

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

<u>DAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
27	John Abraham	38
28	Peter Abdo	52
28	Michel Dorkhom	17
30	Michael Zabaneh	8
30	Salim Elias Zabana	11
30	Mary Louise Ellies	53

- **Please**, pray for the health of the following parishioners: Ellen, Robert, Alex, Sam, Elias, Nassar, George, Nina, Sonia, George, Beshara, Irene, Nadia, Christine, Toni, George, Helena, Rami and Maien.

MEMORIAL

- **40 days memorial service** for **Elias Jeries** offered by **his children and their families**. May his memory be eternal.
- **The coffee hour** is offered today in loving memory of **Elias Jeries** by his family.

SCHOLARSHIPS FUNDS

- Scholarship funds made available to students attending 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 14, 2023**. 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 DONATION

Please see attached application.

GOLF TOURNAMENT 2023

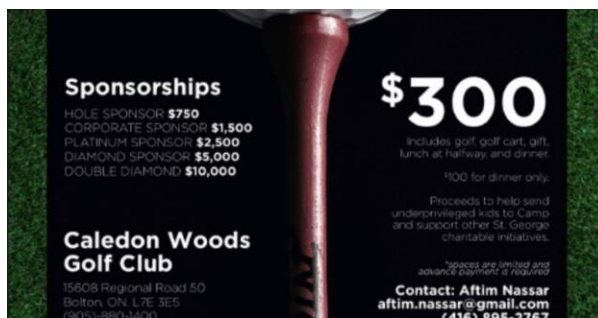
- On behalf of the Golf Committee, we are happy to announce that we had a successful tournament last year and are looking forward to seeing everyone again this year, in support of our Scholarship Program for Camp Transfiguration. Our St. George Golf Classic is now in its 26th Year and would love to see you all there. If you don't golf no problem, please join us for dinner. There are many ways to sponsor the golf whether it is one of our many sponsors or support with raffle prizes.

Where: Caledon Woods Golf course in Bolton

When: August 1, 2023

Time: Registration opens at 11 am and Shotgun at 1pm.

We have also made it easier to register online as well. Please click on the following link below to register for your sponsorship, golfing and dinner.



[Buy Tickets – The 26th Annual St. George Golf Classic – Caledon Woods Golf Club](https://app.tickettailor.com)

app.tickettailor.com

We look forward to seeing you there! If you have any questions please reach out to Aftim Nassar 416-895-2767 or by email at aftim.nassar@gmail.com

2023 SOCCER TOURNAMENT SEPTEMBER 1-3

- This year Saint George Montreal is Hosting 20th annual soccer tournament. If you are a good soccer player (Male or Female) over 16 years old and like to participate, please text one of the following people. **Wissam El-Bouri: 416-389-4937 or Adel Shami: 416-846-8001 or Nabil Tahan: 647-864-6117.** More information is available in the flyer. Please check it out if you are interested.

MAINTAINING SILENCE DURING THE SERVICE

- The congregation is expected to actively participate in worship. However, God's house is a place for reverence and worship, not loud and idle conversations (between each other or on cell phones). Please, turn off cell phones and any other devices when you are attending the Liturgy. If you have a situation that requires you to speak to other parishioners, please do that quietly outside the church or downstairs in the basement.

CHURCH OFFICE

- Anyone wishing to church a child, removal of crowns, have a memorial service, or would like Fr. George to give communion or visit their loved sick ones, should contact the church office ahead of time (905) 731-7210. In case of emergency, call Fr. Georges Mokbel (416) 725-2888.

HOMESCHOOLING GROUP

- The Orthodox Christian Homeschool (OCH) Group will begin meeting on January 12, 2023 (10:30 am) for homeschool support. Anyone wanting information about homeschooling can email ochstgeorge@gmail.com

BLESSING OF HOMES

- Father Georges is visiting our parishioners and blessing their homes. If you like to have your home blessed, please call Fr. Georges 416-725-2888 or email the office info@stgeorgeantiochianchurch.org with your name and address. Father prefers that those who live in apartment's building to arrange for few apartments to be blessed together.

FIRE ROUTE, HANDICAPPED PARKING, AND PARKING LINES

- Please make sure not to park on the side of the church or in front of the Fire hydrant, for this is a fire route. Also ensure not to park in the spots designated for handicapped parking. Anyone who parks and does not show a handicap permit on the window will be tagged.

TEEN SOYO

- **SOYO = Society of Orthodox Youth Organizations** We are a dynamic group of Orthodox Christians that provides teens the opportunity to grow spiritually with fellow SOYO members within the community.
We focus on Spiritual, Fundraising, and Bonding Activities for ages 13-18

Are you between the ages of 13-18?

Do you want to get involved?

Do you want to see behind the scene photos?

Do you have any questions?

Join our WhatsApp group for direct communication for all our events.

Contact your Youth Advisors!

Angela Ghazal: (416) 720-0308 Or Fady Freiga: (647) 892-6136

You can also find us on...

Facebook @ St. George Toronto Teen SOYO

Instagram @ toronto.soyo

Email @ toronto.soyo@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)**

DIVINE LITURGY VARIABLES ON SUNDAY, JULY 02, 2023
TONE 3 / EOTHINON 4
THE PLACING OF THE THEOTOKOS' ROBE IN BLACHERNAE
& FOURTH SUNDAY OF MATTHEW

JUVENALY, ARCHBISHOP OF JERUSALEM; THE NEW-MARTYRS OF SAMOTHRACE;
 ARCHBISHOP JOHN MAXIMOVITCH OF SHANGHAI AND SAN FRANCISCO

- *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 these hymns in the following order:*

RESURRECTIONAL APOLYTIKION IN TONE THREE	أبوليتيكيون القيامة باللحن الثالث
Let the heavens rejoice and the earth be glad, for the Lord hath done a mighty act with His own arm. He hath trampled down death by death, and become the first-born from the dead. He hath delivered us from the depths of Hades, granting the world the Great Mercy.	لِنَفْرَحِ السَّمَاوِيَّاتِ وَتَبْتَهِجِ الْأَرْضِيَّاتِ، لِأَنَّ الرَّبَّ صَنَعَ عِزًّا بِسَاعِدِهِ، وَوَطِئَ الْمَوْتَ بِالْمَوْتِ، وَصَارَ بِكُرِّ الْأَمْوَاتِ، وَأَنْقَذَنَا مِنْ جَوْفِ الْجَحِيمِ، وَمَنَحَ الْعَالَمَ الرَّحْمَةَ الْعُظْمَى.
APOLYTIKION OF THE THEOTOKOS' ROBE IN TONE EIGHT	أبوليتيكيون وضع ثوب والدة الإله باللحن الثامن
O Ever-Virgin Theotokos, shelter of mankind, thou hast bestowed upon thy people a mighty investure, even thine immaculate body's raiment and sash, which by thy seedless childbirth have remained incorrupt; for in thee nature and time are made new. Wherefore, we implore thee to grant peace to the world, and Great Mercy to our souls.	يا والدة الإله الدائمة البتولية وستر البشر، لقد وهبت لمدينتك ثوبك وزنار جسدك الطاهر وشاحاً حريزاً، للذين بمولدك الذي بغير زرع، استمرراً بغير فساد، لأنه بك تتجدد الطبيعة والزمان. فلذلك نبتهل إليك أن تمنحي السلامة لمدينتك، ولنفوسنا الرحمة العظمى.
• <i>Now sing the apolytikion of the patron saint or feast of the temple.</i>	
KONTAKION FOR PLACING OF THE THEOTOKOS' ROBE IN TONE FOUR (*Thou Who wast raised up*)	قنداق وضع ثوب والدة الإله باللحن الرابع
O Godly shelter that dost cover all mankind, * the sacred robe that covered thy sacred body * hast thou bestowed on all the faithful graciously, * O pure Virgin, as a robe * of divine incorruption. * As we celebrate with love * its august deposition, * we cry to thee with faith, O graced of God: * Rejoice, O Lady, thou boast of the Christian race.	أيتها النقية المنعم عليها من الله، إن ثوبك الموقر الذي به انحجب جسدك الطاهر، قد منحتهم لجميع المؤمنين سربالاً لعدم الفساد، وستراً إلهياً للبشر. فنحن نعيذ لوضع بشوق، ونهتف بإيمان قائلين: السلام عليك أيتها البتول فخر المسيحيين.

<p>THE EPISTLE (For the Theotokos' Robe)</p>	<p>الرسالة (لوضع ثوب والدة الإله)</p>
<p><i>My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. For He hath regarded the humility of His servant.</i></p> <p>The Reading from the Epistle of St. Paul to the Hebrews. (9:1-7)</p> <p>Brethren, even the first covenant had regulations for worship and an earthly sanctuary. For a tent was prepared, the outer one, in which were the lamp stand and the table and the bread of the Presence; it is called the Holy Place. Behind the second curtain stood a tent called the Holy of Holies, having the golden altar of incense and the ark of the covenant covered on all sides with gold, which contained a golden urn holding the manna, and Aaron's rod that budded, and the tables of the covenant; above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail. These preparations having thus been made, the priests go continually into the outer tent, performing their ritual duties; but into the second only the high priest goes, and he but once a year, and not without taking blood which he offers for himself and for the errors of the people.</p>	<p>تُعْظِمُ نَفْسِي الرَّبَّ، وَتَبْتَهِجُ رُوحِي بِاللَّهِ مُخْلِصِي، لَأَنَّهُ نَظَرَ إِلَى تَوَاضَعِ أُمَّتِهِ.</p> <p>فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولَسِ الرَّسُولِ إِلَى الْعِبْرَانِيِّينَ.</p> <p>القارئ: يا إخوة، إِنَّ الْعَهْدَ الْأَوَّلَ كَانَتْ لَهُ أَيْضاً فَرَائِضُ الْعِبَادَةِ وَالْقُدْسُ الْعَالَمِيِّ. لِأَنَّهُ نُصِبَ الْمَسْكَنُ الْأَوَّلُ الَّذِي يُقَالُ لَهُ الْقُدْسُ، وَكَانَتْ فِيهِ الْمَنَارَةُ وَالْمَائِدَةُ وَخُبْزُ التَّقْدِيمَةِ. وَكَانَ وَرَاءَ الْحِجَابِ الثَّانِي، الْمَسْكَنُ الَّذِي يُقَالُ لَهُ قُدْسُ الْأَقْدَاسِ. وَفِيهِ مُسْتَوَقَّدُ الْبَخُورِ مِنَ الذَّهَبِ وَتَابُوتُ الْعَهْدِ الْمُعَشَّى بِالذَّهَبِ مِنْ كُلِّ جِهَةٍ، فِيهِ قِسْطُ الْمَنَّ مِنْ الذَّهَبِ، وَعَصَا هَارُونَ الَّتِي أَفْرَخَتْ وَلَوْحَا الْعَهْدِ. وَمِنْ فَوْقِهِ كَارُوبَا الْمَجْدِ الْمُظَلِّلَانِ الْغِطَاءَ. وَلَيْسَ هُنَا مَقَامُ الْكَلَامِ فِي ذَلِكَ تَفْصِيلاً. وَحَيْثُ كَانَ ذَلِكَ مُهَيَّأً هَكَذَا، فَالْكَهَنَةُ يَدْخُلُونَ إِلَى الْمَسْكَنِ الْأَوَّلِ كُلَّ حِينٍ فَيَتِمُّونَ الْخِدْمَةَ. وَأَمَّا الثَّانِي، فَإِنَّمَا يَدْخُلُهُ رَئِيسُ الْكَهَنَةِ وَحْدَهُ مَرَّةً فِي السَّنَةِ، لَيْسَ بِلَا دَمٍ يُقَرَّبُهُ عَنْ نَفْسِهِ وَعَنْ جَهَالَاتِ الشَّعْبِ.</p>
<p>THE GOSPEL (For the Fourth Sunday of Matthew)</p>	<p>الإنجيل (للأحد الرابع من متى)</p>
<p>The Reading from the Holy Gospel according to St. Matthew. (8:5-13)</p> <p>At that time, as Jesus entered Capernaum, a centurion came forward to him, beseeching Him and saying, "Lord, my servant is lying paralyzed at home, in terrible distress." And Jesus said to him, "I will come and heal him." But the centurion answered Him, "Lord, I am not worthy to have you come under my roof; but only say the word, and my servant will be healed. For I am a man under authority, with soldiers under me; and I say to one, 'Go,' and he</p>	<p>فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَتَّى الْإِنْجِيلِيِّ الْبَشِيرِ وَالتِّلْمِيزِ الطَّاهِرِ.</p> <p>فِي ذَلِكَ الزَّمَانِ، دَخَلَ يَسُوعُ كَفَرْنَاحُومَ، فَدَنَا إِلَيْهِ قَائِدٌ مِئَةٍ، وَطَلَبَ إِلَيْهِ قَائِلاً: يَا رَبُّ إِنَّ فَتَايَ مُلْقَى فِي الْبَيْتِ مُخْلَعاً يُعَذَّبُ بِعَذَابٍ شَدِيدٍ. فَقَالَ لَهُ يَسُوعُ: أَنَا آتِي وَأَشْفِيهِ. فَأَجَابَ قَائِدُ الْمِئَةِ قَائِلاً: يَا رَبُّ، لَسْتُ مُسْتَحِقّاً أَنْ تَدْخُلَ تَحْتَ سَقْفِي، وَلَكِنْ قُلْ كَلِمَةً لَا غَيْرَ، فَيَبْرَأَ فَتَايَ. فَإِنِّي أَنَا إِنْسَانٌ تَحْتَ سُلْطَانٍ، وَلِي جُنْدٌ تَحْتَ يَدِي، أَقُولُ لِهَذَا "اذهب"،</p>

goes, and to another, 'Come,' and he comes, and to my slave, 'Do this,' and he does it." When Jesus heard him, He marveled, and said to those who followed him, "Truly, I say to you, not even in Israel have I found such faith. I tell you, many will come from east and west and sit at table with Abraham, Isaac, and Jacob in the Kingdom of Heaven, while the sons of the kingdom will be thrown into the outer darkness; there men will weep and gnash their teeth." And to the centurion Jesus said, "Go; be it done for you as you have believed." And the servant was healed at that very moment.

فَيَذْهَبُ، وَلِلْآخِرِ "أَنْتِ"، فَيَأْتِي، وَلِعَبْدِي "اعْمَلْ هذا"، فَيَعْمَلُ. فَلَمَّا سَمِعَ يَسُوعُ، تَعَجَّبَ وَقَالَ لِلَّذِينَ يَتَّبِعُونَهُ: الْحَقُّ أَقُولُ لَكُمْ، إِنِّي لَمْ أَجِدْ إِيمَانًا بِمِقْدَارِ هَذَا وَلَا فِي إِسْرَائِيلَ. أَقُولُ لَكُمْ، إِنَّ كَثِيرِينَ سَيَأْتُونَ مِنَ الْمَشَارِقِ وَالْمَغَارِبِ وَيَتَّكِنُونَ مَعَ إِبْرَاهِيمَ وَاسْحَقَ وَيَعْقُوبَ فِي مَلَكُوتِ السَّمَاوَاتِ. وَأَمَّا بَنُو الْمَلَكُوتِ فَيُلْقَوْنَ فِي الظُّلْمَةِ الْبَرَانِيَّةِ. هُنَاكَ يَكُونُ الْبُكَاءُ وَصَرَيفُ الْأَسْنَانِ. ثُمَّ قَالَ يَسُوعُ لِقَائِدِ الْمِئَةِ: اذْهَبْ، وَلْيَكُنْ لَكَ كَمَا آمَنْتَ. فَشَفِي فَتَاهُ فِي تِلْكَ السَّاعَةِ.

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

THE DISMISSAL

الختم

Priest: May He Who rose from the dead, Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother—as we celebrate the placing of her robe in Blachernae on this day—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; of our father among the saints Juvenaly, archbishop of Jerusalem; the New-martyrs of Samothrace; and Archbishop John Maximovitch the wonderworker of Shanghai and San Francisco, 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 أُمِّكَ الْقَدِيسَةِ الْكَلِيَّةِ الطَّهَارَةِ وَالْبَرِيئَةِ مِنْ كُلِّ عَيْبٍ الَّتِي تَحْتَقِلُ الْيَوْمَ بِتَذْكَارٍ وَضَعِ ثَوْبَهَا فِي فِلاشَرْنِسَ، وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُخْيِي، وَبِطِلْبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ، وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ، وَالْقَدِيسَيْنِ الْمُشْرَفَيْنِ الرَّسُلِ الْجَدِيرَيْنِ بِكُلِّ مَدِيحٍ، وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوْحَنَّا الذَّهَبِيِّ الْقَمِّ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ، وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ، وَالْقَدِيسِ (سَـةِ) (فُلَانِ، فُلَانَةِ) شَفِيعِ (سَـةِ) وَحَامِي (سَـةِ) هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصِّدِّيقِينَ يُوَاكِمَ وَحَنَّةَ جَدِّي الْمَسِيحِ إِلَهُ؛ وَأَبِينَا فِي الْقَدِيسِينَ جُوفِينَالِي رَئِيسِ أَسَاقِفَةِ أُورُشَلِيمَ، وَالشَّهِيدِ الْجَدِيدِ سَامُوثْرَاسَ، وَالصَّانِعِ الْعَجَائِبِ يُوْحَنَّا مَآكْسِيْمُوفِيْتَشَ رَئِيسِ أَسَاقِفَةِ شَنْغَهَايِ وَسَانِ فِرَانْسِيْسْكَو، الَّذِينَ الَّذِينَ نُنْقِمْ

	تَذْكَارَهُمُ الْيَوْمَ، وَجَمِيعِ قَدِّيسِيكَ، اَرْحَمْنَا وَخَلِّصْنَا بِمَا أَنْتَ 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 الْقَدِّيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهُنَا، اَرْحَمْنَا وَخَلِّصْنَا.
Choir: Amen.	الجوقة: آمين.
<p>These texts have been prepared by the Department of Liturgics of the Antiochian Archdiocese 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>, <i>The Triodion-Holy Week</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>	

Holy Services at St. George Antiochian Orthodox Church – Toronto.

Month: **July 2023**

Date	Time	Service
Saturday July 1 st	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
Sunday July 2 nd	9:00 a.m.	Orthros
	10:30 a.m.	Divine Liturgy – 4 th Sunday of Matthew
Thursday July 6 th	7:00 p.m.	Divine Liturgy – Great Martyr Kyriake
Saturday July 8 th	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
Sunday July 9 th	9:00 a.m.	Orthros
	10:30 a.m.	Divine Liturgy – 5 th Sunday of Matthew
Tuesday July 11 th	6:00 p.m.	Orthros
	7:00 p.m.	Divine Liturgy – St. Paisios the Athonite
Saturday July 15 th	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
Sunday July 16 th	9:00 a.m.	Orthros
	10:30 a.m.	Divine Liturgy – Holy Fathers of the 4 th Ecumenical Council
Wednesday July 19 th	6:00 p.m.	Orthros
	7:00 p.m.	Divine Liturgy - Prophet Elias (Elijah)
Saturday July 22 nd	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
Sunday July 23 rd	9:00 a.m.	Orthros
	10:30 a.m.	Divine Liturgy – 7 th Sunday of Matthew
Wednesday July 26 th	6:00 p.m.	Orthros
	7:00 p.m.	Divine Liturgy - Panteleimon the Great Martyr
Saturday July 29 th	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
Sunday July 30 th	9:00 a.m.	Orthros
	10:30 a.m.	Divine Liturgy – 8 th Sunday of Matthew

JULY

SACRAMENTAL SERVICES SCHEDULE

SAT 01

CONFESSIONS 4:00 PM
GREAT VESPERS 5:00 PM

SUN

ORTHROS 9:00 AM
DIVINE LITURGY 10:30 AM

02

4th Sunday of Matthew

THU

DIVINE LITURGY 7:00 PM

06

Great Martyr Kyriake

SAT 08

CONFESSIONS 4:00 PM
GREAT VESPERS 5:00 PM

SUN

ORTHROS 9:00 AM
DIVINE LITURGY 10:30 AM

09

5th Sunday of Matthew

TUE

ORTHROS 6:00 PM
DIVINE LITURGY 7:00 PM

11

St. Paisios the Athonite

SAT 15

CONFESSIONS 4:00 PM
GREAT VESPERS 5:00 PM

SUN
16

ORTHROS 9:00 AM
DIVINE LITURGY 10:30 AM
Holy Fathers of the 4th Ecumenical Council

WED
19

ORTHROS 6:00 PM
DIVINE LITURGY 7:00 PM
Prophet Elias (Elijah)

SAT 22

CONFESSIONS 4:00 PM
GREAT VESPERS 5:00 PM

SUN
23

ORTHROS 9:00 AM
DIVINE LITURGY 10:30 AM
7th Sunday of Matthew

WED
26

ORTHROS 6:00 PM
DIVINE LITURGY 7:00 PM
Panteleimon the Great Martyr

SAT 29

CONFESSIONS 4:00 PM
GREAT VESPERS 5:00 PM

SUN
30

ORTHROS 9:00 AM
DIVINE LITURGY 10:30 AM
8th Sunday of Matthew

ST. GEORGE ANTIOCHIAN ORTHODOX CHURCH

9116 Bayview Ave, Richmond Hill, ON

Activities at St. George Antiochian Orthodox Church – Toronto.

Month: **July 2023**

Date	Time	Activity	Location
Saturday July 1 st	5:30 – 7:30 pm	Basketball for the Adults	Gym at St. George Centre
June 29 th to July 2 nd		Parish Life Conference (PLC)	St. Elias - Syracuse

Thursday July 6 th	8:30 – 11 pm	Soccer Practice	Gym at St. George Centre
Friday July 7 th	7:30 – 11:30 pm	Families Gathering & Sports	Gym at St. George Centre
Saturday July 8 th	12:00 – 6:00 pm	Half-day Camp for the Sunday School	Church and Gym
	5:30 – 7:30 pm	Basketball for the Adults	Gym at St. George Centre

Thursday July 13 th	8:30 – 11:00 pm	Soccer Practice	Gym at St. George Centre
Friday July 14 th	7:30 – 11:30 pm	Families Gathering & Sports	Gym at St. George Centre
Saturday July 15 th	5:30 – 7:30 pm	Basketball for the Adults	Gym at St. George Centre

Thursday July 20 th	8:30 – 11:00 pm	Soccer Practice	Gym at St. George Centre
Friday July 21 st	7:30 – 11:30 pm	Families Gathering & Sports	Gym at St. George Centre
Saturday July 22 nd	5:30 – 7:30 pm	Basketball for the Adults	Gym at St. George Centre

Thursday July 27 th	8:30 – 11:00 pm	Soccer Practice	Gym at St. George Centre
Friday July 28 th	7:30 – 11:30 pm	Families Gathering & Sports	Gym at St. George Centre
Saturday July 29 th	5:30 – 7:30 pm	Basketball for the Adults	Gym at St. George Centre

The Modern Atheism

By Metropolitan Saba (Isper)

Time has overcome the scientific struggle over proving the existence or non-existence of God. In the past, until recently, many atheists and believers struggled to prove their point of view based on science and reason. After the intensity of this conflict subsided and the aggressiveness of each of the two parties shifted toward a state of calm acceptance of one another and objective thought proliferated among civilized men instead of antagonistic and eliminationist emotional thought, both atheism and faith began to approach their arguments and proofs objectively. Science has its recognized scope, and so does faith. Open dialogue with the statements of the other became prevalent, and the eliminationist approach to the other subsided, at least in the civilized world. As for the East, this matter is still an eliminationist struggle between faith and disbelief, and it has even increased greatly in recent times.

Atheism in recent centuries was based on a scientific and humanist mentality (one that proceeds exclusively from man) which says that God does not exist and that (to Him be glory) the oppressed man invented gods as a consolation for the injustice inflicted on him, while the rich and authoritarian man invented gods to atone for his sins with money and to maintain his sovereignty over others through religion. There is no doubt that scientific development has produced euphoria and a dream that humans might reach a time when science solves all human problems. And just as history shows that every age, including golden ages, has an end and then loses its luster, the same has happened with science, as man experienced his inability to solve all challenges. The approach, which began as idealistic, then became objective. Man began to realize that there are no proofs that confirm the non-existence of God or vice versa but, rather, paths and experiences that lead to Him. We say in Christianity that faith is a divine grace, in the sense that it is an openness and acceptance of the presence of God who is always present but is not seen by those whose insight is blind and whose pride is fatal.

As a result, atheism moved from the aim of denying the existence of God, to a practical aim of managing human affairs without God. Man became the starting point and the final point, the beginning and the end, the source of legislation and the executor of the laws, all at the same time. Perhaps the saying of the French poet Brevér, "Let us leave the sky to the birds and the angels," is the best

illustration of contemporary atheism. Some atheists coming from a Christian cultural environment said in describing him, "Our Father, who art in the heavens, stay there." The atheistic man no longer cares about the presence or absence of God. He is by himself and not with God. He is a person open to everything except God because God's presence makes demands of him.

Modern atheism does not want any relationship between itself and God. It seeks to organize a person's affairs in the light of what it sees as correct, useful, and necessary for him. The new motto of humanity has become, "What is appropriate is whatever I see fit." The exclusion of God from human life is not new, but it has imposed itself in Western and Eastern societies in recent years as a way of life that is binding on everyone, whether they are believers, atheists, or indifferent.

God disturbs humans because He demands from them what is contrary to their desires and lusts, which kill them. He wants life for them, and they want fun; He wants permanent joy for them, and they seek temporary happiness; He wants them to ascend to the heights, and they want to remain attached to the earth. A person is afraid of abandoning what is familiar to him. He enjoys what he knows, avoiding the adventure of entering into what he is called to discover.

If contemporary atheism prevents man from being open to the presence of God and His action in him, then it can, under the influence of the prevailing contemporary culture, afflict the believer as well. When a believer does not organize his life according to the values and virtues of the Gospel, when he does not fight his ego and his self-love, when he lives for the improvement and advancement of his standard of living alone, when he resorts to what contradicts his faith in order to achieve a personal interest, when he devotes most of his time to earthly matters, he leaves no time for himself to enjoy the presence of God. To the extent there is a practical denial of his faith, is he not an atheist in essence and reality and only a believer in appearance and pretense?

The role of false and distorted faith in the production of atheism is evident in history. How many people have been turned away from God and His commandments because of hypocritical believers?! And how many atheists would not have disbelieved in God if they had experienced an honest and pure atmosphere of faith?! The believer's sin is double, because (on one hand) his hypocrisy harms him and offends his God and Savior and (on the other hand) he causes others to doubt and stumble so that they turn away from the path of faith.

It says in the Bible regarding someone who makes others fall into sin, “It is better for him to have a large grindstone hung around his neck and to be thrown into the depths of the sea. Woe to the one who makes people fall into sin” (Matt. 18:6-7).

Believers are called to embody their faith in the purest form. They become “the light of the world” (Matt. 5:14) when God’s light shines in them as a result of their purity and tender love, imitating the love of their Master. Then the Lord’s saying will be true in them: “All people will know that you are My disciples” (John 13:35).

Originally published on May 11, 2015.

في الإلحاد المعاصر

المتروبوليت سابا (اسبر)

تجاوز الزمن الصراع العلمي حول إثبات وجود الله أو لا وجوده. اجتهد، في الماضي، حتى القريب، ملحدون ومؤمنون كثير، في إثبات وجهة نظرهم استناداً إلى العلم والعقل. بعد خفوت حدّة هذا الصراع ودخول تحدي كلّ من الفريقين للآخر في حالة من الهدوء، وقبول بعضهم بعضاً، وانتشار الفكر الموضوعي عند الإنسان المتحصّر، بدل الفكر الانفعالي الخصامي والإلغائي، بدأ كلّ من الإلحاد والإيمان يأخذ حججه وبراهينه موضوعياً.

بات للعلم نطاقه المعترف به، وكذلك للإيمان. فصار الحوار المنفتح على مقولات الآخر هو السائد، وضُغف، أقلّه في العالم المتحصّر، النهج الإلغائي للآخر. أمّا في الشرق فما زال الأمر، صراعاً إلغائياً بين إيمان وكفر، لا بل ازداد كثيراً في الآونة الأخيرة

قام الإلحاد في القرون الأخيرة على عقلية تستند إلى الفكر العلمي والإنساني (المنطلق من الإنسان حصراً) للقول بعدم وجود الله، وإنّه، له المجد، اختراع الإنسان المقهور المحتاج إلى إله يعوّضه عن الظلم اللاحق به، واختراع الإنسان المتسلّط الغني الذي يحتاجه ليكفّر عن خطاياها بالمال، وليبقي سيادته على الآخرين استناداً إلى الدين. ولا شك في أنّ التطور العلمي أنتج نشوة وحلماً عند البشر في الوصول إلى وقت يحلّ فيه العلم كلّ مشاكل البشريّة. وكما يُظهر التاريخ، أنّ لكلّ زمن، ومنه الذهبي، نهاية، ومن ثمّ يفقد بريقه، هكذا حدث مع العلم، الذي اختبر الإنسان قصوره عن حلّ جميع التحدّيات، وصار التعاطي معه موضوعياً بعد أن بدأ حالماً. بدأ الإنسان يدرك أن ما من براهين تؤكّد على عدم وجود الله أو العكس، وإنّما سُبل وخبرات تقود إليه. نقول في المسيحيّة إنّ الإيمان نعمة إلهية، بمعنى أنّه انفتاح وقبول لحضور الله الموجود دوماً، ولكن لا يراه من كانت بصيرته عمياء، وكبرياؤه قاتلة.

نتيجة لذلك انتقل الإلحاد من نطاق نفي وجود الله، إلى نطاق عملاني يقوم على تسيير أمور البشر دون الله. صار الإنسان المنطلق والمنتهى، البداية والنهاية، مصدر التشريع ومنفذ الشرائع بأن. لعلّ قول الشاعر الفرنسي: "فلنترك السماء للعصافير والملائكة" خير تصوير للإلحاد المعاصر. بعض الملحدّين الآتين من بيئة ثقافيّة مسيحيّة قالوا في وصفه: "أبانا الذي في السموات ابق فيها". لم يعد الإنسان الملحد يهتمّ بحضور الله أو بغيابه. شأنه مع ذاته وليس مع الله. إنّه إنسان منفتح على كلّ شيء ما عدا الله، لأنّ حضور الله يطالبه.

لا يريد الإلحاد المعاصر أي علاقة بينه وبين الله. يريد تنظيم أمور الإنسان الشخصيّة على ضوء ما يراه، هو، صحيحاً ومفيداً ولازماً له. صار شعار الإنسانيّة الجديد: "المناسب هو ما أراه أنا مناسباً". إقصاء الله عن حياة البشر ليس جديداً، لكنّه يفرض نفسه في المجتمع الغربي، والشرقي في السنوات الأخيرة، نمط حياةٍ ملزماً للجميع، سواء كانوا مؤمنين أو ملحدّين أو لا مبالين.

يزعج الله البشر، لأنّه يطالبهم بما يخالف رغباتهم وشهواتهم القاتلة لهم. هو يريد لهم الحياة، وهم يريدون المتعة؛ يريد لهم الفرح الدائم، وهم يطلبون البهجة الوقتيّة؛ يريدهم أن يرتقوا إلى الأسمى، ويريدون أن يبقوا ملتصقين بالأرض. يخاف الإنسان هجران ما اعتاد عليه. يستمتع بما يعرفه، تهرباً من مغامرة الدخول في ما هو مدعو إلى اكتشافه.

إذا كان الإلحاد المعاصر يمنع انفتاح الإنسان على حضور الله وفعله فيه، فيمكن له، تحت تأثير الثقافة المعاصرة السائدة، أن يصيب المؤمن أيضاً. عندما لا ينظّم المؤمن حياته وفق قيم الإنجيل وفضائله، عندما لا يحارب أناه ومحبتّه لذاته، عندما يعيش من أجل تحسين أموره المعيشيّة وارتقائها فقط، عندما يلجأ إلى ما يناقض إيمانه، بغية تحقيق مصلحة شخصية، عندما يخصّص جلّ وقته لأموال الأرض، ولا يترك لنفسه وقتاً يستمتع فيه بحضور الله... إلى ما هنالك من نكران عملي لإيمانه، ألا يكون ملحداً في العمق والواقع، ومؤمناً في الشكل والوهم؟

دور الإيمان المزيّف والمشوّه في إنتاج الإلحاد واضح في التاريخ. فكم من أناس ابتعدوا عن الله ووصاياہ بسبب مؤمنين مرئيين؟! وكم من ملحدين ما كانوا كفروا بالله لو أنّهم التقوا ببيئة مؤمنة صادقة وطاهرة؟! خطيئة المؤمن مضاعفة، لأنّه يتأذى بها، ويسيء إلى خلاصه وإلهه، ومن جهة أخرى، يشكك ويُعثر الآخرين فيبتعدون عن درب الإيمان. جاء في الإنجيل بخصوص من يوقع غيره في الخطيئة: "خير له أن يُعلّق في عنقه حجر طحن كبير ويُرمى في أعماق البحر. الويل للعالم ممّا يوقع الناس في الخطيئة" (مت ١٨/٦-٧).

المؤمنون مدعوون إلى تجسيد إيمانهم على أنقى ما يكون. هم يصيرون "نور العالم"، عندما يشعّ نور الله فيهم، بسبب نقاوتهم ومحبتهم الحنون، المقتدية بمحبة سيدهم. أنّذ يصحّ فيهم قول الربّ: "يعرف الناس جميعاً أنّكم تلاميذي" (يو ١٣/٣٥).

نُشر في الأصل ١١ أيار/٢٠١٥.

JOIN US FOR THE 26TH ANNUAL ST. GEORGE GOLF CLASSIC ON

AUGUST 1ST, 2023

REGISTRATION TIME: 11^{AM}

SHOTGUN TIME: 1^{PM}



Sponsorships

HOLE SPONSOR **\$750**
CORPORATE SPONSOR **\$1,500**
PLATINUM SPONSOR **\$2,500**
DIAMOND SPONSOR **\$5,000**
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Caledon Woods Golf Club

15608 Regional Road 50
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(905)-880-1400

\$300

Includes golf, golf cart, gift,
lunch at halfway, and dinner.

\$100 for dinner only.

Proceeds to help send
underprivileged kids to Camp
and support other St. George
charitable initiatives.

**spaces are limited and
advance payment is required*

Contact: Aftim Nassar
aftim.nassar@gmail.com
(416) 895-2767



ST. GEORGE GOLF CLASSIC REGISTRATION FORM

**Station Creek Golf Club • Tuesday, July 26th, 2022
12657 Woodbine Ave, Gormley, ON.
Shotgun 1:00pm**

NO PAYMENTS TAKEN AT THE DOOR, ADVANCED PAYMENT REQUIRED

Name: _____

Address: _____

City: _____

Phone: _____

City: _____

\$300 per golfer (incl. dinner)
\$100 for dinner only

Indicate with (X)

NAME	EMAIL	DINNER ONLY	GOLF + DINNER	AMOUNT
1)				
2)				
3)				
4)				
5)				
Total				

SPONSORSHIP OPTIONS:

TYPE	COST	Mark Selection with "X"	AMOUNT
Diamond Sponsor	\$5,000		
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Hole Sponsor	\$750		
Sponsorship Total			
GRAND TOTAL (GOLF + SPONSORSHIP)			

SUBMISSION REQUIREMENTS:

Completed forms may be emailed to Aftim Nassar at aftim.nassar@gmail.com

For payment circle one: VISA MASTERCARD AMERICAN EXPRESS CHEQUE

Cheques can be made out to "St. George Golf Classic" mailed to Aftim Nassar 16 West Wareside Road. Etobicoke M9C 3J1

Credit Card #: _____

Expiry Date: _____ Security Code: _____

Print Name: _____

Signature: _____

Thank You!
"We can't do it without you."

**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 RECIEPT 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**