

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

<u>DAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
17	Camille Abraham	48
17	Dimitra Saad	10
18	Earl Michael Abraham	25
18	Helim Chamandy	62
20	Margaret Michael	55
20	Frank Barbara	67
21	Adebe Debbie Assaf	16
22	George Wakileh	29

ETERNAL LIGHT

- **Dec 22:** For the good health of Lyla Rose Ghneim from her grand parents Rose and George Ghneim.
For the good health of Salem & Maise Besharat and their families
For the good health of Michel Sinanios from his friends.
- **Please**, pray for the health of the following parishioners: Ellen, Robert, Alex, Sam, Elias, Isabelle, Nassar, Valentine, Lucy, Nina, Sonia, Samer, George and Elizabeth. If you have any names of people who need prayers, email them to father.
- **Check our new website** www.stgeorgeto.org
- **Holy Bread** is offered for the good health of **Salem & Maise Besharat** on the removal of their crowns
- **40 days memorial for Amale Khouri** offered by her daughters. May her memory be eternal.
- **ENVELOPES AND CALENDARS 2020:** Please make sure to pick up your **new envelops** at the back of the church as well as **2020 church calendar**. Have a blessed year.
- **The Fast:** starts from November 15th to December 25th. We abstain from meat, poultry, cheese, milk, fish is permitted except on Wednesdays and Fridays.
- **December 24th** morning at 10 AM the Hours.
- **The Feast of the Nativity of Christ** will be celebrated on **December 24th** starting with Orthros at **6:30 PM** followed by the Divine Liturgy.
- **No Vespers service on Saturday, December 28**
- **Dec 31st at 6:30 PM** for the Feast of St. Basil, the circumcision, and the beginning of the new year.
- **January 5th** at the end of Liturgy Father will bless the water for **Theophany**.
- **Blessing of Homes:** Father will start blessing homes on **January 7th**. If you like to have your home blessed, please fill out the form for blessing homes.
- Young Adults meeting on Sunday, January 12 after the Liturgy at the centre.
- Sunday School Teachers meeting after Liturgy on Sunday January 19.
- Engaged couple's preparation class on Saturday January 25th at 2:30 PM.
- Bible Study will be stopped during the month of December, we will resume in January again.
- **Preparation for the Bible Bowl** is starting now. We will meet together each week to study St. John Gospel. Please, contact Peter for more information. Email: peter.brubacher@pm.me
- **Falafel Luncheon** will be hosted after Liturgy by the Knights of St. George
- **New Year Celebration:** Please, come and join us to welcome the new Year 2020 at our St. George Centre
- **Christmas Card and Poinsettia** : If you like to put your name on the Christmas card and contribute towards the poinsettia flowers, please see George Ghneim or William Bisharat.
- **SAVE THE DATE – On MARCH 6-7, 2020** we will be welcoming **Dr. Philip Mamalakis**, author of "Parenting towards the Kingdom: Orthodox Principles of Child-rearing." Every parent, parent-to-

be, grandparent and caregiver will benefit and enjoy Dr. Mamalakis's Orthodox and researched-based, down-to-earth, approach to child rearing. We pray everyone will take advantage of this special opportunity to learn how we can all help the children who are entrusted to us by God to grow as Orthodox Christians.

Prophecies of The Old and New Testament Are Being Fulfilled Before Our Eyes

by Sergey Komarov

Reading the prophets, we see that all the events of the past, present, future are perfectly known to God. This should help us not to worry too much and hold our hearts when history tectonic shifts happen before our eyes. The main thing for us is to remain faithful to God – and He will not desert His own.

Fast that has recently started brings us closer to the Nativity of Christ with each passing day. It would be nice to prepare the soul for the feast by special reading and thinking. It is appropriate at this time to read the Old Testament prophecies about the Nativity. Just as before the Great Lent the Church during the service reads several Old Testament books that should prepare our soul for Easter, so on the way to the Nativity it will be useful to recall some of the words of the prophets about the coming birth of the Messiah. Let us look at such prophecies, which we find in the texts of both the Old and New Testaments.

I would like to dwell on the famous prophecy about the Nativity, recorded in the book of the prophet Micah [1]: *“But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting” (Micah 5:2)*. This phrase is well known to us because evangelist Matthew refers to it. The Gospel of Matthew tells how wise men came from the east to Jerusalem and asked where Christ should be born. King Herod had gathered all the chief priests and scribes of the people together and asked them the same question. *“And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet, and thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel” (Matthew 2:5-6)*.

Note that Matthew cites a prophecy text slightly different from the original. This could happen for two reasons. Firstly, there are different editions of the Old Testament texts. The version used by Matthew could not reach us. And secondly, in the New Testament the Old Testament prophecies are often quoted freely, as a periphrasis. It is more important for the New Testament author to convey the main meaning of the prophecy than to quote its word for word. Therefore, such differences in biblical manuscripts are found. In this case, it can be seen that the text from Micah's book itself is much more complete than that given by the evangelist.

For example, here is one of these differences: Matthew speaks of Bethlehem of Judaea, and Micah speaks of Bethlehem Ephratah. What is Ephratah? This is the second name of Bethlehem. In Scripture, both of these names are applied to the same town. It is interesting to note that Bethlehem means “house of bread”. We remember that Christ called himself “bread”. *“I am the bread of life” (John 6:35)*, – He said. And here we see the fulfillment of the prophecy contained in the very name of the town. In Bethlehem, the One Who is the bread of life is born, and Bethlehem becomes the house of bread, not only by name, but also by the event that took place in it. While Ephratah means “fruitful”. This meaning is reflected in our worship. Soon, when forefeast of the Nativity starts, we will sing a troparion of forefeast, starting with these words: “Prepare, O Bethlehem, for Eden has been opened to all. Adorn yourself, O Ephratah, for the Tree of Life blossoms forth from the Virgin in the cave”. Where it says: “the Tree of Life blossoms forth from the Virgin in the cave”, – the name Ephratah (fruitful) is used. We see the reference to a precious fruit born of the Mother of God in Bethlehem.

Another difference. “But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah” – is written by Micah. What are these thousands? The thing is that Moses divided the Jewish people into half a hundred, hundreds and thousands. Bethlehem was so small that it formed a thousand only in conjunction with other towns. The small wretched village with several hundred inhabitants is remarkable only for the fact that David came from it – this is what ancient Bethlehem is. Here we see once again that our Savior, upon coming to earth, descends into the depths of dishonor and humiliation, being born in one of the most insignificant Jewish villages, what is more not in the house, but in the cattle manger. It brings to mind the words of the apostle Paul: “But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence” (1 Corinthians 1:27-29).

Turning to Bethlehem, the Lord says through Micah: “out of thee shall he come forth unto me that is to be ruler in Israel”. Unto me, that is, unto God, for the glory of God, for the fulfillment of divine plans. The goal of whole our salvation’s household is glorification of God the Father through the Son by the Holy Spirit. Christ said: “that the Father may be glorified in the Son” (John 14). At the Great Doxology of Matins, we sing: “For Thou alone art holy, Thou alone art Lord, Jesus Christ, in the glory of God the Father. Amen”. This moment also needs to be correctly understood: God saves us, His creation, though out of His love for us, but in the final sense, not for our sake, but for His glory, so that it reveals itself in our salvation. Christ is born on earth, not only for us, but, above all, for the glorification of the Heavenly Father in the salvation of people.

And one more thing that Matthew omits. It is said about the One Who is to be born in Bethlehem that His “goings forth have been from of old, from everlasting”. Of course, this is an indication of the divine nature of

Jesus Christ. In the next verse, which we do not consider here, we will talk about the human nature of the Savior – that he will be born from “that she which travaileth hath brought forth” that is, from the Virgin Mary. And in this place we see a prophecy about the eternal nature of the Divine, which Jesus Christ will carry in himself along with His human nature. It brings to mind similar prophecies that speak of the divine origin of the Messiah: “from the womb of the morning: thou hast the dew of thy youth” (Psalm 110:3) and: “and who shall declare his generation?” (Isaiah 53:8).

Now look how important it is, when reading the New Testament and seeing the Old Testament quotes, refer to the original source. Whether in the text itself, or in the context of it, we will always find something interesting that will help us understand the topic raised better.

And how important it is to read the prophets. For example, it is encouraging to see that all the events of the past, present, future are perfectly known to God. It must help us not to worry too much and hold our hearts when history tectonic shifts happen before our eyes. No matter how scary it is to observe this, we need to strengthen our faith and calm down, for God knew all this before the creation of the world, but, nevertheless, allowed it to happen. The main thing for us is to remain faithful to God – and He will not desert His own.

And note please one more thing: we read the prophecy, which was fulfilled. Among the fulfilled prophecies, this is not the only one. Reading the prophets and studying history, we can notice how many Old Testament prophecies were gradually fulfilled. But we also have sweet New Testament prophecies about Christians, and they will undoubtedly be fulfilled, as well as the Old Testament ones. And what are we promised? Oh, a lot! “And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away” (Revelation 21:4). We are promised to see Christ as He is at some mysterious meal with Him in the Kingdom of Heaven. And all this will happen, and will happen with us. Whom else with? For we are Christians. We should remember this when reading the prophets. If their words are fulfilled, then the prophecies of Christ will come true for sure.

Let us think about it in these holy pre-Nativity days and see wise mentors, experienced interlocutors and forerunners of today’s events in the biblical authors. And the main event of the near future is the one which the prophet Micah wrote about almost three thousand years ago: *“But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting”* (Micah 5:2).

1. Micah lived in Judea in the 8th century BC. He was a contemporary of the prophets Isaiah and Hosea, and just like them, he exposed the Jews in idolatry and moral corruption, predicted the imminent destruction of

Jerusalem and the Babylonian captivity. At the same time, he comforted the Jews with the prophecies about the birth of the Messiah, who *“shall he be great unto the ends of the earth”* (Micah 5:4).

DIVINE LITURGY VARIABLES ON SUNDAY, DECEMBER 22, 2019

TONE 2 / EOTHINON 5; FOREFEAST OF &

SUNDAY BEFORE THE NATIVITY OF CHRIST (THE GENEALOGY)

GREAT-MARTYR ANASTASIA THE DELIVERER FROM POTIONS AND HER TEACHER THE
MARTYR CHRYSOGONOS

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

Choir: Lord, have mercy.

الشَّماس: مِنْ أَجْلِ الْمَثْرُوبُولِيَّتِ بُولَسَ وَالْمِطْرَانَ
يُوحَنَّا وَفَكَ أَسْرِهِمَا وَعَوْدَتَيْهِمَا سَالِمِينَ، إِلَى الرَّبِّ
نَطْلُبُ.
الجوقة: يَا رَبُّ ارْحَمْنَا.

• *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 لِنَسْجُدُ وَنَرْكَعَ لِلْمَسِيحِ، مَلِكِنَا وَإِلَهِنَا. خَلِّصْنَا
يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، لِنُرْتَلَّ
لَكَ. هَلِّلُوبِيَا.

RESURRECTIONAL APOLYTIKION IN TONE TWO

When Thou didst submit Thyself unto death, O Thou deathless and immortal One, then Thou didst destroy hell with Thy Godly power. And when Thou didst raise the dead from beneath the earth, all the powers of Heaven did cry aloud unto Thee: O Christ, Thou giver of life, glory to Thee.

عِنْدَمَا انْحَدَرْتَ إِلَى الْمَوْتِ أَيُّهَا الْحَيَاةُ الَّذِي لَا
يَمُوتُ، حِينَئِذٍ أَمَتَّ الْجَحِيمَ بِبِرْقِ لَاهُوتِكَ.
وَعِنْدَمَا أَقَمْتَ الْأَمْوَاتَ مِنْ تَحْتِ الثَّرَى، صَرَخَ
نَحْوِكَ جَمِيعُ الْقُوَّاتِ السَّمَاوِيِّينَ: أَيُّهَا الْمَسِيحُ
الْإِلَهُ، مُعْطِي الْحَيَاةِ، الْمَجْدُ لَكَ.

APOLYTIKION OF THE FOREFEAST OF THE NATIVITY IN TONE FOUR

(Joseph was amazed**)**

Be thou ready, Bethlehem, Eden hath opened unto all. * Ephratha, prepare thyself, for now, behold, the Tree of Life * hath blossomed forth in the cave from the holy Virgin. * Her womb hath proved a true spiritual Paradise, * wherein the divine and saving Tree is found, * and as we eat thereof we shall all live, * and shall not die as did Adam. * For Christ is born now to raise the image that had fallen aforetime.

إِسْتَعِدِّي يَا بَيْتَ لَحْمٍ، فَقَدْ فُتِحَتْ عَدْنُ الْجَمِيعِ،
تَهَيَّأِي يَا أَفْرَاثَا، لِأَنَّ عَوْدَ الْحَيَاةِ قَدْ أَزْهَرَ فِي
الْمَغَارَةِ مِنَ الْبَتُولِ. لِأَنَّ بَطْنَهَا قَدْ ظَهَرَ فِرْدَوْسًا
عَقْلِيًّا، فِيهِ الْغَرْسُ الْإِلَهِيُّ، الَّذِي إِذْ نَأْكُلُ مِنْهُ
نَحْيَا وَلَا نَمُوتُ مِثْلَ آدَمَ. الْمَسِيحُ يُوَلَّدُ مِنْهَضًا
الصُّورَةَ الَّتِي سَقَطَتْ مُنْذُ الْقَدِيمِ.

APOLYTIKION OF SUNDAY BEFORE THE NATIVITY IN TONE TWO

Great are the accomplishments of faith; for the three holy youths rejoiced in the fountain of flames as though at waters of rest. And the Prophet Daniel appeared a shepherd to the

عَظِيمَةٌ هِيَ أَعْمَالُ الْإِيمَانِ، لِأَنَّ الْفَتِيَّةَ الثَّلَاثَةَ
الْقَدِيسِينَ قَدِ ابْتَهَجُوا فِي يَنْبُوعِ اللَّهَيْبِ كَأَنَّهُمْ
عَلَى مَاءِ الرَّاحَةِ، وَالنَّبِيُّ دَانِيالُ ظَهَرَ رَاعِيًا

lions as though they were sheep. Wherefore, by their prayers, O Christ God, save our souls.

لِلسَّبَاعِ كَأَنَّهُمْ غَنَمٌ، فَبِتَضَرُّعِهِمْ أَيُّهَا الْمَسِيحُ إِلَهَهُ خَلِّصْ نَفُوسَنَا.

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

KONTAKION OF PREPARATION OF CHRIST'S NATIVITY IN TONE THREE

(**The original melody**)

On this day the Virgin cometh to the cave to give birth to * God the Word ineffably, * Who was before all the ages. * Dance for joy, O earth, on hearing * the gladsome tidings; * with the Angels and the shepherds now glorify Him * Who is willing to be gazed on * as a young Child Who * before the ages is God.

اليَوْمَ الْعَذْرَاءُ تَأْتِي إِلَى الْمَغَارَةِ لِتَلِدَ الْكَلِمَةَ الَّذِي قَبْلَ الدُّهُورِ، وَلِدَاةٌ لَا تُفَسِّرُ وَلَا يُنْطِقُ بِهَا، فَأَفْرَحِي أَيُّهَا الْمَسْكُونَةُ إِذَا سَمِعْتِ، وَمَجْدِي مَعَ الْمَلَائِكَةِ وَالرُّعَاةِ، الَّذِي سَيَظْهَرُ بِمَشِيئَتِهِ طِفْلاً جَدِيداً وَهُوَ إِلَهُنَا الَّذِي قَبْلَ الدُّهُورِ.

THE EPISTLE

(For the Sunday before the Nativity)

Blessed are Thou, O Lord, the God of our fathers.

For Thou art justified in all that Thou hast done for us.

The Reading from the Epistle of St. Paul to the Hebrews. (11:9-10, 32-40)

Brethren, by faith Abraham sojourned in the land of promise, as in a foreign land, living in tents with Isaac and Jacob, heirs with him of the same promise. For he looked forward to the city which has foundations, whose builder and maker is God. And what more shall I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets—who through faith conquered kingdoms, enforced justice, received promises, stopped the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, and put foreign armies to flight. Women received their dead by resurrection. Some were tortured, refusing to accept release, so that they might rise again to a better life. Others suffered mocking and scourging, and even chains and

مُبَارَكٌ أَنْتَ يَا رَبُّ إِلَهَ آبَائِنَا،

لَأَنَّكَ عَدَلْتَ فِي كُلِّ مَا صَنَعْتَ بِنَا.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولُسَ الرَّسُولِ إِلَى

الْعِبْرَانِيِّينَ

يَا إِخْوَةَ، بِالْإِيمَانِ نَزَلَ إِبْرَاهِيمُ فِي أَرْضِ الْمِيْعَادِ نَزْوَلُهُ فِي أَرْضِ غَرِيبَةٍ، وَسَكَنَ فِي خِيَامٍ مَعَ اسْحَقَ وَيَعْقُوبَ الْوَارِثَيْنِ مَعَهُ لِلْمُوْعَدِ بِعَيْنِهِ * لِأَنَّهُ انْتَهَرَ الْمَدِينَةَ ذَاتِ الْأُسُسِ الَّتِي اللَّهُ صَانِعُهَا وَبَارئُهَا * وَمَاذَا أَقُولُ أَيْضاً؟ إِنَّهُ يَضِيقُ بِي الْوَقْتُ، إِنَّ أُخْبِرْتُ عَنْ جِدْعُونَ، وَبَارَاقَ، وَشَمْشُونَ، وَيَفْتَاخَ، وَدَاوُدَ، وَصَمُوئِيلَ، وَالْأَنْبِيَاءِ * الَّذِينَ بِالْإِيمَانِ قَهَرُوا الْمَمَالِكَ، وَعَمَلُوا الْبِرَّ، وَنَالُوا الْمُوَاعِدَ، وَسَدُّوا أَفْوَاهَ الْأَسْوَدِ * وَأَطْفَأُوا حِدَّةَ النَّارِ، وَنَجَّوْا مِنْ حَدِّ السَّيْفِ، وَتَقَوَّوْا مِنْ ضَعْفٍ، وَصَارُوا أَشِدَاءَ فِي الْحَرْبِ، وَكَسَرُوا مُعَسْكَرَاتِ الْأَجَانِبِ * وَأَخَذَتْ نِسَاءٌ أَمْوَاتَهُنَّ بِالْقِيَامَةِ. وَعُدِّبَ آخَرُونَ بِتَوْتِيرِ الْأَعْضَاءِ وَالضَّرْبِ، وَلَمْ يَقْبَلُوا بِالنَّجَاةِ لِيَحْصَلُوا عَلَى قِيَامَةِ أَفْضَلِ * وَآخَرُونَ

imprisonment. They were stoned, they were sawn in two, they were killed with the sword; they went about in skins of sheep and goats, destitute, afflicted, ill-treated—of whom the world was not worthy—wandering over deserts and mountains, and in dens and caves of the earth. And all these, though well attested by their faith, did not receive what was promised, since God had foreseen something better for us, that apart from us they should not be made perfect.

ذاقوا الهُزءَ، والجَلَدَ، والقَيْوَدَ أَيضاً والسِّجْنَ *
وَرُجْمُوا، ونُشِرُوا، وامْتَحِنُوا، وَمَاتُوا بِحَدِّ السَّيْفِ،
وسَاحُوا فِي جُلُودِ غَنَمٍ وَمَعِزٍ، وَهُمْ مُعَوِّزُونَ
مُضَائِقُونَ مَجْهُودُونَ * (وَلَمْ يَكُنِ الْعَالَمُ مُسْتَحِقًّا
لَهُمْ *). وكانوا تَائِهِينَ فِي الْبَرَارِي، وَالْجِبَالِ،
وَالْمَغَاوِرِ، وَكُهُوفِ الْأَرْضِ * فَهَؤُلَاءِ كُلُّهُمْ مَشْهُودًا
لَهُمْ بِالْإِيمَانِ، لَمْ يَنَالُوا الْمَوَاعِدَ * لِأَنَّ اللَّهَ سَبَقَ
فَنَظَرَ لَنَا شَيْئًا أَفْضَلَ، أَنْ لَا يَكْمُلُوا بَدُونِنَا.

THE GOSPEL

(For the Sunday before the Nativity: “The Genealogy”)

The Reading from the Holy Gospel according to St. Matthew. (1:1-25)

The book of the genealogy of Jesus Christ, the son of David, the son of Abraham. Abraham was the father of Isaac, and Isaac the father of Jacob, and Jacob the father of Judah and his brothers, and Judah the father of Perez and Zerah by Tamar, and Perez the father of Hezron, and Hezron the father of Aram, and Aram the father of Amminadab, and Amminadab the father of Nahshon, and Nahshon the father of Salmon, and Salmon the father of Boaz by Rahab, and Boaz the father of Obed by Ruth, and Obed the father of Jesse, and Jesse the father of David the king. And David was the father of Solomon by the wife of Uriah, and Solomon the father of Rehoboam, and Rehoboam the father of Abijah, and Abijah the father of Asa, and Asa the father of Jehoshaphat, and Jehoshaphat the father of Joram, and Joram the father of Uzziah, and Uzziah the father of Jotham, and Jotham the father of Ahaz, and Ahaz the father of Hezekiah, and Hezekiah the father of Manasseh, and Manasseh the father of Amon, and Amon the father of Josiah, and Josiah the father of Jechoniah and his brothers, at the time of the deportation to Babylon. And after the deportation to Babylon: Jechoniah was the father of

فَصَلِّ شَرِيفًا مِنْ بَشَارَةِ الْقَدِيسِ مَتَّى الْإِنْجِيلِيِّ الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ.

كِتَابِ مِيلَادِ يَسُوعَ الْمَسِيحِ ابْنِ دَاوُدَ ابْنِ إِبْرَاهِيمَ *
فَإِبْرَاهِيمُ وُلِدَ إِسْحَقَ، وَإِسْحَقُ وُلِدَ يَعْقُوبَ، وَيَعْقُوبُ
وُلِدَ يَهُوذَا وَإِخْوَتَهُ * وَيَهُوذَا وُلِدَ فَارِصَ، وَزَارَحَ مِنْ
تَامَارَ، وَفَارِصُ وُلِدَ حَضْرُونَ، وَحَضْرُونَ وُلِدَ
أَرَامَ * وَأَرَامُ وُلِدَ عَمِينَادَابَ، وَعَمِينَادَابُ وُلِدَ
نَحْشُونَ، وَنَحْشُونَ وُلِدَ سَلْمُونَ * وَسَلْمُونَ وُلِدَ
بُوعَزَ مِنْ رَا حَابَ، وَبُوعَزُ وُلِدَ عُوبِيدَ مِنْ رَاعُوثَ،
وَعُوبِيدُ وُلِدَ يَسَّى، وَيَسَّى وُلِدَ دَاوُدَ الْمَلِكِ * وَدَاوُدُ
الْمَلِكُ وُلِدَ سُلَيْمَانَ مِنَ التِّي كَانَتْ لِأُرِيَّا *
وَسُلَيْمَانُ وُلِدَ رَحْبَعَامَ، وَرَحْبَعَامُ وُلِدَ أَبِييَّا، وَأَبِييَّا وُلِدَ
أَسَا * وَأَسَا وُلِدَ يَوْشَافَاطَ، وَيَوْشَافَاطُ وُلِدَ يُورَامَ،
ويورامُ وُلِدَ عُرِّيَا * وَعُرِّيَا وُلِدَ يوتامَ، ويوتامُ وُلِدَ
أَحَازَ، وَأَحَازُ وُلِدَ حِرْزِييَّا * وَحِرْزِييَّا وُلِدَ مَنَسَّى،
وَمَنَسَّى وُلِدَ آمُونَ، وَآمُونَ وُلِدَ يَوْشِييَّا * وَيَوْشِييَّا وُلِدَ
يَكْنِيَا وَإِخْوَتَهُ فِي جَلَاءِ بَابِلَ * وَمِنْ بَعْدِ جَلَاءِ
بَابِلَ، يَكْنِيَا وُلِدَ شَالْتَيْلَ، وَشَالْتَيْلُ وُلِدَ زَرْبَابَلَ *

Shealtiel, and Shealtiel the father of Zerubbabel, and Zerubbabel the father of Abiud, and Abiud the father of Eliakim, and Eliakim the father of Azor, and Azor the father of Zadok, and Zadok the father of Achim, and Achim the father of Eliud, and Eliud the father of Eleazar, and Eleazar the father of Matthan, and Matthan the father of Jacob, and Jacob the father of Joseph the husband of Mary, of whom Jesus was born, Who is called Christ. So all the generations from Abraham to David were fourteen generations, and from David to the deportation to Babylon fourteen generations, and from the deportation to Babylon to the Christ were fourteen generations. Now the birth of Jesus Christ took place in this way. When His mother Mary had been betrothed to Joseph, before they came together she was found to be with child of the Holy Spirit; and her husband Joseph, being a just man and unwilling to put her to shame, resolved to divorce her quietly. But as he considered this, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not fear to take Mary your wife, for that which is conceived in her is of the Holy Spirit; she will bear a son, and you shall call His Name Jesus, for He will save His people from their sins." All this took place to fulfill what the Lord had spoken by the prophet: "Behold, a virgin shall conceive and bear a son, and His Name shall be called Emmanuel" (which means, God with us). When Joseph woke from sleep, he did as the angel of the Lord had commanded him; he took his wife, but knew her not until she had borne a son; and he called His Name Jesus.

وَزَّرَبَابُلُ وُلِدَ أَبِيهَوْدَ، وَأَبِيهَوْدُ وُلِدَ أَلْيَاقِيمَ، وَأَلْيَاقِيمُ
وُلِدَ عَازُورَ * وَعَازُورُ وُلِدَ صَادُوقَ، وَصَادُوقُ وُلِدَ
أَخِيمَ، وَأَخِيمُ وُلِدَ أَلْيَهَوْدَ * وَأَلْيَهَوْدُ وُلِدَ أَلْعَازَارَ،
وَأَلْعَازَارُ وُلِدَ مَتَّانَ، وَمَتَّانُ وُلِدَ يَعْقُوبَ * وَيَعْقُوبُ
وُلِدَ يَوْسُفَ رَجُلَ مَرْيَمَ الَّتِي وُلِدَ مِنْهَا يَسُوعُ، الَّذِي
يُدْعَى الْمَسِيحَ * فَكُلُّ الْأَجْيَالِ مِنْ إِبْرَاهِيمَ إِلَى
دَاوُدَ أَرْبَعَةَ عَشَرَ جِيلًا، وَمِنْ دَاوُدَ إِلَى جَلَاءِ بَابِلَ
أَرْبَعَةَ عَشَرَ جِيلًا، وَمِنْ جَلَاءِ بَابِلَ إِلَى الْمَسِيحِ
أَرْبَعَةَ عَشَرَ جِيلًا * أَمَّا مَوْلُدُ يَسُوعَ الْمَسِيحِ فَكَانَ
هَكَذَا. لَمَّا خُطِبَتْ مَرْيَمُ أُمُّهُ لِيَوْسُفَ، وَجِدَتْ مِنْ
قَبْلِ أَنْ يَجْتَمِعَا حُبْلَى مِنَ الرُّوحِ الْقُدُسِ * وَإِذْ كَانَ
يَوْسُفُ رَجُلًا صِدِّيقًا، وَلَمْ يَرِدْ أَنْ يُشْهَرَهَا، هَمَّ
بِتَخْلِيَّتِهَا سِرًّا * وَفِيمَا هُوَ مُتَفَكِّرٌ فِي ذَلِكَ، إِذَا
بِمَلَاكِ الرَّبِّ ظَهَرَ لَهُ فِي الْحُلْمِ، قَائِلًا: يَا يَوْسُفُ
ابْنَ دَاوُدَ، لَا تَخَفْ أَنْ تَأْخُذَ امْرَأَتَكَ مَرْيَمَ. فَإِنَّ
الْمَوْلُودَ فِيهَا إِنَّمَا هُوَ مِنَ الرُّوحِ الْقُدُسِ * وَسَتَلِدُ
ابْنًا فَتَسْمِيهِ يَسُوعَ، فَإِنَّهُ هُوَ يُخَلِّصُ شَعْبَهُ مِنْ
خَطَايَاهُمْ * وَكَانَ هَذَا كُلُّهُ لِيَتِمَّ مَا قِيلَ مِنَ الرَّبِّ
بِالنَّبِيِّ الْقَائِلِ: هَا إِنَّ الْعَذْرَاءَ تَحْبَلُ، وَتَلِدُ ابْنًا،
وَيُدْعَى عِمَّا نُوئِيلَ (الَّذِي تَفْسِيرُهُ اللَّهُ مَعَنَا) * فَلَمَّا
نَهَضَ يَوْسُفُ مِنَ النَّوْمِ، صَنَعَ كَمَا أَمَرَهُ مَلَاكُ
الرَّبِّ. فَأَخَذَ امْرَأَتَهُ * وَلَمْ يَعْرِفْهَا حَتَّى وُلِدَتْ ابْنَهَا
الْبِكْرَ، وَسَمَّاهُ يَسُوعَ.

- *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-

الكاهن: أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِي، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمَّكَ الْكُلِّيَّةِ الطَّهَارَةِ

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 all those who of old have been well-pleasing to God, from Adam down to Joseph the Betrothed, of the prophets and prophetesses, especially of Daniel the prophet and the three holy youths; of the Great-martyr Anastasia the deliverer from potions, and her teacher the Martyr Chrysogonos, 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.**

وَالْبَرِيَّةَ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي؛ وَبِطَلَبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسِينَ الْمُشْرَفِينَ الرَّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوْحَنَّا الذَّهَبِيِّ الْفَمِّ رَئِيسِ أَسَاقِفَةِ الْقِسْطَنْطِينِيَّةِ، كَاتِبُ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءَ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأُبْرَارِ الْمُتَوَشَّحِينَ بِاللَّهِ؛ وَالْقَدِيسِ (فُلَانِ)، صَاحِبِ وَشَفِيعِ هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصِّدِّيقِينَ يُوَاكِيمَ وَحَنَّةَ جَدِّي الْمَسِيحِ الْإِلَهِ؛ وَجَمِيعِ الَّذِينَ أَرْضُوا اللَّهَ بِأَعْمَالِهِمُ الصَّالِحَةِ مِنْ آدَمَ الْأَوَّلِ إِلَى يُوسُفَ الْخَطِيبِ، وَجَمِيعِ الْأَنْبِيَاءِ وَالنَّبِيِّاتِ، خَاصَّةً دَانِيَالَ النَّبِيِّ وَالْفَتِيَّةَ الثَّلَاثَةَ الْقَدِيسِينَ؛ وَالْمُعَظَّمَةَ فِي الشَّهِيدَاتِ أَنْسْطَاسِيَا الْمُنْقَذَةَ مِنَ السُّمِّ، وَمُعَلِّمَهَا الشَّهِيدُ خَرِيسُوْغُونُوسُ الَّذِينَ نَقِيمُ تَذَكَارَهُمُ الْيَوْمَ، وَجَمِيعِ قَدِيسِيكَ، اِرْحَمْنَا وَخَلِّصْنَا بِمَا أَنْتَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.

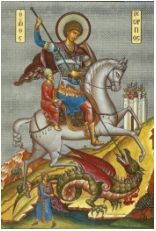
Priest: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us and save us.

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

Choir: Amen.

الجوق: آمين.

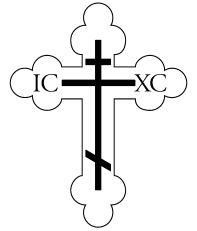
These texts have been prepared by the Department of Liturgics of the Antiochian Archdiocese Portions of the Archdiocesan Service Texts include texts from The Menaion, The Great Horologion, The Pentecostarion, The Octoechos, and The Psalter of the Seventy, which are Copyright © Holy Transfiguration Monastery, 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.



St. George Antiochian Orthodox Church

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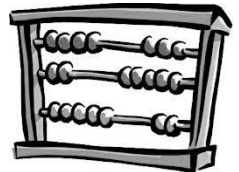
2020 ANNUAL DONATION PLEDGE FORM



“He who sows sparingly will also reap sparingly and he who sows bountifully will also reap bountifully...for God loves a cheerful giver.” 2 Corinthians 9:6-7

“Honour the Lord from your righteous labors, and offer Him the first fruits from the fruits of your righteousness.” Proverbs 3:9

St. George needs your help. The cost to operate and maintain our church is going up and your financial pledge allows us to budget effectively.



FAMILY INFORMATION (Please complete a separate form for each tax contributor)

Name: _____

Address: _____

TEL: _____

Email: _____

By providing my email address I agree to receive emails from St George Antiochian Orthodox Church. You can withdraw from such emails at any time.

Why Pledge?

- It is a way of offering thanks to God from the fruits of our labours
- So the church can manage a budget
- To be able to vote

In thanks for all the many blessings God has bestowed upon me, and my family, I pledge to make the below annual donation.

(A) Archdiocese dues:
(# of baptised household members _____ x \$35) (A) \$ _____

(B) Donation to St George Antiochian Orthodox Church:
Small weekly amounts make donations easier:
\$10 / week = \$520 annually; \$20 / week = \$1,040 annually;
\$50 / week = \$2,600 annually; \$100 / week = \$5,200 annually;
10% of your income or what you can afford as thanks to God (B) \$ _____

Total Annual Pledge (add (A) + (B)) (A + B) \$ _____

Your pledge can be paid through your church envelopes, in a single lump sum payment or in multiple payments. Cheques should be made payable to St. George Antiochian Orthodox Church.

We thank you for your generosity and may God bless you.

This form is for annual donations but covers multiple years, not just the current year. You may increase or decrease your pledge at any time by completing a new form or by contacting the church office.

Signature

Date

Frequently Asked Questions About Pledging

1) Do I get to vote at the annual parish meeting?

As per church constitution, only those who have completed a pledge form and fulfilled their pledge are eligible to vote at the annual parish meeting.

2) Why is St. George asking for pledges instead of just tray offerings?

Largely this is so that we can effectively plan and budget expenditures based on cash flows. Just like in your own household where you need to budget and time your expenses with your cash inflows to ensure you have money on hand, the church also needs to do the same to pay its bills. Pledges help us to do that.

3) Why do I have to commit to a dollar amount?

Knowing what each parishioner will pledge permits the creation of a proper budget.

4) Is there a minimum dollar amount I have to pledge?

No, there is no minimum. The church only asks that you give God a priority in your life. Remember that all you have is the result of God's blessings upon you. Giving back to God is a way of honouring Him and thanking Him for all of those blessings.

5) How often do I have to make payments towards my pledge?

The church will accept whatever frequency you can manage but the more often they are made the more cash flow the church has on hand to meet its regular expenses. Payments can be made through your church envelope, a single lump sum payment or multiple payments. The examples on the form show how even small weekly amounts can make pledging easier.

6) What if my circumstances change and I cannot financially fulfill my pledge?

That is okay. The church understands that circumstances change. No one will come to collect money from you although we may mail a general reminder notice regarding pledge payments. The church only asks that you give God a priority in your life.

7) Does this pledge cover this calendar year only?

No, while you are pledging an annual amount, this is a perpetual pledge that carries over year to year. That way you do not have to keep filling out this form each year.

8) What if I want to change my pledge amount?

You can increase or decrease your pledge amount by simply completing a new pledge form or by contacting the church office.

Only those who have completed a pledge form and fulfilled their pledge are eligible to vote at the annual parish meeting as required by our church constitution.