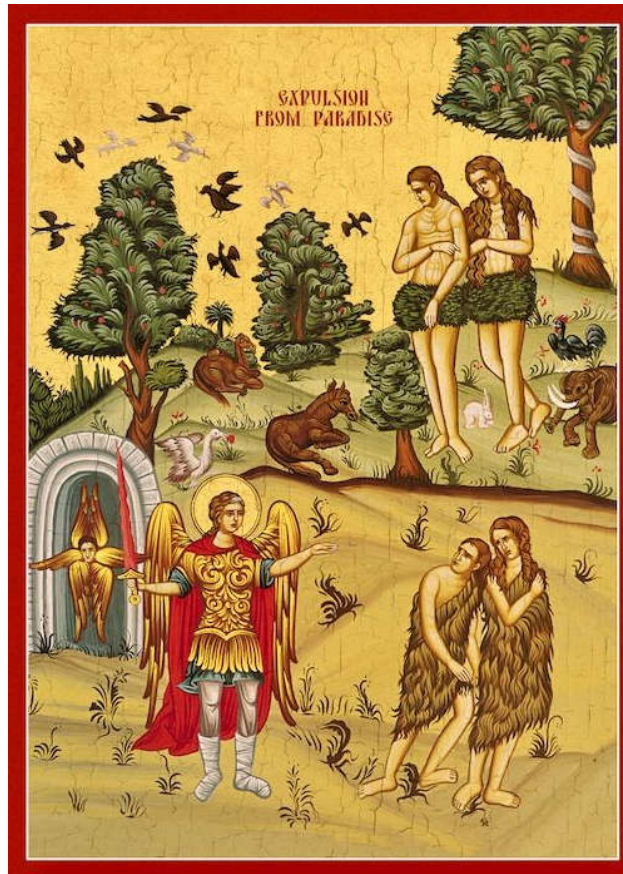


St. George

Antiochian Orthodox Christian Church

2587 W. 14th Street, Cleveland OH 44113



Sunday of Forgiveness
(Cheese 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**

Office: (216) 781-9020

Pastor's Cellular: (440) 665-6724

www.stgeorgecleveland.com

Pastor's E-Mail: frjojaimi@msn.com

Sunday March 17, 2024

Tone 8/ Eothinon 8

Sunday of Forgiveness (Cheese Fare)

Venerable Alexios the 'Man of God,'
Patrick, bishop of Armagh and
enlightener of Ireland

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.

Trisagion Service, Bread of Oblation and Wheat are offered in memory of His Eminence Metropolitan Philip of thrice-blessed memory and eternal repose (the 10th anniversary of his repose)



Trisagion Service, Bread of Oblation, Wheat and The Coffee Hour are offered in memory of Esmiralda Almaz (one year) by her Husband George Almaz and their Family

Bread of oblation is offered in Memory of Joseph Leon (Six Month) by his wife Nahla Leon and their kids Zaina, Layla and Elias Leon

Bread of oblation is offered in Memory of Sabah Marrogy (one year) by his Daughter Aseel Alfahel and theFamily

Bread of oblation is offered in Memory of Elias Al Tarshah and Latif Alhanna 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



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



"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

Forgiveness Vespers Service Today March 17 @ 6:00 pm

Sunday March 24, 2024 Orthros Service @ 9:30am— Divine Liturgy @ 10:30 am

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

Mondays Great Compline Service @ 6:00 pm

Wednesdays Presanctified Liturgy @ 6:00 pm

Fridays, Akasist Service (Madayeh) @ 6:00 pm

Divine Liturgy Variables on Sunday, March 17, 2024

Tone 08/Eothinon 08; Sunday of Forgiveness (Cheese Fare)

Venerable Alexios the 'Man of God;' Patrick, bishop of Armagh and enlightener of Ireland

Today's Liturgy Inserts	تغييرات في القداس
<p style="text-align: center;">طروبارية القيامة باللحن الثامن</p> <p style="text-align: center;">انْحَدَرْتَ مِنَ الْعُلُوِّ يَا مُتَحَنِّنٌ، وَقَبِلْتَ الدَّفْنَ ذَا الثَّلَاثَةِ الْاَيَّامِ، لِكَيْ تُعْتَقَنَا مِنَ الْاَلَامِ، فَيَا حَيَاتِنَا وَقِيَامَتَنَا، يَا رَبُّ الْمَجْدُ لَكَ.</p> <p style="text-align: center;">Troparion of the Resurrection (Tone 8)</p> <p>From the heights, thou didst descend, O compassionate one, and thou didst submit to the three-day burial, that thou might deliver us from passion, thou art our life and our resurrection, O Lord, glory to thee.</p>	
	<p style="text-align: center;">الايصونديكون</p> <p style="text-align: center;">هَلِّمْ نَسْجُدْ وَنَرْكَعْ لِلْمَسِيحِ مَلِكِنَا وَالْهَيَا. خَلِّصْنَا يَا ابْنَ اَللهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْاَمْوَاتِ لِنُرْتَلَّ لَكَ هَلْلُوِيَا.</p> <p style="text-align: center;">Entrance Hymn</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 style="text-align: center;">تُعاد طروبارية القيامة</p> <p style="text-align: center;">We repeat the Resurrectional Apolytikion</p>	
	<p style="text-align: center;">Troparion for the Patron Saint of the Church</p> <p style="text-align: center;">طروبارية القديس جاورجيوس اللابس الظفر (باللحن الرابع)</p> <p>بِما أَنْتَ لِلْمَأْسُورِينَ مُحَرَّرٌ وَمُعْتِقٌ، وَلِلْفُقَرَاءِ وَالْمَساكِينِ عَاضِدٌ وَنَاصِرٌ وَلِلْمَرْضَى طَبِيبٌ وَشَافٍ وَعِنِ الْمُؤْمِنِينَ مُكَافِحٌ وَمُحَارِبٌ أَيُّهَا الْعَظِيمُ فِي الشُّهَدَاءِ جَاورْجِيُوسُ اللَّابِسُ الظَّفَرَ تَشْفَعُ إِلَى الْمَسِيحِ الْإِلَهِي فِي خَلْصِ نَفُوسِنَا.</p>
<p style="text-align: center;">Troparion of St. George the Great Martyr (Tone 4)</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 style="text-align: center;">قنداق أحد الغفران (مرفع الجبن) (باللحن السادس)</p> <p>أَيُّهَا الْهَادِي إِلَى الْحِكْمَةِ. وَالرَّازِقُ الْفَهْمَ وَالْفِطْنَةَ. وَالْمُؤَدِّبُ الْجُهَالَ. وَالْعَاضِدُ الْمَساكِينِ. شَدِّدْ قَلْبِي وَامْنَحْهُ فَهْمًا أَيُّهَا السَّيِّدُ. وَاعْطِنِي كَلِمَةً يَا كَلِمَةَ الْآبِ. فَهِيَ إِنِّي لَا امْنَعُ شَفَتِي مِنَ الْهَتَافِ إِلَيْكَ. يَا رَحِيمِ ارْحَمْنِي أَنَا الْوَاقِعُ.</p> <p style="text-align: center;">Kontakion of Forgiveness Sunday (Cheesefare) (Tone 6)</p> <p>O Thou Who guidest to wisdom, and givest understanding and intelligence, the Instructor of the ignorant, and Helper of the poor, strengthen my heart and grant it understanding, O Master. Give me word, O Word of the Father; for behold, I shall not refrain my lips from crying to Thee, O merciful One, have mercy upon me who am fallen.</p>	

THE TRISAGION

الرسالة لأحد مرفع الجبن

Epistle for the Sunday of (Cheese-Fare)

O chant unto our God, chant ye.

Clap your hands, all ye nations!

The Reading is from Saint Paul's Epistle to the Romans (13:11-14:4)

Brethren, now is our salvation nearer than when we believed. The night is far spent, the day is at hand. Let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk becomingly, as in the day, not in reveling and drunkenness, not in chambering and licentiousness, not in strife and jealousy. But put on the Lord Jesus Christ, and make no provision for the flesh to fulfill its lusts.

But as for the one who is weak in faith, receive him, but not for disputes over opinions. For one believes he may eat anything; but the weak person eats herbs. Let not him who eats despise him who does not eat, and let not him who does not eat judge him who eats; for God has received him. Who are you to be the judge over the servant of a stranger? To his own master he either stands or falls; but he will be made to stand; for God is able to make him stand.

رَتَّلُوا لِإِلَهِنَا رَتَّلُوا.

يَا جَمِيعَ الْأُمَمِ صَفِّقُوا بِالْأَيْدِي.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولْسِ الرَّسُولِ إِلَى أَهْلِ رُومِيَّةِ
(13:11-14:4)

يَا إِخْوَةُ إِنَّ خَلَاصَنَا الْآنَ أَقْرَبُ مِمَّا كَانَ حِينَ آمَنَّا * قَدْ تَتَاهَى اللَّيْلُ وَاقْتَرَبَ النَّهَارُ فَلْنَدَعْ عَنَّا أَعْمَالَ الظُّلْمَةِ وَنَلْبَسْ أَسْلِحَةَ النُّورِ * لِنَسْلُكَنَّ سُلُوكًا لَائِقًا كَمَا فِي النَّهَارِ لَا بِالْقُصُوفِ وَالسُّكْرِ وَلَا بِالْمَضَاجِعِ وَالعَهْرِ وَلَا بِالخِصَامِ وَالْحَسَدِ * بَلِ النَّبُوَا الرَّبِّ يَسُوعَ الْمَسِيحِ وَلَا تَهْتَمُوا بِأَجْسَادِكُمْ لِقَضَاءِ شَهَوَاتِهَا * مَنْ كَانَ ضَعِيفًا فِي الْإِيمَانِ فَاتَّخِذُوهُ بِغَيْرِ مُبَاحَثَةٍ فِي الْآرَاءِ * مِنَ النَّاسِ مَنْ يَعْتَقِدُ أَنَّ لَهُ أَنْ يَأْكُلَ كُلَّ شَيْءٍ . أَمَّا الضَّعِيفُ فَيَأْكُلُ بَقُولًا * فَلَا يَزِدِرِ الَّذِي يَأْكُلُ مَنْ لَا يَأْكُلُ وَلَا يَدِينُ الَّذِي لَا يَأْكُلُ مَنْ يَأْكُلُ فَإِنَّ اللَّهَ قَدْ اتَّخَذَهُ * مَنْ أَنْتَ يَا مَنْ تَدِينُ عَبْدًا أَجْنَبِيًّا . إِنَّهُ لِمَوْلَاهُ يَنْبُتُ أَوْ يَسْقُطُ . لَكِنَّهُ سَيَنْبُتُ لِأَنَّ اللَّهَ قَادِرٌ عَلَى أَنْ يُنْبِتَهُ *

الإنجيل لأحد مرفع الجبن

Gospel for the of Sunday (Cheese-Fare)

The Reading is from the Holy Gospel according to St. Matthew (6:14-21)

The Lord said to His Disciples, "If you forgive men their trespasses, your heavenly Father also will forgive you; but if you do not forgive men their trespasses, neither will your Father forgive your trespasses. And when you fast, do not look dismal, like the hypocrites, for they disfigure their faces that their fasting may be seen by men.

*فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَتَّى الْإِنْجِيلِي الْبَشِيرِ
وَالتَّلْمِيزِ الطَّاهِرِ (6:14-21) *

قَالَ الرَّبُّ إِنَّ عَفَرْتُمْ لِلنَّاسِ زَلَاتِهِمْ يَغْفِرُ لَكُمْ أَبُوكُمْ السَّمَاوِي أَيْضًا * وَإِنْ لَمْ تَغْفِرُوا لِلنَّاسِ زَلَاتِهِمْ فَأَبُوكُمْ أَيْضًا لَا يَغْفِرُ لَكُمْ زَلَاتِكُمْ * وَمَتَى ضَمَمْتُمْ فَلَا تَكُونُوا مُعَبِّسِينَ كَالْمُرَائِينَ . فَإِنَّهُمْ يُنْكَرُونَ وَجُوهَهُمْ لِيُظْهِرُوا لِلنَّاسِ

Truly, I say to you, they have received their reward. But when you fast, anoint your head and wash your face, that your fasting may not be seen by men but by your Father Who is in secret; and your Father Who sees in secret will reward you. Do not lay up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, there will your heart be also.”

صَائِمِينَ. الْحَقُّ أَقُولُ لَكُمْ إِنَّهُمْ قَدْ أَخَذُوا أَجْرَهُمْ * أما أنتِ فإذا صُمتِ فادهنِ رأسكِ واغسلي وجهكِ لئلا تَظَهَرَ للنَّاسِ صائِماً بل لأبيكِ الذي في الخَفِيَّةِ. وأبوك الذي يَرى في الخَفِيَّةِ يُجازيكِ علانيةً * لا تَكْنِزُوا لَكُمْ كُنُوزاً على الأرضِ حيثُ يُفْسِدُ السُّوسُ والآكلَةُ وَيَنْقُبُ السَّارِقُونَ وَيَسْرِقُونَ* لكن اكنزوا لَكُمْ كنوزاً في السَّماءِ حيثُ لا يُفْسِدُ سوسٌ ولا آكلَةٌ ولا يَنْقُبُ السَّارِقُونَ ولا يَسْرِقُونَ* لأنَّهُ حيثُ تَكُونُ كُنُوزُكُمْ هناكِ تَكُونُ قُلُوبُكُمْ*

- **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.



FRIDAY, MARCH 8, 2024

10th Anniversary of the Repose of His Eminence Metropolitan Philip

Archpriest Thomas Zain, Antiochian Archdiocese Vicar General

This letter was sent to all the clergy of the Antiochian Archdiocese on Friday, March 8, 2024.

Dear Brothers in Christ:

His Eminence Metropolitan Saba sends you his blessings and greetings following his month-long tour of archpastoral visits in the Diocese of Los Angeles and the West. His Eminence now prepares for departure to Lebanon for an extraordinary session of the Holy Synod of Antioch. His Eminence asks that you keep him in your holy prayers.

Before departing, he asked me to remind you that March 19, 2024, will mark the 10th anniversary of the repose of His Eminence Metropolitan Philip of thrice-blessed memory. The mark left by him on our Archdiocese during his 48 years as Archbishop is indelible. However, since new clergy and laity may not be familiar with his legacy, Sayidna Saba encourages everyone to visit and share this special webpage, Antiochian.org/MetropolitanPhilip, devoted to his predecessor, which recalls his life and important place in the history of our Archdiocese.

In addition, His Eminence directs every parish of the Archdiocese to offer the Trisagion Prayers of Mercy for Metropolitan Philip on Sunday, March 17. Prior to the Trisagion, pastors should say a few words about Sayidna Philip's ministry. Here are a few items of note from the webpage:

-His hard work to make the lives of the clergy more dignified by improving education to diminish what he called "upstairs-downstairs" theology that existed in our parishes when he became Metropolitan in 1966.

-His establishment of the Antiochian Women and Teen SOYO as organized bodies within the life of the Archdiocese.

-His vision and boldness in buying the property for and establishing the Antiochian Village Camp and Heritage and Learning Center.

-His courage and compassion in receiving the Evangelical Orthodox Church into the Antiochian Archdiocese after it was rejected by other jurisdictions.

-His establishment of The Order of St. Ignatius of Antioch, which has given millions of dollars to support programs and charities inside and outside the Archdiocese.

-His many humanitarian efforts on behalf of the suffering people in the Middle East and throughout the world.

Finally, please use this wording for the Trisagion service when mentioning his name: "His Eminence Metropolitan Philip of thrice-blessed memory and eternal repose."

May his memory be eternal!

Wishing you all a blessed and holy Fast, I remain,

Your brother in Christ,

Archpriest Thomas Zain, Vicar General
Antiochian Orthodox Christian Archdiocese of North America



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!

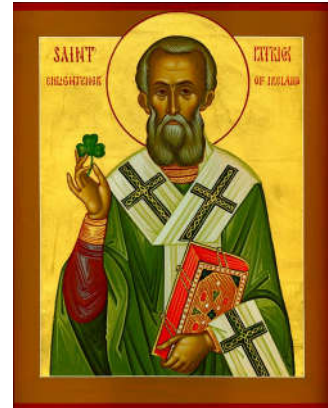
Today is the Cheese Fare Sunday

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

Tomorrow is the first day of Lent

Saint Patrick, Bishop of Armagh, Enlightener of Ireland

Saint Patrick, the Enlightener of Ireland was born around 385, the son of Calpurnius, a Roman decurion (an official responsible for collecting taxes). He lived in the village of Bannavem Taberniae, which may have been located at the mouth of the Severn River in Wales. The district was raided by pirates when Patrick was sixteen, and he was one of those taken captive. He was brought to Ireland and sold as a slave, and was put to work as a herder of swine on a mountain identified with Slemish in Co. Antrim. During his period of slavery, Patrick acquired a proficiency in the Irish language which was very useful to him in his later mission.



He prayed during his solitude on the mountain, and lived this way for six years. He had two visions. The first told him he would return to his home. The second told him his ship was ready. Setting off on foot, Patrick walked two hundred miles to the coast. There he succeeded in boarding a ship, and returned to his parents in Britain.

Some time later, he went to Gaul and studied for the priesthood at Auxerre under Saint Germanus (July 31). Eventually, he was consecrated as a bishop, and was entrusted with the mission to Ireland, succeeding Saint Palladius (July 7). Saint Palladius did not achieve much success in Ireland. After about a year he went to Scotland, where he died in 432.

Patrick had a dream in which an angel came to him bearing many letters. Selecting one inscribed “The Voice of the Irish,” he heard the Irish entreating him to come back to them.

Although Saint Patrick achieved remarkable results in spreading the Gospel, he was not the first or only missionary in Ireland. He arrived around 432 (though this date is disputed), about a year after Saint Palladius began his mission to Ireland. There were also other missionaries who were active on the southeast coast, but it was Saint Patrick who had the greatest influence and success in preaching the Gospel of Christ. Therefore, he is known as “The Enlightener of Ireland.”

His autobiographical Confession tells of the many trials and disappointments he endured. Patrick had once confided to a friend that he was troubled by a certain sin he had committed before he was fifteen years old. The friend assured him of God’s mercy, and even supported Patrick’s nomination as bishop. Later, he turned against him and revealed what Patrick had told him in an attempt to prevent his consecration. Many years later, Patrick still grieved for his dear friend who had publicly shamed him.

Saint Patrick founded many churches and monasteries across Ireland, but the conversion of the Irish people was no easy task. There was much hostility, and he was assaulted several times. He faced danger, and insults, and he was reproached for being a foreigner and a former slave. There was also a very real possibility that the pagans would try to kill him. Despite many obstacles, he remained faithful to his calling, and he baptized many people into Christ.

The saint’s Epistle to Coroticus is also an authentic work. In it he denounces the attack of Coroticus’ men on one of his congregations. The Breastplate (Lorica) is also attributed to Saint Patrick. In his writings, we can see Saint Patrick’s awareness that he had been called by God, as well as his determination and modesty in undertaking his missionary work. He refers to himself as “a sinner,” “the most ignorant and of least account,” and as someone who was “despised by many.” He ascribes his success to God, rather than to his own talents: “I owe it to God’s grace that through me so many people should be born again to Him.”

By the time he established his episcopal See in Armagh in 444, Saint Patrick had other bishops to assist him, many native priests and deacons, and he encouraged the growth of monasticism.

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



**MARCH 24, 2024
@ FOUR O'CLOCK
SAINT THEODOSIUS**

**GREAT VESPERS FOR
ANNUNCIATION ON THE
SUNDAY OF ORTHODOXY**

CHIEF CELEBRANT & HOMILIST

Metropolitan Nicolae
of the Romanian Orthodox
Metropolia of the Americas

EVERYONE IS WELCOME

All are Encouraged
to bring Holy Icons & kids will
carry them during the
procession

Join us at Saint Theodosius Cathedral
for Great Vespers & a Reception to Follow
733 Starkweather Ave., Cleveland, Ohio 44113



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

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

TICKETS

\$25

RSVP BY

MAY 6



RSVP HERE

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.