

St. George

Antiochian Orthodox Christian Church

2587 W. 14th Street, Cleveland OH 44113



The Calling of Zacchaeus

**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 04, 2024

Tone 2/ Eothinon 2

**Thirty-second Sunday of Pentecost
& Fifteenth Sunday of Luke
("Zacchaeus")**

**After-feast of the Presentation
(Meeting) of Christ**

Venerable Isidore of Pelusium;

**The Mothers of the Three Hierarchs:
Emmelia, Nona and Anthousa**

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.

The Coffee Hour is sponsored by Rawaa Hanna, Mona Dayoub and Ghewa Oubeid



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

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

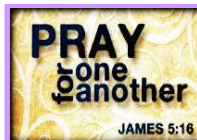
Edward & Rita Fadel by his family

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



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 11, 2024 Orthros Service @ 9:30am

Divine Liturgy @ 10:30 am

Divine Liturgy Variables on Sunday, February 04, 2024

Tone 02/Eothinon 02; Thirty-second Sunday of Pentecost

& Fifteenth Sunday of Luke ("Zacchaeus")

After-feast of the Presentation (Meeting) of Christ

Venerable Isidore of Pelusium; The Mothers of the Three Hierarchs: Emmelia, Nona and Anthousa

Today's Liturgy Inserts	تغييرات في القداس
<p style="text-align: center;">First Antiphon.</p> <p>My heart overflows with a goodly theme; my tongue is like the pen of ready scribe.</p> <p><i>Through the intercessions...</i></p> <p>Grace is poured upon your lips; therefore God has blessed you forever.</p> <p><i>Through the intercessions...</i></p> <p>Glory to the Father . . . Now and ever...</p> <p><i>Through the intercessions...</i></p>	<p style="text-align: center;">الانتيفونا الأولى</p> <p>فاض قلبي بكلامٍ صالح، لساني قلم كاتبٍ سريع الكتابة. بشفاعاتِ والدةِ الإلهِ يا مخلصُ خلصنا .</p> <p>لقد انسكبت النعمة على شفثيك، لذلك باركك الله إلى الأبد. بشفاعاتِ والدةِ الإلهِ يا مخلصُ خلصنا .</p> <p>المجدُّ للأبِ والإبِنِ والروحِ القدس، الآنَ وكلَّ أوانٍ وإلى دهرِ الداهرينَ، آمين .</p> <p>بشفاعاتِ والدةِ الإلهِ يا مخلصُ خلصنا .</p>
<p style="text-align: center;">Second Antiphon.</p> <p>Gird Thy sword upon Thy thigh, O mighty One, in Thy comeliness and Thy beauty. Bend Thy bow, and proceed prosperously, and be king. <i>Save us, O Son of God, Who wast borne in the arms of righteous Simeon; who sing to Thee. Alleluia.</i></p> <p>Thine arrows are sharp, O mighty One, in the heart of the king's enemies; whereby the peoples fall under Thee. <i>Save us, O Son of God...</i></p> <p>A scepter of uprightness is the scepter of Thy kingdom. <i>Save us, O Son of God...</i></p> <p>Glory... Both now... O, only begotten Son and Word of God...</p>	<p style="text-align: center;">الانتيفونا الثانية</p> <p>تقلد سيفك على فخذك أيها القوي، وتشدد وتوقف وأملك. <i>خلصنا يا ابن الله يا من حمل على ذراعي سمعان الصديق، إذ نرتل لك هلوليا .</i></p> <p>نبالك مسنونة. وشعوب تحنك يسقطون. <i>خلصنا يا ابن الله...</i></p> <p>عصا ملكك عصا استقامة. <i>خلصنا يا ابن الله...</i></p> <p>يا كلمة الله الابن الوحي...</p>
<p style="text-align: center;">Third Antiphon.</p> <p>Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house. Even the rich among the people shall entreat thy countenance. I shall commemorate thy name in every generation.</p> <p>"Rejoice, O virgin Theotokos, full of grace; for from thee arose the Sun of Justice, Christ our God lighting those who are in darkness. Rejoice and be glad, O righteous old man, carrying in thine arms the Deliverer of our souls, who granteth us resurrection."</p>	<p style="text-align: center;">الانتيفونا الثالثة</p> <p>اسمعي يا بنت وأميلي أذنك، وجهك يستعطف أغنياء الشعوب، سأذكر اسمك في كل جيل فجيل.</p> <p>افرحي يا والدة الإله الممتلئة نعمة. لأن منك أشرق شمس العدل المسيح إلهنا. منيراً الذين في الظلام. افرح الآن وابتهج أيها الشيخ الصديق. حاملاً على ذراعيك المعتق نفوسنا والمانح إيانا الرحمة العظمى.</p>



الايصونيكون

هَلِّمُ نَسْجُدْ وَنَرَكُعْ لِلْمَسِيحِ مَلِكِنَا وَإِلَهِنَا. خَلَّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ لِنُرْتَلَّ لَكَ هَلْلُويَا.

Entrance Hymn

O come, let us worship and fall down before Christ. Save us, O Son of God, who art risen from the dead, who sing to Thee: Alleluia.

طروبارية القيامة (باللحن الثاني)

عِنْدَمَا انْحَدَرْتَ إِلَى الْمَوْتِ أَيُّهَا الْحَيَاءُ الَّذِي لَا يَمُوتُ، حِينَئِذٍ أَمَتَّ الْجَحِيمَ بِبِرِّكَ لَاهُوتِكَ. وَعِنْدَمَا أَقَمْتَ الْأَمْوَاتِ مِنْ تَحْتِ النَّارِ، صَرَخَ نَحْوِكَ جَمِيعُ الْقُوَّاتِ السَّمَاوِيِّينَ: أَيُّهَا الْمَسِيحُ الْإِلَهُ، مُعْطِي الْحَيَاةِ، الْمَجْدُ لَكَ.

Troparion of the Resurrection (Tone 2)

When Thou didst submit Thyself unto death, O Thou deathless and immortal One, then Thou didst destroy hell with Thy Godly power. And when Thou didst raise the dead from beneath the earth, all the powers of Heaven did cry aloud unto Thee: O Christ, Thou giver of life, glory to Thee.

طروبارية تقديم السيد الى الهيكل (باللحن الأول)

إِفْرَحِي يَا وَالِدَةَ الْإِلَهِ الْعَذْرَاءِ، الْمُتَمَثِّلَةَ نِعْمَةً، لِأَنَّ مِنْكَ أَشْرَقَ شَمْسُ الْعَدْلِ الْمَسِيحُ إِلَهِنَا، مُنِيرًا لِلَّذِينَ فِي الظُّلَامِ. سُرِّ وَابْتَهَجِي أَنْتِ أَيُّهَا الشَّيْخُ الصِّدِّيقُ، حَامِلًا عَلَى ذِرَاعَيْكَ الْمُعْتَقِ نَفُوسِنَا، وَالْمَانِحِ لَنَا الْقِيَامَةَ.



Troparion of the Presentation of our Lord into the Temple (Tone 1)

Rejoice, O Virgin Theotokos, full of grace, for from thee arose the Sun of justice, Christ our God, lighting those who are in darkness. Rejoice and be glad, O righteous old man, carrying in thine arms the Deliverer of our souls, Who granteth us Resurrection.

Troparion for the Patron Saint of the Church

طروبارية القديس جاورجيوس اللابس الظفر (باللحن الرابع)



بِمَا أَنْتَ لِلْمَأْسُورِينَ مُحَرَّرٌ وَمُعْتَقٌ، وَلِلْفُقَرَاءِ وَالْمَسَاكِينِ عَاضِدٌ وَنَاصِرٌ وَلِلْمَرْضَى طَبِيبٌ وَشَافٍ وَعَنِ الْمُؤْمِنِينَ مُكَافِحٌ وَمُحَارِبٌ أَيُّهَا الْعَظِيمُ فِي الشُّهَادَةِ جَاورجِيوسُ اللَّابِسُ الظَّفَرَ تَشْفَعُ إِلَى الْمَسِيحِ الْإِلَهِ فِي خَلَاصِ نَفُوسِنَا.

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.

قنطاق عيد دخول السيد إلى الهيكل (باللحن الأول)

يَا مَنْ بِمَوْلِدِكَ أَيُّهَا الْمَسِيحُ الْإِلَهُ لِلْمَسْتَوْدِعِ الْبِتُولِي قَدَسْتَ، وَلِيَدِي سَمْعَانَ كَمَا لاقَ بَارَكَتَ، وَلَنَا الْآنَ أَدْرَكَتْ وَخَلَصْتَ، احْفَظْ رَعِيَّتَكَ بِسَلَامٍ فِي الْحُرُوبِ، وَأَيَّدِ النَّيْنَ أَحْبَبْتَهُمْ، بِمَا أَنْكَ وَحَدَّكَ مُحِبُّ لِلبَشَرِ.

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 الثاني والثلاثين بعد العنصرة

Epistle for the Thirty-Second Sunday after Pentecost

*The Lord will give strength unto his people.
Bring to the Lord, ye sons of God; bring to
the Lord glory and honor.*

The Reading is from Saint Paul's First Letter to Timothy (4:9-15)

My Child Timothy, faithful is the saying, and worthy of all acceptance. For to this end we both labor and suffer reproach, because we have our hope set on the living God, who is the Savior of all men, especially of those who believe. These things command and teach. Let no one despise your youth, but be an example to those who believe, in word, in manner of life, in love, in spirit, in faith, and in purity. Till I come, give heed to reading, to exhortation, to teaching. Do not neglect the gift that is in you, which was given to you by prophecy, with the laying on of the hands of the priests. Meditate on these things; give yourself wholly to them; that your progress may be manifest to all.

الرَّبُّ يُعْطِي قُوَّةً لَشَعْبِهِ

قَدِّمُوا لِلرَّبِّ يَا أَبْنَاءَ اللَّهِ

*فصلٌ من رسالة القديس بولس الرسول الأولى إلى

تيموثاوس (4:9-15)

يا ولدي تيموثاوس، صادقة هي الكلمة وجديرة بكل قبولٍ *
فإننا لهذا نتعب ونُعِيزُ لأننا ألقينا رجاءنا على الله الحي الذي
هو مُخْلِصُ الناسِ أجمعين ولا سيِّما المؤمنين * فوصي بهذا
وعلم به * لا يستهن أحدٌ بفنوتك بل كن مثلاً للمؤمنين في
الكلام والتصرف والمحبة والإيمان والعفاف * واطب على
القراءة إلى حين قدومي وعلى الوعظ والتعليم * ولا تهمل
الموهبة التي فيك التي أوتيتها بنبوّة بوضع أيدي الكهنة *
تأمل في ذلك وكُن عليه عاكفاً ليكون تقدّمك ظاهراً في كل
شيءٍ .

الإنجيل للأحد الخامس عشر من لوقا

Gospel for the Fifteenth Sunday of Luke

The Reading of the Holy Gospel according to Saint Luke (19:1-10)

At that time, Jesus entered Jericho and was passing through. And there was a man named Zacchaeus; he was a chief tax collector, and rich. And he sought to see who Jesus was, but could not, on account of the crowd, because he was small of stature. So he ran on ahead and climbed up into a sycamore tree to see Jesus, for he was to pass that way. And when Jesus came to the place, he looked up and said to him, "Zacchaeus, make haste and

*فصلٌ شريفٌ من بشارة القديس لوقا الإنجيلي البشير

والتلميذ الطاهر (19:1-10)*

في ذلك الزمان فيما يسوع مجتازاً في أريحا إذا برجلٍ
اسمُهُ زكَّا كان رئيساً على العشارين وكان غنياً * وكان
يلتمس أن يرى يسوع من هو فلم يكن يستطيع من
الجمع لأنه كان قصير القامة * فتقدم مسرعاً وصعد
إلى جميزة لينظره لأنه كان مزمعاً أن يجتاز بها * فلما
انتهى يسوع إلى الموضع رفع طرفه فرآه فقال له يا زكَّا

come down; for I must stay at your house today.” So he made haste and came down, and received him joyfully. And when they saw it they all murmured, “He has gone in to be the guest of a man who is a sinner.” And Zacchaeus stood and said to the Lord, “Behold, Lord, the half of my goods I give to the poor; and if I have defrauded any one of anything, I restore it fourfold.” And Jesus said to him, “Today salvation has come to this house, since he also is a son of Abraham. For the Son of man came to seek and to save the lost.”

أَسْرِعِ انزِلْ فَالْيَوْمَ يَنْبَغِي لِي أَنْ امْكُثَ فِي بَيْتِكَ *
فَأَسْرَعَ وَنَزَلَ وَقَبِلَهُ فَرِحاً * فَلَمَّا رَأَى الْجَمِيعُ ذَلِكَ تَذَمَّرُوا
قَائِلِينَ إِنَّهُ دَخَلَ لِيَخْلَعَ عِنْدَ رَجُلٍ خَاطِئٍ * فَوَقَّفَ زَكَرْيَا
وَقَالَ لِيَسُوعَ هَاءَنْذَا يَا رَبُّ أُعْطِيَ الْمَسَاكِينَ نِصْفَ
أَمْوَالِي. وَإِنْ كُنْتُ قَدْ غَبَنْتُ أَحَدًا فِي شَيْءٍ أُرِدُّ أَرْبَعَةَ
أَضْعَافٍ * فَقَالَ لَهُ يَسُوعُ الْيَوْمَ قَدْ حَصَلَ الْخَلَاصُ لِهَذَا
الْبَيْتِ لِأَنَّهُ هُوَ أَيْضاً ابْنُ إِبْرَاهِيمَ * لِأَنَّ ابْنَ الْبَشَرِ إِنَّمَا
أَتَى لِيَطْلُبَ وَيُخَلِّصَ مَا قَدْ هَلَكَ.

- *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 **deigned to be carried in the arms of Simeon the Righteous 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, 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.



On Frequent Holy Communion, Part Two

By Metropolitan Saba (Isper)

Today there is widespread misconception among believers between “being worthy” and “being ready” to receive Holy Communion. Whoever refrains from partaking of the chalice of Holy Communion due to unworthiness is confusing this with unreadiness. No human being is worthy of God dwelling in Him and uniting with Him. Who among us acquires perfect purity and who is among us is without sin? No human being is worthy of this great blessing. God dwells among us and in us because of His overwhelming mercy, His utmost love, and His condescension that is incomprehensible to the human mind. Therefore, there will never come a time when we will be worthy of the Eucharist. Rather, when we think that we have become worthy, we have fallen into the greatest sin, that is, into pride, the root of all evil.

Yet, we must prepare ourselves to receive the Lord. Just as a person prepares to welcome an important guest into his home by cleaning and arranging it, and then he dresses in clean and appropriate clothes, so the believer prepares to receive the Lord in the “house” of his or her soul. So, on the one hand, only a spirit of contrition and the conviction that I am a sinner and not worthy at all, relying on God’s vast mercy, can enable me to approach the chalice. On the other hand, I must seek to respond to God’s abundant mercy by committing myself to the appropriate preparation for Holy Communion that the Church has appointed in general, and the prayer rule which my spiritual father gives me personally, lest I become complacent and take the Lord’s mercy for granted, and then forget the importance of my role in my salvation. In short, we must realize that we are always unworthy, and yet must strive to partake worthily, through the necessary preparation.

Based on the teachings of the Gospel, the Church has established several means to help us prepare for Communion: the sacrament of Confession, the pre-Communion prayers, reconciliation with others, and correcting our bad habits, in addition to abstaining from food and drink from midnight before the Divine Liturgy and arriving on time to participate in the Divine Liturgy. Adherence to these instructions is essential and important in order to partake of the Holy Body and Blood of the Lord in a worthy manner, that is, with proper preparation. The Apostle Paul says: “Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy

manner will be guilty of profaning the body and blood of the Lord” (1 Cor 11:27). So, what should we do about this? The Apostle answers: “Let a man examine himself, and so eat of the bread and drink of the cup” (1 Cor 11:28).

We should not understand the relationship between the sacraments of Confession and the Eucharist in a mechanical or legalistic manner, but rather as something vitally and essentially connected. Some may argue that one should not partake of the Eucharist until after confession, but others disagree. To confess every time before receiving Communion is difficult to do, even in monasteries. However, it is absolutely unacceptable to receive Holy Communion constantly and not confess at all. The best practice is to both confess and receive Holy Communion according to the guidance of one’s spiritual father.

Let us not forget to examine our conscience thoroughly on the eve of the Divine Liturgy. This puts us on the right track, protects us from falling into a routine of approaching the chalice unprepared, and keeps the flame of longing for Christ burning within us. It is also a good practice to read the pre-Communion Canon and Prayers the night before the Divine Liturgy.

Proper preparation allows us to approach the divine mystery with contrition of heart and a conviction of our unworthiness, because we are sinners, and we must rely entirely on the mercy of the Lord, saying: “O Lord Master, I am not worthy that thou shouldst enter under the roof of the house of my soul; but as thou desirest, O Lover of mankind, to dwell in me, I make bold to draw near.” Let us draw near in the fear of God which keeps us in constant and fervent communion with Him. We should call to mind the pre-Communion admonition: “If thou desirest, O man, to eat the Body of the Master, approach in fear, lest thou be scorched, for it is fire. And, before drinking the divine Blood unto communion, first reconcile thyself to them that have wronged thee. Then dare to eat the mystical food.”

كلمات في التقدّم من المناولة المقدّسة، الجزء الثاني

المتروبوليت سابا (اسبر)

ثمة اليوم خلط شائع في أوساط المؤمنين بين الاستحقاق والاستعداد. فمن يمتنع عن التقدّم من كأس المناولة المقدّسة بداعي عدم الاستحقاق يخلط بين الاستحقاق والاستعداد. ما من بشر مستحقّ أن يسكن الله فيه ويتحد به. مَنْ مِنَ البشر كامل الطهارة والنقاوة وبدون خطيئة؟ ما من إنسان مستحق لهذه النعمة الكبرى. فسكنى الله بيننا وفينا إنّما بسبب رحمته الغامرة ومحَبّته القسوى وتنازله الذي لا يُدرك بالعقل البشري. ولذلك لن يأتي وقت أكون فيه مستحقاً لهذه النعمة الكبرى

(الإفخارستيا). لا بل حينما أعتقد أنني صرت مستحقاً أكون قد سقطت السقطة الكبرى، أي وقعت في الكبرياء أم كل الشرور.

أما الاستعداد فهو العمل على أن أحضر ذاتي لاستقبال الرب. فكما يستعد الإنسان لاستقبال شخص عظيم في بيته بتنظيف وترتيب ذاته وبيته ولباس مرتب كذلك يستعد المؤمن لاستقبال الرب في كيانه. أتقدم بروح الانسحاق والافتناع بأنني خاطيء ولست مستحقاً أبداً، ولكن رحمة الله الواسعة تجعلني أتقدم متكللاً عليها. ولأن الله رحوم إلى هذه الدرجة ألزم نفسي بالاستعدادات التي وضعتها الكنيسة بعامة، ووضعها لي شخصياً أب اعترافي، وذلك حتى لا أتراخي وأطمع برحمة الرب، وأنسى واجبي في السعي إلى خلاص نفسي.

لقد وضعت الكنيسة انطلافاً من تعليم الإنجيل عدّة أمور مساعدة في الاستعداد المناولة. فهناك سرّ الاعتراف، وصلاة قبل المناولة المعروفة بـ "المطالبسي"، والمصالحة مع الخصوم، وإصلاح الأخطاء المرتكبة، إضافة إلى الصوم بالانقطاع عن أي طعام أو شراب من منتصف الليلة السابقة للقدّاس الإلهي، والمشاركة في القدّاس الإلهي من أوّله والالتزام بهذه التعليمات شرط لازم وضروري للتقدّم من جسد الرب ودمه.

يقول الرسول بولس في رسالته الأولى إلى أهل كورنثوس: "من أكل هذا الخبز، أو شرب كأس الرب، بدون استحقاق، يكون مجرمًا في جسد الرب ودمه" (١ كو ١١/٢٧). ما العمل إذا؟ يجيب الرسول: "ليمتحن الإنسان نفسه، هكذا يأكل من الخبز ويشرب من الكأس" (١ كو ١١: ٢٧-٢٩).

أما العلاقة بين سرّي الإفخارستيا والتوبة والاعتراف فهي ليست علاقة قانونية وإنما حياتية عملية. بينما يطالب بعضهم بعدم التقدّم من الإفخارستيا إلا بعد الاعتراف، لا يرى بعض آخر ضرورة هذا الربط بشكل قانوني. فأن تتناول باستمرار ولا تعترف البتّة أمر لا يجوز بتاتا. وأن تتقدّم من سرّ التوبة والاعتراف قبل كلّ مناولة، بشكل متواتر فأمر يصعب تطبيقه حتى في الحياة الديرية. يبقى السلوك الأفضل أن تتقدّم من سرّي الاعتراف والإفخارستيا وفق إرشاد أبك الروحي.

لا تنسى أن تفحص ضميرك جيّداً عشية القدّاس، هذا الفعل يضعك على السكّة الصحيحة، ويقيك من رتابة الوقوع في المناولة، ويُبقي شعلة الشوق إلى المسيح

مستعرة في داخلك.

تقدّم من الأسرار الإلهية وأنت منسحق القلب ومقتنع بأنك لا تستحقّ لأنك خاطئ، واعتمد كلياً على رحمة الرب قائلاً: "يا رب لست مستحقاً أن تدخل بيتي، لكن رحمتك الواسعة تدفعني لأن أقرب منك". تقدّم بخوف الله. ذلك الخوف الذي يوجد عند المحبّين كي لا يخسروا محبوبهم. خوف الله يبقيك في شركة دائمة وحارة معه. تقول صلاة المطالبسي: "إذا عزمت أيها الإنسان أن تأكل جسد السيد. تقدّم بخوف كي لا تحترق لأنّه نار. وإذا عزمت أن تشرب الدم الإلهي للشركة. اصطلح أولاً مع الذين أحزنوك. ثم كلّ الطعام السري واثقاً".

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

Someday, we'll forget the hurt, the reason we cried and who caused us pain. We will finally realize that the secret of being free is not revenge, but letting things unfold in their own way and own time. After all, what matters is not the first, but the last chapter of our life which shows how well we ran the race. So smile, laugh, forgive, believe, and love all over again.

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:

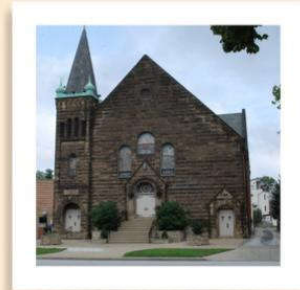
- * Plan regular local events to bring medical professionals together for retreats and social gatherings depending on the local circumstances and needs of the group
- * share how orthodoxy affect your daily practice and lives.
- * Assist local priests in serving sick parishioners as needed (when hospitalized, 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”

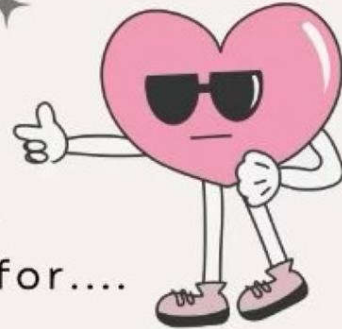
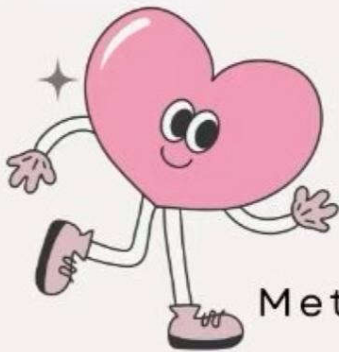
Deep Dive with the Dioceses

Parish SOYO of the Month

Drum Roll Please . . .

For the month of January, the "Parish SOYO of the Month" goes to Saint George in Cleveland Ohio. This parish truly exemplifies the four pillars of SOYO: Worship, Witness, Service, and Fellowship. Their parish president, Paulene Zakaib, organized a multitude of social events in efforts to keep the youth of the church involved. The teens of this parish volunteer their time and energy at Saint Herman's homeless shelter monthly. Saint George in Cleveland also works with Saint George in Akron, planning and participating in monthly vespers led by the teens of their parish. The parish also arranged a "Secret Santa" gift exchange, where the youth could engage in fellowship and the gift of giving. This Parish has accomplished so much this month, displaying the four pillars of SOYO and exemplifying what it means to be an Orthodox Christian in the world today.





Join us in the
Metropolitan Hall for....

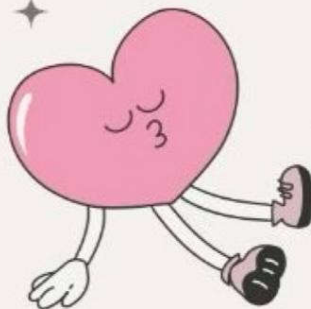
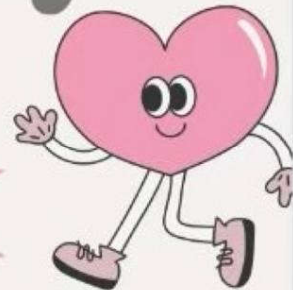
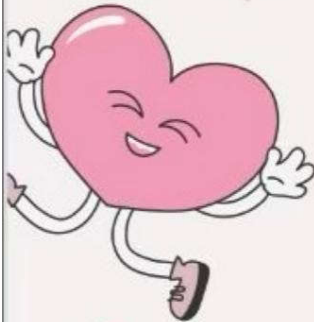
*Sunday School's
Valentine's Day
Hafli*

From 5-7PM

*February
10*

Dancing, music,
Potluck and pizza

*Rsvp to Camilia
216-2696066*



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
ANES MUSIC CONCERT
House of the Blues Cleveland
Fellowship & Dinner @ 5:00 pm
Concert @ 8:00n pm**

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.