Sunday of Orthodoxy
Apolytikion of the Sunday of Orthodoxy – sung before the small entrance and sung again after the Resurrection Apolytikion

Tēn ἄχραντον εἰκόνα σου προσκυνούμεν Αγαθέ, αιτούμενοι συγχώρησιν τῶν πταισμάτων ἡμῶν, Ἡραρτή ὁ Θεός· βουλήσει γὰρ ηὐδόκησας σαρκί ἀνελθεῖν ἐν τῷ Σταυρῷ, ἵνα χύσῃ οὕς ἔπλακας ἕκ τῆς δουλείας τοῦ ἔχθρου· θεῖν εὐχαρίστις βοῶμεν σου· Χαρᾶς ἐπλήρωσας τὰ πάντα ὁ Σωτήρ ἡμῶν, παραγενόμενος εἰς τὸ σῶσαι τὸν κόσμον.

We venerate Your immaculate icon, O good Lord, and entreat You to forgive our offenses, O Christ our God. By Your own choice you were pleased to ascend the Cross in the flesh, to deliver us, whom You created, from our slavery to the foe. Therefore we cry to You with gratitude: You have filled all things with joy, O our Savior, by coming to save the world.

Resurrection Apolytikion of the tone of the week (Plagal 1)

Τὸν συνάναρχον Λόγον Πατρὶ καὶ Πνεύματι, τὸν ἐκ Παρθένου τεχθέντα εἰς σωτηρίαν ἡμῶν, ἀνυμνησώμεν πιστοὶ καὶ προσκυνήσωμεν· ὅτι ἡὐδόκησε σαρκί, ἀνελθεῖν ἐν τῷ σταυρῷ, καὶ θάνατον ὑπομεῖναι, καὶ ἐγείραι τοὺς τεθνεωτάς, εἰν τῇ ἐνδόξῳ Ἀναστάσει αὐτοῦ.

Let us worship the Word who is unoriginate with the Father and the Spirit, and from a Virgin was born for our salvation, O believers, and let us sing His praise. For in His goodness He was pleased to ascend the Cross in the flesh, and to undergo death, and to raise up those who had died, by His glorious Resurrection.

Apolytikion of our Church

Ὡς τῶν αἰχμαλώτων ἐλευθερωτῆς, καὶ τῶν πτωχῶν ὑπερασπιστῆς, ἀσθενοῦντων ἱστρός, βασιλέων ὑπέρμαχος, Τροπαιοφόρος Μεγαλομάρτυς Γεώργιος, πρέσβει τῷ Θεῷ, σωθῆναι τὰς ψυχὰς ἡμῶν.
As liberator of captives, defender of the poor, physician of the ailing, and champion of Kings, beseech Christ our God, O great martyr George, Standard Bearer, for the salvation of our souls.

Kontakion of the Feast

Τῇ ὑπερμάχῳ στρατηγῷ τὰ νικηθήρια, ὡς λυτρωθεῖσα τῶν δεινῶν, εὐχαριστήρια, ἀναγράφω σοι ἡ Πόλις σου, Θεοτόκε· ἀλλ’ ὡς ἔχουσα τὸ κράτος ἀπροσμάχητον, ἐκ παντοῖον μὲ κινδύνων ἐλευθέρωσον ἵνα κράζω σοι· Χαϊρέ, Νύμφη ἀνύμφευτε.

To you the champion commander and deliverer, your city offers a thanksgiving song of victory, for been spared from trials, O Theotokos. But because you have the power invincible, from a multitude of dangers liberate me, so I can cry out to you: Hail Bride who knew no bridegroom.

Megalynarion (sung instead of Axion Estin)

Εἰπὶ σοι χαϊρε, Κεχαριτωμένη, πάσα ἡ κτίσις, ἀγγέλων τῷ σώστημα, καὶ ἀνθρώπων τῷ γένος, ἔγινες, καὶ Παράδεισε λογικέ, παρθενικών καύχημα· ἔστως ἤσαρκώθη, καὶ παιδίν γέγονε, ὅ πρὸ αἰώνων ὑπάρχων Θεός ἡμῶν· τὴν γὰρ σὴν μήτραν θρόνον ἐποίησε, καὶ τὴν σὴν γαστέρα, πλατητῆρα ὕφαγον ἀπειράσατο. Εἰπὶ σοι χαϊρε, Κεχαριτωμένη, πάσα ἡ κτίσις· δόξα σοι.

In you, O Lady full of grace, rejoices all creation, the orders of Angels and the human race together. O hallowed temple and rational Garden of Paradise, the pride of virgins, from you did God become incarnate, and our God who existed before the ages became a child. For He made your womb a throne for himself, and your body He made wider than the heavens. In you, O Lady full of grace, rejoices all creation. Glory to you.

The Choir wants YOU!

It’s the time of year when everyone enjoys the special hymns the choir sings for Lent and Easter. Please join us! We look forward to filling the church with the sound of many voices singing these special hymns.
Brethren, by faith Moses, when he was grown up, refused to be called the son of Pharaoh’s daughter, choosing rather to share ill-treatment with the people of God than to enjoy the fleeting pleasures of sin. And what more shall I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets -- who through faith conquered kingdoms, enforced justice, received promises, stopped the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, put foreign enemies to flight. Women received their dead by resurrection. Some were tortured, refusing to accept release, that they might rise again to a better life. Others suffered mocking and scourging, and even chains and imprisonment. They were stoned, they were sawn in two, they were killed with the sword; they went about in skins of sheep and goats, destitute, afflicted, ill-treated -- of whom the world was not worthy -- wandering over deserts and mountains, and in dens and caves of the earth. And all these, though well attested by their faith, did not receive what was promised, since God had foreseen something better for us, that apart from us they should not be made perfect.

Πρὸς Τβραίους 11:24-36, 32-40

Αδελφοί, πίστει Μωϋσῆς μέγας γενόμενος ἦρνησάτο λέγεσθαι ὑπὸς θυγατρὸς Φαραώ, μᾶλλον ἐλόμενος συγκαυκουχείσθαι τῷ λαῷ τοῦ θεοῦ ἡ πρόσκαιρον ἔχειν ἄμαρτίας ἀπόλαυσιν· μείζων πλοῦτον ἤγησάμενος τῶν Αἰγύπτων θησαυρῶν τὸν ὀνειδισμὸν τοῦ Χριστοῦ· ἀπέβλεπεν γὰρ εἰς τὴν μισθαποδοσίαν. Καὶ τι ἔτι λέγω: Ἐπιλείψει γὰρ με δηγούμενον ὁ χρόνος περὶ Γενεάων, Βαράκς τε καὶ Σαμψόν καὶ Ἱερόβαλ, Δαυὶδ τε καὶ Σαμουήλ καὶ τῶν προφητῶν· οἱ δὲ πιστεῖς κατηγωγίσαντο βασιλείας, εἰρήσαντο δικαίους, ἐπέτυχαν ἐσπαγγελίας, ἔφραξαν στόματα λεύκων, ἔβεβαιαν δύναμιν πυρὸς, ἔφυγαν στόματα μαχαίρας, ἐνεδυναμώθησαν ἀπὸ ἀσθενείας, ἐγενήθησαν ἴσχυροι ἐν πολέμῳ, παρεμβολὰς ἐκλίναν ἀλλοτρίων. Ἐλαβον γυναικεῖς ἐκ ἀναστάσεως τοὺς νεκροὺς αὐτῶν· ἄλλοι δὲ ἐπιμπανίσθησαν, οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν, ἵνα κρείττονος ἀναστάσεως τόχωσιν· ἔπεσον δὲ μεταγιγμὸν καὶ μαστίγων πείθαν Ἐλαβον, ἔπεσον δὲ δοκίμων καὶ φυλακῆς· ἐλιθαζόθησαν, ἐπιρίζοθησαν, ἐπειράζοθησαν, ἐν φόνῳ μαχαίρας ἀπέθανον· περιήλθον ἐν μηλωτικὺς, ἐν αἰγείοις δέμαμον, ὑπερφύσουμεν, θλιβόμενοι, κακουχοῦμενοι - ἓν οὐκ ἦν ἄξιος ὁ κόσμος - ἐν ἐρημίαις πλανώμενοι καὶ ὄρεσιν καὶ σπηλαίοις καὶ ταῖς ὀπαίς τῆς γῆς. Καὶ ὦτοι πάντες, μαρτυρηθέντες διὰ τῆς πίστεως, οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν, τοῦ θεοῦ περὶ ἡμῶν κρείττον τι προβλεψαμένου, ἵνα μὴ χωρίς ἡμῶν τελειωθῶσιν.
Ἔξαλησεν ὁ Ἰησοῦς ἐξελθεῖν εἰς τὴν Γαλιλαίαν, καὶ εὐφώσκει Φίλιππον. καὶ λέγει αὐτῷ ὁ Ἰησοῦς, 'Ακολουθεῖ μοι. Ἡν δὲ ὁ Φίλιππος απὸ Βηθσαϊάν, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου. Εὐφώσκει Φίλιππος τὸν Ναθανάηλ καὶ λέγει αὐτῷ, ὅτι ἔγραψεν Μωίσης ἐν τῷ νόμῳ καὶ οἱ προφητείς εὐφώσκαμεν, ἦσαν κἂν τὸν Ἰωάννην τὸν ἀπὸ Ναζαρέτ. Καὶ εἶπεν αὐτῷ Ναθανάηλ, Ἐκ Ναζαρέτ δύναται τι ἄγαθον εἶναι λέγει αὐτῷ Φίλιππος, Ἐξοχοῦ καὶ ἰδε. Εἶδεν ὁ Ἰησοῦς τὸν Ναθανάηλ ἐρχόμενον πρὸς αὐτὸν καὶ λέγει περὶ αὐτοῦ, Ἰδε ἄλλης Ἰσραήλ ἐν ὧν δόλως οὐκ ἔστιν. Λέγει αὐτῷ Ναθανάηλ, Πόθεν με γινώσκεις; Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Πρὸ τούτῳ φανήσατε ὅταν ὑπὸ τὴν σκότην εἰδὼν σε. Ἀπεκρίθη αὐτῷ Ναθανάηλ, Ἡρῴδης, σὺ ἐστὶν οὐ σοὶ τοῦ Θεοῦ, σὺ βασιλεὺς ἐστὶ τοῦ Ἰσραήλ. Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ὁτι λέγεις ἀνθρώπους ὑπὸ τὴν σκότην πιστεύεις, μείζων τούτων ὄψης. Καὶ λέγει αὐτῷ, Ἀμήν ἀμήν λέγω ὑμῖν, ὅψεθε τὸν οὐρανὸν ἀνεφέρσα σα καὶ τοὺς ἀγγέλους τοῦ Θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐν τῷ οὐρανῷ τοῦ αὐθώπου.
ANNOUNCEMENTS

Sunday March 13
Zoom Library Project Update 1 p.m.

Monday March 14
Greek Pre-School 5 p.m.
Compline Service 6 p.m.

Tuesday March 15
Basketball 6 p.m.
Library Memory Project: Photograph Identifications 7 p.m.
Weekly Zoom meeting; link is available on Facebook or by email request at library@stgeorgenh.org

Wednesday March 16
Bible Study 11 a.m.
Liturgy of the Pre-Sanctified Gifts 5:30 p.m.
Lenten Potluck Supper and Lenten Lecture in community center

Thursday March 17
Basketball 6 p.m.

Friday March 18
Second Salutation Service 7 p.m.
Scouts overnight in Community Center 5 p.m.

Saturday March 19
Basketball Clinic 9 a.m.
Marriage Prep Class 9:30 a.m.
CYO Basketball 11 a.m.
Lamb Shank Dinner Drive Thru 2 p.m. to 6 p.m.

Sunday March 20
Sunday of Saint Gregory Palamas
Orthros 8:45 a.m.
Divine Liturgy 10:00 a.m.
Greek Independence Day Celebration 1 p.m.
At Assumption Greek Orthodox Church

A basket will be passed today to help the IOCC Ukraine Crisis Response. Please make checks payable to "St George Cathedral". We will send one community check to assist with these humanitarian efforts. Thank you for your generosity.
Please join us!

St. George Family Movie Night March 21, 2022 @ 7 p.m.
$20 per ticket (includes donation)
AMC Theater 16 Orchard View Drive Londonderry NH
Reserve your ticket: call church office (603)622-9113

Exiled unjustly, convicted without trial, slandered without cause.
MAN OF GOD depicts the trials and tribulations of Saint Nektarios
of Aegina, as he bears the unjust hatred of his enemies while
preaching the Word of God.

Spring Bus Trip to Brookline, MA!
Offered by the Library Memory Project
Saturday, April 2, 2022 9am—4pm
$15 per person, children under 16 free.
Contact the church office for tickets
Holy Cross Chapel * Maliotis Cultural Center * Archbishop Iakovos Library *
Archbishop Iakovos Collection

RUMMAGE SALE
April 9, 2022 9am to 3pm
Donations may be dropped off before
Thursday April 7 at the church
Monday through Friday from 8:30 am to 4 pm.

Palm Sunday Fish Dinner
Sunday, April 17 Following Divine Liturgy
Eat In or Take Out
Tickets must be purchased by Thursday April 14!!
On sale at coffee hour and in the church office
weekdays from 8:30am to 4:00pm
"WE VENERATE YOUR MOST-PURE IMAGE, O GOOD ONE"

Can you imagine walking into an Orthodox Church and NOT seeing any icons adorning the edifice? Can you visualize being told that icons could NOT be displayed in your own home? Indeed, there was a period in Church History when these preposterous suppositions were realities!

During the reign of Emperor Leo III (717 A.D. - 741 A.D.), the veneration of icons was deemed to be IDOLATRY. All such sacred images were ordered to be destroyed, and their defenders cast into prison. A bloody struggle broke out over this edict, and for over a century, the dispute raged, with both factions gaining control at various times. Finally, the iconoclasts were decisively defeated in 842 A.D. Through the efforts of the Empress Theodora and Patriarch Methodius I, the use and veneration of icons was restored. The day this blessed victory took place was the first Sunday of Lent, providing the basis for our annual liturgical celebration and procession with holy icons. We refer to this day as the SUNDAY OF ORTHODOXY, reminding us that the focal point of our celebration is the triumph of a TRUTH and DOGMA of the undivided Church.

One of the hymns from Matins on the First Sunday of Great Lent beautifully captures the spirit of the Church's position on holy icons: "Preserving the ancestral laws of the church, we depict images of Christ, His blessed mother and the saints. As we venerate them with our lips, we cry out from the depths of our hearts: Bless, O Lord, all the works of Your hands."

The Orthodox Weekly Bulletin ............... Vessel, Cliffwood, New Jersey ............... Litho in U.S.A.
Your hero ancestors

Have your parents told you stories of their childhood? Have they told you stories about your grandparents? Or maybe they’ve told you stories of your great-grandparents?

As Orthodox Christians, we also have ancestors of our Church who have made us who we are today! That’s right. Ever since the time of Christ—and even before then—saints have struggled so hard to keep the faith. They have been tortured. They have been made fun of. They have even risked their lives to keep the faith and to tell others about it. The epistle today tells us about what lots of faithful people went through. When we read about the lives of the saints, we hear more of these brave heroes of our Church.

Today after the Divine Liturgy, you’ll hear the priest proclaim our faith, “This is the faith of the Apostles. This is the faith of the Fathers. This is the faith of the Orthodox. This is the faith which has established the Universe.”

Every day—but especially today, the Sunday of Orthodoxy—let’s be proud of our Orthodox faith. Let’s be thankful too that God gave it to us. Let’s also be thankful of our hero ancestors who gave everything to keep our Orthodox faith! And...let’s follow their brave examples!
WORD SEARCH

Can you find these words in the jumble?

- Benedict
- Faithful
- Fasting
- Martyr
- Monastery
- Orthodoxy
- Peaceful
- Prayer
- Rule
- Slander

WHAT'S IN AN ICON?

Saint Benedict had a sister, Saint Scholastica. She was the abbess of a convent near Saint Benedict's monastery.

These two saints were very close. They talked about their Christian faith together, and they helped each other grow closer to Christ!
SAINT BENEDICT
A MODEL FOR MONKS...AND ALL OF US

Has anybody ever said something about you that wasn’t true? Maybe it was something little, like that you took an extra cookie (even though you didn’t). What did you do? Did you argue and fight, or did you just walk away?

Saint Benedict was a special and holy saint who had lies spread about him, but he quietly and peacefully walked away.

Saint Benedict grew up in the mountains of Italy. He was from a rich family and had faithful, Christian parents. When he was old enough, Benedict left home and lived in a cave way up in the mountains. He prayed there, and lived a very strict life with fasting and hard times. Faithful monks knew about Benedict and they wanted him to be their abbot (in charge of the monastery). Benedict made a kind of rule for monks that showed how they should spend their days, how they should pray, and how they should work. He followed the example of Saint Basil and other saints before him.

Benedict was a holy and very smart man. Sadly, some people knew this, and they were jealous of him. They spread lies about Benedict. Instead of arguing and clearing his name, Benedict just left and went back to a quiet and prayerful life alone. After a while, monks wanted him back. But again, people lied about him and Benedict left. Saint Benedict lived a long life and died peacefully.

Benedict gave a great example and rule for monks, but his humble and peaceful ways are really an example for all of us too!

We remember St. Benedict tomorrow, March 14th (OC: March 27th).

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Saint Benedict, pray for us!