

St. George

Antiochian Orthodox Christian Church

2587 W. 14th Street, Cleveland OH 44113



Commemoration of All Saints

**Serving the Orthodox Christian Community
of Greater Cleveland**



**St. George
Antiochian
Orthodox Church**

**His Eminence Metropolitan SABA,
Archbishop of New York and Metropolitan
of all North America**

**His Grace Bishop Anthony, Auxiliary
Bishop of the Diocese of The Midwest**

**V. Rev Father John Ojaimi, *Pastor*
Archdeacon Yarid Sahley**

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Sunday June 30, 2024

Tone 8 / Eothinon 01

**First Sunday after Pentecost
Commemoration of All Saints
&**

**Synaxis ("Gathering") of the Twelve
Apostles**

WELCOME TO OUR VISITORS

We are glad you are worshiping with us today. There are Service Books in the pews. Orthodox Christians must be prepared for Holy Communion through Confession, Fasting, Prayer and by being at peace with others. Please seek and give forgiveness before receiving Holy Communion. At the conclusion of the Divine Liturgy, please join us for coffee hour in the Parish Hall.

WELCOME

**The mission of St. George
Antiochian Orthodox Church**

Is to serve God and the community by commitment to the Gospel's command to grow in the knowledge of Jesus Christ through faith, hope, and love. It is a parish of the Self-Ruled Antiochian Orthodox Christian Archdiocese of North America.

The Orthodox Church follows the faith and practice of the apostles and disciples of Christ handed down by the ancient Christian fathers and twenty centuries of Church tradition. Genuine Christian life nurtures and stimulates our spiritual and moral development. The liturgical life of the Orthodox Church has been developing over the last 2000 years. By taking part in the mysteries of Christ's life, death and resurrection at the liturgical services, the community members are drawn to repentance and the gradual change of their inner selves.

To join the community of St. George or to find out more information, please fill out the Guest Book in the Narthex. We hope this day will be spiritually rewarding for you. Fr John will be happy to answer any questions. Join us in the hall after Liturgy for our Coffee Hour and Fellowship.

Bread of Oblation is offered in memory of Rimona Rizkallah by her Sister Delores Harb and the Family



Candles are offered for the Health, Safety & Spiritual Welfare of:

All of our parishioners, their family members and their friends.

The sick, shut-ins, homeless and needy

Family & Friends by George Haddad

George Tannous by William Tegreene

Our Family; Samir, Clara, Elias, Linda, Samir Jr, and Mary by Samir and Clara Nader



Candles are offered in Beloved Memory of:

All of your beloved ones falling asleep in the Lord.

All Clergy and servants of God.

All the Victims of war and violence and diseases in the whole universe.

Michel Hayek, Michael Simone & Bob Mourad by the Hayek family

Wadia and Mary Ameen by their Family

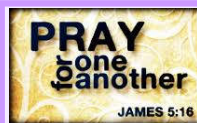
Edward & Evelyn Haddad by Karen and Ted Ziton

Charles and Joan Haddad by their family

Joie Haddad by George Haddad and his Family

William Isaac by his Wife June Isaac

Ramona Darmour by her daughter Charmaine Darmour



**for the sick, sufferings,
shut-ins , needy, homeless, victims of disasters,
war and violence in the whole universe.**



"Then the Jews began to argue with one another, saying, How can this man give us His flesh to eat? So Jesus said to them, Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in yourselves. He who eats My flesh and drinks My blood has eternal life, and I will raise him up on the last day".

John 6:52-54

***"With fear of God, faith And love draw near".
Come to Church, Jesus loves you, we love you***



In 1 Timothy 5, Paul describes the church not as a building but as people dedicated to doing whatever it takes to reach out and help others. We have a responsibility to serve and help others in need as the church. Caring for each other as well as those outside of the church is the quickest way to see Jesus change lives. Too often, we see a need and wait for the pastor or someone on staff to take responsibility. But that's not the way church works.

UPCOMING DIVINE SERVICES

Sunday July, 07, 2024 Orthros Service @ 9:30 am—Divine Liturgy @ 10:30 am

Divine Liturgy Variables on Sunday, June 30, 2024
Tone 8/ Eothinon 01, First Sunday after Pentecost
Commemoration of All Saints & Synaxis ("Gathering") of the Twelve Apostles

Today's Liturgy Inserts	تغييرات في القداس
<p>طروبارية القيامة باللحن الثامن</p> <p>انْحَدَرْتَ مِنَ الْعُلُوِّ يَا مُنَحَّنَنَ، وَقَبِلْتَ الدَّفْنَ ذَا الثَّلَاثَةِ الْأَيَّامِ، لِكَيْ تُعْتَقِنَا مِنَ الْآلَامِ، قَبَا حَيَاتِنَا وَقِيَامَتَنَا، يَا رَبُّ الْمَجْدُ لَكَ.</p> <p>Troparion of the Resurrection (Tone 8)</p> <p>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.</p>	
	<p>الايصوديكون</p> <p>هَلُمَّ نَسْجُدْ وَنَرَكِّعْ لِلْمَسِيحِ مَلِكِنَا وَإِلَهِنَا. خَلُّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ لِنَرْتَلَ لَكَ هَلُوبَا.</p> <p>Entrance Hymn</p> <p>O 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.</p>
<p>تُعَاد طروبارية القيامة</p> <p>We repeat the Resurrectional Apolytikion</p>	
<p>طروبارية جميع القديسين (باللحن الرابع)</p> <p>أَيُّهَا الْمَسِيحُ الْإِلَهَ، إِنَّ كَنِيْسَتَكَ مُتَسَرِّبِلَةٌ بِدِمَاءِ شُهَدَائِكَ الَّذِينَ فِي الْعَالَمِ، كَبْرِفِيْرَةٍ وَأَرْجُوَانِ، وَبِهِمْ تُنَادِيكَ قَائِلَةً: وَجْهَ رَأْفَتِكَ لِشَعْبِكَ، وَامْنَحِ السَّلَامَ لِعَبِيدِكَ، وَهَبْ لِنَفُوسِنَا الرَّحْمَةَ الْعَظْمَى.</p> <p>Troparion of All Saints (Tone 4)</p> <p>Thy Church, O Christ God, hath regaled herself in the blood of Thy Martyrs throughout the entire world, as in porphyry and purple. Through them she lifteth her voice crying: Turn with Thy compassion toward Thy people, and grant peace to Thy city, and to our souls the Great Mercy.</p>	
	
<p>APOLYTIKION OF THE SYNAXIS IN TONE THREE</p> <p>O Holy Apostles, intercede with our merciful God, to grant our souls forgiveness of sins.</p>	<p>أبوليتيكيون للرسل الإثني عشر باللحن الثالث</p> <p>أَيُّهَا الرُّسُلُ الْقَدِيْسُونَ، تَشَفَّعُوا إِلَى الْإِلَهِ الرَّحِيمِ، أَنْ يُنْعِمَ بِغُفْرَانِ الزَّلَّاتِ لِنَفُوسِنَا.</p>
<p>Troparion for the Patron Saint of the Church</p> <p>طروبارية القديس جاورجيوس اللابس الظفر (باللحن الرابع)</p> <p>بِمَا أَنْتَ لِلْمَآسُورِيْنَ مُحَرَّرٌ وَمُعْتَقٌ، وَلِلْفُقَرَاءِ وَالْمَسَاكِيْنَ عَاضِدٌ وَنَاصِرٌ وَلِلْمَرْضَى طَبِيْبٌ وَشَافٍ وَعَنِ الْمُؤْمِنِيْنَ مُكَافِحٌ وَمُحَارِبٌ أَيُّهَا الْعَظِيْمُ فِي الشُّهَدَاءِ جَاوْرَجِيُوسُ اللَّابِسُ الظَّفْرَ تَشَفَّعْ إِلَى الْمَسِيحِ الْإِلَهِ فِي خَلَاصِ نَفُوسِنَا.</p>	
	

Troparion of St. George the Great Martyr (Tone 4)

As deliverer of captives, and defender of the poor, healer of the infirm, champion of kings: Victorious Great Martyr George, intercede with Christ our God for our souls' salvation.

Kontakion of All Saints (Tone 8)

As first-fruits of our nature to the Planter of created things, * the world presenteth the God-bearing martyred Saints in offering unto Thee, O Lord. * Through their earnest entreaties, * keep Thy Church in deep peace and divine tranquility, * through the pure Theotokos, O Thou Who art greatly merciful.

قنداق جميع القديسين (باللحن الثامن)

أَيُّهَا الرَّبُّ الْبَارِي كُلَّ الْخَلِيقَةِ، لَكَ تَقَرَّبُ الْمَسْكُونَةُ، كَمُقَدَّمَاتِ الطَّبِيعَةِ، الشُّهَدَاءَ اللَّابِسِي اللَّاهُوتِ. فَبِطَلْبَاتِهِمْ، وَوَسَائِلِ الْوَدَةِ الْإِلَهِيَّةِ، احْفَظْ بِالسَّلَامَةِ النَّامَةَ كَنِيستِكَ، يَا جَزِيلَ الرَّحْمَةِ.

THE TRISAGION

الرسالة للأحد الأول بعد العنصرة

Epistle for the First Sunday after Pentecost

God is wonderful among His saints. Bless God in the congregations.

The Reading is from Saint Paul's Letter to the Hebrews (11:33-40; 12:1-2)

Brethren, all the saints through faith conquered kingdoms, enforced justice, received promises, stopped the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, put foreign armies to flight. Women received their dead by resurrection. Some were tortured, refusing to accept release that they might rise again to a better life. Others suffered mocking and scourging, and even chains and imprisonment. They were stoned, they were sawn in two, they were tempted, they were killed with the sword; they went about in skins of sheep and goats, destitute, afflicted, ill-treated—of whom the world was not worthy—wandering over deserts and mountains and in dens and caves of the earth.

And all these, though well attested by their faith, did not receive what was promised, since God had foreseen something better for

عجيب هو الله في قديسيه

في المجامع باركوا الله

فصل من رسالة القديس بولس الرسول إلى العبرانيين
(11:33-40; 12:1-2)

يَا إِخْوَةَ، إِنَّ الْقَدِيسِينَ، بِالْإِيمَانِ قَهَرُوا الْمَمَالِكَ، وَعَمَلُوا الْبِرَّ، وَنَالُوا الْمَوَاعِدَ، وَسَدَّوْا أَفْوَاهَ الْأَسْوَدِ. * وَأَطْفَأُوا حِدَّةَ النَّارِ وَنَجَّوْا مِنْ حِدِّ السَّيْفِ، وَتَقَوَّوْا مِنْ ضَعْفٍ، وَصَارُوا أَشِدَاءَ فِي الْحَرْبِ، وَكَسَرُوا مَعْسَكَرَاتِ الْأَجَانِبِ. * وَأَخَذَتْ نِسَاءٌ أَمْوَاتَهُنَّ بِالْقِيَامَةِ، وَعَذَّبَ آخَرُونَ بِتَوْتِيرِ الْأَعْضَاءِ وَالضَّرْبِ، وَلَمْ يَقْبَلُوا بِالنَّجَاةِ لِيَحْضُلُوا عَلَى قِيَامَةِ أَفْضَلِ. * وَآخَرُونَ ذَاقُوا الْهُزْءَ وَالْجَلْدَ وَالْقَيْدَ أَيْضًا وَالسِّجْنَ. * وَرُجِمُوا وَنُشِرُوا وَامْتَحِنُوا وَمَاتُوا بِحِدِّ السَّيْفِ، وَسَاحَوْا فِي جُلُودِ غَنَمٍ وَمَعَزٍ وَهُمْ مُعَوَّزُونَ مُضَائِقُونَ مَجْهُودُونَ. * وَلَمْ يَكُنِ الْعَالَمُ مُسْتَجِيبًا لَهُمْ فَكَانُوا تَائِهِينَ فِي الْبَرَارِيِّ وَالْجِبَالِ وَالْمَغَاوِرِ وَكُهُوفِ الْأَرْضِ. * فَهَوْلَاءِ كُلُّهُمْ مَشْهُودًا لَهُمْ بِالْإِيمَانِ لَمْ يَنَالُوا الْمَوْعِدَ. * لِأَنَّ اللَّهَ سَبَقَ فَتَنَّنَا لَنَا شَيْئًا أَفْضَلَ أَنْ لَا يَكْمَلُوا بِدُونِنَا. * فَحُنُّ

us, that apart from us they should not be made perfect. Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfection of our faith.

أَيْضًا إِذْ يُحَدِّقُ بِنَا مِثْلُ هَذِهِ السَّحَابَةِ مِنَ الشُّهُودِ فَلْنَلْقُ
عَنَا كُلَّ ثِقَلٍ وَكُلَّ حَاطِيَّةٍ مُحِيطَةٍ بِنَا، وَلْنَسَابِقْ بِالصَّبْرِ
فِي الْجِهَادِ الَّذِي أَمَامَنَا، * نَاطِرِينَ إِلَى رَبِّنَا إِلَى رَيْسِ الْإِيمَانِ
وَمُكَمِّلِهِ يَسُوعَ.

THE GOSPEL (For the Synaxis)

The Reading from the Holy Gospel according to
St. Matthew. (9:36-10:8)

At that time, when Jesus saw the crowds, He had compassion for them, because they were harassed and helpless, like sheep without a shepherd. Then He said to His Disciples, "The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest." And He called to Him His twelve Disciples and gave them authority over unclean spirits, to cast them out, and to heal every disease and every infirmity. The names of the twelve Apostles are these: first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Thaddaeus; Simon the Cananaean, and Judas Iscariot, who betrayed Him. These twelve Jesus sent out, charging them, "Go nowhere among the Gentiles, and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel. And preach as you go, saying, 'The kingdom of heaven is at hand.' Heal the sick, raise the dead, cleanse lepers, cast out demons. You received without paying, give without pay."

فَصَلَّ مِنْ بَشَارَةِ الْقَدِيسِ مَتَّى الْإِنْجِيلِيِّ الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ
(9:36-10:8)

فِي ذَلِكَ الزَّمَانِ، لَمَّا رَأَى يَسُوعُ الْجُمُوعَ تَحَنَّنَ عَلَيْهِمْ، إِذْ كَانُوا
مُنْرَعَجِينَ وَمُنْطَرِحِينَ كَعَنَمٍ لَا رَاعِي لَهَا. حِينَئِذٍ قَالَ
لِتَلَامِيذِهِ: «الْحَصَادُ كَثِيرٌ وَلَكِنْ الْفَعْلَةُ قَلِيلُونَ. فَاطْلُبُوا مِنْ رَبِّ
الْحَصَادِ أَنْ يُرْسِلَ فَعْلَةً إِلَى حَصَادِهِ.» ثُمَّ دَعَا تَلَامِيذَهُ الْإِثْنَيْ
عَشَرَ وَأَعْطَاهُمْ سُلْطَانًا عَلَى أَرْوَاحِ نَجَسَةٍ حَتَّى يُخْرِجُوهَا،
وَيَشْفُوا كُلَّ مَرَضٍ وَكُلَّ ضَعْفٍ. وَأَمَّا أَسْمَاءُ الْإِثْنَيْ عَشَرَ رَسُولًا
فَهِيَ هَذِهِ: الْأَوَّلُ سِمْعَانُ الَّذِي يُقَالُ لَهُ بِطَرُسُ، وَأَنْدَرَاؤُسُ أَخُوهُ.
يَعْقُوبُ بْنُ زَبْدِي، وَيُوحَنَّا أَخُوهُ. فِيلِيبُّسُ، وَبَرْثُولَمَاؤُسُ. ثُومَا،
وَمَتَّى الْعَشَّارُ. يَعْقُوبُ بْنُ حَلْفَى، وَلِبَّاؤُسُ الْمَلْقَبُ تَدَاؤُسُ.
سِمْعَانُ الْقَانَوِيُّ، وَيَهُوذَا الْإِسْحَرْيُوطِيُّ الَّذِي أَسْلَمَهُ. هُوَلاءِ الْإِثْنَا
عَشَرَ أَرْسَلَهُمْ يَسُوعُ وَأَوْصَاهُمْ قَائِلًا: «إِلَى طَرِيقِ أُمَّمٍ لَا تَمْضُوا،
وَالِي مَدِينَةٍ لِلْسَامِرِيِّينَ لَا تَدْخُلُوا. بَلْ اذْهَبُوا بِالْحَرِيِّ إِلَى خِرَافِ
بَيْتِ إِسْرَائِيلَ الصَّالَةِ. وَفِيمَا أَنْتُمْ ذَاهِبُونَ اكْرُرُوا قَائِلِينَ: إِنَّهُ قَدْ
اقْتَرَبَ مَلَكُوتُ السَّمَاوَاتِ. اشْفُوا مَرْضَى. طَهِّرُوا بَرَصًا. أَقِيمُوا
مَوْتَى. أَخْرِجُوا شَيْطَانِينَ. مَجَانًا أَخَذْتُمْ، مَجَانًا أَعْطُوا.

الكينونيكون (Communion Hymn) كوينونيكون

سبحوا الرب من السماوات، سبحوه في الأعالي. هلوليا

Rejoice in the Lord, O ye just: Praise becometh the upright. Alleluia.

THE GREAT DISMISSAL

Priest: May He **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— **especially "the Twelve," whose memory we now celebrate** — 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 و *of Saint George., the patron and protector of this holy community*; of the holy and righteous ancestors of God, Joachim and Anna—**and of all the saints of all ages who are well-pleasing to God, whose memory we celebrate today**— 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.
People: Amen

Sunday of All Saints

Introduction

The first Sunday after the Feast of Holy Pentecost is observed by the Orthodox Church as the Sunday of All Saints. This day has been designated as a commemoration of all of the Saints, all the Righteous, the Prophets, Apostles, Martyrs, Confessors, Shepherds, Teachers, and Holy Monastics, both men and women alike, known and unknown, who have been added to the choirs of the Saints and shall be added, from the time of Adam until the end of the world, who have been perfected in piety and have glorified God by their holy lives.

Background

Honoring the friends of God with much reverence, the Prophet-King David says, "But to me, exceedingly honorable are Thy friends, O Lord" (Ps. 138:16). And the Apostle Paul, recounting the achievements of the Saints, and setting forth their memorial as an example that we might turn away from earthly things and from sin, and emulate their patience and courage in the struggles for virtue, says, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every burden, and the sin which doth so easily beset us, and let us run with patience the race that is set before us" (Heb. 12:1).

This commemoration began as the Sunday (Synaxis) of All Martyrs; to them were added all the ranks of Saints who bore witness (the meaning of "Martyr" in Greek) to Christ in manifold ways, even if occasion did not require the shedding of their blood.

Therefore, guided by the teaching of the Divine Scriptures and Apostolic Tradition, we honor all the Saints, the friends of God, for they are keepers of God's commandments, shining examples of virtue, and benefactors of mankind. Of course, we honor the known Saints especially on their own day of the year, as is evident in the Menologion. But since many Saints are unknown, and their number has increased with time, and will continue to increase until the end of time, the Church has appointed that once a year a common commemoration be made of all the Saints. This is the feast that we celebrate today. It is the harvest of the coming of the Holy Spirit into the world; it is the "much fruit" brought forth by that "Grain of wheat that fell into the earth and died" (John 12:24); it is the glorification of the Saints as "the foundation of the Church, the perfection of the Gospel, they who fulfilled in deed the sayings of the Savior" (Sunday of All Saints, Doxastikon of Vespers).

In this celebration, then, we reverently honor and call blessed all the Righteous, the Prophets, Apostles, Martyrs, Confessors, Shepherds, Teachers, and Holy Monastics, both men and women alike, known and unknown, who have been added to the choirs of the Saints and shall be added, from the time of Adam until the end of the world, who have been perfected in piety and have glorified God by their holy lives. All these, as well as the orders of the Angels, and especially our most holy Lady and Queen, the Ever-virgin Theotokos Mary, do we honor on this day, setting their life before us as an example of virtue, and entreating them to intercede in our behalf with God, Whose grace and boundless mercy be with us all. Amen.

Icon of the Sunday of All Saints



The icon of the Sunday of All Saints depicts our Lord and Savior Jesus Christ seated above the throne of heaven surrounded by the Saints. The rows of Saints included the Archangel Michael and other Angels, the Theotokos and John the Baptist, the Apostles, Bishops, Great Martyrs, Ascetics and Monastics. To the side of the throne are Adam and Eve, bowing in reverence to Christ. They are joined by the Saints, who are lifting their hands in worship to the King of Glory. At the lower left of the icon is the Patriarch Abraham who has a righteous soul in his bosom, as told in the story of Lazarus and the rich man in the Gospel. At the lower center is the Good Thief who was crucified with Christ. On the lower right is the Patriarch Jacob.

Dear Saint George Family, Beloved in Christ

Our community is fortunate to have such compassionate and loving Parishioners. Because of your pledge and support, our Church is able to continue to serve you and to support the needy families. As we read in the 2 Corinthians 9:7 "Each one must give as he has decided in his heart, not reluctantly or under compulsion, for God loves a cheerful giver".

What makes us Christians is our faith being reflected by our actions in a beautiful way that manifests our identity through our work of love.

With The Parish Council we are making every effort to reduce our expenses, to ensure our reserve fund can be maintained for its intended purpose and the future growth and support of our Church. We are asking anyone who is financially able, to either mail a pledge donation check to the Church's Office or Donate via our website Donation button.

Also please let us know if you have any hardships that the Church can help with. We will try to support you in any way possible.

In closing, we ask for the Lord's Protection to keep all of us safe, and to guide all of us to become His new disciples and to serve and love His people

God is the source of all our wealth. *It's in the Bible*, Deuteronomy 8:18, NKJV. "And you shall remember the LORD your God, for it is He who gives you power to get wealth, that He may establish His covenant which He swore to your fathers, as it is this day.

God says we rob Him if we don't give tithes and offerings. *It's in the Bible*, Malachi 3:8, NKJV. Will a man rob God? Yet you have robbed Me! But you say, 'In what way have we robbed You?' In tithes and offerings.

Do I tithe when in debt? We should pay what we owe to God first, and God will help us take care of our debts. *It's in the Bible*, Psalm 50:14-15, NKJV. "Offer to God thanksgiving, and pay your vows to the Most High. Call upon Me in the day of trouble; I will deliver you, and you shall glorify Me."

What if I can't afford to pay tithes? God promises to richly bless us if we are faithful in tithes and offerings. *It's in the Bible*, Malachi 3:10, NKJV. Bring all the tithes into the storehouse, that there may be food in My house, and try Me now in this," says the LORD of hosts, "If I will not open for you the windows of heaven and pour out for you such blessing that there will not be room enough to receive it.

God asks us to give voluntary offerings for His work—in addition to the tithe. *It's in the Bible*, Psalm 96:8, NKJV. "Give to the LORD the glory due His name; bring an offering, and come into His courts.

We should give to God's work willingly. *It's in the Bible*, 2 Corinthians 9:7, "So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver.."

You can't out-give God. *It's in the Bible*, Luke 6:38, NKJV. "Give, and it will be given to you: good measure, pressed down, shaken together, and running over will be put into your bosom. For with the same measure that you use, it will be measured back to you."

His Eminence
The Most Reverend
Metropolitan SABA



Archbishop of New York
and Metropolitan of
All North America

ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE
OF NORTH AMERICA

Prot. no.: 255/2024

June 10, 2024

Venerable Hierarchs, Reverend Clergy, and Christ-loving Faithful of our Archdiocese,

Christ is risen!

Since my arrival as your Metropolitan, I have been concerned that two dioceses of our vast archdiocese are without a bishop to oversee them: Los Angeles and the West, and Wichita and Mid-America. Although we are not yet ready for an election of new bishops, I want to ensure that these dioceses have the attention and care they need.

In particular, during my recent travels in the West, I saw firsthand that our clergy and parishes there need an experienced bishop, since they have for a long time been without a local bishop who permanently resides among them. Therefore, I have asked His Grace Bishop Anthony—who has served well and faithfully for many years—to move to Los Angeles and serve as Bishop in the West. We are grateful that he has taken this diocese's needs to heart and accepted this assignment, which will be effective August 1, 2024.

With His Grace's transfer to Los Angeles, I am assigning the Rt. Rev. Archimandrite Jeremy (Davis) as Archiepiscopal Vicar for the Diocese of Toledo and the Midwest. Additionally, I am assigning the Rev. Hieromonk Calinic (Berger) as Archiepiscopal Vicar for the Diocese of Wichita and Mid-America—God-willing, I will elevate him to the rank and dignity of Archimandrite this Thursday, on the Feast of the Ascension. Finally, I am assigning the Rt. Rev. Archimandrite Paul (Matar) as Archiepiscopal Vicar for the Diocese of New York and Washington, D.C., so that these parishes can have special care and attention as I can focus on archdiocesan matters. All of these assignments will also be effective August 1, 2024.

As archiepiscopal vicars, these archimandrites will fulfill, in their respective dioceses, the same pastoral and administrative role as our bishops: for example, visiting parishes, providing guidance and permissions to the diocesan clergy, addressing parish issues that cannot be solved at the local or deanery level, providing recommendations for seminary and ordination candidates, and presiding over diocesan organizations and events (Archimandrite Paul will assist His Grace Bishop Thomas with the Eastern Dioceses' shared organizations and events, for example, the Antiochian Women of the East and the PLC). Archimandrites Jeremy and Calinic will be relocating to the Toledo and Wichita chanceries, respectively. Archimandrite Paul will continue in his role at our archdiocese headquarters.

The holy apostle Paul has instructed us that “all things should be done decently and in order” (1 Cor. 14:40). Just as we rely on our priests to ensure that their parishes function harmoniously in this way, so do we rely on our bishops—and now our archiepiscopal vicars—to lead their dioceses toward the same goal. In this light, I have full confidence in His Grace Bishop Anthony, Archimandrite Jeremy, Archimandrite Paul, and (soon to be) Archimandrite Calinic as they embark on these new ministries. We hope that, with God’s help and everyone’s cooperation and goodwill, these plans will prove to be fruitful for the future of our God-protected archdiocese.

Wishing you much joy as we complete the Paschal season and celebrate Holy Pentecost, I remain,

Yours in Christ,



✠ SABA

Archbishop of New York and Metropolitan of All North America

His Eminence
The Most Reverend
Metropolitan SABA

The Right Reverend
Bishop ANTHONY



Archbishop of New York and
Metropolitan of
All North America

Diocese of Toledo and
The Midwest

**ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE
OF NORTH AMERICA**

June 15, 2024

Dear fellows ministers and brothers in our Lord,

Though given and accepting another assignment for our common good in this God-protected archdiocese, I do not stop being your friend and spiritual father. I am not leaving anyone behind, rather I am finding others ahead of me. Now, I extend the embrace of Christ that we see on the Cross, which we also have seen when Christ welcomed His holy apostles after the Resurrection, to include the Diocese of LA and the West to the glory of God.

The Midwest has always been home for me, both before my ordination to the priesthood, and my subsequent episcopal consecration. My soul has already been enriched and fortified by all of you. In fact, as I look at the icons of Christ and His mother and all the saints, and I see my own identity, in them, I see you all as icons that frame this personal spiritual identity. Therefore, I can no more forget you, than I can forget myself. Where I am will not distract from who I am, nor my own self-discovery that you have helped to show me.

His Eminence Metropolitan SABA has graciously told me that I would be able to return home to the Midwest for visits as my schedule allows. As the English poet John Donne has said “No man is an island entire of itself, but each is a part of the whole.” And to give a scriptural quote: “there

is one body and one spirit, just as you are called to one hope that belongs to your call, one Lord, one faith, one baptism, one God and father of us all, who is above all and through all and in all" (Ephesians 4:1-6). That unity connects us. Geography does not stand in the way of unity.

My Own Move in Our Church on the Move: Expansion not Partition

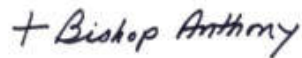
We are in uncharted and unprecedented territory. We are like the early American explorers, mapping the United States. So the swell of convert and immigrant believers is a great movement forward, filling the sacred space of the Church. The social and religious environmental shifts, the tremors of change, opening cracks in the surface of the spiritual foundations that are traditional of the American experience, has left a bewildering sense of unease in many souls. Orthodoxy is, as it has always been, one, stable, predictable, dependable, and enduring faith. The gospel itself, in its entirety, is wondrously summarized in the triumphant hymn of the church: Christ is risen!

Orthodoxy concerns us not only with the Spirit of Truth, the Comforter Who comes from the Father and Who communicates all of Christ's life to us; but also, and perhaps uniquely, it shows us the behavior of Christ; not only His thoughts, but also His actions, not only His actions, but also His attitudes towards people, places, things, human destinies, hopes and dreams.

We must look beyond the regions of geography, beyond the still horizon of seasons and of moving, changing landscapes of beliefs around us; and in this expanding panoramic picture, we must gather, and like a good infantry in an army, move to face the challenge which waits for us.

These recent changes in our organizational structure, as clearly outlined and explained by His Eminence Metropolitan SABA in his previous letter, requires us to answer the call for cooperation in a common spiritual work and for sharing whatever expertise and talents given to us by God for each other. *"Do I make my plans like a worldly man, ready to say yes and no at once? As surely as God is faithful, our word to you has not been yes and no. For the Son of God Jesus Christ whom we preached among you, ... was not yes and no; but in Him it is always yes"* (2 Corinthians 1:17-19). We must all then step up when called, stand in formation and at the command of Christ go forward.

Yours in Christ,



+Bishop ANTHONY

Bishop of Toledo
Antiochian Orthodox Christian Archdiocese of North America

"The disciples were first called Christians in Antioch" (Acts 11: 26)

Midwest Diocesan Chancery
5549 Ginger Tree
Toledo, OH 43623

The Great Martyr George



The holy, glorious and right-victorious Great-martyr and Trophy-bearer George was a Christian Roman soldier killed under Diocletian at the beginning of the fourth century. Though he was born in Cappadocia, his mother was from Palestine, and thus he is a particular favorite of many Palestinian Christians. He is also the patron saint of Moscow, Georgia, and England, amongst other places. The Church commemorates St. George on April 23, and the translation of his relics on November 3.

According to Tradition, St. George was born to a Christian family during the late 3rd century. His father was from Cappadocia and served as an officer of the army. His mother was from Lydda, Palestine. She returned to her native city as a widow along with her young son after the martyrdom of St. George's father, where she provided him with a respectable education and raised him in piety.

The youth, it would seem, followed his father's example in joining the army soon after his coming of age. He proved to be a charismatic soldier and consequently rose quickly through the military ranks of the time. By his late twenties he had gained the titles of *tribunus* (tribune) and later *comes* (count). By that time St. George had been stationed in Nicomedia as a member of the personal guard attached to Roman Emperor Diocletian (reign 284–305).

In 303, Diocletian issued an edict authorizing the systematic persecution of Christians across the Empire. His Caesar, Galerius, was supposedly responsible for this decision and would continue the persecution during his own reign (305–311). It is believed that St. George was ordered to take part in the persecution but instead confessed to being a Christian himself and criticized the imperial decision. An enraged Diocletian proceeded in ordering the torture of this apparent traitor and his execution.

Then, after innumerable forms of torture, St. George was executed by decapitation in front of Nicomedia's defensive wall on April 23, 303. The witness of his suffering convinced Empress Alexandra and Athanasius, a pagan priest, to also become Christians, and so they also joined St. George in martyrdom as consequence. St. George's body was then returned to Lydda for burial, where Christians soon came to honor St. George as a martyr.