

St. George

Antiochian Orthodox Christian Church

2587 W. 14th Street, Cleveland OH 44113



Synaxis of the Holy Prophet, Forerunner & Baptist John

**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 January 07, 2024
Tone 6/ Eothinon 09**

**Synaxis of the Holy Prophet,
Forerunner & Baptist John**

New-martyr Athanasios of Attalia;
Venerable Brannock of Braunton

WELCOME TO OUR VISITORS

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

WELCOME

The mission of St. George Antiochian Orthodox Church

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

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

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

Bread of Oblation is offered in memory of Minerva, Haseeb, Zeini, Mary, Jamal, Emile, Kamil and Nabile By Karim Gantose



Bread of Oblation is offered in memory of Raif, Bahij, Afif and Souraya Abdulkarim by Bassam Abdulkarim and Family

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

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

The sick, shut-ins, homeless and needy

Family & Friends by George Haddad

Birthday Prayers for Karim Gantose

Krim Gantose and his family by Karim Gantose

St. George Parishioners by Barb 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 their & family

Edward & Rita Fadel by his family

Charles and Joan Haddad by their family

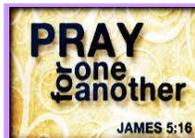
Joie Haddad by George Haddad and his Family

William Isaac by his Wife June Isaac

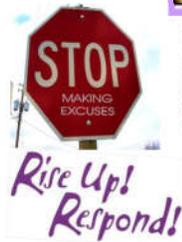
Ramona Darmour by her daughter Charmaine Darmour

Khalil Alinati and Florence Chbeir by Samir and Clara Nader

Lucy Aboid by Barb Aboid



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 January 14, 2024 Orthros Service @ 9:30am; Divine Liturgy @ 10:30 am

Divine Liturgy Variables on Sunday, January 07, 2024
Tone 06/Eothion 09; Synaxis of the Holy Prophet, Forerunner & Baptist John
New-martyr Athanasios of Attalia; Venerable Brannock of Braunton

Today's Liturgy Inserts	تغييرات في القداس
<p style="text-align: center;">First Antiphon</p> <p>When Israel went forth from Egypt, the house of Jacob from a strange people. <i>Through the intercessions...</i></p> <p>The sea looked and fled, Jordan turned back. <i>Through the intercessions...</i></p> <p>Glory to the Father... Now and ever... <i>Through the intercessions...</i></p>	<p style="text-align: center;">الانتيفونا الأولى</p> <p>في خروج إسرائيل من مصر وبيت يعقوب من شعب بربري. بشفاعة والدة الإله يا مخلص خلصنا</p> <p>أبصره البحر فهرب والأردن رجع إلى الوراء. بشفاعة والدة الإله يا مخلص خلصنا.</p> <p>المجد للآب والابن والروح القدس الآن وكل أوان والى دهر الداهرين، آمين. بشفاعة والدة الإله يا مخلص خلصنا</p>
<p style="text-align: center;">Second Antiphon</p> <p>I love the Lord because he has heard my voice and my supplication. <i>Save us, O Son of God, who was baptized in the river Jordan by John. Save us who sing to you: Alleluia.</i></p> <p>The pangs of death encompassed me; the perils of Hades have found me. <i>Save us, O Son of God...</i></p> <p>"Gracious is the Lord, and righteous; and our God is Merciful"; and <i>"O Son of God, Baptized by John in the Jordan..."</i></p> <p>Glory to the Father... <i>Save us, O Son of God... Now and ever... The Only-begotten Son...</i></p>	<p style="text-align: center;">الانتيفونا الثانية</p> <p>أحببت أن الرب يستمع صوت تضرعي. خلصنا يا ابن الله يا من اعتمد من يوحنا في الأردن. لنرتل لك هليلويا.</p> <p>الضيق والمخاض أصاباني فدعوت اسم الرب. خلصنا يا ابن الله يا من اعتمد...</p> <p>المجد للآب والابن والروح القدس. خلصنا يا ابن الله يا من اعتمد...</p> <p>الآن وكل أوان والى دهر الداهرين آمين. يا كلمة الله الابن الوحيد...</p>
<p style="text-align: center;">Third Antiphon</p> <p>"O give thanks to the Lord for He is good; let the house of Israel now confess that he is Good: Let the house of Aaron now confess that He is Good: for his mercy endureth forever." <i>By thy Baptism, O Lord, in the Jordan, the worship of the Trinity was made manifest. For the voice of the Father bore witness to Thee calling Thee His Beloved Son; and the Spirit in the form of a dove, confirmed the truthfulness of His Word. O Christ our God, thou has revealed thyself and enlightened the world, Glory to Thee.</i></p>	<p style="text-align: center;">الانتيفونا الثالثة</p> <p>اعترفوا للرب فإنه صالح وإن إلى الأبد رحمته، ليقل بيت إسرائيل إنه صالح وإن إلى الأبد رحمته، ليقل كل أتقياء الرب إنه صالح وإن إلى الأبد رحمته.</p> <p>باغتمادك يا رب في نهر الأردن، ظهر السجود للثالوث، فإن صوت الآب أتك بالشهادة، مسمياً إياك ابناً محبوباً، والروح بهيئة حمامة يؤيد حقيقة الكلمة، فيا من ظهر وأناز العالم، أيها المسيح الإله المجد لك.</p>



الايصونديكون

هَلُمَّ نَسْجُدْ وَنَرْكَعْ لِلْمَسِيحِ مَلِكِنَا وَآلِهِنَا. 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 قبرِكَ الْمُوقَّرِ. والحراسُ صاروا كالأمواتِ. ومريمُ وقفتُ عند القبرِ طالبةً جسدَكَ الطاهرِ. فسبيتِ الجحيمَ ولم تجرَّبِ منها وصادقتِ البتولَ يا مانحاً 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 عيد الظهور الإلهي (باللحن الأول)

باعتِمادِكَ يا رَبُّ في نَهْرِ الْأَرْدُنِّ، ظَهَرَ السُّجُودُ لِلثَّالُوثِ، فَإِنَّ صَوْتِ الْآبِ أَتَاكَ بِالشَّهَادَةِ، مُسَمِّياً إِيَّاكَ ابْناً مَحْبُوباً، وَالرُّوحَ بَهَيْئَةِ حَمَامَةٍ يُوَيِّدُ حَقِيقَةَ الْكَلِمَةِ، فَيَا مَنْ ظَهَرَ وَأَنَارَ الْعَالَمَ، أَيُّهَا الْمَسِيحُ الْإِلَهَ الْمَجْدُ لَكَ.

Troparion of Epiphany (Tone 1)

When Thou, O Lord, wast baptized in the Jordan, worship of the Trinity wast made manifest; for the voice of the Father bore witness to Thee, calling Thee His beloved Son. And the Spirit in the form of a dove confirmed the truth of His word. O Christ our God, Who hath appeared and enlightened the world, glory to Thee.

APOLYTIKION OF SYNAXIS OF JOHN THE BAPTIST IN TONE TWO

The memory of the righteous is celebrated with songs of praise, but the Lord's testimony is sufficient for thee, O Forerunner. Thou wast shown indeed to be the most honorable of the prophets, for in the waters thou didst baptize Him Who had been proclaimed. After suffering with joy in behalf of the truth, thou didst proclaim even to those in Hades the God Who appeared in the flesh, Who taketh away the sin of the world, and granteth us the Great Mercy.

تَذَكَّرُ الصِّدِّيقِ بِالْمَدِيحِ، أَمَا أَنْتَ أَيُّهَا السَّابِقُ فَتَكْفِيكَ شَهَادَةُ الرَّبِّ، لِأَنَّكَ ظَهَرْتَ بِالْحَقِيقَةِ أَشْرَفَ مِنْ كُلِّ الْأَنْبِيَاءِ، إِذْ قَدْ اسْتَأْهَلْتَ أَنْ تُعَمِّدَ فِي الْمَجَارِي، مَنْ كَرَّزُوا هُمْ بِهِ، وَمِنْ ثَمَّ إِذْ جَاهَدْتَ عَنِ الْحَقِّ مَسْرُوراً، بَشَّرْتَ الَّذِينَ فِي الْجَحِيمِ بِالْإِلَهِ الظَّاهِرِ بِالْجَسَدِ، الرَّافِعِ حَظِيئَةَ الْعَالَمِ، وَالْمَانِحِ إِيَّانَا الرَّحْمَةَ الْعُظْمَى.

Troparion for the Patron Saint of the Church

طروبارية القديس جاورجيوس اللابس الظفر (باللحن الرابع)



بما أَنَّكَ لِلْمَأْسُورِينَ مُحرَّرٌ ومُعْتَقٌ، وللْفُقَرَاءِ والمَسَاكِينِ عاصِداً وَنَاصِراً ولِلْمَرَضَى طَبِيبٌ وَشَافٍ وعنِ الْمُؤْمِنِينَ مُكَافِحٌ ومُحَارِبٌ أَيُّهَا الْعَظِيمُ في الشَّهَدَاءِ جاورجيوسُ اللَّابِسُ الظَّفَرَ تَشَفَّعْ إلى الْمَسِيحِ الْإِلَهِ في خِلاصِ نُفُوسِنَا.

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.

قنداق عيد الظهور الإلهي (باللحن الرابع)

اليوم ظهرت للمسكونة، يا رب، ونورك قد ارتسم علينا، نحن الذين نُسبحك بمعرفة قائلين: لقد أتيت وظهرت، أيها النور الذي لا يُدنى منه.

Kontakion of The Feast of The Theophany (Tone 4)

On this day Thou hast appeared * unto the whole world, * and Thy light, O Sovereign Lord, * is signed on us who sing Thy praise * and chant with knowledge: Thou hast now come, * Thou hast appeared, O Thou Light unapproachable.

عوض عن التريصاجيون يُرتل:

أنتم الذين بالمسيح اعتمدتم المسيح قد لبستم، هليلويا.

Instead of the usual Trisagion Hymn: "Holy God", the following is sung:

**"As many as have been Baptized into Christ,
have put on Christ. Alleluia."**

THE EPISTLE

(For the Synaxis)

The righteous shall rejoice in the Lord.

O God, hear my prayer.

The Reading from the Acts of the Apostles. (19:1-8)

In those days, while Apollos was at Corinth, Paul passed through the upper country and came to Ephesus. There he found some disciples. And he said to them, "Did you receive the Holy Spirit when you believed?" And they said, "No, we have never even heard that there is a Holy Spirit." And he said, "Into what then were you baptized?" They said, "Into John's baptism." And Paul said, "John baptized with the baptism of repentance, telling the people to believe in the One Who was to come after him, that is, Jesus." On hearing this, they were baptized in the Name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Spirit came on them; and they spoke with tongues and prophesied. There were about twelve of them in all. And he entered the synagogue and for three months spoke boldly, arguing and pleading about the Kingdom of God.

يفرح الصديق بالرب. استمع يا الله لصوتي

فضل من أعمال الرسل القديسين الأظهر

في تلك الأيام حدث إذ كان أبلوس في كورنثوس، أن بولس اجتاز في النواحي العالية وجاء إلى أفسس، فوجد بعضاً من التلاميذ فقال لهم: «هل نلتُم الروح القدس لما آمنتم؟» قالوا له: «لا، حتى إننا لم نسمع بوجود الروح القدس». قال: «فبأيّة معموديّة اعتمدتم؟» فقالوا: «بمعموديّة يوحنا». فقال بولس: «إن يوحنا عمّد بمعموديّة التوبة قابلاً للشعب أن يؤمنوا بالذي يأتي بعده أي بالمسيح يسوع». فلما سمعوا اعتمدوا باسم الرب يسوع، ووضع بولس يديه عليهم فحل الروح القدس عليهم، فطفقوا يتكلمون بلغات ويتنبأون. وكانوا كلهم نحو اثني عشر رجلاً. ثم دخل المجمع، وكان يجاهر مدة ثلاثة أشهر يقاوضهم ويفتحهم بما يختص بملكوت الله.

THE GOSPEL
(For the Synaxis)

The reading from the Holy Gospel according to St. John. (1:29-34)

At that time, John saw Jesus coming toward him, and said, "Behold, the Lamb of God, Who takes away the sin of the world! This is He of Whom I said, 'After me comes a man Who ranks before me, for He was before me.' I myself did not know Him; but for this I came baptizing with water, that He might be revealed to Israel." And John bore witness, "I saw the Spirit descend as a dove from heaven, and it remained on Him. I myself did not know Him; but He Who sent me to baptize with water said to me, 'He on Whom you see the Spirit descend and remain, this is He Who baptizes with the Holy Spirit.' And I have seen and have borne witness that this is the Son of God."

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ يُوْحَنَّا الْإِنْجِيلِي الْبَشِيرِ فِي ذَلِكَ الزَّمَانِ رَأَى يُوْحَنَّا يَسُوعَ مُقْبِلًا إِلَيْهِ، فَقَالَ: «هُوَذَا حَمَلُ اللَّهِ الَّذِي يَرْفَعُ حَطِيئَةَ الْعَالَمِ! هَذَا هُوَ الَّذِي قُلْتُ عَنْهُ: إِنَّهُ يَأْتِي بَعْدِي رَجُلٌ قَدْ صَارَ قَبْلِي، لِأَنَّهُ كَانَ مُتَقَدِّمِي. وَأَنَا لَمْ أَكُنْ أَعْرِفُهُ. لَكِنْ لِكَيْ يُظَهَرَ لِإِسْرَائِيلَ، جِئْتُ أَنَا أَعْمَدُ بِالْمَاءِ». وَشَهِدَ يُوْحَنَّا قَائِلًا: «إِنِّي رَأَيْتُ الرُّوحَ مِثْلَ حَمَامَةٍ قَدْ نَزَلَ مِنَ السَّمَاءِ وَاسْتَقَرَّ عَلَيْهِ. وَأَنَا لَمْ أَكُنْ أَعْرِفُهُ، لَكِنَّ الَّذِي أُرْسَلَنِي لِأَعْمَدَ بِالْمَاءِ، هُوَ قَالَ لِي: إِنَّ الَّذِي تَرَى الرُّوحَ يَنْزِلُ وَيَسْتَقَرُّ عَلَيْهِ، هُوَ الَّذِي يُعْمَدُ بِالرُّوحِ الْقُدُّوسِ. وَأَنَا قَدْ عَانَيْتُ وَشَهِدْتُ أَنَّ هَذَا هُوَ ابْنُ اللَّهِ».

MEGALYNARION OF THE SYNAXIS IN TONE TWO

Magnify, O my soul, the Maiden who delivered us from the curse.

O the wonder of thy super-intelligent birth-giving, thou all-pure bride, the blessed Mother through whom we have received perfect salvation, we indite a fitting song, offering as a gift the song of gratitude.

عَظَّمِي يَا نَفْسِي الْمُنْتَهِدَةَ إِيَّانَا مِنَ اللَّعْنَةِ.
يَا لِعَجَائِبِ مِيلَادِكَ الْفَائِقِ الْعَقْلِ، أَيَّتُهَا الْعَرُوسُ الْكَلِيئَةُ النَّقَاةُ، الْأُمُّ الْمُبَارَكَةُ، الَّتِي إِذْ قَدْ نَلْنَا بِهَا خَلَاصًا كَامِلًا، فَنَحْنُ نَنْظُمُ لَهَا نَشِيدًا لِإِنْقَاءِ، مُقَدِّمِينَ تَسْبِيحَةَ الشُّكْرِ هَدِيَّةً.

KOINONIKON (COMMUNION HYMN) OF THE SYNAXIS IN TONE EIGHT

In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings. Alleluia.

الصَّادِقُ يَكُونُ ذِكْرُهُ إِلَى الْأَبَدِ، وَلَا يَخْشَى أَخْبَارَ الشُّؤْمِ. هَلَلُويَا.

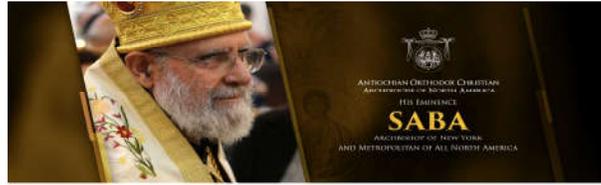
- *After Communion, instead of singing "We have seen the true light", sing the Festal Apolytikion: "When Thou, O Lord."*

THE DISMISSAL

Priest: May He Who deigned to be baptized by John in the Jordan for our salvation, and 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—whose Synaxis we now celebrate—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 N., the patron and protector of this holy community; of the holy and righteous ancestors of God, Joachim and Anna; of the New-martyr Athanasios of Attalia; and Venerable Brannock of Braunton, whose memory we celebrate today, 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.



On Epiphany, Part One

By Metropolitan Saba (Ispër)

Christmas remained connected to the feast of Epiphany, in the early Church, until the fourth century. After Christianity became a recognized religion in the Roman Empire, and then the state religion, the Church made the birth of the Lord in the flesh an independent feast, separated it from Epiphany, and appointed the feast of the sun as its date. The feast of the sun was a popular pagan feast, accompanied by celebrations unworthy of Christians. The Church had baptized, or Christianized, the pagan feast and shifted its center from the visible sun to Christ, the “sun of justice,” as the Church chants in the apolytikion of Christmas. In the Orthodox Churches, theologically, attention is focused more on the feast of the Epiphany than on Christmas. The theological significance of the Feast of the Epiphany makes it the third feast, after Easter and Pentecost.

The feast of Epiphany is popularly called the “diving” (in Arabic, *ghattas*). The verb “diving” is parallel, in meaning, to the verb “baptized” in the Greek language. Hence, the literal meaning of the word “baptism” in Greek is “immersion.” Therefore, Orthodox people consider this holiday as a feast for everyone whose name is “Ghattas,” like our metropolitan of Baghdad and Kuwait. In Orthodox countries, it is customary for a priest to go out with the faithful people, after the Holy Liturgy on the morning of the feast to a lake, seashore, or river, where he throws a metal cross. Young people dive into the water to retrieve it. This tradition is still alive today.

However, the ecclesiastical name is Epiphany, because the Hypostases (Persons) of the Holy Trinity were clearly revealed to mankind, for the first time, during the baptism of Christ. Mankind heard the voice of the Father, saying: “This is my beloved Son, in whom I am well pleased” (Mt. 3:17), the Son was present and baptized, and the Holy Spirit appeared in the form of a dove, which descended on him. This revelation is obvious in the well-known apolytikion of the Feast: “By Your baptism O Lord...” The hymn of preparation for the feast talks about the appearance of Christ and its cause: “Christ appeared wanting to renew all creation.”

It is also called the Feast of Lights, in ancient Greek tradition, because, according to the Christian faith, baptism is illumination by the light of God. Our liturgical tradition calls those who are ready to receive baptism "those who are ready for enlightenment." We pray that "the Lord will enlighten them with the light of knowledge and true worship." While the kontakion of the feast brought the two themes together: "Today you have appeared to the world, O Lord, and your light has been shined upon us."

St. John the Baptist prepared the way for Christian baptism. His call to repentance was thus: "Prepare ye the way of the Lord, make his paths straight" (Mark 1:3). His baptism was a declaration of repentance, and a call to abandon a life of sin, while Christian baptism is for the forgiveness of sins and the acquisition of the grace of divine sonship. The Master, who is innocent of sin, humbly accepted the fulfillment of John's baptism, "for thus it becometh us to fulfill all righteousness" (Mt. 3:15), presenting himself as a model to those for whose salvation he came.

The Gospel of St. Matthew says that "heavens were opened" (Mt. 3:16) immediately after Jesus' baptism. It's the first time this expression had been used. After Adam and Eve fell from Paradise, heaven was closed to man, and now it opens again with the coming of the Messiah, who will restore the divine glory man had lost when he refused to live in God's bosom and care. Also, when heaven was reopened, the voice of the Father was heard, and the Holy Spirit descended. God clearly reveals his Trinitarian mystery to humankind. From that moment on, he no longer only invites humanity to know him, but he will give it, through Christ, the desired salvation and reopen the way for it. Heaven is no longer far away; God is

الظهور، الجزء الأول

المتروبوليت سابا (اسبر)

بقي عيد الميلاد مقترناً بعيد الظهور الإلهي، في الكنيسة الأولى، حتى القرن الرابع. وبعد أن صارت المسيحية ديانة رسمية، في الإمبراطورية الرومانية، ومن ثم ديانة الدولة، جعلت الكنيسة لميلاد الرب بالجسد عيداً خاصاً، وفصلته عن عيد الظهور الإلهي، وحددته في يوم عيد الشمس، الذي كان عيداً وثنياً شعبياً، ترافقه احتفالات لا تليق بالمسيحيين. عمدت الكنيسة العيد الوثني، ونقلت مركزه، من الشمس المنظورة، إلى المسيح "شمس العدل"، كما تسميه ترتيلة عيد الميلاد. في الكنائس الشرقية يتركز الاهتمام، لاهوتياً، على عيد الظهور الإلهي، أكثر منه على الميلاد. وأهمية عيد الظهور اللاهوتية تجعله في المرتبة الثالثة، بعد الفصح والعنصرة.

يُدعى عيد الظهور الإلهي، شعبياً، بعيد الغطاس. وفعل "غَطَسَ" مواز، في المعنى، لفعل "عمد"، في اللغة اليونانية. من هنا، يكون معنى لفظة "المعمودية" الحرفي، في اللغة اليونانية، "تغطيس". ولذلك اعتاد شعبنا على اعتبار هذا العيد، عيداً لكل من كان اسمه "غَطَّاس". وجرى التقليد، في البلدان الأرثوذكسية، أن يخرج الكاهن مع الشعب المؤمن، بعد القُدَّاس الإلهي، صبيحة العيد، إلى بحيرة، أو شاطئ البحر، أو نهر، حيث يلقي صليباً معدنياً؛ فيتسابق الشباب في الغطس، من أجل العثور عليه، وإعادته إلى الكاهن. هذه العادة ما تزال حيّة حتى اليوم.

غير أنّ الاسم الرسمي هو الظهور الإلهي، لأنّ أقانيم الثالوث القدوس انكشفت للبشر، بوضوح، للمرّة الأولى، في أثناء المعمودية المسيح. فسُمع صوت الأب، قائلاً: "هذا هو ابني الحبيب، الذي به سررت"، والابن كان حاضراً يعتمد، والروح القدس ظهر على شكل حمامة، نزلت عليه. توضح ترتيلة العيد المعروفة "باعتمادك يا رب..." هذا الأمر بجلاء. أمّا ترتيلة التهنئة للعيد، فتتكلم عن ظهور المسيح وسببه، فنقول: "المسيح ظهر مُريداً أن يجدد الخليقة كلها."

كذلك، دُعي، في التقليد اليوناني القديم، بعيد "الأنوار"، لأنّ المعمودية، بحسب الإيمان المسيحي، استنارة بنور الله. يسمّى تقليدنا الليتورجي الذين يتهبؤون لاقتبال المعمودية ب "المستعدين للاستنارة". ونصلي من أجل أن "ينيرهم الرب بنور المعرفة وحسن العبادة". وقد جمع قنداق العيد الاسمين معاً: "اليوم ظهرت للمسكونة يا رب، ونورك قد ارتسم علينا."

هياً القديس يوحنا المعمدان الطريق للمعمودية المسيحية. وكانت دعوته إلى التوبة هكذا: "هَيِّنُوا طريق الرب، اجعلوا سُبُلَهُ قويمَةً" (مر ١/٣). لقد كانت المعمودية إعلاناً للتوبة، ودعوة لترك حياة الخطيئة، بينما المعمودية المسيحية هي لغفران الخطايا، واكتساب نعمة البنوة الإلهية. أمّا السيد فقد قبل، وهو البريء من الخطيئة، إتمام المعمودية يوحنا اتضاعاً، "لكي يتم كل بر" (مت ٣/١٥)، ويقدم نفسه نموذجاً، للذين أتى من أجل خلاصهم.

يقول إنجيل متى إنّ "السماء انشقت" للحال بعد المعمودية يسوع. إنّها المرّة الأولى، التي يرد فيها هذا التعبير. فقد أغلقت السماء في وجه الإنسان، بعد سقوط آدم وحواء منه، وها هي تنفتح، ثانية، بمجيء المسيح، الذي سيعيد للإنسان المجد الإلهي، الذي خسره، عندما رفض العيش في كنف الله ورعايته. كذلك، عند انشقاق السماء، سُمع صوت الأب، ونزل الروح القدس. يُظهر الله سرّه الثالوثي للبشر بوضوح. لأنّه، منذ تلك اللحظة، لم يعد يكتفي بدعوتهم إلى معرفته، وإنّما سيمنحهم، بالمسيح، الخلاص المنشود، ويفتح الطريق لهم ثانية. ما عادت السماء بعيدة؛ صار الله بيننا.

*Please join ZOE for Life!®
and
St. Paul Greek Orthodox Church
for a Prayer Service as we*

Pray for the Unborn Children



***Sunday, January 21, 2024
6:00 pm
4548 Wallings Road
North Royalton 44133***

***Prayer Service & Presentation will also be Live
Streamed***

Guest Speaker Presentation Follows – 6:45 pm

***Father Costas Keares
St. Paul Greek Orthodox Church***

***Registration is Free, but required in order to receive a
Zoom link. If attending via zoom, please register using
the link or QR code below before January 14***



[ZOE for Life!® 2024 Google Form](#)

Following the Feast of Theophany, the blessing given to Jordan River through Christ's Baptismal water is carried by Fr. John to the homes of the Faithful. If you'd like to have your house blessed sooner than when father is planning, please call the office or Fr. John's Cellular.



RESERVE THESE DATES ON YOUR CALENDER

General Assembly Sunday 01/14/2024 after Liturgy
Sunday School Valentine Party 02/10/2024 @ 5: pm
Young Adult Retreat February 23-25/ 2024
St George Feast Celebration 05/ 11/ 2024

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".

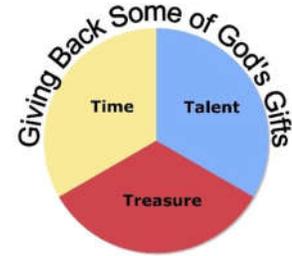
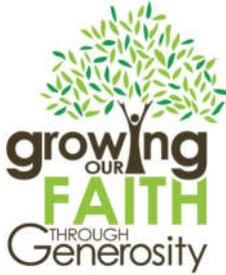
What makes us Christians is our faith being reflected by our actions in a beautiful way that manifests our identity through our work of love.

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

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.



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 owns all the money in the world. *It's in the Bible*, Haggai 2:8, NKJV. ““The silver is Mine, and the gold is Mine,’ says the LORD of hosts.”

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.

**OFFICIAL NOTIFICATION OF
THE ANNUAL MEETING OF THE VOTING MEMBERSHIP OF**

Saint George Antiochian Orthodox Christian Church
Cleveland, Ohio

Greetings in the name of our Lord, God, and Saviour Jesus Christ.

I. Per Article VII, Section 1 of the Constitution of Saint George Orthodox Christian Church of Cleveland, Ohio, the Annual General Meeting of the Voting Membership for the year 2024 will be held in Metropolitan Hall on Sunday January 14, 2024 after the Divine Liturgy.

II. Per Article III, Section I, Paragraph A of the constitution, “The Voting Membership shall consist of all persons eighteen (18) years of age and over, regardless of sex, who have been baptized and accepted in the membership of the Holy Orthodox Church to its teachings, who accept, profess, and practice its faith and discipline and who subscribe to the temporal maintenance of this church, through payment of such dues, pledges, assessments as are prescribed by the Parish Council...”

III. Per the Parish Council’s Prescription, The VOTING MEMBERSHIP of St. George Orthodox Christian Church of Cleveland, Ohio, shall consist of those Orthodox Christians who: (a) are 18 years of age or older, and (b) are regular and frequent in attendance at divine services and participate in the sacraments, and (c) support the temporal maintenance of the church (Pledges for 2022 and 2023 PAID IN FULL PRIOR TO THE MEETING). Those for whom financial contribution for the temporal maintenance of the church would prove a financial hardship are exempted from this responsibility while retaining the title and privileges of Voting Member. Such exemption, which must be applied for, is extended to: (a) full-time students; (b) those who are EXEMPT by the parish priest.

IV. The Agenda for the 2024 Annual Meeting of the Voting Membership is:

1. Call to order.
2. Opening prayer.
3. Parish Council Chairperson’s Report.
4. Treasurer’s Report.
5. Fr. John Report
6. Old Business.
7. New Business
8. Election of 2 members for the Parish Council and one to be appointed.
9. Pastor’s announcement of results of the election.
10. Closing prayer.

HOSTED BY ST. GEORGE
CLEVELAND, OHIO

21+

YAM RETREAT

FEBRUARY 23-25, 2024

TOPIC:

DEVELOPING SPIRITUAL MATURITY

SCAN TO REGISTER



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.