

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

<u>DAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
27	Jon Samuel Haick	47
28	Edith Mitchel	61
28	Farideh Qaqish	18
28	Fred Hanna	13
28	Naim Hinnawi	10
29	Hanni Bahou	13
30	Alice Bookalam	50
31	Dora Durzi	21

- **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.

ETERNAL LIGHT

- **Feb 23:** In loving memory of **Adel Younes** from his family
- **Mar 15:** 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.**
- **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)
- **"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 below 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 FOR SUNDAY, JANUARY 31, 2021
TONE 1 / EOTHINON 1; THIRTY-SECOND SUNDAY OF PENTECOST
& FIFTEENTH SUNDAY OF LUKE ("ZACCHAEUS")**

HOLY AND WONDERWORKING UNMERCENARIES CYRUS AND JOHN
MARTYRS ATHANASIA AND HER DAUGHTERS THEODOTA, THEOKTISTE AND EUDOXIA OF EGYPT;
NEW-MARTYR ELIAS IN THE PELOPONNESUS; NIKITA OF THE KIEV CAVES, BISHOP OF NOVGOROD

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

الشماس: مِنْ أَجْلِ الْمَثْرُوبُولِيَّةِ بُولُسَ وَالْمِطْرَانَ يُوْحَنَّا
وَفَكَ أَسْرِهِمَا وَعَوْدَتِيهِمَا 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 لِنَسْجُدَ وَنَرْكَعَ لِلْمَسِيحِ، مَلِكِنَا وَإِلَهِنَا. خَلِّصْنَا يَا ابْنَ
اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، لِنُرْتَلَّ لَكَ. هَلِّلُويَا.

RESURRECTIONAL APOLYTIKION 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 الْحَجَرَ لَمَّا خُتِمَ مِنَ الْيَهُودِ، وَجَسَدَكَ الطَّاهِرَ حُفِظَ مِنَ
الْجُنْدِ، قُمْتَ فِي الْيَوْمِ الثَّالِثِ أَيُّهَا الْمُخَلِّصُ، مَانِحاً الْعَالَمَ
الْحَيَاةَ. لِذَلِكَ قُوَّتِ السَّمَاوَاتِ، هَتَفُوا إِلَيْكَ يَا وَاهِبَ الْحَيَاةِ:
الْمَجْدُ لِقِيَامَتِكَ أَيُّهَا الْمَسِيحِ، الْمَجْدُ لِمَلِكِكَ، الْمَجْدُ
لِتَدْبِيرِكَ، يَا مُحِبَّ الْبَشَرِ وَحَدَّكَ.

APOLYTIKION FOR SS. CYRUS AND JOHN IN TONE FIVE

Since Thou hast given us the miracles of Thy holy Martyrs, Cyrus and John, as an invincible battlement, by their entreaties scatter the counsels of the heathen, O Christ our God, and strengthen the faith of Orthodox Christians, since Thou alone art good and the Lover of mankind.

لَقَدْ مَنَحْتَنَا عَجَائِبَ قَدْسِيكَ الشَّهِيدَيْنِ، سَوْرًا مَنِيْعًا أَيُّهَا
الْمَسِيحُ الْإِلَهَ. فَبِتَضَرُّعَاتِهِمَا أَبْطَلْ مَشُورَاتِ الْأَمَمِ، وَثَبِّتْ
أَرْكَانَ الْإِيمَانِ، بِمَا أَنَّكَ وَحَدَّكَ صَالِحٌ وَمُحِبُّ الْبَشَرِ.

• *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 الْإِلَهَ، يَا مَنْ بِمَوْلِدِهِ قَدَّسَ الْمُسْتَوْدَعَ
الْبَتُولِيَّ، وَبَارَكَ يَدَيْ سِمْعَانَ كَمَا لاقَ، وَأَدْرَكْنَا الْآنَ
وَخَلِّصْنَا؛ إِحْفَظْ رَعِيَّتَكَ بِسَلَامٍ فِي الْحُرُوبِ، وَأَيِّدِ
الْمُلُوكَ الَّذِينَ أَحْبَبْتَهُمْ، بِمَا أَنَّكَ وَحَدَّكَ مُحِبُّ الْبَشَرِ.

THE EPISTLE

(For the Thirty-second Sunday after Pentecost)

*The Lord will give strength to His people.
Ascribe to the Lord, O sons of God; ascribe to
the Lord honor and glory.*

The Reading from the First Epistle of St. Paul to St. Timothy. (4:9-15)

Timothy, my son, the saying is sure and worthy of full acceptance. For to this end we toil and strive, because we have our hope set on the living God, Who is the Savior of all men, especially of those who believe. Command and teach these things. Let no one despise your youth, but set the believers an example in speech and conduct, in love, in faith, in purity. Until I come, attend to the public reading of scripture, to preaching, to teaching. Do not neglect the gift you have, which was given you by prophetic utterance when the council of elders laid their hands upon you. Practice these duties; devote yourself to them, so that all may see your progress.

الرَّبُّ يُعْطِي قُوَّةً لَشَعْبِهِ.

قَدِّمُوا لِلرَّبِّ يَا أَبْنَاءَ اللَّهِ، قَدِّمُوا لِلرَّبِّ مَجْدًا وَكَرَامَةً.
فصل من رسالة القديس بولس الرسول الأولى إلى
تيموثاوس. (15-9:4)

يا وُلْدِي تيموثاوس، صَادِقَةٌ هِيَ الْكَلِمَةُ وَجَدِيرَةٌ بِكُلِّ قَبُولٍ
فَإِنَّا لِهَذَا نَتَعَبُ وَنُعَيِّرُ، لَأَنَّا أَلْقَيْنَا رَجَاءَنَا عَلَى اللَّهِ الْحَيِّ
الَّذِي هُوَ مُخَلِّصُ النَّاسِ أَجْمَعِينَ، وَلَا سِيَّما الْمُؤْمِنِينَ
فَوَصِّ بِهَذَا وَعَلِّمْ بِهِ لَا يَسْتَهِنُ أَحَدٌ بِفُتُوتِكَ، بَلْ كُنْ مِثَالًا
لِلْمُؤْمِنِينَ فِي الْكَلَامِ وَالتَّصَرُّفِ وَالْمَحَبَّةِ وَالْإِيمَانِ وَالْعُفَاةِ.
وَاطْبُ عَلَى الْقِرَاءَةِ إِلَى حِينِ قُدُومِي، وَعَلَى الْوَعظِ
والتَّعْلِيمِ، وَلَا تُهْمَلِ الْمَوْهَبَةَ الَّتِي فِيكَ، الَّتِي أُوتِيَتْهَا بِنُبُوَّةٍ،
بِوَضْعِ أَيْدِي الْكَهَنَةِ * تَأَمَّلْ فِي ذَلِكَ وَكُنْ عَلَيْهِ عَاكِفًا
لِيَكُونَ تَقَدُّمُكَ ظَاهِرًا فِي كُلِّ شَيْءٍ.

THE GOSPEL

(For the Fifteenth Sunday of Luke)

The reading from the Holy Gospel according to St. Luke. (19:1-10)

At that time, Jesus entered Jericho and was passing through. And there was a man named Zacchaeus; he was a chief tax collector, and rich. And he sought to see Who Jesus was, but could not, on account of the crowd, because he was small of stature. So he ran on ahead and climbed up into a sycamore tree to see Jesus, for He was to pass that way. And when Jesus came to the place, He looked up and said to him, "Zacchaeus, make haste and come down; for I must stay at your house today." So he made haste and came down, and received Him joyfully. And when they saw it they all murmured, "He has gone in to be

فَصَلَّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ لُوقَا الْإِنْجِيلِيِّ الْبَشِيرِ
والتِّلْمِيزِ الطَّاهِرِ. (10-1:19)

فِي ذَلِكَ الزَّمَانِ، فِيمَا يَسُوعُ مُجْتَازٌ فِي أَرِيحَا، إِذَا بِرَجُلٍ
اسْمُهُ زَكَا كَانَ رَئِيسًا عَلَى الْعَشَّارِينَ، وَكَانَ غَنِيًّا وَكَانَ
يَلْتَمِسُ أَنْ يَرَى يَسُوعَ مَنْ هُوَ، فَلَمْ يَكُنْ يَسْتَطِيعُ مِنَ الْجَمْعِ
لَأَنَّهُ كَانَ قَصِيرَ الْقَامَةِ فَتَقَدَّمَ مُسْرِعًا، وَصَعِدَ إِلَى جُمَيْرَةٍ
لِيَنْظُرَهُ، لَأَنَّهُ كَانَ مُزْمِعًا أَنْ يَجْتَازَ بِهَا فَلَمَّا انْتَهَى يَسُوعُ
إِلَى الْمَوْضِعِ، رَفَعَ طَرْفَهُ فَرَأَهُ، فَقَالَ لَهُ: يَا زَكَا أَسْرِعِ انْزِلْ،
فَالْيَوْمَ يَنْبَغِي لِي أَنْ أَمْكُثَ فِي بَيْتِكَ فَأَسْرِعَ وَنَزَلَ وَقَبِلَهُ

the guest of a man who is a sinner.” And Zacchaeus stood and said to the Lord, “Behold, Lord, the half of my goods I give to the poor; and if I have defrauded anyone of anything, I restore it fourfold.” And Jesus said to him, “Today salvation has come to this house, since he also is a son of Abraham; for the Son of man came to seek and to save the lost.”

فَرِحًا * فَلَمَّا رَأَى الْجَمِيعُ ذَلِكَ تَدَمَّرُوا قَائِلِينَ: إِنَّهُ دَخَلَ لِيُحِلَّ
عِنْدَ رَجُلٍ خَاطِيٍّ. " فَوَقَّفَ زَكَّا وَقَالَ لِيَسُوعَ: هَاءَ نَدَا، يَا
رَبُّ، أُعْطِيَ الْمَسَاكِينَ نِصْفَ أَمْوَالِي. وَإِنْ كُنْتُ قَدْ غَبَنْتُ
أَحَدًا فِي شَيْءٍ، أَرُدُّ أَرْبَعَةَ أضعَافٍ فَقَالَ لَهُ يَسُوعُ: الْيَوْمَ
قَدْ حَصَلَ الْخَلَاصُ لِهَذَا الْبَيْتِ لِأَنَّهُ هُوَ أَيْضًا ابْنُ إِبْرَاهِيمَ
لِأَنَّ ابْنَ الْبَشَرِ إِنَّمَا أَتَى لِيُطَلِّبَ وَيُخَلِّصَ مَا قَدْ هَلَكَ.

- *The Divine Liturgy of St. John Chrysostom continues as usual.*

THE DISMISSAL

Priest: May He Who rose from the dead, Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother; by the might of the Precious and Life-giving Cross; by the protection of the honorable Bodiless Powers of Heaven; at the supplication of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-laudable apostles; of our father among the saints, John Chrysostom, archbishop of Constantinople, whose Divine Liturgy we have now celebrated; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; of *Saint N.*, the patron and protector of this holy community; of the holy and righteous ancestors of God, Joachim and Anna; of the Holy and Wonderworking Unmercenaries Cyrus and John; Martyrs Athanasia and her daughters Theodota, Theoktiste and Eudoxia of Egypt; New-martyr Elias in the Peloponnesus; and Nikita of the Kiev Caves, bishop of Novgorod, 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
الْمُحْيِي؛ وَبِطَلِبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَّمَةِ الْعَادِمَةِ
الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانَ؛
وَالْقَدِيسِينَ الْمُشْرَفِينَ الرُّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا
الْجَلِيلِ فِي الْقَدِيسِينَ يُوْحَنَّا الذَّهَبِيِّ الْقَمِ رَئِيسِ أَسَاقِفَةِ
الْقِسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ؛ وَالْقَدِيسِينَ
الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَانَا الْأَبْرَارِ
الْمُتَوَشِّحِينَ بِاللَّهِ؛ وَأَبَانَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ؛
وَالْقَدِيسِ (ة) (فُلَانِ، فُلَانَةَ) شَفِيعِ (ة) وَحَامِي (ة) هَذِهِ
الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصَّدِيقِينَ يُوَاكِيمَ وَحَنَّةَ جَدِّي
الْمَسِيحِ الْإِلَهِيِّ؛ وَالْقَدِيسِينَ الصَّانِعِي الْعَجَائِبِ وَالْعَادِمِي
الْفِضَّةِ كِيرُسَ وَيُوْحَنَّا؛ وَالشَّهِدَاتِ أُنْثَاسِيَا وَبَنَاتِهَا ثِيُودُوتَا،
ثِيُوكْتِيسْتِي وَأَفْدُوكِيَّا الَّذِينَ مِنْ مِصْرَ؛ الشَّهِيدَ الْجَدِيدِ
إِيلِيَّاسَ الْبِلُوبُونِيَّيِّ؛ وَالْبَارَّ نِيْقِيطَا الْكِيْفِيِّ، أَسْقُفِ
نُوفُغُورِدِ، الَّذِينَ نُقِيمُ تَذْكَارَهُمْ الْيَوْمَ، وَجَمِيعِ قَدِيسِيكَ،
ارْحَمْنَا وَخَلِّصْنَا بِمَا أَنْتَ صَالِحٌ وَمُحِبُّ الْبَشَرِ.

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

الكاهن: بِصَلَوَاتِ آبَانَا الْقَدِيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ
الْمَسِيحُ إِلَهُنَا ارْحَمْنَا وَخَلِّصْنَا.

and save us.

Choir: Amen.

الجوق: آمين.

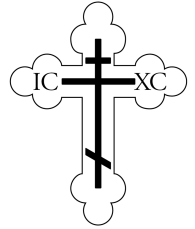
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St. George Antiochian Orthodox Church

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

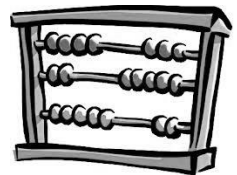
2021 ANNUAL DONATION PLEDGE FORM



“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

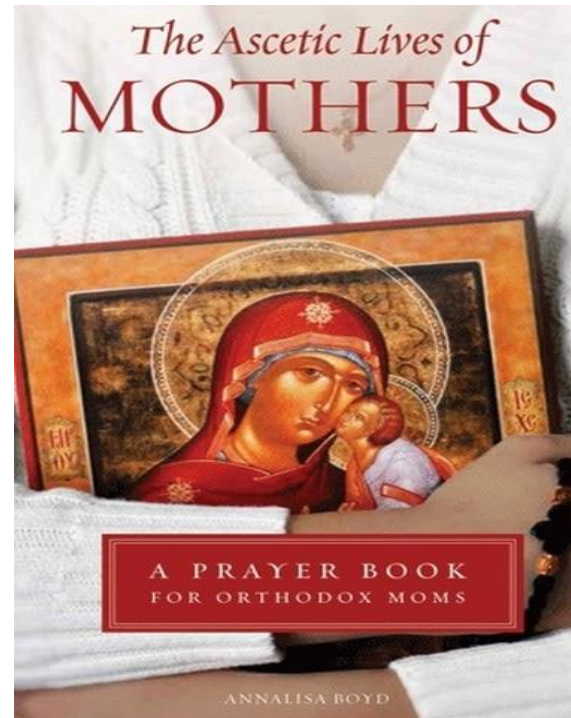
Joanie Younes (joanieunis@hotmail.com) or Michelle Alexopoulos (malex@chass.utoronto.ca)

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

How to Respond Like Zacchaeus When Salvation Comes to Your House: Homily for the 15th Sunday of Luke in the Orthodox Church

[Fr. Philip LeMasters](#)



Luke 19:1-10

I suspect that one of the reasons some do not take the Christian faith seriously today is that those who profess to be Christians do not always live out their faith with integrity. For example, many people who identify themselves as followers of Christ in our society give more time, energy, and attention to their favorite athletic teams, politicians, pastimes, entertainment, and self-centered desires of whatever kind than to living faithfully in how they treat other people. When Christians appear to live in ways that are no more virtuous than those of people without any religious faith at all, it is no wonder that some have little interest in or respect for our faith. That is precisely why we all have a lot to learn from Zacchaeus, whose life was changed so profoundly by his encounter with Jesus Christ. No one would have had any illusions about what kind of person Zacchaeus was before the Lord entered His home. He was a traitor to his fellow Jews because he collected taxes for the Romans, who were occupying his country. He was a chief tax collector and quite wealthy because he took even more than was required from his own people. He lived in luxury from what he stole in the name of a hated foreign power. Though his way of life was about as far from God's requirements as one could get, Zacchaeus wanted to see the Lord as He passed by. A short little man, he had to climb a sycamore tree in order to be above the crowd and get a decent view. There were probably some people in the crowd that day who would have liked to see him fall out of the tree and break his neck.

Zacchaeus certainly knew what people thought of him. So just imagine how shocked everyone must have been when the Messiah of Israel called out to this wicked man: "Zacchaeus, make haste and come down, for today I must stay at your house." Then that little tax-collector quickly went home and got ready to welcome Christ. He received Him joyfully, but others grumbled about what was happening. How could any righteous Jew, let alone the Messiah, become a guest in the home of a notorious traitor and criminal? Christ would be defiled by going

into the home of such a person and presumably eating with him. He would appear to endorse theft, greed, and even the oppression of the Romans. That would be a terrible scandal that would call into question the integrity of His ministry.

In that very stressful moment, just when the crowd was seething in anger at Christ and at Zacchaeus, the tax-collector did the unthinkable: He repented of his own free will. Yes, before Christ said or did anything else, Zacchaeus repented. He accepted the truth about himself, that he was a criminal exploiter of the needy. To make things right, he gave half of what he owned to the poor and restored four-fold what he had stolen from others. In that moment, this despised and miserable man began to turn his life around. And Jesus Christ accepted the sincere repentance of this sinner, proclaiming that salvation had come to this son of Abraham, for He came to seek and to save the lost.

If we ever wanted a sign of the difference that it should make in the life of a human being to encounter Christ, this is it. Though it may be hard to see, Zacchaeus' story is the story of us all. The Savior has appeared in our world, born and baptized for our salvation. He enters not only our world and our humanity in general, but wants to commune personally with everyone created in His image and likeness, even though we "all have sinned and fall short of the glory of God." (Rom. 3:23) As He says elsewhere, "Behold, I stand at the door and knock; if anyone hears My voice and opens the door, I will come in to him and will dine with him, and he with Me." (Rev. 3:20) He comes to fulfill the purposes for which He created food and fellowship to begin with, namely, to share Himself with us, to make us participants in His eternal, blessed, and holy life that conquers all forms of human corruption and even death itself. That is His intention for each and every human being. Even as our lives are about far more than emotion, the life which Christ shares with us is not simply about how we feel. Even as our lives are about far more than the few hours a week we spend at church, the life which Christ shares with us is not simply about what we do in time set aside for prayer. He comes to bring salvation, to bring healing and fulfillment, to every dimension of the lives of His sons and daughters. That is why the Savior became fully one of us so that we could participate fully in the life of God by grace.

Notice that Zacchaeus did not repent by saying that he had a certain kind of religious experience or would change his habits about what he did one day a week. No, he took some very practical and visible steps that required him to sacrifice what he loved most, his money and comfort. He did what justice required for the victims of his crimes and then some, returning four times as much as he had taken. And he gave half of what he had to the poor, regardless of whether he had stolen from them personally. In response to the Savior's overwhelming mercy toward him, Zacchaeus showed that same abundant grace toward others. He not only received the Lord into

his house, but into his life—from the depths of his soul to how he made his living and treated other people on a daily basis.

Could the same be said of you and me? We commune with Christ in the Eucharist in every Divine Liturgy. We personally take His Body and Blood such that He dwells in our hearts by the power of the Holy Spirit. We dine at His heavenly banquet and receive Him into our bodies, souls, and spirits “for the forgiveness of sins and life everlasting.” If we think for one moment that communing with Christ is simply an ancient religious ritual or something that has merely an emotional or invisible significance, then we must think again. For to be united intimately with Christ, to be nourished by Him for the healing of our souls, must impact every dimension of who we are in this world. Salvation is not an escape from life as we know it, but its complete fulfillment. Salvation must come to our houses just as tangibly as it did to Zacchaeus’s. For through faith in Christ, we are also “Abraham’s seed, and heirs according to the promise.” (Gal. 3:29)

One way of applying these lessons to our lives is to ask in what ways we need to open ourselves to fuller communion with Christ, to a deeper and healthier relationship with Him. Since how we treat our neighbors is also how we treat the Lord, we should ask with whom we need to make things right according to justice and then do even more for them. (Matt. 25:33ff.) If we have denied our spouses, children, and other family members the fullness of our love, we must make up for that also. We should consider what we have taken by selfishness from our neighbors, whether money, time, attention, or something else, and give it back in abundance. Like Zacchaeus, we should look for opportunities to help the poor as much as possible, regardless of whether their poverty is one of friendship, encouragement, or the resources necessary to buy food, clothing, and shelter.

We need to prayerfully consider what change is in order in our lives because of Jesus Christ’s gracious entrance in our souls. Zacchaeus is such a wonderful example of a sinner who received the Lord and became a shining beacon of holiness. He did so by deep, genuine, personal repentance that went to the heart of who he was before God and changed how he related to other people in practical ways. If we will follow his example, then we will be in intimate communion with Christ each day of our lives, always celebrating the liturgy of offering ourselves to Him in every thought, word, and deed. We will become a channel of blessing to others, and even skeptics will notice that salvation has come to our house. And then they may be so curious about what has happened that they will even climb a sycamore tree in order to get a better view.

Holy Water : [Abbot Tryphon](#)

Drinking Holy Water is the best and most effective medicine.

The Orthodox Church frequently uses holy water in rites of blessing and exorcism, and the Church also sanctifies the water used for baptism with a special blessing. Orthodox do not normally bless themselves with holy water upon entering a church like Catholics do, but a quantity of holy water is typically kept in a font placed in the narthex (entrance) of the church, where it is available for anyone who would like to take some of it home with them. Unlike our Catholic friends, it is customary for Orthodox to drink holy water, to use it in their cooking and to sprinkle their houses with it.

Often, when objects are blessed in the church (such as the palms on Palm Sunday, Icons or sacred vessels) the blessing is completed by a triple sprinkling with holy water using the words, “This (name of item) is blessed by the sprinkling of this holy water, in the name of the Father, and of the Son, and of the Holy Spirit.”

Holy water is sprinkled on items or people when they are blessed outside the church building as part of the prayers of blessing. It is common for Orthodox Christians to bring newly bought cars to the church for blessing. Holy water is sprinkled inside and out, as well as under the hood. Similarly, in Alaska, the fishing boats are sprinkled with holy water at the start of the fishing season as the priest prays for the crews’ safety and success.

Orthodox Christians most often bless themselves with holy water by drinking it, and many Orthodox Christians will drink a small amount daily with their morning prayers. It may also be used for informal blessings when no clergy are present, as parents might bless their children with holy water before they leave the house for school or play. It is also not unusual for pious Orthodox Christians to put a little holy water in their food as they cook their meals, and is also often taken with prayer in times of distress or temptation.

There are two rites for blessing holy water: the Great Blessing of Waters which is held on the Feast of Theophany, and the Lesser Blessing of Waters which is conducted according to need during the rest of the year. Both forms are based upon the Rite of Baptism. Certain feast days call for the blessing of Holy Water as part of their liturgical observance.

The use of holy water is based on the Baptism of Jesus by John the Baptist in the River Jordan, and the Orthodox interpretation of this event. In the view of the Church, John’s

baptism was a baptism of repentance, and the people came to have their sins washed away by the water. Since Jesus had no sin, but was God incarnate, his baptism had the effect not of washing away Jesus' sins, but of blessing the water, making it holy—and with it all of creation, so that it may be used fully for its original created purpose to be an instrument of life.

Jesus' baptism is commemorated in the Eastern Orthodox churches at the Feast of Theophany (literally “manifestation of God”) on January 6 (for those Orthodox Christians who use the Julian Calendar, January 6 falls on the Gregorian Calendar date of January 19). At the Vespers of this feast, a font of holy water is typically blessed in the church, to provide holy water for the parish's use in the coming year. The next morning, after the Divine Liturgy a procession goes from the church to a nearby river, lake or other body of water, to bless that water as well. This represents the redemption of all creation as part of humanity's salvation.

In the following weeks, the priest typically visits the homes of the members of the parish and leads prayers of blessing for their families, homes (and even pets), sprinkling them with holy water. Again, this practice is meant to visibly represent God's sanctifying work in all parts of the people's lives.

Water is consecrated by a heartfelt invocation of the Holy Spirit, with this prayer, “That there may descend upon these waters the cleansing operation of the supersubstantial Trinity, let us pray to the Lord”. We ask the Holy Trinity to cleanse the water because only God who created water can make it holy.

The Bible says nothing about consecration of water, just as it doesn't address many other issues confronting Christians. This is because the Bible is the word of God, and not a sort of instructional book that records the tiniest details of what happens in the Church. Just because something is not explicitly written in the Bible does not mean that it has nothing to do with church life and must be avoided.

The Holy Apostle Paul said, “Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle (2 Thess. 2:15)”. The apostle urged Christians from the city of Thessalonica to stand fast in the faith, and hold fast the traditions that he taught them, whether by word (orally) or our epistle (i.e., letters of St. Paul, which made it into the biblical canon).

The Great Consecration of Waters is an element of the universal ritual of Baptism held by early Christians on the day of Theophany. Water is consecrated by praying to the Holy Spirit to descend onto the water and to sanctify it, as well as through the Life-Giving Cross of our Lord, which is dipped into the font by a priest three times. This ritual reminds us of the ancient Old Testament narrative when the bitter waters of Marah turned sweet and drinkable when Moses immersed a certain kind of wood into them, following a revelation from the Lord. A priest dips his cross into a font or a water reservoir to turn water into a source of the grace of the Holy Spirit.

Holy Water is so important to the Christian life that Saint Luke the Surgeon, Archbishop of Simfe, recommended that we should “Drink Holy Water, the more often, the better. It is the best and most effective medicine. I’m not saying this as a priest, I’m saying it as a doctor, from my medical experience.”

With love in Christ,
Abbot Tryphon