

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

<u>DAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
6	Freda Efremidis	9
6	Philip Habib	23
6	Jalilieh Makhlouf	17
8	Aida Khalaf	2
8	Victoria Saba	22
8	Gassana Hinn	18
9	Ismat Jahshan	7
9	Nicholas Charles Saba	14
9	Alvin Daher	17
11	Kathrine Hinnawi	31
12	Odette Bechbache	5

ETERNAL LIGHT

- **August 16:** In loving memory of **Nahida Irbib** from Nadim Irbib and family
- **40 days memorial** for **Eva** and **Bella Azar** offered by Nour, Christine, Zoheir, and Caroline Samman and family.
- A **memorial service** for **George Fahel** and **Nahla Fahel** offered by the **Fahel family**. May their memory be eternal.
- **The coffee hour** is offered today in memory of **George Fahel** and **Nahla Fahel** by the **Fahel family**.
- **Please**, pray for the health of the following parishioners: Ellen, Robert, Alex, Sam, Elias, Isabelle, Nassar, Valentine, Lucy, Nina, Sonia, Samer, George, Elizabeth and Beshara. If you have any names of people who need prayers, email them to father.

1. Please use the EVENTBRITE application to sign you for your attendance for each Sunday's Liturgy. An email was sent out to each of the parishioners on Sunday evening. If you didn't not receive the email, here is the link to go to the St George Liturgy events :

To register visit this link:

https://www.eventbrite.ca/e/st-george-liturgy-events-tickets-110870013194?ref=enivtefor001&invite=Mtk3MTg0NDAvbWFyd2FuQHJvZ2Vycy5jb20vMA%3D%3D%0A&utm_source=eb_email&utm_medium=email&utm_campaign=inviteformalv2&utm_term=attend.

Please call Colette at 416-558-8665 for any questions.

2. Ushers for Sunday July 12th will be Naji El-Achhab, Raed Dallal, Wayne Wicks, Nabil Tahhan and Maïen Kakish.

Please note if it is not your week to usher, please DO NOT STAY in foyer of the church. We have to keep in mind that we are still practising social distancing.

3. At this time because of the COVID-19, NO Basket collection for your donations will take place during liturgy. Please place your cash or members envelopes at the front in the box by the candles. Please ask the ushers if you need any assistance. Thank you for your co-operation.

Delivered by Mercy, Not Law: Homily for the 5th Sunday After Pentecost and the 5th Sunday of Matthew in the Orthodox Church by [Fr. Philip LeMasters](#)



Romans 10:1-10; Matthew 8:28-9:1

We live in a time in which many people feel lonely and isolated, even if they are around others on a regular basis at home, work, and other settings. Sometimes that is because we hold ourselves back emotionally from the possibility of being rejected or harmed. Such separation is a symptom of the estrangement from God and one another which Jesus Christ came to heal.

The demon-possessed men in today's gospel reading represent Gentiles who were enslaved to the worship of idols and false gods. Their deliverance shows that Christ's salvation is for all people, including those separated from others by the power of evil in their lives. When He set them free from their miserable isolation, the Lord required nothing of them in advance; instead, He graciously liberated them from the degrading forces of evil and restored them to a truly human existence. Here we see an implication of St. Paul's instruction to the Romans: "Christ is the end of the law for righteousness to everyone who believes." At the very heart of our faith is not a requirement for meeting an

objective standard; instead, the unlimited mercy of God is the very foundation of our life and extends even to demon-possessed Gentiles, as well as to you and me.

The Orthodox Church has many rules, many canons, traditions, and practices. But at the heart of our faith and common life is not the obedience of law, for we are not called to be like the Pharisees of old. Instead, we are called, as St. Paul teaches, to confess with our mouths the Lord Jesus and to believe in our hearts that God has raised him from the dead; if we do so, we will be saved. “For with the heart one believes unto righteousness and with the mouth confession is made unto salvation.”

Of course, there are no magic words that can heal our souls. Instead of creating a new law, St. Paul points to the deep truth of what it means to commend all our life to Christ our God. It means that we trust in Him as whole persons. As we offer our lives to Him, our words, deeds, and thoughts will come to embody the new life that He has brought to the world. That is how we open ourselves to receiving His transforming grace. That is how, like the demon-possessed men in today’s reading, we too may become living icons of the mercy of Jesus Christ.

Remember that He did not require the Gergesene demoniacs to earn their deliverance; neither does He require that of us. Instead, the Savior has graciously taken upon Himself the consequences of all human corruption and sin to the point of death, burial and descent to Hades so that He could conquer them all in His glorious third-day resurrection. He has ascended into heaven with full, complete glorified humanity and sent the Holy Spirit to empower His Body, the Church, of which we are members. He lives within our hearts by the Holy Spirit, casting out our demons, forgiving our sins, and enabling us to share in His eternal life even now as healed and transformed persons in relationship with Him and one another. By His grace, Christ restores us to the dignity and freedom of those who bear the divine image and likeness.

Those particular men were set free from the control of demons, but that was surely only the beginning of their lives in Christ. Even though their deliverance was quite dramatic, it was only a start and they surely had to press on from there to resist temptation, to grow in holiness, and to learn to love and serve Him in their neighbors. They certainly had old fears and habits to overcome. And the same is true of us. Our salvation is a process, an ongoing journey of sharing more fully in the new life that our Savior has brought to the

world. We must confess Christ more fully each day as we find greater healing, as we more fully manifest His victory over sin and death in our own lives.

If our religion were about meeting the requirements of a law, we could meet the standard and not think about it anymore. We could check off a box and move on to something else; perhaps then it would make sense to condemn others who did not measure up. But Orthodox Christianity is not about rules and regulations, but instead about growing in relationship with a Person, our Lord God and Savior Jesus Christ. It is about sharing in His blessedness, about partaking in His divine nature by grace. And because God is eternal and infinite and beyond even our best attempts to define and control Him, there is no upward limit on what it means to unite ourselves to Him.

So we are constantly as much in need of Christ's mercy as were those demon-possessed fellows. We say the Jesus Prayer precisely because we are sinners in need of Him. The more we are healed by His grace, the more aware we will be of our brokenness and weakness. The more we open our lives to Christ, the more clearly we will see how far we have yet to go, how undeserving we are, how grateful we must be before an infinitely holy God Who will stop at nothing—not even the cross—in order to bring us into His blessed kingdom.

The formerly demon-possessed men could claim no credit for their deliverance. They could only marvel at their great blessing and do their best to live lives worthy of what Christ had done for them. We all face the same challenge: to live in ways that reflect what our Lord has done for us, to bear witness to the healing and fulfillment that He has brought to our lives, and to continue to open ourselves more fully to His salvation.

That means that we must all continue to struggle against whatever evil thoughts, habits, words, and deeds threaten to separate us from the Lord and one another. We will not do that perfectly, for we get side-tracked and distracted from fulfilling our vocation each day. That is precisely why we need to build holy habits—like attending services, praying daily, fasting regularly, and giving generously to the needy—into our lives. We need to wake up and stay alert, for the ultimate choice of our lives is an ongoing challenge. At stake is whether we will grow in relationship with Christ by faith, repentance, and humility: by a life that confesses what He has done and is doing for us. The other alternative is to return to the graveyard, to the isolation and slavery of worshiping the false gods of our own will. Our choice is not whether to obey a law, but whether we will

embrace deliverance and healing. If we turn away from Christ, we do so as isolated individuals who prefer our own will to His, who would rather decay in the loneliness of a cemetery—of a dark tomb— than share in the blessed banquet of the Kingdom. But if we offer ourselves to the Lord, we enter into eternal joy through His Body, the Church; we become members of Him through our life together. The standards and practices of the Church help us to grow in relationship with Him and with one another. They sustain our faith, and help us grow in freedom from our slavery to the power of sin in our lives. They enable us to do what we cannot do alone as isolated individuals who hide in fear from God and one another.

So like those Gergesene demoniacs, it is time for us to leave behind the graveyard of evil and instead become who we are called to be in Jesus Christ. It is time to embrace our true identity as those created in God's image and likeness and called to become partakers of the divine nature. By sincere faith, honest confession, and genuine repentance, let us accept the infinite mercy of the One who loves us so much that He conquered sin and death in order to bring us from the despair of the tomb into the joy of the Kingdom. Now is the time to turn our backs on the degrading delusions of idolatry and to enter into the unspeakable blessedness to which He calls us. Now is the time to confess and believe in Christ as we offer every dimension of our lives to Him for deliverance and transformation that know no bounds. Now is the time to turn from the isolated misery of sin for the joyful communion of those who have been set free through the mercy of Jesus Christ.

**DIVINE LITURGY VARIABLES ON SUNDAY, JULY 12, 2020
TONE 4 / EOTHINON 5; FIFTH SUNDAY AFTER PENTECOST
& FIFTH SUNDAY OF MATTHEW**

HOLY MARTYRS PROCLUS AND HILARY OF ANCYRA; VERONICA, THE WOMAN WITH THE ISSUE OF BLOOD WHO WAS HEALED BY OUR LORD; VENERABLE FATHER PAISIOS THE NEW OF ATHOS

NOTE TO CLERGY: Remember to include this special petition in the Great Litany before the one for the head of state, as directed by the Antiochian Archdiocese.

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
وَالْمَطْرَانَ يُوْحَنَّا وَفَكَ اسْرِهِمَا وَعَوْدَتِهِمَا
سَالِمَيْنِ، إِلَى الرَّبِّ نَطْلُبُ.

- *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:*

APOLYTIKION OF THE RESURRECTION 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 الْكَرَزِّ
بِالْقِيَامَةِ الْبَهْجِ، وَطَرَحْنَ الْقَضَاءَ الْجَدِّيَّ،
وَخَاطَبْنَ الرُّسُلَ مُفْتَخِرَاتٍ وَقَائِلَاتٍ: سُبِّي الْمَوْتُ
وَقَامَ الْمَسِيحُ الْإِلَهُ، وَمَنَحَ الْعَالَمَ الرَّحْمَةَ الْعُظْمَى.

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

ORDINARY KONTAKION IN TONE TWO

O protection of Christians that cannot be put to shame, mediation unto the Creator most constant, O despise not the suppliant voices of those who have sinned; but be thou quick, O good one, to come unto our aid, who in faith cry unto thee: Hasten to intercession, and speed thou to make supplication, thou who dost ever protect, O Theotokos, them that honor thee.

يَا شَفِيعَةَ الْمَسِيحِيِّينَ الْغَيْرِ الْخَازِيَةِ، الْوَسِيطَةَ
لَدَى الْخَالِقِ غَيْرِ الْمَرْذُودَةِ، لَا تُعْرِضِي عَن
أَصْوَاتِ طَلِبَاتِنَا نَحْنُ الْخَطَاةَ، بَلْ تَدَارِكِينَا
بِالْمَعُونَةِ بِمَا أَنْتِ صَالِحَةٌ، نَحْنُ الصَّارِحِينَ إِلَيْكَ
بِإِيمَانٍ: بَادِرِي إِلَى الشَّفَاعَةِ وَأَسْرِعِي فِي الطَّلْبَةِ،
يَا وَالِدَةَ الْإِلَهَ، الْمُتَشَفِّعَةَ دَائِمًا بِمُكْرَمِيكَ.

EPISTLE (For the Fifth Sunday after Pentecost)

How great are Thy works, O Lord! In wisdom hast Thou made them all.

Bless the Lord, O my soul.

The Reading from the Epistle of St. Paul to the Romans. (10:1-10)

Brethren, my heart's desire and prayer to God for Israel is that it may be saved. I bear them witness that they have a zeal for

مَا أَعْظَمَ أَعْمَالِكَ يَا رَبُّ! كُلُّهَا بِحِكْمَةٍ

صَنَعْتَ. بَارِكِي يَا نَفْسِي الرَّبَّ.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولُسِ الرَّسُولِ إِلَى

أَهْلِ رُومِيَةِ. (10-1:10)

يَا إِخْوَةَ، إِنَّ مَسَرَّةَ قَلْبِي وَطَلْبَتِي إِلَى اللَّهِ لِأَجْلِ
إِسْرَائِيلَ هِيَ لِلْخَلَّاصِ. لِأَنِّي أَشْهَدُ لَهُمْ أَنَّ لَهُمْ

God, but it is not enlightened. For, being ignorant of the righteousness that comes from God, and seeking to establish their own, they did not submit to God's righteousness. For Christ is the end of the law, that everyone who has faith may be justified. Moses writes that the man who practices the righteousness which is based on the law shall live by it. But the righteousness based on faith says: Do not say in your heart, "Who will ascend into Heaven?" (that is, to bring Christ down) or "Who will descend into the abyss?" (that is, to bring Christ up from the dead). But what does it say? The word is near you, on your lips and in your heart (that is, the word of faith which we preach); because, if you confess with your lips that Jesus is Lord and believe in your heart that God raised Him from the dead, you will be saved. For man believes with his heart and so is justified, and he confesses with his lips and so is saved.

غَيْرَةَ لِلَّهِ، وَلَكِنْ لَيْسَ حَسَبَ الْمَعْرِفَةِ. لِأَنَّهُمْ إِذْ كَانُوا يَجْهَلُونَ بِرَّ اللَّهِ، وَيَطْلُبُونَ أَنْ يُثْبِتُوا بِرَّ أَنْفُسِهِمْ، لَمْ يَخْضَعُوا لِبِرِّ اللَّهِ. لِأَنَّ غَايَةَ النَّامُوسِ هِيَ الْمَسِيحُ لِلْبِرِّ لِكُلِّ مَنْ يُؤْمِنُ. لِأَنَّ مُوسَى يَكْتُبُ فِي الْبِرِّ الَّذِي بِالنَّامُوسِ: «إِنَّ الْإِنْسَانَ الَّذِي يَفْعَلُهَا سَيَحْيَا بِهَا». وَأَمَّا الْبِرُّ الَّذِي بِالْإِيمَانِ فَيَقُولُ هَكَذَا: «لَا تَقُلْ فِي قَلْبِكَ: مَنْ يَصْعَدُ إِلَى السَّمَاءِ؟» أَيْ لِيُحْدِرَ الْمَسِيحَ، أَوْ: «مَنْ يَهْبِطُ إِلَى الْهَوَايَةِ؟» أَيْ لِيُصْعِدَ الْمَسِيحَ مِنَ الْأَمْوَاتِ. لَكِنْ مَادَا يَقُولُ؟ «الْكَلِمَةُ قَرِيبَةٌ مِنْكَ، فِي فَمِكَ وَفِي قَلْبِكَ»، أَيْ كَلِمَةُ الْإِيمَانِ الَّتِي نَكْرُرُ بِهَا؛ لِأَنَّكَ إِنْ اعْتَرَفْتَ بِفَمِكَ بِالرَّبِّ يَسُوعَ، وَآمَنْتَ بِقَلْبِكَ أَنَّ اللَّهَ أَقَامَهُ مِنَ الْأَمْوَاتِ، خَلَصْتَ. لِأَنَّ الْقَلْبَ يُؤْمِنُ بِهِ لِلْبِرِّ، وَالْفَمَ يُعْتَرِفُ بِهِ لِلْخَلَاصِ.

GOSPEL (For the Fifth Sunday of Matthew)

The Reading from the Holy Gospel according to St. Matthew. (8:28-9:1)

At that time, when Jesus came to the country of the Gergesenes, two demoniacs met Him, coming out of the tombs, so fierce that no one could pass that way. And behold, they cried out, "What have we to do to Thee, O Son of God? Art Thou come here to torment us before the time?" Now a herd of many swine was feeding at some distance from them. And the demons begged Him, "If Thou castest us out, send us away into the herd of swine." And He said to them, "Go." So they came out and went into the swine; and behold, the whole herd rushed down the steep bank into the sea, and perished in the waters. The herdsmen fled, and going into the city they

فصلٌ شريفٌ من بشارَةِ القديسِ متى الإنجيلي البشيرِ والتلميذِ الطاهرِ. (1:9-28:8)

في ذلكَ الزمانِ، لَمَّا أتى يَسوعُ إلى كورةِ الجِرجِسيينَ استَقْبَلَهُ مَجْنُونانِ خارجانِ مِنَ الْقُبُورِ، شَرِسانِ جِدًّا، حَتَّى إِنَّهُ لَمْ يَكُنْ أَحَدٌ يَقْدِرُ أَنْ يَجْتَازَ مِنْ تِلْكَ الطَّرِيقِ * فَصاحا قائلينِ: "ما لَنَا وَلَكَ يا يسوعُ ابنَ اللهِ؟ أَجِئْتَ إلى هَهُنا قَبْلَ الزَّمانِ لِنُعَذِّبَنا؟" * وكانَ بَعِيدًا مِنْهُمُ قَطِيعُ خنازيرِ كَثيرةٍ تَرعى * فَأَخَذَ الشَّيَاطِينُ يَطْلُبُونَ إِلَيْهِ قائلينِ: "إِنْ كُنْتَ تُخْرِجُنا، فَأُذِّنْ لَنَا أَنْ نَذْهَبَ إلى قَطِيعِ الخنازيرِ" * فقالَ لَهُمُ: "اذهبوا." فَخَرَجُوا وَذْهَبُوا إلى قَطِيعِ الخنازيرِ. فإذا بِالقَطِيعِ كُلِّهِ قَدْ وَثَبَ عَنِ الْجُرْفِ إلى البَحْرِ وماتَ في

told everything, and what had happened to the demoniacs. And behold, all the city came out to meet Jesus; and when they saw Him, they begged Him to leave their neighborhood. And getting into a boat He crossed over and came to His own city.

المِيَاهِ * أَمَا الرُّعَاةُ فَهَرَبُوا وَمَضُوا إِلَى الْمَدِينَةِ، وَأَخْبَرُوا بِكُلِّ شَيْءٍ وَبِأَمْرِ الْمَجْنُونِينَ * فَخَرَجَتْ الْمَدِينَةُ كُلُّهَا لِلِقَاءِ يَسُوعَ. وَلَمَّا رَأَوْهُ، طَلَبُوا إِلَيْهِ أَنْ يَتَحَوَّلَ عَنْ تَحُومِهِمْ * فَدَخَلَ السَّفِينَةَ وَاجْتَازَ وَأَتَى إِلَى مَدِينَتِهِ.

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

THE DISMISSAL

Priest: May He Who rose from the dead, Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother; by the might of the Precious and Life-giving Cross; by the protection of the honorable Bodiless Powers of Heaven; at the supplication of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-laudable apostles, of our father among the saints, John Chrysostom, archbishop of Constantinople, whose Divine Liturgy we have now celebrated; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; *of Saint N., the patron and protector of this holy community*; of the holy and righteous ancestors of God, Joachim and Anna; **of the holy, glorious and right-victorious Martyrs Proclus and Hilary of Ancyra; righteous Veronica, the woman with the issue of blood healed by our Lord; and venerable Father Paisios the New of Athos, whose memory we celebrate today,** and of all the saints: have mercy on us and save us, for as much as He is good and loveth mankind.

الكاهن: أَيُّهَا الْمَسِيحُ إِلَهَنَا الْحَقِيقِي، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمَّكَ الْكَلِيَّةِ الطَّاهِرَةِ وَالْبَرِيَّةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُخْيِي؛ وَبِطِلْبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسِينَ الْمُشْرَفِينَ الرَّسُلِ، وَسَائِرِ الرَّسُلِ الْمُشْرَفِينَ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوحَنَّا الذَّهَبِيِّ الْفَمِّ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ؛ وَالْقَدِيسِ (ة) (فُلَانِ، فُلَانَةَ) شَفِيعِ(ة) وَحَامِي(ة) هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصِّدِّيقِينَ جَدِّي الْمَسِيحِ إِلَهِي، يُوَاكِيمَ وَحَنَّةَ؛ وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ بَرُوكْلَسَ وَهِيلَارِيُونَ الَّذِينَ مِنْ أَنْكِيرَا، الْبَارَةَ فَيرونيكا النَّازِفَةِ الدَّمِّ الَّتِي شَفَاهَا الرَّبُّ، وَأَبِينَا الْجَلِيلِ بَايْسِيوسَ الْأَثُوسِيِّ، الَّذِينَ نُقِيمُ تَذَكَارَهُمْ الْيَوْمَ، وَجَمِيعِ قَدِيسِيكَ، إِرْحَمْنَا وَخَلِّصْنَا بِمَا أَنَّكَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.

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

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

Choir: Amen.

الجوقة: آمين.

*These texts have been prepared by **the Department of Liturgics of the Antiochian Archdiocese** 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.*