

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

<u>DAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
23	Norma Assaf	29
24	Sleiman El-Bouri	18
25	Elias Karadsheh	1
25	Gallal Zetouneh	1
26	Assaf Aziz	64
28	Michel Zakkak	8
28	Suha Halteh	30
28	Farid Nassar	5

- **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.

- **40 days memorial for Jacqueline Tabangi Kamel offered by her husband George, her daughter Helena, her brothers and sisters and their families, may her memory be eternal.**

ETERNAL LIGHT

- **August 29:** in loving memory of Nemetallah Kerba from marie gharghoury
In loving memory of Nada F. Kakish from Farah & Abla Kakish
For the good health of Rose Ghneim from her family.
For the good health of Christina Ghneim Shehata from her parents.
- **September 5:** in loving memory of Rasmieh El-Achhab from Souheil El-Achhab and family
- **September 19:** in loving memory of Ernest Younes from his family

- **Ushers for August 29:** Naji El-Achhab, Monir Ayad, Maïen Kakish, Johnny Tahhan and Colette El-Hajj.
- **If you wish to get involved in your parish, a good start is to volunteer as an usher. We are constantly looking for volunteers, if you are interested please call Colette El-Hajj at 416-558-8665.**

Services for September:

- **Tuesday August 31st, Great Vespers at 7 PM for the Beginning of the New Year.**
- **The Birth of the Theotokos will be celebrated on Tuesday evening September 7th with Orthros starting 6:15 PM followed by the Divine Liturgy.**
- **The Elevation of the Cross will be celebrated on Monday September 13 evening with Orthros at 6 PM followed by the Divine Liturgy and the procession with the Cross.**

- **Starting this Sunday August 22nd, Registration is Mandatory to attend Sunday's Liturgies. An email will be sent out on a weekly basis with the EVENTBRITE invite so all parishioners must register with their number of family members. Maximum allowed capacity is 50% of permitted numbers. If you do not receive an email, you can go to the parish's website www.stgeorgeto.org to register on EVENTBRITE. Please call Colette for any questions.**

- **Safety Protocols:**

Abide by the provincial safety regulations, (sanitize your hands upon entering, wait for volunteers to seat you, always wear your mask in church and respect social distancing)

Masks can only be taken off when taking communions, you must put your mask on when you are returning to your seats

We rely on your kind cooperation. If you are not able to come, please cancel your registration.

Looking forward to praying with you.

- **Vespers for the next two Saturdays are cancelled due to weddings and baptisms.**

- 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

- Sunday school registration is now open. Please register by clicking on the following link: <https://docs.google.com/forms/d/1CLSiTwH8sSOAzbMCKaakUzjCG2sdCI9TxS0kbtMeuk/edit> Sunday school will begin in person in September. More details to follow, an email will be sent out to all families.

- **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)
- **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 29, 2021

TONE 1 / EOTHINON 10

BEHEADING OF THE FORERUNNER AND BAPTIST JOHN

VENERABLE THEODORA OF THESSALONICA; THEOPISTIS AND JOSEPH THE SANCTIFIED OF SAMAKA

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 المَثْرُوبُولِيَّتِ بُولُسَ والمَطْرانِ
يُوحنا وَفَكَ أَسْرِهِمَا وَعَوَدَتِهِمَا سَالِمِينَ، إِلَى الرَّبِّ
نَطْلُبُ.

- *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 the apolytikia in the following order:*

RESURRECTIONAL APOLYTIKION IN TONE ONE

While the stone was sealed by the Jews, and the soldiers were guarding Thy most pure body, Thou didst arise on the third day, O Savior, granting life to the world. For which cause the heavenly powers cried aloud unto Thee, O giver of life. Glory to Thy Resurrection, O Christ, glory to Thy kingdom, glory to Thy providence, O Thou Who alone art the lover of mankind.

إِنَّ الحَجَرَ لَمَّا حُتِمَ مِنَ اليَهُودِ، وَجَسَدَكَ الطَّاهِرِ
حُفِظَ مِنَ الجُنْدِ، فَمَتَّ فِي اليَوْمِ الثَّالِثِ أَيُّهَا
المُخَلِّصُ، مَانِحاً العالَمَ الحِياةَ. لِذَلِكَ قَوَّاتُ
السَّمَاوَاتِ، هَتَّفُوا إِلَيْكَ يَا واهِبَ الحِياةَ: المَجْدُ
لِقِيامَتِكَ أَيُّهَا المَسِيحُ، المَجْدُ لِمُلْكِكَ، المَجْدُ لِتَدْبِيرِكَ،
يَا مُحِبَّ البَشَرِ وَحَدَّكَ.

APOLYTIKION OF THE BAPTIST'S BEHEADING IN TONE TWO

The memory of the righteous is celebrated with songs of praise, but the Lord's testimony is sufficient for thee, O Forerunner. Thou wast shown indeed to be the most honorable of the prophets, for in the waters thou didst baptize Him Whom they had proclaimed. After suffering with joy in behalf of the truth, thou didst proclaim even to those in Hades the God Who appeared in the flesh, Who taketh away the sin of the world, and granteth us Great Mercy.

تَذَكَرُ الصِّدِّيقِ بالمَدِيحِ، أَمَا أَنْتَ أَيُّهَا السَّابِقُ
فَتَكْفِيكَ شَهادَةُ الرَّبِّ. لِأَنَّكَ ظَهَرْتَ بِالحَقِيقَةِ أَشْرَفَ
مِنْ كُلِّ الأنْبِياءِ، إِذْ قَدْ اسْتَأْهَلْتَ أَنْ تُعَمِّدَ فِي
المَجاري مَنْ كَرَزُوا هُمْ بِهِ. وَمِنْ ثَمَّ إِذْ جَاهَدْتَ عَنِ
الحَقِّ مَسْرُوراً، بَشَّرْتَ الذينَ فِي الجَحيمِ بِالإِلَهِ
الظَّاهِرِ بِالجَسَدِ، الرَّافِعِ حَطيئَةَ العالَمِ، وَالمانِحِ إِيانا
الرَّحْمَةَ العُظْمَى.

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

KONTAKION OF THE NATIVITY OF THE THEOTOKOS IN TONE FOUR

By thy holy nativity, O pure one, Joachim and Anna were delivered from the reproach of barrenness; and Adam and Eve were delivered from the corruption of death; thy people do celebrate it, having been saved from the stain of

إِنَّ يُواكِمَ وَحَنَّةً مِنْ عَارِ العُقْرِ أَطْلِقاً، وَآدَمَ وَحَوَاءَ
مِنْ فَسادِ المَوْتِ، بِمَوْلِدِكَ المَقْدَسِ يَا طَاهِرَةً أُعْتِقَا.
فَلَهُ يُعَيِّدُ شَعْبَكَ، وَقَدْ تَخَلَّصَ مِنْ وَضْمَةِ الزَّلَّاتِ،

iniquity, crying unto thee: The barren doth give birth to the Theotokos, who nourisheth our life.

صَارِحًا نَحْوَك: الْعَاقِرُ تَلِدُ وَالِدَةَ الْإِلَهِ الْمُغَذِّيَّةَ حَيَاتِنَا.

THE EPISTLE (For the Beheading)

*The righteous shall rejoice in the Lord.
Hearken unto my voice, O God.*

The Reading from the Acts of the Holy Apostles. (13:25-33)

In those days, as John was fulfilling his course, he said, "Who do you suppose that I am? I am not He. But behold, there comes One after me the shoes of whose feet I am not worthy to unloose." Men, brethren, children of the stock of Abraham, and those among you who fear God, to you is the word of this salvation sent forth. For those who dwell in Jerusalem, and their rulers, because they did not know Him, nor yet the voices of the prophets which are read on every Sabbath, fulfilled these by condemning Him. And though they found no cause of death in Him, yet they asked Pilate that He should be slain. And when they had fulfilled all the things that were written of Him, they took Him down from the tree, and laid him in a tomb. But God raised Him from the dead; and for many days He was seen by those who came up with Him from Galilee to Jerusalem, who are now His witnesses to the people. And we bring you the good news of the promise made to the fathers, that God has fulfilled the same to us their children, in that He raised up Jesus again.

يَفْرَحُ الصِّدِّيقُ بِالرَّبِّ. اسْتَمِعْ يَا اللَّهُ لِصَوْتِي.

فصلٌ من أعمال الرسل القديسين.

في تلك الأيام لما بلغ يوحنا قضاء سعيه طفق يقول: من تحسبون أنني أنا؟ لست أنا إياه ولكن هوذا يأتي بعدي من لا أستحق أن أحلّ حذاء قدميه. أيها الرجال الإخوة بني جنس إبراهيم والذين يتقون الله بينكم، إليكم أرسلت كلمة هذا الخلاص. لأن الساكنين في اورشليم ورؤساءهم، من حيث إنهم لم يعرفوه ولا أقوال الأنبياء التي تتلى في كل سبت، أتموا بالقضاء عليه. ومع أنهم لم يجدوا عليه ولا علة للموت، طلبوا من بيلاطس أن يقتل. ولما أتموا كل ما كتبت عنه، أنزلوه عن الخشبة ووضعوه في قبر. لكن الله أقامه من بين الأموات، وتراءى أياماً كثيرة للذين صعدوا معه من الجليل إلى اورشليم، وهم شهود الآن عند الشعب بأن الله قد أتمه لنا نحن أولادهم، إذ أقام يسوع.

THE GOSPEL (For the Beheading)

The Reading from the Holy Gospel according to St. Mark. (6:14-30)

At that time, Jesus' Name had become known, and King Herod heard of it. Some said, "John the Baptizer has been raised from the dead; that is why these powers are at work in Him." But others said, "It is Elijah." And others said, "It is a prophet, like one of the prophets of old." But when Herod heard of it he said, "John, whom I beheaded, has been raised." For Herod had sent

فصلٌ شريفٌ من بشارة القديس مرقس الإنجيلي البشير والتلميذ الطاهر.

في ذلك الزمان سمع هيرودس الملك بخبر يسوع (لأن اسمه كان قد اشتهر)، فقال "إن يوحنا المعمدان قد قام من بين الأموات، من أجل ذلك تعمل به القوات." وقال آخرون "إنه إيليا"، وآخرون "إنه نبي، أو كأحد الأنبياء." فلما سمع هيرودس قال: "إنما هذا هو يوحنا الذي قطعت أنا رأسه،

and seized John, and bound him in prison for the sake of Herodias, his brother Philip's wife, because he had married her. For John said to Herod, "It is not lawful for you to have your brother's wife." And Herodias had a grudge against him, and wanted to kill him. But she could not, for Herod feared John, knowing that he was a righteous and holy man, and kept him safe. When he heard him, he was much perplexed; and yet he heard him gladly. But an opportunity came when Herod on his birthday gave a banquet for his courtiers and officers and the leading men of Galilee. For when Herodias' daughter came in and danced, she pleased Herod and his guests; and the king said to the girl, "Ask me for whatever you wish, and I will grant it." And he vowed to her, "Whatever you ask me, I will give you, even half of my kingdom." And she went out, and said to her mother, "What shall I ask?" And she said, "The head of John the Baptizer." And she came in immediately with haste to the king, and asked, saying, "I want you to give me at once the head of John the Baptist on a platter." And the king was exceedingly sorry; but because of his oaths and his guests he did not want to break his word to her. And immediately the king sent a soldier of the guard and gave orders to bring his head. He went and beheaded him in the prison, and brought his head on a platter, and gave it to the girl; and the girl gave it to her mother. When his disciples heard of it, they came and took his body, and laid it in a tomb. The Apostles returned to Jesus, and told him all that they had done and taught.

إِنَّهُ قَدْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ". لِأَنَّ هِيرُودُسَ هَذَا نَفْسَهُ كَانَ قَدْ أَرْسَلَ وَأَمْسَكَ يُوْحَنَّا وَأَوْثَقَهُ فِي السِّجْنِ مِنْ أَجْلِ هِيرُودِيَا امْرَأَةِ أَخِيهِ فِيلِبُّسَ، لِأَنَّهُ كَانَ قَدْ تَزَوَّجَهَا. فَكَانَ يُوْحَنَّا يَقُولُ لِهِيرُودُسَ إِنَّهُ لَا يَحِلُّ لَكَ أَنْ تَكُونَ لَكَ امْرَأَةٌ أَخِيكَ. فَكَانَتْ هِيرُودِيَا حَانِقَةً عَلَيْهِ تَرِيدُ قَتْلَهُ، فَلَمْ تَسْتَطِعْ، لِأَنَّ هِيرُودُسَ كَانَ يَخَافُ مِنْ يُوْحَنَّا لِعِلْمِهِ بِأَنَّهُ رَجُلٌ بَارٌّ وَقَدِيسٌ وَيُحَافِظُ عَلَيْهِ، وَكَانَ يَصْنَعُ أَمْوَرًا كَثِيرَةً عَلَى حَسَبِ مَا سَمِعَ مِنْهُ، وَكَانَ يَسْمَعُ مِنْهُ بِانْبِسَاطٍ. وَلَمَّا كَانَ يَوْمٌ مُوَافِقٌ، وَقَدْ صَنَعَ هِيرُودُسُ فِي مَوْلِدِهِ عَشَاءً لِعُظَمَائِهِ وَقُوَادِ الْأُلُوفِ وَأَعْيَانِ الْجَلِيلِ، دَخَلَتْ ابْنَةُ هِيرُودِيَا هَذِهِ وَرَقَّصَتْ فَأَعْجَبَتْ هِيرُودُسَ وَالْمُنْتَكِبِينَ مَعَهُ. فَقَالَ الْمَلِكُ لِلصَّبِيَّةِ: "اطْلُبِي مِنِّي مَهْمَا أَرَدْتِ، فَأَعْطِيكِ." وَخَلَفَ لَهَا أَنْ مَهْمَا طَلَبْتِ مِنِّي أُعْطِيكِ وَلَوْ نِصْفَ مَمْلَكَتِي. فَخَرَجَتْ وَقَالَتْ لِأُمِّهَا: "مَاذَا أَطْلُبُ؟"، قَالَتْ: "رَأْسَ يُوْحَنَّا المَعْمَدَانِ." وَلِلْوَقْتِ دَخَلَتْ عَلَى الْمَلِكِ بِسُرْعَةٍ وَطَلَبَتْ قَائِلَةً: "أَرِيدُ أَنْ تُعْطِيَنِي عَلَى الْفُورِ رَأْسَ يُوْحَنَّا المَعْمَدَانِ فِي طَبَقٍ." فَاسْتَحْوَذَ عَلَى الْمَلِكِ حُزْنٌ شَدِيدٌ، وَلَكِنَّهُ مِنْ أَجْلِ الْيَمِينِ وَالْمُنْتَكِبِينَ مَعَهُ، لَمْ يُرِدْ أَنْ يَصُدَّهَا. وَلِسَاعَتِهِ أَنْفَذَ سَيَّافًا، وَأَمَرَ أَنْ يُؤْتَى بِرَأْسِهِ. فَاِنْطَلَقَ وَقَطَعَ رَأْسَهُ فِي السِّجْنِ، وَأَتَى بِرَأْسِهِ فِي طَبَقٍ، وَأَعْطَاهُ لِلصَّبِيَّةِ، وَالصَّبِيَّةُ أَعْطَتْهُ لِأُمِّهَا. وَسَمِعَ تَلَامِيذُهُ، فَجَاءُوا وَرَفَعُوا جُثَّتَهُ وَوَضَعُوهَا فِي قَبْرِ. وَاجْتَمَعَ الرُّسُلُ إِلَى يَسُوعَ وَأَخْبَرُوهُ بِكُلِّ شَيْءٍ، كُلِّ مَا عَمَلُوا وَكُلِّ مَا عَلَّمُوا.

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

KOINONIKON (COMMUNION HYMN) FOR THE BEHEADING

In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings. Alleluia.

تَذَكَارُ الصِّدِّيقِ يَكُونُ إِلَى الْأَبَدِ. وَلَا يَخْشَى مِنَ السَّمَاعِ الْخَبِيثِ. هَلِّلُويَا.

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 beheading we commemorate today**—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 holy and Venerable Theodora of Thessalonica; and Theopistis and Joseph the Sanctified of Samaka, 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.

الكاهن: أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِي، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمَّكَ الْكُلِّيَّةِ الطَّهَارَةِ وَالْبَرِيَّةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي؛ وَبِطَلَبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ الَّذِي نُعْقِمُ تَذْكَارَ قَطْعِ هَامَتِهِ الْيَوْمِ؛ وَالْقَدِيسِيْنَ الْمُشْرَفِيْنَ الرُّسُلِ الْجَدِيرِيْنَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِيْنَ يُوْحَنَّا الذَّهَبِيِّ الْفَمِّ رَتِيسِ اسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ؛ وَالْقَدِيسِيْنَ الْمَجِيدِيْنَ الشُّهَدَاءِ الْمُتَأَلِّقِيْنَ بِالظَّفْرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِيْنَ بِاللَّهِ؛ وَالْقَدِيسِ (سَـ) (فُلَانِ، فُلَانَةِ) شَفِيعِ (شَفِيعَةِ) وَحَامِي (سَـ) هَذِهِ الرِّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِيْنَ الصِّدِّيقِيْنَ جَدِّي الْمَسِيحِ إِلَهِ؛ وَالْقَدِيسِيْنَ ثِيودورا التَّسَالُونِيكِيَّةِ، وَثِيوبِيسْتِيْسَ وَيُوسُفَ اللَّذِيْنَ مِنْ سَامَاكَا، الَّذِيْنَ نُعْقِمُ تَذْكَارَهُمُ الْيَوْمَ؛ وَجَمِيعِ قَدِيسِيْكَ، اِرْحَمْنَا 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 الْقَدِيسِيْنَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهُنَا، اِرْحَمْنَا وَخَلِّصْنَا.

Choir: Amen.

الجوقة: آمين.

These texts have been prepared by the Department of Liturgics of the Antiochian Archdiocese
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The Beheading of the Holy Glorious Prophet, Forerunner, and Baptist John

Commemorated on [August 29](#)



Troparion & Kontakion

Troparion — Tone 2

The memory of the righteous is celebrated with hymns of praise, / but the Lord's testimony is sufficient for you, O Forerunner. / You were shown in truth to be the most honorable of the prophets, / for you were deemed worthy to baptize in the streams of the Jordan Him whom they foretold. / Therefore, having suffered for the truth with joy, / you proclaimed to those in hell God who appeared in the flesh, / who takes away the sin of the world, / and grants us great mercy.

Kontakion — Tone 5

The glorious beheading of the Forerunner, / became an act of divine dispensation, / for he preached to those in hell the coming of the Savior. / Let Herodias lament, for she entreated lawless murder, / loving not the law of God, nor eternal life, / but that which is false and temporal.

The Beheading of the Prophet, Forerunner of the Lord, John the Baptist: The Evangelists Matthew (Mt.14:1-12) and Mark (Mark 6:14-29) provide accounts about the martyric end of John the Baptist in the year 32 after the Birth of Christ.

Following the Baptism of the Lord, Saint John the Baptist was locked up in prison by Herod Antipas, the Tetrarch (ruler of one fourth of the Holy Land) and governor of Galilee. (After the death of king Herod the Great, the Romans divided the territory of Palestine into four parts, and put a governor in charge of each part. Herod Antipas received Galilee from the emperor Augustus).

The prophet of God John openly denounced Herod for having left his lawful wife, the daughter of the Arabian king Aretas, and then instead cohabiting with Herodias, the wife of his brother Philip (Luke 3:19-20). On his birthday, Herod made a feast for dignitaries, the elders and a thousand chief citizens. Salome, the daughter of Herod, danced before the

guests and charmed Herod. In gratitude to the girl, he swore to give her whatever she would ask, up to half his kingdom.

The vile girl on the advice of her wicked mother Herodias asked that she be given the head of John the Baptist on a platter. Herod became apprehensive, for he feared the wrath of God for the murder of a prophet, whom earlier he had heeded. He also feared the people, who loved the holy Forerunner. But because of the guests and his careless oath, he gave orders to cut off the head of Saint John and to give it to Salome.

According to Tradition, the mouth of the dead preacher of repentance once more opened and proclaimed: "Herod, you should not have the wife of your brother Philip." Salome took the platter with the head of Saint John and gave it to her mother. The frenzied Herodias repeatedly stabbed the tongue of the prophet with a needle and buried his holy head in a unclean place. But the pious Joanna, wife of Herod's steward Chuza, buried the head of John the Baptist in an earthen vessel on the Mount of Olives, where Herod had a parcel of land. (The Uncovering of the Venerable Head is celebrated February 24). The holy body of John the Baptist was taken that night by his disciples and buried at Sebastia, there where the wicked deed had been done.

After the murder of Saint John the Baptist, Herod continued to govern for a certain time. Pontius Pilate, governor of Judea, later sent Jesus Christ to him, Whom he mocked (Luke 23:7-12). The judgment of God came upon Herod, Herodias and Salome, even during their earthly life. Salome, crossing the River Sikoris in winter, fell through the ice. The ice gave way in such a way that her body was in the water, but her head was trapped above the ice. It was similar to how she once had danced with her feet upon the ground, but now she flailed helplessly in the icy water. Thus she was trapped until that time when the sharp ice cut through her neck.

Her corpse was not found, but they brought the head to Herod and Herodias, as once they had brought them the head of Saint John the Baptist. The Arab king Aretas, in revenge for the disrespect shown his daughter, made war against Herod. The defeated Herod suffered the wrath of the Roman emperor Caius Caligua (37-41) and was exiled with Herodias first to Gaul, and then to Spain.

The Beheading of Saint John the Baptist, a Feast day established by the Church, is also a strict fast day because of the grief of Christians at the violent death of the saint. In some Orthodox cultures pious people will not eat food from a flat plate, use a knife, or eat food that is round in shape on this day.

Today the Church makes remembrance of Orthodox soldiers killed on the field of battle, as established in 1769 at the time of Russia's war with the Turks and the Poles.



ST. GEORGE ANTIQCHIAN CHURCH

SUMMER BYZANTINE CHANT CLASS

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 or (647) 960-6963 or Jimmy Haddad at (647) 961-4551 to register or for more information.

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