

**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>
13	Hanna Georgi	13
13	William Assad	34
13	Anna Nassar	12
14	Mary Shatilla	31
15	Anna Papadopoulos	28
15	Nasrallah Farah	26
16	Amale Khouri	1
16	Clemence Moubayed	5
16	Mimi Mubarak	5
17	Issa Ibrahim Issa	2
17	Yvonne Younes	12
18	Nada Qaqish	13

**ETERNAL LIGHT**

- **Oct 18:** In loving memory of **Yvonne Younes** from her family  
For the good health of **Konstantine, Ioan Constantine, Nicky-Constantine and Stoyanka.**
- **Oct 25:** in loving memory of **Mitri Samaan** from Nabil Samaan & family.
- **Nov 20:** for the good health of **Reem Shami** from Adel Shami & family.
- **Nov 29:** for the good health of **Jean Paul Shami** from Adel Shami & family.
- **Dec 6:** in loving memory of Ernest & Yvonne Younes from their 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.
  
- **6 Months memorial for Saeid Masaad** offered by his wife Fadia Dahi and family. May his memory be eternal.
- **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 18:** Marwan Badine, Richard Smith, Fouad Kodsí and Colette El-Hajj.
- **Ushers for Sunday, Oct 25:** Nabil Tahhan, Gaby stavro, Wael Haddad and Colette El-Hajj.
  
- **Congratulation to the following newly elected Parish Council officers:**  
**Mrs. Samantha Nassar: Chairwoman**  
**Dr. Hanna Hinnawi: Vice-Chair**  
**Mr. John Dahdaly: Treasurer**  
**Mr. Naji El-Achhab: Secretary**
  
- **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.
- **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.**

- **Sunday School Families:**

Due to the Covid-19 pandemic, there will not be a Harvest Fest celebration this year. We would still like to celebrate by giving the children a treat bag.

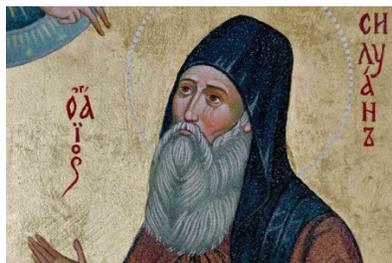
**Please bring your children to church on Sunday November 1st, 2020 to receive your treat bag.**

We encourage you to register on Eventbrite right away in order to secure your spot, capacity is limited. Looking forward to seeing all of our Sunday School families in church on November 1st!

- **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 17 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/](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.**

## **Saint Silouan the Athonite and His Experience of Confronting**

### **Demonic Powers Archpriest Vladimir Dolgikh I**



Quite a lot has been said about him, and I'm unlikely to write something new here. When you read the lives or works of the holy fathers, refer to their statements, you often miss some important nuances. This is exactly what happened when I was reading about St. Silouan. Many of us know his teaching: "Keep your mind in hell and do not despair," but in fact these are the words of Christ addressed to the elder.

Everyone, perhaps, will agree that the above phrase is remarkable, but it does not go further than this agreement. Words do not touch us, do not motivate us to take specific actions, do not make us to think more deeply about them. And of course, it's not about the words, because we simply often do not realize what is behind them or in what conditions they were pronounced. The famous French Orthodox theologian Jean-Claude Larcher in one of his works paid a lot of attention to comprehending the above phrase just on the basis of the heritage of St. Silouan, which I would like to share.

To begin with, it is necessary to recall when Christ said it to the elder. This was the second appearance of the Savior to St. Silouan, the first happened fifteen years earlier. When the Athos ascetic was praying in his cell, then suddenly a huge demon, blocking the icons, stood in front of him and waited for worship. At the same moment, many other demons flew into the elder's room, and they tried with all their might to destroy his prayer. Saint Silouan cried out: "Lord, you see that I want to pray to You with a pure mind, but the demons do not let me. Teach me what should I do so that they do not bother me?" - to which the Savior replied: "The proud always suffer from demons." Then the elder said: "Lord, teach me what I must do so that my soul become humble," and then the words of Christ known to us are heard: "Keep your mind in hell and do not despair." This vision greatly influenced the life of St. Silouan, from now on the Lord's instruction becomes the most important rule and keynote of all his actions. But really, when you realize how and when the phrase we are considering was pronounced, then your attitude towards it somehow changes.

Now, just as Jean-Claude Larcher did, let's break this instruction into two parts: 1. Keep your mind in hell; 2. and do not despair; and we will analyze each of them separately.

The first part of the phrase has several dimensions. Elder Silouan draws attention to the fact that we ourselves sometimes refer to difficult life circumstances as hell, therefore "keeping the mind in hell" is a patient and uncomplaining endure of these circumstances. As could be expected from an ascetic, he sees the root of suffering in pride: "People do not learn humility and for their pride they cannot accept the grace of the Holy Spirit, and therefore the whole world suffers." We remember that the Savior himself accused him of lack of humility, and, naturally, St. Silouan learned this perfectly, and therefore he asks us: "Why does a person suffer on earth, bear sorrow and suffer troubles? We suffer because we do not have humility." He was sensitive to the sufferings of people in this world, and therefore, starting from himself, he noted that it is from them (that is,

from earthly sufferings) that hellish sufferings begin: “For my deeds I am worthy of torment both on earth, and in hell. “

The next meaning of the first part of the phrase is directly related to the action of demons. Infernal beings, being, let’s say, the inhabitants of hell, are present and act on earth as well, which is why a conscious struggle with them, opposition to them should be an integral part of the Christian life. The elder himself was repeatedly exposed to an open attack by demons, moreover, he saw them not only at night, but also during the day. He suffered from their pressure for many years. We, of course, are far from the height of his spirituality, and therefore the Lord does not allow us such an obvious battle, because we simply cannot bear it. But here’s what’s interesting: “For my pride,” says St. Siluan, – the Lord allowed the enemy to twice wrestle with my soul so that my soul stood in hell, ”and further he specifies what was the manifestation of pride: “Although sins are forgiven, one must remember and grieve about them all one’s life in order to keep contrition. I did not do that, and I stopped contriting, and I suffered a lot from demons... Who, like me, has lost grace, let him courageously fight with demons. The Lord graciously lets you know ... what it means to be in the fight with demons. ” Thus, we see that the abandonment of repentance and contrition for old sins is the manifestation of pride, because of which the Lord allows the action of unclean spirits. I think that this instruction is quite relevant for our spiritual life as well.

So, let’s summarize what has been said: according to the opinion and personal experience of St. Silouan, there is a direct connection between pride (and its marked manifestations) and the torment inflicted by infernal entities on this earth, and the only antidote is humility. Saint Anthony the Great, for example, says the same: “Once I saw all the nets of the enemy spread out on earth, and with a sigh I said: who can escape them? – but heard a voice saying to me: “Humility”.

The state of God-forsakenness is inextricably linked with the action of demonic forces, the embodiment of which is the demon who stood between the icons and the ascetic during prayer. The courageous endure of this state, together with the constant desire to find grace again, is another semantic level of the first part of the phrase in question. “Oh, brethren,” writes St. Silouan, – if you could understand the yearning of a soul that bore the Holy Spirit and then lost Him. This yearning is unbearable. The soul is then in indescribable sorrow and grief... When the soul loses grace, then it misses the heavenly and tearfully seeks the Lord. “

If we try to bring everything that has been said into one thought, to summarize, then the instruction of the Athonite elder will look something like this: “Keep in mind that because of your sins you deserve punishment and hellish torments.” Saint Silouan himself repeatedly reminds himself that he is worthy only of hell: “I am not worthy of God and heaven. I am worthy of the torments of hell and I will burn in fire forever, ”he also writes in another place: “You need to consider yourself worse than everyone else and condemn yourself to hell ... It is

good to teach your soul to think: “I will burn in hellish fire.” The only salvation here is a deep awareness of our sinfulness and condemnation of ourselves. It turns out that humility and self-condemnation are two sides of the same ascetic deed, allowing you to constantly keep your “mind in hell.” Together, they must be supported by firm trust in God and the constant balance of your strengths with the goals set: “But you need to know your measure, so as not to overwork the soul. Study yourself and give your soul a feat according to its strength, “the elder sums up.

We now move harmoniously to the second part of Christ’s admonition: “... and do not despair.” Saint Siluan calls a state when a person considers himself worthy of hellish torment, but at the same time despairs, a grave sin. It turns out that in such case, despair crushed him: “Many despair and perish. Their souls run wild and do not want to either pray, read, or even think about God, ” the elder writes. He himself says that he once fell into this pit and nearly died: “At one time, a spirit of despair attacked me: it seemed to me that God had completely rejected me and there was no longer any salvation for me, but eternal destruction was clearly seen in my soul. And I felt in my soul that God is unmerciful and unforgiving. This lasted with me for an hour or a little more. This spirit is so heavy and weary that it’s scary to even remember it. The soul cannot bear it for long. In these minutes you can die for all eternity. ” That is why it is so important, having condemned yourself to torment, to have firm trust in God. Each of us has our own inner experience of meeting the Lord when His grace touched our hearts. Perhaps these were some brief moments, of which only one memory remains, but it is on it that the hope should be based that will not allow us to collapse into the abyss of despair: “And if the Lord had not let me know Him by the Holy Spirit,” says St. Siluan – and if the Most Holy Theotokos had not help me, I would have despaired of my salvation. “

The presentation of this article may seem a little chaotic or far from our real life. I understand that most of us will not directly meet demons and hell until our own death, but this does not mean at all that the degree of their action in our life is somehow reduced. On the contrary, demons are our worst enemies and the fact that we are not aware and do not see their work puts our souls in great danger. That is why the experience of such ascetics as St. Silouan the Athonite is extremely important. May God give us all the strength and prudence to listen to him and to realize at least a little his instructions on the path of our personal ascent to the Kingdom of Heaven.

*Translated by The Catalogue of Good Deeds*

Source: <https://pravlife.org/ru/content/prp-siluan-afonskiy-i-ego-opyt-protivostoyaniya-besovskim-silam>

## DIVINE LITURGY VARIABLES ON SUNDAY, OCTOBER 18, 2020

### tone 2 / EOTHINON 8

#### THE HOLY APOSTLE AND EVANGELIST LUKE

MARTYR MARINOS THE ELDER AT ANAZARBOS; VENERABLE THEODORE, SIMEON AND EUPHROSYNE;  
NEW-MARTYRS GABRIEL AND KYRMIDOLES OF EGYPT; VENERABLE PETER OF CETINJE

**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 المَثْرُوبُولِيَّةِ بُولْسَ والمِطْرانِ  
يُوحَنَّا وَفَكَ اسْرِهِمَا وَعَوْدَتِهِمَا سَالِمِينَ، إِلَى الرَّبِّ  
نُطَلِّبُ.

- *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. حَلَّصْنَا يَا  
ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، لِنُرْتَلَّ لَكَ.  
هَلِّلُوبِيَا.

#### RESURRECTIONAL APOLYTIKION IN TONE TWO

When Thou didst submit Thyself unto death, O Thou deathless and immortal One, then Thou didst destroy hell with Thy Godly power. And when Thou didst raise the dead from beneath the earth, all the powers of Heaven did cry aloud unto Thee: O Christ, Thou giver of life, glory to Thee.

عِنْدَمَا انْحَدَرْتَ إِلَى الْمَوْتِ أَيُّهَا الْحَيَاةُ الَّذِي لَا يَمُوتُ،  
حِينَئِذٍ أَمَتَّ الْجَحِيمَ بِبَرْقِ لاهوتِكَ. وَعِنْدَمَا أَقَمْتَ الْأَمْوَاتِ  
مِنْ تَحْتِ الثَّرَى، صَرَخَ نَحْوِكَ جَمِيعُ الْقُوَّاتِ السَّمَاوِيِّينَ:  
أَيُّهَا الْمَسِيحُ الْإِلَهُ، مُعْطِي الْحَيَاةِ، الْمَجْدُ لَكَ.

#### APOLYTIKION OF ST. LUKE THE EVANGELIST IN TONE THREE

O holy Apostle and Evangelist Luke, intercede with the merciful God, to grant our souls forgiveness of sins.

أَيُّهَا الرَّسُولُ الْقَدِيسُ الْبَشِيرُ لُوقَا، تَشَفَّعْ إِلَى الْإِلَه  
الرَّحِيمِ، أَنْ يُنْعِمَ بِعُفْرانِ الزَّلَّاتِ لِنُفُوسِنَا.

- *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 have sinned; but be thou quick, O good one, to come unto our aid, who in faith cry unto thee: Hasten to intercession, and speed thou to make supplication, thou who dost ever protect, O Theotokos, them that honor thee.

يَا شَفِيعَةَ الْمَسِيحِيِّينَ الْغَيْرِ الْخَازِيَةِ، الْوَسِيطَةَ لَدَى  
الْخَالِقِ غَيْرِ الْمَرْدُودَةِ، لَا تُعْرِضِي عَنْ أَصْوَاتِ طَلِبَاتِنَا  
نَحْنُ الْخَطَاةَ، بَلْ تَدَارِكِينَا بِالْمَعُونَةِ بِمَا أَنَّكَ صَالِحَةٌ،  
نَحْنُ الصَّارِحِينَ إِلَيْكَ بِإِيْمَانٍ: بَادِرِي إِلَى الشَّفَاعَةِ  
وَأَسْرِعِي فِي الطَّلِبَةِ، يَا وَالِدَةَ الْإِلَه، الْمُتَشَفِّعَةَ دَائِمًا  
بِمُكْرَمِيكَ.

*His voice has gone out into all the earth. The heavens declare the glory of God.*

**The Reading from the Epistle of St. Paul to the Colossians. (4:5-11, 14-18)**

Brethren, conduct yourselves wisely toward outsiders, making the most of the time. Let your speech always be gracious, seasoned with salt, so that you may know how you ought to answer everyone. Tychicus will tell you all about my affairs; he is a beloved brother and faithful minister and fellow servant in the Lord. I have sent him to you for this very purpose, that you may know how we are and that he may encourage your hearts, and with him Onesimus, the faithful and beloved brother, who is one of you. They will tell you of everything that has taken place. Aristarchus my fellow prisoner greets you, and Mark the cousin of Barnabas (concerning whom you have received instructions—if he comes to you, receive him), and Jesus who is called Justus. These are the only men of the circumcision among my fellow workers for the kingdom of God, and they have been a comfort to me. Luke the beloved physician and Demas greet you. Give my greetings to the brethren at Laodicea, and to Nympha and the church in her house. And when this letter has been read among you, have it read also in the church of the Laodiceans; and see that you read also the letter from Laodicea. And say to Archippus, “See that you fulfill the ministry which you have received in the Lord.” I, Paul, write this greeting with my own hand. Remember my fetters. Grace be with you. Amen.

الى كل الأرض خرَجَ صَوْتُهُ.

السماوات تُذيعُ مجدَ الله.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولُسِ الرَّسُولِ إِلَى كُولُوسِي.  
يا إِخْوَةَ، اسْلُكُوا بِحِكْمَةٍ مِنْ جِهَةِ الَّذِينَ فِي الْخَارِجِ  
مُقْتَدِينَ الْوَقْتِ \* وَلْيَكُنْ كَلَامُكُمْ كُلَّ حِينٍ ذَا لُطْفٍ،  
مُصْلِحاً بِمِلْحٍ حَتَّى تَعْلَمُوا كَيْفَ يَنْبَغِي لَكُمْ أَنْ تُجَابِوْا  
كُلَّ وَاحِدٍ \* جَمِيعُ أَحْوَالِي سَيُعَلِّمُكُمْ بِهَا تِيخِيكُوسَ الْأَخَ  
الْحَبِيبِ وَالْخَادِمِ الْأَمِينِ وَالْعَبْدُ مَعِيَ فِي الرَّبِّ \* الَّذِي  
بَعَثْتُهُ إِلَيْكُمْ لِهَذَا بَعَيْنِهِ لِيَعْرِفَ أَحْوَالَكُمْ وَيُعَزِّي قُلُوبَكُمْ \*  
مَعَ أَنْيْسِيمُسَ الْأَخِ الْأَمِينِ الْحَبِيبِ الَّذِي هُوَ مِنْكُمْ.  
فَهُمَا يُعَلِّمَانِكُمْ بِالْأَحْوَالِ هَهُنَا \* يُسَلِّمُ عَلَيْكُمْ أَرِسْتَرُخُسَ  
الْأَسِيرَ، وَمَرْقُسَ ابْنَ أُخْتِ بَرْنَابَا الَّذِي أَخَذْتُمْ فِي حَقِّهِ  
وَصَايَاتٍ. فَإِذَا قَدِمَ إِلَيْكُمْ فَاقْبَلُوهُ \* وَيَسُوعَ الْمَسْمَى  
يُوسْتُسُ، الَّذِينَ هُمْ مِنْ أَهْلِ الْخِتَانِ \* هَؤُلَاءِ وَحَدَهُمْ  
مُعَاوِنِي فِي مَلَكُوتِ اللَّهِ وَهُمْ قَدْ صَارُوا لِي تَعْزِيَةً \* يُسَلِّمُ  
عَلَيْكُمْ أَبْفَرَسُ الَّذِي هُوَ مِنْكُمْ، وَهُوَ عَبْدٌ لِلْمَسِيحِ مُجَاهِدٌ  
كُلَّ حِينٍ لِأَجْلِكُمْ فِي الصَّلَاةِ لِكَيْ تَثْبُتُوا كَامِلِينَ،  
تَامِينَ فِي مَشِيئَةِ اللَّهِ كُلِّهَا \* فَإِنِّي أَشْهَدُ لَهُ بِأَنَّ لَهُ غَيْرَةً  
كَثِيرَةً لِأَجْلِكُمْ وَلِأَجْلِ الَّذِينَ فِي اللَّادِقِيَّةِ وَالَّذِينَ فِي  
إِيرَابُولُسَ \* يُسَلِّمُ عَلَيْكُمْ لَوْقَا الطَّبِيبِ الْحَبِيبِ وَدِيمَاسُ \*  
سَلِّمُوا عَلَى الْإِخْوَةِ الَّذِينَ فِي اللَّادِقِيَّةِ وَعَلَى نِمْفَاسَ  
وَالْكَنِيسَةَ الَّتِي فِي بَيْتِهِ \* وَمَتَى تَلَيْتِ الرِّسَالَةَ عِنْدَكُمْ،  
فَاعْتُوا بِأَنَّ تَتَلَى فِي كَنِيسَةِ اللَّادِقِيِّينَ أَيْضاً، وَأَنْ تَتَلُوا  
أَنْتُمْ تِلْكَ الَّتِي مِنَ اللَّادِقِيَّةِ \* وَقُولُوا لِأَرْخِيبُسَ، "تَأْمَلِ  
الْخِدْمَةَ الَّتِي تَسَلَّمْتَهَا فِي الرَّبِّ حَتَّى تُتَمِّمَهَا" \* السَّلَامُ  
بِيَدِي أَنَا بُولُسُ \* اذْكُرُوا فَيُودِي. النِّعْمَةُ مَعَكُمْ. آمِينَ.

THE GOSPEL (For St. Luke)

The Reading from the Holy Gospel according to St. Luke. (10:16-21)

The Lord said, "He who hears you hears Me, and he who rejects you rejects Me, and he who rejects Me rejects Him who sent Me." The Seventy returned with joy, saying, "Lord, even the demons are subject to us in Thy Name!" And Jesus said to them, "I saw Satan fall like lightning from heaven. Behold, I have given you authority to tread upon serpents and scorpions and over all the power of the enemy; and nothing shall hurt you. Nevertheless, do not rejoice in this, that the spirits are subject to you; but rejoice that your names are written in heaven." In that same hour Jesus rejoiced in the spirit and said, "I thank Thee, Father, Lord of heaven and earth, that Thou hast hidden these things from the wise and prudent and revealed them to babes; yea, Father, for such was Thy gracious will."

فصل شريف من بشارة القديس لوقا الإنجيلي البشير  
والتميز الطاهر.

قال الرب لتلاميذه: من سمع منكم فقد سمع مني، ومن ردلكم فقد رداني، ومن رداني فقد ردل الذي أرسلني. فرجع السبعون بفرح قائلين: يا رب، إن الشياطين أيضاً تخضع لنا باسمك. فقال لهم: إنني رأيت الشيطان ساقطاً من السماء كالبرق. وها أنا أعطيكم سلطاناً أن تدوسوا الحيات والعقارب وقوة العدو كلها ولا يضركم شيء، ولكن لا تفرحوا بهذا، أن الأرواح تخضع لكم، بل بالأحرى افرحوا بأن أسماكم كتبت في السموات. وفي تلك الساعة تهلل يسوع بالروح وقال: اعترف لك يا أبت، رب السماء والأرض، لأنك أخفيت هذه عن الحكماء والعقلاء، وكشفتها للأطفال. نعم، يا أبت، لأنك هكذا ارتضيت.

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

KOINONIKON (COMMUNION HYMN) FOR ST. LUKE IN TONE EIGHT

His sound hath gone out into all the earth; and his words to the ends of the world. Alleluia.

إلى كل الأرض خرج صوته. السموات تذيع مجد الله.  
هللوياء.

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 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

**الكاهن:** أيها المسيح إلهنا الحقيقي، يا من قام من بين الأموات لأجل خلاصنا، بشفاعات أمك القديسة الكليّة الطاهرة والبريّة من كل عيب؛ وبقدرة الصليب الكريم المحيي؛ وبطلبات القوات السماوية المكرّمة العادمة الأجساد؛ والنبي الكريم السابق المجيد يوحنا المعمدان؛ والقديسين المشرفين الرسل الجديرين بكل مديح؛ وأبينا الجليل في القديسين يوحنا الذهبي الفم رئيس أساقفة القسطنطينية، كاتب هذه الخدمة الشريفة؛ والقديسين المجيدين الشهداء المتألقين بالظفر؛ وأبائنا

community;) of the holy and righteous ancestors of God, Joachim and Anna; of the holy, glorious, and all-laudable Apostle and Evangelist Luke; Martyr Marinos the Elder at Anazarbos; Venerable Theodore, Simeon and Euphrosyne, founders of the Monastery of the Great Cave in the Peloponnesus; New-martyrs Gabriel and Kyrmidoles of Egypt; and Venerable Peter of Cetinje (TSEH-tee-nee-eh), 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.

الأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ؛ وَ الْقَدِّيسِ (ة) (فَلَان، فَلَانة) شَفِيعِ(ة) وَ حَامِي(ة) هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِّيسِينَ الصَّدِيقِينَ يُوَاكِمِمْ وَحَنَّةَ جَدِّي الْمَسِيحِ الْإِلَهِ؛ وَالْقَدِّيسِ لَوْقَا الْإِنْجِيلِيِّ الرَّسُولِ؛ الشَّهِيدِ مَارِينُسَ مِنْ أَنَاذَرْبُوسِ؛ الْقَدِّيسِينَ ثِيودُورُسَ سِمَعَانَ وَإِفْرُوسِينُسَ مُؤَسَّسِي دَيْرِ الْكَهْفِ الْعَظِيمِ جَنُوبِ الْيُونَانِ؛ وَالشَّهِيدَانِ الْجَدِيدَانِ جَبْرَائِيلَ وَكَيْرِمْدُولُسَ؛ وَالْقَدِّيسِ بَطْرُسَ مِنْ تُشَاتِينِيَّةِ، الَّذِينَ نَقِيمُ تَذَكَارَهُمْ الْيَوْمَ، وَجَمِيعِ قَدِّيسِيكَ، اِرْحَمْنَا وَخَلِّصْنَا بِمَا أَنْكَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.

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

الكَاهِنُ: بِصَلَوَاتِ آبَائِنَا الْقَدِّيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهُنَا اِرْحَمْنَا وَخَلِّصْنَا.

**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.

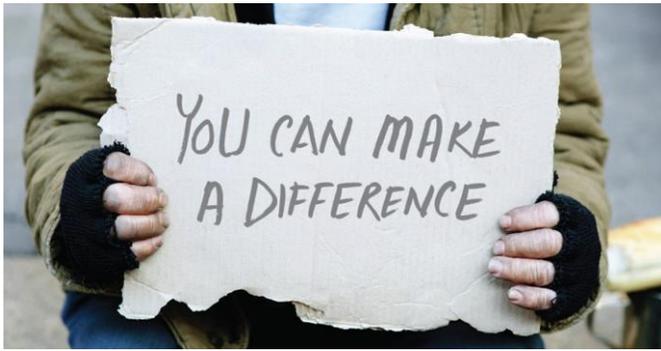
We can still feed the hungry, we can still help the homeless, and we can still offer aid to the afflicted.

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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