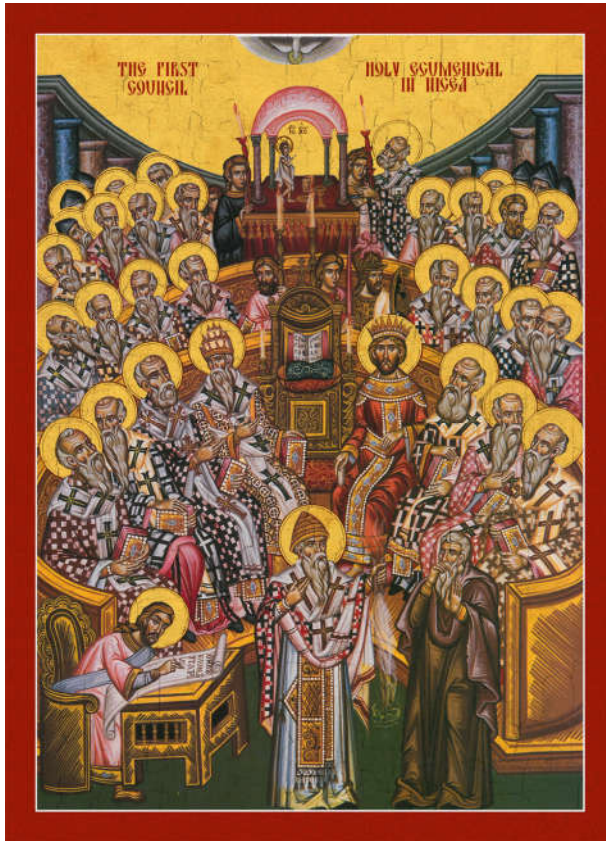


St. George

Antiochian Orthodox Christian Church

2587 W. 14th Street, Cleveland OH 44113



The Holy Fathers of the First Ecumenical Council

**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**

Office: (216) 781-9020

Pastor's Cellular: (440) 665-6724

www.stgeorgecleveland.com

Pastor's E-Mail: frjojaimi@msn.com

Sunday June 16, 2024

Tone 6 / Eothinon 10

**Sunday of the After-feast of the
Ascension
Commemoration of the Holy Fathers of
the First Ecumenical Council
Tikhon the wonderworker, bishop of
Amathos in Cyprus; Venerable Tikhon of
Kaluga;
Venerable Tikhon of Lukh**

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.

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

Henry Habeeb and all the Fathers and Godfathers by Barbara Aboid



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

Philip Aboid by Barbara Aboid

Frank, Joe, Jack and all the Fathers by William Tegreene



**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 June 23 - 2024 Orthros Service @ 9:30 am—Divine Liturgy @ 10:30 am

Great Vespers on the Sunday Evening of Pentecost With the Kneeling Prayers

Immediately following the Divine Liturgy

Divine Liturgy Variables on Sunday, June 16, 2024
Tone 6/ Eothinon 10, Sunday of the After-feast of the Ascension
Commemoration of the Holy Fathers of the First Ecumenical Council
 Tikhon the wonderworker, bishop of Amathos in Cyprus; Venerable Tikhon of Kaluga;
 Venerable Tikhon of Lukh

Today's Liturgy Inserts	تغييرات في القداس
THE FIRST ANTIPHON	
<p>O clap your hands, all ye peoples; shout unto God with the voice of exultation.</p> <p>Refrain: <i>Through the intercessions of the Theotokos, O Savior, save us.</i></p> <p>For the Lord Most High is terrible; He is a great King over all the earth. He hath subdued the peoples under us, and the nations under our feet. (Refrain)</p> <p>Glory... Both now... (Refrain)</p>	<p>يَا جَمِيعَ الْأُمَمِ صَفِّقُوا بِالْأَيْدِي. هَلِّلُوا لِلَّهِ بِأَصْوَاتِ الْإِبْتِهَاجِ.</p> <p>اللازمة: بِسَفَاعَاتِ وَالِدَةِ الْإِلَهِي، يَا مُخَلِّصُ خَلِّصْنَا.</p> <p>لَأَنَّ الرَّبَّ مُتَعَالٍ وَمَرْهُوبٌ، وَمَلِكٌ عَظِيمٌ عَلَى الدُّنْيَا بِأَسْرِهِا.</p> <p>أَخْضَعَ الشُّعُوبَ لَنَا وَالْأُمَمَ تَحْتَ أَقْدَامِنَا. (اللازمة)</p> <p>المَجْدُ الْآنَ..... (اللازمة)</p>
THE SECOND ANTIPHON	
<p>Great is the Lord, and greatly to be praised in the city of our God, in His holy mountain.</p> <p>Refrain: <i>Save us, O Son of God, <u>Who didst rise from us in glory to the heavens</u>; who sing to Thee. Alleluia.</i></p> <p>God is known in her palaces when He cometh to our aid. (Refrain)</p> <p>For lo, the kings of the earth were assembled; they came together. (Refrain)</p> <p>Glory... Both now... O, only begotten Son and Word of God...</p>	<p>عَظِيمٌ هُوَ الرَّبُّ وَمُسَبِّحٌ جَدًّا فِي مَدِينَةِ إِلَهِنَا عَلَى جَبَلِ قُنْبُسِهِ.</p> <p>اللازمة: خَلِّصْنَا يَا ابْنَ اللَّهِ يَا مَنْ صَعَدَ عَنَّا بِمَجْدٍ إِلَى السَّمَاوَاتِ، لِنُرْتَلَّكَ أَلَك. هَلِّلُوبِيَا.</p> <p>اللَّهُ مَعْرُوفٌ فِي قُصُورِهَا بِأَنَّهُ نَصِيْرُهَا. (اللازمة)</p> <p>هَآ إِنِّ مَلُوكِ الْأَرْضِ قَدِ اجْتَمَعُوا وَأَقْبَلُوا مَعًا. (اللازمة)</p> <p>المَجْدُ... الْآنَ..... يَا كَلِمَةَ اللَّهِ الْإِبْنَ الْوَحِيدِ....</p>
THE THIRD ANTIPHON	
<p>Hear this, all ye people; give ear, all ye inhabitants of the earth. My mouth shall speak of wisdom; and the meditation of my heart shall be of understanding. I will incline mine ear to a parable; I will open my dark saying upon the harp.</p>	<p>إِسْمَعُوا هَذَا يَا كُلَّ الْأُمَمِ أَصْغُوا يَا سُكَّانَ الْأَرْضِ أَجْمَعِينَ. إِنَّ قَلْبِي يَتَكَلَّمُ بِالْحِكْمَةِ وَقَلْبِي يُلْهَجُ بِالْفَهْمِ. أَمِيلْ أُذُنِي إِلَى الْأَمْثَالِ وَأَكْشِفْ الْغَايِبِي عَلَى الْقَيْثَارِ.</p>
طروبارية الصعود (باللحن الرابع)	
<p>لَقَدْ صَعَدْتَ بِمَجْدٍ أَيُّهَا الْمَسِيحُ إِلَهِنَا، وَفَرَّحْتَ تَلَامِيذَكَ بِمَوْعِدِ الرُّوحِ الْقُدُسِ، إِذْ أَيْقَنُوا بِالْبَرَكَاتِ أَنَّكَ أَنْتَ ابْنُ اللَّهِ، الْمُتَّقِدُ الْعَالَمِ.</p>	
Troparion of the Ascension (Tone 4)	
<p>Thou hast ascended in glory, O Christ our God, and gladdened Thy Disciples with the promise of the Holy Spirit, having become confident of the blessing. Verily, Thou art the Son of God, and Deliverer of the world.</p>	



الايصونديكون

هَلُمُّ نَسْجُدْ وَتَرَكُّعْ لِلْمَسِيحِ مَلِكِنَا وَإِلَهِنَا. خَلَّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ لِنُرْتَلَّ لَكَ هَلْلُويَا.

Entrance Hymn

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.

طروبارية القيامة باللحن السادس

إن القواتِ الملائكيةَ ظهرُوا على قَبْرِكَ الْمُوقَّرِ. والحراسُ صاروا كالأَمْوَاتِ. ومريمُ وقفتُ عند القبرِ طالبةً جسدَكَ الطاهرَ. فسببتِ الجحيمَ ولم تجرَّبِ منها وصادفتُ البتولَ يا مانِحاً الحياةَ. فيامن قُمتَ من بين الأمواتِ ياربُّ المجدِّلكَ.



Troparion of the Resurrection (Tone 6)

When Mary stood at Thy grave, looking for Thy sacred body, angelic powers shone above Thy revered tomb; and the soldiers who were to keep guard became as dead men. Thou led Hades captive and wast not tempted thereby. Thou didst meet the Virgin and didst give life to the world, O Thou, Who art risen from the dead, O Lord, glory to Thee.

طروبارية الصعود (باللحن الرابع)

لَقَدْ صَعَدْتَ بِمَجْدٍ أَيُّهَا الْمَسِيحُ إِلَهِنَا، وَفَرَحْتَ تَلَامِيذَكَ بِمَوْعِدِ الرُّوحِ الْقُدُسِ، إِذْ أُيَقِنُوا بِالْبَرَكَاتِ أَنَّكَ أَنْتَ ابْنُ اللَّهِ، الْمُنْقِذُ الْعَالَمِ.

Troparion of the Ascension (Tone 4)

Thou hast ascended in glory, O Christ our God, and gladdened Thy Disciples with the promise of the Holy Spirit, having become confident of the blessing. Verily, Thou art the Son of God, and Deliverer of the world.

طروبارية الآباء القديسين (باللحن الثامن)

أَنْتَ أَيُّهَا الْمَسِيحُ إِلَهِنَا الْفَائِقُ التَّسْبِيحِ، يَا مَنْ أَسَّسْتَ آبَاءَنَا الْقَدِيسِينَ عَلَى الْأَرْضِ كَوَاكِبَ لَامِعَةٍ، وَبِهِمْ هَدَيْتَنَا جَمِيعاً إِلَى الْإِيمَانِ الْحَقِيقِيِّ، يَا جَزِيلَ الرَّحْمَةِ الْمَجْدُ لَكَ.

Troparion of the Fathers (Tone 8)

Thou, O Christ, art our God of exceeding praise Who didst establish our Holy Fathers as luminous stars upon earth, and through them didst guide us unto the true Faith, O most merciful One, glory to Thee



Troparion for the Patron Saint of the Church

طروبارية القديس جاورجيوس اللابس الظفر (باللحن الرابع)

بِمَا أَنْتَ لِلْمَأْسُورِينَ مُحَرَّرٌ وَمُعْتِقٌ، وَلِلْفُقَرَاءِ وَالْمَسَاكِينِ عَاضِدٌ وَنَاصِرٌ وَلِلْمَرْضَى طَبِيبٌ وَشَافٍ وَعَنِ الْمُؤْمِنِينَ مُكَافِحٌ وَمُحَارِبٌ أَيُّهَا الْعَظِيمُ فِي الشَّهَادَةِ جَاورجِيُوسُ اللَّابِسُ الظَّفَرَ تَشَفَّعْ إِلَى الْمَسِيحِ إِلَهِي فِي خَلَاصِ نَفْسِنَا.



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 THE ASCENSION IN TONE SIX

When Thou didst fulfill Thy dispensation for our sakes, uniting the terrestrials with the celestials, Thou didst ascend in glory, O Christ our God, inseparable in space, but constant without separation, and crying unto Thy beloved, I am with you, and no one shall be against you.

لَمَّا أْتَمَمْتَ التَّذْيِيرَ الَّذِي مِنْ أَجْلِنَا، وَجَعَلْتَ الَّذِينَ عَلَى الْأَرْضِ مُتَّحِدِينَ بِالسَّمَاوِيِّينَ، صَعَدْتَ بِمَجْدٍ أُيُّهَا الْمَسِيحُ الْهُنَا، غَيْرَ مُنْفَصِلٍ مِنْ مَكَانٍ بَلْ ثَابِتًا بِغَيْرِ افْتِرَاقٍ، وَهَاتِفًا بِأَجْبَانِكَ: أَنَا مَعَكُمْ، وَلَيْسَ أَحَدٌ عَلَيْنَكُمْ.

THE TRISAGION

الرسالة لأحد الآباء

Epistle of the Sunday of the Holy Fathers

Blessed art Thou, O Lord, the God of our Fathers.

For Thou art just in all that Thou hast done to us!

The Reading is from the Acts of the Apostles. (20:16-18; 28-36)

In those days, Paul had decided to sail past Ephesus, so that he might not have to spend time in Asia; for he was hastening to be at Jerusalem, if possible, on the day of Pentecost. And from Miletus he sent to Ephesus and called to him the elders of the church. And when they came to him, he said to them: "Take heed to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God which he obtained with the blood of his own Son. I know that after my departure fierce wolves will come in among you, not sparing the flock; and from among your own selves will arise men speaking perverse things, to draw away the disciples after them. Therefore be alert, remembering that for three years I did not cease night or day to admonish everyone with tears. And now I commend you to God and to the word of His grace, which is able to build you up and to give you the inheritance among all those who are sanctified. I coveted no one's silver or gold or apparel. You yourselves know that these hands ministered to my necessities, and to those who

مبارك أنت ياربُّ اله. فَإِنَّكَ عَدَلٌ فِي كُلِّ مَا صَنَعْتَ بِنَا
فصلٌ من أعمالِ الرُّسُلِ الْقَدِيسِينَ الْأَطْهَارِ (20:16-18; 28-36)

في تلك الأيام ارتأى بولس أن يتجاوز أفسس في البحر لئلا يعرض له أن يبطل في أسية. لأنه كان يعجل حتى يكون في اورشليم يوم العنصرة إن أمكنه * فمن ميليش بعث إلى أفسس فاستدعى قسوس الكنيسة * فلما وصلوا إليه قال لهم * احذروا لأنفسكم ولجميع الرعية التي أقامكم الروح القدس فيها أساقفة لترعوا كنيسة الله التي اقتناها بدمه * فإني أعلم هذا أنه سيدخل بينكم بعد ذهابي ذئاب خاطفة لا تشفق على الرعية * ومنكم أنفسكم سيقوم رجال يتكلمون بأمر ملثوية ليجتذبوا التلاميذ وراءهم * لذلك اسهروا منذكرين أنني مدة ثلاث سنين لم أكف ليلاً ونهاراً أن أنصح كل واحد بدموع * والآن استودعكم يا إخواني الله وكلمة نعمته القادرة أن تبنيكم وتمنحكم ميراثاً مع جميع القديسين * إني لم استه فضة أو ذهب أو لباس أحد * وأنتم تعلمون أن حاجاتي وحاجات الذين معي خدمتها هاتان اليدان * في كل شيء

were with me. In all things I have shown you that by so toiling one must help the weak, remembering the words of the Lord Jesus, how He said, 'It is more blessed to give than to receive.'" And when he had spoken thus, he knelt down and prayed with them all.

بَيَّنْتُ لَكُمْ أَنَّهُ هَكَذَا يَنْبَغِي أَنْ نَتَعَبَ لِنُسَاعِدَ الضَّعْفَاءَ وَأَنْ نَتَذَكَّرَ كَلَامَ الرَّبِّ يَسُوعَ. فَإِنَّهُ قَالَ إِنَّ الْعَطَاءَ هُوَ مَغْبُوطٌ أَكْثَرَ مِنَ الْأَخْذِ * وَلَمَّا قَالَ هَذَا جَنَّا عَلَى رُكْبَتَيْهِ مَعَ جَمِيعِهِمْ وَصَلَّى.

الإِنْجِيلُ لِأَحَدِ الْآبَاءِ

Gospel of the Sunday of the Holy Fathers

The Reading of the Holy Gospel according to Saint John (17:1-13)

At that time, Jesus lifted up His eyes to heaven and said, "Father, the hour has come; glorify Thy Son that the Son may glorify Thee, since Thou hast given Him power over all flesh, to give eternal life to all whom Thou hast given Him. And this is eternal life, that they know Thee the only true God, and Jesus Christ Whom Thou hast sent. I glorified Thee on earth, having accomplished the work which Thou gavest Me to do; and now, Father, glorify Thou Me in Thy own presence with the glory which I had with Thee before the world was made. I have manifested Thy Name to the men whom Thou gavest Me out of the world; Thine they were, and Thou gavest them to Me, and they have kept Thy word. Now they know that everything that Thou hast given Me is from Thee; for I have given them the words which Thou gavest Me, and they have received them and know in truth that I came from Thee; and they have believed that Thou didst send Me. I am praying for them; I am not praying for the world but for those whom Thou hast given Me, for they are Thine; all Mine are Thine, and Thine are Mine, and I am glorified in them. And now I am no more in the world, but they are in the world, and I am coming to Thee. Holy Father, keep them in Thy Name, which Thou hast given Me, that they may be one, even as We are one. While I was with them, I kept them in Thy Name, which Thou have given Me; I have guarded them, and none of them is lost but the son of perdition, that the scripture might be fulfilled. But now I am coming to Thee; and these things I speak in the world, that they may have My joy fulfilled in themselves."

فَصَلَّى شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ يُوْحَنَّا الْإِنْجِيلِيَّ الْبَشِيرِ
وَالْتَلْمِيزِ الطَّاهِرِ (17:1-13)

فِي ذَلِكَ الزَّمَانِ رَفَعَ يَسُوعُ عَيْنَيْهِ إِلَى السَّمَاءِ وَقَالَ يَا أَبَتِ يَا أَتَتِ السَّاعَةُ. مَجِّدِ ابْنَكَ لِيَمَجِّدَكَ ابْنُكَ أَيْضاً * كَمَا أُعْطِيتَهُ سُلْطَاناً عَلَى كُلِّ بَشَرٍ لِيُعْطِيَ كُلَّ مَنْ أُعْطِيتَهُ لَهُ حَيَاةً أَبَدِيَّةً * وَهَذِهِ هِيَ الْحَيَاةُ الْأَبَدِيَّةُ أَنْ يَعْرِفُوكَ أَنْتَ الْإِلَهَ الْحَقِيقِيَّ وَحَدَّثَكَ وَالَّذِي أَرْسَلْتَهُ يَسُوعَ الْمَسِيحَ * أَنَا قَدْ مَجَّدْتُكَ عَلَى الْأَرْضِ. قَدْ أَتَمَمْتُ الْعَمَلَ الَّذِي أُعْطِيتَنِي لِأَعْمَلُهُ * وَالآنَ مَجَّدْنِي أَنْتَ يَا أَبَتِ عِنْدَكَ بِالْمَجْدِ الَّذِي كَانَ لِي عِنْدَكَ مِنْ قَبْلِ كَوْنِ الْعَالَمِ * قَدْ أَعْلَنْتُ اسْمَكَ لِلنَّاسِ الَّذِينَ أُعْطِيتَهُمْ لِي مِنَ الْعَالَمِ. هُمْ كَانُوا لَكَ وَأَنْتَ أُعْطِيتَهُمْ لِي وَقَدْ حَفِظُوا كَلَامَكَ * وَالآنَ قَدْ عَلِمُوا أَنَّ كُلَّ مَا أُعْطِيتَهُ لِي هُوَ مِنْكَ * لِأَنَّ الْكَلَامَ الَّذِي أُعْطِيتَهُ لِي أُعْطِيتَهُ لَهُمْ. وَهُمْ قَبِلُوا وَعَلِمُوا حَقّاً أَنِّي مِنْكَ خَرَجْتُ وَأَمَنُوا أَنَّكَ أَرْسَلْتَنِي * أَنَا مِنْ أَجْلِهِمْ أَسْأَلُ. لَا أَسْأَلُ مِنْ أَجْلِ الْعَالَمِ بَلْ مِنْ أَجْلِ الَّذِينَ أُعْطِيتَهُمْ لِي. لِأَنَّهُمْ لَكَ * كُلُّ شَيْءٍ لِي هُوَ لَكَ وَكُلُّ شَيْءٍ لَكَ هُوَ لِي وَأَنَا قَدْ مُجَّدْتُ فِيهِمْ * وَلَسْتُ أَنَا بَعْدُ فِي الْعَالَمِ وَهَوْلَاءِ هُمْ فِي الْعَالَمِ. وَأَنَا أَتِي إِلَيْكَ. أَيُّهَا الْآبُ الْقُدُّوسُ احْفَظْهُمْ بِاسْمِكَ الَّذِينَ أُعْطِيتَهُمْ لِي لِيَكُونُوا وَاحِداً كَمَا نَحْنُ * حِينَ كُنْتُ مَعَهُمْ فِي الْعَالَمِ كُنْتُ أَحْفَظُهُمْ بِاسْمِكَ. إِنَّ الَّذِينَ أُعْطِيتَهُمْ لِي قَدْ حَفِظْتَهُمْ وَلَمْ يَهْلِكْ مِنْهُمْ أَحَدٌ إِلَّا ابْنُ الْهَلَاكِ لِيَتَمَّ الْكِتَابُ * أَمَّا الْآنَ فَإِنِّي أَتِي إِلَيْكَ. وَأَنَا أَتَكَلَّمُ بِهَذَا فِي الْعَالَمِ لِيَكُونَ فَرَحِي كَامِلاً فِيهِمْ.

Megalynarion: "It is Truly Meet"; Koinonikon (Communion Hymn): "Praise ye the Lord."

Instead of the usual “*We have seen the true light...*” we sing the Apolytikion of the Ascension.

THE GREAT DISMISSAL

Priest: May He **Who ascended in glory into Heaven, and sat at the right hand of God the Father, and rose from the dead**, 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 —**especially the 318 of the First Ecumenical Council in Nicaea whom we commemorate today**— *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: 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

The Sundays after The Ascension

Sunday of the Holy Fathers of the First Ecumenical Council (John 17:1-13)

On this Sunday we remember the historic event of the First Ecumenical Council, held in Nicaea in 325 AD. This council clarified the teaching about Christ, which we recite in the Creed, that Christ is *homoousios* with the Father. This reminds us that what we call “apostolic succession” is greater than a linear genealogy of bishops, but that the bishops of the Church down to us today preserve the apostolic message of the resurrection of Christ, that He is the Son of God.

Pentecost (John 7:37-52).

On this Sunday, the Epistle reading recalls the events of the Pentecost, when the Holy Spirit filled the Apostles, who began to preach the message that Jesus of Nazareth is the Son of God and that He rose from the dead. Because upon hearing this message, 3000 people asked to be baptized and become followers of Christ, we say the Church is born. Pentecost is the fiftieth day after the Resurrection.

All Saints (Matthew 10:32-33, 37-38, 19:27-30)

The Pentekostarion closes with the Feast of All Saints, the day that celebrates all known and unknown saints of the Church. Everyone can celebrate his or her Name Day today! And for anyone who does not know when their Name Day is celebrated or does not know if they are even named after a saint, today is their day to celebrate. This day also teaches that all who call themselves Christians and belong to the Church are, through the power of the Holy Spirit, capable of leading Christ-like lives

Commemoration of the Holy Fathers of the First Ecumenical Council

On the seventh Sunday of Pascha, we commemorate the holy God-bearing Fathers of the First Ecumenical Council.

The Commemoration of the First Ecumenical Council has been celebrated by the Church of Christ from ancient times. The Lord Jesus Christ left the Church a great promise, "I will build My Church, and the gates of hell shall not prevail against it" (Mt. 16:18). Although the Church of Christ on earth will pass through difficult struggles with the Enemy of salvation, it will emerge victorious. The holy martyrs bore witness to the truth of the Savior's words, enduring suffering and death for confessing Christ, but the persecutor's sword is shattered by the Cross of Christ.

Persecution of Christians ceased during the fourth century, but heresies arose within the Church itself. One of the most pernicious of these heresies was Arianism. Arius, a priest of Alexandria, was a man of immense pride and ambition. In denying the divine nature of Jesus Christ and His equality with God the Father, Arius falsely taught that the Savior is not consubstantial with the Father, but is only a created being.

A local Council, convened with Patriarch Alexander of Alexandria presiding, condemned the false teachings of Arius. However, Arius would not submit to the authority of the Church. He wrote to many bishops, denouncing the decrees of the local Council. He spread his false teaching throughout the East, receiving support from certain Eastern bishops.

Investigating these dissensions, the holy emperor Constantine (May 21) consulted Bishop Hosius of Cordova (Aug. 27), who assured him that the heresy of Arius was directed against the most fundamental dogma of Christ's Church, and so he decided to convene an Ecumenical Council. In the year 325, 318 bishops representing Christian Churches from various lands gathered together at Nicea.

Among the assembled bishops were many confessors who had suffered during the persecutions, and who bore the marks of torture upon their bodies. Also participating in the Council were several great luminaries of the Church: Saint Nicholas, Archbishop of Myra in Lycia (December 6 and May 9), Saint Spyridon, Bishop of Tremithos (December 12), and others venerated by the Church as holy Fathers.

With Patriarch Alexander of Alexandria came his deacon, Athanasius [who later became Patriarch of Alexandria (May 2 and January 18)]. He is called "the Great," for he was a zealous champion for the purity of Orthodoxy. In the Sixth Ode of the Canon for today's Feast, he is referred to as "the thirteenth Apostle."

The emperor Constantine presided over the sessions of the Council. In his speech, responding to the welcome by Bishop Eusebius of Caesarea, he said, "God has helped me cast down the impious might of the persecutors, but more distressful for me than any blood spilled in battle is for a soldier, is the internal strife in the Church of God, for it is more ruinous."

Arius, with seventeen bishops among his supporters, remained arrogant, but his teaching was repudiated and he was excommunicated from the Church. In his speech, the holy deacon Athanasius conclusively refuted the blasphemous opinions of Arius. The heresiarch Arius is depicted in iconography sitting on Satan's knees, or in the mouth of the Beast of the Deep (Rev. 13).

The Fathers of the Council declined to accept a Symbol of Faith (Creed) proposed by the Arians. Instead, they affirmed the Orthodox Symbol of Faith. Saint Constantine asked the Council to insert into the text of the Symbol of Faith the word "consubstantial," which he had heard in the speeches of the bishops. The Fathers of the Council unanimously accepted this suggestion.

In the Nicene Creed, the holy Fathers set forth and confirmed the Apostolic teachings about Christ's divine nature. The heresy of Arius was exposed and repudiated as an error of haughty reason. After resolving this chief dogmatic question, the Council also issued Twelve Canons on questions of churchly administration and discipline. Also decided was the date for the celebration of Holy Pascha. By decision of the Council, Holy Pascha should not be celebrated by Christians on the same day with the Jewish Passover, but on the first Sunday after the first full moon of the vernal equinox .

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,

A handwritten signature in blue ink that reads "J. Saba". The signature is written in a cursive style with a large initial "J" and "S".

✠ SABA

Archbishop of New York and Metropolitan of All North America

Too often individuals get sidetracked in their journey to the Kingdom of God. Too often individuals become complacent or tired or lazy and yield to a lessening of fervor for Christ.

Christ suffered and died for us. Zeal for Christ should exist from the time we are convinced of His death for us until such time as our death. We can never repay Christ for what He did and continues to do for us.

At most we can be appreciative to Christ and show this appreciation by living responsibly as Christians.

The world is full of material distractions and temptations. The world is full of immorality and diversions. The fervor of baptism or conversion or following Holy Confession can easily be undone if the believer is undisciplined.

It is interesting the way individuals follow the orders of physician or having their children follow the rules established by athletic coaches but when it comes to adhering to the rules of the Church, they are ignored.

Athletic coaches or entertainment instructors can require lengthy practice sessions and vigorous physical exercise, possible even adhering to certain diets.

When a priest suggests attendance at a weekday service or observing the rules of fasting, the words more often than not land on deaf ears.

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.