

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

<u>DAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
1	Edmond Kefoury	60
1	Adele Jabour	50
2	Martha Qaqish	23
2	Alfred Foty	23
2	Abraham Thomas	63
3	Nahda Kiameh	12
3	Agnes Anter	53
4	Michael Makhlouta	6
4	Salome Ellies	59
5	Annie Adourian	6
5	Samaan Wakileh	56
6	Georgette Chaaya	5
6	Albert Aziz	52
6	Joseph Mazhar	18
6	Cecilia Elias	14
7	Petro Kardassopoulos	35

- **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 7:** In loving memory of **Georgette Fadel** from Jocelyne & George Korkor
- **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)

- **Tuesday April 9th YAM get together at 7 PM.**

- **Sunday April 14th Teens SOYO meeting at 7 PM.**

- **Tuesday April 16th Engaged couples meeting 7:30 PM.**

- 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.**
- **House Blessing: Father is blessing homes. Please, don't email the office but Fr. George directly at frdahdouh@sbcglobal.net or call Father.**
- **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, FEBRUARY 07, 2021
TONE 2 / EOTHINON 2; SIXTEENTH SUNDAY AFTER PENTECOST
& SIXTEENTH SUNDAY OF MATTHEW
AFTER-FAST OF THE PRESENTATION (MEETING) OF CHRIST
 PARTHENIOS, BISHOP OF LAMPSAKOS; VENERABLE LUKE OF HELLAS; NEW-MARTYR GEORGE OF CRETE

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 الْمَثْرُوبُولِيَّتِ بُولُسَ وَالْمِطْرَانِ يُوْحَنَّا
 وَفَكَ أَسْرِهِمَا وَعَوْدَتَيْهِمَا سَالِمِينَ، إِلَى الرَّبِّ نَطْلُبُ.

THE FIRST ANTIPHON

My heart hath poured forth a good word; I speak of my works to the king. My tongue is the pen of a swiftly writing scribe.

فَأَضَّ قَلْبِي بِكَلَامٍ صَالِحٍ. مُنْكَلِّمٌ أَنَا بِإِنْشَائِي لِلْمَلِكِ. لِسَانِي
 قَلَمٌ كَاتِبٍ مَاهِرٍ.

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

اللازمة: بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ، يَا مُخْلِصُ خَلِّصْنَا.

Grace is poured into thy lips: therefore, God hath blessed thee forever. (**Refrain**)

أَنْسَكَبَتِ النِّعْمَةُ عَلَى شَفَعَتَيْكَ، لِذَلِكَ بَارَكَكَ اللَّهُ إِلَى الْأَبَدِ.
 (اللازمة)

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

المجدُ الآنَ (اللازمة)

THE SECOND ANTIPHON

Gird Thy sword upon Thy thigh, O mighty One, in Thy comeliness and Thy beauty. Bend Thy bow, and proceed prosperously, and be king.

تَقَلَّدْ سَيْفَكَ عَلَى فَخْذِكَ أَيُّهَا الْجَبَّارُ، بِجَلَالِكَ وَبِهَائِكَ.
 فَاسْتَلِّهِ وَأَنْجِجْ وَأْمَلِكْ.

Refrain: Save us, O Son of God, Who was borne in the arms of righteous Simeon; who sing to Thee. Alleluia.

اللازمة: خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ حُمِلَ عَلَى ذِرَاعِي
 سَمْعَانَ الصِّدِّيقِ، لِنُرْتِّلَ لَكَ. هَلْلُويَا.

Thine arrows are sharp, O mighty One, in the heart of the king's enemies; whereby the peoples fall under Thee. (**Refrain**)

نَبُلُّكَ الْمَسْنُونَةَ فِي قَلْبِ أَعْدَاءِ الْمَلِكِ. شُعُوبٌ تَخْتَنُكَ
 يَسْقُطُونَ. (اللازمة)

A scepter of uprightness is the scepter of Thy kingdom. (**Refrain**)

قَضِيبُ اسْتِقَامَةٍ قَضِيبُ مُلْكِكَ. (اللازمة)

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

المجدُ الآنَ يَا كَلِمَةَ اللَّهِ الْإِبْنَ الْوَحِيدِ...

THE THIRD ANTIPHON

Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house. Even the rich among the people shall entreat thy countenance. I shall commemorate thy name in every generation.

إِسْمَعِي يَا بِنْتُ وَاَنْظُرِي وَأَمِيلِي أذْنَكِ، وَاَنْسِي شَعْبَكَ وَبَيْتَ أَبِيكَ. لَوْجَهَكَ يُصَلِّي أَعْْيَاءُ الشَّعْبِ. سَأَذْكُرُ اسْمَكَ فِي كُلِّ جِيلٍ وَجِيلٍ.

• *During the Little Entrance, chant the Apolytikion of the Presentation below. 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 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 الْحَيَاءُ الَّذِي لَا يَمُوتُ، حِينِنْدِ أَمَتِّ الْجَحِيمِ بَبْرِقِ لَاهُوتِكَ. وَعِنْدَمَا أَقَمْتَ الْأَمْوَاتِ مِنْ تَحْتِ الثَّرَى، صَرَخَ نَحْوِكَ جَمِيعُ الْقُوَاتِ السَّمَاوِيِّينَ: أَيُّهَا الْمَسِيحُ الْإِلَهُ، مُعْطِي الْحَيَاةِ، الْمَجْدُ لَكَ.

APOLYTIKION OF THE PRESENTATION OF CHRIST IN TONE ONE

Rejoice, O Virgin Theotokos, full of grace, for from thee arose the Sun of justice, Christ our God, lighting those who are in darkness. Rejoice and be glad, O righteous elder, carrying in thine arms the Deliverer of our souls, Who granteth us Resurrection.

إِفْرَحِي يَا وَالِدَةَ الْإِلَهِ الْعَذْرَاءِ، الْمُمْتَلِئَةَ نِعْمَةً، لِأَنَّ مِنْكَ أَشْرَقَ شَمْسُ الْعَدْلِ الْمَسِيحُ الْإِلَهُ، مُنِيرًا لِلَّذِينَ فِي الظُّلَامِ. سُرِّ وَاِبْتَهَجْ أَنْتِ أَيُّهَا الشَّيْخُ الصِّدِّيقُ، حَامِلَةً عَلَى ذِرَاعَيْكَ الْمُعْتِقَ نَفُوسِنَا، وَالْمَانِحَ لَنَا الْقِيَامَةَ.

• *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 الْبَتُولِيَّ، وَبَارَكَ يَدَيَّ سِمْعَانَ كَمَا لَاقَ، وَأَدْرَكْنَا الْآنَ وَخَلِّصْنَا؛ إِحْفَظْ رَعِيَّتَكَ بِسَلَامٍ فِي الْحُرُوبِ، وَأَيِّدِ الْمُلُوكَ الَّذِينَ أَحْبَبْتَهُمْ، بِمَا أَنَّكَ وَحْدَكَ مُحِبٌّ لِلْبَشَرِ.

THE EPISTLE (For the Sixteenth 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 Second Epistle of
St. Paul to the Corinthians. (6:1-10)**

Brethren, working together with Him, then, we entreat you not to accept the grace of God in vain. For He says, "At the acceptable time I have listened to you, and helped you on the day of salvation." Behold, now is the acceptable time; behold, now is the day of salvation. We put no obstacle in anyone's way, so that no fault may be found with our ministry, but as servants of God we commend ourselves in every way: through great endurance, in afflictions, hardships, calamities, beatings, imprisonments, tumults, labors, watching, hunger; by purity, knowledge, forbearance, kindness, the Holy Spirit, genuine love, truthful speech, and the power of God; with the weapons of righteousness for the right hand and for the left; in honor and dishonor, in ill repute and good repute. We are treated as impostors, and yet are true; as unknown, and yet well known; as dying, and behold we live; as punished, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing everything.

الرَّبُّ يُعْطِي قُوَّةً لَشَعْبِهِ.

قَدِّمُوا لِلرَّبِّ يَا أَبْنَاءَ اللَّهِ، قَدِّمُوا لِلرَّبِّ مَجْدًا وَكَرَامَةً.
فَصَلِّ مِنْ رِسَالَةِ الْقَدِّيسِ بُولُسِ الرَّسُولِ الثَّانِيَةِ
إِلَى أَهْلِ كورِنْثُوسِ.

يَا إِخْوَتِي، فَإِذَا نَحْنُ عَامِلُونَ مَعَهُ نَطْلُبُ أَنْ لَا تَقْبَلُوا نِعْمَةَ
اللَّهِ بَاطِلًا. لِأَنَّهُ يَقُولُ: "فِي وَقْتٍ مَقْبُولٍ سَمِعْتُكَ، وَفِي يَوْمٍ
خَلَاصٍ أَعْنُتُكَ." هُوَذَا الْآنَ وَقْتٌ مَقْبُولٌ. هُوَذَا الْآنَ يَوْمٌ
خَلَاصٍ. وَلسْنَا نَجْعَلُ عَثْرَةً فِي شَيْءٍ لِنَلَّا تِلْكَ الخِدْمَةَ.
بَلْ فِي كُلِّ شَيْءٍ نُظْهِرُ أَنْفُسَنَا كَخْدَامِ اللَّهِ: فِي صَبْرٍ كَثِيرٍ،
فِي شِدَائِدٍ، فِي ضَرْوَرَاتٍ، فِي ضَيْقَاتٍ، فِي ضَرْبَاتٍ، فِي
سُجُونٍ، فِي اضْطِرَابَاتٍ، فِي أَنْعَابٍ، فِي أَسْهَارٍ، فِي
أَصْوَامٍ، فِي طَهَارَةٍ، فِي عِلْمٍ، فِي أَنَاةٍ، فِي لُطْفٍ، فِي
الرُّوحِ الْقُدْسِ، فِي مَحَبَّةٍ بِلَا رِيَاءٍ، فِي كَلَامِ الْحَقِّ، فِي قُوَّةِ
اللَّهِ بِسِلَاحِ الْبِرِّ لِلْيَمِينِ وَالْيَسَارِ. بِمَجْدٍ وَهَوَانٍ، بِصِيَتِ
رَدِيءٍ وَصِيَتِ حَسَنٍ. كَمُضْلِيَيْنَ وَنَحْنُ صَادِقُونَ،
كَمَجْهُولِيَيْنَ وَنَحْنُ مَعْرُوفُونَ، كَمَاثِيَتَيْنَ وَهَذَا نَحْنُ نَحْيَا،
كَمُؤَدَّبِيَيْنَ وَنَحْنُ غَيْرُ مَقْتُولِيَيْنَ، كَحَزَانِيَيْنَ وَنَحْنُ دَائِمًا
فَرِحُونَ، كَقُفْرَاءَ وَنَحْنُ نُغْنِي كَثِيرِينَ، كَأَنْ لَا شَيْءَ لَنَا
وَنَحْنُ نَمْلِكُ كُلَّ شَيْءٍ.

THE GOSPEL (For the Sixteenth Sunday of Matthew)

**The reading from the Holy Gospel according
to St. Matthew. (25:14-30 + Luke 8:8)**

The Lord spoke this parable: A man going on a journey called his servants and entrusted to them his property; to one he gave five talents, to another two, to another one, to each according to

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِّيسِ مَتَّى الْإِنْجِيلِيِّ الْبَشِيرِ
وَالْتَلْمِيزِ الطَّاهِرِ.

قَالَ الرَّبُّ هَذَا الْمَثَلُ: إِنْسَانٌ مُسَافِرٌ دَعَا عَبِيدَهُ وَسَلَّمَهُمْ
أَمْوَالَهُ، فَأَعْطَى وَاحِدًا خَمْسَ وَرَنَاتٍ، وَآخَرَ وَرْنَتَيْنِ، وَآخَرَ

his ability. Then he went away. He who had received the five talents went at once and traded with them; and he made five talents more. So also, he who had the two talents made two talents more. But he who had received the one talent went and dug in the ground and hid his master's money. Now after a long time the master of those servants came and settled accounts with them. And he who had received the five talents came forward, bringing five talents more, saying: "Master, you delivered to me five talents; here I have made five talents more." His master said to him, "Well done, good and faithful servant; you have been faithful over a little, I will set you over much; enter into the joy of your master." And he also who had the two talents came forward, saying: "Master, you delivered to me two talents; here I have made two talents more." His master said to him, "Well done, good and faithful servant; you have been faithful over a little, I will set you over much; enter into the joy of your master." He also who had received the one talent came forward, saying: "Master, I knew you to be a hard man, reaping where you did not sow, and gathering where you did not winnow; so I was afraid, and I went and hid your talent in the ground. Here you have what is yours." But his master answered him, "You wicked and slothful servant! You knew that I reap where I have not sowed, and gather where I have not winnowed? Then you ought to have invested my money with the bankers, and at my coming I should have received what was my own with interest. So take the talent from him, and give it to him who has the ten talents. For to everyone who has will more be given, and he will have abundance; but from him who has not, even what he has will be taken

وَزُنَةً. كُلٌّ وَاحِدٌ عَلَى قَدْرِ طَاقَتِهِ. وَسَافَرَ لِلْوَقْتِ. فَمَضَى
الَّذِي أَخَذَ الْخُمْسَ وَزَنَاتٍ وَتَاجَرَ بِهَا، فَرَبِحَ خُمْسَ وَزَنَاتٍ
أُخْرَى. وَهَكَذَا الَّذِي أَخَذَ الْوَزْنَتَيْنِ، رَبِحَ أَيْضًا وَزْنَتَيْنِ
أُخْرَيْنِ. وَأَمَّا الَّذِي أَخَذَ الْوَزْنَ فَمَضَى وَحَفَرَ فِي الْأَرْضِ
وَأَخْفَى فِضَّةَ سَيِّدِهِ. وَبَعْدَ زَمَانٍ طَوِيلٍ أَتَى سَيِّدُ أَوْلِيكَ الْعَبِيدِ
وَحَاسَبَهُمْ. فَجَاءَ الَّذِي أَخَذَ الْخُمْسَ وَزَنَاتٍ وَقَدَّمَ خُمْسَ
وَزَنَاتٍ أُخْرَى قَائِلًا: يَا سَيِّدُ، خُمْسَ وَزَنَاتٍ سَلَّمْتَنِي. هُوَذَا
خُمْسُ وَزَنَاتٍ أُخْرَى رَبِحْتُهَا فَوْقَهَا. فَقَالَ لَهُ سَيِّدُهُ: نِعْمًا أَيُّهَا
الْعَبْدُ الصَّالِحُ وَالْأَمِينُ! كُنْتَ أَمِينًا فِي الْقَلِيلِ فَأُقِيمُكَ عَلَى
الْكَثِيرِ. أُدْخِلْ إِلَى فَرْحِ سَيِّدِكَ. ثُمَّ جَاءَ الَّذِي أَخَذَ الْوَزْنَتَيْنِ
وَقَالَ: يَا سَيِّدُ، وَزْنَتَيْنِ سَلَّمْتَنِي. هُوَذَا وَزْنَتَانِ أُخْرَيَانِ
رَبِحْتُهُمَا فَوْقَهُمَا. قَالَ لَهُ سَيِّدُهُ: نِعْمًا أَيُّهَا الْعَبْدُ الصَّالِحُ
الْأَمِينُ! كُنْتَ أَمِينًا فِي الْقَلِيلِ فَأُقِيمُكَ عَلَى الْكَثِيرِ. أُدْخِلْ
إِلَى فَرْحِ سَيِّدِكَ. ثُمَّ جَاءَ أَيْضًا الَّذِي أَخَذَ الْوَزْنَ الْوَاحِدَةَ
وَقَالَ: يَا سَيِّدُ، عَرَفْتُ أَنَّكَ إِنْسَانٌ قَاسٍ، تَحْصُدُ حَيْثُ لَمْ
تَزْرَعْ، وَتَجْمَعُ مِنْ حَيْثُ لَمْ تَبْذُرْ. فَخِفْتُ وَمَضَيْتُ وَأَخْفَيْتُ
وَزْنَتَكَ فِي الْأَرْضِ. هُوَذَا الَّذِي لَكَ. فَأَجَابَ سَيِّدُهُ وَقَالَ لَهُ:
أَيُّهَا الْعَبْدُ الشَّرِيرُ وَالْكَسْلَانُ، عَرَفْتَ أَنِّي أَحْصُدُ حَيْثُ لَمْ
أَزْرَعْ، وَأَجْمَعُ مِنْ حَيْثُ لَمْ أَبْذُرْ، فَكَانَ يَنْبَغِي أَنْ تَضَعَ
فِضَّتِي عِنْدَ الصَّيَارِفَةِ، فَعِنْدَ مَجِيئِي كُنْتُ أَخْذُ الَّذِي لِي
مَعَ رَبًّا. فَخُذُوا مِنْهُ الْوَزْنَ وَأَعْطُوهَا لِلَّذِي لَهُ الْعَشْرُ وَزَنَاتٍ.
لَأَنَّ كُلَّ مَنْ لَهُ يُعْطَى فَيَزِدَادُ، وَمَنْ لَيْسَ لَهُ فَالَّذِي عِنْدَهُ
يُؤْخَذُ مِنْهُ. وَالْعَبْدُ الْبَطَالُ اطْرَحُوهُ إِلَى الظُّلْمَةِ الْخَارِجِيَّةِ،
هُنَاكَ يَكُونُ الْبُكَاءُ وَصَرِيرُ الْأَسْنَانِ. وَلَمَّا قَالَ هَذَا نَادَى

away. And cast the worthless servant into the outer darkness; there men will weep and gnash their teeth.” As Jesus said these things He cried out: “He who has ears to hear, let him hear!”

من له أذنانٍ للسمعِ فليسمع.

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

THE DISMISSAL

Priest: May He Who deigned to be carried in the arms of Simeon the Righteous for our salvation, and rose from the dead, Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother; by the might of the Precious and Life-giving Cross; by the protection of the honorable Bodiless Powers of Heaven; at the supplication of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-laudable apostles; of our father among the saints, John Chrysostom, archbishop of Constantinople, whose Divine Liturgy we have now celebrated, of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; *of Saint N., the patron and protector of this holy community;* of the holy and righteous ancestors of God, Joachim and Anna; of the Venerable Parthenios, bishop of Lampsakos; Venerable Luke of Hellas; New-martyr George of Crete; and of the Holy and Righteous Mothers of the Three Hierarchs Emmelia, Nona and Anthousa, 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: أيُّها المَسيحُ إلهنا الحَقِيقِي، يا مَنْ ارْتَضَى أَنْ يُحْمَلَ عَلَى ذِرَاعِي سِمْعَانَ الصِّدِّيقِ مِنْ أَجْلِ خَلَاصِنَا، وَقَدْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمِّكَ الْكَلِيَّةِ الطَّهَارَةِ وَالْبَرِيَّةِ مِنْ كُلِّ عَيْبٍ؛ وَبُذْرَةَ الصَّلِيبِ الْكَرِيمِ الْمُخْيِي؛ وَبِطَلَبَاتِ الْقُوَاتِ السَّمَاوِيَّةِ الْمُكْرَّمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانَ؛ وَالْقَدِيسِينَ الْمَشْرُفِينَ الرَّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوحَنَّا الذَّهَبِيِّ الْقَمِّ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبُ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءَ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ؛ وَالْقَدِيسِ (فُلَانِ)، صَاحِبِ وَشَفِيعِ هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصِّدِّيقِينَ يُوَاكِيمَ وَحَنَّةَ جَدِّي الْمَسِيحِ الْإِلَهِيِّ؛ وَالْقَدِيسِ الْبَارِّ بَارْتِثِينِيوسَ أَسْقَفِ لِمَبْسَاكَةِ الْبَارِّ لَوْقَا مِنْ هِيلاسٍ؛ وَالشَّهِيدِ الْجَدِيدِ جُورْجِ الْكَرِيتِيِّ؛ وَأُمَّهَاتِ الْأَقْمَارِ الثَّلَاثَةِ إِمِيلِيَا، نُونَا، وَأَنْثُوسَا، الَّذِينَ نَقِيمُ تَذَكَارَهُمُ الْيَوْمَ، وَجَمِيعِ قَدِيسِيكَ، ارْحَمْنَا وَخَلِّصْنَا بِمَا أَنْتَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.

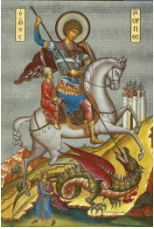
Priest: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

الكاهن: بِصَلَّوَاتِ آبَائِنَا الْقَدِيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إلهنا ارْحَمْنَا وَخَلِّصْنَا.

Choir: Amen.

الجوق: آمين.

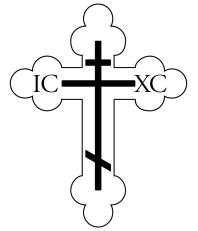
Portions of the Archdiocesan Service Texts include texts from *The Menaion*, *The Great Horologion*, *The Pentecostarion*, *The Octoechos*, and *The Psalter of the Seventy*, which are Copyright © Holy Transfiguration Monastery, Brookline, Massachusetts, and are used with permission. All rights reserved. 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

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

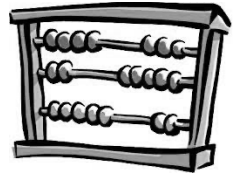
2021 ANNUAL DONATION PLEDGE FORM



“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.

Investing Our Talents and Lives for the Kingdom: Homily for the 16th Sunday of Matthew and the 16th Sunday After Pentecost in the Orthodox Church [Fr. Philip LeMasters](#)



2 Corinthians 6:1-10; Matthew 25:14-30

When the stock market goes up or down, almost everyone hears about it and many pay attention. But those who have money invested in the stock market really take notice. The reason for their interest is clear: their wealth just went up or down. And people do not usually invest in order to shrink their assets; no, they want them to grow.

Today's gospel reading presents a similar situation. Three servants received large sums of money, called talents, from their master when he went away on a long journey. He was a shrewd businessman and expected them to make the most of what he had entrusted to them. One invested so wisely that his five talents turned into ten. The one given two talents did the same and earned two more. They both doubled their money and earned the praise of their master when he returned. But the third servant, who had only one talent to invest, was not such a good steward. Out of fear that he might lose what little he had, he simply buried the money in the ground and produced nothing at all. The master scolded him for not even putting the money in the bank and earning interest. So he took away his talent and gave it to the first servant. Near the end of the parable, we read that "to everyone who has, more will be given and he will have abundance, but from him who does not have, even what he has will be taken away."

Jesus Christ used this story about investing money as a reminder of the importance of being a productive steward of all that God has given us. Life itself and all our blessings and abilities come from the Lord. Ever since He created us in His image and likeness, He has called us to invest ourselves in ways that enable us to flourish as His sons and

daughters. He invites us to an abundant life that bears fruit for the Kingdom, blesses others, and radiates the light of holiness throughout the world.

Most of us probably wonder, however, whether that is really possible for us. Perhaps we are so consumed by the practical challenges of just making it through the day that we find it difficult to imagine that our struggles could have any larger significance. Maybe we think that only what rich, powerful, and famous people do really impacts the world in meaningful ways. Perhaps we imagine that holiness is a possibility only for people with no problems or who have never done anything wrong. It may be that our previous efforts to grow in faithfulness have been somehow disappointing or frustrating, so we have given up. I imagine that many of us identify with that cowardly servant who had so little confidence in bearing fruit that he simply buried his talent in the ground.

That might seem like a practical response, but it is actually the opposite; it leads to nothing but weakness and loss. Just as a person who is unable to move physically for a long period of time quickly loses muscle mass and strength, any ability, talent, or gift that we have will become weaker the less use we make of it. Playing it safe by becoming stagnant never works. Nothing in this life ever stays exactly the same over time, and if we are not actively using our gifts to bear fruit in whatever circumstances we face, we will end up worse off than when we started.

What St. Paul wrote to the Corinthians in today's epistle reading applies to each of us, regardless of whether we have one or ten talents, regardless of whether we think that our present situation is especially conducive to becoming a great channel of blessing to anybody. As St. Paul put it, "Behold, now is the acceptable time; behold, now is the day of salvation." (2 Cor. 6:2) If we are going to be faithful stewards, we have to begin with our lives as they are now. To wait until all is perfect and we have time, energy, and resources to spare is to fall prey to an illusion, for life in this world will never be without its challenges. Cowardly servants will always find reasons to be afraid and to bury their talents in the ground. The more practice that we have in doing that, the harder it will be to invest ourselves in ways that bear fruit for the Kingdom. It is nothing but a lie and a delusion to think otherwise.

Remember that St. Paul endured beatings, imprisonment, attempts on his life, shipwreck, and so many other difficulties before he died as a martyr. He did not wait until life was completely peaceful and calm before serving God and blessing his neighbors. He describes the life of the apostles "as dying, and behold we live; as punished, and yet not

killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing everything.” (2 Cor. 6:10)

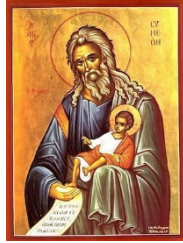
We probably do not yet have the eyes to see it, but our paths are ultimately the same as his. No matter how sad, sick, frustrated, or deprived we may be, the Lord still calls us to invest our lives in holiness for the blessing and salvation of the world. We probably will not do that on as large or obvious a scale as St. Paul, but that is irrelevant. The servant with only one talent was still called to be as faithful with what he had as the one who had ten. Like it or not, we have the lives in this world that we have. We cannot say a magic word and become someone else or change anything about the past. We can, however, be faithful stewards of the present as we fulfill our identity as those blessed by God and called to become a blessing to others as a sign of His love, mercy, and holiness.

No matter how much or how little money someone has, the basic principles of making a budget and planning for the future are the same. That is also true about the life in Christ. Regardless of the details, we will all invest ourselves for the abundant life of the Kingdom through common and familiar practices, such as: prayer; fasting; generosity to the needy; repentance; forgiveness; reading the Scriptures, the lives of the Saints, and other spiritually beneficial writings; and doing whatever we are able to do in the service of the Church and our neighbors. We do not have to be billionaires in order to live lives of abundant blessing or to be able to bless others in profound ways. We do not have to be spiritual superheroes in order to be faithful stewards of our talents and play our role in fulfilling God’s purposes for the world. We simply have to offer what only we can offer to the Lord in obedience and let Him do the rest.

Nobody else can save or invest your money; you have to do it. Nobody else can become a faithful steward of your life and blessings; you have to do it. The choice that we all face is whether to cower in fear of failure as we bury our talents in the ground, weaken ourselves, and refuse to do what only we can do for the healing and transformation of the world. Or will we make a solid investment of our talents, no matter how large or small they may be, and grow in the abundant life for which God created us in His image and likeness? Unlike financial matters, there is no difference here between those who have a lot in this world and those who do not. The only difference is whether we will offer our humble lives to the Lord like the bread and wine of the Eucharist. If so, then we will receive back infinitely more than what we offered in the first place. And our life in this world, regardless of the outward details, will then become an icon of the Kingdom, producing fruit “thirty, sixty,

and a hundredfold.” (Mark 4:8) Now what shrewd businessperson would not want that rate of return?

Embracing Our Salvation: St. Simeon Meets the Lord Fr. Steven Rogers



On February 2, the Church celebrates the Feast of the Meeting of Our Lord and Savior Jesus Christ. This great feast, which commemorates that event at which Mary presents herself and her child in the temple for purification prayers forty days after the birth of her Son, is the culmination of the celebration of the Nativity of Christ. Once again, this feast reminds us of the Incarnation of God. As a man, Christ is submitting Himself to the Law that all might be fulfilled. We are confronted again with the amazing truth of the Incarnation —that God lowered Himself to become a man so that man might be lifted up out of his sin. Christ was truly a man, "like us in all respects save sin," says St. Paul.

While remaining fully God, He submits Himself to the Jewish law as a man, "For I come not to destroy the law, but to fulfill it." Upon their arrival at the temple, Mary presents the Christ Child to the Elder Simeon. It is this "meeting" that the feast celebrates. The second person of the Trinity "meets" his people as represented by Simeon, allowing mankind to embrace its creator and the author of its salvation.

Simeon knew it was his salvation he embraced and for him, life was now complete. "Lord now lettest Thou Thy servant depart in peace according to Thy Word. For mine eyes have seen Thy salvation which Thou has prepared before the face of Thy people; a light to lighten the gentiles and the glory of Thy people Israel."

How many times have we heard those words uttered in church? Countless times, no doubt, for they are uttered at every Vespers service and at the churching of infants. Perhaps we have heard them so many times that the words flow right past us.

But listen! Do you really hear what is being said? Simeon the Elder, he who originally spoke these words, certainly knew their import. In fact, Simeon is asked to explain in one of the hymns of Great Vespers preceding the Feast of the Meeting of the Lord: "Simeon, tell us: whom dost thou bear in thine arms, that thou dost rejoice so greatly in the temple? To whom dost thou cry and shout — Now I am set free, for I have seen my savior?" And Simeon responds: "This is He who was born of a Virgin: this is He, the Word, God of God, who for our sakes has taken flesh and saved man. Let us worship him." (Great Vespers sticheron.)

It had been revealed to Simeon by the Holy Spirit that he would not die until he had beheld "the Lord's Christ."

Simeon knew what he beheld. Simeon knew he could now "depart in peace," for he had encountered his salvation, the source of his eternal peace. He knew once he had embraced His savior, that life was fulfilled and death was nothing to be feared. Upon meeting Christ, his joy was complete.

In Simeon, we see the response of a man who has encountered his salvation. Let us ask ourselves, what do we encounter when we enter the Temple? Who is it we expect to see? Who is it we embrace as Christ is presented to us?

Each time we enter Christ's Church, we are offered the opportunity to embrace our Savior. Through the services and the sacraments, He is a living reality, the savior of our souls, the granter of eternal peace.

Do we receive Him? Or do we allow the distractions of life to cause Him to pass by unnoticed? Simeon shows us the way — He is faithful, he is patient, he is obedient to be where he needed to be in order to embrace his salvation.

Like Simeon, let us embrace our salvation. Like Simeon, let us be at peace with God, with all men and with ourselves. God has come in the flesh and allowed us to embrace Him. So intimate is his love for us that He allows us to carry Him within us, even as Simeon carried Him in his arms. Christ is among us! "Let the choir of angels be amazed at this wonder and let us mortal men raise our voice in song, beholding the ineffable condescension of God. Aged arms now embrace Him before whom the powers of heaven tremble, He who alone loves mankind" (Orthros of the feast).



SUNDAY SCHOOL NEWSLETTER

A Newsletter By The St George Sunday School Administrative Team
Orthodox Christian Education

Love suffers long and is kind; love does not envy; love does not parade itself, is not puffed up does not behave rudely, does not seek its own, is not provoked, think no evil;

1 Corinthians Chapter 13: 4-5

Prayer



O Lord Jesus Christ, Son of God, for the sake of the prayers of Thy most pure Mother, our holy and God bearing fathers, and all the saints, have mercy on us.

Amen

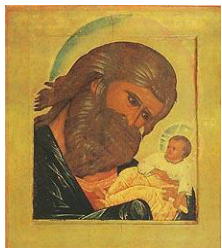
What I've learned!



This month our grade 7's learned that God blessed and continues to bless matter through His baptism and Theophany. By using a little bit of blessed Water, we can truly have an infinite source of holy water for the entire family. We also started a new unit in our textbooks that is about the Church and her connection to our Lord.



Saint of the Month



Holy, Righteous Simeon the God-Receiver, Commemorated on February 3

Righteous Simeon was a just and devout man waiting for the consolation of Israel, and the Holy Spirit was upon him (Luke 2:25). God promised him that he would not die until the promised Messiah, Christ the Lord, came into the world.

Saint Simeon was translating a book of the Prophet Isaiah, and read the words: "Behold, a virgin shall conceive in the womb, and shall bring forth a Son" (Is 7:14). He thought that "virgin" was inaccurate, and he wanted to correct the text to read "woman." An angel appeared to him and held back his hand saying, "You shall see these words fulfilled. You shall not die until you behold Christ the Lord born of a pure and spotless Virgin."

When the Virgin Mary and Saint Joseph had come to the Temple in order to perform the ritual prescribed by Jewish Law, the Holy Spirit revealed to him that the divine Child held by the Virgin Mary was the Promised Messiah, the Savior of the world. The Elder took the Child in his arms and said, "Lord, now lettest Thou Thy servant depart in peace, according to Thy word, for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people, a light to enlighten the Gentiles, and the glory of Thy people Israel" (Luke 2:29-32).

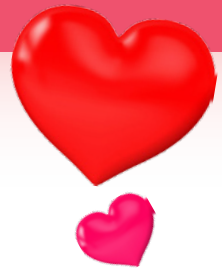
Did You Know?



HEAVEN is the place of God's throne beyond time and space. It is the abode of God's angels, as well as of the saints who have passed from this life. We pray, "Our Father, who art in heaven . . ." Though Christians live in this world, they belong to the Kingdom of heaven, and that Kingdom is their true home. But heaven is not only for the future. Neither is it some distant place billions of light years away in a nebulous "great beyond." For the Orthodox, heaven is part of Christian life and worship. The very architecture of an Orthodox church building is designed so that the building itself participates in the reality of heaven.

Word Search

Circle the missing words in the puzzle to find out the secret word.
(Hint: something the priest uses during communion)



Liturgy - Relic - Holy - God
- Jesus - Red - Cross, Icon -
Oil - In - At

L	R	H	O	L	Y	J
I	S	E	G	O	D	E
T	C	I	L	P	I	S
U	R	C	O	I	N	U
R	O	O	O	O	C	S
G	S	N	I	F	A	N
Y	S	N	L	R	E	D

Happy Birthday to



Toulin Sarhan
February, 1



Zoe Shaheen
February, 2



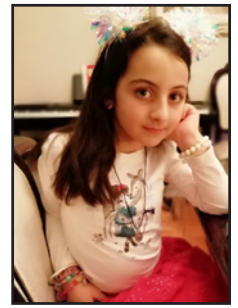
Emma Obeid
February, 6



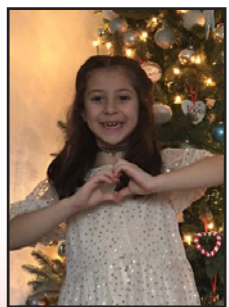
Tia Haddad
February, 7



Emily Dahdaly
February, 8



Christina Horani
February, 9



Naya Al Eilan
February, 23



Accomplishments



Congratulations Awwad Qaqish! for a job well done, and seeing it to the end.

Grade 7
Talking to Rice: Words have power. Our experiment in the grade 7 class was designed to see how our words can impact the world around us.



Lenten Calendar 2021

Saturday March 6 th	10 AM	Soul Saturday
Sunday March 7 th	9:00	Orthros and Divine Liturgy Meatfare Sunday
Cheese Fare Sunday, Mar 14	9:00 am. 10:30 am.	Matins & Confessions. Divine Liturgy of St. John Chrysostom. Followed by Forgiveness Vespers

The Great Lent begins Monday, March 15 to Pascha May 2nd.

During Lent, we are fasting from the following:

- 1) Meat and meat products.
- 2) Eggs, milk and dairy products.
- 3) Fish with backbones. (Octopus, shrimp and Shell fish are allowed).
- 4) On March 25, (Feast of the Annunciation and Palm Sunday) fish is allowed.

Monday, March 15 2 nd	7:00 pm.	Great Compline & St. Andrew Canon.
Tuesday, March 16	7:00 pm.	Great Compline & St. Andrew Canon.
Wednesday, March 17	7:00 pm.	Liturgy of the Presanctified Gifts.
Thursday, March 18	7:00 pm.	Great Compline & St. Andrew Canon.
Friday, March 19	7:00 pm.	1 st Akathist Service (Madayeh).
Saturday, March 20	5:00 pm.	Vespers Service.
Orthodoxy Sunday, Mar 21	9:00 am. 10:30 am.	Matins & Confessions. Divine Liturgy of St. Basil the Great. Procession with Icons.
Monday, March 22	7:00 pm.	Great Compline.
Wednesday, March 24	7:00 pm.	Great Vespers.
Thursday March 25 th	7:00 PM	Vesperal Liturgy for the Annunciation
Friday, March 26	7:00 pm.	2 nd Akathist Hymn. (Madayeh Service).
Saturday, March 27	5:00 pm.	Vespers Service.
Sunday St. Gregory, March 28	9:00 am. 10:30 am.	Matins & Confessions. Divine Liturgy of St. Basil the Great.

Monday, March 29	7:00 pm.	Great Compline.
Wednesday, March 31	7:00 pm.	Liturgy of the Presanctified Gifts.
Friday, April 2nd	7:00 PM	3 rd Akathist Hymn (Madayeh Service).
Sunday of the April 4 th	9:00 am. 10:30 am.	Matins & Confessions. Divine Liturgy of St. Basil the Great. Followed by a procession & veneration of the Holy Cross.
Monday, April 5th	7:00 pm.	Great Compline.
Wednesday, April 7 th	7:00 pm.	Divine Liturgy of the Pre-sanctified
Friday, April 9th	7:00 pm.	4 th Akathist Hymn (Madayeh Service).
Saturday, April 10th	10:00 am. 5:00 pm.	Soul Saturday/ Divine Liturgy Vespers Service & Confessions.
Sunday St. John April 11 th	9:00 am. 10:30 am.	Matins & Confessions. Divine Liturgy of St. Basil the Great.
Monday, April 12th	7:00 pm.	Great Compline.
Wednesday, April 14th	7:00 pm.	Liturgy of the Presanctified Gifts.
Thursday April 15 th	7:00 pm	Little Compline and the life of St. Mary.
Friday, April 16th	7:00 pm.	5 th Akathist Hymn (Madayeh Service).
Saturday, April 17th	5:00 pm.	Vespers Service.
Sunday St. Mary April 18th	9:00 am. 10:30 am.	Matins & Confessions. Divine Liturgy of St. Basil the Great.
Monday, April 19th	7:00 pm.	Great Compline & Canon Service.
Wednesday, April 21st	7:00 pm.	Liturgy of the Presanctified Gifts.
Friday, April 23rd	7:00 pm	The Canon of St. Lazarus (The Feast of St. George will be moved to Monday May 3rd)
Lazarus Saturday, April 24	10:30 am. 5:00 pm.	Divine Liturgy of St. John Chrysostom. Vespers

Palm Sunday, April 25th	9:00 am.	Matins Service.
	10:30 am.	Divine Liturgy of St. John Chrysostom. Blessings of Palms & Procession.

SCHEDULE OF SERVICES FOR HOLY WEEK

Palm Sunday Evening, April 25th	7:00 PM	1 st Bridegroom Service.
Great Holy Monday, April 26th	7:00 pm.	2 nd Bridegroom Service.
Great Holy Tuesday, April 27th	7:00 pm.	3 rd Bridegroom Service.
Great Holy Wednesday, April 28th	7:00 pm.	Holy Unction
Great Holy Thursday, April 29th	9:30 am. 6:30 pm.	Mystical Supper Liturgy. Service of the Holy Passion Gospels of Crucifixion.
Great Holy Friday, April 30th	10:00 am. 3:00 pm. 7:00 pm.	Service of the Royal Hours. Vespers and taking down of Christ Divine Body from the Cross. Lamentation Service & Burial of Our Lord.
Great Holy Saturday, May 1 st	9:30 am. 10:00 pm.	Divine Liturgy of St. Basil. The Rush Procession Service followed By Orthros, and the Divine Liturgy.
Great Holy Easter Sunday, May 2nd	2:00 pm.	Agape Vespers. The Baouth Service Followed by a procession.

CHRIST IS RISEN! INDEED, HE IS RISEN!