

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

<u>DAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
7	Philippe Nasrallah	5
7	Edna Mary Aboud	32
7	Samih Kawar	27
7	Robert Bosada	15
8	Karl Ernest Chamandy	57
9	Michael Ayoub	59
10	Christopher El-Hasbani	25
10	George Salib	19
12	Manal Dahdouh	2
12	Mary Besharat	33
12	Jacob Daoud Fahel	18
12	Nicolas Haddad	10
13	Spiro Khoury	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**
- **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.

- **Ushers for Sunday, Sep 13:** Marwan Badine, Wail Haddad, Souheil El-Hajj and Nabil Tahan.
- **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.
- **Thank you for all those Parishioners who are Volunteering to usher.**

- **Vespers: Saturday, September 12 at 5 pm.**

- **Falafel Luncheon:** Today, after the service we will be having a Falafel Luncheon. We wish to thank Souheil & Colette El-Hajj 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 Qaish at 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.

- **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.
- **SIGNUP for WEEKLY Liturgy - Please RSVP using the EVENTBRITE application if you would like to attend liturgy for the next upcoming Sunday.**
If for any reason you are unable to come to the Sunday that you booked for, **PLEASE PLEASE YOU HAVE TO CANCEL** Using EVENTBRITE or contact me at 416-558-8665 so we can give your seating to another family **PREFERABLY Before SATURDAY AFTERNOON.** Church is getting booked fast especially now that more families start attending church with their children.
We are getting many families booking and not cancelling and other parishioners are asking to attend and are being refused because the maximum capacity has been reached. **PLEASE BE CONSIDERATE TO OTHER PARISHIONERS.**
We are still restricted to 30 percent capacity as per government guidelines. **WE HAVE TO ABIDE BY THESE BY-LAWS** to protect you and your family and our ST. George Church. **PLEASE CALL ME At 416-558-8665** for any questions.
Thank you again for all your patience and cooperation. God Bless...
Colette El-Hajj....
- **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.

The Universal Exaltation of the Life-Creating Cross (September 14)



Not long after the Nativity of the Most-Holy Theotokos, the Church celebrates the Exaltation of the Most-Precious Cross of the Lord. The Savior Himself had spoken of His death on the Cross, saying: As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that whoever believes in Him may have eternal life. For God so loved the world that He gave His only Son, that whoever believes in Him should not perish but have eternal life (John 3:14-16). This was accomplished on Holy Friday when the Lord was crucified under Pontius Pilate, suffered and was buried, as the Creed proclaims. And just before He died He proclaimed It is finished (John 19:30)! Truly, the Nativity of the Theotokos was seen as the beginning of our salvation, and the Cross is seen as the culmination of our salvation. By Christ's death on It, our salvation was accomplished. Mary is also closely associated with the Cross, for she was the mystical paradise in whom the Tree of Life sprouted; this Tree of Life, Christ our Savior, then planted on earth the life-creating Tree of the Cross (from the Feast). And as He suffered and died on the Life-giving Tree of the Cross, so too we are called upon to take up our own crosses on our shoulders and to die daily for the sake of Him Who died for us.

The Feast itself came about because of certain historical events. After the voluntary suffering and death on the Cross of the Lord, the sacred place of His suffering was scorned by the pagans. When the Roman Emperor Titus, in 70 A.D. conquered Jerusalem, he destroyed the city and leveled the Temple on Mt. Moriah, not leaving even a stone upon a stone, as had been foretold by the Savior in a dialogue with His disciples (Mark 13:1-2).

The Emperor Hadrian (117-138), a backward, zealous pagan, constructed in place of the Jerusalem destroyed by Titus a new city, which he named Helio-Hadrianopolis. Further, it was forbidden for this city to be called by its previous name of Jerusalem. He commanded that the Holy Grave of the Lord be covered with earth and stones, raising on it an idol. On Golgotha, where the Savior was crucified, in 119 he erected a temple dedicated to the goddess Venus. Sacrifices were offered before the statue and pagan rites were celebrated, accompanied by prostitution. In Bethlehem, in the place where the Savior had been born of the Most-Pure Virgin, the impious monarch erected an idol to Adonis. All of this he did intending that the people completely forget about Christ the Savior and nevermore recollect the place where He lived, taught, suffered and arose with glory.

When Constantine the Great, Equal-to-the-Apostles (306-337) ascended the throne (being the first of the Roman Emperors to recognize Christianity), he, together with his pious mother, Queen Helena, decided to restore the city of Jerusalem, and in the place of the suffering and resurrection of the Lord Jesus Christ to erect a new church, to cleanse all of the places connected with the memory of Jesus from the pagan cult, and again to consecrate all of them. The Orthodox Queen Helena left for Jerusalem with a great quantity of gold, and the Emperor sent a letter to Patriarch Macarius I (313-323) in which he asked every kind of aid in the holy task of restoring the Christian holy places.

Having arrived in Jerusalem, the pious Queen destroyed all the idols and cleansed the city of pagan cult objects, consecrating the defiled places. She burned with the desire to raise up the Cross of Our Lord Jesus Christ; and so she commanded that digging proceed at the place where the Temple of

Venus had stood. There the covered Grave of the Lord was discovered, as well as the place of execution, not far from which were found three crosses and four nails, as well as the sign board which had been nailed over His head.

In order to determine which of the three crosses belonged to the Savior, Patriarch Macarius ordered that the crosses, in turn, be placed on a dead person who was being brought to a place of burial. When the Cross of Christ touched the dead one, he immediately came to life. With great joy, the Orthodox Queen and the Patriarch together lifted up the Life-Creating Cross and showed it to all the people standing by. Later the Church of the Holy Sepulcher was constructed on the site, enclosing within its walls the place of the crucifixion of the Savior, as well as His tomb, and a Feast was instituted for September 14, commemorating the glorious Exaltation of the Cross.

Troparion of the Feast (Tone 1)

O Lord, save Thy people, and bless Thine inheritance. Grant victories to the Orthodox Christians over their adversaries; and by virtue of Thy Cross, preserve Thy habitation.

Kontakion of the Feast (Tone 4)

As Thou wast voluntarily crucified for our sake, grant mercy to those who are called by Thy Name; make all Orthodox Christians glad by Thy power, granting them victories over their adversaries, by bestowing on them the invincible trophy, Thy weapon of peace.

The Joy of the Cross by Fr. Jonathan Lincoln

“Rejoice in the Lord; rejoice in the Lord; rejoice in the Lord. May the Lord guard your soul and body and spirit from every evil, as well as from every opposition of the devil and every troubling imagination. The Lord will be your light, your protection, your way, your strength, your crown of gladness and eternal help.” — St.

Barsanuphius the Great, Letter 10

Our lives have all been affected by the fear, isolation, and uncertainty in society due to the coronavirus. But yet, brothers and sisters in Christ, should we be surprised that we’re experiencing these temptations and difficulties during Great Lent? Should we be surprised that as we approach the Sunday of the Cross, the demons appear to be working overtime?

Certainly not. As the Holy Apostle Peter encourages us, “Beloved, do not think it strange concerning the fiery trial which is to try you, as though some strange thing happened to you; but rejoice to the extent that you partake of Christ’s sufferings, that when His glory is revealed, you may also be glad with exceeding joy” (1 Peter 4:12-13).

What appropriate words for our time! This cross that we’re experiencing—the coronavirus and the ensuing unprecedented “social distancing” — can *itself* be a participation in Christ’s own sufferings, “that when His glory is revealed” at the Second Coming, we “may also be glad with exceeding joy.”

St. Peter’s words remind us that “through the Cross, joy has come into all the world.” *Through* the suffering, isolation, and pain of our Lord’s crucifixion, we are given the opportunity to experience a foretaste of the joy of Paradise here on earth. And the way by which we may experience the joy of Paradise is *through* denying ourselves, taking up our cross, and following Him (Mark 8:34).

And if this sounds ludicrous, consider the Lord Jesus's own joy in suffering: "*Who for the joy that was set before Him* endured the cross, despising the shame, and has sat down at the right hand of the throne of God" (Heb. 12:2). Ascending Golgotha, He saw that the outcome of the Cross was not only death, but resurrection; not only sorrow, but joy!

The truly Good News for us, in the midst of the craziness of the coronavirus, is that by bearing this cross of fear, isolation and uncertainty with hope in God and with self-sacrificial love for our neighbors, by enduring this "fiery trial" with patient endurance, we open up our hearts to a foretaste of the heavenly joy of eternally being in the presence of our Lord (Matt. 25:21,23).

As we continue to bear this cross, may we persevere in prayer, learn self-denial through fasting, and do good works of mercy to those in need around us. Prayer makes us united in God, even when physically separated.

DIVINE LITURGY VARIABLES ON SUNDAY, SEPTEMBER 13, 2020
TONE 5 / EOTHINON 3
FOREFEAST OF AND SUNDAY BEFORE ELEVATION OF THE CROSS
CONSECRATION OF RESURRECTION CHURCH IN JERUSALEM

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 الْمَثْرُوبُولِيَةِ بُولُسَ
وَالْمَطْرَانَ يوحنا وَفَكَ أَسْرِهِمَا وَعَوْدَتِهِمَا
سَالِمَيْنِ، 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 FIVE

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

لِنُسَبِّحْ نَحْنُ الْمُؤْمِنِينَ وَنَسْجُدُ لِلْكَامَةِ، الْمُسَاوِي
لِلْآبِ وَالرُّوحِ فِي الْأَزَلِيَّةِ وَعَدَمِ الْإِبْتِدَاءِ، الْمَوْلُودِ
مِنَ الْعَذْرَاءِ لِخَلَاصِنَا، لِأَنَّهُ سَرَّ بِالْجَسَدِ أَنْ يَغْلُو
عَلَى الصَّلِيبِ، وَيَخْتَمَلَ الْمَوْتَ، وَيُنْهَضَ الْمَوْتَى
بِقِيَامَتِهِ الْمَجِيدَةِ.

APOLYTIKION OF FOREFEAST OF THE HOLY CROSS IN TONE TWO

We offer thee in mediation the life-giving Cross which, of Thy goodness, Thou hast given unto us, the unworthy, O Lord. Save Thy hierarchs and Thy flock, and grant Thou peace through the Theotokos, O only Lover of mankind.

أَيُّهَا الرَّبُّ، إِنَّا نُقَدِّمُ لَكَ لِلْإِسْتِشْفَاعِ صَلِيبَ
صَلَاحِكَ الْمُحْيِي، الَّذِي وَهَبْتَهُ لَنَا نَحْنُ غَيْرَ
الْمُسْتَحِقِّينَ. فَخَلِّصِ الْمُلُوكَ وَمَدِينَتَكَ، جَاعِلًا
لَهُمْ سَلَامًا، مِنْ أَجْلِ وَالِدَةِ الْإِلَهِ، يَا مُحِبَّ الْبَشَرِ
وَحَدِّكَ.

APOLYTIKION OF HOLY RESURRECTION CHURCH IN TONE FOUR

Thou hast revealed the earthly majesty of the dwelling place of the holy glory, O Lord, as the brilliance of the firmament on high. Make firm its foundation unto

كَمِثْلِ بَهَاءِ الْجَدِّ الْعُلُويِّ، أَظْهَرْتَ الْجَمَالَ
السُّفْلِيِّ لِمَسْكَنِ مَجْدِكَ الْأَقْدَسِ، يَا رَبُّ. فَثَبِّتْهُ
إِلَى دَهْرِ الدَّاهِرِينَ، وَتَقَبَّلْ طِلْبَاتِنَا الْمُقَدَّمَةَ لَكَ

<p>ages of ages and receive our fervent supplications which are offered to thee therein; through the intercessions of the Theotokos, O Life and Resurrection of all.</p>	<p>فِيهِ بَغِيرِ فُتُورٍ، بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ، يَا حَيَاةَ الْكُلِّ وَقِيَامَتَهُمْ.</p>
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- *Now sing the apolytikion of the patron saint or feast of the temple.*

KONTAKION OF HOLY RESURRECTION CHURCH IN TONE FOUR

(** *On this day Thou hast appeared* **)

The Church is shown to be * a many-lighted heaven * that doth shine a guiding light * upon all them that do believe; * wherein while standing, we cry aloud: * Do Thou Thyself now establish this house, O Lord.

لَقَدْ ظَهَرَتْ الْكَنِيسَةُ سَمَاءَ كَثِيرَةِ الْأَنْوَارِ، تُنِيرُ كُلَّ الْمُؤْمِنِينَ. وَنَحْنُ فِي وَقُوفِنَا الْآنَ نَصْرُخُ قَائِلِينَ: ثَبَّتْ يَا رَبُّ هَذَا الْبَيْتِ.

EPISTLE (For the Sunday before the Elevation of the Holy Cross)

O Lord, save Thy people and bless Thine inheritance.

To Thee, O Lord, I have cried, O my God
The Reading from the Epistle of St. Paul to the Galatians. (6:11-18)

Brethren, see with what large letters I am writing to you with my own hand. It is those who want to make a good showing in the flesh that would compel you to be circumcised and only in order that they may not be persecuted for the cross of Christ. For even those who receive circumcision do not themselves keep the Law, but they desire to have you circumcised that they may glory in your flesh. But far be it from me to glory except in the cross of our Lord Jesus Christ, by which the world has been crucified to me and I to the world. For neither circumcision counts for anything, nor uncircumcision, but a new creation. Peace and mercy be upon

خَلِّصْ يَا رَبُّ شَعْبَكَ وَبَارِكْ مِيرَاتِكَ

إِلَيْكَ يَا رَبُّ أَصْرُخُ إِلَهِي

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولْسِ الرَّسُولِ إِلَى

أَهْلِ غَلَاطِيَةِ (6:11-18)

يَا إِخْوَتَهُ، انظُرُوا مَا أَعْظَمَ الْكِتَابَاتِ الَّتِي كَتَبْتُهَا إِلَيْكُمْ بِيَدِي * إِنَّ كُلَّ الَّذِينَ يُرِيدُونَ أَنْ يُرْضُوا بِحَسَبِ الْجَسَدِ يُلْزِمُونَكُمْ أَنْ تَحْتَنَبُوا، وَإِنَّمَا ذَلِكَ لِئَلَّا يُضْطَهَدُوا مِنْ أَجْلِ صَلِيبِ الْمَسِيحِ * لِأَنَّ الَّذِينَ يَحْتَنَبُونَ هُمْ أَنْفُسُهُمْ لَا يَحْفَظُونَ النَامُوسَ بَلْ إِنَّمَا يُرِيدُونَ أَنْ تَحْتَنَبُوا لِيَفْتَخِرُوا بِأَجْسَادِكُمْ * أَمَّا أَنَا، فَحَاشَى لِي أَنْ أَفْتَخِرَ إِلَّا بِصَلِيبِ رَبِّنَا يَسُوعَ الْمَسِيحِ، الَّذِي بِهِ صُلِبَ الْعَالَمُ لِي وَأَنَا صُلِبْتُ لِلْعَالَمِ * لِأَنَّهُ فِي الْمَسِيحِ يَسُوعَ لَيْسَ الْخِتَانُ بِشَيْءٍ وَلَا الْقَلْفُ بَلِ الْخَلِيقَةُ الْجَدِيدَةُ * وَكُلُّ الَّذِينَ يَسْلُكُونَ بِحَسَبِ هَذَا الْقَانُونِ، فَعَلَيْهِمْ

<p>all, who walk by this rule, upon the Israel of God. Henceforth let no man trouble me; for I bear on my body the marks of Jesus. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.</p>	<p>سَلَامٌ وَرَحْمَةٌ وَعَلَى إِسْرَائِيلَ اللَّهُ * فَلَا يَجِئُ عَلَيَّ أَحَدٌ أَتْعَاباً فِيمَا بَعْدُ، فَإِنِّي حَامِلٌ فِي جَسَدِي سِمَاتِ الرَّبِّ يَسُوعَ * نِعْمَةٌ رَبَّنَا يَسُوعَ الْمَسِيحِ مَعَ رُوحِكُمْ أَيُّهَا الإِخْوَةُ. آمِينَ.</p>
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GOSPEL (For the Sunday before the Elevation of the Holy Cross)

The Reading from the Holy Gospel according to St. John. (3:13-17)

The Lord said, “No one has ascended into heaven but He who descended from heaven, the Son of man. And as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that whoever believes in Him should not perish but have eternal life. For God so loved the world that He gave His only Son, that whoever believes in Him should not perish but have eternal life. For God sent His Son into the world, not to condemn the world, but that the world might be saved through Him.”

**فَصَلِّ شَرِيفاً مِنْ بَشَارَةِ الْقَدِيسِ يُوْحَنَّا الْإِنْجِيلِيّ
الْبَشِيرِ وَالتَّمْئِيدِ الطَّاهِرِ (3:13-17)**

قَالَ الرَّبُّ: لَمْ يَصْعَدْ أَحَدٌ إِلَى السَّمَاءِ إِلَّا الَّذِي نَزَلَ مِنَ السَّمَاءِ، ابْنُ الْبَشَرِ الَّذِي هُوَ فِي السَّمَاءِ * وَكَمَا رَفَعَ مُوسَى الْحَيَّةَ فِي الْبَرِّيَّةِ، هَكَذَا يَنْبَغِي أَنْ يُرْفَعَ ابْنُ الْبَشَرِ * لِكَيْ لَا يَهْلِكَ كُلُّ مَنْ يُؤْمِنُ بِهِ، بَلْ تَكُونَ لَهُ الْحَيَاةُ الْأَبَدِيَّةُ * لِأَنَّهُ هَكَذَا أَحَبَّ اللَّهُ الْعَالَمَ حَتَّى بَدَّلَ ابْنَهُ الْوَحِيدَ لِكَيْ لَا يَهْلِكَ كُلُّ مَنْ يُؤْمِنُ بِهِ بَلْ تَكُونَ لَهُ الْحَيَاةُ الْأَبَدِيَّةُ * فَإِنَّهُ لَمْ يُرْسِلِ اللَّهُ ابْنَهُ الْوَحِيدَ إِلَى الْعَالَمِ لِيُدِينَ الْعَالَمَ، بَلْ لِيُخَلِّصَ بِهِ الْعَالَمَ.

• *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—as we prepare to 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-

الكاهن: أَيُّهَا الْمَسِيحُ الْهُنَا الْحَقِيقِيُّ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمَّكَ الْكُلِّيَّةِ الطَّهَارَةِ وَالْبَرِّيَّةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُخْيِي - الَّذِي نَتَهَيَّئُ لِعِيدِ رَفْعِهِ؛ وَبِطَلْبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسِينَ الْمُشْرَفِينَ الرُّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ؛

<p>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 Hieromartyr Cornelius the centurion; Venerable Hierotheos the Younger of Iviron monastery on Athos; Great-martyr Ketevan, queen of Georgia; and the Six Martyrs at Tomi in Romania, 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>وَأَبِينَا الْجَائِلِ فِي الْقَدَّيسِينَ يُوحَنَّا الذَّهَبِيُّ الْفَمَّ رئيس أساقفة القسطنطينية، كاتب هذه الخدمة الشريفة، والقديسين المجيدين الشهداء المتألقين بالظفر؛ وآبائنا الأبرار المتوشحين بالله؛ - والقديس (ة) (فلان، فلانة) شفيع (ة) وحامي (ة) هذه الرعية المقدسة؛ والقديسين الصديقين جدِّي المسيح الإله، يواكيم وحنة؛ والشهيد كورنيليوس قائد المئة، القديس هيروثيس الأصغر من الجبل المقدس، العظيمة في الشهداء كتفان ملكة جورجيا، والشهداء الستة في تومي في رومانيا، الذين نُقيم تذكارتهم اليوم، وجميع قديسيك، إرحمنا وخلصنا بما أنك صالح ومحب للإنس.</p>
<p>Priest: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.</p>	<p>الكاهن: بِصَلَوَاتِ آبَائِنَا الْقَدَّيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهُنَا، اِرْحَمْنَا وَخَلِّصْنَا.</p>
<p>Choir: Amen.</p>	<p>الجوقة: 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>	

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

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

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**