

# SAINT GEORGE ANTIOCHIAN ORTHODOX CHURCH

“The disciples were first called Christians in Antioch.” (Acts 11:26)

[www.saintgeorgeakron.org](http://www.saintgeorgeakron.org)

April 21<sup>st</sup>, 2024 / Sunday of St. Mary of Egypt

**The Most Reverend  
Metropolitan Saba,**

*Archbishop of New York and  
Metropolitan of the Antiochian  
Orthodox Christian Archdiocese  
of North America*

**His Grace Bishop Anthony,**  
*Auxiliary Bishop of the Diocese  
of The Midwest*

**V. Rev. Fr. John Alassaf,  
Pastor (234) 817-2744**

3204 Ridgewood Rd., Akron OH  
44333

**Ph: 330-666-7116**

**Fax: 330-666-8292**

[mail@stgeorgeakron.com](mailto:mail@stgeorgeakron.com)

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Always Here for You.**

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Attached

V. Rev. Fr. Basil Shaheen

Deacon - Dn. James Reale

Sub-deacon - Samer Zawahri

Parish Ministries

Parish news - Kh. Rania

Alassaf (330)-907-9151

Sunday School Directors -

Julia Shaheen, Zaina

Zawahri & Odeh Halaseh

Choir Director - Kim Shama

Hanna

Youth Director - Bob Snyder

Arabic Chanter - Elias

Elsoury

**Office Hours M-F 10 AM-  
3PM**

• **Matins @ 9:30 AM**

• **Divine Liturgy @ 10:30AM**

• **Sunday School @ 10:30 AM**

## The Communion Prayer:

I believe, O Lord, and I confess, that thou art truly the Christ, the Son of the Living God, who didst come into the world to save sinners, of whom I am chief. And I believe that this is truly Thine own immaculate Body, and that this is truly Thine own precious Blood. Wherefore, I pray Thee, have mercy upon me and forgive my transgressions, both voluntary and involuntary, of word and of deed, of knowledge and of ignorance; and make me worthy to partake without condemnation of Thine immaculate Mysteries, unto remission of my sins unto life everlasting. Amen. Of Thy Mystic Supper, O Son of God, accept me today as a communicant; for I will not speak of Thy Mystery to Thine enemies, neither will I give Thee a kiss as did Judas; but like the thief, will I confess Thee; Remember me; O Lord in Thy Kingdom. Neither unto judgment nor unto condemnation, be my partaking of Thy Holy Mysteries, O Lord, but unto the healing of soul and body.

**Greeter** Wanda Hanna

**Epistle Reader**- Mike Kormushoff

**Acolytes**- **Pierre Nader**, Joseph Y., Anthony  
A., Max W., Alex D., Henry K

**HOLY BREAD OF OBLATION FOR THE DIVINE LITURGY IS OFFERED BY:**

- St. George Parishioners for peace in the Middle East & all the world
- Sherry & Pat Vitone for the health of Gianna Vitone on the occasion of her 7<sup>th</sup> birthday
- Elie & Zeina Abdallah for the health of Elie, Zeina, Charbel and Nick, & in memory of Ibrahim, Jeanette, George, Samir, Ghassan, Nouhad, Mary and Daad
- Tom & Zaneta Reedy for the health of their family, children, & grandchildren Bob Voytko & Andrea Stedman
- Nidal & Wafaa Salameh for the health of their family & Hanna Salameh
- Walid & Victoria Qaqish Family
- Patrick & Sherry Vitone Family
- Atef & Teresa Haddad Family
- David Zuder for the health of Kh. Dolores Zuder

**HOLY REMEMBRANCES ARE OFFERED FOR THE HEALTH OF:**

Fr. Basil Shaheen, Amelia Wilhite, Zaina Zawahri, Jihan Albanna, Robert Kalail, Eugenie Karim, Bob Boyce, Mary Lou Simon, Joyce Simon, Rosemary McLaughlin, Micheline Debs, Mary Yousef, Dawn Shaheen, Michel Halasa, & Sophia Massouh.

**QUIET PRAYER AT THE ALTAR FOR THE HEALTH OF:**

Michel Sadie, Susan Yovichin, Jan Kattouf, Melinda Mccue, Lisa Dickens, Shirley Seese, Bud & Wilma Drayer, Patricia Hanna, Natalie Maarouf, Nathan Stein, Rob Kaiser, Gerri Williams, Latifeh Tabanji, Paul Megois, Delores Elias, Mimi Hicks, Geri & Sherri Farris, Martha George, Fadia, Giovanni & Lorenzo Albanna, Jackie Wilson, George Rufener, Wanda Hanna, , Vincent Alexander, Elias & Rima Elsoury, Allie Elias Lovell, Cindi Shama, Yvette Rizk, Sanah Halasa-Durant, Habib & Regina Salloum, Dr. Nabil & May Manneh, Jim & Pam Workman, Alessia Voytkiv, Tony Debs, John & Mary Cradle, Fritz & Helen Gisewhite, , Shaun & Kathy Curley, Emile Jabbour, Lincoln Hackim Jr., Diane Elias, Hany Roumie, Samantha, Vi Carey, Dr. Zohrab & Donya Markarian, Todd Owen, Flo Howell, George & Georgette Zabaneh Family, Marlene Elzeer, Gladys Chirakos, Jim & Suzi Hanna, Ben & Erin, Jensen, Jemma, & Jenika Lohrum, Henry & Amal Kari, John & Karen Dodovich, Dave & Mary Pilversack, Wafigah, Monged & Hala, & Jordan Zawahri, Hoda, Gina, & Nage Jabbour, Marge Azar, Samira & Jeries Kakish, Margaux Yerian, Christian Simon, Dr. Rick Esber, Carl Massouh, Carl & Josephine Moore, Wagdi Anton, Mark, Jamal & George Gaid, David Aramouni, Tom McLaughlin, Adnan & Lurice Halasa, Karen Yogmour, Dr. George, Penny Shaheen, Connie Kenny, Peter Stevens, Sarkess & Mirna Sako family, Elie & Debi Eid, Farouk & Fadia Yared.

**HOLY REMEMBRANCES ARE OFFERED FOR THE REPOSE OF THE SOULS OF:** Kh. Ginny Massouh, Fadi Debs, Teresa Mallo, Kathy Velikoff, Tyrone Elias, Ed Progoz, Raed Smeirat.

### **RESURRECTIONAL APOLYTIKION IN TONE FIVE**

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

### **ENTRANCE HYMN**

Come, let us worship, and fall down before Christ. Save us, O Son of God, Who art risen from the dead, who sing to Thee. Alleluia

### **APOLYTIKION OF ST. MARY OF EGYPT IN TONE EIGHT**

Through thee, the divine likeness was securely preserved, O mother Mary; for thou didst carry the cross and follow Christ. By example and precept, thou didst teach us to ignore the body, because it is perishable, and to attend to the concerns of the undying soul. Therefore, doth thy soul rejoice with the angels.

### **TROPARION OF ST. GEORGE**

As deliverer of captives and defender of the poor, healer of the infirm, champion of kings, victorious Great Martyr George, intercede with Christ our God for our soul's salvation.

### **ORDINARY KONTAKION IN TONE TWO**

O protection of Christians that cannot be put to shame, mediation unto the Creator most constant, O despise not the suppliant voices of those who have sinned; but be thou quick, O good one, to come unto our aid, who in faith cry unto thee: Hasten to intercession, and speed thou to make supplication, thou who dost ever protect, O Theotokos, them that honor thee.

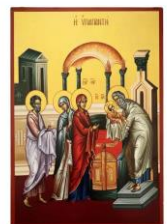
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### **ST. BASIL LITURGY MEGALYNARION**

All creation rejoiceth in thee, O thou who art full of grace: the angelic hosts and the race of men. O hallowed temple and spiritual paradise, glory of virgins, of whom God was incarnate and became a little child, even our God who is before all the ages; for he made thy womb a throne, and thy body more spacious than the heavens. All creation rejoiceth in thee, O thou who art full of grace. Glory to thee.

**CONGRATULATIONS to Nicholas & Olivia Reale** on the churching of their son **Nico James**, born on Dec. 22, 2023. Proud maternal grandparents are **Mike & Debbie Perkins**. Proud paternal grandparents are **Dn. James & Renee (Elias) Reale**. Proud paternal great-grandmother is **Alice & the late Norm Elias**.

**May God Grant Him Many Years**



## THE EPISTLE

Thou, O Lord, shalt preserve us and keep us from this generation. Save me, O Lord, for the godly man hath disappeared

### **The Reading from the Epistle of St. Paul to the Hebrews. (9:11-14)**

BRETHREN, when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation) he entered once for all into the Holy Place, taking not the blood of goats and calves but his own blood, thus securing an eternal redemption. For if the sprinkling of defiled persons with the blood of goats and bulls and with the ashes of a heifer sanctifies for the purification of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify your conscience from dead works to serve the living God. **Amen**

## THE GOSPEL

### **The Reading from the Holy Gospel according to St. Mark. (10:32-45)**

At that time, Jesus took His twelve Disciples, and began to tell them what was to happen to Him, saying, "Behold, we are going up to Jerusalem. And the Son of man will be delivered to the chief priests and the scribes, and they will condemn Him to death, and deliver Him to the Gentiles. And they will mock Him, and scourge Him, and spit upon Him, and kill Him; and after three days He will rise." And James and John, the sons of Zebedee, came forward to Him, and said to Him, "Teacher, we would that thou shouldest do for us whatsoever we shall desire" And Jesus said to them, "What do you want Me to do for you?" And they said to Him, "Grant us to sit, one at Thy right hand and one at Thy left, in Thy glory." But Jesus said to them, "You do not know what you are asking. Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?" And they said to Him, "We are able." And Jesus said to them, "The cup that I drink you will drink; and with the baptism with which I am baptized, you will be baptized. But to sit at My right hand or at My left is not Mine to grant, but it is for those for whom it has been prepared." And when the ten heard it, they began to be indignant at James and John. And Jesus called them to Him and said to them, "You know that those who are supposed to rule over the Gentiles lord it over them, and their great men exercise authority over them. But it shall not be so among you; but whoever would be great among you must be your servant, and whoever would be first among you must be servant of all. For the Son of man also came not to be served but to serve, and to give His life as a ransom for many." **Amen. (Glory to Thee O Lord, Glory to Thee)**

## CALENDAR

Sun., Apr. 21 <sup>st</sup>	<ul style="list-style-type: none"> <li>• <b>Sunday of St. Mary of Egypt</b></li> <li>• <b>Lenten Vespers &amp; Holy Unction Service, St. Nicholas Russian Orthodox Church, 755 S. Cleveland Ave., Mogadore 44260</b></li> </ul>
Mon., Apr. 22 <sup>nd</sup>	<ul style="list-style-type: none"> <li>• Great Compline @ 6 PM</li> </ul>
Wed., Apr. 24 <sup>th</sup>	<ul style="list-style-type: none"> <li>• Divine Liturgy of the Presanctified Gifts @ 6 PM</li> </ul>
Sat., Apr. 27 <sup>th</sup>	<ul style="list-style-type: none"> <li>• <b>Lazarus Saturday through Pascha-- Please see page 6</b></li> </ul>

## DONATIONS

### CAMP FUND

\$50	Nicholas & Andrea Parianos in memory of Raed Smeirat
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### BUILDING FUND

\$150	Tony & Mirna Debs in memory of Raed Smeirat
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\$100	Anonymous in loving memory of Raed Smeirat
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### NEEDY FAMILY

\$150	Anonymous in loving memory of Raed Smeirat
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**Congratulations to Rimon & Stephanie Marouf on the baptism of their daughter Ayla Rimon on April 20<sup>th</sup>, 2024.**



*May God Grant Her Many Years!*





**Sermon on the Fifth Sunday of Great Lent, St. Mary of Egypt-  
In the Name of the Father and of the Son and of the Holy Spirit. One God Amen.**



Those who do not see their sins will not possess repentance, and those who do not acquire repentance will never draw near to contrition of heart. Those bereft of contrition will never become humble, and those who are not crushed and made tender by the grace of radiant and quiet humility will never see Who Christ—the most meek and humble of heart—really is. Those who do not see God will never know Him, and those who do not know God will never be able to be exalted by insuppressible love for Him. Without this divine love, a man does not enter the Kingdom of heaven, or rather, he is already cast out by his own ungodly state on account of his not sharing in God’s qualities of eternal life.

So, what is the gate to this truly divine and eternal life of God? The awareness of our sinfulness before God. Such an awareness of sin came to St. Mary whom all Orthodox Christians commemorate today as a lofty standard of true, life-transforming repentance.

However, as we see from her life, an awareness of our sins is often brought about by a seeming misfortune, or impasse, or perplexity in our life—whether in our daily life of bodily activity or in our interior life within our spirit.

Today we commemorate St. Mary of Egypt, who is for us the model of repentance “Thee we have as a pattern of repentance, all-holy Mary of Egypt.” From her life, let us see how this is so.

Whenever we experience guilt and shame because of something we have done wrong, we need to ask ourselves a question. **Do we feel that way because we are sorrowful that we have disobeyed God or because we cannot stand being less than perfect in our own eyes or those of others?** The first kind of humiliation is spiritually beneficial and may lead to repentance, but the second kind is simply a form of pride that easily paralyzes us in obsessive despair. At this point in our lives, most of us probably experience some mixture of these two types of shame. As we grow closer to Christ, the first must increase and the second must decrease. When we wonder if there is hope for the healing of our souls in this way, we should remember St. Mary of Egypt. She stands as a brilliant icon of how to repent even the most shameful sins. Mary experienced a healthy form of guilt when her eyes were opened to how depraved she had become through her life of addiction to perverse sexual pleasure.

**Who was she and what is her significance today?**

Born in Alexandria in Egypt in the middle of the fifth century, as a young girl Mary fell into the vice of prostitution. For seventeen years, from the age of 12 until the age of 29, she lived the life

of a harlot. However, once finding herself in Jerusalem, out of curiosity, she went to see the Precious Cross of Christ. She found that she was unable to enter the church where St Helen had placed the Cross, for some invisible force prevented her from entering in. So frightened was she at this that she asked the Mother of God through an icon at the entrance to the church, why this was.

The Mother of God replied to her that Mary first needed to repent and obey her.

Only after promising to do this was Mary allowed to enter the church in Jerusalem.” At that moment, Divine grace softened her heart, and she repented and prayed before an icon of the Mother of God promising to fulfill whatever she was told. She was then allowed entry into the nave to venerate the precious wood of the cross. Afterwards, she heard a voice instructing her in what to do. Obeying these instructions, she left the Church, crossed the Jordan River into the desert and lived there from the age of twenty-nine until she was seventy-six at which time she was met by the monk Zosimas and after which she lived two more years.

**Upon Zosima’s encounter with the saint in the wilderness and speaking to her**, we learn of the kind of saint that St. Mary was. Some people doubt the almost supernatural existence of St. Mary’s life, but may we be reminded of those saints who were comparable to her. Her life is very similar to the life of the Hermitess Photini and is akin in various ways to St. Seraphim of Sarov, St. Ambrose of Optina, St. Silouan of the Holy Mountain, Therefore, may we not, because of the weakness of human nature, “consider impossible these wonderful things accomplished by holy people,” as St. Sophronius encourages us in his introduction to the life of St. Mary. Although it may not always be apparent to us.

### **Why do we need to repent? The Fall and Regeneration**

How are we to understand what repentance is and why we are called to be repentant? The answer to this question begins with the fall from grace of our first parents. After the fall, the Fathers say, man’s knowledge and organs became ill, an illness that basically consists of ignorance of God. The beginning of the process whereby this illness is remedied starts when the grace of God appears to us and reveals “the divine way” to us. We can choose to ignore this grace of God, or we can choose to repent.

Our ignorance of God is only overcome by the grace of God, but when the grace of God acts within our heart, we have a choice to either turn to God in repentance or not. St. Theophan the Recluse, explaining the Parable of the Prodigal Son in this way: When he came to himself means he has come to his senses; I will arise and go indicates he has decided to cease his former life; I have sinned is repentance, and his father clothes him (forgiveness and absolution from sins) and prepares him a meal (Holy Communion)

**What repentance does is twofold;** it is the means by which we are granted knowledge about ourselves, about the reality around us and about the highest of the spiritual realities and it breaks and refines the soul raising up the fallen man. Summarizing St. Symeon the New Theologian, Jean-Claude Larchet writes, “Repentance is the door that causes darkness to exit so that light may enter ... He who repents is indeed purified by God of his sins and passions, and the veil that obscured his faculties of knowledge is gradually lifted.” Through repentance, we learn how to overcome the

passions which is the basis of our whole Christian life. St. Theophan writes that “These penitential feelings are a sign of our growth and purification.” Furthermore, “By examining oneself every moment, by systematically repenting of one’s sins and opposing each passionate thought with an attitude of repentance, man can succeed in progressively conquering—by God’s grace—all the passions dwelling within him, and thus being healed of all his spiritual illnesses.”

### **Characteristics of Repentance**

St. John Chrysostom’s remarks on repentance when he writes, “Groan when thou hast sinned, not because thou art punished, (for this is nothing), but because thou hast offended thy Master, one so gentle, one so kind, one that so loveth thee and longeth for thy salvation as to have given even His Son for thee.” The contrition is a result of one’s relationship to God and the breaking of that relationship which grieves God.

In remorse, man continues the sin under a different guise and becomes sick in another way. He remains focused on the fault committed. But in repentance, on the contrary, the sinner focuses on God.

He does not feel pain on account of the sin itself—he is not sad because of his wounded ego. If he is suffering, it is because he has separated himself from God by his sin and because his sinful state keeps him distanced from Him. Repentance, therefore, excludes every pathological feeling of guilt that might distress or paralyze a person. This is why, “**Repentance is the cheerful deprivation of every bodily comfort,**”

### **Conclusion**

As St. Mary narrates her life to Zosima, before she describes her voyage to Jerusalem, she interrupts the flow of her story. Shamefully, she says that she believes herself to be polluting the air with her words and wonders aloud to Zosimas why the earth did not open its jaws and swallow her alive into hell not only due to her sinfulness but, as she says, because of the many souls that she entangled into her own net. She answers this question by saying, “**But I think God was seeking my repentance. For He does not desire the death of a sinner but magnanimously awaits his return to Him.**” Also, when she was in the Church of the Holy Sepulchre, she turned to an icon of the Mother of God and addressed her, praying, “But I have heard that God, Who was born of thee, became man on purpose to call sinners to repentance.” She is a model of repentance for us because amidst the darkness of sin the light of truth still shines, and always will. So, unexpectedly, God opened the eyes of her soul so that she would understand at that moment that she is not far from forgiveness and the constant love of God (I am with you, and nobody is against you).

**Today the Orthodox Church calls us all to follow her example of repentance, regardless of the details of how we have sinned in thought, word, and deed.** By commemorating the life of her who became a great saint, we proclaim that no sin is so shameful that we cannot repent of it. An honest look at our lives, as we should all take during Lent, dredges up shame and regret in various forms.

St. Mary of Egypt reminds us to accept humbly the truth about our failings as we confess our sins, call for the Lord’s mercy, and do what is necessary to find healing. No one should be ashamed to kneel before Christ in humility. The Savior did not reject her, and He will not reject us when we come to Him as she did. **Amen.**



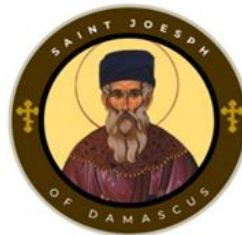
# SAINT GEORGE AKRON ANTIOCHIAN ORTHODOX CHURCH



## Antiochian Orthodox Christian Men's Fellowship

### OUR MISSION STATEMENT

By the blessing of His Eminence Metropolitan Saba and Bishop Anthony, The Antiochian Orthodox Christian Men's Fellowship is a non-political fellowship that has a combination of Orthodox Christian connection, networking, socializing, and professional development.



### Troparion Of Saint Joesph Of Damascus

O faithful, let us honor the martyr of Christ, / the priest of the Church of Antioch, / who baptized the land, the churches, and the people of Syria, / in the word of the Lord, / in his blood and in the blood of his companions. / Being baptized, since his youth, by the light of the Gospel, / he labored, taught, and kept the Church of Christ with her sheep. / Therefore, O Joseph the Damascene, / be our example and our protector / and our fervent intercessor with the Savior.

May 9th, 2024 @ 6:00PM

Saint George Akron Fellowship Hall

All Adult Men Invited

FOR ANY QUESTIONS PLEASE ASK

Dr. JY Asfoura. @ 330-936-0682  
Jyasfoura1@yahoo.com

# SAVE THE DATE

2024 DIOCESE OF TOLEDO  
PARISH LIFE CONFERENCE



All Saints and Holy Transfiguration invite you to join us for a few days of Christian fellowship, prayer, and fun for all ages. Whether you are new to the Diocese or have been attending PLCs for many years, we welcome each of you and your families. We look forward to seeing you and getting to know you at the Toledo Diocese Parish Life Conference in Chicago-Land in June 2024!

## DATE

June 26-29  
Wednesday - Saturday

## LOCATION

Chicago Marriott Oak Brook  
1401 W 22nd St, Oak Brook, IL 60523

ST. ZOSSIMA

ST. MARY of  
EGYPT



## **On Repentance**

### **By His Eminence Metropolitan Saba**

The term "repentance" scares many people because self-reflection has become undesirable, if not irrelevant. Today's human beings do not want to see their own flaws and shortcomings. They prefer to be praised by everyone, honored in every circumstance. Hiding inside all people are illusions about themselves that they don't want to break. People convince themselves that pride provides psychological comfort, and in their stubbornness, they believe in their own goodness and that they don't make mistakes.

They justify themselves by blaming others. Their attitude is, "They are the ones who are wrong," or at best, "I'm not the one who started it." They tell themselves, "I had to protect myself and put an end to their evil!" This is how people avoid self-criticism, allowing their flaws to grow deep within, escaping settings that speak about repentance or blocking their ears to such talk. Moreover, many wrongly believe that repentance means regret, sorrow, and sadness in their quest for joy and happiness. Why would they then accept something that spoils their happiness? Why would they demand more burdens for themselves? Repentance, in their minds, is associated with misconceptions influenced by distorted upbringings, plus erroneous teachings and spirituality that are particularly evident in medieval Western Christian literature, which has spread its culture everywhere.

The Christian West knows a form of repentance that is distorted, exaggerated and rigid. Thus, repentance became a horrible punishment founded on penances, depression, fear, and submission of the flesh to suffering and contempt. In Orthodox theology, however, repentance signifies a new birth, a spiritual cleansing from within. It is a continuous self-correction, a perpetual awareness of not persisting in sin and error, a continuous rise from every fall, and a constant striving to what is better.

It is a state of yearning not to be distanced from God, our beloved. We embark on the path of repentance when realizing we are lost, estranged from our fatherly home. This is clearly illustrated in the parable of the Prodigal Son. When the rebellious son lost all his wealth and fell into bad company, poverty, and destitution, he came back to himself and remembered his father's house, longing for the dignity and honor he had with his father. The world with all its pleasures is captivating, promising a sought-after happiness that is in fact ephemeral, deceptive, and shallow. The joy of this world fades quickly in the face of any difficulty or distress. However, the hardness of the human heart – which stems from yearning for happiness that is ignorant of the joy of living

with God – pushes us to sin again and seek a false consolation, instead of cultivating intimacy with God and the sweetness of His companionship.

People, in general, tend to be more concerned with what is tangible and perceptible. However, God, the all-merciful, allows us to face numerous trials to realize our delusion, granting us the possibility to liberate ourselves from it so that we may know our true home, just as the Prodigal Son did. Unless one experiences the humiliation of being away from home and the absence of peace for which he longs because of his sin, he will not return to his Father's house. Additionally, he will not experience the joy and richness of repentance. The Apostle Paul defines Christian repentance as follows: "Forgetting what lies behind and reaching forward to what lies ahead" (Philippians 3:13).

The Orthodox Church focuses, in its teaching about repentance, on the two aspects: forgetting and reaching forward. The Church moves us beyond sin and toward virtues. Perhaps the most beautiful description of repentance came from Saint John Climacus: "It is exchanging one love for another: exchanging the love of earthly things for the love of heavenly things." Therefore, we often notice that those who have known God after living far from Him have experienced deep repentance, a depth that those who are like the "elder son" inside the house in the gospel parable do not usually enjoy. But can we forget what lies behind if we do not understand it or know any better? Hence, self-reflection (coming back to ourselves) and self-examination are the first steps in our journey of repentance. When taking these steps become constant, they generate continuous spiritual alertness and heightened awareness, allowing us to sense the negative effects of our sins whether in word, deed or thought. At that moment, we rush to discard them, replacing them with their virtuous counterparts.

This is how we ascend to true life. The life of repentance moves us up the ladder of divine ascent step by step, until we reach the fullness and abundance of life in Christ. Repentance is not an independent act with its own time frame, requirements, and completion. No, it is a journey of life, or if you will, a lifestyle, sometimes requiring concentration on a specific aspect. However, it does not stop there, nor does it ever end. It is a life of wakeful, conscious, peaceful vigilance, aware of its reality, forever aspiring to transcend it. It is a life open to God, to people, to spiritual energies, and to deified humanity. It is a life not content with reality but continually elevates it. It is constantly ascending until it reaches the stature of Christ. The model for those who live a life of repentance is the following verse from the Apostle Paul: "I can do all things through Christ who strengthens me" (Philippians 4:13).

CHRISTIAN EDUCATION CONFERENCE  
*HANDING DOWN THE FAITH:*

*Equipped for every good work*

June 6-9, 2024

**Speakers**



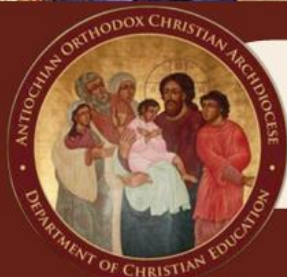
**FR. MAXIMOS CONSTAS, KEYNOTE**



**FR. STEPHEN  
DE YOUNG**



**FR. NICHOLAS  
LONG**



The Antiochian Village  
Conference & Retreat Center

Bolivar, PA [www.antiochianvillage.org](http://www.antiochianvillage.org)

Register online

<https://registration.antiochianvillage.org/OCEC2024>