

St. George

Antiochian Orthodox Christian Church

2587 W. 14th Street, Cleveland OH 44113



Venerable Maximos the Confessor

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 January 21, 2024

Tone 8/ Eothion 11

**Twenty-ninth Sunday after Pentecost
& Twelfth Sunday of Luke**

Venerable Maximos the Confessor

Martyr Neophytos of Nicaea; Venerable
Zosimas, Bishop of Syracuse in Sicily

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 Fred & Helen Hanna by Bill and Maryanne Cole



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

Family and Friends by Michele Lakis

Dunia and David McPherson and their families

Greg, Lauren, Adam and Anna Caraboolad by Helen Kajganick

Adam and Greg Caraboolad by the Aboid Families

George Tannous and Family by George Tannous

My children and grandchildren by Norma Saba Abdallah



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

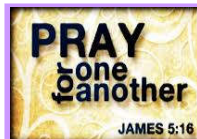
Charles and Joan Haddad by their family

Joie Haddad by George Haddad and his Family

William Isaac by his Wife June Isaac

George Khoury (Dunia Khoury McPherson' Son)

Adel Kharbat by Dr. Philip DeMio



**for the sick, sufferings,
shut-ins , needy, homeless, victims of disasters, war
and violence in the whole universe.**



"Then the Jews began to argue with one another, saying, How can this man give us His flesh to eat? So Jesus said to them, Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in yourselves. He who eats My flesh and drinks My blood has eternal life, and I will raise him up on the last day".

John 6:52-54

***"With fear of God, faith And love draw near".
Come to Church, Jesus loves you, we love you
we are waiting for you.***



UPCOMING DIVINE SERVICES

Sunday January 28, 2024 Orthros Service @ 9:30am; Divine Liturgy @ 10:30 am

Divine Liturgy Variables on Sunday, January 21, 2024
Tone 08/Eothion 11; Twenty-ninth Sunday after Pentecost & Twelfth Sunday of Luke
Venerable Maximos the Confessor
 Martyr Neophytos of Nicaea; Venerable Zosimas, Bishop of Syracuse in Sicily

Today's Liturgy Inserts	تغييرات في القداس
<p>طروبارية القيامة باللحن الثامن</p> <p>انْحَدَرْتَ مِنَ الْعُلُوِّ يَا مُتَحَنِّنٌ، وَقَبِلْتَ الدَّفْنَ ذَا الثَّلَاثَةِ الْأَيَّامِ، لِكَيْ تُعْتِقَنَا مِنَ الْأَلَامِ، فَيَا حَيَاتِنَا وَقِيَامَتَنَا، يَا رَبُّ الْمَجْدُ لَكَ.</p> <p>Troparion of the Resurrection (Tone 8)</p> <p>From the heights, thou didst descend, O compassionate one, and thou didst submit to the three-day burial, that thou might deliver us from passion, thou art our life and our resurrection, O Lord, glory to thee.</p>	
	<p>الايصونديكون</p> <p>هَلِّمُ نَسْجُدْ وَتَرَكُّعْ لِلْمَسِيحِ مَلِكِنَا وَإِلَهِنَا. خَلَّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ لِنَرْتَلُ لَكَ هَلْلُويَا.</p> <p>Entrance Hymn</p> <p>O come, let us worship and fall down before Christ. Save us, O Son of God, who art risen from the dead, who sing to Thee: Alleluia.</p>
<p>تُعاد طروبارية القيامة</p> <p>We repeat the Resurrectional Apolytikion</p>	
<p>APOLYTIKION OF ST. MAXIMOS THE CONFESSOR IN TONE EIGHT</p>	
<p>Thou hast shown thyself, O God-inspired Maximos, as a guide to the Orthodox Faith, a teacher of true worship and purity; O star of the universe and companion of the bishops, O wise one. Through thy light thou hast enlightened all, O harp of the spirit. Therefore, intercede with Christ God to save our souls.</p>	<p>يا دليلَ الْإِيمَانِ الْقَوِيمِ، وَمُعَلِّمَ النُّقْوَى وَالسِّيَرَةِ الْحَكِيمَةِ. كَوَكَّبَ الْمَسْكُونَةَ وَزِينَةَ الْمُتَوَجِّدِينَ، مَكْسِيمُوسُ الْحَكِيمِ الْمُلْهُمُ مِنَ اللَّهِ. لَقَدْ أَنْزَرْتَ الْجَمِيعَ بِنَعَالِمِكَ، يَا قِيَارَةَ الرُّوحِ. فَتَسَفَّعْ إِلَى الْمَسِيحِ الْإِلَهِ فِي خَلَاصِ نَفُوسِنَا.</p>
	<p>Troparion for the Patron Saint of the Church</p> <p>طروبارية القديس جاورجيوس اللابس الظفر (باللحن الرابع)</p> <p>بِما أَنْتَ لِلْمَأْسُورِينَ مُحَرَّرٌ وَمُعْتِقٌ، وَلِلْفُقَرَاءِ وَالْمَسَاكِينِ عَاضِدٌ وَنَاصِرٌ وَلِلْمَرْضَى طَبِيبٌ وَشَافٍ وَعَنِ الْمُؤْمِنِينَ مُكَافِحٌ وَمُحَارِبٌ أَيُّهَا الْعَظِيمُ فِي الشُّهَدَاءِ جَاورْجِيُوسُ اللَّابِسُ الظَّفَرَ تَسَفَّعْ إِلَى الْمَسِيحِ الْإِلَهِ فِي خَلَاصِ نَفُوسِنَا.</p>
<p>Troparion of St. George the Great Martyr (Tone 4)</p> <p>As deliverer of captives, and defender of the poor, healer of the infirm, champion of kings: Victorious Great Martyr George, intercede with Christ our God for our souls' salvation.</p>	

قنداق عيد دخول السيد إلى الهيكل (باللحن الأول)

يا من بمولدك أيها المسيح الإله للمستودع البتولي قدّست، وليدّي سمعان كما لاق باركت، ولنا الآن أدركت وخلصت، احفظ رعيّتك بسلام في الحروب، وأيد الذين أحببتهم، بما أنك وحدك محبّ للبشر.

Kontakion of the Presentation (Tone 1)

Thou O Christ God, who by thy birth, didst sanctify the Virgin's womb, and, as is meet, didst bless Simeon's arms, and didst also come to save us; preserve thy fold in wars, and confirm them whom thou didst love; for thou alone art the Lover of mankind.

THE TRISAGION

الرسالة للأحد التاسع والعشرون بعد العنصرة

Epistle for the Twenty-Ninth Sunday after Pentecost

O Lord, how manifold are Thy works; in wisdom hast Thou made them all.

Bless the Lord, O my soul.

The Reading is from the Epistle of St. Paul to the Colossians (3:4-11)

Brethren, when Christ, Who is our life, appears, then you also will appear with Him in glory. Put to death therefore what is earthly in you: fornication, impurity, passion, evil desire, and covetousness, which is idolatry. On account of these the wrath of God is coming upon the sons of disobedience. In these you once walked, when you lived in them. But now put them all away: anger, wrath, malice, slander, and foul talk from your mouth. Do not lie to one another, seeing that you have put off the old nature with its practices, and have put on the new nature, which is being renewed in knowledge after the image of its creator. Here there cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free man, but Christ is all, and in all.

ما أعظم أعمالك ياربُّ. كلّها بحكمة صنعت.

باركي يا نفسي الربُّ.

*فصل من رسالة القديس بولس الرسول إلى أهل

كولسسي (3:4-11) *

يا اخوة متى ظهر المسيح الذي هو حياتنا فأنتم أيضاً تظهرون حينئذٍ معه في المجد * فأميتوا أعضاءكم التي على الأرض الزنى والنجاسة والهوى والشهوة الرديئة والطمع الذي هو عبادة وتين * لأنه لأجل هذه يأتي غضب الله على أبناء العصيان * وفي هذه أنتم أيضاً سلكتم حيناً إذ كنتم عائشين فيها * أما الآن فأنتم أيضاً اطرخوا الكُلَّ الغضب والسخط والخُبث والتجديف والكلام القبيح من أفواهكم * ولا يكذب بعضكم بعضاً بل اخلعوا الإنسان العتيق مع أعماله * واللبسوا الإنسان الجديد الذي يتجدد للمعرفة على صورة خالقه * حيث ليس يوناني ولا يهودي لا ختان ولا قلف لا بربري ولا اسكيثي لا عبد ولا حر بل المسيح هو كل شيء وفي الجميع.

الإنجيل للأحد الثاني عشر من لوقا
Gospel for the Twelfth Sunday of Luke

The reading from the Holy Gospel according to St. Luke. (17:12-19)

At that time, as Jesus entered a village, He was met by ten lepers, who stood at a distance and lifted up their voices and said, "Jesus, Master, have mercy on us." When He saw them He said to them, "Go and show yourselves to the priests." And as they went they were cleansed. Then one of them, when he saw that he was healed, turned back, praising God with a loud voice; and he fell on his face at Jesus' feet, giving Him thanks. Now he was a Samaritan. Then Jesus said, "Were not ten cleansed? Where are the nine? Was no one found to return and give praise to God except this foreigner?" And He said to him, "Rise and go your way; your faith has made you well."

شريف من بشارة القديس لوقا البشير التلميذ الطاهر. (17:12-19)
 في ذلك الزمان، فيما يسوع داخل إلى قرية استقبله عشرة رجال برص ووقفوا من بعيد، ورفعوا أصواتهم قائلين: يا يسوع المعلم ارحمنا. فلما رآهم قال لهم امضوا وأروا الكهنة أنفسكم. وفيما هم منطلقون طهروا. وإن واحدا منهم، لما رأى أنه قد برئ، رجع يمجّد الله بصوت عظيم. وخرّ على وجهه عند قدميه شاكرًا له وكان سامريًا، فأجاب يسوع وقال، أليس العشرة قد طهروا فأين التسعة؟ ألم يوجد من يرجع ليمجّد الله إلا هذا الأجنبي؟ وقال له، قم وامض إيمانك قد خلصك.

- **The Divine Liturgy of St. John Chrysostom continues as usual.**

Megalynarion:

It is truly meet to call thee Blessed, Lady Theotokos; Lady ever greatly blessed, and most perfect in innocence, and the Mother of our God. Lady more precious than the Cherubim and more glorious beyond all measure than the Seraphim. That without corruption gavest birth to God the Word, and art truly Theotokos. We magnify thee.

Post-Communion

We have seen the true light; we have received the heavenly Spirit.

THE DISMISSAL

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

Dear St. George medical professionals

By the blessing and direction of our Metropolitan Saba, we are starting North America Antiochian Orthodox Medical Professional fellowship ,locally and nationally in US and Canada.

We encourage all medical professionals, Doctors, Nurses, Dentists, Hygienists.... to be ready to join the first meeting When they are called by the Board of the Local NAAOMP To engage in discussion regarding goals and interests .



A national Zoom meeting is planned for March to hear from Daniel Hinshaw , MD.

God Bless and protect you and your families

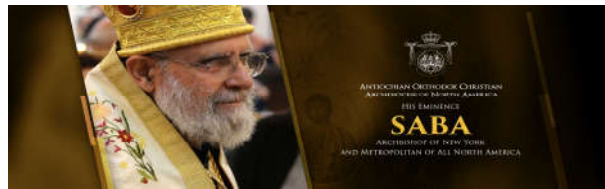
Mission Statement for NAAOMP

North America Antiochian Orthodox Medical Professionals -
Is a network of medical professionals (MDs, DDs, PharmDs, physician assistants ,NPs, Nurses, physical therapists , and Medical students)
who work together, under the blessing of the Antiochian Orthodox Archdiocese and local parishes, to grow in their relationship and commitment to Christ. In growing spiritually together, the group aims at bringing the healing presence of Christ to their professional practice every day.

- we are not gathering any funds ! .
- we are not discussing politics .(regional nor international)

The ways through which this group will achieve its goals, include but not limited to:

- * Plan regular local events to bring medical professionals together for retreats and social gatherings depending on the local circumstances and needs of the group
- * share how orthodoxy affect your daily practice and lives.
- * Assist local priests in serving sick parishioners as needed (when hospitalized, or when needing second opinion, referrals)
- * helping in residency / fellowship placement for new graduates)
- * Create an online platform to offer spiritual encouragement and edification to each other
- * Exchange the experiences of local groups to build on best practices to improve the engagement of local professionals
- * Offer professional expertise to the Archdiocese or organize medical mission trips when needed
- * Plan for Archdiocese-wide meetings for group members in conjunction with Parish Conferences or Archdiocese Conventions”



The Little Flock

By Metropolitan Saba (Isper)

Interestingly, in the Gospel, the Lord described His people as a little flock. “Do not be afraid, little flock, for it is your Father’s good pleasure to give you the kingdom” (Luke 12:32). This may seem that Christ’s flock is not large in number. Even His disciples were few during His short life on earth. But this same description holds true today: those who are faithful to the Lord are not great in number. Many may bear Christ’s name, glory be to Him, but this is not enough.

In this description, the Master presents a concept that began in the Old Testament with Abraham and continued to the New Testament. The Old Testament describes those who are faithful to the Lord as “the faithful remnant.” Not all of those who considered themselves believers and worshippers of God were sincere. Still, in every generation, an elite crop of righteous ones appeared and increased in righteousness until the coming of Christ. They submitted their will to the will of God. They were able to read the signs of the times with faith and know God’s purpose when others tried to replace it with their own intentions and interpretations.

In the New Testament, God’s journey with humanity took an upward, purifying, and edifying direction. Perhaps this journey was for the emergence of this faithful remnant, which would reach its height in the Mother of God. The righteousness of those who were steadfast in faithfulness continued, giving us the Virgin Mary, Joseph the Betrothed, John the Baptist, John the Evangelist, and many others like them.

Why do the faithful remain few, even though they are the leaven that leavens all the dough?

To the end, the faithful one clings to God and His Word, so God gives him the blessing of reading His unfathomable purposes, even if he does not understand these divine purposes at first.

When the forces of the Assyrian Empire were approaching Palestine (in the eighth century B.C.), and the people faced grave danger, the Prophet Isaiah took the initiative to sharpen resolve and strengthen morale. He called for true repentance, saying: “In repentance and obedience is your salvation, and in quietness and trust

is your strength" (Isaiah 30:15). The king also led a major religious reform movement, with the aim of purifying worship and returning from widespread apostasy. The prophet did not pay attention to the king's movement, because he considered every official and imposed reform to be an external reform that does not affect the human heart. God wants internal reform that changes the human heart. The prophets led this teaching, completed by Christ, when the desired religion becomes a religion of inner purity, of which good deeds are an expression and reflection, and not an end in itself.

Isaiah believed that only a little remnant of believers would listen and be saved from destruction. "If the Almighty Lord had not left us a remnant of survivors, we would have become like Sodom and like Gomorrah" (Isaiah 1:9). "Only a remnant of them will return" (Isaiah 10:22). "Establish prayer for the remnant of the people" (Isaiah 37:4).

More than a hundred years later, in the time of the Prophet Jeremiah, the Babylonians attacked the Holy City (Jerusalem). The prophet called for religious reform, that is, repentance. The rich, under fear and malice, hastened to free their slaves. It quickly became clear that they were not motivated by piety and faithfulness to the Lord and His law. Rather, they sought to appease Him out of fear, and to relieve themselves of feeding the slaves while under attack and the threat of famine. As soon as Nebuchadnezzar ended his attack, and the people felt that the danger had passed, they hastened to re-enslave their slaves.

Like Isaiah, the Prophet Jeremiah was enthusiastic about reform that leads to repentance and salvation. Jeremiah emphasized that the reform that does not begin in the heart remains superficial and fragile and becomes subject to rapid decay. The prophet was convinced that true effective reform is not imposed by force, nor is it implemented by decrees and laws, but rather by radical reform that reaches the heart. He called for circumcision of the heart, not of the body: "Plough your land that is not plowed, and do not sow among thorns. Make a covenant with the Lord in your hearts, you men of Judah and inhabitants of Jerusalem" (Jeremiah 4:3-4).

In every generation, people want to justify their conscience in various ways, without going into their depths and changing themselves. They keep vacillating between God and the mortal world, or eternal life and temporary life. Humans want to gain earth and heaven, not based on the teachings of heaven, but rather those of this world. This is why they are enslaved to the demands of ego, the pride of luxurious living, and vainglory. They spend their lives wandering and searching for salvation and meaning.

What Jeremiah said in describing his people is true in every era and place: "Be

amazed, O heavens, and tremble, and be astonished at this! My people have committed two evils: they have forsaken me, the fountain of living waters, and they have dug for themselves broken cisterns that cannot hold water” (Jeremiah 2:12-13).

Sincere believers would never trade God for anything else, no matter how much they suffer. They do not honor Him with their lips, but rather with their hearts. You see them washing and purifying themselves, removing the evil of their deeds from before His eyes, and refraining from wrongdoing. They learn kindness, seek justice, help the oppressed, defend the fatherless, and plead for the widow (Isaiah 1:16-17).

You can be an extremely committed believer and a dedicated servant in the church. But do not fall into temptation and think your heart will be the same as the heart of your God. Instead of imitating Him and rising to His level, you distort His image and make it resemble your fallen image, bringing Him down to your level.

If you consider yourself a believer, do not imagine that your faith guarantees His favor. On the contrary, your faith holds you to a greater responsibility, and your account will be based on what you know, as our Lord says in His gospel. Live your faith sincerely in order to be saved and be an example for the salvation of those around you.

Following the Feast of Theophany, the blessing given to Jordan River through Christ's Baptismal water is carried by Fr. John to the homes of the Faithful. If you'd like to have your house blessed sooner than when father is planning, please call the office or Fr. John's Cellular.



RESERVE THESE DATES ON YOUR CALENDER

Sunday School Valentine Party 02/10/2024 @ 5: pm

Young Adult Retreat February 23-25/ 2024

St George Feast Celebration 05/ 11/ 2024

In 1 Timothy 5, Paul describes the church not as a building but as people dedicated to doing whatever it takes to reach out and help others. We have a responsibility to serve and help others in need as the church. Caring for each other as well as those outside of the church is the quickest way to see Jesus change lives. Too often, we see a need and wait for the pastor or someone on staff to take responsibility. But that's not the way church works.

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

HOSTED BY ST. GEORGE
CLEVELAND, OHIO

21+

YAM RETREAT

FEBRUARY 23-25, 2024

TOPIC:
DEVELOPING SPIRITUAL MATURITY

SCAN TO REGISTER



Teen SOYO

Society of Orthodox Youth Organizations



**We meet in the Teens Room
after Liturgy**



**YOUNG
ADULT
FELLOWSHIP**

**Our next Meeting and Bible Study
With Fr. John is
Saturday 01, 27, 2024 @ Noon**

The Great Martyr George



The holy, glorious and right-victorious Great-martyr and Trophy-bearer George was a Christian Roman soldier killed under in Cappadocia, his mother was from Palestine, and thus he is Diocletian at the beginning of the fourth century. Though he was born a particular favorite of many Palestinian Christians. He is also the patron saint of Moscow, Georgia, and England, amongst other places. The Church commemorates St. George on April 23, and the translation of his relics on November 3.

According to Tradition, St. George was born to a Christian family during the late 3rd century. His father was from Cappadocia and served as an officer of the army. His mother was from Lydda, Palestine. She returned to her native city as a widow along with her young son after the martyrdom of St. George's father, where she provided him with a respectable education and raised him in piety.

The youth, it would seem, followed his father's example in joining the army soon after his coming of age. He proved to be a charismatic soldier and consequently rose quickly through the military ranks of the time. By his late twenties he had gained the titles of *tribunus* (tribune) and later *comes* (count). By that time St. George had been stationed in Nicomedia as a member of the personal guard attached to Roman Emperor Diocletian (reign 284-305).

In 303, Diocletian issued an edict authorizing the systematic persecution of Christians across the Empire. His Caesar, Galerius, was supposedly responsible for this decision and would continue the persecution during his own reign (305-311). It is believed that St. George was ordered to take part in the persecution but instead confessed to being a Christian himself and criticized the imperial decision. An enraged Diocletian proceeded in ordering the torture of this apparent traitor and his execution.

Then, after innumerable forms of torture, St. George was executed by decapitation in front of Nicomedia's defensive wall on April 23, 303. The witness of his suffering convinced Empress Alexandra and Athanasius, a pagan priest, to also become Christians, and so they also joined St. George in martyrdom as consequence. St. George's body was then returned to Lydda for burial, where Christians soon came to honor St. George as a martyr.