



St. George Antiochian Orthodox Church



June 10th, 2018

Sunday of All Saints of North America

**The Most Reverend Metropolitan
JOSEPH**, Primate Antiochian Orthodox
Christian Archdiocese of North America.

**The Right Reverend Bishop
ANTHONY**, Auxiliary Bishop
V.Rev. Fr. John Alassaf, Pastor
(330) 907-5811

yohanna-1965@hotmail.com

*Every Sunday:
Matins 9:30 AM
Divine Liturgy 10:30 AM*

St. George Antiochian Orthodox Church
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Rev. Protodeacon Joseph Harb
Rev. Deacon James Reale
Sub-deacons: Sam Snyder, & Samer Zawahri
Church School Director: Kh. Corinne Mahshie
Parish News Coordinator:
Kh. Rania Alassaf 330-907-9151
Choir Director: Kim Shama Hanna
Arabic Chanter: Tanios Tabanji
Young Adult Advisor: Dr. Bill Shaheen
Web Master: Jessica Zuder
TLC Catering, Joe Catalano: 330-607-4360
joe@tlccateringinc.com

Greeters: Charlotte Shaheen

Epistle Reader: Odeh Halasa

Acolytes: **VOLUNTEERS**

CHRIST IS IN OUR MIDST” / “HE IS AND EVER SHALL BE” THE COMMUNION PRAYER

I believe, O Lord, and I confess, that thou art truly the Christ, the Son of the Living God, who didst come into the world to save sinners, of whom I am chief. And I believe that this is truly Thine own immaculate Body, and that this is truly Thine own precious Blood. Wherefore, I pray Thee, have mercy upon me and forgive my transgressions, both voluntary and involuntary, of word and of deed, of knowledge and of ignorance; and make me worthy to partake without condemnation of Thine immaculate Mysteries, unto remission of my sins unto life everlasting. Amen. Of Thy Mystic Supper, O Son of God, accept me today as a communicant; for I will not speak of Thy Mystery to Thine enemies, neither will I give Thee a kiss as did Judas; but like the thief, will I confess Thee; Remember me; O Lord in Thy Kingdom. Neither unto judgment nor unto condemnation, be my partaking of Thy Holy Mysteries, O Lord, but unto the healing of soul and body.

Holy Bread Of Oblation for Today's Divine Liturgy is offered by:

- Atef & Teresa Haddad and Family
- Olga Yogmour
- Walid & Victoria Qaqish Family

Holy Remembrances are offered for the health of:

Christian Simon, Margaux Yerian, Frank & Gladys Chirakos, Edmund & Geri Farris, Dawn Shaheen, Bob & Flo Howell, Shaun Curley, Myrna Kalail, Violet & David Carey, Mary Lou Simon, Wafiga Zawahri Family, , Regina Salloum, Karen Horattas, Mike Shuman Shawns, Rick Karm, Bentley Licitiri, Kathy Velikoff, and Neda Zawahri Serhan

(Quiet prayer at the altar) Holy Remembrances at the Table of Oblation for the health of

Samar Jabbour, Fadia Albanna, Bonnie Dallas, Carl Massouh, Elie Eid, Deacon Joe Harb Family, Helen Dadas, Freda Corbin, Ethan Wernecke, Mary Smolinski, George & Georgette Zabaneh Family, Paul Megois, Richard Morrow, Marsha Lindsay, Dick Simon, Tony Jaber, Celia Kulmala, Sophia Britton, Kristen Sage, David Pilversack, Elie Asmar, Daisy Salem, Jihan & Hamodeh Albanna, Atty. George Mallo, Rachel D'Fantis, Madeleine Khoueiry, Kelsey Thompson, Sandra Shofani, Maroun Benchi, Peter George, Landon Skidmore, Matthew Hallowell, Dusan Bogunovich, Tina Gmerek, John Bourjaily, Larry Ciavarella, Josephine Katzbach, Becky Burtoff, Brianne Dishong, Dr. Richard Esper, Amanda Hagger, Pat Magette, Jordan Miller, Wilma Seely, Doug Simmons, John Stevens, Johnny Bennett Stevens, Kory Wiita, Mildred Halamay, Norma Kakish, Botros Kerro, Elia Shoufani, John Mashni, Helen Zimmerman, Kathy Curley, Jerrie Elias, Issam Halasa, Sadie Kannam, Carl Moore, Habouba Rahbani, Greg Kattouf, Jamileh Hilaneh, Edward L. Collins, Wagdi Anton, Antoine Aramouni, Gerald Hanna, John Simon, Jackie Wilson, Ralph & Rosalie Yerian, Vincent & Eleanor Alexander, Antoinette Jabbour, June Denios, Isaac & Gamalat Gaid, Ghassan & Mona Ashkar Romeo Jajju, and Jackie Shama

Holy Remembrances are offered for the Repose of the Souls of :

Chaker Debs, Hannah Kakish, George Ostich, Nathme Al-Smeirat, Norman Elias Sr. and George Elias

RESURRECTIONAL APOLYTIKION IN TONE ONE

While the stone was sealed by the Jews, and the soldiers were guarding Thy most pure body, Thou didst arise on the third day, O Savior, granting life to the world. For which cause the heavenly powers cried aloud unto Thee, O giver of life. Glory to Thy Resurrection O Christ, glory to Thy kingdom, glory to Thy providence, O Thou Who alone art the lover of mankind.

ENTRANCE HYMN

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.

TROPARION – HYMN OF ST. GEORGE

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 soul's salvation.

KONTAKION OF ALL SAINTS 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.

JUNE DONATIONS

BUILDING FUND:

\$100	Regina & Habib Salloum
\$25	Eleanor & Vincent Alexander in memory of George Ostich

NEEDY FUND:

\$500	Mike & Patrice Kormushoff Family and for the health of Sarah & Mike Brennan
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CALENDAR

<i>Sun., June 10th</i>	<ul style="list-style-type: none">• <i>All Saints of North America</i>
<i>Tues., June 12th</i>	<ul style="list-style-type: none">• <i>Parish Council Meeting @ 7:30 PM</i>
<i>Sun., June 17th</i>	<ul style="list-style-type: none">• <i>Father's Day!</i>• <i>Antiochian Village Camp 1st Session begins</i>• <i>40 Day Memorial Service for Norman Elias Sr.</i>
<i>Mon., June 18th</i>	<ul style="list-style-type: none">• <i>COCA picnic at Presentation of Our Lord @ 6:00PM (@the Romanian Church)</i>
<i>June 20th - 24th</i>	<ul style="list-style-type: none">• <i>Diocese of Toledo & the Midwest Parish Life Conference in Sylvania, Ohio</i>
<i>Fr., June 29th</i>	<ul style="list-style-type: none">• <i>Saints Peter & Paul, the Holy Apostles</i>

THE EPISTLE

*Let Thy mercy, O Lord, be upon us.
Rejoice in the Lord, O ye righteous.*

The Reading from the Epistle of St. Paul to the Romans: (2:10-16)

Brethren, glory and honor and peace for everyone who does good, the Jew first and also the Greek. For God shows no partiality. All who have sinned without the Law will also perish without the Law, and all who have sinned under the Law will be judged by the Law. For it is not the hearers of the Law who are righteous before God, but the doers of the Law who will be justified. When Gentiles who have not the Law do by nature what the Law requires, they are a law to themselves, even though they do not have the Law. They show that what the Law requires is written on their hearts, while their conscience also bears witness and their conflicting thoughts accuse or perhaps excuse them on that day when, according to my gospel, God judges the secrets of men by Christ Jesus.

THE GOSPEL

The Reading from the Holy Gospel according to St. Matthew: (4:18-23)

At that time, as Jesus was walking by the Sea of Galilee, He saw two brothers, Simon who is called Peter and Andrew his brother, casting a net into the sea; for they were fishermen. And He said to them, "Follow Me, and I will make you fishers of men." Immediately they left their nets and followed Him. And going on from there He saw two other brothers, James the son of Zebedee and John his brother, in the boat with Zebedee their father, mending their nets, and He called them. Immediately they left the boat and their father, and followed Him. And He went about all Galilee, teaching in their synagogues and preaching the gospel of the Kingdom and healing every disease and every infirmity among the people.

Sermon on Second Sunday after Pentecost -2018

Second Sunday of Matthew

In the name of the Father, and of the Son, and of the Holy Spirit,

My dear brothers and sisters in Christ today in today's Gospel we hear our Lord say "Follow Me and I will make you fishers of men." Our Lord said this to call the apostles. This is not just the apostles' call but it is our own. What this statement says is that if we follow the Lord Jesus Christ we will bring men to Him.

Who among you, would leave your wife, husband, family to follow a man who invited you to do so. Who will take care of your mortgage, your car loan, the college tuition. Do we have the same faith as that of the men who were first called. There are few who can say yes right off, yet the rest hesitate, they worry. Our Lord knows of our opposition, for He said, "Do not worry about your life!" (Matt. 6:25) For the Father our God takes care of us, so why do we hesitate? Jesus gave us the example of the lilies of the valley and the birds of the air. The Lord said, "Look at the birds in the sky. They do not sow or reap or gather into barns; yet your heavenly Father feeds them." As they are being attended to by God, are we, "of more value than they," are also being taken care of by God.

Our savior calls each of us to Him. "Come to me, all who labor and are heavy laden, and I will give you rest" (Matt. 11:28-29) Come to the Lord! "Come and see!" for the Lord is good. (John 1:23)

For most of us, from our early years as a child we began our journey to follow Him at our baptism as we received the grace of God. A grace, received at that moment of time, which we need more than any other a time in our lives, His grace in our physical and spiritual lives. So as we grow in our lives physically, we hear that call, "Follow Me" to be reminded of our continued renewal of our commitment to the Lord and His Church. St Paul says, "Behold, now is the acceptable time; behold, now is the day of salvation:" (2 Cor. 6:2).

Serving God is an opportunity for our salvation and for that of others. Each of us has received and been given the ability to exercise the acts of Love and Charity, to serve those who may be less fortunate, or not. But to share these gifts, the talents, which have been given to each of us to care for so many who are in need. Jesus calls us to serve Him. He calls us with all our faults, strengths and weaknesses. Let us today, either here in Church or in a quiet place at home, examine our lives. Let us ask ourselves how we have responded to His call in our lives. How have we responded or have we fallen short of His plan for us?

The simplicity of Jesus' words, the call and promise is striking but remains powerless without a decision on our part. If Peter and Andrew merely listened and said, that's a very interesting invitation. Maybe we should talk about it after

fishing season, then, they would not have become disciples of Jesus. Jesus needs for us to take action on our part, to follow him or to remain where we are. **Amen.**

Fr. John

June 6, 2018 Monthly Drawing Winners:

Jim & Cathy Sage \$200 #016	Garner Mitola \$100 #036
Judge Kathryn Michael \$50 #086	Bud & Wilma Drayer \$50 #130

The Fast of the Holy Apostles

"Who ever prays and fasts has two wings lighter than the wind itself." (St. John Chrysostom)

Orthodox Christians around the world observe four fasting seasons during the year. Two of these—the Great Fast for the forty days of Lent, and the Dormition Fast during the first fifteen days of August—are considered “strict” fasts. The other two are generally observed as “lesser” fasts: the so-called “Christmas Lent” or fast during the forty days before the Feast of the Nativity, and the Fast of the Apostles which occurs in June.

Today the fast ends with the observance of the Feast of Sts. Peter and Paul, which is held on June 29. In earliest practice, however, the fast was probably not connected with the Feast of Peter and Paul. Rather, it was a time for fasting after the celebration of Pentecost and/or All Saints. Apparently, different traditions prescribed different lengths of the fast—whether for one week, several weeks, or even only one day. Today, the fast still has a variable length because of its connection to the date of Pentecost, and therefore of All Saints.

The date of Pentecost varies with the date of Holy Pascha (Easter), falling fifty days after Pascha. Therefore, the date of the Sunday of All Saints varies accordingly. This means that the length of the Fast of the Apostles also varies each year. For those churches which follow the Old Calendar, the Fast can be very long (as long as 42 days) or very short (8 days), depending upon when Holy Pascha falls. For Orthodox churches which use the New Calendar, there are some years in which there is no Apostles’ Fast at all.

The holy Apostles prepared themselves for the coming of the Holy Spirit with prayer and fasting. They prayed and fasted much before they went out to preach the Gospel. After prayer and fasting they ordained new presbyters for apostolic work, as we read in the Acts of the Apostles: "And when they had ordained to them priests in every church, and

had prayed with fasting, they commended them to the Lord, in whom they believed." (Acts, 14, 22) St. John Chrysostom said that "the Apostles almost always fasted." (Sermon 57 on St. Matthew)

The Holy Church from earliest times has prepared her faithful with prayer and fasting for the great feast of the Major Apostles, SS. Peter and Paul whose memory we celebrate on June 29, along with the Synaxis of the Twelve Apostles the following day. Because this fast occurs after the holy season of Pentecost, in ancient times it was sometimes called the fast of the Pentecost. Other titles are also given to this fast; it is known as the fast of the holy Apostles, the Apostolic Fast, the Fast of Peter (Peter's Fast) and the Summer Fast. Our people call it Petriwka (i.e., the Fast of Peter or Peter's Fast).

What types of fasting does the Bible talk about?

Fasting is usually abstaining from food and drink, except water, for a set amount of time. However, fasting can be abstaining from about anything.

Biblically, most fasting involves food and drink. Moses, David, and Daniel all fasted, as did Anna, Paul, and Jesus Christ. In Matthew 6:16 and 17, Jesus spoke about fasting as an expected religious practice. He said "when you fast...."

Fasting is a time when Christians, individually or together, seek after God, His direction, His forgiveness, His intervention, and His presence. By fasting, we are saying that we totally rely upon God for everything, even our very sustenance.

Often, fasting is related to repentance in Scripture. David, the nation of Israel, and the people of Nineveh all fasted in repentance. In other instances recorded in the Bible, fasting is linked to passionate prayer, as with King Jehoshaphat and Queen Esther.

When his country was on the verge of being invaded, King Jehoshaphat called everyone to fast [2 Chronicles 20:3]. God defeated those who were preparing to attack, and the country honored God [2 Chronicles 20:24–27]. When the people of God prepared to return to Jerusalem after being in captivity in Babylon, they fasted and asked God for protection (Ezra 8:21).

Jesus fasted for forty days in the wilderness as He prepared for three years of ministry (Luke 4:1–13). In an attempt to leverage Jesus' hunger, Satan tempted Him to make bread from stones. Jesus responded, "It is written, 'Man shall not live by bread alone'" (Luke 4:4). Moses and Elijah also endured miraculous forty-day fasts (Deuteronomy 9:9; 1 Kings 19)*.

Hello,

My name is Annie Resetar, and I am a junior Nursing student at Walsh University. I am currently working on my Honors Thesis. I am researching on how culture impacts mother's method of feeding choice for their infants (breastfeed, bottle-feed, or both). While there has been extensive research on Caucasian, African American, and Hispanic cultural/ethnic groups on this subject, research gaps exist within smaller cultural communities such as the Middle Eastern community. Awareness gained from this study will allow nurses and other healthcare providers to provide better and more knowledgeable care in helping mothers choose a feeding method and supporting them in their decisions. I am inviting you to take part in my study.

Who:

I need mothers who are willing and open to sharing their stories and experiences on how the Middle Eastern culture influenced their feeding decisions. I need 10-15 mothers to be a part of this study so pass on the word! You are eligible if you meet the criteria below:

- given birth to a child in the past three years
- speak and understand English
- self-identify with the Middle Eastern culture
- are eighteen years of age or older



How:

- I will be conducting my research through 45 minute interviews. You may schedule a time that works best with your schedule. They will begin July 1st or upon IRB approval and will be conducted through September 5th.
- Every effort will be made to maintain your confidentiality; however, this cannot be guaranteed. Study records that identify you will be kept confidential. The interview notes, interview questions will not ask you to disclose your name or any other personal identification information.

Where:

- St. George Antiochian Orthodox Church (3204 Ridgewood Road Akron, OH 44333)

Contact:

Zaina Zawahri (zzawahri@walsh.edu) with questions, more information, or would like to be a part of this study