

**DIVINE LITURGY VARIABLES ON SUNDAY, JUNE 25, 2023
TONE 2 / EOTHINON 3; THIRD SUNDAY AFTER PENTECOST
& THIRD SUNDAY OF MATTHEW**

APODOSIS (LEAVE-TAKING) OF THE FORERUNNER'S NATIVITY
VENERABLE MARTYR FEBRONIA OF NISIBIS; VENERABLE PROKOPIOS OF THE IVIRON SKETE ON ATHOS

وداع عيد ميلاد القديس يوحنا السابق

القديسة الشهيدة فبرونية من نصيبين، والبار بروكوبيوس إسقيط الإيفيرون في آثوس

- *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:*

<p align="center">RESURRECTIONAL APOLYTIKION IN TONE TWO</p>	<p align="center">أبوليتيكيون القيامة باللحن الثاني</p>
<p>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.</p>	<p>عِنْدَمَا انْحَدَرْتَ إِلَى الْمَوْتِ، أَيُّهَا الْحَيَاةُ الَّذِي لَا يَمُوتُ، حِينَئِذٍ أَمَتَّ الْجَحِيمَ بِبِرِّقِ لَاهُوتِكَ. وَعِنْدَمَا أَقَمْتَ الْأَمْوَاتَ مِنْ تَحْتِ الثَّرَى، صَرَخَ نَحْوَكُ جَمِيعُ الْقُوَّاتِ السَّمَاوِيِّينَ: أَيُّهَا الْمَسِيحُ الْإِلَهَ، مُعْطِي الْحَيَاةِ الْمَجْدُ لَكَ.</p>
<p align="center">APOLYTIKION OF THE NATIVITY OF ST. JOHN THE BAPTIST IN TONE FOUR <i>(**Be quick to anticipate**)</i></p>	<p align="center">أبوليتيكيون لميلاد السابق يوحنا المعمدان باللحن الرابع</p>
<p>O prophet and Forerunner of Christ God's coming to us, * all we who with longing now extol thee are at a loss to honor thee worthily. * For thy mother's barrenness and father's long silence, * by thine all-renowned and hallowed birth, were both ended, * and the Incarnation of the Son of God is preached unto all the world.</p>	<p>أَيُّهَا النَّبِيُّ السَّابِقُ حُضُورَ الْمَسِيحِ، إِنَّا نَحْنُ مُكْرَمِيكَ بِشَوْقٍ، نَعْجِزُ عَنْ مَدْحِكَ كَمَا يَجِبُ. إِذْ أَنْ بَمِيلادِكَ الشَّرِيفِ الْمُوقَّرِ، إِنْحَلَّ عُقْرُ أُمِّكَ وَرِبَاطُ لِسَانِ أَبِيكَ، وَكُرِّرَ لِلْعَالَمِ بِتَجَسُّدِ ابْنِ اللَّهِ.</p>
<p>• <i>Now sing the apolytikion of the patron saint or feast of the temple.</i></p>	
<p align="center">ORDINARY KONTAKION IN TONE TWO</p>	<p align="center">قِنْدَاقُ بِاللْحَنِ الثَّانِي</p>
<p>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.</p>	<p>يَا شَفِيعَةَ الْمَسِيحِيِّينَ غَيْرِ الْخَازِيَةِ، الْوَسِيطَةَ لَدَى الْخَالِقِ غَيْرِ الْمَرْدُودَةِ، لَا تُعْرِضِي عَنْ أَصْوَاتِ طَلِبَاتِنَا نَحْنُ الْخَطَاةَ، بَلْ تَدَارِكِينَا بِالْمَعُونَةِ بِمَا أَنْتِ صَالِحَةٌ، نَحْنُ الصَّارِحِينَ إِلَيْكَ بِإِيمَانٍ: بَادِرِي إِلَى الشَّفَاعَةِ وَأُسْرِعِي فِي الطَّلِبَةِ، يَا وَالِدَةَ الْإِلَهَ، الْمُتَشَفِّعَةَ دَائِمًا بِمُكْرَمِيكَ.</p>

<p style="text-align: center;">THE EPISTLE (For the Third Sunday after Pentecost)</p>	<p style="text-align: center;">الرسالة (للأحد الثالث بعد العنصرة)</p>
<p style="text-align: center;"><i>The Lord is my strength and my song. With chastisement hath the Lord chastened me.</i></p> <p style="text-align: center;">The Reading from the Epistle of St. Paul to the Romans. (5:1-10)</p> <p>Brethren, having been justified by faith, we have peace with God through our Lord Jesus Christ. Through him also we have obtained our access by faith to this grace in which we stand, and we boast in hope of the glory of God. And not only so, but we also boast in our tribulations, knowing that tribulation produces patience; and patience produces character, and character produces hope, and hope does not put to shame, because the love of God has been poured into our hearts through the Holy Spirit which has been given to us. For while we were still weak, in due season Christ died for the ungodly. For scarcely for a righteous man will one die, though perhaps for a good man one would even dare to die. But God shows his own love toward us in that while we were yet sinners Christ died for us. Much more then, being now justified by his blood, through him shall we be saved from the wrath. For if we were reconciled to God through the death of his Son, while we were enemies, much more, being reconciled, we will be saved by his life.</p>	<p style="text-align: center;">قُوْتِي وَتَسْبِحَتِي الرَّبُّ. أَدَبًا أَدَّبَنِي الرَّبُّ. فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولُسِ الرَّسُولِ إِلَى أَهْلِ رومية. (١٠:٥-١٠)</p> <p>يا إِخْوَةُ، إِذْ قَدْ بُرِّرْنَا بِالْإِيمَانِ، فَلَنَا سَلَامٌ مَعَ اللَّهِ بِرَبِّنَا يَسُوعَ الْمَسِيحِ. الَّذِي بِهِ حَصَلَ أَيْضًا لَنَا الدُّخُولُ بِالْإِيمَانِ إِلَى هَذِهِ النِّعْمَةِ الَّتِي نَحْنُ فِيهَا مُقِيمُونَ وَمُفْتَخِرُونَ فِي رَجَاءِ مَجْدِ اللَّهِ. وَلَيْسَ هَذَا فَقَطُّ، بَلْ أَيْضًا نَفْتَخِرُ بِالشَّدَائِدِ، عَالِمِينَ أَنَّ الشِّدَّةَ تُنْشِئُ الصَّبْرَ. وَالصَّبْرُ يُنْشِئُ الْإِمْتِحَانَ وَالْإِمْتِحَانَ الرَّجَاءَ وَالرَّجَاءَ لَا يُخْزِي. لِأَنَّ مَحَبَّةَ اللَّهِ قَدْ أُفِيضَتْ فِي قُلُوبِنَا بِالرُّوحِ الْقُدْسِ الَّذِي أُعْطِيَ لَنَا. لِأَنَّ الْمَسِيحَ، إِذْ كُنَّا بَعْدُ ضَعْفَاءَ، مَاتَ فِي الْأَوَانِ عَنِ الْمُنَافِقِينَ. وَلَا يَكَادُ أَحَدٌ يَمُوتُ عَنِ بَارٍّ، فَلَعَلَّ أَحَدًا يُقَدِّمُ عَلَيَّ أَنْ يَمُوتَ عَنِّي صَالِحًا. أَمَّا اللَّهُ فَيَدُلُّ عَلَيَّ مَحَبَّتَهُ لَنَا بِأَنَّهُ، إِذْ كُنَّا خُطَاةً بَعْدُ، مَاتَ الْمَسِيحُ عَنَّا. فَبِالْأَحْرَى كَثِيرًا، إِذْ قَدْ بُرِّرْنَا بِبِمِهِ، نَخْلُصُ بِهِ مِنَ الْغَضَبِ. لِأَنَّا إِذَا كُنَّا قَدْ صَوْلِحْنَا مَعَ اللَّهِ بِمُوتِ ابْنِهِ وَنَحْنُ أَعْدَاءُ، فَبِالْأَحْرَى كَثِيرًا نَخْلُصُ بِحَيَاتِهِ وَنَحْنُ مُصَالِحُونَ.</p>
<p style="text-align: center;">THE GOSPEL (For the Third Sunday of Matthew)</p>	<p style="text-align: center;">الإنجيل (للأحد الثالث من متى)</p>
<p style="text-align: center;">The Reading from the Holy Gospel according to St. Matthew. (6:22-33)</p> <p>The Lord said, "The eye is the lamp of the body. So, if your eye is sound, your whole body will be full of light; but if your eye is evil, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness! No one can serve two masters; for</p>	<p style="text-align: center;">فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَتَّى الْإِنْجِيلِيِّ الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ. (٢٢:٦-٣٣)</p> <p>قَالَ الرَّبُّ: سِرَاجُ الْجَسَدِ الْعَيْنُ. فَإِنْ كَانَتْ عَيْنُكَ بَسِيطَةً، فَجَسَدُكَ كُلُّهُ يَكُونُ نَيِّرًا. وَإِنْ كَانَتْ عَيْنُكَ شَرِيرَةً، فَجَسَدُكَ كُلُّهُ يَكُونُ مُظْلِمًا. وَإِذَا كَانَ النُّورُ الَّذِي فِيكَ ظِلَامًا، فَالظُّلَامُ كَمْ يَكُونُ؟ لَا يَسْتَطِيعُ</p>

either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and mammon. Therefore, I tell you, do not be anxious about your life, what you shall eat or what you shall drink; nor about your body, what you shall put on. Is not the soul more than food, and the body more than clothing? Look at the birds of heaven: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? And which of you by being anxious can add one cubit to his stature? And why are you anxious about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin; yet I tell you, even Solomon himself in all his glory was not arrayed like one of these. But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will He not much more clothe you, O men of little faith? Therefore, do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For the Gentiles seek all these things; and your heavenly Father knows that you need them all. But seek first His kingdom and His righteousness, and all these things shall be yours as well."

أَحَدٌ أَنْ يَعْبُدَ رَبَّيْنِ، لِأَنَّهُ إِمَّا أَنْ يُبْغِضَ الْوَاحِدَ وَيُحِبَّ الْآخَرَ، أَوْ يَلْزِمَ الْوَاحِدَ وَيَرْذُلَ الْآخَرَ. لَا تَقْدِرُونَ أَنْ تَعْبُدُوا اللَّهَ وَالْمَالَ. فَهَذَا أَقُولُ لَكُمْ، لَا تَهْتَمُّوا لِأَنْفُسِكُمْ بِمَا تَأْكُلُونَ وَبِمَا تَشْرَبُونَ، وَلَا لِأَجْسَادِكُمْ بِمَا تَلْبَسُونَ. أَلَيْسَتْ النَّفْسُ أَفْضَلَ مِنَ الطَّعَامِ، وَالْجَسَدُ أَفْضَلَ مِنَ اللَّبَاسِ؟ انظُرُوا إِلَى طُيُورِ السَّمَاءِ، فَإِنَّهَا لَا تَزْرَعُ وَلَا تَحْصُدُ وَلَا تَخْزِنُ فِي الْأَهْرَاءِ، وَأَبُوكُمْ السَّمَاوِيُّ يَقْوَتُهُمْ. أَفَلَسْتُمْ أَنْتُمْ أَفْضَلَ مِنْهَا؟ وَمَنْ مِنْكُمْ، إِذَا اهْتَمَّ، يَقْدِرُ أَنْ يَزِيدَ عَلَى قَامَتِهِ ذِرَاعًا وَاحِدَةً؟ وَلِمَاذَا تَهْتَمُّونَ بِاللَّبَاسِ؟ اعْتَبِرُوا زَنَايِقَ الْحَقْلِ كَيْفَ تَتَّمُو. إِنَّهَا لَا تَتَّعِبُ وَلَا تَغْزُلُ. وَأَنَا أَقُولُ لَكُمْ إِنَّ سُلَيْمَانَ نَفْسَهُ، فِي كُلِّ مَجْدِهِ، لَمْ يَلْبَسْ كَوَاحِدَةً مِنْهَا. فَإِذَا كَانَ عَشْبُ الْحَقْلِ، الَّذِي يُوجَدُ الْيَوْمَ وَفِي غَدٍ يُطْرَحُ فِي النَّثُورِ، يُلْبَسُهُ اللَّهُ هَكَذَا، أَفَلَا يُلْبَسُكُمْ بِالْآخِرَى أَنْتُمْ يَا قَلِيلِي الْإِيمَانِ؟ فَلَا تَهْتَمُّوا قَائِلِينَ "مَاذَا نَأْكُلُ؟" أَوْ "مَاذَا نَشْرَبُ؟" أَوْ "مَاذَا نَلْبَسُ؟" فَإِنَّ هَذَا كُلَّهُ تَطْلُبُهُ الْأُمَّمُ. لِأَنَّ آبَاكُمْ السَّمَاوِيَّ يَعْلَمُ أَنَّكُمْ تَحْتَاجُونَ إِلَى هَذَا كُلِّهِ. فَاطْلُبُوا أَوْلًا مَلَكُوتَ اللَّهِ وَبِرَّهُ، وَهَذَا كُلَّهُ يُزَادُ لَكُمْ.

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

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—whose nativity we now celebrate—of the holy, glorious and all-laudable apostles; of our father among the saints, John Chrysostom, archbishop of Constantinople; of

الختم

الكاهن: أيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِي، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمَّكَ الْكَلِيَّةِ الطَّهَارَةِ وَالْبَرِيَّةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي؛ وَبِطَلْبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَايِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ — الَّتِي نَقِيمُ تَكَارَرَ مِيلَادِهَا الْيَوْمَ — وَالْقَدِيسَيْنِ الْمُشْرِفَيْنِ الرَّسُلِ الْجَدِيرَيْنِ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوْحَنَّا

<p>the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; of <i>Saint N.</i>, the patron and protector of this holy community; of the holy and righteous ancestors of God, Joachim and Anna; of the Venerable Martyr Febronia of Nisibis; and Venerable Prokopios of the Iviron skete on Athos, whose memory we celebrate today, and of all the saints: have mercy on us and save us, for as much as He is good and lovest mankind.</p>	<p>الذَّهَبِيِّ الْفَمِّ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخَنْمَةِ الشَّرِيفَةِ، وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ؛ وَالْقَدِيسِ (تِه) (فُلَانِ، فُلَانَةِ) شَفِيعِ (تِه) وَحَامِي (تِه) هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصِّدِّيقِينَ جَدِّي الْمَسِيحِ الْإِلَهِيِّ، يُوَاكِمَ وَحَنَّةً؛ وَالْقَدِيسَةَ الشَّهِيدَةَ فَبْرُونِيَّةَ الَّتِي مِنْ نَصِيِّبِينَ وَالْبَارِّ بْرُوكُوبِيُوسِ مِنَ الْإِسْقِيَطِ الْإِيْفِيْرُونَ فِي آثُوسِ، اللَّذِينَ نَقِيمُ تَذْكَارَهُمَا الْيَوْمَ، وَجَمِيعِ قَدِيسِيكَ، إِرْحَمْنَا وَخَلِّصْنَا بِمَا أَتَكَ 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>الكَاهِنُ: بِصَلَوَاتِ آبَائِنَا الْقَدِيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهُنَا، اِرْحَمْنَا وَخَلِّصْنَا.</p>
<p>Choir: Amen.</p>	<p>الْجُوقَةُ: آمِينَ.</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</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>	

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

<u>DAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
20	George Alexander	30
20	Ramzy Haddad	20
21	Elias Issa	5
21	Issa Qaqish	14
22	Freda Ross Michael	67
23	Alice Khoury	35
23	Nadia Makhoul	17
23	Patricia Daher	16
24	Antoin Safadi	5
25	Peter Awad	12
25	Ramsay Saba	14
25	Abdo Aziz	67

- 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.

ETERNAL LIGHTS

- **June 25:** In loving memory of Mitry and Violette Samaan from Nabil and Angel Samaan.
- **June 25:** In loving memory of Munir Muasher, Khalil, Sarah and Safwan Muasher from Shadia Muasher and family.

ANNUAL GENERAL MEETING

- We would like to confirm that the Annual General Meeting is postponed until Sunday June 25, 2023 at 7:00 p.m. **Voting members for the year 2022 will receive an official invitation by mail along with the financial statement for review.**

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.

GOLF TOURNAMENT 2023

- **"Christ is Risen! Truly He is Risen! 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 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

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.**

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.**

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)

Services at St. George Antiochian Orthodox Church – Toronto.

Month: June 2023

Date	Time	Service
Saturday June 3 rd	10:00 a.m.	Divine Liturgy: Saturday of Souls
	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
Sunday June 4 th	9:00 a.m.	Orthros
	10:30 a.m.	Divine Liturgy: Holy Pentecost
	12:00 p.m.	Great Vespers with the Kneeling Prayers
Saturday June 10 th	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
Sunday June 11 th	9:00 a.m.	Orthros
	10:30 a.m.	Divine Liturgy: Sunday of all Saints
Wednesday June 14 th	7:00 p.m.	Paraklesis to the Theotokos
Saturday June 17 th	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
Sunday June 18 th	9:00 a.m.	Orthros
	10:30 a.m.	Divine Liturgy: 2nd Sunday of Matthew, Leontius, Hypatius, & Theodulus the Martyrs of Syria
Friday June 23 rd	6:00 p.m.	Divine Liturgy: Nativity of the Forerunner John the Baptist
Saturday June 24 th	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
Sunday June 25 th	9:00 a.m.	Orthros
	10:30 a.m.	Divine Liturgy: 3rd Sunday of Matthew, Leavetaking of the Nativity of the Forerunner John the Baptist, Righteous Martyr Febronia
Wednesday June 28 th	6:00 p.m.	Festal Orthros
	7:00 p.m.	Divine Liturgy: Peter and Paul, the Holy Apostles

Activities at St. George Antiochian Orthodox Church – Toronto.

Month: June 2023

Date	Time	Activity	Location
Friday June 2 nd	7:30 – 11:30 pm	Families Gathering & Sports	Gym at St. George Centre
Saturday June 3 rd	5:30 – 7:30 pm	Soccer	Gym at St. George Centre
Sunday June 4 th	After Communion	Sunday School	Church Basement

Thursday June 8 th	8:30 – 11 pm	Basketball for the Adults	Gym at St. George Centre
Friday June 9 th	7:30 – 11:30 pm	Families Gathering & Sports	Gym at St. George Centre
Saturday June 10 th	8:30am – 4:00pm	Spiritual Retreat for the Antiochian Women	St. Kosmas Monastery in Bolton
	5:30 – 7:30 pm	Soccer	Gym at St. George Centre
	6:00pm – 9:00pm	Teen Soyo Dinner & Bonfire	Church Parking Lot
Sunday June 11 th	After the Liturgy	Graduation Sunday School	Church & Basement

Thursday June 15 th	8:30 pm – 11 pm	Basketball for the Adults	Gym at St. George Centre
Friday June 16 th	7:30 – 11:30 pm	Families Gathering & Sports	Gym at St. George Centre

Thursday June 22 nd	8:30 – 11 p.m.	Basketball for the Adults	Gym at St. George Centre
Friday June 23 rd	7:30 – 11:30 pm	Soccer for the Adults	Gym at St. George Centre
Saturday June 24 th	5:30 – 7:30 pm	Soccer	Gym at St. George Centre
Sunday June 25 th	7:00pm	Annual General Meeting	Church Basement

Thursday June 29 th	8:30 pm – 11 pm	Basketball for the Adults	Gym at St. George Centre
Friday June 30 th	7:30 – 11:30 pm	Families Gathering & Sports	Gym at St. George Centre



Congratulations to our 2023 Graduates

With the Blessing of our Father Georges Mokbel, our church is so proud to congratulate the students in our community who have graduated from University, High School & Grade 8 this year. We will be providing all graduates with a gift to honour their hard work. Gifts will be presented on

Sunday June 11, in church after liturgy.

Congratulations. May God bless you and protect you in your future endeavors.

Graduated from University - Class of 2023



Simon Alsalloum

*Toronto Metropolitan University
Bachelor of Commerce
(Business Management - Law and Business)*



Jessica Issa

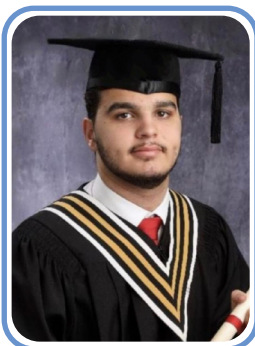
*Ontario Tech University
Bachelor of Science in Kinesiology*



Fadi Zidan

*York University
Bachelor of Science*

Graduated from High School - Class of 2023



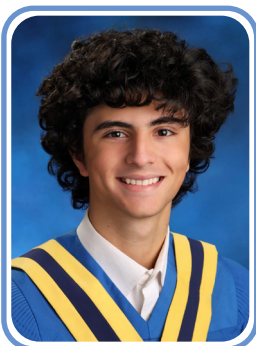
Raad Wahhab

*Brock University
Business Administration*



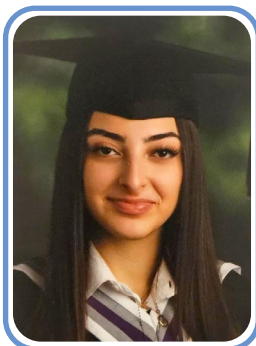
Nancy Shnoudeh

*University of Toronto
Industrial Engineering*



Nicolas Ghattas

*University of Toronto
Computer Engineering*



Sandra Alsalloum

*Ontario Tech University
Science in Nursing*



Joachim Kakish

*Brock University
Business Administration
(BBA)*

St. George Antiochian Orthodox Church, Richmond Hill

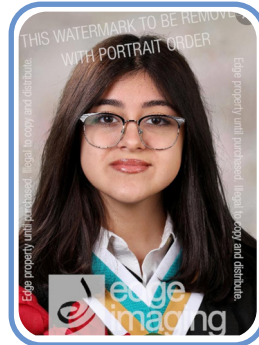




*Graduated from Grade Eight
Class of 2023*



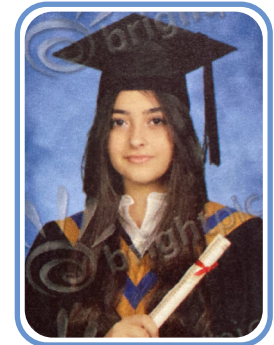
Jaden Musharbash
*Our Lady Queen of the
World*



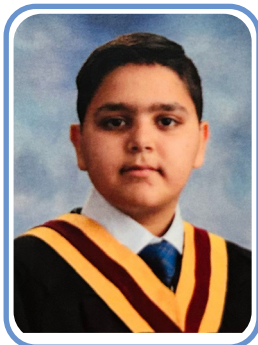
Naya Alnaser
*Notre Dame
Catholic Secondary School*



Roy Ghattas
*Monsignor Paul Dwyer
Catholic High School*



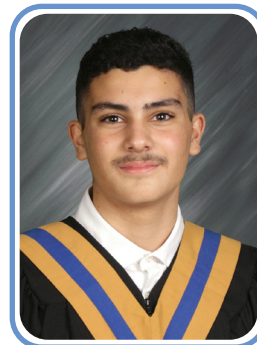
Ameliy Awil
*Mary Ward
Catholic High School*



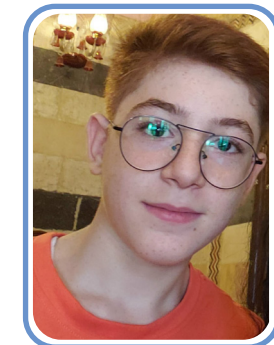
John Wahhab
Holly Trinity



Angie Moussa
Cardinal Carter



Lucas El-Bouri
*Mary Ward
Catholic Secondary School*



Nicholas Khamis
*Senator O'Connor
Catholic High School*

St. George Antiochian Orthodox Church, Richmond Hill



The Desired Peace

By Metropolitan Saba (Isper)

There are two types of peace: external and internal. External peace is achieved through the absence of violence, the harmony of daily life, social and political affairs, and securing personal needs. It involves maintaining peaceful relationships with others. External peace is contingent upon circumstances, conditions, temperaments, and moods. In other words, it is external peace, not just because it depends on external factors to be achieved, but because it is lived at the exterior level of the human being, which is dependent on factors external to him. It remains fragile and susceptible to damage from changing external conditions.

On the other hand, internal peace depends on the man, regardless of external circumstances. It is connected to one's spiritual strength, the ability to sacrifice for others, the extent to which one does not demand personal gain, and the level of joy one finds in cooperation. Internal peace requires humility, reconciliation with oneself, a genuine understanding of one's needs, and liberation from self-centeredness. All of these, in and of themselves, do not bring about the desired peace but, rather, prepare the soul to respond to the presence and work of God. True peace is an inner steadfastness that arises from divine grace, making a person resilient against storms and tumultuous waves.

There are two notable incidents in the Gospel that reflect this perspective. When Jesus asked His disciples to go ahead of Him to the other side of the sea (Matt. 14:22–27), they encountered a violent storm in the middle of the night that nearly capsized the boat. They were overwhelmed with fear and anxiety, questioning where Jesus was, for only He could save them. They asked, Why did He leave us alone? In the midst of their fear and terror, they saw Him coming towards them, walking on the surface of the sea. They cried out in fear, and His response was, "Take courage! It is I. Don't be afraid."

The second incident is similar to the first. There was a strong storm and high waves, threatening to sink the boat and everyone in it (Mark 4:35–41). However, Jesus was peacefully sleeping at the back of the boat. The disciples were in great danger while He remained peacefully asleep, as if nothing was happening. They woke Him up in fear, seeking refuge in Him, saying, "Lord, save us! We're going to drown!" His response was, "You of little faith," and He commanded the sea and the wind, and they became calm.

In both incidents, the presence of Christ brought peace to the disciples. The presence of the living God, which is active in the believer's heart, grants him peace. It is not a peace achieved through human power; that type of peace can be called an agreement, a temporary arrangement, call it what you will. It does not last or endure. Nothing in this world is stable and consistent. Therefore, whoever seeks true and lasting peace must build it not on the affairs and conditions of this world but on the presence of the living God who is active in him.

Because the peace of the world is neither beneficial nor lasting, Christ said, "Peace I leave with you, My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled; neither let it be afraid" (John 14:27).

Inner peace does not mean being unemotional towards risks and disturbances but, rather, having a positive attitude towards them—an active approach rather than a passive one. It is a stance that deals with these tests with care, sensitivity, cooperation, and empathy but transforms them into a positive situation that strengthens, supports, comforts, embraces, and challenges oneself to contribute to alleviating fears.

To be in spiritual peace does not mean to dismiss people's concerns and issues but, rather, to immerse your hands in the mud of this world in order to cleanse it, yet without being dirtied by it yourself. "I do not ask You to take them out of the world but to keep them from the evil one" (John 17:15).

Now is the time for true peace. Everyone seeks it and desires it, but the majority seek it where it does not exist, because they do not know the way to it. Experiencing inner peace may be the most important mission of our current time.

St. Silouan the Athonite says, "If you encounter hardship, say, 'The Lord knows my heart, and if this is what pleases Him, then everything will be good for me and for others.'" And, thus, your soul will always be in peace. But if people start complaining and grumbling, saying, "This is not good... and it should be different..." then they will never attain peace in their heart, even if they observe all the fasts and prayers.

Peace comes from accepting reality as it is and loving others and accepting them as they are. Those who know how to surrender to the Divine Will and love their brethren can live in peace and contribute to changing reality truly, not just in words. "Be in peace, and thousands around you will find peace," St. Seraphim of Sarov used to repeat.

This is the path that leads to the peace we desire. How can we accept everything with thanksgiving and positivity? If we truly live for God, with God, and for the sake of God, we will not only experience this peace but also transmit it to those around us, and we will pray with St. Silouan, “O Lord, grant Your peace to Your people. O Lord, grant them Your grace, that they may know You and love You with peace and love, and that they may say like the apostles on Mount Tabor, ‘It is good, O Lord, for us to be with You.’”

Originally published April 13, 2015.

السلام المنشود

المتروبوليت سابا (اسبر)

السلام نوعان: خارجي وداخلي. الأول يتحقق في انتفاء العنف، في انسجام أمور الحياة المعاشية والاجتماعية والسياسية، في تأمين المتطلبات الشخصية، في علاقة سلامية مع الآخرين. إنه معتمدٌ على الظروف والأحوال والطبائع والأمزجة. بكلمة أخرى، إنه سلام خارجي، لا لأنه يحتاج إلى مناخ خارجي فقط لكي يتحقق، بل لأنه يُعاش على المستوى الظاهري، كونه مرتبطاً بما هو خارج الإنسان، فيبقى هشاً وقابلاً للتلف جرّاء تغيير الأوضاع الخارجية.

أمّا الداخلي، فيعتمد على الإنسان نفسه، بغضّ النظر عن الأوضاع الخارجية. هو مرتبط بقوة الإنسان الروحية، بقدرته على التنازل من أجل الآخرين، بمقدار عدم تطلّبه الشخصي، بمستوى اختباره فرح المشاركة. يحتاج السلام الداخلي إلى تواضع ومصالحة مع الذات، ومعرفة حقيقية للحاجات، وتحرّر من حبّ الذات. هذه كلّها، بحدّ ذاتها، لا تجلب السلام المنشود، بل تكمن ضرورتها في أنّها تهَيء النفس للتجاوب مع حضور الله، وفعاليّته فيها. السلام الحقّ ثابتٌ داخليّ ينشأ من نعمة إلهية، تجعل الإنسان صامداً أمام الرياح العاصفة والأمواج المتلاطمة.

ثمّة حادثتان لافتتان في الإنجيل على هذا الصعيد. عندما طلب الربّ يسوع من تلاميذه أن يسبقوه إلى الضفة الأخرى من البحيرة. في وسط الليل واجهوا عاصفة عاتية حتّى كادت السفينة تغرق. هاجوا وماجوا من شدة اضطرابهم. وتساءلوا أين هو؟ وحده من يستطيع إنقاذنا؟ لماذا تركنا وحدنا؟ في وسط هذا الخوف والرعب رأوه آتياً إليهم، ماشياً على سطح البحيرة. فصرخوا من الخوف، وكان جوابه: "أنا هو لا تخافوا".

الحادثة الثانية، مشابهة للأولى. عاصفة قوية وأمواج عالية باتت تهدد السفينة ومن فيها بالغرق. لكن يسوع كان نائماً في مؤخرة السفينة. التلاميذ في قلب الخطر، وهو نائم بسلام تام، وكأن لا شيء يحدث. أيقظوه خائفين، وإليه ملتجئين: "يا سيّد، يا سيّد، إنّنا نغرق" فكان جوابه: "يا قليلي الإيمان". وأمر البحر والريح فهدأت.

لقد انعكس حضور المسيح، في الحادثتين، سلاماً على التلاميذ. حضور الله الحي، الفاعل في قلب المؤمن يعطيه السلام. لا سلاماً بقدرة بشرية. هذا يبقى اتفاقاً، توافقاً، تنظيمياً مؤقتاً. سمّه ما شئت. لكنّه لا يدوم ولا يستمر. فما من شيء ثابت ومستقر في هذه الدنيا. لذلك من شاء سلاماً ثابتاً عليه أن يبنيه، لا على أمور هذا العالم وأوضاعه، بل على حضور الله الحيّ الفاعل فيه.

ولأنّ سلام العالم لا ينفذ ولا يدوم، قال المسيح: "سلاماً أترك لكم، وسلامي أعطيكم، لا كما يعطيه العالم أعطيكم أنا. فلا تضطرب قلوبكم وتفزع" (يو ١٤/٢٧).

لا يعني السلام الداخلي عدم الانفعال تجاه المخاطر والاضطرابات، وإنّما موقف إيجابيّ منها، موقف فاعل لا منفعل، موقف يتعاطى معها، بألم، بتحسّس، بمشاركة، بوجع، لكنّه يحوّل هذه الاختبارات إلى موقف إيجابيّ يقوّي، ويسند، ويعزّي، ويحتضن، ويطالب نفسه بدور يساهم في تخفيف المخاوف.

أن تكون في سلام روحيّ، لا يعني أن تنفض يديك من هموم الناس وقضاياهم، بل على العكس، أن تغمسهما حتّى النهاية في وحل العالم، بغية تنظيفه، ولا تتسخ أنت به في الوقت ذاته. "لا أطلب إليك أن تخرجهم من العالم، بل أن تحفظهم من الشرير" (يو ١٧/١٥).

الوقت وقت السلام الحقيقي. الكلّ يبحث عنه ويريده، ولكن الغالبية تطلبه حيث لا يوجد، لأنها لا تعرف الطريق إليه. قد يكون اختبار السلام الداخلي رسالة زمننا الحالي الأولى.

يقول القديس سلوان الآثوسي: "إذا أصابتك شدة فقل: إنّ السيّد يعرف قلبي، فإذا كان هذا ما يرضيه، فكلّ شيء سيكون حسناً لي ولآخرين". وهكذا ستكون نفسك دوماً في سلام. لكن إذا بدأ الإنسان بالتذمّر والتبته قائلًا: "هذا ليس حسناً... وعليه أن يكون مختلفاً..." فإنّه لن ينال السلام، قطعاً، في قلبه، ولو حفظ جميع الأصوام والصلوات".

يأتي السلام من قبول الواقع كما هو، ومحبة الآخرين وقبولهم كيفما كانوا. من عرف كيف يستسلم للمشيئة الإلهية، وأحبّ الإخوة، يمكنه أن يحيا في سلام، ويساهم في تغيير الواقع فعلاً لا قولاً. "كن في سلام، وألوف من الذين حولك سيجدون السلام" هذا ما اعتاد القديس سيرافيم ساروف أن يردده.

هذا هو الدرب الموصل إلى السلام المنشود. كيف نقبل كلّ شيء بشكران وإيجابية؟ إنّ عشنا حقاً لله، ومع الله، ومن أجل الله، لن نختبر هذا السلام فقط، بل سننقله إلى كلّ من هم حولنا. وسنصلي مع القديس سلوان: "يا سيّد امنح سلامك لشعبك".

"يا سيّد، أعطهم نعمتك حتّى يعرفوك ويحبّوك بالسلام وبالحبّ، وحتّى يقولوا مثل الرسل على جبل ثابور: "حسنٌ يا ربّ أن نكون معك".

١٣ نُشر في الأصل عام نيسان/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**
DOUBLE DIAMOND **\$10,000**

Caledon Woods Golf Club

15608 Regional Road 50
Bolton, ON. L7E 3E5
(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

Caledon Woods Golf Club

Tuesday, August 1st, 2023
15608 Regional Road 50
Bolton, ON. L7E 3E5
Registration 11am
Shotgun 1:00pm

NO PAYMENTS TAKEN AT THE DOOR, ADVANCED PAYMENT REQUIRED

Name: _____

Address: _____

City: _____

Postal Code: _____

Phone: _____

Email: _____

\$300 per golfer (incl. dinner)

Indicate with (X) \$100 for dinner only

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

SPONSORSHIP OPTIONS:

TYPE	COST	Mark Selection with "X"	AMOUNT
Double Diamond Sponsor	\$10,000		
Diamond Sponsor	\$5,000		
Platinum Sponsor	\$2,500		
Corporate Sponsor	\$1,500		
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 CHEQUE

Cheques can be made out to "St. George Church " mailed to c/o Aftim Nassar 9116 Bayview Avenue, Richmond Hill, ON L4B 3R9

Credit Card #: _____

Expiry Date: _____ Security Code: _____

Print Name: _____

Signature: _____

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

SAT 3

Saturday of Souls

DIVINE LITURGY 10:00 AM
CONFESSIONS 4:00 PM
GREAT VESPERS 5:00 PM

ST. GEORGE ANTIOCHIAN ORTHODOX CHURCH

9116 Bayview Ave, Richmond Hill, ON

JUNE

SUN 18

2nd Sunday of Matthew

ORTHROS 9:00 AM
DIVINE LITURGY 10:30 AM
*Leontius, Hypatius, & Theodulus
the Martyrs of Syria*

SUN 4

HOLY PENTECOST

ORTHROS 9:00 AM
DIVINE LITURGY 10:30 AM
GREAT VESPERS 12:00 PM
with the Kneeling Prayers

SACRAMENTAL SERVICES SCHEDULE

FRI 23

DIVINE LITURGY 6:00 PM
Nativity of the Forerunner John the Baptist

SAT 10

CONFESSIONS 4:00 PM
GREAT VESPERS 5:00 PM

SAT 24

CONFESSIONS 4:00 PM
GREAT VESPERS 5:00 PM

SUN 11

Sunday of All Saints

ORTHROS 9:00 AM
DIVINE LITURGY 10:30 AM

SUN 25

3rd Sunday of Matthew

ORTHROS 9:00 AM
DIVINE LITURGY 10:30 AM
*Leavetaking of the Nativity of St. John the Baptist
Righteous Martyr Febronia*

WED 14

*PARAKLESIS TO
THE THEOTOKOS* 7:00 PM

WED 28

Saints Peter and Paul

SAT 17

CONFESSIONS 4:00 PM
GREAT VESPERS 5:00 PM

ORTHROS 6:00 PM
DIVINE LITURGY 7:00 PM

