

St. George

Antiochian Orthodox Christian Church

2587 W. 14th Street, Cleveland OH 44113



First Sunday of Great Lent
(Sunday of Orthodoxy)

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 March 24, 2024

Tone 1/ Eothinon 9

**First Sunday of Great Lent
(Sunday of Orthodoxy)**

الأحد الأول من الصوم الكبير (أحد الأورثوذكسية)

Venerable Zachariah the recluse and
Artemon, bishop of Seleucia

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 Wasem and Majd Tarshah



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

Antonio, Violette and Baby Andreas by Hani Nader and the Family (Baby Churching)

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

Florence Chbeir by Samir and Clara Nader

John El-Zeer by George Youssef Nader

My Parents Alice and George Lakis by Michele Lakis

Fay Farris by Michele Lakis

William Gambino by Michele Lakis



"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 of Orthodoxy Vespers 03/ 24/ 2024 @ St. Theodosius Cathedral

The Annunciation Feast Monday March 25, 2024 Vesperal Divine Liturgy @6:00 pm

Sunday March 31, 2024 Orthros Service @ 9:30am— Divine Liturgy @ 10:30 am

Mondays Great Compline Service @ 6:00 pm

Wednesdays Presanctified Liturgy @ 6:00 pm

Fridays, Akasist Service (Madayeh) @ 6:00 pm Followed by Potluck Supper

Divine Liturgy Variables on Sunday, March 24, 2024
Tone 01/Eothinon 09: First Sunday of Great Lent (Sunday of Orthodoxy)

(أحد الأورثوذكسية)

Venerable Zachariah the recluse and Artemon, bishop of Seleucia

Today's Liturgy Inserts	تغييرات في القداس
DIVINE LITURGY OF ST. BASIL THE GREAT	قُداس القديس بَاسِيلْيُوسَ الكَبِير
<p>First Antiphon.</p> <p>The Lord is King, and hath clothed Himself with majesty. The Lord is robed; He is girded with strength. For He has established the world so that it shall never be moved.</p> <p><i>Through the intercessions of the Theotokos, O Savior, save us.</i></p> <p>Who can utter the mighty acts of the Lord? Who can cause all his praises to be heard? Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy.</p> <p><i>Glory... Both now... Through the intercessions of the Theotokos, O Savior, save us.</i></p> <p>Second Antiphon.</p> <p>Let them praise the Lord for His mercies, and for His wonderful works to the children of men.</p> <p><i>Save us, O Son of God, <u>Who art risen from the dead; who sing to Thee. Alleluia.</u></i></p> <p>Let them exalt Him in the congregation of the people, and praise Him in the seat of the elders.</p> <p>The eyes of the Lord are upon them that fear Him, upon them that hope in His mercy; to hear the groaning of the prisoners, to loose the sons of the slain.</p> <p><i>Glory... Both now... O, only begotten Son and Word of God...</i></p> <p>Third Antiphon.</p> <p>Let the heavens and the earth praise Him. This is the day which the Lord hath made; let us rejoice and be glad in it. O Lord my God, I will give thanks unto Thee forever.</p> <p><i>(Now sing the Apolytikion of the First Sunday of Great Lent.)</i></p>	<p>الانتيفونا الأولى</p> <p>الرب قد ملك والجمال لبس، لبس الرب القوة وتمنطق بها، لأنه ثبت المسكونة ولم تنزعزع. بشفاعاتِ والدَةِ الإلهِ يا مخلصُ خلصنا.</p> <p>مَنْ يتكلم بجبروت الرب ومن يخبر بكل تسابيحهِ، ليقبل الذين نجوا من قِبَلِ الرب الذين نجَّاهم من يد العدو. بشفاعاتِ والدَةِ الإلهِ يا مخلصُ خلصنا.</p> <p>المجدُ للآبِ والإبْنِ والروحِ القدس، الآنَ وكلَّ أوانٍ وإلى دهرِ الداهرينَ، آمين. بشفاعاتِ والدَةِ الإلهِ يا مخلصُ خلصنا</p> <p>الانتيفونا الثانية</p> <p>ليشكروا الرَّبَّ علىِ مراحمِهِ، وعجائبِهِ لابناءِ البشرِ. خَلَّصْنَا يَا ابْنَ اللَّهِ يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ لِتُرْتَلَّ لَكَ، هَلْلُويَا.</p> <p>فليرفعوه في مجمع الشعب ويسبحوه في مجلس المشائخ. هوذا عين الرب على خائفيه، المتكلمين على رحمته، ليسمع تنهَّدَ المَقِيدِينَ ويحلُّ بني المائتين المجدُ للآبِ والإبْنِ والروحِ القدس، الآنَ وكلَّ أوانٍ وإلى دهرِ الداهرينَ، آمين.</p> <p>الانتيفونا الثالثة</p> <p>فلتسبحه السماوات والارض، وكل ما يدبُّ فيه، هذا اليوم الذي صنعه الرب فلنفرح ونتهلل به، اعترف لك أيها الرب إلهي من كل قلبي، وأمجد اسمك إلى الأبد.</p>

طروبارية الأحد الأول من الصوم وطروبارية الأيقونات (باللحن الثاني)

لصورتِكَ الطاهرة نسجُدُ أيها الصالح، طالبينَ غفرانَ خطايا أيها المسيحُ إلهنا، لأنكَ قَبِلْتَ أن تَرْتَفِعَ بالجسدِ على الصليبِ طوعاً لتُنَجِّيَ الذين خلقْتَ من عبوديةِ العدو. لذلكَ نَهْتِفُ إليكَ بشُكرٍ، لقد مَلَأْتَ الكُلَّ فَرَحاً يا مُخْلِصَنا إذ أتَيْتَ لتخلصَ العالمَ.

Troparion of the First Sunday of Great Lent (Tone 2)

Thy pure image do we venerate, O good One, asking forgiveness of our sins, O Christ our God; for by Thine own will Thou didst ascend the Cross in Thy body, to save Thy creatures from the bondage of the enemy. Thou hast verily filled all with joy, since Thou didst come, O our Savior, to save the world.



الإيصونيكون

هَلُمَّ نَسْجُدُ وَنَرْكَعُ لِلْمَسِيحِ مَلِكِنَا وَإِلَهِنَا. خَلَّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ لِنُرِيَلَ لَكَ هَلُوبَا.

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 الأول)

إِنَّ الْحَجَرَ لَمَّا خُتِمَ مِنَ الْيَهُودِ، وَجَسَدَكَ الطَّاهِرَ خَفِظَ مِنَ الْجُنْدِ، قُمْتَ فِي الْيَوْمِ الثَّالِثِ أَيُّهَا الْمُخْلِصُ، مَانِحاً الْعَالَمَ الْحَيَاةَ. لِذَلِكَ قَوَّاتُ السَّمَاوَاتِ، هَتَفُوا إِلَيْكَ يَا وَاهِبَ الْحَيَاةِ: الْمَجْدُ لِقِيَامَتِكَ أَيُّهَا الْمَسِيحُ، الْمَجْدُ لِمُلْكِكَ، الْمَجْدُ لِتَدْبِيرِكَ، يَا مُحِبَّ الْبَشَرِ وَحَدِّكَ.

Resurrectional Apolytikion (Tone 1)

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.

APOLYTIKION OF THE FIRST SUNDAY OF GREAT LENT IN TONE TWO

Troparion for the Patron Saint of the Church

طروبارية القديس جاورجيوس الاليس الظفر (باللحن الرابع)



بِمَا أَنَّكَ لِلْمَأْسُورِينَ مُحَرَّرٌ وَمُعْتَقٌ، وَلِلْفُقَرَاءِ وَالْمَسَاكِينِ عَاضِدٌ وَنَاصِرٌ وَلِلْمَرْضَى طَبِيبٌ وَشَافٍ وَعَنِ الْمُؤْمِنِينَ مُكَافِحٌ وَمُحَارِبٌ أَيُّهَا الْعَظِيمُ فِي الشُّهَدَاءِ جَاورْجِيُوسُ الْإِلَيْسُ الظَّفَرُ تَسْتَفَعُ إِلَى الْمَسِيحِ الْإِلَهِ فِي خَلَاصِ نَفُوسِنَا.

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.

(باللحن الثامن)

إني أنا عبدك يا والدة الإله * اكتب لك رايات الغلبة * يا جندية مُحامية * وأقدم لك الشكر كمنقذة
من الشدائد * لكن بما أن لك العزة التي لا تحارب * اعتقيني من صنوف الشدائد * حتى أصرخ
إليك إفرحي يا عروساً لا عروس لها.



Kontakion (Tone 8)

To thee the champion leader, I thy city ascribe thank-offerings of victory. For thou hast delivered me from terrors O Theotokos. But as thou hast that power which is invincible. From all dangers set me free that I may cry out unto thee: Hail, O Bride without Bridegroom.

THE TRISAGION

الرسالة للأحد الأول من الصوم

Epistle for the Sunday First Sunday of Lent

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 Saint Paul's Epistle to the Hebrews (11:24-26, 32-40).

BRETHREN, by faith Moses, when "he was grown up," refused to be called the son of Pharaoh's daughter; choosing rather to share ill-treatment with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of the Christ greater riches than the treasures of Egypt; for he looked to the recompense of reward. And what more shall I say? For the time would fail me if I tell of Gideon, Barak, Sampson, Jephthah, of David and Samuel and all the prophets, who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, became mighty in war, and turned to flight armies of the aliens. Women received their dead by resurrection, and others were tortured, not accepting their deliverance, that they might obtain a better resurrection. And others suffered mocking and scourging, and even chains and imprisonment. They were stoned, they were sawn asunder, they

مبارك أنت يارب اله آبائنا

لأنك عادل في كل ما صنعت بنا

* فصل من رسالة القديس بولس الرسول إلى
العبرانيين (11:24-26, 32-40) *

يا إخوة بالإيمان موسى لما كبر أبى أن يدعى ابناً لابنة
فروع * مختاراً الشقاء مع شعب الله على التمتع الوقتي
بالخطيئة * ومعتبراً عار المسيح غنى أعظم من كنوز
مصر. لأنه نظر إلى الثواب * وماذا أقول أيضاً. إنه
يضيق بي الوقت إن أخبرت عن جدعون وباراق
وشمشون ويفتاح وداود وصموئيل والأنبياء * الذين
بالإيمان قهروا الممالك وعملوا البر ونالوا المواعد وسدوا
أفواه الأسود * وأطفأوا جذة النار ونجوا من حد السيف
وتقووا من ضعف وصاروا أشداء في الحرب وكسروا
معسكرات الأجانب * وأخذت نساء أمواتهن بالقيامة
وعذب آخرون بتوتير الأعضاء والضرب ولم يقبلوا
بالنجاة ليحصلوا على قيامة أفضل * وآخرون ذاقوا الهزة
والجلد والقيود أيضاً والسجن * ورجموا ونشروا وامتنحوا

were tempted, they were slain with the sword; they went about in skins of sheep and goats, being destitute, afflicted, tormented (of whom the world was not worthy), wandering in deserts and mountains, and in dens and caves of the earth. And all these, having obtained a witness through their faith, did not receive the promise, since God had foreseen something better for us, that apart from us they should not be made perfect.

وَمَا تَوَاتُوا بِحَدِّ السِّيفِ. وَسَاخُوا فِي جُلُودِ غَنَمٍ وَمَعِزٍ وَهُمْ مُعْزِزُونَ مُضَايِقُونَ مَجْهُودُونَ * (وَلَمْ يَكُنِ الْعَالَمُ مُسْتَحِقًّا لَهُمْ) وَكَانُوا تَائِهِينَ فِي الْبَرَارِيِّ وَالْجِبَالِ وَالْمَغَاوِرِ وَكُهُوفِ الْأَرْضِ * فَهَؤُلَاءِ كُلُّهُمْ مَشْهُودًا لَهُمْ بِالْإِيمَانِ لَمْ يَنَالُوا الْمَوْعِدَ * لِأَنَّ اللَّهَ سَبَقَ فَتَنْظَرَ لَنَا شَيْئًا أَفْضَلَ أَنْ لَا يَكْمُلُوا بَدُونِنَا.

الإنجيل للأحد الأول من الصوم

Gospel for for the Sunday First Sunday of Lent

The Reading of the Holy Gospel according to Saint John (1:43-51).

At that time, Jesus decided to go to Galilee. And he found Philip and said to him, "Follow me." Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael, and said to him, "We have found him of whom Moses in the law and also the prophets wrote, Jesus of Nazareth, the son of Joseph." Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see."

Jesus saw Nathanael coming to him, and said of him, "Behold, an Israelite indeed, in whom is no guile!" Nathanael said to Jesus, "How do you know me?" Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you." Nathanael answered him, "Rabbi, you are the Son of God! You are the King of Israel!" Jesus answered him, "Because I said to you, I saw you under the fig tree, do you believe? You shall see greater things than these."

And Jesus said to him, "Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending upon the Son of man."

فصل شريف من بشارة القديس يوحنا الإنجيلي البشير والتلميذ الطاهر (1:43-51) *

فِي ذَلِكَ الزَّمَانِ أَرَادَ يَسُوعُ الْخُرُوجَ إِلَى الْجَلِيلِ فَوَجَدَ فِيلِبُّسَ فَقَالَ لَهُ اتَّبِعْنِي * وَكَانَ فِيلِبُّسُ مِنْ بَيْتِ صَيْدَا مِنْ مَدِينَةِ ائِنْدَرَاوَسَ وَبُطْرُسَ * فَوَجَدَ فِيلِبُّسُ نَتْنَائِيلَ فَقَالَ لَهُ إِنَّ الَّذِي كَتَبَ عَنْهُ مُوسَى فِي النَّامُوسِ وَالْأَنْبِيَاءِ قَدْ وَجَدْنَاهُ وَهُوَ يَسُوعُ بْنُ يَوْسَفَ الَّذِي مِنَ النَّاصِرَةِ * فَقَالَ لَهُ نَتْنَائِيلُ أَمِنْ النَّاصِرَةِ يُمْكِنُ أَنْ يَكُونَ شَيْءٌ صَالِحٌ * فَقَالَ لَهُ فِيلِبُّسُ تَعَالَ وَانظُرْ * فَرَأَى يَسُوعُ نَتْنَائِيلَ مُقْبِلًا إِلَيْهِ فَقَالَ عَنْهُ هَذَا إِسْرَائِيلِيُّ حَقًّا لَا غِشَّ فِيهِ * فَقَالَ لَهُ نَتْنَائِيلُ مِنْ أَيْنَ تَعْرِفْنِي. أَجَابَ يَسُوعُ وَقَالَ لَهُ قَبْلَ أَنْ يَدْعُوكَ فِيلِبُّسُ وَأَنْتَ تَحْتَ التَّيْنَةِ رَأَيْتَكَ * أَجَابَ نَتْنَائِيلُ وَقَالَ لَهُ يَا مَعْلَمُ أَنْتَ ابْنُ اللَّهِ أَنْتَ مَلِكُ إِسْرَائِيلِ * أَجَابَ يَسُوعُ وَقَالَ لَهُ لِأَنِّي قُلْتُ لَكَ إِنِّي رَأَيْتَكَ تَحْتَ التَّيْنَةِ آمَنْتَ. إِنَّكَ سَتُعَايِنُ أَعْظَمَ مِنْ هَذَا * وَقَالَ لَهُ الْحَقُّ الْحَقُّ أَقُولُ لَكُمْ إِنَّكُمْ مِنَ الْآنَ تَرَوْنَ السَّمَاءَ مَفْتُوحَةً، وَمَلَائِكَةُ اللَّهِ يَصْعَدُونَ وَيَنْزِلُونَ عَلَى ابْنِ الْبَشَرِ.

The Divine Liturgy of St. Basil the Great continues as usual with the following variables.

ST. BASIL LITURGY MEGALYNARION

In thee rejoiceth, O full of grace, all creation: the angelic hosts, and the race of men, O hallowed Temple and noetic paradise, glory of Virgins, of whom God was incarnate and became a little child, even our God Who is before all the ages; for He made thy womb a throne, and thy body He made more spacious than the heavens. In thee rejoiceth, O full of grace, all creation; and it glorifieth thee.

إِنَّ الْبَرَايَا بِأَسْرِهَا، تَفْرَحُ بِكَ يَا مُمْتَلِئَةً نِعْمَةً: مَحَافِلَ الْمَلَائِكَةِ، وَأَجْنَاسَ الْبَشَرِ. أَيُّهَا الْهَيْكَلُ الْمُتَقَدَّسُ، وَالْفِرْدَوْسُ النَّاطِقُ، فَخْرُ الْبَتُولِيَّةِ مَرْيَمَ، الَّتِي مِنْهَا تَجَسَّدَ الْإِلَهُ، وَصَارَ طِفْلاً، وَهُوَ إِلَهُنَا الَّذِي قَبْلَ الدُّهُورِ. لِأَنَّهُ صَنَعَ مُسْتَوْدَعَكَ عَرْشًا، وَجَعَلَ بَطْنَكَ أَرْحَبَ مِنَ السَّمَاوَاتِ. لِذَلِكَ يَا مُمْتَلِئَةً نِعْمَةً، تَفْرَحُ بِكَ كُلُّ الْبَرَايَا وَتَمَجِّدُكَ.

The Synodikon (Confession of Faith) of the Sunday of Orthodoxy

As the prophets beheld, as the Apostles have taught, as the Church has received, as the teachers have dogmatized, as the Universe has agreed, as Grace has shown forth, as Truth has revealed, as falsehood has been dissolved, as Wisdom has presented, as Christ Awarded, thus we declare, thus we assert, thus we preach Christ our true God, and honor His Saints in words, in writings, in thoughts, in sacrifices, in churches, in Holy Icons; on the one hand worshipping and reverencing Christ as God and Lord; and on the other hand honoring as true servants of the same Lord of all and accordingly offering them veneration.

(Louder)

This is the Faith of the Apostles, this is the Faith of the Fathers, this is the Faith of the Orthodox, this is the Faith which has established the Universe.

صلاة أحد الأرتوذكسية

إِنَّمَا كَمَا عَايَنَتِ الْأَنْبِيَاءُ، كَمَا عَلِمَتِ الرَّسُلُ، كَمَا تَسَلَّمَتِ الْكَنِيسَةُ، كَمَا اعْتَقَدَ الْمُعَلِّمُونَ، كَمَا اتَّفَقَتِ آرَاءُ الْمَسْكُونَةِ مَعًا، كَمَا أَشْرَقَتِ النِّعْمَةُ، كَمَا اتَّضَحَ الْحَقُّ، كَمَا انطَرَدَ الْكُذْبُ، كَمَا اسْتَعْلَنَتِ الْحِكْمَةُ، كَمَا جَادَ الْمَسِيحُ بِالْجَوَائِزِ، هَكَذَا نَعْتَقِدُ، هَكَذَا نَتَكَلَّمُ، هَكَذَا نَكْرُرُ، مُنذِرِينَ بِالْمَسِيحِ إِلَهُنَا الْمَسْكُونَةَ. الْحَقِيقِي، وَنَكْرُمُ قَدِيسِيهِ، بِالْأَقْوَالِ وَالتَّأَلِيفَاتِ وَالْمَعَانِي وَالضَّحَايَا وَالْهَيْكَلِ وَالْأَيْقُونَاتِ. فَأَمَّا الْمَسِيحُ فَنَسْجُدُ لَهُ كَسَيِّدٍ وَالهِ، وَنَعْبُدُهُ، وَأَمَّا الْقَدِيسُونَ فَنَكْرُمُهُمْ لِأَجْلِ السَّيِّدِ الْعُمُومِي، كَخِدَامٍ لَهُ أَخْصَاءَ، وَنَقْدُمُ لَهُمُ السَّجُودَ بِحَسَبِ النَّسَبَةِ.

(بصوت مرتفع)

هَذَا إِيْمَانُ الرَّسُلِ، هَذَا إِيْمَانُ الْأَبَاءِ، هَذَا إِيْمَانُ الْمَسْتَقِيمِي الرَّأْيِ، هَذَا الْإِيْمَانُ قَدْ وَطَّدَ الْمَسْكُونَةَ.

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, Basil the Great, archbishop of Caesarea in Cappadocia**, 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, 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.

Amen

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.: 117/2024

The Sunday of Orthodoxy
March 24, 2024

Venerable Hierarchs, Reverend Clergy, and beloved Faithful in Christ,

Greetings to you as we celebrate this glorious Sunday of the Triumph of Orthodoxy. We have just completed the difficult first week of Lent. In many ways, this one week is a microcosm of the challenges we face throughout our Christian lives, as we try to live faithfully despite weaknesses within us and trials around us. However, the Lord's words to St. Paul are a comfort to us in every season of our lives: "My grace is sufficient for you, for My strength is made perfect in weakness" (2 Cor. 12:19).

Each year on the Sunday of Orthodoxy, we remember our seminarians, who are studying at residential seminaries and through the Antiochian House of Studies. They are preparing to take up the Cross and follow our Lord on the difficult but rewarding road of priestly ministry. Those whom God calls to ordination will become pastors in our parishes, working with the children, the elderly, and all the faithful, leading them on their journey to the heavenly kingdom. They will stand before the holy altar and offer prayers to the All-Holy Trinity on behalf of us all. They will bring divine grace into all the joys and sorrows of our earthly lives. Therefore, it is our duty to provide them with the best possible education and preparation for this sacred ministry.

Today we ask you to support our dedicated seminarians through your prayers and by making a financial gift toward their theological education. Among the Orthodox in America, our archdiocese is a leader in seminarian support. We strive to provide full scholarships to these qualified men who are studying for the priesthood, and your generous contribution will help to ensure a well-prepared clergy for our future while not burdening our future pastors with excessive debt.

Fervently praying that your Lenten journey will be filled with growth in Christ, I remain,

Yours in Christ,

A handwritten signature in blue ink that reads "SABA". The signature is written in a cursive, flowing style.

✠ SABA

Archbishop of New York and Metropolitan of All North America

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

358 Mountain Road, P.O. Box 5238, Englewood, NJ 07631-5238
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**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.: 112/2024

March 16, 2024

To my sons and daughters, the youth of this blessed Archdiocese,

It is my joy to address you on the occasion of the Orthodox Youth Day (March 16):

You are the blossoms of the Church, how delightful is the flower with its fragrant scent.

You are the dynamism of the Church, and how many dreams lie before you to become reality with your youthful capabilities.

You are in the age of zeal and vitality, so may you use your energies in the service of your souls, not just your bodies and minds.

You are the hope of the Church because you are its future, and how many great deeds have been achieved by individuals like you.

•••

I dream of you as strong in grace and insightful in the matters of your lives.

I dream of you as brave in facing evil, and enthusiastic in supporting what is good.

I dream of you as rejectors of what is presented to you for imitation, and examining everything before adopting it.

I dream of you as distinguishing between the behaviors of a world that is not inspired by God, and the behaviors required by the Gospel.

I dream of you as humble and fruitful trees, and as upright as cypress trees, brave, fearing nothing, because through Christ you can overcome the world.

I dream of you being successful and excelling in your lives, so that your church will be proud of you, and the name of your Lord may be glorified wherever you go.

I dream of you seeking your salvation and placing Christ above everything else.

I dream of you as saints, for your calling is nothing less than this.

•••

I encourage you to delve deeper into your faith and examine the validity of things presented today as if they are necessary or not.

I encourage you to find true and lasting joy in the embrace of your church and be assured that there is no joy or peace except in living in the sweet presence of your Christ.

I encourage you to experience the sweetness and power of living with Christ that makes the mountains dance.

•••

I know how much evil awaits you,

And how many challenges you face,

And I also know, my beloved, that you need courage to be true Christians.

But I also know that your Christianity deserves this courage.

Or else the world is heading towards more slavery, despair, and coldness.

I encourage you to ignite your hearts with pure love and lit up the world around you and warm it.

You are the ones who will warm the world, or else woe to us all.

May God bless you and keep you,

With all my love, my prayers, and blessings.

Yours in Christ,



+SABA

Archbishop of New York and Metropolitan of all North America

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Learning Lenten Vocabulary

From the Antiochian Orthodox Department of Christian Education

There are so many terms that we Orthodox Christians use which are unfamiliar to the rest of the world. The Lenten season is certainly no exception to this rule, as we enter into the *Triodion*, celebrate *Cheesefare/Meatfare*, attend *Presanctified Divine Liturgies*, and more. It is appropriate for us to review what these Lenten terms mean, and it is especially important for us to make sure our children understand them! This article will offer basic definitions of Lenten terminology and point us to places where we can find more information about each term.

Triodion: "The Triodion [is a season of preparation for Pascha which] begins ten weeks before Easter and is divided into three main parts: three Pre-Lenten weeks of preparing our hearts, the six weeks of Lent, and Holy Week. The main theme of the Triodion is repentance—mankind's return to God, our loving Father."

The Triodion "...is also what we call the book which contains the variables for the divine services during this time of the Church year. It's actually called 'Triodion' because there are only three odes in the canons during this season; rather than the usual nine." ~ Archimandrite Nektarios Serfes

Meatfare: "Meatfare" is the day we say "farewell" to meat, before the fast begins.

Cheesefare: "Cheesefare" is the day we say "farewell" to cheese, before the fast begins. It is also called Forgiveness Sunday.

Clean Monday: "Clean Monday" is the name given to the first day of the Lenten fast.

Fasting: "Fasting" means not eating specific (or, sometimes, all) food. We fast to remind ourselves that "man does not live by bread alone," that spiritual things are so much more important than physical things. Adam and Eve first sinned by eating, so we choose to not eat, to help us to also remember not to sin.

Compline: "Compline" means "at the end of the work day" or "after supper" and is a service of Psalms and prayers appropriate for reflecting on the day and asking God's guidance and blessing on the night ahead.

Presanctified Divine Liturgy: "The Presanctified Divine Liturgy" is an evening service. It is the solemn Lenten Vespers with the administration of Holy Communion added to it. There is no consecration of the eucharistic gifts at the presanctified liturgy. Holy Communion is given from the eucharistic gifts sanctified on the previous Sunday..."

Akathist: The "Akathist Hymn to the Mother of God" is so named because "the word '*akathistos*' literally means 'not sitting,' i.e., standing; normally all participants stand while it is being prayed. The hymn is comprised of 24 stanzas, alternating long and short... As the hymn progresses, various individuals and groups encounter Christ and His Mother. Each has his own need; each his own desire or expectation, and each finds his or her own particular spiritual need satisfied and fulfilled in Our Lord and in the Mother of God. So too, each generation of Orthodox, and each particular person who has prayed the Akathist, has found in this hymn an inspired means of expressing gratitude and praise to the Mother of God for what she has accomplished for their salvation."

Prostration: "is a full bow to the ground with the knees touching the ground, and the head touching or near the ground, then immediately standing back up. As the bow to the ground is begun, the sign of the

cross is made. Some people touch their knees to the ground first and then bend their upper body down, and the more athletic or coordinated essentially 'fall' forward to the ground with their knees and hands touching at essentially the same time. This is very similar to the familiar gym class 'burpee'."

Prayer of St. Ephraim: This prayer is also called the "Lenten Prayer," and originated with St. Ephraim the Syrian, who lived in the fourth century. Fr. Alexander Schmemmann calls it "a checklist for our spiritual lives" and emphasizes that this prayer, along with other spiritual disciplines of Great Lent, can help us to be freed from basic spiritual diseases that make it almost impossible for us to turn toward God.

Holy Week: "Holy Week" is a week that truly lives up to its name: it is the holiest week of the Church year; there are many holy services to attend during the week; and we should all be very holy by the time we arrive at Holy Week, having just been through the discipline of Great Lent. The Rev. George Mastrantonis says that "Holy Week... institutes the sanctity of the whole calendar year of the Church. Its center of commemorations and inspiration is Easter, wherein the glorified Resurrection of Jesus Christ is celebrated." He goes on to compare Holy Week to a sanctuary, that (because of the preparation of Lent) we enter "not as spectators, but as participants in the commemoration and enactment of the divine Acts that changed the world."

Lamentations: "...the Lamentations refers to the Funeral Service for our Lord. It is actually the Orthros (Matins) for Saturday morning. The Lamentations is the form of a poetic dirge sung antiphonally by two or more groups of people. It is made up of a large number of verses divided in three long stanzas. As one stanza ends, the other begins with a different music. It seems that they were introduced not earlier than the 13th century. The author of these Lamentations is said to be St. Romanos Melodos. The Lamentations are also called Encomia, hymns of praise..." Archimandrite Nektarios Serfes

Pascha: "Pascha, the name by which Orthodox Christians know the yearly celebration of Jesus Christ's resurrection, comes from the Hebrew word for 'Passover.' In the Old Testament, the Hebrew people 'passed over' from slavery under Pharaoh in Egypt to freedom in the Promised Land, with Moses at their head. But this event was only a foreshadowing of something bigger and better to come. In the New Testament, the whole human race 'passed over' from slavery under the devil in sin and death to freedom in grace and eternal life, with the risen Christ as its head!... That is why Pascha is our greatest joy and brightest hope as Orthodox Christians! It is the cornerstone of our faith and the main point of the good news we have for the rest of the world. But Pascha is not just the remembrance of something that happened long ago and far away. It has happened to us in our lifetime too. Baptism was our personal Pascha. It made Christ's death and resurrection our own: our old sinful selves were put to death and buried in its holy waters, after which we were raised up out of them, washed clean of sin and born again to a new life in him."

Bright Week: "Bright Week" begins on the Sunday of Pascha and ends on Thomas Sunday. It may be called that because the newly baptized people were now illumined, or bright. Also, they wore white all week, so sometimes it is called "White week." Bright week is a happy time of celebrating Pascha, and the whole week, the doors to the altar are left open as a happy reminder of the torn veil that opened the Holy of Holies in the Temple after Christ's death, as well as the open stone that led to the empty tomb!



*The Lenten Journey...
A Walk with God*

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 tithe 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 tithe? 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.."

What if I think the church is corrupted, am I still required to tithe and give offerings?

The temple practices were corrupt in Christ's day, but Jesus still recognized the offerings as for God. *It's in the Bible*, Luke 21:3-4, NKJV. " So He said, "Truly I say to you that this poor widow has put in more than all; for all these out of their abundance have put in offerings for God, but she out of her poverty put in all the livelihood that she had."

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."

We should give in proportion to the blessing God has given us. *It's in the Bible*, Deuteronomy 16:17, "Every man shall give as he is able, according to the blessing of the LORD your God which He has given you.

MEMO TO ALL PARISHIONERS

The Lenten Season is now upon us, and soon Holy Week and Pascha will be here as well. There are many things that the church needs for all of our special services, and we ask for your participation and support.

If you would like to offer a donation to St. George Orthodox Church for the health of or in memory of, any of your family members or friends, please fill out the form below, tear it off and mail it back to the church office as soon as possible.

We thank you and pray that you experience a rewarding and fruitful Lenten Season and celebration of our Lord's Holy Pascha.

OFFERINGS FOR LENT AND HOLY PASCHA

Dear Father John,

It would be a great joy for me (for us) to offer a donation of \$_____ towards the following:

- | | | |
|---------------|----------------------|----------------------|
| _____ Flowers | _____ Bread | _____ Easter Lillies |
| _____ Wine | _____ Oil | _____ Palms |
| _____ Eggs | _____ Votive Candles | |

For the health of:

In memory of: _____

Given by:

ST GEORGE CLEVELAND TEEN SOYO PRESENTS

VESPERS AND DANCE TONIGHT'S THE NIGHT

MAY 18 2024 | 6:00PM - 10:00PM
2587 WEST 14TH STREET, CLEVELAND OH, 44113

PROGRAM

5:00PM

VESPERS

6:00-10:00PM

DANCE AND DINNER

THEME

BLACK, WHITE, GOLD, SILVER

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\$25

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