

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

<u>DAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
22	George Joussef Haddad	29
22	Tawfiq Khoury	28
23	Sarah Haddad	4
23	Doris Haick	29
23	Hanna Makhlouf	18
27	Lourice Dihmes	16
28	Lawrence Barakett	6
28	Naiema Matar	17
29	Clemence Massad	3
30	Antoine Azar	38
30	Hanna Karra	20
31	Renee Tabangi	1

ETERNAL LIGHT

- **August 11:** in loving memory of Nahida Irbib from Nadim Irbib and family
- **September 22:** in loving memory of Ernest Younes from his family
- **October 13:** in loving memory of Yvonne Younes from her family
  
- **Ushers - July 28:** Richard Smith, George Boutros, Ra'ed Dallal and Maein Qaqish
- **Ushers - August 4:** Naji El-Achhab, Fouad Kodsi, Raja Shnoudeh and Samar Shuhaibar
- Please, pray for the health of the following parishioners: Attiah, Ellen, Robert, Alex, Sam, Elias, Isabelle, Nassar, Adel, Valentine, Lucy, Adele and Nina. If you have any names of people who need prayers, email them to father.
- **Fr. George resumed blessing homes. Please call Father to schedule**
- **Wine and Holy Bread Donations:** if you like to donate towards the wine or holy bread, please see the office. \$350 for Holy Bread, and \$300 for wine.
- **Father is out of town to attend the convention** at Grand Rapids from July 22- July 27<sup>th</sup>. Father can be reached via phone or email in case of an emergency.
- **One Year Memorial** for Renee Tabangi offered by her children and their families. The coffee hour is offered in memory of Renee Tabangi by her family. May her memory be eternal.
- **One Year memorial** for Ky. Manal Dahdouh will be on Sunday September 8<sup>th</sup>.
- **University Students:** if your son/daughter are starting their university this coming September, please send Father their names and which university. Some universities have OCF chapters, your child can connect with other Orthodox people through Orthodox Christian Fellowship.
- **August Schedule:**
  - **Paraklesis service at 7 PM:** August 1<sup>st</sup> Thursday, 7<sup>th</sup> Wednesday, 9<sup>th</sup> Friday, 12<sup>th</sup> Monday.
  - **Feast of the Transfiguration:** will be celebrated on Monday August 5<sup>th</sup>. At 7 PM
  - **The Dormition of the Theotokos:** will be celebrated on August 14<sup>th</sup> with Orthros at 6 PM followed by the Divine Liturgy.
  - **The Dormition Fast:** The fast during the dormition of the Theotokos is a strict fast like great lent: **no dairy products, no fish, no meat, no poultry, no alcohol and no eggs.**
  - **The Feast of the Beheading of St. John the Baptist:** will be celebrated with the Divine Liturgy on August 28<sup>th</sup> at 7 PM.

## ST. GEORGE SUMMER FESTIVAL 2019

- We are happy to announce that St. George Orthodox Church will be holding its sixth summer festival event on Saturday, September 7<sup>th</sup> (1:00 - 10:00pm) and Sunday, September 8<sup>th</sup> (12:00 – 9:00pm). The event will offer variety of Middle Eastern food and sweets, music and live entertainment for all ages. The festival committee is looking for volunteers to assist where needed. Shifts will be assigned over the 2 days period. It is important to have as much help as possible in order to make this year a greater success. For sponsorship contact George Boutros 416-688-9994

# Fasting

*By Fr. Thomas Hopko*

Jesus Himself fasted and taught His disciples to fast.

And when you fast, do not look dismal like the hypocrites, for they disfigure their faces that their fasting may be seen by men. Truly I say to you, they have their reward. But when you fast, anoint your head and wash your face, that your fasting may not be seen by men, but your Father who is in secret; and your Father who sees in secret will reward you. (Matthew 6:16-18)

The purpose of fasting is to gain mastery over oneself and to conquer the passions of the flesh. It is to liberate oneself from dependence on the things of this world in order to concentrate on the things of the Kingdom of God. It is to give power to the soul so that it would not yield to temptation and sin. According to St. Seraphim, fasting is an "indispensable means" of gaining the fruit of the Holy Spirit in one's life (cf. Conversation with Motovilov), and Jesus Himself taught that some forms of evil cannot be conquered without it (Matthew 17:21, Mark 9:29)

Man does not fast because it pleases God if His servants do not eat, for, as the lenten hymns of the Church remind us, "the devil also never eats." (Lenten Triodion) Neither do men fast in order to afflict themselves with suffering and pain, for God has no pleasure in the discomfort of His people. Neither do men fast with the idea that their hunger and thirst can somehow serve as a "reparation" for their sins. Such an understanding is never given in the scriptures or the writings of the saints which claim that there is no "reparation" for man's sin but the crucifixion of Christ. Salvation is a "free gift of God" which no "works" of man can accomplish of merit. (cf. Romans 5:15-17, Ephesians 2:8-9)

Men fast, therefore, and must fast, only to be delivered from carnal passions so that the free gift of salvation in Christ might produce great fruit in their lives. Men fast so that they might more effectively serve God who loves them and has saved them in Christ and the Spirit. Fasting without effort in virtue is wholly in vain.

Why have we fasted, and Thou seest it not? Why have we humbled ourselves, and Thou takest no knowledge of it?

Behold, in the day of your fast, you seek your own pleasure and oppress all your workers. Behold, you fast only to quarrel and fight...Fasting like yours ... will not make your voice to be heard on high.

Is not this the fast that I choose: to loose the bonds of wickedness...to let the oppressed go free...is it not to share your bread with the hungry, and bring the homeless poor into your house; when you see the naked, to cover them...

Then shall your light break forth like the dawn, and your healing shall spring up speedily; your righteousness shall go before you, the glory of the Lord shall protect you. Then you shall call, and the Lord will answer; then you shall cry, and He will say: Here I am. (Isaiah 58:3-9)

"Fasting in the body, O brethren, let us also fast from sin." This is the Church's song in the lenten season of fasting. It is also the teaching of the saints.

...in fasting one must not only obey the rule against gluttony in regard to food, but refrain from every sin so that, while fasting, the tongue may also fast, refraining from slander, lies, evil talking, degrading one's brother, anger and every sin committed by the tongue. One should also fast with the eyes, that is, not look at vain things...not look shamefully or fearlessly at anyone. The hands and feet should also be kept from every evil action.

When one fasts through vanity or thinking that he is achieving something especially virtuous, he fasts foolishly and soon begins to criticize others and to consider himself something great.

A man who fasts wisely...wins purity and comes to humility...and proves himself a skillful builder. (St. Abba Dorotheus, 7th c., Directions on Spiritual Training)

Saint Paul himself fasted, and in his teaching on food insists that men fast and do so in secret, without mutual inspection and judgment.

Brethren, join in imitating me, and mark those who so live as you have an example in us. For many of whom I have often told you and now tell you with tears, live as enemies of the cross of Christ. Their end is destruction, their god is their belly, and they glory in their shame, with minds set on earthly things. (Philippians 3:17-19)

All things are lawful for me, but not all things are helpful. All things are lawful for me, but I will not be enslaved by anything. Food is meant for the stomach, and the stomach for food - and God will destroy both one and the other. The body is not meant for immorality but for the Lord, and the Lord for the body. (I Corinthians 6:12-13)

Let not him who eats despise him who abstains, and let not him who abstains, pass judgment on him who eats, for God has welcomed him. Who are you to pass judgment on the servant of another?

He who observes the day, observes it in honor of the Lord. He also who eats, eats in honor of the Lord, since he gives thanks to God; while he who abstains, abstains in honor of the Lord and gives thanks to God.

Do not let what you eat cause the ruin of him for whom Christ has died ... for the Kingdom of God does not mean food and drink, but righteousness and peace and joy in the Holy Spirit, he who thus serves Christ is acceptable to God and approved by men.

Do not for the sake of food destroy the work of God...the faith that you have keep between yourself and God...whatever does not proceed from faith (whether eating or abstaining) is sin. (cf Romans 14)

The spiritual fathers, as strictly ascetic as they were, are very clear in their teaching about fasting. They insist with the Lord and the scriptures that men must fast in order to be free from passions and lust. But they insist as well that the most critical thing is to be free from all sin, including the pride, vanity and hypocrisy which comes through foolish and sinful fasting.

...eating beyond the point of being satisfied is the door of madness through which lust enters, for the belly is the queen of passions which man serves as a slave.

But you, firm in this knowledge, choose what is best for you, according to your own powers...for the perfect person, according to Saint Paul ought both "to be full and be hungry...and do all things through Christ who strengthens (Philippians 4:12-13)

Thus a man who strives for salvation...must not allow himself to eat to fullness...but should still eat all kinds of food so that on the one hand he avoid boastful pride and on the other not show disdain for God's creation which is most excellent...Such is the reasoning of those who are wise! (St. Gregory of Sinai, Instruction to Hesychasts)

St. Isaac of Syria says, "Meager food at the table of the pure cleanses the soul of those who partake from all passion...for the work of fasting and vigil is the beginning of every effort against sin and lust...almost all passionate drives decrease through fasting."

For the holy fathers taught us to be killers of passions and not killers of the body. Partake of everything that is permissible with thanksgiving, to the glory of God and to avoid boastful arrogance; but refrain from every excess. (The Monks Callistus and Ignatius, 14th c., Directions to Hesychasts)

If such is the teaching to hesychast monks, it is certainly applicable to all Christians as well. The whole essence of the matter is put simply and clearly in these two short stories from the fathers of the desert.

A certain brother brought fresh loaves of bread and invited his elders. When they had eaten much, the brother, knowing their travail of abstinence, began humbly to beg them to eat more. "For God's sake, eat this day and be filled." And they ate another ten. Behold how these that were true monks and sincere in abstinence did eat more than they needed, for the sake of God.

Epiphanius, bishop of Cyprus, called the abbot Hilarion to see him. A portion of fowl was set before them and the bishop invited the abbot to eat. The old man said, "Forgive me, Father, but since the time I took this habit I have never eaten anything that has been killed."

And Epiphanius said to him, "And from the time I took this habit I have let no man sleep who has anything against me, and neither have I slept holding anything against anyone."

And the old man said to him, "Forgive me, Father, for your way of life is greater than mine." (The Sayings of the Fathers)

**DIVINE LITURGY VARIABLES ON SUNDAY, JULY 28, 2019  
TONE 5 / EOTHINON 6; SIXTH SUNDAY AFTER PENTECOST  
& SIXTH SUNDAY OF MATTHEW**

PROCHORUS, NICANOR, TIMON AND PARMENAS, DEACONS AND APOSTLES OF THE SEVENTY; VENERABLE PAUL, FOUNDER OF XEROPOTAMOU AND ST. PAUL MONASTERIES ON ATHOS; VENERABLE IRENE CHRYSOVALANTOU; PITIRIM, BISHOP OF TAMBOV

**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 المَثْرُوبولِيَتِ بولُسَ والمَطْرانِ يوحنا وفَكِّ  
أُسْرِهِما وَعَوْدَتِهِما سَالِمِينَ، إلى الرَّبِّ نَطْلُبُ.

**Choir:** Lord, have mercy.

الجوقة: يا رَبُّ ارْحَمْ.

- *During the Little Entrance, chant the Resurrectional Apolytikion. The Eisodikon (Entrance Hymn) is "O come, let us worship... save us, O Son of God, Who art risen from the dead..." After the Little Entrance, chant the apolytikia in the following order:*

**RESURRECTIONAL APOLYTIKION IN TONE FIVE**

Let us believers praise and worship the Word; coeternal with the Father and the Spirit, born of the Virgin for our salvation. For He took pleasure in ascending the Cross in the flesh to suffer death; and to raise the dead by His glorious Resurrection.

لِنُسَبِّحْ نَحْنُ المَوْمِنِينَ وَنَسْجُدُ لِلْكَلِمَةِ، المُساوي لِلآبِ  
والرُّوحِ في الأزلِيَّةِ وَعَدَمِ الأَبْتِداءِ، المَوْلُودِ مِنَ العَذْراءِ  
لِخِلاصِنَا، لأنَّهُ سَرَّ بِالْجَسَدِ أَنْ يعلُوَ على الصَّليْبِ،  
ويَحْتَمِلُ المَوْتَ، وَيُنْهَضُ المَوْتَى بِقِيامَتِهِ المَجيدةِ.

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

**KONTAKION OF THE TRANSFIGURATION IN TONE SEVEN**

Thou wast transfigured on the mount, and Thy Disciples, in so far as they were able, beheld Thy glory, O Christ our God; so that, when they should see Thee crucified, they would remember that all Thy suffering was voluntary, and could declare to all the world that Thou art truly the effulgent Splendor of the Father.

تَجَلَّيْتَ أَيُّها المَسِيحُ الإلهُ على الجَبَلِ، وَحَسَبَما وَسِعَ  
تَلامِيذُكَ شاهِدوا مَجْدَكَ. حَتَّى عِنْدَما يُعاينونَكَ  
مَصلُوبًا، يَظُنُّوا أَنَّ الأَمَلَ طَوْعًا باخْتِيارِكَ، وَيَكْرِزُوا  
لِلعالمِ، أَنَّكَ أَنْتَ بِالْحَقِيقَةِ شُعاعُ الآبِ.

**THE EPISTLE**

(For Sixth Sunday after Pentecost)

*Thou, O Lord, wilt preserve us and keep us from this generation.*

*Save me, O Lord, for the Godly man hath disappeared.*

**The Reading from the Epistle of St. Paul to the Romans. (12:6-14)**

Brethren, having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; if service, in our serving; he who teaches, in his teaching; he who exhorts, in his exhortation; he who contributes, in liberality; he who gives aid, with zeal; he who does acts of mercy, with

أَنْتَ يا رَبُّ تَحَفَظُنَا وَتَسْتُرُنَا مِنْ هَذا الجَبيلِ

خَلِّصْني يا رَبُّ، فَإِنَّ البَارَّ قَدِ فَنِيَ.

فَصلٌ مِنَ رِسالَةِ القَدِيسِ بولُسَ الرِّسولِ إلى أَهلِ

رومِيةِ. (12:6-14)

يا إِخوةِ، إِذْ لَنا مَواهِبُ مُخْتَلِفَةٌ بِاِخْتِلافِ النِّعَمَةِ  
المُعْطاةِ لَنا، فَمنَ وَهَبَ النُّبوءَةَ فَلْيَتَنَبَّأْ وَفَما لِلإيمانِ،  
\* وَمنَ وَهَبَ الخِدْمَةَ فَلْيُلازِمِ الخِدْمَةَ، والمُعَلِّمُ التَّعَلِيمَ،  
\* والوَاعِظُ الوَعظَ، والمُنْتَصِدِّقُ البِساطَةَ، والمُدَبِّرُ  
الاجْتِهَادَ، والزَّاجِمُ البِشاشَةَ. \* وَلتَكُنِ المَحَبَّةُ بلا

cheerfulness. Let love be genuine; hate what is evil, hold fast to what is good; love one another with brotherly affection; outdo one another in showing honor. Never flag in zeal, be aglow with the Spirit, and serve the Lord. Rejoice in your hope, be patient in tribulation, be constant in prayer. Contribute to the needs of the saints, practice hospitality. Bless those who persecute you; bless and do not curse them.

رِيَاءٍ . كُونُوا مَاقِتِينَ لِلشَّرِّ وَمُلتَصِقِينَ بِالخَيْرِ \* . مُحِبِّينَ بَعْضُكُمْ بَعْضًا حُبًّا أَخَوِيًّا ، مُبَادِرِينَ بَعْضُكُمْ بَعْضًا بِالْإِكْرَامِ ، \* غَيْرَ مُتَكَاسِلِينَ فِي الاجْتِهَادِ ، حَارِّينَ بِالرَّوْحِ ، عَابِدِينَ لِلرَّبِّ ، \* فَرِحِينَ فِي الرَّجَاءِ ، صَابِرِينَ فِي الضَّيْقِ ، مُوَاطِبِينَ عَلَى الصَّلَاةِ ، \* مُؤَاسِرِينَ الْقَدِيسِينَ فِي احْتِيَاجَاتِهِمْ ، عَاكِفِينَ عَلَى ضِيَافَةِ الْغُرَبَاءِ . \* بَارِكُوا الَّذِينَ يَضْطَهِدُونَكُمْ ، بَارِكُوا ، وَلَا تَلْعَنُوا .

### THE GOSPEL

(For Sixth Sunday of Matthew)

#### The Reading from the Holy Gospel according to St. Matthew. (9:1-8)

At that time, Jesus got into a boat, crossed over and came to His own city. And behold, they brought to Him a paralytic, lying on his bed; and when Jesus saw their faith He said to the paralytic, "Take heart, my son; your sins are forgiven." And behold, some of the scribes said to themselves, "This man is blaspheming." But Jesus, knowing their thoughts, said, "Why do you think evil in your hearts? For which is easier, to say, 'Your sins are forgiven,' or to say, 'Rise and walk'? But that you may know that the Son of man has authority on earth to forgive sins"—He then said to the paralytic—"Rise, take up your bed and go home." And he rose and went home. When the crowds saw it, they marveled, and they glorified God, Who had given such authority to men.

#### فَصَلِّ شَرِيفًا مِنْ بَشَارَةِ الْقَدِيسِ مَتَّى الْإِنْجِيلِيِّ البشير والتلميذ الطاهر. (9:1-8)

فِي ذَلِكَ الزَّمَانِ ، دَخَلَ يَسُوعُ السَّفِينَةَ وَاجْتَاَزَ وَجَاءَ إِلَى مَدِينَتِهِ \* فَإِذَا بِمُخْلَعٍ مُقَى عَلَى سَرِيرٍ قَدَّمُوهُ إِلَيْهِ \* فَلَمَّا رَأَى يَسُوعُ إِيمَانَهُمْ ، قَالَ لِلْمُخْلَعِ : "ثِقْ يَا بُنَيَّ ، مَغْفُورَةٌ لَكَ خَطَايَاكَ" \* فَقَالَ قَوْمٌ مِنْ الْكُتَّابَةِ فِي أَنْفُسِهِمْ "هَذَا يُجَدِّفُ" \* فَعَلِمَ يَسُوعُ أَفْكَارَهُمْ ، فَقَالَ : "لِمَاذَا تَفَكِّرُونَ بِالشَّرِّ فِي قُلُوبِكُمْ؟ \* مَا الْأَيْسَرُ أَنْ يُقَالَ ، مَغْفُورَةٌ لَكَ خَطَايَاكَ ، أَمْ أَنْ يُقَالَ قُمْ فَامْشِ؟ \* وَلَكِنْ لِكَيْ تَعْلَمُوا أَنَّ ابْنَ الْبَشَرِ لَهُ سُلْطَانٌ عَلَى الْأَرْضِ أَنْ يَغْفِرَ الْخَطَايَا . (حِينَئِذٍ قَالَ لِلْمُخْلَعِ) "قُمْ ، أَحْمِلْ سَرِيرَكَ وَاذْهَبْ إِلَى بَيْتِكَ" \* فَقَامَ وَمَضَى إِلَى بَيْتِهِ \* فَلَمَّا نَظَرَ الْجُمُوعُ ، تَعَجَّبُوا وَمَجَّدُوا اللَّهَ الَّذِي أَعْطَى النَّاسَ سُلْطَانًا كَهَذَا .

- *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 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, glorious and all-laudable Prochorus, Nicanor, Timon and Parmenas, Deacons and Apostles of the Seventy; Venerable Paul, founder of Xeropotamou and Saint Paul

**monasteries on Athos; Venerable Irene Chrysovalantou; and Pitirim, bishop of Tambov**, 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.

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

**Choir:** Amen.

Pronunciation Guide

Prochorus: pro-CHOH-rus

Nicanor: NEE-kah-nohr

Timon: TEE-mohn

Parmenas: par-MEH-nas

Xeropotamou: kseh-roh-poh-TAH-mou

Chrysovalantou: khree-soh-vah-LAHN-too

Pitirim: PIH-tih-rihm

**These texts have been prepared by St George Antiochian Orthodox Church  
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