

# St. George

## Antiochian Orthodox Christian Church

2587 W. 14th Street, Cleveland OH 44113



Sunday of the Prodigal Son

Serving the Orthodox Christian Community  
of Greater Cleveland



**St. George  
Antiochian  
Orthodox Church**

**His Eminence Metropolitan SABA,  
Archbishop of New York and Metropolitan  
of all North America**

**His Grace Bishop Anthony, Auxiliary  
Bishop of the Diocese of The Midwest**

**V. Rev Father John Ojaimi, *Pastor*  
Archdeacon Yarid Sahley**

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**Sunday March 03, 2024**

**Tone 6/ Eothinon 6**

**Sunday of the Prodigal Son**

Martyrs Eutropios, Kleonikos, and  
Basilikos of Amasea; Hieromartyr  
Theodoretos of Antioch

**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.

**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

Ragda Harb her family and Friends by Rada Harb

Tamara Saliba, Charbel Saliba & their families and Chady Saliba by Elias Saliba



**Candles are offered in Beloved Memory of:**

All of your beloved ones falling asleep in the Lord.

All Clergy and servants of God.

All the Victims of war and violence and diseases in the whole universe.

Michel Hayek, Michael Simone & Bob Mourad by the Hayek family

Wadia and Mary Ameen by their Family

Edward & Evelyn Haddad by Karen and Ted Ziton

Edward & Rita Fadel by his family

Charles and Joan Haddad by their family

Joie Haddad by George Haddad and his Family

William Isaac by his Wife June Isaac

Ramona Darmour by her daughter Charmaine Darmour

Florence Chbeir by Samir and Clara Nader

John El-Zeer by George Youssef Nader



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**

Saturday 03/09/2024 Vespers @5:00 pm Served by our Teens Group

Sunday March 10, 2024 Orthros Service @ 9:30am— Divine Liturgy @ 10:30 am

**RESERVE THESE DATES ON YOUR CALENDER**

Marsh 23-24 Teens Trip to The Holy Dormition Monastery Junction, MI

St George Feast Celebration 05/ 11/ 2024

Teen Soyo Hafli 05/18/2024

## Divine Liturgy Variables on Sunday, March 03, 2024

Tone 06/Eothinon 06; Sunday of the Prodigal Son

Martyrs Eutropios, Kleonikos, and Basilikos of Amasea; Hieromartyr Theodoretos of Antioch

Today's Liturgy Inserts	تغييرات في القداس
<p>طروبارية القيامة باللحن السادس</p> <p>إن القوات الملائكية ظهوروا على قبرك الموقر. والحراس صاروا كالأموات. ومريم وقفت عند القبر طالبة جسدك الطاهر. فسببت الجحيم ولم تجرب منها وصادقت البتول يا مانحاً الحياة. فيامن قمت من بين الأموات يارب المجدلك.</p> <p><b>Troparion of the Resurrection (Tone 6)</b></p> <p>When Mary stood at Thy grave, looking for Thy sacred body, angelic powers shone above Thy revered tomb; and the soldiers who were to keep guard became as dead men. Thou led Hades captive and wast not tempted thereby. Thou didst meet the Virgin and didst give life to the world, O Thou, Who art risen from the dead, O Lord, glory to Thee.</p>	
	<p>الايصوديكون</p> <p>هَلُمَّ نَسْجُدْ وَنَرْكَعْ لِلْمَسِيحِ مَلِكِنَا وَالْهَيْنَا. خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ لِنُرْتَلَّ لَكَ هَلُويَا.</p> <p><b>Entrance Hymn</b></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><b>We repeat the Resurrectional Apolytikion</b></p>	
	<p><b>Troparion for the Patron Saint of the Church</b></p> <p>طروبارية القديس جاورجيوس الاليس الظفر (باللحن الرابع)</p> <p>بما أنك للمأسورين محرر ومعتق، وللفقراء والمساكين عاصد وناصر وللمرضى طبيب وشاف وعن المؤمنين مكافح ومحارب أيها العظيم في الشهداء جاورجيوس الاليس الظفر تشفع إلى المسيح الإله في خلاص نفوسنا.</p>
<p><b>Troparion of St. George the Great Martyr (Tone 4)</b></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>	
<p><b>Kontakion for the Sunday of the Prodigal Son (Tone 3)</b></p> <p>When I disobeyed in ignorance thy fatherly glory, I wasted in iniquities the riches that thou gavest me. Wherefore, I cry to thee with the voice of the prodigal son, saying, I have sinned before thee, O compassionate Father, receive me repentant, and make me as one of thy hired servants.</p>	



### قنداق أحد الابن الشاطر (باللحن الثالث)

لما عصيتُ مجدك الأبوي بجهلٍ وغباوةٍ، بددتُ في المعاصي الغنى الذي أعطيتني فذلك أصرخُ إليك بصوت الابنِ الشاطرِ هاتفاً. خطئتُ أمامك أيها الأبُ الرؤوفُ فاقبلني تائباً واجعلني كأحدِ أجرائك.

## THE TRISAGION

### الرسالة لأحد الابن الشاطر

### Epistle for the Prodigal Son

Let Thy mercy, O Lord, be upon us.

Rejoice in the Lord, O ye righteous.

### The Reading from the First Epistle of St. Paul to the Corinthians(20-6:12)

Brethren, all things are lawful for me, but not all things are helpful. All things are lawful for me, but I will not be enslaved by anything. Food is meant for the stomach and the stomach for food; but God will destroy both one and the other. The body is not meant for immorality, but for the Lord, and the Lord for the body. And God raised the Lord and will also raise us up by His power. Do you not know that your bodies are members of Christ? Shall I therefore take the members of Christ and make them members of a prostitute? Never! Do you not know that he who joins himself to a prostitute becomes one body with her? For, as it is written, "The two shall become one flesh." But he who is united to the Lord becomes one spirit with Him. Shun immorality. Every other sin which a man commits is outside the body; but the immoral man sins against his own body. Do you not know that your body is a temple of the Holy Spirit within you, which you have from God? You are not your own; you were bought with a price. So glorify God in your body, and in your spirit, which are God's.

لَتَكُنْ يَا رَبُّ رَحْمَتَكَ عَلَيْنَا. ابْتَهِجُوا أَيُّهَا الصَّادِقُونَ بِالرَّبِّ.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولُسِ الرَّسُولِ الْأُولَى إِلَى أَهْلِ كورنثوس (20-6:12)

يا إخوة. كُلُّ شَيْءٍ مُبَاحٌ لِي وَلَكِنْ لَيْسَ كُلُّ شَيْءٍ يُوَافِقُ، كُلُّ شَيْءٍ مُبَاحٌ لِي وَلَكِنْ لَا يَتَسَلَّطُ عَلَيَّ شَيْءٌ. \* إِنَّ الْأَطْعِمَةَ لِلْجَوْفِ وَالْجَوْفَ لِلْأَطْعِمَةِ، وَسَيُبِيدُ اللَّهُ هَذِهِ وَذَلِكَ. أَمَّا الْجَسَدُ فَلَيْسَ لِلرَّزَى بَلْ لِلرَّبِّ وَالرَّبُّ لِلْجَسَدِ، \* وَاللَّهُ الَّذِي أَقَامَ الرَّبَّ سَنَقِيمُنَا نَحْنُ أَيْضًا بِقُوَّتِهِ. \* أَمَا تَعْلَمُونَ أَنَّ أَجْسَادَكُمْ هِيَ أَعْضَاءُ الْمَسِيحِ؟ أَفَأَخَذُ أَعْضَاءَ الْمَسِيحِ وَأَجْعَلُ مِنْهَا أَعْضَاءَ زَنَى؟ حَاشَى. \* أَمَا تَعْلَمُونَ أَنَّ مَنْ اقْتَرَنَ بِزَانِيَةٍ صَارَ وَإِيَّاهَا جَسَدًا وَاحِدًا؟ لِأَنَّهُ قَدْ قِيلَ: " يَصِيرُ كِلَاهُمَا جَسَدًا وَاحِدًا " \* أَمَا الَّذِي يَقْتَرِنُ بِالرَّبِّ فَيَكُونُ مَعَهُ رُوحًا وَاحِدًا. \* أَهْرُبُوا مِنَ الرَّزَى. فَإِنَّ كُلَّ حَاطِيَّةٍ يَفْعَلُهَا الْإِنْسَانُ هِيَ فِي خَارِجِ الْجَسَدِ، أَمَا الرَّازِي فَإِنَّهُ يَحْطَأُ إِلَى جَسَدِهِ. \* أَمَا تَعْلَمُونَ أَنَّ جَسَدَكُمْ هُوَ هَيْكَلُ الرُّوحِ الْقُدْسِ الَّذِي فِيكُمْ الَّذِي نِلْتُمُوهُ مِنَ اللَّهِ وَأَنْتُمْ لَسْتُمْ لِأَنْفُسِكُمْ؟ \* لِأَنَّكُمْ قَدْ اشْتَرَيْتُمْ بِثَمَنِ فَمَجِدُوا اللَّهَ فِي أَجْسَادِكُمْ وَفِي أَرْوَاحِكُمْ الَّتِي هِيَ لِلَّهِ.



## الإنجيل لأحد الإبن الشاطر - Gospel of the Prodigal Son

**The Reading from the Holy Gospel according to St. Luke (15:11-32)**

The Lord spoke this parable: "There was a man who had two sons; and the younger of them said to his father, 'Father, give me the share of property that falls to me.' And he divided his living between them. Not many days later, the younger son gathered all he had and took his journey into a far country, and there he squandered his property in loose living. And when he had spent everything, a great famine arose in that country, and he began to be in want. So he went and joined himself to one of the citizens of that country, who sent him into his fields to feed swine. And he would gladly have fed on the pods that the swine ate; and no one gave him anything. But when he came to himself he said, 'How many of my father's hired servants have bread enough and to spare, but I perish here with hunger! I will arise and go to my father, and I will say to him, "Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me as one of your hired servants."' And he arose and came to his father. But while he was yet at a distance, his father saw him and had compassion, and ran and embraced him and kissed him. And the son said to him, 'Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.' But the father said to his servants, 'Bring quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring the fatted calf and kill it, and let us eat and make merry; for this my son was dead, and is alive again; he was lost, and is found.' And they began to make merry. Now his elder son was in the field; and as he came and drew near to the house, he heard music and dancing. And he called one of the servants and asked what this meant. And he said to him, 'Your brother has come, and your father has killed the fatted calf, because he has received him safe and sound.' But he was angry and refused to go in. His father came out and entreated him, but he answered his father, 'Lo, these many years I have served you, and I never disobeyed your command; yet you never gave me a kid that I might make merry with my friends. But when this son of yours came, who has devoured your living with harlots, you killed for him the fatted calf!' And he said to him, 'Son, you are always with me, and all that is mine is yours. It was fitting to make merry and be glad, for this your brother was dead, and is alive; he was lost, and is found.'"

\*فصل شريف من بشارة القديس لوقا الإنجيلي البشير  
والتلميذ الظاهر (15:11-32)

قال الرب هذا المثل. إنسان كان له ابنان \* فقال أصغرهما لأبيه يا أبت اعطني النصيب الذي يَحْصُنِي مِنَ الْمَالِ. فَقَسَمَ بَيْنَهُمَا مَعِيشَتَهُ \* وبعد أيام غير كثيرة جَمَعَ الابنُ الأصغرُ كُلَّ شَيْءٍ لَهُ وسافرَ إلى بلدٍ بعيدٍ وبذَّرَ مَالَهُ هناك عائشاً في الخِلاعةِ \* فلَمَّا أَتَفَقَ كُلُّ شَيْءٍ لَهُ حَدَثَتْ فِي ذَلِكَ التَّيْلِدِ مِجَاعَةٌ شَدِيدَةٌ فَأَخَذَ فِي الْعَوَزِ \* فذهبَ وانصوى إلى واحدٍ من أهل ذلك البلدِ فأرسلَهُ إلى حقولِهِ يرعى خنازيرَ \* وكانَ يشتهي أن يَمْلأَ بطنَهُ مِنَ الْخَرْيُوبِ الذي كانتِ الخنازيرُ تَأْكُلُهُ فلم يُعْطِهِ أَحَدٌ \* فرجعَ إلى نفسه وقالَ كم لأبي من أَجْزَاءٍ يُفْضَلُ عَنْهُمْ الْخَبْرُ وأنا أَهْلِكُ جوعاً \* أقومُ وأمضي إلى أبي وأقولُ لَهُ يا أبتِ قد أَخْطَأْتُ إلى السَّماءِ وأمامَكَ. ولستُ مُسْتَحِقًّا بعدُ أن أَدْعَى لَكَ ابناً فَاجْعَلْني كأحدِ أَجْرَائِكَ \* فقامَ وجاءَ إلى أبيه. وفيما هو بعدُ غيرُ بعيدٍ رَأَى أبُوهُ فَتَحَنَّنَ عَلَيْهِ وأسرعَ وألقى بنفسِهِ على عُنُقِهِ وَقَبَّلَهُ \* فقالَ لَهُ الابنُ يا أبتِ قد أَخْطَأْتُ إلى السَّماءِ وأمامَكَ ولستُ مُسْتَحِقًّا بعدُ أن أَدْعَى لَكَ ابناً \* فقالَ الأبُ لِعبيدِهِ هاتوا الخِلاعةَ الأولى وألبسوه واجعلوا خاتماً في يَدِهِ وِجْدَاءَ في رِجْلَيْهِ \* وأتوا بالعجلِ المُسَمَّنِ واذبحوه فَنَأْكَلْ ونفرحَ \* لأنَّ ابني هذا كانَ ميتاً فعاثَ وكانَ ضالاً فوجدَ. فطَفِقوا يَفْرَحُونَ \* وكانَ ابْنُهُ الأكبرُ في الحقلِ. فلَمَّا أَتَى وَقَرَّبَ مِنَ الْبَيْتِ سَمِعَ أصواتَ الغناءِ والرَّقْصِ \* فدعا أحدَ العُلَمَانِ وسأله ما هذا \* فقالَ لَهُ قد قَدِمَ أخوكَ فَذَبَحَ أبوكَ العِجْلَ المُسَمَّنَ لِأَنَّهُ لَقِيَهُ سالماً \* فَعَضِبَ ولم يُرِدْ أن يَدْخُلَ. فخرجَ أبُوهُ وَطَفِقَ يَتوسَّلُ إِلَيْهِ \* فأجابَ وقالَ لأبيه كم لي مِنَ السنينِ أَخْدَمْتُكَ ولم أَتَعَدَّ لَكَ وَصِيَّةً قَطُّ وَأَنْتَ لم تُعْطِنِي قَطُّ جَدِيًّا لِأَفْرَحَ مَعَ أَصْدِقَائِي \* ولَمَّا جاءَ ابْنُكَ هذا الذي أَكَلَ مَعِيشَتَكَ مع الزواني ذبحتَ لَهُ العِجْلَ المُسَمَّنَ \* فقالَ لَهُ يا ابني أَنْتَ معي في كُلِّ حينٍ وكُلُّ ما هُوَ لي فَهِيَ لَكَ \* ولكنَ كانَ ينبغي أن نفرحَ ونُسِّرَ لأنَّ أَخاكَ هذا كانَ ميتاً فعاثَ وكانَ ضالاً فوجدَ.

- **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, 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.



**ANTIOCHIAN WOMEN OF ST. GEORGE**  
 \*Our next Meeting And English Bible Study Thursday March 07, 2024 @ 6:30 p.m. At Panera great northern mall  
 \*We will be having Our next Arabic Bible Study Tuesday March 12, 2024 @ 7:00 pm at Panera 26086 Brookpark Rd, North Olmsted





## **The Humble Person**

*By Metropolitan Saba (Isper)*

The humble person is objective and aware of his duties and rights; he knows the extent of his impact on society and realizes his position and role within it. He does not monopolize his talents and abilities but is happy to share them with others, even if their talents end up exceeding his. He rejoices in other people's success and is thrilled by their growth and maturity. He knows neither jealousy nor envy, is thankful for everything, and flourishes on other's progress.

As for the arrogant person, he only views things through the lens of his own ego. He is immersed in boastfulness about himself and considers no one else but himself. He is condescending towards others and wants to seize everything for himself. Jealousy kills his soul, envy exhausts him, and he is constantly troubled by those who are more distinguished than him. He is demanding, has a bad temper, and is never satisfied, no matter how much success he might achieve.

The humble person realizes how enormous the universe is. Therefore, he is always receptive to other people and ideas. Great scholars tend to be humble because their vast knowledge makes them aware that what they do not know about the universe is much more than what they know. They constantly pursue more knowledge with a sincere zeal, whereas the less learned might be arrogant, haughty, and conceited about what they know. The latter are condescending toward those who are less knowledgeable than them, yet at the same time, they are intimidated by those who are more knowledgeable than them and avoid interacting with them.

The humble person is inhabited by love and views every person as a repository of love. He does not exalt himself, because love does not know exaltation. He deals naturally and spontaneously with others, since he does not know how to lie, falsify facts, or wear masks. More precisely, he has no need to act in such a manner because he does not feel insufficient and compelled to cover up or mask his inadequacy with fake or false interactions. Thus, he is a human being with no inferiority complex. In other words, his self-confidence is within normal limits: he



does not overstate his self-confidence, as this leads to arrogance and haughtiness, and he does not understate it, as this leads to cowardice and naivety.

The humble one is a balanced human being. He does not view himself based on how other people view him and, thus, does not have to act inappropriately in order to please others.

Humility is associated with self-knowledge, which is "a person's awareness of his ability and a restless reminiscence of his slightest shortcomings" (as St. John of the Ladder says).

What has been said so far is a description that befits humanity in general. For Christians, pursuit of humility surpasses this description, because we strive to imitate our Lord, who says, "Learn from Me, for I am gentle and lowly in heart" (Matthew 11:29).

Humility might appear to be a downward descent, yet for believers it is an ascent to the highest and a closeness to the Lord and to Creation in general. Humility is deemed to be the third to the last step for those who seek perfection. In Orthodox spirituality, humility comes right before dispassion (*apatheia*) and love, which are the summit of the ladder of virtues.

The humble person anguishes at pridefulness and pities the arrogant, because he realizes that pride tears apart human nature while humility unites it. The haughty person seeks self-satisfaction through arrogance and cruelty towards others. He thinks that his existence depends on humiliating others, while the humble person understands that loving others is the basis of his and their existence.

The humble person knows that any judgment about others is distorted if it is tinged with pride, because it is not based on a pure and valid contemplation of reality. Conversely, humility leads to careful insight, devoid of passion, and therefore, to sound judgment.

While the arrogant person twists his view of life's affairs to suit his selfish interests, the humble person's approach is realistic, baptized with love. Therefore, the latter

re-establishes the true understanding of the affairs of life. The arrogant person is negative, accompanied by pessimistic darkness, hopeless and helpless. Meanwhile, the humble person is positive to the end, capable of accepting a changing reality, and accompanied by optimism and ongoing progress.

Our spiritual literature has not in vain said that trees devoid of fruit are erect and rise to the heights, while trees full of fruit are always bent. As a matter of fact, the more fruit they carry, the lower they are bent.

In Latin, the word humility means "fertile ground." The humble one is like low-lying land that receives water and absorbs it, enhancing its fertility and increasing its fruits.

Humility leads to exaltation, while vanity leads to humiliation. For the Bible says that God "brought down the haughty and exalted the humble" (Luke 1:51). Exaltation is beautiful and good, but humiliation is repellent and distasteful.

The rooster is only aware of its own pen and is content, believing itself to be the mightiest and strongest. This is what an arrogant person is like—trapped in himself, believing that he is the center of the universe. The eagle, however, flies high and sees the earth and everything on it. It notices its tininess compared to other creatures, mocking the rooster and realizing the extent of the latter's ignorance. Eagles are like humble people: they realize their status and role in the world (as Saint Silouan the Athonite says).

The humble person is soft-spoken and does not offend or hurt, unlike the arrogant person. "Treasure does not generate what it lacks."

One might say, "I'm not arrogant." This does not necessarily mean this person is humble. Not being arrogant is different from being humble. Here is what the great teacher John of the Ladder says: "Arrogance is different from not being arrogant, and both are different from humility. The arrogant one judges others all day long, and the non-arrogant one does not judge anyone but does not judge himself either. As for the humble person, he judges himself all the time, without being at fault."



Pride accompanies individualism, which is why it seems to be a general feature in our current era. The more isolated the person is, the more scared he becomes and tries to protect himself with walls of pride. Pride is a sign of fear, avoidance of confronting oneself and one's flaws. It is an inherent lack of love, if not hatred. As for humility, it is the experience of intimacy and a joyful life that is open to others. The humble person does not share in the sins of others but overflows with mercy for those who are in sorrow. Nothing hurts the humble person more than pride.

Our spiritual fathers said that humility is the wall and the roof of the house that protects its children, meaning the virtues, from falling. It is indeed the manifestation of all virtues.

The arrogant person derives his existence from his own self, talents, knowledge, money, and the like, while the humble person is certain that his entire existence is derived from God. The humble one always sees himself as standing in God's presence. He constantly seeks to be fulfilled by God and does not waste his time with narcissistic actions that make him lose his best self.

A very beautiful girl came to Metropolitan Anthony Bloom for confession. She told him that she admired her beauty to the point of vanity and arrogance. He replied: Well, at least this is true. I advise you to stand in front of the mirror three times a day, look at yourself, and say, Thank you, Lord, for creating me beautiful, but my only contribution to this beauty you have given me is to distort it with my haughty gaze.

Pride arises from self-conceit, while humility comes from referring every good deed to God. The humble person attributes everything he has to God, not to himself. Thus, he thanks God, admires Him, and grows in love of Him.

The humble person, in short, is the one who realizes that he needs God's mercy, and his constant prayer becomes, like the tax collector, "O God, be merciful to me, the sinner" (Luke 18:13).

**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



## 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.