

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

<u>DAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
27	Neil Kazen	2
27	Lourice Dihmes	18
28	Lawrence Barakett	8
28	Naiema Matar	19
29	Clemence Massad	5
30	Antoine Azar	40
30	Hanna Karra	23
31	Renee Tabangi	3

- **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 and Helena. If you have any names of people who need prayers, email them to father.

Memorial for Sunday, Aug 1st

- **3 and 9 days memorial service for Ibrahim El-Murr offered by his brother Joseph El-Murr, his children and their families. May his memory be eternal.
The Coffee hour is offered today in memory of Ibrahim El-Murr by his family.**

ETERNAL LIGHT

- **August 1:** for the good health of Issa Bisharat and his family.
in loving memory of Michel Homsy.
- **August 15:** in loving memory of Munir Muasher from Shadia Muasher and family.
In loving memory of Nahida Irbib from Nadim Irbib and family.

- **Ushers for August 1st: Neveen and Nancy Shnoudeh, Fanoula and Sophia Novratidis**

- **Congratulations to the newly elected officers and Parish Council members:**

Mrs. Samantha Nassar, Chair of the Parish Council

Mrs. Collette El Hajj, Vice-Chair

Mrs. Kathy Kakish, Secretary

Mr. Raed Dallal, Treasurer

Members of the Parish Council: Mr. George Boutros, Mr. John Dahdaly, Mr. Richard Smith, Mr. Kevin Boon, Dr. Hanna Hanawi, Mr. Mike Kakish, Mr. Najj El-Achhab, Mr. William Bisharat.

May our Lord bless our new Parish Council and guide them to work for His Glory and the build up of our church. Congratulations.

- **The Fast of the Dormition of the Theotokos starts from August 1st to August 15th. It is a strict fast.**
- **Schedule of services for August:**

The Dormition Fast starts from August 1st to August 15th. This fast is very strict like lent. The following are the services:

Paraklesis to the Theotokos at 7 PM: Monday August 2nd, Wednesday August 4th, Friday August 6th, Monday August 9th, and August 11th.

Holy Unction: Friday August 13th at 7 PM.

- **Vespers will resume on Saturday August 7th**
- **The Feast of Transfiguration will be celebrated Thursday August 5th with Orthros at 6:30 PM followed by the Divine Liturgy.**
- **Feast of the Monastery of St. Kosmas in Bolton, ON.** Will be celebrated **at the Monastery** Monday August 23rd at 6 PM, August 24th Liturgy in the morning at 8 AM.
- 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.
- **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**

- 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
- **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 SUNDAY, AUGUST 01, 2021
TONE 5 / EOTHINON 6; SIXTH SUNDAY AFTER PENTECOST
& SIXTH SUNDAY OF MATTHEW**

PROCESSION OF THE PRECIOUS AND LIFE-GIVING CROSS
THE SEVEN MACCABEAN YOUTHS, THEIR MOTHER SOLOMONIA AND ELEAZAR THEIR TEACHER

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
يُوحَنَّا وَفَكَ أَسْرِهِمَا وَعَوْدَتِهِمَا سَالِمِينَ، إِلَى الرَّبِّ
نُطَلِّبُ.

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

RESURRECTIONAL APOLYTIKION IN TONE FIVE

Let us believers praise and worship the Word; coeternal with the Father and the Spirit, born of the Virgin for our salvation. For He took pleasure in ascending the Cross in the flesh to suffer death; and to raise the dead by His glorious Resurrection.

لِنُسَبِّحُ نَحْنُ الْمُؤْمِنِينَ وَنَسْجُدُ لِلْكَلِمَةِ، الْمُسَاوِي لِلآبِ
وَالرُّوحِ فِي الْأَرْزَاقِيَّةِ وَعَدَمِ الْإِبْتِدَاءِ، الْمَوْلُودِ مِنَ الْعَذْرَاءِ
لِخَلَاصِنَا، لِأَنَّهُ سُرَّ بِالْجَسَدِ أَنْ يَغْلُوَ عَلَى الصَّلِيبِ،
وَيَحْتَمِلَ الْمَوْتَ، وَيُنْهَضَ الْمَوْتَى بِقِيَامَتِهِ الْمَجِيدَةِ.

APOLYTIKION OF THE HOLY CROSS IN TONE ONE

O Lord, save Thy people and bless Thine inheritance, granting to Thy people victory over all their enemies, and by the power of Thy Cross preserving Thy commonwealth.

خَلِّصْ يَا رَبُّ شَعْبَكَ، وَبَارِكْ مِيرَاثَكَ، وَامْنَحْ عِبِيدَكَ
الْمُؤْمِنِينَ الْعَلْبَةَ عَلَى الشَّرِيرِ، وَاحْفَظْ بِقُوَّةِ صَلَيبِكَ
جَمِيعَ الْمُخْتَصِّينَ بِكَ.

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

KONTAKION OF THE TRANSFIGURATION IN TONE SEVEN

Thou wast transfigured on the mount, and Thy Disciples, in so far as they were able, beheld Thy glory, O Christ our God; so that, when they should see Thee crucified, they would remember that all Thy suffering was voluntary, and could declare to all the world that Thou art truly the effulgent Splendor of the Father.

تَجَلَّيْتَ أَيُّهَا الْمَسِيحُ الْإِلَهُ عَلَى الْجَبَلِ، وَحَسَبْنَا وَسِعَ
تَلَامِيذَكَ شَاهَدُوا مَجْدَكَ. حَتَّى عِنْدَمَا يُعَايِنُونَكَ
مَصْلُوبًا، يَقْطِنُوا أَنَّ آلامَكَ طَوْعًا بِاخْتِيَارِكَ، وَيُكْرِرُوا
لِلْعَالَمِ، أَنَّكَ أَنْتَ بِالْحَقِيقَةِ شُعَاعُ الْآبِ.

THE EPISTLE (For Sixth Sunday after Pentecost)

*Thou, O Lord, shalt keep us and preserve us.
Save me, O Lord, for the godly man is no
more.*

أَنْتَ يَا رَبُّ تَحْفَظُنَا وَتَسْتُرُنَا مِنْ هَذَا الْجَبَلِ
خَلِّصْنِي يَا رَبُّ، فَإِنَّ الْبَارَّ قَدْ فَنِيَ.

The Reading from the Epistle of St. Paul to the Romans. (12:6-14)

Brethren, having gifts that differ according to the grace that was given to us, let each use them accordingly: whether prophecy, let him prophesy according to the proportion of the faith; or ministry, let him give himself to the ministry; or the teacher, to the teaching; or he who exhorts, in the exhorting; he who gives, let him do it with simplicity; he who presides, with diligence; he who shows mercy, with cheerfulness. Let love be without hypocrisy. Abhor that which is evil; cleave to that which is good. Love one another with brotherly affection; in honor preferring one another; in diligence not slothful; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing steadfastly in prayer; communicating to the necessities of the saints; given to hospitality. Bless those who persecute you; bless, and do not curse.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِّيسِ بُولُسَ الرَّسُولِ إِلَى أَهْلِ رومية.

يا إخوة، إذ لنا مواهبٌ مُختلفةٌ باختلافِ النعمةِ المُعطاةِ لنا، فمنٌ وهبَ النبوءةَ فليتنبأً وفقاً للإيمان، ومنٌ وهبَ الخدمةَ فليلازمِ الخدمةَ، والمُعَلِّمُ التعلِّيمَ، والواعظُ الوعظَ، والمتصدِّقُ البساطةَ، والمدبِّرُ الاجتهادَ، والراحمُ البشاشةَ. ولتكنِ المحبةُ بلا رياءٍ. كونوا ماقنينَ للشرِّ ومُلتصقينَ بالخيرِ. مُحِبِّينَ بعضُكم بعضاً حباً أخوياً، مُبادرينَ بعضُكم بعضاً بالإكرامِ، غيرَ مُتكاسلينَ في الاجتهادِ، حارينَ بالروحِ، عابدينَ للربِّ، فرحينَ في الرجاءِ، صابرينَ في الضيقِ، مواظبينَ على الصلاةِ، مؤاسينَ القديسينَ في احتياجاتهم، عاكفينَ على ضيافةِ الغرباءِ. باركوا الذين يضطهدونكم، باركوا، ولا تلعنوا.

THE GOSPEL (For Sixth Sunday of Matthew)

The Reading from the Holy Gospel according to St. Matthew. (9:1-8)

At that time, Jesus got into a boat, crossed over and came to His own city. And behold, they brought to Him a paralytic, lying on his bed; and when Jesus saw their faith He said to the paralytic, "Take heart, my son; your sins are forgiven." And behold, some of the scribes said to themselves, "This man is blaspheming." But Jesus, knowing their thoughts, said, "Why do you think evil in your hearts? For which is easier, to say, 'Your sins are forgiven,' or to say, 'Rise and walk'? But that you may know that the Son of man has authority on earth to forgive sins"—He then said to the paralytic—"Rise, take up your bed and go home." And he rose and went home. When the crowds saw it, they marveled, and they glorified God, Who had given such authority to men.

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِّيسِ مَتَّى الْإِنْجِيلِيِّ الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ.

في ذلكَ الزمانِ، دَخَلَ يَسوعُ السَّفِينَةَ واجتازَ وجاءَ إلى مَدِينَتِهِ. فَإِذَا بِمُخَلِّعٍ مُلقَى على سَرِيرٍ قَدَّمُوهُ إِلَيْهِ. فَلَمَّا رَأَى يَسوعُ إِيْمَانَهُمْ، قَالَ لِلْمُخَلِّعِ: "ثِقْ يَا بَنِيَّ، مَغْفُورَةٌ لَكَ خَطَايَاكَ." فَقَالَ قَوْمٌ مِنْ الكَتَبَةِ في أَنفُسِهِمْ "هَذَا يُجَدِّفُ." فَعَلِمَ يَسوعُ أَفْكَارَهُمْ، فَقَالَ: "لِمَاذَا تُفَكِّرُونَ بِالشَّرِّ في قُلُوبِكُمْ؟ ما الأيسرُ أَنْ يُقالَ، مَغْفُورَةٌ لَكَ خَطَايَاكَ، أَمْ أَنْ يُقالَ قُمْ فامشِ؟ وَلَكِنْ لِكَيْ تَعْلَمُوا أَنَّ ابْنَ البَشَرِ لَهُ سُلْطَانٌ على الأَرْضِ أَنْ يَغْفِرَ الخَطَايَا. (حِينَئِذٍ قَالَ لِلْمُخَلِّعِ) "قُمْ، احْمِلْ سَرِيرَكَ واذْهَبْ إلى بَيْتِكَ." فَقامَ وَمَضَى إلى بَيْتِهِ. فَلَمَّا نَظَرَ الجُمُوعُ، تَعَجَّبُوا وَمَجَّدُوا اللهَ الَّذِي أعطى النَّاسَ سُلْطَاناً كَهَذَا.

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

PROCESSION OF THE HOLY CROSS AS DONE ON AUGUST 01

(See the separate file, which is based on the Liturgikon, P. 428-30)

- *If the procession is begun as the Great Doxology concludes in Orthros, the final "Holy God, Holy Mighty" is slowly chanted (traditionally, if possible, in the "Agia" style of Tone Four).*
- *If the procession follows "Blessed be the Name of the Lord" in Divine Liturgy, it starts with "Holy God, Holy Mighty" and is chanted in the same style as above, if possible.*

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—as we commemorate its procession on **this day**—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; *Saint N., the patron and protector of this holy community*; of the holy and righteous ancestors of God, Joachim and Anna; **of the holy, glorious and right-victorious martyrs the seven Maccabean youths, their mother Solomonia and Eleazar their teacher**, 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.

الكاهن: أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِي، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمَّكَ الْكُلِّيَّةِ الطَّهَارَةِ وَالْبَرِيَّةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي الَّذِي نُقِيمُ تَذْكَارَ زِيَاكِهِ الْيَوْمَ؛ وَبِطِلْبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَّمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانَ؛ وَالْقَدِيسَيْنِ الْمَشْرِفَيْنِ الرَّسُلَيْنِ، وَسَائِرِ الرَّسُلِ الْمَشْرِفَيْنِ الْجَدِيرَيْنِ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوْحَنَّا الذَّهَبِيِّ الْفَمِّ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ؛ وَالْقَدِيسِ (—ة) (فُلَانِ، فُلَانَةِ) شَفِيعِ (—ة) وَحَامِي (—ة) هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسَيْنِ الصِّدِّيقَيْنِ جَدِّي الْمَسِيحِ إِلَهُ، يُوَاكِمِ وَحَنَّةً؛ وَالْقَدِيسِينَ الْفَتِيَّةِ الْمَكَابِييينِ السَّبْعَةِ وَأَمِهِمْ سُلُومُونِي وَمُعَلِّمِهِمْ لِعَازَرَ، وَجَمِيعِ قَدِيسِيكَ، إِرْحَمْنَا وَخَلِّصْنَا بِمَا أَنَّكَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.

Priest: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.

الكاهن: بِصَلَوَاتِ آبَائِنَا الْقَدِيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهُنَا، إِرْحَمْنَا وَخَلِّصْنَا.

Choir: Amen.

الجوقة: آمين.

These texts have been prepared by the Department of Liturgics of the Antiochian Archdiocese

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SATURDAY, JULY 24, 2021

How We Relate with Ourselves: An Often Overlooked Area of Our Spiritual Life

Fr. Joshua Makoul

We are often encouraged to reflect on and be mindful of how we relate to and treat others. We also, quite naturally, are very mindful of how others treat us. However, we very often pay little attention to how we relate with ourselves or how we treat ourselves. This aspect of our spiritual lives is almost entirely overlooked. Some of us might have an aversion to being mindful of how we relate with ourselves. Perhaps it conjures up fears of being ego-centric or self-focused. However, as we shall see, making sure we are relating with ourselves as Christ would want us to, has huge ramifications for all areas of our spiritual life.

First, let us start with the question, "what does it mean to relate with ourselves?". It means how we perceive ourselves, how we respond to ourselves with our thoughts, how we dialogue with ourselves when we are alone or have quiet moments, and how we respond and feel about ourselves when we make perceived mistakes. We tend to see that there are certain themes to how we relate with others or ourselves. Do we tend to be more peaceful, gentle, and positive or do we tend to frequently be combative, defensive, and harsh? How we relate with others or ourselves comes from our disposition of heart or our inner disposition. Do we tend to have an easy-going, peaceful disposition or one that is easily irritated, defensive, and critical? Do we have a more merciful disposition or a more punishing disposition? It is the goal of every Christian to make sure our inner disposition is that of Christ's; one that is merciful, patient, kind, gentle, affirming, and loving.

For some of us, there may be a dramatic difference between how we relate with others and how we relate with ourselves. We may be very easy and merciful towards ourselves but very harsh and demanding on others with our expectations. Then some of us might be very easy and merciful with others but too harsh and demanding on ourselves. Many would say of the latter; isn't this how we are supposed to be as Orthodox Christians? We are indeed called to be merciful with others and firm with ourselves, but that does not mean being merciless or shaming towards ourselves,

We are called to show ourselves the same mercy and love that Christ Himself shows us. It is not spiritually self-indulgent to be merciful towards ourselves, if that mercy is applied and practiced appropriately. We all sin and make mistakes and when we do, we must go through the process of repentance. However, some of us are constantly and forever punishing ourselves and feeling badly about ourselves. We sometimes confuse this with humility. Living in a state of shame is not humility. Many of us relate with ourselves in a very harsh, demanding, and critical way; always feeling bad about everything we do. This is because ultimately, we feel bad about who we are. This is not what God wants. We are children of God and made in the image of God. We must show ourselves the same mercy that Christ would show us and affirm ourselves in the same way Christ affirmed all others. It is okay to forgive ourselves once we have repented. It is okay to relax. It is okay to enjoy something. It is okay to let others do something for us. It is okay to allow ourselves to be loved. It is okay to come to the conclusion, when appropriate, that we are being too hard on ourselves. For many who have been abused, learn to relate with themselves in an abusive way. Long after the abuser has left their lives, they continue the abuse without realizing it and unconsciously, by relating with themselves in a harsh and shaming way, just as the abuser conditioned them. If this is not addressed, it will be an obstacle to spiritual growth and healing. It is amazing how much more efficiently someone heals and grows spiritually once they cease having a harsh and merciless disposition towards themselves.

If we continue to relate with ourselves in a shaming way or in a way that is too harsh, we will become burned out spiritually, be inclined towards depression, and feel alienated and distant from God and others. Our harsh and critical disposition towards ourselves can actually cut us off from accepting and receiving the love of God. It surrounds our soul with dark clouds that block out the love of God. When those of us who are too hard on ourselves learn to ease up on ourselves, it is as though rays of light suddenly start to break through, as God's love begins to reach our soul. Orthodoxy is all about balance. We are firm with ourselves, never accepting sin; but also merciful and kind to ourselves. Having this balanced disposition only means we will better be able to show love to others and grow more efficiently spiritually.

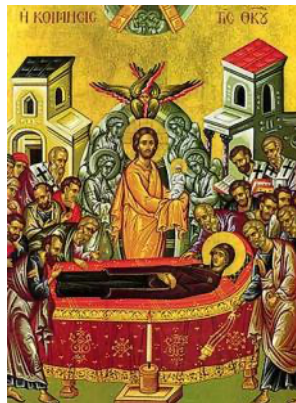
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Father Joshua Makoul has been serving as the Dean of St. George Cathedral in Pittsburgh since 2012. Before that time, Fr. Joshua worked in the Counseling Field for 16 years. This involved work in a family-based, school-based,

and an outpatient setting. He is the author of the Ancient Faith blog [A Healing Driven Life](#) and the book [Healing Your Wounded Soul](#), also by Ancient Faith.

Why a Fast for Dormition?

by Daniel Manzuk from [The Word, June 2008](#)



It would be a gross understatement to say that much has been written about the Feast of the Dormition of the Theotokos. Yet very little has been written about the fast that precedes it. Every Orthodox Christian is aware and generally knows the reason behind the fasts for Pascha and Christmas. But while they may know of the Dormition Fast, few follow it, and more than a few question why it is there, neither knowing its purpose. First, given the pervasive misunderstanding of the purpose of fasting itself, a refresher on its purpose is always a good idea. There is a perception that we should fast when we want something, as though the act of fasting somehow appeases God, and seeing us “suffer” gets Him to grant our request. Nothing can be further from the truth. It is not our fasting that pleases God, it is the fruits of our fast (provided we fast in the proper mind set, and do not merely diet) that please Him. We fast, not to get what we want, but to prepare ourselves to receive what God wants to give us. The purpose of fasting is to bring us more in line with another Mary, the sister of Lazarus, and away from their sister Martha, who in the famous passage was “anxious and troubled about many things.” Fasting is intended to bring us to the realization of “the one thing needful.” It is to help us put God first and our own desires second, if not last. As such it serves to prepare us to be instruments of God’s will, as with Moses in his flight from Egypt and on Mt. Sinai, as well as our Lord’s fast in the wilderness. Fasting turns us away from ourselves and toward God. In essence it helps us become like the Theotokos, an obedient servant of God, who heard His word and kept it better than anyone else has or could.

So why do we fast before Dormition? In a close-knit family, word that its matriarch is on her deathbed brings normal life to a halt. Otherwise important things (parties, TV, luxuries, personal desires) become unimportant; life comes to revolve around the dying matriarch. It is the same with the Orthodox family; word that our matriarch is on her deathbed, could not (or at least should not) have any different effect than the one just mentioned. The Church, through the Paraklesis Service, gives us the opportunity to come to that deathbed and eulogize and entreat the woman who bore God, the vessel of our salvation and our chief advocate at His divine throne. And as, in the earthly family, daily routines and the indulgence in personal wants should come to a halt. Fasting, in its full sense (abstaining from food and desires) accomplishes this. Less time in leisure or other pursuits leaves more time for prayer and reflection on she who gave us Christ, and became the first and greatest Christian. In reflecting on her and her incomparable life, we see a model Christian life, embodying Christ’s retort to the woman who stated that Mary was blessed because she bore Him: blessed rather are those who hear His word and keep it. Mary did this better than anyone. As Fr. Thomas Hopko has stated, she heard the word of God and kept it so well, that she of all women in history was chosen not only to hear His Word but give birth to it (Him). So while we fast in contemplation of her life, we are

simultaneously preparing ourselves to live a life in imitation of her. That is the purpose of the Dormition Fast.

When the assumption of thine undefiled body was being prepared, the Apostles gazed on thy bed, viewing thee with trembling. Some contemplated thy body and were dazzled, but Peter cried out to thee in tears, saying, I see thee clearly, O Virgin, stretched out, O life of all, and I am astonished. O thou undefiled one, in whom the bliss of future life dwelt, beseech thy Son and God to preserve thy people unimpaired.

(Sticheron after the Gospel, Orthros)

Daniel Manzuk is a reader at the Church of the Virgin Mary in Alsip, IL.



ST. GEORGE ANTIQCHIAN CHURCH

SUMMER BYZANTINE CHANT CLASS

St. George welcomes all who are interested in learning practical chanting as well as Byzantine notation to participate in a series of chanting classes from July 8th - Sept 2nd every Thurs at 6:30-8:00pm.

Youth ages 10-16 years old who wish to learn Byzantine notation are invited to join our Byzantine kids chant class every Thursday evening at 5:30-6:15 pm from July 8th - Sept 2nd.

Classes will take place at St. George Church, 9116 Bayview Ave.

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.

**ST. GEORGE ANTIOCHIAN ORTHODOX CHURCH
9116 BAYVIEW AVE.
RICHMOND HILL, ONTARIO
L4C 7B5**

APPLICATION FOR SCHOLARSHIP FUND

CONFIDENTIAL

Date: _____

Name: _____ **Date of Birth:** _____

Address: _____

Phone: _____ **Mobile:** _____

Email Address: _____ **S.I.N:** _____

Father's Full Name: _____

Mother's Full Name: _____

Annual House Hold Income: _____

Occupation of Supporting Parents or Guardian: _____

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 RECEIPT SHOWING FULL PAYMENT OF TUITION. All documents and receipts to be attached.

Scholarship Committee Members

Priest: _____

Chair Person: _____

Member: _____

Member: _____

Member: _____

Scholarship Committee Meeting Minutes for Approval to be Attached: _____

Approved By: _____ **Amount:** _____

Title: _____ **Signature:** _____

Date: _____

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

Applicant Signature: _____ **Date:** _____

It is understood that merit award winners' names will be released to donors and published in the Church Bulletin as a condition of the award.

The use, retention and disclosure of personal information collected from this form is done in compliance with privacy legislation including, but not limited to, the Personal Information Protection and Electronic Documents Act.

**Kindly return this Application with any supporting documents in a sealed envelop to;
Scholarship Committee, Business office of St. George Antiochian Orthodox Church
9116 Bayview Ave. Richmond Hill, Ontario L4C 7B5**

Dear Fellow Parishioners,

Christ is in our Midst,

We have suffered an unprecedented time to say the least, however, over the past 18 months, our church has been blessed with your love, your passion and commitment and it was through your ongoing generosity and unwavering support that we were able to keep St. George open and operational during this unprecedented time. On behalf of Fr. George, Parish Council members, and members of the Church's Maintenance Committee, we want to express our deepest gratitude and appreciation for the continued support each and everyone has given.

As many of you are aware, prior to the pandemic, our church was in need of certain infrastructure repairs, however, due to the pandemic and Provincial wide restrictions, we were forced to place many urgent maintenance repairs on hold. Unfortunately, it is time that we must address these urgent repairs. As you know, the church requires ongoing maintenance and upkeep, not just for the beautification but for the safety and comfort of our community and surrounding neighbours.

Now with your support we would like to launch a summer fundraising campaign commencing this July 2021, to help cover the cost of some of the immediate and urgent repairs within our church and surrounding property. These repair and replacement costs are estimated to be \$100,000 and include, but not limited to, the following:

1. Air Conditioner unit is currently nonoperational and requires replacement;
2. The parking lot "catch basins" require cleaning and "manhole covers" to be replaced. The City of Richmond Hill has inspected the basins and has given notice to the church;
3. The Wood Fence surrounding the church property has fallen and requires immediate repair.

As you know, everything with age comes maintenance and up-keeping. And as such, our church is over 30 years old and we must up-keep the building and surrounding property. With your help and ongoing generosity, we can meet our maintenance goals for 2021.

We will have a Fundraising Thermometer shown in the church's weekly bulletin to show the progress of the fundraising campaign. It is through our strength in numbers, that together we will achieve and exceed our financial goals to keep our church fully functional and operational.

We are forever grateful.

Your Brothers and Sisters in Christ

Maintenance Committee:

George Boutros
Kathy Kakish