

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

DAY	NAME OF THE DEPARTED	ANNIVERSARY
8	Adma Kassis	13
10	Adrinee Terzian	4
10	Fouad Elias Qubti	27
10	Zaki Michael Nassar	24
11	Gregoire Papadopoulos	35
11	Adele Shaker	21
11	Robert Khoury	19
13	Edward Aziz	54
13	Jean Kathleen Chacra	35
13	Wadie Wakileh	41

- **Please**, pray for the health of the following parishioners: Ellen, Robert, Alex, Sam, Elias, Nassar, Valentine, George, Nina, Sonia, George, Beshara, Samer, Irene, Nadia, Mona, Christine and Toni, George, Jacqueline and Helena. If you have any names of people who need prayers, email them to father.
- **One-year memorial for Peter Abdo** offered by his brother **Elias Abdo and his family**. May his memory be eternal.
- We look forward to welcoming you back to church! Due to capacity restrictions for gatherings (15% capacity) in Ontario, we invite you to register for seats for Sunday's liturgies through the Eventbrite invites emailed to you on a weekly basis.

Please note that one ticket is required per person. Families from the same household should book tickets for each individual.

Additional Information:

- 1- Please follow the direction provided by ushers for seating
- 2- Please check-in before entering the church premises, A check-in table is available at the entrance.
- 3- For the safety of all parishioners and yours, it is mandatory to abide by the rules:
 - A- Wear a mask
 - B- Sanitize your hands at the entrance
 - C- Maintain 6FT distance
 - D- No socializing at the entrance.

Please note that every reasonable precaution has been and will continue to be taken by St. George Church to protect your health and safety.

Please do not enter the church if you have a temperature, feel ill or have been in contact with a COVID-19 positive individual over the past two weeks.

God Bless!

St. George Parish Council

- **2021 Graduates:** If your child is graduating high school or university, please send Amanda Qaqish directly his/her information with a picture. We need her his name, school graduating from, degree and what will he/she be studying at the university. Email all information to orthodoxchristianeducation@gmail.com.
- **Engaged** couples getting together Tuesday June 22nd at 7 PM.
- If you have boxes with your sacrifice during Lent for **Food for Hungry People**, please, write a check to St. George and put in the memo **Food for Hungry people. Please, don't bring the box with change in it**, just write one check for that purpose or e-transfer. May God bless you.

June Schedule of Services:

- **Soul Saturday** June 19th at 10 AM Divine Liturgy.
- **Pentecost Sunday June 20th followed by the kneeling service.**
- **Birth of St. John the Baptist**, Divine Liturgy on Wednesday June 23rd at 7 PM.
- **Feast of St. Peter and Paul:** June 29th Orthros at 6:30 PM followed by the Divine Liturgy.
- **Scholarships:** Scholarship funds made available to students attending of college and university from our parish. Prospective applicants must be active in the life of the church. Applications are available at the church office. Deadline for acceptance is August 15, 2021. The following is a list of available scholarship funds:

ALEXANDER & ROSE YOUNES MEMORIAL SCHOLARSHIP FUND

ISSA KHOURY SCHOLARSHIP FUND

FOUAD EL-HAGE SCHOLARSHIP FUND

ORTANSE EL-HAGE SCHOLARSHIP FUND

SALIM ELIAS ZABANA MEMORIAL SCHOLARSHIP FUND

RAMI & JOANIE YOUNES SCHOLARSHIP which will donate \$1,000 a year to a deserving student.

- Our annual Sunday School graduation will be held in church if we are allowed by public health guidelines, otherwise it will be outside as a drive thru/walk thru ceremony. All students and their families are welcome to come and pick up their graduation gift and certificate.

Graduation will be held on **SUNDAY JUNE 27, 2021 AT 12:00pm Outside in the church parking lot after liturgy.**

All of our Sunday school students JK - OTT2 are welcome!

Please come dressed to take a picture with Abuna

- The Sunday School needs teachers for September. If you would like to volunteer, please contact Amanda Qaqish. orthodoxchristianeducation@gmail.com
- Sunday School registration for next year will be open late August, more details to follow. If you have any questions, please contact Amanda Qaqish orthodoxchristianeducation@gmail.com
- **PLEDGE FORM 2021:** Please fill your pledge form if you have not done so as to allow us to budget for this year. **Please see attached form.**
- **Kindly Submit your Contribution through the Following Methods: Connect to the Church Website www.stgeorgeto.org Click on *Donate***
- “e-transfer” info@stgeorgeantiochianchurch.org Account Name: St. George Church
- PayPal, or send your Cheque by Mail to: St. George Antiochian Church, 9116 Bayview Ave, Richmond Hill ON, L4B 3M9
Good will come to those who are generous and lend freely, who conduct their affairs with justice. (Psalm 112:5)
- **Bookstore: New icons have just arrived in our bookstore. The Bookstore is located in the church’s basement. Icons are great gifts for newborn, new home, your car or your children, and Christmas gifts. Please see Colette El-Hajj or Odette Boutros to see these new icons.**
- **Please, don't forget to send your sacrificial giving to your church of St. George via e-transfer, or you can still bring your envelope with you and place it in the box by the candles. Your sacrificial giving (financial donation/support) will keep our doors open.**
- **Canned Food Drive:** please bring non-perishable canned food to donate to the needy and place them in the box outside in the Narthex.

DIVINE LITURGY VARIABLES ON SUNDAY, JUNE 13, 2021

TONE 6 / EOTHINON 10

SUNDAY OF THE AFTER-FEAST OF THE ASCENSION

COMMEMORATION OF THE HOLY FATHERS OF THE FIRST ECUMENICAL COUNCIL
MARTYR AQUILINA OF BYBLOS IN SYRIA; ANTIPATER, BISHOP OF BOSTRA IN ARABIA;
TRIPHYLLIOS, BISHOP OF NICOSIA IN CYPRUS

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 المِثْرُوبُولِيْتِ بُوْسَسَ والمِطْرانِ
يُوحنا وَفَكَ أُسْرِهِما وَعَوْدَتِهِما سَالِمِيْنِ، إِلى الرَّبِّ
نَطْلُبُ.

THE FIRST ANTIPHON

O clap your hands, all ye peoples; shout unto God with the voice of exultation.

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

For the Lord Most High is terrible; He is a great King over all the earth. He hath subdued the peoples under us, and the nations under our feet.

(Refrain)

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

يا جَمِيعِ الأُمَمِ صَفِّقُوا بِالأَيْدِي، هَلِّلُوا اللهُ بِأصْوَاتِ
الإِبْتِهَاجِ.

اللازمة: بِشَفَاعاتِ والدَةِ الإِلهِ، يا مُخَلِّصُ خَلِّصْنَا.

لأنَّ الرَّبَّ مُتَعَالٍ وَمَرْهُوبٌ، وَمَلِكٌ عَظِيمٌ عَلى الدُّنْيا
بِأُسْرِها. أَحْضَعَ الشُّعُوبَ لَنَا وَالأُمَمَ تَحْتَ أَقْدَامِنَا.

(اللازمة)

المَجْدُ الآنَ *(اللازمة)*

THE SECOND ANTIPHON

Great is the Lord, and greatly to be praised in the city of our God, in His holy mountain.

Refrain: Save us, O Son of God, Who didst rise from us in glory to the heavens; who sing to Thee. Alleluia.

God is known in her palaces when He cometh to our aid. *(Refrain)*

For lo, the kings of the earth were assembled; they came together. *(Refrain)*

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

عَظِيمٌ هُوَ الرَّبُّ وَمُسَبَّحٌ جِداً في مَدِينَةِ الإِهْنا، عَلى
جَبَلِ قُدْسِهِ.

اللازمة: خَلِّصْنَا يا ابْنَ اللهِ يا مَنْ صَعَدَ عَنَّا بِمَجْدٍ
الى السَّمَاوَاتِ، لِنُرْتَلَّ لَكَ. هَلِّلُويَا.

اللهُ مَعْرُوفٌ في قُصُورِها بِأَنَّهُ نَصِيرُها. *(اللازمة)*
ها إِنَّ مَلُوكَ الأَرْضِ قَدِ اجْتَمَعُوا وَأَقْبَلُوا مَعاً.

(اللازمة)

المَجْدُ الآنَ يا كَلِمَةَ اللهِ الإِبْنَ الوَحِيدِ ...

THE THIRD ANTIPHON

Hear this, all ye people; give ear, all ye inhabitants of the earth. My mouth shall speak of wisdom; and the meditation of my heart shall be of understanding. I will incline mine ear to a

إِسمَعُوا هَذَا يا كُلَّ الأُمَمِ، أَصْغُوا يا سُكَّانَ الأَرْضِ
أَجْمَعِينَ. إِنَّ فَمِي يَتَكَلَّمُ بِالحِكمَةِ، وَقَلْبِي يَلْهَجُ

parable; I will open my dark saying upon the harp.	بِالْفَهْمِ. أَمِيلُ أُذُنِي إِلَى الْأَمْثَالِ، وَأَكْشِفُ الْغَايِي عَلَى الْقَيْثَارِ.
<ul style="list-style-type: none"> • <i>During the Little Entrance, after the verses of the Third Antiphon, chant the Apolytikion of the Ascension.</i> 	
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 لِنَسْجُدَ وَنَزْكَعَ لِلْمَسِيحِ مَلِكِنَا وَإِلَهِنَا، خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ لِنُرْتِّلَ لَكَ: هَلِّلُوبِيَا.
<ul style="list-style-type: none"> • <i>Now sing these apolytikia in the following order.</i> 	
RESURRECTIONAL APOLYTIKION IN TONE SIX	
When Mary stood at Thy grave, looking for Thy sacred body, angelic powers shone above Thy revered tomb. And the soldiers who were to keep guard became as dead men. Thou led Hades captive and wast not tempted thereby. Thou didst meet the Virgin and didst give life to the world, O Thou, Who art risen from the dead, O Lord, glory to Thee.	إِنَّ الْقُوَاتِ الْمَلَائِكِيَّةَ ظَهَرُوا عَلَى قَبْرِكَ الْمُوقَّرِ، وَالْحُرَّاسَ صَارُوا كَالْأَمْوَاتِ، وَمَرِيْمَ وَقَفَتْ عِنْدَ الْقَبْرِ طَالِبَةً جَسَدَكَ الطَّاهِرَ، فَسَبَّيْتَ الْجَحِيمَ وَلَمْ تُجَرَّبْ مِنْهَا، وَصَادَقْتَ الْبَتُولَ مَانِحاً الْحَيَاةَ. فَيَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، يَا رَبُّ الْمَجْدُ لَكَ.
APOLYTIKION OF THE ASCENSION IN TONE FOUR	
Thou hast ascended in glory, O Christ our God, and gladdened Thy Disciples with the promise of the Holy Spirit, making them confident through the blessing that Thou art the Son of God, and Deliverer of the world.	لَقَدْ صَاعَدْتَ بِمَجْدٍ أَيُّهَا الْمَسِيحُ إِلَهِنَا، وَفَرَّخْتَ تَلَامِيذَكَ بِمَوْعِدِ الرُّوحِ الْقُدُسِ، إِذْ أَيْقَنُوا بِالْبَرَكَةِ أَنَّكَ أَنْتَ ابْنُ اللَّهِ، الْمُنْقِدُ الْعَالَمِ.
APOLYTIKION OF THE HOLY FATHERS IN TONE EIGHT	
Thou, O Christ, art our God of exceeding praise Who didst establish our holy Fathers as luminous stars upon earth, and through them didst guide us unto the true Faith, O most merciful One, glory to Thee.	أَنْتَ أَيُّهَا الْمَسِيحُ إِلَهِنَا الْفَائِقُ التَّسْبِيحِ، يَا مَنْ أَسَّسْتَ آبَاءَنَا الْقَدِيسِينَ عَلَى الْأَرْضِ كَوَاكِبَ لَامِعَةٍ، وَبِهِمْ هَدَيْتَنَا جَمِيعاً إِلَى الْإِيمَانِ الْحَقِيقِيِّ، يَا جَزِيلَ الرَّحْمَةِ، الْمَجْدُ لَكَ.
<ul style="list-style-type: none"> • <i>Now sing the apolytikion of the patron saint or feast of the temple.</i> 	
KONTAKION OF THE ASCENSION IN TONE SIX	
When Thou didst fulfill Thy dispensation for our sakes, uniting the terrestrials with the celestials, Thou didst ascend in glory, O Christ our God, inseparable in space, but constant without separation, and crying unto Thy beloved: I am with you, and no one shall be against you.	لَمَّا اكْمَلْتَ التَّدْبِيرَ الَّذِي مِنْ أَجْلِنَا، وَجَعَلْتَ الَّذِينَ عَلَى الْأَرْضِ مُتَّحِدِينَ بِالسَّمَاوِيِّينَ، صَاعَدْتَ بِمَجْدٍ أَيُّهَا الْمَسِيحُ إِلَهِنَا، غَيْرَ مُنْفَصِلٍ مِنْ مَكَانٍ، بَلْ ثَابِتاً

بِعَيْرِ افْتِرَاقٍ وَهَاتِفًا بِأَحْبَابِكَ: أَنَا مَعَكُمْ، وَلَيْسَ أَحَدٌ عَلَيْكُمْ.

THE EPISTLE (Sunday of the Holy Fathers)

Blessed art Thou, O Lord, the God of our Fathers. For Thou art just in all Thou hast done to us.

The Reading from the Acts of the Holy Apostles. (20:16-18, 28-36)

In those days, Paul was determined to sail past Ephesus, so that he might not have to spend time in Asia; for he was hastening, if possible, to be at Jerusalem on the Day of Pentecost. And from Miletus he sent to Ephesus and called to him the priests of the church. And when they came to him, he said to them: "Take heed to yourselves and to all the flock, in which the Holy Spirit has made you bishops, to shepherd the church of the Lord and God, which He purchased with His own blood. For I know that after my departure ravenous wolves will enter among you, not sparing the flock; and from among your own selves will arise men speaking perverse things, to draw away the disciples after them. Therefore, remain watchful, remembering that for three years I did not cease to admonish every one, night and day with tears. And now, brethren, I commend you to God and to the word of His grace, which is able to build you up and to give you the inheritance among all those who are sanctified. I coveted no one's silver or gold or apparel. You yourselves know that these hands ministered to my necessities, and to those who were with me. In all things I have shown you that by such laboring we ought to help the weak, and to remember the words of the Lord Jesus, how He Himself said: 'It is more blessed to give than to receive.'" And when he had spoken thus, he knelt down on his knees with them all, and prayed.

مُبَارِكٌ أَنْتَ يَا رَبُّ إِلَهَ آبَائِنَا.
فَإِنَّكَ عَدْلٌ فِي كُلِّ مَا صَنَعْتَ بِنَا.
فصلٌ مِنْ أَعْمَالِ الرُّسُلِ الْقِدِّيسِينَ الْأَطْهَارِ.
فِي تِلْكَ الْأَيَّامِ، ارْتَأَى بُولُسُ أَنْ يَتَجَاوَزَ أَفْسُسَ فِي
الْبَحْرِ لِيَلَّا يَعْرِضَ لَهُ أَنْ يُبْطِئَ فِي آسِيَةِ. لِأَنَّهُ كَانَ
يَعْبَلُ حَتَّى يَكُونَ فِي أورشَلِيمَ يَوْمَ الْعَنْصَرَةِ إِنْ أَمَكَّنَهُ.
فَمِنْ مِيلَيْتُسَ بَعَثَ إِلَى أَفْسُسَ، فَاسْتَدْعَى قُسُوسَ
الْكَنِيسَةِ. فَلَمَّا وَصَلُوا إِلَيْهِ قَالَ لَهُمْ: اخْذَرُوا لِأَنْفُسِكُمْ
وَلِجَمِيعِ الرَّعِيَةِ الَّتِي أَقَامَكُمُ الرُّوحُ الْقُدُسُ فِيهَا أَسَاقِفَةً،
لِتَرْعَوْا كَنِيسَةَ اللَّهِ الَّتِي اقْتَنَاهَا بِدَمِهِ فَإِنِّي أَعْلَمُ هَذَا،
أَنَّهُ سَيَدْخُلُ بَيْنَكُمْ بَعْدَ ذَهَابِي ذُنَابٌ خَاطِفَةٌ لَا تُشْفِقُ
عَلَى الرَّعِيَةِ وَمِنْكُمْ أَنْفُسِكُمْ سَيَقُومُ رِجَالٌ يَتَكَلَّمُونَ
بِأُمُورٍ مُلْتَوِيَةٍ لِيَجْتَذِبُوا التَّلَامِيذَ وَرَاءَهُمْ لِذَلِكَ اسْهَرُوا،
مُتَذَكِّرِينَ أَنِّي مُدَّةَ ثَلَاثِ سِنِينَ لَمْ أَكْفُفْ لَيْلًا وَنَهَارًا أَنْ
أُنْصَحَ كُلَّ وَاحِدٍ بِدُمُوعٍ وَالآنَ أَسْتُودِعُكُمْ، يَا إِخْوَتِي،
اللَّهُ وَكَلِمَةَ نِعْمَتِهِ الْقَادِرَةِ أَنْ تَبْنِيَكُمْ وَتَمْنَحَكُمْ مِيرَاثًا مَعَ
جَمِيعِ الْقِدِّيسِينَ. إِنِّي لَمْ أَشْتَهَ فِضَّةً أَوْ ذَهَبًا أَوْ لِبَاسَ
أَحَدٍ. وَأَنْتُمْ تَعْلَمُونَ أَنَّ حَاجَاتِي وَحَاجَاتِ الَّذِينَ مَعِي
خَدَمَتْهَا هَاتَانِ الْيَدَانِ. فِي كُلِّ شَيْءٍ بَيَّنْتُ لَكُمْ أَنَّهُ
هَكَذَا يَنْبَغِي أَنْ نَتَّعَبَ لِتُسَاعِدِ الضُّعْفَاءَ، وَأَنْ نَتَذَكَّرَ
كَلَامَ الرَّبِّ يَسُوعَ. فَإِنَّهُ قَالَ: إِنَّ الْعَطَاءَ هُوَ مَغْبُوطٌ
أَكْثَرَ مِنَ الْأَخْذِ. وَلَمَّا قَالَ هَذَا، جَثَا عَلَى رُكْبَتَيْهِ مَعَ
جَمِيعِهِمْ وَصَلَّى.

THE GOSPEL (Sunday of the Holy Fathers)

The Reading of the Holy Gospel according to Saint John. (17:1-13)

At that time, Jesus lifted up His eyes to heaven and said, "Father, the hour has come; glorify Thy Son that the Son may glorify Thee, since Thou hast given Him power over all flesh, to give eternal life to all whom Thou hast given Him. And this is eternal life, that they know Thee the only true God, and Jesus Christ Whom Thou hast sent. I glorified Thee on earth, having accomplished the work which Thou gavest Me to do; and now, Father, glorify Thou Me in Thy own presence with the glory which I had with Thee before the world was made. I have manifested Thy Name to the men whom Thou gavest Me out of the world; Thine they were, and Thou gavest them to Me, and they have kept Thy word. Now they know that everything that Thou hast given Me is from Thee; for I have given them the words which Thou gavest Me, and they have received them and know in truth that I came from Thee; and they have believed that Thou didst send Me. I am praying for them; I am not praying for the world but for those whom Thou hast given Me, for they are Thine; all Mine are Thine, and Thine are Mine, and I am glorified in them. And now I am no more in the world, but they are in the world, and I am coming to Thee. Holy Father, keep them in Thy Name, which Thou hast given Me, that they may be one, even as We are one. While I was with them, I kept them in Thy Name, which Thou have given Me; I have guarded them, and none of them is lost but the son of perdition, that the scripture might be fulfilled. But now I am coming to Thee; and these things I speak in the world, that they may have My joy fulfilled in themselves."

فَصَلُّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ يُوْحَنَا الْإِنْجِيلِي الْبَشِيرِ وَالتَّلْمِيذِ الطَّاهِرِ.

في ذلك الزمان، رَفَعَ يسوعُ عَيْنِيهِ إِلَى السَّمَاءِ وَقَالَ: يَا أَبَتِ قَدْ أَتَتِ السَّاعَةُ، مَجِّدِ ابْنَكَ لِيُجِدَّكَ ابْنُكَ أَيْضًا. كَمَا أُعْطِيْتَهُ سُلْطَانًا عَلَى كُلِّ بَشَرٍ لِيُعْطِيَ كُلَّ مَنْ أُعْطِيْتَهُ لَهُ حَيَاةً أَبَدِيَّةً. وَهَذِهِ هِيَ الْحَيَاةُ الْأَبَدِيَّةُ، أَنْ يَعْرِفُوكَ أَنْتَ الْإِلَهَ الْحَقِيقِيَّ وَحْدَكَ، وَالذِّي أَرْسَلْتَهُ يسوعَ الْمَسِيحَ. أَنَا قَدْ مَجَّدْتُكَ عَلَى الْأَرْضِ. قَدْ أَتَمَمْتُ الْعَمَلَ الَّذِي أُعْطِيْتَنِي لِأَعْمَلُهُ. وَالْآنَ مَجِّدْنِي أَنْتَ يَا أَبَتِ عِنْدَكَ بِالْمَجْدِ الَّذِي كَانَ لِي عِنْدَكَ مِنْ قَبْلِ كَوْنِ الْعَالَمِ. قَدْ أَعْلَنْتُ اسْمَكَ لِلنَّاسِ الَّذِينَ أُعْطِيْتَهُمْ لِي مِنَ الْعَالَمِ. هُمْ كَانُوا لَكَ، وَأَنْتَ أُعْطِيْتَهُمْ لِي، وَقَدْ حَفِظُوا كَلَامَكَ. وَالْآنَ قَدْ عَلِمُوا أَنَّ كُلَّ مَا أُعْطِيْتَهُ لِي هُوَ مِنْكَ. لِأَنَّ الْكَلَامَ الَّذِي أُعْطِيْتَهُ لِي أُعْطِيْتَهُ لَهُمْ. وَهُمْ قَبِلُوا وَعَلِمُوا حَقًّا أَنِّي مِنْكَ خَرَجْتُ، وَأَمِنُوا أَنَّكَ أَرْسَلْتَنِي أَنَا مِنْ أَجْلِهِمْ أَسْأَلُ. لَا أَسْأَلُ مِنْ أَجْلِ الْعَالَمِ، بَلْ مِنْ أَجْلِ الَّذِينَ أُعْطِيْتَهُمْ لِي، لِأَنَّهُمْ لَكَ. كُلُّ شَيْءٍ لِي هُوَ لَكَ، وَكُلُّ شَيْءٍ لَكَ هُوَ لِي، وَأَنَا قَدْ مُجِّدْتُ فِيهِمْ. وَلَسْتُ أَنَا بَعْدُ فِي الْعَالَمِ، وَهَوْلَاءِ هُمْ فِي الْعَالَمِ، وَأَنَا آتِي إِلَيْكَ. أَيُّهَا الْأَبُ الْفُؤُوسُ احْفَظْهُمْ بِاسْمِكَ، الَّذِينَ أُعْطِيْتَهُمْ لِي، لِيَكُونُوا وَاحِدًا كَمَا نَحْنُ. حِينَ كُنْتُ مَعَهُمْ فِي الْعَالَمِ، كُنْتُ احْفَظُهُمْ بِاسْمِكَ. إِنَّ الَّذِينَ أُعْطِيْتَهُمْ لِي قَدْ حَفِظْتُهُمْ، وَلَمْ يَهْلِكْ مِنْهُمْ أَحَدٌ إِلَّا ابْنُ الْهَلَاكِ، لِيَتِمَّ الْكِتَابُ. أَمَّا الْآنَ فَإِنِّي آتِي إِلَيْكَ. وَأَنَا أَتَكَلَّمُ بِهَذَا فِي الْعَالَمِ لِيَكُونَ فَرَحِي كَامِلًا فِيهِمْ.

- *Megalynarion*: "It is Truly Meet"; *Koinonikon* (Communion Hymn): "Praise ye the Lord."
- *Instead of singing "We have seen the true light", sing the Apolytikion of the Ascension.*

THE DISMISSAL

Priest: May He Who ascended in glory into Heaven, and sat at the right hand of God the Father for our salvation, and 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—**especially the 318 of the First Ecumenical Council in Nicaea whom we commemorate today**—of *Saint N., the patron and protector of this holy community*; of the holy and righteous ancestors of God, Joachim and Anna; of the Martyr Aquilina of Byblos in Syria; Antipater, bishop of Bostra in Arabia; and Triphyllios, bishop of Leucosia (Nicosia) in Cyprus, whose memory we celebrate today, and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.

الكاهن: أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِي، يَا مَنْ صَعِدَ عَنَّا بِمَجْدٍ إِلَى السَّمَاءِ وَجَلَسَ عَن يَمِينِ الْآبِ لِأَجْلِ خَلَاصِنَا، وَقَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمَّكَ الْكَلِيَّةِ الطَّهَارَةِ وَالْبَرِيَّةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُخَيِّ؛ وَبِطَلْبَاتِ الْقَوَاتِ السَّمَاويَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسِينَ الْمُشْرَفِينَ الرُّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوْحَنَّا الذَّهَبِيِّ الْفَمِّ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشَّحِينَ بِاللَّهِ؛—وَأَبَائِنَا الْقَدِيسِينَ الـ318 مِنْ الْمَجْمَعِ الْمَسْكُونِيِّ الْأَوَّلِ فِي نِيْقِيَّةِ، الَّذِينَ نُقِيمُ تَذْكَارَهُمْ الْيَوْمَ؛—وَالْقَدِيسِ (ة) (فُلَانِ، فُلَانَةَ) شَفِيعِ(ة) وَحَامِي(ة) هَذِهِ الرَّعِيَّةِ الْمَعْدَّسَةِ؛ وَالْقَدِيسِينَ الصِّدِّيقِينَ جَدِّي الْمَسِيحِ الْإِلَهِ، يُوَاكِمَ وَحَنَّةً؛ وَالشَّهِيدَةَ أَكِيلِينَا الْجُبَيْلِيَّةِ مِنْ سُورِيَا، وَأَنْتِيبَاتِرِ أَسْقَفِ بُصْرَى فِي الْعَرَبِيَّةِ، وَتْرِيفِيلْيُوسِ أَسْقَفِ نِيْقُوسِيَا فِي قُبْرُصِ، الَّذِينَ نُقِيمُ تَذْكَارَهُمْ الْيَوْمَ، وَجَمِيعِ قَدِيسِيكَ، اِرْحَمْنَا وَخَلِّصْنَا بِمَا أَنَّكَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.

Priest: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.

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

Choir: Amen.

الجوقة: آمين.

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.

Ascending with Wounds into Heavenly Glory: Homily for the Sunday After the Ascension in the Orthodox Church [Fr. Philip LeMasters](#)



John 17:1-13

With all the problems in the world today, as well as the challenges in our own lives and families, it is tempting to lose hope. It is easy to think that the best we can do is simply to cope with the difficulties that we face from day to day. We may think that there is no alternative to living in terms of whatever helps us make it through the day in the world as we know it.

During this season of the Ascension, the Church calls us to an entirely different way of responding to our persistent challenges. Our Savior did not only conquer death through His glorious resurrection, He also ascended into heaven with a glorified body that still bore the wounds of the crucifixion. Now He sits at the right hand of the Father in eternal glory as the God-Man in Whom the very causes of our corruption are healed. The Ascension fulfills our original vocation as human beings to become like God in holiness. Even as we are baptized into His death and rise up with Him into eternal life, Christ calls us to ascend with Him into the Kingdom of Heaven. He makes us participants by grace in the blessed communion shared by the Holy Trinity.

That is not only a future hope, but also a present reality for the members of Christ's Body, the Church, whom He nourishes with His own Body and Blood in the Eucharist. In every celebration of the Divine Liturgy, we enter mystically into the heavenly banquet, the wedding feast of the Lamb. When we unite ourselves to our Lord's great Self-Offering, we offer ourselves as participants in His complete restoration of the human being and of the creation itself. We offer not only bread and wine in the Liturgy, but ourselves and every dimension of our lives in the world for fulfillment as we share personally in His eternal life. Because our Lord has ascended in glory as a complete human being Who is also divine, we may participate even now in such profound blessedness. That is His will for each and every one of us.

In order to do that, we must ascend with the Lord Who conquered death, “the wages of sin,” and brought even the wounds of crucifixion with Him as He sat down at the right hand of the Father in eternal glory. Instead of using our wounds, or those of our society and world, as reasons to think that God is cruel, irrelevant, or does not even exist, we must see the Ascension as a clear sign that death, destruction, and decay will not have the last word. They do not shut us off from the blessedness that transcends what this world provides on its own terms. Instead, it is in the midst of our deepest pains that we know the brokenness of our lives and relationships and find the strength to offer ourselves more fully to the Lord as we actually are in this world of corruption.

As long as we fool ourselves into thinking that all is well when we live according to our passions and familiar self-centered desires and habits, we will not be able to ascend with Christ. For it is always the case that we must die to sin in order to rise up in holiness, that we must humbly repent in order to receive our Lord’s gracious healing. He ascended after rising from the tomb, and we will ascend with Him when we share in the glory of His resurrection by turning away from the corrupting effects of sin and death. If we remain wedded to them, we will remain captive to the distorted ways of the first Adam, the ways of this fallen world. But if we die to them by uniting ourselves to our Lord in His journey from the cross to the heights of heaven, we will participate already in eternal blessedness even as we walk on this earth.

As the 318 Fathers of the First Ecumenical Council in Nicaea knew, only One Who is truly God is able to raise us up from captivity to this world of death into heavenly glory. If Christ were merely a creature, He could never make us participants in the eternal life of God. If He were not truly divine, His Body, the Church, would be simply another social organization operating like any other group. But because He is “very God of very God, begotten, not made, of one essence with the Father by Whom all things were made” while also being fully human, every dimension of our humanity may become radiant with the brilliance of heaven through Him.

The Lord ascended with His glorified and wounded body. Those wounds did not compromise His divinity or holiness, of course. Indeed, it was through them that He conquered death and made clear that He is the Son of God and the Savior of the world. And our wounds, no matter what they are, do not shut us out of the Kingdom. We must, however, offer those wounds to Him, opening them to the healing light of His gracious divine energies. When they are the results of our sins, we must confess and repent in humility. When they are not, we must learn to make them points of contact for

ascending with Christ in holiness. That requires that we learn to see what our wounds reveal about our lives, our relationships, and our world, no matter how difficult that is. We then can make them entrances into heavenly glory when they become opportunities to grow in “love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, and self-control.” (Gal. 5:22-23) By offering even our darkest struggles to the Lord, we will ascend with Him to personal participation in His healing of our humanity.

The same is true of our common life in the Church. We will provide no credible witness to our neighbors if we do not visibly manifest a life of holiness that stands in stark contrast to the corrupt ways of a world enslaved to the fear of death. We will not be able to speak of the Ascension with integrity unless we, as a community, become a living icon of loving union in Christ such that we are one in righteousness. Both as a community and as particular people, we must be on guard against anything in our lives that distracts us from strengthening the Church as a sign that Christ has ascended and really does enable us all to rise up with Him into the life of heaven. Anything that would hold us back from that high vision has no place in our lives, individually or collectively. The more that we live out our unity in pursuing such a life, the more integrity we will have in inviting friends, neighbors, and strangers to join us as we enter in each Divine Liturgy into the heavenly banquet. If we do not display the joy of the Ascension in our own lives each day, then we are very poor witnesses to the fullness of the Orthodox Christian faith. The world already has enough religious organizations that do little more than help people feel better about themselves as they cope with life’s problems. We must be something very different.

Contrary to what many people in our culture think, the mission of the Church is not to provide us a means of escaping the world and its problems. It is not to distract us for a couple of hours each week from our challenges or to make us think that they are somehow not real. It is not to work us up into an emotional state that helps us feel better about ourselves. Instead, the Body of Christ is to be a brilliant icon of what happens when this world, and its inhabitants with all their wounds, enters into heavenly glory. Anything less is a failure to manifest in our common life the communion of love shared by the Holy Trinity. So let us all offer every aspect of our lives to our Lord Who has ascended in glory so that we may participate fully by grace in the joy that He shares eternally with His Unoriginate Father and the All-Holy and Good and Life-Giving Spirit, to Whom be all glory, laud, and honor, both now and ever, and unto ages of ages. Amen.

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