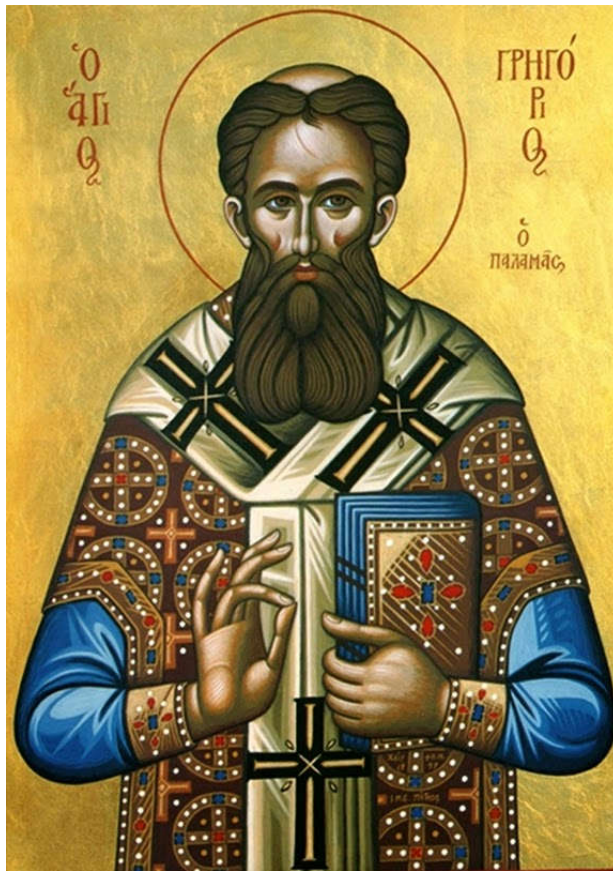


# St. George

## Antiochian Orthodox Christian Church

2587 W. 14th Street, Cleveland OH 44113



Second Sunday of Great Lent  
Commemoration of Gregory Palamas, Archbishop of Thessalonica

**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 31, 2024**

**Tone 2/ Eothinon 10**

**Second Sunday of Great Lent  
Commemoration of Gregory Palamas,  
Archbishop of Thessalonica**

**Hypatios the wonderworker, bishop of  
Gangra; Prophet Joel**

الأحد الثاني من الصوم الكبير

تذكُّرُ أبينا الجليل في القديسين غريغوريوس بالاماس رئيس

أساقفة تسالونيكية

**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 Hanna, Mariam, Malek and Josephine Saliba & Hnna, Kamleh and Mary Matta by Elias Saliba 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**

**Nuha Karsheh by Ragda Harb**

**Karem, Petra and Gabriela**

**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**

**John Maamari by Bassam and Lida Abdulkarim**



***"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 April 07, 2024 Orthros Service @ 9:30am— Divine Liturgy @ 10:30 am**

**Mondays Great Compline Service @ 6:00 pm**

**Wednesdays Presanctified Liturgy @ 6:00 pm**

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

**Divine Liturgy Variables on Sunday, March 31, 2024**  
**Tone 02/Eothion 10; Second Sunday of Great Commemoration of Gregory Palamas,**  
**Archbishop of Thessalonica**  
Hypatios the wonderworker, bishop of Gangra; Prophet Joel

Today's Liturgy Inserts	تغييرات في القداس
DIVINE LITURGY OF ST. BASIL THE GREAT	قُداس القديس باسيليوس الكبير
<b>طروبارية القيامة (باللحن الثاني)</b> عِنْدَمَا انْحَدَرْتَ إِلَى الْمَوْتِ أَيُّهَا الْحَيَاءُ الَّذِي لَا يَمُوتُ، حِينَئِذٍ أَمَتَّ الْجَحِيمَ بِبِرِّقِ لَاهُوتِكَ. وَعِنْدَمَا أَقَمْتَ الْأَمْوَاتِ مِنْ تَحْتِ النَّارِ، صَرَخَ نَحْوِكَ جَمِيعُ الْقَوَاتِ السَّمَاوِيِّينَ: أَيُّهَا الْمَسِيحُ الْإِلَهُ، مُعْطِي الْحَيَاةِ، الْمَجْدُ لَكَ. <b>Troparion of the Resurrection (Tone 2)</b> When Thou didst submit Thyself unto death, O Thou deathless and immortal One, then Thou didst destroy hell with Thy Godly power. And when Thou didst raise the dead from beneath the earth, all the powers of Heaven did cry aloud unto Thee: O Christ, Thou giver of life, glory to Thee.	
<b>الايصونديكون</b>  هَلُمَّ نَسْجُدُ وَنَرْكَعُ لِلْمَسِيحِ مَلِكِنَا وَإِلَهِنَا. خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ لِنُرْتَلَّ لَكَ هَلُويَا. <b>Entrance Hymn</b> 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.	
<b>تُعَاد طروبارية القيامة</b> <b>We repeat the Resurrectional Apolytikion</b>	
<b>طروبارية القديس غريغوريوس بالاماس (باللحن الثامن)</b> يَا كَوْكَبَ الرَّأْيِ الْقَوِيمِ، وَثَبَاتَ الْكَنِيسَةِ وَمُعَلِّمَهَا، وَجَمَالَ الْمُتَوَحِّدِينَ، وَالْمُنَاضِلَ عَنِ الْمُتَكَلِّمِينَ بِاللَاهُوتِ الَّذِي لَا يُحَارِبُ. غَرِيغُورِيُوسَ الْفَاعِلِ الْمُعْجَزَاتِ، فَخَرَ نَسَالُونِيكِيَّةً، وَكَارُورَ النَّعْمَةِ، لَا تَتَّفَكَ مُتَشَفِّعاً فِي خَلَاصِ نَفُوسِنَا. <b>Troparion of St. Gregory Palamas (Tone 8)</b> O Star of Orthodoxy, support of the Church and its teacher, O comeliness of ascetics, and incontestable champion of those who speak in theology, Gregory the wonder-worker, the pride of Thessalonica and preacher of grace, implore thou constantly for the salvation of our souls.	
<b>Troparion for the Patron Saint of the Church</b>  طروبارية القديس جاورجيوس اللابس الظفر (باللحن الرابع) بِمَا أَنْتَ لِلْمَأْسُورِينَ مُحَرَّرٌ وَمُعْتِقٌ، وَلِلْفُقَرَاءِ وَالْمَسَاكِينِ عَاضِدٌ وَنَاصِرٌ وَلِلْمَرْضَى طَيِّبٌ وَشَافٍ وَعَنِ الْمُؤْمِنِينَ مُكَافِحٌ وَمُحَارِبٌ أَيُّهَا الْعَظِيمُ فِي الشُّهَدَاءِ جَاورْجِيُوسُ اللَّابِسِ الظَّفَرَ تَشَفِّعْ إِلَى الْمَسِيحِ الْإِلَهِي فِي خَلَاصِ نَفُوسِنَا.	



### Troparion of St. George the Great Martyr (Tone 4)

As deliverer of captives, and defender of the poor, healer of the infirm, champion of kings: Victorious Great Martyr George. intercede with Christ our God for our souls' salvation.

#### القنطاق (بالحن الثامن)

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



#### Kontakion (Tone 8)

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

### THE TRISAGION

#### الرسالة للأحد الثاني من الصوم

#### Epistle for the Second Sunday of Lent

Thou, O LORD, shalt keep us and shalt preserve us.

Save me, O LORD, for the godly man is no more!

**\*The Reading is from Saint Paul's Epistle to the Hebrews (1:10-14; 2:1-3)\***

“In the beginning, Thou, O Lord, didst found the earth, and the heavens are the work of Thy hands; they will perish, but Thou remainest; they will all grow old like a garment, like a mantle Thou wilt roll them up, and they will be changed. But Thou art the same, and Thy years will never end.” But to what angel has He ever said, “Sit at My right hand, until I make Thine enemies a stool for thy feet”? Are they not all ministering spirits sent forth to serve, for the sake of those who are to obtain salvation? Therefore, we must pay closer attention to what we have heard, lest we drift away from it. For if the message, declared by angels, was valid and every transgression or disobedience received a just retribution, how shall we escape if we neglect such a great salvation? It was declared at first by the Lord, and it was attested to us by those who heard Him.

أنت يا رب تحفظنا وتسنننا

خلصني يا رب فإن البار قد فني

\*فصل من رسالة القديس بولس الرسول إلى

العبرانيين (1:10-14; 2:1-3)\*

أنت يا رب في البدء أسست الأرض والسموات هي

صنع يدك \* وهي تزول وأنت تبقى وكلها تبلى

كالثوب \* وتطويها كالرداء فتتغير، وأنت أنت وسنوك

لن تفنى \* ولمن من الملائكة قال قط إجلس عن يميني

حتى أجعل أعداءك موطئاً لقدميك \* أليسوا جميعهم

أرواحاً خادمة ترسل للخدمة من أجل الذين سيرثون

الخلاص فلذلك يجب علينا أن نصغي الي ما سمعناه

إصغاء أشد لئلا يسرب من أذهاننا \* فإنها إن كانت

الكلمة التي نطق بها على ألسنة ملائكة قد ثبتت وكل

تعدي ومعصية نال جزاء عدلاً \* فكيف نفلت نحن إن

أهملنا خلاصاً عظيماً كهذا قد ابتدأ النطق به على

لسان الرب ثم ثبتت لنا الذين سمعوه.

الإنجيل للأحد الثاني من الصوم

Gospel for the Second Sunday of Lent

\*The Reading of the Holy Gospel according to Saint Mark (2:1-12)\*

At that time, when Jesus returned to Capernaum after some days, it was reported that he was at home. And many were gathered together, so that there was no longer room for them, not even about the door; and he was preaching the word to them. And they came, bringing to Jesus a paralytic carried by four men. And when they could not get near Jesus because of the crowd, they removed the roof above him; and when they had made an opening, they let down the pallet on which the paralytic lay. And when Jesus saw their faith, he said to the paralytic, "Son, your sins are forgiven." Now some of the scribes were sitting there, reasoning in their hearts, "Why does this man speak thus? It is blasphemy! Who can forgive sins but God alone?" And immediately Jesus, perceiving in his spirit that they thus reasoned within themselves, said to them, "Why do you reason thus in your hearts. Which is easier, to say to the paralytic, 'Your sins are forgiven,' or to say, 'Rise, take up your pallet and walk'? But that you may know that the Son of man has authority on earth to forgive sins"—he said to the paralytic—"I say to you, rise, take up your pallet and go home." And he rose, and immediately took up the pallet and went out before them all; so that they were all amazed and glorified God, saying, "We never saw anything like this!"

\* فصل شريف من بشارة القديس مرقس الإنجيلي  
البشير والتلميذ الطاهر (2:1-12)\*

في ذلك الزمان دخل يسوع كفرناحوم وسمع أنه في بيت\* فلولقت اجتمع كثيرون حتى أنه لم يعد موضع ولا ما حول الباب يسع وكان يخاطبهم بالكلمة\* فأتوا إليه بمخلع يخمله أربعة\* وإذ لم يقدرُوا أن يقتربوا إليه لسبب الجمع كشفوا السقف حيث كان. وبعد ما تقبوه ذلوا السريز الذي كان المخلع مضطجعا عليه\* فلما رأى يسوع إيمانهم قال للمخلع يا بني مغفورة لك خطاياك\* وكان قوم من الكتبة جالسين هناك يفكرون في قلوبهم ما بال هذا يتكلم هكذا بالتجديف. من يقدر أن يغفر الخطايا إلا الله وحده\* فللوقت علم يسوع بروجه انهم يفكرون هكذا في أنفسهم فقال لهم لماذا تفكرون بهذا في قلوبكم\* ما الأيسر أن يقال مغفورة لك خطاياك أم أن يقال قم واحمل سريزك وامش\* ولكن لكي تعلموا أن ابن البشر له سلطان على الأرض أن يغفر الخطايا (قال للمخلع) لك أقول قم واحمل سريزك وأذهب إلى بيتك\* فقام للوقت وحمل سريزه وخرج أمام الجميع حتى دهش كلهم ومجدوا الله قائلين ما رأينا مثل هذا قط.

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

ST. BASIL LITURGY MEGALYNARION

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

إن البرايا بأسرها، تفرح بك يا مُمتلئة نعمة: محافل الملائكة، وأجناس البشر. أيتها الهيكل المُتقدس، والفرْدوس الناطق، فخر البتولية مريم، التي منها تجسد الإله، وصار طفلاً، وهو إلهنا الذي قبل الدهور. لأنه صنع مستودعك عرشاً، وجعل بطنك أرحب من السماوات. لذلك يا مُمتلئة نعمة، تفرح بك كل البرايا وتُمددك.



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



We are thankful to the Lord to have  
His Grace Bishop Anthony  
in our midst today .  
We are truly blessed by his presence  
Many Years Masters.

### **The One Pascha**

*By Metropolitan Saba (Isper)*

March 27, 2024

Christians celebrate one Pascha even if they disagree on the date of the feast. Pascha is the Lord Jesus Christ's Pascha and His resurrection. What accompanies this feast of rituals and traditions, which differ among Christian groups, highlights one thing: namely, the crucifixion and resurrection of Christ. Thus, saying that Christ is "risen" in one church while being "lamented" in another is silly. The schedule of the services such as the Lamentations Orthros, the Paschal Vigil or others may be different within the churches of the same archdiocese. While the Australians are celebrating the Paschal liturgy, North Americans would still be celebrating the liturgy of Great Saturday (Saturday of the Light) because of the time difference between their countries. Liturgical services commemorate the events of crucifixion and resurrection so that the faithful may live their effect in their own lives, rather than to reenact the crucifixion and resurrection!

In societies with several Christian denominations, many talk about the unification

of the date of Pascha. No doubt, the faithful's strong desire for this could enhance their external witness, which is important in their pluralistic societies.

Many don't know that the same rule is applied in deciding the date of Pascha in both Eastern and Western churches. All Christians follow the rule set by the First Ecumenical Council (325 A.D.). The Holy Fathers of this Council decided to celebrate Pascha on the Sunday which follows the first full moon after the Spring Equinox, the first day of spring.

How did the difference in the dates arise? It is a difference in the type of calendar, not in the rule. In the first fifteen centuries, Christians followed what we know as the old or Eastern or Julian calendar. In the sixteenth century, Pope Gregory XIII of Rome commissioned an astronomical correction of that calendar, which became known as the corrected or Western or Gregorian calendar.

The difference between the two calendars is thirteen days, six hours and a number of minutes and seconds. Thus, the start of spring, according to the current civil calendar, occurs on or about March 21, which is March 8 according to the Eastern calendar. According to the Western calendar, when the full moon occurs between March 21 and April 3, Pascha will be the following Sunday after the full moon. However, in this case, the full moon would have taken place before the start of spring according to the Eastern calendar (which occurs on or about April 3 on the Western calendar). So, followers of the Eastern calendar would have to wait for the following full moon, which could be a month or even later sometimes, to celebrate Pascha. This is the reason behind the long gap between the two dates this year.

What makes this issue even more complicated is that the Christian Pascha (according to the Western calendar) may fall at the same time, or even before, the Jewish Pascha (Passover), while the Christian Pascha, according to our faith, should fall after the date of the Jewish Pascha, not at the same date nor before it.

In 1923, some Orthodox Churches (Constantinople, Antioch, Cyprus and Greece) agreed to follow the Western calendar in celebrating all the fixed feast days (such as the Nativity and the Annunciation). Some say there was a mutual agreement that these Orthodox churches would celebrate the fixed-date feasts according to the Western calendar while the Roman Catholic churches would celebrate Pascha and



related feasts (Ascension and Pentecost) according to the Eastern calendar. I am not sure about that agreement. However, in 1944, the above-mentioned Orthodox churches switched to the Western calendar which caused a massive internal division when many of their faithful refused to follow the revised calendar. They considered the change a breach of Tradition and a betrayal of Orthodoxy.

Many of the faithful of the Greek and Cypriot churches separated themselves from their mother churches and broke communion because of this change.

At that time, the Orthodox churches in Eastern Europe could not make any external agreement (being under communist regimes). After the collapse of communism, these churches remained resolute about their traditions, including adherence to the Eastern calendar. Thus, very stringent groups flourished in these churches, and in the churches of the East and West, to resist two things: the proselytizing and evangelism by Western Christian groups among their faithful; and the spread of a liberalism that contradicts Christian values which has altered societies and denominations.

Every now and then, media outlets spread the news that the Pope of Rome and some patriarchs have agreed on celebrating Pascha on the second Sunday of April or on another fixed Sunday that is inconsistent with the rule of the first Ecumenical Council. If this ever became true, such an agreement could cause new schisms within Orthodox and Roman Catholic churches, because it contradicts the principle behind Ecumenical Councils. According to our faith, decisions of an Ecumenical Council cannot be revised except in another Ecumenical Council.

Such a decision would bring about more confusion and disruption because it contradicts a decision by an Ecumenical Council that has deep roots in Christian doctrine. And rather than sparring about two dates, the sparring would be more intense because of three dates.

What remains for us now is to genuinely pray that the Holy Spirit would move our hearts so that we may collaborate in a synchronous Paschal witness.

## Learning Lenten Vocabulary

From the Antiochian Orthodox Department of Christian Education

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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



## ***Dear Saint George Family, Beloved in Christ***

Our community is fortunate to have such compassionate and loving Parishioners. Because of your pledge and support, our Church is able to continue to serve you and to support the needy families. As we read in the 2 Corinthians 9:7 "Each one must give as he has decided in his heart, not reluctantly or under compulsion, for God loves a cheerful giver".

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

With The Parish Council we are making every effort to reduce our expenses, to ensure our reserve fund can be maintained for its intended purpose and the future growth and support of our Church. We are asking anyone who is financially able, to either mail a pledge donation check to the Church's Office or Donate via our website Donation button.

Also please let us know if you have any hardships that the Church can help with. We will try to support you in any way possible.

In closing, we ask for the Lord's Protection to keep all of us safe, and to guide all of us to become His new disciples and to serve and love His people

**God is the source of all our wealth.** *It's in the Bible*, Deuteronomy 8:18, NKJV. "And you shall remember the LORD your God, for it is He who gives you power to get wealth, that He may establish His covenant which He swore to your fathers, as it is this day.

**God says we rob Him if we don't give tithe and offerings.** *It's in the Bible*, Malachi 3:8, NKJV. Will a man rob God? Yet you have robbed Me! But you say, ' In what way have we robbed You?' In tithes and offerings.

**Do I tithe when in debt?** We should pay what we owe to God first, and God will help us take care of our debts.*It's in the Bible*, Psalm 50:14-15, NKJV. "Offer to God thanksgiving, and pay your vows to the Most High. Call upon Me in the day of trouble; I will deliver you, and you shall glorify Me."

**What if I can't afford to pay tithe?** God promises to richly bless us if we are faithful in tithes and offerings. *It's in the Bible*, Malachi 3:10, NKJV. Bring all the tithes into the storehouse, that there may be food in My house, and try Me now in this," says the LORD of hosts, " If I will not open for you the windows of heaven and pour out for you such blessing that there will not be room enough to receive it.

**God asks us to give voluntary offerings for His work—in addition to the tithe.** *It's in the Bible*, Psalm 96:8, NKJV. "Give to the LORD the glory due His name; bring an offering, and come into His courts.

**We should give to God's work willingly.** *It's in the Bible*, 2 Corinthians 9:7, "So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver.."

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

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

**You can't out-give God.** *It's in the Bible*, Luke 6:38, NKJV. "Give, and it will be given to you: good measure, pressed down, shaken together, and running over will be put into your bosom. For with the same measure that you use, it will be measured back to you."

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

**MEMO TO ALL PARISHIONERS**

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

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

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

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**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:

\_\_\_\_\_



**NORTH AMERICAN ANTIOCHIAN ORTHODOX  
MEDICAL PROFESSIONALS FELLOWSHIP**



For Registration



**Dr. Daniel B. Hinshaw, M.D.**

Professor Emeritus of Surgery, Consultant in Palliative  
Medicine University of Michigan Medical School

All medical professionals across the archdiocese are invited  
to inaugural lecture

**ORTHODOX CHRISTIANITY AND MEDICAL PRACTICE:  
UNDERSTANDING THE BASICS**

**Sunday, April 7th @ 7:00 PM EST/Via Zoom**

*Register to Attend*



**+St. George Antiochian Orthodox Church**

*1118 Cherry Ave. NE Canton, Ohio*

**Lenten Retreat - Saturday, April 13**

**"Ascending the Ladder of Virtues"**

**His Grace Bishop ANTHONY**



**10am: Arrival**

**10:30-11:30am: Session 1**

**11:30am-12:30pm: Lunch**

**12:30-1:30pm: Session 2**

**1:30-2:00pm: Q and A**

*(Held in Church Lower Level)*

Register via QR code for the Saturday Retreat or call/email the church office (330-455-8482/stgeorgecanton@sbcglobal.net)



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