحَدٌ فليأتِ إليَّ وَيَشْرَبْ.
مَنْ آمَنَ بي، كما قالَ الكتابُ، سَتَجري مِنْ بَطْنِهِ
أنهارُ ماءٍ حَيٍّ، إِنَّمَا قالَ هذا عَنِ الرُّوحِ الَّذِي كانَ
المؤمنونَ بِهِ مُزْمَعِينَ أَنْ يَقْبَلُوهُ إِذْ لم يَكُنِ الرُّوحُ
الْقُدْسَ بَعْدُ. لِأَنَّ يَسُوعَ لم يَكُنْ بَعْدُ قد مُجِّدًا،
فكَثيرونَ مِنَ الجَمْعِ لَمَّا سَمِعُوا كَلامَهُ، قالوا: هَذَا
بالْحَقِيقَةِ هُوَ النَّبِيُّ. وقالَ آخرونَ: هَذَا هُوَ المَسِيحِ،
وآخرونَ قالوا: أَلَعَلَّ المَسِيحُ مِنَ الجَلِيلِ يَأْتِي؟ أَلَمْ
يَقُلِ الكِتابُ إِنَّهُ مِنَ نَسْلِ داوُدَ، مِنْ بَيْتِ لَحْمَ،
الْقَرْيَةِ حَيْثُ كانَ داوُدُ، يَأْتِي المَسِيحُ؟ فَحَدَّثَ شِقَاقُ
بَيْنَ الجَمْعِ مِنْ أَجْلِهِ، وكانَ قَوْمٌ مِنْهُمْ يُريدونَ أَنْ
يُمسِكُوهُ، وَلَكِنْ لم يُلقِ أَحَدٌ عَلَيْهِ يَدًا، فَجاءَ الخُدَّامُ
إلى رؤساءِ الكَهَنَةِ والفَرِيسِيِّينَ، فقالَ هَؤُلاءِ لَهُمْ: لِمَ
لَمْ تَأْتُوا بِهِ؟ فَأجابَ الخُدَّامُ: لِمَ يَتَكَلَّمُ قَطُّ إنسانٌ
هَكَذَا مِثْلَ هذا الإنسانِ! فَأجابَهُمُ الفَرِيسِيُّونَ: أَلَعَلَّكُمْ
أَنْتُمْ أَيْضاً قَدْ ضَلَلْتُمْ، هَلْ أَحَدٌ مِنَ الرُّؤساءِ أَوْ مِنَ
الفَرِيسِيِّينَ آمَنَ بِهِ؟ أَمَّا هَؤُلاءِ الجَمْعُ، الَّذينَ لا
يَعْرِفونَ الناموسَ، فَهَؤُلاءِ مَلْعُونُونَ. فقالَ لَهُمْ
نيقوديمُسُ، الَّذِي كانَ قَدْ جاءَ إِلَيْهِ لَيْلاً، وَهُوَ واحِدٌ
مِنْهُمْ: أَلَعَلَّ ناموسنا يَدِينُ إنساناً إِنْ لم يَسْمَعْ مِنْهُ
أَوَّلًا، وَيَعْلَمُ ما فَعَلَ؟ أَجابوا وقالوا لَهُ: أَلَعَلَّ أَنْتِ
أَيْضاً مِنَ الجَلِيلِ؟ إِنْ بَحَثْنا وَانظُرْ، إِنَّهُ لم يَقُمْ نَبِيُّ
مِنَ الجَلِيلِ. ثُمَّ كَلَّمَهُمْ أَيْضاً يَسُوعُ قائلاً: أَنَا هُوَ
نورُ العالَمِ، مَنْ يَتَّبِعني فَلَا يَمشي في الظلامِ، بَلْ

follows Me will not walk in darkness, but will have the light of life.”

يَكُونُ لَهُ نُورُ الْحَيَاةِ.

MEGALYNARION FOR THE FEAST IN TONE SEVEN

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 جَسَدًا
لِلْكَلِمَةِ الْبَارِيِّ الْكَلِّ، أَيَّتَهَا الْأُمُّ الَّتِي لَمْ تَعْرِفِ
رَجُلًا، الصَّائِرَةَ خِزَانَةً لَخَالِقِكَ الَّذِي لَا يُطَاقُ،
وَمَسْكِنًا لِمُبْدِعِكَ الَّذِي لَا يُدْرِكُ. لَذَلِكَ يَا وَالِدَةَ الْإِلَهِ
الْعِذْرَاءِ لِكَ نُعْظِمُ.

KOINONIKON (COMMUNION HYMN) FOR PENTECOST IN TONE EIGHT

Thy good Spirit shall lead me in the land of uprightness. Alleluia.

رُوحَكَ الصَّالِحَ يَهْدِينِي فِي أَرْضٍ مُسْتَقِيمَةٍ. هَلِّلُوبِيَا.

- Instead of singing “We have seen the true light”, sing the Apolytikion of Pentecost.

THE DISMISSAL

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 for our salvation, 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 the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.

الكَاهِنُ: أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِي، يَا مَنْ سَكَبَ
مِنَ السَّمَاءِ نِعْمَةَ الرُّوحِ الْكَلْبِيِّ قُدْسَهُ عَلَى
تَلَامِيذِهِ وَرُسُلِهِ الْقَدِيسِينَ بِشَكْلِ أَلْسِنَةٍ نَارِيَّةٍ
لِأَجْلِ خَلَاصِنَا، بِشَفَاعَاتِ أُمَّكَ الْقَدِيسَةِ الْكَلْبِيَّةِ
الطَّهَارَةِ وَالْبَرِيئَةِ مِنْ كُلِّ عَيْبٍ، وَبِقُدْرَةِ الصَّلِيبِ
الكَرِيمِ الْمُحْيِي، وَبِطَلَبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ
الْعَادِمَةِ الْأَجْسَادِ، وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ
يُوحَنَّا الْمَعْمَدَانِ، وَالْقَدِيسِينَ الْمَشْرِفِينَ الرُّسُلِ
الْجَدِيرِينَ بِكُلِّ مَدِيحٍ، وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ
يُوحَنَّا الذَّهَبِيِّ الْقَمِّ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ،
كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِيسِينَ الْمَجِيدِينَ
الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ، وَأَبَائِنَا الْأَبْرَارِ
الْمُتَوَشِّحِينَ بِاللَّهِ، وَالْقَدِيسِ (فُلَان) شَفِيعِ هَذِهِ
الْكَنِيسَةِ الْمُقَدَّسَةِ، وَالْقَدِيسِينَ الصَّدِيقِينَ يُوَاكِمِ
وَحَنَّةَ جَدِّي الْمَسِيحِ الْإِلَهِ، وَجَمِيعِ قَدِيسِيكَ، اِرْحَمْنَا
وَخَلِّصْنَا بِمَا أَنَّكَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.

<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 الْقَدِّيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهُنَا 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></p> <p>Portions of the Archdiocesan Service Texts include texts from <i>The Menaion</i>, <i>The Great Horologion</i>, <i>The Pentecostarion</i>, <i>The Octoechos</i>, 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>	

Persons in Communion with God and One Another: Homily for the Feast of Pentecost in the Orthodox Church · [Fr. Philip LeMasters](#)



Acts 2: 1-11

John 7:37-52; 8:12

On today's great feast of Pentecost, we celebrate the Holy Spirit coming upon the followers of the Risen Jesus, which is the birthday of His Body, the Church. After the Savior's resurrection, He ascended into heaven and sent the Holy Spirit to His disciples so that they would not be cut off from the new life that He has brought to the world. The Holy Spirit is, of course, the third Person of the Holy Trinity, fully divine and eternal as are the Father and the Son. By being filled with the Holy Spirit, the Lord's followers participate personally and communally in the unity, power, and blessing of the very life of God by grace.

Unlike the period before Christ's Passion, the disciples now no longer think of themselves a students of a mere teacher, prophet, or king. They no longer struggle to accept the good news of His resurrection. Instead, they experience the new life of the Kingdom as "rivers of living water" flowing from their hearts. By the Spirit, they participate by grace in the life of the Holy Trinity. God is not remote, distant, or removed from them, but present in their souls. By God's presence in their hearts, they become truly who He created them to be in the divine image and likeness.

At Pentecost, the Holy Spirit comes upon the apostles as a group who were gathered together in obedience to the Lord's command. The divine breath which first gave life to humanity comes upon them as a mighty wind. The divine glory beheld by Moses in the burning bush now rests upon each of them personally as flames of fire. The divided speech of the tower of Babel is now overcome by the miracle of speaking in different languages so that everyone can hear and understand the praise of the Lord. Not the

possession of any nation or group, this great feast manifests the fulfillment of God's promises for the entire world and every human being.

God creates us all in His image with the calling to grow in His likeness, actually to become like Him in holiness. As those corrupted by sin and death, however, fulfilling that vocation is beyond our ability. Only God is God, and our only hope is to share by grace in His eternal life. This glorious participation in the divine life is made possible to us at Pentecost. Human distinctions of every kind become irrelevant here, for all that matters is that we respond with faith, humility, love, and repentance as we receive the Spirit poured out on the whole world and on every generation.

With the Holy Spirit present in our hearts, linking us together organically as one, our fallen, divided humanity is restored. Just as Father, Son, and Spirit share a common life of love, unity, and holiness, we share a common life in Christ's Body, the Church. As particular people, we have the responsibility to believe, repent, and obey the Lord as we participate in the ministries of the Church and live faithfully each day. As members of Christ's Body, we are nurtured by worship, the sacraments, and spiritual instruction in our common life. The holy Tradition of the Church is the presence of the Holy Spirit, guiding the Body into ever greater knowledge of and participation in the life of the Holy Trinity.

For we receive the Holy Spirit not as isolated individuals, but as persons in communion, in loving relationship with Christ and with one another in His Body, the Church. The only proper way to celebrate Pentecost is to open ourselves as fully as possible to God's healing, transforming power in all areas of our lives. That is how we may become radiant with the divine glory as we celebrate this great feast of our salvation as living temples of the Holy Spirit, the Lord and Giver of Life, Who with the Father and the Son together is worshiped and glorified, now and ever and unto ages of ages. Amen.

The Spiritual Aspects Of Fatherhood by Al Rossi, Ph.D.

A conference participant once asked the speaker, "What is the best way for a father to love his children?" The speaker replied, "The best way for a father to love his children is to love their mother." I reflect often upon that superbly accurate statement. And I think the reverse is equally true: the best way a mother can love her children is to love their father.

More than anything else in the world, children need a loving family and parents who support each other, even if the parents are apart through separation or divorce.

Christ challenges us to love one another, and that challenge becomes even more compelling within our own families. Even in the best of families, there is broken-ness. And that is why the man's call to fatherhood is so

important. We fathers are called to show our families strong, manly love and forgiveness, virtues modeled powerfully in the father of the prodigal son (Luke 11:32).

This father is stable, loving, and generous. In his fairness, he avoids violating the freedom of either of his sons. When the prodigal demands his inheritance and decides to leave, the father does not attempt to withhold the money. He does not pressure the son to stay by trying to make him feel guilty. And the father is wise enough not to send care packages to relieve the son's distress. The father allows both of his adult sons to make their own mistakes and to learn from their failures, an appropriate form of discipline for older adolescents and young adults.

The prodigal's father demonstrates manly leadership by taking loving initiatives, and he takes many such initiatives. He maintains a thriving business to provide the generous inheritance. He creates and supports a loving family for the prodigal to run from and for the older son to remain with. And there was his last generous, joyful initiative as he runs out to embrace the returning son, kiss him, and put on him the best robe, ring, and shoes. He celebrates the return of his son with a feast. And in a scene all of us fathers can recognize, he opens up the conversation with the sulking older son.

The father takes the initiative in bringing about forgiveness and reconciliation in the whole family. He is a model for us in responding to our call to follow the Spirit of Jesus in taking many initiatives in our families, especially that of boundless forgiveness for our children.

When a father takes responsibility for his own spiritual life, for the way he prays, goes to church, and practices virtue in the family, he gives good example. Then his leadership in the family is authentic, based on his own solid relationship with God, and he is less likely to be concerned about any resistance his children may give him. He can lead family prayer. When I suggest that we stand in the living room and pray before a trip or that we pray in a restaurant, I often feel an initial resistance in my children. But quiet cooperation and peacefulness soon follow. Sometimes the children will even tell me that they prayed in a restaurant when I wasn't there.

At times the father's role of leading the family to great forgiveness and prayerfulness is an unpopular one. But as a man grows in his own spiritual life, he becomes more sturdy and willing to accept responsibility. Although all this is impossible for us fathers to do alone, God can do all things. God can even bestow the awesome spiritual power of fatherhood upon us.

REPORT THIS AD

*Dr. Albert Rossi is a Professor of Psychology at Pace University, Pleasantville, NY and has a private practice in family counseling. Reprinted with permission from **Resource Handbook**, Vol. II, 95.1, Department of Lay Ministry, Orthodox Church in America. from <http://www.theologic.com/oflweb/forfolks/spirfrhd.htm>*

Pastors of the Domestic Church by Albert Rossi, Ph.D.

As a parent, I need to be exquisitely clear about the primary church I am called to pastor. I must first and foremost pastor my own body, psyche, and spirit, pastoring the temple of the living God. The vigilance, caretaking, and love energy I expend must be to quiet, simplify, and love myself so that I might be able to develop and active spirituality for my family. This is often much more arduous than establishing a program for the family to follow.

Honesty and Respect

Pastoring my family is a fruit of my own growth into sanity and sanctity. Pastoring myself means being rigorously honest with myself about my feelings and motives, dark as they sometimes might be, especially as pastor of the family. Then my family's spirituality will be alive, changing in direct proportion to my own interior healing. The ever-present message is, "Healing for me begins now." I am continually being healed in the present moment. My family's spirituality will then be understood as a free gift of the Holy Spirit working through me and my healing.

Perhaps a solid organizing principle for a spirituality of the family is the concept of respect - respect for God through respect for family members. After some shabby treatment by my thirteen-year-old son recently, I asked him why he treated me so. He said, "You deserved it." I was stunned and, to my credit, said nothing. After prayer and reflection, I went back to him and said, "I respect you enough to allow us to have different opinions. You believe I deserved the treatment you gave me. I have a different opinion. I really don't believe I deserved that treatment. I deserve respect." He said nothing. He didn't apologize, but his behavior drastically improved. As a parent I must respectfully demand respect as the basis of a spirituality which demands respect for God.

Reaching across Generations

Respect for family members means respect for all family members, including grandparents, aunts, and uncles. One way to respect these persons is to include them more by tapping into their oral histories. When a relative visits, I encourage the children to ask for stories. Children love to hear about when relatives - especially grandparents and parents - were children. My own children never seem to tire of stories, even the same story with a new twist.

Particularly poignant are stories about God's activity in the family history - family faith stories. These are often, but not always, stories about going to Church, experiencing sacred moments of healing, finding lost precious treasures, or receiving special grace. Grandparents have usually come by some wisdom regarding all this.

Family Traditions

Developing a spirituality in the family means sanctifying time and space. I know no better way to do this than to cultivate family traditions. At the heart of such a spirituality is the sign of Christ, the sign of the Cross. Perhaps each meal can begin and end with the sign of the Cross [being] made slowly

and reverently, followed by a short prayer. Other events, such as embarking upon a trip, can be bracketed by the same tradition.

Many other beautiful traditions are possible. my family, for example, takes a quiet hour on Christmas eve, reading a bit of the Bible and discussing what Christmas means to each of us this year. Another tradition is giving one another name's day gifts [on the feast of the person's patron saint]. We also make a point to refer to and discuss "how we do things in our family.

"The liturgy of bedtime for little ones becomes a venerable family tradition. This often includes brushing of teeth, a bedtime story, a prayer, a kiss on the cheek, a night-light, and a loving "good night."

I have a special family bedtime ritual I treasure. Before the children come to their bedrooms, I make the sign of the Cross, using a small bottle of Holy Water, at the corner of their pillows. My nineteen-year-old, Beth, was visibly moved when I told her that I go into her vacant room every night to bless her pillow, even though she's 150 miles away at college. I think she felt missed, remembered, and blessed daily. As the father in the household, I particularly cherish the idea of blessing my children by blessing their pillows at night.

A spirituality of the family begins with a focus on my own spiritual development, organizes around the principle of respect, spans generations, and is cultivated through unique family traditions. This spirituality is not within my power to create. this spirituality is a gift from God which I pray ardently to be able to receive.

*Originally published in the **Liguorian** magazine's great "Parent to Parent" column, April 1994, and reprinted with permission from **Liguorian**, One Liguori Drive, Liguori, MO 63057.*

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Annual House Hold Income: _____

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Reason for Requesting Scholarship Funds? Please give a brief summary of your financial needs including other sources of income to be used towards your education.

A LETTER OF ACCEPTANCE FROM THE INSTITUTION. A RECIEPT SHOWING FULL PAYMENT OF TUITION. All documents and receipts to be attached.

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STATEMENT: To the best of my knowledge, all of the information in this application is true and accurate.

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**Kindly return this Application with any supporting documents in a sealed envelop to;
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Contact Alexa Ishac at alexa.ishac@gmail.com or (647) 960-6963 or Jimmy Haddad at (647) 961-4551 to register or for more information.