

**25. MARCH. 2018. LITURGY OF ST. BASIL THE GREAT. TONE – 1.
5-th. SUNDAY OF GREAT LENT. VENERABLE MARY OF EGYPT.
25. БЕРЕЗЕНЬ. 2018. ЛІТУРГІЯ СВЯТОГО ВАСИЛІЯ ВЕЛИКОГО. ГОЛОС 1-ий.
5-та. НЕДІЛЯ ВЕЛИКОГО ПОСТУ. ПРЕПОДОБНОЇ МАРІЇ ЄГИПЕТЬКОЇ.**



Mary of Egypt: Beautiful, spoiled, cynical, disenchanted, rich child who was the center of her family's pride, and who repaid them by running away at age 12. She ran to Alexandria, Egypt where she worked as a dancer, singer, and prostitute for 17 years. Around age 30, Mary took ship on a pilgrimage to Palestine, hoping to ply her trade among the pilgrims, and then in Jerusalem.

On the Feast of the Exaltation of the Cross she moved with the crowds to the church, looking for customers. At the church door she found herself invisibly repelled, unable to open the door; she was overcome with remorse for her life and exclusion from the Church. She repented, and asked for Our Lady's guidance; a voice told that to find rest, she should cross the Jordan River. The next day Mary crossed the river, wandered

into the desert, and took up the life of a hermit for nearly 50 years as penance.

She lived on herbs, berries, and whatever came to hand. She met Saint Zosimus of Palestine. She once told him to come back exactly one year from that day; when he did, he found she had died. With the help of a lion, Zosimus dug her grave; he later wrote a biography of her, and her life was a popular story in the Middle Ages.

Saint Zosimus of Palestine: He is best known for his encounter with St. Mary of Egypt (commemorated on April 1). It was the custom of that monastery for all of the brethren to go out into the desert for the forty days of Great Lent, spending the time in fasting and prayer, and not returning until Palm Sunday. While wandering in the desert he met Saint Mary, who told him her life story and asked him to meet her the next year on Holy Thursday on the banks of the Jordan, in order to bring her Holy Communion. He did so, and the third year came to her again in the desert, but he found that she had died and he buried her. St Zosimas is reputed to have lived to be almost one hundred years of age.

All that we know of Zosimas' life comes from the *Vita of St. Mary of Egypt*, recorded by St. Sophronius, who was the Patriarch of Jerusalem from 634 to 638. Sophronius based his work on oral tradition he had heard from monks in the Land of Israel. This *Vita* is traditionally read as a part of the Matins of the Great Canon of St. Andrew of Crete, on the fifth Thursday of Great Lent.

TROPAR OF SUNDAY IN TONE-1.

When the stone had been sealed by the Jews, and the soldiers were guarding Your Most Pure Body, You arose on the third day, O Saviour, granting life to the world. Therefore, the Powers of Heaven cried out to You, O Giver of life: Glory to Your Resurrection, O Christ. Glory to Your Kingdom. Glory to Your Providence, O only lover of mankind.

TROPAR OF THE TEMPLE (ST. ELIA) IN

TONE-4. An angel incarnate, the foundation of prophets and second forerunner of the coming of Christ, glorious Elias sent grace from on high to Elisha to cast out sickness and cleanse lepers. Therefore he pours forth healing for all who honour him.

TROPAR OF VENERABLE MOTHER IN TONE -8.

The image of God was truly preserved in you, O Mother, for you took up the Cross and followed Christ. By so doing, you taught us to disregard the flesh, for it passes away, but to care instead for the soul, since it is immortal. Therefore, Holy Mother Mary, your spirit rejoices with the

KONDAK OF SUNDAY IN TONE – 1.

As God, You arose from the tomb in glory, raising the world together with Yourself. Human nature praises You as God, for death has vanished. Adam exults, O Master. Eve rejoices, for she is freed from bondage and cries out: You, O Christ, are the One Who gives resurrection to all.

KONDAK OF TEMPLE (ST. ELIA) IN TONE-2. O greatly renowned Prophet Elias, who foresaw the great deeds of our God; you stopped the rains of heaven by your command. Intercede for us with the only Lover of mankind.

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

ТРОПАР НЕДІЛНИЙ НА ГОЛОС 1-ий.

Хоч камінь запечатали юдеї, і воїни стерегли Пречисте Тіло Твоє, воскрес Ти на третій день, Спасе, даруючи світові життя. Ради цього Сили Небесні вzywали до Тебе, Життєдавче, Слава Воскресінню Твоєму, Христе, слава Царству Твоєму, слава Провидінню Твоєму, Єдиний Чоловіколюбче

ТРОПАР ХРАМУ (СВ. ІЛЛІ) НА ГОЛОС 4-ий.

У тілі ангел, пророків основа, другий предтеча пришествя Христового - Ілля славний, з висоти послав Єлисеєві благодать недуги відганяти і прокажених очищати. Тому і всім, що почитають його, зливає зцілення.

angels. **ТРОПАР ПРЕПОДОБНОЇ НА ГОЛОС 8-ий.**

У тобі, мати, образ Божий явним став, взявши бо хрест, пішла ти за Христом і цим ділом навчала нас не дбати про тіло, бо воно тимчасове, а піклуватися про душу – бо вона безсмертна; тому разом із ангелами, преподобна Маріє, радіє дух Твій.

КОНДАК НЕДІЛНИЙ НА ГОЛОС 1-ий.

Воскрес еси, як Бог, із гробу у славі і світ із Собою воскресив, людське єство, як Бога, оспівує Тебе, і смерть щезла. Адам же торжествує, Владико, і Єва нині, з неволі визволяючись, радується, вzywаючи. Ти еси Христе, Той, що всім подаєш воскресіння

КОНДАК ХРАМУ (СВ. ІЛЛІ) НА ГОЛОС 2-ий.

Пророче і провидче великих діл Бога нашого, Ілля великоіменитий, вістунням твоїм ти зупиняв і водоточні хмари. Моли за нас Єдиного Чоловіколюбця.

СЛАВА Отцю і Сину і Святому Духові.

KONDAK OF VENERABLE MOTHER IN TONE -3.

You, who were once defiled by every type of fornication, have today become a Bride of Christ through repentance. Emulating the angelic life, you cast down demons with the weapon of the Cross. Therefore, O Glorious Mary, you were made a Bride in the Kingdom. **NOW AND FOREVER** and to the ages of ages. Amen.

THEOTOKION IN TONE – 6.

O Protection of Christians that cannot be put to shame, unchanging mediation unto the Creator, do not despise the suppliant voices of sinners, but be quick to come to our aid, O Good One, who in faith cry out to You: hasten to intercession and come quickly to make supplication, for You, O Theotokos, always protect those who honour You.

READER : “ PROKIMEN IN TONE – 1. Let Your mercy, O Lord, be upon us as we have put our hope in You.”

CHOIR : “ Let Your mercy, O Lord, be upon us as we have put our hope in You.”

READER : “ Rejoice in the Lord, you righteous. Praise befits the upright.”

CHOIR : “ Let Your mercy, O Lord, be upon us as we have put our hope in You.”

READER : “ ANOTHER PROKIMEN IN TONE – 4. God is wonderful in His saints, the God of Israel.”

CHOIR : “ God is wonderful in His saints, the God of Israel.”

КОНДАК ПРЕПОДОБНОЇ НА ГОЛОС 6-ий.

Різним гріхами раніш сповнена, ти, через покаяння, Христовою невістою нині явилася; ангельське життя бо наслідуючи, зброєю Христа демонів нищиш, тому явилася єси невістою Царства, Маріє преславна.

І НИНИ і повсякчас і на віки вічні, Амінь

БОГОРОДИЧНИЙ НА ГОЛОС 6-ий.

Заступнице християн усердная, молитвенниця до Творця надійная, не зневаж молитви грішників, але прийди швидше, як Благая, на поміч нам, що з вірою взиваємо до Тебе, поспіши на молитву і скоро прийди на благання, бо Ти заступаєшся завжди за тих, що шанують Тебе, Богородице.

ЧИТ. : “ ПРОКІМЕН НА ГОЛОС 1-ий.

Милість Твоя, Господи, нехай буде над нами, бо ми вповаємо на Тебе.”

ХОР. : “ Милість Твоя, Господи, нехай буде над нами, бо ми вповаємо на Тебе.”

ЧИТ. : (СТИХ) “ Радуйтеся, праведні, в Господі, праведним подобає похвала.”

ХОР. : “ Милість Твоя, Господи, нехай буде над нами, бо ми вповаємо на Тебе.”

ЧИТ. : “ ДРУГИЙ ПРОКІМЕН НА ГОЛОС 4-ий. Дивний Бог у святих Своїх, Бог Ізраїлів.”

ХОР. : “ Дивний Бог у святих Своїх, Бог Ізраїлів.”

THE EPISTLE

Hebrews . 9 : 11 - 14.

¹¹ But Christ came *as* High Priest of the good things to come,^[a] with the greater and more perfect tabernacle not made with hands, that is, not of this creation. ¹² 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. ¹³ For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh, ¹⁴ 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?

Galatians.. 3 : 23 - 29.

²³ But before faith came, we were kept under guard by the law, kept for the faith which would afterward be revealed. ²⁴ Therefore the law was our tutor *to bring us* to Christ, that we might be justified by faith. ²⁵ But after faith has come, we are no longer under a tutor.

²⁶ For you are all children of God through faith in Christ Jesus. ²⁷ For as many of you as were baptized into Christ have put on Christ. ²⁸ 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. ²⁹ And if you *are* Christ's, then you are Abraham's seed, and heirs according to the promise.

READER : " ALLELUIA IN TONE – 1. God avenges me and has subdued peoples under me. Alleluia."

CHOIR : " Alleluia, Alleluia, Alleluia."

READER : " He magnifies the salvation of the king and deals mercifully for His anointed, for David and for his seed forever. Alleluia."

CHOIR : " Alleluia, Alleluia, Alleluia."

READER : " ANOTHER ALLELUIA IN TONE – 4. With patience have I waited patiently for the Lord, and He was attentive to me and listened to my supplication."

CHOIR : " Alleluia, Alleluia, Alleluia."

ЧИТ. : " АЛИЛУЯ НА ГОЛОС 1-ий. Бог відплату дає за мене, і покоровив мені народи. Алилуя."

ХОР. : " Алилуя, Алилуя, Алилуя."

ЧИТ. : " Він величає спасіння Свого царя, і творить милість помазаникові Давиду і родові його довіку. Алилуя."

ХОР. : " Алилуя, Алилуя, Алилуя."

ЧИТ. : " Він величає спасіння Свого царя, і творить милість помазаникові Давиду і родові його довіку. Алилуя."

ХОР. : " Алилуя, Алилуя, Алилуя."

ЧИТ. : " АЛИЛУЯ НА ГОЛОС 4-ий. Терплячи, потерпів перед Господом, і зважив на мене і вислухав молитву мою. Алилуя."

ХОР. : " Алилуя, Алилуя, Алилуя."

GOSPEL: Mark. 10 : 32 - 45.

³² 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: ³³ "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; ³⁴ and they will mock Him, and scourge Him, and spit on Him, and kill Him. And the third day He will rise again."

³⁵ Then James and John, the sons of Zebedee, came to Him, saying, "Teacher, we want You to do for us whatever we ask."

³⁶ And He said to them, "What do you want Me to do for you?"

³⁷ They said to Him, "Grant us that we may sit, one on Your right hand and the other on Your left, in Your glory."

³⁸ 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?"

³⁹ 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; ⁴⁰ 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."

⁴¹ And when the ten heard *it*, they began to be greatly displeased with James and John.

⁴² 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. ⁴³ Yet it shall not be so among you; but whoever desires to become great among you shall be your servant. ⁴⁴ And whoever of you desires to be first shall be slave of all. ⁴⁵ For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."

INSTEAD OF: " IT IS TRULY WORTHY....WE SING 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, Благодатна, всякая твар, ангельський собор і людський рід, освячений храм і раю словесний, дівства похвало. Від Тебе Бог воплотився і Дітям став, Предвічний Бог наш. Бо лоно Твоє Престолом учинив і утробу Твою просторнішою небес сотворив. Тобою, Благодатна, радується всякая твар. Слава Тобі.”

The Rich Man and Lazarus: Luke 16: 19-23

¹⁹ “There was a certain rich man who was clothed in purple and fine linen and fared sumptuously every day. ²⁰ But there was a certain beggar named Lazarus, full of sores, who was laid at his gate, ²¹ desiring to be fed with the crumbs which fell from the rich man’s table. Moreover the dogs came and licked his sores. ²² So it was that the beggar died, and was carried by the angels to Abraham’s bosom. The rich man also died and was buried. ²³ And being in torments in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom.

“St Mary of Egypt was one of the most venerated mothers of the desert. And like another Mary, of Magdala, she became in the Orthodox tradition an icon of the repentant sinner. Lent is now well-advance, there is only one week before Holy Week. Again we are reminded of the crucial important of recognizing our sinfulness, and turning to God in sorrow for it, and with a determination to make a fresh start and live a new life. Although the insistence on ascetic discipline reflects the monastic background from which most Orthodox hymnography comes, no Christian can avoid the need to control sinful impulses and strengthen virtues. “

From Matins: Make me poor like Lazarus, I pray you, O Christ...but make me wealthy, like the rich man, in virtues, so that with faith I may proclaim your greatness. The kingdom of God is not food and drink but righteousness and discipline with holiness. So the rich shall not enter it, but those who give their wealth to the poor.

“Again a Gospel parable is given a rich application to us and all Christians. Like the rich man, we are wealthy in sinful passions and lusts. Our prayer is that, repenting like Mary, we may become poor in spirit and so be saved like Lazarus, escaping the fate of the rich man.”

From *Orthodox Lent, Holy Week and Easter* by Hugh Wybrew, Vicar of St Mary Magdalen’s Church, Oxford, England. He is the author of *The Orthodox Liturgy: The Development of the Eucharistic Liturgy in the Byzantine rite*.