

St. George

Antiochian Orthodox Christian Church

2587 W. 14th Street, Cleveland OH 44113



The Canaanite Woman

**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 February 18, 2024

Tone 4/ Eothinon 4

**Seventeenth Sunday of Pentecost
& Seventeenth Sunday of Mathew**

Leo the Great, pope of Rome;
Agapitos the Confessor, bishop of
Synnada in Phrygia, and his companions

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.

The Coffee Hour is sponsored by Bassam and Camilia Saliba

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

George his Family & Friends by George Haddad

Our Family 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

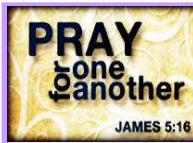
Edward & Rita Fadel by his family

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
we are waiting for you.*



UPCOMING DIVINE SERVICES

Sunday February 25, 2024 Orthros Service @ 9:30am

Divine Liturgy @ 10:30 am

Divine Liturgy Variables on Sunday, February 18, 2024
Tone 04/Eothinon 04: Seventeenth Sunday of Pentecost & Seventeenth Sunday of Mathew
Leo the Great, pope of Rome; Agapitos the Confessor, bishop of Synnada in Phrygia,
and his companions

Today's Liturgy Inserts	تغييرات في القداس
طروبارية القيامة (باللحن الرابع)	
<p>إن تلميذاتِ الربِّ تعلَّمْنَ من الملاكِ بشرى القيامةِ البهجة. وطَرَحْنَ عَنْهُنَّ القِضاءَ الجدي. وخاطَبْنَ الرِّسْلَ مَفْتَحَرَاتٍ وَقائِلَاتٍ. قد سُبِّي الموت وقامَ المسيحُ الإلهُ. مانحاً العالمَ الرحمةَ العظمى.</p>	
Troparion of the Resurrection (Tone 4)	
Having learned the joyful message of the Resurrection from the angel the women disciples of the Lord cast from them their parental condemnation. And proudly broke the news to the Disciples, saying: Death hath been spoiled; Christ God is risen, granting the world Great Mercy.	
	الايصوديكون
<p>هَلُمَّ نَسْجُدُ وَنَرْكَعُ لِلْمَسِيحِ مَلِكِنَا وَالْهَيَا. خَلَّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ لِنُرْتَلَ لَكَ هَلُوبَا.</p>	
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.	
تُعَاد طروبارية القيامة	
We repeat the Resurrectional Apolytikion	
Troparion for the Patron Saint of the Church	
	طروبارية القديس جاورجيوس اللابس الظفر (باللحن الرابع)
<p>بِمَا أَنْتَكَ لِلْمَأْسُورِينَ مُحَرَّرٌ وَمُعْتَقٌ، وَلِلْفُقَرَاءِ وَالْمَسَاكِينِ عَاضِدٌ وَنَاصِرٌ وَلِلْمَرْضَى طَبِيبٌ وَشَافٍ وَعَنِ الْمُؤْمِنِينَ مُكَافِحٌ وَمُحَارِبٌ أَيُّهَا الْعَظِيمُ فِي الشَّهَادَةِ جَاورْجِيُوسُ اللَّابِسُ الظَّفَرَ 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.	
القنداق للسيدة (باللحن الرابع)	
<p>يَا شَفِيعَةَ الْمَسِيحِيِّينَ غَيْرِ الْخَازِيَةِ، الْوَسِيطَةَ لَدَى الْخَالِقِ غَيْرِ الْمَرْدُودَةِ. لَا تُعْرِضِي عَن أَصْوَاتِ طَلِبَاتِنَا نَحْنُ الْخَطَاةَ، بَلْ تَدَارِكِينَا بِالْمَعُونَةِ بِمَا أَنْتِكَ صَالِحَةٌ، نَحْنُ الصَّارِخِينَ نَحْوَكِ بِإِيْمَانٍ. بَادِرِي إِلَى الشَّفَاعَةِ وَأَسْرِعِي فِي الطَّلْبَةِ يَا وَالِدَةَ الْإِلَهِ، الْمَتَشَفِّعَةَ، دَائِمًا فِي مُكْرَمِيكَ.</p>	

Kontakion of the Theotokos (Tone 4)

O undisputed intercessor of Christians, the mediatrix unrejected by the Creator, turn not away from the voice of our petitions, though we be sinners. Come to us in time, who cry to thee in faith, with assistance, for thou art good. Hasten to us with intercessions, O Theotokos, who dost ever intercede for those who honor thee.

THE TRISAGION

THE EPISTLE

(For the Seventeenth Sunday after Pentecost)

Make your vows to the Lord your God, and perform them.

In Judah God is known; His Name is great in Israel.

The Reading from the Second Epistle of St. Paul to the Corinthians. (6:16-7:1)

Brethren, you are the temple of the living God; as God said, "I will live in them and move among them, and I will be their God, and they shall be my people. Therefore, come out from them, and be separate from them," says the Lord, "and touch nothing unclean; then I will welcome you, and I will be a Father to you, and you shall be My sons and daughters," says the Lord Almighty. Since we have these promises, beloved, let us cleanse ourselves from every defilement of body and spirit, and make holiness perfect in the fear of God.

صَلُّوا وَأَوْفُوا الرَّبَّ إِلَهَنَا.

اللَّهُ مَعْرُوفٌ فِي أَرْضِ يَهُودَا.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِّيسِ بُولْسِ الرَّسُولِ الثَّانِيَةِ إِلَى أَهْلِ

كُورِنْثُوسَ (6:16-7:1).

يَا إِخْوَةَ أَنْتُمْ هَيْكَلُ اللَّهِ الْحَيِّ كَمَا قَالَ اللَّهُ إِلَيَّ سَأَسْكُنُ فِيهِمْ وَأَسِيرُ فِيهِمْ بَيْنَهُمْ وَأَكُونُ لَهُمْ إِلَهًا وَهُمْ يَكُونُونَ لِي شَعْبًا * فَلِذَلِكَ اخْرُجُوا مِنْ بَيْنِهِمْ وَاعْتَزِلُوا يَقُولُ الرَّبُّ وَلَا تَمَسُّوا نَجَسًا * فَأَقْبَلُكُمْ وَأَكُونُ لَكُمْ أَبًا وَتَكُونُونَ أَنْتُمْ لِي بَنِينَ وَبَنَاتٍ يَقُولُ الرَّبُّ الْقَدِيرُ * وَإِذْ لَنَا هَذِهِ الْمَوَاعِدُ أَيُّهَا الْأَحْبَاءُ فَلْنُطَهِّرْ أَنْفُسَنَا مِنْ كُلِّ أَدْنَسِ الْجَسَدِ وَالرُّوحِ وَنُكْمِلِ الْقَدَاسَةَ بِمَخَافَةِ اللَّهِ.

THE GOSPEL

(For the Seventeenth Sunday of Matthew)

The Reading from the Holy Gospel according to St. Matthew. (15:21-28)

At that time, Jesus went to the district of Tyre and Sidon. And behold, a Canaanite woman from that region came out and cried, "Have mercy on me, O Lord, Son of David; my daughter is severely possessed by a demon." But He did not answer her a word. And His disciples came and begged him, saying, "Send her away, for she is crying after us." He answered, "I was sent only to the lost sheep of the house of Israel." But she came and knelt before Him, saying, "Lord, help me." And He answered, "It is not fair to take the children's bread and throw it to the dogs." She said, "Yes, Lord, yet even the dogs eat the crumbs that fall from their master's table." Then Jesus answered her, "O woman, great is your faith! Be it done for you as you desire." And her daughter was healed instantly.

*فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِّيسِ مَتَّى الْإِنْجِيلِيِّ الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ (15:21-28) *

فِي ذَلِكَ الزَّمَانِ خَرَجَ يَسُوعُ إِلَى تَوَاجِي صُورَ وَصَيْدَا. وَإِذَا بِامْرَأَةٍ كَنْعَانِيَّةٍ قَدْ حَرَجَتْ مِنْ تِلْكَ النُّحُومِ وَصَرَخَتْ إِلَيْهِ قَائِلَةً: "ارْحَمْنِي يَا رَبُّ! يَا ابْنَ دَاوُدَ، فَإِنَّ ابْنَتِي بِهَا شَيْطَانٌ يُعَذِّبُهَا جَدًّا" * فَلَمَّ يُجِيبُهَا بِكَلِمَةٍ. فَذَنَا تَلَامِيذُهُ وَسَأَلُوهُ قَائِلِينَ: "إِصْرِفْهَا فَإِنَّهَا تَصِيحُ فِي إِثْرِنَا". * فَأَجَابَ وَقَالَ لَهُمْ: "لَمْ أُرْسَلْ إِلَّا إِلَى الْخِرَافِ الضَّالَّةِ مِنْ بَيْتِ إِسْرَائِيلِ" * فَأَتَتْ وَسَجَدَتْ لَهُ قَائِلَةً أَغْنِي يَا رَبُّ". * فَأَجَابَ قَائِلًا: "لَيْسَ حَسَنًا أَنْ يُؤَخَذَ خُبْزُ الْبَنِينَ وَيُلْقَى لِلْكِلَابِ". * فَقَالَتْ نَعَمْ يَا رَبُّ، فَإِنَّ الْكِلَابَ أَيْضًا تَأْكُلُ مِنَ الْفُتَاتِ الَّتِي يَسْقُطُ مِنْ مَوَائِدِ أَرْبَابِهَا". * حِينَئِذٍ أَجَابَ يَسُوعُ وَقَالَ لَهَا: "يَا امْرَأَةُ، عَظِيمٌ إِيمَانُكَ، فَلْيَكُنْ لَكَ كَمَا أَرَدْتَ". * فَشَفِيَتْ ابْنَتُهَا مِنْ تِلْكَ السَّاعَةِ.

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

Megalynarion:

It is truly meet to call thee Blessed, Lady Theotokos; Lady ever greatly blessed, and most perfect in innocence, and the Mother of our God. Lady more precious than the Cherubim and more glorious beyond all measure than the Seraphim. That without corruption gavest birth to God the Word, and art truly Theotokos. We magnify thee.

Post-Communion

We have seen the true light; we have received the heavenly Spirit.

THE DISMISSAL

Priest: May He Who rose from the dead, Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother; by the might of the precious and life-giving Cross; by the protection of the honorable Bodiless Powers of Heaven; at the supplication of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-laudable apostles; of our father among the saints, John Chrysostom, archbishop of Constantinople, whose Divine Liturgy we have now celebrated; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; *of Saint George the patron and protector of this holy community*; of the holy and righteous ancestors of God, Joachim and Anna, **of our father among the saints, Leo the Great, pope of Rome**, 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.

Choir: Amen.

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.

RESERVE THESE DATES ON YOUR CALENDER

Young Adult Retreat February 23-25/ 2024
Medical Professionals Organization 02/25/24 @4:00 pm
St George Feast Celebration 05/ 11/ 2024
Teen Soyo Hafli 05/18/2024



Metropolitan Boulos (Bandali): A Fruitful Seed in Antioch
By Metropolitan Saba (Isper)

Metropolitan Boulos (1929-2008) served as metropolitan of the Archdiocese of Akkar and Dependencies across Lebanon and Syria.

If you love your neighbor less than you love yourself, then it would be difficult for you to write about a person like Metropolitan Boulos (Bandali), who lived Christ's second great commandment, "Love your neighbor as yourself," in its absolute evangelical sense, which is rarely duplicated throughout history. He embodied the phrase of the Bible that says, "Greater love has no one than this: to lay down one's life for one's friends" (John 15:13).

What is remarkable about Metropolitan Boulos is his complete and constant self-forgetfulness for the sake of his fellow man. Requests made to this merciful metropolitan did not stop for a single moment throughout his life on earth. This means that he never once cared for himself because he was constantly preoccupied with the souls of others. Those who lived closely with him described his home, his room, his clothes, his food, and his poverty in a way that reminds us of the stories of unmercenary saints.

For those who claim that this kind of love is impossible in our self-centered age, Metropolitan Boulos, with his holy life, stands as living proof of the error of their claim, and as a witness to the extent of the work of the Holy Spirit in the hearts of God's pure ones.

I was a high school freshman when I first heard of "Father" Boulos Bandali. Young people from Koura, North Lebanon, who were displaced with their families due to the war in Lebanon (1975-77), told us about a priest in Bishmizine, where people rush from their villages to participate in his liturgy. They described him as the angels are described. My friends and I thought that they were exaggerating. But when we met him for the first time in Latakia, Syria, while he was on a spiritual visit to encourage us to practice confession, we were amazed at what we saw. How does a person live with all this meekness? From where does he get all this tenderness? How does he possess this amount of kindness and a constant smile? In our young minds, we could only imagine him coming from the icons of our glorious Church.

We learned from him the art of listening, and when we grew up, we understood how much humility and self-denial listening requires. He would listen with sensitivity to the confessions of the youth and would try with all delicacy to direct us to the point that we sometimes felt like he was the one confessing, not us. I remember that, through his gentleness, he once made me ashamed of my sin and cause me to despise it very much, without reprimanding me with a single harsh word, although I deserved more than one harsh word at the time.

These encounters came within the framework of the Orthodox Youth Movement and its activities. I remember the way we used to rush to him when he arrived to receive his blessing! On the day we heard that he became Metropolitan of Akkar, we, the youth of Latakia, decided to go and congratulate him after his enthronement. At that time, most of us had experienced confession at least once with him. We met him in a very small village in Wadi al-Nasara, called Bhazina. He had been in the archdiocese for less than a month. He came to celebrate the Divine Liturgy in that village. We were shocked by how small and poor the church was, from the liturgical items to the chanting. We found him celebrating the Liturgy as if he were in heaven, not aware of the poverty around him. It took me years and great toil to learn how to serve in such poverty in my former archdiocese (Bosra, Houran and Jabal Al-Arab, Syria). I could not see beyond the material beauty to reach the sight of the "Beloved Son," Who transcends all beauty.

He shook our hands, one by one, after the Liturgy. Our presence brought him indescribable joy. He made us feel that we were his consolation, and some of us believed it!

We were later startled by something we learned about him. He stayed up at night writing letters to his spiritual children after his pastoral status as a bishop no longer permitted him to meet them in person as before. We learned that his bed was in a car, not in a bedroom. He spent most of his time sleeping being driven in a car from one region to another in his vast archdiocese (102 parishes) which extended across Lebanon and Syria.

Metropolitan Boulos planted in the Church a seed, without which the Church could not grow spiritually and physically. He gave great care to institutions, such as the Akkar Diocesan School, which he established and expanded. It is now one of the most successful schools in North Lebanon. But his focus on human beings was the most important. Everything he had was for his fellow man. For him, there was nothing—no institution, no money, no endowment—unless it was for the sake of the neighbor, a service to the neighbor, and a way for the salvation of the neighbor.

The love he implanted, the kindness he distributed, the tenderness he gave—all are images of the compassionate face of Jesus, the Good Shepherd. The God whom Metropolitan Boulos (Bandali) worshiped is the God of love, to Whom all should bow in reverence and veneration. May God help us through his intercessions.

المطران بولس زرع في أنطاكية

المتروبوليت سابا (اسبر)

المتروبوليت بولس بندلي (١٩٢٩-٢٠٠٨) ميتروبوليت أبرشية عكار وتوابعا.

إذا كنت تحبّ قريبك أقلّ ممّا تحبّ نفسك فمن الصعب أن تكتب عن إنسان مثل المطران بولس بندلي، الذي طبّق الوصية الثانية العظمى في الناموس "أحب قريبك كنفسك" بمفهومها الإنجيلي المطلق الذي يتردد في القلائل عبر التاريخ، أولئك الذين عاشوا كلمة الإنجيل القائلة: "ما من حبّ أعظم من أن يبذل الإنسان نفسه فداء عن أحبّائه".

ما يلتفت في المطران بولس بندلي هو نسيان الذات التام والدائم في سبيل الإنسان الذي لم ينقطع سيل طلباته عن هذا المطران الرحيم لحظة واحدة طوال حياته على الأرض. هذا يعني أنّه لم يهتمّ مرّة لنفسه لأنّه كان مشغولاً بشكل دائم بنفوس الآخرين. الذين عاشوه عن قرب وصفوا معيشتهم، غرفته، ثيابه، طعامه، جيبه الفارغ دائماً أو بالأحرى المنقوب، بشكل ينكّرنا بقصص القديسين الرحيمين أو العادمي الفضة.

للذين يقولون أن هذه المحبّة مستحيلة في عصرنا المتمركز على الذات يقف المطران بولس بسيرته العطرة برهاناً حياً على ضلال كلامهم، وشاهداً على مدى فعل الروح القدس في قلوب أصفياء الله الذين ينتسب إليهم.

كنت في صف الأول ثانوي عندما سمعت ب"الأب" بولس بندلي للمرة الأولى. شباب من منطقة الكورة، شمال لبنان، تهجّروا مع عائلاتهم بسبب حرب السننتين اللبنانية (١٩٧٥-٧٧)، أخبرونا عن كاهن في قرية بشمّزين يهرع الناس من قراهم ليشاركوا في قدّاسه. وصفوه لنا كما توصف الملائكة. ممّا دفعني وبعض رفاقي للاعتقاد بأنّهم بضخمون الأمر بشكل مفرط. لكننا عندما التقينا للمرة الأولى في مدينة اللاذقية، وكان في زيارة روحية بهدف تشجيعنا على ممارسة الاعتراف، دُهشنا ممّا رأينا. كيف يعيش إنسان كلّ هذه الوداعة؟ من أين يجلب كلّ هذه الرقة؟ كيف يحوز اللطف الجَمّ والابتسام الدائمة؟ في أذهاننا اليافعة لم نتصوّره إلّا أتياً من أيقونات كنيسةنا البهية.

تعلّمنا منه فن الإصغاء، وعندما كبرنا فهمنا كم يحتاج الإصغاء إلى تواضع وإنكار ذات. كان يسمع، برهافة، اعتراف الشبيبة، ويحاول بكلّ رقة أن يوجّهنا حتّى كنّا نشعر أحياناً بأنّه هو

المعترف لا نحن. أذكر أنه جعلني مرة، برقته، أخجل من خطيئتي وأمقتها جداً، من دون أن يوبخني بكلمة قاسية واحدة، وكنت أستحق أكثر من كلمة قاسية آنذاك.

ثم تتالت اللقاءات في إطار حركة الشبيبة الأرثوذكسية ونشاطاتها الشبابية. كيف كنا نسارع إليه حينما يظهر لنحصل على بركته. إلى يوم سمعنا أنه صار مطراناً على عكار. قررنا، نحن شبيبة اللانقية، أن نذهب لنبارك له بعد التنصيب. ومعظمنا آنذاك كان قد اختبر الاعتراف ولو مرة واحدة على يديه. لاقيناه في قرية صغيرة جداً من وادي النصارى اسمها "بحزينا". لم يكن له شهر في الأبرشية، جاء ليقدم القداس الإلهي في تلك القرية التي صدمتنا كنيستها بصغرها وقر الخدمة الليتورجية فيها؛ بدءاً بالأدوات الكنسية وصولاً إلى الترتيل. وجدناه يقيم القداس وكأنه في السماء، لا يرى الفقر الذي حوالبه. هذا لم أتلمه أنا في أبرشيته (حوران) إلا بصعوبة شاقة وبعد سنوات. ومع ذلك لم أبلغ تجاوز الجمال البيزنطي لأصل إلى رؤيا الحبيب الإلهي التي تُغني عن كل جمال.

صافحنا واحداً واحداً بعد القداس وكان فرحه لا يوصف بحضورنا، وأشعرنا أننا كنا تعزيتته، ولمفارقة بعضنا صدق ذلك!

أذهلنا فيما بعد شيء عرفناه فيه. سهره في الليل على كتابة رسائل لأولاده الروحانيين الذين لم يعد يسمح له وضعه الرعائي كمطران أن يلتقي بهم شخصياً كما كان في السابق. وقتها عرفنا أن فراشه السيارة وليس غرفة نوم. فأكثر وقت نومه كان يقضيه أثناء تنقله بالسيارة من منطقة إلى أخرى، في أبرشيته الواسعة (١٠٠٢ رعية)، والممتدة بين لبنان وسوريا.

إنسان كالمطران بولس بندلي زرع في الكنيسة نفساً روحياً إنسانياً لا تكون الكنيسة كنيسة يسوع المسيح من دونه. اهتم أن تكون عنده مؤسسات، ومدرسة عكار الأبرشية التي أسسها ووسّعها من أنجح مدارس منطقة شمال لبنان. ولكن تركيزه على الإنسان هو الأهم. كل شيء عنده للإنسان. ما من شيء، ما من مؤسسة، ما من مال، ما من وقف،... إلا من أجل القريب، وخدمة للقريب، وسبيلاً إلى خلاص هذا القريب.

الحب الذي زرعه. اللطف الذي ورّعه. الحنان الذي أعطاه. كلّه صورة عن وجه يسوع المتحنن. يسوع الراعي الصالح. إله بولس بندلي لا يمكن إلا أن يُحب ويحنى الرأس إجلالاً وتوقيراً له. نفعلنا الله بصلاته المسموعة عند الرب.

Dear St. George medical professionals

By the blessing and direction of our Metropolitan Saba, we are starting North America Antiochian Orthodox Medical Professional fellowship ,locally and nationally in US and Canada.

We encourage all medical professionals, Doctors, Nurses, Dentists, Hygienists.... to be ready to join the first meeting **February 25, 2024 @ 4:00 PM** engage in discussion regarding goals and interests .



A national Zoom meeting is planned for March to hear from Daniel Hinshaw , MD.

God Bless and protect you and your families

Mission Statement for NAAOMP

North America Antiochian Orthodox Medical Professionals -
Is a network of medical professionals (MDs, DDs, PharmDs, physician assistants ,NPs, Nurses, physical therapists , and Medical students)
who work together, under the blessing of the Antiochian Orthodox Archdiocese and local parishes, to grow in their relationship and commitment to Christ. In growing spiritually together, the group aims at bringing the healing presence of Christ to their professional practice every day.

- we are not gathering any funds ! .
- we are not discussing politics .(regional nor international)

The ways through which this group will achieve its goals, include but not limited to:

- * Plan regular local events to bring medical professionals together for retreats and social gatherings depending on the local circumstances and needs of the group
- * share how orthodoxy affect your daily practice and lives.
- * Assist local priests in serving sick parishioners as needed (when hospitalized, or when needing second opinion, referrals)
- * helping in residency / fellowship placement for new graduates)
- * Create an online platform to offer spiritual encouragement and edification to each other
- * Exchange the experiences of local groups to build on best practices to improve the engagement of local professionals
- * Offer professional expertise to the Archdiocese or organize medical mission trips when needed
- * Plan for Archdiocese-wide meetings for group members in conjunction with Parish Conferences or Archdiocese Conventions”

The Great Martyr George



The holy, glorious and right-victorious Great-martyr and Trophy-bearer George was a Christian Roman soldier killed under in Cappadocia, his mother was from Palestine, and thus he is Diocletian at the beginning of the fourth century. Though he was born 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.