

# **St. George**

## **Antiochian Orthodox Christian Church**

2587 W. 14th Street, Cleveland OH 44113



**Sunday of the Paralytic**

**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 26, 2024**

**Tone 3 / Eothinon 5**

**Fourth Sunday of Pascha  
Sunday of the Paralytic**

Apostle Karpos of the Seventy; Apostle  
Alphaeus and his children, Martyrs  
Abercius and Helen

**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**

**Ragda her family and friends by Ragda Harb**

**George & Woody Aboumrad and their families**



**Candles are offered in Beloved Memory of:**

**All of your beloved ones falling asleep in the Lord.**

**All Clergy and servants of God.**

**All the Victims of war and violence and diseases in the whole universe.**

**Archpriest Elias Ziton by Ted Ziton and Family**

**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 June 02- 2024 Orthros Service @ 9:30 am—Divine Liturgy @ 10:30 am

## Divine Liturgy Variables on Sunday, May 26, 2024

Tone 3 / Eothinon 5, Fourth Sunday of Pascha

Sunday of the Paralytic

Apostle Karpos of the Seventy; Apostle Alphaeus and his children, Martyrs Abercius and Helen

| 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 style="text-align: center;"><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><i>Through the intercessions of the Theotokos, O Saviour save us.</i></p> <p>Say to God: "How awesome are thy works."<br/>Let all the earth worship Thee, and sing to Thee.</p> <p><i>Through the intercessions...</i></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><i>Through the intercessions.....</i></p> | <p style="text-align: center;">الانتيفونا الأولى</p> <p>هَلِّلُوا لِلَّهِ يَا جَمِيعَ الْأَرْضِ، رَتِّلُوا لِاسْمِهِ أَعْطُوا مَجْدًا لِنَسَبِحَتِهِ.</p> <p>بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ يَا مُخَلِّصُ خَلِّصْنَا.</p> <p>قُولُوا لِلَّهِ مَا أَزْهَبَ أَعْمَالَكَ، كُلُّ مَنْ فِي الْأَرْضِ يَسْجُدُونَ لَكَ وَيُرَتِّلُونَ لِاسْمِكَ أَيُّهَا الْعَلِيِّ.</p> <p>بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ يَا مُخَلِّصُ خَلِّصْنَا.</p> <p>الْمَجْدُ لِلآبِ وَالِابْنِ وَالرُّوحِ الْقُدُّوسِ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ، آمِينَ.</p> <p>بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ يَا مُخَلِّصُ خَلِّصْنَا.</p> |
| <p style="text-align: center;"><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><i>Save us, O Son of God, who art risen from the dead, who sing unto thee, Alleluia.</i></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><i>Save us, O Son of God...</i></p> <p>May God bless us, and may all the ends of the</p>  | <p style="text-align: center;">الانتيفونا الثانية</p> <p>لِيَتَرَأَفَ اللَّهُ عَلَيْنَا وَيُبَارِكُنَا، وَلِيُضِيَّ بِوَجْهِهِ عَلَيْنَا وَيَرْحَمَنَا.</p> <p>خَلِّصْنَا يَا ابْنَ اللَّهِ يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ لِنُرْتَلَّ لَكَ، هَلِّلُوبَا.</p> <p>لِنُعْرَفُ فِي الْأَرْضِ طَرِيقَكَ وَفِي جَمِيعِ الْأُمَمِ خَلَاصَكَ.</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 اللهُ تَعْتَرِفُ لَكَ.

خَلَّصْنَا يَا ابْنَ...  
المجدُ للآبِ وَالْإِبْنِ 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 وَيَبْذِدَ جَمِيعَ أَعْدَائِهِ وَيَهْرُبُ مُبْغِضُوهُ مِنْ أَمَامِ وَجْهِهِ.

الْمَسِيحُ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، وَقَطَعَ 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...



### Entrance Hymn

### الايصودنية

في المَجَامِعِ بَارِكُوا اللهُ الرَّبَّ، يَا مَنْ أَنْتُمْ مِنْ يَنَابِيعِ إِسْرَائِيلِ.

خَلَّصْنَا يَا ابْنَ اللهُ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، لِنُرْتَلِ لَكَ هَلُوبَا.

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 القيامة (باللحن الثالث)

لِنَفْرَحِ السَّمَاوِيَّاتِ وَتَبْتَهِجِ الْأَرْضِيَّاتِ. لِأَنَّ الرَّبَّ صَنَعَ عِزًّا بِسَاعِدِهِ، وَوَطِئَ الْمَوْتَ بِالْمَوْتِ وَصَارَ بَكْرَ الْأَمْوَاتِ. وَأَنْقَذَنَا مِنْ جَوْفِ الْجَحِيمِ. وَمَنَحَ الْعَالَمَ الرَّحْمَةَ الْعَظْمَى.



### Troparion of the Resurrection (Tone 3)

Let the heavens rejoice and the earth be glad, for the Lord hath done a mighty act with His own arm. He hath trampled down death by death, and became the first-born from the dead. He hath delivered us from the depths of Hades, granting the world the Great Mercy.



### Troparion for the Patron Saint of the Church

طروبارية القديس جاورجيوس الاليس الظفر (باللحن الرابع)

بما أنك للمأسورين مُحَرَّرٌ ومُعْتَقٌ، وللْفُقَرَاءِ والمَسَاكِينِ عَاضِدٌ وناصِرٌ وللمَرْضَى طَبِيبٌ وشَافٍ  
وعنِ الْمُؤْمِنِينَ مُكَافِحٌ ومُحَارِبٌ أيها العَظِيمُ في الشُّهَدَاءِ جاورجيوسُ الاليسُ الظفرُ تَشْفَعُ إلى  
المسيحِ الإلهِ في خَلاصِ 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.

### القنَداق (باللحن الثامن)

ولئن كنت نزلت إلى قَبْرِ يا مَنْ لا يَمُوتُ، إلا أنك دَرَسْتَ قُوَّةَ الجَهِيمِ، وقَمَتَ غالباً أيها المسيحُ الإلهُ، وللنِسوةِ حَامِلَاتِ  
الطِيبِ قُلْتَ افْرَحْنَ، ولرِسلِكَ وَهَبْتَ السَلامَ، يا مانِحِ الوَاقِعِينَ القِيامَ.

### 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

### الرسالة لأحد المخلع

### Epistle of the Sunday of the Paralytic

*O chant unto our God, chant ye.*

*Clap your hands, all ye nations!*

**The Reading is from the Acts of the Holy Apostles (9:32-42)**

In those days, as Peter went throughout all regions, he came down also to the saints who dwelt at Lydda. There he found a certain man named Ænéas, who was bedridden for eight years and paralyzed. And Peter said to him: "Ænéas, Jesus Christ heals you; arise and make your bed." And immediately he arose. And all who dwelt at Lydda and Sharon saw him, and they turned back to the Lord.

Now there was at Joppa a certain disciple named Tabitha (which means Gazelle). She was full of good works and of charitable deeds which she did. And it came to pass in those days that she fell sick and died; and when they had washed

رَبَّلُوا لإلهنا رتلوا

يا جميعِ الأُمَمِ صَفِّقُوا بالأَيادي

فصلٌ من أعمالِ الرِّسْلِ القديسينِ الأطهارِ (9:32-42)

في تلكِ الأيامِ فيما كانَ بطرسُ يطوفُ في جميعِ الأَماكنِ  
نزلَ أيضاً إلى القَدِيسينِ الساكنينِ في لُدَّة \* فوجدَ هناكِ  
إنساناً اسمُهُ أَيْنِاسُ مُضطَجِعاً على سَريِرٍ مِنذُ ثَماني  
سِنينَ وَهُوَ مُخَلِّعٌ \* فقالَ لَهُ بطرسُ يا أَيْنِاسُ يَشْفِيكِ  
يسوعُ المسيحُ قُمْ وافْتَرِشْ لِنَفْسِكَ. فقامَ للوَقْتِ \* ورأه جميعُ  
الساكنينِ في لُدَّة وسارونَ فَرَجَعوا إلى الرَّبِّ \* وكانت في  
يافا تلميذَةً اسمُها طابيثا الذي تفسيرُهُ طَبِيبَةٌ. وكانت هذه  
ممتلئةً أعمالاً صالحَةً وصدقاتٍ كانت تعملُها \* فحدَثَ

her, they placed her in an upper chamber. Since Lydda was near Joppa, the disciples, hearing that Peter was there, sent two men to him entreating him: "Come to us without delay!" So Peter arose and went with them. And when he arrived, they took him into the upper chamber. All the widows stood by him weeping, showing the tunics and other garments which Tabitha made while she was with them. But Peter put them all outside and knelt down and prayed; then turning to the body, he said: "Tabitha, arise!" And she opened her eyes, and when she saw Peter, she sat up. And he gave her his hand, and raised her up. Then he called the saints and widows and presented her alive. And it became known throughout all Joppa, and many believed in the Lord.

في تلك الأيام أنها مَرَضَتْ وماتت. فَعَسَلَوْهَا وَوَضَعُوهَا في العَلِيَّةِ \* وإذ كانت لُدَّة بِقُرْبِ يافا وَسَمِعَ التَّلَامِيذُ أَنَّ بطْرُسَ فيها أَرْسَلُوا إِلَيْهِ رَجُلَيْنِ يَسْأَلَانِيهِ أَنْ لَا يُبْطِئَ عَنِ الْقُدُومِ إِلَيْهِمْ \* فقام بطْرُسُ وأتى مَعَهُمَا. فَلَمَّا وَصَلَ صَعِدُوا بِهِ إِلَى العَلِيَّةِ وَوَقَّفَ لَدَيْهِ جَمِيعَ الأَرَامِلِ يَبْكِينَ وَيُرِينَهُ أَقْمِصَةً وَثِيَاباً كانت تَصْنَعُهَا ظَبِيَّةٌ مَعَهُنَّ \* فَأَخْرَجَ بطْرُسُ الجَمِيعَ خَارِجاً وَجثا على رُكْبَتَيْهِ وَصَلَّى. ثُمَّ التَقَّتْ إِلَى الجَسَدِ وَقَالَ يَا طابيتا قُومي. فَفَتَحَتْ عَيْنَيْهَا. وَلَمَّا أَبْصَرَتْ بطْرُسَ جَلَسَتْ \* فَتَأَوَّلَهَا يَدُهُ وَأَنْهَضَهَا. ثُمَّ دَعَا الْقَدِيسِينَ والأَرَامِلَ وَأَقَامَهَا لَدَيْهِمْ حَيَّةً \* فَشَاعَ هَذَا الخَبْرُ فِي يافا كُلِّهَا. فَأَمَنَ كَثِيرُونَ بِالرَّبِّ.

### الإِنْجِيلُ لِأَحَدِ المَخْلَعِ

## Gospel of the Sunday of the Paralytic

### The Reading of the Holy Gospel according to St. John (5:1-15)

At that time, Jesus went up to Jerusalem. Now there is in Jerusalem by the Sheep Gate a pool, in Hebrew called Bethzatha, which has five porticos. In these lay a multitude of invalids, blind, lame, paralyzed, waiting for the moving of the water; for an angel of the Lord went down at certain seasons into the pool, and troubled the water; whoever stepped in first after the troubling of the water was healed of whatever disease he had. One man was there, who had been ill for thirty-eight years. When Jesus saw him and knew that he had been lying there for a long time, he said to him, "Do you want to be healed?" The sick man answered him, "Sir, I have no man to put me into the pool when the water is troubled, and while I am going, another steps down before me." Jesus said to him, "Rise, take up your pallet, and walk." And at once the man was healed, and he took up his pallet and walked.

Now that day was the Sabbath. So the Jews said

فَصَلَّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ يوحنا الإِنْجِيلِيّ البَشِيرِ وَالتَّلْمِيذِ الطَّاهِرِ (5:1-15)

في ذلكَ الزمانِ صَعِدَ يسوعُ إِلَى أورشليمِ \* وَإِنَّ فِي أورشليمَ عِنْدَ بابِ العَنَمِ بَرَكَةٌ تُسَمَّى بالعبرانيةِ بَيْتُ جَسَدَا لَهَا خَمْسَةُ أَرْوَاقَةٍ \* كانَ مُضْطَجِعاً فِيهَا جُمُهورٌ كَثِيرٌ مِنَ المَرْضَى مِنْ عُميانٍ وَعُرجٍ وَيابسي الأَعْضاءِ يَنْتَظِرُونَ تَحْرِيكَ المَاءِ \* لأنَّ مَلاكاً كانَ يَنْزِلُ أحياناً في البَرَكَةِ وَيُحَرِّكُ المَاءَ. والذي كانَ يَنْزِلُ أولاً مِنْ بَعْدِ تَحْرِيكِ المَاءِ كانَ يُبْرَأُ مِنْ أَيِّ مَرَضٍ اعْتَرَاهُ \* وكانَ هُنَاكَ إنسانٌ بِهِ مَرَضٌ مُنذُ ثَمَانِ وَثَلَاثِينَ سَنَةً \* هذا إِذْ رآهُ يسوعُ مُلقَى وَعَلِمَ أَنَّ لَهُ زماناً كَثِيراً قالَ لَهُ أَترِيدُ أَنْ تَبْرَأَ \* فأجابَهُ المَرِيضُ يا سَيِّدُ لَيْسَ لِي إنسانٌ مَتى حَرَكَ المَاءُ يُلقيني في البَرَكَةِ بل بَيْنما أَكونُ أَتياً يَنْزِلُ قَلي أَحَرٌ \* فقالَ لَهُ يسوعُ قُمْ احْمِلْ سَرِيرَكَ وامشِ \* فَلَوقَتِ بَرِيءُ الرَجُلُ وَحَمَلَ

to the man who was cured, "It is the Sabbath, it is not lawful for you to carry your pallet." But he answered them, "The man who healed me said to me, "Take up your pallet and walk." They asked him, "Who is the man who said to you, 'Take up your pallet, and walk?'" Now the man who had been healed did not know who it was, for Jesus had withdrawn, as there was a crowd in the place. Afterward, Jesus found him in the temple, and said to him, "See, you are well! Sin no more, that nothing worse befalls you." The man went away and told the Jews that it was Jesus who had healed him.

سريرته ومشي. وكان في ذلك اليوم سبتاً \* فقال اليهود  
للذي شفي إنه سبت فلا يجز لك أن تحمّل السرير \*  
فأجابهم إن الذي أبرأني هو قال لي احمل سريرك  
وامش \* فسألوه من هو الإنسان الذي قال لك احمل  
سريرك وامش \* أما الذي شفي فلم يكن يعلم من هو.  
لأن يسوع اعتزل إذ كان في الموضع جمع \* وبعد ذلك  
وجدته يسوع في الهيكل فقال له ها قد عوفيت فلا تعد  
تخطئ لئلا يصيبك شر \* فذهب ذلك الإنسان وأخبر  
اليهود أن يسوع هو الذي أبرأه.

### التعظيم لوالدة الإله (باللحن الأول)

إن الملاك تقوّه نحو المنعم عليها، أيتها العذراء النقية افرحي، وأقول أيضاً افرحي، لأن ابنتك قد قام من القبر في اليوم الثالث. استنيري استنيري يا اورشليم الجديدة، لأن مجد الرب قد أشرق عليك، افرحي الآن وتهللي يا صهيون، وأنت يا والدة الإله النقية، إطرّبي بقيامة ولدك.

#### Megalynarion for Pascha (Tone 1)

The angel spake to her that is full of grace, saying, O pure Virgin, rejoice; and I say also, Rejoice; for thy Son is risen from the tomb on the third day. Shine; shine, O new Jerusalem; for the glory of the Lord hath risen upon thee. Rejoice and exult now, O Zion, and thou, O pure one, Theotokos, rejoice at the Resurrection of thy Son.

#### الكينونيكون

جسد المسيح خذوا والينبوع الذي لا يموت نوقوا. هلولوا.

#### Koinonikon (Communion Hymn)

Receive ye the body of Christ; taste ye the Fountain of immortality. 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, Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother; by the might of the Precious and Life-giving Cross; by the protection of the honorable Bodiless Powers of Heaven; at the supplication of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-laudable apostles; of our father among the saints, John Chrysostom, archbishop of Constantinople, whose Divine Liturgy we have now celebrated; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; of Saint George, the patron and protector of this holy community; of the holy and righteous ancestors of God, Joachim and Anna, and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.

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

People: ...bestowing life!



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.**

**"If we expect our children and grandchildren to grow into adulthood as Practicing Orthodox Christians.**

**We must give daily witness to the importance of our faith in our everyday life. If we are lax in our fasting, church attendance, and piety, our children will see by our lack of seriousness a faith that will mean nothing to them. If they do not see us keeping a prayer rule, they will not have prayer as a part of their lives. If they do not see us putting the divine services before entertainment, they will abandon Orthodoxy, once they've left the nest."**

**Abbot Tryphon**

WEAK PEOPLE  
REVENGE.  
STRONG PEOPLE  
FORGIVE.  
INTELLIGENT PEOPLE  
IGNORE.

YOU CAN'T START  
THE NEXT CHAPTER  
OF YOUR LIFE  
IF YOU KEEP  
RE-READING  
THE LAST ONE

We forgive  
others because  
God forgave us.

### How to Kill A Church

Want to kill your Church. Let us give you a helping hand:

No matter what proposition comes up, object. There must be something wrong with it; find it!

If you do get to church, be sure to leave before the service ends. Make this a habit.

Refuse to hold an office. Think how little time you have left for yourself.

Take no care of church property. Mess up the building.

Go places on Sunday. Go anywhere except to church.

Don't give. What does the church need money for anyhow?

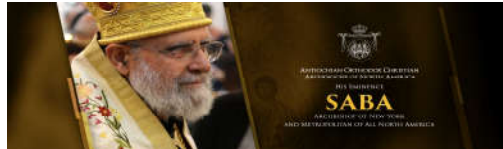
Don't visit. That's what the priest is hired to do.

Tell your friends how disappointed you are in the attendance, what they are doing. Keep them discouraged.

Make no preparations for your church responsibilities.

Talk about the priest, adversely, that is. Repeat to others.

**"But the fruit of the Spirit is Love, Joy, Peace, Patience, Kindness, Goodness, Faithfulness, Gentleness, Self-Control." Galatians 5:22**



## Thoughts on the Fullness of Life, Part One

*By Metropolitan Saba (Isper)*

In man, in every human being, there is an inner longing towards that which is perfect, but often, he is not aware of what that is. Man longs for fulfillment. He has an insatiable desire to get rich from everything. He wants to grow and increase in everything he loves, or in everything he believes is useful or necessary to him. He is never satisfied with anything in this world. You see him always striving, with all his energy and ability, for what is more plentiful and more abundant, but his desire is never quenched or satisfied. He considers the quest to be his salvation, the source of the joy and reassurance for which he longs.

He considers money to be his savior, so he strives, collects, and accumulates, never reaching the point of satisfaction with what he has obtained, but rather his greed increases. He aspires to high positions, searching for proof of existence and self-realization there. This may begin as a service to others and end up being self-serving. He is captivated by the love of power; power is tempting, whether it is in the realm of the family, administration, or church. The love of power infiltrates the most sacred places and situations. A person sees it as self-protection and satisfaction of ego without limits. He sees the desires of life as the meaning of his existence. He kisses her passionately, until she possesses him and enslaves him. He moves through it from one stage to another, until he discovers that he has spent his life chasing dreams that gave him no comfort.

Man fears death. This is his biggest problem. He is familiar with life, but he fears death because he does not know what it is. What man does not know is his enemy. He runs away from it, avoids it, circumvents it, does not want to confront it, or even remember that it is coming. For him, he no longer sees anything other than the present life as the way to search for the truth, or to absorb what he imagines is the truth. The idea of immortality has accompanied man in all times and civilizations, and still does. Despite his discovery that this earthly life is unfulfilling for him, he does not want to replace it with what he does not know.

How can this limited and mortal man have this longing for the limitless and the immortal? How can he dream of immortality when he does not see an immortal being around him, when even modern scientific theories claim the very universe is not eternal? Why does it hurt him when someone else gets what he wants, making

him envious, hateful, and desperate, possessed by an inferiority complex? Why does he want fullness in everything, when there is nothing in front of him and around him except deficiency, defect, and corruption?

He longs for a better life, thinking it is about this thing or something else, but he soon discovers that he was wrong, and disappointment strikes him. Disappointment is characteristic of the modern man. He begins his youth with great enthusiasm, high ideals, and an amazing energy for change, only to discover after a number of years that he was too dreamy, and reality is full of disappointments. Even if he has reached sublimity in human thought, he still hopes he will do what is within his power. Most people will settle for small victories while losing hope of the possibility of changing the world.

Christianity interprets all of this as a yearning for the divine image within us to return to its origin. Human beings are created in God's image (which we need to constantly to purify from our attachments to sinful passions). Human beings are also called to grow in His image until they reach the fullness that satisfies the soul. They are inherently drawn to their unlimited, infinite, and eternal Creator. In this pursuit, humans would find the sea insufficient, even if they were to drink it all. As long as they haven't discovered within themselves the original image of their Creator, unblemished by sin and corruption that befell it through their fall from their original paradise, they will keep seeking this origin in every other thing, field or path.

### أفكار في ملء الحياة ، الجزء الأول

#### المتروبوليت سابا (اسبر)

في الإنسان، كل إنسان، توقُّ داخليّ نحو المطلق، قد يكون واعياً له، وغالباً ما لا يكون. يتوق الإنسان إلى الملء. يريد أن يفتني من كل شيء. يمتدّ إلى أمداء ما لها حدود. يرغب في أن يكبر ويزداد في كل ما يحبه، أو يعتقد بفائدته أو لزومه له. لا يشبع من شيء في هذه الدنيا. تراه يسعى، دوماً، وبكل طاقته وقدرته، إلى الأوفر والأكمل، لكنّه غالباً ما يصطدم بما لا يرويه ولا يشبعه، ممّا يحسبه خلاصاً له، ويظنّه مصدر الفرح والاطمئنان اللذين يهفو إليهما.

يحسب في المال مخلصاً، فيسعى ويجمع، ويراكم، ولا يصل، أبداً، إلى الاكتفاء بما حصل، بل تزداد شراسته له. يتطلّع إلى المناصب العالية، بحثاً عن إثبات للوجود، وتحقيق للذات. قد يبدأ بها خدمة للآخرين، وينتهي إلى العكس من ذلك. يخلب لبه حبّ السلطة، والسلطة مغرية أكانت في مجال

العائلة أو الإدارة أو الكنيسة. يندس حب السلطة في أقدس الأماكن والأوضاع. يرى الإنسان فيها حماية لذاته، وإرضاء لغرور لا يتوقف عند حد. يرى في متع الحياة وملذاتها، معنى ما لوجوده. فيقبل عليها بشغف، إلى أن تتملكه وتستعبده. فينتقل فيها من استزادة إلى أخرى، إلى أن يكتشف أنه قد أفنى عمره في طلب أحلام لم تمنحه الدفء.

يخاف الإنسان الموت. هذه هي مشكلته العظمى. يرى في الحياة شيئاً اعتاد عليه، على الأقل؛ أما الموت فيخشاه لأنه يجهل كنهه. والإنسان عدو ما يجهل. يهرب منه، يتفاداه، يتحایل عليه، لا يريد مواجهته، ولا حتى تذكره. فلا يعود يرى، له، سوى الحياة الحاضرة، مجالاً يدفعه إلى البحث عن الحقيقة، أو الغب مما يظنه تحقيقاً لها. رافق حلم الخلود وعدم الموت الإنسان في كل الأزمنة والحضارات، ولا يزال. وعلى الرغم من اكتشافه عدم إشباع هذه الحياة الأرضية له، تراه لا يريد استبدالها بما لا يعرفه.

من أين لهذا الإنسان المحدود والفاني، هذا التوق إلى اللا محدود واللا فاني؟ كيف يحلم بالخلود ولا يرى مخلوقاً خالداً مما حوله، ولا حتى كوناً سرمدياً أبدياً، بحسب نظريات العلم الحديثة؟ لماذا يؤلمه أن يحصل غيره على ما يودّ هو الحصول عليه، فيحسد ويكره ويبأس، وتتملكه عقد النقص؟ لماذا يريد الملء في كل شيء، وليس أمامه وحوله سوى النقص والعيب والفساد؟ إنّه يتوق إلى حياة فضلى، يظنّها في هذا الشيء أو في غيره، لكنّه سرعان ما يكتشف أنه كان مخطئاً، وتضربه الخيبة. الخيبة سمة الإنسان المعاصر. يبدأ يفاعته بحماسة شديدة، ومثلّ عليها، وطاقة مذهلة على التغيير، ليكتشف بعد عدد من السنين كم كان حالماً أكثر من اللزوم، وكم أنّ الواقع مليء بالخيبيات. فإن كان، على حسن إنساني رفيع، يبقى عنده أمل في أن يقوم بما هو في وسعه. أما أغلب البشر فيلتنفون إلى منافعهم الضيقة، يائسين من إمكان تغيير العالم.

تفسّر المسيحية، هذا التوق بالحنين؛ حنين الصورة إلى أصلها. فالإنسان مخلوق على صورة الله (التي نحتاج، باستمرار، إلى تنقيتها مما نلصقه بها من أهواننا الخاطئة)، كما أنه مدعو إلى النمو فيها، حتى يصل إلى الملء المشبع للنفس. إنّه مفطور على الانجذاب إلى خالقه اللامحدود واللا نهائي والخالد. لذلك تراه لا يكفيه البحر ولو شربه كله. وطالما أنه لم يكتشف، في ذاته، صورة خالقه الأصيل، غير المشوّهة بالخطيئة، والفساد الذي اعتراها بسقطته من فردوسه الأصيل، فهو سيطلب هذا المثال في كل شيء وحقل وسبيل يزين له أنه قد يجده فيه.

**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.