

**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>
6	Sadie Halal	57
6	Ketty Shaila	47
6	William Fahel	16
7	Joseph Kawar	33
8	Wafaa El Haddad	1
8	Mitri Halagah	22
8	Sulaiman Kakish	23
8	Adele Khoury	22
9	Antoun A. Haddad	30
10	Marie Issa	4

- **Please**, pray for the health of the following parishioners: Ellen, Robert, Alex, Sam, Elias, Nassar, Valentine, George, Nina, Sonia, George, Elizabeth, Beshara, Samer, Irene and Toni. If you have any names of people who need prayers, email them to father.
- **Saturday April 10th at the end of the morning Liturgy there will be a 40 days memorial for Fr. Theodore Koufos, offered by his brother and sister and the community of St. George, may his memory be eternal.**
- **One-year memorial for Ms. Wafaa El Haddad offered by her children and their families. May her memory be eternal.**

**ETERNAL LIGHT**

- **April 11:** for the good health of **Issa Bisharat, his children and Grandchildren.**
- **April 18:** in loving memory of **Yousef and Sumaya Musallam** from Nadim Irbib and family  
For the good health of **Nicole Shami** from **Adel, Reem & J.P. Shami.**
- **April 25:** for the good health of **Issa Bisharat, his children and Grandchildren.**
- **May 2:** for the good health of **Issa Bisharat, his children and Grandchildren.**
- **May 16:** in loving memory of **Adel Younes** from his family
- **June 6:** in loving memory of **Ernest Younes** from his family
- **Ushers for April 11: Berj Atikian, Monir Ayad, Fouad Kods and Wael Haddad**
- **Ushers for April 18: Ramzi Shnoudeh, Nabil Tahhan, Fadi Nemr and Riad Touma**
- **Lenten Luncheons:** Our Church will be hosting a Lenten Luncheon every Sunday following Divine Liturgy. Please mark your calendar. This Sunday, Coffee and Falafel will be served outside under the tent. **We would like to thank Hanna & Fadwa Hinnawi for sponsoring this Sunday's Luncheon in loving memory of fayzeh & Anton Safadi and Michel Hinnawi.**
- **Effective April 12, ALL MEMORIALS WILL TAKE PLACE ON SATURDAYS. This change will remain in effect until the provincial bi-laws changes to more than 15% capacity.**
- **FOR Palm Sunday, Good Friday AND Holy Week services, THE BOOKING THROUGH EVENTBRITE WILL BE EMAILED TO ALL PARISHIONERS THE WEEK BEFORE THE SERVICES.**

- **All Antiochian students can apply for scholarships by visiting:**  
<https://antiochian.org/regulararticle/386>
- **Services next week: Monday=Great Compline, Wednesday=Presanctified, Thursday=Little Compline and the Life of St. Mary of Egypt, Friday=Akathist Hymn. All Services are at 7 PM.**
- **Young Adults Meeting with a guest speaker on Tuesday April 13th at 7 PM.**
- **Saturday of the Soul: Saturday April 10th at 10 AM.**
- **Teens Activities:** Saturday April 17th 1-5 Spiritual Retreat
- Please note effective Sunday March 28th, parishioners should book through EVENTBRITE a maximum of two Sundays in a row.  
If there are bookings for more than two Sundays, with Father George's blessing, your registration will be cancelled for the third liturgy to give other parishioners a chance to attend.  
You will get notified of this cancellation by email. By Friday night, if there are available seats, then you can register for the upcoming Sunday or you can then book for the following Sunday. Thank you so much for your patience and cooperation. For any questions, please call Colette at 416-558-8665
- **Memorial:** if you are planning on doing a memorial for a loved one and you are expecting more than 15-20 people, please consider doing it on a Saturday in the evening. Thank you.
- **PLEDGE FORM 2021:** Please fill your pledge form if you have not done so as to allow us to budget for this year. **Please see attached form.**
- We are in need of a lot of **flowers for Good Friday** to decorate the bier of Christ. If your family would like to donate towards flowers, please see or call **Fouad Kodsi 416-917-5457**  
We are in need of **Easter Lilies** to decorate the Church. Please see **Fouad Kodsi**, if you would like to donate. Thank you
- **Kindly Submit your Contribution through the Following Methods: Connect to the Church Website [www.stgeorgeto.org](http://www.stgeorgeto.org) Click on *Donate***
- "e-transfer" [info@stgeorgeantiochianchurch.org](mailto:info@stgeorgeantiochianchurch.org) Account Name: St. George Church
- PayPal, or send your Cheque by Mail to: St. George Antiochian Church, 9116 Bayview Ave, Richmond Hill ON, L4B 3M9  
Good will come to those who are generous and lend freely, who conduct their affairs with justice. (Psalm 112:5)
- **If you are not receiving The Word magazine at your home address, please email your information to [registrar@antiochian.org](mailto:registrar@antiochian.org). You must be an Orthodox and a member of St. George Church.**
- **Bible study will resume on Thursday January 14th with a session on the Orthodox Faith from 7-8, and the Gospel of John from 8-9:30.**
- **House Blessing: Father is blessing homes. Please, don't email the office but Fr. George directly at [frdahdouh@sbcglobal.net](mailto:frdahdouh@sbcglobal.net) or call Father.**

- **Bookstore:** New icons have just arrived in our bookstore. The Bookstore is located in the church's basement. Icons are great gifts for newborn, new home, your car or your children, and Christmas gifts. Please see Colette El-Hajj or Odette Boutros to see these new icons.
- **Please, don't forget to send your sacrificial giving to your church of St. George via e-transfer, or you can still bring your envelope with you and place it in the box by the candles. Your sacrificial giving (financial donation/support) will keep our doors open.**
- **Canned Food Drive:** please bring non-perishable canned food to donate to the needy and place them in the box outside in the Narthex.
- **Online Sunday School has begun and is in full swing. You may still register your children at any time. For further assistance contact Amanda Qaqish at [orthodoxchristianeducation@gmail.com](mailto:orthodoxchristianeducation@gmail.com).**
- **MASKS ARE STILL MANDATORY INSIDE THE CHURCH. NO EXCEPTIONS.**
- **Please, sign up to attend the Liturgy on Sunday on Eventbrite. You don't have to sign up for services during the week.**

**DIVINE LITURGY VARIABLES ON SUNDAY, APRIL 11, 2021**

**TONE 3 / EOTHINON 11**

**FOURTH SUNDAY OF GREAT LENT**

**COMMEMORATION OF JOHN CLIMACUS, AUTHOR OF "THE LADDER"**

HIEROMARTYR ANTYPAS, BISHOP OF PERGAMUM; RIGHTEOUS MOTHERS TRYPHAINA AND MATRONA OF CYZICUS

**\*\*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, then the Eisodikon.

**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 لِنَسْجُدْ 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 THREE**

Let the heavens rejoice and the earth be glad, for the Lord hath done a mighty act with His own arm. He hath trampled down death by death, and become the first-born from the dead. He hath delivered us from the depths of Hades, granting the world the Great Mercy.

لِنَفْرَحِ السَّمَاوِيَّاتُ وَتَبْتَهِجِ الْأَرْضِيَّاتُ، لِأَنَّ الرَّبَّ  
صَنَعَ عِزًّا بِسَاعِدِهِ، وَوَطِئَ الْمَوْتَ بِالْمَوْتِ، وَصَارَ  
بِكْرِ الْأَمْوَاتِ، وَأَنْقَذَنَا مِنْ جَوْفِ الْجَحِيمِ، وَمَنَحَ  
الْعَالَمَ الرَّحْمَةَ الْعَظْمَى.

**APOLYTIKION OF ST. JOHN CLIMACUS IN TONE EIGHT**

The barren wilderness thou didst make fertile with the streams of thy tears; and by thy deep sighing thou hast given fruit through thy struggles a hundredfold. Accordingly, thou hast become a star for the universe, sparkling with miracles. Therefore, O righteous Father John Climacus, intercede with Christ God to save our souls.

لِلْبَرِّيَّةِ غَيْرِ الْمُثْمِرَةِ بِمَجَارِي دُمُوعِكَ أَمْرَعْتَ،  
وَبِالْتَّنَهَّدَاتِ الَّتِي مِنَ الْأَعْمَاقِ أَثْمَرْتَ بِأَتْعَابِكَ إِلَى  
مِئَةِ ضِعْفٍ، فَصِرْتَ كَوْكَبًا لِلْمَسْكُونَةِ مُتَلَأَلِنًا  
بِالْعَجَائِبِ، يَا أَبَانَا الْبَارَّ يُوْحَنَّا، فَتَشَفَّعْ إِلَى الْمَسِيحِ  
الْإِلَهِيِّ أَنْ يُخَلِّصَ نَفُوسَنَا.

- 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 رايَاتِ العَلْبَةِ \*  
يا جُنْدِيَّةَ مُحَامِيَّةَ \* وَأَقْدِمُ لَكَ الشُّكْرَ كَمُنْقَذَةٍ مِنْ  
الشَّدَائِدِ \* لَكِنْ بِمَا أَنَّ لَكَ العِزَّةَ التي لا تُحَارَبُ \*  
أَعْتِقِينِي مِنْ صُنُوفِ الشَّدَائِدِ \* حَتَّى أَصْرُخَ إِلَيْكَ:  
إفْرَحِي يا عَرُوساً لا عَرُوساً لَهَا.

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

*The Lord will give strength to His people.  
Bring unto the Lord, ye sons of God, bring unto  
the Lord glory and honor.*

**The Reading from the Epistle of St. Paul to  
the Hebrews. (6:13-20)**

Brethren, when God made a promise to Abraham, since He could swear by no one greater, He swore by Himself, saying, “Surely blessing I will bless thee, and multiplying I will multiply thee.” And thus, having patiently endured, he obtained the promise. For people indeed swear by what is greater, and in every dispute of theirs the oath is final for confirmation. So when God, being minded to show more abundantly to the heirs of the promise the immutability of His counsel, He interposed it with an oath, that by two immutable things—in which it is impossible for God to lie—we might have a strong consolation, we, who have fled for refuge to lay hold of the hope that is set before us; a hope, which we have as an anchor of the soul, both sure and steadfast, and entering into “that which is within the veil,” where Jesus entered as a Forerunner on our behalf, having become a High Priest “forever according to the order of Melchizedek.”

الرَّبُّ يُعْطِي قُوَّةَ لَشَعْبِهِ.

قَدِّمُوا لِلرَّبِّ يَا أَبْنَاءَ اللَّهِ، قَدِّمُوا لِلرَّبِّ مَجْدًا وَكِرَامَةً.  
فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولْسِ الرَّسُولِ إِلَى  
العِبْرَانِيِّينَ.

يا إِخْوَةُ، إِنَّ اللَّهَ لَمَّا وَعَدَ إِبْرَاهِيمَ، إِذْ لَمْ يُمْكِنَ أَنْ يُقْسِمَ  
بِمَا هُوَ أَعْظَمُ مِنْهُ، أَقْسَمَ بِنَفْسِهِ. قَائِلًا: لِأَبَارِكِكَ  
بِرَّكَةٍ وَأَكْثِرَنَّكَ تَكْثِيرًا. وَذَلِكَ إِذْ تَأَنَّى، نَالَ الْمَوْعِدَ.  
وَإِنَّمَا النَّاسُ يُقْسِمُونَ بِمَا هُوَ أَعْظَمُ مِنْهُمْ، وَتَتَّقِضِي  
كُلَّ مُشَاجَرَةٍ بَيْنَهُمْ بِالْقَسَمِ لِلتَّنْبِيهِ. فَلِذَلِكَ، لَمَّا سَاءَ  
اللَّهُ أَنْ يَزِيدَ وَرَثَةَ الْمَوْعِدِ بَيَانًا لِعَدَمِ تَحْوُلِ عَزْمِهِ،  
تَوَسَّطَ بِالْقَسَمِ. حَتَّى نَحْصَلَ بِأَمْرَيْنِ لَا يَتَحَوَّلَانِ وَلَا  
يُمْكِنُ أَنْ يُخْلِفَ اللَّهُ فِيهِمَا عَلَى تَعْزِيَةٍ قَوِيَّةٍ، نَحْنُ  
الَّذِينَ التَّجَأْنَا إِلَى التَّمَسُّكِ بِالرَّجَاءِ الْمَوْضُوعِ أَمَامَنَا.  
الَّذِي هُوَ لَنَا كَمِرْسَاةٍ لِلنَّفْسِ أَمِينَةٍ رَاسِخَةٍ تَدْخُلُ إِلَى  
دَاخِلِ الْحِجَابِ، حَيْثُ دَخَلَ يَسُوعُ كَسَابِقِ لَنَا وَقَدْ  
صَارَ عَلَى رُتْبَةِ مَلَكِيصَادَقَ، رَئِيسِ كَهَنَةِ إِلَى الأَبَدِ.

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

**The Reading from the Holy Gospel according  
to St. Mark. (9:17-31)**

At that time, a man came to Jesus, kneeling down

فَصَلِّ شَرِيفًا مِنْ بَشَارَةِ الْقَدِيسِ مَرْقُسِ الإِنجِيلِيِّ  
البَشِيرِ.

and saying unto him, "Teacher, I brought my son to you, for he has a dumb spirit. And wherever it seizes him, it dashes him down; and he foams and grinds his teeth and becomes rigid; and I asked Thy Disciples to cast it out, and they were not able." And Jesus answered them, "O faithless generation, how long am I to be with you? How long am I to bear with you? Bring him to Me." And they brought the boy to Him; and when the spirit saw Jesus, immediately it convulsed the boy, and he fell on the ground and rolled about, foaming at the mouth. And Jesus asked his father, "How long has he had this?" And he said, "From childhood. And it has often cast him into the fire and into the water, to destroy him; but if Thou canst do anything, have pity on us and help us." And Jesus said to him, "If you can believe, all things are possible to him who believes." Immediately the father of the child cried out and said with tears, "Lord, I believe; help my unbelief!" And when Jesus saw that a crowd came running together, he rebuked the unclean spirit, saying to it, "You dumb and deaf spirit, I command you, come out of him, and never enter him again." And after crying out and convulsing him terribly, it came out, and the boy was like a corpse; so that most of them said, "He is dead." But Jesus took him by the hand and lifted him up, and he arose. And when Jesus had entered the house, His Disciples asked Him privately, "Why could we not cast it out?" And Jesus said to them, "This kind cannot be driven out by anything but prayer and fasting." They went on from there and passed through Galilee. And Jesus would not have anyone know it; for He was teaching His Disciples, saying to them, "The Son of man will be delivered into the hands of men, and they will kill Him; and after He is killed, He will rise on the third day."

في ذلك الزمان، دنا إلى يسوع إنساناً وسجد له قائلاً: "يا معلم، قد أتيتك بابني، به روح أبكم. وحيثما أخذته يصرعه، فيزيد ويصرف بأسنانه ويبيس، وقد سألت تلاميذك أن يخرجوه فلم يقدروا." فأجابته قائلاً: "أيها الجيل الغير المؤمن، إلى متى أكون عندكم؟ حتى متى أحتملكم؟ هلّم به إليّ." فأتوه به. فلما رآه لوقت صرعه الروح، فسقط على الأرض يتمرغ ويزيد. فسأل أباه: "منذ كم من الزمان أصابه هذا؟" فقال: "منذ صباه. وكثيراً ما ألقاه في النار وفي المياه ليهلكه. لكن إن استطعت شيئاً، فتحنن علينا وأغثنا." فقال له يسوع: "إن استطعت أن تؤمن، فكل شيء مستطاع للمؤمن." فصاح أبو الصبي من ساعته بدموع وقال: "إني أؤمن يا سيدي، فأغث عدم إيماني." فلما رأى يسوع أن الجمع يتبادرون إليه، انتهر الروح النجس قائلاً له: "أيها الروح الأبكم الأصم، أنا أمرك أن اخرج منه ولا تعد تدخل فيه." فصرخ وخبطه كثيراً وخرج منه، فصار كالميت، حتى قال كثيرون إنه قد مات. فأخذ يسوع بيده وأنهضه، فقام. ولما دخل بيتاً، سأله تلاميذه على انفراد: "لماذا لم نستطع نحن أن نخرجه؟" فقال لهم: "إن هذا الجنس لا يمكن أن يخرج بشيء إلا بالصلاة والصوم." ولما خرجوا من هناك، اجتازوا في الجليل، ولم يرد أن يدري أحد. فإنه كان يعلم تلاميذه ويقول لهم إن ابن البشر يسلم إلى أيدي الناس، فيقتلونه، وبعد أن يقتل، يقوم في اليوم الثالث.

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

## ST. BASIL LITURGY MEGALYNARION

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

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

## 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 venerable and God-bearing Father John (Climacus) of Sinai, author of ‘The Ladder;’ of the Hieromartyr Antypas, bishop of Pergamum; Righteous Mothers Tryphaina and Matrona of Cyzicus, 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 مِنَ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمِّكَ الْكَلِيَّةِ الطَّهَارَةِ وَالْبَرِيئَةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُخْيِي؛ وَبِطَلَبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَّمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانَ؛ وَالْقَدِيسِينَ الْمُشْرَفِينَ الرَّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْفِدَيْسِينَ بَاسِيلْيُوسَ الْكَبِيرِ رَأْسِ أَسَاقِفَةِ الْقَيْصَرِيَّةِ وَكَبَادُوكِيَا كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ؛ وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَانَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ؛ وَالْقَدِيسِ (فُلَانِ) شَفِيعِ وَحَامِي هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصَّدِيقِينَ يُوَاكِيمَ وَحَنَّةَ جَدِّي الْمَسِيحِ الْإِلَهِيِّ؛ الْبَارِ يُوْحَنَّا كَلِيمَاكُوسَ السِّيْنَاوِيِّ كَاتِبِ كِتَابِ سُلْمِ الْفَضَائِلِ، وَالشَّهِيدِ فِي الْكَهْنَةِ أَنْتِيْبَاسَ أُسْقَفِ بَرْغَامُوسَ، وَالْأُمَهَاتِ الْبَارَاتِ تَرِيْفَانِيَا وَمَطْرُونَا مِنْ سِيْذِيُوسَ، الَّذِينَ نُقِيمُ تَذَكَارَهُمْ الْيَوْمَ، وَجَمِيعِ قَدِيسِيْكَ: ارْحَمْنَا وَخَلِّصْنَا بِمَا أَنَّكَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.

<p><b>Priest:</b> Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us and save us.</p>	<p>الكاهن: بِصَلَوَاتِ آبَائِنَا الْقَدَّيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهُنَا، ارْحَمْنَا وَخَلِّصْنَا.</p>
<p><b>Choir:</b> Amen.</p>	<p>الجوق: آمين.</p>
<p><i>These texts have been prepared by the Department of Liturgics of the Antiochian Archdiocese</i>  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.</p>	



# Understanding the Holy Week



# HOLY WEEK

**Sponsored by the Ladies Committee of St. George Orthodox Church – Richmond Hill**

**Date: April 18, 2021**

**Time: 7:00pm-8:30pm EST**

**Presented by: Dr. Gregory Abdalah, Assistant Professor of Pastoral Theology**

**Dr. Gregory Abdalah a native of the Pittsburgh area earned his Doctor of Ministry, focused on teaching the Divine Liturgy to our youth. Currently he serves as the pastoral assistant at St. George Antiochian Orthodox Church in Phoenix, AZ.**



## **The 30 steps of St. John of the Ladder are:**

1. On renunciation of the world
2. On detachment
3. On exile or pilgrimage; concerning dreams that beginners have
4. On blessed and ever-memorable obedience (in addition to episodes involving many individuals)
5. On painstaking and true repentance which constitutes the life of the holy convicts; and about the Prison
6. On remembrance of death
7. On joy-making mourning
8. On freedom from anger and on meekness
9. On remembrance of wrongs
10. On slander or calumny
11. On talkativeness and silence
12. On lying
13. On despondency
14. On that clamorous mistress, the stomach
15. On incorruptible purity and chastity, to which the corruptible attain by toil and sweat
16. On love of money, or avarice
17. On non-possessiveness (that hastens one Heavenwards)
18. On insensibility, that is, deadening of the soul and the death of the mind before the death of the body
19. On sleep, prayer, and psalmody with the brotherhood
20. On bodily vigil and how to use it to attain spiritual vigil, and how to practise it
21. On unmanly and puerile cowardice
22. On the many forms of vainglory
23. On mad [pride](#) and (in the same Step) on unclean blasphemous thoughts; concerning unmentionable blasphemous thoughts
24. On meekness, simplicity, and guilelessness which come not from nature but from conscious effort, and about guile
25. On the destroyer of the passions, most sublime humility, which is rooted in spiritual perception
26. On discernment of thoughts, passions and virtues; on expert discernment; brief summary of all aforementioned
27. On holy stillness of body and soul; different aspects of stillness and how to distinguish them
28. On holy and blessed prayer, the mother of virtues, and on the attitude of mind and body in prayer
29. Concerning Heaven on earth, or Godlike dispassion and perfection, and the resurrection of the soul before the general resurrection
30. Concerning the linking together of the supreme trinity among the virtues; a brief exhortation summarizing all that has said at length in this book

## **Lent is About Offering, Not Achieving: Homily for the 4th Sunday of Lent in the Orthodox Church** [Fr. Philip LeMasters](#)

Hebrews 6:13-20; Mark 9:16-30



The most dangerous temptations are usually the most subtle ones because we think we are doing something good even as we are not. When it comes to the spiritual disciplines of Lent, we must be especially on guard against the temptation to make the season simply about ourselves. If our focus is simply on the quality of *our* prayers, *our* fasting, *our* almsgiving, and *our* repentance, we will miss the point of this season without even noticing it. For Lent is not about achieving a new “personal best” in our religious observance, but about preparing to follow Christ to His Passion. As the Lord told His disciples at the conclusion of today’s gospel reading: “The Son of man will be delivered into the hands of men, and they will kill Him; and after He is killed, He will rise on the third day.”

There is no way to enter into the great mystery of His Self-offering without offering ourselves to Him in those for whom He offered Himself. He died and rose again for the salvation of the world; and if we want to take up our crosses and follow Him, we must gain the spiritual strength to offer ourselves for the blessing and healing of the people we encounter daily. We serve Him in them, and cannot say truthfully that we love God unless we love and serve them. Love in this sense is not a sentimental feeling, but an offering of ourselves for their and our good.

In today’s gospel reading, the Lord bemoaned the spiritual weakness of the disciples because they were unable to deliver the boy from the power of evil. He identified their lack of faith, prayer, and fasting as the reason they were not able to help him. The point was not that they had simply failed to keep up their spiritual disciplines, but that they had failed the young man by not

developing the strength to offer themselves for his salvation. In this way, of course, they had also failed Christ.

All of us have relationships in which we are just like those disciples. We lack the spiritual health to offer ourselves to others for their healing and blessing. Whether in our own homes, at work, or in passing encounters with strangers, we treat and speak to others in ways that have little in common with our Lord's Self-offering for the salvation of the world. We do that because we have not offered ourselves to Christ in humble faith and repentance for the healing of our souls. Consequently, we serve our own self-centered desires more than the needs of our neighbors.

The boy's father cried out with tears to the Savior, "Lord, I believe; help my unbelief!" Humbled by his son's suffering and his own inadequacy to help him, this man was not trying to use religion to glorify himself in any way. With painful honesty, he confessed his imperfect faith to the Lord for the sake of his son. His concern was not about himself, but about his boy. He was not afraid to expose his deep pain to Christ, and that was when his son was healed.

In the remaining weeks of Lent, we must be on guard against the temptation to view our spiritual disciplines in self-centered ways, as though they were simply exercises in religious self-improvement. Instead, we must use them to unite ourselves more fully to the Savior's Self-offering for the salvation of the world. As we pray, fast, and repent, we open ourselves to the Lord's gracious healing of our souls, by which He will enable us to manifest His blessing to the people we encounter every day.

We must pray fervently and persistently for Him to heal them according to His mercy, not according to our own desires or limited understanding of what is best. Fasting will strengthen our prayer as we refuse to satisfy our own self-centered wills in order to make room for Him to empower our souls. We must repent by treating and speaking to our spouses, children, parents, friends, and coworkers in ways not governed by our passions, but by His love. Remember that love in this sense is not simply about warm feelings, but about offering ourselves and others to Christ for their and our salvation. It does not mean telling people what they want to hear or granting requests that diminish them or us as God's children. It does mean relating to others in a way that helps all concerned to open their lives to Christ's healing and blessing.

When we recognize that we lack the spiritual strength to relate to our neighbors in this way, we must make the plea of the father our own: "Lord, I believe; help my unbelief!" Through such painfully honest humility, we will turn our attention away from how well we think we are doing in

our Lenten observance and toward following our Lord in dying to self for the sake of others. For this blessed season of repentance is not focused merely on making us more religious, but on enabling us to enter into the awesome mystery of the Savior's Passion. We must offer ourselves in repentance in order to follow Him to His great Self-offering. Christ said to the disciples, "The Son of man will be delivered into the hands of men, and they will kill Him; and after He is killed, He will rise on the third day." That is where Lent leads, and it has nothing to do with self-centered religious observance. It has everything to do with dying to self for the sake of others.

## **A Hope to Carry Us: Reflections on the Holy Cross** Fr. George Shalhoub

Today, in the midst of world fear and economic collapse, we celebrate the Veneration of the Precious and Life-Giving Cross. The church has placed before our eyes prayer to sustain us, faith to feed us, and hope to carry us through these times.

What is the Cross of Christ? The Cross of Christ, as the prayer of the church states, is the guardian of the universe and the strength of the faithful. The Cross is the beauty of the church. The Cross is the glory of angels. It is indeed the wounding of demons.

As we reflect on these words, we cannot help but rise above the fear of this epidemic and look forward to a new day. Remember, spring can only come after harsh weather and the glory of the Resurrection can only come after Jesus' crucifixion.

Today, we face political uncertainty, the whole world preoccupied and anxiety on how to practice freedom of movement after self-imprisonment in the last year. We need to remember that Jesus chose to set us free by dying on the Cross to give us salvation. He came to earth to assume humanity Himself and to heal us. The pandemic is not the only disease we must fear. We need to fear rage, racism, hatred, greed, envy and gluttony.

Soon, we will learn something good has come out of the world that is standing still. We need to learn how to communicate with each other, with our family and our neighbors in spirit. For this tragedy has awakened our conscious. If the coronavirus has taught us anything, it has taught us to be better people. The prayer of the church constantly reminds us that through the Cross, joy comes to the world.

The Holy Cross is raised in the middle of the Great Lent to remind us that Lent is not all about food, it is about self-conversion by repentance and spiritual renewal and self-control for what good it is to abstain from eating meat and in return devour each other.

The Cross of Christ gives us the courage to say "...remember me, O Lord, in Your Kingdom here on earth and the Kingdom to come." Only in the Cross, we have hope as the prayer of the church teaches us:

### **Prayer for the Holy Cross**

O Cross of Christ,  
O hope of Christians and guide of the lost;  
O haven of the winter-locked;  
O victory in war and security of the universe;  
O physician of the sick and resurrection of the dead,  
Have mercy upon me.  
Amen

Saint Tertullian, some two thousand years ago, emphasized the power that believers must practice making the sign of the cross. "In all our travels and movements, in all our coming in and going out, in putting on our shoes, at the bath, at the table, in lighting our candles, in lying down, in sitting down, whatever employment occupies us, we ought to bless ourselves with the sign of the Cross.

Saint Cyril of Jerusalem called the Sign of the Cross *a badge of the faithful and a terror to the devils who seek to harm us.*

*Let the Cross, as our seal, be boldly made with our fingers upon our brow and on all occasions; over the bread we eat, over the cups we drink; in our comings and in our goings; before sleep; on lying down and rising up; when we are on our way, and when we are still. It is a powerful safeguard ... for it is a grace from God, a badge of the faithful, a terror to the devils ... For when they see the cross they are reminded of the crucified; they fear Him Who has smashed the heads of dragons.*

**The sign of the Cross is not simply a way to begin prayer. It is in itself a powerful prayer, a blessing on our lives.**

"Today, we must bear the Cross of obedience, the Cross of hospitality, and the Cross of forgiveness as Jesus did. He did not suffer in order to abolish suffering in this world. He accepted suffering so He might accompany us in our suffering." (Metropolitan Jonah)

Today we need to reach out to heaven, to Golgotha, and to stand at the foot of the Cross, crying, "O Lord, save Your people and bless Your inheritance, granting health to the world because we believe by the power of Your Cross to preserve us."

As our divine mother placed the cross before our hearts cried, "Create in me a clean heart and grant me to see what you see."

Nothing in this world can give us hope more than the Cross of our Lord because the fear and panic of the world takes hope away from us. "When I am afraid, I put my trust in You, O Lord." (Psalm 56:3) "For God has not given us a spirit of fear, but the power of love and a sound mind." (II Timothy 1:7)

There is a risk in everything we do, but there is no risk when we place our hope in the Lord and pray for the healing of this world. If anything is needed today, it is to awaken our faith. The world may not give us peace; only God can.

Our ancestors lived with war. Think about all the refugees who are knocking on the doors of America, Europe the Middle East and Eastern Europe, facing economic disaster and civil war. They lack food, sanitation and millions of children will miss out on their schooling. We need to reach out to anyone who needs help in any means because there is nothing worse than the sin of indifference.

Remember what your mother and grandmother practiced. I was taught by my mother how to make the Sign of the Cross before learning the Lord's prayer, because the Sign of the Cross is a prayer, "the Father is my hope, the Son is my refuge, and the Holy Spirit is my protection. In Thee, O Mother of God, I place all my hope."