

11, MARCH, 2018. 3rd. SUNDAY OF GREAT LENT. TONE - 7.
LITURGY OF ST. BASIL THE GREAT. HOLY CROSS VENERATION.
11, БЕРЕЗЕНЬ, 2018. ЛІТУРГІЯ СВЯТОГО ВАСИЛІЯ ВЕЛИКОГО. ГОЛОС 7-ий.
НЕДІЛЯ 3-тя. ВЕЛИКОГО ПОСТУ. ХРЕСТОПОКЛОННА.



Historical Background

Not only does the Sunday of the Holy Cross prepare us for commemoration of the Crucifixion, but it also reminds us that the whole of Lent is a period when we are crucified with Christ.

As we have “crucified the flesh with its passions and desires” (Galatians 5:24), and will have mortified ourselves during these forty days of the Fast, the precious and life-giving Cross is now placed before us to refresh our souls and encourage us who may be filled with a sense of bitterness, resentment, and depression. The Cross reminds us of the Passion of our Lord, and by presenting to us His example, it encourages us to follow Him in struggle and sacrifice, being refreshed, assured, and comforted. In other words, we must experience what the Lord experienced during His Passion - being humiliated in a shameful manner. The Cross teaches us that through pain and suffering we shall see the fulfillment of our hopes: the heavenly inheritance and eternal glory.

As they who walk on a long and hard way and are bowed down by fatigue find great relief and strengthening under the cool shade of a leafy tree, so do we find comfort, refreshment, and rejuvenation under the Life-giving Cross, which our Fathers “planted” on this Sunday. Thus, we are fortified and enabled to continue our Lenten journey with a light step, rested and encouraged.

The present feast has been placed in the middle of Great Lent for another reason. The Fast can be likened to the spring of Marah whose waters the children of Israel encountered in the wilderness. This water was undrinkable due to its bitterness but became sweet when the Holy Prophet Moses dipped the wood into its depth. Likewise, the wood of the Cross sweetens the days of the Fast, which are bitter and often grievous because of our tears. Yet Christ comforts us during our course through the desert of the Fast, guiding and leading us by His hand to the spiritual Jerusalem on high by the power of His Resurrection.

Moreover, as the Holy Cross is called the Tree of Life, it is placed in the middle of the Fast, as the ancient tree of life was placed in the middle of the garden of Eden. By this, our Holy Fathers wished to remind us of Adam’s gluttony as well as the fact that through this Tree has condemnation been abolished. Therefore, if we bind ourselves to the Holy Cross, we shall never encounter death but shall inherit life eternal.

<https://www.goarch.org/sunday-venerationcross>

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 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.)

ЗАМІСТЬ ТРИСВЯТОГО:

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

READER : “ ПРОКІМЕН IN TONE – 6. О

Lord, save Your people, and bless Your inheritance.”

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

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

READER : “ O Lord, save Your people.”

ТРОПАР НЕДІЛЬНИЙ НА ГОЛОС 7-ий.

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

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 НИНИ і повсякчас, і на віки вічні, Амінь.

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

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.”

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

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

THE 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.”^[a]

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.”

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

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

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

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. : “ 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:

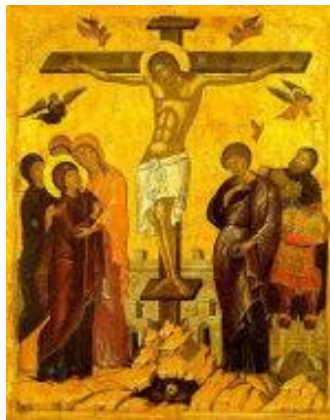
“ Тобою, радується, Благодатная, всякая твар, ангельський собор і людський рід, освячений храме і раю словесний, дівства похвало. Від Тебе Бог воплотився і Дитям став, Предвічний Бог наш. Бо лоно Твоє Престолом учинив, і утробу Твою просторішою небес сотворив. Тобою, Благодатная, радується всякая твар.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

COMMUNION VERSE:

“ The light of Your Countenance, O Lord, has been signed upon us. Alleluia, Alleluia, Alleluia!”

ПРИЧАСНИЙ:

“Позначилось на нас світло лица Твого, Господи. Алилуя.”



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. His Cross reveals many things. First of all it shows us the true nature of this fallen world. People often seek a perfect leader, who would guide humanity in resolving all of its problems. 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. They may be expected to occur at any time.

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. Let us commend all the victims and suffering of this world to Him. He transforms them into the victory of good over evil, light over darkness, life over death. And let us dedicate ourselves to the manifestation of this Kingdom all around us until at last the everlasting Day dawns. Amen.

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