

St. George

Antiochian Orthodox Christian Church

2587 W. 14th Street, Cleveland OH 44113



Third Sunday of Great Lent
Veneration of the Precious and Life-Giving Cross

**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 April 07, 2024

**Tone 3/ Eothinon 11
Third Sunday of Great Lent
Veneration of the Precious and
Life-Giving Cross**

**Martyr Kalliopios of Cilicia; repose of
Tikhon, patriarch of Moscow and
Enlightener of North America**

WELCOME TO OUR VISITORS

We are glad you are worshipping 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 Prayers, Bread of Oblatio, Wheat and the Coffee Hour are offered in memory of Ameen Saeed Khairallah (40 days) Brother of Laila Abdallal by Laila, Abdallah Abdallah and their Families



Bread of Oblation is offered in memory of Rose Bourjaily by Lila Ansley

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
Archdeacon Yared and Shammasseh Diane

Family & Friends by George Haddad

Nuha Karsheh by Ted and Karen Ziton

Karen Ziton (Birthday Prayers) by Ted and Karen Ziton

Ryan, Marlene and Baby Wesley George Mieyal



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

Mona Hussney Sanner by Claire Kaufman



"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 14, 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

Reserve The Date: May 12, 2024, St. George Feast Day Luncheon After Liturgy. Tickets: \$50 Adult, \$25 5-12 years old, under 5 free.

Divine Liturgy Variables on Sunday, April 07, 2024

Tone 3/ Eothinon 11; Third Sunday of Great Lent

Veneration of the Precious and Life-Giving Cross

Martyr Kalliopios of Cilicia; repose of Tikhon, patriarch of Moscow and Enlightener of North America

Today's Liturgy Inserts	تغييرات في القداس
DIVINE LITURGY OF ST. BASIL THE GREAT	قُدَّاسُ الْقَدِيسِ بَاسِيلْيُوسَ الْكَبِيرِ
<p style="text-align: center;">First Antiphon</p> <p>The light of Thy countenance, O Lord, hath been signed upon us. Thou hast given a sign unto them that fear Thee that they may flee from before the face of the bow.</p> <p><i>Through the intercessions of the Theotokos, O Savior, save us.</i></p> <p>Thou hast ascended on high, Thou leddest captivity captive. Thou hast given an inheritance to them that fear Thy name.</p> <p><i>Through the intercessions of the Theotokos, O Savior, save us.</i></p> <p>Glory to the Father, and to the Son, and to the Holy Spirit. Now and ever, and unto ages of ages. Amen.</p> <p><i>Through the intercessions of the Theotokos, O Savior, save us</i></p> <p style="text-align: center;">Second Antiphon</p> <p>All the ends of the earth have seen the salvation of our God. Let us worship at the place where His feet have stood.</p> <p><i>Save us, O Son of God, Who art risen from the dead, who sing to Thee, Alleluia.</i></p> <p>God is our King before the ages, He hath wrought salvation in the midst of the earth.</p> <p><i>Save us, O Son of God, Who art risen from the dead, who sing to Thee, Alleluia.</i></p> <p>High above all the nations is the Lord. Thou art Lord most high over all the earth.</p> <p><i>Save us, O Son of God, Who art risen from the dead, who sing to Thee, Alleluia.</i></p> <p>Glory to the Father, and to the Son, and to the Holy Spirit. Now and ever, and unto ages of ages. Amen.</p>	<p style="text-align: center;">الانتيفونا الأولى</p> <p>لقد رسمت علينا نورَ وجهك يا ربُّ، أعطيت الذين يتقونك علامةً ليهربوا من وجه القوس.</p> <p><i>بشفاعاتِ والدَةِ الإلهِ يا مخلصِ خلصنا.</i></p> <p>صعدت إلى العلاءِ وسيبت سبياً، أعطيت الذين يرهبونَ اسمك ميراثاً يا رب.</p> <p><i>بشفاعاتِ والدَةِ الإلهِ يا مخلصِ خلصنا.</i></p> <p>المجدُ للآبِ والإبْنِ والروحِ القدس، الآنَ وكلَّ أوانٍ وإلى دهرِ الداهرينَ، آمين.</p> <p><i>بشفاعاتِ والدَةِ الإلهِ يا مخلصِ خلصنا.</i></p> <p style="text-align: center;">الانتيفونا الثانية</p> <p>نظرتُ أقاصي الأرضِ جميعها خلاصَ إلھنا، لنسجدُ في الموضعِ الذي فيه قامتُ قدماہ.</p> <p><i>خلصنا يا ابن الله يا من قام من بين الأموات، إذ نرتل لك هللويا.</i></p> <p>اللهُ هو ملكنا منذُ القَدَمِ، صنعَ الخلاصَ في وسطِ الأرضِ.</p> <p><i>خلصنا يا ابن الله يا من قام من بين الأموات، إذ نرتل لك هللويا.</i></p> <p>أرتفعُ في الأممِ وأتعالى في الأرضِ.</p> <p><i>خلصنا يا ابن الله يا من قام من بين الأموات، إذ نرتل لك هللويا.</i></p> <p>المجدُ للآبِ والإبْنِ والروحِ القدس، الآنَ وكلَّ أوانٍ وإلى دهرِ الداهرينَ، آمين.</p> <p><i>يا كلمةَ الله الابنِ الوحيدِ...</i></p>

Third Antiphon

Exalt ye the Lord our God, and worship the footstool of His feet: Save Thy people and bless Thine inheritance, Shepherd them and bear them up unto eternity.

O Lord, save Thy people and bless Thine inheritance, granting to Thy people victory over all their enemies, and by the power of Thy Cross, preserving Thy commonwealth.

الانتيفونا الثالثة

ارفعوا الربَّ إلهنا واسجدوا لموطئ قدميه. خلصْ يا ربُّ شعبك وبارك ميراثك، وارزعمهم وارفعهم إلى الأبد.

خلصْ يا ربُّ شعبك وبارك ميراثك وامنح حكامنا المؤمنين الغلبة على البربر. واحفظ بقوة صليبك جميع المختصين بك.



الايصوديكون

هَلِّمُ نَسْجُدْ وَتَرَكُّعْ لِلْمَسِيحِ مَلِكِنَا وَإِلَهِنَا. خَلَّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ لِنُرْتَلَّ لَكَ هَلْلُويَا.

Entrance Hymn

O come, let us worship and fall down before Christ. Save us, O Son of God, who art risen from the dead, who sing to Thee: Alleluia.

طروبارية القيامة (بالحن الثالث)

لِتَفْرَحِ السَّمَاوِيَّاتُ وَتَبْتَهِجِ الْأَرْضِيَّاتُ. لِأَنَّ الرَّبَّ صَنَعَ عِزًّا بِسَاعِدِهِ، وَوَطَّئَ الْمَوْتَ بِالْمَوْتِ وَصَارَ بِكَرِّ الْأَمْوَاتِ. وَأَنْقَذَنَا مِنْ جَوْفِ الْجَحِيمِ. وَمَنَحَ الْعَالَمَ الرَّحْمَةَ الْعَظْمَى.



Troparion of the Resurrection (Tone 3)

Let the heavens rejoice and the earth be glad, for the Lord hath done a mighty act with His own arm. He hath trampled down death by death, and became the first-born from the dead. He hath delivered us from the depths of Hades, granting the world the Great Mercy.

طروبارية الصليب المقدس (بالحن الأول)

خَلَّصْ يَا رَبُّ شَعْبَكَ وَبَارِكْ مِيرَاثَكَ وَامْنَحْ حُكَّامَنَا الْمُؤْمِنِينَ الْغَلْبَةَ عَلَى الْبُرْبَرِ. وَاحْفَظْ بِقُوَّةِ صَلِيبِكَ جَمِيعَ الْمُخْتَصِّينَ بِكَ.



Troparion of the Holy Cross (Tone 1)

O Lord, save Thy people and bless Thine inheritance, granting to Thy people victory over all their enemies, and by the power of Thy Cross, preserving thy commonwealth.

Troparion for the Patron Saint of the Church

طروبارية القديس جاورجيوس الالابس الظفر (بالحن الرابع)

بِمَا أَنْتَكَ لِلْمَأْسُورِينَ مُحَرَّرٌ وَمُعْتَقٌ، وَلِلْفُقَرَاءِ وَالْمَسَاكِينِ عَاضِدٌ وَنَاصِرٌ وَلِلْمَرْضَى طَبِيبٌ وَشَافٍ وَعِنِ الْمُؤْمِنِينَ مُكَافِحٌ وَمُحَارِبٌ أَيُّهَا الْعَظِيمُ فِي الشَّهَادَةِ جَاورجِيُوسُ الْإِلَابِسُ الظَّفَرُ تَشَفَّعْ إِلَى الْمَسِيحِ الْإِلَهِ فِي خَلَّاصِ 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.

القنداق (باللحن الثامن)

إني أنا عبدك يا والدة الإله * اكتب لي رايات الغلبة * يا جنديَّة مُحامية * 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 ANTI-TRISAGION HYMN

Before Thy Cross we bow down in worship, Master, and we glorify Thy Holy Resurrection. (THRICE)

Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

And we glorify Thy Holy Resurrection.

Dynamis!

Before Thy Cross we bow down in worship, Master, and we glorify Thy Holy Resurrection.

لصليبك يا سيدنا نسجد، ولقيامتك المقدسة نُمجد. (ثلاثاً)

المُجد للآب والابن والروح القدس، الآن وكلَّ أوانٍ، وإلى دهر
الداهرين. آمين.

ولقيامتك المقدسة نُمجد.

قوة: لصليبك يا سيدنا نسجد، ولقيامتك المقدسة نُمجد.

الرسالة للأحد الثالث من الصوم

Epistle for the Third Sunday of Lent

O LORD, save Thy people and bless Thine inheritance. Unto Thee, O LORD, will I cry, O my God!

The Reading is from Saint Paul's Epistle to the Hebrews (4:14-16; 5:1-6)

Brethren, since we have a great High Priest, who has passed through the heavens, Jesus the Son of God, let us hold fast the confession. For we do not have a High Priest who is unable to sympathize with our infirmities, but one who has been in all points tempted like as we are, yet without sin. Let us therefore draw near with boldness to the throne of grace, that we may

خلص يا رب شعبك وبارك ميراثك.

إليك يا رب أصرخ إلهي

فصل من رسالة القديس بولس الرسول إلى العبرانيين
(4:14-16; 5:1-6)

يا إخوة إذ لنا رئيس كهنة عظيم قد اجتاز السموات
يسوع ابن الله فلننمَّسك بالاعتراف * لأنَّ ليس لنا رئيس
كهنة غير قادر أن يرثي لأوهاننا بل مجرب في كل
شيء مثلنا ما خلا الخطيئة * فلنقبل إنَّ بثقة إلى عرش
النعمه لننال رحمةً ونجد ثقةً للإغاثة في أوانها * فإنَّ كلَّ

receive mercy, and may find grace to help in time of need. For every high priest, being taken from among the people, is appointed on behalf of the people in things pertaining to God, that he may offer up both gifts and sacrifices for sins; who can have compassion on the ignorant and on those who are erring, since he himself also is encompassed with infirmity. Because of this he is bound, as for the people so also for himself, to offer up for sins. And no one takes the honor upon himself, but as being called by God, as was Aaron. So Christ also did not glorify Himself to become a High Priest, but it was by the One saying to Him, "Thou art My Son, today I have begotten thee." As He says also in another place, "Thou art a Priest forever, according to the order of Melchizedek."

رئيس كهنهٍ مُتَّخِذٍ مِنَ النَّاسِ يُقَامُ لِأَجْلِ النَّاسِ فِيمَا هُوَ لِلَّهِ لِيُقَرَّبَ تَقَادِمًا وَنَبَاتِحًا عَنِ الْخَطَايَا فِي إِمكَانِهِ أَنْ يُشْفِقَ عَلَى الَّذِينَ يَجْهَلُونَ وَيَضِلُّونَ لِكُونِهِ هُوَ أَيْضًا مَتَلَبِّسًا بِالضَّعْفِ * وَهَذَا يَجِبُ عَلَيْهِ أَنْ يُقَرَّبَ عَنِ الْخَطَايَا لِأَجْلِ نَفْسِهِ كَمَا يُقَرَّبُ لِأَجْلِ الشَّعْبِ * وَلَيْسَ أَحَدٌ يَأْخُذُ لِنَفْسِهِ الْكِرَامَةَ بَلْ مَنْ دَعَا اللَّهُ كَمَا دَعَا هَارُونَ * كَذَلِكَ الْمَسِيحُ لَمْ يُمَجِّدْ نَفْسَهُ لِيَصِيرَ رَئِيسَ كَهَنَةٍ بَلِ الَّذِي قَالَ لَهُ أَنْتَ ابْنِي وَأَنَا الْيَوْمَ وَلِدَتُكَ. كَمَا يَقُولُ فِي مَوْضِعٍ آخَرَ أَنْتَ كَاهِنٌ إِلَى الْأَبَدِ عَلَى رَتَبَةِ مَلَكِيصَادَق.

الإنجيل للأحد الثالث من الصوم

Gospel for the Third Sunday of Lent

The Reading of the Holy Gospel according to Saint Mark (8:34-38; 9:1)

The Lord said, "If any one would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it; and whoever loses his life for my sake and the gospel's will save it. For what does it profit a man, to gain the whole world and forfeit his soul? For what can a man give in return for his soul? For whoever is ashamed of me and my words in this adulterous and sinful generation, of him will the Son of man also be ashamed, when he comes in the glory of his Father with the holy angels." And Jesus said to them, "Truly, I say to you, there are some standing here who will not taste death before they see the kingdom of God come with power."

فصل شريف من بشارة القديس مرقس الإنجيلي البشير والتلميذ الطاهر (8:34-38; 9:1)

قَالَ الرَّبُّ مَنْ أَرَادَ أَنْ يَتَّبِعَنِي فَلْيَكْفُرْ بِنَفْسِهِ وَيَحْمِلْ صَلِيبَهُ وَيَتَّبِعَنِي لِأَنَّ مَنْ أَرَادَ أَنْ يُخَلِّصَ نَفْسَهُ يُهْلِكُهَا وَمَنْ أَهْلَكَ نَفْسَهُ مِنْ أَجْلِي وَمِنْ أَجْلِ الْإِنْجِيلِ يُخَلِّصُهَا * فَإِنَّهُ مَاذَا يَنْتَفِعُ الْإِنْسَانُ لَوْ رَجَحَ الْعَالَمَ كُلَّهُ وَخَسِرَ نَفْسَهُ * أَمْ مَاذَا يُعْطِي الْإِنْسَانُ فِدَاءً عَنِ نَفْسِهِ * لِأَنَّ مَنْ يَسْتَحْيِي بِي وَبِكَلَامِي فِي هَذَا الْجِيلِ الْفَاسِقِ الْخَاطِئِ * يَسْتَحْيِي بِهِ ابْنُ الْبَشَرِ مَتَى أَتَى فِي مَجْدِ أَبِيهِ مَعَ الْمَلَائِكَةِ الْقَدِيسِينَ * وَقَالَ لَهُمُ الْحَقُّ أَقُولُ لَكُمْ إِنَّ قَوْمًا مِنَ الْقَائِمِينَ هَهُنَا لَا يَذُوقُونَ الْمَوْتَ حَتَّى يَرَوْا مَلَكُوتَ اللَّهِ قَدْ أَتَى بِقُوَّةٍ.

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

ST. BASIL LITURGY MEGALYNARION

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

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

الكينونيكون

قد ارتسم علينا نور جهك يا ربُّ. هلولويا.

وعوض عن "قد نظرنا النور الحقيقي". تقال طروبارية الصليب.

Koinonikon (Communion Hymn)

The light of thy countenance hath been impressed on us, O Lord. Alleluia.

Instead of "We have seen the true light, etc.", then the Troparion of the Holy Cross (as above).

PROCESSION OF THE HOLY CROSS

AS DONE ON THE THIRD SUNDAY OF GREAT LENT

(See the separate file, which is based on the Liturgikon, P. 428-30)

If the procession is begun as the Great Doxology concludes in Orthros, the final "Holy God, Holy Mighty" is slowly chanted (traditionally, if possible, in the "Agia" style of Tone Four).

If the procession follows "Blessed be the Name of the Lord" in Divine Liturgy, it starts with "Holy God, Holy Mighty" and is chanted in the same style as above, if possible.

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-**which we especially venerate today**-; by the protection of the honorable Bodiless Powers of Heaven; at the supplication of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-laudable apostles; **of our father among the saints, Basil the Great, archbishop of Caesarea in Cappadocia**, whose Divine Liturgy we have now celebrated; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; *of Saint George the patron and protector of this holy community*; of the holy and righteous ancestors of God, Joachim and Anna, , and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.

Priest: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.

Choir: Amen.

THE LENTEN SEASON

Once again, we continue our journey through Lent, on the Road to the heavenly gates of the Kingdom, in the Feast of Feasts: PASCHA! It is a journey that only you can take for yourself, for the reward you receive is based solely on the effort you put into it. Therefore, we encourage you to make the following a part of your daily and weekly experience as we continue through this Lenten season:

DAILY PRAYER: Please remember your morning and evening prayers, including prayers for our bishops, our clergy and their families, your Parish Council and all parishioners, the sick and suffering, those who hate us and those who love, us, those who are kind to us and minister to us, and all those in need of God's mercy; and especially St. Ephraim's Prayer.

THE WORD OF GOD: When you come to pray, take 10 more minutes and read the Word of the Lord. You can start with a few chapters each day from the Psalms, the Proverbs, the Book of Job, or the Gospel according to St. Luke. But whatever it is, READ IT, and ask questions on those areas you find difficult.

THE WEEKDAY SERVICES: GOD'S GIFT OF LIFE TO YOU!

- 1) Great Compline, Monday evenings, 6:00PM, a uniquely peaceful time of prayers.
- 2) Pre-sanctified Liturgy, Wednesday evening, 6:00PM for strength at mid-week (Fasting begins after the noon meal).
- 3) Akathist (Madayeh), Friday evening, 6:00PM supplication to the Virgin Mary, followed by Lenten Suppers. **On Friday evening, April 26th at 6:00PM we celebrate Great Vespers for St. Lazarus. On Lazarus Saturday, April 27th we celebrate Liturgy at 10AM Breakfast to follow.**
- 4) Divine Liturgy of St. Basil, Sunday morning, 10:30AM.
- 5) Holy Week Services (schedule will be published later).

THE SACRAMENT OF CONFESSION: Repentance is the door to salvation. Without it, we remain a lost sheep, and lose all hope of tasting the Fountain of Life; but with it we find the Door of Paradise, and the angels and the saints at the eternal Banquet Feast of the Lord. During Holy Week confessions will be heard after evening services though Holy Friday evening and by appointment. There will be no confession after Holy Friday evening.

CHARITY AND GOOD WORKS: Basically, this is LOVING one another, with the same kind of Love Jesus showed us. (Read 1 Corinthians 13, James and 1John.)

FASTING: A necessary ingredient to this season. Please try to abstain this season from any meat and if possible dairy products, and gain control over your earthly passions. Then, share what you didn't eat with those who have nothing. Remember to "feed" your Food For Hungry Box each day with your children, and teach them how to care for the poor.

Learning Lenten Vocabulary

From the Antiochian Orthodox Department of Christian Education

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

Dear Saint George Family, Beloved in Christ

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

MEMO TO ALL PARISHIONERS

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

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

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

OFFERINGS FOR LENT AND HOLY PASCHA

Dear Father John,

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

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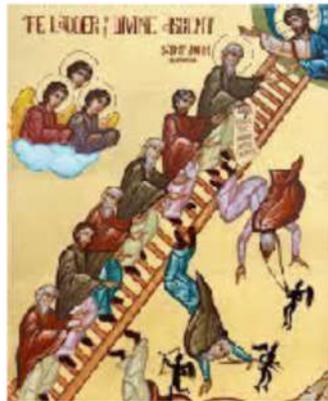
+St. George Antiochian Orthodox Church

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)



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5:00PM

VESPERS

6:00-10:00PM

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