

Holy Transfiguration

Greek Orthodox Church

The 4th Sunday of Lent – St. John Climacus

March 29, 2020

St. Mark, Bishop of Arethusa in Syria

The Liturgy of St. Basil the Great

The Antiphonal Psalm verses are for a normal Sunday.

Only begotten Son and Logos of God, being immortal, You condescended for our salvation to take flesh from the holy Theotokos and ever-virgin Mary and, without change, became man. Christ, our God, You were crucified and conquered death by death. Being one of the Holy Trinity, glorified with the Father and the Holy Spirit, save us.

3rd Antiphon: Resurrection Apolytikion Tone 8, (127): From on high You descended, O merciful Lord. You accepted the cross and three days in the tomb to free us from the bondage of sin, O our life and resurrection. Glory to You, O Lord!

Hymns after the Gospel Entrance

Resurrectional Apolytikion Tone 8, (above)

Apolytikion of the Saint: With the rivers of your tears you made the barren desert bloom; and with your sighs from deep within, you made your labors bear their fruits a hundredfold; and you became a star, illuminating the world by your miracles, O John, our devout father. Intercede with Christ our God, for the salvation of our souls.

Parish Apolytikion: You were transfigured on the mountain, O Christ our God, showing Your glory to the disciples as much as they could bear. Shine on us also, the sinners, shine Your everlasting light, through the intercessions of the Theotokos, Giver of Life; glory to You!

Annunciation Kontakion (269): Victorious Lady, mighty champion, defending us, we your servants now ascribe to you this hymn of thanks, for you rescued us from suffering and tribulation. Theotokos, with your power that can never fail, keep us safe from every danger our whole life long that we may cry to you: Rejoice, O Bride unwedded!

The Epistle Reading: Hebrews 6:13-20. Brethren, when God made a promise to Abraham, since he had 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 unchangeable 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 Gospel Reading: Mark 9:17-31. At that time, a man came to Jesus kneeling and saying: "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 your disciples to cast it out, and they were not able." And he 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 him, 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 you can do anything, have pity on us and help

us." And Jesus said to him, "If you can! All things are possible to him who believes." Immediately the father of the child cried out and said, "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 he had entered the house, his disciples asked him privately, "Why could we not cast it out?" And he 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 he would not have any one 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 when he is killed, after three days he will rise."

The Cherubic Hymn: Let us who mystically represent the cherubim, represent the cherubim, and sing the thrice-holy hymn, sing the thrice-holy hymn to the life-giving Trinity, sing the thrice-holy hymn to the life-giving Trinity, to the life-giving Trinity, now lay aside every worldly care, every worldly care, every worldly care. That we may receive the King of all....

After "Let us love one another that with oneness of mind we may confess": Father, Son, and Holy Spirit, Trinity one in essence and undivided.

The Creed: I believe in one God, Father Almighty, Creator of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all ages; Light of Light, true God of true God, begotten, not created, of one essence with the Father, through Whom all things were made. Who for us men and for our salvation came down from heaven and was incarnate of the Holy Spirit and the Virgin Mary and became man. He was crucified for us under Pontius Pilate, and suffered and was buried; and He rose on the third day, according to the Scriptures. And He ascended into heaven and is seated at the right hand of the Father; He will come again with glory to judge the living and the dead. His Kingdom shall have no end. And in the Holy Spirit, the Lord, the Creator of life, Who proceeds from the Father, Who together with the Father and the Son is worshiped and glorified, Who spoke through the prophets. In one, holy, catholic, and apostolic Church. I confess one baptism for the forgiveness of sins. I look for the resurrection of the dead, and the life of the age to come. Amen.

Hymn to the Theotokos: In you, O woman full of grace, all creation rejoices, the orders of angels and the race of mankind. O hallowed temple and spiritual paradise, glory of virginal souls, from you our God was incarnate and became a child, He who is God from all ages. By making your womb His throne He made you more spacious, more spacious than all the heavens. In you, O woman full of grace all creation, all creation rejoices. Glory to You!

Announcements

We are under special guidelines at this time due to the Coronavirus pandemic. The Faithful are directed to stay home and participate in the service via livestreaming. We are livestreaming through our FB page. There is also a link from our website, in the menu. If anyone comes to the church during the service, they may enter to light a candle and pray briefly, while maintaining all posted guidelines, and may take Antidoron, Holy Water, and Holy Oil home with them.

Confession and Communion are available by arrangement. Stewardship may be left in the offering trays, or mailed during the week, or given via text (see below) or through our web site.

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