

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

<u>DAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
14	Huda Khoury	34
15	Richard Chamandy	46
16	Marika Andoni	24
17	Margaret Salhany	48
19	Fadieh Solulin	17
19	Zarif Baghdli	13
20	Jabra Issa Fahel	38
20	Constandi Hinn	37
20	Hilda Sarraf	17
20	Anestas Hamawi	15
20	Salem Emdanat	15

ETERNAL LIGHT

- **Sep 20:** In loving memory of **Ernest Younes** from his family
For the good health of **Konstantin, Ioan-Constantine, Nicky-Constantine, Stoyanka.**
In lovinf memory of **Jean Bocti** from George Homsy.
- **Oct 4:** In loving memory of **Munir Muasher** from his family
- **Oct 18:** In loving memory of **Yvonne Younes** from her family

- **Please**, pray for the health of the following parishioners: Ellen, Robert, Alex, Sam, Elias, Isabelle, Nassar, Valentine, George, Nina, Sonia, Samer, George, Elizabeth and Beshara. If you have any names of people who need prayers, email them to father.

- 40 Days memorial for **Evette Abdallah** offered by her husband **Jalal Abdallah, her children and their families.** May her memory be eternal.

- One-Year memorial **Carmel Hazineh** offered by **Rita and John Dahdaly.** May her memory be eternal.

- **The coffee hour** is offered today in memory of **Evette Abdallah** by her family.

- **Ushers for Sunday, Sep 20:** Fouad Kodsi, Colette El-Hajj, Ramzi Shnoudeh and Naji El-Achhab.
- **Ushers for Sunday, Sep 27:** Colette El-Hajj, Richard Smith, Riad Touma and Farouk Alkassam.
- **Thank you for all those Parishioners who are Volunteering to usher.**

- **On October 4, 2020, from 2 pm to 3 pm, the annual LIFE CHAIN** event will take place in front of the church. As Orthodox Christians, our Church opposes Abortion as a form of Birth Control. Signs will be available or make your own. For more information email Ted.alexopoulos@rogers.com

- **Falafel Luncheon:** Today, after the service we will be having a Falafel Luncheon. We wish to thank Raed & Regina Touma and their family for sponsoring this lunch.

- Sunday School registration will start this Sunday **online.** First day of Sunday school starts September 13th on line. Please, check your emails. For any further assistance contact Amanda Qaqish at orthodoxchristianeducation@gmail.com.

- **Ladies meeting** on Sunday September 20th after Liturgy to elect new officers.
- **General Assembly:** There will be an Annual Meeting of the voting membership of St. George on September 27th of this month at 7 PM at the church. Please, see the constitution of St. George for what constitute a voting member, and non-voting membership. Thanks
- **MASKS ARE STILL MANDATORY INSIDE THE CHURCH. NO EXCEPTIONS.**
- **Please, don't call the office to reserve you seat for Sunday Liturgy, but go to Eventbrite to make your reservation. Thanks**
- **Church Website has been updated with sign up info using the EVENTBRITE Application for each Sunday's Liturgy. The church website is [www.https://www.stgeorgeto.org/](https://www.stgeorgeto.org/). You MUST REGISTER to attend liturgy as we still have to abide by the 30% capacity as per government guidelines. You can also cancel your attendance using the application if you are unable to attend after booking your spots. Thank you... For any inquiries or help using EVENTBRITE, please call Colette at 416-558-8665.**

On Taking up the Cross: Homily for the Sunday After the Elevation of the Cross [Fr. Philip LeMasters](#)

Saint Mark 8:34-9:1

Epistle to the Galatians 2:16-20

We think of the cross as the great symbol of our Christian faith. We wear it around our necks and otherwise display it proudly. But during the first century it was nothing of the sort; it was a cruel instrument of execution used by the Romans to make a statement: unfortunate people died long, painful, and shameful deaths on crosses. The intention was for their wretched example to strike fear in the hearts of would-be traitors and rebels. No one at that time honored the cross in any way, and certainly no one thought that God's Messiah would die on one.

Our Lord's disciples, like other Jews, apparently expected a successful king, someone like King David, who would destroy Israel's enemies and give them privileged positions of power in His kingdom. So it made no sense at all to His disciples when the Savior told them that He would be rejected, suffer, die, and rise again. When St. Peter tried to correct Him, Christ called him "Satan" and said that he was thinking in human terms, not God's. To place the pursuit of worldly power over faithful obedience was a temptation Christ had faced during His forty days of preparation in the desert before His public ministry began. Then that same temptation came from the head disciple, and the Lord let Peter know in no uncertain terms that He must serve God and not the powers of this world. To place worldly success over sacrificial obedience was simply the work of Satan.

Then Christ told the disciples what they really didn't want to hear. They too must take up their crosses and lose their lives; that's the way to enter into the blessed salvation of the Kingdom of Heaven. Though it is shameful in the eyes of the world, the cross will be their instrument of victory. The false gods of this world are passing away, and we will not save ourselves through them. Instead, we must lose our lives in the service of the Kingdom in order to become our true selves in the divine image and likeness.

The hard truth that the Savior broke to His disciples was that we can't jump ahead to the joy of the resurrection. We must first go with our Lord to the cross; we too must die in order to rise again. That is what the Holy Great Martyr Euphemia did, giving up her privileged life as a Roman senator's daughter to endure horrible tortures for Christ and to die after being wounded by a wild bear in the arena.

Of course, martyrdom and persecution of believers continue in the world today. The Communists martyred millions in the 20th century. The Christians of Egypt are especially vulnerable right now, as are those

in Syria, Iraq, Palestine, and many other places. We must support them by our prayers, generosity to charitable organizations like IOCC, and by doing what we can to make their plight known in our own country. It is shameful that a nation like ours with so many Christians makes alleviating the sufferings of our brothers and sisters such a low priority. No prominent group or individual in American culture or government or politics has placed much emphasis on helping persecuted Christians around the world. How sad.

Even though probably none of us will be called literally to die for Christ as physical martyrs, that doesn't mean that we are exempt from the Lord's teaching to take up our crosses and follow Him. For every last one of us needs to become a living martyr by dying to our sinfulness, to how we have distorted ourselves, our relationships, and our world. Christ offered Himself in free obedience to the Father, taking upon Himself the full consequences of sin and death to the point of a horrible execution; He did so out of love for us. And thus He opened the way to the Kingdom of heaven, to life eternal, for you, me, and all humankind.

And that way is the cross, for if we want to share in the joy of His resurrection, of His victory over death, we must first participate in the struggle, pain, and sacrifice of crucifixion. No, that does not mean trying to put ourselves in situations where we will be persecuted or convincing ourselves that all our problems are the result of someone being unfair to us because of our faith. Instead, it means that we must die to our sinful desires and actions and that we must crucify the habits of thought, word, and deed that lead us to worship and serve ourselves instead of God and neighbor. We must kill our obsession with hating our enemies, judging others, with getting our own way, living only for ourselves, and satisfying every self-centered desire.

Unfortunately, it's hard to do that in a culture that encourages us to worship at the altar of self-glorification. If we have enough money or social standing or power, we think that we will be happy. If our bodies look a certain way, if we find the friends and the spouse that we want, and if our candidates and our teams win their contests, we think that all will be well. And if our desires are frustrated, we feel justified in falling into anger, hatred, and condemnation toward those who stand in the way. If we get what we want when we want it, we think that we have found the good life. So everything centers on us, our desire, our will, our pleasure, our obsessive need to build ourselves up even as we put others down.

The sad truth is that even those who succeed in such idolatry are still miserable, are still looking for true peace, joy, and fulfillment. They may gain the whole world, but end up losing their souls. And how many people throughout history have been poor and miserable by worldly standards, have had no power or prominence at all, and perhaps have literally suffered torture and died as martyrs like St. Euphemia, but still shined brightly with love, forgiveness, and holiness; they saved their lives by losing them in the service of God and neighbor.

Saint Paul said of himself, "I have been crucified with Christ; it is no longer I who live, but Christ lives in me." In other words, by dying to his sins, Paul became a living icon of the Lord. Our Savior's glorification of humanity was made present in Paul's life. He became truly himself in the divine image and likeness by sharing in the Lord's death and resurrection.

Do you see the connection? If we want to share in Christ's life, we must also share in His death. If we want to participate in His glory, we must share in His humiliation. If we want to become our true selves in Christ, we must die to the distortions and corruptions we have welcomed into our lives. That's how we become who we are created to be in the first place.

DIVINE LITURGY VARIABLES ON SUNDAY, SEPTEMBER 20, 2020

TONE 6 / EOTHINON 4

SUNDAY AFTER THE ELEVATION OF THE HOLY CROSS

GREAT-MARTYR EUSTATHIOS AND HIS FAMILY; VENERABLE-MARTYR HILARION OF ST. ANNE SKETE ON ATHOS; VENERABLE JOHN OF CRETE; MARTYRS MICHAEL, PRINCE OF CHERNIGOV, AND HIS COUNCILOR THEODORE

Deacon: For Metropolitan Paul, Archbishop John, and for their quick release from captivity and safe return, let us pray to the Lord.

الشماس: مِنْ أَجْلِ الْمَثْرُوبُولِيَّةِ بُولُسَ وَالْمِطْرَانِ
يُوحَنَّا وَفَكَ أُسْرِهِمَا وَعَوْدَتِهِمَا سَالِمِينَ، إِلَى الرَّبِّ
نَطْلُبُ.

THE FIRST ANTIPHON

O God, my God, attend to me; why hast Thou forsaken me? Far from my salvation are the words of my transgressions.

Refrain: Through the intercessions of the Theotokos, O Savior, save us.

My God, I will cry by day, and wilt Thou not hearken? And by night, and it shall not be unto folly for me. But as for Thee, Thou dwellest in the sanctuary, O Praise of Israel. (**Refrain**)

Glory... Both now... (**Refrain**)

إِلَهِي إِلَهِي أَنْظِرْ إِلَيَّ لِمَاذَا تَرَكْتَنِي؟ لِمَاذَا ابْتَعَدْتَ عَنِّي
نُصْرَتِي وَعَنْ كَلِمَاتِ أُنْيِينِي.

اللازمة: بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِيِّ يَا مُخْلِصُ خَلِصْنَا.

إِلَهِي أَنَا فِي النَّهَارِ أَصْرُخُ إِلَيْكَ فَلَا تَسْتَجِيبُ، أَمَا أَنْتَ
يَا مِدْحَةَ إِسْرَائِيلَ فَتَسْكُنُ فِي الْأَقْدَاسِ. (اللازمة)

أَلْمَجْدُ الْآنَ (اللازمة)

THE SECOND ANTIPHON

O God, why hast Thou cast us off unto the end? Remember Thy congregation which Thou hast purchased from the beginning.

Refrain: Save us, O Son of God, Who wast crucified in the flesh; who sing to Thee. Alleluia.

This is Mount Zion wherein Thou hast dwelt. (**Refrain**)

God is our King before the ages. He hath wrought salvation in the midst of the earth. (**Refrain**)

Glory... Both now... O, only begotten Son and Word of God...

اللَّهُمَّ لِمَاذَا أَفْصَيْتَنَا إِلَى الْأَبَدِ؟ أَذْكَرُ جَمَاعَتَكَ الَّتِي
اقتنيت منذ القدم.

اللازمة: خَلِصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ صُلِبَ عَنَّا بِالْجَسَدِ،
إِذْ نُرْتَلُّ لَكَ. هَلْلُويَا.

جَبَلِ صِهْيُونَ هَذَا الَّذِي فِيهِ سَكَنْتَ. (اللازمة)

اللَّهُ هُوَ مَلِكُنَا مِنْذُ الْقَدَمِ، صَنَعَ الْخَلِصَ فِي وَسْطِ
الْأَرْضِ. (اللازمة)

أَلْمَجْدُ الْآنَ يَا كَلِمَةَ اللَّهِ الْابْنِ
الوحيد.....

THE THIRD ANTIPHON

The Lord reigneth, let the people rage; He sitteth upon the cherubim, let the earth be shaken. The Lord is great in Zion; and He is high above all peoples. Let them confess Thy great Name, for it is terrible and holy. (Now sing the Apolytikion of the Holy Cross below.)

الرَّبُّ قَدْ مَلَكَ فَلْتَرْتَعِدِ الشُّعُوبُ، وَاسْتَوَى عَلَى الشَّرُوبِيمِ
فَلْتَتَرَّلَزِلِ الْأَرْضُ. الرَّبُّ عَظِيمٌ فِي صِهْيُونَ وَمُتَعَالٍ
عَلَى جَمِيعِ الشُّعُوبِ. فَلْيَحْمَدُوا اسْمَكَ الْعَظِيمِ لِأَنَّهُ
رَهيبٌ وَقُدُّوسٌ.

APOLYTIKION OF THE ELEVATION OF THE HOLY CROSS IN TONE ONE

O Lord, save Thy people and bless Thine inheritance, granting to Thy people victory over all their enemies, and by the power of Thy Cross preserving Thy commonwealth.

خَلِّصْ يَا رَبُّ شَعْبَكَ وَبَارِكْ مِيرَاثَكَ، وَأَمْنَحْ عِبِيدَكَ
الْمُؤْمِنِينَ الْعَابَةَ عَلَى الشَّرِيرِ، وَأَحْفَظْ بِقُوَّةِ صَلَيبِكَ
جَمِيعَ الْمُخْتَصِّينَ بِكَ.

The Eisodikon (Entrance Hymn) is "O come, let us worship... save us, O Son of God, Who art risen from the dead..." as on ordinary Sundays. After the Little Entrance, chant the apolytikia in the following order:

RESURRECTIONAL APOLYTIKION IN TONE SIX

When Mary stood at Thy grave, looking for Thy sacred body, angelic powers shone above Thy revered tomb; and the soldiers who were to keep guard became as dead men. Thou led Hades captive and wast not tempted thereby. Thou didst meet the Virgin and didst give life to the world, O Thou, Who art risen from the dead, O Lord, glory to Thee.

إِنَّ الْقُوَّاتِ الْمَلَائِكِيَّةَ ظَهَرُوا عَلَى قَبْرِكَ الْمُوقَّرِ،
وَالْحُرَّاسَ صَارُوا كَالْأَمْوَاتِ، وَمَرِيمَ وَقَعْتَ عِنْدَ الْقَبْرِ
طَالِبَةً جَسَدَكَ الطَّاهِرَ، فَسَبَيْتِ الْجَحِيمَ وَلَمْ تُجَرَّبْ مِنْهَا،
وَصَادَفْتَ الْبَتُولَ مَانِحاً الْحَيَاةَ. فَيَا مَنْ قَامَ مِنْ بَيْنِ
الْأَمْوَاتِ، يَا رَبُّ الْمَجْدُ لَكَ.

APOLYTIKION OF THE ELEVATION OF THE HOLY CROSS IN TONE ONE

O Lord, save Thy people and bless Thine inheritance, granting to Thy people victory over all their enemies, and by the power of Thy Cross preserving Thy commonwealth.

خَلِّصْ يَا رَبُّ شَعْبَكَ وَبَارِكْ مِيرَاثَكَ، وَأَمْنَحْ عِبِيدَكَ
الْمُؤْمِنِينَ الْعَابَةَ عَلَى الشَّرِيرِ، وَأَحْفَظْ بِقُوَّةِ صَلَيبِكَ
جَمِيعَ الْمُخْتَصِّينَ بِكَ.

APOLYTIKION OF ST. EUSTATHIOS AND HIS FAMILY IN TONE FOUR

*(**Be quick to anticipate**)*

Thy Martyrs, O Lord, in their courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since they possessed Thy strength, they cast down the tyrants * and wholly destroyed the demons'

شُهَدَاؤُكَ، يَا رَبُّ، بِجِهَادِهِمْ نَالُوا مِنْكَ الْأَكَالِيلَ غَيْرَ
الْبَالِيَةِ يَا إِلَهَنَا. لِأَنَّهُمْ أَحْرَزُوا قُوَّتَكَ، فَحَطَّمُوا

strengthless presumption. * O Christ God, by their prayers, save our souls, since Thou art merciful.

المُعْتَصِبِينَ وَسَخَقُوا بِأَسْ الشَّيَاطِينِ الَّتِي لَا قُوَّةَ لَهَا.
فَبِتَوَسُّلَاتِهِمْ، أَيُّهَا الْمَسِيحُ الْإِلَهُ خَلِّصْ نَفُوسَنَا.

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

KONTAKION OF THE ELEVATION OF THE HOLY CROSS IN TONE FOUR

(**Thou Who wast raised up**)

Do Thou, Who of Thine own good will was lifted up upon the Cross, O Christ our God, bestow Thy bounties upon the new Nation which is called by Thy Name; make glad in Thy might those who lawfully govern, that with them we may be led to victory over our adversaries, having in Thine aid a weapon of peace and a trophy invincible.

يَا مَنْ عَلَى الصَّلِيبِ أَرْتَفَعَ طَوْعًا، إِمْنَحْ رَأْفَاتِكَ شَعْبَكَ
الْجَدِيدَ، الْمُسَمَّى بِكَ أَيُّهَا الْمَسِيحُ الْإِلَهُ. وَفَرِّحْ بِقُوَّتِكَ
عَبِيدَكَ الْمُؤْمِنِينَ، فَتَمْنَحَهُمُ الْفَوْزَ عَلَى مُحَارِبِيهِمْ،
وَأَتَكُنْ مَعُونَتَكَ لَهُمْ سِلَاحَ سَلَامٍ، وَظَفْرًا لَا يُفْهَرُ.

THE EPISTLE

(For Sunday after the Elevation of the Holy Cross)

Exalt ye the Lord our God. The Lord reigneth; let the people tremble.

The Reading from the Epistle of St. Paul to the Galatians. (2:16-20)

Brethren, you know that a man is not justified by works of the law but through faith in Jesus Christ. Even we have believed in Christ Jesus, in order to be justified by faith in Christ, and not by works of the law, because by works of the law shall no one be justified. But if, in our endeavor to be justified in Christ, we ourselves were found to be sinners, is Christ then an agent of sin? Certainly not! But if I build up again those things which I tore down, then I prove myself a transgressor. For I through the Law died to the Law, that I might live to God. I have been crucified with Christ; it is no longer I who live, but Christ Who lives in me; and the life I now live in the flesh I live by faith in the Son of God, Who loved me and gave Himself for me.

مَا أَعْظَمَ أَعْمَالِكَ، يَا رَبِّ، كُلُّهَا بِحِكْمَةٍ صَنَعْتَ
بَارِكِي يَا نَفْسِي الرَّبِّ.
فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولُسَ الرَّسُولِ إِلَى أَهْلِ
غَلَاطِيَةَ.
يَا إِخْوَةَ، إِذْ نَعْلَمُ أَنَّ الْإِنْسَانَ لَا يُبَرَّرُ بِأَعْمَالِ النَّامُوسِ،
بَلْ إِنَّمَا بِالْإِيمَانِ بِيَسُوعَ الْمَسِيحِ. أَمَّا نَحْنُ أَيْضًا
بِيَسُوعَ الْمَسِيحِ لَكِنِّي نُبَرَّرُ بِالْإِيمَانِ بِالْمَسِيحِ لَا بِأَعْمَالِ
النَّامُوسِ، إِذْ لَا يُبَرَّرُ بِأَعْمَالِ النَّامُوسِ أَحَدٌ مِنْ دَوَى
الْجَسَدِ * فَإِنْ كُنَّا وَنَحْنُ طَالِبُونَ التَّبَرِيرَ بِالْمَسِيحِ وَجِدْنَا
نَحْنُ أَيْضًا خُطَاةً، أَفَيَكُونُ الْمَسِيحُ إِذَنْ خَادِمًا
لِلْخَطِيئَةِ؟ حَاشَى * فَإِنِّي إِنْ عُدْتُ أَبْنِي مَا قَدْ هَدَمْتُ،
أَجْعَلُ نَفْسِي مُتَعَدِّيًا * لِأَنِّي بِالنَّامُوسِ مِتُّ لِلنَّامُوسِ
لَكِنِّي أَحْيَا لِلَّهِ * مَعَ الْمَسِيحِ صُلِبْتُ، فَأَحْيَا، لَا أَنَا، بَلِ
الْمَسِيحُ يَحْيَا فِيَّ. وَمَا لِي مِنَ الْحَيَاةِ فِي الْجَسَدِ، أَنَا
أَحْيَا فِي إِيمَانِ ابْنِ اللَّهِ الَّذِي أَحَبَّنِي، وَبَذَلَ نَفْسَهُ عَنِّي.

THE GOSPEL

(For Sunday after the Elevation of the Holy Cross)

The Reading from the Holy Gospel according to St. Mark. (8:34-9:1)

The Lord said, "If any man would come after Me, let him deny himself and take up his cross and follow Me. For whoever would save his life will lose it; and whoever loses his life for My sake and the Gospel's will save it. For what does it profit a man, to gain the whole world and forfeit his soul? For what can a man give in return for his soul? For whoever is ashamed of Me and of My words in this adulterous and sinful generation, of him will the Son of man also be ashamed, when He comes in the glory of His Father with the holy angels." And He said to them, "Truly, I say to you, there are some standing here who will not taste death before they see the Kingdom of God come with power."

فصلٌ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَرْقَسِ الْإِنْجِيلِيِّ الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ (8:34-9:1)

قَالَ الرَّبُّ: "مَنْ أَرَادَ أَنْ يَتَّبَعَنِي، فَلْيَكْفُرْ بِنَفْسِهِ وَيَحْمِلْ صَلِيبَهُ وَيَتَّبَعَنِي. لِأَنَّ مَنْ أَرَادَ أَنْ يُخَلِّصَ نَفْسَهُ يُهْلِكُهَا، وَمَنْ أَهْلَكَ نَفْسَهُ مِنْ أَجْلِي وَمِنْ أَجْلِ الْإِنْجِيلِ يُخَلِّصُهَا * فَإِنَّهُ مَاذَا يَنْتَفِعُ الْإِنْسَانُ لَوْ رَجَحَ الْعَالَمَ كُلَّهُ وَخَسِرَ نَفْسَهُ؟ * أَمْ مَاذَا يُعْطِي الْإِنْسَانُ فِدَاءً عَنْ نَفْسِهِ؟ * لِأَنَّ مَنْ يَسْتَحْيِي بِي وَبِكَلَامِي فِي هَذَا الْجِيلِ الْفَاسِقِ الْخَاطِئِ، يَسْتَحْيِي بِهِ ابْنُ الْبَشَرِ مَتَى آتَى فِي مَجْدِ أَبِيهِ مَعَ الْمَلَائِكَةِ الْقَدِيسِينَ" * وَقَالَ لَهُمْ: "الْحَقُّ أَقُولُ لَكُمْ، إِنَّ قَوْمًا مِنْ الْقَائِمِينَ هَهُنَا لَا يَذُقُونَ الْمَوْتَ، حَتَّى يَرَوْا مَلَكُوتَ اللَّهِ قَدْ آتَى بِقُوَّةٍ."

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

THE DISMISSAL

Priest: May He Who rose from the dead for our salvation, 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—as we now celebrate its Elevation—by the protection of the honorable Bodiless Powers of Heaven; at the supplication of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-laudable apostles; of our father among the saints, John Chrysostom, archbishop of Constantinople, whose Divine Liturgy we have now celebrated; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; of Saint N., the patron and protector of this holy community; of the holy and righteous ancestors of God, Joachim and Anna; of the Great-martyr Eustathios and his family; Venerable-martyr Hilarion of St. Anne Skete on Athos; Venerable John of Crete;

الكَاهِنُ: أَيُّهَا الْمَسِيحُ الْهَذَا الْحَقِيقِي، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ لِأَجْلِ خَلَاصِنَا، بِشَفَاعَاتِ أُمَّكَ الْقَدِيسَةِ الْكَلِيَّةِ الطَّهَارَةِ وَالْبَرِيئَةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي - الَّذِي نُقِيمُ تَذْكَارَ رَفْعِهِ الْيَوْمَ؛ وَبِطَلَبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانَ؛ وَالْقَدِيسِينَ الْمُشْرِفِينَ الرُّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوْحَنَّا الذَّهَبِيِّ الْقَمِ رَئِيسِ أَسَاقِفَةِ الْقِسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ؛ وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَانَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ؛ وَالْقَدِيسِ (ة) (فَلَان، فَلَانة) شَفِيعِ (ة) وَحَامِي (ة) هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصَّدِيقِينَ

<p>Martyrs Michael, prince of Chernigov, and his councilor Theodore, 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>يوَاكِيمَ وَحَنَّةَ جَدِّي الْمَسِيحِ الْإِلَهَ؛ وَالْعَظِيمِ فِي الشُّهَدَاءِ إِفْسْتَاتِيُوسَ وَعَائِلَتِهِ؛ الشَّهِيدِ هِيلَارِيُونِ مِنَ الْجَبَلِ الْمُقَدَّسِ؛ وَالْقَدِّيسِ يُوْحَنَّا الْكِرِيْتِيَّ؛ وَالشَّهِيدَيْنِ مِيخَائِيلَ، أَمِيرِ شَامِغُوفَ، وَوَزِيرِهِ ثِيُودُورُسَ، الَّذِينَ نُقِيمُ تَذْكَارَهُمْ الْيَوْمَ، وَجَمِيعِ قَدِّيسِيكَ، اِرْحَمْنَا وَخَلِّصْنَا بِمَا أَنَّكَ 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>الْكَاهِنُ: بِصَلَوَاتِ آبَائِنَا الْقَدِّيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهُنَا اِرْحَمْنَا وَخَلِّصْنَا.</p>
<p>Choir: Amen.</p>	<p>الجوق: آمين.</p>

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Words of Blessing

A NEWSLETTER BY THE ST GEORGE SUNDAY SCHOOL ADMINISTRATIVE TEAM
ORTHODOX CHRISTIAN EDUCATION

Welcome Back!

*Message from Amanda Qaqish,
Sunday School Admin Team*

Each month, a member of our team will be sending out a newsletter for The Sunday School parents and Church Community.

We welcome you back to another school year! I know this has been a tough year for all of us, but I am so glad that we are able to come together again and be united in our faith.

This school year will be very different, all of our classes for the time being will be done virtually. The children will be able to see their teacher and engage with their classmates via video chat.

Some reminders:

- If you have not done so already, please pay your Sunday School registration fee. Send an e-transfer to orthodoxchristianeducation@gmail.com
- Please ensure your child has access to a computer, tablet or smart phone, and have a quiet area in your home to participate in their Sunday School Class. (Headphones are a great idea!)

On a final note, I want to thank each and everyone of you for registering your children. Thank you for your patience as we navigate through this new normal.

Wishing all students, whether in class, virtual or home schooled, a great year!



NEWS AND UPDATES IN THIS ISSUE

- *Letter from the admin team*
- *Some reminders*
- *A Prayer of Parents for their Children*
- *This month in Sunday School*
- *Student Spotlight*



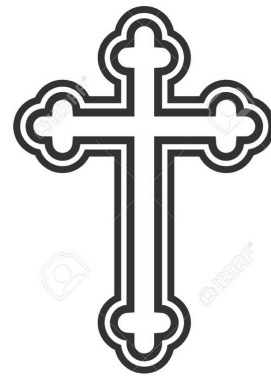
“Fathers and mothers:
Go and lead your child by
the hand into the
church.”

— St. John Chrysostom

A Prayer of Parents for their Children

*This prayer of parents for their children
comes from A Pocket Prayer Book for
Orthodox Christians*

“O God, our heavenly Father, who loves mankind and are most merciful and compassionate, have mercy on your servants (insert children’s names), for whom I humbly pray and commend to your gracious care and protection. Be you, O God, their guide and guardian in all their endeavors, lead them in the path of truth, and draw them nearer to you, that they might live a godly and righteous life in love and fear, doing your will in all things. Give them grace that they may be temperate, industrious, diligent, devout, and charitable. Defend them against the assaults of the enemy, and grant them wisdom and strength to resist all temptation and corruption of this life. And direct them in the way of salvation, through the merits of your Son, our Savior Jesus Christ, and the intercessions of His Holy Mother and all the blessed saints. Amen.



This month in Sunday School

EVERY MONTH WE WILL UPDATE YOU ON NEWS AND EVENTS HAPPENING WITHIN
THE SUNDAY SCHOOL

September 2020

Sunday September 13

Blessing of the children in church



This month our focus is on introducing students to this new way of learning.

Classes begin mid September. Teachers will be in communication with families each week.

Here is the list of our teachers:

JK Judy Serafim
SK Raina Faza
Gr 1 Rasha Hakim
Gr 2 Peter Bondi
Gr 3 Amal Tahan
Gr 4 Katia Allhaddad
Gr 5 Reem Shami
Gr 6 Nina Kazimirova
Gr 7 Wayne Wicks
OTT1/OTT2 Fadi Freiga

STUDENT SPOTLIGHT

Each month we will showcase some student work.

We have an extremely talented group of students!

Feel free to reach out to us if you have any questions!