

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

DAY	NAME OF THE DEPARTED	ANNIVERSARY
28	Peter Abdo	1
28	Louis Shatilla	50
28	Michel Dorkhom	15
30	Michael Zabaneh	6
30	Salim Elias Zabana	9
30	Mary Louise Ellies	51
3	Ernest Chamandy	63
4	Michael Habash	38
4	Hanna Freiha	5

- **Please**, pray for the health of the following parishioners: Ellen, Robert, Alex, Sam, Elias, Nassar, Valentine, George, Nina, Sonia, George, Beshara, Samer, Irene, Nadia, Mona, Christine and Toni, George, Jacqueline and Helena. If you have any names of people who need prayers, email them to father.
- **This Sunday July 4th, 3 months memorial for Iskander Farah offered by his son Shady Farah, may his memory be eternal.**
- **July 25th 40 days** memorial for Denise Anne Aziz offered by her sisters Gloria and Diane Aziz, may her memory be eternal.
- **Father on Vacation:** Fr. George will be on vacation from July 5th to July 19th. For emergency, please call Samantha Nassar, or George Boutros to arrange for a Priest. Liturgy on Sunday will be as usual 9 am Orthros followed by the Divine Liturgy at 10:30 am. There will be no article or message from Father during the next three Sundays. Father will be back to celebrate the Liturgy on July 25th. Father asks to pray for him and his children.
- We look forward to welcoming you back to church! Due to capacity restrictions for gatherings (30% 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.
- 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.

• **Saturday Vespers will be cancelled for the month of July.**

- **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

- 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.

- **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, JULY 04, 2021
TONE 1 / EOTHINON 2; SECOND SUNDAY AFTER PENTECOST
& SECOND SUNDAY OF MATTHEW**

ANDREW, ARCHBISHOP OF CRETE, AUTHOR OF THE GREAT CANON;
MARTYRS THEODORE OF CYRENE AND LUCIA; VENERABLE ANDREI RUBLEV

NOTE TO CLERGY: Remember to include this special petition in the Great Litany before the one for the head of state, as directed by the Antiochian Archdiocese.

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

الشَّماس: مِنْ أَجْلِ المِثْرُوبُولِيَتِ بُولْسَ والمِطْرانِ
يُوحنا وَفَكَ اسْرِهِما وَعَوَدَتِهِما 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:*

APOLYTIKION OF THE RESURRECTION IN TONE ONE

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

إِنَّ الحَجَرَ لَمَّا خُتِمَ مِنَ اليَهُودِ، وَجَسَدَكَ الطَّاهِرِ
حُفِظَ مِنَ الجُنْدِ، قُمتَ في اليَوْمِ الثَّالِثِ أَيُّها
المُخَلِّصُ، ما نَحاً العالَمَ الحِياةَ. لِذَلِكَ قُوَّتْ
السَّمَاواتِ، هَتَفُوا إِلَيْكَ يا واهِبَ الحِياةَ: المَجْدُ
لِقِيامَتِكَ أَيُّها المَسِيحِ، المَجْدُ لِمُلْكِكَ، المَجْدُ
لِتَدْبِيرِكَ، يا مُحِبَّ البَشَرِ وَحَدَّكَ.

- *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.

يا شَفِيعَةَ المَسِيحِيِّينَ غَيْرَ الخازِيَةِ، الوَسِيطَةَ لَدَى
الخالِقِ غَيْرَ المَرْدُودَةِ، لا تُعْرِضِي عَن أَصواتِ
طَلِباتِنَا نَحْنُ الخَطَاةُ، بَلْ تَدَارِكينا بالمَعونَةِ بما أَنَّكَ
صالِحَةٌ، نَحْنُ الصارِخِينَ إِلَيْكَ بِإيمانٍ: بِادِرِي إِلَيَّ
الشَّفاعةَ وَأُسْرِعِي في الطَّلَبَةِ، يا وَالِدَةَ الإِلهِ،
المُنشَفَعَةَ دائِماً بِمُكْرَمِيكَ.

THE EPISTLE (For the Second Sunday after Pentecost)

*Let Thy mercy, O Lord, be upon us.
Rejoice in the Lord, O ye righteous.*

**The Reading from the Epistle of St. Paul to
the Romans. (2:10-16)**

Brethren, glory and honor and peace to everyone who does good, to the Jew first, and also to the

لِتَكُنْ يا رَبُّ رَحْمَتُكَ عَلَيْنَا.
ابْتَهَجُوا أَيُّها الصِّدِّيقُونَ بِالرَّبِّ.
فَصَلُّ مِنْ رِسالَةِ القَدِّيسِ بُولْسَ الرِّسُولِ إِلَى أَهْلِ
رومية (10:2-16) .

Greek; for there is no respect of persons with God. For as many as have sinned without the Law will also perish without the Law; and as many as have sinned under the Law will be judged by the Law (for it is not the hearers of the Law who are just before God but the doers of the Law are justified. For when the nations who do not have the Law do by nature the things contained in the Law, these then, in spite of not having the Law, are a law to themselves, in that they show the work of the Law written in their hearts, and their conscience also bears witness, and their conflicting thoughts accuse or perhaps excuse them) in the day when God judges the secrets of persons, according to my gospel, through Jesus Christ.

يا إخوة، المجد والكرامة والسلام لكل من يفعل الخير من اليهود أولاً ثم من اليونانيين. لأن ليس عند الله محاباة وجوه. فكل الذين أخطأوا بدون الناموس فبدون الناموس يهلكون، وكل الذين أخطأوا في الناموس فبالناموس يدانون. لأنه ليس السامعون بالناموس هم أبراراً عند الله بل العاملون بالناموس هم يبررون. فإن الأمم الذين ليس عندهم الناموس، إذا عملوا بالطبيعة بما هو في الناموس، فهؤلاء، وإن لم يكن عندهم الناموس، فهم ناموس لأنفسهم. الذين يظهرون عمل الناموس مكتوباً في قلوبهم وضميرهم شاهد وأفكارهم تشكو أو تحتج فيما بينها، يوم يدين الله سرائر الناس بحسب إنجيلي بيسوع المسيح.

THE GOSPEL (For the Second Sunday of Matthew)

The Reading from the Holy Gospel according to St. Matthew. (4:18-23)

At that time, as Jesus was walking by the Sea of Galilee, He saw two brothers, Simon who is called Peter and Andrew his brother, casting a net into the sea; for they were fishermen. And He said to them, "Follow Me, and I will make you fishers of men." Immediately they left their nets and followed Him. And going on from there He saw two other brothers, James the son of Zebedee and John his brother, in the boat with Zebedee their father, mending their nets, and He called them. Immediately they left the boat and their father, and followed Him. And He went about all Galilee, teaching in their synagogues and preaching the gospel of the Kingdom and healing every disease and every infirmity among the people.

فصل من بشارة القديس متى الإنجيلي البشير والتلميذ الطاهر. (18:4-23)

في ذلك الزمان، فيما كان يسوع ماشياً على شاطئ بحر الجليل، رأى أخوين وهما سمعان المدعو بطرس وأندراوس أخوه، يلقيان شبكة في البحر (لأنهما كانا صيادين)، فقال لهما هلم ورائي فأجعلكما صيادي الناس. فلوقت تركا كل شيء وتبعاه. وجاز من هناك، فرأى أخوين آخرين وهما يعقوب بن زبدي ويوحنا أخوه، في سفينة مع أبيهما زبدي يصلحان شباكهما فدعاهما، ولوقت تركا السفينة وأباهما وتبعاه. وكان يسوع يطوف الجليل كله يعلم في مجامعهم ويكرز ببشارة الملوك ويشفي كل مرض وكل ضعف في الشعب.

• 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 our father among the saints Andrew, archbishop of Crete, author of the Great Canon; Martyrs Theodore of Cyrene and Lucia; and Venerable Andrei Rublev**, whose memory we celebrate today, and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.

الكاهن: أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِي، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمَّكَ الْكُلِّيَّةِ الطَّهَارَةِ وَالْبَرِيَّةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّالِبِ الْكَرِيمِ الْمُخْيِي؛ وَبِطُلُبَاتِ الْقُوَاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسَيْنِ الْمُشْرَفَيْنِ الرَّسُلِ الْجَدِيرَيْنِ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوْحَنَّا الذَّهَبِيِّ الْقَمِّ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشَّحِينَ بِاللَّهِ؛ وَالْقَدِيسِ (ة) (فُلَان، فُلَانة) شَفِيعِ(ة) وَحَامِي(ة) هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسَيْنِ الصَّدِيقَيْنِ جَدِّي الْمَسِيحِ إِلَهُ، يُوَاكِمِ وَحْنَةً؛ وَأَبِينَا أَنْدْرَاوَسَ رَئِيسِ أَسَاقِفَةِ كَرِيْتِ كَاتِبِ الْقَانُونِ الْكَبِيرِ، وَالشُّهَدَاءِ ثِيُودُورُوسَ الْقِيرَوَانِي وَلُوسِيَا، وَالْبَارِ أَنْدْرِي رُبْلِيْفِ، الَّذِينَ نُقِيمُ تَذَكَارَهُمُ الْيَوْمَ، وَجَمِيعِ قَدِيسِيكَ، إِرْحَمْنَا وَخَلِّصْنَا بِمَا أَنْكَ 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
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Hear, Follow, and Obey : Homily for the Second Sunday After Pentecost in the Orthodox Church [Fr. Philip LeMasters](#)



Romans 2:10-16; Matthew 4:18-23

Most of us like to find ways to make things easier on ourselves and harder on others. We enjoy coming up with excuses to justify not fulfilling demanding and inconvenient requirements, even as we judge our neighbors for not meeting them perfectly. That tendency is both common and difficult for many to resist, but it is diametrically opposed to the way of life to which our Lord calls us.

St. Paul wrote to the Christians in Rome that “God knows no partiality.” He taught that it is not those who know God’s requirements who are pleasing to Him, but those who actually obey them. Against his fellow Jews who thought that their ancestry and heritage made them necessarily superior to the Gentiles, he pointed out that all people have God’s law “written on their hearts,” such that God would judge them according to whether they obeyed His law as known through their conscience. “For it is not the hearers of the Law who are righteous before God, but the doers of the Law who will be justified.”

St. Paul strongly challenged the pride of anyone who thought that merely knowing what God requires justifies someone in looking down upon another. Remember also that, in the parable of the Last Judgment, Christ welcomed into His Kingdom those who had cared for Him when they cared for the poor and needy, even though those who did these righteous acts had absolutely no idea that they were serving Him. (Matt. 25) The key matter is not simply how much people know, but how conscientious they are in living faithfully to the measure of God’s truth that they have grasped. Christ taught that “From everyone to whom much has been given, much will be required; and from the one to whom much has been entrusted, even more will be demanded.” (Luke 12:14) That means that the clearer our knowledge of what God requires of us is, the more responsible we are.

And the temptation to waste our time in evaluating others or looking for excuses for ourselves is precisely that: a temptation that we must resist.

In today's gospel reading, the Lord made His immediate requirements for Peter, Andrew, James, and John quite clear: "Follow me, and I will make you fishers of men." They left behind their occupation of fishing and their families in order to follow Christ as "He went about all Galilee, teaching in their synagogues and preaching the gospel of the Kingdom and healing every disease and every infirmity among the people." As we know from elsewhere in the gospels, the disciples did not fully understand who Jesus Christ was until after His resurrection. They did not have a full grasp of His identity, teaching, and mission during the three years that they literally followed Him around. The Lord certainly chastised them for their spiritual confusion and weakness, but He never abandoned them or cast them out. Perhaps it was through their years of doubt and misunderstanding that they were prepared to receive the fullness of the truth of His resurrection with humility, joy, and gratitude.

Those first disciples had nothing like perfect knowledge or understanding when Christ called them, but they were still responsible to respond to the command: "Follow Me, and I will make you fishers of men." By obeying that instruction, they began the journey that would lead them to become pillars of Christ's Body, the Church, and martyrs who gave the ultimate witness for their Lord. Throughout the course of their time with Christ, they were given much—and much was required of them.

He says something very similar to teach of us who have put Him on in baptism, been filled with the Holy Spirit in chrismation, and nourished with His own Body and Blood in the Eucharist. We enter mystically into the Heavenly Wedding Banquet in every celebration of the Divine Liturgy. As the God-Man, He has made us participants in the divine life by grace. We are members of one Body with all those from all generations who have become shining examples of holiness. He has provided us with all that we need to follow their path to the Kingdom in His Body, the Church.

How tragic it would be, then, for us to think that these undeserved blessings are somehow signs that we such special favorites of God that it does not really matter if we actually obey Him, if we actually hear and respond to His calling in our lives each day. Had the first disciples congratulated themselves on being told by Christ to follow Him, but then not actually done so, they would not have fulfilled their calling and become great saints. The Virgin Mary became the Theotokos by agreeing freely to obey the message from the

Archangel Gabriel that she would be the virgin mother of the Savior: “Behold the handmaiden of the Lord; let it be to me according to your word.” She had prepared for that moment through her childhood in the Temple, and then she lived accordingly, loving and serving her divine Son for the rest of her days.

It is true that God calls and equips particular people for particular ministries, but there is no doubt that He calls us all to embrace the new and holy life that He has brought to the world. He wants us all to shine with holy light as living icons of His salvation. There is no predestination in Orthodox Christianity such that God wants to save some, but not others. As St. Paul taught, “God wants all to be saved and to come to the knowledge of the truth.” (1 Tim. 2:4) There is no partiality in God. He calls each of us to be responsible for the measure of His truth that we have received.

It is up to God, not us, to determine how well those outside the visible boundaries of the Church have served Him. It is very much up to us, however, to make sure that we ourselves respond faithfully to the fullness of God’s truth that we have received in the Church. At the end of the day, no one else can do that for us. And as with most endeavors in life, it is good to start with the most obvious matters, such as prayer. In order to hear and obey the Lord’s calling, we must open our hearts, giving Him our attention in stillness and silence each day. When our minds wander in prayer, as they will, we should simply draw them back to focusing on God and pay no attention to our distracting thoughts. The deeper our communion with the Lord in daily prayer, the more clarity and power we will have in discerning His will in our lives.

Since addiction to self-centered desire challenges our faithfulness in many ways, we also need to practice appropriate forms of fasting and self-denial on a regular basis. The strength that we gain in refusing to gratify every desire for pleasure will help us in turning away from many sins, including the self-centered excuses that we use to rationalize serving ourselves instead of the Lord and our neighbors in whom we encounter Him. As St. James wrote, “Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their trouble, and to keep oneself unspotted from the world.” (Jas. 1:27) By denying ourselves, we cultivate the spiritual and material resources necessary to serve Christ in those who struggle, suffer, and mourn. There is no question that we serve Him by sharing our time, energy, and resources with “the least of these.”

Prayer, fasting, and generosity to the needy are not practices reserved for Lent, but basic building blocks of Christian faithfulness. Without them, we will lack the spiritual strength

to do what Christ calls us to do. He says “Follow Me” to each of us. We need to pay attention to that call daily and do what is necessary to strengthen ourselves spiritually so that we will be able to respond responsibly to the great blessings that we have been given in His Body, the Church. Remember what St. Paul wrote: “God knows no partiality... it is not the hearers of the Law who are righteous before God, but the doers of the Law who will be justified.” So let us not only hear God’s truth, but actually live it out each day of our lives.

**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**



ST. GEORGE ANTIQCHIAN CHURCH

SUMMER BYZANTINE CHANT CLASS

St. George welcomes all who are interested in learning practical chanting as well as Byzantine notation to participate in a series of chanting classes from July 8th - Sept 2nd every Thurs at 6:30-8:00pm.

Youth ages 10-16 years old who wish to learn Byzantine notation are invited to join our Byzantine kids chant class every Thursday evening at 5:30-6:15 pm from July 8th - Sept 2nd.

Classes will take place at St. George Church, 9116 Bayview Ave.

Contact Alexa Ishac at alexa.ishac@gmail.com or (647) 960-6963 or Jimmy Haddad at (647) 961-4551 to register or for more information.

Dear Fellow Parishioners,

Christ is in our Midst,

We have suffered an unprecedented time to say the least, however, over the past 18 months, our church has been blessed with your love, your passion and commitment and it was through your ongoing generosity and unwavering support that we were able to keep St. George open and operational during this unprecedented time. On behalf of Fr. George, Parish Council members, and members of the Church's Maintenance Committee, we want to express our deepest gratitude and appreciation for the continued support each and everyone has given.

As many of you are aware, prior to the pandemic, our church was in need of certain infrastructure repairs, however, due to the pandemic and Provincial wide restrictions, we were forced to place many urgent maintenance repairs on hold. Unfortunately, it is time that we must address these urgent repairs. As you know, the church requires ongoing maintenance and upkeep, not just for the beautification but for the safety and comfort of our community and surrounding neighbours.

Now with your support we would like to launch a summer fundraising campaign commencing this July 2021, to help cover the cost of some of the immediate and urgent repairs within our church and surrounding property. These repair and replacement costs are estimated to be \$100,000 and include, but not limited to, the following:

1. Air Conditioner unit is currently nonoperational and requires replacement;
2. The parking lot "catch basins" require cleaning and "manhole covers" to be replaced. The City of Richmond Hill has inspected the basins and has given notice to the church;
3. The Wood Fence surrounding the church property has fallen and requires immediate repair.

As you know, everything with age comes maintenance and up-keeping. And as such, our church is over 30 years old and we must up-keep the building and surrounding property. With your help and ongoing generosity, we can meet our maintenance goals for 2021.

We will have a Fundraising Thermometer shown in the church's weekly bulletin to show the progress of the fundraising campaign. It is through our strength in numbers, that together we will achieve and exceed our financial goals to keep our church fully functional and operational.

We are forever grateful.

Your Brothers and Sisters in Christ

Maintenance Committee:

George Boutros
Kathy Kakish