

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

<u>DAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
16	Sima Bechbache	15
18	Rose Sahor	54
18	Mary Hanania Wakileh	22
19	Edward Dabous	45
19	Nellie Deratnay	34
19	Nawal Jahshan	23
19	Joseph Henn	15
20	Jeries Qaqish	36
20	Alice Goubran Sayegh	19
21	Hanna Qaisiya	14
21	Khader Khoury	14
22	George Youssef Haddad	31
22	Tawfiq Khoury	30

- **Please**, pray for the health of the following parishioners: Ellen, Robert, Alex, Sam, Elias, Nassar, Valentine, George, Nina, Sonia, George, Beshara, Samer, Irene, Nadia, Mona, Christine and Toni, George and Helena. If you have any names of people who need prayers, email them to father.

ETERNAL LIGHT

- August 17: in loving memory of Emmanuel gharghoury from marie gharghoury
- August 22: in loving memory of Sima Bechbache from Rafik Bechbache
- August 28: in loving memory of Nemetallah Kerba from marie gharghoury
- September 5: in loving memory of Rasmieh El-Achhab from Souheil El-Achhab and family
- September 19: in loving memory of Ernest Younes from his family

- Ushers for Sunday August 22: William Kakish, Marwan Badine and Nabil Tahhan.

- If you wish to get involved in your parish, a good start is to volunteer as an usher. We are constantly looking for volunteers, if you are interested please call Colette El-Hajj at 416-558-8665.

- **Starting this Sunday August 22nd, Registration is Mandatory to attend Sunday's Liturgies. An email will be sent out on a weekly basis with the EVENTBRITE invite so all parishioners must register with their number of family members. Maximum allowed capacity is 50% of permitted numbers. If you do not receive an email, you can go to the parish's website www.stgeorgeto.org to register on EVENTBRITE. Please call Colette for any questions.**

- ***Safety Protocols:***
Abide by the provincial safety regulations, (sanitize your hands upon entering, wait for volunteers to seat you, always wear your mask in church and respect social distancing)

Masks can only be taken off when taking communions, you must put your mask on when you are returning to your seats

We rely on your kind cooperation. If you are not able to come, please cancel your registration.

Looking forward to praying with you.

- **Feast of the Monastery of St. Kosmas in Bolton, ON.** Will be celebrated at the Monastery Monday August 23rd at 6 PM, August 24th Liturgy in the morning at 8 AM.
- **Vespers for the next two Saturdays are cancelled due to weddings and baptisms.**
- If you have boxes with your sacrifice during Lent for **Food for Hungry People**, please, write a check to St. George and put in the memo **Food for Hungry people. Please, don't bring the box with change in it**, just write one check for that purpose or e-transfer. May God bless you.
- The Sunday School needs teachers for September. If you would like to volunteer, please contact Amanda Qaqish. orthodoxchristianeducation@gmail.com
- Sunday school registration is now open. Please register by clicking on the following link: <https://docs.google.com/forms/d/1CLSiTwH8sSQAzxbMCKaakUzjCG2sdCI9TxS0kbtMeuk/edit> Sunday school will begin in person in September. More details to follow, an email will be sent out to all families.
- **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)
- **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.

DIVINE LITURGY VARIABLES ON SUNDAY, AUGUST 22, 2021
TONE 8 / EOTHINON 9; NINTH SUNDAY AFTER PENTECOST
& NINTH SUNDAY OF MATTHEW
AFTER-FEAST OF THE DORMITION OF THE THEOTOKOS
 MARTYR AGATHONIKOS OF NICOMEDIA AND THOSE WITH HIM

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 وَالْمِطْرَانَ
 يُوْحَنَّا وَفَكَ أَسْرِهِمَا وَعَوْدَتِهِمَا سَالِمَيْنِ، إِلَى الرَّبِّ
 نَطْلُبُ.

THE FIRST ANTIPHON

Shout with joy to God, all the earth, give thanks unto the Lord and call upon His Name. Declare His works among the nations.

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

In the city of our God, in His holy mountain, His place hath been made in peace, and His dwelling in Zion. (**Refrain**)

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

هَلِّلُوا لِلَّهِ يَا جَمِيعَ الْأَرْضِ، اعْتَرِفُوا لَهُ وَسَبِّحُوا
 لِاسْمِهِ.

بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ، يَا مُخَلِّصُ خَلِّصْنَا.

فِي مَدِينَةِ رَبِّ الْقَوَاتِ فِي مَدِينَةِ إِلَهِنَا، صَارَ
 مَوْضِعُهُ بِسَلَامٍ وَمَسْكَنُهُ فِي صِهْيُونَ.

بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ ...

الْمَجْدُ ... الْآنَ ... بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ ...

THE SECOND ANTIPHON

The Lord loves the gates of Zion more than all the dwelling of Jacob. Glorious things are spoken of thee, O city of God.

Refrain: Save us, O Son of God, Who art risen from the dead; who sing to Thee. Alleluia.

God hath laid her foundation unto eternity. We have thought, O God, of Thy mercy in the midst of Thy people. (**Refrain**)

The most-high hath hallowed His tabernacle. (**Refrain**)

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

الرَّبُّ يُحِبُّ أَبْوَابَ صِهْيُونَ أَكْثَرَ مِنْ جَمِيعِ مَسَاكِينِ
 يَعْقُوبَ. لَقَدْ حَدَّثَ عَنْكَ بِالْمَفَاخِرِ يَا مَدِينَةَ اللَّهِ.

الْلازِمَةُ: خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ
 الْأَمْوَاتِ، لِتُرْتَلَّ لَكَ. هَلِّلُوبِيَا.

اللَّهُ أَسَّسَهَا اللَّهُ إِلَى الدَّهْرِ. يَا اللَّهُ رَحْمَتُكَ فِي وَسْطِ
 شَعْبِكَ. (اللازمة)

وَالْعَلِيِّ قَدَّسَ مَسْكَنَهُ. (اللازمة)

الْمَجْدُ... الْآنَ يَا كَلِمَةَ اللَّهِ الْإِبْنَ الْوَحِيدِ....

THE THIRD ANTIPHON

Ready is my heart, O God, ready is my heart; I will sing and chant in my glory. What shall I render to the Lord for all that He hath given me? I will receive the cup of salvation, and call upon

مُسْتَعِدُّ قَلْبِي يَا اللَّهُ إِنَّ قَلْبِي لِمُسْتَعِدِّ. بِمَاذَا أَكْفِي
 الرَّبَّ عَنْ كُلِّ مَا أَعْطَانِي؟ كَأَسِّ الْخَلَاصِ أَتَتَاوَلُ

the Name of the Lord.	وباسم الربِّ أَدْعُو.
<ul style="list-style-type: none"> • <i>During the Little Entrance, after the verses of the Third Antiphon above, chant the Apolytikion of the Dormition. The Eisodikon (Entrance Hymn) is “O come, let us worship... save us, O Son of God, Who art risen from the dead...” After the Entrance, chant the apolytikia in the following order:</i> 	
RESURRECTIONAL APOLYTIKION IN TONE EIGHT	
From the heights Thou didst descend, O compassionate One, and Thou didst submit to the three-day burial, that Thou might deliver us from passion; Thou art our life and our Resurrection, O Lord, glory to Thee.	انْحَدَرْتَ مِنَ الْعُلُوِّ يَا مُتَحَنِّنٍ، وَقَبِلْتَ الدَّفْنَ ذَا الثَّلَاثَةِ الْأَيَّامِ، لِكَيْ تُعْتَقِنَا مِنَ الْآلَامِ، فَيَا حَيَاتِنَا وَقِيَامَتَنَا، يَا رَبُّ الْمَجْدُ لَكَ.
APOLYTIKION OF THE DORMITION IN TONE ONE	
In thy birth-giving, O Theotokos, thou didst keep and preserve virginity; and in thy falling-asleep thou hast not forsaken the world; for living thou wast translated into life, being the Mother of Life. Wherefore, by thine intercessions, deliver our souls from death.	فِي مِيلَادِكَ حَفِظْتَ الْبَتُولِيَّةَ وَصُنَّتَهَا، وَفِي رُقَادِكَ مَا أَهْمَلْتَ الْعَالَمَ وَتَرَكْتَهُ يَا وَالِدَةَ الْإِلَهِ. لِأَنَّكَ انْتَقَلْتَ إِلَى الْحَيَاةِ، بِمَا أَنَّكَ أُمُّ الْحَيَاةِ. فَبِشَفَاعَاتِكَ، أَنْقِذِي مِنَ الْمَوْتِ نَفُوسَنَا.
<ul style="list-style-type: none"> • <i>Now sing the apolytikion of the patron saint or feast of the temple.</i> 	
KONTAKION OF THE DORMITION IN TONE TWO	
Verily, the Theotokos, who is ever watchful in intercessions, and whose prayers are never rejected, neither tomb nor death could control. But since she is the Mother of Life, He Who dwelt in her ever-virgin womb did translate her to life.	أُمُّ الْإِلَهِ الْقَوِيَّةُ فِي الشَّفَاعَةِ، وَالْعَوْنُ الَّذِي لَا يَخِيبُ فِي الْحَمَايَةِ، لَمْ تُضْبَطْ فِي قَبْرِ وَلَا فِي مَوْتٍ، بَلْ كَأَمَّ الْحَيَاةِ نَقَلَهَا إِلَى الْحَيَاةِ ابْنُهَا الَّذِي حَلَّ فِي حَشَاهَا الدَّائِمِ الْبَتُولِيَّةَ.
THE EPISTLE (For the Ninth Sunday after Pentecost)	
<p><i>Make your vows and pay them to the Lord our God.</i></p> <p><i>God is known in Judaea; His Name is great in Israel.</i></p> <p>The Reading from the First Epistle of St. Paul to the Corinthians. (3:9-17)</p> <p>Brethren, we are God’s fellow workers; you are God’s husbandry, God’s building. According to the grace of God which was given to me, as a wise architect I laid a foundation, and another builds upon it. Let each one take heed how he builds upon it. For no other foundation can anyone lay than that which is laid, which is Jesus Christ. Now if anyone builds on this foundation</p>	<p>صَلُّوا وَأَوْفُوا الرَّبَّ إِلَهَنَا،</p> <p>اللَّهُ مَعْرُوفٌ فِي أَرْضِ يَهُودَا.</p> <p>فَصَلِّ مِنْ رِسَالَةِ الْقَدِّيسِ بُولُسِ الرَّسُولِ الْأُولَى إِلَى أَهْلِ كُورِنْثُوسِ.</p> <p>يَا إِخْوَةٌ، إِنَّا نَحْنُ عَامِلُونَ مَعَ اللَّهِ، وَأَنْتُمْ حَرَثُ اللَّهِ وَبِنَاءُ اللَّهِ. أَنَا بِحَسَبِ نِعْمَةِ اللَّهِ الْمُعْطَاةِ لِي، كَبْنَاءِ حَكِيمٍ وَضَعْتُ الْأَسَاسَ وَآخِرُ يَبْنِي عَلَيْهِ. فَلْيَنْظُرْ كُلُّ وَاحِدٍ كَيْفَ يَبْنِي عَلَيْهِ. إِذْ لَا يَسْتَطِيعُ أَحَدٌ أَنْ يَضَعَ أَسَاسًا غَيْرَ الْمَوْضُوعِ، وَهُوَ يَسُوعُ الْمَسِيحُ. فَإِنْ كَانَ</p>

gold, silver, precious stones, wood, hay, stubble; everyone's work will become manifest; for the Day will declare it, because it will be revealed by fire, and the fire itself will test each one's work of what sort it is. If anyone's work which was built on the foundation survives, he will receive a reward. If anyone's work is burned up, he will suffer loss, but he himself will be saved, yet so as by fire. Do you not know that you are a temple of God and that the Spirit of God dwells in you? If anyone corrupts the temple of God, God will corrupt him. For the temple of God is holy, whose temple you are.

أَحَدٌ يَبْنِي عَلَى هَذَا الْأَسَاسِ ذَهَبًا أَوْ فِصَّةً أَوْ حِجَارَةً
ثَمِينَةً أَوْ خَشْبًا أَوْ حَشِيشًا أَوْ تِبْنًا. فَإِنَّ عَمَلَ كُلِّ
وَاحِدٍ سَيَكُونُ بَيِّنًا، لِأَنَّ يَوْمَ الرَّبِّ سَيُظْهِرُهُ لِأَنَّهُ يُعْلَنُ
بِالنَّارِ، وَسَتَمْتَحِنُ النَّارُ عَمَلَ كُلِّ وَاحِدٍ مَا هُوَ. فَمَنْ
بَقِيَ عَمَلُهُ الَّذِي بَنَاهُ عَلَى الْأَسَاسِ، فَسَيَنَالُ أَجْرَهُ.
وَمَنْ اخْتَرَقَ عَمَلُهُ، فَسَيَخْسَرُ، وَسَيَخْلُصُ هُوَ وَلَكِنْ
كَمَنْ يَمُرُّ فِي النَّارِ. أَمَا تَعْلَمُونَ أَنَّكُمْ هَيْكَلُ اللَّهِ وَأَنَّ
رُوحَ اللَّهِ سَاكِنٌ فِيكُمْ؟ مَنْ يُفْسِدُ هَيْكَلَ اللَّهِ، يُفْسِدُهُ اللَّهُ،
لِأَنَّ هَيْكَلَ اللَّهِ مُقَدَّسٌ، وَهُوَ أَنْتُمْ.

THE GOSPEL (For the Ninth Sunday of Matthew)

The Reading from the Holy Gospel according to St. Matthew. (14:22-34)

At that time, Jesus made the Disciples get into the boat and go before Him to the other side, while He dismissed the crowds. And after He had dismissed the crowds, He went up on the mountain by Himself to pray. When evening came, He was there alone, but the Disciples' boat by this time was many furlongs distant from the land, beaten by the waves; for the wind was against them. And in the fourth watch of the night He came to them, walking on the sea. But when the Disciples saw Jesus walking on the sea, they were terrified, saying, "It is a ghost!" And they cried out for fear. But immediately He spoke to them, saying, "Take heart, it is I; have no fear." And Peter answered Him, "Lord, if it is Thee, bid me come to Thee on the water." He said, "Come." So Peter got out of the boat and walked on the water and came to Jesus; but when he saw the wind, he was afraid, and beginning to sink he cried out, "Lord, save me!" Jesus immediately reached out His hand and caught him, saying to him, "O man of little faith, why did you doubt?" And when they got into the boat, the wind ceased. And those in the boat worshiped Him,

فصلٌ شريفٌ من بشارَةِ القديسِ متىّ الإنجيليّ البشِيرِ والتلميذِ الطاهرِ.

في ذلكَ الزمانِ، اضطرَّ يسوعُ تلاميذهُ أن يَدْخُلُوا
السَّفِينَةَ وَيَسْبِقُوهُ إِلَى الْعَبْرِ حَتَّى يَصْرِفَ الْجُمُوعَ.
وَلَمَّا صَرَفَ الْجُمُوعَ، صَعِدَ وَخَذَهُ إِلَى الْجَبَلِ
لِيُصَلِّيَ. وَلَمَّا كَانَ الْمَسَاءُ، كَانَ هُنَاكَ وَخَذَهُ.
وَكَانَتِ السَّفِينَةُ فِي وَسْطِ الْبَحْرِ تَكْدُّهَا الْأَمْوَاجُ، لِأَنَّ
الرِّيحَ كَانَتْ مُضَادَّةً لَهَا. وَعِنْدَ الْهَجْعَةِ الرَّابِعَةِ مِنْ
الليْلِ، مَضَى إِلَيْهِمْ مَاشِيًا عَلَى الْبَحْرِ. فَلَمَّا رَأَى
التَّلَامِيذُ مَاشِيًا عَلَى الْبَحْرِ، اضْطَرَبُوا وَقَالُوا "إِنَّهُ
خَيَالٌ"، وَمِنْ الْخَوْفِ صَرَخُوا. فَلِلْوَقْتِ كَلَّمَهُمْ يَسُوعُ
قَائِلًا: "ثِقُوا، أَنَا هُوَ، لَا تَخَافُوا." فَأَجَابَهُ بَطْرُسُ
قَائِلًا: "يَا رَبُّ، إِنْ كُنْتَ أَنْتَ هُوَ، فَمُرْنِي أَنْ آتِيَ
إِلَيْكَ عَلَى الْمِيَاهِ." فَقَالَ: "تعال." فَتَزَلَّ بَطْرُسُ مِنْ
السَّفِينَةِ، وَمَشَى عَلَى الْمِيَاهِ آتِيًا إِلَى يَسُوعَ. فَلَمَّا
رَأَى شِدَّةَ الرِّيحِ، خَافَ، وَإِذْ بَدَأَ يَغْرَقُ، صَاحَ قَائِلًا:
"يَا رَبُّ نَجِّنِي!" وَلِلْوَقْتِ مَدَّ يَسُوعُ يَدَهُ وَأَمْسَكَ بِهِ،
وَقَالَ لَهُ: "يَا قَلِيلَ الْإِيمَانِ، لِمَاذَا شَكَّكْتَ؟" وَلَمَّا
دَخَلَا السَّفِينَةَ، سَكَنَتِ الرِّيحُ. فَجَاءَ الَّذِينَ كَانُوا فِي

saying, "Truly, Thou art the Son of God." And when they had crossed over, they came to land at Gennesaret.	السَّفِينَةَ وَسَجَدُوا لَهُ قَائِلِينَ: "بِالْحَقِيقَةِ أَنْتَ ابْنُ اللَّهِ. وَلَمَّا عَبَرُوا، جَاءُوا إِلَى أَرْضِ جَنِّيَسَارَتِ.
--	--

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

THE DISMISSAL

<p>Priest: May He Who rose from the dead, Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother—whose Dormition and translation into the heavens we now celebrate—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; <i>of Saint N., the patron and protector of this holy community</i>; of the holy and righteous ancestors of God, Joachim and Anna; of the Martyr Agathonikos of Nicomedia and those with him, 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.</p>	<p>الكاهن: أَيُّهَا الْمَسِيحُ إِلَهَنَا الْحَقِيقِي، وَقَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمِّكَ الْقَدِيسَةِ الْكَلِيَّةِ الطَّهَارَةِ وَالْبَرِيئَةِ مِنْ كُلِّ عَيْبٍ - الَّتِي نُقِيمُ تَذْكَارَ رُقَادِهَا وَانْتِقَالِهَا إِلَى السَّمَاءِ الْيَوْمَ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُخَيِّ؛ وَبَطَلَابَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَّمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسِيْنَ الْمُشْرَفِيْنَ الرُّسُلِ الْجَدِيرِيْنَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِيْنَ يُوْحَنَّا الذَّهَبِيِّ الْفَمِّ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ؛ وَالْقَدِيسِيْنَ الْمَجِيدِيْنَ الشُّهَدَاءِ الْمُتَأَلِّقِيْنَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِيْنَ بِاللَّهِ؛ وَالْقَدِيسِ (فُلَانِ) شَفِيعِ هَذِهِ الْكَنِيسَةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِيْنَ الصَّدِيقِيْنَ جَدِّي الْمَسِيحِ إِلَهِي، يُوَاكِمِ وَحَنَّةً؛ وَالشَّهِيدِ أَغَاثُونِيكُوسَ الَّذِي مِنْ نِيْقُومِيْدِيَا وَمَنْ مَعَهُ، الَّذِينَ نُقِيمُ تَذْكَارَهُمُ الْيَوْمَ، وَجَمِيعِ قَدِيسِيْكَ، اِرْحَمْنَا وَخَلِّصْنَا بِمَا أَنْكَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.</p>
--	--

<p>Priest: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.</p>	<p>الكاهن: بِصَلَوَاتِ آبَائِنَا الْقَدِيسِيْنَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهَنَا اِرْحَمْنَا وَخَلِّصْنَا.</p>
---	---

<p>Choir: Amen.</p>	<p>الجوق: آمين.</p>
----------------------------	---------------------

These texts have been prepared by the Dept. 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.

The Antiochian Archdiocese of North America is thankful to the Brotherhood of the Dormition of the Theotokos Monastery of Hamatoura, Lebanon and Fr. Nicholas Malek of the Archdiocese of Tripoli, El-Koura, and Dependencies in Lebanon for portions of the Dormition hymns in Arabic for this service.

Walking on the Water: Orthodox Homily for the Ninth Sunday After Pentecost · [Fr. Philip LeMasters](#)



I Corinthians 3:9-17
Matthew 14:22-34

Our family visited the Grand Canyon a few years ago. It is magnificent and awe-inspiring, but when hiking a trail or standing on an overlook, I recall that you have to pay careful attention because you are often just a few feet away from a very steep drop off. Unfortunately, people have fallen to their deaths in the canyon simply because they didn't pay attention to what they were doing.

St. Peter made a similar error. As he walked on the water with Jesus Christ, Peter let himself be distracted by the wind and the waves of a stormy sea. Instead of focusing his attention and trust in the Lord Who miraculously enabled him to walk on the water in the first place, Peter let doubt and fear fill his mind. So he began to sink; but when he called out in terror for help, the Lord reached out to Peter and saved him from drowning.

The story is even more profound when we remember that Peter had asked Christ to let him walk on the water. Peter actually tested Him, "Lord, if it is You, command me to come to You on the water." As was often the case, Peter spoke before he thought, for he was the one who would be put to the test, the test to see if he really had faith; and he fell short.

I imagine that we can all understand Peter's situation. We may think that we have a lot of faith and even put ourselves in situations where we know we will be tested, but then we let temptations, fears, and our passions take over. We pay more attention to the dangers that threaten us than to the Lord Who gave us life in the first place and continues to enable us to walk by faith even through the most difficult challenges that the world presents. And when we do so, we sink like a stone thrown into the sea or a careless tourist who falls into the Grand Canyon.

For as St. Paul wrote to the Corinthians, our one true foundation in life is in the Son of God. Our entire life is built on Him, the One by Whom all things were made, the One Who became the second Adam to heal our corrupt humanity, the One who conquered death in His third-day resurrection, the One Who has brought us into the eternal life of the Holy Trinity.

When we turn away from Him, we turn away from our true selves. We cut ourselves off from the truth, reality, and power that are necessary to sustain a life fitting for those created in the image and likeness of God. That's why Peter started to descend to the deep when he gave more attention to his fears than to trust in the Lord. And it's why we all experience the weakness of slavery to our habitual sins, our passions that seem almost second nature to us. We may believe with our hearts that Christ is the Savior, but our faith shows its weakness when we are confronted with a difficult challenge, when the waves seem so big and the winds seem so strong: and we feel like someone who all of a sudden realizes that he's trying to walk on the water in the middle of a storm.

Yes, fear, panic, and anxiety will likely then seem more real to us in that moment than will faith, hope, and love. The key question, however, is what do we do then? For we have freedom, we are God's fellow workers and He never forces us to love and serve Him. We may give in to our temptations and allow our lives to be controlled by our self-centered desires and fears. We may live as though there is no God, as if it's simply up to us to figure out how to cope as best we can with whatever happens to us. That may sound noble, but it's still the path to continued slavery to sin and to the grave. For even our best efforts can't enable us to walk on the water, much less conquer death.

St. Peter shows us a better way of responding to the sudden awareness that we are sinking. He simply calls out, probably at the top of his lungs, “Lord, save me!” This is surely a genuine acknowledgement that he knows his life is collapsing under its own weight, that on his own he’s headed to the bottom of the sea. In crying out for Christ’s help, Peter shows that he does have some level of faith, but it’s not the strength of his faith that saves him. Instead, it’s the mercy of the Lord.

And even though none of us walks on water, we all stand in constant need of the mercy of Jesus Christ. That’s why we sing “Lord, have mercy” so many times in our services. It’s why the Jesus Prayer, “Lord Jesus Christ, Son of God, have mercy on me, a sinner” is at the heart of spiritual vision. We focus on the Lord’s mercy so much because, like Peter, we are constantly tempted to turn our attention elsewhere, to think that what is really important, necessary, and urgent in life is something else of our own creation.

Of course, we must give attention to our work, our education, our family, our friends, and many other significant things in the course of a day. But these objects of our attention don’t have to distract us from the Lord. In our daily prayers, we should ask for God’s mercy upon our loved ones and in our daily responsibilities and undertakings. Whenever we are tempted to sinful words, deeds, or thoughts, we may call upon the Lord’s aid silently. And we can do many things in life quite well while offering short prayers, such as the Jesus Prayer, whether spoken aloud or not.

Now let’s be honest, it takes effort to guard our thoughts and to pray from the heart when we are tempted. It’s usually much easier for us simply to embrace anger, pride, lust, fear, despair, and hatred than it is for us to reject them. That’s again why our epistle passage today refers to us as fellow workers with God. Effort is required and it’s not easy. But the more we struggle and perhaps fail, the greater awareness we will have that our situation is like that of St. Peter. Apart from the mercy of Christ, we will sink and drown. Apart from Him, we are like a building without a foundation which will collapse under its own weight.

And as St. Paul wrote, “Do you not know that you are the temple of God and that the Spirit of God dwells in you?” A temple must be holy and dedicated to God. For us to be a temple requires vigilance and perseverance to ground our lives in the mercy of Christ, for we are so often tempted to worship the false gods of our own devising. All the more the reason is to maintain a daily rule of prayer and to pray the Jesus Prayer as much as we can.

You see, the more we turn our attention to Christ and His salvation, the better we will be able to respond to Him with faith, to walk with Him on the water through the storms of our own lives. The more mindful we are, the closer watch we will keep on our thoughts, the better able we will be to reject the lies that we so often tell ourselves—and instead to open our hearts to the mercy of the One who is our foundation, our Savior, and the victor over sin and death. Apart from Christ, we will sink like a stone. But in Him, we become fellow workers with God for our salvation. Let us keep our eyes and our hearts centered on Christ, for He is our only true foundation.



ST. GEORGE ANTIQCHIAN CHURCH

SUMMER BYZANTINE CHANT CLASS

St. George welcomes all who are interested in learning practical chanting as well as Byzantine notation to participate in a series of chanting classes from July 8th - Sept 2nd every Thurs at 6:30-8:00pm.

Youth ages 10-16 years old who wish to learn Byzantine notation are invited to join our Byzantine kids chant class every Thursday evening at 5:30-6:15 pm from July 8th - Sept 2nd.

Classes will take place at St. George Church, 9116 Bayview Ave.

Contact Alexa Ishac at alexa.ishac@gmail.com or (647) 960-6963 or Jimmy Haddad at (647) 961-4551 to register or for more information.

Dear Fellow Parishioners,

Christ is in our Midst,

We have suffered an unprecedented time to say the least, however, over the past 18 months, our church has been blessed with your love, your passion and commitment and it was through your ongoing generosity and unwavering support that we were able to keep St. George open and operational during this unprecedented time. On behalf of Fr. George, Parish Council members, and members of the Church's Maintenance Committee, we want to express our deepest gratitude and appreciation for the continued support each and everyone has given.

As many of you are aware, prior to the pandemic, our church was in need of certain infrastructure repairs, however, due to the pandemic and Provincial wide restrictions, we were forced to place many urgent maintenance repairs on hold. Unfortunately, it is time that we must address these urgent repairs. As you know, the church requires ongoing maintenance and upkeep, not just for the beautification but for the safety and comfort of our community and surrounding neighbours.

Now with your support we would like to launch a summer fundraising campaign commencing this July 2021, to help cover the cost of some of the immediate and urgent repairs within our church and surrounding property. These repair and replacement costs are estimated to be \$100,000 and include, but not limited to, the following:

1. Air Conditioner unit is currently nonoperational and requires replacement;
2. The parking lot "catch basins" require cleaning and "manhole covers" to be replaced. The City of Richmond Hill has inspected the basins and has given notice to the church;
3. The Wood Fence surrounding the church property has fallen and requires immediate repair.

As you know, everything with age comes maintenance and up-keeping. And as such, our church is over 30 years old and we must up-keep the building and surrounding property. With your help and ongoing generosity, we can meet our maintenance goals for 2021.

We will have a Fundraising Thermometer shown in the church's weekly bulletin to show the progress of the fundraising campaign. It is through our strength in numbers, that together we will achieve and exceed our financial goals to keep our church fully functional and operational.

We are forever grateful.

Your Brothers and Sisters in Christ

Maintenance Committee:

George Boutros
Kathy Kakish