

Psalm 107

A Psalmic Ode of David.

1. **Quickly* my heart, O God, quickly* my heart, sing and strum the harp in my adoration.**
2. Awaken my glory¹; awaken the psalterion and harp; I shall awaken in the morning.
3. I will acknowledge Thee among the people, O Lord, I will praise Thee to the nation.
4. For great above the heavens is Thy mercy, and even up to the clouds is Thy truth.
5. **For God is exalted above the heavens, and Thy glory over all the earth.**
6. So that Thy beloved ones may be delivered, preserve Thy covenant and answer me.
God has spoken in His sanctity.
7. I am exalted, and I will divide Sikima, and I will measure out the Valley of Tents.
8. Galaad is mine, and Manasse is mine, and Ephraim claims me as the ruler;
Judah is my kingdom.
9. Moab is the container of my hope; I will impose my sandal upon Idumea;
the foreign tribes have been subdued by me.
10. Would anyone reject me at a fortified city? Or who will guide me to Idumea?
11. Would it not be Thee, O God, Thou that hast rejected us?
Or, O God, wilt Thou not go forth with our forces?
12. Give us help from tribulation, for fruitless is the deliverance of man.
13. By God we shall work mighty deeds, and He will bring servility to our enemies.

This is a psalm extolling David's victories and listing the regions conquered by him and praying for God's help in his future endeavors. It is the third psalm of Kathisma XV. Verses 5 and 1 serve as the Prokeimenon on Ascension Day. While the choir is singing the post-communion hymn "*We have seen the true light*" the priest quietly says verse five at every Divine Liturgy.

¹ The phrase "Awaken, my glory" is not present in the text of *Vatican, Sinaitic and Alexandrine codices* of the Septuagint Bible. It is also omitted from the more recent Greek Psalterion texts, but it is present in my reference psalterion that was printed before 1950 and that was based on a copy printed in Venice for the Patriarchate during the Ottoman prohibition of printing Greek texts.

* This word in the Septuagint and the Psalter is *ἑτοιμία* and this appears to have been universally translated incorrectly. *ἑτοιμία* with the accent on the first syllable would be appropriately translated *prepared, ready, or steadfast*. But when the accent is on the second syllable, as in all Septuagint texts, *readily or quickly* are the appropriate words in its translation.

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SAINT SOPHIA GREEK ORTHODOX CATHEDRAL

Ὁ Ναός τῆς Ἁγίας Σοφίας τοῦ Θεοῦ

Washington, D.C.

March 7, 2010

Sunday of The Holy Cross

The Tone for this day is Plagial Two

The Morning Gospel of the Orthros is No. Six

Luke 24:36-53

As they were talking about these things, Jesus himself stood among them, and said to them, "Peace to you!" But they were startled and frightened and thought they saw a spirit. And he said to them, "Why are you troubled, and why do doubts arise in your hearts? See my hands and my feet, that it is I myself. Touch me, and see. For a spirit does not have flesh and bones as you see that I have." And when he had said this, he showed them his hands and his feet. And while they still disbelieved for joy and were marveling, he said to them, "Have you anything here to eat?" They gave him a piece of broiled fish, and he took it and ate before them. Then he said to them, "These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled." Then he opened their minds to understand the Scriptures, and said to them, "Thus it is written, that the Christ should suffer and on the third day rise from the dead, and that repentance and forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem. You are witnesses of these things. And behold, I am sending the promise of my Father upon you. But stay in the city until you are clothed with power from on high." Then he led them out as far as Bethany, and lifting up his hands he blessed them. While he blessed them, he parted from them and was carried up into heaven. And they worshiped him and returned to Jerusalem with great joy, and were continually in the temple blessing God.

The Third Sunday of Great Lent

PROKEIMENON: O Lord, save your people, and bless Your inheritance.
To You, O Lord, have I cried: O my God. 27: 9 + 1

The Epistle is from St. Paul's Letter to the Hebrews 4:14-16; 5:1-6

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 for ever, after the order of Melchizedek."

The Gospel Lesson is from Mark 8:34-38; 9:1

THE LORD SAID "If anyone wishes to 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 life? For what can a man give in return for his life? 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 he 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."

This is the second commemoration of the Holy Cross in the ecclesiastical calendar, the first being on September 14th.

**Through the power of your Cross, O Christ our God,
preserve us also from the temptations of the Evil One.
And make us worthy to venerate
your divine Passion and life-bearing Resurrection,
having radiantly traversed the great length of the Fast,
and have mercy on us, as You are good
and love mankind. Amen.**



The Third Sunday of Lent is that of the Veneration of the Cross. The cross stands in the midst of the church in the middle of the Lenten season not merely to remind men of Christ's redemption and to keep before them the goal of their efforts, but also to be venerated as that reality by which man must live to be saved. "He who does not take up his cross and follow me is not worthy of me" (Mt 10:38). For in the Cross of Christ Crucified lies both "the power of God and the wisdom of God" for those being saved (1 Cor. 1:24). These words are emblazoned on the arch above our solea.