

# St. George

## Antiochian Orthodox Christian Church

2587 W. 14th Street, Cleveland OH 44113



Sunday of Thomas the Apostle, Called "The Twin"

**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 May 12, 2024**

**New Sunday or Anti-Pascha  
Sunday of Thomas the Apostle, Called  
"The Twin"**

**Great-martyr George  
The Trophy-bearer**

قُداس الأحد الجديد. أحد الرسول توما الرسول الذي يُقال له التوأم  
القديس العظيم في الشهداء جاورجيوس اللابس الظفر

**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**

**Mary Anne Layne by Dr.Philip DeMio**

**Laverne Ameen by your Goddaughter Barbara**

**Maria and Dr. Rouba Hussney 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**

**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**

**Little Girl Maissie by Dr.Philip DeMio**



**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 May 19 - 2022 Orthros Service @ 9:30 am—Divine Liturgy @ 10:30 am**

**Divine Liturgy Variables on Sunday, May 12, 2024**  
**New Sunday or Anti-Pascha—Sunday of Thomas the Apostle, Called “The Twin”**  
**Great-martyr George The Trophy-bearer**

قُداس الأخذ الجديد. أحد الرسول توما الرسول الذي يُقالُ لَهُ التَّوَامُ  
 القديس العظيم في الشهداء جاورجيوس الالابسي الظَّفَر

Today's Liturgy Inserts	تغييرات في القداس
<p><i>The Priest begins Divine Liturgy with “Blessed is the Kingdom” and the choir responds “Amen.” Bearing the Paschal Candle, the Priest then leads the singing of the Paschal Apolytikion and censes the west side of the Altar Table.</i></p> <p><b>Priest:</b> Christ is risen from the dead, trampling down Death by death; and upon those in the tombs bestowing life!</p> <p><i>The Choir then sings this twice, and the Liturgy continues with the Great Litany.</i></p>	
<p><b>First Antiphon</b></p> <p>Shout with joy to God, all the earth. Sing to His name; give glory to His praises.</p> <p><b>Through the intercessions of the Theotokos, O Saviour save us.</b></p> <p>Say to God: “How awesome are thy works.”                      Let all the earth worship Thee, and sing to Thee.</p> <p><b>Through the intercessions...</b></p> <p>Glory to the Father, and to the Son, and to the Holy Spirit. Now and ever, and unto ages of ages. Amen.</p> <p><b>Through the intercessions.....</b></p>	<p>الانتيفونا الأولى</p> <p>هَلَّلُوا اللَّهَ يَا جَمِيعَ الْأَرْضِ، زَنِّتُوا لِاسْمِهِ أَعْطُوا مَجْدًا                      لِنَسَبِخَتِهِ.</p> <p>بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ يَا مُخَلِّصُ خَلِّصْنَا.</p> <p>قُولُوا لِلَّهِ مَا أَزْهَبَ أَعْمَالَكَ، كُلُّ مَنْ فِي الْأَرْضِ يَسْجُدُونَ لَكَ                      وَيُرْتَلُونَ لِاسْمِكَ أَيُّهَا الْعَلِيِّ.</p> <p>بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ يَا مُخَلِّصُ خَلِّصْنَا.</p> <p>الْمَجْدُ لِلآبِ وَالْإِبْنِ وَالرُّوحِ الْقُدُسِ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى                      ذَهْرِ الدَّاهِرِينَ، آمِينَ.</p> <p>بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ يَا مُخَلِّصُ خَلِّصْنَا.</p>
<p><b>Second Antiphon</b></p> <p>May God have mercy upon us, and bless us, and may He cause His face to shine upon us, and have mercy on us.</p> <p><b>Save us, O Son of God, who art risen from the dead, who sing unto thee, Alleluia.</b></p> <p>That thy way may be known upon earth, thy salvation among all nations. Let the peoples give thanks to Thee, O God; let all the peoples give thanks to Thee.</p> <p><b>Save us, O Son of God...</b></p> <p>May God bless us, and may all the ends of the</p>	<p>الانتيفونا الثانية</p> <p>لِيَتَرَفَّ اللَّهُ عَلَيْنَا وَيُبَارِكُنَا، وَلْيُضِيءِ بِوَجْهِهِ عَلَيْنَا                      وَيَبْرَحْمَنَا.</p> <p>خَلِّصْنَا يَا ابْنَ اللَّهِ يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ لِنُرْتَلَّ</p> <p>لَكَ، هَلِّلُوكُنَا.</p> <p>لِنُعْرَفُ فِي الْأَرْضِ طَرِيقَكَ وَفِي جَمِيعِ الْأُمَمِ خَلِّصْنَا.</p> <p>خَلِّصْنَا يَا ابْنَ...</p>

earth fear Him.

*Save us, O Son of God...*

Glory to the Father, and to the Son, and to the Holy Spirit. Now and ever, and unto ages of ages. Amen.

*O only-begotten Son and Word of God...*

تَعْتَرِفُ لَكَ الشُّعُوبُ يَا إِلَهَ تَعْتَرِفُ لَكَ.

خَلَّصْنَا يَا ابْنَ...  
المجدُ للآبِ وَالإِبْنِ وَالرُّوحِ الْقُدُسِ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى

دهرِ الداهرينَ، آمين.

### Third Antiphon

Let God arise, and let his enemies be scattered, and let those who hate Him flee from his face.

*Christ is risen from the dead, trampling down death by death, and upon those in the tombs, bestowing life.*

As smoke vanishes, let them vanish; as wax melts before the fire.

*Christ is risen...*

So let the sinners perish before God, but let the righteous rejoice.

*Christ is risen....*

This is the day which the Lord has made; let us rejoice and be glad in it.

*Christ is risen...*

### الانتيفونا الثالثة

لِيَقُمْ اللهُ وَيَبْذُدَّ جَمِيعَ أَعْدَائِهِ وَيَهْرُبُ مُبْغِضُوهُ مِنْ أَمَامِ وَجْهِهِ.

الْمَسِيحُ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، وَوَطِئَ الْمَوْتَ بِالْمَوْتِ، وَوَهَبَ الْحَيَاةَ لِلَّذِينَ فِي الْقُبُورِ.

كَمَا يُبَادُ الدِّخَانُ يُبَادُونَ، وَكَمَا يَذُوبُ الشَّمْعُ مِنْ أَمَامِ وَجْهِ النَّارِ.

الْمَسِيحُ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ...  
كذالك تَهْلِكُ الخِطَاةُ مِنْ أَمَامِ وَجْهِ اللهُ وَالصَّادِقُونَ يَفْرَحُونَ

وَيَتَهَلَّلُونَ أَمَامَ اللهُ وَيَتَنَعَّمُونَ بِالسُّرُورِ. الْمَسِيحُ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ...  
هذا هُوَ الْيَوْمُ الَّذِي صَنَعَهُ الرَّبُّ، لِنَفْرَحَ وَنَتَهَلَّلَ بِهِ. الْمَسِيحُ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ...

### طروبارية القديس توما (باللحن السابع)

إِذْ كَانَ الْقَبْرُ مَخْتُومًا، أَشْرَقَتْ مِنْهُ أَيُّهَا الْحَيَاةُ، وَلَمَّا كَانَتِ الْأَبْوَابُ مُغْلَقَةً، وَاقَيْتَ إِلَى التَّلَامِيذِ أَيُّهَا الْمَسِيحُ إِلَهًا، قِيَامَةَ الْكُلِّ. وَجَدَدْتَ لَنَا بِهِمْ رُوحًا مُسْتَقِيمًا كَعَظِيمِ رَحْمَتِكَ.



### Troparion of Thomas Sunday (Tone 7)

While the tomb was sealed, Thou didst shine forth from it, O Light. While the doors were closed, Thou didst come in to Thy Disciples, O Christ God, Resurrection of all, renewing in us through them an upright spirit, according to the greatness of Thy mercy.

### Entrance Hymn

### الايصودنية

فِي الْمَجَامِعِ بَارِكُوا اللهُ الرَّبَّ، يَا مَنْ أَنْتُمْ مِنْ يَنْابِيعِ إِسْرَائِيلِ.

خَلَّصْنَا يَا ابْنَ اللهُ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، لِنُرْتَلْ لَكَ هَلْلُويَا.

In the gathering places, bless ye God the Lord from the springs of Israel.

*Save us, O Son of God, Who art risen from the dead, who sing unto thee. Alleluia.*



**طروبارية القديس توما (باللحن السابع)**

إِذْ كَانَ الْقَبْرُ مَخْتُومًا، أَشْرَقَتْ مِنْهُ أَيُّهَا الْحَيَاةُ، وَلَمَّا كَانَتِ الْأَبْوَابُ مُغْلَقَةً،  
وَأَقْبَتَ إِلَى التَّلَامِيذِ أَيُّهَا الْمَسِيحُ الْإِلَهُ، قِيَامَةً الْكُلِّ. وَجَدَدْتَ لَنَا بِهِمْ رُوحًا  
مُسْتَقِيمًا كَعَظِيمِ رَحْمَتِكَ.



**Troparion of Thomas Sunday (Tone 7)**

While the tomb was sealed, Thou didst shine forth from it, O Light. While the doors were closed, Thou didst come in to Thy Disciples, O Christ God, Resurrection of all, renewing in us through them an upright spirit, according to the greatness of Thy mercy.

**Troparion for the Patron Saint of the Church**

**طروبارية القديس جاورجيوس الاليس الظفر (باللحن الرابع)**



بِمَا أَنْتَ لِلْمَأْسُورِينَ مُحَرَّرٌ وَمُعْتَقٌ، وَلِلْفُقَرَاءِ وَالْمَسَاكِينِ عَاضِدٌ وَنَاصِرٌ وَلِلْمَرْضَى طَبِيبٌ وَشَافٍ  
وَعَنِ الْمُؤْمِنِينَ مُكَافِحٌ وَمُحَارِبٌ أَيُّهَا الْعَظِيمُ فِي الشُّهَدَاءِ جَاورْجِيُوسُ الْإِلَيْسُ الظَّفَرُ تَشْفَعُ إِلَى  
الْمَسِيحِ الْإِلَهُ فِي خَلَاصِ نُفُوسِنَا.

**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.

**الفتداق (باللحن الثامن)**

وَلَيْتُنْ كُنْتَ نَزَلْتَ إِلَى قَبْرِ يَا مَنْ لَا يَمُوتُ، إِلَّا أَنْكَ دَرَسْتَ قُوَّةَ الْجَحِيمِ، وَقَمْتِ غَالِبًا أَيُّهَا الْمَسِيحُ الْإِلَهُ، وَلِلنِّسْوَةِ حَامِلَاتِ  
الطَّيْبِ قُلْتَ افْرَحْنَ، وَلِرِسْلِكَ وَهَبْتَ السَّلَامَ، يَا مَانِحَ الْوَاقِعِينَ الْقِيَامَ.

**Kontakion of Pascha (Tone 8)**

Though thou, O deathless One, didst descend into the grave, thou didst destroy the power of hell and, as Victor, thou didst rise again, O Christ our God. Thou didst greet the ointment-bearing women, saying, Rejoice! Thou didst bestow peace upon Thy Disciples, and resurrection upon those that are fallen.

**THE TRISAGION**

Holy God, Holy Mighty, Holy Immortal one, have mercy on us

Holy God, Holy Mighty, Holy Immortal one, have mercy on us

Holy God, Holy Mighty, Holy Immortal one, have mercy on us

Glory to the Father and to the Son and to the Holy Spirit: both now and ever and unto ages of ages. Amen.

Holy Immortal one, have mercy on us.

Dynamis! (With Strength)

Holy God, Holy Mighty, Holy Immortal one, have mercy on us

THE EPISTLE  
(For St. George)

*The righteous shall rejoice in the Lord. Hear my voice,  
O God.*

**The Reading from the Acts of the Apostles. (12:1-11)**

In those days, Herod the king laid violent hands upon some who belonged to the church. He killed James the brother of John with the sword; and when he saw that it pleased the Jews, he proceeded to arrest Peter also. This was during the days of Unleavened Bread. And when he had seized him, he put him in prison, and delivered him to four squads of soldiers to guard him, intending after the Passover to bring him out to the people. So Peter was kept in prison; but earnest prayer for him was made to God by the Church. The very night when Herod was about to bring him out, Peter was sleeping between two soldiers, bound with two chains, and sentries before the door were guarding the prison; and behold, an angel of the Lord appeared, and a light shone in the cell; and he struck Peter on the side and woke him, saying, "Get up quickly." And the chains fell off his hands. And the angel said to him, "Wrap your mantle around you and follow me." And he went out and followed him; he did not know that what was done by the angel was real, but thought he was seeing a vision. When they had passed the first and the second guard, they came to the iron gate leading into the city. It opened to them of its own accord, and they went out and passed on through one street; and immediately the angel left him. And Peter came to himself, and said, "Now I am sure that the Lord has sent his angel and rescued me from the hand of Herod and from all that the Jewish people were expecting."

يفرح الصديق بالرب ويتوكل عليه. استمع يا الله لصوتي  
حينما أصرخ إليك.

فصل من أعمال الرسل القديسين الأطهار (12:1-11)

في ذلك الزمان، ألقى هيرودس الملك الأيدي على قوم من الكنيسة ليسى إليهم. وقتل يعقوب أبا يوحنا بالسيف. ولما رأى أن ذلك يرضي اليهود، عاد فقبض على بطرس أيضا (وكانت أيام الفطير). فلما أمسكه جعله في السجن، وأسلمه إلى أربعة أرباع من الجند ليحرسوه، وفي عزمه أن يقدمه إلى الشعب بعد الفصح. فكان بطرس محبوسا في السجن، وكانت الكنيسة تصلي إلى الله من أجله بلا انقطاع. ولما أرمع هيرودس أن يقدمه، كان بطرس في تلك الليلة نائما بين عسكريين مربوطا بسلسلتين. وكان الحراس أمام الأبواب يحفظون السجن. وإذا ملاك الرب قد وقف به، ونور أضواء في البيت، فضرب جنب بطرس وأيقظه قائلا: «قم عاجلا!» فسقطت السلسلتان من يديه. وقال له الملاك: «تمنطق واشدد نعليك.» ففعل كذلك. ثم قال له: «البس ثوبك واتبعني.» فخرج يتبعه. وكان لا يعلم أن الذي جرى بواسطة الملاك كان حقا، بل كان يظن أنه يرى رؤيا. فلما جارا المحرس الأول والثاني، وأتتا إلى باب الحديد الذي يؤدي إلى المدينة، فانفتح لهما من ذاته، فخرجا وتقدما رقفا واحدا، وللوقت فارقه الملاك. فرجع بطرس إلى نفسه وقال: «الآن علمت يقينا أن الرب أرسل ملاكه وأنقذني من يد هيرودس، ومن كل انتظار شعب اليهود.»

## الإنجيل لأحد القديس توما

### Gospel for the Sunday of St. Thomas

#### The Reading from the Holy Gospel according to St. John. (20:19-31)

On the evening of that day, the first day of the week, the doors being shut where the Disciples were, for fear of the Jews, Jesus came and stood among them and said to them, "Peace be with you." When He had said this, He showed them His hands and His side. Then the Disciples were glad when they saw the Lord. Jesus said to them again, "Peace be with you. As the Father has sent me, even so I send you." And when He had said this, He breathed on them, and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained." Now Thomas, one of the Twelve, called the Twin, was not with them when Jesus came. So the other Disciples told him, "We have seen the Lord." But he said to them, "Unless I see in His hands the print of the nails, and place my finger in the mark of the nails, and place my hand in His side, I will not believe." Eight days later, His Disciples were again in the house, and Thomas was with them. The doors were shut, but Jesus came and stood among them, and said, "Peace be with you." Then He said to Thomas, "Put your finger here, and see My hands; and put out your hand, and place it in my side; do not be faithless, but believing." Thomas answered Him, "My Lord and my God!" Jesus said to him, "Have you believed because you have seen Me? Blessed are those who have not seen and yet believe." Now Jesus did many other signs in the presence of the Disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His Name.

\*فصلٌ شريفٌ من بشارة القديس يوحنا الإنجيلي  
البشير والتلميذ الطاهر (20:19-31)\*

لَمَّا كَانَتْ عَشِيَّةُ ذَلِكَ الْيَوْمِ وَهُوَ أَوَّلُ الْأُسْبُوعِ وَالْأَبْوَابُ مَغْلَقَةٌ حَيْثُ كَانَ التَّلَامِيذُ مُجْتَمِعِينَ خَوْفًا مِنَ الْيَهُودِ، جَاءَ يَسُوعُ وَوَقَفَ فِي الْوَسْطِ وَقَالَ لَهُمُ السَّلَامُ لَكُمْ. فَلَمَّا قَالَ هَذَا أَرَاهُمْ يَدَيْهِ وَجَنْبَهُ، فَفَرِحَ التَّلَامِيذُ حِينَ أَبْصَرُوا الرَّبَّ. وَقَالَ لَهُمُ تَانِيَةً السَّلَامُ لَكُمْ، كَمَا أَرْسَلَنِي الْآبُ كَذَلِكَ أَنَا أَرْسَلُكُمْ. وَلَمَّا قَالَ هَذَا نَفَخَ فِيهِمْ وَقَالَ لَهُمُ خُذُوا الرُّوحَ الْقُدْسَ. مَنْ غَفَرْتُمْ حَطَايَاهُمْ تُغْفَرْ لَهُمْ وَمَنْ أَمْسَكْتُمْ حَطَايَاهُمْ أَمْسَكَتْ. أَمَّا تَوْمًا أَحَدُ الْاِثْنَيْ عَشَرَ الَّذِي يُقَالُ لَهُ التَّوَامُ فَلَمْ يَكُنْ مَعَهُمْ حِينَ جَاءَ يَسُوعُ، فَقَالَ لَهُ التَّلَامِيذُ الْآخَرُونَ إِنَّنَا قَدْ رَأَيْنَا الرَّبَّ، فَقَالَ لَهُمْ إِنْ لَمْ أَعَيْنِ أَثَرَ الْمَسَامِيرِ فِي يَدَيْهِ وَأَضَعُ إِصْبِعِي فِي أَثْرِ الْمَسَامِيرِ وَأَضَعُ يَدِي فِي جَنْبِهِ لَا أُوْمِنُ. وَبَعْدَ ثَمَانِيَةِ أَيَّامٍ كَانَ تَلَامِيذُهُ أَيْضًا دَاخِلًا وَتَوْمًا مَعَهُمْ فَأَتَى يَسُوعُ وَالْأَبْوَابُ مَغْلَقَةٌ وَوَقَفَ فِي الْوَسْطِ وَقَالَ لَهُمُ السَّلَامُ لَكُمْ، ثُمَّ قَالَ لِتَوْمًا هَاتِ إِصْبِعَكَ إِلَى هَهُنَا وَعَيْنِ يَدِي وَهَاتِ يَدَكَ وَضَعْهَا فِي جَنْبِي وَلَا تَكُنْ غَيْرَ مُؤْمِنٍ بَلْ مُؤْمِنًا. أَجَابَ تَوْمًا وَقَالَ لَهُ رَبِّي وَالْهَي. قَالَ لَهُ يَسُوعُ لِأَنَّكَ رَأَيْتَنِي يَا تَوْمًا آمَنْتَ، طُوبَى لِلَّذِينَ لَمْ يَرَوْا وَآمَنُوا. وَأَيَّاتٍ أُخْرَى كَثِيرَةٌ صَنَعَ يَسُوعُ أَمَامَ تَلَامِيذِهِ لَمْ تُكْتَبْ فِي هَذَا الْكِتَابِ. وَأَمَّا هَذِهِ، فَقَدْ كُتِبَتْ لِتُؤْمِنُوا بِأَنَّ يَسُوعَ هُوَ الْمَسِيحُ ابْنُ اللَّهِ، وَلِكَيْ تَكُونَ لَكُمْ، إِذَا آمَنْتُمْ، حَيَاةً بِاسْمِهِ.



التعظيمة لوالدة الإله (باللحن الأول)

أَيُّهَا الْمِصْبَاحُ السَّاطِعُ الضِّيَاءِ، وَأُمُّ الْإِلَهِ، وَالشَّرْفُ الَّذِي لَا قِيَاسَ لَهُ، الْأَرْفَعُ مِنَ الْخَلَائِقِ جَمِيعِهَا،  
بِالْتَّسَابِيحِ نُعْظَمُكَ.

**Megalynarion (Tone 1)**

O most radiant lamp, the Theotokos, the immeasurable honor, which is more exalted than all creatures, with praises do we magnify thee.

الكينونيكون

إِمْدَحِي يَا أورشليمَ لِلرَّبِّ، سَبِّحِي إِلَهَكَ يَا صِهْيونَ، هَلْلُويا.

**Koinonikon (Communion Hymn)**

Praise the Lord, O Jerusalem; praise thy God, O Zion. Alleluia.

**Instead of the usual “We have seen the true light...,” “Christ is Risen...” is chanted (Once)**

### **THE GREAT DISMISSAL**

Priest: May He Who is risen from the dead, trampling down Death by death, and upon those in the tombs bestowing life, 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, glorious, and all-laudable Apostle Thomas, called “The Twin”; and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.

Priest: Christ is risen from the dead, trampling down death by death, and upon those in the tombs...

People: ...bestowing life!



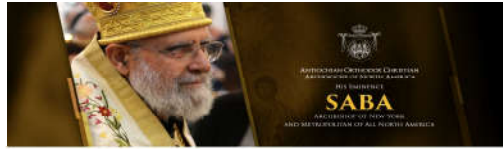
*Blessed Feast*

لا صيام من الفصح إلى عيد الصعود

حتى أيام الأربعاء والجمعة.

During the forty days after Pascha, the Church does not expect you to fast until after the Feast of the Ascension even on Wednesdays and Fridays.

عيد مبارك



## **Steadfastness Despite Persecution**

*By Metropolitan Saba (Isper)*

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Christ is risen! Indeed, He is risen!

My beloved, today we have a great feast and a great saint – St. George, the most popular saint in the Christian world.

St. George was a great martyr. He was persecuted so much, but he remained steadfast according to his faith.

Many of the faithful, since I came to North America, ask me about persecution. They ask how Christians can face persecution. I heard from them that there is persecution even in this society. It is not easy for Christians to face all the challenges of their society.

I told them some stories from our experience during the last few years in the Middle East, just to remind them that our God is present and alive. He supports us and encourages us to overcome all kinds of persecution. It is by His grace, not by our strength.

In one story, in 2013, two young kids were kidnapped. We have a Christian village in my old archdiocese which was invaded and attacked. The kids were 13 and 14 years old. Thank God, we had them released.

One of them told me that he was so fearful, trembling. They tried to persecute him with different kinds of violence. At last, they put him in a wooden box, like a tomb. They burned him with cigarettes, put a knife against his neck, and asked him to deny Christ.

But then, he felt courage, but he didn't know how and from where. He told me that he was ready to challenge them. He told them, "You can kill me, persecute me, do whatever you want. I am a Christian. I was born a Christian. I will not deny my Christ."

He was amazed, asking me how he could have gotten all this strength and encouragement. So, I opened the gospel, and read him what our Christ said to His disciples: When you are taken to be judged, do not think about what you have to say or what to answer; the Holy Spirit will talk through you and be with you (cf. Luke 12:11-12).

On this great feast of St. George, let us remember that our God is with us. As we chanted throughout Lent, "God is with us," let us put our feeling and thinking with him. Let us trust Him and He will help us, support us, and give us whatever we need to face all challenges.

In society, we face values that are against our gospel. We, as Christians, cannot accept them. Let us ask God to inspire us and give us the best way to face these challenges and to deal with them.

What we need first is not to fear, but to have courage because God is with us.

We say, "Christ is risen" and "Indeed, He is risen." That means He is alive, and He is with us. Let us open our hearts to Him to overcome not just some challenges and some persecutions, but to overcome the whole world. Amen.

*His Eminence delivered this sermon at St. George Church of Houston, Texas on Renewal (Bright) Monday, May 6, 2024, the celebration of St. George the Great-martyr.*

## الثبات رغم الاضطهاد

بقلم المترولوجيت سابا (إسبر)

باسم الأب والابن والروح القدس. آمين.

المسيح قام! حقاً قام!

أحبائي، نعيّد اليوم لعيديّ عظيم ولقدّيس عظيم – القديس جاورجيوس، القديس الأكثر شهرة في العالم المسيحي.

كان القديس جاورجيوس شهيداً عظيماً. تعرض للاضطهاد كثيراً، ولكنه بقي ثابتاً وفقاً لإيمانه.

كثيرون من المؤمنين، منذ أن وصلت إلى أمريكا الشمالية، يسألونني عن الاضطهاد. يسألون كيف يمكن للمسيحيين مواجهة الاضطهاد. سمعت منهم أن هناك اضطهاداً حتى في هذا المجتمع. إنه ليس سهلاً على المسيحيين مواجهة تحديات مجتمعهم كلها.

شاركتهم بعض القصص من تجربتنا خلال السنوات القليلة الماضية في الشرق الأوسط، فقط لتذكيرهم بأن إلها حاضرٌ وحيٌّ. إنه يدعمنا ويشجعنا على التغلب على جميع أنواع الاضطهاد. وهذا بنعمته، وليس بقوتنا الشخصية.

في إحدى القصص، في عام ٢٠١٣، تم اختطاف طفلين صغيرين من قرية مسيحية في أبرشيّتي السابقة التي تمّ غزوها ومهاجمتها. كان عمر الطفلين ١٣ و ١٤ عامًا. الحمد لله، نجحنا بإطلاق سراحهما.

قال لي أحدهما إنّه كان خائفاً جداً، يرتعد. حاولوا مضايقته بأنواع مختلفة من العنف. في النهاية، وضعوه في صندوق خشبيّ، مثل القبر. حرقوه بالسجائر، ووضعوا سكيناً على عنقه، وطلبوا منه أن ينكر المسيح.

ولكن بعد ذلك، شعر بالشجاعة، لكنه لم يكن يعرف من أين وكيف. قال لي إنه كان جاهزاً لمواجهتهم. قال لهم: "يمكنكم قتلي، أو اضطهادي، افعلوا ما تريدون. أنا مسيحي. وُلدت مسيحياً. لن أنكر مسيحي."

كان مذهولاً، يسألني كيف يمكن أن يكون قد حصل على كل هذه القوة والشجاعة. ففتحت الإنجيل، وقرأت له ما قاله المسيح لتلاميذه: "وَمَنْ قَدَّمَوكُمْ إِلَى الْمَجَامِعِ وَالرُّؤَسَاءِ وَالسَّلَاطِينِ فَلَا تَهْتَمُّوا كَيْفَ أَوْ بِمَا تَحْتَجُونَ أَوْ بِمَا تَقُولُونَ، لِأَنَّ الرُّوحَ الْقُدُسَ يُعَلِّمُكُمْ فِي تِلْكَ السَّاعَةِ مَا يَجِبُ أَنْ تَقُولُوهُ". (انظر لوقا ١٢: ١١-١٢).

في هذا العيد العظيم للقديس جاورجيوس، دعونا نتذكر أن إلهنا معنا. كما رتلنا طوال الصوم: "معنا هو الله"، دعونا نضع مشاعرنا وأفكارنا معه. دعونا نثق به وهو سيعيننا ويدعمنا ويمنحنا كل ما نحتاجه لمواجهة جميع التحديات. في المجتمع، نواجه قيماً تتعارض مع إنجيلنا. نحن، كمسيحيين، لا نستطيع قبولها. دعونا نطلب من الله أن يلهمنا ويعطينا أفضل الطرق لمواجهة هذه التحديات والتعامل معها.

ما نحتاجه أولاً هو ألا نخاف، بل الشجاعة لأن الله معنا.

نقول: "المسيح قام" و"حقاً قام". هذا يعني أنه حيٌّ، وأنه معنا. دعونا نفتح قلوبنا له لنتغلب ليس فقط على بعض التحديات وبعض الاضطهادات، بل لنغلب العالم بأسره. آمين.

ألقي سيادته هذه العظة في كنيسة القديس جاورجيوس، في هيوستن، تكساس، يوم الاثنين الباعوث، ٦ ايار ٢٠٢٤، احتفالاً بعيد القديس العظيم في الشهداء جاورجيوس.



كل عام وانتي بخير

***Dear Saint George Family, Beloved in Christ***

***Christ is Risen, Truly He is Risen.***

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.** *It's in the Bible*, Deuteronomy 8:18, NKJV. "And you shall remember the LORD your God, for it is He who gives you power to get wealth, that He may establish His covenant which He swore to your fathers, as it is this day.

**God says we rob Him if we don't give tithe 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 tithe?** 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.

**God asks us to give voluntary offerings for His work—in addition to the tithe.** *It's in the Bible*, Psalm 96:8, NKJV. "Give to the LORD the glory due His name; bring an offering, and come into His courts.

**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."

**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."

## **The Sundays of the Paschal Season**

Christ is Risen! Truly He is Risen!

Until the Feast of the Ascension, the Church lives in what is called the “Paschal Season.” Themes of the resurrection abound in our liturgical life during this time. The most obvious example is the singing of “Christ is risen” at every service. Until the Feast of All Saints, one week after Pentecost, the Church relies upon the liturgical book called the *Pentekostarion* (the liturgical book which has been in use since the Resurrection service).

### **Sunday of St. Thomas (John 20:19-31)**

In this event, Thomas who did not see the Risen Christ immediately after the Resurrection because he was not with the disciples those days, meets the Lord face to face. Thomas, when he sees and almost touches the Lord, provides an “independent verification” of the resurrection. Thomas represents anyone, in other words ourselves, who was “not with the disciples” in those first days, and reminds us that we too can witness the Risen Lord. The words of Christ, “Blessed are those who have not seen and yet believe” are directed at us as much as they are St. Thomas.

### **Sunday of the Myrrh-bearers (Mark: 15-43-47; 16:1-8)**

This story repeats the events of the Resurrection of the Lord. In the first century AD, women were not considered credible persons; they could not give testimony in any legal proceeding. However, the story raises the status of women, because it is their experience of the Risen Christ and the empty tomb that is the basis of the Good News. Their powerful question when they approach the tomb, “Who will roll away the stone for us?” is answered by the Lord himself through the resurrection, which has pushed the stone away.

### **Sunday of the Paralytic (John 5:1-15)**

This story, happening in the ministry of Christ, shows that Christ offers healing, far more powerfully than a pool of water. The Paschal season was associated with the mystagogical education of the newly baptized (they had been baptized at the Paschal vigil). Mystagogy refers to the educational process of explaining what took place in the mystery of the sacrament. Thus, the story of the Paralytic and all the weeks of the Paschal season become a reflection on the mystery of baptism.

### **Sunday Samaritan Woman (John 4:5-42)**

Tradition identifies the Samaritan woman at the well as Photeine (notice how the name refers to enlightenment). Again we see the connection to baptism – enlightenment taking place at the pool of water. Also, because she is a Samaritan, we see the universality of the Gospel; through baptism anyone can become a follower of Christ and member of the Church.

### **Sunday of the Blind Man (John 9:1-38)**

The blind man washes in the pool of Siloam, is given sight, and sees the Lord. This miracle also becomes a baptismal image, showing that through the waters of baptism one’s blindness is removed permitting the newly baptized to see the Lord.

Ascension always takes place on a Thursday, forty days after the Resurrection.

### **Sunday of the Holy Fathers of the First Ecumenical Council (John 17:1-13)**

On this Sunday we remember the historic event of the First Ecumenical Council, held in Nicaea in 325 AD. This council clarified the teaching about Christ, which we recite in the Creed, that Christ is *homoousios* with the Father. This reminds us that what we call “apostolic succession” is greater than a linear genealogy of bishops, but that the bishops of the Church down to us today preserve the apostolic message of the resurrection of Christ, that He is the Son of God.

**Pentecost (John 7:37-52).**

On this Sunday, the Epistle reading recalls the events of the Pentecost, when the Holy Spirit filled the Apostles, who began to preach the message that Jesus of Nazareth is the Son of God and that He rose from the dead. Because upon hearing this message, 3000 people asked to be baptized and become followers of Christ, we say the Church is born. Pentecost is the fiftieth day after the Resurrection.

**All Saints (Matthew 10:32-33, 37-38, 19:27-30)**

The Pentekostarion closes with the Feast of All Saints, the day that celebrates all known and unknown saints of the Church. Everyone can celebrate his or her Name Day today! And for anyone who does not know when their Name Day is celebrated or does not know if they are even named after a saint, today is their day to celebrate. This day also teaches that all who call themselves Christians and belong to the Church are, through the power of the Holy Spirit, capable of leading Christ-like lives

**Anton C. Vrame, Ph.D. Greek Orthodox Archdiocese of America**

Too often individuals get sidetracked in their journey to the Kingdom of God. Too often individuals become complacent or tired or lazy and yield to a lessening of fervor for Christ.

Christ suffered and died for us. Zeal for Christ should exist from the time we are convinced of His death for us until such time as our death. We can never repay Christ for what He did and continues to do for us.

At most we can be appreciative to Christ and show this appreciation by living responsibly as Christians.

The world is full of material distractions and temptations. The world is full of immorality and diversions. The fervor of baptism or conversion or following Holy Confession can easily be undone if the believer is undisciplined.

It is interesting the way individuals follow the orders of physician or having their children follow the rules established by athletic coaches but when it comes to adhering to the rules of the Church, they are ignored.

Athletic coaches or entertainment instructors can require lengthy practice sessions and vigorous physical exercise, possible even adhering to certain diets.

When a priest suggests attendance at a weekday service or observing the rules of fasting, the words more often than not land on deaf ears.

## 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.