

19, MARCH, 2017.

3rd. SUNDAY OF GREAT LENT.

TONE - 6.

LITURGY OF ST.BASIL THE GREAT. HOLY CROSS VENERATION.

19, БЕРЕЗЕНЬ, 2017.

ЛІТУРГІЯ СВЯТОГО ВАСИЛІЯ ВЕЛИКОГО.

ГОЛОС 6-ий.

НЕДІЛЯ 3-та. ВЕЛИКОГО ПОСТУ. ХРЕСТОПОКЛОННА.

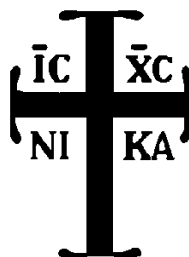
Veneration of the Holy Cross



The cross has acquired an exceedingly special place in the Christian faith and worship. Since Christ suffered on it, the cross for the Orthodox is a symbol of the supreme sacrifice and of the Resurrection not only of the Lord but also of one's own in the life to come. The Church from the very beginning decreed special days for honouring the Cross of Christ. St. Helen, the mother of Constantine the Great, journeyed to Jerusalem about 326AD and found the place where Christ was buried and built on it the famous Church of the Resurrection. To commemorate this day, the Church decreed the third Sunday of Great Lent as

the feast day of the finding of the Cross, calling it Sunday of the Veneration of the Cross.

Apart from the formal occasions on which the Orthodox venerate the Cross as the Christian symbol signifying life rather than death, the sign of the Cross and small crosses as articles of personal piety and symbolism have played a deep reaching role in the daily experience of the Orthodox. Before kissing an icon, Orthodox Christians crosses themselves as a sign of sealing themselves with the symbol most indicative of their relation with Christ and most protective against evil and other adversities of personal and communal experience. The Christian martyrs were marching to their death holding Crosses to their heart as objects not only of complete identification with their Master, but as sources of strength as well, that rendered the pain of death an event of supreme personal fulfillment. For today's Orthodox, the Cross stands as a personal protector in the midst of a life that tends, most of the time, to be confusing, fragmented as it is by so many enemies. *by the Late Very Rev Fr. N Patrinacos*
orthodoxchristian.info/pages/Cross.htm



TROPAR OF SUNDAY IN TONE-6. The angelic powers were at Your tomb. The guards became as dead men. Mary stood by Your grave seeking Your Most Pure Body. You captured hades, not being tempted by it. You came to the Virgin, granting life. O Lord Who arose from the dead: Glory to You.

TROPAR OF THE HOLY CROSS IN TONE – 1.

O Lord, save Your people and bless Your Inheritance! / Grant victory to Orthodox Christians over their adversaries, and by Your Cross preserve Your Commonwealth.

GLORY to the Father and to the Son and to the Holy Spirit. NOW AND FOREVER and to the ages of ages. Amen.

KONDAK OF THE HOLY CROSS IN TONE – 7.

The flaming sword no longer guards the gates of Paradise. / It has been mysteriously extinguished by the Wood of the Cross. / The sting of death and the victory of hades have been vanquished. For You, O my Savior, came and cried to those in hades: / Enter again, into Paradise.

INSTEAD OF THE TRISAGION HYMN: “Before Your Cross we bow down, O Master and Your Holy Resurrection we glorify.” (Thrice.)

READER : “ PROKIMEN IN TONE – 6. O Lord, save Your people, and bless Your inheritance.”

CHOIR : “ O Lord, save Your people, and bless Your inheritance.”

READER : “ O Lord, to You, will I call. O my God, be not silent unto me.”

CHOIR : “ O Lord, save Your people, and bless Your inheritance.”

READER : “ O Lord, save Your people.”

CHOIR : “ And bless Your inheritance.”

ТРОПАР НЕДІЛЬНИЙ НА ГОЛОС 6-ий.

Ангельські сили на гробі Твоїм і ті, що стерегли, умертвіли, і стояла Марія у гробі, шукаючи Пречистого Тіла Твого. Полонив Ти ад, не спокушений ним; зустрів єси Діву, даруючи життя. Господи, що воскрес із мертвих, слава Тобі.

ТРОПАР ХРЕСТА СВЯТОГО НА ГОЛОС 1-ий.

Спаси, Господи, людей Твоїх і благослови насліддя Твоє, / перемогу православним християнам над супротивниками подай / і Хрестом Твоїм охороняй нас, оселю Твою.

СЛАВА Отцю і Сину і Святому Духу. І НИНІ і повсякчас, і на віки вічні, Амін

КОНДАК ХРЕСТА СВЯТОГО НА ГОЛОС 7-ий.

Вогненна зброя вже не стереже врат Едему, бо вони знайшли преславний союз із Хресним Древом; смертне жало і адова перемога знищені. Бо Ти з'явився, Спасе мій, промовивши тим, що в аді: увійдіть знову до раю.

ЗАМІСТЬ ТРИСВЯТОГО: “Хресту Твоєму поклоняємось, Владико, і святее Воскресіння Твоє славимо.”

ЧИТ. : “ ПРОКІМЕН НА ГОЛОС 6-ий.

Спаси, Господи, людей Твоїх і благослови насліддя Твоє.”

ХОР. : “ Спаси, Господи, людей Твоїх і благослови насліддя Твоє.”

ЧИТ. : (СТИХ) “ До тебе, Господи, взиваю, Боже мій, не мовчи передо мною.”

ХОР. : “ Спаси, Господи, людей Твоїх і благослови насліддя Твоє.”

ЧИТ. : “ Спаси, Господи, людей Твоїх.”

ХОР. : “ І благослови насліддя Твоє.

EPISTLE/ АПОСТОЛ: Hebrews 4 : 14 – 5 : 6

¹⁴ Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast *our* confession. ¹⁵ For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all *points* tempted as *we are*, yet without sin. ¹⁶ Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.

5 For every high priest taken from among men is appointed for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins. ² He can have compassion on those who are ignorant and going astray, since he himself is also subject to weakness. ³ Because of this he is required as for the people, so also for himself, to offer *sacrifices* for sins. ⁴ And no man takes this honor to himself, but he who is called by God, just as Aaron *was*.

⁵ So also Christ did not glorify Himself to become High Priest, but *it was* He who said to Him:

“You are My Son,
Today I have begotten You.”

⁶ As *He* also says in another *place*:

“You *are* a priest forever
According to the order of Melchizedek”

READER : “ ALLELUIA IN TONE – 1. Alleluia.”

CHOIR : “ Alleluia, Alleluia, Alleluia.”

READER : “ Remember Your congregation
which You have purchased from the
beginning. Alleluia.”

CHOIR : “ Alleluia, Alleluia, Alleluia.”

READER : “ God is our King from before the
ages, He has wrought salvation in
the midst of the earth. Alleluia.”

CHOIR : “ Alleluia, Alleluia, Alleluia.”

ЧИТ. : “ АЛИЛУЯ НА ГОЛОС 1-ий.
Алилуя.”

ХОР. : “ Алилуя, Алилуя, Алилуя.”

ЧИТ. : “ Згадай громаду Твою, яку
придбав Ти спочатку.”

ХОР. : “ Алилуя, Алилуя, Алилуя.”

ЧИТ. : “ Бог Цар наш споконвіку, учинив
спасіння посеред землі.”

ХОР. : “ Алилуя, Алилуя, Алилуя.”

GOSPEL: Mark 8 : 34 – 9 : 1.

³⁴ When He had called the people to *Himself*, with His disciples also, He said to them, “Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me. ³⁵ For whoever desires to save his life will lose it, but whoever loses his life for My sake and the gospel’s will save it. ³⁶ For what will it profit a man if he gains the whole world, and loses his own soul? ³⁷ Or what will a man give in exchange for his soul? ³⁸ For whoever is ashamed of Me and My words in this adulterous and sinful generation, of him the Son of Man also will be ashamed when He comes in the glory of His Father with the holy angels.”

9 And He said to them, “Assuredly, I say to you that there are some standing here who will not taste death till they see the kingdom of God present with power.”

INSTEAD OF: “IT IS TRULY MEET.....IN TONE 8 FROM THE OCTOECHOS.

“All of creation rejoices in you, O full of Grace, the assembly of angels and the race of men. O sanctified temple and spiritual paradise, the glory of virgins, from whom God, was incarnate and became a child-our God before the ages. He made your body into a throne, and your womb He made more spacious than the heavens. All of creation rejoices in you, O Full of Grace. Glory to you !”

ЗАМІСТЬ ДОСТОЙНО: “Тобою, радується, Благодатная, всякая твар, ангельський собор і людський рід, освячений храме і раю словесний, дівства похвало. Від Тебе Бог воплотився і Дитям став, Предвічний Бог наш. Бо лоно Твоє Престолом учинив, і утробу Твою просторишою небес сотворив. Тобою, Благодатная, радується всякая твар. Слава Тобі.”

COMMUNION VERSE: “Praise the Lord from the heavens, praise Him in the highest.” “The light of Your Countenance, O Lord, has been signed upon us. Alleluia, Alleluia, Alleluia !”

ПРИЧАСНИЙ: “Хваліте Господа з небес, хваліте Його во вишніх.” “Позначилось на нас світло лица Твого, Господи. Аلیلія.”

Questions about the Sunday of the Cross

Q: How was the cross foreshadowed in the Old Testament?

A: IN THE prophet Ezekiel (9:6) it is said that when the Angel of the Lord was sent to punish and destroy the sinning people, it was told him not to strike those on whom the "mark" had been made. In the original text this mark is called "tau," the Hebrew letter corresponding to the letter "T.", which is how in ancient times the cross was made, which then was an instrument of punishment.

Moses, who held his arms raised in the form of a cross during the battle, gave victory to the Israelites over the Amalekites. He also, dividing the Red Sea by a blow of his rod and by a transverse blow uniting the waters again, saved Israel from Pharaoh, who drowned in the water, while Israel crossed over on the dry bottom (Exodus, chs. 14, 17).

Elisha brought a child back to life again by stretching upon him in the form of a cross:

And when Elisha was come into the house, behold, the child was dead, and laid upon his bed. {33} He went in therefore, and shut the door upon them twain, and prayed unto the LORD. {34} And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm. {35} Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes. (2 Ki 4:32-35)

Q: Who remained near the cross from among Christ's followers?

A: Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. {26} When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! {27} Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home. (John 19:25-27)

Q: Normally Christians do not prostrate themselves on Sunday. Why? What is a prostration? On the Sunday of the Holy Cross we do prostrate. Why and when?

A: Christians do not prostrate on Sunday because this is the day we always celebrate the Resurrection, and we recall how God is able to make us stand. Our standing reminds us of the resurrection. There are one or two Sundays a year when we do prostrate (the Third Sunday of Great Lent, and the Exaltation of the Holy Cross, if it falls on a Sunday. On this day, the hymn "Before Thy cross", which we sing while prostration, teaches us what our prostrations mean:

Before Thy Cross, / we fall down in worship, O Master, / and Thy holy Resurrection / we glorify.

When we prostrate, it is in worship of the Risen Lord, and when we raise ourselves up, we recall the resurrection.

A Christian prostrates when he or she makes the sign of the cross, and falls to his or her hands and knees (it is usually easier to have the hands touch the floor a moment before the knees), and bows his or her head to the ground, then gets back up.

http://www.orthodox.net/questions/sunday_of_the_cross_1.html

“We bow down before Your Cross, O Master, and we glorify Your Holy Resurrection.”

At the beginning of the 20th century some thinkers proclaimed their certainty that a new golden age was dawning, in which the final problems of the world would be resolved thanks to progress in education and technology. They expected that all darkness was about to be dispelled and that the time of enlightenment would soon come upon everyone. It is clear to everyone that this did not occur. That century saw two world wars whose devastation eclipsed all previous ones. And how many more wars – albeit smaller – took place and are still taking place! What catastrophes took place – natural and those created by humans! Entire nations suffered from genocides: the Armenians, the Ukrainians, the Jews, the Cambodians, the Rwandans. And weapons which can destroy all the planet continue to stand ready for use. Is there anyone left who still believes in the dawning of a golden age for humanity?

The stricken nations – and all of us - might well ask: how can humans be so cruel to one another? And why would a good and almighty God allow such atrocities to take place? It is most difficult to find a satisfactory answer. The wounds for many are so deep! Yet as Christians we are called to seek for answers and meaning in the things that occur in this world. We seek to understand each event in the light of our faith that God is indeed good and brings everything to ultimate goodness. (Someone has put it thus: “God writes straight with crooked lines”.)

The Third Sunday of the Great Fast gives us just what we need to help us in our search. It holds the Lord’s Cross before us...The Lord Jesus Christ is in fact this perfect Man, a Leader Whom no one could accuse of any wrongdoing. He is decisive and powerful, forthright and merciful

Yet the world would not let Him rule and lead the people out of their ages -long misery. On the contrary, it condemned Him to death, a most cruel and painful death – upon the Cross. A world which responded to the perfect Man and perfect God, Jesus Christ, in this fashion is clearly a world where genocides and horrors are not at all unusual.

But the Cross also gives us hope. And it is a sure hope which does not depend upon this fallen fickle world. This hope is based upon the victory won by Christ when He voluntarily accepted the pains of the Cross. We cannot even begin to fathom in the slightest what suffering this brought Him. The greatest suffering lies in the fact that this perfect and pure Human, Who is also God, accepts into Himself all the terrible and abominable sins of the world. What horror this must be for Him! What unspeakable suffering!

Yet through them, all we sinners can, from that time forward, pass over into the Kingdom where perfection is attained and the true golden age arrives. And the victims of the sins of this world find in Him a fellow Sufferer. He is the Victim, Who by His suffering overcomes the final enemy – death. His sacrifice gives us undying hope.

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