

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

<u>DAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
20	Mary Aziz	58
22	Nassif Aziz	43
23	Tamam Qaqish	10
23	Chukri Abou-Janb	11
23	Olga Kanawaty	37
24	Moeen Zarifah	7
24	Maranda Ghneim	8
25	Artin adourian	8
26	Jabra Mansour	3
26	Rizk Shahin	4
26	Allan Philip David	28
27	George Kalouche	7
27	Ghosn Haddad	30
28	Sanjar Chammandy	58
28	George El Khass	18
29	Nicholas Yared	51
30	Adele Abboud	25

ETERNAL LIGHT

- **Nov 1:** for the good health of **John Abboud** from Nabil & Nahia Abboud.
- **Nov 20:** for the good health of **Reem Shami** from Adel Shami & family.
- **Nov 29:** for the good health of **Jean Paul Shami** from Adel Shami & family.
- **Dec 6:** In loving memory of **Ernest & Yvonne Younes** from their family.

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

- **Memorials on Saturdays:** we can do memorials on Saturdays after or before Vespers. Please, consider doing your memorial for your loved one then specially if you are expecting 50 + people.

- Holy Bread is offered for the good health of **John Abboud** by Nabil and Nahia Abboud.

- **Ushers for Sunday, Nov 1:** Colette El-Hajj, Katia AlHaddad, Monir Ayad and Maien Qaqish

- **Ushers for Sunday, Nov 8:** Kathy Kakish, Nahla Raffoul, Fouad Kodsí and Richard Smith

- **Vespers: Saturday, October 31 at 5 pm.**

- **Looking ahead to November:**

Feast of the Entry of the Mother of God to the Temple will be celebrated on **November 20** with Orthros at 6:30 PM followed by the Divine Liturgy.

The Nativity Fast goes from November 15th- December 25th. The Fast is divided into two periods. The first period where fish is permitted except on Wednesdays and Fridays. After December 20th, fish is not permitted.

- **Starting November 15, we will start to collect donations and names for the Christmas Card.**
- **The following four Scholarships Funds will be used to support our university students:**
 - 1. Alexander and Rose Younes Memorial Scholarship Fund**
 - 2. Issa Khoury Scholarship Fund**
 - 3. Ortanse El-Hage Scholarship Fund**
 - 4. Salim Elias Zabana Memorial Scholarship Fund**

Scholarships are awarded to university students who are Orthodox Christians and they are members of St. George and who are active in the life of our parish by attending services and they are serving in one of the organizations of our church.

The Scholarship committee awarded the following students with scholarships in the amount of \$1000:

- 1. Hadi and Marc Touma (each \$1000).**
- 2. Mona Aleilan.**
- 3. Fadi Zidan.**
- 4. Daniella Ofan.**

- **This Saturday night before we go to bed, we will move our clocks one hour back. Don't forget to change your watches.**
- **The Sunday School will give out " Harvest Fest Treat" bags this Sunday to our children at the end of Liturgy. Bring your children to church this Sunday.**
- **Dr. Michelle Alexopolos and Mrs. Joanie Younes will be organizing "Blessed Bags" for the needy and poor people. They will be collecting donations for this ministry. Please, see, email, or call one of these two ladies to join this ministry to help the poor and the less fortunate. See flyer in today bulletin.**
- **Young Adults of St. George will be meeting with Fr. George on Tuesday November 10th in the evening on Zoom.**
- **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.**
- **Sunday School Families:**

Due to the Covid-19 pandemic, there will not be a Harvest Fest celebration this year. We would still like to celebrate by giving the children a treat bag.

Please bring your children to church on Sunday November 1st, 2020 to receive your treat bag.

We encourage you to register on Eventbrite right away in order to secure your spot, capacity is limited. Looking forward to seeing all of our Sunday School families in church on November 1st!

- **Canned Food Drive:** please bring non-perishable canned food to donate to the needy and place them in the box outside in the Narthex.

- **Online Sunday School has begun and is in full swing. You may still register your children at any time. For further assistance contact Amanda Qaqish at orthodoxchristianeducation@gmail.com.**
- **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.**

The Poor Man Has a Name: Homily on Lazarus and the Rich Man in the Orthodox Church [Fr. Philip LeMasters](#)



Galatians 2:16-20

Luke 16:19-31

During our mission trip to Guatemala in July, we met children from very poor and broken families that could not care for them. The kids who live at the Orthodox orphanage are surely among the most fortunate needy children in that part of the world, for they have food, clothing, shelter, education, and the love provided by the nuns and staff. Too often children in such circumstances are simply abandoned and left to face whatever cruel fate awaits them due to disease, starvation, or abuse. They are truly “the least of these.” Their names are not known and their lives and deaths are not thought to be very important in the eyes of the world.

How completely shocking it is, then, that our gospel text gives us the name of the desperately poor and miserable Lazarus, but leaves out the name of the rich man. This detail shows us that God’s kingdom is not like worldly kingdoms, not like human society as we know it. For the kind of wealth that makes people famous in this life counts for nothing in the next. And the kind of humility, the kind of complete trust in God that the poorest of the poor are in the best position to have, counts for little in today’s world; yet, it is only by that kind of humble trust that anyone will enter the kingdom of God.

No, the point is not that all the rich will be damned and all the poor will be saved. Instead, it is that there are strong and deep temptations associated with focusing on wealth, possessions, and success in this world. For if we love ourselves, our riches, and our status more than God and neighbor, no matter how much or

little we have, we will shut ourselves out of the kingdom. The name Lazarus means “One who has been helped,” and those whose miserable life circumstances do not encourage them to trust in money, power, or success are in a good position to learn that their help is in the Lord, in His mercy and love.

The rich man never learned that lesson, however. He wore only outrageously expensive clothes and had a great feast every day. He must have known about the poor beggar Lazarus. He probably stepped over or around him every time he went in or out of his house. Here was a dying man, lying on the ground, whose only comfort was the stray dogs who would lick his open sores. All that Lazarus wanted were the crumbs that fell from the man’s table, you might say his garbage. But the rich man was so greedy and thoughtless that he apparently denied him even that. Our Lord is quite clear about the consequences of such a life. This man showed no mercy; he demonstrated no love for his wretched neighbor. Consequently, he cut himself off from the mercy and love of God.

His eternal suffering shows the reality of what it means to refuse to respond to our calling to live as those created in God’s image and likeness. This man would not be like Christ in any way. He showed what he thought of the Lord by treating his neighbor, surely one of “the least of these” who also bore the divine image and likeness, literally like trash. And when he called for mercy from Father Abraham, he made no confession and did no repentance. He cared only for himself and his brothers, and obviously had no concern for obeying Moses and prophets who had made clear the obligation of the Jews to care for the poor.

As we say in the prayers of the Church, we will all need mercy before the judgment seat of Christ. We err, however, if we think of the Lord’s mercy as being available only in some arbitrary way at some point in eternity. For we encounter Him every day in our neighbors, especially the poor, wretched, and inconvenient: the widow, the orphan, and the stranger. We participate in His mercy by showing mercy to them. The rich man in the parable shaped himself decisively in unholy ways by his behavior; in contrast, we may shape ourselves decisively in holy ways by our behavior. We never earn God’s mercy, but we will ultimately make offerings of our lives to God or to something else. We will either worship and serve Him or ourselves. Perhaps the Lord’s eternal judgment will be more a confirmation of who we have become than a shocking decree from out of the blue.

God knows our hearts and we can hide nothing from Him, either today or at any point in the future. Our faith as Orthodox Christians goes to the heart, to the depths of who we are, but also reminds us that we are always in relationship with other people who are also the children of God. We encounter Him in them. Who we are in relation to Jesus Christ is shown each day of our lives in how we treat others, especially those who need our help, attention, and friendship, as well as our enemies. A Christianity that ignores “the least of these” is not worthy of the name. Every human being is created in the image and likeness of God. We bring judgment upon ourselves whenever we treat our neighbors, no matter who they are or how they have offended us, in ways that do not manifest the divine love and compassion.

Contrary to popular opinion, the Christian life is not about feeling, emotion, or sentiment. No, it is a commitment, a sacrifice, an offering of ourselves to God. As St. Paul wrote, “I have been crucified with Christ; it is no longer I who live, but Christ Who lives in me; and the life I now live in the flesh I live by faith in the Son of God, Who loved me and gave Himself for me.” Surely, those who live that way will bear witness to the mercy of Christ by showing that same mercy to other people.

The Nativity or Advent fast starts on November 15 as we prepare to welcome Christ at His Nativity on December 25. During those forty days, we should plan on giving the money that we save by eating a humble diet to those who do not have the basic necessities of life, as we have done as a parish for Syrian refugees and needy people in our own community. Think also of the crumbs from our tables, the small bits of time and energy, that we are all able to give: to the sick and lonely who need visitors or at least a note or a phone call; to children who need tutors and mentors; to pregnant women in difficult situations who need our support to help them welcome their babies; and to the countless other people in our own neighborhoods who need God’s blessing in their lives in tangible, practical ways.

The hard truth is that, if we are not sharing our lives and blessings with others in some way, we will become just like the rich man who was too caught up with his own pleasure to worry about poor Lazarus. We know where that path leads. The good news is that Christ has shown us a better way which is open to us in every generation, in every walk of life, no matter how rich or poor we are. For the money and power of the world will fade away; they do not last. Only one thing lasts, and that is the selfless love of our Lord, God, and

Savior Jesus Christ Who has conquered sin and death. And we all have gifts and abilities that may become channels of His blessing and mercy to a world of people like Lazarus, whether their wounds are physical or spiritual or emotional.

We do not have to save the world; Christ has already done that. We just have to be faithful: to trust, believe, and follow our Savior in how we treat others. He turned no one away empty-handed and neither should we. If we claim His mercy and love for ourselves, we must do likewise for all who bear His image and likeness. We must be Christians not merely in name, but also in how we live, even when it is inconvenient. Then we will become living icons of the salvation that Jesus Christ has brought to a world of sin and death, and the Lazaruses of the world will know that they too are the children of God. And together with them, we will all share in the mercy of a Lord Who raises the dead, heals the sick, feeds the hungry, and makes even the most miserable people guests at His heavenly banquet.

DIVINE LITURGY VARIABLES ON SUNDAY, NOVEMBER 01, 2020
TONE 4 / EOTHINON 10; HOLY UNMERCENARIES COSMAS AND DAMIAN OF ASIA &
FIFTH SUNDAY OF LUKE

THEODOTA, THE UNMERCENARIES' MOTHER; VENERABLE-MARTYR JAMES AND HIS DISCIPLES JAMES THE DEACON AND DIONYSIOS OF
PRODROMOU SKETE ON ATHOS; VENERABLE DAVID OF EVIA IN GREECE

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

الشماس: مِنْ أَجْلِ الْمَثْرُوبُولِيَّةِ بُولْسَ وَالْمِطْرَانِ
يُوحَنَّا وَفَكَ أَسْرِهِمَا وَعَوْدَتِهِمَا سَالِمِينَ، إِلَى الرَّبِّ
نُطَلِّبُ.

- *During the Little Entrance, chant the Resurrectional Apolytikion. Then, the following:*

THE EISODIKON (ENTRANCE HYMN) OF ORDINARY SUNDAYS

Come, let us worship and fall down before Christ.
Save us, O Son of God, **Who art risen from the dead**; who sing to Thee. Alleluia.

هَلِّمُوا لِنَسْجُدْ وَنَرْكَعَ لِلْمَسِيحِ، مَلِكِنَا وَإِلَهِنَا. حَلَّصْنَا يَا
ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، لِنُرْتَلَّ لَكَ.
هَلِّلُوبِيَا.

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 الْكَرَزِ بِالْقِيَامَةِ الْبَهْجِ،
وَطَرَحْنَ الْقَضَاءَ الْجَدِيَّ، وَخَاطَبْنَ الرَّسُلَ مُفْتَخِرَاتٍ
وَقَائِلَاتٍ: سُبِّي الْمَوْتُ وَقَامَ الْمَسِيحُ الْإِلَهُ، وَمَنَحَ الْعَالَمَ
الرَّحْمَةَ الْعُظْمَى.

APOLYTIKION OF SS. COSMAS AND DAMIAN OF ASIA IN TONE EIGHT

O ye silver-hating, wonderworking saints, Cosmas and Damian, visit our sicknesses. Freely ye received, freely give unto us.

أَيُّهَا الْقِدِّيسَانِ الْمَاقَتَا الْفِضَّةِ وَالصَّانِعَا الْعَجَائِبِ، مَجَّانًا
أَخَذْتُمَا مَجَّانًا أَعْطَيْانَا.

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

ORDINARY KONTAKION IN TONE TWO

O protection of Christians that cannot be put to shame, mediation unto the Creator most constant, O despise not the suppliant voices of those who have sinned; but be thou quick, O good one, to come unto our aid, who in faith cry unto thee: Hasten to intercession, and speed thou to make supplication, thou who dost ever protect, O Theotokos, them that honor thee.

يَا شَفِيعَةَ الْمَسِيحِيِّينَ الْغَيْرِ الْخَازِيَةِ، الْوَسِيطَةَ لَدَى
الْخَالِقِ غَيْرِ الْمَرْدُودَةِ، لَا تُعْرِضِي عَنِ أَصْوَاتِ طَلِبَاتِنَا
نَحْنُ الْخَطَاةَ، بَلْ تَدَارِكِينَا بِالْمَعُونَةِ بِمَا أَنَّكَ صَالِحَةٌ،
نَحْنُ الصَّارِحِينَ إِلَيْكَ بِإِيْمَانٍ: بَادِرِي إِلَى الشَّفَاعَةِ
وَأَسْرِعِي فِي الطَّلِبَةِ، يَا وَالِدَةَ الْإِلَهِ، الْمُتَشَفِّعَةَ دَائِمًا
بِمُكْرَمِيكَ.

THE EPISTLE

(For Ss. Cosmas and Damian of Asia)

*In the saints that are in His earth hath the Lord
been wondrous.*

I beheld the Lord ever before me.

The Reading from the First Epistle of St. Paul to the Corinthians. (12:27-13:8)

Brethren, you are the body of Christ and individually members of it. And God has appointed in the Church first apostles, second prophets, third teachers, then workers of miracles, then healers, helpers, administrators, speakers in various kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Do all possess gifts of healing? Do all speak with tongues? Do all interpret? But earnestly desire the higher gifts. And I will show you a still more excellent way. If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing. If I give away all I have, and if I deliver my body to be burned, but have not love, I gain nothing. Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things. Love never ends.

الرَّبُّ قَدْ صَنَعَ الْعَجَائِبَ لِلْقَدِيسِينَ الَّذِينَ فِي أَرْضِهِ
سَبَقْتُ فَأَبْصَرْتُ الرَّبَّ أَمَامِي فِي كُلِّ حِينٍ
فَصَلُّ مِنْ رِسَالَةِ الْقَدِيسِ بُولُسَ الرَّسُولِ الْأُولَى إِلَى
أَهْلِ كورِنثوس.

يا إخوة، أنتم جسد المسيح، وأعضاؤه أفراداً. * وقد وضع
الله في الكنيسة: أولاً رؤساء، ثانياً أنبياء، ثالثاً معلمين، ثم
قوات، وبعد ذلك مواهب شفاء، وإغايات فتدبير، فأَنْواع
السنة. * أَلَعَلَّ الْجَمِيعَ رُسُلًا؟ أَلَعَلَّ الْجَمِيعَ أَنْبِيَاءَ؟ أَلَعَلَّ
الْجَمِيعَ مُعَلِّمُونَ؟ أَلَعَلَّ الْجَمِيعَ صَانِعُوا قُوَاتٍ؟ * أَلَعَلَّ
لِلْجَمِيعِ مَوَاهِبَ الشِّفَاءِ؟ أَلَعَلَّ الْجَمِيعَ يَنْطَفُونَ بِالْأَسِنَّةِ؟
أَلَعَلَّ الْجَمِيعَ يُتَرْجِمُونَ؟ * وَلَكِنْ تَنَافَسُوا فِي الْمَوَاهِبِ
الْفُضْلَى وَأَنَا أَرِيكُمْ طَرِيقًا أَفْضَلَ جِدًّا. * إِنْ كُنْتُ أَنْطِقُ
بِالسَّنَةِ النَّاسِ وَالْمَلَائِكَةِ وَلَمْ تَكُنْ فِيَّ الْمَحَبَّةُ فَإِنَّمَا أَنَا
نُحَاسٌ يَطْنُ أَوْ صِنْجٌ يَرْنُ. * وَإِنْ كَانَتْ لِي النُّبُوَّةُ وَكُنْتُ
أَعْلَمُ جَمِيعَ الْأَسْرَارِ وَالْعِلْمَ كُلَّهُ، وَإِنْ كَانَ لِي الْإِيمَانُ كُلَّهُ
حَتَّى أَنْقِلَ الْجِبَالَ، وَلَكِنْ لَيْسَ لِي مَحَبَّةً، فَلَسْتُ بِشَيْءٍ. *
وَإِنْ أَطَعَمْتُ جَمِيعَ أَمْوَالِي، وَأَسَلَمْتُ جَسَدِي لِأُحْرَقَ، وَلَمْ
تَكُنْ فِيَّ الْمَحَبَّةُ لَيْسَ لِي مَحَبَّةً، فَلَا أَنْتَفِعُ شَيْئًا. * الْمَحَبَّةُ
تَتَأَنَّى وَتَرْفُقُ. الْمَحَبَّةُ لَا تَحْسُدُ. الْمَحَبَّةُ لَا تَتَبَاهَى وَلَا
تَتَنَفَّخُ، * وَلَا تَأْتِي قِبَاحَةً وَلَا تَلْتَمِسُ مَا هُوَ لَهَا، وَلَا تَحْتَدُّ،
وَلَا تَتَّظَنُّ السُّوءَ، * وَلَا تَفْرَحُ بِالظُّلْمِ بَلْ تَفْرَحُ بِالْحَقِّ، *
وَتَحْتَمِلُ كُلَّ شَيْءٍ، وَتُصَدِّقُ كُلَّ شَيْءٍ، وَتَرْجُو كُلَّ
شَيْءٍ، وَتَصْبِرُ عَلَى كُلِّ شَيْءٍ. * الْمَحَبَّةُ لَا تَسْقُطُ أَبَدًا.

THE GOSPEL

(For the Fifth Sunday of Luke)

The Reading from the Holy Gospel according to St. Luke. (16:19-31)

The Lord said, "There was a rich man, who was clothed in purple and fine linen and who

فَصَلُّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ لُوقَا الْإِنْجِيلِيِّ الْبَشِيرِ
وَالْتَلْمِيزِ الطَّاهِرِ.

feasted sumptuously every day. And at his gate lay a poor man named Lazarus, full of sores, who desired to be fed with what fell from the rich man's table; moreover the dogs came and licked his sores. The poor man died and was carried by the angels to Abraham's bosom. The rich man also died and was buried; and in Hades, being in torment, he lifted up his eyes, and saw Abraham far off and Lazarus in his bosom. And he called out, 'Father Abraham, have mercy upon me, and send Lazarus to dip the end of his finger in water and cool my tongue; for I am in anguish in this flame.' But Abraham said, 'Son, remember that you in your lifetime received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in anguish. And besides all this, between us and you a great chasm has been fixed, in order that those who would pass from here to you may not be able, and none may cross from there to us.' And he said, 'Then I beg you, father, to send him to my father's house, for I have five brothers, so that he may warn them, lest they also come into this place of torment.' But Abraham said, 'They have Moses and the prophets; let them hear them.' And he said, 'No, father Abraham; but if someone goes to them from the dead, they will repent.' He said to him, 'If they do not hear Moses and the prophets, neither will they be convinced if someone should rise from the dead.'"

قَالَ الرَّبُّ: كَانَ إِنْسَانٌ غَنِيٌّ يَلْبَسُ الْأَرْجُونَ وَالْبَزَّ
وَيَتَنَعَّمُ كُلَّ يَوْمٍ تَتَعَمًّا فَاخِرًا * وَكَانَ مِسْكِينٌ اسْمُهُ لِعَازَرَ
مَطْرُوحًا عِنْدَ بَابِهِ مُصَابًا بِالْقُرُوحِ * وَكَانَ يَشْتَهِي أَنْ
يَشْبَعَ مِنَ الْفَتَاتِ الَّذِي يَسْقُطُ مِنْ مَائِدَةِ الْغَنِيِّ. بَلْ
كَانَتْ الْكِلَابُ تَأْتِي وَتَلْحَسُ قُرُوحَهُ * ثُمَّ مَاتَ الْمِسْكِينُ،
فَنَقَلَتْهُ الْمَلَائِكَةُ إِلَى حِضْنِ إِبْرَاهِيمَ. وَمَاتَ الْغَنِيُّ أَيْضًا
فَدُفِنَ * فَرَفَعَ عَيْنَيْهِ فِي الْجَحِيمِ وَهُوَ فِي الْعَذَابِ، فَرَأَى
إِبْرَاهِيمَ مِنْ بَعِيدٍ وَلِعَازَرَ فِي حِضْنِهِ * فَنَادَى قَائِلًا "يَا
أَبَتِ إِبْرَاهِيمَ ارْحَمْنِي وَأَرْسِلْ لِعَازَرَ لِيُغَمِّسَ طَرْفَ
إِصْبَعِهِ فِي الْمَاءِ وَيُبْرِدَ لِسَانِي لِأَنِّي مُعَذَّبٌ فِي هَذَا
الْهَيْبِ" * فَقَالَ إِبْرَاهِيمُ "تَذَكَّرْ يَا ابْنِي أَنَّكَ نِلْتَ خَيْرَاتِكَ
فِي حَيَاتِكَ وَلِعَازَرَ كَذَلِكَ بِلَايَاهُ. وَالآنَ فَهُوَ يَتَعَزَّى
وَأَنْتَ تَتَعَذَّبُ * وَعِلَاوَةً عَلَى هَذَا كَلِّهِ فَبَيْنَنَا وَبَيْنَكُمْ هُوَّةٌ
عَظِيمَةٌ قَدْ أُثْبِتَتْ حَتَّى إِنَّ الَّذِينَ يُرِيدُونَ أَنْ يَجْتَازُوا
مِنْ هُنَا إِلَيْكُمْ لَا يَسْتَطِيعُونَ، وَلَا الَّذِينَ هُنَاكَ أَنْ يَعْزُبُوا
إِلَيْنَا" * فَقَالَ "أَسْأَلُكَ إِذْنًا يَا أَبَتِ أَنْ تُرْسِلَهُ إِلَى بَيْتِ
أَبِي * فَإِنَّ لِي خَمْسَةَ إِخْوَةٍ حَتَّى يَشْهَدَ لَهُمْ لِكَيْ لَا يَأْتُوا
هُمْ أَيْضًا إِلَى مَوْضِعِ الْعَذَابِ هَذَا" * فَقَالَ لَهُ إِبْرَاهِيمُ
"إِنَّ عِنْدَهُمْ مُوسَى وَالْأَنْبِيَاءَ، فَلْيَسْمَعُوا مِنْهُمْ" * قَالَ "لَا
يَا أَبَتِ إِبْرَاهِيمُ، بَلْ إِذَا مَضَى إِلَيْهِمْ وَاحِدٌ مِنَ الْأَمْوَاتِ
يَتُوبُونَ" * فَقَالَ لَهُ "إِنَّ لَمْ يَسْمَعُوا مِنْ مُوسَى وَالْأَنْبِيَاءِ،
فَأِنَّهُمْ وَلَا إِنْ قَامَ وَاحِدٌ مِنَ الْأَمْوَاتِ يُصَدِّقُونَهُ" *

- *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; 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 wonderworking Unmercenaries Cosmas and Damian of Asia and their mother Theodota; Venerable-martyr James and his disciples James the deacon and Dionysios of Prodromou Skete on Athos; and Venerable David of Evia in Greece, 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 الْحَقِيقِيُّ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ لِأَجْلِ خَلَاصِنَا، بِشَفَاعَاتِ أُمَّكَ الْقَدِيسَةِ الْكَلِيَّةِ الطَّهَارَةِ وَالْبَرِيئَةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُخْيِي؛ وَبِطَلَبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسِيْنَ الْمُشْرَفِيْنَ الرُّسُلِ الْجَدِيرِيْنَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِيْنَ يُوْحَنَّا الذَّهَبِيِّ الْقَمِّ رَئِيسِ أَسَاقِفَةِ الْقِسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ؛ وَالْقَدِيسِيْنَ الْمَجِيدِيْنَ الشُّهَدَاءِ الْمُتَأَلِّقِيْنَ بِالظَّفْرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِيْنَ بِاللَّهِ؛ وَ الْقَدِيسِ (ة) (فُلَان، فُلَانَة) شَفِيعِ (ة) وَحَامِي (ة) هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِيْنَ الصَّدِيقِيْنَ يُوَاكِمِمْ وَحَنَّةَ جَدِّي الْمَسِيحِ إِلَهُنَا؛ وَالْقَدِيسِيْنَ قُرْمَا وَدَامِيَانُوسَ الْمَاقِتِيِّ الْفِضَّةِ وَالصَّانِعِيِّ الْعَجَائِبِ، وَأَمَّهُمَا الْبَارَّةَ ثِيُوذُوتِي؛ وَالشَّهِيدَ يَعْقُوبَ مَعَ تَلَامِيذِهِ يَعْقُوبَ الشَّمَّاسِ وَدِيُونِيسِيُوسَ مِنْ دَيْرِ بُرُودْرُومُو فِي الْجَبَلِ الْمُقَدَّسِ؛ وَدَاوُودَ الشَّيْخِ الْبَارِّ مِنْ إِيغِيَا فِي الْيُونَانِ، الَّذِينَ نُقِيمُ تَذَكَارَهُمْ الْيَوْمَ، وَجَمِيعِ قَدِيسِيْكَ، اِرْحَمْنَا وَخَلِّصْنَا بِمَا أَنْتَ صَالِحٌ وَمُحِبٌّ لِلنَّبَشَرِ.

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.

الجوق: آمين.

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SUNDAY SCHOOL NEWSLETTER

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



Prayer



O Heavenly Father, make me a better parent. Teach me to understand my children, to listen patiently to what they have to say, and to answer all their questions kindly. Keep me from interrupting them or contradicting them.

Forbid that I should ever laugh at their mistakes.

When I'm out of sorts, help me, O Lord, to hold my tongue.

Make me fair and just and kind and fit me, O Lord, to be loved and respected and imitated by my children.

Amen

What I've learned!



Grade 4 students learned:

Holy Trinity: One God in Three Persons, Father, Son, and Holy Spirit

Worship: Show devotion and honor to God

Divine Liturgy: The most important worship service of the church. Things that we do during The Divine Liturgy: Pray, Sing Hymns, listen to the Epistle and Gospel readings



Did You Know?

November 15 marks forty days until Christmas for Orthodox faithful, the Nativity Fast begins.

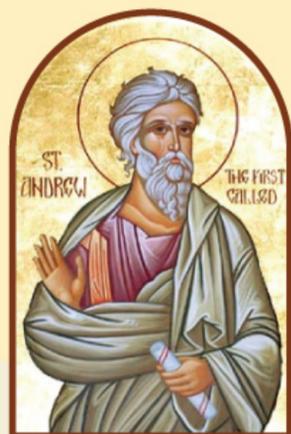


The Nativity Fast is like the fast of Pascha Lent, but not quite as strict.

The Nativity Fast is one of four main fast periods throughout the ecclesiastical year. It gives us the opportunity to prepare for the Feast of the Nativity of Our Lord and Savior in the Flesh on December 25.

For our preparation, the wisdom of our Church asks us to participate in a fast, with all the inconvenience and discomfort it may bring. By abstaining from certain food and drink, particularly from meat and dairy products, we are able to focus more deeply on prayer and almsgiving.

Saint of the Month



Apostle Andrew, the Holy and All-Praised First-Called

The Holy Apostle Andrew the First-Called was the first of the Apostles to follow Christ, and was the brother to the holy Apostle Peter. From Bethsaida as a youth he turned with all his soul to God.

After Pentecost, Saint Andrew went to the Eastern lands preaching the Word of God. He went through Asia Minor, Thrace, Macedonia, and upon reaching the River Danube, he went along the coast of the Black Sea.

On his journeys St. Andrew endured many sufferings and torments from pagans but continued to preach about the Savior who worked miracles through him. Holy Apostle Andrew established Christian Churches and preached Christ on his journey to Patra, where he eventually suffered martyrdom.

The miracles and his fiery speech enlightened almost all the citizens of Patra with the true Faith. He repeatedly spoke to Aegeatos, the pagan prefect of Patra, with the words of the Gospel.

The angry Aegeatos gave orders to crucify the Apostle hoping to undo Saint Andrew's preaching if he were to put him to death on the cross. With joy and with prayer to the Lord, St. Andrew went willingly to the place of execution.

The Pagans tied the Apostle's feet and hands to the cross but fearing a riot of the people, Aegeatos gave orders to stop the execution. But the Holy Apostle began to pray that the Lord would grant him death on the cross.

Just as the soldiers tried to take hold of the Apostle Andrew, they lost control of their hands. The crucified apostle, having given glory to God, said: "Lord Jesus Christ, receive my spirit." Then a blazing ray of divine light illumined the cross and the martyr crucified upon it. Maximilla, the wife of the prefect, had the body of the Saint taken down from the cross and buried with honor.



Unscrambled Words



Unscramble the names below and discover who they are.

PTERE

WANDE

AEJMS

HONJ

IPHPIL

ABMWOTELHOR

ATEMWTH

TOSHAM

DJSAU

JASME

EDJU

MISNO

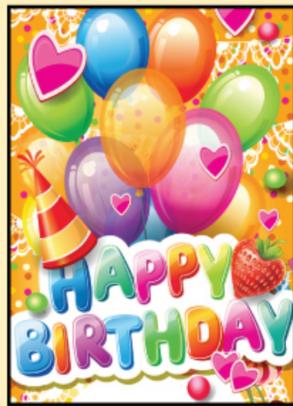
Happy Birthday to 



Accomplishments



Jad Alawabdah
November 4



Anna Al Chreiki
November 04



Mary Al Hinn
November 16

Congratulations

Ioan-Constantine - Grade 9

For getting the first place award in North York Music Festival competition in Grade 8 piano.



Johnny Tahhan
November 16



Aurora Hooper
November 21



Awwad Qaqish
November 22



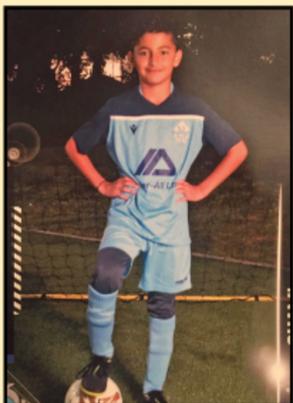
Congratulations

Jade McKay - SK

At 5 years old Jade got moved up to the 6/7 year old gymnastics class!



Peter Novratidis
November 25



Jean-Paul Shami
November 29



Elijah Hooper
November 29

Congratulations

Maria Tahhan- Grade 5

For completing the RCM level 1 Piano with First Class Honours.



Grade 3 Assignment

Good job for the grade 3 students for completing their assignment where they had to find verses from the Bible for each letter of their names.



Natalie Petro

Now Simon's mother-in-law was in bed and feverish, and at once they told him about her. (Mark 1:30)

And God saw that the light was good. Then he separated the light from the darkness. (Genesis 1:4)

Then there appeared to him the angel of the Lord, standing on the right of the altar of incense. (Luke 1:11)

And you are sure of the goal of your faith, that is, the salvation of your souls. (Peter 1:9)

Look, he is coming on the clouds; everyone will see him, even those who pierced him, and all the races of the earth will mourn over him. Indeed this shall be so. Amen. (Revelation 1:7)

I repeat again what we declared before: anyone who preaches to you a gospel other than the one you were first given is to be under God's curse (Galatians 1:9)

Ever since we heard about your faith in Christ Jesus and the love that you show towards all God's holy people (Colossians 1:4)



Cynthia Alawabdah

Come to me, all you who are weary and burdened, and I will give you rest. (Matthew 11:25-30)

Your faith has made you well. Go in peace (Matthew 9:18-26)

No man can serve two masters (Matthew 6:24)

The fishermen's net is like GOD's Kingdom (Matthew 13:47-49)

He is not here; He has risen! (Luke 24:6)

If ye shall ask(anything in My name, I will do it.(john 14:14)

As for God, his way is perfect. (Psalms 18:30)



Isaiah Wicks

Instruct a righteous man and he shall continue to receive it (Poverbs 9:9)

Sing to the name of the lord for he has done great things. (Isaiah 12:5)

All have sinned and fail short of the glory of God.

I am the door if anyone enters by me he will be saved and will go in and out and find pasture

Above all else guard your heart for it is a well spring of life.

Hear my son, the instruction on of your father and do not regret the laws of your mother (Poverbs 1:9)

