

Saintly Notes

Veneration of the Precious and Life-Giving Cross (3rd Sunday of Great Lent)

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.

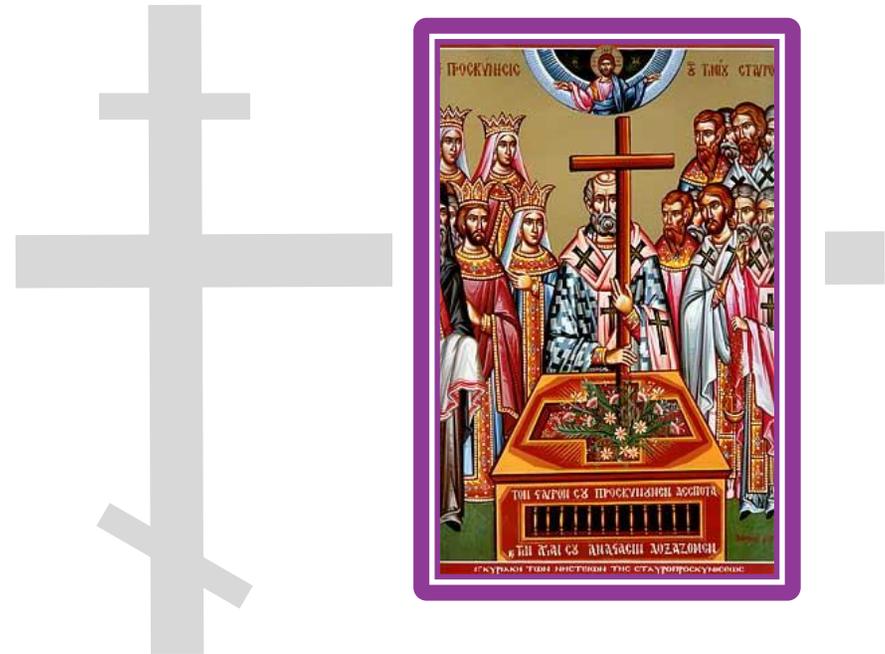
As we have “crucified the flesh with its passions and desires” (Galatians 5:24), and will have mortified ourselves during these forty days of the Fast, the precious and life-giving Cross is now placed before us to refresh our souls and encourage us who may be filled with a sense of bitterness, resentment, 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.

(<http://lent.goarch.org>)

Third Sunday of Great Lent
(Veneration of the Precious and Life-Giving Cross)

March 7, 2010



Third Sunday of Great Lent

(Veneration of the Precious and Life-Giving Cross)

All Saints Orthodox Church, Raleigh NC
(www.allsaintsnc.org)
919-859-1332

The V. Rev. Nicholas R. A. Sorensen, Archpriest
The Rev. Philip Pelikan, Priest
The Rev. David Keim, Deacon

March 7, 2010

The Saints Whom We Remember

The Hieromartyrs of Cherson: Basil, Ephraim, Eugene, Kapiton, Elpidios,
Agathodoros and Aetherios; Venerable Laurence;
Venerable Paul the Simple, disciple of Anthony the Great

This Week's Schedule

Today: 8:00a Orthros; 9:00a Church School; 10:00a Divine Liturgy
Monday: Church Office Closed
Tuesday: Church Office Closed 7:00p Parish Council Meeting
Wednesday: Church Office Closed 9:15a Third Hour Prayers; 6:30p Vespers;
8:00p Lenten Soup Supper
Thursday: Church Office Closed
Friday: 6:30p Akathist
Saturday: 5:30p Great Vespers
Sunday: 8:00a Orthros; 9:00a Church School; 10:00a Divine Liturgy

Third Antiphon

for the Holy Cross
Tone 1

Exalt ye the Lord our God, and worship
at His footstool. O Lord, save Thy
people and bless Thine inheritance.
Feed them, and lift them up forever.

(*Troparion for the Holy Cross*) O Lord,
save Thy people and bless Thine
inheritance, granting to Thy people
victory over all their enemies, and by
the power of Thy Cross preserving Thy
Kingdom.

Little Entrance

- † *Entrance Hymn:* "Come, let us
worship . . . Alleluia."
† *Troparion for the Resurrection*
(*Tone 6*): When Mary stood at Thy
grave, looking for Thy sacred body,
angelic powers shone above Thy
revered tomb; and the soldiers who
were to keep guard became as dead
men. Thou led Hades captive and
wast not tempted thereby. Thou
didst meet the Virgin and didst give
life to the world, O Thou, Who art
risen from the dead, O Lord, glory
to Thee.
† *Troparion for the Holy Cross:* See
above.

† *Troparion for All Saints (Tone 4):*
As with fine porphyry and royal
purple Thy Church has been
adorned with Thy *martyr's* blood
shed throughout all the world. She
cries to Thee, O Christ God, send
down Thy bounties on Thy people,
grant peace to Thy habitation and
great mercy to our souls.

† *Kontakion for the Annunciation*
and Great Lent (Tone 8): To thee,
our captain, Queen of war, the
battle trophies won, thy people
rescued by thine aid from peril,
dedicate as our offering of
thanksgiving, O Theotokos. As
thou hast might which none by war
can overcome from all forms of
danger hast thou delivered me, that
I may cry unto thee: O Virgin
unwedded bride.

The Anti-Trisagion

Before Thy Cross we bow down in worship,
Master, and we glorify Thy Holy
Resurrection. (3x)

*Glory to the Father, and to the Son, and
to the Holy Spirit; both now and ever,
and unto ages of ages. Amen.*

And we glorify Thy Holy Resurrection.

Dynamis!

Before Thy Cross we bow down in worship,
Master, and we glorify Thy Holy
Resurrection.

Scripture

for today and next Sunday

Today: (See insert)

Next Sunday:

Epistle: Heb. 6:13–20
Gospel: Mark 9:16–30

Agalynarion

St. Basil Liturgy

In thee rejoiceth, O full of grace . . .

Communion Hymn

Tone 8

The light of Thy countenance is marked
upon us, O Lord. Alleluia.

Post-Communion Hymn

Troparion of the Holy Cross (See
above)

Parish Notes

Altar Servers Today

Matthew Wynne, Del Dillard, Noah
Keim, Micah Keim, Roger Jones.

Special Attention

- **Services in Great Lent.** During Great Lent there will normally be a weekly Liturgy of the Presanctified Gifts on Wednesdays and the weekly Akathist Hymn to the Theotokos on Fridays. Other special services will be announced as well as a full liturgical schedule for Holy Week. Please plan now to attend as many of these Lenten services as you are able.
- **Ground Breaking DVD's.** Copies are available on the Narthex table and can be purchased for \$20. All proceeds will be put in the building fund. If you cannot find a copy of the DVD, please talk to Fr. Nicholas.
- **Building Project Update.** Our new temple began to take shape this past week with the arrival of the steel. Construction should proceed rapidly from this point on. Please continue to pray for good weather and for the safety of the workmen.
- **Service Changes.** Please note that while Fr. Nicholas is recovering from wrist surgery the liturgical services may be changed or cancelled. The message on the Church phone and email alerts will be updated accordingly. This week, Wednesday Vespers will replace the Presanctified Liturgy. Dn. David will continue the liturgical schedule as posted where possible.

Today's Epistle and Gospel Readings

Prokeimenon:

O Lord, save Thy people and bless
Thine inheritance.

*To Thee, O Lord, have I cried, O my
God.*

†Epistle: Heb. 4:14—5:6 (RSV)

Brethren, since we have a High Priest, Who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. For we have not a high priest who is unable to sympathize with our weaknesses, but One Who in every respect has been tempted as we are, yet without sin. Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need. For every high priest chosen from among men is appointed to act on behalf of men in relation to God, to offer gifts and sacrifices for sins. He can deal gently with the ignorant and wayward, since he himself is beset with weakness. Because of this he is bound to offer sacrifice for his own sins as well as for those of the people. And one does not take the honor upon himself, but he is called by God, just as Aaron was. So also Christ did not exalt Himself to be made a high priest, but was appointed by Him Who said to Him, "Thou art My Son, today I have begotten Thee"; as He says also in another place, "Thou art a priest forever, after the order of Melchizedek."

†Gospel: Mark 8:34—9:1 (RSV)

The Lord said, "If any man would come after Me, let him deny himself and take up his cross and follow Me. For whoever would save his life will lose it; and whoever loses his life for My sake and the Gospel's will save it. For what does it profit a man, to gain the whole world and forfeit his soul? For what can a man give in return for his soul? For whoever is ashamed of Me and My words in this adulterous and sinful generation, of him will the Son of man also be ashamed, when He comes in the glory of His Father with the holy angels." And Jesus said to them, "Truly, I say to you, there are some standing here who will not taste death before they see the Kingdom of God come with power."

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A Word from Our Fathers

“Prayer signifies man’s turning towards God, the creature’s reaching forth to receive the light of the Uncreated. As bearing within himself God’s creative breath, and by the invocation of His name, man attracts God’s visitation. The man of prayer becomes a ‘Temple of God.’ God turns His eyes and heart towards him perpetually, and seals him with His name. This reciprocal action of man’s turning toward God, and of God’s turning towards man, effects a personal relationship or communion between them.”

(Archimandrite Zacharias, The Enlargement of the Heart)

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