

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

<u>DAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
1	Hilda Zaghoul	4
2	Moufid Halahel	3
2	Fudwa Dabous	47
3	Rasmieh Kassis	6
3	Saleba Qaqish	37
3	Ayoune Zakak	29
4	Edward Eid	34
4	Nouzha Hanna	16
4	Agnes Dabous	64
5	Alice Hazzi	38
5	Hanne Bahou	30
5	Libby Thomas	20
5	Nicolas Haj-Obeid	10
6	Louis Assad Salhany	31
6	Elias Hinn	20
6	Moses Aziz	61

ETERNAL LIGHT

- **September 6:** In loving memory of **Emmanuel Gharghoury** from Marie Gharghoury
- **September 20:** In loving memory of **Ernest Younes** from his family
- **October 4:** In loving memory of **Munir Muasher** from his family
- **October 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.
  
- Congratulations to **Imad and Mari Ferzili** for the churcing of their son **Nikolas**.
  
- 9th days memorial for **Laila Ibrahim** offered by her son **Rezk Obaid and his family**. May her memory be eternal.
  
- **Ushers for Sunday, Sep 6:** Maien Qaqish, Souheil El-Achhab, Fouad Kodsi and William Kakish.
- **Ushers for Sunday, Sep 13:** Fadil Nemr, Wail Haddad, Nabil Tahhan and Souheil El-Hage.
- **Ushers for Sunday, Sep 20:** Colette El-Hage, Monir Ayad, Naji El-Achhab and Wail Haddad.
- **Ushers for Sunday, Sep 27:** Colette El-Hage, Richard Smith, Riad Touma and Farouk Alkassam.
  
- **Vespers: Saturday, September 5 at 5 pm.**
  
- **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](mailto:orthodoxchristianeducation@gmail.com).
  
- **Blessing of children for the beginning of Sunday school and the school year will be on September 13 at the end of Liturgy.**

- **Ladies meeting** on Sunday September 20th after Liturgy to elect new officers.
- **Looking ahead to September:**  
The Nativity of the Theotokos will be celebrated on September 7th with Orthros at 6:30 PM followed by the Divine Liturgy.  
The Feast of the Elevation of the Holy Cross will be celebrated on Sunday September 13.
- **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.**
- **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 September 13, 2020.** 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**

**Please, see attached application.**

### Prayer for the Beginning of the New Year

O Lord Jesus Christ, Creator of all things, who by Thy authority has established the times and the seasons, who provides us with rain and the abundance of the fruits of the earth, and who hears the prayers of those who humbly seek Thee, accept also our requests about our needs and concerns and deliver us from every worry, danger, and sin. Thy mercy is as abundant as thy works. Bless all our activities, direct our steps by Thy Holy Spirit, and forgive our sins. O Lord, bless the beginning of our New Year with Thy goodness and make it a year of grace for all of us. Preserve us in peace through the prayers of Thy Most Holy Mother, the Theotokos, and of all Thy Saints. Amen!

Fr. Joseph Huneycutt's writes: "It seems odd saying 'Happy New Year' in September, but that's when the Church marks Her annual beginning. September 1st is, for the Church, the first day of a new year. A pious tradition of the Church holds that Jesus of Nazareth began preaching the good news of His mission on September 1st. When our Lord entered the synagogue, He was given the book of the Prophet Isaiah to read, and He opened it and found the place where it is written:

*The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord.*

*And he closed the book, and gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fixed on him. And he began to say to them, 'Today this scripture has been fulfilled in your hearing' (Luke 4:18-21)."*

## **Cultivating the Fruit of our Souls: Homily for the Thirteenth Sunday after Pentecost and the Thirteenth Sunday of Matthew in the Orthodox Church** By [Fr. Philip LeMasters](#) St. Matthew 21:33-42 1 Corinthians 16: 13-24

Most of us today—even in Texas— buy our food in supermarkets and rarely think about the soil from which it grows. Things were very different in biblical times, when abundant crops, milk, honey, wine, and oil were signs of God's blessing to people who knew how dependent they were on the fruits of the earth. This is the case from the beginning of Genesis, when God planted the garden of Eden and gave Adam the responsibility to care for it. But the soil became cursed when he and Eve disobeyed; full of thorns and thistles, it would sustain them only through the hard and frustrating work that farmers have known all too well across generations.

Many times in the Bible, cultivated land is a sign of our relationship with God. For example, the prophet Isaiah spoke of God planting a vineyard. Because of the sins of the people, God said of what He had planted: "I will forsake My vineyard. It shall not be pruned or cultivated, but thorns shall sprout forth as in a barren land. I will also command the clouds not to rain on it. For the vineyard of the Lord of hosts is the house of Israel, and the man of Judah His beloved plant." (Is. 5:6-7)

Jesus Christ used stories about planting seeds, harvesting crops, as well as other similar examples, to proclaim the good news of salvation. In today's gospel lesson, the Lord told a parable about a landowner who had workers take care of the vineyard he had carefully planted. When the grapes were ready, he wanted the fruit and sent servants to get it. But the workers beat and killed whomever he sent. Even when the landowner sent his own

son, they killed him also. These wicked servants brought destruction upon themselves, and the landowner then found new tenants who would give him his fruit in due season.

As in Genesis and Isaiah, this story is not simply about agriculture, but ultimately about our relationship with God. St. Matthew tells us that the chief priests and Pharisees knew that Christ was speaking this and other parables against them. The parable of the vineyard reminds us that religious and political leaders so often rejected and killed the prophets whom God had sent them in the Old Testament. And that is also how they responded to the Son of God, their own Messiah, refusing to accept His teachings and handing him over to the pagan Romans for death on a cross.

The Lord concludes this parable with a quotation from the Psalms about a stone, rejected by builders, that became the chief cornerstone, the most crucial part of the foundation of a building. He shifts the imagery here from a vineyard, the people of Israel, to a temple that includes all who are members of the Body of Christ. As St. Paul wrote to the Gentile Christians of Ephesus, “you are no longer foreigners and aliens, but fellow citizens with God’s people and members of God’s household, built on the foundation of the apostles and prophets, with Christ Jesus Himself as the chief cornerstone. In him the whole building is joined together and rises to become a holy temple in the Lord.” (Eph. 2:19-21)

Likewise, St. Peter wrote in his first epistle that Christians are “living stones...being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.” (1 Peter 2:4-5) In other words, the Church is the temple of God by the power of the Holy Spirit, “a chosen generation, a royal priesthood, a holy nation.” (1 Peter 2:9) This blessed identity is shared by all who are members of Christ’s own Body, regardless of ancestry or ethnicity. There is neither Jew nor Greek in Him. By the Savior’s grace, all may become branches of His vine and communicants of His own Body and Blood. He is the Groom and we are His Bride, the Church.

Did you notice that these images for our relationship with the Lord are all as organic as a vineyard or a garden? We went from speaking of a cornerstone to envisioning a temple, which sounds like just another architectural structure. Nothing could be further from the truth, however, for this Cornerstone is not a piece of rock or masonry, but our living Lord. As members of His Body, we are also living stones, not inanimate objects, because of our “one flesh” union with Him. By the power of the Holy Spirit, we are a temple organically united to Christ, the prophets, the apostles, and all the other members of His

Body, the Church. Through Him, we become full participants by grace in God's eternal life that overcomes even the grave and Hades itself.

We are also the new workers in today's parable who have taken over stewardship of the vineyard. Vineyards grow grapes from which wine comes. Abundant wine is a sign of God's blessing in the Old Testament, but is fulfilled in the New Testament as the Blood of Christ. As He said at the institution of the Eucharist, "Drink from it, all of you; for this is My Blood of the new covenant, which is poured out for many for the forgiveness of sins... But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom." (Matt. 26: 27-29) To share in this fruit of the vine is to participate in the fullness of God's salvation in the heavenly banquet. It is the completion of God's gracious and life-giving purposes for human beings ever since He first planted the garden of Eden. The Second Adam reverses the curses of the first Adam that subjected the creation itself to futility. Now He makes wheat His Body and enables grapes to become His Blood. In every celebration of the Divine Liturgy, He makes us participants at the heavenly banquet that manifests the salvation of the world, the fulfillment of the entire creation for His intended purpose of bringing us into His blessed eternal life.

With this good news comes great responsibility, for we have to ask ourselves whether we are being good stewards of the vineyard of the Lord. Are we offering our fruit, which is really His fruit, to Him? We are not talking simply about grapes, but about our lives in this world, especially what we value and treasure the most, our most cherished abilities and strengths, and the habits and routines most familiar to us. To change the metaphor, are we going through each day as living stones of His temple? Are we grounding ourselves thoroughly on our one true foundation Jesus Christ and turning away from all that is not holy? Our calling is not to escape the world, but to offer our little pieces of it for the healing and fulfillment of the Kingdom. It is through making our life in this world holy that we participate already in the world to come.

If the Pharisees and Sadducees of old brought judgment upon themselves for corrupting the Old Testament law and the teachings of the prophets, then we had better be careful. For we are not accountable merely for instructions and rituals that foreshadowed the fullness of what was to come. No, we have received the fulfillment of all God's promises

as a Person with Whom we are united intimately and organically, Who dwells in us by the power of the Holy Spirit. Through Him, we “dare” to call God “Our Father,” as we say in the Lord’s Prayer. There is no upward limit to the holiness to which our deep personal union with Christ calls us. He planted the vineyard to begin with and is the cornerstone of our life. We must live as those in organic union with Him if we are to enter into the blessedness to which He calls us, for His life really is ours. Thanks be to God!

**DIVINE LITURGY VARIABLES ON SUNDAY, SEPTEMBER 06, 2020  
TONE 4 / EOTHINON 2; THIRTEENTH SUNDAY AFTER PENTECOST &  
THIRTEENTH SUNDAY OF MATTHEW**

**THE MIRACLE OF THE ARCHANGEL MICHAEL IN COLOSSAE**  
ARCHIPPOS OF HIERAPOLIS; MARTYRS EUDOXIOS, ZENO, ROMULUS AND MAKARIOS AT MELITENE IN ARMENIA

*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.**

الشماس: مِنْ أَجْلِ الْمَثْرُوبُولِيَّتِ بُولُسَ  
وَالْمَطْرَانَ يُوْحَنَّا وَفَكَ أَسْرِهِمَا وَعَوْدَتِهِمَا  
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 FOUR**

Having learned the joyful message of the Resurrection from the angel the women disciples of the Lord cast from them their parental condemnation. And proudly broke the news to the Disciples, saying: Death hath been spoiled; Christ God is risen, granting the world Great Mercy.

إِنَّ تَلْمِيذَاتِ الرَّبِّ تَعَلَّمْنَ مِنَ الْمَلَائِكَةِ الْكَرُزِ  
بِالْقِيَامَةِ الْبَهْجِ، وَطَرَحْنَ الْقَضَاءَ الْجَدِّيَّ،  
وَخَاطَبْنَ الرُّسُلَ مُفْتَخِرَاتٍ وَقَائِلَاتٍ: سُبِّي الْمَوْتُ  
وَقَامَ الْمَسِيحُ الْإِلَهُ، وَمَنَحَ الْعَالَمَ الرَّحْمَةَ  
الْعُظْمَى.

**APOLYTIKION OF THE ARCHANGELS IN TONE FOUR**

*(\*\*Thou Who wast raised up\*\*)*

Supreme Commander of the Hosts of the Heavens, \* we, the unworthy, importune and beseech thee \* that by thy supplications thou encircle us \* in the shelter of the wings \* of thine immaterial glory, \* guarding us who now fall down \* and cry to thee with fervor: \* Deliver us from dangers of all kinds, \* as the great Marshal of the heavenly hosts on high.

أَيُّهَا الْمُتَقَدِّمُونَ عَلَى الْجُنْدِ السَّمَاوِيِّينَ، نَتَوَسَّلُ  
إِلَيْكُمْ نَحْنُ غَيْرِ الْمُسْتَحَقِّينَ، حَتَّى إِنَّكُمْ بِطَلِبَاتِكُمْ  
تَكْتَفُونَنَا بِظِلِّ أَجْنَحَةِ مَجْدِكُمْ اللَّاهِيُولِي،  
حَافِظِينَ إِيَّانَا نَحْنُ الْجَائِثِينَ وَالصَّارِخِينَ بِغَيْرِ  
فُتُورٍ: أَنْقِذُونَا مِنَ الشَّدَائِدِ، بِمَا أَنْتُمْ رُؤَسَاءُ  
مَرَاتِبِ الْقُوَّاتِ الْعُلُويَّةِ.

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

إِنَّ يُوَاكِيمَ وَحَنَّةَ مِنْ عَارِ الْعُقْرِ أُطْلِقَا، وَأَدَمَ وَحَوَاءَ مِنْ فَسَادِ الْمَوْتِ، بِمَوْلِدِكَ الْمُقَدَّسِ يَا طَاهِرَةً أُعْتِقَا. فَلَهُ يُعِيدُ شَعْبِكَ، وَقَدْ تَخَلَّصَ مِنْ وَضْمَةِ الزَّلَّاتِ، صَارِحًا نَحْوِكَ: "الْعَاقِرُ تَلِدُ وَالِدَةَ الْإِلَهِ الْمُعَذِّبَةَ حَيَاتِنَا".

### EPISTLE (For the Thirteenth Sunday after Pentecost)

*O Lord, how marvelous are Thy works.  
In wisdom hast Thou made them all.  
Bless the Lord, O my soul!*

#### **The Reading from the First Epistle of St. Paul to the Corinthians. (16:13-24)**

Brethren, be watchful, stand firm in your faith, be courageous, and be strong. Let all that you do be done in love. Now, brethren, you know that the household of Stephanas were the first converts in Achaia, and they have devoted themselves to the service of the saints; I urge you to be subject to such men and to every fellow worker and laborer. I rejoice at the coming of Stephanas and Fortunatus and Achaicus, because they have made up for your absence; for they refreshed my spirit as well as yours. Give recognition to such men. The churches of Asia send greetings. Aquila and Prisca, together with the church in their house, send you hearty greetings in the Lord. All the brethren send greetings. Greet one another with a holy kiss. I, Paul, write this greeting with my own hand. If anyone has no love for the Lord, let him be accursed. Our Lord, come! The grace of the Lord Jesus be with you. My love be with you all in Christ Jesus. Amen.

مَا أَعْظَمَ أَعْمَالِكَ يَا رَبُّ كُلَّهَا بِحِكْمَةٍ صَنَعْتَ  
بَارِكِي يَا نَفْسِي الرَّبِّ

فصلٌ من رسالة القديس بولس الرسول

الأولى إلى أهل كورنثوس (16:13-24)

يَا إِخْوَةَ، إِسْهَرُوا، أَنْتَبُوا عَلَى الْإِيمَانِ، كُونُوا رَجَالًا، تَشَدَّدُوا. \* وَلْتَكُنْ أُمُورُكُمْ كُلَّهَا بِالْمَحَبَّةِ. \* وَأَطْلُبُ إِلَيْكُمْ أَيُّهَا الْإِخْوَةُ: تَعْرِفُونَ أَنَّ إِسْتِفَانَسَ وَفُرْتِنَاتَسَ وَأَكَائُكَسَ هُمْ بَاكُورَةُ أَخَائِيَّةَ وَقَدْ خَصَّصُوا أَنْفُسَهُمْ لِعِدْمَةِ الْقِدِّيسِينَ. فَعَلَيْكُمْ \* أَنْ تَخَضَعُوا أَنْتُمْ أَيْضًا لِمِثْلِ هؤُلَاءِ وَلِكُلِّ مَنْ يُعَاوَنُ وَيَتَعَبُ. \* إِنِّي فَرِحْتُ بِحُضُورِ إِسْتِفَانَسَ وَفُرْتَانُوسَ وَأَخَائِكُوسَ فَقَدْ قَامُوا مَقَامَكُمْ فِي غِيَابِكُمْ، \* فَأَرَاخُوا رُوحِي وَأَزْوَاحَكُمْ. فَقَدِّرُوا أَمْثَالَهُمْ. \* تُسَلِّمُ عَلَيْكُمْ كَنَائِسُ أَسِيَّةَ. يُسَلِّمُ عَلَيْكُمْ فِي الرَّبِّ كَثِيرًا أَكِيلا وَبِرْسِكَلَةَ وَالْكَنِيسَةَ الَّتِي فِي بَيْتِهِمَا \* يُسَلِّمُ عَلَيْكُمْ جَمِيعُ الْإِخْوَةِ. سَلِّمُوا بَعْضُكُمْ عَلَى بَعْضٍ بِقُبْلَةٍ مُقَدَّسَةٍ. \* السَّلَامُ بِيَدِي أَنَا بُولَسَ. \* إِنْ كَانَ أَحَدٌ لَا يُحِبُّ رَبَّنَا يَسُوعَ الْمَسِيحَ فَلْيَكُنْ مَفْرُورًا. مَارَانَ أَثَا. \* نِعْمَةُ رَبَّنَا يَسُوعَ الْمَسِيحِ مَعَكُمْ \* مَحَبَّتِي لَكُمْ جَمِيعًا فِي الْمَسِيحِ يَسُوعَ. آمِينَ.

GOSPEL (For the Thirteenth Sunday of Matthew)

**The Reading from the Holy Gospel according to St. Matthew. (21:33-42)**

The Lord spoke this parable: "There was a householder who planted a vineyard, and set a hedge around it, and dug a wine press in it, and built a tower, and let it out to tenants, and went into another country. When the season of fruit drew near, he sent his servants to the tenants, to get his fruit; and the tenants took his servants and beat one, killed another, and stoned another. Again he sent other servants, more than the first; and they did the same to them. Afterward he sent his son to them, saying, 'They will respect my son.' But when the tenants saw the son, they said to themselves, 'This is the heir; come, let us kill him and have his inheritance.' And they took him and cast him out of the vineyard, and killed him. When therefore the owner of the vineyard comes, what will he do to those tenants?" They said to him, "He will put those wretches to a miserable death, and let out the vineyard to other tenants who will give him the fruits in their seasons." Jesus said to them, "Have you never read in the Scriptures: 'The very stone which the builders rejected has become the head of the corner; this was the Lord's doing, and it is marvelous in our eyes?'"

**فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَتَّى الْإِنْجِيلِيّ  
الْبَشِيرِ وَالتَّلْمِيذِ الطَّاهِرِ (21:33-42)**

قَالَ الرَّبُّ هَذَا الْمَثَلُ: إِنْسَانٌ رَبُّ بَيْتٍ غَرَسَ كَرْمًا وَحَوَّطَهُ بِسِيَاجٍ، وَحَفَرَ فِيهِ مَعْصَرَةً، وَبَنَى بُرْجًا، وَسَلَّمَهُ إِلَى عَمَلَةٍ وَسَافِرٍ \* فَلَمَّا قَرَّبَ أَوَانُ الثَّمَرِ، أَرْسَلَ عَبِيدَهُ إِلَى الْعَمَلَةِ لِيَأْخُذُوا ثَمَرَهُ \* فَأَخَذَ الْعَمَلَةُ عَبِيدَهُ، وَجَلَدُوا بَعْضًا، وَقَتَلُوا بَعْضًا، وَرَجَمُوا بَعْضًا \* فَأَرْسَلَ عَبِيدًا آخَرِينَ أَكْثَرَ مِنَ الْأَوَّلِينَ، فَصَنَعُوا بِهِمْ كَذَلِكَ \* وَفِي الْآخِرِ، أَرْسَلَ إِلَيْهِمْ ابْنَهُ قَائِلًا "سَيَهَابُونَ ابْنِي" \* فَلَمَّا رَأَى الْعَمَلَةُ الْإِبْنَ قَالُوا فِيمَا بَيْنَهُمْ "هَذَا هُوَ الْوَارِثُ. هَلُمَّ نَقْتُلْهُ وَنَسْتَوْلِي عَلَى مِيرَاثِهِ" \* فَأَخَذُوهُ وَأَخْرَجُوهُ خَارِجَ الْكَرْمِ وَقَتَلُوهُ \* فَتَمَّى جَاءَ رَبُّ الْكَرْمِ فَمَاذَا يَفْعَلُ بِأَوْلِيكَ الْعَمَلَةِ؟ \* فَقَالُوا لَهُ: إِنَّهُ يُهْلِكُ أَوْلِيكَ الْأَرْدِيَاءَ أَرْدَاءً هَلَاكٍ، وَيُسَلِّمُ الْكَرْمَ إِلَى عَمَلَةٍ آخَرِينَ يُؤَدُّونَ لَهُ الثَّمَرَ فِي أَوَانِهِ \* فَقَالَ لَهُمْ يَسُوعُ: أَمَا قَرَأْتُمْ قَطُّ فِي الْكُتُبِ إِنَّ الْحَجَرَ الَّذِي رَذَلَهُ الْبَنَاءُونَ هُوَ صَارَ رَأْسًا لِلزَّوَايَةِ. مِنْ قَبْلِ الرَّبِّ كَانَ ذَلِكَ وَهُوَ عَجِيبٌ فِي أَعْيُنِنَا؟.

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

**THE DISMISSAL**

**Priest:** May He Who rose from the dead, Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother; by the might of the Precious and Life-giving Cross; by the protection of the honorable Bodiless Powers of Heaven—especially the

**الكاهن:** أَيُّهَا الْمَسِيحُ الْهُنَا الْحَقِيقِيُّ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمِّكَ الْكَلِيَّةِ الطَّهَارَةِ وَالْبَرِيَّةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي؛ وَبِطَلَبَاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ - وَخَاصَّةً رَئِيسَ الْمَلَائِكَةِ

<p>archangel Michael, whose miracle at Colossae we commemorate today—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 holy Archippos of Hierapolis; and of the Martyrs Eudoxios, Zeno, Romulus and Makarios at Melitene in Armenia, 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>مِيخَائِيلَ وَالْعَجِيبَةَ الَّتِي أَتَمَّهَا فِي كُولُوسِّي - وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛ وَالقَدِيسِينَ الْمُشْرَفِينَ الرُّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَالِيلِ فِي الْقَدِيسِينَ يُوْحَنَّا الذَّهَبِيِّ الْفَمِّ رئيسِ أساقفةِ القسطنطينيةِ، كَاتِبِ هَذِهِ الخِدْمَةِ الشَّرِيفَةِ، وَالقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ؛ - وَالقَدِيسِ (تِه) (فُلَانِ، فُلَانَةِ) شَفِيعِ (تِه) وَحَامِي (تِه) هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالقَدِيسِينَ الصِّدِّيقِينَ جَدِّي المَسِيحِ الْإِلَهِ، يُوَاكِمَ وَحَنَّةً؛ وَالقَدِيسِ الْمَجِيدِ أَرْخَبُوسَ مِنْ إِيْرَابُلُسِ؛ وَالشُّهَدَاءِ إِفْدُوكِيُوسِ، زِينُو، رُومُلُسَ وَمَكَارِيُوسَ الَّذِينَ مِنْ مِلْتِينَ فِي أَرْمِينِيَا، الَّذِينَ نُقِيمُ تَذْكَارَهُمْ الْيَوْمَ، وَجَمِيعِ قَدِيسِيكَ، إِرْحَمْنَا وَخَلِّصْنَا بِمَا أَنَّكَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.</p>
<p><b>Priest:</b> Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.</p>	<p><b>الكاهن:</b> بِصَلَوَاتِ آبَائِنَا الْقَدِيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ الْهُنَا، ارْحَمْنَا وَخَلِّصْنَا.</p>
<p><b>Choir:</b> Amen.</p>	<p><b>الجوقة:</b> آمين.</p>
<p><i>These texts have been prepared by the Department of Liturgics of the Antiochian Archdiocese. Portions of the Archdiocesan Service Texts include texts from The Menaion, The Great Horologion, The Pentecostarion, The Octoechos, and The Psalter of the Seventy, which are Copyright © Holy Transfiguration Monastery, Brookline, Massachusetts, and are used with permission. All rights reserved. These works may not be further reproduced, beyond printing out a single copy for personal non-commercial use, without the prior written authorization of Holy Transfiguration Monastery.</i></p>	

His Eminence  
The Most Reverend  
Metropolitan JOSEPH



Archbishop of New York and  
Metropolitan of  
All North America

**ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE**  
OF NORTH AMERICA

September 1, 2020

Beloved Faithful in Christ,

Greetings and blessings to you and your loved ones in the Name of our Great God and Savior, Jesus Christ!

As we begin a new ecclesiastical year, I write to offer my heartfelt and fervent prayers to our Lord, that He will bless us all abundantly with His grace and love for mankind: healing the sick, comforting the afflicted, guiding those in spiritual and civil authority, strengthening those ministering unto others, pacifying the nations, and bringing unity to our fractured society.

Although this past year has presented us with many difficulties, we have also seen countless acts of heroism and self-sacrifice, kindness and generosity. When we needed to limit the numbers of faithful in our churches, our parishes responded with using technology to broadcast the services as well as making creative use of the space available and increasing the number of services to accommodate more people.

When we needed to close the camping programs this summer, the staffs of our camps did an unprecedented and excellent job reaching the youth through virtual programs – this year I even heard much positive feedback from parents who got to experience a taste of what their children do at camp through this medium. I also learned that our Antiochian Village counselors, realizing the financial difficulties the camp faced this summer, took the initiative to donate and fundraise – bringing in \$35,000! These situations have been far from ideal, but I am proud of the clergy and faithful of our God-protected Archdiocese!

We do see some hopeful signs that the surge in case numbers we saw during the summer is subsiding, but we should continue with common sense precautions as we enter the fall months. We ask our pastors and parish councils to do their due diligence in remaining up to date on all the local health guidelines and regulations. Our previous directives remain in force in this Archdiocese, and they must be applied and interpreted within the framework of your local conditions.

Regarding our Sunday schools, our preference is to remain cautious about in-person gatherings. If a parish is in an area where there is limited transmission and the schools

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

have opened, we grant our blessing to open if the parish can abide strictly to the [CDC guidelines for schools](#) and any relevant local regulations. We would recommend waiting to begin in-person instruction until the end of September to gauge the success of the local schools in reopening. All our parishes, however, have our blessing to continue with online instruction for the youth.

Parishes may continue to have in-person parish council and organizational meetings, Bible studies, etc. of small groups with appropriate precautions. Again, parishes should be mindful of their local conditions and policies in making these decisions. Any fundraisers, coffee hours, or food service should continue to be curbside pick-up and individual serving containers, following the public health guidelines in your area. We also recommend using the fall months to plan your gatherings outdoors as much as practicable.

We will not be able to have annual parish meeting in-person this fall. These meetings can be held virtually, and we encourage parishes that have their elections during their fall meetings to explore online or mail-in methods of voting. Any questions may be sent to our chancellor, Archdeacon Emile Sayegh - [emile@sayeghandsayeghlaw.com](mailto:emile@sayeghandsayeghlaw.com)

I would like to remind our faithful that we are continuing to collect donations to alleviate the suffering of our brothers and sisters in Christ affected by the explosion in Beirut. We are working in close cooperation with His Eminence Metropolitan Elias of Beirut and Dean Triantafilou of IOCC to ensure all the donations are distributed quickly and effectively to those in need. If you have not yet contributed to this worthy cause, please do so as soon as possible by visiting our website [here](#).

Our church year ends in celebration of the falling asleep of our All-Holy Lady, the Theotokos, and the new one begins with the celebration of her nativity. I call on all of our faithful to offer fervent intercessions to the Theotokos as we close this difficult year marked by pandemic, tension, and violence. May she, as the Joy of All Who Sorrow and Champion Leader, bring spiritual joy in the midst of these worldly tribulations and lead us to days of peace, health, salvation, visitation and furtherance in all good things.

With prayerful best wishes for a blessed and grace-filled new year, I remain,

Your Father in Christ,

A handwritten signature in blue ink that reads "Metropolitan Joseph". The signature is written in a cursive style with a long horizontal stroke at the end.

**+JOSEPH**

Archbishop of New York and Metropolitan of all North America

*"The disciples were first called Christians in Antioch" (Acts 11: 26)*

358 Mountain Road, P.O. Box 5238, Englewood, NJ 07631-5238  
(201) 871-1355 T [Archdiocese@antiochian.org](mailto:Archdiocese@antiochian.org) (201) 871-7954 F

Dear parents,

We are pleased to announce that the St. George Sunday School will be back for the 2020-2021 school year.

Registration is now open!

Sunday school will start September 13, 2020 and will be held online via video chat.

The registration process will be completely online. Please register for your children by completing the Google form:

[https://docs.google.com/forms/d/e/1FAIpQLSfwwcjwxyFUCbtutzd59cwKVkqcooxSy9HReovsQrVgO29SPg/viewform?usp=sf link](https://docs.google.com/forms/d/e/1FAIpQLSfwwcjwxyFUCbtutzd59cwKVkqcooxSy9HReovsQrVgO29SPg/viewform?usp=sf_link)

Please note, registration fee will be online as well. Kindly send an e transfer to: [orthodoxchristianeducation@gmail.com](mailto:orthodoxchristianeducation@gmail.com)

We ask that you please register your children as soon as possible, in order for us to prepare the classes accordingly.

Once you complete the registration, your child's Sunday school teacher will contact you with more information on the date/time their class will be held.

Here are the list of teachers this year:

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

All classes will be online for now. We pray that we will be ready for in person classes in January 2021. We will keep you updated throughout the process.

If you have any questions, please contact us by email [orthodoxchristianeducation@gmail.com](mailto:orthodoxchristianeducation@gmail.com)

Orthodox Christian education is so important for all of us. Please register your children for Sunday School and help them to grow in their faith.

Thank you,

The Sunday School Admin Team

**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 RECIEPT 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**