

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

<u>DAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
16	Sami Haddad	32
17	Martha Aziz	29
18	Azizeh Issa Nasser	21
19	Mireille Mussawar	7
21	Emmeline Langfeld Hanna	25
22	Eleanor Kathryn Salhany	19

ETERNAL LIGHT

- **Mar 22:** In loving memory of Jiries and Nahil Irbib from Nadim Irbib and family.
- **Mar 29:** For the good health of Christina Marie Ghneim-Shehata and her family, from her parents. George & Rose Ghneim
- **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 22:** to read the **Epistle in English.** to read the **Epistle in Arabic.** **Ushering:** .
- **Sunday of the Cross: this Sunday is the Cross Sunday.**
- **Check our new website** www.stgeorgeto.org
- 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.
- **Church Cleaning:** it is planned to have the church cleaned on April 10 starting at 10 AM.
- **Next Week Services:** Monday-Wednesday (Annunciation Vespers Liturgy)- Friday, all services are at 7 PM.
- **Soul Saturday:** The March 28th Soul Saturday has been cancelled. We will remember our departed on Sunday.
- **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.
- **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.

- **Starting next Sunday, we will be starting to collect donations for the flowers for Holy Friday and Pascha/Easter.**

The Cross in Our Life

Many heretics of our time don't believe in the cross, even if they may call themselves Christians. Some pop stars and actors wear the cross, but by the witness of their lives we can assume that they don't put much value in the cross except as an empty symbol. There is nothing new under the sun and there have always been accusation against our Church. In the second century, Christians were accused of practicing incest, of being cannibals, of being ignorant and of being bad citizens. The most dangerous accusation was that the Christian teaching was unreasonable. This idea purported that the incarnation was nonsense; God would not lower Himself to become a tiny baby or to be crucified as a common thief.

At the peak of these accusations was that Christians worshipped a crucified animal. In the excavation of the old city of Rome, a stone was discovered which pictured a crucified person, who had the head of a donkey. This picture was drawn to ridicule the Christians who worshipped someone who had been crucified.

In response to all these accusations, Christians pointed to the injustices. There were no secrets among Christians. Christians were good citizens and Christianity was a reasonable belief. The death of Christ was the supreme sacrifice! The cross is not just a symbol or piece of material in our life. "For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God" (1 Cor. 1:18).

Without the Holy Cross of our Lord and deep understanding of our faith, we manifest the same accusations. Faith and knowledge must go together. Faith alone leads to superstition and knowledge alone is limited to facts. The process is called Transformation which means transfiguring ourselves to a better understanding of faith and a better life in light of the Holy Cross.

Our prominent St. Ignatius, Bishop of Antioch (AD 115), struggled to disprove and refute two contemporaries of the Christian faith:

1. Orthodox Judaizers, who were relapsing to the Old Testament thinking that Jesus was merely a prophet who was above passion and crucifixion. They found the Old Testament a relaxing religion in which the cross did not exist.
2. The so-called Docetism, which asserted that Christ had not really come in the flesh and was not really crucified; He only appeared to be crucified.

These two heresies resisted Orthodoxy throughout the history of Christianity taking different forms. History reveals how foolish and scandalous the cross seemed to many religions; to Jews, Judaizers, Gentiles and Moslems.

These heretics still exist in our age because many are convinced that the prophets and the Son of God are above the punishment of crucifixion. To them, only condemned personas are affixed to the cross to await death. These tendencies were always disproved by the fact of Jesus' birth in the flesh and Jesus' death on the cross. Jesus' death on the cross marked the end of the Law of the Old Testament (Gal 3:13).

Jesus was lifted up on the cross as Moses lifted the serpent in the wilderness. What is this serpent which was lifted up by Moses? What is the meaning of the typology? If we go back to the Book of Numbers in the Old Testament, we will see that the people became impatient in the desert and that they spoke against God. Thus, the fiery serpent was sent among the people so that many of them died. These poisonous snakes were a kind of divine judgment on the people's rebellion against God. So, Moses prayed for the people. And the Lord told Moses to make a bronze serpent and set it on a pole. Everyone who was bitten when they saw it would live. This could be seen as spiritual testing; persecution, difficulty, trial. This whole process is one of self-denying.

Jesus used the symbol of the healing snake as representing His crucifixion and resurrection which heals us from death and sin. The verb "lifted up" has a double meaning. It refers to the cross of Jesus and to His glorification in His resurrection and ascension.

From His analogy, the crowd understood that Jesus spoke about His death, but for the masses of people, Messiah and death were incompatible. When Jewish nationalism was on the rise, the expectation of a Messiah acquired political overtones. The people expected Jesus to be a national leader, a mighty king who would deliver the people from the Roman yoke and restore the earthly kingdom of Israel. The crowds and even the disciples that gladly listened to Jesus shared in the understanding of Messiah. They continued to hold these hopes until the very end. The people wanted Jesus to be a king who would not hesitate to use the sword for the realization of their nationalistic dreams.

Jesus predicted His death and He identified Himself with the suffering servant of Christ. When He predicted His death, Jesus pointed at the same time to His resurrection. The resurrection reveals what was achieved on the cross. St. Paul said: "But God forbid that I should boast except in the cross of our Lord Jesus Christ" (Gal. 6:14).

Christ's death on the cross brought salvation (Col. 2:14; Eph. 2:16) and hence, it was the basis for Christian hope. It is the sign of the supreme sacrifice and the resurrection; it signifies life rather than death.

Of course, we do not believe that the divinity of Jesus was crucified on the cross. Thus, we always make a distinction between the two questions "what?" and "who?" Who was crucified on the cross? The answer is Jesus Himself, the second person of the Trinity. What was crucified on the cross? Only the humanity of Jesus was crucified, not His divinity, because the divinity is above our reach. His divinity is unapproachable by human minds.

By His divinity He made the cross the sign of the new life. Our cross is through baptism and repentance. For this reason we become communicants of His cross by our baptism, life, struggle and suffering for the sake of Jesus. We cross ourselves all the time – before kissing an icon, when we pray, before we eat, to express the daily experience of the cross. It is the power of God! The cross to the unbelievers is foolishness, but to us believers it is the power of God. Every action of Christ, including all His working of miracles, was truly great and wonderful. But of all things the most wonderful is His honorable cross. For by nothing else, except by the cross of our Lord Jesus Christ, death has been brought low, death has been despoiled and resurrection bestowed. The power given us by the death of Christ, that is to say the cross has clothed us with the wisdom and power of God. This we have been given as a sign on our forehead, just as Israel was given circumcision. For by it, we faithful are set apart from the skeptics and we are recognized apart from unbelievers.

So that honorable and most truly venerable cross, upon which Christ offered Himself as a sacrifice for us, is itself to be adored because it has been sanctified by contact with His sacred body and blood. We have splinters of this most honorable wood as a relic because it touched the humanity and the sacred divinity of our Lord.

We also adore the likeness of the honorable and life giving Cross, even though it is made of another material. We do not honor the material, but the likeness as a symbol of Christ. We preach Christ crucified. Therefore, the sign of Christ in the Cross is to be adored, for wherever the sign may be, there He will be too. If the form of the cross should happen to be destroyed however, the material from which the cross was composed is not to be adored, even if it was of gold or precious stones. We honor the material as a sign of Christ, for wherever the sign is, Christ is there. We also trace this sign upon our bodies and thereby bless ourselves. Thus we adore everything that has reference to God, although it is to Him that we direct the worship.

Deny yourself and carry your cross daily. To build a godly life you must understand the depth of carrying your cross daily. Read the Bible, but don't read the Bible by itself. Communicate with the person of Jesus! This is your life! Read the Bible slowly and carefully. Read it and pray it at the same time. The experience of Church is in the Bible! The life of the Church is in reading, living and praying altogether. Christ remained silent when Pilot asked Him about the accusations against Him, because He presupposed that Pilot did not understand His theology. Silence has the greatest power to teach. It is the strongest defense. This kind of theology needs peace and silence. The Holy Theotokos kept silent. Protect your families by keeping silent. Carry your cross of poverty, sadness, agony, anxiety, despair or sickness. Carry your cross of the vices gluttony, fornication, avarice, anger, negligence or pride. We must struggle and not give up. Give a work of encouragement. The same Grace is given to all in baptism and in communion. God can heal all. These crosses lead us to confusion, disillusion and pain, but His cross, the TRUE CROSS, leads us to joy and salvation.

This essay by Metropolitan JOSEPH originally appeared in the Fall 2007 issue of DIAKONIA, the newsletter of the Antiochian Orthodox Christian Women of North America.

**DIVINE LITURGY VARIABLES ON SUNDAY, MARCH 22, 2020
THIRD SUNDAY OF GREAT LENT; TONE 7 / EOTHINON 7
VENERATION OF THE PRECIOUS AND LIFE-GIVING CROSS**

****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 الْمِثْرُوبُولِيَّةِ بُولُسَ وَالْمِطْرَانَ
يُوحَنَّا وَفَكَ اسْرِهِمَا 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
يُرْهَبُونَ اسْمَكَ مِيرَاثًا، لِيَهْرَبُوا مِنَ الْقَوْسِ.

اللازمة: بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ، يَا مُخَلِّصُ
خَلِّصْنَا.

صَعَدْتَ إِلَى الْعَلَاءِ وَسَبَيْتَ 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 إِلَهِنَا، اسْجُدُوا عِنْدَ
مَوْطِئِ قَدَمَيْهِ.

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

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

وَأَعْلَمُوا أَنِّي أَنَا هُوَ اللَّهُ. أَرْتَقِعْ 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 مَوْطِيَّ 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.*

- *The Eisodikon (Entrance Hymn) is “O come, let us worship... 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 وَإِلَهِنَا. خَلِّصْنَا 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 SEVEN

Thou didst shatter death by Thy Cross, Thou didst open paradise to the thief; Thou didst turn the sadness of the ointment-bearing women into joy. And didst bid Thine Apostles proclaim a warning, that Thou hast risen O Christ, granting to the world the Great Mercy.

حَطَمْتَ بِصَلِيبِكَ الْمَوْتَ، وَفَتَحْتَ لِلصِّ الْفِرْدَوْسَ، وَحَوَّلْتَ نَوْحَ حَامِلَاتِ الطَّيِّبِ، وَأَمَرْتَ رُسُلَكَ أَنْ يَكْرِزُوا، بِأَنَّكَ قَدْ قُمْتَ أَيُّهَا الْمَسِيحُ إِلَهُ، مَانِحاً الْعَالَمَ الرَّحْمَةَ الْعُظْمَى.

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 * وَأُقَدِّمُ لَكَ الشُّكْرَ كَمُنْقَذَةٍ مِنَ الشَّدَائِدِ * لَكِنْ بِمَا أَنَّ لَكَ الْعِزَّةَ الَّتِي لَا تُحَارَبُ * أَعْتِقْنِي مِنَ 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

لِصَلِيبِكَ يَا سَيِّدَنَا نَسْجُدُ، وَلِقِيَامَتِكَ الْمُقَدَّسَةِ

<p>glorify. (THRICE)</p> <p><i>Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.</i></p> <p>And we glorify Thy Holy Resurrection.</p> <p>Dynamis!</p> <p>Before Thy Cross we bow down in worship, Master, and Thy Holy Resurrection we glorify.</p>	<p>نُمَجِّدُ. (ثلاثا)</p> <p>أَلْمَجْدُ لِأَبِ وَالْإِبْنِ وَالرُّوحِ الْقُدُسِ، الْآنَ وَكُلَّ أَوَانٍ، وَاللَّيْلِ دَهْرِ الدَّاهِرِينَ. آمِينَ. وَلِقِيَامَتِكَ الْمُقَدَّسَةِ نُمَجِّدُ. قُوَّةً! لِصَلْبِكَ يَا سَيِّدَنَا نَسْجُدُ، وَلِقِيَامَتِكَ الْمُقَدَّسَةِ نُمَجِّدُ.</p>
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THE EPISTLE
(For Third Sunday of Lent)

<p><i>O Lord, save Thy people and bless Thine inheritance.</i></p> <p><i>To Thee, O Lord, have I cried, O my God.</i></p> <p>The Reading from the Epistle of St. Paul to the Hebrews. (4:14-5:6)</p> <p>Brethren, since we have a High Priest, Who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. For we have not a high priest who is unable to sympathize with our weaknesses, but One Who in every respect has been tempted as we are, yet without sin. Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need. For every high priest chosen from among men is appointed to act on behalf of men in relation to God, to offer gifts and sacrifices for sins. He can deal gently with the ignorant and wayward, since he himself is beset with weakness. Because of this he is bound to offer sacrifice for his own sins as well as for those of the people. And one does not take the honor upon himself, but he is called by God, just as Aaron was. So also Christ did not exalt Himself to be made a high priest, but was appointed by Him Who said to Him, "Thou art My Son, today I have begotten Thee"; as He says also in another place, "Thou art a priest forever, after the order of Melchizedek."</p>	<p>خَلِّصْ يَا رَبُّ شَعْبَكَ وَبَارِكْ مِيراثِكَ إِلَيْكَ يَا رَبُّ أَصْرُخُ إِلَهِي. فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولْسِ الرَّسُولِ إِلَى الْعِبْرَانِيِّينَ (6:5-14:4)</p> <p>يَا إِخْوَتِي، إِذْ لَنَا رَئِيسُ كَهَنَةٍ عَظِيمٍ قَدْ اجْتَازَ السَّمَاوَاتِ، يَسُوعُ ابْنُ اللَّهِ، فَلَنَتَمَسَّكَ بِالْإِعْتِرَافِ * لَأَنَّ لَيْسَ لَنَا رَئِيسَ كَهَنَةٍ غَيْرَ قَادِرٍ أَنْ يَرِثِي لأَوْهَانِنَا، بَلْ مُجَرَّبٌ فِي كُلِّ شَيْءٍ مِثْلَنَا مَا خَلَا الْحَطِيئَةَ * فَلَنُقْبَلْ إِذَنْ بِثِقَةٍ إِلَى عَرْشِ النِّعْمَةِ، لِنَنَالَ رَحْمَةً وَنَجِدَ ثِقَةً لِلْإِغَاثَةِ فِي أَوَانِهَا * فَإِنَّ كُلَّ رَئِيسِ كَهَنَةٍ مُتَّخِذٍ مِنَ النَّاسِ يُقَامُ لِأَجْلِ النَّاسِ فِيمَا هُوَ اللَّهُ، لِيُقَرَّبَ تَقَادِمًا وَذَبَائِحَ عَنِ الْحَطَايَا، فِي إِمكَانِهِ أَنْ يُشْفِقَ عَلَى الَّذِينَ يَجْهَلُونَ وَيَضِلُّونَ، لِكَوْنِهِ هُوَ أَيْضًا مُتَلَبِّسًا بِالضُّعْفِ * وَلِهَذَا يَجِبُ عَلَيْهِ أَنْ يُقَرَّبَ عَنِ الْحَطَايَا لِأَجْلِ نَفْسِهِ كَمَا يُقَرَّبُ لِأَجْلِ الشَّعْبِ * وَلَيْسَ أَحَدٌ يَأْخُذُ لِنَفْسِهِ الْكِرَامَةَ، بَلْ مَنْ دَعَاهُ اللَّهُ كَمَا دَعَا هَارُونَ * كَذَلِكَ الْمَسِيحُ لَمْ يَمَجِّدْ نَفْسَهُ لِيَصِيرَ رَئِيسَ كَهَنَةٍ، بَلِ الَّذِي قَالَ لَهُ "أَنْتَ ابْنِي وَأَنَا الْيَوْمَ وَالذُّنُوكَ". كَمَا يَقُولُ فِي مَوْضِعٍ آخَرَ "أَنْتَ كَاهِنٌ إِلَى الْأَبَدِ عَلَى رُتْبَةِ مَلِكِيصَادَقَ".</p>
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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 مَرْقُسَ
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 رَجَعَ الْعَالَمَ كُلَّهُ وَخَسِرَ نَفْسَهُ؟ * أَمْ مَاذَا يُعْطِي
الْإِنْسَانُ فِدَاءً عَنِ نَفْسِهِ؟ * لِأَنَّ مَنْ يَسْتَحِي بِي
وَبِكَلَامِي فِي هَذَا الْجِيلِ الْفَاسِقِ الْخَاطِئِ *
يَسْتَحِي بِهِ ابْنُ الْبَشَرِ مَتَى أَتَى فِي مَجْدِ أَبِيهِ مَعَ
الْمَلَائِكَةِ الْقَدِيسِينَ * وَقَالَ لَهُمْ: الْحَقُّ أَقُولُ لَكُمْ،
إِنَّ قَوْمًا مِنَ 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 بِأَسْرَهَا، تَفْرَحُ بِكَ يَا مُمْتَلِئَةً نِعْمَةً:
مَحَافِلَ الْمَلَائِكَةِ، وَأَجْنَاسَ الْبَشَرِ. أَيَّتُهَا الْهَيْكَلُ
الْمُنْقَدِّسِ، وَالْفِرْدَوْسُ النَّاطِقُ، فَخِرُ الْبِتُولِيَّةِ مَرْيَمَ،
الَّتِي مِنْهَا تَجَسَّدَ الْإِلَهُ، وَصَارَ طِفْلاً، وَهُوَ إِلَهُنَا
الَّذِي قَبْلَ الدُّهُورِ. لِأَنَّهُ صَنَعَ مُسْتَوْدَعَكَ عَرْشًا،
وَجَعَلَ بَطْنَكَ أَرْحَبَ مِنَ السَّمَاوَاتِ. لِذَلِكَ يَا
مُتَمَلِّئَةً 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. هَلْلُويا.

- *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; 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 Hieromartyr Basil of Ancyra; Martyr Kallinika of Rome; and Venerable-martyr Euthymios of Prodrinou Skete on Athos; 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 الْهُنَا الْحَقِيقِي، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمِّكَ الْكَلِيَّةِ الطَّهَارَةِ وَالْبَرِيَّةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُخْيِي؛ وَبِطَلْبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسَيْنِ الْمُشْرَفَيْنِ الرَّسُلِ الْجَدِيرَيْنِ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ بَاسِيلْيُوسَ الْكَبِيرِ رَئِيسِ أَسَاقِفَةِ الْقَيْصَرِيَّةِ وَكَبَادُوكْيَا كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ؛ وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءَ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشَّحِينَ بِاللَّهِ؛ وَالْقَدِيسِ (فُلَانِ) شَفِيعِ وَحَامِي هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصَّدِيقِينَ يُوَاكِمَ وَحَنَّةَ جَدِّي الْمَسِيحِ الْإِلَهِ؛ الشَّهِيدُ فِي الْكَهَنَةِ بَاسِيلْيُوسَ الَّذِي مِنْ أَنْقِيرَةَ، الشَّهِيدُ كَلِينِيكََا الرُّومَانِيَّةِ، وَالْبَارُّ الشَّهِيدُ أَفْثِيمْيُوسَ الَّذِي مِنْ إِسْقِيطِ يُوْحَنَّا الرَّائِدِ عَلَى جَبَلِ آثُوسَ؛ 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 الْهُنَا، اِرْحَمْنَا وَخَلِّصْنَا.

Choir: Amen.

الجوق: آمين.

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

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