

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

<u>DAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
6	Sadie Halal	56
6	Ketty Shaila	46
6	William Fahel	15
7	Joseph Kawar	32
8	Mitri Halagah	21
8	Sulaiman Kakish	22
8	Adele Khoury	21
9	Antoun A. Haddad	29
10	Marie Issa	3
12	Missadi Hourani	35

ETERNAL LIGHT

- **Apr 26:** In loving memory of Yousef and Sumayah Musallam from Nadim Irbib and family.
- **May 17:** in loving memory of Adel Younes from his family
- **May 31:** in loving memory of Ernest Younes from his 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.
- **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**
- **We are now collecting donations for the flowers for Holy Friday and Pascha/Easter.**
- **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.

Let everyone examine himself

Coronavirus and holy Communion

by Fr. Emmanuel Hatzidakis | April 1, 2020

With the pandemic of coronavirus the question has been raised whether holy Communion can transmit the virus, or any other epidemic. Orthodox theologians have given answers on both sides of the spectrum. We offer here a few brief reflections on this issue.

What is the Eucharist?

The faith of the Church since the beginning has been that what we receive in holy Communion is no less than the Body and Blood of our Lord, God and Savior Jesus Christ, as witnessed by the Apostle:

The Cup of blessing which we bless, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ? For we being many, are one Bread and one Body; for we all partake of that one Bread” (1 Cor. 10:16-17).

All three synoptic evangelists and the Apostle Paul attest to the establishment of the holy Eucharist by Jesus Christ ([Mk. 14:22-25](#) and parallel, and [1 Cor. 11:23-26](#)). The Lord established this Mystery to keep us united with Him, so by eating the Bread and drinking the Wine, we become members of His precious Body and Blood, and have His life in us.

Holy Communion is for members only. The Church is the Body of Christ and the holy Communion is Himself, in His entirety, communicating His Life to the members of His Body, keeping them alive as long as they remain attached to Him. All the members of this Body are nurtured by His Blood, as it happens in a human body.

Can the holy Communion spread disease?

Now to the question we posed at the beginning: can the holy Communion spread a disease, like the current epidemic of coronavirus? Let us once more repeat what we commune: the Body and Blood of our Lord Jesus Christ. Let us then compare His Body when He was on earth with His Eucharistic Body and Blood. We believe that Christ’s human Body had the same nature as our bodies, otherwise Christ would not have saved us. Still, while his humanity was the same, it was also different. We don’t walk on water ([Mt. 14:25](#)), we don’t calm storms with a command ([Mt. 8:23-27](#)), we don’t change water into wine ([John 2:1-11](#)), we are not conceived and born leaving our mother virgin ([Is. 6:14](#)), and we don’t rise from the dead by our own power, as Christ did ([Lk. 24:6-8](#). cf. [Mt. 28:6-8](#), [Mk. 16:6](#)). And in those cases when Saints have done the same, they did it by God’s grace, which overcomes the laws of nature (such incidents are called miracles).

Yet, certain authors point out that holy Communion, when left out for several days for the Presanctified Liturgies, can become moldy. So, they argue, if the immaculate Eucharistic Body of the Lord can develop mold, why couldn't it also be carrier of a virus? Well, the nature of the bread is to mold under certain conditions. Even after the consecration, when it has become the Body of the Lord, the bread does not shed its nature. Yet, like the incarnate Christ, it acquires qualities that it did not have before. It can still get moldy or be consumed by fire, as Christ grew, suffered and died, but now it acquires the powers Christ's body had, which were above nature. As Christ's Body was deified when it was conceived by the Holy Spirit in the Virgin's womb, so the same Holy Spirit descends and sanctifies the Bread and Wine, rendering them the Life-giving Body and Blood of the Lord.

But, someone could still object, if we receive the Holy Sacraments, which are the risen and glorified Lord, why do they spoil and corrupt, since Christ's human nature after His resurrection and ascension to heaven is no longer subject to corruption? I believe this happens because they remain in our fallen world, as Christ was on earth. But while they function according to the laws of nature, they also operate beyond their created nature, acquiring the properties of the uncreated energy of God, and become a source of grace for the faithful. But that grace operates on us under *conditions*. They have the power, but it becomes effective with our faith.

Faith is needed

In last Sunday's Gospel passage we read about the miraculous healing of the son with dumb spirit. The disciples were not able to cast it out ([Mk. 9:18](#)), although the Lord had given them that power ([Mk. 6:7](#)). The Lord said to the father of the child, "*All things are possible to him who believes*" ([Mk. 9:23](#)), and gave to His disciples, and us, a good lesson: faith is needed (v. 29). Nothing acts magically. Even the baptism does not give us salvation without faith: "*Whoever **believes** and is baptized will be saved*" ([Mk. 16:16](#)). On many occasions, after performing a miracle, the Lord said, "*Your **faith** made you well.*" ([Mt. 8:13, 9:22, Mk. 5:34.10:52, Lk. 8:48, 17:19, 18:42](#) etc.)

The holy Gifts have all the power of Christ, but this power becomes effective according to our faith. Without faith it has no salutary effect, but, to the contrary, they may be to our detriment. How is this possible? The Apostle Paul warned the Corinthians ([1 Cor. 11:27-30](#)): what is received for life can be deadly, because the same Christ Who is Life for those who are united with Him, is death to those who are not: *Whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the Body and Blood of the Lord. **Let a man examine himself** and so eat of the Bread and drink of the Cup. For any one who eats and drinks without discerning the Body of the Lord eats and drinks judgment upon himself. That is why many of you are weak and ill, and a number of you have fallen asleep.* [i.e. died]

He makes it very clear that some people who were receiving unworthily not only did not get well, but became sick and even died. Here is another example:

After the Lord has been around the country teaching and performing spectacular miracles, He visited His hometown. The Evangelist Mark notes: “*And He could do no mighty works there, except that He laid His hands upon a few sick people and healed them. And He marveled because of their unbelief.*” ([Mk. 6:5-6](#). Cf. also [Mt. 13:58](#))

Communion is for the healing of soul and body

Not to be overlooked, holy Communion is for the health of the body as well as the soul. The preparatory prayers express our anticipation of this bodily healing. In the very first hymn of the Communion Canon, recited on the eve of the day we intend to receive holy Communion, we pray:

*O Compassionate Lord, may Your holy Body be for me the Bread of life eternal, and Your precious Blood be also a **protection against many forms of illnesses.***

Similarly, in a preparatory prayer by St. John Chrysostom (5th prayer), read on the morning of the day we intend to receive, we pray:

*Lord Jesus Christ, my God... grant me to receive without condemnation Your spotless, immortal, life-giving and awesome Mysteries for the forgiveness of sins and life eternal, for sanctification and illumination, for strength and **healing of soul and body...***

After holy Communion, in a prayer of thanksgiving, the priest prays the following prayer:

*We thank You, Lord, our God, for the communion of Your holy, most pure, immortal, and heavenly Mysteries which You have granted us for the benefit, sanctification, and **healing of our souls and bodies.** Grant, Master of all, that the communion of the holy Body and Blood of Your Christ may become for us faith unashamed, love unfeigned, fullness of wisdom, **healing of soul and body,** repelling of every hostile adversary, observance of Your commandments, and an acceptable defense at the dread judgment seat of Your Christ.*

In the Divine Liturgy of St. John Chrysostom after “the Lord’s Prayer” the priest recites a prayer *sotto voce* calling upon God the Father to “heal the sick,” addressing Him as the “**physician of our souls and bodies.**” The Son of God did the same in His earthly sojourn: “*Jesus was going through all the cities and villages... healing every kind of disease and every kind of sickness.*” ([Mt. 9:35](#). See also [Mk. 1:34](#), [Lk. 4:40.7:21](#) and [Mt. 4:24](#))

We know that there have been many cases in the life of the Church of priests and deacons who were communing lepers and people with many infectious diseases, and who afterwards consumed the remainder portion of the divine Eucharist without any incidents. But one needs to have the faith. If not, yes, we can get sick from holy

Communion—BUT NOT BECAUSE IT IS INFECTED, but because we are unworthy to receive it with unshakable faith and trust.

The test of our life

Perhaps this pandemic is a test of faith for the Orthodox people, and an occasion to separate the wheat from the chaff: “*His winnowing fork is in His hand, and He will clear His threshing floor and gather His wheat into His granary, but the chaff He will burn with unquenchable fire.*” ([Mt. 4:12](#)) Those who have a faith that transcends the rational mind are the good wheat, whereas those who do not understand the awesome and fearful mystery they partake of (or choose not to partake of), subject themselves to the consuming fire of God.

At every Liturgy the Church invites the faithful to approach and receive, but only if they have “fear of God, faith and love” (“and love” is a late addition, which should not take away from the awesomeness of the Divine Mysteries). The Apostle to the Nations warns us:

For you have not come to what may be touched...but you have come to... the heavenly Jerusalem... and to the assembly of the first-born... and to Jesus, the mediator of a new covenant, and to the sprinkled blood... See that you do not refuse Him who is speaking. For ...we shall not escape if we reject Him who warns from heaven... Therefore ...let us offer to God acceptable worship, with reverence and awe, for our God is a consuming fire. ([Heb. 12:18,22-25,28,29](#))

Even if we receive the immaculate Sacraments after someone with the virus has received, we will not be harmed. Here is an example:

A leper approaches the Lord and tells Him: “Lord, if You will, you can make me clean.” And He stretched out His hand and touched him saying, “I will; be clean.” And immediately his leprosy was cleansed. ([Mt. 8:2-3](#). Cf. also [Mk. 40-45](#) and [Lk. 5:12-14](#))

Obviously, the Lord did not think twice about touching the leper. Would we then hesitate to touch the Lord afterwards from fear we might get the disease? It is the same with holy Communion. We approach Him without fear of being infected by the coronavirus or any other disease.

If, having considered all things, holy Communion is not perceived as a “medicine of immortality,” a source for healing of soul and body, but doubts and fears rise in our minds, then we face the test of our life: Do we really have faith? Do we trust in the Lord?

Let us pray:

O Compassionate Lord, Physician of our souls and bodies, You Who cast down and raise up, Who chastise and Who also heal; do You now, in Your great mercy, visit us all who are infirm; stretch forth Your healing hand, and strengthen our weak

faith, and cure us from our spiritual and bodily illness, through the intercessions of Your most holy Mother and of all the Saints. Amen.

Recommended readings, as a complement to my humble thoughts:

- [“Coronavirus and the Chalice: Can you get sick, or not?”](#) by Constantine Shmlyuk. (3/24/2020)
- [“Orthodox Church Teaching on Whether There is a Danger of Spreading Disease Through Holy Communion, Kissing the Hand of the Priest, or Our Presence in the Holy Temple of God”](#) by Metropolitan of Edessa, Joel. (3/28/2020)

**DIVINE LITURGY VARIABLES FOR FEAST OF PALM SUNDAY:
ENTRANCE OF OUR LORD JESUS CHRIST INTO JERUSALEM**

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

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.

الشماس: مِنْ أَجْلِ المِثْرُوبُولِيَّةِ بُوئْسَ والمِطْرانِ
يُوحنا وَفَكَ اسْرِهِمَا وَعَوْدَتِهِمَا سَالِمِينَ، إِلَى الرَّبِّ
نَطْلُبُ.

THE FIRST ANTIPHON

I am filled with joy, for the Lord will hear the voice of my supplication. The anguish of death encompassed me; the perils of hell beset me.

لَقَدْ امْتَلَأْتُ فَرَحاً لِأَنَّ الرَّبَّ سَيَسْمَعُ صَوْتِ
تَضَرُّعِي. غَمَرْتُ المَوْتَ اكْتَنَفْتِي، وَأَهْوَالَ الجَحِيمِ
أَدْرَكْتَنِي.

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

اللازمة: بِشَفَاعَاتِ والِدَةِ الإِلهِ، يَا مُخَلِّصُ خَلِّصْنَا.

I found tribulation and anguish, and I called upon the Name of the Lord. I will walk acceptably before the Lord in the land of the living. **(Refrain)**

لَقِيتُ الضِّيقَ والأَسَى، وَدَعَوْتُ بِاسْمِ الرَّبِّ، فَيَا رَبُّ
نَجِّ نَفْسِي. أَسْأَلُكَ أَمَامَ الرَّبِّ فِي أَرْضِ الأَحْيَاءِ.

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

المَجْدُ الآنَ وَكُلَّ (اللازمة)

THE SECOND ANTIPHON

I believed, and therefore have I spoken: but I was deeply humiliated. What shall I render unto the Lord, for all His benefits unto me?

آمَنْتُ وَلِذَلِكَ تَكَلَّمْتُ، لَكِنِّي كُنْتُ مَكْرُوباً جِداً.
بِمَاذَا أَكافِي الرَّبَّ عَن كُلِّ مَا أَعْطَانِي؟

Refrain: Save us, O Son of God, Who didst sit upon the foal of an ass, who sing to Thee. Alleluia.

اللازمة: خَلِّصْنَا يَا ابْنَ اللهِ، يَا مَنْ جَلَسَ عَلَى
جَحْشِ ابْنِ آتَانَ، لِنُرْتَلَّ لَكَ، هَلْلُويَا.

I will take the cup of Salvation, and call upon the Name of the Lord. **(Refrain)**

كَأَسِ الخِلاصِ أَقْبِلْ، وَبِاسْمِ الرَّبِّ أَدْعُوا. (اللازمة)

I will pay my vows unto the Lord in the presence of all His people. **(Refrain)**

أُوفِي نُذُورِي لِلرَّبِّ أَمَامَ كُلِّ شَعْبِهِ. (اللازمة)

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

المَجْدُ الآنَ وَكُلَّ (يا كَلِمَةَ اللهِ الإِبْنِ
الوَحِيدِ)

THE THIRD ANTIPHON

O, give thanks unto the Lord, for He is good: for His mercy endureth forever. Let the house of Israel now say that He is good: for His mercy endureth forever. Let the

إِعْتَرِفُوا لِلرَّبِّ فَإِنَّهُ صالِحٌ، وَإِنَّ إِلَى الأَبَدِ رَحْمَتُهُ.
لِيَقُلْ بَيْتُ إِسْرَائِيلَ أَنَّهُ صالِحٌ، وَإِنَّ إِلَى الأَبَدِ رَحْمَتُهُ.

<p>house of Aaron now say that He is good: for His mercy endureth forever. Let all that fear the Lord now say that He is good: for His mercy endureth forever.</p>	<p>لِيَقُلْ بَنِي هَارُونَ أَنَّهُ صَالِحٌ، وَإِنَّ إِلَى الْأَبَدِ رَحْمَتَهُ. لِيَقُلْ خَائِفُوا الرَّبِّ أَنَّهُ صَالِحٌ، وَإِنَّ إِلَى الْأَبَدِ رَحْمَتَهُ.</p>
<p>• <i>During the Little Entrance, after the verses of the Third Antiphon, chant the Apolytikion of Lazarus Saturday.</i> APOLYTIKION OF LAZARUS SATURDAY IN TONE ONE</p>	
<p>In confirming the common Resurrection, O Christ God, Thou didst raise up Lazarus from the dead before Thy Passion. Wherefore, we also, like the children, bearing the symbols of victory, cry to Thee, the Vanquisher of death: Hosanna in the highest; blessed is He that cometh in the Name of the Lord.</p>	<p>أَيُّهَا الْمَسِيحُ الْإِلَهَ، لَمَّا أَقَمْتَ لِعَازَرَ مِنْ بَيْنِ الْأَمْوَاتِ قَبْلَ آلامِكَ، حَقَّقْتَ الْقِيَامَةَ الْعَامَّةَ. لِذَلِكَ وَنَحْنُ كَالْأَطْفَالِ، نَحْمِلُ عِلَامَاتِ الْغَلْبَةِ وَالظَّفَرِ، صَارِحِينَ نَحْوِكَ يَا غَالِبَ الْمَوْتِ: أَوْصَنَا فِي الْأَعَالِي، مُبَارَكٌ الْآتِي بِاسْمِ الرَّبِّ.</p>
<p>THE EISODIKON (ENTRANCE HYMN) OF THE FEAST</p>	
<p>Blessed is He Who cometh in the Name of the Lord: God is the Lord and hath appeared unto us. Save us, O Son of God, Who didst sit upon the foal of an ass; who sing to Thee. Alleluia.</p>	<p>مُبَارَكٌ الْآتِي بِاسْمِ الرَّبِّ، اللَّهُ الرَّبُّ ظَهَرَ لَنَا. خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ جَلَسَ عَلَى جَحْشِ ابْنِ أَتَانَ، لِنُرْتَلَّ لَكَ، هَلْلُوبِيَا.</p>
<p>• <i>After the Little Entrance, sing these apolytikia in the following order:</i> APOLYTIKION OF LAZARUS SATURDAY IN TONE ONE</p>	
<p>In confirming the common Resurrection, O Christ God, Thou didst raise up Lazarus from the dead before Thy Passion. Wherefore, we also, like the children, bearing the symbols of victory, cry to Thee, the Vanquisher of death: Hosanna in the highest; blessed is He that cometh in the Name of the Lord.</p>	<p>أَيُّهَا الْمَسِيحُ الْإِلَهَ، لَمَّا أَقَمْتَ لِعَازَرَ مِنْ بَيْنِ الْأَمْوَاتِ قَبْلَ آلامِكَ، حَقَّقْتَ الْقِيَامَةَ الْعَامَّةَ. لِذَلِكَ وَنَحْنُ كَالْأَطْفَالِ، نَحْمِلُ عِلَامَاتِ الْغَلْبَةِ وَالظَّفَرِ، صَارِحِينَ نَحْوِكَ يَا غَالِبَ الْمَوْتِ: أَوْصَنَا فِي الْأَعَالِي، مُبَارَكٌ الْآتِي بِاسْمِ الرَّبِّ.</p>
<p>APOLYTIKION OF PALM SUNDAY IN TONE FOUR</p>	
<p>As by baptism we were buried with Thee, O Christ our God, so by Thy Resurrection we were deemed worthy of immortal life; and praising Thee, we cry: Hosanna in the highest; blessed is He that cometh in the Name of the Lord.</p>	<p>أَيُّهَا الْمَسِيحُ الْإِلَهَ، لَمَّا دُفِنَّا مَعَكَ بِالْمَعْمُودِيَّةِ، اسْتَأْهَلْنَا بِقِيَامَتِكَ الْحَيَاةَ الْخَالِدَةَ. فَنَحْنُ نُسَبِّحُكَ هَاتِفِينَ: أَوْصَنَا فِي الْأَعَالِي، مُبَارَكٌ الْآتِي بِاسْمِ الرَّبِّ.</p>
<p>• <i>Do NOT sing the apolytikion of the patron saint or feast of the temple.</i></p>	
<p>KONTAKION OF PALM SUNDAY IN TONE SIX</p>	
<p>Being borne upon a throne in Heaven, and upon a colt on the earth, O Christ God, Thou didst accept the praise of the angels and the laudation of the children as they</p>	<p>يَا مَنْ هُوَ جَالِسٌ عَلَى الْعَرْشِ فِي السَّمَاءِ وَرَاكِبٌ جَحْشًا عَلَى الْأَرْضِ، لَقَدْ تَقَبَّلْتَ تَسَابِيحَ الْمَلَائِكَةِ</p>

cried to Thee: Blessed art Thou Who comest to recall Adam.

وَتَمَاجِيدَ الْأَطْفَالِ، أَيُّهَا الْمَسِيحُ الْإِلَهُ، هَاتِفِينَ
إِلَيْكَ: مُبَارَكٌ أَنْتَ الْآتِي لِتُعِيدَ آدَمَ ثَانِيًا.

THE EPISTLE FOR PALM SUNDAY

Blessed is He Who cometh in the Name of the Lord.

O give thanks unto the Lord, for He is good; for His mercy endures forever.

The Reading from the Epistle of St. Paul to the Philippians. (4:4-9)

Brethren, rejoice in the Lord always; again I will say, Rejoice. Let all men know your forbearance. The Lord is at hand. Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which passes all understanding, will keep your hearts and your minds in Christ Jesus. Finally, brethren, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things. What you have learned and received and heard and seen in me, these do; and the God of peace will be with you.

مُبَارَكٌ الْآتِي بِاسْمِ الرَّبِّ.

إِعْتَرِفُوا لِلرَّبِّ فَإِنَّهُ صَالِحٌ وَإِنَّ إِلَى الْأَبَدِ رَحْمَتُهُ
فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولْسِ الرَّسُولِ إِلَى أَهْلِ
فِيلِيبِي (9-4:4)

يَا إِخْوَةُ، افْرَحُوا فِي الرَّبِّ كُلَّ حِينٍ وَأَقُولُ أَيْضًا
افْرَحُوا * وَلِيُظَهَرْ جَلْمُكُمْ لِجَمِيعِ النَّاسِ. فَإِنَّ الرَّبَّ
قَرِيبٌ * لَا تَهْتَمُّوا الْبَتَّةَ، بَلْ فِي كُلِّ شَيْءٍ فَلْتَكُنْ
طَلِبَاتِكُمْ مَعْلُومَةً لَدَى اللَّهِ بِالصَّلَاةِ وَالتَّضَرُّعِ مَعَ
الشُّكْرِ. * وَليَحْفَظْ سَلَامُ اللَّهِ، الَّذِي يَفُوقُ كُلَّ عَقْلِ،
قُلُوبَكُمْ وَبِصَائِرِكُمْ فِي يَسُوعَ الْمَسِيحِ * وَبَعْدُ أَيُّهَا
الإِخْوَةُ، مَهْمَا يَكُنْ مِنْ حَقٍّ، وَمَهْمَا يَكُنْ مِنْ عَفَافٍ،
وَمَهْمَا يَكُنْ مِنْ عَدْلِ، وَمَهْمَا يَكُنْ مِنْ طَهَارَةٍ،
وَمَهْمَا يَكُنْ مِنْ صِفَةٍ مُحَبَّبَةٍ، وَمَهْمَا يَكُنْ مِنْ حُسْنِ
صِيَّتٍ، إِنْ تَكُنْ فَضِيلَةً، وَإِنْ يَكُنْ مَدْحٌ، فَفِي هَذِهِ
افْتَكِرُوا. * وَمَا تَعَلَّمْتُمُوهُ، وَتَسَلَّمْتُمُوهُ، وَسَمِعْتُمُوهُ،
وَرَأَيْتُمُوهُ فِيَّ، فَبِهَذَا اَعْمَلُوا، وَإِلَهُ السَّلَامِ يَكُونُ مَعَكُمْ.

THE GOSPEL FOR PALM SUNDAY

The Reading of the Holy Gospel according to St. John. (12:1-18)

Six days before the Passover, Jesus came to Bethany, where Lazarus who had died was, whom Jesus had raised from the dead. There they made Him a supper; Martha served, and Lazarus was one of those at table with Him. Mary took a pound of costly ointment of pure nard and anointed the feet of Jesus and wiped His feet with her hair; and the house was filled with the fragrance of the ointment. But Judas Iscariot, Simon's son, one of His Disciples

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ يُوْحَنَّا الْإِنْجِيلِيِّ
الْبَشِيرِ، وَالتَّلْمِيزِ الطَّاهِرِ (18-1:12)

قَبْلَ الْفِصْحِ بِسِتَّةِ أَيَّامٍ، أَتَى يَسُوعُ إِلَى بَيْتِ عَنِيَا
حَيْثُ كَانَ لِعَازِرُ الَّذِي مَاتَ فَأَقَامَهُ يَسُوعُ مِنْ بَيْنِ
الْأَمْوَاتِ * فَصَنَعُوا لَهُ هُنَاكَ عَشَاءً، وَكَانَتْ مَرَّتَا
تَخْدِمُهُ، وَكَانَ لِعَازِرُ أَحَدَ الْمُتَكَنِّينَ مَعَهُ. * أَمَّا مَرْيَمُ
فَأَخَذَتْ رَطْلَ طَيْبٍ نَارِدِينَ خَالِصٍ، كَثِيرِ الثَّمَنِ،
وَدَهَنَتْ قَدَمِي يَسُوعَ وَمَسَحَتْ قَدَمِيهِ بِشَعْرِهَا * فَامْتَلَأَ
الْبَيْتُ مِنْ رَائِحَةِ الطَّيْبِ. * فَقَالَ أَحَدُ تَلَامِيذِهِ، يَهُودَا

(he who was to betray Jesus), said, “Why was this ointment not sold for three hundred denarii and given to the poor?” This he said, not because he cared for the poor but because he was a thief, and as he had the moneybox he used to take what was put into it. Jesus said, “Let her alone, let her keep it for the day of My burial. The poor you always have with you, but you do not always have Me.” When the great crowd of the Jews learned that He was there, they came, not only on account of Jesus but also to see Lazarus, whom Jesus had raised from the dead. So the chief priests planned to put Lazarus also to death, because on account of him many of the Jews were going away and believing in Jesus. The next day a great crowd who had come to the feast heard that Jesus was coming to Jerusalem. So they took branches of palm trees and went out to meet him, crying, “Hosanna! Blessed is He Who cometh in the Name of the Lord, the King of Israel!” And Jesus found a young ass and sat upon it; as it is written, “Fear not, daughter of Zion; behold, your king is coming, sitting on an ass’s colt!” His Disciples did not understand this at first; but when Jesus was glorified, then they remembered that this had been written of Him and had been done to Him. The crowd that had been with Jesus when He called Lazarus out of the tomb and raised him from the dead bore witness. The reason why the crowd went to meet Jesus was that they heard He had done this sign.

بِن سَمْعَانَ الاسخريوطي، الذي كان مُزِمِعاً أَنْ يُسَلِمَهُ، " لِمَ لَمْ يُبْعَ هَذَا الطَّيْبُ بِثَلَاثِ مِئَةِ دِينَارٍ وَيُعْطَى لِلْمَسَاكِينِ؟" * وَإِنَّمَا قَالَ هَذَا لِأَنَّهُ لَمْ يَهْتِمَ بِالْمَسَاكِينِ، بَلْ لِأَنَّهُ كَانَ سَارِقاً وَكَانَ الصُّنْدُوقُ عِنْدَهُ، وَكَانَ يَحْمِلُ مَا يُلْقَى فِيهِ. * فَقَالَ يَسُوعُ: "دَعُهَا، إِنَّمَا حَفِظْتَهُ لِيَوْمِ دَفْنِي، * فَإِنَّ الْمَسَاكِينَ هُمْ عِنْدَكُمْ فِي كُلِّ حِينٍ، وَأَمَّا أَنَا فَلَسْتُ عِنْدَكُمْ فِي كُلِّ حِينٍ". * وَعَلِمَ جَمْعٌ كَثِيرٌ مِنَ الْيَهُودِ أَنَّ يَسُوعَ هُنَاكَ، فَجَاءُوا، لَا مِنْ أَجْلِ يَسُوعَ فَقَطْ، بَلْ لِيَنْظُرُوا أَيْضاً لِعَازَرَ الَّذِي أَقَامَهُ مِنْ بَيْنِ الْأَمْوَاتِ. * فَاتَّمَرَ رُؤَسَاءُ الْكَهَنَةِ أَنْ يَقْتُلُوا لِعَازَرَ أَيْضاً، * لِأَنَّ كَثِيرِينَ مِنَ الْيَهُودِ كَانُوا بِسَبَبِهِ يَذْهَبُونَ فَيُؤْمِنُونَ بِيَسُوعَ. * وَفِي الْغَدِ، لَمَّا سَمِعَ الْجَمْعُ الْكَثِيرُ الَّذِينَ جَاءُوا إِلَى الْعِيدِ بِأَنَّ يَسُوعَ آتٍ إِلَى أُورَشَلِيمَ، أَخَذُوا سُغْفَ النَّخْلِ وَخَرَجُوا لِلِقَائِهِ وَهُمْ يَصْرُخُونَ قَائِلِينَ: "هُوشَعْنَا، مُبَارَكُ الْآتِي بِاسْمِ الرَّبِّ مَلِكِ إِسْرَائِيلِ". * وَإِنَّ يَسُوعَ وَجَدَ جَحْشاً فَرَكِبَهُ كَمَا هُوَ مَكْتُوبٌ: "لَا تَخَافِي يَا ابْنَةُ صِهْيُونَ. هَا إِنَّ مَلِكِكَ يَأْتِيكَ رَاكِباً عَلَى جَحْشِ ابْنِ أَتَانٍ". * وَهَذِهِ الْأَشْيَاءُ لَمْ يَفْهَمَهَا تَلَامِيذُهُ أَوَّلًا، وَلَكِنْ لَمَّا مُجِدَّ يَسُوعَ حِينَئِذٍ تَذَكَّرُوا أَنَّ هَذِهِ إِنَّمَا كُتِبَتْ عَنْهُ وَأَنَّهُمْ عَمِلُوهَا لَهُ. * وَكَانَ الْجَمْعُ الَّذِينَ كَانُوا مَعَهُ حِينَ نَادَى لِعَازَرَ مِنَ الْقَبْرِ وَأَقَامَهُ مِنْ بَيْنِ الْأَمْوَاتِ يَشْهَدُونَ لَهُ * وَمِنْ أَجْلِ هَذَا اسْتَقْبَلَهُ الْجَمْعُ، لِأَنَّهُمْ سَمِعُوا بِأَنَّهُ قَدْ صَنَعَ هَذِهِ الْآيَةَ.

MEGALYNARION FOR PALM SUNDAY IN TONE FOUR

God is the Lord and hath appeared unto us; ordain a feast, and rejoicing, come let us magnify Christ with palms and branches, crying out with hymns: Blessed is He that cometh in the Name of the Lord, our Savior.

اللَّهُ الرَّبُّ ظَهَرَ لَنَا، فَأَقِيمُوا الْعِيدَ وَابْتَهَجُوا، وَهَلِّمْنَا بِنَا نِعْظِمِ الْمَسِيحَ، وَبِسُغْفٍ وَأَغْصَانٍ نَهْتِفُ بِالتَّسَابِيحِ قَائِلِينَ: مُبَارَكُ الْآتِي بِاسْمِ الرَّبِّ مُخْلِصِنَا.

KOINONIKON (COMMUNION HYMN) FOR PSALM SUNDAY IN TONE EIGHT

Blessed is He Who cometh in the Name of the Lord. Alleluia.

مُبَارَكُ الْآتِي بِاسْمِ الرَّبِّ. هَلْلُويا.

- *During the Communion of the laity, the choir can sing “[Rejoice, O Bethany](#).”*
- *Post-Communion Hymn: Instead of “We have seen the true light”, sing the Apolytikion of Lazarus Saturday.*
- *During the customary procession around the exterior of the church which follows “Blessed be the Name of the Lord”, the choir can sing the Apolytikia of Lazarus Saturday and Palm Sunday, “Rejoice, O Bethany” and the Trisagion Hymn.*

THE DISMISSAL

Priest: May He Who accepted to make the foal of an ass His throne for our salvation, Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother; by the might of the Precious and Life-giving Cross; by the protection of the honorable Bodiless Powers of Heaven; at the supplication of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-laudable apostles; of our father among the saints, John Chrysostom, archbishop of Constantinople, whose Divine Liturgy we have now celebrated; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; of Saint N., the patron and protector of this holy community; of the holy and righteous ancestors of God, Joachim and Anna, and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.

Priest: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

Choir: Amen.

الكاهن: أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِي، يَا مَنْ قَبِلْتَ أَنْ تَرْكَبَ عَلَى جَحْشِ ابْنِ آتَانَ مِنْ أَجْلِ خَلَاصِنَا، بِشَفَاعَاتِ أُمِّكَ الْقَدِيسَةِ الْكَلِيَّةِ الطَّهَارَةِ وَالْبَرِيئَةِ مِنْ كُلِّ عَيْبٍ، وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُخِي، وَبِطُلُوبَاتِ الْقُوَاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ، وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانَ، وَالْقَدِيسِينَ الْمَشْرُفِينَ الرُّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ، وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوْحَنَّا الْأَذْهَبِيِّ النَّفْمِ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ؛ وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفْرِ، وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ، وَالْقَدِيسِ (فُلَانِ) شَفِيعَ هَذِهِ الْكَنِيسَةِ الْمُقَدَّسَةِ، وَالْقَدِيسِينَ الصَّدِيقِينَ يُوَاكِمَ وَحَنَّةَ جَدِّي الْمَسِيحِ الْإِلَهِ، وَجَمِيعِ قَدِيسِيكَ، اِرْحَمْنَا وَخَلِّصْنَا بِمَا أَنْكَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.

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