

# St. George

## Antiochian Orthodox Christian Church

2587 W. 14th Street, Cleveland OH 44113



Sunday of the Last Judgment  
(Meat Fare)

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 10, 2024**

**Tone 7/ Eothinon 7**

**Sunday of the Last Judgment  
(Meat Fare)**

Martyr Kodratos of Corinth and his five  
companions; Anastasia the patrician of  
Alexandria

**WELCOME TO OUR VISITORS**

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

**WELCOME**

**The mission of St. George  
Antiochian Orthodox Church**

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

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

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

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

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

**The sick, shut-ins, homeless and needy**

**Family & Friends by George Haddad**



**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**

**Elias Lahham ( Father of Rouda Lahham) by Rouda Lahham & Dr. Samer Naffouje**

**Nidal Zaboura by his wife Renee and Family**

**Elias Al Tarshah and Latif Alhanna by Wasem and Majd Tarshah**



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 March 17, 2024 Orthros Service @ 9:30am— Divine Liturgy @ 10:30 am**

**Forgiveness Vespers Service Sunday March 17 @ 6:00 pm**

**RESERVE THESE DATES ON YOUR CALENDER**

**Marsh 23-24 Teens Trip to The Holy Dormition Monastery Junction, MI**

**St George Feast Celebration 05/ 11/ 2024**

**Teen Soyo Hafli 05/18/2024**

## Divine Liturgy Variables on Sunday, March 10, 2024

Tone 07/Eothinon 07: Sunday of the Last Judgment (Meat Fare)

Martyr Kodratos of Corinth and his five companions; Anastasia the patrician of Alexandria

Today's Liturgy Inserts	تغييرات في القداس
<p>طروبارية القيامة باللحن السابع</p> <p>حَطَمْتَ بِصَلِيْبِكَ الْمَوْتَ وَفَتَحْتَ لِلصَّ الْفِرْدَوْسَ، وَحَوَّلْتَ نَوْحَ حَامِلَاتِ الطَّيِّبِ، وَأَمَرْتَ رُسُلَكَ أَنْ يَكْرِزُوا بِأَنَّكَ قَدْ قُمْتَ أَيُّهَا الْمَسِيحُ الْإِلَهُ، مَانِحاً الْعَالَمَ الرَّحْمَةَ الْعُظْمَى.</p> <p><b>Troparion of the Resurrection (Tone 7)</b></p> <p>Thou didst shatter death by Thy Cross, Thou didst open paradise to the thief; Thou didst turn the sadness of the ointment-bearing women into joy. And didst bid Thine Apostles proclaim a warning, that Thou hast risen O Christ, granting to the world the great mercy.</p>	 <p>هَلُمَّ نَسْجُدْ وَتَرَكِعْ لِلْمَسِيحِ مَلِكِنَا وَالْهَيَا. خَلَّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ لِنُرِيَلَ لَكَ هَلْوَيَا.</p> <p><b>Entrance Hymn</b></p> <p>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.</p>
	<p>الايصونديكون</p> <p>هَلُمَّ نَسْجُدْ وَتَرَكِعْ لِلْمَسِيحِ مَلِكِنَا وَالْهَيَا. خَلَّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ لِنُرِيَلَ لَكَ هَلْوَيَا.</p> <p><b>Entrance Hymn</b></p> <p>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.</p>
<p>تُعَاد طروبارية القيامة</p> <p><b>We repeat the Resurrectional Apolytikion</b></p>	
	<p><b>Troparion for the Patron Saint of the Church</b></p> <p>طروبارية القديس جاورجيوس الاليس الظفر (باللحن الرابع)</p> <p>بِمَا أَنَّكَ لِلْمَأْسُورِينَ مُحَرَّرٌ وَمُعْتِقٌ، وَلِلْفُقَرَاءِ وَالْمَسَاكِينِ عَاضِدٌ وَنَاصِرٌ وَلِلْمَرْضَى طَبِيبٌ وَشَافٍ وَعَنِ الْمُؤْمِنِينَ مُكَافِحٌ وَمُحَارِبٌ أَيُّهَا الْعَظِيمُ فِي الشَّهَادَةِ جَاورجِيُوسُ الْإِلَهِ الْظَفَرِ تَشْفَعُ إِلَى الْمَسِيحِ الْإِلَهِ فِي خَلَاصِ نَفُوسِنَا.</p>
<p><b>Troparion of St. George the Great Martyr (Tone 4)</b></p> <p>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.</p>	
<p>قنداق أحد مرفع اللحم (باللحن الأول)</p> <p>إِذْ أَتَيْتَ يَا اللَّهُ عَلَى الْأَرْضِ بِمَجْدٍ فَتَرْتَعِدُ مِنْكَ الْبَرَايَا بِأَسْرِهَا. وَنَهْرُ النَّارِ يَجْرِي أَمَامَ عَرْشِكَ وَالصُّحُفُ تَفْتَحُ، وَالْحَقَايَا تُشْهَرُ. فَجَنِّبْنِي مِنَ النَّارِ الَّتِي لَا تَطْفَأُ. وَأَهْلِنِي لِلْوَقُوفِ عَنْ يَمِينِكَ أَيُّهَا الدَّيَّانُ الْعَادِلُ.</p>	



### Kontakion of Judgment Sunday (Tone 1)

When Thou comest, O God, to earth with glory, and all creatures tremble before Thee, and the river of fire floweth before the Altar, and the books are opened and sins revealed, deliver me then from that unquenchable fire, and make me worthy to stand at Thy right hand, O righteous Judge.

### THE TRISAGION

Holy God, Holy Mighty, Holy Immortal one, have mercy on us  
Holy God, Holy Mighty, Holy Immortal one, have mercy on us  
Holy God, Holy Mighty, Holy Immortal one, have mercy on us  
Glory to the Father and to the Son and to the Holy Spirit: both now and ever and unto ages of ages. Amen.  
Holy Immortal one, have mercy on us.  
Dynamis! (With Strength)  
Holy God, Holy Mighty, Holy Immortal one, have mercy on us

### رسالة احد مرافع اللحم

### Epistle of Judgment Sunday (Meatfare)



The Lord is my strength and my song.  
The Lord has chastened me sorely.

**The Reading is from St. Paul's First Letter to the Corinthians (8:8-13; 9:1-2)**

Brethren, food will not commend us to God. We are no worse off if we do not eat, and no better off if we do. Only take care lest this liberty of yours somehow become a stumbling block to the weak. For if any one sees you, a man of knowledge, at table in an idol's temple, might he not be encouraged, if his conscience is weak, to eat food offered to idols? And so by your knowledge this weak man is destroyed, the brother for whom Christ died. Thus, sinning against your brethren and wounding their conscience when it is weak, you sin against Christ. Therefore, if food is a cause of my brother's falling, I will never eat meat, lest I cause my brother to fall. Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are not you my workmanship in the Lord? If to others I am not an apostle, at least I am to you; for you are the seal of my apostleship in the Lord.

قَوْتِي وَتَسْبِيحَتِي الرَّبِّ

أَدْبَاباً أَدَّبَنِي الرَّبُّ

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولَسِ الرَّسُولِ الْأُولَى إِلَى أَهْلِ

كُورِنْثُوسَ (8:8-13; 9:1-2)

يَا إِخْوَةَ إِنَّ الطَّعَامَ لَا يُغَيِّرُنَا إِلَى اللَّهِ. لِأَنَّ إِنْ أَكَلْنَا لَا نَزِيدُ وَإِنْ لَمْ نَأْكُلْ لَا نَنْقُصُ \* وَلَكِنْ أَنْظُرُوا أَنْ لَا يَكُونَ سُلْطَانُكُمْ هَذَا مَعْتَرَةً لِلضَّعْفَاءِ \* لِأَنَّهُ إِنْ رَأَى أَحَدٌ يَا مَنْ لَهُ الْعِلْمُ مُتَكَبِّراً فِي بَيْتِ الْأَوْثَانِ أَفْلا يَتَّقُوهُ ضَمِيرُهُ وَهُوَ ضَعِيفٌ عَلَى أَكْلِ ذَبَائِحِ الْأَوْثَانِ \* فَيَهْلِكُ بِسَبَبِ عِلْمِكَ الْأَخُ الضَّعِيفُ الَّذِي مَاتَ الْمَسِيحُ لِأَجْلِهِ \* وَهَكَذَا إِذْ تُخْطِئُونَ إِلَى الْإِخْوَةِ وَتَجْرَحُونَ ضَمَائِرَهُمْ وَهِيَ ضَعِيفَةٌ إِنَّمَا تُخْطِئُونَ إِلَى الْمَسِيحِ \* فَلِذَلِكَ إِنْ كَانَ الطَّعَامُ يُسَكِّتُ أَخِي فَلَا أَكُلْ لَحْماً إِلَى الْأَبَدِ لِئَلَّا أُسَكِّتَ أَخِي \* أَلَسْتُ أَنَا رَسُولاً . أَلَسْتُ أَنَا حُرّاً. أَمَا رَأَيْتَ يَسُوعَ الْمَسِيحَ رَبَّنَا. أَلَسْتُمْ أَنْتُمْ عَمَلِي فِي الرَّبِّ \* وَإِنْ لَمْ أَكُنْ رَسُولاً إِلَى آخَرِينَ فَإِنِّي رَسُولٌ إِلَيْكُمْ. لِأَنَّ خَاتَمَ رِسَالَتِي هُوَ أَنْتُمْ فِي الرَّبِّ.

الإنجيل لأحد مرافع اللحم  
Gospel of Judgment Sunday

The Reading of the Holy Gospel according to St. Matthew (25:31-46)

The Lord said, "When the Son of man comes in his glory, and all the holy angels with him, then he will sit on his glorious throne. Before him will be gathered all the nations, and he will separate the sheep from the goats, and he will place the sheep at his right hand, but the goats at the left.

Then the King will say to those at his right hand, 'Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.' Then the righteous will answer him, 'Lord, when did we see thee hungry and feed thee, or thirsty and give thee drink? And when did we see thee a stranger and welcome thee, or naked and clothe thee? And when did we see thee sick or in prison and visit thee?' And the King will answer them, 'Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me.'

Then he will say to those at his left hand, 'Depart from me, you cursed, into the eternal fire prepared for the devil and his angels; for I was hungry and you gave me no food, I was thirsty and you gave me no drink, I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.' Then they also will answer, 'Lord, when did we see thee hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to thee?' Then he will answer them, 'Truly, I say to you, as you did it not to one of the least of these, you did it not to me.'

And they will go away into eternal punishment, but the righteous into eternal life."

فصل شريف من بشارة القديس متى الإنجيلي البشير والتلميذ  
الطاهر (25:31-46)

قال الرب متى جاء ابن البشر في مجده وجميع الملائكة القديسين معه فحينئذ يجلس على عرش مجده \* وتجمع إليه كل الأمم فيميز بعضهم من بعض كما يميز الراعي الخراف من الجداء \* ويقم الخراف عن يمينه والجداء عن يساره \* حينئذ يقول الملك للذين عن يمينه تعالوا يا مباركي ابي رثوا الملك المعد لكم منذ انشاء العالم \* لا اتي جعت فاطعمتموني وعطشت فسقيتموني وكنت غريباً فأويتموني \* وغريباً فكسوتوني ومريضاً فعدتوني ومحبوساً فأتيتم إلي \* حينئذ يجيبه الصديقون قائلين يا رب متى رأيناك جائعاً فاطعمناك أو عطشان فسقيناك ومتى رأيناك غريباً فأويناك أو غريباً فكسوناك \* ومتى رأيناك مريضاً أو محبوساً فأتينا إليك فيجيبه الملك ويقول لهم: الحق أقول لكم بما أنكم فعلتم ذلك بأحد إخوتي هؤلاء الصغار فبي فعلتموه \* حينئذ يقول أيضاً للذين عن يساره اذهبوا عني يا ملاعين إلى النار الأبدية المعدة لإبليس وملائكته \* لا اتي جعت فلم تطعموني وعطشت فلم تسقوني \* وكنت غريباً فلم تؤووني وغريباً فلم تكسوني ومريضاً ومحبوساً فلم تزوروني \* حينئذ يجيبونه هم أيضاً قائلين يا رب متى رأيناك جائعاً أو عطشان أو غريباً أو غريباً أو مريضاً أو محبوساً ولم نخدمك \* حينئذ يجيبهم قائلاً الحق أقول لكم بما أنكم لم تفعلوا ذلك بأحد هؤلاء الصغار فيبي لم تفعلوه \* فيذهب هؤلاء إلى العذاب الأبدي والصديقون إلى الحياة الأبدية.



- *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, 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.

**ANTIOCHIAN WOMEN  
OF ST. GEORGE**

**FUNDRAISER  
COOKOUT**

**03/10/2024**

**AFTER LITURGY**

**\$15.00 PER PERSON**

**Today**

**ANTIOCHIAN WOMEN**

**\*We will be having Our  
next Arabic Bible  
Study**

**Tuesday March 12,  
2024 @ 7:00 pm at  
Panera  
26086 Brookpark Rd,  
North Olmsted  
OF ST. GEORGE**

**\*Our next Meeting And  
English Bible Study**

**Thursday April 04,  
2024 @ 6:30 p.m.  
At Panera great  
northern mall**

## 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!

**Today is the Meatfare Sunday**



## ***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.



GREATER CLEVELAND COUNCIL OF  
**Orthodox Clergy**

31 January 2024

Beloved Friends in the Lord,

Greetings! The Orthodox Christian Community of Greater Cleveland and Lorain will soon be honoring the Sunday of Orthodoxy, the first Sunday of the Great Fast. A celebration of this triumph of our Faith will take place on the evening of 24 March 2024, at 4:00pm. This service of Great Vespers will be hosted by Saint Theodosius Orthodox Cathedral (OCA), located at 733 Starkweather Avenue, Cleveland, Ohio 44113. His Eminence, the Most Reverend Nicolae, Metropolitan of the Romanian Orthodox Archdiocese of the Americas, will preside as well as offer the homily.

Each year, the Greater Cleveland Council of Orthodox Clergy (GCCOC) solicits donations to help underwrite this celebration of our Faith, and this year, donations will be given to International Orthodox Christian Charities for humanitarian relief in Gaza. We humbly ask that you consider providing a contribution to the GCCOC; in return, you will be listed as a "Patron" within the handout at this special service.

If you wish to donate, we ask that you make checks payable to the "Greater Cleveland Council of Orthodox Clergy," or simply the "GCCOC." Checks can either be given to your parish priest, or they can be mailed to the address below no later than 12 March 2024.

In Christ,  
>>>Father Peter Simko  
GCCOC Treasurer

2024 SUNDAY OF ORTHODOXY | PATRON DONATION

YOUR NAME \_\_\_\_\_

MAILING ADDRESS \_\_\_\_\_

EMAIL ADDRESS \_\_\_\_\_

YOUR PARISH NAME \_\_\_\_\_

DONATION AMOUNT \_\_\_\_\_

GCCOC, c/o St. Innocent Orthodox Church, PO Box 38208, Olmsted Falls, Ohio 44138



## 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.