

# **St. George**

## **Antiochian Orthodox Christian Church**

2587 W. 14th Street, Cleveland OH 44113



**Leave-Taking of & Sunday after the Theophany**

**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 17, 2024  
Tone 7/ Eothinon 10**

**Leave-Taking of & Sunday after the  
Theophany**

Holy fathers slain at Sinai and Raithu;  
Virgin-martyr Agnes

### **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

Family and Friends by Michele Lakis

My daughters Olivia, Domenica and Alyana by Dr. Antony George

Lorraine George Harik (Birthday) by Dr. Antony George

My Brothers Habib and Mark and their families by Dr. Antony George

Dunia and David McPherson and their families



**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

Khalil Alinati and Florence Chbeir by Samir and Clara Nader

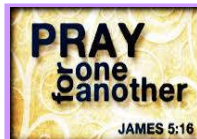
Alice and George Lakis by Their Daughter Michele Lakis

Jerry Gabriel and Mike Mc Cllusky by William TYegreen

Minor George by Dr. Antony George

Alsace George by Dr. Antony George

George Khoury ( Dunia Khoury McPherson' Son)



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 21, 2024 Orthros Service @ 9:30am; Divine Liturgy @ 10:30 am

**Divine Liturgy Variables on Sunday, January 14, 2024**  
**Tone 07/Eothinon 10; Leave-Taking of & Sunday after the Theophany**  
 Holy fathers slain at Sinai and

Today's Liturgy Inserts	تغييرات في القداس
<p style="text-align: center;"><b>First Antiphon</b></p> <p>When Israel went forth from Egypt, the house of Jacob from a strange people.  <i>Through the intercessions...</i></p> <p>The sea looked and fled, Jordan turned back.  <i>Through the intercessions...</i></p> <p>Glory to the Father... Now and ever...  <i>Through the intercessions...</i></p>	<p style="text-align: center;"><b>الانتيفونا الأولى</b></p> <p>في خروج إسرائيل من مصر وبيت يعقوب من شعب بريري.          بشفاعة والدة الإله يا مخلص خلصنا</p> <p>أبصره البحر فهرب والأردن رجع إلى الوراء. بشفاعة والدة الإله يا مخلص خلصنا.</p> <p>المجد للآب والابن والروح القدس الآن وكل أوان والى دهر الداهرين، أمين. بشفاعة والدة الإله يا مخلص خلصنا</p>
<p style="text-align: center;"><b>Second Antiphon</b></p> <p>I love the Lord because he has heard my voice and my supplication.  <i>Save us, O Son of God, who was baptized in the river Jordan by John. Save us who sing to you: Alleluia.</i></p> <p>The pangs of death encompassed me; the perils of Hades have found me.  <i>Save us, O Son of God...</i></p> <p>"Gracious is the Lord, and righteous; and our God is Merciful"; and  <i>"O Son of God, Baptized by John in the Jordan..."</i></p> <p>Glory to the Father...  <i>Save us, O Son of God... Now and ever... The Only-begotten Son...</i></p>	<p style="text-align: center;"><b>الانتيفونا الثانية</b></p> <p>أحببت أن الرب يستمع صوت تضرعي.          خلصنا يا ابن الله يا من اعتمد من يوحنا في الأردن. لنرتل لك هليلويا.</p> <p>الضييق والمخاض أصاباني فدعوت اسم الرب.          خلصنا يا ابن الله يا من اعتمد...</p> <p>المجد للآب والابن والروح القدس.          خلصنا يا ابن الله يا من اعتمد...</p> <p>الآن وكل أوان والى دهر الداهرين أمين.          يا كلمة الله الابن الوحيد...</p>
<b>THE THIRD ANTIPHON</b>	<b>الانتيفونا الثالثة</b>
<p>O give thanks unto the Lord, for He is good; for His mercy endureth forever. Let the house of Israel now confess that He is good; for His mercy endureth forever. Let the house of Aaron confess that He is good; for His mercy endureth forever. Let them now who fear the Lord confess that He is good; for His mercy endureth forever.</p>	<p>إِحْمَدُوا الرَّبَّ لِأَنَّهُ صَالِحٌ، لِأَنَّ إِلَى الْأَبَدِ رَحْمَتُهُ.          لِيُقَلَّ بَيْتُ إِسْرَائِيلَ إِنَّهُ صَالِحٌ، وَإِنَّ إِلَى الْأَبَدِ رَحْمَتُهُ.          لِيُقَلَّ بَيْتُ هَارُونَ إِنَّهُ صَالِحٌ، وَإِنَّ إِلَى الْأَبَدِ رَحْمَتُهُ.          لِيُقَلَّ خَائِفُو الرَّبِّ جَمِيعاً إِنَّهُ صَالِحٌ، وَإِنَّ إِلَى الْأَبَدِ رَحْمَتُهُ.</p>

<p><b>THE EISODIKON (ENTRANCE HYMN) OF THE APODOSIS OF THEOPHANY</b></p>	<p><b>إيصوديكون (ترنيمَةُ الدخول) وداع عيد الظهور الإلهي</b></p>
<p>Blessed is He that cometh in the Name of the Lord. The Lord is God and hath appeared unto us. Save us, O Son of God, <u>Who art risen from the dead</u>; who sing to Thee. Alleluia.</p>	<p>مُبَارَكٌ الْآتِي بِاسْمِ الرَّبِّ. اللَّهُ الرَّبُّ ظَهَرَ لَنَا. خَلَّصْنَا يَا ابْنَ اللَّهِ يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، نَحْنُ الْمُزْتَلِينَ لَكَ: هَلْلُويَا.</p>
 <p><b>الإيصوديكون</b> هَلْمْ نَسْجُدْ وَنَرْكَعْ لِلْمَسِيحِ مَلِكِنَا وَهَلِينَا. خَلَّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ لِنُرْتَلَّ لَكَ هَلْلُويَا.</p> <p><b>Entrance Hymn</b> 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><b>طروبارية القيامة باللحن السابع</b> حَطَّمْتَ بِصَلِيبِكَ الْمَوْتَ وَفَتَحْتَ لِلصَّالِحِ الْفِرْدَوْسَ، وَحَوَّلْتَ نَوْحَ حَامِلَاتِ الطَّيِّبِ، وَأَمَرْتَ رُسُلَكَ أَنْ يَكْرِزُوا بِأَنَّكَ قَدْ قُمْتَ أَيُّهَا الْمَسِيحُ الْإِلَهُ، مَانِحاً الْعَالَمَ الرَّحْمَةَ الْعَظْمَى.</p> <p><b>Troparion of the Resurrection (Tone 7)</b> Thou didst shatter death by Thy Cross, Thou didst open paradise to the thief; Thou didst turn the sadness of the ointment-bearing women into joy. And didst bid Thine Apostles proclaim a warning, that Thou hast risen O Christ, granting to the world the great mercy.</p>	
<p><b>طروبارية عيد الظهور الإلهي (باللحن الأول)</b> بَاعْتِمَادِكَ يَا رَبُّ فِي نَهْرِ الْأُرْدُنِّ، ظَهَرَ السُّجُودُ لِلثَّالُوثِ، فَإِنَّ صَوْتَ الْآبِ أَتَاكَ بِالشَّهَادَةِ، مُسَمِّياً إِيَّاكَ ابْناً مَحْبُوباً، وَالرُّوحَ بَهَيْئَةِ حَمَامَةٍ يُوَدِّدُ حَقِيقَةَ الْكَلِمَةِ، فَيَا مَنْ ظَهَرَ وَأَنَارَ الْعَالَمَ، أَيُّهَا الْمَسِيحُ الْإِلَهُ الْمَجْدُ لَكَ.</p> <p><b>Troparion of Epiphany (Tone 1)</b> When Thou, O Lord, wast baptized in the Jordan, worship of the Trinity wast made manifest; for the voice of the Father bore witness to Thee, calling Thee His beloved Son. And the Spirit in the form of a dove confirmed the truth of His word. O Christ our God, Who hath appeared and enlightened the world, glory to Thee.</p>	
 <p><b>Troparion for the Patron Saint of the Church</b> <b>طروبارية القديس جاورجيوس اللابس الظفر (باللحن الرابع)</b> بِمَا أَنَّكَ لِلْمَأْسُورِينَ مُحَرَّرٌ وَمُعْتَقٌ، وَلِلْفُقَرَاءِ وَالْمَسَاكِينِ عَاضِدٌ وَنَاصِرٌ وَلِلْمَرْضَى طَبِيبٌ وَشَافٍ وَعَنِ الْمُؤْمِنِينَ مُكَافِحٌ وَمُحَارِبٌ أَيُّهَا الْعَظِيمُ فِي الشَّهَادَةِ جَاورجِيُوسُ اللَّابِسُ الظَّفَرَ تَشَفَّعْ إِلَى الْمَسِيحِ الْإِلَهُ 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.

#### قنداق عيد الظهور الإلهي (باللحن الرابع)

اليوم ظهرت للمسكونة، يا رب، ونورك قد ارتسم علينا، نحن الذين نُسبحك بمعرفة قائلين: لقد أتيت وظهرت، أيها النور الذي لا يُدنى منه.

#### Kontakion of The Feast of The Theophany (Tone 4)

On this day Thou hast appeared \* unto the whole world, \* and Thy light, O Sovereign Lord, \* is signed on us who sing Thy praise \* and chant with knowledge: Thou hast now come, \* Thou hast appeared, O Thou Light unapproachable.

#### THE TRISAGION

#### الرسالة للأحد الذي بعد عيد الظهور الإلهي (الغطاس)

#### Epistle for the Sunday after the Theophany of Christ

Let Thy mercy, O Lord, be upon us.

Rejoice in the Lord, O ye righteous.

#### The Reading is from the Epistle of St. Paul to the Ephesians

Brethren, grace was given to each of us according to the measure of Christ's gift. Therefore it is said, "When He ascended on high, He led a host of captives, and He gave gifts to men." (In saying, "He ascended," what does it mean but that He had also descended into the lower parts of the earth? He Who descended is He Who also ascended far above all the heavens, that He might fill all things.) And His gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ.

لتكن يا رب رحمتك علينا

ابتهجوا أيها الصديقون بالرب

فصل من رسالة القديس بولس الرسول إلى أهل أفسس  
يا اخوة لكل واحد منا أعطيت النعمة على مقدار موهبة  
المسيح \* فلذلك يقول لما صعد إلى العلى سبى سبياً  
وأعطى الناس عطايا \* فكونه صعد هل هو إلا إنه نزل  
أولاً إلى أسافل الأرض \* فذاك الذي نزل هو الذي صعد  
أيضاً فوق السماوات كلها ليملاً كل شيء \* وهو قد  
أعطى أن يكون البعض رؤساءً والبعض أنبياءً والبعض  
مبشّرين والبعض رعاةً ومعلمين \* لأجل تكميل القديسين  
ولعمل الخدمة وبنيان جسّد المسيح \* إلى أن ننتهي  
جميعنا إلى وحدة الإيمان ومعرفة ابن الله إلى إنسان  
كامل إلى مقدار قامه ملء المسيح.

#### الإنجيل للأحد الذي بعد عيد الظهور الإلهي (الغطاس)

#### Gospel for the Sunday after the Theophany of Christ

The reading from the Holy Gospel according to St. Matthew (4:12-17)

فصل شريف من بشارة القديس متى الإنجيلي البشير  
والتلميذ الطاهر (4:12-17)

**The reading from the Holy Gospel according to St. Matthew (4:12-17)**

At that time, when Jesus heard that John had been arrested, he withdrew into Galilee; and leaving Nazareth he went and dwelt in Capernaum by the sea, in the territory of Zebulon and Naphtali, so that what was spoken by the prophet Isaiah might be fulfilled: "The land of Zebulon and the land of Naphtali, toward the sea, across the Jordan, Galilee of the Gentiles—the people who sat in darkness have seen a great light, and for those who sat in the region and shadow of death light has dawned." From that time Jesus began to preach, saying, "Repent, for the kingdom of heaven is at hand."

فصل شريف من بشارة القديس متى الإنجيلي البشير والتلميذ الطاهر (4:12-17)

في ذلك الزمان لما سمع يسوع أن يوحنا قد أُسْلِمَ، انصرفت إلى الجليل، وترك الناصرة وجاء فسكن في كفرناحوم التي على شاطئ البحر في تخوم زبولون ونفتاليم، ليتم ما قيل بأشعيا النبي القائل: "أرض زبولون وأرض نفتاليم، طريق البحر عبر الأردن، جليل الأمم. الشعب الجالس في الظلمة أبصر نوراً عظيماً والجالسون في بقعة الموت وظلاله أشرق عليهم نور". ومُنذُئذِ ابتداء يسوع يكرز ويقول: "توبوا، فقد اقترب ملكوت السموات".

*The Divine Liturgy of St. John Chrysostom continues with the following variables.*

<p><b>MEGALYNARION OF THE LEAVE-</b></p>	<p><b>تَعْظِيمَة وداع العيد باللحن الثاني</b></p>
<p><i>Magnify, O my soul, the Maiden who delivered us from the curse.</i> O the wonder of thy super-intelligent birth-giving, thou all-pure bride, the blessed Mother through whom we have received perfect salvation, we indite a fitting song, offering as a gift the song of gratitude.</p>	<p>عَظِّمِي يَا نَفْسِي الْمُنْقَذَةَ إِيَّانَا مِنَ اللَّعْنَةِ. يَا لِعَجَائِبِ مِيلَادِكَ الْفَائِقِ الْعَقْلِ، أَيَّتُهَا الْعَرُوسُ الْكَلِيَّةُ النَّقَاوَةِ، الْأُمُّ الْمُبَارَكَةُ، الَّتِي إِذْ قَدْ نَلْنَا بِهَا خَلَاصاً كَامِلاً، فَنَحْنُ نَنْظُمُ لَهَا نَشِيداً لِاتِّقَاءِ، مُقَدِّمِينَ تَسْبِيحَةَ الشُّكْرِ هَدِيَّةً.</p>
<p><b>KOINONIKON (COMMUNION HYMN) OF THEOPHANY IN TONE EIGHT</b></p>	<p><b>كينونيكون (ترنيمه المناولة) لعيد الظهور الإلهي باللحن الثامن</b></p>
<p>The grace of God that bringeth salvation hath appeared to all men. Alleluia.</p>	<p>لَقَدْ ظَهَرَتْ نِعْمَةُ اللَّهِ لِجَمِيعِ النَّاسِ. هَلِّلُوِيَا.</p>
<p><i>After Communion, instead of singing "We have seen the true light," sing the Festal Apolytikion: "When Thou, O Lord."</i></p>	

## THE DISMISSAL

**Priest:** May He Who deigned to be baptized by John in the Jordan for our salvation, and 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, 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, and Nurses...- 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”



## **On Epiphany, Part Two**

*By Metropolitan Saba (Isper)*

This feast is an occasion for the believers to examine themselves about the activation of the grace of baptism in their personal lives. The day of our baptism is the day of our true birth, in which we have acquired the sonship of God, and we have put on Christ, as the famous hymn says: “You who are baptized in Christ, in Christ you have been clothed” (see Gal. 3:27). After baptism, the baptized person becomes Christ-like, and must therefore preserve this grace, keep it, and even develop and grow in it, in order to reach the stature of the fullness of Christ.

Saint Gregory Palamas says: “Just as a child takes from his parents the possibility of becoming a man, inheriting parental property upon reaching the appropriate age, but loses it if he dies in the process, so the Christian obtains, by baptism, the ability to become a child of God, an heir of eternal goods, if he (she) does not die spiritually in the course of his (her) life, which is sin.” Sin causes us to lose the graces that we received through baptism.

Use this teaching to reflect on the greatness of the sacrament of baptism and its importance to Christians. This feast invites us to review ourselves and our behavior, in two ways. The first is to preserve the graces of baptism and to cultivate them in us, lest we lose them. It is an occasion to return to the meaning of baptism, to prove the mettle, to preserve it in us, and to live it in its fullness.

The second is the evaluation of our practice of the fulfillment of the sacrament of baptism. The first of these evaluations is to stop choosing the godfather or godmother because of kinship, friendship, or the desire to “whiten the face.”<sup>1</sup> We must choose a godly believer who will take this responsibility seriously and be truly a spiritual father or mother. Evaluating the completion of this sacrament means

removing it from the prevailing folklore in the way we deal with it and considering it a very serious and important work. We prepare for it by prayer and fasting, and we complete it in a spirit of piety and reverence. We do not consider it a social occasion, nor do we delay it for social or personal reasons. It is an event in which

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<sup>1</sup> An Arabic-language expression that means to maintain social graces.

our son or daughter takes the most important thing that a person can receive: the grace to be clothed in Christ and become a son or daughter of God.

The issue of blessing our homes and dedicating them to God comes after the festal liturgy. It is an authentic, honorable Christian tradition. Holy water is a way to bring divine blessing to the home, and we must not lose this practice. Today, this authentic tradition is subject to many obstacles, especially in cities, due to their expansion, living conditions and the schedules of the family. It is imperative for both faithful and priests to strive to find the best way to schedule house blessings. For example, the faithful take the initiative to contact the priest, in order to determine the appropriate time for both, to complete the blessing of the house, and the priest urges the faithful to complete this matter, by pursuing them and communicating diligently with them.

It is necessary for the priest to wear his epitrachelion (stole) while blessing homes with water, treating this as a sacramental act. The epitrachelion symbolizes God's grace descending through the sprinkling of holy water and prayer. When putting it on, the priest says, just like he vests in preparation for the Divine Liturgy: "Blessed be God who pours out His grace upon His priests like the oil of myrrh upon the head, descending upon Aaron's beard, down to the fringe of his raiment."

Then, the priest chants, with the people of the household that he blesses, the apolytikion of Epiphany, "By Your baptism, O Lord, in the Jordan River..." Children should learn to recite it for the sake of the household.

Let us not allow these holy days to pass without taking advantage of them spiritually. This is why we have them.

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**

General Assembly Today Sunday 01/14/2024 after Liturgy  
Sunday School Valentine Party 02/10/2024 @ 5: pm  
Young Adult Retreat February 23-25/ 2024  
St George Feast Celebration 05/ 11/ 2024

**ANTIOCHIAN WOMEN OF ST. GEORGE**

\*We will be having Our Arabic Bible Study  
Tuesday January 16, 2024 @ 7:00 pm  
at Panera  
26086 Brookpark Rd, North Olmsted

***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

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.

HOSTED BY ST. GEORGE  
CLEVELAND, OHIO

21+

# YAM RETREAT

FEBRUARY 23-25, 2024

TOPIC:

DEVELOPING SPIRITUAL MATURITY

SCAN TO REGISTER

