

## Variations in the Divine Liturgy

### Before/After the Little Entrance we sing:

#### **The Resurrection from the Octoechos (Nassar, 186; Kazan, Sun. Mat., 27) Tone 7**

Thou didst shatter death by thy Cross; thou didst open paradise to the thief; thou didst turn the mourning of the ointment-bearing women into joy, and didst bid thine Apostles proclaim warning that thou hast risen, O Christ, granting the world Great Mercy.

#### **Troparion for St. John (Nassar, 37 #6) Tone 8**

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 hundred-fold. Accordingly, thou hast become a star for the universe, sparkling with miracles. Therefore, O righteous Father John, intercede with Christ God to save our souls.

#### **Troparion of the Holy Forty Great Martyrs of Sebaste**

Those noble soldiers of the Master of all let us honor, for they were united by their faith as they passed through fire and water, and being enlisted by Christ they entered to divine refreshment. Now those pious warriors stand and intercede with Christ God for those who cry out. Glory to Him that hath given you strength, Glory to him that hath crowned you, Glory to Him that made you wondrous, Holy Forty Martyrs.

#### **Kontakion for the Sunday's of Great Lent (Nassar, 524; or Liturgicon) Tone 8**

To thee the champion leader, I thy servant offer thanks for victory, O Theotokos, thou who hast delivered me from terror. As thou hast power invincible, free me from every danger that I may cry unto thee: Rejoice, O bride without bridegroom.

#### **The Epistle**

Hebrews 6:13-20 (Fourth Sunday of Great Lent)

The Lord will give strength to his people.

The Lord will bless his people with peace.

BRETHREN, when God made a promise to Abraham, since he has no one greater by whom to swear, he swore to himself, saying, "Surely I will bless you and multiply you." And thus Abraham, having patiently endured, obtained the promise. Men indeed swear by a greater than themselves, and in all their disputes an oath is final for confirmation. So when God desired to show more convincingly to the heirs of the promise the unchangeable character of his purpose, he interposed with an oath, so that through two changeable things, in which it is impossible that God should prove false, we who have fled for refuge might have strong encouragement to seize the hope set before us. We have this as a sure

and steadfast anchor of the soul, a hope that enters into the inner shrine behind the curtain, where Jesus has gone as a forerunner on our behalf, having become a high priest for ever after the order of Melchizedek.

#### **The Holy Gospel**

Mark 9:17-30 (Fourth Sunday of Great Lent)

Someone from the crowd answered him, "Teacher, I brought you my son; he has a spirit that makes him unable to speak; and whenever it seizes him, it dashes him down; and he foams and grinds his teeth and becomes rigid; and I asked your disciples to cast it out, but they could not do so." He answered them, "You faithless generation, how much longer must I be among you? How much longer must I put up with you? Bring him to me. And they brought the boy to him. When the spirit saw him, immediately it convulsed the boy, and he fell on the ground and rolled about, foaming at the mouth. Jesus asked the father, "How long has this been happening to him?"

And he said, "From childhood. It has often cast him into the fire and into the water, to destroy him; but if you are able to do anything, have pity on us and help us." Jesus said to him, "If you are able! - All things can be done for the one who believes." Immediately the father of the child, cried out, "I believe; help my unbelief!" When Jesus saw that a crowd came running together, he rebuked the unclean spirit, saying to it, "You spirit that keeps this boy from speaking and hearing, I command you, come out of him, and never enter him again!" 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 was able to stand. When he had entered the house, his disciples asked him privately, "Why could we not cast it out?" He said to them "This kind can come out only through prayer." They went on from there and passed through Galilee. He did not want anyone to know it;

## Announcements

**Service on Sunday 21<sup>st</sup> March** will start early, at 9:30 a.m. Saidna Bishop Basil will be ordaining Deacon Anthony at Saint George and we will start early so anyone who wishes to attend the ordination will have time to travel there after our service.

**LAS Officers:** The new LAS officers have been appointed and are now working hard for the benefit of the church. Please give them your full support.

**Mother's Day Gala:** The gala will be held at Biblos on Friday, 7<sup>th</sup> May. We need your help to sell tickets! Please see father or Sahar for more details.

**Great and Holy Lent:** Strict fasting: No meat, fish or dairy products allowed except for special days. Please see the bulletin cover for any exceptions this week.

**Great and Holy Lent Service Schedule:**

Services will be served every night @ 6:30 pm  
Monday, Tuesday and Thursday: Great Compline (See note below)  
Wednesday: Presanctified Liturgy  
Friday: Akasis Service  
Saturday as usual: Vespers @ 5:00 pm

**Daily Services:** There will be no services on Monday or Tuesday of this week. Presanctified Liturgy will be served on Wednesday evening as usual.

**Catechumen Classes:** Classes will start on 11<sup>th</sup> April. If you would like to join, or know of anyone who may like to attend, please let father know soonest.

**Choir Rehearsal and Liturgical Guidance:** Tuesday evening after service. All are invited to learn our Liturgical music and join the choir. (Cancelled for Tuesday, 16<sup>th</sup> March)

**Bible Bowl:** If you would like to participate in this year's bible bowl, please see Ghassan Mobayed for details.

**Arabic Liturgy:** There will be no Arabic Liturgy until after Great Lent.

**2010 Fundraising:** Volunteers wishing to participate in 2010 festival should see Raed Salti or John Steadman.

**Office Hours:** As Father may have to leave the office during normal hours, please call either the office (281-240-4845), or Father's cell phone (713-357-8871) to arrange an appointment.

**Confessions:** Father is available on Saturday, or at any time by prior appointment. Confessions will not be heard on Sundays.

**Visitors and Guests:** We welcome you to The Forty Holy Martyrs Mission; a growing pan-Orthodox community in Sugar Land. At the end of the Divine Liturgy you are invited to venerate the Holy Cross and to receive the andidoron (blessed bread). You are also invited to our coffee hour immediately following the Divine Liturgy in the Hall. Please remember that Orthodox Christians practice a closed communion, which means that only baptized or chrismated Orthodox faithful, who have properly prepared themselves, may approach the chalice to receive the Holy Eucharist.

## THE FORTY HOLY MARTYRS OF SEBASTE ORTHODOX MISSION

<p><b>340 Eldridge Rd. Sugar Land, TX 77478</b></p> <p><i>Father Gabriel Karam</i> Office Tel: 281-240-4845 Cell: 713-357-8871 Email: fr_karam@40martyrs.org</p> <p><b><a href="http://www.fortymartyrs.org">www.fortymartyrs.org</a></b></p> <p><b><u>REGULAR SERVICES</u></b></p> <p>Great Vespers: Saturday 5:00 p.m. Matins/Orthros: Sunday 8:30 a.m. Divine Liturgy: Sunday 10:00 a.m. Please see the website for other services</p>	<p><b>14<sup>th</sup> March 2010</b></p> <p><b>Fourth Sunday of Great Lent: Commemoration of the Righteous Father John of the Ladder of Virtues</b></p> <p><b>Celebrated today:</b> Venerable Benedict of Nursia; Euschemenos, bishop of Lanipsakos</p> <p><b>Fasting guidelines for this week:</b> Oil and wine allowed on Saturday and Sunday. All other days: strict fast.</p>
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*A Mission of the  
Antiochian Orthodox Christian Archdiocese of North America and  
The Diocese of Wichita and Mid-America*

