

St. George

Antiochian Orthodox Christian Church

2587 W. 14th Street, Cleveland OH 44113



**Hieromartyr Blaise, bishop of Sebastia,
and companions**

**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 February 11, 2024

Tone 3/ Eothinon 3

**Sixteenth Sunday of Pentecost
& Sixteenth Sunday of Mathew**

**Hieromartyr Blaise, bishop of
Sebastia, and companions**

**Theodora the empress; New-martyr
George of Serbia**

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 and The Coffee Hour are sponsored by Ghassan, Rawaa and their family in memory of Nedal Issa Hanna (Rawaa Brother)



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

Our Family by Samir and Clara Nader

Helen Kajganick by Barbara Aboid

Adam, Greg Caraboolad and Family by Barbara Aboid

Michele her family and friends by Michele Lakis



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

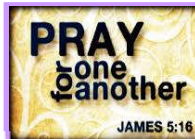
Charles and Joan Haddad by their family

Joie Haddad by George Haddad and his Family

William Isaac by his Wife June Isaac

Ramona Darmour by her daughter Charmaine Darmour

Alice and George Lakis by Michele Lakis



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 February 18, 2024 Orthros Service @ 9:30am

Divine Liturgy @ 10:30 am

Divine Liturgy Variables on Sunday, February 11, 2024
Tone 03/Eothion 03; Sixteenth Sunday of Pentecost & Sixteenth Sunday of Mathew
Hieromartyr Blaise, bishop of Sebastia, and companions
Theodora the empress; New-martyr George of Serbia

Today's Liturgy Inserts	تغييرات في القداس
طروبارية القيامة (باللحن الثالث)	
<p>لِنَفْرَحِ السَّمَاوِيَّاتِ وَتَبْتَهِجِ الْأَرْضِيَّاتِ. لِأَنَّ الرَّبَّ صَنَعَ عِزًّا بِسَاعِدِهِ، وَوَطِئَ الْمَوْتَ بِالْمَوْتِ وَصَارَ بِكَرِّ الْأَمْوَاتِ. وَأَنْقَذَنَا مِنْ جَوْفِ الْجَحِيمِ. وَمَنَحَ الْعَالَمَ الرَّحْمَةَ الْعَظْمَى.</p> <p style="text-align: center;">Troparion of the Resurrection (Tone 3)</p> <p>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.</p>	
الايصونديكون	
<p>هَلُمَّ نَسْجُدُ وَنَرْكَعُ لِلْمَسِيحِ مَلِكِنَا وَآلِهِنَا. خَلَّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ لِنُرْتَلَّ لَكَ هَلُوبَا.</p> <p style="text-align: center;">Entrance Hymn</p> <p>O come, let us worship and fall down before Christ. Save us, O Son of God, who art risen from the dead, who sing to Thee: Alleluia.</p>	
تُعَاد طروبارية القيامة We repeat the Resurrectional Apolytikion	
APOLYTIKION OF ST. BLAISE IN TONE FOUR	
أبوليتيكيون للقديس فلاسيوس باللحن الرابع	
<p>By choosing the Apostles' way of life, thou hast succeeded to their throne. Inspired by God, thou didst find the way to divine contemplation through the practice of virtue. After teaching the Word of Truth without error, thou didst defend the Faith to the very shedding of thy blood, O Holy Martyr among bishops Blaise. Entreat the Lord our God to save our souls.</p> <p>صِرْتَ مُشَابِهًا لِلرُّسُلِ فِي أَحْوَالِهِمْ وَخَلِيفَةً فِي كِرَاسِيهِمْ، فَوَجَدْتَ بِالْعَمَلِ الْمَرْقَاةَ إِلَى الثَّائُورِيَّاتِ، أَيُّهَا اللَّاهِجُ بِاللَّهِ. لِأَجْلِ ذَلِكَ تَتَّبَعْتَ كَلِمَةَ الْحَقِّ بِاسْتِقَامَةٍ وَجَاهَدْتَ عَنِ الْإِيمَانِ حَتَّى الدَّمِ أَيُّهَا الشَّهِيدُ فِي الْكَهَنَةِ فَلاسيوس. فَتَشَفَّعْ إِلَى الْمَسِيحِ الْإِلَهِ أَنْ يُخَلِّصَ نَفُوسَنَا.</p>	
Troparion for the Patron Saint of the Church	
	طروبارية القديس جاورجيوس اللابس الظفر (باللحن الرابع)
<p>بِمَا أَنَّكَ لِلْمَأْسُورِينَ مُحَرَّرٌ وَمُعْتِقٌ، وَلِلْفُقَرَاءِ وَالْمَسَاكِينِ عَاضِدٌ وَنَاصِرٌ وَلِلْمَرْضَى طَبِيبٌ وَشَافٍ وَعَنِ الْمُؤْمِنِينَ مُكَافِحٌ وَمُحَارِبٌ أَيُّهَا الْعَظِيمُ فِي الشُّهَدَاءِ جَاورجيوسُ اللَّابِسُ الظَّفَرَ تَشَفَّعْ إِلَى الْمَسِيحِ الْإِلَهِ فِي خَلَاصِ نَفُوسِنَا.</p>	

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 للسيدة (باللحن الرابع)

يا شفيعَةَ المسيحيين غير الخازية، الوسيطة لدى الخالق غير المردودة. لا تُعرضي عن أصواتِ طلباتنا نحنُ الخطاة، بل تدارِكينا بالمعونة بما أنكِ سالحة، نحن الصارخين نحوكِ بإيمانٍ. بادري إلى الشفاعةِ وأسرعِي في الطلبِ يا والدةَ الإله، المتشفعة، دائما في مُكرميكِ.

Kontakion of the Theotokos (Tone 4)

O undisputed intercessor of Christians, the mediatrix unrejected by the Creator, turn not away from the voice of our petitions, though we be sinners. Come to us in time, who cry to thee in faith, with assistance, for thou art good. Hasten to us with intercessions, O Theotokos, who dost ever intercede for those who honor thee.

THE TRISAGION

الرسالة للأحد السادس عشر بعد العنصرة

Epistle for the Sixteenth Sunday after Pentecost

*The Lord will give strength to His people.
Ascribe to the Lord, O sons of God, ascribe to
the Lord honor and glory.*

The Reading from the Second Epistle of St. Paul to the Corinthians. (6:1-10)

Brethren, working together with Him, then, we entreat you not to accept the grace of God in vain. For He says, "At the acceptable time I have listened to you, and helped you on the day of salvation." Behold, now is the acceptable time; behold, now is the day of salvation. We put no obstacle in anyone's way, so that no fault may be found with our ministry, but as servants of God we commend ourselves in every way: through great endurance, in afflictions, hardships, calamities, beatings, imprisonments, tumults, labors, watching, hunger; by purity, knowledge, forbearance, kindness, the Holy Spirit, genuine love, truthful speech, and the power of God; with the weapons of righteousness for the right hand and for the left; in honor and dishonor, in ill repute and good repute. We are treated as impostors, and yet are true; as unknown, and

الرَّبُّ يُعْطِي قُوَّةً لَشُعْبِهِ.

قَدِّمُوا لِلرَّبِّ يَا أَبْنَاءَ اللَّهِ.

فَضْلًا مِنْ رِسَالَةِ الْقَدِيسِ بُولْسِ الرِّسُولِ الثَّانِيَةِ إِلَى أَهْلِ

كُورِنْثُوسَ (6:1-10) *

يَا إِخْوَةَ بَمَا أَنَا مُعَاوِنُونَ نَطْلُبُ إِلَيْكُمْ أَنْ لَا تَقْبَلُوا نِعْمَةَ اللَّهِ فِي الْبَاطِلِ * لِأَنَّهُ يَقُولُ إِنِّي فِي وَقْتٍ مَقْبُولٍ اسْتَجَبْتُ لَكَ وَفِي يَوْمِ خَلَاصٍ أَعْنَتُكَ. فَهَذَا الْآنَ وَقْتُتْ مَقْبُولٌ. هَذَا الْآنَ يَوْمُ خَلَاصٍ * وَلَسْنَا نَأْتِي بِمَعْتَرَةٍ فِي شَيْءٍ لِنَلَّا يَلْحَقَ الْخِدْمَةَ عَيْبٌ * بَلْ نُظْهِرُ فِي كُلِّ شَيْءٍ أَنْفُسَنَا كَخَدَامِ اللَّهِ فِي صَبْرٍ كَثِيرٍ فِي شِدَائِدٍ فِي ضَرُورَاتٍ فِي ضَيْقَاتٍ * فِي جَلْدَاتٍ فِي سَجُونٍ فِي اضْطِرَابَاتٍ فِي أَتْعَابٍ فِي أَسْهَارٍ فِي أَصْوَامٍ * فِي طَهَارَةٍ فِي مَعْرِفَةٍ فِي طَوْلٍ أَنَاةٍ فِي رِفْقٍ فِي الرُّوحِ الْقُدُسِ فِي مَحَبَّةٍ بِلَا رِيَاءٍ * فِي كَلِمَةِ الْحَقِّ فِي قُوَّةِ اللَّهِ بِأَسْلِحَةِ الْبِرِّ عَنِ الْيَمِينِ وَعَنِ الْيَسَارِ * بِمَجْدٍ وَهَوَانٍ، بِسُوءِ صِيْبٍ وَحُسْنِهِ * كَأَنَّا مُضِلُّونَ وَنَحْنُ صَادِقُونَ، كَأَنَّا

yet well known; as dying, and behold we live; as punished, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing everything.

مجهولون ونحن معروفون، كأننا مائتون وها نحن أحياء، كأننا مؤدبون ولا نُقتل * كأننا حزان ونحن دائماً فرحون، كأننا فقراء ونحن نُعني كثيرين، كأننا لا شيء لنا ونحن نملك كل شيء.

The reading from the Holy Gospel according to St. Matthew. (25:14-30)

The Lord spoke this parable: A man going on a journey called his servants and entrusted to them his property; to one he gave five talents, to another two, to another one, to each according to his ability. Then he went away. He who had received the five talents went at once and traded with them; and he made five talents more. So also, he who had the two talents made two talents more. But he who had received the one talent went and dug in the ground and hid his master's money. Now after a long time the master of those servants came and settled accounts with them. And he who had received the five talents came forward, bringing five talents more, saying: "Master, you delivered to me five talents; here I have made five talents more." His master said to him, "Well done, good and faithful servant; you have been faithful over a little, I will set you over much; enter into the joy of your master." And he also who had the two talents came forward, saying: "Master, you delivered to me two talents; here I have made two talents more." His master said to him, "Well done, good and faithful servant; you have been faithful over a little, I will set you over much; enter into the joy of your master." He also who had received the one talent came forward, saying: "Master, I knew you to be a hard man, reaping where you did not sow, and gathering where you did not winnow; so I was afraid, and I went and hid your talent in the ground. Here you have what is yours." But his master answered him, "You wicked and slothful servant! You knew that I reap where I have not sowed, and gather where I have not winnowed? Then you ought to have invested my money with the bankers, and at my coming I should have received what was my own with interest. So take the talent from him, and give it to him who has the ten talents. For to everyone who has will more be given, and he will have abundance; but from him who has not, even what he has will be taken away. And cast the worthless servant into the outer

فصل شريف من بشارة القديس متى الإنجيلي البشير والتلميذ الطاهر (25:14-30)

قال الرب هذا المثل. إنساناً مسافراً دعا عبيده وسلم إليهم أمواله * فأعطى واحداً خمس وُزْنَاتٍ وآخر وُزْنَتَيْنِ وآخر وُزْنَةً كُلَّ واحدٍ على قَدْرِ طاقته وسافر للوقت * فَذَهَبَ الَّذِي أَخَذَ الخَمْسَ الوُزْنَاتِ وتاجرَ بِهَا وَرَبِحَ خَمْسَ وُزْنَاتٍ أُخَرَ * وهكذا الَّذِي أَخَذَ الوُزْنَتَيْنِ رَبِحَ وُزْنَتَيْنِ أُخَرَتَيْنِ * وَأَمَّا الَّذِي أَخَذَ الوُزْنَةَ الواحدة فَذَهَبَ وَخَفَرَ فِي الأَرْضِ وَطَمَرَ فِضَّةَ سَيِّدِهِ * وبعدَ زمانٍ كثيرٍ قَدِمَ سَيِّدُ أولئك العبيد وحاسَبَهُمْ * فَذَنَا الَّذِي أَخَذَ الخَمْسَ الوُزْنَاتِ وأدى خمس وُزْنَاتٍ أُخَرَ قائلاً يا سَيِّدُ خمس وُزْنَاتٍ سَلَّمْتُ إِلَيَّ وَها خمس وُزْنَاتٍ أُخَرَ رِبِخْتُها فَوْقَها * فقال له سَيِّدُهُ نِعَمًا أَيُّها العبدُ الصالحُ الأمين، قد وُجِدْتُ أميناً في القليلِ فسأقيمتُك على الكثير، ادخُلْ إلى فَرَحِ رَبِّكَ * وَذَنَا الَّذِي اخذَ منه الوُزْنَتَيْنِ وقال يا سَيِّدُ وُزْنَتَيْنِ سَلَّمْتُ إِلَيَّ وَها وُزْنَتَانِ أُخْرَيانِ رِبِخْتُهما فَوْقَهما * فقال له سَيِّدُهُ نِعَمًا أَيُّها العبدُ الصالحُ الأمين، قد وُجِدْتُ أميناً في القليلِ فسأقيمتُك على الكثير، ادخُلْ إلى فَرَحِ رَبِّكَ * وَذَنَا الَّذِي أَخَذَ الوُزْنَةَ وقال يا سَيِّدُ عَلِمْتُ أَنَّكَ إنسانٌ قاسٍ تحصدُ من حيثُ لم تزرع وتجمعُ من حيثُ لم تبذر * فَخِفْتُ وَذَهَبْتُ وَطَمَرْتُ وَوُزْنَتِكَ فِي الأَرْضِ، فهوذا مالكُ عندك * فَأَجابَ سَيِّدُهُ وقال له أَيُّها العبدُ الشريرُ الكسلانُ قد عَلِمْتُ أَنِّي أَحْصُدُ من حيثُ لم أزرع وأجمعُ من حيثُ لم أبذر * فكانَ يَنْبَغِي أن تُسَلِّمَ فِضَّتِي إلى الصيارفةِ حتى إذا قَدِمْتُ أَخَذَ مالي مَعَ رَبِّي * فَخُذُوا مِنْهُ الوُزْنَةَ وأعطوها للذي معه العَشْرُ

darkness; there men will weep and gnash their teeth.”
As Jesus said these things He cried out: “He who has ears to hear, let him hear!”

الوزنات (لأنَّ كُلَّ مَنْ لَهُ يُعْطَى فَيَزَادُ وَمَنْ لَيْسَ لَهُ فَالَّذِي لَهُ
يُؤْخَذُ مِنْهُ) * والعبدُ البطالُ القوه في الظلمة البرائنة. هناك
يكونُ البكاءُ وصريفُ الأسنان * ولَمَّا قَالَ هَذَا نَادَى مَنْ لَهُ
أذنانِ للسمعِ فليسمع.

- ***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

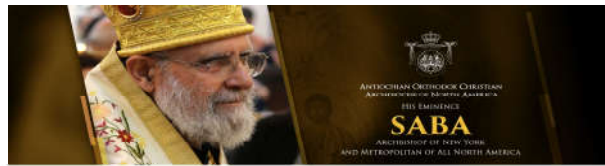
Priest: May He Who rose from the dead, Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother; by the might of the precious and life-giving Cross; by the protection of the honorable Bodiless Powers of Heaven; at the supplication of the honorable, glorious Prophet, 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 Hieromartyr Blaise, bishop of Sebastia, and his companions**, 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 THESE DATES ON YOUR CALENDER

Young Adult Retreat February 23-25/ 2024
St George Feast Celebration 05/ 11/ 2024



The One Gospel

By Metropolitan Saba (Isper)

The origin of the word *enjeel* ["gospel," in Arabic] is the Greek word *evangelion*, originally meaning "good news." This word was associated with the messenger who bears the news of victory. It was customary for him to return immediately after the victory, in order to proclaim it to the people, and he would then prepare the ceremony of welcoming the returning king and army with laurel wreaths. The early Christians applied this word to the bearers of the "Good News" of the Lord Jesus Christ, as the happiest news for humanity—according to the saying of the angels to the shepherds, "Behold, I bring you good tidings of great joy, which shall be to all people ... For unto you is born ... a Savior, which is Christ the Lord" (Luke 2:10–11). Hence the books that speak of this "good news" bear this name. Their authors were also known as evangelists, and this became a Christian term, widespread in all languages.

The good news of Christ is one. Therefore, the gospel is one—the gospel of Jesus Christ, which is not limited to His teaching and miracles, but is connected to His very person and what He has achieved for the salvation of mankind.

This joyful gospel arrived in four forms. It was written by four of Jesus' disciples, two of them (Matthew and John) from the Twelve, and two (Mark and Luke) from their disciples. In short, we speak of the Gospel of Matthew, Mark, Luke, or John, and by that we mean the proclamation of Christ as narrated by one of these four evangelists. There is only one gospel, not several, in Christianity. In order to avoid confusion and misunderstanding, many years ago the new, scientifically scrutinized editions began to use the phrase "the gospel as narrated by so-and-so," or "according to so-and-so."

Because the gospel is the proclamation of Christ—to whom be the glory—the four evangelists did not write detailed biography of Christ, but His gospel. Mark thus begins "the beginning of the gospel of Jesus Christ" (Mark 1:1), while Matthew starts with a genealogy that begins with Abraham and ends with Joseph, and then moves on to the birth of Jesus.

Many began, according to Luke the Evangelist, to write the teaching of Jesus Christ, after His resurrection and ascension to heaven (see Luke 1:1–2). In the world of literature, a book is usually attributed to the name of an important figure, in order to be spread and circulated. But the Church, with the Holy Spirit present in her, and based on precise criteria (which this article does not have room to address),

distinguishes between authentic writings and those that are false or degenerate. It kept the four versions, known to Christians from ancient times until today, but rejected the rest.

The image of Christ, living and risen from the dead, played the most important role in the compilation of His words, sermons, miracles, and acts during His earthly life, before His crucifixion and death. After Pentecost, the disciples set out to preach the Risen Christ. Three key elements contributed to the compilation of the first versions of His good news.

The first element was preaching, part of which was addressed to the Jews, referring to Jesus "whom you crucified but God raised up, ... and we are witnesses of these things" (Acts 4:10; 5:32). The one account addressed to the Gentiles was centered on the person of Christ the Savior, who came to us, died, and was resurrected. The second element is the Liturgy, which they began to hold at the Lord's request, "Do this in remembrance of Me," and which was an occasion to remember and honor what Christ did and said, even up to the words of the Last Supper. The third element was catechism, for which they were obliged to preach the new faith and thus to explain and recall all of the Lord's teaching and works that they saw and bore witness to.

All these things were done because "we proclaim to you what we have seen and heard, so that you too may have communion with us" (1 John 1:3). Those who wrote were present witnesses, because "life has been manifested and we have seen it, and now we bear witness to it and proclaim eternal life to you" (1 John 1:2). In the words of the Apostle Peter, "We heard this voice coming from heaven, as we were with Him on the holy mountain" (2 Pet. 1:18). This writing was inspired by God, not by human motives, "for no prophecy whatsoever came by the will of man, but the Holy Spirit led some people to speak words from God" (2 Pet. 1:20).

Each of the four evangelists wrote the gospel of Christ, for the purpose of proclaiming Christ. This was done by divine inspiration, to reveal the image of Christ and His saving work and teaching more clearly, in greater detail and depth—as when photographs are taken of someone from several angles. Hence is the difference of each book from the others, and although the four books contain a variety of events, they are one, and although they contain many sayings, they are similar. Each of them presented the gospel of Christ in the best way for the hearers to understand, by the inspiration of God, so that it could reach them in its truth.

The evangelist Matthew, for example, who preached in Syria and addressed his book to the Jews, linked the events of Jesus' life to the prophecies of the Old

Testament prophets and quoted verses from their books, to show them that He was the promised Messiah. Mark, who preached to the pagans in Rome, did not mention these prophets, but translated every Hebrew word he had to use into Latin so that his readers could know its meaning. In His book, Matthew places Jesus' teaching in an order that shows that Christ is the new Moses, who gives the perfect Law (on the mount), which abolishes the old incomplete law, focusing more on this fulfillment than on His teachings themselves (to Him be the glory). Mark, on the other hand, wrote more about Jesus' deeds than about His teachings, because he addressed the power-loving Romans in order to show them the image of Christ as the most powerful God and to communicate that what Christ did was impossible for the gods they knew.

The ecclesiastical tradition chose a symbol specific to each gospel, taken from the images of the four creatures, which appear in the vision of the prophet Ezekiel. This is because the Church has found a relationship between each symbol and the content of each book. The symbol of Matthew the Evangelist is the likeness of a man, since he spoke so much of Christ as the Son of Man. Mark, who highlighted the power of Christ, was symbolized by the lion, while Luke, because of the many merciful teachings and deeds of Christ, was truly called the Gospel of Mercy, symbolized by the bull, which was offered as a sacrifice of mercy. John, who soared in the heavens of the divinity and incarnation of Christ, is symbolized by the eagle.

The first three books contain many identical events and sayings, so they are called the Synoptic Books, because biblical scholars have placed these events and sayings in parallel columns, in order to compare them. John, who wrote the divine gospel at the end of his days and died a hundred years old, saw no need to repeat what his predecessors had written. His book was distinguished in style and presentation and was called the spiritual gospel, although it highlighted the theology of the Incarnation as no one else had.

The four books richly show the dimensions of Christ's person and gospel, as no single book could have. Therefore, from the outset, the Church refused to merge these four books into one comprehensive book. The theology revealed by each of the four evangelists in his book cannot survive if they are combined into one book.

You can meditate and be enriched by the person, role, teaching, and saving work of Christ, with immeasurable riches, based on these books you have, which thousands of millions of people have based their lives on before you. "Jesus is the same yesterday, today, and forever" (Heb. 13:8).

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 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 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.