

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

<u>DAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
15	Paraskiva Agban	6
15	Ortance El-Hage	16
16	Alice (Lucy) Kerba	2
16	Georgette Fashho	8
16	Andrew Barakett	56
17	Nada Farah Kakish	4
17	Mary Nassif	55
18	Raouf Hinn	23
18	Violet Baliseh	13
19	Louise David	55
20	Assad Habib	57
20	Wilfred Aboussafy	28
20	Fawzi Kaileh	20
20	Nagib Abboud	9
21	Nicole Haber	8
21	Jalil Baliseh	34
21	Bulos Qaqish	33

- **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 21:** For the good health of **Nadia Younes** from her family
- **Feb 23:** In loving memory of **Adel Younes** from his family
- **Mar 15:** In loving memory of **Yvonne Younes** from her family
- **Mar 21:** in loving memory of **Jeries and Nahil Irbib** from Nadim Irbib and family.
- **April 18:** in loving memory of **Yousef and Sumaya Musallam** from Nadim Irbib and 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)

- 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 21, 2021

TONE 4 / EOTHINON 4

SUNDAY OF THE PHARISEE AND PUBLICAN

VENERABLE TIMOTHY OF SYMBOLA; EUSTATHIOS, ARCHBISHOP OF ANTIOCH;
ZACHARIAH, PATRIARCH OF JERUSALEM; GEORGE, BISHOP OF AMASTRIS

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 بُولْسَ وَالْمِطْرَانِ يُوْحَنَّا
وَفَكَ أَسْرِهِمَا وَعَوْدَتِهِمَا سَالِمَيْنِ، 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 FOUR

Having learned the joyful message of the Resurrection from the angel the women disciples of the Lord cast from them their parental condemnation. And proudly broke the news to the Disciples, saying: Death hath been spoiled; Christ God is risen, granting the world Great Mercy.

إِنَّ تَلْمِيذَاتِ الرَّبِّ تَعَلَّمْنَ مِنَ الْمَلَائِكَةِ الْكَرَزَةِ بِالْقِيَامَةِ الْبَهْجِ،
وَطَرَحْنَ الْقَضَاءَ الْجَدِّيَّ، وَخَاطَبْنَ الرَّسُلَ مُفْتَخِرَاتٍ
وَقَائِلَاتٍ: سُبِّحِ الْمَوْتُ وَقَامَ الْمَسِيحُ الْإِلَهُ، وَمَنَحَ الْعَالَمَ
الرَّحْمَةَ الْعُظْمَى.

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

KONTAKION FOR THE PHARISEE AND PUBLICAN IN TONE FOUR

*(**On this day Thou hast appeared**)*

Let us flee the Pharisee's * conceited vaunting; * let us learn the Publican's * humility, and cry with groans * unto the Savior: Thou Who alone * art swiftly reconciled, be gracious unto us.

مِنْ شُمُوحِ الْفَرِيْسِيِّ لِنَهْرَبَنَّ، وَمِنْ تَوَاضِعِ الْعَشَارِ
لِنَتَعَلَّمْ، هَاتِفَيْنَ بِزَفَرَاتٍ إِلَى الْمُخْلِصِ: إِرْحَمْنَا يَا
مُصَالِحًا حَسَنًا وَحَدَّكَ.

THE EPISTLE (For the Sunday of the Pharisee and Publican)

Make your vows and pay them to the Lord our God.

God is known in Judea; His Name is great in Israel.

The Reading from the Second Epistle of St. Paul to St. Timothy. (3:10-15)

My son Timothy, you have followed my teaching, conduct, purpose, faith, longsuffering, love, patience, persecutions, sufferings, what things

صَلُّوا وَأَوْفُوا الرَّبَّ إِلَهَنَا. اللَّهُ مَعْرُوفٌ فِي أَرْضِ يَهُوذَا.

فَصَلُّ مِنْ رِسَالَةِ الْقَدِيسِ بُولْسَ الرَّسُولِ الثَّانِيَةِ إِلَى

تِيْمُوثَاوَسَ.

يَا وَلَدِي تِيْمُوثَاوَسَ، إِنَّكَ قَدْ اسْتَقْرَيْتَ تَعْلِيمِي، وَسِيرَتِي،

وَقُصْدِي، وَإِيْمَانِي، وَأَنَايَ، وَمَحَبَّتِي، وَصَبْرِي.

befell me at Antioch, at Iconium, and at Lystra. What persecutions I endured! And out of them all the Lord delivered me. Indeed all who would live a godly life in Christ Jesus will be persecuted. But people who are wicked and deceivers will proceed from worse to worse, deceiving and being deceived. But as for you, continue in the things which you have learned and have been assured of, knowing from whom you have learned them, and how from infancy you have known the sacred temple writings which are able to make you wise for salvation through faith in Christ Jesus.

واضطهاداتي، وآلامي، وما أصابني في إنطاكية وأيقونية
ولسترة. وأية اضطهاداتٍ احتملتُ، وقد أنقذني الربُّ من
جميعها. وجميع الذين يريدون أن يعيشوا بالتقوى في
المسيح يسوع يضطهدون. أما الأشرار والمغشون من
الناس، فيزدادون شرّاً، مضلين ومضلين. فاستمِر أنت
على ما تعلمته وأيقنت به، عالماً ممن تعلمت. وأنتك منذ
الطفولة تعرف الكتب المقدسة القادرة أن تصيرك حكيماً
للخلاص بالإيمان بالمسيح يسوع.

THE GOSPEL (For Sunday of the Pharisee and Publican)

The reading from the Holy Gospel according to St. Luke. (18:10-14)

The Lord spoke this parable: “Two men went up into the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood and prayed thus with himself, ‘God, I thank Thee that I am not like other men, extortionists, unjust, adulterers, or even like this tax collector. I fast twice a week; I give tithes of all that I get.’ But the tax collector, standing far off, would not even lift up his eyes to Heaven, but beat his breast, saying, ‘God, be merciful to me a sinner!’ I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself will be humbled, but he who humbles himself will be exalted.”

فصلٌ شريفٌ من بشارة القديس لوقا الإنجيليّ البشير،
التلميذ الطاهر. (14-10:18)
قال الربُّ هذا المثل: إنسانان صعدا إلى الهيكل ليصليا،
أحدهما فريسيّ والآخر عشارٌ. فكان الفريسيّ واقفاً يصلي
في نفسه هكذا، "اللهم إني أشكرك لأني لست كسائر
الناس الخطفة، الظالمين، الفاسقين، ولا مثل هذا العشار.
فإنني أصوم في الأسبوع مرتين، وأعشر كل ما هو لي.
أما العشار فوقف عن بُعد، ولم يرد أن يرفع عينيه إلى
السماء، بل كان يفرغ صدره قائلاً، "اللهم ارحمني أنا
الخاطيء." أقول لكم، إن هذا نزل إلى بيته مبرراً دون
ذاك. لأن كل من رفع نفسه اتضع، ومن وضع نفسه
ارتفع.

- 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

الكاهن: أيها المسيح إلهنا الحقيقي، يا من قام من بين
الأموات لأجل خلاصنا، بشفاعات أمك القديسة الكلية

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 righteous ancestors of God, Joachim and Anna; of the Venerable Timothy of Symbola; Eustathios, archbishop of Antioch; Zachariah, patriarch of Jerusalem; and George, bishop of Amastris, 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.

الطهارة والبريئة من كل عيب؛ وبقدرة الصليب الكريم المحيي؛ وبطلبات القوات السماوية المكرمة العادمة الأجساد؛ والنبى الكريم السابق المجيد يوحنا المعمدان؛ والقديسين المشرفين الرسل الجديرين بكل مديح؛ وأبينا الجليل في القديسين يوحنا الذهبي الفم رئيس أساقفة القسطنطينية، كاتب هذه الخدمة الشريفة؛ والقديسين المجيدين الشهداء المتألقين بالظفر؛ وآبائنا الأبرار المتوشحين بالله؛ وآبائنا الأبرار المتوشحين بالله؛ والقديس (ة) (فلان، فلانة) شفيع (ة) وحامي (ة) هذه الرعية المقدسة؛ والقديسين الصديقين يواكيم وحنة جدى المسيح الإله؛ البار تيموثاوس من سيمبولا؛ إفسثاثيوس أسقف أنطاكية؛ زخريا بطريرك أورشليم؛ جاورجيوس أسقف أماستريس، الذين نقيم تذكارتهم اليوم، وجميع قديسك، ارحمنا وخلصنا بما أنك صالح ومحب للبشر.

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

الكاهن: بصلوات آبائنا القديسين، أيها الرب يسوع المسيح إلهنا ارحمنا وخلصنا.

Choir: Amen.

الجوق: آمين.

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Cultivating Humility: Homily for the Sunday of the Pharisee and the Publican in the Orthodox Church [Fr. Philip LeMasters](#)



Luke 18: 10-14

There are some problems that have to be identified clearly and addressed plainly because they are so important, so foundational to our life in Christ. There are some temptations so subtle, persistent, and dangerous that we must always be on full alert against them because they have the power to destroy our souls. Today we call ourselves to that kind of vigilance against pride, which often leads us to wander far from the path of the Kingdom without even knowing it.

In the parable of the Pharisee and the Publican, we encounter a man whom we would probably admire based on how he lived his life. He was just in his dealings with others, did not commit adultery, fasted, and gave alms. He appeared to be the model of righteousness. But he had one fatal flaw that destroyed him spiritually. That, of course, was pride as shown in his self-righteous judgment of other people, especially the publican or tax collector who was also in the Temple that day.

Like Zacchaeus, this tax collector was a traitor to his own people by collecting taxes from his fellow Jews to pay for the Roman army of occupation. He made his living by collecting more than was required and then living off the difference. He was crooked and a collaborator with his nation's enemies. There was nothing admirable about the outward appearance of his life. Who would not be tempted to look down upon such a person? But this fellow had one tremendous virtue that healed him spiritually. That, of course, was his humility as shown when he would not even lift his eyes up to heaven, but simply prayed from his heart as he beat his breast, saying "God, be merciful to me a sinner." The Lord explained the key difference between these two men in this way: "I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself will be

humbled, but he who humbles himself will be exalted.” The Pharisee sent himself down by the weight of his own pride, while the miserable tax collector was raised up by the Lord due to his humility.

Today we begin the three-week period of preparation for Great Lent, which begins this year on February 27. Lent prepares us to follow our Lord to His cross and empty tomb. It is a penitential season that provides tremendous opportunities for the healing of our souls. But if we retain the spirit of the Pharisee, the disciplines of Lent will not bring us any closer to Christ; indeed, they will have the opposite effect. For it is possible to attend services and pray at home in a self-congratulatory way such that, like the Pharisee, we are really worshiping ourselves and not God. That is called idolatry. It is possible to corrupt prayer and church attendance as ways to build ourselves up and put others down when we fall into the self-righteous judgment of others. It is possible to destroy the spiritual benefit of fasting, giving to the poor, and every other spiritual discipline through pride. We will do ourselves more harm than good by approaching them in that way. Spiritual disciplines are not ways of showing God how good we are or making us feel better about ourselves; instead, they help to open the eyes of our souls to the truth that each of us is personally the chief of sinners and totally dependent upon our Lord’s mercy and grace.

This is an important lesson not only as we prepare for Lent, but for every day of our lives. We face temptations all the time to put ourselves in the place of the angels and to view others as demons. We may do that in relation to particular people who have harmed us or whom we do not particularly like, perhaps for good reason. It may have to do with people or groups we do not know personally, but who inspire hatred and fear in us for whatever reason. Without denying that harms have been done or that there are risks in the world as we know it, we must never allow our hearts and souls to be consumed by self-righteous judgment as though it were perfectly fine for us to celebrate how great we are in contrast to how rotten others are. If we have ever fantasized about how some deserve condemnation and we deserve an award for good behavior, we have become the Pharisee.

Thank God, then, that we have seasons of intensified spiritual struggle, such as Great Lent. For there is nothing like them to help us see the true state of our souls a bit more clearly. Periods of intensified prayer make us aware of how far we are from being fully present to God in the services of the Church or in our daily lives. Try to focus on prayer and you will likely be distracted by thoughts that seem almost impossible to control. Something similar happens when we try to fast. The call to abstain from the richest and most satisfying foods often reveals a fixation on how we simply cannot live

without meat, cheese, and other rich food. And even when we change what we eat to lighter fare, the temptation to stuff ourselves remains. The reminder to give generously to the poor makes us fear that we will become impoverished if we help, even in small ways, those who are truly in need. We so easily justify extravagances for ourselves while others starve or lack basic necessities. In other words, the spiritual disciplines of Lent call us to humility precisely because they reveal our spiritual weakness and brokenness. They show us our pride because we are obsessed with putting our desires before God's will, and we can always find someone to look down upon in order to feel better about ourselves. When we struggle with these and other spiritual disciplines, they help us to gain just a bit of the spiritual clarity of that blessed tax collector who knew his own corruption so well that the prayer of his heart was simply "God, be merciful to me, a sinner."

The hard truth is that we will never grow in Christ unless we intentionally take steps that help us grow in humility, that help us embrace the truth about where we stand before the Lord. To see that truth does not mean having ideas about ourselves or about God. Instead, it means gaining the spiritual health to become more fully the unique persons He created us to be in His image and likeness. Of course, we are called to holiness, but true holiness is incompatible with thinking that we are holy. True holiness means becoming like Christ, Whose humility knows no bounds, not even the Cross and the tomb. And since He calls us to become perfect as our Heavenly Father is perfect, we are always in need of His mercy and grace as we press on toward an infinite goal that we may never say that we have fully met or mastered.

The key difference between the two men in today's gospel reading is that the Pharisee was so spiritually blind that he thought he actually had done all that God required. He even prayed to himself. He apparently thought that he needed no forgiveness and was justified in worshiping himself and condemning others. His was a very watered-down religion, ultimately a form of idolatry that was focused on the glories of his own life. The tax collector was the complete opposite, focused only on his own need for God's mercy as the chief of sinners. As we begin to make our plans for intensified prayer, spiritual reading, fasting, almsgiving, forgiveness, and repentance this Lent, we should focus on turning away from every form of self-justification and every form of condemnation of others. We should embrace the spirituality of the Jesus Prayer as much as possible: "Lord Jesus Christ, Son of God, have mercy on me, a sinner." We should look for opportunities in our daily lives to put the needs of others before our own, to live for others and not simply for

ourselves. And when we struggle and fail to accomplish what we set out to do, we should kneel in humility like the publican with no excuses, no passing of the blame, and no judgment of anyone else for any reason. We should learn to see ourselves as the chief of sinners with nothing to present to the Lord except a plea for mercy and a humble resolve turn away from our sins and to turn toward Him in how we live our lives each day.

Our inflamed passions will tempt us to give up quickly when prayer, fasting, almsgiving and other disciplines are difficult. If we make progress in any discipline, we will likely be tempted to focus on that and fall into pride. We should be prepared for strange thoughts and odd desires to attempt to distract us. We should be ready for a struggle, but it is precisely through the battle that we may acquire the humility that will open our souls to the healing power of the Lord Who lowered Himself to the cross, the tomb, and Hades in order to rise in glory and conquer all forms of corruption. And if we want to share in the glory of His resurrection, then we must also lower ourselves by crucifying our passions, by dying to sin, and doing all that we can to destroy the corruptions of pride in our souls. In other words, we must kill the Pharisee within us even as we cultivate the spiritual clarity of the tax collector if we want to follow Christ to His crucifixion and behold the brilliant light of the empty tomb. The only way to do that is by being in the place of that humble publican who knew that he was the chief of sinners. May we all follow his blessed example during our Lenten journey this year.

Preparing for the Greatest Journey The Very Rev. Stephen Rogers

As the sharp edge of winter cuts across February and early March with its long shadows and long cold nights, Orthodox Christians know that this time of year is the herald of Great Lent, that solemn but beautiful 40-day journey to the death and resurrection of our Lord and Savior Jesus Christ. With anticipation we look forward to that Lenten journey and what awaits us at the end of our spiritual travels — the "feast of feasts," that great day of Pascha in which we proclaim, "Christ is risen from the dead, trampling down death by death." We celebrate that Christ has transformed death from a horrible finality to a wonderful passage into eternal life. Great Lent is that great gift given to us by the Church to help us prepare ourselves, to make ready, for the joy which is to come.

Great Lent is a time to prepare. So how does the Church aid us in our preparation? It gives us a time to prepare to prepare! The series of Sundays leading up to Great Lent instructs us on what we must take with us on our Lenten journey. The gospel teachings for the four Sundays leading to Great Lent tell us what we must carry in our "spiritual luggage" if we hope to experience all that the Lenten journey can show and teach us.

Our preparation begins with the Sunday of the Publican and the Pharisee. The gospel lesson (Luke 18:10-14) tells of two men who went up to pray. One, a Pharisee, is quite proud of his religiosity, making a great show of his piety. The second man, a tax collector, would not even look up as he prayed, but beat his breast asking God to forgive him, a sinner. Christ assures us it is the tax collector, not the religious man, who goes home justified. What is it the tax collector possesses that the Pharisee does not? What are we being taught is necessary for our Lenten journey? The answer is *humility*. Our Lenten fasting, almsgiving and church attendance will mean nothing if we engage in them in a spirit of pride. If we humble ourselves before God, we will be exalted during Great Lent; if we exalt ourselves before men, we will go home at the end of our Lenten journey worse than we began.

On the second Sunday of our Lenten preparation, we hear the story of the Prodigal Son (Luke 15:11-32). The beautiful story of the ungrateful son who takes what he thinks is his, leaves the love and security of his father's house, and finally squanders all he has through profligate living. All the while, his loving father waits and watches for the return of his son. Living like an animal, the son comes to his senses and returns to his father's house. His father receives, forgives and restores him, a perfect example of unconditional love. In coming to his senses, the son repents of his sin and returns to his father.

And so the Church teaches us of the second piece of "spiritual luggage" necessary for our Lenten journey *repentance*. Each year Great Lent presents itself as a time for us to repent and return to our Father's house. Like the son in the story, in our arrogance we try to lead our lives apart from our heavenly Father's house and it ultimately leads to destruction. The unrepentant heart, the heart with no desire to return to its father's house, cannot receive the blessings of the Lenten journey.

On the third Sunday of preparation, we come to the Sunday of the Last Judgment. In the gospel (Matthew 25:31-46) we hear of that great and terrible day when Christ will return in His Glory and the righteous and unrighteous shall be separated and given their just reward for better or worse. What divides those bound for eternal glory from those bound for eternal punishment? Christ tells us: "For I was hungry and you gave me food; I was thirsty and you gave me drink; I was a stranger and you took me in; I was naked and you clothed me; I was sick and you visited me; I was in prison and you came to me."

Those under judgment ask: "When did we see you and do these things?" Christ responds: "Inas much as you did it to the one of the least of my brethren, you did it to me." At the heart of the Christian message is love — *incarnate love*. Christ's love for us is incarnate. In His love for us, He took on flesh and loved us by doing those things necessary for our salvation. So too, our love must be incarnational. We cannot love our brethren simply through words, but we must love through our actions towards them. Incarnational love — this is what we carry with us throughout our Lenten journey.

Finally, on the day preceding Great Lent, we come to the Sunday of Forgiveness. In the gospel reading (Matthew 6:14-21) we are warned by Christ that, if we withhold forgiveness from others, we ourselves will not be forgiven. The final act in our preparation for Great Lent is *forgiveness*. Hence, the actual entrance into Great Lent is Forgiveness Vespers on the eve of Great Lent. In this beautiful service we are called to forgive our brothers and sisters, so that we might embark on our Lenten journey unencumbered. For if we fail to forgive, our journey will take us nowhere.

Humility, repentance, incarnational love and forgiveness — these are what we must carry within us on our Lenten journey if we wish to receive all the joy and blessing of our Paschal destination.

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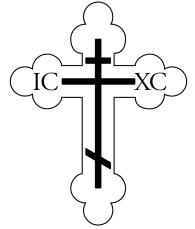
Father Stephen Rogers is priest of St. Ignatius Antiochian Orthodox Church, Franklin, Tennessee. This article was first published in *The Word* magazine, February 2000.



St. George Antiochian Orthodox Church

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

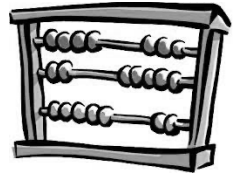
2021 ANNUAL DONATION PLEDGE FORM



“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.

Join us every second Tuesday of the month for our popular online event: Q&A with Father. This event is hosted and moderated by St. George YAM where they carefully select a featured guest speaker to discuss topics stemming from their area of expertise.

Our next event is on Tuesday, March 9th 2021 from 7:00-8:00pm over zoom and is featuring Fr. Paul Tadros, on the topic of the marginalized, vulnerable, and Christ's Church.

All are welcome, feel free to share the invitation. RSVP through Eventbrite.
Eventbrite: <https://www.eventbrite.ca/e/130697659217>

You can also connect with YAM on WhatsApp, Facebook, or their website.

WhatsApp: <https://chat.whatsapp.com/JLvtY6DgPXI8VlIxBzilF6>
Facebook: <https://www.facebook.com/groups/1638490759549749>



St. George Young Adults Ministry Hosts

Fr. Paul Tadros

St. Silouan Orthodox Church + Mission



"Give Me This Stranger"

7pm Tuesday Mar. 9

Zoom Mtg ID: 828 1100 0866

Passcode: yam

Contact: youngadultministryto@gmail.com