

# St. George

## Antiochian Orthodox Christian Church

2587 W. 14th Street, Cleveland OH 44113



The Fourth Ecumenical Council

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**

Office: (216) 781-9020

Pastor's Cellular: (440) 665-6724

[www.stgeorgecleveland.com](http://www.stgeorgecleveland.com)

Pastor's E-Mail: [frjojaimi@msn.com](mailto:frjojaimi@msn.com)

**Sunday July 14, 2024**

**Tone 2 / Eothinon 03**

**Sunday of the Holy Fathers of Fourth  
Ecumenical Council**

**Apostle Aquila of the Seventy; Joseph  
the Confessor, archbishop of  
Thessalonica**

**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**

**George Tannous and the Family by George Tannous**

**Samira Hachem and Nour Chaccour by Fady and Rita Chaccour and Family**



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

**Divine Liturgy Variables on Sunday, July 14, 2024**  
**Tone 2/Eothion 03; Sunday of the Holy Fathers of Fourth Ecumenical Council**  
**Apostle Aquila of the Seventy; Joseph the Confessor, archbishop of Thessalonica**

Today's Liturgy Inserts	تغييرات في القداس
	<p style="text-align: center;"><b>طروبارية القيامة (باللحن الثاني)</b></p> <p>عِنْدَمَا انْحَدَرْتَ إِلَى الْمَوْتِ أَيُّهَا الْحَيَاءُ الَّذِي لَا يَمُوتُ، حِينَئِذٍ أَمَتَّ الْجَحِيمَ بِبِرِّقِ لَاهُوتِكَ. وَعِنْدَمَا أَقَمْتَ الْأَمْوَاتِ مِنْ تَحْتِ الثَّرَى، صَرَخَ نَحْوِكَ جَمِيعُ الْقُوَاتِ السَّمَاويِّينَ: أَيُّهَا الْمَسِيحُ الْإِلَهُ، مُعْطِي الْحَيَاةِ، الْمَجْدُ لَكَ.</p> <p style="text-align: center;"><b>Troparion of the Resurrection (Tone 2)</b></p> <p>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.</p>
	<p style="text-align: center;"><b>الايصونديكون</b></p> <p>هَلُمَّ نَسْجُدْ وَنَرْكَعْ لِلْمَسِيحِ مَلِكِنَا وَالْهَيْنَا. خَلَّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ لِنَنْزِلَ لَكَ هَلُوبَا.</p> <p style="text-align: center;"><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 style="text-align: center;"><b>تُعَاد طروبارية القيامة</b></p> <p style="text-align: center;"><b>We repeat the Resurrectional Apolytikion</b></p>
	<p style="text-align: center;"><b>طروبارية الآباء القديسين (باللحن الثامن)</b></p> <p>أَنْتَ أَيُّهَا الْمَسِيحُ الْهَيْنَا الْفَائِقُ النَّسْبِيحِ، يَا مَنْ أَسَسْتَ آبَاءَنَا الْقَدِيسِينَ عَلَى الْأَرْضِ كَوَاكِبَ لَامِعَةٍ، وَبِهِمْ هَدَيْتَنَا جَمِيعاً إِلَى الْإِيمَانِ الْحَقِيقِيِّ، يَا جَزِيلَ الرَّحْمَةِ الْمَجْدُ لَكَ.</p> <p style="text-align: center;"><b>Troparion of the Fathers (Tone 8)</b></p> <p>Thou, O Christ, art our God of exceeding praise Who didst establish our Holy Fathers as luminous stars upon earth, and through them didst guide us unto the true Faith, O most merciful One, glory to Thee</p>
	<p style="text-align: center;"><b>Troparion for the Patron Saint of the Church</b></p> <p style="text-align: center;"><b>طروبارية القديس جاورجيوس اللايس الظفر (باللحن الرابع)</b></p> <p>بِمَا أَنْتَ لِلْمَأْسُورِينَ مُحَرَّرٌ وَمُعْتَقٌ، وَلِلْفُقَرَاءِ وَالْمَسَاكِينِ عَاضِدٌ وَنَاصِرٌ وَلِلْمَرْضَى طَبِيبٌ وَشَافٍ وَعَنِ الْمُؤْمِنِينَ مُكَافِحٌ وَمُحَارِبٌ أَيُّهَا الْعَظِيمُ فِي الشَّهَادَةِ جَاورْجِيُوسُ اللَّائِسُ الظَّفَرِ تَشَفَّعْ إِلَى الْمَسِيحِ الْإِلَهُ فِي خَلَاصِ نَفُوسِنَا.</p> <p style="text-align: center;"><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>

### القنداق للسيدة (باللحن الرابع)

يا شفيعةً المسيحيين غير الخازية، الوسيطة لدى الخالق غير المردودة. لا تُعرضي عن أصواتِ طَلِبَاتِنَا نحنُ الخطاة، بل تداركينا بالمعونة بما أنكِ صالحة، نحن الصارخين نحوكِ بإيمانٍ. بادري إلى الشفاعةِ وأسرعِي في الطلِّبةِ يا والدةَ الإله، المتشفعة، دائماً في مُكرَمِكِ.

#### 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 the Holy Fathers)

*Blessed art Thou, O Lord, the God of our Fathers.  
For Thou art just in all that Thou hast done for us.*

#### The Reading from the Epistle of St. Paul to St. Titus. (3:8-15)

Titus, my son, the saying is sure. I desire you to insist on these things, so that those who have believed in God may be careful to apply themselves to good deeds; these are excellent and profitable to men. But avoid stupid controversies, genealogies, dissensions, and quarrels over the law, for they are unprofitable and futile. As for a man who is factious, after admonishing him once or twice, have nothing more to do with him, knowing that such a person is perverted and sinful; he is self-condemned. When I send Artemas or Tychicus to you, do your best to come to me at Nicopolis, for I have decided to spend the winter there. Do your best to speed Zenas the lawyer and Apollos on their way; see that they lack nothing. And let our people learn to apply themselves to good deeds, so as to help cases of urgent need, and not to be unfruitful. All who are with me send greetings to you. Greet those who love us in the faith. Grace be with you all. Amen.

مُبَارَكٌ أَنْتَ يَا رَبَّ إِلَهَ آبَائِنَا،  
سَتِيخِن: لِأَنَّكَ عَدْلٌ فِي كُلِّ مَا صَنَعْتَ بِنَا.

#### فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولْسِ الرَّسُولِ إِلَى تَيْطُسِ.

يا ولدي تيطس، صادقة هي الكلمة وإياها أريد أن تُقرَّرَ حتَّى يَهْتَمَّ الَّذِينَ آمَنُوا بِاللَّهِ فِي الْقِيَامِ بِالْأَعْمَالِ الْحَسَنَةِ، فَهَذِهِ هِيَ الْأَعْمَالُ الْحَسَنَةُ وَالنَّافِعَةُ. \* أَمَّا الْمُبَاخِثَاتُ الْهَذْيَانِيَّةُ وَالْأَنْسَابُ وَالْخُصُومَاتُ وَالْمُمَاكَثَاتُ النَّامُوسِيَّةُ فَاجْتَنِبْهَا، فَإِنَّهَا غَيْرُ نَافِعَةٍ وَبَاطِلَةٌ. \* وَرَجُلٌ الْبِدْعَةِ بَعْدَ الْإِنْذَارِ مَرَّةً وَأُخْرَى أَعْرَضَ عَنْهُ. \* عَالِمًا أَنَّ مَنْ هُوَ كَذَلِكَ قَدْ اعْتَسَفَ وَهُوَ فِي الْخَطِيئَةِ يَقْضِي بِنَفْسِهِ عَلَى نَفْسِهِ. \* وَمَتَى أَرْسَلْتُ إِلَيْكَ أَرْتِيمَاسَ أَوْ تِيخِيكُسَ فَبَادِرْ أَنْ تَأْتِيَنِي إِلَى نِيكُوبُولِسَ لِأَنِّي قَدْ عَزَمْتُ أَنْ أَشْتَبِي هُنَاكَ. \* أَمَّا زِينَاسُ مُعَلِّمُ النَّامُوسِ وَأَبْلُوسُ فَاجْتَهِدْ أَنْ تُشْبِعَهُمَا مُتَأَهِّبِينَ لِئَلَّا يُعَوِّزَ هُمَا شَيْءٌ. \* وَلْيَتَعَلَّمْ ذَوُونَا أَنْ يَقُومُوا بِالْأَعْمَالِ الصَّالِحَةِ لِلْحَاجَاتِ الصَّرُورِيَّةِ حَتَّى لَا يَكُونُوا غَيْرَ مُثْمِرِينَ. \* يُسَلِّمُ عَلَيْكَ جَمِيعَ الَّذِينَ مَعِي، سَلِّمِ عَلَى الَّذِينَ يُحِبُّونَنَا فِي الْإِيمَانِ، الْبِعَمَّةِ مَعَكُمْ أَجْمَعِينَ. آمِينَ.

#### THE GOSPEL

(For the Holy Fathers)

#### The Reading from the Holy Gospel according to St. Matthew. (5:14-19)

The Lord said to His Disciples: "You are the light of the world. A city set on a hill cannot be hid. Nor do men light a lamp and put it under a bushel, but on a

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَتَى الْإِنْجِيلِي الْبَشِيرِ وَالتَّلْمِذِ

الطاهر

قَالَ الرَّبُّ لِتَلَامِيذِهِ، أَنْتُمْ نُورُ الْعَالَمِ، لَا يُمَكِّنُ أَنْ تُخْفِيَ مَدِينَةٌ وَاقِعَةً عَلَى جَبَلٍ. \* وَلَا يُوقَدُ سِرَاجٌ وَيُوضَعُ تَحْتَ الْمِكْيَالِ لَكِنْ

stand, and it gives light to all in the house. Let your light so shine before men, that they may see your good works and give glory to your Father Who is in heaven. Think not that I have come to abolish the law and the prophets; I have come not to abolish them, but to fulfill them. For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished. Whoever then relaxes one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but he who does them and teaches them shall be called great in the kingdom of heaven.”

على المنارة ليضيء لجميع الذين في البيت. \* هكذا فليضيء نوركم فقام الناس ليزوا أعمالكم الصالحة ويمجدوا أبائكم الذي في السماوات. \* لا تظنوا أنني أتيت لأحل الناموس والأنبياء، إنني لم آت لأحل لكن لأنتم. \* الحق أقول لكم إنه إلى أن تزول السماء والأرض لا يزول حرف واحد أو نقطة واحدة من الناموس حتى يتيم الكل. \* فكل من يخل واحد من هذه الوصايا الصغار ويعلم الناس هكذا فإنه يدعى صغيراً في ملكوت السماوات، وأما الذي يعمل ويعلم فهذا يدعى عظيماً في ملكوت السماوات.

- *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 —**especially the 630 of the Fourth Ecumenical Council whom we commemorate today**— 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.

People: Amen



## **On the Ministry of the Diaconate, Part One** *By Metropolitan Saba (Isper)*

*His Eminence presents a three-part series about revitalizing the diaconate in our Archdiocese.*

To adequately analyze the diaconal ministry, it is first necessary to look back at its history in the Church. How was it actually carried out in the early Church? How did it evolve? Did it expand or contract? Church history shows that there has never been a rigidly fixed or demarcated ministry assigned to the diaconate, from the first century to the twenty-first century. The diaconate has experienced periods of prosperity and periods of decline and was even completely absent in some eras.

Linguistically, the word “deacon” means “servant.” The first reference to the diaconate in the New Testament, according to Christian tradition, is found in the Acts of the Apostles. Understanding why this ministry arose is important because it reveals its role of service in the Church.

In the Acts of the Apostles (Acts 6:1-6), we learn that the Church carried out a service (διακονία) to the underprivileged, which required time to be managed properly. Similar to charitable services organized by the Church today, there can arise an accusation of personal favoritism, of helping one group at the expense of another, even if unintentional. So were the Hebrew Christians accused of favoring the Jewish widows as compared to the Gentiles. Faced with this problem, the Apostles decided that “It is not desirable that we should leave the word of God and serve tables” (Acts 6:2). Such a ministry could not be neglected, but the time and effort it required could not come at the expense of the Apostles’ preaching and teaching. The Apostles therefore decided to appoint seven men of good repute and set them apart by laying hands on them for this service. Their service was that of charity, or “tables,” which included collections and distributions to the poor, the widows, and possibly the agape meals that accompanied the Divine Liturgy at that time.

Saint John Chrysostom (+407), in his commentary on this text,<sup>1</sup> mentions that the seven whom we call deacons were not ordained with a sacramental ordination as deacons and priests are today because, at that time, the ranks of priestly service

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<sup>1</sup> Homily XIV on Acts, ET NPNF 1:11, pp. 90-1.

and ordinations were not yet organized as they later came to be. However, he accepts calling them deacons because they were appointed as **servants for a specific service**. Thus, in his interpretation of the text, he seeks to affirm the importance of the diaconate, considering it a service that began in the early days of the Apostles. He does not diminish their importance; on the contrary, he praises their service and encourages it.

Early Church testimonies after the time of the Acts of the Apostles confirm the existence of the three known ranks in the Church: deacon, priest, and bishop. The service of the diaconate was always present at the heart of the Church. St. Justin the Martyr (+165), for example, says that deacons distribute the Holy Eucharist to the faithful and bring the Holy Communion to those who could not attend the Divine Liturgy due to illness or imprisonment.<sup>2</sup> St. Basil the Great (+379) also mentions deacons performing this service, providing Holy Communion to those unable to attend church for valid or pious reasons.

The service of the diaconate becomes clearer in the councils convened by the Church after the fourth century, when many canons were established to regulate it. The issues they address often may seem insignificant to us today due to changing circumstances, but they indicate that the diaconate was a fundamental service in the Church.

For example, the Council of Neocaesarea (315 AD) addressed the issue of whether there could be more than seven deacons in a single city (referring to the seven original deacons mentioned earlier). Such a matter would not have been raised at a church council if the service of the diaconate had not been present in the churches whose leaders convened at this council. The Council of Neocaesarea emphasized that the number of deacons should not exceed seven,<sup>3</sup> while the Council of Trullo (692 AD), about 300 years later, allowed for an unlimited number of deacons in a single city.<sup>4</sup>

One might rightly ask why the Council of Trullo amended the canon of Neocaesarea. The answer is simple: The service of the diaconate evolved as the need for it increased. With the stabilization of the Church and Christianity becoming the

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<sup>2</sup> First Apology, cc. 65, 67.

<sup>3</sup> Canon 15.

<sup>4</sup> Canon 16.



official religion of the Roman Empire, the Church's missionary and social service expanded, and with it, the service of the diaconate.

What is this role? What are the services or functions assigned to this ministry? Are they still important today? We must return to history to obtain answers and judge the necessity of this service for today's Church. As Orthodox Christians, we must be guided by Holy Tradition if we are to pursue this path.

Holy Tradition considers the diaconate an essential and complementary part of apostolic service. Since the early days of Christianity, the diaconate has been considered the third rank of the three priestly ranks.<sup>5</sup> This means that it was not a temporary or transitional service, a mere stage or step towards entering the priesthood, as it has become in many churches today due to the shortage of priests.

From the canons of various councils that discussed this matter, as well as the writings of some theologians and historians, it is clear that the diaconate was a service designated for a specific mission, and at the same time necessary for the era in which it existed, as evidenced by its relative cessation in other times.

As Byzantine canon law developed, we notice an administrative dimension for male deacons forming, especially after Christianity stabilized and the Church became institutionalized. The deacon was considered, for example, the bishop's hearing, tongue, and hand,<sup>6</sup> as someone whose ministry is in "fulfilling the bishop's need." With the establishment of the liturgical form of worship, the deacon's role in facilitating the service was primarily defined, especially in the presence of the bishop. Even today, at least in the Byzantine rite, as in other rites, the bishop and deacon almost entirely serve the Divine Liturgy, and the service order (*Typikon*) allocates only a few proclamations to the priest.

(To be continued.)

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<sup>5</sup> As witnessed in Canon 18 of Nicaea (325).

<sup>6</sup> E.g., *Didascalia Apostolorum* xi.128.

### ***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    1<sup>st</sup> talk with Q & A
- o Saturday, 9/21        9:30 am      check in / continental breakfast  
                                 10 – 12        2<sup>nd</sup> talk  
                                 12 – 1         Lunch  
                                 1 – 3 pm      3<sup>rd</sup> 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](mailto:cindygeorge127@gmail.com)  
Steve Morgan at [stevemorgx@pm.me](mailto:stevemorgx@pm.me)  
Leigh Frank at [loberlinfrank@gmail.com](mailto: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.