

St. George

Antiochian Orthodox Christian Church

2587 W. 14th Street, Cleveland OH 44113



Fourth Sunday of Great Lent
Commemoration of Father John (Climacus) of Sinai, author of 'The Ladder'

**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 14, 2024
Tone 4/ Eothinon 01**

**Fourth Sunday of Great Lent
Commemoration of John Climacus,
Author of "The Ladder"**

Apostles Aristarchos, Pudens and Tro-
phymos of the Seventy

الأحد الرابع من الصوم الكبير

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 George Tabanji by his beloved wife Antoinette Tabanji and his beloved daughters, Joann, Susie and Jessica and their families & by his brother Michel Tabanji and his sister Yvette Raad and their families



Bread of Oblation is offered in memory of Aziz, Salam and Alex Mina & Michael and Joyce Nader by Samira Mina 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

Archdeacon Yared and Shammasseh Diane

Family & Friends by George Haddad

The Jreije and Tabanji Families by John Jreije and family

Our families by George Tannous and family

Nabiha Tabanji by Antoinette Tabanji and the family

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

George Tabanji by Dr. Gaby and Lea Khoury

George Tabanji by Fady Chaccour and family



"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 21, 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, April 14, 2024
Tone 4/ Eothinon 1; Fourth Sunday of Great Lent
Commemoration of John Climacus, Author of "The Ladder"
Apostles Aristarchos, Pudens and Trophymos of the Seventy
الأحد الرابع من الصوم الكبير

Today's Liturgy Inserts	تغييرات في القداس
DIVINE LITURGY OF ST. BASIL THE GREAT	قُدّاس القديس باسيليوس الكبير
طروبارية القيامة (باللحن الرابع)	
<p>إن تلميذات الربّ تعلمن من الملاك بشرى القيامة البهجة. وطرحن عنهنّ القضاء الجدي. وخاطبن الرسل مفتخرات وقائلات. قد سبى الموت وقام المسيح الإله. مانحاً العالم الرحمة العظمى.</p>	
	
Troparion of the Resurrection (Tone 4)	
Having learned the joyful message of the Resurrection from the angel the women disciples of the Lord cast from them their parental condemnation. And proudly broke the news to the Disciples, saying: Death hath been spoiled; Christ God is risen, granting the world Great Mercy.	
الإيصونديكون	
	<p>هَلُمُّ نَسْجُدْ وَتَرَكَّعْ لِلْمَسِيحِ مَلِكِنَا وَآلِهِنَا. خَلَّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ لَنُرْتَلَّ لَكَ هَلُوبَا.</p>
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.	
تُعَاد طروبارية القيامة	
We repeat the Resurrectional Apolytikion	
طروبارية يوحنا السلمى (باللحن الثامن)	
	<p>لِلْبَرِّيَّةِ غَيْرِ الْمُنْمِرَةِ بِمَجَارِي دُمُوعِكَ أَمْرَعْتَ، وَبِالْتَهْدَاتِ الَّتِي مِنَ الْأَعْمَاقِ أَثْمَرْتَ بِأَتْعَابِكَ إِلَى مِئَةِ ضِعْفٍ، فَصِرْتَ كَوَكْباً لِلْمَسْكُونَةِ مُتَلَأَلِئاً بِالْعَجَائِبِ، يَا أَبَانَا الْبَارَّ يوحنا، فَتَشَفَّعْ إِلَى الْمَسِيحِ إِلَهِهِ أَنْ يُخَلِّصَ نَفُوسَنَا.</p>
Troparion of St John Climacus (Tone 8)	
With the streams of thy tears, thou didst cultivate the barrenness of the desert; and by thy sighings from the depths, thou didst bear fruit a hundredfold in labours; and thou becamest a luminary, shining with miracles upon the world, O John our righteous Father. Intercede with Christ God that our souls be saved.	



Troparion for the Patron Saint of the Church

طروبارية القديس جاورجيوس الالابس الظفر (باللحن الرابع)

بما أنك للمأسورين مُحَرَّرٌ ومُعْتِقٌ، وللْفُقَرَاءِ والمَسَاكِينِ عَاضِدٌ وَنَاصِرٌ وللمَرْضَى طَيِّبٌ وَشَافٍ
وعنِ الْمُؤْمِنِينَ مُكَافِحٌ وَمُحَارِبٌ أَيُّهَا الْعَظِيمُ فِي الشُّهَدَاءِ جَاورْجِيُوسُ الْآلَيْسُ الظَّفَرُ تَشْفَعُ إِلَى
الْمَسِيحِ الْإِلَهِ فِي خَلَاصِ نُفُوسِنَا.

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

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

القنطاق (باللحن الثامن)

إني أنا عبدك يا والدة الإله * اكتبْ لِكِ رَايَاتِ الْغَلْبَةِ * يا جَنَدِيَّةَ مُحَامِيَةِ * وَأَقْدِمِ لِكِ الشُّكْرَ كَمُنْقَذَةٍ
مِنَ الشَّدَائِدِ * لكنْ بِمَا أَنَّ لِكِ الْعِزَّةَ الَّتِي لَا تُحَارَبُ * اعْتَقِينِي مِنْ صُنُوفِ الشَّدَائِدِ * حَتَّى أَصْرُخَ
إِلَيْكَ إِفْرَحِي يَا عَرُوساً لَا عَرُوسَ لَهَا.



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 الرابع من الصوم

Epistle for the Forth Sunday of Great Lent

The LORD will give strength to His people.

Bring unto the LORD, ye sons of God; Bring
unto the LORD glory and honor!

**The Reading is from Saint Paul's Epistle to
the Hebrews (6:13-20)**

Brethren, when God made a promise to
Abraham, since He could swear by no one
greater, He swore by Himself, saying, "Surely
blessing I will bless thee, and multiplying I will
multiply thee." And thus, having patiently
endured, he obtained the promise. For people
indeed swear by what is greater, and in every
dispute of theirs the oath is final for
confirmation. So when God, being minded to
show more abundantly to the heirs of the
promise the immutability of His counsel, He

الرَّبُّ يُعْطِي قُوَّةً لَشَعْبِهِ

قَدِّمُوا لِلرَّبِّ يَا أَبْنَاءَ اللَّهِ

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولْسِ الرِّسُولِ إِلَى الْعِبْرَانِيِّينَ

(6:13-20)

يَا إِخْوَةُ إِنَّ اللَّهَ لَمَّا وَعَدَ إِبْرَاهِيمَ إِذْ لَمْ يُمَكِّنْ أَنْ يُقْسِمَ بِمَا
هُوَ أَعْظَمُ مِنْهُ أَقْسَمَ بِنَفْسِهِ * قَائِلاً لِأَبَارِكْكَ بِرَكَّةٍ وَأَكْثِرْ نَسْلَكَ
تَكْثِيراً * وَذَلِكَ إِذْ تَأْتَى نَالَ الْمَوْعِدِ * وَإِنَّمَا النَّاسُ يُقْسِمُونَ
بِمَا هُوَ أَعْظَمُ مِنْهُمْ وَتَنْقُضِي كُلَّ مَشَاجِرَةٍ بَيْنَهُمْ بِالْقَسَمِ
لِلتَّثْبِيتِ * فَذَلِكَ لَمَّا شَاءَ اللَّهُ أَنْ يَزِيدَ وَرَثَةَ الْمَوْعِدِ بَيَاناً
لِعَدَمِ تَحْوِيلِ عَزْمِهِ تَوْسُطَ بِالْقَسَمِ * حَتَّى نَحْصُلَ بِأَمْرَيْنِ لَا

interposed it with an oath, that by two immutable things, in which it is impossible for God to lie, we might have a strong consolation, we, who have fled for refuge to lay hold of the hope that is set before us; a hope, which we have as an anchor of the soul, both sure and steadfast, and entering into "that which is within the veil," where Jesus entered as a Forerunner on our behalf, having become a High Priest "forever according to the order of Melchizedek."

يتحولان ولا يمكن أن يخلف الله فيهما على تعزية قوية نحن الذين التجأنا إلى التمسك بالرجاء الموضوع أمامنا * الذي هو لنا كمرساة للنفس أمينة راسخة تدخل إلى داخل الحجاب * حيث دخل يسوع كسابق لنا وقد صار على رتبة ملكيصادق رئيس كهنة إلى الأبد.

الإنجيل للأحد الرابع من الصوم

Gospel For the Forth Sunday of Great Lent

The Reading of the Holy Gospel according to Saint Mark (9:16-30)

At that time, a man came to Jesus, kneeling down and saying unto him, "Teacher, I brought my son to you, for he has a dumb spirit; and wherever it seizes him, it dashes him down; and he foams and grinds his teeth and becomes rigid; and I asked your disciples to cast it out and they were not able." And Jesus answered him, "O faithless generation, how long am I to be with you? How long am I to bear with you? Bring him to me." And they brought the boy to him, and when the spirit saw Jesus, immediately it convulsed the boy, and he fell on the ground and rolled about, foaming at the mouth. And Jesus asked his father, "How long has he had this?" And he said, "From childhood. And it has often cast him into the fire and into the water, to destroy him; but if you can do anything, have pity on us and help us." And Jesus said to him, "If you can believe, all things are possible to him who believes." Immediately the father of the child cried out and said with tears, "Lord, I believe; help my unbelief!" And when Jesus saw that a crowd came running together, he rebuked the unclean spirit, saying to it, "You dumb and deaf spirit, I command you, come out of him, and never enter him again." And after crying out and convulsing him terribly, it came out, and the boy was like a corpse; so that most of them said, "He is dead." But Jesus took him by the hand and lifted him up, and he arose. And when Jesus had entered the house, his disciples asked him

فصل شريف من بشارة القديس مرقس الإنجيلي البشير

والتلميذ الطاهر (9:16-30)

في ذلك الزمان دنا إلى يسوع إنساناً وسجد له قائلاً يا معلم قد أتيتك بابني به روح أبكم * وحيثما أخذهُ يصرعه فيزبد ويصرِفُ بأسنانه ويبيس . وقد سألت تلاميذك أن يخرجوه فلم يقدرُوا * فأجابهُ قائلاً أيها الجيل الغير المؤمن إلى متى أكون عندكم حتى متى أحتملكُم هلم به إلي * فأتوه به . فلما رآهُ للوقت صرعه الروح فسقط على الأرض يتمرغ ويذب * فسأل أباه منذ كم من الزمان أصابه هذا * فقال منذ صباه * وكثيراً ما ألقاه في النار وفي المياه ليهلكهُ . لكن إن استطعت شيئاً فتحنن علينا وأغننا * فقال له يسوع إن استطعت أن تؤمن فكل شيء مستطاع للمؤمن * فصاح أبو الصبي من ساعتِهِ بدموع وقال إنني أومن يا سيّد . فأغث عدم إيماني * فلما رأى يسوع أن الجمع يتبادرون إليه انتهر الروح النجس قائلاً له أيها الروح الأبكُم الأصم أنا أمرك أن اخرج منه ولا تعد تدخل فيه * فصرخ وخبطهُ كثيراً وخرج منه فصار كالميت حتى قال كثيرون إنه قد مات * فأخذ يسوع بيده وأنهضهُ فقام * ولما دخل بيتاً سأله تلاميذه على انفراد لماذا لم

privately, "Why could we not cast it out?" And Jesus said to them, "This kind cannot be driven out by anything but prayer and fasting." They went out from there and passed through Galilee. And Jesus would not have any one know it; for he was teaching his disciples, saying to them, "The Son of Man will be delivered into the hands of men, and they will kill him; and after he is killed, he will rise on the third day.

نَسْتَطِيعُ نَحْنُ أَنْ نُخْرِجَهُ * فَقَالَ لَهُمْ إِنَّ هَذَا الْجِنْسَ لَا
يَمَكُنُ أَنْ يَخْرُجَ بِشَيْءٍ إِلَّا بِالصَّلَاةِ وَالصَّوْمِ * وَلَمَّا خَرَجُوا
مِنْ هُنَاكَ اجْتَازُوا فِي الْجَلِيلِ وَلَمْ يَرِدْ أَنْ يَدْرِيَ أَحَدٌ. فَأَنَّهُ
كَانَ يُعَلِّمُ تَلَامِيذَهُ وَيَقُولُ لَهُمْ إِنَّ ابْنَ الْبَشَرِ يُسَلَّمُ إِلَى
أَيْدِي النَّاسِ فَيَقْتُلُونَهُ وَبَعْدَ أَنْ يُقْتَلَ يَقُومُ فِي الْيَوْمِ الثَّالِثِ.

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: مَحَافِلِ الْمَلَائِكَةِ،
وَأَجْنَاسِ 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 وَتُحْمَدُكَ.

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 the holy and righteous ancestors of God, Joachim and Anna; of our venerable and God-bearing Father John (Climacus) of Sinai, author of 'The Ladder', 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.



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

Venerable John Climacus of Sinai, Author of “the Ladder

Saint John of the Ladder is honored by Holy Church as a great ascetic and author of the renowned spiritual book called THE LADDER, from which he is also called “of the Ladder” (Climacus).

There is almost no information about Saint John’s origins. One tradition suggests that he was born in Constantinople around the year 570, and was the son of Saints Xenophon and Maria (January 26).

John went to Sinai when he was sixteen, submitting to Abba Martyrius as his instructor and guide. After four years, Saint John was tonsured as a monk. Abba Strategios, who was present at Saint John’s tonsure, predicted that he would become a great luminary in the Church of Christ.

For nineteen years Saint John progressed in monasticism in obedience to his spiritual Father. After the death of Abba Martyrius, Saint John embarked on a solitary life, settling in a wild place called Thola, where he spent forty years laboring in silence, fasting, prayer, and tears of penitence.

It is not by chance that in THE LADDER Saint John speaks about tears of repentance: “Just as fire burns and destroys the wood, so pure tears wash away every impurity, both external and internal.” His holy prayer was strong and efficacious, as may be seen from an example from the life of the God-pleasing saint.

Saint John had a disciple named Moses. Once, the saint ordered his disciple to bring dung to fertilize the vegetable garden. When he had fulfilled the obedience, Moses lay down to rest under the shade of a large rock, because of the scorching heat of summer. Saint John was in his cell in a light sleep. Suddenly, a man of remarkable appearance appeared to him and awakened the holy ascetic, reproaching him, “John, why do you sleep so heedlessly, when Moses is in danger?”

Saint John immediately woke up and began to pray for his disciple. When Moses returned in the evening, Saint John asked whether any sort of misfortune had befallen him.

The monk replied, “A large rock would have fallen on me as I slept beneath it at noon, but I left that place because I thought I heard you calling me.” Saint John did not tell his disciple of his vision, but gave thanks to God.

Saint John ate the food which is permitted by the monastic rule, but only in moderation. He did not sleep very much, only enough to keep up his strength, so that he would not ruin his mind by unceasing vigil. “I do not fast excessively,” he said of himself, “nor do I give myself over to intense all-night vigil, nor lay upon the ground, but I restrain myself..., and the Lord soon saved me.”

The following example of Saint John’s humility is noteworthy. Gifted with discernment, and attaining wisdom through spiritual experience, he lovingly received all who came to him and guided them to salvation. One day some envious monks reproached him for being too talkative, and so Saint John kept silence for a whole year. The monks realized their error, and they went to the ascetic and begged him not to deprive them of the spiritual profit of his conversation.

Concealing his ascetic deeds from others, Saint John sometimes withdrew into a cave, but reports of his holiness spread far beyond the vicinity. Visitors from all walks of life came to him, desiring to hear his words of edification and salvation. After forty years of solitary asceticism, he was chosen as igumen of Sinai when he was seventy-five. Saint John governed the holy monastery for four years. Toward the end of his life, the Lord granted him the gifts of clairvoyance and wonderworking.



At the request of Saint John, igumen of the Raithu monastery (Commemorated on Cheesefare Saturday), he wrote the incomparable LADDER, a book of instruction for monks who wished to attain spiritual perfection.

Knowing of the wisdom and spiritual gifts of Saint John of Sinai, the igumen of Raithu requested him to write down whatever was necessary for the salvation of those in the monastic life. Such a book would be “a ladder fixed on the earth” (Gen. 28:12), leading people to the gates of Heaven.

Saint John felt that such a task was beyond his ability, yet out of obedience he fulfilled the request. The saint called his work THE LADDER, for the book is “a fixed ladder leading from earthly things to the Holy of Holies....” The thirty steps of spiritual perfection correspond to the thirty years of the Lord’s age. When we have completed these thirty steps, we will find ourselves with the righteous and will not stumble. THE LADDER begins with renunciation of the world, and ends with God, Who is love (1 John 4:8).

Although the book was written for monks, any Christian living in the world will find it an unerring guide for ascending to God, and a support in the spiritual life. Saints Theodore the Studite (November 11 and January 26), Sergius of Radonezh (September 25 and July 5), Joseph of Volokolamsk (September 9 and October 18), and others relied on THE LADDER as an important guide to salvation.

The twenty-second step of THE LADDER deals with various forms of vainglory. Saint John writes: “When I fast, I am vainglorious; and when I permit myself food in order to conceal my fasting from others I am again vainglorious about my prudence. When I dress in fine clothing, I am vanquished by vanity, and if I put on drab clothing, again I am overcome by vanity. If I speak, vainglory defeats me. If I wish to keep silence, I am again given over to it. Wherever this thorn comes up, it stands with its points upright.

A vain person seems to honor God, but strives to please men rather than God.

People of lofty spirit bear insult placidly and willingly, but only the holy and righteous may hear praise without harm.

When you hear that your neighbor or friend has slandered you behind your back, or even to your face, praise and love him.

It is not the one who reproaches himself who shows humility, for who will not put up with himself? It is the one who is slandered by another, yet continues to show love for him.

Whoever is proud of his natural gifts, intelligence, learning, skill in reading, clear enunciation, and other similar qualities, which are acquired without much labor, will never obtain supernatural gifts. Whoever is not faithful in small things (Luke 16:10), is also unfaithful in large things, and is vainglorious.

It often happens that God humbles the vainglorious, sending a sudden misfortune. If prayer does not destroy a proud thought, we bring to mind the departure of the soul from this life. And if this does not help, let us fear the shame which follows dishonor. “For whoever humbles himself shall be exalted, and whoever exalts himself shall be humbled” (Luke 14:11). When those who praise us, or rather seduce us, start to praise us, let us recall our many sins, then we shall find that we are not worthy of what they say or do to honor us.”

In THE LADDER Saint John describes the ascent toward spiritual perfection, which is essential for anyone who wishes to save his soul. It is a written account of his thoughts, based on the collected wisdom of many wise ascetics, and on his own spiritual experience. The book is a great help on the path to truth and virtue.

The steps of THE LADDER proceed gradually from strength to strength on the path of perfection. The summit is not reached suddenly, but gradually, as the Savior says: “The Kingdom of Heaven suffers violence, and the violent take it by force” (Mt.11:12).

**His Eminence
The Most Reverend
Metropolitan SABA**



**Archbishop of New York
and Metropolitan of
All North America**

**ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE
OF NORTH AMERICA**

Prot. no.: 145/2024

April 9, 2024

Beloved Clergy of our Archdiocese,

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

With my blessing, our archdiocesan Christian Education Ministry will host a **Christian Education Conference at the Antiochian Village, June 6–9, 2024**. The theme of the conference is “**Handing Down the Faith: Equipped for Every Good Work.**”

The V. Rev. Fr. Nicholas Belcher, Chair of our Department of Youth and Young Adult Ministries; Mrs. Anna-Sarah Farha, Director of our Christian Education Ministry; and their coworkers have prepared engaging workshops, a general session on moral issues (moderated by an esteemed clergy panel), an introduction to new church-school curriculum, and focus groups for educators. There will also be a series of lectures delivered by distinguished clergy and a Hierarchical Divine Liturgy, with His Grace Bishop Thomas presiding.

I wish to extend my warmest invitation to all—clergy, educators, and parents—to attend this conference, in order to grow more effective in this important ministry, to which our Lord Jesus Christ has called us. The Christian Education Ministry has emailed announcements about the conference to church-school directors, and several directors and teachers have already registered.

Let us make every effort to ensure that all those serving the Christian Education Ministries in our parishes receive the conference invitation and are encouraged to attend—with financial assistance from the parish, if needed. The conference flyer (included with this letter) and the registration link below should be distributed through all parish channels immediately, so that the Christian Education Ministry and the Antiochian Village Conference and Retreat Center have adequate time to accommodate additional registrants. The deadline to register is May 20. A full schedule and registration details are available at <https://registration.antiochianvillage.org/OCEC2024>. All questions should be directed to Mrs. Anna-Sarah Farha at aodce@antiochian.org.

Praying that you and your families will be blessed and edified through the remainder of the Fast, as we journey toward the celebration of the Resurrection, I remain,

Your Father in Christ,

A handwritten signature in blue ink that reads "SABA". Below the signature is a small icon of a cross with a star inside, followed by the text "SABA".

Archbishop of New York and Metropolitan of All North America

“The disciples were first called Christians in Antioch” (Acts 11: 26)

358 Mountain Road, P.O. Box 5238, Englewood, NJ 07631-5238
(201) 871-1355 T Archdiocese@antiochian.org (201) 871-7954 F

CHRISTIAN EDUCATION CONFERENCE
HANDING DOWN THE FAITH:

Equipped for every good work

June 6-9, 2024

Speakers



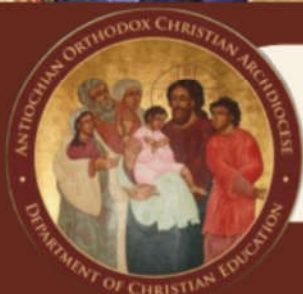
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**FR. STEPHEN
DE YOUNG**



**FR. NICHOLAS
LONG**



The Antiochian Village
Conference & Retreat Center

Bolivar, PA www.antiochianvillage.org

Register online

<https://registration.antiochianvillage.org/OCEC2024>

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:

- | | | |
|---------------|----------------------|----------------------|
| _____ Flowers | _____ Bread | _____ Easter Lillies |
| _____ Wine | _____ Oil | _____ Palms |
| _____ Eggs | _____ Votive Candles | |

For the health of:

In memory of: _____

Given by:

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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

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