

**ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY**

| <u><b>DAY</b></u> | <u><b>NAME OF THE DEPARTED</b></u> | <u><b>ANNIVERSARY</b></u> |
|-------------------|------------------------------------|---------------------------|
| 29                | Rudolf Jahshan                     | 8                         |
| 29                | Sami Marshi                        | 34                        |
| 30                | Adele Saba                         | 58                        |
| 30                | Mary Deratnay                      | 66                        |
| 31                | Ramzi Khalilieh                    | 43                        |
| 1                 | Peter Hauraney                     | 59                        |
| 1                 | Nina Kalinin                       | 17                        |
| 1                 | Eugenie Khoury                     | 12                        |
| 4                 | Charles Edward Saba                | 4                         |
| 4                 | Moussa Dallan                      | 32                        |

- **Please**, pray for the health of the following parishioners: Ellen, Robert, Alex, Sam, Elias, Nassar, Valentine, George, Nina, Sonia, George, Elizabeth, Beshara, Samer, Irene and Toni. If you have any names of people who need prayers, email them to father.

**ETERNAL LIGHT**

- **April 11:** for the good health of **Issa Bisharat, his children and Grandchildren.**
- **April 18:** in loving memory of **Yousef and Sumaya Musallam** from Nadim Irbib and family  
For the good health of **Nicole Shami from Adel, Reem & J.P. Shami.**
- **April 25:** for the good health of **Issa Bisharat, his children and Grandchildren.**
- **May 2:** for the good health of **Issa Bisharat, his children and Grandchildren.**
- **May 16:** in loving memory of **Adel Younes** from his family
- **June 6:** in loving memory of **Ernest Younes** from his family
- **Ushers for April 4: Raed Dallal, Richard Smith, Maien Qaqish and Souheil El-Achhab**
- **Ushers for April 11: Berj Atikian, Monir Ayad, Nabil Tahhan and Wael Haddad**
- **Lenten Luncheons:** Our Church will be hosting a Lenten Luncheon every Sunday following Divine Liturgy. Please mark your calendar. This Sunday, Coffee and Falafel will be served outside under the tent. **We would like to thank Souheil & Colette El-Hajj for sponsoring this Sunday's Luncheon.**
- **All Antiochian students can apply for scholarships by visiting:**  
<https://antiochian.org/regulararticle/386>
- **A big thank you to all the ladies who ushered and read the epistles during the month of March. A big thank you to George Boutros and the men who help him to prepare our falafel after liturgy on Sundays.**
- **Services next week, all services are at 7 PM.:**  
Monday-Great Compline, Wednesday- Presanctified, Friday- Akathist/Madaiah.
- **Saturday of the Soul: Saturday April 10th at 10 AM.**
- **Engaged couples: Thursday April 8th with a guest couple speaker.**

- **Young Adults: Tuesday April 13th with a guest speaker.**
- **Teens Activities:** Saturday April 3rd 6-9 Outdoor activity at St. George  
Saturday April 17th 1-5 Spiritual Retreat
- Please note effective Sunday March 28th, parishioners should book through EVENTBRITE a maximum of two Sundays in a row.  
If there are bookings for more than two Sundays, with Father George's blessing, your registration will be cancelled for the third liturgy to give other parishioners a chance to attend.  
You will get notified of this cancellation by email. By Friday night, if there are available seats, then you can register for the upcoming Sunday or you can then book for the following Sunday. Thank you so much for your patience and cooperation. For any questions, please call Colette at 416-558-8665
- **Memorial:** if you are planning on doing a memorial for a loved one and you are expecting more than 15-20 people, please consider doing it on a Saturday in the evening. Thank you.
- **PLEDGE FORM 2021:** Please fill your pledge form if you have not done so as to allow us to budget for this year. **Please see attached form.**
- We are in need of a lot of **flowers for Good Friday** to decorate the bier of Christ. If your family would like to donate towards flowers, please see or call **Fouad Kodsi 416-917-5457**  
We are in need of **Easter Lilies** to decorate the Church. Please see **Fouad Kodsi**, if you would like to donate. Thank you
- **Kindly Submit your Contribution through the Following Methods: Connect to the Church**  
Website [www.stgeorgeto.org](http://www.stgeorgeto.org) Click on ***Donate***
- "e-transfer" [info@stgeorgeantiochianchurch.org](mailto:info@stgeorgeantiochianchurch.org) Account Name: St. George Church
- PayPal, or send your Cheque by Mail to: St. George Antiochian Church, 9116 Bayview Ave, Richmond Hill ON, L4B 3M9  
Good will come to those who are generous and lend freely, who conduct their affairs with justice. (Psalm 112:5)
- **If you are not receiving The Word magazine at your home address, please email your information to [registrar@antiochian.org](mailto:registrar@antiochian.org). You must be an Orthodox and a member of St. George Church.**
- ***Bible study will resume on Thursday January 14th with a session on the Orthodox Faith from 7-8, and the Gospel of John from 8-9:30.***
- ***House Blessing: Father is blessing homes. Please, don't email the office but Fr. George directly at [frdahdouh@sbcglobal.net](mailto:frdahdouh@sbcglobal.net) or call Father.***
- **Bookstore: New icons have just arrived in our bookstore. The Bookstore is located in the church's basement. Icons are great gifts for newborn, new home, your car or your children, and Christmas gifts. Please see Colette El-Hajj or Odette Boutros to see these new icons.**
- **Please, don't forget to send your sacrificial giving to your church of St. George via e-transfer, or you can still bring your envelope with you and place it in the box by the candles. Your sacrificial giving (financial donation/support) will keep our doors open.**

- **Canned Food Drive:** please bring non-perishable canned food to donate to the needy and place them in the box outside in the Narthex.
- **Online Sunday School has begun and is in full swing. You may still register your children at any time. For further assistance contact Amanda Qaqish at [orthodoxchristianeducation@gmail.com](mailto:orthodoxchristianeducation@gmail.com).**
- **MASKS ARE STILL MANDATORY INSIDE THE CHURCH. NO EXCEPTIONS.**
- **Please, sign up to attend the Liturgy on Sunday on Eventbrite. You don't have to sign up for services during the week.**

**DIVINE LITURGY VARIABLES ON SUNDAY, APRIL 04, 2021  
THIRD SUNDAY OF GREAT LENT; TONE 2 / EOTHINON 10  
VENERATION OF THE PRECIOUS AND LIFE-GIVING CROSS**

VENERABLE GEORGE OF MT. MALEON; MARTYRS THEODOULOS THE READER AND AGATHOPODOS THE DEACON OF THESSALONICA; VENERABLE THEONAS, ARCHBISHOP OF THESSALONICA; ISIDORE, BISHOP OF SEVILLE

**\*\*DIVINE LITURGY OF ST. BASIL THE GREAT\*\***

**NOTE TO CLERGY:** Remember to include this special petition in the Great Litany before the one for the head of state, as directed by the Antiochian Archdiocese.

**Deacon:** For Metropolitan Paul, Archbishop John, and for their quick release from captivity and safe return, let us pray to the Lord.

**Choir:** Lord, have mercy.

الشَّماس: مِنْ أَجْلِ الْمِثْرُوبُولِيْتِ بُولُسَ وَالْمِطْرَانِ  
يُوحَنَّا وَفَكِّ أَسْرِهِمَا وَعَوْدَتِهِمَا سَالِمِينَ، إِلَى الرَّبِّ  
نَطْلُبُ.

الجوقة: يَا رَبُّ ارْحَمْنَا.

**THE FIRST ANTIPHON**

The light of Thy countenance is marked upon us. Thou hast given a sign to them that fear Thee, so that they may flee from the bow.

**Refrain:** Through the intercessions of the Theotokos, O Savior, save us.

Thou hast ascended on high, Thou hast led captivity captive. Thou hast given an inheritance to those that fear Thy Name, O Lord. **(Refrain)**

Glory... Both now... **(Refrain)**

قَدْ ارْتَسَمَ عَلَيْنَا نُورَ وَجْهِكَ يَا رَبُّ. أَعْطَيْتَ الَّذِينَ  
يَرْهَبُونَ اسْمَكَ مِيرَاثًا، لِيَهْرَبُوا مِنَ الْقَوْسِ.

اللازمة: بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِيَّةِ، يَا مُخَلِّصُ خَلِّصْنَا.

صَعَدْتَ إِلَى الْعَلَاءِ وَسَبَّيْتَ سَبْيًا وَأَعْطَيْتَ مَوَاهِبَ لِلَّذِينَ  
يَخَافُونَ اسْمَكَ يَا رَبُّ. (اللازمة)

الْمَجْدُ ..... الْآنَ وَكُلَّ ..... (اللازمة)

**THE SECOND ANTIPHON**

All the ends of the earth have seen the salvation of our God. Let us worship at the place where His feet stood.

**Refrain:** Save us, O Son of God, Who art risen from the dead; who sing to Thee. Alleluia.

God is our King before the ages; He hath wrought salvation in the midst of the earth. **(Refrain)**

I will be exalted among the heathen; I will be exalted in the earth. **(Refrain)**

Glory... Both now... O, only begotten Son and Word of God...

فِي كُلِّ الْأَرْضِ رَأَيْنَا خَلَاصَ الْهَنَاءِ، اسْجُدُوا عِنْدَ مَوْطِئِ  
قَدَمَيْهِ.

اللازمة: خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ،  
لِنُرْتَلَّ لَكَ. هَلْلُويَا.

اللَّهُ هُوَ مَلِكُنَا مُنْذُ الْقَدَمِ. صَنَعَ الْخَلَاصَ فِي وَسْطِ  
الْأَرْضِ. (اللازمة)

وَأَعْلَمُوا أَنِّي أَنَا هُوَ اللَّهُ. أَرْتَفِعُ فِي الْأُمَمِ وَأَتَعَالَى فِي  
الْأَرْضِ. (اللازمة)

الْمَجْدُ ..... الْآنَ وَكُلَّ ..... يَا كَلِمَةَ اللَّهِ الْإِبْنَ الْوَحِيدِ...

### THE THIRD ANTIPHON

Exalt ye the Lord our God, and worship at His footstool. O Lord, save Thy people and bless Thine inheritance. Feed them, and lift them up forever.

إِرْفَعُوا الرَّبَّ إِلَهَنَا وَاسْجُدُوا عِنْدَ مَوْطِئِ قَدَمَيْهِ. يَا رَبُّ، خَلِّصْ شَعْبَكَ وَبَارِكْ مِيرَاثَكَ، وَارْعَهُمْ وَارْفَعْهُمْ إِلَى الْأَبَدِ.

- *During the Little Entrance, after the verses of the Third Antiphon, chant the Apolytikion of the Holy Cross. Then, chant the Eisodikon (Entrance Hymn).*

### THE EISODIKON (ENTRANCE HYMN) OF ORDINARY SUNDAYS

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.

هَلِّمُوا لِنَسْجُدَ وَنَرْكَعَ لِلْمَسِيحِ، مَلِكِنَا وَإِلَهِنَا. خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنَ بَيْنِ الْأَمْوَاتِ، لِنُرْتَلَ لَكَ. هَلِّلُوبِيَا.

- *After the Little Entrance, chant the apolytikia in the following order:*

### RESURRECTIONAL APOLYTIKION IN TONE TWO

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.

عِنْدَمَا انْحَدَرْتَ إِلَى الْمَوْتِ أَيُّهَا الْحَيَاةُ الَّذِي لَا يَمُوتُ، حِينَئِذٍ أَمَتَّ الْجَحِيمَ بِبَرَقِ لَاهُوتِكَ. وَعِنْدَمَا أَقَمْتَ الْأَمْوَاتِ مِنْ تَحْتِ الثَّرَى، صَرَخَ نَحْوَكِ جَمِيعُ الْقُوَّاتِ السَّمَاوِيِّينَ: أَيُّهَا الْمَسِيحُ الْإِلَهُ، مُعْطِي الْحَيَاةِ، الْمَجْدُ لَكَ.

### APOLYTIKION FOR THE HOLY CROSS IN TONE ONE

O Lord, save Thy people and bless Thine inheritance, granting to Thy people victory over all their enemies, and by the power of Thy Cross preserving Thy commonwealth.

خَلِّصْ يَا رَبُّ شَعْبَكَ، وَبَارِكْ مِيرَاثَكَ، وَامْنَحْ عِبِيدَكَ الْمُؤْمِنِينَ الْعَلْبَةَ عَلَى الشَّرِيرِ، وَاحْفَظْ بِقُوَّةِ صَلِيبِكَ جَمِيعَ الْمُخْتَصِّينَ بِكَ.

- *Now sing the apolytikion of the patron saint or feast of the temple.*

### KONTAKION FOR SUNDAYS IN GREAT LENT (AND AKATHIST SATURDAY) IN TONE EIGHT

To thee, the Champion Leader, do I offer thanks of victory, O Theotokos, thou who hast delivered me from terror; but as thou that hast that power invincible, O Theotokos, thou alone can set me free: from all forms of danger free me and deliver me, that I may cry unto thee: Hail, O Bride without Bridegroom.

إِنِّي أَنَا عَبْدُكَ يَا وَالِدَةَ الْإِلَهِ \* أَكْتُبُ لَكَ رَايَاتِ الْعَلْبَةِ \*  
يَا جُنْدِيَّةَ مُحَامِيَّةَ \* وَأَقْدِمُ لَكَ الشُّكْرَ كَمُنْقَذَةٍ مِنْ  
الشَّدَائِدِ \* لَكِنْ بِمَا أَنَّ لَكَ الْعِزَّةَ الَّتِي لَا تُحَارَبُ \*  
أَعْتِقْنِي مِنْ صُنُوفِ الشَّدَائِدِ \* حَتَّى أَصْرُخَ إِلَيْكَ:  
إِفْرَحِي يَا عَرُوساً لَا عَرُوسَ لَهَا.

## THE ANTI-TRISAGION HYMN

Before Thy Cross we bow down in worship,  
Master, and Thy Holy Resurrection we glorify.  
(THRICE)

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

And we glorify Thy Holy Resurrection.

Dynamis!

Before Thy Cross we bow down in worship,  
Master, and Thy Holy Resurrection we glorify.

لِصَلِيبِكَ يَا سَيِّدَنَا نَسْجُدُ، وَلِقِيَامَتِكَ الْمُقَدَّسَةِ نُمَجِّدُ.  
(ثلاثا)

الْمَجْدُ لِلآبِ وَالْإِبْنِ وَالرُّوحِ الْقُدُسِ، الْآنَ وَكُلَّ أَوَانٍ،  
وَأَلَى دَهْرِ الدَّاهِرِينَ. آمِينَ.  
وَلِقِيَامَتِكَ الْمُقَدَّسَةِ نُمَجِّدُ.  
قُوَّةً!

لِصَلِيبِكَ يَا سَيِّدَنَا نَسْجُدُ، وَلِقِيَامَتِكَ الْمُقَدَّسَةِ نُمَجِّدُ.

## THE EPISTLE (For Third Sunday of Lent)

*O Lord, save Thy people and bless Thine inheritance.*

*Unto Thee, O Lord, will I cry, O my God!*

**The Reading from the Epistle of St. Paul to the Hebrews. (4:14-5:6)**

Brethren, since we have a great High Priest, Who has passed through the heavens, Jesus the Son of God, let us hold fast the confession. For we do not have a High Priest Who is unable to sympathize with our infirmities, but one Who has been in all points tempted like as we are, yet without sin. Let us therefore draw near with boldness to the throne of grace, that we may receive mercy, and may find grace to help in time of need. For every high priest, being taken from among the people, is appointed on behalf of the people in things pertaining to God, that he may offer up both gifts and sacrifices for sins; who can have compassion on the ignorant and on those who are erring, since he himself also is encompassed with infirmity. Because of this he is bound, as for the people so also for himself, to offer up for sins. And no one takes the honor upon himself, but as being called by God, as was Aaron. So Christ also did not glorify Himself to become a High Priest, but it was by the One saying to Him, "Thou art My Son, today I have

خَلَّصَ يَا رَبُّ شَعْبَكَ وَبَارِكْ مِيرَاثَكَ.

إِلَيْكَ يَا رَبُّ أَصْرُخُ إِلَهِي.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولْسِ الرَّسُولِ إِلَى

الْعِبْرَانِيِّينَ. (6:5-14:4)

يَا إِخْوَةَ، إِذْ لَنَا رَئِيسُ كَهَنَةٍ عَظِيمٍ قَدْ اجْتَازَ السَّمَاوَاتِ،  
يَسُوعُ ابْنُ اللَّهِ، فَلَنَتَمَسَّكَ بِالْإِعْتِرَافِ. لِأَنَّ لَيْسَ لَنَا رَئِيسَ  
كَهَنَةٍ غَيْرَ قَادِرٍ أَنْ يَرْتِي لِأَوْهَانِنَا، بَلْ مُجَرَّبٌ فِي كُلِّ  
شَيْءٍ مِثْلَنَا مَا خَلَا الْخَطِيئَةَ. فَلَنُتَقَبَلْ إِذْنًا بِثِقَّةٍ إِلَى عَرْشِ  
النِّعْمَةِ، لِنَنَالَ رَحْمَةً وَنَجِدَ ثِقَةً لِلْإِغَاثَةِ فِي أَوَانِهَا. فَإِنَّ  
كُلَّ رَئِيسِ كَهَنَةٍ مُتَّخِذٍ مِنَ النَّاسِ يُقَامُ لِأَجْلِ النَّاسِ فِيمَا  
هُوَ لِلَّهِ، لِيُقَرَّبَ تَقَادِمًا وَذَبَائِحَ عَنِ الْخَطَايَا، فِي إِمْكَانِهِ  
أَنْ يُشْفِقَ عَلَى الَّذِينَ يَجْهَلُونَ وَيَضِلُّونَ، لِكَوْنِهِ هُوَ  
أَيْضًا مُتَلَبِّسًا بِالضُّعْفِ. وَلِهَذَا يَجِبُ عَلَيْهِ أَنْ يُقَرَّبَ  
عَنِ الْخَطَايَا لِأَجْلِ نَفْسِهِ كَمَا يُقَرَّبُ لِأَجْلِ الشَّعْبِ.  
وَلَيْسَ أَحَدٌ يَأْخُذُ لِنَفْسِهِ الْكَرَامَةَ، بَلْ مَنْ دَعَاهُ اللَّهُ كَمَا  
دَعَا هَارُونَ. كَذَلِكَ الْمَسِيحُ لَمْ يُمَجِّدْ نَفْسَهُ لِيَصِيرَ رَئِيسَ  
كَهَنَةٍ، بَلِ الَّذِي قَالَ لَهُ "أَنْتَ ابْنِي وَأَنَا الْيَوْمَ وَالدُّنْيَا".

begotten Thee.” As He says also in another place, “Thou art a Priest forever, according to the order of Melchizedek.”

كَمَا يَقُولُ فِي مَوْضِعٍ آخَرَ "أَنْتَ كَاهِنٌ إِلَى الْأَبَدِ عَلَى رُتْبَةِ مَلَكِيصَادَقَ".

### THE GOSPEL (For Third Sunday of Lent)

#### The Reading from the Holy Gospel according to St. Mark. (8:34-9:1)

The Lord said, “If any man would come after Me, let him deny himself and take up his cross and follow Me. For whoever would save his life will lose it; and whoever loses his life for My sake and the gospel’s will save it. For what does it profit a man to gain the whole world and forfeit his soul? For what can a man give in return for his soul? For whoever is ashamed of Me and My words in this adulterous and sinful generation, of him will the Son of man also be ashamed, when He comes in the glory of His Father with the holy angels.” And Jesus said to them, “Truly, I say to you, there are some standing here who will not taste death before they see the kingdom of God come with power.”

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَرْقُسِ الْإِنْجِيلِيِّ  
الْبَشِيرِ، وَالتَّلْمِيزِ الطَّاهِرِ.

قَالَ الرَّبُّ: مَنْ أَرَادَ أَنْ يَتَّبِعَنِي فَلْيَكْفُرْ بِنَفْسِهِ وَيَحْمِلْ صَلِيبَهُ وَيَتَّبِعَنِي، لِأَنَّ مَنْ أَرَادَ أَنْ يُخَلِّصَ نَفْسَهُ يُهْلِكُهَا، وَمَنْ أَهْلَكَ نَفْسَهُ مِنْ أَجْلِي وَمِنْ أَجْلِ الْإِنْجِيلِ يُخَلِّصُهَا. فَإِنَّهُ مَاذَا يَنْتَفِعُ الْإِنْسَانُ لَوْ رَبِحَ الْعَالَمَ كُلَّهُ وَخَسِرَ نَفْسَهُ؟ أَمْ مَاذَا يُعْطِي الْإِنْسَانُ فِدَاءً عَن نَفْسِهِ؟ \* لِأَنَّ مَنْ يَسْتَحْيِي بِي وَبِكَلَامِي فِي هَذَا الْجِيلِ الْفَاسِقِ الْخَاطِئِ. يَسْتَحْيِي بِهِ ابْنُ الْبَشَرِ مَتَى أَتَى فِي مَجْدِ أَبِيهِ مَعَ الْمَلَائِكَةِ الْقَدِيسِينَ. وَقَالَ لَهُمْ: الْحَقُّ أَقُولُ لَكُمْ، إِنَّ قَوْمًا مِنْ الْقَائِمِينَ هَهُنَا لَا يَذُوقُونَ الْمَوْتَ حَتَّى يَرَوْا مَلَكُوتَ اللَّهِ قَدْ أَتَى بِقُوَّةٍ.

- *The Divine Liturgy of St. Basil the Great continues as usual with the following variables.*

### ST. BASIL LITURGY MEGALYNARION

In thee rejoiceth, O full of grace, all creation: the angelic hosts, and the race of men, O hallowed Temple and noetic paradise, glory of Virgins, of whom God was incarnate and became a little child, even our God Who is before all the ages; for He made thy womb a throne, and thy body He made more spacious than the heavens. In thee rejoiceth, O full of grace, all creation; and it glorifieth thee.

إِنَّ الْبَرَايَا بِأَسْرِهَا، تَفْرَحُ بِكَ يَا مُمْتَلِئَةً نِعْمَةً: مَحَافِلُ الْمَلَائِكَةِ، وَأَجْنَسَ الْبَشَرِ. أَيُّهَا الْهَيْكَلُ الْمُتَقَدِّسُ، وَالْفِرْدَوْسُ النَّاطِقُ، فَخِرُ الْبَتُولِيَّةِ مَرْيَمَ، الَّتِي مِنْهَا تَجَسَّدَ الْإِلَهُ، وَصَارَ طِفْلاً، وَهُوَ إِلَهُنَا الَّذِي قَبْلَ الدُّهُورِ. لِأَنَّهُ صَنَعَ مُسْتَوْدَعَكَ عَرْشًا، وَجَعَلَ بَطْنَكَ أَرْحَبَ مِنَ السَّمَاوَاتِ. لِذَلِكَ يَا مُمْتَلِئَةً نِعْمَةً، تَفْرَحُ بِكَ كُلُّ الْبَرَايَا وَتُمَجِّدُكَ.

### KOINONIKON (COMMUNION HYMN) FOR THIRD SUNDAY OF GREAT LENT

The light of Thy countenance is shown upon us, O Lord. Alleluia.

لَقَدْ أَرْتَسَمَ عَلَيْنَا نُورٌ وَجْهَكَ يَا رَبِّ. هَلْلُوِيَا.

- *Post-Communion Hymn: Instead of “We have seen the true light”, sing the Apolytikion of the Holy Cross.*

**PROCESSION OF THE HOLY CROSS  
AS DONE ON THE THIRD SUNDAY OF GREAT LENT**  
(See the separate file, which is based on the Liturgikon, P. 428-30)

- If the procession is begun as the Great Doxology concludes in Orthros, the final "Holy God, Holy Mighty" is slowly chanted (traditionally, if possible, in the "Agia" style of Tone Four).
- If the procession follows "Blessed be the Name of the Lord" in Divine Liturgy, it starts with "Holy God, Holy Mighty" and is chanted in the same style as above, if possible.

**THE DISMISSAL**

**Priest:** May He Who 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—which we venerate today—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, Basil the Great, archbishop of Caesarea in Cappadocia, whose Divine Liturgy we have now celebrated;** of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; *of Saint N., the patron and protector of this holy community;* of the holy and righteous ancestors of God, Joachim and Anna; **of the Venerable George of Mount Maleon; Martyrs Theodoulos the reader and Agathopodos the deacon of Thessalonica; Venerable Theonas, archbishop of Thessalonica; and Isidore, bishop of Seville, whose memory we celebrate today,** and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.

**الكاهن:** أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِي، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمِّكَ الْكَلِيَّةِ الطَّهَارَةِ وَالْبَرِيَّةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي — الَّذِي نُكْرِمُهُ الْيَوْمَ — وَبِطَلَبَاتِ الْقُوَاتِ السَّمَاوِيَّةِ الْمُكْرَّمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسِينَ الْمُشْرَفِينَ الرَّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ بَاسِيلْيُوسَ الْكَبِيرِ رَئِيسِ أَسَاقِفَةِ الْقَيْصَرِيَّةِ وَكَبَادُوكِيَا كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ؛ وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ؛ وَالْقَدِيسِ (فُلَانِ) شَفِيعِ وَحَامِي هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصِّدِّيقِينَ يُوَاكِيمَ وَحَنَّةَ جَدِّي الْمَسِيحِ الْإِلَهِ؛ وَالْبَارَّ جَاورْجِيُوسَ مِنْ جَبَلِ مَالِيُونِ؛ وَالشُّهَدَاءِ الْقَارِيَّ عَبْدَ اللَّهِ (ثِيُودُولُوسَ) وَالشَّمَّاسَ أَغَاذُبْدُسَ مِنْ تَسَالُونِيكِيَّةِ؛ وَالْبَارَّ ثِيُونَاَسَ أُسْقُفِ تَسَالُونِيكِيَّةِ؛ وَإِسِيدُورَ أُسْقُفِ سَيْفِيلِ، الَّذِينَ نُقِيمُ تَذَكَارَهُمُ الْيَوْمَ، وَجَمِيعِ قَدِيسِيكَ: اِرْحَمْنَا وَخَلِّصْنَا بِمَا أَنْتَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.

**Priest:** Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us and save us.

**الكاهن:** بِصَلَوَاتِ آبَائِنَا الْقَدِيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهُنَا، اِرْحَمْنَا وَخَلِّصْنَا.

**Choir:** Amen.

**الجوق:** آمين.



*These texts have been prepared by the Department of Liturgics of the Antiochian Archdiocese*

Portions of the Archdiocesan Service Texts include texts from The Menaion, The Great Horologion, The Pentecostarion, The Octoechos, and The Psalter of the Seventy, which are Copyright © Holy Transfiguration Monastery, Brookline, Massachusetts, and are used with permission. All rights reserved. These works may not be further reproduced, beyond printing out a single copy for personal non-commercial use, without the prior written authorization of Holy Transfiguration Monastery.

# Adoration of the Holy Cross: Homily for the Third Sunday of Lent in the Orthodox Church [Fr. Philip LeMasters](#)



Hebrews 4:14-5:6

Mark 8:34-9:1

In any kind of difficult challenge, it's always inspiring to know that you are half way to the end. It might be a race, a school year, or a project at work; if you've made it this far, you know that you can eventually reach your goal.

We are now half way through the season of Lent, and the Church calls our attention today to the great symbol of victory, the great sign of hope, our Lord's cross. During the time of Jesus Christ's earthly ministry, of course, no one was inspired by the cross, for it was a feared instrument of execution. No one honored the cross and certainly no one thought that God's Messiah would die on one.

So it was profoundly shocking when the Savior told His disciples that He would be rejected, suffer, die, and rise again. When St. Peter tried to correct Him, Christ called him "Satan" and said that he was thinking in human terms, not God's. Then the Lord told the disciples what they didn't want to hear. They too must take up their crosses and lose their lives; that's the way to enter into the blessed salvation of the Kingdom of Heaven.

The hard truth that Jesus Christ broke to His disciples was that we can't jump ahead to the joy of the empty tomb. We must first go with our Lord to the cross; we too must die in order to rise again. And the unpopular truth is that every last one of us needs to die to our sinfulness, to how we have distorted ourselves, our relationships, and our world. The Son of God offered Himself in free obedience to the Holy Trinity, taking upon Himself the full consequences of sin and death to the point of a horrible execution; He did so out of love for us. And thus He opened the way to the Kingdom of heaven, to life eternal, for you, me, and all humankind; indeed, for the entire creation.

And that way is the cross, for if we want to share in the joy of His resurrection, of His victory over death, we must first participate in the struggle, pain, and sacrifice of crucifixion. We must crucify the habits of thought, word, and deed that lead us to worship and serve ourselves instead of God and neighbor. We must kill our pride, our selfishness, and our slavery to pleasure. If we don't crucify these passions, our souls will be too sick, dark, and weak to share in the glory of the resurrection. Like St. Peter, we will think in human terms, not God's, no matter how religious or moral we appear to others.

And the reality is that we have no shortage of opportunities to take up our crosses. When we struggle to resist a temptation, when we battle angry thoughts against those who have wronged or somehow irritated us, and when we endure deep sorrows and disappointments with trust in God's faithfulness and mercy, we take up the cross.

Fortunately, we do not go to the cross alone. No matter what we are tempted to think at times, our Savior is no stranger to temptation, suffering, pain, and death. He sympathizes with our struggles because He endured them. He was literally nailed to a cross, died, was buried, and descended into Hades in order to bring the joy of life eternal to corrupt, weak, imperfect people like you and me through His glorious third-day resurrection. And in order to follow Him to the joy of Pascha, we must likewise take up our cross.

So as we begin the second half of Lent, let us keep our eyes on the prize, looking to the great trophy of our Savior's victory over sin and death, the cross, through which joy has come into all the world. And even though it is a struggle and none of us does it particularly well, let us put aside our own preferences and obsessions in order to take up the cross through prayer, fasting, forgiveness, mending broken relationships, and showing generosity to those in need. Let us offer our lives in free obedience to the Father, accepting whatever pain and struggle there may be in setting things right in our lives as best we can. And no matter what burdens we may bear, no matter our frustrations and failures, let us press on the joy of Pascha. Jesus Christ participated in death in order to bring us into His life, and we must participate in His death in order to share in the glory of His resurrection. So let us deny ourselves, take up our crosses, and follow Him. For this alone is the way to the brilliant light and eternal blessedness of the Kingdom of God.

**“The Third Sunday of Lent is that of the Veneration of the Cross. The cross stands in the midst of the church in the middle of the lenten season not merely to remind men of Christ's redemption and to keep before them the goal of their efforts, but also to be venerated as that reality by which man must live to be saved. “He who does not take up his cross and follow me is not worthy of me” (Mt 10.38). For in the Cross of Christ Crucified lies both “the power of God and the wisdom of God” for those being saved (1 Cor 1.24).”**

## **On Silence and Stillness by Fr. John Breck**

Although they are often used interchangeably, the terms “silence” and “stillness” are not synonymous. Silence implies in part an absence of ambient noise, together with an inner state or attitude that enables us to focus, to “center” on the presence of God and to hear His “still, small voice.”

To silence, the virtue of stillness adds both tranquility and concentration. Stillness implies a state of bodily rest coupled with the creative tension that enables a person to commune with God in the midst of a crowd. It means openness to the divine presence and to prayer: prayer understood as a divine work accomplished by God Himself. As the apostle Paul insists, it is not we who pray, but the Spirit who prays within us (Rom 8:26).

This kind and quality of stillness is termed in Greek *hesychia*. It underlies the practice of Prayer of the Heart that focuses on the Name of Jesus: “Lord Jesus Christ, Son of God, have mercy on me, a sinner.”

Most of us are familiar with the 19th century account entitled “The Way of a Pilgrim,” and “The Pilgrim Continues His Way.” Here an anonymous Russian pilgrim, physically handicapped and with only the most rudimentary education, undertakes a voyage of the heart that will lead him step by step toward the heavenly Jerusalem. His journey is marked by numerous encounters with all sorts of people, several of whom initiate him into the practice of the Jesus Prayer. In the Church's ascetic tradition, that prayer is progressively purified, becoming, in rare and privileged cases, “pure prayer” (*kathera proseuchê*) or “prayer of the heart.” As many within that tradition have described it, repetition of the name of Jesus begins with the lips, gradually passes to the mind in a spontaneous outpouring, and finally descends with the mind into the heart, the spiritual center of our being. The hesychast tradition therefore invites us to “stand before God with the mind in the heart,” to offer Him intercession, thanksgiving, praise and glorification day and night, without ceasing. The terms used in this context need to be carefully defined. The word “mind” refers not only to our rational capacity, discursive reasoning and analysis, that is, to the activity of the brain as it is usually understood.

“Mind” or “intellect” translates the Greek term *nous*, a notion well described by Bishop Kallistos Ware as “the power of apprehending religious truth through direct insight and contemplative vision.” The “heart” he goes on to define as “the deep self; it is the seat of wisdom and understanding, the place where our moral decisions are made, the inner shrine in which we experience divine grace and the indwelling of the Holy Trinity.” The heart, he adds, “indicates the human person as a ‘spiritual subject,’ created in God’s image and likeness.” Silence fosters stillness; it is indispensable for stillness. Inner stillness, however, goes beyond silence insofar as its aim is to purify the heart and issue in pure prayer. That purification involves the body in its entirety, because body and soul, like mind and heart, are ultimately inseparable. In the words of St Mark the Ascetic, “The intellect cannot be still unless the body is still also; and the wall between them cannot be demolished without stillness and prayer.”

Silence is the prerequisite for inner stillness, and only inner stillness enables us truly to listen to God, to hear His voice, and to commune with Him in the depths of our being. Yet silence and stillness are, like prayer itself, gifts that God can and wants to bestow upon us. The greatest truth about us is that God has created us with a profound longing, a burning thirst for communion with Himself. We can easily pervert that longing into an idolatrous quest for something other than God. Yet God remains faithful even in our times of apostasy. Like the father of the Prodigal Son, he always awaits our return. Once we begin that journey homeward, through repentance and an ongoing struggle against our most destructive passions, God reaches out to embrace, to forgive and to heal all that is broken, wounded and wasted. He reaches into the very fabric of our life, to restore within us the sublime image in which we were made.

For many people, the virtues of silence and solitude, virtues that lead to stillness or *hesychia*, should remain the concern only of monastics. With the usual demands on our time and the level of noise pollution we all have to deal with at home, in the streets or at our place of work, these virtues seem to be a luxury we can little afford. Even if we really want to reshape our lives to introduce moments of “sacred time” and “sacred space,” the effort seems to be too much. We are too rushed in the morning, too tired at night, and too busy in between, even to say a few prayers or read a few lines of Scripture. How can we be expected to cultivate silence, solitude and an enduring stillness under such conditions?

The question, unfortunately, is usually rhetorical. It represents an objection and a refusal. Nevertheless, for those who desire it, cultivating those virtues, at least to a modest extent, is very possible. It requires a certain discipline and, at first, a good deal of patience. But little by little, the experience of inner stillness creates a longing for God that is self-perpetuating. Gradually it becomes a necessity in our life, like eating, sleeping or breathing. We cannot exist without it.

That stillness, however, is a gift of grace. We cannot fabricate it, but we can take small steps to open ourselves to it. And to those small steps the Spirit responds in abundance.

Each of us will have to discover our own most effective means to acquire a measure of quiet and a disposition toward prayer. For many people, it is enough to select a certain space—an icon corner in the bedroom or study, for example—and to set as far as possible a fixed time each day. Alone, away from phones and other distractions, we can light a candle before an icon, then stand, sit or kneel for a few moments until the inner static dies down. Make a conscious effort to relax muscles and limbs, and breathe deeply and slowly. (This is not yoga and these are not “techniques”; they are means of reestablishing a natural harmony between mind and body that is too easily lost with the frenetic pace of our daily routine.)

In the quiet of that place, bring your mind and heart to focus on God’s presence. Then allow the Holy Spirit to direct your prayer in whatever way is most appropriate, most necessary. Make supplication for your own needs; ask forgiveness for those who have offended you; offer intercession for those you love, for the poor, the sick and the suffering; and in all things, give thanks and praise to the One who shares to the full the world’s pain and grief, including your own. Allow prayers of the Church, including the Psalms, to come to mind insofar as you have been able to commit them to memory. Read a few lines of Scripture and meditate on the message they offer to you personally, in that particular moment. Then close with a brief period of “emptiness,” a stillness free of words, free of thoughts, and conscious only of His Presence.

The Masoretic or Hebrew version of Psalm 46 speaks of the peace and harmony that will accompany the establishment of God’s Kingdom, His final reign over all the earth. Verse 11 begins with the familiar exhortation, “Be still and know that I am God!”

That stillness, acquired by simple yet faithful discipline, is both the precondition for prayer and the answer to prayer. On the one hand, it charts a way, a movement, a pilgrimage into the depths of the “secret heart.” But once established in that sacred space, it reveals the presence of God and makes Him known in all His power, majesty and love.

[1] K. Ware, “The Theology of Worship,” in *The Inner Kingdom*, (New York: SVS Press, 2000), p. 61-62.

[2] St Mark the Ascetic (early 5th c., also known as Mark the Monk or Ascetic), “On Those Who Think They Are Made Righteous By Works,” *The Philokalia*, vol. 1, (London: Faber & Faber, 1979), p. 128.