

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

<u>DAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
20	Naame Dahdaly	12
21	Marie Mirshak	35
22	Jacob Elyoussef	2
22	George Hambly	68
23	Rose Bardwell	21
23	Victoria Tannous	15
23	Joulia Chamie	14
24	Linda Kerba	31
24	Said Bosada	68

- **Please**, pray for the health of the following parishioners: Ellen, Robert, Alex, Sam, Elias, Nassar, Valentine, George, Nina, Sonia, George, Elizabeth, Beshara, Samer, Irene and Toni. If you have any names of people who need prayers, email them to father.
- **One-year memorial service for Emmanuel Gharghoury and 31 years for Linda Kerba offered by Marie and family. May their memory be eternal.**

ETERNAL LIGHT

- **Jan 24:** for the good health of **Stlla Samaan** from her brother Nabil Samaan.
In loving memory of **Emmanuel Gharghoury** and **Linda Kerba** from Marie Gharghoury
- **Jan 31:** In loving memory of **Adel Younes** from his family
- **Feb 7:** In loving memory of **Yvonne Younes** from her family
- **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.
- **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.**
- **"The Champion" Newsletter:** Father will be starting St. George Newsletter under the name "The Champion" from the troparia of St. George. Ms. Marian Abdallah has a degree in Graphic design and she accepted to be in charge of the newsletter under Father supervision. All organizations: the ladies, the teens, the young adults, the Sunday school, building committee, parish council chairperson, and church treasurer etc. please send her your news to share with the community. Her email marianabdalla@hotmail.ca. Her phone number is **416/708-2423**. We will include news about the birth of a new baby for members of our community only, baptisms at St. George, weddings, and funerals for members only will be shared in the Newsletter to. The goal is to produce one by the middle or the 20th of January. Thank you Marian for accepting to help with this task.
- **Blessing of homes:** Father will be blessing homes starting on January 7th. Father will be wearing a mask throughout the blessing of the home. Father will not stay for coffee or food at this time. If you like to have Father bless your home, please email Father at frdahdouh@sbcglobal.net, or text him with your name and address. Father prefers that those who live in apartments building to arrange for few apartments to be blessed together.

- **The Feast of the Three Hierarchs will be celebrated on Friday, Jan 29th with Liturgy at 7 PM.**
- **The Feast of the Meeting of Christ at the Temple will be celebrated on Tuesday, Feb 2nd at 7 PM.**
- **Both Feasts if you desire and prepared to take communion, please follow the same guideline above and remain in your car until after the Liturgy.**
- **Receiving Holy Communion: If you would like to receive Holy Communion next Sunday, you must have prepared for it by attending the Liturgy online, did your prayers before Holy Communion, fasted, reconciled with others, and have been to confession recently. You can come to the church parking lot and remain in your car until an usher will come and get you after the Liturgy is finished. *No one is allowed in the church during the Liturgy.* Masks, distancing, and hand sanitizing are a must. Please, use the side door to exit the building. You will be allowed only few minutes inside the church. Don't touch anything, wearing gloves are encouraged. Father will be available for half an hour after Liturgy.**
- **"A Parent Survival Guide": our Ladies will be holding a zoom educational get together on Sunday January 31st at 7 PM. It is open to all men and women of our church. The speaker is Annalisa Boyd, author of several books and she holds a podcast on Ancient Faith Radio. More information will follow soon.**
- **If you are not receiving The Word magazine at your home address, please email your information to registrar@antiochian.org. You must be an Orthodox and a member of St. George Church.**
- ***Bible study will resume on Thursday January 14th with a session on the Orthodox Faith from 7-8, and the Gospel of John from 8-9:30.***
- **Effective January 12, 2021, the Ontario Government has declared a State of Emergency for the province. Similarly, effective 12:01 a.m. on January 14, 2021 every citizen will be subject to a Stay-at-home order by the government with few exceptions.**

As always, the Church is operating under the guidance and directives of our Archdiocese and also our local government, as is directed by His Eminence. With that, the church will be closed to the public going forward until such time as the government reassesses and/or lifts these restrictions. Services will continue to be live streamed on both Facebook and our Parish website. Only Clergy and those who are serving, with the blessing of Father George, will be permitted inside the church for services or otherwise.

If you wish to serve in the Altar, please contact Father George directly. If you wish to serve as a chanter, please contact Samantha Nassar. George Boutros will be arranging ushers to assist with attending to the church doors to ensure there is no entry by members of the public.

We pray that you all stay safe and healthy during these continued unprecedented times and ask for your continued prayers also.

- ***House Blessing: Father is blessing homes. Please, don't email the office but Fr. George directly at frdahdouh@sbcglobal.net or call Father.***

- **Teens and Ladies getting together coming up soon.**
- **Sunday School Registration is NOW OPEN for Semester 2**

Classes begin the week of January 10, 2021. Virtual classes will continue once a week (by Zoom or Google Meet)

Click on the link below to register, **for new students only**. If you were already enrolled last semester, you do not need to register again.

https://docs.google.com/forms/d/e/1FAIpQLSfwwcjwxyFUCbtutzd59cwKVkqcooxSy9HReovsQrVgO29SPg/viewform?usp=sf_link

- **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.
- **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.**

DIVINE LITURGY VARIABLES ON SUNDAY, JANUARY 24, 2021

TONE 8 / EOTHINON 1 1

THIRTY-FIRST SUNDAY AFTER PENTECOST & FOURTEENTH SUNDAY OF LUKE

BLESSED XENIA OF ST. PETERSBURG, FOOL-FOR-CHRIST
RIGHTEOUS MOTHER XENIA THE MERCIFUL OF ROME; HIEROMARTYR BABYLAS OF SICILY;
VENERABLE PHILOTHEOS, FOUNDER OF PHILOTHEOU MONASTERY ON ATHOS

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 الْمَثْرُوبُولِيَّةِ بُولْسَ وَالْمِطْرَانِ يُوْحَنَّا
وَفَلِكِ أَسْرِهِمَا وَعَوْدَتِهِمَا سَالِمِينَ، إِلَى الرَّبِّ نَطْلُبُ.

• *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 وَنَرْكَعْ لِلْمَسِيحِ، مَلِكِنَا وَإِلَهِنَا. خَلِّصْنَا يَا ابْنَ
اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، لِنُرْتَلِّ لَكَ. هَلِّلُويَا.

RESURRECTIONAL APOLYTIKION IN TONE EIGHT

From the heights Thou didst descend, O
compassionate One, and Thou didst submit to the
three-day burial, that Thou might deliver us from
passion; Thou art our life and our Resurrection, O
Lord, glory to Thee.

إِنْحَدَرْتَ مِنَ الْعُلُوِّ يَا مُتَحَنِّنٍ، وَقَبِلْتَ الدَّفْنَ ذَا الثَّلَاثَةِ
الْأَيَّامِ، لَكِي تُعْتَقَنَا مِنَ الْآلَامِ. فَيَا حَيَاتِنَا وَقِيَامَتَنَا، يَا رَبَّ
الْمَجْدُ لَكَ.

APOLYTIKION OF ST. XENIA OF ST. PETERSBURG IN TONE EIGHT

In thee, O wandering stranger, Christ the Lord
hath given us an ardent intercessor for our kind.
For having received in thy life sufferings and
grief and served God and men with love, thou
didst acquire great boldness. Wherefore, we
fervently hasten to thee in temptations and grief,
crying out from the depths of our hearts: Put not
our hope to shame, O Blessed Xenia.

بِكِ، أَيُّهَا السَّائِحَةُ الْغَرِيبَةِ، أَعْطَانَا الْمَسِيحُ الْإِلَهُ شَفِيعاً
حَاراً، فَإِنَّكَ إِذِ احْتَمَلْتِ فِي حَيَاتِكَ أَحْزَاناً وَمَشَقَّاتٍ،
وَوَحَّدْتِ اللَّهَ وَالْقَرِيبَ بِمَحَبَّةٍ، حُزْتِ دَالَّةً عَظِيمَةً. لِذَلِكَ
نَحْنُ نَلْتَجِيْ إِلَيْكَ بِحَرَارَةٍ فِي التَّجَارِبِ وَالضِّيَقَاتِ،
صَارِحِينَ مِنْ أَعْمَاقِ قُلُوبِنَا: لَا تَحْذُلِي رَجَاءَنَا أَيُّهَا
الْمُبَارَكَةُ كُسِينِيَا.

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

KONTAKION OF THE PRESENTATION OF CHRIST IN TONE ONE

Thou, O Christ God, Who by Thy Birth, didst
sanctify the Virgin's womb, and, as is meet, didst
bless Simeon's arms, and didst also come to save
us; preserve Thy fold in wars, and confirm them
whom Thou didst love, for Thou alone art the
Lover of mankind.

أَيُّهَا الْمَسِيحُ الْإِلَهُ، يَا مَنْ بِمَوْلِدِهِ قَدَّسَ الْمُسْتَوْدَعَ
الْبَتُولِيِّ، وَبَارَكَ يَدَيْ سِمْعَانَ كَمَا لاقَ، وَأَدْرَكْنَا الْآنَ
وَحَلِّصْنَا؛ إِحْفَظْ رَعِيَّتَكَ بِسَلَامٍ فِي الْحُرُوبِ، وَأَيِّدِ
الْمُلُوكَ الَّذِينَ أَحْبَبْتَهُمْ، بِمَا أَنَّكَ وَحْدَكَ مُحِبٌّ لِلْبَشَرِ.

THE EPISTLE

(For the Thirty-first Sunday after Pentecost)

O Lord, save Thy people, and bless Thine inheritance.

Unto Thee have I cried, O Lord, my God.

The Reading from the First Epistle of St. Paul to St. Timothy. (1:15-17)

Timothy, my son, the saying is sure and worthy of full acceptance, that Christ Jesus came into the world to save sinners. And I am the foremost of sinners; but I received mercy for this reason, that in me, as the foremost, Jesus Christ might display His perfect patience for an example to those who were to believe in Him for eternal life. To the King of Ages, immortal, invisible, the only God, be honor and glory to the ages of ages. Amen.

خَلِّصْ يَا رَبُّ شَعْبَكَ وَبَارِكْ مِيراثَكَ.
إِلَيْكَ يَا رَبُّ أَصْرُخُ وَإِلَى إِلَهِي أَتَضَرَّعُ.
فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُوَلْسِ الرَّسُولِ الْأُولَى إِلَى
تِيموثاوس. (1: 5-17)

يَا وَدَي تِيموثاؤوس، صَادِقَةٌ هِيَ الْكَلِمَةُ وَمُسْتَحَقَّةٌ كُلُّ قُبُولٍ: أَنَّ الْمَسِيحَ يَسُوعَ جَاءَ إِلَى الْعَالَمِ لِيُخَلِّصَ الْخُطَاةَ الَّذِينَ أَوْلَهُمْ أَنَا. لَكِنِّي لِهَذَا رُحِمْتُ: لِيُظَهَرَ يَسُوعَ الْمَسِيحُ فِيَّ أَنَا أَوْلًا كُلِّ أَنَاةٍ، مَثَالًا لِلْعَتِيدِينَ أَنْ يُؤْمِنُوا بِهِ لِلْحَيَاةِ الْأَبَدِيَّةِ. وَمَلِكِ الدُّهُورِ الَّذِي لَا يَفْنَى وَلَا يَرَى، الْإِلَهُ الْحَكِيمِ وَحَدَهُ، لَهُ الْكِرَامَةُ وَالْمَجْدُ إِلَى دَهْرِ الدُّهُورِ. آمِينَ.

THE GOSPEL

(For the Fourteenth Sunday of Luke)

The reading from the Holy Gospel according to St. Luke. (18:35-43)

At that time, as Jesus drew near to Jericho, a blind man was sitting by the roadside begging; and hearing a multitude going by, he inquired what this meant. They told him, "Jesus of Nazareth is passing by." And he cried, "Jesus, Son of David, have mercy on me!" And those who were in front rebuked him, telling him to be silent; but he cried out all the more, "Son of David, have mercy on me!" And Jesus stopped, and commanded him to be brought to Him; and when he came near, Jesus asked him, "What do you want me to do for you?" He said, "Lord, let me receive my sight." And Jesus said to him, "Receive your sight; your faith has made you well." And immediately he received his sight and followed Him, glorifying God; and all the people, when they saw it, gave praise to God.

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ لُوقَا الْإِنْجِيلِيِّ الْبَشِيرِ
وَالْتَمِيذِ الطَّاهِرِ.

فِي ذَلِكَ الزَّمَانِ، فِيمَا يَسُوعُ بِالْقُرْبِ مِنْ أَرِيحَا، كَانَ أَعْمَى جَالِسًا عَلَى الطَّرِيقِ يَسْتَعْطِي. فَلَمَّا سَمِعَ الْجَمْعَ مُجْتَازًا، سَأَلَ مَا عَسَى أَنْ يَكُونَ هَذَا، فَأَخْبَرُوهُ أَنَّ يَسُوعَ النَّاصِرِيِّ مُجْتَازًا. فَصَرَخَ قَائِلًا: "يَا يَسُوعَ ابْنَ دَاوُدَ، ارْحَمْنِي!" فَانْتَهَرَهُ الْمُتَقَدِّمُونَ لِيَسْكُتَ، أَمَّا هُوَ فَصَرَخَ أَكْثَرَ كَثِيرًا: "يَا ابْنَ دَاوُدَ، ارْحَمْنِي!" فَوَقَّفَ يَسُوعُ وَأَمَرَ أَنْ يُقَدَّمَ إِلَيْهِ. وَلَمَّا اقْتَرَبَ سَأَلَهُ قَائِلًا: "مَاذَا تُرِيدُ أَنْ أَفْعَلَ بِكَ؟" فَقَالَ: "يَا سَيِّدِي، أَنْ أَبْصِرَ." فَقَالَ لَهُ يَسُوعُ: "أَبْصِرْ؛ إِيمَانُكَ قَدْ شَفَاكَ." وَفِي الْحَالِ أَبْصَرَ، وَتَبِعَهُ وَهُوَ يُمَجِّدُ اللَّهَ. وَجَمِيعُ الشَّعْبِ إِذْ رَأَوْا سَبَّحُوا اللَّهَ.

- *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 Blessed Xenia of St. Petersburg, the fool-for-Christ; of our Righteous Mother Xenia the merciful of Rome; Hieromartyr Babylas of Sicily; and Venerable Philotheos, founder of Philotheou monastery on Athos, 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 أُمِّكَ الْقَدِيسَةِ الْكُلِّيَّةِ الطَّهَارَةِ وَالْبَرِيئَةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُخْيِي؛ وَبِطَلَبَاتِ الْقُوَاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانَ؛ وَالْقَدِيسِينَ الْمُشْرِفِينَ الرُّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوْحَنَّا الذَّهَبِيِّ الْقَمِ رَئِيسِ أَسَاقِفَةِ الْقِسْطُنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ؛ وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ؛ وَالْقَدِيسِ (ة) (فُلَان، فُلَانة) شَفِيعِ (ة) وَحَامِي (ة) هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصَّدِيقِينَ يُوَاكِمِ وَحَنَّةَ جَدِّي الْمَسِيحِ إِلَهُ؛ أُمَّنَا الْبَارَّةَ كُسِينِيَا الرُّوسِيَّةِ؛ الْبَارَّةَ كُسِينِيَا الرُّومِيَّةِ؛ وَالشَّهِيدِ فِي الْكَهَنَةِ بَابِيلَاسِ؛ وَالْبَارِّ فِيلوثِيوسِ مُؤَسِّسِ دَيْرِ فِيلوثِيوسِ فِي الْجَبَلِ الْمُقَدَّسِ، الَّذِينَ نُقِيمُ تَذَكَارَهُمُ الْيَوْمَ، وَجَمِيعِ قَدِيسِيكَ، اِرْحَمْنَا وَخَلِّصْنَا بِمَا أَتَكَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ .

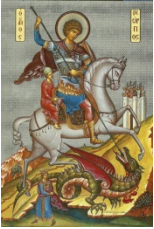
Priest: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

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

Choir: Amen.

الجوق: آمين.

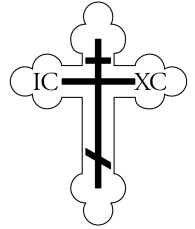
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St. George Antiochian Orthodox Church

9116 Bayview Ave., Richmond Hill, ON, L4B 3M9

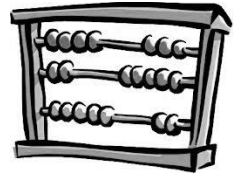
2021 ANNUAL DONATION PLEDGE FORM



“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.

Signed

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.

PLEASE SUPPORT ST. GEORGE'S NEW INITIATIVE TO
HELP THOSE IN NEED THIS WINTER!!

Warm Hands



Warm Hearts!!

The need for warm hats, gloves and socks is greater than ever. Through this program, St. George's community is aiming to provide at least 400 sets of gloves, hats and socks to those in need at St. John the Compassionate Mission. Monetary donations of any size will greatly help us meet this goal.

Donations can be made to the Church. Please write on the cheque, or note on the online donation, that the funds are for **Warm Hands, Warm Hearts**.

For more information, or to get involved in packing/distributing, please contact

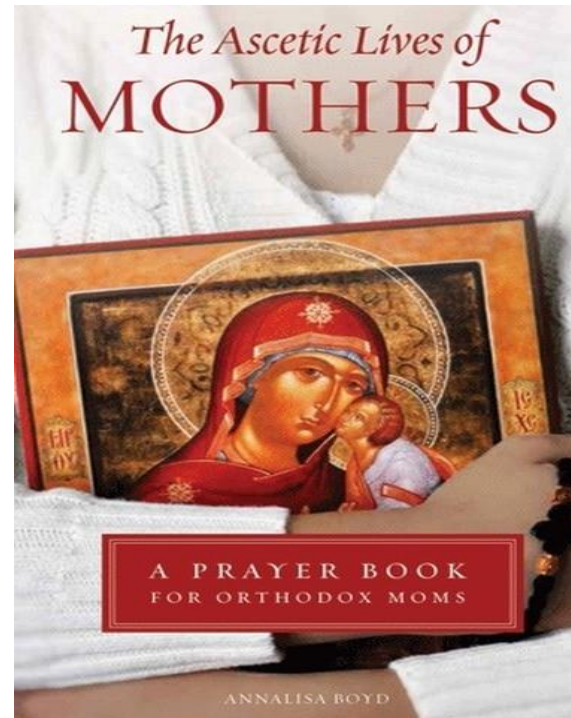
Joanie Younes (joanieunis@hotmail.com) or Michelle Alexopoulos (malex@chass.utoronto.ca)

The Antiochian Women of St. George (Myrrh-Bearers) first educational retreat in 2021

All Ladies and Men 18+ Welcome

A Parent Survival Guide

By Annalisa Boyd

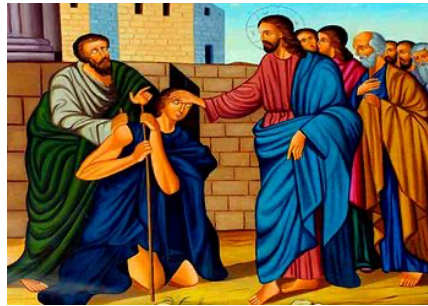


Join us on January 31, 2021 at 7:00 P.M. for an educational session with Annalisa Boyd a mother of 9 children and a writer of several parenting books.

ZOOM link will be sent via email closer to date

14th Sunday of Luke. The Blind Beggar (18:35-43)

SOURCE: [Holy Monastery of Axion Estins](#), taken from Orthodox Christianity



Brothers and sisters

"As Jesus approached Jericho, a blind man was sitting by the roadside begging. When he heard the crowd going by, he asked what was happening. They told him, 'Jesus of Nazareth is passing by.' "

Beggars would often be found at the city gate where people are passing in and out. He is probably used to calling out to those who pass by, asking for money, begging for alms.

Blindness and diseases of the eye were common illness in the ancient world.

Those who lost one of their senses would often develop their other sense much more. But it takes no special insight for the blind man to realize that the number of people on the road crowding into the city is much larger than usual.

A pushing, shoving crowd competes to stay up with someone who attracts their attention. The blind man cries out to whoever can hear him, "What is going on?" And one of the bystanders says, "Jesus of Nazareth is passing by."

Once he is told that Jesus of Nazareth is passing by, he begins to yell at the top of his lungs:

"He called out, 'Jesus, Son of David, have mercy on me!'"

Those who led the way rebuked him and told him to be quiet, but he shouted all the more, 'Son of David, have mercy on me!' " (18:38-39)

But this is no helpless, feeble cry for help. It is loud and insistent. He keeps on shouting. He won't be shut up, even though the crowd continues to tell him to stop.

Some people are intimidated and subdued by their own handicaps. It's possible to almost give up. But not our Blind man. What motivates his uncontrollable cry for healing? Faith.

To call someone "Son of David" as a title is equivalent to calling someone, "Messiah," for it signifies to the Jews a person who is the promised descendent of David who will sit upon the throne of Israel.

During most of his ministry, Jesus doesn't encourage others to refer to him as the Messiah, because the political implications of this title would soon prevent him from being able to minister effectively (Matthew 16:16, 20). But now his hour is come. His face is set towards Jerusalem where he will be crucified.

The blind man's request for mercy uses the same words that other beggars use. But this beggar's address to Jesus is startling. When he asks the "Son of David" for mercy, he is expecting far more than money. And he has faith that the Son of David, the Messiah, will grant his request.

"Jesus stopped and ordered the man to be brought to him. When he came near, Jesus asked him, 'What do you want me to do for you?' 'Lord, I want to see,' he replied." (18:40-42)

But why does Jesus ask the obvious? I can think of two reasons: (1) to energize faith and cause it to be vocalized, or (2) to help the person himself determine what he wanted from Jesus. This question is nearly unique to Jesus' ministry.

Jesus' question, "What do you want me to do for you?" can be useful for us, his disciples, in our own ministry to people. For example we can ask each other, our youth and those outside the faith "How do you want us to pray for you?" or "What do you want Jesus to do for you?"

The fact is, some people do NOT really want to be healed -- a blessing, a prayer, perhaps, but not real healing.

In the case of Blind man, Jesus is trying to get him to vocalize his faith, since Jesus responds to him, "Receive your sight; your faith has healed you." (18:42)

Jesus speaks a word, a command for healing, and the healing takes place immediately.

What is so special about the blind man's faith? Once he hears that Jesus is there, he immediately begins to ask mercy of Jesus as Messiah, exhibiting insight into Jesus' true mission. But he also has an unstoppable faith, a faith that won't take no for an answer. The crowd tells him to shut up, and he calls out all the louder. People are embarrassed as the local beggar goes ballistic when Jesus comes to town, but he doesn't care. He has an intensity of desire that overcomes obstacles, rebuke, and embarrassment to achieve what he desires. Jesus is pleased.

Jesus is a bridge to the Father, always pointing people to a relationship with the Father. Jesus is trying to make people trust God on their own. Many can see Jesus only, but Jesus keeps encouraging their faith and pointing them to the invisible Father. We also can serve as bridges for people. At first, they are often VERY dependent upon us. We shouldn't be afraid of that, but not seek it. Rather we should see it as a stage of faith. Our goal is to help transfer their faith in us to faith in their Heavenly Father. Only when we have achieved this have we succeeded, only then have we become like Jesus.

"Immediately he received his sight and followed Jesus, praising God. When all the people saw it, they also praised God." (18:43) The once-blind man now becomes a disciple and joins Jesus' disciples. He now is ready. He is a man of faith, and is more than ready to leave begging and take up giving to others. This blind man serves a tremendous encouragement to others who are in the same physical or spiritual that he was.

The story of the blind man now known to the church as Bartimaeus is a powerful example to us of how it pleases Jesus for our faith to see its opportunity, grasp it, and refuse to let it go until we receive what we need from God. Who would have thought this beggar would instantly become a giver!

The fathers also give a spiritual interpretation to this miracle, with the blind men symbolizing future generations who would come to faith only by hearing, without the benefit of seeing Christ in person (see Jn 20:29). Those who tried to silence the blind man are persecutors and tyrants who, in every generation try to silence the Church. Nevertheless, under persecution the Church all the more confesses Jesus Christ and calls us to do the same.

Brothers and sisters let us ask ourselves what can our faith help us become? Amen.