

UKRAINIAN RESOURCES FOR THE DOMESTIC CHURCH SUNDAY OF ORTHODOXY

THE TRISAGION PRAYERS

Parents: In the name of the Father, and of the Son, and of the Holy Spirit.
Amen. *(Three times)*

Response: Glory be to you, our God, glory be to You.

Parents: Heavenly King, Advocate, Spirit of Truth, Who are everywhere present and fill all things, Treasury of Blessings, Bestower of Life, come and dwell within us; cleanse us of all that defiles us, and O Good One, save our souls.

Children: Holy ✠ God, Holy and Mighty, Holy and Immortal, have mercy on us. *(Three times)*

Glory be to the Father ✠ and to the Son and to the Holy Spirit, now and ever and forever. Amen.

Trinity most Holy, have mercy on us. Cleanse us of our sins, O Lord; Pardon our transgressions, O master; look upon our weaknesses and heal them, O Holy One; for the sake of Your name.

Lord, have mercy! *(Three times)*

Glory be to the Father ✠ and to the Son and to the Holy Spirit, now and ever and forever. Amen.

Our Father, who art in Heaven, hallowed be Thy name. Thy Kingdom come, Thy will be done on earth as it is in Heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us, and lead us not into temptation, but deliver us from evil. Amen.

RESURRECTIONAL TROPARION - TONE 5

Let us the faithful acclaim and worship the Word,
co-eternal with the Father and the Spirit,
and born of the Virgin for our salvation.

For He willed to be lifted up on the cross in the flesh,
to suffer death and to raise the dead by His glorious resurrection.

EPISTLE: JOHN 1:43 – 51

Brethren, by faith Moses, when he was grown up, denied he was a son of Pharaoh's daughter (Cf. Ex. 2: 11) — choosing to be afflicted with God's people rather than to have the enjoyment of sin for a time, estimating the indignities suffered by Christ to be of greater value than the Egyptians' treasures (Cf. Ex. 2:32): for he was considering the reward.

By faith he left Egypt not fearing the king's wrath: for he persevered as if he were seeing the One who cannot be seen. By faith, he celebrated the Passover and the sprinkling of blood, so that the one who destroyed the first-born might not touch these. By faith, they passed through the Red Sea, as through dry land — whereas the Egyptians attempting it were swallowed up. By faith, the walls of Jericho fell after people had gone around them for seven days. By faith, Rahab the prostitute who had received the spies in peace did not perish with the unbelievers.

And what more shall I say? For time will be too short to speak of Gideon, of Barac, of Samson, of Jephthah, of David and of Samuel and the prophets, who by faith conquered kingdoms, wrought justice, obtained the fulfillment of promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, recovered strength from weakness, became valiant in battle routed foreign armies.

Women had their dead restored to them through resurrection. Others were tortured, refusing to yield for their release, in order to obtain a better resurrection. Others again suffered mockery and blows, even chains and jailing. They were stoned, cut to pieces, put to the question, killed by the sword. They went about in sheepskins and goatskins, destitute, distressed, afflicted (of whom the world was not worthy), wandering in deserts, mountains, caves and holes in the ground.

And none of these, despite the positive witnessing of faith, received what was promised, for God had something better in store for us, so that they were not to reach their final perfection without us.

GOSPEL: JOHN 1:43 – 51

At that time Jesus was about to leave for Galilee, and he found Philip. And Jesus said to him, "Follow me."

Now Philip was from Bethsaida, the town of Andrew and Peter. Philip found Nathanael and said to him, "We have found the one of whom Moses in the Law and the Prophets wrote, Jesus the son of Joseph of Nazareth."

And Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see."

Jesus saw Nathanael coming to him and said of him, "Look, a true Israelite in whom there is no guile!"

Nathanael said to him, "Where do you know me from?"

Jesus answered him and said to him, "Before Philip called you, when you were under the fig tree, I saw you."

Nathanael answered him and said, "Rabbi, you are the Son of God, you are King of Israel."

Answering, Jesus said to him, "Because I said to you that I saw you under the fig tree, you believe. Greater things than these shall you see."

And he said to him, "Amen, amen, I say to you, you shall see heaven opened, and the angels of God ascending and descending upon the Son of Man."

CATECHETICAL SUMMARY

In the Epistle appointed for today, we hear the repetition of the word "faith." What is faith, and why is this virtue focused upon in the Divine Liturgy today? In an attempt to define or explain what faith is, some might use the word "trust." Faith, however, is something more than trust. Still others may explain what faith is by using the word "belief." Again, however, the word belief, at least as it is commonly used today, falls short of a full explanation of what faith is.

First, it is important to realize that faith, as with trust and belief, is always directed toward something or someone outside of ourselves. "I trust this person" or "I believe this statement." Faith is an action which goes beyond the one who has faith, and takes hold of someone or something beyond ourselves.

So what is faith? Faith is, as some have described it, the total giving over of ourselves to the one in whom we believe. Faith is not the acceptance of a list of doctrines or ideas; faith is not the trust we place in people who are knowledgeable in a particular area or expertise. Faith is the acceptance of the entirety of the person in whom we believe, regardless of the verifiability of what they say or claim to know. Faith unites us totally to Jesus in our mind, in our heart, in our will, and in our spirit. Only then do we begin to see as Jesus sees, understand as Jesus understands, and live as Jesus lives.

Why is this important to understand today? As we stand now at the beginning of our Lenten journey (having begun the fast this past week), we begin to realize how attached we are to the things of this world. Today Jesus calls us to place our trust, our belief, and yes, our faith, in him. Soon Jesus will die on the cross, and be buried in a cave. And soon, very soon, Jesus

will rise from the dead on the third day. Only those who have become totally detached from the things of this world and have placed their faith in him, will rise with him from the dead.

How can we verify what is on the other side of the cross, if we choose to willingly die with Jesus? How can we verify what will happen to us if we give up our whole life and give ourselves totally to the Lord? The simple answer is that we cannot. Today we are called to have faith, to pray for increased faith. Then, if we have totally given ourselves over to the Lord, he promises us that we, with the Apostle Nathanael, "shall see heaven opened, and the angels of God ascending and descending upon the Son of Man."