

Welcome!

In your hand is a guide to help make your worship experience more meaningful.

At 10:00 am the Divine Liturgy, which is the main worship service of the Orthodox Church, begins with the words from the priest "Blessed is the kingdom of the Father and the Son and the Holy Spirit..."

The beginning of the service may be found on page 1 of the small red book entitled The Divine Liturgy of Saint John Chrysostom (Holy Cross Press). Each Sunday the Epistle, Gospel and certain hymns change to express what is being celebrated that day. This guide has them printed out for you so you may follow along more easily.

We welcome people of all faiths and denominations to worship with us and appreciate your presence. For those who are not Orthodox Christians we ask that you not receive the Holy Communion when it is offered to the congregation. Those visitors who are Orthodox Christians may receive Communion provided you normally receive at your home parish and have not been restricted in any way. For Orthodox Christians, when in doubt whether to receive or not, please ask Fr. Gabriel in advance and he will be happy to advise you.

For those who are attending the Divine Liturgy today as part of your comparative religion college class requirement for research, there is a brief brochure located in the narthex of the Church which will help explain a little about the Orthodox faith and our local parish. Fr. Gabriel would be happy to speak with you in the fellowship hall during the refreshment hour if time permits.

An appointment may also be made where he would be pleased to provide you with some research material for your paper.

For those of you visiting an Orthodox Christian Church for the first time, you are in for an interesting worship experience. There is something in Orthodox worship that reaches all the five senses. Through **sight** with the icons (religious paintings), vestments and movements, through **smell** with the use of incense, with **sound** through the use of our own byzantine style music and liturgy, through **taste** with receiving Holy Communion and by **touch** with the lighting of candles and crossing oneself.

You will find that the Orthodox place a great emphasis on reverence in worship. The worship is joyful as well, but always with a sense of reverence before God.

Thank you for joining us this morning. Please ask one of the attendants in the narthex if you have any questions. They will be happy to assist you. May God bless your time with us and answer all your needs!

**ORTHROS GOSPEL: 3<sup>rd</sup>  
3<sup>rd</sup> Tone**



**THE FOLLOWING HYMNS ARE SUNG DURING AND  
FOLLOWING THE 1<sup>ST</sup> ENTRANCE**

**APOLYTIKION**

Rejoice all the heavenly, and exult all the terrestrial, for the Lord, having established great strength with his mighty arm; he trampled down, death by his own death; he became the first to rise from the dead, from the bowels of Hades he delivered all of us, and bestowed his great mercy upon the world.

Εὐφραίνεσθω τὰ οὐράνια, ἀγαλλιᾶσθω τὰ ἐπίγεια, ὅτι ἐποίησε κράτος ἐν βραχίονι αὐτοῦ ὁ Κύριος· ἐπάτησε τῷ θανάτῳ τὸν θάνατον· πρωτότοκος τῶν νεκρῶν ἐγένετο, ἐκ κοιτίας Ἄδου ἐρρύσατο ἡμᾶς, καὶ παρέσχε τῷ κόσμῳ τὸ μέγα ἔλεος.

Efrenéstho ta ouránia, agalliástho ta epígia, óti epíise krátos en vrahíoni aftoú o Kírios; epátise to thanáto ton thanáton; protótokos ton nekrón egéneto, ek kilías Ádou errisato imás, ke paréskhe to kósmo to méga éleos.

**TROPARION OF ST. MARKELLA**

Obedient to the laws of the Lord and to his divine teachings, you kept them blamelessly, O Markella and being frightened of the violence of your father who pursued you O pure bride of Christ you hid in the mountains where he found you and took your life. Glory to him who has given you strength, Glory to him who has crowned you, Glory to him who works healings through you to everyone.

**TROPARION OF ST. DEMETRIOS**

The world found in you a great champion in dangers, a victor who could turn the nations back! As you restrained Levi in the arena, you also inspired Nestor to courage! Therefore Holy Great Martyr Demetrios, entreat Christ God to grant us great mercy!

**KONTAKION**

When you come, O God, upon the earth with glory, and the universe will tremble, and the river of fire will bring men before your judgement-seat, and the books will be opened and the secrets are disclosed: Then deliver me from the unquenchable fire, and count me worthy to stand on your right hand, O most righteous Judge.

Όταν ἔλθῃς ὁ Θεός, ἐπὶ γῆς μετὰ δόξης, καὶ τρέμωσι τὰ σύμπαντα, ποταμὸς δὲ τοῦ πυρός, πρὸ τοῦ βήματος ἔλκη, καὶ βίβλοι ἀνοίγωνται, καὶ τὰ κρυπτά δημοσιεύωνται, τότε ρυσαί με, ἐκ τοῦ πυρός τοῦ ἀσβέστου, καὶ ἀξίωσον, ἐκ δεξιῶν σοῦ με στήναι, κριτὰ δικαιοῦτατε.

Όταν ἐλθῆς ὁ Θεός ἐπὶ γῆς μετὰ δόξης, ke trémousi ta simpanta, potamós de tou pirós, pro tou vímatos élki, ke vívli anígonte, ke ta

kriptá dimosiévonte, tóte rise me, ek tou pirós tou asvéstou, ke axíson, ek dexíon sou me stíne, Kritá díkeótate.

**THE EPISTLE READING**

*Meatfare Sunday*

*Verse: The Lord is my strength and my song, The Lord chastened me sorely.*

The Reading is from Paul's First Letter to the Corinthians.

**Chapter 8:8-13, 9:1-2**

**Pg. 132**

Brethren, food will not commend us to God. We are no worse off if we do not eat, and no better off if we do. Only take care lest this liberty of yours somehow become a stumbling block to the weak. For if any one sees you, a man of knowledge, at table in an idol's temple, might he not be encouraged, if his conscience is weak, to eat food offered to idols? And so by your knowledge this weak man is destroyed, the brother for whom Christ died. Thus, sinning against your brethren and wounding their conscience when it is weak, you sin against Christ. Therefore, if food is a cause of my brother's falling, I will never eat meat, lest I cause my brother to fall.

Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are not you my workmanship in the Lord? If to others I am not an apostle, at least I am to you; for you are the seal of my apostleship in the Lord.

**THE GOSPEL READING**

*Meatfare Sunday*

**Matthew 25:31-46**

**Pg. 133**

The Lord said, "When the Son of man comes in his glory and all the holy angels with him, then he will sit on his glorious throne. Before him will be gathered all the nations, and he will separate them one from another as a shepherd separates the sheep from the goats, and he will place the sheep at his right hand, but the goats at the left.

Then the king will say to those at his right hand, 'Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.' Then the righteous will answer him, 'Lord, when did we see you hungry and feed you, or thirsty and give you drink? And when did we see you a stranger and welcome you, or naked and clothe you? And when did we see you sick or in prison and visit you?' And the King will answer them, 'Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me.' Then he will say to those at his left hand, 'Depart from me, you cursed, into the eternal fire prepared for the devil and his angels; for I was hungry and you gave me no food, I was thirsty and you gave me no drink, I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.' Then they also will answer, 'Lord, when did we see you hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to you?' Then he will answer them, 'Truly, I say to you, as you did it not to one of the least of these, you did it not to me.' And they will go away into eternal punishment, but the righteous into eternal life."

#### **SAINTS COMMEMORATED TODAY**

Meatfare Sunday, Recognition of the Lord's Second Coming; Archippos, Philemon, and Apphias, of the 70 Apostles (+1st c.); Righteous Martyr Philothee of Athens (+1589); Holymartyr Niketas the Younger.

#### **APOLYTIKIA AND KONTAKIA - WHAT ARE THEY?**

*Apolytikia (Dismissal Hymn) is a liturgical hymn, which refers to the feast celebrated. It is chanted at the end of the Vesper Service, thus serving as its dismissal hymn, at the beginning of the Matins Service and during the Divine Liturgy before and after the small Entrance.*

*Kontakion originally meant the short round piece of wood (dowel) around which was wound a leather roll of a series of liturgical hymns. Today it means the hymn itself, which is read in all the services and is chanted after the Dismissal Hymns after the small Entrance.*