

14. JANUARY. 2018. 32-nd. SUNDAY AFTER PENTECOST. TONE – 7. SUNDAY BEFORE THEOPHANY. CIRCUMCISION OF OUR LORD JESUS CHRIST. ST. BASIL THE GREAT, ARCHBISHOP OF CAESAREA IN CAPPADOCIA.

14, СІЧЕНЬ, 2018. 32-га. НЕДІЛЯ ПО П'ЯТИДЕСЯТНИЦІ. ГОЛОС – 7-ий. НЕДІЛЯ ПЕРЕД БОГОЯВЛЕННЯМ. ОБРІЗАННЯ ГОСПОДА НАШОГО ІСУСА ХРИСТА. СВЯТОГО ОТЦЯ ВАСИЛІЯ ВЕЛИКОГО, АРХИЄПИСКОПА КЕСАРІЇ КАППАДОКІЙСЬКОЇ



On the eighth day after His Nativity, our Lord Jesus Christ was circumcised in accordance with the Old Testament Law. All male infants underwent circumcision as a sign of God's Covenant with the holy Forefather Abraham and his descendants [Genesis 17:10-14, Leviticus 12:3].

After this ritual, the Divine Infant was given the name Jesus, as the Archangel Gabriel declared on the day of the Annunciation to the Most Holy Theotokos [Luke 1:31-33, 2:21]. The Fathers of the Church explain that the Lord,

the Creator of the Law, underwent circumcision in order to give people an example of how faithfully the divine ordinances ought to be fulfilled. The Lord was circumcised so that later no one would doubt that He had truly assumed human flesh, and that His Incarnation was not merely an illusion, as certain heretics had taught.

In the New Testament, the ritual of circumcision gave way to the Mystery of Baptism, which it prefigured [Colossians 2:11-12]. Accounts of the Feast of the Circumcision of the Lord continue in the Eastern Church right up through the fourth century.

In addition to circumcision, which the Lord accepted as a sign of God's Covenant with mankind, He also received the Name Jesus [Savior] on the eighth day after His Nativity as an indication of His service, the work of the salvation of the world. These two events -- the Lord's Circumcision and Naming -- remind Christians that they have entered into a New Covenant with God and "are circumcised with a circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ" [Colossians 2:11]. The very name "Christian" is a sign of humanity's entrance into a New Covenant with God.

<https://oca.org/saints/lives>

TROPAR OF SUNDAY IN TONE-7.

You destroyed death by Your Cross. You opened paradise to the thief. You changed the Myrrh-Bearers weeping and commanded Your apostles to proclaim that You are risen, O Christ God, granting the world great mercy.

TROPAR OF THE CIRCUMCISION IN TONE-1.

You, Who sit upon a fiery throne in the highest, together with the heavenly Father and Your Divine Spirit, condescended to be born on earth of a Virgin Maiden, Your Mother, O Jesus. For this reason, You were circumcised on the eighth day as man. Glory to Your all-gracious Will, glory to Your dispensation, glory to Your condescension, O Only Lover of Mankind.

TROPAR TO ST. BASIL THE GREAT IN TONE – 1.

Your proclamation has gone into all the earth which has received your word, taught in a God-pleasing manner. You expounded the nature of the created things and ennobled human customs. Venerable Father Basil, of Royal Priesthood, intercede with Christ our God, that our souls be saved.

GLORY to the Father and to the Son and to the Holy Spirit.

KONDAK TO ST. BASIL THE GREAT IN TONE – 4.

You were revealed as an unshakable foundation of the Church granting all men a lordship which cannot be taken away, sealing it with your precepts, O Venerable Basil, revealer of heavenly things. **NOW** and forever and to the ages of ages. Amen.

KONDAK OF THE CIRCUCISION IN TONE – 3.

Today, the Lord of all endures circumcision, and in His Goodness, has circumcised the sins of mortals and grants salvation to the world, and Basil the hierarch and torchbearer of the Creator, the divine mystic of Christ, rejoices in the highest.

ТРОПАР НЕДІЛЬНИЙ НА ГОЛОС 7-ий.

Зруйнував єси хрестом Твоїм смерть, відкрив Ти розбійнику рай, мирносицям плач змінив, і апостолам проповідувати повелів єси, що воскрес, Христе Боже, даючи світові велику милість

ТРОПАР ОБРІЗАННЯ НА ГОЛОС 1-ий. На

престолі вогнеподібному, Ти сидиш у вишніх з Отцем Безначальним і Божественним Твоїм Духом. Ти благозволив народитися на землі від Дівичі, що не знала мужа, Матері Твоєї, Ісусе. Тому і обрізаний був Ти, як людина восьмиденна. Слава всеблагому Твоєму зволенню, слава провидінню Твоєму, слава низходженню Твоєму, Єдиний Чоловіколюбче

ТРОПАР СВЯТИТЕЛЮ ВАСИЛІЮ ВЕЛИКОМУ НА ГОЛОС 1-ий.

Розійшлося віщування твоє по всій землі, що прийняла слово твоє, яким достойно навчив єси. Природу створіння єства з'ясував єси, звичаї людські прикрасив єси. Царське священство, преподобний отче Василію, моли Христа Бога, щоб спастися душам нашим.

СЛАВА Отцю і Сину і Святому Духові

КОНДАК СВЯТИТЕЛЮ ВАСИЛІЮ ВЕЛИКОМУ НА ГОЛОС 4-ий.

Явився єси непохитною основою Церкви, подаючи всім людям скарб, не відійманий, правилами твоїми запетавши від неба явлений, Василіє преподобний. **І НИНІ** і повсякчас і на віки вічні, Амін

КОНДАК ОБРІЗАННЯ НА ГОЛОС 3-ий. Господь усіх обрізаня терпить і людські гріхи, як Благий, обрізує, дає нині спасіння світові, радується ж у вишніх і ієрарх Творця, світлоносний і Божественний тайнознавець Христів Василій.

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

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

ЧИТ. : “ **ПРОКІМЕН НА ГОЛОС 6-ий.** Спаси, Господи, людей Твоїх і благослови насліддя Твоє.”

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

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.”

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

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

READER : “ **ANOTHER PROKIMEN IN TONE – 1.** My mouth shall speak wisdom, and the meditation of my heart, understanding.”

CHOIR : “ My mouth shall speak wisdom, and the meditation of my heart, understanding.”

ЧИТ. : “ **ДРУГИЙ ПРОКІМЕН НА ГОЛОС 1-ий.** Уста мої промовлятимуть премудрість, і повчання серця мого, розум.”

ХОР. : “ Уста мої промовлятимуть премудрість, і повчання серця мого, розум.”

THE EPISTLE Colossians 2 : 8 - 12.

⁸ Beware lest anyone cheat you through philosophy and empty deceit, according to the tradition of men, according to the basic principles of the world, and not according to Christ. ⁹ For in Him dwells all the fullness of the Godhead bodily; ¹⁰ and you are complete in Him, who is the head of all principality and power.

¹¹ In Him you were also circumcised with the circumcision made without hands, by putting off the body of the sins of the flesh, by the circumcision of Christ, ¹² buried with Him in baptism, in which you also were raised with *Him* through faith in the working of God, who raised Him from the dead. ¹³ And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses,

II Timothy. 4 : 5 - 8.

⁵ But you be watchful in all things, endure afflictions, do the work of an evangelist, fulfill your ministry.

⁶ For I am already being poured out as a drink offering, and the time of my departure is at hand. ⁷ I have fought the good fight, I have finished the race, I have kept the faith. ⁸ Finally, there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved His appearing.

READER : “ ALLELUIA IN TONE – 8.
Alleluia.”

CHOIR : “ Alleluia, Alleluia, Alleluia.”

READER : “ Attend, Shepherd of Israel, for
You lead Joseph like a sheep. Alleluia.”

CHOIR : “ Alleluia, Alleluia, Alleluia.”

READER : “ The mouth of the righteous
shall proclaim wisdom and his tongue
shall speak of judgement. Alleluia.”

CHOIR : “ Alleluia, Alleluia, Alleluia.”

ЧИТ. : “ АЛИЛУЯ НА ГОЛОС 8-ий. Алилуя.”

ХОР. : “ Алилуя, Алилуя, Алилуя.”

ЧИТ. : “ Пастирю Ізраїля, поглянь, Ти,
що водив Йосифа, наче ягня.

Алилуя

ХОР. : “ Алилуя, Алилуя, Алилуя.”

ЧИТ. : “ Уста праведного виголошують
мудрість і язик його промовлятиме
присуд. Алилуя.”

ХОР. : “ Алилуя, Алилуя, Алилуя.”

GOSPEL: Mark 1 : 1 – 8

1 The beginning of the gospel of Jesus Christ, the Son of God. ² As it is written in the Prophets:

“Behold, I send My messenger before Your face,
Who will prepare Your way before You.”

The voice of one crying in the wilderness:

‘Prepare the way of the LORD;

Make His paths straight.’”

⁴ John came baptizing in the wilderness and preaching a baptism of repentance for the remission of sins. ⁵ Then all the land of Judea, and those from Jerusalem, went out to him and were all baptized by him in the Jordan River, confessing their sins.

⁶ Now John was clothed with camel’s hair and with a leather belt around his waist, and he ate locusts and wild honey. ⁷ And he preached, saying, “There comes One after me who is mightier than I, whose sandal strap I am not worthy to stoop down and loose. ⁸ I indeed baptized you with water, but He will baptize you with the Holy Spirit.”

Luke 18 : 35 – 43.

³⁵ Then it happened, as He was coming near Jericho, that a certain blind man sat by the road begging. ³⁶ And hearing a multitude passing by, he asked what it meant. ³⁷ So they told him that Jesus of Nazareth was passing by. ³⁸ And he cried out, saying, “Jesus, Son of David, have mercy on me!”

³⁹ Then those who went before warned him that he should be quiet; but he cried out all the more, “Son of David, have mercy on me!”

⁴⁰ So Jesus stood still and commanded him to be brought to Him. And when he had come near, He asked him, ⁴¹ saying, “What do you want Me to do for you?”

He said, “Lord, that I may receive my sight.”

⁴² Then Jesus said to him, "Receive your sight; your faith has made you well."⁴³ And immediately he received his sight, and followed Him, glorifying God. And all the people, when they saw it, gave praise to God.

INSTEAD OF "IT IS TRULY WORTHY...." : 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 просторішою небес сотворив. Тобою, Благодатная, радується всякая твар. Слава Тобі.

COMMUNION VERSE:

"Praise the Lord from the heavens, praise Him in the highest. Alleluia."

"The righteous man shall be in everlasting remembrance. He shall not fear evil tidings. Alleluia."

ПРИЧАСНИЙ.

"Хвалить Господа з небес, хвалить Його в вишніх. Алилуя."

"В пам'ять вічну буде праведник, лихої слави він не убоїться. Алилуя."

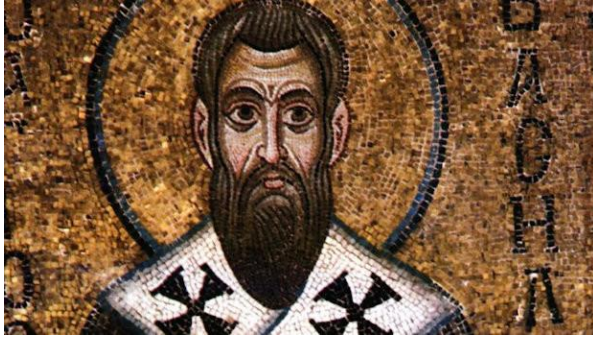
Commentary on Colossians 2: 8-12

Those who walk in the way of the world, are turned from following Christ. We have in Him the substance of all the shadows of the ceremonial law. All the defects of it are made up in the gospel of Christ, by his complete sacrifice for sin, and by the revelation of the will of God. To be complete, is to be furnished with all things necessary for salvation.

By this one word "complete," is shown that we have in Christ whatever is required. "In him," not when we look to Christ, as though he were distant from us, but we are in him, when, by the power of the Spirit, we have faith wrought in our hearts by the Spirit, and we are united to our Head. The circumcision of the heart, the crucifixion of the flesh, the death and burial to sin and to the world, and the resurrection to newness of life, set forth in baptism, and by faith wrought in our hearts, prove that our sins are forgiven, and that we are fully delivered from the curse of the law.

Through Christ, we, who were dead in sins, are quickened. Christ's death was the death of our sins; Christ's resurrection is the quickening of our

souls. <https://www.christianity.com/bible/commentary.php?com=mhc&b=51&c=2>



Our father among the saints **Basil the Great** (ca. 330 - **January 1, 379**), was **bishop** of **Caesarea**, a leading churchman in the 4th century. The Church considers him a **saint** and one of the **Three Holy Hierarchs**, together with Saints **Gregory the Theologian** (Gregory Nazianzus) and **John Chrysostom**. Basil, Gregory the Theologian, and Basil's brother Saint **Gregory of Nyssa** are called the **Cappadocian Fathers**. The **Roman Catholic Church** also considers him a saint and calls him a Doctor of the Church.

The principal theological writings of Basil are his *Treatise on the Holy Spirit* (Lat. *De Spiritu Sancto*), a lucid and edifying appeal to Scripture and early Christian tradition to prove the divinity of the Holy Spirit. He was a famous preacher, and many of his homilies, including a series of Lenten lectures on *The Six Days of Creation*, and an exposition of the psalter, have been preserved. Some, like that against usury and that on the famine in 368, are valuable for the history of morals; others illustrate the honor paid to **martyrs** and **relics**; the address to young men on the study of classical literature shows that Basil was lastingly influenced by his own education, which taught him to appreciate the importance of the classics as preparatory instruction.

It is in the ethical manuals and moral sermons that the practical aspects of his theoretical theology are illustrated. So, for example, it is in his *Sermon to the Lazicans* that we find Basil explaining how it is our common nature that obliges us to treat our neighbor's natural needs (e.g., hunger, thirst) as our own, even though he is a separate individual.

Later **theologians** explicitly explain this as an example of how the saints become an image of the one common nature of the persons of the Trinity.

His three hundred letters reveal a rich and observant nature, which, despite the troubles of ill-health and ecclesiastical unrest, remained optimistic, tender and even playful. His principal efforts as a reformer were directed towards the improvement of the liturgy, and the reformation of the monastic orders of the East.

Most of the **liturgies** bearing the name of Basil, in their present form, are not primarily his work, but they nevertheless preserve the recollection of Basil's activity in this field in formularizing liturgical prayers and promoting church-song. One liturgy attributed to him is *The Divine Liturgy of Saint Basil the Great*, a liturgy that is somewhat longer than the more commonly used *Divine Liturgy of Saint John Chrysostom*; it is still used on certain feast days in the Church, such as every Sunday of **Great Lent** and **January 14**, on which his memory is celebrated.

https://orthodoxwiki.org/Basil_the_Great