THE ORDER FOR THE READER TYPiKA SERVICE
WHEN WE ARE UNABLE TO ATTEND CHURCH

SUNDAY APRIL 18, 2021

FIFTH SUNDAY OF LENT — Tone 4. St Mary of Egypt. Ven. John, disciple of
Ven. Gregory of Decapolis (9th c.). Martyrs Victor, Zoticus, Zeno, Acindynus, and
Severian, of Nicomedia (303). St. Cosmas, Bishop of Chalcedon, and his fellow ascetic,
St. Auxentius (815-820). New Martyr John the New of Epirus (1526).
Ven. Evfimii (Euthymius), Enlightener of Karelia; and the Righteous Anthony and Felix.

*THE SERVICE TAKES PLACE IN FRONT OF OUR ICON CORNER*

EVERYONE: O, God cleanse me a sinner and have mercy on me! (3x)

READER: Through the Prayers of Our Holy Fathers, O Lord Jesus Christ Our God, Have Mercy
on us.

READER: Amen. O, Heavenly King, the Comforter the Spirit of Truth, Who art everywhere
present and fillest all things. Treasury of Blessings and Giver of Life. Come and abide in us
and cleanse us from every impurity and save our souls, O Good One!

Holy God, Holy Mighty, Holy Immortal, have mercy on us. (3 times)
Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto
ages of ages. Amen.
O most Holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master,
pardon our transgressions. Holy One, visit and heal our infirmities, for Thy Name’s sake.
Lord have mercy. Lord have mercy. Lord have mercy.
Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto
ages of ages. Amen.

EVERYONE: Our Father, Who art in heaven, hallowed be Thy name. Thy Kingdom come.
Thy will be done, on earth as it is in heaven. Give us this day our daily bread; and forgive us
our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but
deliver us from evil.

READER: Through the Prayers of Our Holy Fathers, O Lord Jesus Christ Our God, Have
Mercy on us.

READER: Amen. Lord have mercy (12x)
READER: Through the Prayers of Our Holy Fathers, O Lord Jesus Christ Our God, Have Mercy on us.


Bless the Lord, O my soul! Blessed are Thou, O Lord! Bless the Lord, O my soul; and all that is within me, bless His holy name! Bless the Lord, O my soul, and forget not all His benefits. Who forgives all your iniquity, who heals all your diseases. The Lord is compassionate and merciful, long suffering and of great goodness. Bless the Lord, O my soul, and all that is within me, bless His holy name. Blessed art Thou, O Lord! 

THE LITTLE LITANY is not said in the absence of a Priest or Deacon.  
The reader continues:

READER: Amen. Lord have mercy (3x)

READER: Through the Prayers of Our Holy Fathers, O Lord Jesus Christ Our God, Have Mercy on us.

EVERYONE: Amen. Followed by the singing of the Second Antiphon.

Glory to the Father, and to the Son, and to the Holy Spirit.  
Praise the Lord, O my soul! I will praise the Lord as long as I live; I will sing praises to my God while I have being. Put not your trust in princes, in sons of men in whom there is no salvation. When his breath departs he returns to his earth, on that very day his plans perish. The Lord will reign forever; Your God, O Zion, to all generation.

Now and ever and unto ages of ages. Amen. Only-begotten Son and immortal Word of God, Who for our salvation didst will to be incarnate of the holy Theotokos and ever-virgin Mary, Who without change didst become man and wast crucified, Who art one of the Holy Trinity, glorified with the Father and the Holy Spirit: O Christ our God, trampling down death by death, save us! 

THE LITTLE LITANY is not said in the absence of a Priest or Deacon.  
The reader continues:

READER: Amen. Lord have mercy (3x)

READER: Through the Prayers of Our Holy Fathers, O Lord Jesus Christ Our God, Have Mercy on us.

EVERYONE: Amen. Followed by the singing of the Third Antiphon.

In Thy Kingdom remember us, O Lord, when Thou comest into Thy Kingdom. Blessed are the poor in spirit, for theirs is the Kingdom of heaven. Blessed are those who mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth. Blessed are those who hunger and thirst after righteousness, for they shall be filled. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called the sons of God. Blessed are you when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceedingly glad, for great is your reward in heaven.
Followed by the singing of the appointed Troparia for the day:

**TROPAR FOR THE RESURRECTION, TONE 4**
When the women disciples of the Lord learned from the angel the joyous message of Thy Resurrection, they cast away the ancestral curse and elatedly told the apostles: “Death is overthrown! Christ God is risen,// granting the world great mercy!”

*Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen*

**Troparion for St. Mary of Egypt — Tone 8**
The image of God was truly preserved in thee, O Mother, for thou didst take up the Cross and follow Christ. By so doing, thou taughtest us to disregard the flesh for it passes away; but to care instead for the soul, for it is immortal.// Therefore thy spirit, O holy Mother Mary, rejoices with the angels.

**THE EPISTLE LESSON**

**READER:** The Prokeimenon is in the 4th Tone:

*O Lord, how manifold are Thy works; / in wisdom hast Thou made them all.*

**CHOIR:** O Lord, how manifold are Thy works; / in wisdom hast Thou made them all.

**READER:** Bless the Lord, O my soul! O Lord, my God, Thou art very great!

**CHOIR:** O Lord, how manifold are Thy works; / in wisdom hast Thou made them all.

**READER:** The Second Prokeimenon is in the 4th Tone:

*God is wonderful in His saints, / the God of Israel.*

**CHOIR:** God is wonderful in His saints, / the God of Israel.

**READER:** THE READING IS FROM THE EPISTLE OF THE HOLY APOSTLE PAUL TO THE HEBREWS.

**READER:** Hebrews 9:11-14 and Galatians 3:23-29 (*St. Mary of Egypt*)

**BRETHREN:**

But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation. Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption.
For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?

BRETHREN:

But before faith came, we were kept under guard by the law, kept for the faith which would afterward be revealed. Therefore the law was our tutor to bring us to Christ, that we might be justified by faith. But after faith has come, we are no longer under a tutor. For you are all sons of God through faith in Christ Jesus. For as many of you as were baptized into Christ have put on Christ.

There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. And if you are Christ’s, then you are Abraham’s seed, and heirs according to the promise.

READER: And to your spirit: Alleluia! Alleluia! Alleluia! Go forth, prosper and reign, for the sake of meekness, righteousness and truth!

CHOIR: Alleluia! Alleluia! Alleluia!

READER: For Thou lovest righteousness, and hatest iniquity.

CHOIR: Alleluia! Alleluia! Alleluia!

READER: I waited patiently for the Lord; He attended to me and heard my supplication.

CHOIR: Alleluia! Alleluia! Alleluia!

THE GOSPEL LESSON

READER: And that we may be accounted worthy of hearing the Holy Gospel, let us pray to the Lord God.

EVERYONE: Lord have mercy (3x)
READER: Let us listen to the Holy Gospel. The Reading is from the Holy Gospel according to Saint Mark.

EVERYONE: Glory to Thee, O Lord, glory to Thee.

READER: Mark 10:32-45 and Luke 7:36-50 (St. Mary of Egypt)
Let us Attend!
Now they were on the road, going up to Jerusalem, and Jesus was going before them; and they were amazed. And as they followed they were afraid. Then He took the twelve aside again and began to tell them the things that would happen to Him: “Behold, we are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and to the scribes; and they will condemn Him to death and deliver Him to the Gentiles; and they will mock Him, and scourge Him, and spit on Him, and kill Him. And the third day He will rise again.”

Then James and John, the sons of Zebedee, came to Him, saying, “Teacher, we want You to do for us whatever we ask.” And He said to them, “What do you want Me to do for you?” They said to Him, “Grant us that we may sit, one on Your right hand and the other on Your left, in Your glory.”

But Jesus said to them, “You do not know what you ask. Are you able to drink the cup that I drink, and be baptized with the baptism that I am baptized with?” They said to Him, “We are able.” So Jesus said to them, “You will indeed drink the cup that I drink, and with the baptism I am baptized with you will be baptized; but to sit on My right hand and on My left is not Mine to give, but it is for those for whom it is prepared.” And when the ten heard it, they began to be greatly displeased with James and John.

But Jesus called them to Himself and said to them, “You know that those who are considered rulers over the Gentiles lord it over them, and their great ones exercise authority over them. Yet it shall not be so among you; but whoever desires to become great among you shall be your servant. And whoever of you desires to be first shall be slave of all.

For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.”

Let us Attend!
Then one of the Pharisees asked Him to eat with him. And He went to the Pharisee’s house, and sat down to eat.

And behold, a woman in the city who was a sinner, when she knew that Jesus sat at the table in the Pharisee’s house, brought an alabaster flask of fragrant oil, and stood at His feet behind Him weeping; and she began to wash His feet with her tears, and wiped them with the hair of her head; and she kissed His feet and anointed them with the fragrant oil.

Now when the Pharisee who had invited Him saw this, he spoke to himself, saying, “This Man, if He were a prophet, would know who and what manner of woman this is who is touching Him, for she is a sinner.” And Jesus answered and said to him, “Simon, I have something to say to you.” So he said, “Teacher, say it.”

“There was a certain creditor who had two debtors. One owed five hundred denarii, and the other fifty. And when they had nothing with which to repay, he freely forgave them both. Tell Me, therefore, which of them will love him more?”
Simon answered and said, “I suppose the one whom he forgave more.” And He said to him, “You have rightly judged.”

Then He turned to the woman and said to Simon, “Do you see this woman? I entered your house; you gave Me no water for My feet, but she has washed My feet with her tears and wiped them with the hair of her head.

You gave Me no kiss, but this woman has not ceased to kiss My feet since the time I came in. You did not anoint My head with oil, but this woman has anointed My feet with fragrant oil.

Therefore I say to you, her sins, which are many, are forgiven, for she loved much. But to whom little is forgiven, the same loves little.”

Then He said to her, “Your sins are forgiven.”

And those who sat at the table with Him began to say to themselves, “Who is this who even forgives sins?”

Then He said to the woman, “Your faith has saved you. Go in peace.”

EVERYONE: Glory to Thee, O Lord, glory to Thee.

READER: Remember us, O Lord, when Thou comest into Thy Kingdom.
Remember us, O Master, when Thou comest into Thy Kingdom.
Remember us, O Holy One, when Thou comest into Thy Kingdom.

THE LITANY OF FERVENT SUPPLICATION is not said in the absence of a Priest or Deacon. The reader continues:

READER: Amen. Lord have mercy (12x)
READER: Through the Prayers of Our Holy Fathers, O Lord Jesus Christ Our God, Have Mercy on us.

EVERYONE: Amen.

READER: The Heavenly Choir sings Thy praises and cries out: Holy, Holy, Holy Lord of Sabaoth; Heaven and earth are full of Thy glory.

READER: Draw nigh unto Him, and be enlightened; and your faces shall not be put to shame.

READER: The Heavenly Choir sings Thy praises and cries out: Holy, Holy, Holy Lord of Sabaoth; Heaven and earth are full of Thy glory.

READER: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.
**READER:** The Choir of Holy Angels and Archangels, with all the Powers of Heaven, sings Thy praises and cries out: Holy, Holy, Holy Lord of Sabaoth, Heaven and earth are full of Thy glory.

**THE SYMBOL OF FAITH (THE NICENE CREED)**

**EVERYONE:** I believe in one God, the Father Almighty, Maker of Heaven and Earth and of all things visible and invisible. And in one Lord Jesus Christ, the Son of God, the only-begotten, begotten of the Father before all ages. Light of light; true God of true God, begotten, not made; of one essence with the Father, by 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. And He was crucified for us under Pontius Pilate, and suffered, and was buried. And the third day He arose again, according to the Scriptures, and ascended into Heaven, and sits at the right hand of the Father; And He shall come again with glory to judge the living and the dead. Whose kingdom shall have no end.

And in the Holy Spirit, the Lord, the Giver of Life, Who proceeds from the Father; Who with the Father and the Son together is worshipped and glorified, Who spoke by the prophets.

In One, Holy, Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins. I look for the Resurrection of the dead, and the life of the world to come. Amen.

**THE LITANY OF SUPPLICATION is not said in the absence of a Priest or Deacon. The reader continues:**

**READER:** Amen. Lord have mercy (12x)

**READER:** Through the Prayers of Our Holy Fathers, O Lord Jesus Christ Our God, Have Mercy on us.

**EVERYONE:** Our Father, Who art in heaven, hallowed be Thy name. Thy Kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.

**READER:** Through the prayers of our Holy Fathers, O Lord Jesus Christ, Son of God, have mercy on us and save us.

**EVERYONE:** Amen. (Followed by the singing of the appointed Kontakia)

**Kontakion for The Resurrection – Tone 4**
My Savior and Redeemer as God rose from the tomb and delivered the earth-born from their chains. He has shattered the gates of hell, and as Master, // He has risen on the third day!

Glory to the Father, and o the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.
Kontakion for St. Mary of Egypt—Tone 3
Having been a sinful woman, thou becamest through repentance a bride of Christ. Having attained angelic life, thou didst defeat demons with the weapon of the Cross. Therefore, O most glorious Mary, thou art a bride of the Kingdom.

READER: Lord have mercy (12x)

O All-Holy Trinity, Consubstantial Power, Undivided Kingdom, Origin of all Good: be graciously inclined unto me, a sinner. Make steadfast my heart and give it understanding, and take away from me every defilement. Enlighten my mind, that I may ever glorify, praise and worship Thee, and say: One is Holy, One is the Lord Jesus Christ, to the glory of God the Father. Amen.

Blessed be the Name of the Lord, henceforth and forevermore. (3x)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

PSALM 34

READER: I will bless the Lord at all times; His praise shall be continually in my mouth. In the Lord shall my soul be praised; let the meek hear and be glad. O magnify the Lord with me, and let us exalt His name together. I sought the Lord, and He heard me, and delivered me from all my troubles. Draw nigh unto Him, and be enlightened, and your faces shall not be put to shame. This poor man cried, and the Lord heard him, and saved him out of all his troubles. The Angel of the Lord will encamp around those who fear Him, and will deliver them. O taste and see that the Lord is good; blessed is the man that hopes in Him. O fear the Lord, all you His saints; for there is no want for them that fear Him. The rich have become poor and have hungered; but they that seek the Lord shall lack no good thing. Come, O children, hearken unto me; I will teach you the fear of the Lord. Who is the man that desires life, who loves to see days that are good? Keep thy tongue from evil, and thy lips from speaking deceit. Turn away from evil, and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and His ears unto their supplication. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. The righteous cried, and the Lord hear them, and He delivered them out of all their troubles. The Lord is nigh unto them that are broken in heart, and will save them that are humble in spirit. Many are the afflictions of the righteous, and out of them all shall the Lord deliver them. The Lord keeps all of their bones; not one of them shall be broken. The death of sinners is cruel, and they that hate the righteous shall do wrong. The Lord will redeem the soul of His servants, and none of them shall do wrong that hope in Him.

READER: More honorable than the Cherubim and more glorious beyond than the Seraphim, without defilement, You gave birth to God the Word, True Theotokos, we magnify You.

CHORUS: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen. Lord have mercy, Lord have mercy, Lord have mercy. Lord, Bless!
READER: May He, Who rose from the dead, Christ our True God, through the Prayers of our Holy Fathers, through the Prayers of the Most Holy Theotokos and Ever-Virgin Mary, by the Power of the Precious and Life-Creating Cross, through the protection of the Bodiless Powers of Heaven, through the prayers of the Holy Glorious Prophet, Forerunner and Baptist John, through the prayers of the holy glorious and all-laudable Apostles, through the Prayers of all the North American Saints, through the prayers of ________________ the patron of this Holy Temple, through the prayers of St Mary of Egypt, the Venerable John, disciple of the Venerable Gregory of Decapolis whom we commemorate today, of the holy and righteous Ancestors of God, Joachim and Anna, and of all the saints, O Lord Jesus Christ Our God, have mercy on us and save us.

CHOIR: Amen.

(The faithful now come up and venerate the Precious Cross and Icons in our Icon Corner.)

READER: Through the Prayers of our Holy Fathers, O Lord Jesus Christ our God, have mercy on us and save us.

CHOIR: Amen. Lord have mercy. Lord have mercy. Lord have mercy.
THE FIFTH SUNDAY OF GREAT LENT:

ST. MARY OF EGYPT

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= = = Scriptural Readings for The Sixth Week of Great Lent = = =

Tuesday  Genesis 31:3-16   Proverbs 21:3-21
Friday  Genesis 49:33-50:26  Proverbs 31:8-31
Sunday  Phil. 4:4-9  (Palm Sunday) John 12:1-18

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THE FIFTH SUNDAY OF GREAT LENT

ST. MARY OF EGYPT

The Fifth Sunday recalls the memory of Saint Mary of Egypt, the repentant harlot. Mary tells us, first of all, that no amount of sin and wickedness can keep a person from God if he truly repents. Christ himself has come "to call sinners to repentance" and to save them from their sins (Lk 5:32). In addition, Saint Mary tells us that it is never too late in life -- or in Lent -- to repent. Christ will gladly receive all who come to him even at the eleventh hour of their lives. But their coming must be in serious and sincere repentance.

The commemoration of the life of St. Mary of Egypt, who formerly had been a great sinner, is intended to serve as an example of true repentance for all and convince us of the ineffable compassion of God. The Church finds in her an image of true repentance and a source of encouragement for those engaged in spiritual endeavors, by virtue of the example of the ineffable mercy of God shown towards her a repentant sinner.

THE AKATHIST TO THE MOST-HOLY THEOTOKOS

On the Fifth Saturday of Great Lent, the Saturday of the Akathist, we commemorate the "Laudation of the Virgin" Icon of the Most Holy Theotokos. In 625, when the emperor Heraclius was fighting the Persians, the Khan sent forces to attack Constantinople by land and by sea. Patriarch Sergius urged the people not to lose heart, but to trust in God.

A procession was made around the city with the Cross of the Lord, the robe of the Virgin, the Icon of the Savior not made by hands, and the Hodigitria Icon of the Mother of God. The Patriarch dipped the Virgin's robe in the sea, and the city's defenders beat back the Khan's sea forces. The sea became very rough, and many boats sank. The invaders retreated, and the people of Constantinople gave thanks to God and to His Most Pure Mother. On two other occasions, in 655 and 705, the Theotokos protected the city from Saracen invaders. A feastday dedicated to the Laudation of the Virgin was established to commemorate these victories. The Akathist to the Mother of God is believed to originate from this period, and its use has spread from Constantinople to other Orthodox lands.
Fifth Sunday of Lent
St. Mary of Egypt
Can ye drink of the Cup that I drink of?

Mark 10:32-45

From The Explanation of the Gospel of St. Mark
by Blessed Theophylact, Archbishop of Ochrid and Bulgaria

32-34. And they were on the road going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And He took again the twelve, and began to tell them what things should happen unto Him, saying, Behold, we go up to Jerusalem: and the Son of Man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn Him to death, and shall deliver Him to the Gentiles: and they shall mock Him, and shall scourge Him, and shall spit upon Him, and shall kill Him: and the third day He shall rise again.

Why does He foretell the things that will happen to Him? To prepare and to calm the minds of the disciples, so that having heard of these things beforehand they would more easily endure them, and not be overwhelmed at once in their anguish. He also foretold these things so that they would know that He suffered them of His own will. Although He knows these things beforehand, and is able to flee from them, He does not do so, thus making it abundantly clear that He willingly gives Himself over to His sufferings. The Lord takes the disciples aside privately to speak with them alone. For His Passion is a mystery to be revealed only to those closest to Him. And this is why on the road He leads the way before them all, wanting to separate His disciples from the rest of the crowd. But also, by leading the way, He shows that He hastens to His Passion, and does not evade His death which is for our salvation. Although He lists all these sorrowful things that will happen, yet there is one consolation, that He will rise on the third day.

35-39. And James and John, the sons of Zebedee, come unto Him, saying, Master, we want that Thou shouldest do for us whatsoever we shall ask. And He said unto them, What do ye want that I should do for you? They said unto Him, Grant unto us that we may sit, one on Thy right hand, and the other on Thy left hand, in Thy glory. But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? And be baptized with the baptism that I am baptized with? And they said unto Him, We can.

Another Evangelist says that the mother of the sons of Zebedee approached Christ. [Matt. 20:20] It is likely that both events took place. The apostles were embarrassed, and had their mother go first, and then they themselves approached Christ in private. This is what the Evangelist means here when he says that they come unto Him, that they approach Him in private, apart from the others. Let us learn what it was they asked. They thought that His going up to Jerusalem meant that He was going to ascend the throne of an earthly kingdom, and that after He had become king He would suffer those things which He said He would suffer. With this understanding, they are asking to sit at His right hand and His left. This is why the Lord rebukes them for asking for something foolish. Ye know not what ye ask, He says. You are thinking that My kingdom is an earthly kingdom, and you are asking for an earthly throne. But it is not so; rather, these things are beyond your understanding. To sit at My right hand is something so great that it goes beyond what even the angelic hosts can do. You are craving honor and glory, but I am calling you to die. By baptism and cup He means the cross. For a cup of wine is something a man gladly accepts, and it quickly puts him to sleep. And baptism is something which is done to
cleanse sins. But James and John gave their promise without understanding what He said, thinking that He was speaking of an actual cup of wine, and the washing of the body which the Jews performed before they ate.

39-40. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized with shall ye be baptized: but to sit at My right hand and at My left hand is not Mine to give; but it shall be given to them for whom it is prepared.

Martyrdom, He is saying, will be yours, and you will die for Truth’s sake. [For bold confession of the Truth James was beheaded in Jerusalem in 45 AD, and John was cruelly tortured in Rome and then exiled to the island of Patmos. Tr.] But to sit at My right hand and at My left is not Mine to give. Two questions may be asked: first, has it been prepared for anyone to sit there? Second, is the Master of all unable to bestow this seat? In answer we say that no one will sit at His right or at His left. Although in many places of Scripture you hear mention of sitting upon a seat in heaven [Mt. 19:28, Lk. 13:29, Eph. 2:6, etc.], understand that this refers to great honor, not a chair. It is not Mine to give has this meaning: it is not for Me, the Just Judge, to bestow this honor as a favor, for that would not be just. Instead, this honor has been prepared for those who have contested and struggled for it. It is as if a just king had set a day for a contest of athletes, and then some of his friends come to him and say, "Give us the crowns." The king would say, "The crowns are not mine to give; rather, a crown is prepared for that contestant who shall compete and win." So too with you, 0 sons of Zebedee, you shall be martyrs for My sake; but if there is one who, along with martyrdom, exceeds you in every virtue, he shall precede you in honor.

41-45. And when the ten heard it, they began to be much displeased with James and John. But Jesus called them to Him, and saith unto them, Ye know that they which are thought to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, shall be your servant: and whosoever of you will be the chiefest, shall be slave of all. For even the Son of Man came not to be served, but to serve, and to give His life as a ransom for many.

The disciples are still subject to human weaknesses, and here they are stung with envy. This is why the ten were displeased with the two. When did they begin to be indignant? When they realized they had not been received by the Lord, and thought they had been pushed away. As long as the ten were shown honor by the Lord, it did not bother them that the Lord held these two in special honor. But here when they see these two asking for honor, the others could no longer endure it. Although they act in this imperfect way now, later you will see each one of them conceding the first place of honor to the other. Christ heals them, first calming them by calling them to Himself, and then showing them that to grasp for honors and to desire the chief place is the behavior of Gentiles. For the Gentile princes lord it over others in a tyrannical and domineering manner. But it is not so with My disciples, He says; instead let him who would be great serve all the others, for the mark of a great soul is to endure all things and to serve everyone. The example of this is near at hand: the Son of Man Himself did not come to be served but to serve, and, what is even greater, He came to give His life as a ransom for many. What could be greater and more marvelous than a man who not only serves, but even dies for the sake of the one he serves? Yet the Lords serving and His humble lowering of Himself to be with us has become the exaltation and the glory of Him and all creation. Before He became man, He was known only to the angels; but after His incarnation and crucifixion, His glory is even greater and He reigns over all the earth.
# OUR JOURNEY TO PASCHA! 2021

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|  |
| **1st Sunday of Lent**  |
| **MARCH 21st**  | Great Lent Begins With Forgiveness Vespers  |
| SUNDAY of ORTHODOXY  |  |
| Epistle:  | Hebrews 11:24-25, 32:12-2  
| Gospel:  | John 1:43-51  
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| **2nd Sunday of Lent**  |
| **MARCH 28th**  |  |
| ST GREGORY PALAMAS  | 1 Corinthians 1:10-2:3  
| Gospel:  | Mark 2:1-12  
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| **3rd Sunday of Lent**  |
| **APRIL 4th**  | Veneration of the Holy Cross  HALF WAY TO PASCHA!  |
| Epistle:  | Hebrews 4:14-5:6  
| Gospel:  | Mark 8:34-9:1  
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| **4th Sunday of Lent**  |
| **APRIL 11th**  |  |
| ST JOHN of the LADDER  | Hebrews 6:13-20  
| Gospel:  | Mark 9:17-31  
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| **5th Sunday of Lent**  |
| **APRIL 18th**  |  |
| ST MARY of EGYPT  | Hebrews 9:11-14  
| Gospel:  | Mark 10:32-45  
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| **FLOWERY (PALM) SUNDAY**  |
| **APRIL 25th**  | GREAT AND HOLY WEEK  
| Entrance of Our Lord into Jerusalem  |  |
| Epistle:  | Philippians 4:4-9  
| Gospel:  | John 12:1-18  
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| **GREAT AND HOLY FRIDAY**  |
| **APRIL 30th**  | GREAT AND HOLY FRIDAY  
| Jesus Dies on the Cross  |  |
| Check With Your Parish For Royal Hours and Vespers Schedule  |  
| BRIGHT WEEK  | Refrain from TV, Internet & Phones to honor Christ's Death.  
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| **FEAST OF FEASTS!**  |
| **MAY 2nd**  |  |
| NO FASTING!  | Acts 1:1-8  
| Gospel:  | John 1:1-17  
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| **HOLY PASCHAI (CHRIST IS RISEN!)**  | Good morning and goodnight!  
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Orthodox Christian Stewardship is a way of life, which acknowledges accountability, reverence, and responsibility before God. A primary goal of Stewardship is to promote spiritual growth and strengthen faith. Becoming a Steward begins when we believe in God, to whom we give our love, loyalty and trust and act on those beliefs. As Stewards, we affirm that every aspect of our lives comes as a gift from Him. Stewardship calls on the faithful to cheerfully offer back to God a portion of the gifts with which they have been blessed. Orthodox Christian Stewardship is a way of life, which acknowledges accountability, reverence, and responsibility before God by teaching and giving examples of a virtuous life to all (St. John Chrysostom). A primary goal of Stewardship is to strengthen our understanding of the teachings and dogmas of The Orthodox Faith through supporting the work of The Church. This can be found in The Divine Services as reiterated by St. John of San Francisco:” The Divine Services in their composition contain all the fullness of the dogmatic teaching of the Church and set forth the path of salvation.” Fulfilling our responsibility of continual learning begins when we believe in God, to whom we give our love, loyalty and trust and act on those beliefs. Through being Stewards of the Gospel and of The Orthodox Church, Education calls on the faithful to cheerfully receive instruction given to the Church by Our Lord, Holy Scripture, The Divine Services, and The Holy Fathers of the Church. Through Orthodox Christian Stewardship, The Church promotes spiritual growth and strengthened faith and calls on all of us to bring the faith and love of Our Lord to every aspect of our lives as gifts from Him through our time, talents, and treasures. During this year, let us come together as a Diocesan Family and recommit ourselves to both spiritual growth of our Life in Christ as well as through Orthodox Christian Stewardship by attending the Divine Services, attending the many opportunities of Education for both Adults and Children through Parish Education, gatherings, and fellowship and by supporting our Parishes and Diocese in the many endeavors through which, by the Grace of God, we will bring the light and love of Our Lord to all!

LET ALL THAT YOU DO BE DONE IN LOVE. 1 Cor.16:14

YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND. Matt. 22:37

YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF. Matt. 22:39

LOVE YOUR ENEMIES AND PRAY FOR THOSE WHO PERSECUTE YOU. Matt. 5:44

LOVE IS PATIENT, LOVE IS KIND, LOVE DOES NOT ENVY, LOVE DOES NOT BOAST, LOVE IS NOT PROUD, LOVE IS NOT SELFISH, LOVE IS NOT PROVOKED. 1Cor. 13:4

LOVE BEARS ALL THINGS, LOVE ALWAYS HAS FAITH, LOVE ALWAYS HAS HOPE, LOVE ENDURES ALL THINGS. LOVE NEVER FAILS! 1Cor. 13:7,8