

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

<u>DAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
9	Lila Jean Haddad	46
9	F. Dorothy West	45
9	Fada Salem Qaqish	19
9	Nassif Moubayed	9
12	Fadwa Halabi	8
12	Jeries Qaqish	43
13	Albert Gorab	3
13	Ady Gandour	24
13	Fred Dabous	25
14	Salameh Kakish	9
14	William Nicholas Ellies	35
14	Rifka Khalilieh	25
15	Gertrude Vera Habib	56
15	Sam Peters	51
15	Najla Haddad	48
15	Roghieh Fekri	20

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 15:** Colette El-Hajj to read the **Epistle in English**. Kholood Alnaser to read the **Epistle in Arabic**. **Ushering:** Odette Boutros, Nuha Nims, Anita Novratidis and Nahla Raffoul.
- **Two years memorial service for Hind Sahely offered by her daughter Christine Sahely and her husband Sava Radonic and her family. May her memory be eternal.**
- Holly Bread is offered in memory of **Carmel Hazineh from John & Rita Dahdaly.**
- St. George Antiochian Women will be holding their **Annual Annunciation Salmon Lunch** on Sunday, **March 22, 2020**, after Liturgy at 1:00 pm at the church center.
Adults \$20, Kids menu \$10 (10 years and under)
Tickets can be purchased by phone starting today, or in person on March 15 at the church basement after Liturgy.
For advance purchase and table reservation please contact: **Magida Haddad: 647-639-4920, Regina Helou: 647-894-2371, Violette Boutros: 416-930-9996**
- Looking ahead: **Friday March 27** a Spiritual Evening of Byzantine chanting after Maddaih.
- **Check our new website** www.stgeorgeto.org
- **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 The Knights of St. George for sponsoring last Friday's Dinner
Friday, March 20 hosted by the Parish Council
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 a volunteer with **Accounting experience** to assist our accountant and treasurer with the books. Anyone interested please contact the church treasurer **John Dahdaly at 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 19th 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.
- **Prison Ministry:** On Saturday, April 4th, 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 18th 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 2nd-July 5th. 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.
- **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**
- **The 10th 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.
- **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.

Confession: the Healing Sacrament By *Jim Forest*

A young monk said to the great ascetic Abba Sisoës: “Abba, what should I do? I fell.” The elder answered: “Get up!” The monk said: “I got up and I fell again!” The elder replied: “Get up again!” But the young monk asked: “For how long should I get up when I fall?” “Until your death,” answered Abba Sisoës. —*Sayings of the Desert Fathers*

“When I went to my first confession,” a friend told me, “tears took the place of the sins I meant to utter. The priest simply told me that it wasn’t necessary to enumerate everything and that it was just vanity to suppose that our personal sins are worse than everyone else’s. Which, by the way, was something of a relief, since it wasn’t possible for me to remember all the sins of my first thirty-odd years of life. It made me think of the way the father received his prodigal son—he didn’t even let his son finish his carefully rehearsed speech. It’s truly amazing.”

Another friend told me that he was so worried about all he had to confess that he decided to write it down. “So I made a list of my sins and brought it with me. The priest saw the paper in my hand, took it, looked through the list, tore it up, and gave it back to me. Then he said ‘Kneel down,’ and he absolved me. That was my confession, even though I never said a word! But I felt truly my sins had been torn up and that I was free of them.”

The very word *confession* makes us nervous, touching as it does all that is hidden in ourselves: lies told, injuries caused, things stolen, friends deceived, people betrayed, promises broken, faith denied—these plus all the smaller actions that reveal the beginnings of sins.

Confession is painful, yet a Christian life without confession is impossible.

Confession is a major theme of the Gospels. Even before Christ began His public ministry, we read in Matthew’s Gospel that John required confession of those who came to him for baptism in the River Jordan for a symbolic act of washing away their sins: “And [they] were baptized by [John] in the Jordan, confessing their sins” (Matthew 3:6).

Then there are those amazing words of Christ to Peter: “I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven” (Matthew 16:19). The keys of binding and loosing sins were given not only to one apostle but to all Christ’s disciples, and—in a sacramental sense—to any priest who has his bishop’s blessing to hear confessions.

The Gospel author John warns us not to deceive ourselves: “If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us *our* sins” (1 John 1:8, 9).

The sacrament of baptism, the rite of entrance into the Church, has always been linked with repentance. “Repent, and . . . be baptized in the name of Jesus Christ for the remission of sins,” Saint Peter preached in Jerusalem, “and you shall receive the gift of the Holy Spirit” (Acts 2:38). In the same book we read that “many who had believed came confessing and telling their deeds” (Acts 19:18).

The Prodigal Son

One Gospel story in which we encounter confession is the parable of the Prodigal Son (Luke 15:11–32). Here Christ describes a young man so impatient to come into his inheritance and be independent that, in effect, he says to his father, “As far as I’m concerned, you have already died. Give me now what would have come to me after your funeral. I want nothing more to do with you or with this house.”

With Godlike generosity, the father gives what his son asks, though he knows his son well enough to realize that all the boy receives might as well be burned in a stove. The boy takes his inheritance and leaves, at last free of parents, free of morals and good behavior, free to do as he pleases.

After wasting his money, he finds himself reduced to feeding the pigs as a farmhand. People he had thought of as friends now sneer. He knows he has renounced the claim to be anyone's son, yet in his desperation he dares hope his father might at least allow him to return home as a servant. Full of dismay for what he said to his father and what he did with his inheritance, he walks home in his rags, ready to confess his sins, to beg for work and a corner to sleep in. The son cannot imagine the love his father has for him or the fact that, despite all the trouble he caused, he has been desperately missed. Far from being glad to be rid of the boy, the father has gazed day after day in prayer toward the horizon in hope of his son's return.

"But when he was still a great way off, his father saw him and had compassion, and ran and fell on his neck and kissed him" (v. 20). Had he not been watching, he would not have noticed his child in the distance and realized who it was. Instead of simply standing and waiting for his son to reach the door, he ran to meet him, embracing him, pouring out words of joy and welcome rather than reproof or condemnation.

"And the son said to him, 'Father, I have sinned against heaven and in your sight, and am no longer worthy to be called your son'" (v. 21). Here we have the son's confession compacted into a single sentence. It is the essence of any confession: our return to our Father, who made us and constantly awaits our homecoming.

What Is Sin?

There are countless essays and books that deal with human failings under various labels without once using the three-letter word *sin*. Actions traditionally regarded as sinful have instead been seen as natural stages in the process of growing up, a result of bad parenting, a consequence of mental illness, an inevitable response to unjust social conditions, or pathological behavior brought on by addiction. But what if I am more than a robot programmed by my past or my society or my economic status and actually can take a certain amount of credit—or blame—for my actions and inactions? Have I not done things I am deeply ashamed of, would not do again if I could go back in time, and would prefer no one to know about? What makes me so reluctant to call those actions "sins"? Is the word really out of date? Or is the problem that it has too sharp an edge?

The Hebrew verb *chata'*, "to sin," like the Greek word *hamartia*, simply means straying off the path, getting lost, missing the mark. Sin—going off course—can be intentional or unintentional.

The author of the Book of Proverbs lists seven things God hates: "A proud look, / A lying tongue, / Hands that shed innocent blood, / A heart that devises wicked plans, / Feet that are swift in running to evil, / A false witness *who* speaks lies, / And one who sows discord among brethren" (6:17–19).

Pride is given first place. "Pride *goes* before destruction, / And a haughty spirit before a fall" is another insight in the Book of Proverbs (16:18). In the Garden of Eden, Satan seeks to animate pride in his dialogue with Eve. Eat the forbidden fruit, he tells her, and "you will be like God" (Genesis 3:5).

The craving to be ahead of others, to be more valued than others, to be more highly rewarded than others, to be able to keep others in a state of fear, the inability to admit mistakes or apologize—these are among the symptoms of pride. Pride opens the way for countless other sins: deceit, lies, theft, violence, and all those other actions that destroy community with God and with those around us.

Yet we spend a great deal of our lives trying to convince ourselves and others that what we did really wasn't that bad or could even be seen as almost good, given the circumstances. Even in confession, many people *explain* what they did rather than simply admit they did things that require forgiveness. "When I recently happened to confess about fifty people in a typical Orthodox parish in

Pennsylvania,” Fr. Alexander Schmemmann wrote, “not one admitted to having committed any sin whatsoever!”

“We’re capable of doing some *rotten* things,” the Minnesota storyteller Garrison Keillor notes, “and not all of these things are the result of poor communication. Some are the result of rottenness. People do bad, horrible things. They lie and they cheat and they corrupt the government. They poison the world around us. And when they’re caught they don’t feel remorse—they just go into treatment. They had a nutritional problem or something. They *explain* what they did—they don’t feel bad about it. There’s no guilt. There’s just psychology.”

For the person who has committed a serious sin, there are two vivid signs—the hope that what one did may never become known, and a gnawing sense of guilt. At least this is the case before the conscience becomes completely numb—which is what happens when patterns of sin become the structure of one’s life to the extent that hell, far from being a possible next-life experience, is where one finds oneself in this life.

It is a striking fact about basic human architecture that we want certain actions to remain secret, not because of modesty, but because there is an unarguable sense of having violated a law more basic than that in any law book—the “law written in [our] hearts” to which St. Paul refers (Romans 2:15). It isn’t simply that we fear punishment. It is that we don’t want to be thought of by others as a person who commits such deeds. One of the main obstacles to going to confession is dismay that someone else will know what I want no one to know.

One of the oddest things about the age we live in is that we are made to feel guilty about feeling guilty. There is a cartoon tacked up in our house in which one prisoner says to another, “Just remember—it’s okay to *be* guilty, but not okay to *feel* guilty.”

A sense of guilt—the painful awareness of having committed sins—can be life-renewing. Guilt provides a foothold for contrition, which in turn can motivate confession and repentance. Without guilt, there is no remorse; without remorse, there is no possibility of becoming free of habitual sins.

Yet there are forms of guilt that are dead-end streets. If I feel guilty that I have not managed to become the ideal person I occasionally want to be, or that I imagine others want me to be, that is guilt without a divine reference point. It is simply an irritated me contemplating an irritating me. Christianity is not centered on performance, laws, principles, or the achievement of flawless behavior, but on Christ Himself and on participation in God’s transforming love.

When Christ says, “Therefore you shall be perfect, just as your Father in heaven is perfect” (Matthew 5:48), He’s not speaking of getting a perfect score on a test, but of being whole, being in a state of communion, participating fully in God’s love.

This condition of being is suggested by St. Andrei Rublev’s icon of the Holy Trinity: those three angelic figures silently inclined toward each other around a chalice on a small altar. They symbolize the Holy Trinity: the communion that exists within God—not a closed communion restricted to themselves alone, but an open communion of love, in which we are not only invited but intended to participate.

A blessed guilt is the pain we feel when we realize we have cut ourselves off from that divine communion that irradiates all creation. It is impossible to live in a Godless universe, but easy to be unaware of God’s presence or even to resent it.

It’s a common delusion that one’s sins are private or affect only a few other people. To think our sins, however hidden, don’t affect others is like imagining that a stone thrown into the water won’t generate ripples. As Bishop Kallistos Ware has observed: “There are no entirely private sins. All sins are sins against my neighbor, as well as against God and against myself. Even my most secret thoughts are, in fact, making it more difficult for those around me to follow Christ.”

Far from being hidden, each sin is another crack in the world.

One of the most widely used Orthodox prayers, the Jesus Prayer, is only one sentence long: “Lord Jesus Christ, Son of God, be merciful to me, a sinner!” Short as it is, many people drawn to it are put off by the last two words. Those who teach the prayer are often asked, “But must I call myself a sinner?” In fact, the ending isn’t essential—the only essential word is “Jesus”—but my difficulty in identifying myself as a sinner reveals a lot. What makes me so reluctant to speak of myself in such plain words? Don’t I do a pretty good job of hiding rather than revealing Christ in my life? Am I not a sinner? To admit that I am provides a starting point.

There are only two possible responses to sin: to justify it, or to repent. Between these two, there is no middle ground.

Justification may be verbal, but mainly it takes the form of repetition: I do again and again the same thing as a way of demonstrating to myself and others that it’s not really a sin, but rather something normal or human or necessary or even good. “Commit a sin twice and it will not seem a crime,” notes a Jewish proverb.

Repentance, on the other hand, is the recognition that I cannot live any more as I have been living, because in living that way I wall myself apart from others and from God. Repentance is a change in direction. Repentance is the door of communion. It is also a *sine qua non* of forgiveness. Absolution is impossible where there is no repentance.

As St. John Chrysostom said sixteen centuries ago in Antioch:

Repentance opens the heavens, takes us to Paradise, overcomes the devil. Have you sinned? Do not despair! If you sin every day, then offer repentance every day! When there are rotten parts in old houses, we replace the parts with new ones, and we do not stop caring for the houses. In the same way, you should reason for yourself: If today you have defiled yourself with sin, immediately cleanse yourself with repentance.

(It will be continued)

DIVINE LITURGY VARIABLES ON SUNDAY, MARCH 15, 2020

TONE 6 / EOTHINON 6

SECOND SUNDAY OF GREAT LENT

COMMEMORATION OF GREGORY PALAMAS, ARCHBISHOP OF THESSALONICA
MARTYR AGAPIOS OF PALESTINE AND THOSE WITH HIM; APOSTLE ARISTOBOULOS OF THE
SEVENTY, FIRST BISHOP OF BRITAIN; NEW-MARTYRS MANUEL OF CRETE AND PARTHENIOS

****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 الْمَثْرُوبُولِيَّتِ بُولُسَ وَالْمِطْرَانَ
يُوحَنَّا وَفَكَ أَسْرِهِمَا وَعَوْدَتِهِمَا سَالِمِينَ، إِلَى الرَّبِّ
نَطْلُبُ.

الجوقة: يَا رَبُّ ارْحَمْنَا.

- During the Little Entrance, chant the Resurrectional Apolytikion. The Eisodikon (Entrance Hymn) is "O come, let us worship... save us, O Son of God, Who art risen from the dead..."

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 وَالْهِنَا. خَلَّصْنَا
يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، لِنُرْتِّلَ
لَكَ. هَلِّلُوبِيَا.

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

RESURRECTIONAL APOLYTIKION IN TONE SIX

When Mary stood at Thy grave, looking for Thy sacred body, angelic powers shone above Thy revered tomb; and the soldiers who were to keep guard became as dead men. Thou led Hades captive and wast not tempted thereby. Thou didst meet the Virgin and didst give life to the world, O Thou, Who art risen from the dead, O Lord, glory to Thee.

إِنَّ الْقُوَّاتِ الْمَلَائِكِيَّةِ ظَهَرُوا عَلَى قَبْرِكَ الْمُوقَّرِ،
وَالْحُرَّاسِ صَارُوا كَالْأَمْوَاتِ، وَمَرْيَمَ وَقَفْتَ عِنْدَ
الْقَبْرِ طَالِبَةً جَسَدَكَ الطَّاهِرَ، فَسَبَّيْتَ الْجَحِيمَ وَلَمْ
تُجَرَّبِ مِنْهَا، وَصَادَفْتَ الْبَتُولَ مَانِحاً الْحَيَاةَ. فَيَا
مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، يَا رَبُّ الْمَجْدُ لَكَ.

APOLYTIKION FOR ST. GREGORY PALAMAS IN TONE EIGHT

O Star of Orthodoxy, support of the Church and its teacher, O comeliness of ascetics, and incontestable champion of those who speak in theology, Gregory the wonderworker, the pride of Thessalonica and preacher of grace, implore thou constantly for the salvation of our souls.

يَا كَوْكَبَ الرَّأْيِ الْقَوِيمِ، وَثَبَاتِ الْكَنِيسَةِ وَمُعَلِّمَهَا،
وَجَمَالَ الْمُتَوَجِّدِينَ، وَمُنَاضِلًا عَنِ الْمُتَكَلِّمِينَ
بِالْلاهوتِ، الَّذِي لَا يُحَارَبُ، غَرِيغُورِيُوسَ الْفَاعِلِ
الْمُعْجَزَاتِ، فَخْرُ تِسَالُونِيكِيَّةٍ وَكَارُوزُ النِّعْمَةِ. لَا
تَنْفَكْ مُتَشَفِّعاً فِي خَلَاصِ نَفُوسِنَا.

- 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.

إني أنا عبدك يا والدة الإله * أكتبُ لكِ رياتِ
الغلبة * يا جنديةً مُحاميةً * وأقدمُ لكِ الشُّكرَ
كمنقذةٍ من الشدائد * لكن بما أن لك العزة التي لا
تُحارب * أعطيني من صنوف الشدائد * حتى
أصرخ إليك: إفرحي يا عروساً لا عروس لها.

THE EPISTLE

(For Second Sunday of Lent)

*O Lord, Thou wilt preserve us and keep us
from this generation.*

*Save me, O Lord, for the godly man hath
disappeared.*

**The Reading from the Epistle of St. Paul
to the Hebrews. (1:10-2:3)**

“In the beginning, Thou, O Lord, didst found the earth, and the heavens are the work of Thy hands; they will perish, but Thou remainest; they will all grow old like a garment, like a mantle Thou wilt roll them up, and they will be changed. But Thou art the same, and Thy years will never end.” But to what angel has He ever said, “Sit at My right hand, until I make Thine enemies a stool for thy feet”? Are they not all ministering spirits sent forth to serve, for the sake of those who are to obtain salvation? Therefore, we must pay closer attention to what we have heard, lest we drift away from it. For if the message, declared by angels, was valid and every transgression or disobedience received a just retribution, how shall we escape if we neglect such a great salvation? It was declared at first by the Lord, and it was attested to us by those who heard Him.

أنت يا رب تحفظنا وتسنرنا

خلصني يا رب فإن البار قد فني

فصل من رسالة القديس بولس الرسول إلى
العبرانيين

“أنت يا رب في البدء أسست الأرض، والسموات
هي صنع يديك * هي تزول وأنت تبقى وكلها
تبلى كالنوب * وتطويها كالرداء فتتغير، وأنت
أنت وسنوك لن تفنى * ولمن من الملائكة قال
قط اجلس عن يميني حتى أجعل أعداءك موطناً
لقدميك؟ * أليسوا جميعهم أرواحاً خادمة تُرسل
للخدمة من أجل الذين سيرثون الخلاص؟ فذلك
يجب علينا أن نصغي إلى ما سمعناه إصغاءً
أشد لئلا يسرب من أذهاننا * فإنها إن كانت
الكلمة التي نطق بها على ألسنة ملائكة قد
ثبتت، وكل تعدد ومعصية نال جزاء عدلاً * فكيف
نفلت نحن إن أهملنا خلاصاً عظيماً كهذا؟ قد
ابتدأ النطق به على لسان الرب، ثم ثبته لنا
الذين سمعوه.

THE GOSPEL
(For Second Sunday of Lent)

**The Reading from the Holy Gospel
according to St. Mark. (2:1-12)**

At that time, when Jesus returned to Capernaum after some days, it was reported that He was at home. And many were gathered together, so that there was no longer room for them, not even about the door; and He was preaching the Word to them. And they came, bringing to Jesus a paralytic carried by four men. And when they could not get near Jesus because of the crowd, they removed the roof above Him; and when they had made an opening, they let down the pallet on which the paralytic lay. And when Jesus saw their faith, He said to the paralytic, "Son, your sins are forgiven." Now, some of the scribes were sitting there, reasoning in their hearts, "Why does this man speak thus? It is blasphemy! Who can forgive sins but God alone?" And immediately Jesus, perceiving in His spirit that they thus reasoned within themselves, said to them, "Why do you reason thus in your hearts? Which is easier, to say to the paralytic, 'Your sins are forgiven,' or to say, 'Rise, take up your pallet and walk'? But that you may know that the Son of Man has authority on earth to forgive sins" – He said to the paralytic – "I say to you, rise, take up your pallet and go home." And he rose, and immediately took up the pallet and went out before them all. So that they were all amazed and glorified God, saying, "We never saw anything like this!"

**فَصَلُّ شَرِيفًا مِنْ بَشَارَةِ الْقَدِيسِ مَرْقُسِ الْإِنْجِيلِيِّ
الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ (12-1:2)**

فِي ذَلِكَ الزَّمَانِ، دَخَلَ يَسُوعُ كَفَرْنَاحُومَ وَسَمِعَ أَنَّهُ فِي بَيْتٍ * فَلِلْوَقْتِ اجْتَمَعَ كَثِيرُونَ، حَتَّى أَنَّهُ لَمْ يَعُدْ مَوْضِعًا وَلَا مَا حَوْلَ الْبَابِ يَسَعُ، وَكَانَ يُخَاطِبُهُمْ بِالْكَلِمَةِ * فَأَتُوا إِلَيْهِ بِمُخْلَعٍ يَحْمِلُهُ أَرْبَعَةٌ * وَإِذْ لَمْ يَقْدِرُوا أَنْ يَقْتَرِبُوا إِلَيْهِ لِسَبَبِ الْجَمْعِ، كَشَفُوا السَّقْفَ حَيْثُ كَانَ. وَبَعْدَ مَا تَقَبَّوهُ، دَلُّوا السَّرِيرَ الَّذِي كَانَ الْمُخْلَعُ مُضْطَجِعًا عَلَيْهِ * فَلَمَّا رَأَى يَسُوعُ إِيمَانَهُمْ، قَالَ لِلْمُخْلَعِ: "يَا بُنَيَّ، مَغْفُورَةٌ لَكَ خَطَايَاكَ" * وَكَانَ قَوْمٌ مِنَ الْكُتَّابَةِ جَالِسِينَ هُنَاكَ يُفَكِّرُونَ فِي قُلُوبِهِمْ "مَا بَالُ هَذَا يَتَكَلَّمُ هَكَذَا بِالتَّجْدِيفِ؟ مَنْ يَقْدِرُ أَنْ يَغْفِرَ الْخَطَايَا إِلَّا اللَّهُ وَحْدَهُ؟" * فَلِلْوَقْتِ عَلِمَ يَسُوعُ بِرُوحِهِ أَنَّهُمْ يُفَكِّرُونَ هَكَذَا فِي أَنْفُسِهِمْ، فَقَالَ لَهُمْ: "لِمَاذَا تُفَكِّرُونَ بِهَذَا فِي قُلُوبِكُمْ؟ * مَا الْأَيْسَرُ أَنْ يُقَالَ "مَغْفُورَةٌ لَكَ خَطَايَاكَ" أَمْ أَنْ يُقَالَ "قُمْ وَاحْمِلْ سَرِيرَكَ وَامْشِ؟" * وَلَكِنْ لِكَيْ تَعْلَمُوا أَنَّ ابْنَ الْبَشَرِ لَهُ سُلْطَانٌ عَلَى الْأَرْضِ أَنْ يَغْفِرَ الْخَطَايَا (قَالَ لِلْمُخْلَعِ) "لَكَ أَقُولُ، قُمْ وَاحْمِلْ سَرِيرَكَ وَادْهَبْ إِلَى بَيْتِكَ" * فَقَامَ لِلْوَقْتِ وَحَمَلَ سَرِيرَهُ وَخَرَجَ أَمَامَ الْجَمِيعِ، حَتَّى دَهَشَ كُلُّهُمْ وَمَجَّدُوا اللَّهَ قَائِلِينَ "مَا رَأَيْنَا مِثْلَ هَذَا قَطُّ".

• *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

إِنَّ الْبَرَايَا بِأَسْرَهَا، تَفْرَحُ بِكَ يَا مُمْتَلِئَةً نِعْمَةً: مَحَافِلَ الْمَلَائِكَةِ، وَأَجْنَاسَ الْبَشَرِ. أَيَّتُهَا الْهَيْكَلُ الْمُتَقَدَّسُ، وَالْفِرْدَوْسُ النَّاطِقُ، فَخْرُ الْبَتُولِيَّةِ مَرِيَمَ،

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.

التي منها تجسّد الإله، وصار طفلاً، وهو إلهنا الذي قبل الدهور. لأنه صنع مُستودعك عرشاً، وجعل بطنك أرحب من السماوات. لذلك يا مُمتلئة نعمة، تفرح بك كل البرايا وتمجّدك.

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 father among the saints Gregory Palamas, archbishop of Thessalonica; of the Martyr Agapios of Palestine and those with him; Apostle Aristoboulos of the Seventy, first bishop of Britain; New-martyrs Manuel of Crete and Parthenios, 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: أيها المسيح إلهنا الحقيقي، يا مَنْ قام من بين الأموات، بشفاعات أمك الكليّة الطهارة والبريّة من كلّ عيب؛ وبقدرة الصليب الكريم المُحيي؛ وبطبات القوّات السماويّة المُكرّمة العادمة الأجساد؛ والنبيّ الكريم السابق المجيد يوحنا المعمدان؛ والقديسين المُشرفين الرُّسل الجديرين بكلّ مديح؛ وأبينا الجليل في القديسين باسيليوس الكبير رئيس أساقفة القيصريّة وكبادوكيا كاتب هذه الخدّمة الشريفة؛ والقديسين المجيدين الشهداء المُتألّقين بالظفر؛ وآبائنا الأبرار المُتوسّحين بالله؛ والقديس (فلان) شفيع وحمي هذه الرعيّة المقدّسة؛ والقديسين الصديقين يواكيم وحنّة جدّي المسيح الإله؛ وتذكّار أبينا الجليل في القديسين غريغوريوس بلاماس رئيس أساقفة تسالونيكية، وتذكّار الشهيد أغابوس الفلّسطيني ورفاقه، الرسول أريستوبولوس الذي من السبعين أوّل أساقفة بريطانيا، الشهيد الجديد عمّانويل الكريتي مع بارثينيوس؛ الذين نقيم تذكّارهم اليوم، وجميع قديسيك: ارحمنا وخلصنا بما أنّك صالح ومُحبّ للبشر.

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

الكاهن: بصلوات آبائنا القديسين، أيها الرب يسوع المسيح إلهنا، ارحمنا وخلصنا.

Choir: Amen.

الجوق: آمين.

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

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