

**DIVINE LITURGY VARIABLES ON SUNDAY, JULY 09, 2023
TONE 4 / EOTHINON 5; FIFTH SUNDAY AFTER PENTECOST
& FIFTH SUNDAY OF MATTHEW**

HIEROMARTYR PANKRATIOS, BISHOP OF TAORMINA IN SICILY; MARTYRS ANDREW AND PROBUS

- *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 FOUR**

أبوليتيكيون القيامة باللحن الرابع

Having learned the joyful message of the Resurrection from the angel the women disciples of the Lord cast from them their parental condemnation. And proudly broke the news to the Disciples, saying: Death hath been spoiled; Christ God is risen, granting the world Great Mercy.

إِنَّ تَلْمِذَاتِ الرَّبِّ تَعَلَّمْنَ مِنَ الْمَلَائِكَةِ الْكَرَزَةِ بِالْقِيَامَةِ
الْبَهْجِ، وَطَرَحْنَ الْقَضَاءَ الْجَدِّيَّ، وَخَاطَبْنَ الرَّسُلَ
مُفْتَخِرَاتٍ وَقَائِلَاتٍ: سُبِّحِ الْمَوْتُ وَقَامَ الْمَسِيحُ
إِلَهُ، وَمَنَحَ الْعَالَمَ الرَّحْمَةَ الْعَظْمَى.

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

ORDINARY KONTAKION IN TONE TWO

قِنْدَاقٌ بِاللْحَنِ الثَّانِي

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 غَيْرِ الْخَازِيَةِ، الْوَسِيطَةَ لَدَى
الْخَالِقِ غَيْرِ الْمَرْدُودَةِ، لَا تُعْرِضِي عَن أَصْوَاتِ
طَلِبَاتِنَا نَحْنُ الْخَطَاةَ، بَلْ تَدَارِكِينَا بِالْمَعُونَةِ بِمَا أَنَّكَ
صَالِحَةٌ، نَحْنُ الصَّارِخِينَ إِلَيْكَ بِإِيمَانٍ: بَادِرِي إِلَى
الشَّفَاعَةِ وَأَسْرِعِي فِي الطَّلْبَةِ، يَا وَالِدَةَ الْإِلَهِ،
الْمُتَشَفِّعَةَ دَائِمًا بِمُكْرَمِيكَ.

**THE EPISTLE
(For the Fifth Sunday after Pentecost)**

الرسالة (الأحد الخامس بعد العنصرة)

*How great are Thy works, O Lord!
In wisdom hast Thou made them all.
Bless the Lord, O my soul.*

**The Reading from the Epistle of St. Paul to
the Romans. (10:1-10)**

Brethren, my heart's desire and prayer to God for Israel is that it may be saved. I bear them witness that they have a zeal for God, but it is not enlightened. For, being ignorant of the righteousness that comes from God, and seeking to establish their own, they did not submit to God's righteousness. For Christ is the end of the law, that everyone who has faith may be

ما أعظم أعمالك يا رب! كلها بحكمة صنعت.
باركي يا نفسي الرب.
فصل من رسالة القديس بولس الرسول إلى
أهل رومية. (١٠:١-١٠)
يا إخوة، إن مسرة قلبي وطلبتني إلى الله لأجل
إسرائيل هي للخلاص. لأنني أشهد لهم أن لهم
غيرة لله، ولكن ليس حسب المعرفة. لأنهم إذ كانوا
يجهلون بر الله، ويطلبون أن يثبتوا بر أنفسهم، لم
يخضعوا لبر الله. لأن غاية الناموس هي المسيح

justified. Moses writes that the man who practices the righteousness which is based on the law shall live by it. But the righteousness based on faith says: Do not say in your heart, "Who will ascend into Heaven?" (that is, to bring Christ down) or "Who will descend into the abyss?" (that is, to bring Christ up from the dead). But what does it say? The word is near you, on your lips and in your heart (that is, the word of faith which we preach); because, if you confess with your lips that Jesus is Lord and believe in your heart that God raised Him from the dead, you will be saved. For man believes with his heart and so is justified, and he confesses with his lips and so is saved.

لِلْبِرِّ لِكُلِّ مَنْ يُؤْمِنُ. لِأَنَّ مُوسَى يَكْتُبُ فِي الْبِرِّ الَّذِي بِالنَّمُوسِ: «إِنَّ الْإِنْسَانَ الَّذِي يَفْعَلُهَا سَيَحْيَا بِهَا». وَأَمَّا الْبِرُّ الَّذِي بِالْإِيمَانِ فَيَقُولُ هَكَذَا: «لَا تَقُلْ فِي قَلْبِكَ: مَنْ يَصْعَدُ إِلَى السَّمَاءِ؟» أَيْ لِيُخْرِجَ الْمَسِيحَ، أَوْ: «مَنْ يَهْبِطُ إِلَى الْهَوَايَةِ؟» أَيْ لِيُصْعِدَ الْمَسِيحَ مِنَ الْأَمْوَاتِ. لَكِنْ مَاذَا يَقُولُ؟ «الْكَلِمَةُ قَرِيبَةٌ مِنْكَ، فِي فَمِكَ وَفِي قَلْبِكَ»، أَيْ كَلِمَةُ الْإِيمَانِ الَّتِي نَكْرِرُ بِهَا؛ لِأَنَّكَ إِنْ اعْتَرَفْتَ بِفَمِكَ بِالرَّبِّ يَسُوعَ، وَآمَنْتَ بِقَلْبِكَ أَنَّ اللَّهَ أَقَامَهُ مِنَ الْأَمْوَاتِ، خَلَصْتَ. لِأَنَّ الْقَلْبَ يُؤْمِنُ بِهِ لِلْبِرِّ، وَالْفَمَ يُعْتَرِفُ بِهِ لِلْخَلَّاصِ.

THE GOSPEL
(For the Fifth Sunday of Matthew)

الإنجيل (للأحد الخامس من متى)

The Reading from the Holy Gospel according to St. Matthew. (8:28-9:1)

**فصل شريف من بشارة القديس متى الإنجيلي
البشير والتلميذ الطاهر. (٨: ٢٨-٩: ١)**

At that time, when Jesus came to the country of the Gergesenes, two demoniacs met Him, coming out of the tombs, so fierce that no one could pass that way. And behold, they cried out, "What have we to do to Thee, O Son of God? Art Thou come here to torment us before the time?" Now a herd of many swine was feeding at some distance from them. And the demons begged Him, "If Thou castest us out, send us away into the herd of swine." And He said to them, "Go." So they came out and went into the swine; and behold, the whole herd rushed down the steep bank into the sea, and perished in the waters. The herdsmen fled, and going into the city they told everything, and what had happened to the demoniacs. And behold, all the city came out to meet Jesus; and when they saw Him, they begged Him to leave their neighborhood. And getting into a boat He crossed over and came to His own city.

فِي ذَلِكَ الزَّمَانِ، لَمَّا أَتَى يَسُوعُ إِلَى كَوْرَةَ الْجَرْجِسِيِّينَ اسْتَقْبَلَهُ مَجْنُونَانِ خَارِجَانِ مِنَ الْقُبُورِ، شَرِسَانِ جِدًّا، حَتَّى إِنَّهُ لَمْ يَكُنْ أَحَدٌ يَقْدِرُ أَنْ يَجْتَازَ مِنْ تِلْكَ الطَّرِيقِ. فَصَاحَا قَائِلَيْنِ: "مَا لَنَا وَوَلَكَّ يَا يَسُوعُ ابْنَ اللَّهِ؟ أَجِئْتَ إِلَى هَهُنَا قَبْلَ الزَّمَانِ لِنُعَذِّبَنَّا؟" وَكَانَ بَعِيدًا مِنْهُمْ قَطِيعُ خَنَازِيرٍ كَثِيرَةٍ تَرَعَى. فَأَخَذَ الشَّيَاطِينُ يَطْلُبُونَ إِلَيْهِ قَائِلِينَ: "إِنْ كُنْتَ تُخْرِجُنَا، فَأُذِّنْ لَنَا أَنْ نَذْهَبَ إِلَى قَطِيعِ الْخَنَازِيرِ." فَقَالَ لَهُمْ: "أَذْهَبُوا." فَخَرَجُوا وَذَهَبُوا إِلَى قَطِيعِ الْخَنَازِيرِ. فَإِذَا بِالْقَطِيعِ كُلِّهِ قَدْ وَثَبَ عَنِ الْجُرْفِ إِلَى الْبَحْرِ وَمَاتَ فِي الْمِيَاهِ. أَمَّا الرُّعَاةُ فَهَرَبُوا وَمَضَوْا إِلَى الْمَدِينَةِ، وَأَخْبَرُوا بِكُلِّ شَيْءٍ وَبِأَمْرِ الْمَجْنُونِينَ. فَخَرَجَتِ الْمَدِينَةُ كُلُّهَا لِلِقَاءِ يَسُوعَ. وَلَمَّا رَأَوْهُ، طَلَبُوا إِلَيْهِ أَنْ يَتَحَوَّلَ عَنْ تَحُومِهِمْ. فَدَخَلَ السَّفِينَةَ وَاجْتَازَ وَأَتَى إِلَى مَدِينَتِهِ.

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

THE DISMISSAL	الختم
<p>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; <i>of saint N., the patron and protector of this holy community</i>; of the holy and righteous ancestors of God, Joachim and Anna; of the Hieromartyr Pankratios, bishop of Taormina in Sicily; and Martyrs Andrew and Probus, 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.</p>	<p>الكاهن: أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِي، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمَّكَ الْقَدِيسَةِ الْكَلِيَّةِ الطَّهَارَةِ وَالْبَرِيئَةِ مِنْ كُلِّ عَيْبٍ، وَبِقُدْرَةِ الصَّالِبِ الْكَرِيمِ الْمُخَيِّ، وَبَطِلَابَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ، وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ، وَالْقَدِيسَيْنِ الْمَشْرَفَيْنِ 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 (ة) (فُلَانِ، فُلَانَةَ) شَفِيعِ(ة) (وَحَامِي) (ة) هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصِّدِّيقِينَ يُوَاكِمَ وَحَنَّةَ جَدِّي الْمَسِيحِ إِلَهُ؛ وَالشَّهِيدِ فِي رُؤْسَاءِ الْكَهَنَةِ بَنُكَرَاتِيُوسَ أَسْقَفِ طَفْرُومَنِيَّةِ، وَالشَّهِيدِينَ إِنْدْرَاوَسَ وَبُرُوبُوسَ، الَّذِينَ نَقِيمُ تَذَكَارَهُمُ الْيَوْمَ، وَجَمِيعِ قَدِيسِيكَ، ارْحَمْنَا وَخَلِّصْنَا بِمَا أَنْتَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.</p>
<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 الْقَدِيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهُنَا، ارْحَمْنَا وَخَلِّصْنَا.</p>
<p>Choir: Amen.</p>	<p>الجوقة: آمين.</p>
<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, The Great Horologion, The Pentecostarion, The Octoechos, The Triodion-Holy Week, and 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>	

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

<u>DAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
3	Ernest Chamandy	65
4	Michael Habash	40
4	Hanna Freiha	7
5	Fuad Sakran	7
6	Freda Efremidis	12
6	Philip Habib	26
6	Jalilieh Makhlouf	20
8	Fuad Abu-Eledam	1
8	Aida Khalaf	5
8	Victoria Saba	25
8	Gassana Hinn	21
9	Ismat Jahshan	10
9	Nicholas Charles Saba	17
9	Alvin Daher	20

- **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

- **One-year memorial service** for **Fuad Abu-Eledam** offered by **his wife Nadia, his children and their families**. May his memory be eternal.
- **The coffee hour** is offered today in loving memory of **Fuad Abu-Eledam** 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

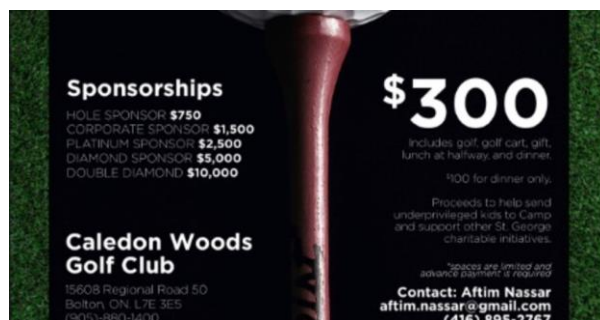
- On behalf of the Golf Committee, we are happy to announce that we had a successful tournament last year and are looking forward to seeing everyone again this year, in support of our Scholarship Program for Camp Transfiguration. Our St. George Golf Classic is now in its 26th Year and would love to see 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

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.**

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)**

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

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

On Spiritual Struggle

By Metropolitan Saba (Isper)

“And from the days of John the Baptist until now the kingdom of heaven suffers violence, and the violent take it by force” (Matt. 11:12).

The meaning of this is that you do not enter the kingdom of heaven easily but through toil, work and exertion. You struggle in your studies in order to succeed and to obtain the diploma you desire. You struggle and sacrifice in order to build a cohesive family. And you struggle and fight to be victorious in the kingdom of heaven and to be worthy to be called a child of God. Struggle is a fundamental issue for the believer.

In Christianity, the struggle is spiritual. Its field is the heart, and its weapons are faith, the word of God, and love for God and humankind. It is resistance against the forces of evil that are arrayed against us to make us evil. It is guarding the self from deviating towards anything that would make us prisoners to self-love. It is orienting our inner forces toward the love of God and humankind. The Christian struggles in order to cut off evil from within, not from others. So long as we have not triumphed over the evil that is within us, we will not be able to contribute to weakening it outside of ourselves. Just as evil spreads forces of evil in its surroundings, so also does good spread forces of good. Therefore, true cleansing is the cleansing of the self. From what? From every evil, malice, hypocrisy, pride, hatred, stinginess, selfishness, etc. “For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies,” says our Lord in the Gospel (Matt. 15:19).

Entering the kingdom of heaven requires the faithful to struggle. It is not a matter of personal choice but rather a duty imposed by the need to resist the spiritual forces of evil dispersed throughout the world. The assault of these forces places us before two options: either we surrender to them and in turn become evil; or we resist them, relying on God’s grace which strengthens us, saying with the Apostle Paul, “I can do all things through Christ who strengthens me” (Phil. 4:13). The

struggle intended here is resistance to these forces, starting with myself and within my own soul.

The forces of evil attack us two ways: from the inside and from the outside.

They attack us from the inside by stirring up our inward inclinations toward committing sin. They incite our inner forces to move contrary to what they were created to do. The emotion of anger, which is necessary for combatting evil, becomes an emotion directed against someone else who annoys me or who provokes my jealousy or antipathy. The evil one mobilizes inner forces and the outward means that incite them. A pornographic image may provoke thoughts of fornication in the mind, which are reflected in the nervous system. It stirs the body to seek to realize its lust. The presence of delicious food might provoke my desire to eat it or to over-indulge in it beyond the capacity of my stomach, despite my being full. In this way, successive assaults by the evil one use the senses to pressure the human soul to sin.

Outward spiritual warfare, on the other hand, takes place through adversities, hardships, persecution, problems, obstacles and the like. Attacks come from the outside in order to prevent the believer from living his faith. Some of these attacks are open and some are hidden. The hidden ones are greater because they are more dangerous.

When I am subject to direct pressure to deny my faith or to commit an obvious sin, I know that I am confronted with evil forces that want to push me along the path of transgression. It is easy for me to reject them and not to respond to their urging. If I fall, I know that I have sinned and I need true repentance. But the hidden warfare is more difficult because the believer is subjected to a danger that he does not realize and does not sense. He follows it without knowing that he is sinning. The danger of these sorts of attacks has grown in our current age.

Various ideas, different lifestyles, and compromise with the world stream in from every direction. The words for vices change. Lying, for example, becomes “slyness”; hypocrisy becomes “politeness”; bad faith becomes “wisdom”; fornication becomes “the body’s needs”; and libertinism becomes “freedom.” Concepts are

inverted and values are overthrown. The humble person becomes someone with a weak personality; the chaste person, someone unnatural; the thrifty, a miser; and the miser, conscientious. There are countless, innumerable examples of this.

Our spiritual fathers speak of demonic warfare from the left side—that is, in secret or indirect. We are led along by this or cooperate with it without knowing. This is what our friends call “unknowing sins.” The reason for them in most cases is spiritual ignorance. A pharmacist, a committed believer, once asked me after a discussion about abortion, “What should I do to erase my many sins of helping those who asked for my assistance to abort and happily agreeing to their request, thinking that I was performing a good service?”

Knowledge of the self alone preserves us in upright struggle and provides us with the humility that brings down God’s grace, which, in turn, strengthens us and gives us victory over all the temptations of the evil one.

Originally published March 16, 2015.



*“Let brotherly love continue. Do not forget to entertain strangers,
For by so doing some have unwittingly entertained angels.” (Hebrews 13:1-2)*

Dear Faithful,

As our young adults move away from home to begin their college education, they are faced with numerous challenges in maintaining their life within the Church. Being in an unfamiliar location away from their support system may make it difficult to attend church and remain engaged. This comes at a time when their spiritual life is of utmost importance as they are faced with many significant changes and making life-altering choices.

HOST (Helping Orthodox Students Thrive) matches Orthodox college students with Orthodox families and communities that are willing to serve as a local contact in a new city and parish. The directory of active HOST parishes and their contact information is published on the Archdiocese website (<http://www.antiochian.org/dashboard?name=host>).

As a reminder, the HOST program seeks to provide the following to our young adults:

- A warm welcome within the first week of arrival.
- Transportation to and from church, for services and other church events
- Opportunities to meet other young adults, parish members and clergy of their new community.
- Invitations to dine together, possibly after Vespers or Liturgy.
- Inclusion during the holidays for any young adult unable to return home.

This program is available to any Orthodox Christian young adult who has recently relocated to a new city to attend college away from home. **Please be sure that the young adults of your community who are relocating for school are aware of this program and please be sure they have the HOST contact for their destination city.**

Finally, if you are a college student in a community without a HOST parish, or if your parish is not currently listed as a HOST community and would like to join in this important ministry, please send an email to me host@antiochian.org. We will gladly add you to the directory of active HOST parishes and advise you on how to support our young adults traveling to your city.

In Christ,
Karen Kinan
HOST Program Chair

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

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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**