

**ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY**

<b><u>DAY</u></b>	<b><u>NAME OF THE DEPARTED</u></b>	<b><u>ANNIVERSARY</u></b>
2	Mary Ann Haddad	53
2	Kamel Bosada Ellis	46
2	Adele Mary Chamandy	35
4	Raja Joseph Dorkhom	8
4	Nassar Zeitouneh	7
4	Marcel Eid	11
5	Alexander Salhany	47
5	Najeeb Salem Abboud	63
7	Charles Nicholas Saba	27
8	Odeh Dabit	28

**ETERNAL LIGHT**

- **Mar 15:** In loving memory of Yvonne Younes from her family.
- **Mar 22:** In loving memory of Jiries and Nahil Irbib from Nadim Irbib and family.
- **Apr 26:** In loving memory of Yousef and Sumayah Musallam from Nadim Irbib and family.
- **Please**, pray for the health of the following parishioners: Ellen, Robert, Alex, Sam, Elias, Isabelle, Nassar, Valentine, Lucy, Nina, Sonia, Samer, George and Elizabeth. If you have any names of people who need prayers, email them to father.
- **March 8:** Lina Shnoudeh to read epistle in English, Elaine Tolisano to read the Epistle in Arabic, Violette Boutros, Majida Haddad, Lodi Boutros and Rima Farah.
- **March 15:** Colette El-Hajj to read the Epistle in English, Kholood Alnaser to read the Epistle in Arabic, Odette Boutros, Nuha Nims, Anita Novratidis and Nahla Raffoul.
- Looking ahead: **Friday March 27** a Spiritual Evening of Byzantine chanting after Maddaih.
- **Check our new website** [www.stgeorgeto.org](http://www.stgeorgeto.org)
- **Preparation for the Bible Bowl** is starting now. We will meet together each week to study St. John Gospel. Please, contact Peter for more information. Email: [peter.brubacher@pm.me](mailto:peter.brubacher@pm.me)
- **Lenten Luncheon:** During the Great Lent, our **Knights of St. George** will be hosting a Lenten Luncheon Every Sunday following Divine Liturgy. Please mark your calendar, **March 8, March 15, March 22, March 29 and April 5.**
- We wish to thank Teen SOYO and the Choir for sponsoring last Friday's Dinner **Friday, March 13** hosted by **Knights of St. George**  
**Dinner will be served at 6:30 pm. So, every Organization should be in the church and ready ahead of time. Thank you**
- St George Parish Council is looking for volunteer with **Accounting experience** to assist our accountant and treasurer with the books. any one interested please contact the church treasurer **John Dahdaly 416-569-9900**
- **March is Women Month:** all the ladies are asked to help with the ushering and reading of the epistles. Please, see Colette El-Hajj
- **Easter Celebration/Dinner and Party:** our annual Easter/Pascha dinner and Party will be on April 19<sup>th</sup> at our Center. More information will follow.
- Please mark **March 22** in your calendar for our **Annual Annunciation Salmon Lunch** being held at the St. George Centre. Further details will follow closer to the event.

- **Special Collection this Sunday for our seminarians.**
- **Prison Ministry:** On Saturday, April 4<sup>th</sup>, a small group from St. George will be going to Toronto South Detention Centre to hand out Easter packages to the over 1,300 inmates. This will be our 18<sup>th</sup> annual visit to this maximum-security prison. Those who are interested in participating in this blessed ministry, please contact Diane Younes at 416-464-5908. Financial donations would be greatly appreciated.
- **2020 PLC will be hosted by St. Mary in Montreal.** It will be from July 2<sup>nd</sup>-July 5<sup>th</sup>. All organizations must have a representation. It will be held at Hotel St. Martin Laval. For reservation call the hotel at 1866-904-6835, group code: 426417. Please, make your reservation from now.
- **St. Ephraim Prayer:**
  - O Lord and Master of my life take from me the spirit of sloth, despair, lust of power, and idle talk.
  - But give me rather the spirit of chastity, humility, patience, and love to thy servant.
  - Yea, O Lord and King, grant me to see my own sins, and not to judge my brother/sister, for blessed art Thou unto ages of ages. Amen.
- **Food for the Hungry People:** Father will distribute the boxes at the end of the Liturgy for the “Food for Hungry People”. Please, put your sacrificial donations in there during lent.
- **St. George BOOKSTORE:** DROP BY our new Bookstore Display at the Church Basement by the staircase and check our inventory. We have Icons, Spiritual Books, Children’s Books, Prayer bracelets and much more items for Sale at very REASONABLE Prices. Perfect Gift Ideas for Baptism, Newborn, Housewarmings, Weddings or any other Special Occasions. Can order large quantity if needed. Please see Odette Boutros or Colette El-Hajj for any questions
- St George Parish Council is looking for a volunteer with **Accounting experience** to assist our accountant and treasurer with the books. anyone interested please contact the church treasurer **John Dahdaly, 416-569-9900**
- **Orthodoxy Sunday:** Please, have your children bring their icons to church this Sunday, we will have a procession around the church with icons.
- **Pan-Orthodox Vespers:** This Sunday there will be a pan-Orthodox Vespers at All Saints Romanian Church at 545 Danforth Road, Scarborough at 6 PM.
- **The 10<sup>th</sup> Basketball Retreat:** will be at Ottawa from May 1-3. All teens are welcome to attend. To play you must be a member of St. George Teens SOYO, and an active member.
- **THE SYNODICON: THE AFFIRMATION OF THE ORTHODOX FAITH**  
**As the Prophets beheld, as the Apostles have taught, as the Church has received, as the Teachers have dogmatized, as the universe has agreed, as Grace has shown forth, as Truth has revealed, as falsehood has been dissolved, as Wisdom has presented, as Christ has awarded: thus we declare, thus we assert, thus we preach Christ our true God, and honor His Saints in words, in writings, in thoughts, in sacrifices, in churches, in Holy Icons; on the one hand worshiping and reverencing Christ as God and Lord; and on the other hand honoring as true servants of the same Lord of all, and accordingly offering them veneration.**  
**(Louder) This is the Faith of the Apostles; this is the Faith of the Fathers; this is the Faith of the Orthodox; this is the Faith which has established the universe!**
- **Next Week Services:** Monday: Great Compline 7 PM. Wednesday: Pre-Sanctified 7 PM. Friday: Madaih/Akathist 7:30 PM after the potluck.
- **Starting next Sunday, we will be starting to collect donations for the flowers for Holy Friday and Pascha/Easter.**
- **Engaged couples get together:** Saturday March 21 at 3 PM.
- **Father was asked how we fast:** we fast for the entire period of lent from meat (24/7), fish (except the Annunciation and Palm Sunday), dairy, eggs, alcohol, and oil. We fast from sin: our eyes, ears, hands, taste, mind, and all our senses. We give alms, and we go to confession.

## **Children and the Divine Liturgy**

*By His Grace, Paul, Bishop of Chicago and the Diocese of the Midwest\**

There are different practices and viewpoints regarding child attendance at the Divine Liturgy.

During my childhood I was used to attending half of the service and spending half of it in Sunday School. Young kids spent the first half in church, and then went to Sunday school after the sermon. The older kids began Sunday school when the Liturgy began, and then came to church for the last half of the liturgy.

This practice continues today in some Orthodox parishes. In other Orthodox parishes, children attend the entire liturgy and go to Sunday school either before or after the service. It does seem as if the trend is moving more towards children being in church for most of the liturgy and not half of it.

For some this idea may be hard to accept because one might believe that children can't handle being in church for an hour and twenty minutes. Kids get antsy, bored, and restless. They complain that church is too long and might even cause a scene.

This is not an easy issue for parents to deal with. It is not uncommon to see parents remove kids from church because they have become too disruptive. Parents may consciously come late to church so the kids don't have to be there as long. They may also bring toys with them to church for kids to play with to keep them quiet.

The problem with these approaches is they do nothing to help the child connect with worship and to pay attention to what is going on. Some might conclude our worship is irrelevant and too abstract for children to embrace. I would like to speak some on this issue and talk about some things parents can do to help their children in this area.

To begin, I believe it is in our created being to worship. At all ages it is in our very being to give glory to the One who made us. I remember when I was at seminary in the early 1990's I would watch the young children of married students who were attending seminary. It was amazing to see two year old kids going up to icons, or to the crosses on the table vestments and kissing them with no prompting from their parents. I remember seeing a four year old swinging around a play censer (made for him by his parents) imitating the priest.

When I was five or six years old, I would wrap a blanket around me and stand in front of our RCA Victor Black & White TV thinking that was the altar and act like I was serving the liturgy. I have also seen these same behaviors in parish life. So I do not accept the notion that young children are incapable of attending the Divine Liturgy or Vespers and to worship God. We don't need 20 minute kid services, or to turn the Liturgy into a Disney DVD to "get the kids to be interested." So, what can be done to connect our kids to worship in the Orthodox Church? The first thing that can be done is once an infant is baptized in the Church, regular attendance at Liturgy needs to begin immediately.

When I say regular, I mean weekly. One to four times a year is not regular or frequent. Some may think that since an infant can't rationally understand the liturgy, that it is best to wait until the child is older and until

Sunday school begins before attending church services. In fact some might believe Sunday school is the key thing that needs to happen to teach the child about church. Sunday school is a good thing but for centuries the Orthodox Church went about its business without the idea of a “Sunday school.”

The shaping and forming of Christian habits and behaviors begins in the home. If it is not happening there, no Sunday school program will be able to make up for what needs to be happening in the family home which is to be a small icon of the Church. If these habits aren't being formed in a child's early upbringing it will negatively impact on their being able to connect with the Divine Liturgy.

When we anoint infants with Chrism at their Baptism, we anoint their eyes, ears, nostrils, mouth, chest, hands, and feet saying “The seal of the gift of the Holy Spirit.” These are the senses that the Holy Spirit empowers so that we learn about the world we live in and the One who made it. That learning process doesn't begin at the “age of reason.” It begins at birth and it is an ongoing process. Young children take in what is around them. As we accommodate to them, they learn to adapt to the world they live in.

I think there is a difference between a three year old child who has been to church regularly since Baptism, and one who has been there only once or twice. The latter is more likely to have difficulty because they are reacting to a new environment that they don't know and thus can't trust. They are not being bad or misbehaving they are reacting to a strange situation and their behavior is perfectly understandable. Unfortunately regular attendance at services is still no guarantee. There is a qualitative issue also that needs to be addressed. What are we doing while we are in the liturgy and to what end?

We are reminded of the Pharisee and Publican and how the Pharisee was a great temple person who did all the right things but for the wrong reasons. He was prideful, arrogant, and had no love for his brother. Being in the temple on a regular basis did him no good. If we are going to help young children to get in touch with that God-given desire to give glory to God, we adults need to be coming to Church with that same desire. Worship is the time to “lay aside all earthly cares that we may receive the King of All who comes invisibly up borne by the angelic hosts.” Worship is the time where Martha needs to take a nap or needs to serve Mary so that Mary can be allowed to shine forth to ponder the things of God and “keep them in her heart.”

Worship is to be an encounter with our Lord Jesus Christ. But when we come to church after the sermon, bring toys, and spend a lot of time in the narthex, this serves only to pacify the child and make others happy because they don't hear the noise. These activities don't help connect a child to worship. I am not just speaking of our church in Rossford; this is something that I have observed in many churches so I am not trying to pick on any particular person. When I hear the “holy noise” of children in Church it makes me very happy because it tells me the parish has a future. We should be worried when we no longer hear that noise!

Neither should we expect young children to sit there quietly and act like adults; because they aren't adults. For a child, waiting for one minute is like ten minutes. Most children six years old and under have short attention spans and they do require more attention and support from their parents during the service to help them connect with what is going on.

## **This Lent, Bring Them to Church!**

*Let us begin the Fast with joy!*

*Let us prepare ourselves for spiritual efforts!*

*Let us purify and cleanse our flesh!*

*Let us abstain from passion, as we abstain from food!*

*Let us rejoice in the Spirit and persevere with love!*

The Department of Christian Education encourages parents to remember that children are never too young to be brought to Church for services. The sooner we introduce them to the Church, her services, and her wisdom, the sooner we begin the process of "becoming" an Orthodox Christian. In order for Orthodoxy to make sense, our children need to experience all that the Church offers.

Make it part of this year's Lenten commitment to attend more services, or attend more often. When Holy Week comes, block out all other activities. Make it a point to attend every service you can with your children. Be creative so that you can keep little ones directed and occupied. Locate service books for children who can read. Explain what's going to happen. Talk about what Holy Week and Pascha were like when you were growing up.

Ann Marie Gidus-Mercera, author of *A Way of Life: Introducing Your Child to the Orthodox Faith*, urges parents to take their children to the services. She writes, "Whenever a service is scheduled, plan to attend. Services like *The Canon of St. Andrew of Crete* may be physically tiring with the many prostrations, but don't think your child can't be a part of them. In my own parish, which is filled with pre-schoolers, the children do a great job of making prostrations right along with the adults. Many of the children will join in as "Have mercy on me, O God, have mercy on me" is sung. This experience is good for our children! If they see their parents attending services, they get the message that attending Church is important. If we bring our children to Church with us (both young and old), they get the message that their presence in Church is important. The Canon of St. Andrew of Crete is especially good for teaching our children that we worship with our entire bodies....

Now is a good time to stress that the *entire* family should be attending services. My husband can't make it home from work in time for all of us to get to services together, but he always meets us at Church. This tells our children that Church is important enough for Daddy to meet us there. As children get older, homework and after-school activities may tempt them (and us!) to skip Church services. Don't let it! First of all, if we give in, then what we're really telling them is that worldly affairs are more important than spiritual affairs. By allowing our children to miss Church, we make it extremely easy for them to fall away as teenagers or young adults.

Last of all, if we allow our older children to miss Church, we are telling our younger children that Church is not important when they get to be big sister or big brother's age. Enforcing Church attendance by the entire family is no easy task. In fact, enforcing it may be one of the hardest jobs you encounter. Sticking to your rule will be even tougher. It's a choice we must make as Orthodox parents. Maybe, it makes our task easier if we ask ourselves, 'What would God want us to do?' The answer is obvious."

[Read more from the Department of Christian Education](#)



**DIVINE LITURGY VARIABLES ON SUNDAY, MARCH 08, 2020**

**TONE 5 / EOTHINON 5**

**FIRST SUNDAY OF GREAT LENT (SUNDAY OF ORTHODOXY)**

THEOPHYLACT THE CONFESSOR, BISHOP OF NICOMEDIA; APOSTLE HERMAS OF THE SEVENTY

**\*\*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 المِثْرُوبُولِيْتِ بولُسَ والمِطْرانِ  
يُوحَنَّا وَفَكَ اسْرِهِما وَعَوَدَتِهِما سَالِمِينَ، إِلَى الرَّبِّ  
نَطْلُبُ.

الجوقة: يا ربُّ ارْحَمْ.

**THE FIRST ANTIPHON**

The Lord is King, and hath clothed Himself with majesty. The Lord is robed; He is girded with strength. For He has established the world so that it shall never be moved.

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

Who can utter the mighty acts of the Lord?  
Who can cause all his praises to be heard?  
Let the redeemed of the Lord say so, whom  
He hath redeemed from the hand of the  
enemy. (**Refrain**)

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

الرَّبُّ قَدْ مَلَكَ، وَالْجَلالَ لَبَسَ. لَبَسَ الرَّبُّ القُوَّةَ  
وَتَمَنطَقَ بِهَا. لِأَنَّهُ نَبَتَ المَسْكُونَةَ فَلَا تَتَزَعزَعُ.

اللازمة: بِشِفاعاتِ والدةِ الإِلهِ، يا مُخْلِصِ  
خَلِصِنا.

مَنْ ذا الَّذِي يُحَدِّثُ عَن عَظائِمِ الرَّبِّ؟ مَنْ ذا  
الَّذِي يُخَبِّرُ بِجَمِيعِ مَدائِحِهِ؟ لِيَقُلْ هَذَا مَفْدِيُّوا  
الرَّبِّ الَّذِينَ افْتَدَاهُمْ مِنْ أَيْدِي الأَعْداءِ.  
(اللازمة)

المجدُ ..... الآنَ وَكُلَّ أوانٍ ..... (اللازمة)

**THE SECOND ANTIPHON**

Let them praise the Lord for His mercies, and for His wonderful works to the children of men.

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

Let them exalt Him in the congregation of the people, and praise Him in the seat of the elders. (**Refrain**)

The eyes of the Lord are upon them that fear Him, upon them that hope in His mercy; to hear the groaning of the prisoners, to loose the sons of the slain. (**Refrain**)

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

فَلْيُثِقِرُوا لِلرَّبِّ بِمِراحِمِهِ وَبِعَجايبِهِ لِبَنِي البَشَرِ.

اللازمة: خَلِصِنا يا ابْنَ اللهِ، يا مَنْ قامَ مِنْ بَينِ  
الأَمْواتِ، لِنُرْتَلَّ لَكَ. هَلِلوِيّا.

لِيُعْظِمُوهُ فِي مَجْمَعِ الشُّعُوبِ وَلِيَسَبِّحُوهُ فِي مَجْلِسِ  
الشُّيوخِ. (اللازمة)

ها إِنَّ عَينِي الرَّبِّ إلى الَّذِينَ يَخافونَهُ، الَّذِينَ  
يَتَوَكَّلونَ عَلى رَحْمَتِهِ. لِيَسْمَعَ أَنِينِ المُنْعَقَلِينَ  
وَيَفْكَ أبناءَ المائِتينِ. (اللازمة)

المجدُ ..... الآنَ وَكُلَّ أوانٍ ..... (اللازمة)

### THE THIRD ANTIPHON

Let the heavens and the earth praise Him.  
This is the day which the Lord hath made; let us rejoice and be glad in it. O Lord my God, I will give thanks unto Thee forever.

لِتُسَبِّحَهُ السَّمَاوَاتُ وَالْأَرْضُ. هَذَا هُوَ الْيَوْمُ الَّذِي صَنَعَهُ الرَّبُّ فَلْنَتَهَلَّلْ وَلْنَفْرَحْ بِهِ. أَيُّهَا الرَّبُّ إِلَهِي إِيَّاكَ أَحْمَدُ إِلَى الْأَبَدِ.

- *During the Little Entrance, after the verses of the Third Antiphon, chant the Apolytikion of the First Sunday of Great Lent. The Eisodikon (Entrance Hymn) is “O come, let us worship... save us, O Son of God, Who art risen from the dead...” as on ordinary Sundays.*

#### 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 مِنْ بَيْنِ الْأَمْوَاتِ، لِنُرْتَلَّ لَكَ. هَلِّلُوبِيَا.

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

#### RESURRECTIONAL APOLYTIKION IN TONE FIVE

Let us believers praise and worship the Word; coeternal with the Father and the Spirit, born of the Virgin for our salvation. For, He took pleasure in ascending the Cross in the flesh to suffer death; and to raise the dead by His glorious Resurrection.

لِنُسَبِّحْ نَحْنُ الْمُؤْمِنِينَ وَنَسْجُدَ لِلْكَامِلَةِ، الْمُسَاوِي لِأَبِ وَالرُّوحِ فِي الْأَزَلِيَّةِ وَعَدَمِ الْإِبْتِدَاءِ، الْمَوْلُودِ مِنَ الْعَذْرَاءِ لِخَلِّصِنَا، لِأَنَّهُ سُرَّ بِالْجَسَدِ أَنْ يَغْلُوقَ عَلَى الصَّلِيبِ، وَيَحْتَمِلَ الْمَوْتَ، وَيُنْهَضَ الْمَوْتَى بِقِيَامَتِهِ الْمَجِيدَةِ.

#### APOLYTIKION OF THE FIRST SUNDAY OF GREAT LENT IN TONE TWO

Thy pure image do we venerate, O good One, asking forgiveness of our sins, O Christ our God; for by Thine own will Thou didst ascend the Cross in Thy body, to save Thy creatures from the bondage of the enemy. Wherefore, with thankfulness we cry aloud to thee: Thou hast verily filled all with joy, since Thou didst come, O our Savior, to save the world.

لِصُورَتِكَ الطَّاهِرَةِ نَسْجُدُ أَيُّهَا الصَّالِحُ، طَالِبِينَ غُفْرَانَ الْخَطَايَا، أَيُّهَا الْمَسِيحُ إِلَهِنَا، لِأَنَّكَ قَبِلْتَ أَنْ تَرْتَفِعَ بِالْجَسَدِ عَلَى الصَّلِيبِ طَوْعاً، لِتُنَجِّيَ الَّذِينَ خَلَقْتَ مِنْ عُبُودِيَّةِ الْعَدُوِّ. لِذَلِكَ نَهْتَفُ إِلَيْكَ بِشُكْرِ: لَقَدْ مَلَأْتَ الْكُلَّ فَرِحاً يَا مُخَلِّصِنَا، إِذْ أَنْتَيْتَ لِنُخْلِصَ الْعَالَمِ.

- *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,

إِنِّي أَنَا عَبْدُكَ يَا وَالِدَةَ الْإِلَهِ \* أَكْتُبُ لَكَ رَايَاتِ الْعَلْبَةِ \* يَا جُنْدِيَّةَ مُحَامِيَّةً \* وَأُقَدِّمُ لَكَ الشُّكْرَ

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.

كَمُنْقَذَةٍ مِنَ الشَّدَائِدِ \* لَكِنِّ بِمَا أَنَّ لِكَ الْعِرَّةَ الَّتِي لَا  
تُحَارِبُ \* أَعْتَقِينِي مِنْ صُنُوفِ الشَّدَائِدِ \* حَتَّى  
أَصْرُخَ إِلَيْكَ: إِفْرَحِي يَا عَرُوسًا لَا عَرُوسَ لَهَا.

**THE EPISTLE**  
(For First Sunday of Lent)

*Blessed art Thou, O Lord, the God of our fathers.*

*For Thou art just in all that Thou hast done for us.*

**The Reading from the Epistle of St. Paul to the Hebrews. (11:24-26, 32-40)**

Brethren, by faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter, choosing rather to share ill-treatment with the people of God than to enjoy the fleeting pleasures of sin. And what more shall I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets; who through faith conquered kingdoms, enforced justice, received promises, stopped the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, and put foreign armies to flight. Women received their dead by resurrection. Some were tortured, refusing to accept release that they might rise again to a better life. Others suffered mocking and scourging, and even chains and imprisonment. They were stoned, they were sawn in two, they were killed with the sword; they went about in skins of sheep and goats, destitute, afflicted, ill-treated—of whom the world was not worthy—wandering over deserts and mountains, and in dens and caves of the earth. And all these, though well attested by their faith, did not receive what was promised, since God had foreseen something better for us, that apart from us

مُبَارَكٌ أَنْتَ يَا رَبُّ إِلَهَ آبَائِنَا

لَأَنَّكَ عَادِلٌ فِي كُلِّ مَا صَنَعْتَ بِنَا

\* فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولْسِ الرَّسُولِ

إِلَى الْعِبْرَانِيِّينَ (11:24-26, 32-40)

يَا إِخْوَةٌ، بِالْإِيمَانِ مَوْسَى لَمَّا كَبُرَ أَبِي أَنْ يُدْعَى ابْنًا لِابْنَةِ فِرْعَوْنَ \* مُخْتَارًا الشَّقَاءَ مَعَ شَعْبِ اللَّهِ عَلَى التَّمَتُّعِ الْوَقْتِيِّ بِالْخَطِيئَةِ \* وَمُعْتَبِرًا عَارَ الْمَسِيحِ غِنَىٰ أَعْظَمَ مِنْ كُنُوزِ مِصْرَ، لِأَنَّهُ نَظَرَ إِلَى الثَّوَابِ \* وَمَاذَا أَقُولُ أَيْضًا؟ إِنَّهُ يَضِيقُ بِي الْوَقْتُ إِنْ أَخْبَرْتُ عَنْ جِدْعَوْنَ وَبَارَاقَ وَشَمْشُونَ وَيَقْتَاخَ وَدَاوُدَ وَصَمُوئِيلَ وَالْأَنْبِيَاءِ \* الَّذِينَ بِالْإِيمَانِ قَهَرُوا الْمَمَالِكَ، وَعَمِلُوا الْبِرَّ، وَنَالُوا الْمَوَاعِدَ، وَسَدُّوا أَفْوَاهَ الْأَسُودِ \* وَأَطْفَأُوا حِدَّةَ النَّارِ، وَنَجَّوْا مِنْ حِدِّ السَّيْفِ، وَتَقَوَّوْا مِنْ ضَعْفٍ، وَصَارُوا أَشِدَاءَ فِي الْحَرْبِ، وَكَسَرُوا مَعْسَكَرَاتِ الْأَجَانِبِ \* وَأَخَذَتْ نِسَاءٌ أَمْوَاتَهُنَّ بِالْقِيَامَةِ. وَعَذَّبَ آخَرُونَ بِتَوْتِيرِ الْأَعْضَاءِ وَالضَّرْبِ، وَلَمْ يَقْبَلُوا بِالنَّجَاةِ، لِيَحْصَلُوا عَلَى قِيَامَةِ أَفْضَلِ \* وَآخَرُونَ ذَاقُوا الْهُزْءَ وَالْجُلْدَ وَالْقَيْوَدَ أَيْضًا وَالسِّجْنَ \* وَرُجِمُوا، وَنُشِرُوا، وَامْتَحِنُوا، وَمَاتُوا بِحِدِّ السَّيْفِ، وَسَاحُوا فِي جُلُودِ غَنَمٍ وَمَعِزٍ، وَهُمْ مُعَوِّزُونَ مُضَائِقُونَ مَجْهُودُونَ \* (وَلَمْ يَكُنِ الْعَالَمُ مُسْتَحِقًّا لَهُمْ) وَكَانُوا تَائِهِينَ فِي الْبَرَارِيِّ وَالْجِبَالِ، وَالْمَغَاوِرِ وَكُهُوفِ الْأَرْضِ \* فَهَوْلَاءِ كُلُّهُمْ مَشْهُودًا لَهُمْ بِالْإِيمَانِ، لَمْ يَنَالُوا الْمَوْعِدَ \* لِأَنَّ اللَّهَ سَبَقَ فَنَظَرَ لَنَا شَيْئًا أَفْضَلَ، أَنْ

they should not be made perfect.

لا يَكْمُلُوا بدوننا.

**THE GOSPEL**  
(For First Sunday of Lent)

**The Reading from the Holy Gospel  
according to St. John. (1:43-51)**

At that time, Jesus decided to go to Galilee. And He found Philip and said to him, "Follow Me." Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael, and said to him, "We have found Him of Whom Moses in the Law and also the Prophets wrote, Jesus of Nazareth, the son of Joseph." Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." Jesus saw Nathanael coming to Him, and said of him, "Behold, an Israelite indeed, in whom is no guile!" Nathanael said to Jesus, "How do you know me?" Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you." Nathanael answered Him, "Rabbi, Thou art the Son of God! Thou art the King of Israel!" Jesus answered him, "Because I said to you, I saw you under the fig tree, do you believe? You shall see greater things than these." And Jesus said to him, "Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending upon the Son of man."

**فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ يوحنا**

**الإنجيليِّ البشير، والتلميذ الطاهر. (51-43:1)**  
في ذلك الزَّمان، أراد يسوعُ الخُروجَ إلى الجليل فَوَجَدَ فيلبسَ فقالَ لَهُ: اتَّبِعني \* وكانَ فيلبسُ مِنْ بَيْتِ صَيْدا مِنْ مَدِينَةِ أَنْدراوسَ وَبَطْرُسَ \* فَوَجَدَ فيلبسُ نثنائيلَ، فقالَ لَهُ: إِنَّ الَّذي كَتَبَ عَنْهُ موسى في التَّاموسِ وَالأنبياءِ قَدْ وَجَدناهُ، وَهُوَ يَسوعُ بَنُ يوسُفَ الَّذي مِنَ النَّاصِرَةِ. \* فقالَ لَهُ نثنائيلُ: أَمِنَ النَّاصِرَةِ يُمَكِنُ أَنْ يَكُونَ شَيْءٌ صالِحٌ؟ \* فقالَ لَهُ فيلبسُ: تَعالَ وَانظُرْ. \* فرأى يسوعُ نثنائيلَ مُقبِلاً إِلَيْهِ، فقالَ عَنْهُ: هُوَذا إِسْرائيلِيُّ حَقًّا لا غِشَّ فِيهِ. \* فقالَ لَهُ نثنائيلُ: مَنْ أَيْنَ تَعْرِفُني؟ أَجابَ يسوعُ، وقالَ لَهُ: قَبْلَ أَنْ يَدْعوكَ فيلبسُ وَأَنْتَ تَحْتَ التَّيْنَةِ رَأَيْتَكَ \* أَجابَ نثنائيلُ وقالَ لَهُ: يا مُعَلِّمُ، أَنْتَ ابْنُ اللهِ، أَنْتَ مَلِكُ إِسْرائيلِ \* أَجابَ يسوعُ وقالَ لَهُ: لِأَنِّي قُلْتُ لَكَ إِنِّي رَأَيْتَكَ تَحْتَ التَّيْنَةِ آمَنْتَ؟ إِنَّكَ سَتُعاينُ أَعْظَمَ مِنْ هَذَا. \* وقالَ لَهُ: الحَقُّ الحَقُّ أَقولُ لَكُمْ، إِنَّكُمْ مِنَ الآنَ تَرَوْنَ السَّماءَ مَفْئُوحَةً، وَملائِكةُ اللهِ يَصْعَدُونَ وَيَنْزِلُونَ على ابْنِ البَشَرِ.

- *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

إِنَّ البَرابِيا بِأسْرِها، تَفْرَحُ بِكَ يا مُمْتَلِئَةً نِعْمَةً: مَحافِلَ الملائِكةِ، وَأَجناسَ البَشَرِ. أَيُّها الهَيْكَلُ المُتَقَدِّسُ، وَالْفِرْدوسُ النَّاطِقُ، فَخِرُ البَتولِيَّةِ مَرِيَمَ، الَّتِي مِنْها تَجَسَّدَ الإِلهُ، وَصارَ طِفْلاً، وَهُوَ إِلَهُنا الَّذي قَبْلَ الدُّهورِ. لِأَنَّهُ صَنَعَ مُسْتودَعَكَ عَرشًا،

throne, and thy body He made more spacious than the heavens. In thee rejoiceth, O full of grace, all creation; and it glorifieth thee.

وَجَعَلَ بَطْنِكَ أَرْحَبَ مِنَ السَّمَاوَاتِ. لِذَلِكَ يَا مُمْتَلِئَةً نِعْمَةً، تَفْرَحُ بِكَ كُلُّ الْبَرَايَا وَتُمَجِّدُكَ.

- *Parishes are to offer the Procession of Icons around the church for the Sunday of Orthodoxy either following “Blessed be the Name of the Lord” in Divine Liturgy, or later tonight in Great Vespers. Take the order as found in Great Vespers published for tonight.*

### 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; 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 our righteous father Theophylact the Confessor, bishop of Nicomedia; and the Apostle Hermas of the Seventy, 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؛ وَبِطَلَبَاتِ الثُّوَاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسِينَ الْمُشْرَفِينَ الرَّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ بَاسِيلْيُوسَ الْكَبِيرِ رَأْسِ أَسَاقِفَةِ الْقَيْصَرِيَّةِ وَكَبَادُوكْيَا كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ؛ وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءَ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ؛ وَالْقَدِيسِ (فُلَانِ) شَفِيعِ وَحَامِي هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصَّدِيقِينَ يُوَاكِيْمَ وَحَنَّةَ جَدِّي الْمَسِيحِ إِلَهُنَا؛ وَأَبِينَا الْبَارَّ ثِيُوفِيلِكْتُوسَ الْمُعْتَرِفُ رَأْسِ أَسَاقِفَةِ نِيْقُومِيْدِيَّةِ، وَالرَّسُولَ هِرْمَاسُ مِنَ السَّبْعِينَ؛ الَّذِينَ نَقِيْمُ تَذَكَارُهُمُ الْيَوْمَ، وَجَمِيعِ قَدِيسِيْكَ: 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*

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