

**ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY**

| <b><u>DAY</u></b> | <b><u>NAME OF THE DEPARTED</u></b> | <b><u>ANNIVERSARY</u></b> |
|-------------------|------------------------------------|---------------------------|
| 9                 | Dorothy Haick                      | 39                        |
| 9                 | Marie Orfali                       | 24                        |
| 10                | Malvina Mana                       | 14                        |
| 13                | Georgette Kanawaty                 | 13                        |
| 13                | Adele Shaker                       | 40                        |
| 14                | Nabih Al haddad                    | 2                         |
| 15                | Elias Anki                         | 16                        |

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

**ETERNAL LIGHT**

- **August 15:** in loving memory of Munir Muasher from Shadia Muasher and family.  
In loving memory of Nahida Irbib from Nadim Irbib and family.  
In loving memory of Sima Bechbache from Rafik Bechbache and family.  
In loving memory of Georgette Kanawaty from Georges Kanawaty.
- There will be no memorials on Sunday August 15th.
- We will have a procession with the Theotokos Epitaphion at the end of Liturgy on August 15th.
- **Chicken Sandwiches:** Our Church will be hosting a Chicken Luncheon this Sunday following Divine Liturgy.
- **Schedule of services for August:**

**The Dormition Fast** starts from August 1<sup>st</sup> to August 15<sup>th</sup>. This fast is very strict like lent.

**Holy Unction:** Friday August 13<sup>th</sup> at 7 PM.

- **Feast of the Monastery of St. Kosmas in Bolton, ON.** Will be celebrated at the Monastery Monday August 23<sup>rd</sup> at 6 PM, August 24<sup>th</sup> Liturgy in the morning at 8 AM.
- If you have boxes with your sacrifice during Lent for **Food for Hungry People**, please, write a check to St. George and put in the memo **Food for Hungry people. Please, don't bring the box with change in it**, just write one check for that purpose or e-transfer. May God bless you.
- The Sunday School needs teachers for September. If you would like to volunteer, please contact Amanda Qaqish. [orthodoxchristianeducation@gmail.com](mailto:orthodoxchristianeducation@gmail.com)
- Sunday School registration for next year will be open late August, more details to follow. If you have any questions, please contact Amanda Qaqish [orthodoxchristianeducation@gmail.com](mailto:orthodoxchristianeducation@gmail.com)

## FLOWERS FOR THE BIER OF THE THEOTOKOS

- Thank you! To all the people who donated the flowers to decorate the Bier of the Theotokos, they were presented for the good health of their families.

Botros Assaf & family  
John & Rita Dahdaly  
George Haddad  
Fihmi & Samira Rizik  
Gabriel Stavro & family  
Diana Mandalentsis & family  
Rami Younes & family  
Ola Zabana & family  
George & Rose Ghneim  
Marwan & Matthew Badine  
Maien Qaqish & family  
George & Odette Boutros  
Basil & Gaby Gharghoury  
Nick & Andrea Zabaneh  
George & Nuha Nims  
Souheil & Nadia El-Achhab  
Richard & Christina Smith  
Alex Kakish & family  
Nour Samaan & family

Nabil Samaan & family  
Nadim Irbib & family  
Marie Gharghoury  
Laila & Wayne Scott  
Nabih El-Hage  
Costa Nassar & family  
Nadia Younes  
Ferial Zabana & family  
Fouad Kodsí & family  
Rafik & Mary Younes  
William & Lucy Besharat  
Nicola Khalilieh & family  
Paul & Janette Gharghoury  
Raed & Rola Dallal  
Wessam El Henn & family  
Nofal & Fadia Boulos  
Souheil & Colette El-Hajj  
Nabil Abou Saleh  
Nagwa El Khoury

- **Scholarships:** Scholarship funds made available to students attending of 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 15, 2021. 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**

- **Kindly Submit your Contribution through the Following Methods: Connect to the Church**  
Website [www.stgeorgeto.org](http://www.stgeorgeto.org) Click on **Donate**
- “e-transfer” [info@stgeorgeantiochianchurch.org](mailto: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)
- **Bookstore: New icons have just arrived in our bookstore. The Bookstore is located in the church’s basement. Icons are great gifts for newborn, new home, your car or your children, and Christmas gifts. Please see Colette El-Hajj or Odette Boutros to see these new icons.**

- **Please, don't forget to send your sacrificial giving to your church of St. George via e-transfer, or you can still bring your envelope with you and place it in the box by the candles. Your sacrificial giving (financial donation/support) will keep our doors open.**
- **Canned Food Drive:** please bring non-perishable canned food to donate to the needy and place them in the box outside in the Narthex.

**DIVINE LITURGY VARIABLES ON SUNDAY, AUGUST 15, 2021**

**TONE 7 / EOTHINON 8**

**FEAST OF THE DORMITION OF THE THEOTOKOS**

*NOTE TO CLERGY: Remember to include this special petition in the Great Litany before the one for the head of state, as directed by the Antiochian Archdiocese.*

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

الشَّماس: مِنْ أَجْلِ الْمَثْرُوبُولِيَّةِ بُولُسَ وَالْمِطْرَانَ  
يُوحَنَّا وَفَكَ أَسْرِهِمَا وَعَوْدَتِهِمَا سَالِمِينَ، إِلَى الرَّبِّ  
نَطْلُبُ.

**THE FIRST ANTIPHON**

Shout with joy to God, all the earth, give thanks unto the Lord and call upon His Name. Declare His works among the nations.

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

In the city of our God, in His holy mountain, His place hath been made in peace, and His dwelling in Zion. (**Refrain**)

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

هَلِّلُوا لِلَّهِ يَا جَمِيعَ الْأَرْضِ، اعْتَرِفُوا لَهُ وَسَبِّحُوا  
لِاسْمِهِ.

بِشَفَاعَاتِ الْوَالِدَةِ الْإِلَهِيَّةِ، يَا مُخَلِّصُ خَلِّصْنَا.

فِي مَدِينَةِ رَبِّ الْقَوَاتِ فِي مَدِينَةِ الْهِنَا، صَارَ  
مَوْضِعُهُ بِسَلَامٍ وَمَسْكَنُهُ فِي صِهْيُونَ.

بِشَفَاعَاتِ الْوَالِدَةِ الْإِلَهِيَّةِ ...

الْمَجْدُ ... الْآنَ ... بِشَفَاعَاتِ الْوَالِدَةِ الْإِلَهِيَّةِ ...

**THE SECOND ANTIPHON**

The Lord loves the gates of Zion more than all the dwelling of Jacob. Glorious things are spoken of thee, O city of God.

**Refrain:** Save us, O Son of God, Who art risen from the dead; who sing to Thee. Alleluia.

God hath laid her foundation unto eternity. We have thought, O God, of Thy mercy in the midst of Thy people. (**Refrain**)

The most-high hath hallowed His tabernacle. (**Refrain**)

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

الرَّبُّ يُحِبُّ أَبْوَابَ صِهْيُونَ أَكْثَرَ مِنْ جَمِيعِ مَسَاكِينِ  
يَعْقُوبَ. لَقَدْ حَدَّثْتَ عَنْكَ بِالْمَفَاخِرِ يَا مَدِينَةَ اللَّهِ.

خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ تَجَلَّى عَلَى طُورِ ثَابُورٍ،  
إِذْ نُرْتِّلُ لَكَ. هَلِّلُويَا.

اللَّهُ أَسَّسَهَا اللَّهُ إِلَى الدَّهْرِ. يَا اللَّهُ رَحْمَتُكَ فِي وَسْطِ  
شَعْبِكَ. (اللازمة)

وَالْعَلِيِّ قَدَّسَ مَسْكَنَهُ. (اللازمة)

الْمَجْدُ... الْآنَ ..... يَا كَلِمَةَ اللَّهِ الْإِبْنِ  
الْوَحِيدِ.....

**THE THIRD ANTIPHON**

Ready is my heart, O God, ready is my heart; I will sing and chant in my glory. What shall I render to the Lord for all that He hath given me? I will receive the cup of salvation, and call upon the Name of the Lord.

مُسْتَعِدٌّ قَلْبِي يَا اللَّهُ إِنَّ قَلْبِي لَمُسْتَعِدٌّ. بِمَاذَا أَكْفِي  
الرَّبَّ عَنْ كُلِّ مَا أَعْطَانِي؟ كَأْسَ الْخَلَاصِ أَتَتَاوَلُ  
وَبِاسْمِ الرَّبِّ أَدْعُو.

- During the Little Entrance, after the verses of the Third Antiphon above, chant the Apolytikion of the Dormition. The Eisodikon (Entrance Hymn) is “O come, let us worship... save us, O Son of God, Who art risen from the dead...” After the Entrance, chant the apolytikia in the following order:

### RESURRECTIONAL APOLYTIKION IN TONE SEVEN

Thou didst shatter death by Thy Cross, Thou didst open paradise to the thief; Thou didst turn the sadness of the ointment-bearing women into joy. And didst bid Thine Apostles proclaim a warning, that Thou hast risen O Christ, granting to the world the Great Mercy.

حَطَمْتَ بِصَلِيْبِكَ الْمَوْتَ، وَفَتَحْتَ لِلصِّ الْفِرْدَوْسَ،  
وَحَوَّلْتَ نَوْحَ حَامِلَاتِ الطَّيِّبِ، وَأَمَرْتَ رُسُلَكَ أَنْ  
يَكْرِرُوا، بِأَنَّكَ قَدْ قُمْتَ أَيُّهَا الْمَسِيحُ الْإِلَهُ، مَانِحاً  
العَالَمَ الرَّحْمَةَ الْعُظْمَى.

### APOLYTIKION OF THE DORMITION IN TONE ONE

In thy birth-giving, O Theotokos, thou didst keep and preserve virginity; and in thy falling-asleep thou hast not forsaken the world; for living thou wast translated into life, being the Mother of Life. Wherefore, by thine intercessions, deliver our souls from death.

في ميلادِكِ حَفِظْتَ الْبَتُولِيَّةَ وَصُنَّتِهَا، وَفِي رُقَادِكِ  
مَا أَهْمَلْتَ الْعَالَمَ وَتَرَكْتَهُ يَا وَالِدَةَ الْإِلَهِ. لِأَنَّكَ انْتَقَلْتَ  
إِلَى الْحَيَاةِ، بِمَا أَنَّكَ أُمُّ الْحَيَاةِ. فَبِشَفَاعَاتِكَ، أَنْقِذِي  
مِنَ الْمَوْتِ نَفُوسَنَا.

- Do NOT sing the apolytikion of the patron saint or feast of the temple.

### KONTAKION OF THE DORMITION IN TONE TWO

Verily, the Theotokos, who is ever watchful in intercessions, and whose prayers are never rejected, neither tomb nor death could control. But since she is the Mother of Life, He Who dwelt in her ever-virgin womb did translate her to life.

أُمُّ الْإِلَهِ الْقَوِيَّةُ فِي الشَّفَاعَةِ، وَالْعَيُونُ الَّذِي لَا  
يَخِيبُ فِي الْحَمَايَةِ، لَمْ تُضَيَّبْ فِي قَبْرِ وَلَا فِي  
مَوْتٍ، بَلْ كَمَا الْحَيَاةِ نَقَلَهَا إِلَى الْحَيَاةِ ابْنُهَا  
الَّذِي حَلَّ فِي حَشَاهَا الدَّائِمِ الْبَتُولِيَّةِ.

### THE EPISTLE

*My soul doth magnify the Lord, and my spirit  
hath rejoiced in God my Savior.*

*For He hath regarded the humility of His  
servant.*

#### **The Reading from the Epistle of St. Paul to the Philippians. (2:5-11)**

Brethren, let this mind be in you, which is also in Christ Jesus; who, being in the form of God, did not think it robbery to be equal with God, but emptied Himself, taking the form of a slave, becoming Himself in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient unto death, even the death of the Cross. For this cause also God highly exalted Him, and gave Him a Name

تُعَظِّمُ نَفْسِي الرَّبِّ، وَتَبْتَهِجُ رُوحِي بِاللَّهِ خَلِصِي.

لِأَنَّهُ نَظَرَ إِلَى تَوَاضِعِ أَمْتِهِ.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولْسِ الرَّسُولِ إِلَى أَهْلِ  
فِيلِيبِّي.

يَا إِخْوَةَ، لِيَكُنْ فِيكُمْ الْفِكْرُ الَّذِي فِي الْمَسِيحِ يَسُوعَ  
أَيْضًا. الَّذِي إِذْ هُوَ فِي صُورَةِ اللَّهِ، لَمْ يَكُنْ يَعْتَدُّ  
مُسَاوَاتُهُ لِلَّهِ اخْتِلَاسًا. لَكِنَّهُ أَخْلَى ذَاتَهُ آخِذًا صُورَةَ  
عَبْدٍ، صَائِرًا فِي شِبْهِ الْبَشَرِ، وَمَوْجُودًا كَبَشَرٍ فِي  
الْهَيْئَةِ. فَوَضَعَ نَفْسَهُ وَصَارَ يُطِيعُ حَتَّى الْمَوْتِ  
مَوْتِ الصَّلِيبِ. فَلِذَلِكَ رَفَعَهُ اللَّهُ وَوَهَبَهُ اسْمًا يَفُوقُ

which is above every name; that in the Name of Jesus every knee should bow, of those who are in heaven, and those who are on earth, and those who are under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

كَلَّ اسْمٍ، لَكِي تَجْتُوَ بِاسْمِ يَسُوعَ كُلُّ رُكْبَةٍ مِمَّا فِي السَّمَاوَاتِ وَمَا عَلَى الْأَرْضِ وَمَا تَحْتَ الْأَرْضِ. وَيَعْتَرِفُ كُلُّ لِسَانٍ أَنَّ يَسُوعَ الْمَسِيحَ رَبٌّ، لِمَجْدِ اللَّهِ الْآبِ.

### THE GOSPEL

#### The Reading from the Holy Gospel according to St. Luke. (10:38-42; 11:27-28)

At that time, Jesus entered a certain village; and a woman named Martha received Him into her house. And she had a sister called Mary, who sat at the Lord's feet and listened to His teaching. But Martha was distracted with much serving; and she went to Him and said, "Lord, dost Thou not care that my sister has left me to serve alone? Tell her then to help me." But the Lord answered her, "Martha, Martha, you are anxious and troubled about many things; one thing is needful. Mary has chosen the good portion, which shall not be taken away from her." As He said this, a woman in the crowd raised her voice and said to Him, "Blessed is the womb that bore Thee, and the breasts that Thou didst suck!" But He said, "Blessed rather are those who hear the word of God and keep it!"

#### فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ لُوقَا الْإِنْجِيلِيِّ الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ.

فِي ذَلِكَ الزَّمَانِ دَخَلَ يَسُوعُ قَرْيَةً، فَقَبِلَتْهُ امْرَأَةٌ اسْمُهَا مَرْثَا فِي بَيْتِهَا، وَكَانَتْ لِهَا أُخْتٌ تَسْمَى مَرْيَمَ. فَجَلَسَتْ هَذِهِ عِنْدَ قَدَمَيْ يَسُوعَ تَسْمَعُ كَلَامَهُ. وَكَانَتْ مَرْثَا مُرْتَبِكَةً فِي خِدْمَةِ كَثِيرَةٍ، فَوَقَّفتْ وَقَالَتْ: يَا رَبُّ، أَمَا يَعْنيكَ أَنَّ أُخْتِي قَدْ تَرَكَتْنِي أَخْدُمُ وَخُدي؟ فَقُلْ لَهَا أَنْ تُسَاعِدَنِي. فَأَجَابَ يَسُوعُ وَقَالَ لَهَا: مَرْثَا، مَرْثَا، إِنَّكَ مُهْتَمَّةٌ وَمُضْطَرِبَةٌ فِي أُمُورٍ كَثِيرَةٍ، وَإِنَّمَا الْحَاجَةُ إِلَى وَاحِدٍ. فَأَخْتَارَتْ مَرْيَمُ النَّصِيبَ الصَّالِحَ الَّذِي لَا يُنْزَعُ مِنْهَا. وَفِيمَا هُوَ يَتَكَلَّمُ بِهَذَا، رَفَعَتْ امْرَأَةٌ مِنَ الْجَمْعِ صَوْتَهَا وَقَالَتْ لَهُ: طُوبَى لِلْبَطْنِ الَّذِي حَمَلَكَ وَالثَدَّيْنِ اللَّذَيْنِ رَضِعْتَهُمَا. فَقَالَ لَهَا: بَلْ طُوبَى لِلَّذِينَ يَسْمَعُونَ كَلِمَةَ اللَّهِ وَيَحْفَظُونَهَا.

- *The Divine Liturgy of St. John Chrysostom continues as usual with the following variables.*

### MEGALYNARION OF THE FEAST IN TONE ONE

*All we the generations ever call thee blessed, the only Theotokos.*

The bounds of nature are overcome in thee, O immaculate Virgin; for thy childbirth is virginal, and thy death is the espousal of life. O thou who after childbirth art virgin, and who after death art living, do thou, O Theotokos, ever save thine inheritance.

جَمِيعُ الْأَجْيَالِ تُعْبِطُكَ يَا وَالِدَةَ الْإِلَهِ وَخَدَهَا. أَيُّهَا الْبَتُولُ الطَّاهِرَةُ، إِنَّ حُدُودَ الطَّبِيعَةِ قَدْ غُلِبَتْ فِيكَ، لِأَنَّ الْمَوْلِدَ بَتُولِيٍّ، وَالْمَوْتَ قَدْ صَارَ عُرْبُونًا لِلْحَيَاةِ. فَيَا مَنْ هِيَ بَعْدَ الْوِلَادَةِ بَتُولٌ وَبَعْدَ الْمَوْتِ حَيَّةٌ، يَا وَالِدَةَ الْإِلَهِ، أَنْتِ تَخْلِصِينَ مِيرَاثَكَ دَائِمًا.

## KOINONIKON (COMMUNION HYMN) OF THE FEAST

I will take the cup of salvation, and I will call upon the Name of the Lord. Alleluia.

كأس الخلاصِ أَقبُلُ، وباسمِ الرَّبِّ أَدعو. هَللُويَا.

- *Post-Communion Hymn: "We have seen the true light."*

### 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—whose **Dormition and translation into the heavens we now celebrate**—by the might of the Precious and Life-giving Cross; by the protection of the honorable Bodiless Powers of Heaven; at the supplication of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-laudable apostles; of our father among the saints, John Chrysostom, archbishop of Constantinople, whose Divine Liturgy we have now celebrated; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; *of Saint N., the patron and protector of this holy community*; of the holy and righteous ancestors of God, Joachim and Anna, and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.

**الكاهن:** أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِي، وَقَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمِّكَ الْقَدِيسَةِ الْكَلِيَّةِ الطَّهَارَةِ وَالْبَرِيئَةِ مِنْ كُلِّ عَيْبٍ - الَّتِي نُقِيمُ تَذْكَارَ رُقَادِهَا وَانْتِقَالِهَا إِلَى السَّمَاءِ الْيَوْمَ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُخْيِي؛ وَبَطَلَبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسِينَ الْمُشْرَفِينَ الرُّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوْحَنَّا الذَّهَبِيِّ الْفَمِ رَنِّيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ؛ وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَانَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ؛ وَالْقَدِيسِ (فُلَانِ) شَفِيعِ هَذِهِ الْكَنِيسَةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصِّدِّيقِينَ يُوَاكِمِ وَحْنَةَ جَدِّي الْمَسِيحِ الْإِلَهِيِّ؛ وَجَمِيعِ قَدِيسِيكَ، ارْحَمْنَا وَخَلِّصْنَا بِمَا أَنْتَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.

**Priest:** Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

**الكاهن:** بِصَلَوَاتِ آبَائِنَا الْقَدِيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهُنَا ارْحَمْنَا وَخَلِّصْنَا.

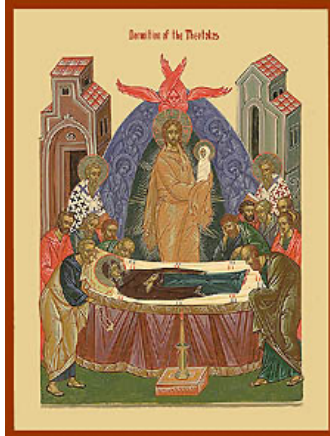
**Choir:** Amen.

**الجوق:** آمين.

*These texts have been prepared by the Dept. of Liturgics of the Antiochian Archdiocese*

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# Sermon on the Dormition of the Most Holy Theotokos By St. John of Kronshtad



August 15

*"Magnify O my soul, the honourable Translation of the Mother of God from earth to heaven." (Refrain for the 9th Ode of the Canon)*

Let us be happy, beloved brothers and sisters that we belong to the Holy Orthodox Church, worthily and rightly glorifying the Most Holy Sovereign Theotokos on this eminent day out of all the days of the year with special solemnity. There exists on earth many societies and entire governments that do not consider the need nor the obligation to call upon and glorify the Queen of heaven and earth, the Mother of Our Divine Lord Jesus Christ, and other saints and angels; to submissively serve Her lovingly, as the true Mother of God. Sadly in Russia nowadays we have heretics (among us) who actively dishonor the Mother of God, the saints, their icons, their relics and their festivals. O, if only they also unanimously with us glorified the worthy Queen of heaven and earth!

Today the Holy Church solemnly glorifies the honorable Dormition or translation of the Mother of God from earth to heaven. A wonderful translation - she died without serious illness, peacefully. Her soul is taken up in the divine hands of Her Son and carried up into the heavenly abode, accompanied by the sweet singing of angels. And then, her most pure body is transferred by the apostles to Gethsemane where it is honorably buried, and on the third day it is resurrected and taken up to heaven. You see this on the icon of the Dormition of the Theotokos. On it is represented the life-bearing body of the Theotokos laying on a bier, surrounded by the apostles and hierarchs, and in the center of the icon the Lord holding in His hands the most pure soul of the Theotokos. The translation of the Mother of God is a paradigm of the translation in general of the souls of Christians to the other world.

We say that our dead have "fallen asleep" or "passed away." What does this mean? This means that for the true Christian there is no death. Death was conquered by Christ on the cross. But there is a translation, i.e. a rearrangement of his condition, i.e. his soul is in another place, in another age, in another world beyond the grave, eternal, without end, that is what is meant by "falling asleep". It is as if it were a temporary dream after which, by the voice of the Lord and the fearful yet wonderful trumpet of the Archangel, all the dead shall live



and come forth each to his place: either to the resurrection of life or to the resurrection of condemnation (John 5:29). This is what the Christian means by translation. We should be ready for this translation, for the day of the general resurrection and judgment, for this indescribable world event, recorded in the Holy Scriptures.

This preparation for the meeting of the heavenly King before the dread judgment seat, after death, is essentially the person's preparation throughout the whole of his life. This preparation means a change in all his thoughts, and the moral change of all his being, so that the whole man would be pure and white as snow, washing clean everything that defiles the body and spirit, so that he is adorned with every virtue: repentance, meekness, humility, gentleness, simplicity, chastity, mercifulness, abstention, spiritual contemplation, and burning love for God and neighbor.

Our preparation for meeting the heavenly King, and for the inheritance of eternal life in heaven, should consist of these things. The heavenly King desires souls adorned with immutable virtue, souls prepared so that the Very Lord Himself could abide in them. Do not marvel that the Very Lord wants to live in us. In fact the human soul is more spacious than the heavens and the earth, for it exists in the image of God. And if one removes sins from the soul, the Lord of all will settle in it and will fill it with Himself. "We will come to him and make our dwelling with him" (John 14:23), says the Lord about the souls who love Him.

And so, ye participants in the Christian feasts, and especially the present feast of the Dormition of the Mother of God, ye who are brightly adorned with every virtue and translated to the heavenly kingdom, to Her Son and God, proclaim to each and every one about preparing their souls to be the dwelling place of the Lord, about continual repentance, and about the incorruptible adornment of Christian virtue. Let your death also be unashamed and peaceful, serving as the pledge of a good answer at the dread judgment seat of Christ. Amen.

## **2021 Dormition Greeting from His Grace Bishop THOMAS (Joseph)**

**Feast of the Dormition of the Theotokos – 2021**



Beloved brother Hierarchs, Reverend Clergy, God-fearing Monastics, and all my Brothers and Sisters in Jesus Christ our True God:

I greet you as we prepare to commemorate this most glorious feast, the Dormition of the Most Holy Theotokos! We celebrate this feast only after we have spiritually prepared for it with the holy fast of the Dormition and appropriately so since we are accustomed to prepare for great feasts of the Church through the necessary and salvific ascetical practice of fasting.

In a sermon on the Dormition of the Most Holy Theotokos, Saint John Damascene expresses our sentiments precisely,

“Neither human tongue nor angelic mind is able worthily to praise her through whom it is given to us to look clearly upon the Lord's glory. What then? Shall we be silent through fear of our insufficiency? Certainly not. Shall we be trespassers beyond our own boundaries, and freely handle ineffable mysteries, putting off all restraint? By no means. Mingling, rather, fear with desire, and weaving them into one crown, with reverent hand and longing soul, let us show forth the poor first-fruits of our intelligence in gratitude to our Queen and Mother, the benefactress of all creation as a repayment of our debt. A story is told of some rustics who were ploughing up the soil when a king chanced to pass, in the splendor of his royal robes and crown, and surrounded by countless gift bearers, standing in a circle. As there was no gift to offer at that moment, one of them was collecting water in his hands, as there happened to be a copious stream nearby. Of this he prepared a gift for the king, who addressed him in these words: ‘What is this, my boy?’ And he answered boldly: ‘I made the best of what I had, thinking it was better to show my willingness, than to offer nothing. You do not need our gifts, nor do you wish for anything from us save our good will. The need is on our side, and the reward is in the doing. I know that glory often comes to the grateful.’

The king in wonder praised the boy's cleverness, graciously acknowledged his willingness, and made him many rich gifts in return. Now, if that proud monarch so generously rewarded good intentions, will not Our Lady, the Mother of God, accept our good will, not judging us by what we accomplish? Our Lady is the Mother of God, who alone is good and infinite in His condescension, who preferred the two mites to many splendid gifts. She will indeed receive us, who are paying off our debt, and make us a return out of all proportion to what we offer. Since prayer is absolutely necessary for our needs, let us direct our attention to it.” (Saint John Damascene, Three Sermons on the Dormition, Sermon II)

And Saint Gregory Palamas echoes this theme, recalling the source and reason for our gratitude to the Most Holy Theotokos:

“She is the cause of what preceded her, the protectress of what comes after her, and she procures eternity. She is the prophets’ theme, the apostle’ starting point, the martyrs’ mainstay, and the teachers’ foundation. Of all those on earth she is the glory, of those in heaven the delight, the adornment of all creation. Source, fount, and root of ineffable good things, she is the crown and perfection of all the saints.

O holy and now heavenly Virgin...Just the remembrance of you brings hallowing. Simply turning toward you makes our mind more lucid, and takes it straight up to divine heights...You have become the treasurer of graces and their store, not so you might keep them for yourself, but that you might fill the universe with grace.” (Saint Gregory Palamas, The Homilies.)

Our gratitude is manifested in the quality of our prayer life, our willingness to accept and joyfully fulfill our fasting periods and giving alms to the poor. During this joyful feast, let us all implore the protection of the Mother of God crying out to her, “Most Holy Theotokos save us!”

Yours in the Risen Christ,

Rt. Rev. Bishop THOMAS (Joseph)

Auxiliary Bishop, Diocese of Oakland, Charleston, and the Mid-Atlantic



**ST. GEORGE ANTIQCHIAN CHURCH**

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# SUMMER BYZANTINE CHANT CLASS

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St. George welcomes all who are interested in learning practical chanting as well as Byzantine notation to participate in a series of chanting classes from July 8th - Sept 2nd every Thurs at 6:30-8:00pm.

Youth ages 10-16 years old who wish to learn Byzantine notation are invited to join our Byzantine kids chant class every Thursday evening at 5:30-6:15 pm from July 8th - Sept 2nd.

**Classes will take place at St. George Church, 9116 Bayview Ave.**

Contact Alexa Ishac at [alexa.ishac@gmail.com](mailto:alexa.ishac@gmail.com) or (647) 960-6963 or Jimmy Haddad at (647) 961-4551 to register or for more information.

**ST. GEORGE ANTIOCHIAN ORTHODOX CHURCH  
9116 BAYVIEW AVE.  
RICHMOND HILL, ONTARIO  
L4C 7B5**

**APPLICATION FOR SCHOLARSHIP FUND**

**CONFIDENTIAL**

**Date:** \_\_\_\_\_

**Name:** \_\_\_\_\_ **Date of Birth:** \_\_\_\_\_

**Address:** \_\_\_\_\_

**Phone:** \_\_\_\_\_ **Mobile:** \_\_\_\_\_

**Email Address:** \_\_\_\_\_ **S.I.N:** \_\_\_\_\_

**Father's Full Name:** \_\_\_\_\_

**Mother's Full Name:** \_\_\_\_\_

**Annual House Hold Income:** \_\_\_\_\_

**Occupation of Supporting Parents or Guardian:** \_\_\_\_\_

\_\_\_\_\_  
**Reason for Requesting Scholarship Funds? Please give a brief summary of your financial needs including other sources of income to be used towards your education.**

\_\_\_\_\_  
\_\_\_\_\_  
**A LETTER OF ACCEPTANCE FROM THE INSTITUTION. A RECEIPT 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**

**Dear Fellow Parishioners,**

Christ is in our Midst,

We have suffered an unprecedented time to say the least, however, over the past 18 months, our church has been blessed with your love, your passion and commitment and it was through your ongoing generosity and unwavering support that we were able to keep St. George open and operational during this unprecedented time. On behalf of Fr. George, Parish Council members, and members of the Church's Maintenance Committee, we want to express our deepest gratitude and appreciation for the continued support each and everyone has given.

As many of you are aware, prior to the pandemic, our church was in need of certain infrastructure repairs, however, due to the pandemic and Provincial wide restrictions, we were forced to place many urgent maintenance repairs on hold. Unfortunately, it is time that we must address these urgent repairs. As you know, the church requires ongoing maintenance and upkeep, not just for the beautification but for the safety and comfort of our community and surrounding neighbours.

Now with your support we would like to launch a summer fundraising campaign commencing this July 2021, to help cover the cost of some of the immediate and urgent repairs within our church and surrounding property. These repair and replacement costs are estimated to be \$100,000 and include, but not limited to, the following:

1. Air Conditioner unit is currently nonoperational and requires replacement;
2. The parking lot "catch basins" require cleaning and "manhole covers" to be replaced. The City of Richmond Hill has inspected the basins and has given notice to the church;
3. The Wood Fence surrounding the church property has fallen and requires immediate repair.

As you know, everything with age comes maintenance and up-keeping. And as such, our church is over 30 years old and we must up-keep the building and surrounding property. With your help and ongoing generosity, we can meet our maintenance goals for 2021.

We will have a Fundraising Thermometer shown in the church's weekly bulletin to show the progress of the fundraising campaign. It is through our strength in numbers, that together we will achieve and exceed our financial goals to keep our church fully functional and operational.

We are forever grateful.

Your Brothers and Sisters in Christ

Maintenance Committee:

George Boutros  
Kathy Kakish