

St. George

Antiochian Orthodox Christian Church

2587 W. 14th Street, Cleveland OH 44113



Jesus calling the Disciples

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 July 07, 2024

Tone 1 / Eothinon 02

**Great-martyr Kyriaki of Nicomedia
& Second Sunday of Matthew**

Venerable Thomas of Mt. Maleon

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

Our Family; Samir, Clara, Elias, Linda, Samir Jr, and Mary by Samir and Clara Nader



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

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***



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.

UPCOMING DIVINE SERVICES

Sunday July, 14, 2024 Orthros Service @ 9:30 am—Divine Liturgy @ 10:30 am

Divine Liturgy Variables on Sunday, July 07, 2024
Tone 1/Eothion 02; Great-martyr Kyriaki of Nicomedia & Second Sunday of Matthew
Venerable Thomas of Mt. Maleon

Today's Liturgy Inserts	تغييرات في القداس
	<p>طروبارية القيامة (بالحن الأول)</p> <p>إِنَّ الْحَجَرَ لَمَّا حُتِمَ مِنَ الْيَهُودِ، وَجَسَدَكَ الطَّاهِرَ حَفِظَ مِنَ الْجُنْدِ، قُمْتَ فِي الْيَوْمِ الثَّالِثِ أَيُّهَا الْمُخْلِصُ، مَانِحاً الْعَالَمَ الْحَيَاةَ. لِذَلِكَ قُوَّتِ السَّمَاوَاتِ، هَتَفُوا إِلَيْكَ يَا وَهَبَ الْحَيَاةَ: الْمَجْدُ لِقِيَامَتِكَ أَيُّهَا الْمَسِيحُ، الْمَجْدُ لِمُلْكِكَ، الْمَجْدُ لِتَدْبِيرِكَ، يَا مُحِبَّ الْبَشَرِ وَحَدَّكَ.</p> <p>Resurrectional Apolytikion (Tone 1)</p> <p>While the stone was sealed by the Jews, and the soldiers were guarding Thy most pure body, Thou didst arise on the third day, O Savior, granting life to the world. For which cause the heavenly powers cried aloud unto Thee, O giver of life. Glory to Thy Resurrection O Christ, glory to Thy kingdom, glory to Thy providence, O Thou Who alone art the lover of mankind.</p>
	<p>الايصونيكون</p> <p>هَلُمَّ نَسْجُدْ وَنَرْكَعْ لِلْمَسِيحِ مَلِكِنَا وَالْهِنَا. خَلَّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ لِنُرْتَلَّ لَكَ هَلُوبَا.</p> <p>Entrance Hymn</p> <p>O come, let us worship and fall down before Christ. Save us, O Son of God, who art risen from the dead, who sing to Thee: Alleluia.</p>
<p>تُعاد طروبارية القيامة</p> <p>We repeat the Resurrectional Apolytikion</p>	
<p>APOLYTIKION FOR ST. KYRIAKI IN TONE FIVE</p> <p>Thou didst prove an auspicious and pleasing sacrifice, * a holy off ring, O valiant prizewinner Kyriaki, * when thou broughtest thy Creator thine own spotless soul; * which Christ in turn hath glorified, * for through thee, He poureth forth divine gifts and endless graces * upon the faithful who praise thee, since He is the Friend of man.</p>	<p>طروبارية العظيمة في الشهيديات كيرياكي</p> <p>قَدْ ظَهَرْتَ دَبِيحَةً مُقَدَّسَةً، أَيَا كِيرْيَاكِي الشُّجَاعَةَ اللَّابِسَةَ الْجِهَادِ، إِذْ قَدَّمْتَ نَفْسَكَ لِلرَّبِّ جَابِلِكِ. وَمَجَّدَكَ الْمَسِيحُ، إِذْ إِنَّهُ أَنْبَعَ بِكَ، لِلْمُؤْمِنِينَ نِعْمًا لَا تَنْضَبُ، بِمَا أَنَّهُ رَزُوفٌ، وَمُحِبُّ الْبَشَرِ وَحَدَّهُ.</p>
<p>Troparion for the Patron Saint of the Church</p> <p>طروبارية القديس جاورجيوس اللابس الظفر (بالحن الرابع)</p> <p>بِمَا أَنْتَ لِلْمَأْسُورِينَ مُحَرَّرٌ وَمُعْتَقٌ، وَلِلْفُقَرَاءِ وَالْمَسَاكِينِ عَاضِدٌ وَنَاصِرٌ وَلِلْمَرْضَى طَبِيبٌ وَشَافٍ وَعَنِ الْمُؤْمِنِينَ مُكَافِحٌ وَمُحَارِبٌ أَيُّهَا الْعَظِيمُ فِي الشُّهَدَاءِ جَاورْجِيُوسُ اللَّابِسُ الظَّفَرَ تَشْفَعُ إِلَى الْمَسِيحِ الْإِلَهِي 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 شفيعاً المسيحيين غير الخازية، الوسيطة لدى الخالق غير المردودة. لا تُعرضي عن أصوات طلباتنا نحنُ الخطأة، بل تداركينا بالمعونة بما أنكِ سالحة، نحن الصارخين نحوكِ بإيمان. بادري إلى الشفاعة وأسرعني في الطلبة يا والدة الإله، المتشفعة، دائماً في مُكرميك.

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

THE EPISTLE

(For St. Kyriaki)

God is wondrous in His saints. Bless God in the congregations. Hear this, all ye people.

The Reading from the Epistle of St. Paul to the Galatians. (3:23-29; 4:1-5)

Brethren, before faith came, we were confined under the Law, kept under restraint until faith should be revealed. So that the Law was our custodian until Christ came, that we might be justified by faith. But now that faith has come, we are no longer under a custodian; for in Christ Jesus you are all sons of God, through faith. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. And if you are Christ's, then you are Abraham's offspring, heirs according to promise. I mean that the heir, as long as he is a child, is no better than a slave, though he is the owner of all the estate; but he is under guardians and trustees until the date set by the father. So with us; when we were children, we were slaves to the elemental spirits of the universe. But when the time had fully come, God sent forth His Son, to redeem those who were under the Law, so that we might receive adoption as sons.

عَجِيبٌ هُوَ اللهُ فِي قَدِيسِهِ. فِي الْمَجَامِعِ بَارِكُوا اللهَ.
إِسْمَعُوا هَذَا يَا جَمِيعَ الْأُمَمِ

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولُسِ الرَّسُولِ إِلَى أَهْلِ غَلَاطِيَّةِ (3:23-29; 4:1-5)

يا إخواني، قَبْلَ مَا جَاءَ الْإِيمَانُ كُنَّا مَحْرُوسِينَ تَحْتَ النَّامُوسِ، مُعْلَقًا عَلَيْنَا إِلَى الْإِيمَانِ الْعَتِيدِ أَنْ يُعْلَنَ. إِذَا قَدْ كَانَ النَّامُوسُ مُؤَدِّبًا إِلَى الْمَسِيحِ، لِكَيْ نَتَبَرَّرَ بِالْإِيمَانِ. وَلَكِنْ بَعْدَ مَا جَاءَ الْإِيمَانُ، لَسْنَا بَعْدَ تَحْتَ مُؤَدِّبٍ. لِأَنَّكُمْ جَمِيعًا أَبْنَاءُ اللهِ بِالْإِيمَانِ بِالْمَسِيحِ يَسُوعَ. لِأَنَّ كُلَّكُمْ الَّذِينَ اعْتَمَدْتُمْ بِالْمَسِيحِ قَدْ لَيْسْتُمْ الْمَسِيحِ: لَيْسَ يَهُودِيٌّ وَلَا يُونَانِيٌّ. لَيْسَ عَبْدٌ وَلَا حُرٌّ. لَيْسَ ذَكَرٌ وَأُنْثَى، لِأَنَّكُمْ جَمِيعًا وَاحِدٌ فِي الْمَسِيحِ يَسُوعَ. فَإِنْ كُنْتُمْ لِلْمَسِيحِ، فَأَنْتُمْ إِذَا نَسَلُ إِبْرَاهِيمَ، وَحَسَبَ الْمَوْعِدِ وَرِثَةِ. وَإِنَّمَا أَقُولُ: مَا دَامَ الْوَارِثُ قَاصِرًا، لَا يَفْرُقُ شَيْئًا عَنِ الْعَبْدِ، مَعَ كَوْنِهِ صَاحِبَ الْجَمِيعِ. بَلْ هُوَ تَحْتَ أَوْصِيَاءَ وَوُكَلَاءَ إِلَى الْوَقْتِ الْمُؤَجَّلِ مِنْ أَبِيهِ. هَكَذَا نَحْنُ أَيْضًا: لَمَّا كُنَّا قَاصِرِينَ، كُنَّا مُسْتَعْبَدِينَ تَحْتَ أَرْكَانِ الْعَالَمِ. وَلَكِنْ لَمَّا جَاءَ مِلءُ الرَّمَانِ، أَرْسَلَ اللهُ ابْنَهُ مَوْلُودًا مِنْ امْرَأَةٍ، مَوْلُودًا تَحْتَ النَّامُوسِ، لِيَقْتَدِيَ الَّذِينَ تَحْتَ النَّامُوسِ، لِنَنَالَ التَّبَتِّي.

الإنجيل للأحد الثاني بعد العنصرة

Gospel for the Second Sunday after Pentecost

*The Reading of the Holy Gospel according to St Matthew (4:18-23) *

At that time, as Jesus was walking by the Sea of Galilee, He saw two brothers, Simon who is called Peter, and Andrew his brother, casting a net into the sea; for they were fishermen. And He said to them, "Follow Me, and I will make you fishers of men." Immediately they left their nets and followed Him. And going on from there He saw two other brothers, James the son of Zebedee and John his brother, in the boat with Zebedee their father, mending their nets, and He called them. Immediately they left the boat and their father, and followed Him. And He went about all Galilee, teaching in their synagogues and preaching the Gospel of the Kingdom and healing every disease and every infirmity among the people.

*فصلٌ من بشارَةِ القديسِ متى الإنجيليِّ البشيرِ والتلميذِ الطاهرِ (4:18-23) *

في ذَلِكَ الزَّمانِ، فيما كانَ يَسوعُ ماشياً على شاطئِ بَحْرِ الجَليلِ رَأى أَحويْنِ وَهُما سِمعانُ المَدعُوُّ بُطرسَ وَأندراؤُسَ أَخوَهُ يُلقيانِ شَبَكَةَ في البَحْرِ (لأنَّهُما كانا صَيَّادينَ)، فَقالَ لهُما هَلُمَّ وَرائي فَأَجعلُكما صَيَّادِي النَّاسِ. فَلِلوَقْتِ تَرَكا كُلَّ شَيْءٍ وَتَبِعاهُ. وَجارَ مِنْ هُناكَ فَرأى أَحويْنِ آخَرينِ وَهُما يَعقوبُ بَنُ زَبَدَى وَيوحنا أَخوَهُ، في سَفينَةٍ مَعَ أبِيهما زَبَدَى يُصِلِحانِ شَباكُهُما فَدَعاهُما، وَلِلوَقْتِ تَرَكا السَّفينَةَ وَأباهُما وَتَبِعاهُ. وَكانَ يَسوعُ يَطوفُ الجَليلِ كُلَّهُ يُعَلِّمُ في مَجامِعِهِم وَيَكرِرُ بِبِشارَةِ المَلَكوتِ وَيَشفِي كُلَّ مَرَضٍ وَكُلَّ ضَعفٍ في الشَّعبِ.

- *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 GREAT DISMISSAL

Priest: May He **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 holy and glorious Great-martyr Kyriaki of Nicomedia**, whose memory we celebrate today 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. People: Amen



Culture of Prayer

By Metropolitan Saba (Isper)

Does prayer have a culture? The answer is yes. A person's mentality, shaped by convictions, principles and values, determines how he approaches life. Every human being, consciously or unconsciously, adopts a certain style, outlook, thought process and behavior in managing his affairs. These, taken together, constitute his unique culture which pigments his entire life. The prayerful person, for example, carries his joy and sadness, his pain, health and suffering, his strengths and weaknesses, his environment and society, and everything else that pertains to him, and presents them all to God before anyone else. Then he is inspired to act, relying on the help and grace of his Lord.

As for people who do not pray, they remain in the realm of questioning, doubt, scrutiny, and confusion. Their point of reference is limited to themselves or their closest associates who may also be their own points of reference. Those who choose God to be their reference have a culture different from those who live without God.

Man is ecstatic about himself; his ego is very inflated, especially in this era. Therefore, he needs humility to enter into the life of prayer. If his prayer is sincere, he will feel his smallness before the awe and greatness of God and will become humble, just like the tax collector (Luke 18:10-14).

As for those who do not know how to pray like the tax collector, their inner pride will consume them just like the Pharisee. If you are humble, you will realize prayer's importance to you, acquire its spirit, and consequently live and embody love. Then, you will seek more time for prayer, because for you it is a matter of life. In this sense, Saint John Chrysostom said: "If you do not pray but during the time you allot for prayer, then you do not pray at all." That is, if you limit your prayer to specific scheduled times, and prayer is not your permanent state, then you are still within the scope of duty; you have not yet extended beyond it to the scope of love. Then you become as the Psalm (108:4) says: "I am in prayer."

A person realizes his helplessness amid pain and adversity, so he turns to God and prays for himself and others. If he has reached – or is on his way to reaching – the point where prayer becomes truly his culture, then daily he will offer to God all those who are suffering under the burden of various afflictions, especially when he suffers their agony along with them. However, those who do not experience prayer

as an oasis of safety wonder about the cause of pain, doubt divine providence, and flounder in grumbling, complaining, and regret. This is the human condition in wars, in particular. They shout: Where is God? Why doesn't He do this and that? Man expects miracles from God. Under the weight of pain and fear, he wants quick and uncostly solutions. He expects salvation, safety, relief, and solace.

In the face of today's global, economic, moral, political and media confusion, many constantly ask questions such as: Why is this happening? What is the way out? Every person makes requests of God on his own behalf, yet very few will make them on behalf of others. Why? Because we are not accustomed to mentioning our neighbors in our prayers on a regular and committed basis. Believers are tempted to adopt their thoughts and dialog to worldly logic. If they happen to mention God, remembrance of Him often remains limited to empty words, or an outlet for anxiety, anger or despair. However, as long as prayer does not come from a heart that anguishes for others the same as it does for itself, it will not turn into action, nor will it be true prayer, but rather individualistic, self-centered words.

Many view that they have nothing that contributes to mitigating disasters, because their focus begins on their own abilities, strengths and possessions. They are the starting point, not God. God's people know that they have so much to offer, not because they possess a lot, but rather because God's grace fills their big, loving and God-like hearts.

As believers, you should feel rich in spirit, and with your love, you can embrace the entire universe. Prayers will strengthen you when you persist daily on presenting to God those who are suffering, mentioning them by name. Through divine grace, you will experience more love for them and true forgiveness for those who offend you. You will also find realistic ways to help alleviate their pain.

If I opened my palms before God, I may have nothing but dust, but I believe that God is able to turn it into gold. One of the Arabic Christmas songs says: "Kings poured out all their borrowed money before your cradle, and I spread out my palms filled with dust, filled with heaps of sin and shame. I placed them at your feet, and I stood. Here are my hands empty, my waiting Lord." So, open your hands so that He may fill them with His gifts.

Commit yourself to mentioning others by name in your daily prayers. Train yourself to remember those you met during the day and mention them by name before the Lord in your evening prayers. Concentrate on mentioning people who suffer from

all sorts of problems: war, flood, earthquake, volcano, spiritual loss, moral collapse, deviation, family problems, health issues, etc. You will see that you will embrace the universe with your spirit, just as your Christ embraced it before you. Pray with sincere tears, and God will reveal to you the benefits of your prayer. Let prayer change you. If, after years of praying, you remain the same as you were before, then you should realize that prayer has not yet become your culture.

Gather as a Christian community with your brothers and sisters to pray for the peace of the world and for the souls who inhabit it. Offer along with them supplications for specific problems. Hold vigils in parishes and say The Jesus Prayer. Let the faithful encourage priests and vice versa to call for intensified prayers on days of hardship. Let everyone, with one heart and one mind, pray with their prayer ropes, invoking God's mercy for the world. The disciples of Saint Silouan the Athonite pray, collectively, in their monastery in Great Britain, to this day: "O Lord Jesus Christ, have mercy on us and have mercy on your world."

When I was a priest, I used to, along with some brothers, open the parish church every evening to hold evening prayers. There was not a day when the church was vacant of parishioners, even on days when I had to travel or be absent. Sometimes the church would almost be full. People are in need for a prayer climate; this is the Church's duty, both clergy and believers, to provide. Let us create an atmosphere of prayer and celebrate the splendor of our liturgical services. Let us be present in our prayers to the world and to all those who suffer. Why don't we turn our homes into churches?

Saint Silouan the Athonite once was told that the monks were troubled by the communist persecution of the Church. He replied: "I, too, was very troubled at first about what was happening. But after much prayer and supplication, this thought came to me: God loves everyone beyond description. He is the ruler of times, events, everything and everyone. He allowed this persecution for the good of the future. I cannot understand this, nor can I stop it. I have nothing but prayer and love." He advised his brethren to have the same.

This is the culture of prayer!

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

God is the source of all our wealth. We should give in proportion to the blessing God has given us. *It's in the Bible*, Deuteronomy 16:17, "Every man shall give as he is able, according to the blessing of the LORD your God which He has given you.

God says we rob Him if we don't give tithes and offerings. *It's in the Bible*, Malachi 3:8, NKJV. Will a man rob God? Yet you have robbed Me! But you say, 'In what way have we robbed You?' In tithes and offerings.

Do I tithe when in debt? We should pay what we owe to God first, and God will help us take care of our debts. *It's in the Bible*, Psalm 50:14-15, NKJV. "Offer to God thanksgiving, and pay your vows to the Most High. Call upon Me in the day of trouble; I will deliver you, and you shall glorify Me."

What if I can't afford to pay tithes? God promises to richly bless us if we are faithful in tithes and offerings. *It's in the Bible*, Malachi 3:10, NKJV. Bring all the tithes into the storehouse, that there may be food in My house, and try Me now in this," says the LORD of hosts, "If I will not open for you the windows of heaven and pour out for you such blessing that there will not be room enough to receive it.

We should give to God's work willingly. *It's in the Bible*, 2 Corinthians 9:7, "So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver.."

What if I think the church is corrupted, am I still required to tithe and give offerings? The temple practices were corrupt in Christ's day, but Jesus still recognized the offerings as for God. *It's in the Bible*, Luke 21:3-4, NKJV. "So He said, "Truly I say to you that this poor widow has put in more than all; for all these out of their abundance have put in offerings for God, but she out of her poverty put in all the livelihood that she had."

You can't out-give God. *It's in the Bible*, Luke 6:38, NKJV. "Give, and it will be given to you: good measure, pressed down, shaken together, and running over will be put into your bosom. For with the same measure that you use, it will be measured back to you."

**SAVE THE DATE
FOR A WEEKEND RETREAT
WITH
FATHER JOSIAH TRENHAM, PH.D.**



“Godly Marriage and Virginity:
Paths to Holiness”

DATE: September 20 – 22, 2024

St. Matthew the Evangelist Orthodox Church
10383 Albion Road
North Royalton, OH 44133

- o Friday, 9/20 7-9:00 pm 1st talk with Q & A
- o Saturday, 9/21 9:30 am check in / continental breakfast
 10 – 12 2nd talk
 12 – 1 Lunch
 1 – 3 pm 3rd talk
 4:00 pm Vespers
- o Sunday, 9/22 Join us for Sunday Liturgy with Father Josiah
 8:50 am Sunday Matins
 10:00 am Divine Liturgy with homily
 Luncheon after Liturgy

Father Josiah has published numerous articles and books and is also the founder of Patristic Nectar Publication, a non-profit ministry. His weekly homilies are entitled “The Arena Podcasts” and are available on Patristic Nectar Publications, Apple Podcasts, Spotify and Google Podcast. You can find links to his homilies at <https://www.saintandrew.net/arenapodcast>. His video reflections are available on YouTube under Patristic Nectar Films. His books will be available at the retreat at a wholesale discount.

Registration deadline: **September 8, 2024** – Register early. Seating is limited.
Contact: Cindy George at cindygeorge127@gmail.com
Steve Morgan at stevemorgx@pm.me
Leigh Frank at loberlinfrank@gmail.com

There will be a free-will offering to help cover expenses.

The Great Martyr George



The holy, glorious and right-victorious Great-martyr and Trophy-bearer George was a Christian Roman soldier killed under Diocletian at the beginning of the fourth century. Though he was born in Cappadocia, his mother was from Palestine, and thus he is 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.