

27. AUGUST. 2017.

12-th. SUNDAY AFTER PENTECOST.

TONE –

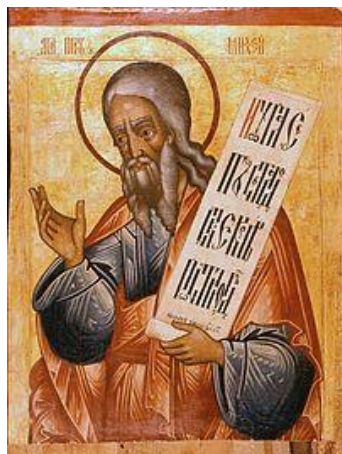
3. FOREFEAST OF THE DORMITION. HOLY PROPHET MICAH.

27. СЕРПЕНЬ. 2017.

НЕДІЛЯ 12-та. ПО П'ЯТИДЕСЯТНИЦІ.

ГОЛОС 3-ий.

ПЕРЕДСВЯТА УСПІННЯ ПРЕСВЯТОЇ БОГОРОДИЦІ І ПРИСНОДІВИ МАРІЇ. СВЯТОГО ПРОРОКА МИХЕЯ.



Micah was a prophet in Judaism who prophesied from approximately 737 to 696 BC in Judah and is the author of the Book of Micah. He is considered one of the twelve minor prophets of the Tanakh (Hebrew Bible) and was a contemporary of the prophets Isaiah, Amos and Hosea. Micah was from Moresheth-Gath, in southwest Judah. He prophesied during the reigns of kings Jotham, Ahaz, and Hezekiah of Judah. His prophecy that the Messiah would be born in the town of Bethlehem is cited in the Gospel of Matthew. Information about the end of his life is not known.

TROPAR OF SUNDAY IN TONE – 3. Let the heavens rejoice. Let earth be glad. For the Lord has shown strength with His arm. He has trampled down death by death. He has become the First-Born of the Dead. He has delivered us from the depths of hades and has granted to the world great mercy.

His messages were directed mainly towards Jerusalem, and were a mixture of denunciations and prophecies. In his early prophecies, he predicted the destruction of both Samaria and Jerusalem for their respective sins. The people of Samaria were rebuked for worshipping idols which were bought with the income earned by prostitutes. Micah was the first prophet to predict the downfall of Jerusalem. According to him, the city was doomed because its beautification was financed by dishonest business practices, which impoverished the city's citizens. He also called to account the prophets of his day, whom he accused of accepting money for their oracles.

Micah also rebuked Israel because of dishonesty in the marketplace and corruption in government. He warned the people, on behalf of God, of pending destruction if ways and hearts were not changed. He told them what the LORD requires of them:

He hath shewed thee, O man, what *is* good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? — *Micah 6:8*

ТРОПАР НЕДІЛЬНИЙ НА ГОЛОС 3-ий.

Нехай веселяться небесні, нехай радуються земнії, бо сотворив державу силою Своєю Господь, подолав смертю смерть, первістком мертвих став, із безодні аду визволив нас і подав світові велику милість.

TROPAR OF FOREFEAST IN TONE-4. Having anticipated joyfulness, we will assemble to commemorate and celebrate today; for the Mother of God, whom we ever glorify with hymns as the Theotokos, will gloriously pass from earth to those on high.

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.

KONDAK OF SUNDAY IN TONE-3. Today You arose from the tomb, O Merciful One, leading us from the gates of death. On this day Adam exults as Eve rejoices. Together with the prophets and patriarchs they unceasingly praise the divine might of Your Power. **GLORY** to the Father and to the Son and to the Holy Spirit.

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. **NOW AND FOREVER** and to the ages of ages. Amen.

KONDAK OF FOREFEAST IN TONE – 4. The universe, embroidered by the immaterial Spirit for your glorious memorial, noetically crying out to you with gladness: Rejoice, O Virgin, you boast of Christians.

READER : “ **PROKIMEN IN TONE – 3.** Sing praises to our God, sing praises. Sing praises to our King, sing praises.”

CHOIR : “ Sing praises to our God, sing praises. Sing praises to our King, sing praises.”

ТРОПАР ПЕРЕДСВЯТА НА ГОЛОС 4-ий. Радість передчуваючи, веселитися будемо, із любов'ю зійдемося нині, щоб цей день святкувати, адже Матір Божа у славі перейде із землі на небо, а ми її піснями завжди як Богородицю звеличуємо.

ТРОПАР ХРАМУ (СВ. ІЛІ) 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.

КОНДАК НЕДІЛЬНИЙ НА ГОЛОС 3-ий. Воскрес Ти днесь із гробу, Щедрий, і нас вивів Ти із врат смертних, сьогодні Адам торжесвує, і радується Єва, а разом пророки з патріярхами безперестанно оспівують Божественну могутність Твоїї влади. **СЛАВА** Отцю і Сину і Святому Духові

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. **І НИНІ** і повсякчас і на віки вічні, Амінь.

КОНДАК ПЕРЕДСВЯТА НА ГОЛОС 4-ий. Світлу Твою пам'ять святкуючи, світ увесь Духом Божим наповняється і з радістю Тобі співає: “ Радуйся, Діво, християн похвало.

ЧИТ. : “ **ПРОКИМЕН НА ГОЛОС 3-ий.** Співайте Богові нашому, співайте, співайте Цареві нашому, співайте.”
ХОР. : “ Співайте Богові нашому, співайте, співайте Цареві нашому, співайте.”

READER : “ Clap your hands, all you peoples. Shout to God with a joyful voice.”

CHOIR : “ Sing praises to our God, sing praises. Sing praises to our King, sing praises.”

ЧИТ. : (СТИХ) “ Всі народи, заплещіть руками, кликніть до Бога голосом радості

ХОР. : “ Співайте Богові нашому, співайте, співайте Цареві нашому, співайте.”

READER : “ Sing praises to our God, sing praises.”

CHOIR : “ Sing praises to our King, sing praises.”

ЧИТ. : “Співайте Богові нашому, співайте.”

ХОР. : “ Співайте Цареві нашому, співайте.”

THE EPISTLE/: АПОСТОЛ 1 Corinthians 15 : 1 - 11.

15 Moreover, brethren, I declare to you the gospel which I preached to you, which also you received and in which you stand, ² by which also you are saved, if you hold fast that word which I preached to you— unless you believed in vain.

³ For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, ⁴ and that He was buried, and that He rose again the third day according to the Scriptures, ⁵ and that He was seen by Cephas, then by the twelve. ⁶ After that He was seen by over five hundred brethren at once, of whom the greater part remain to the present, but some have fallen asleep. ⁷ After that He was seen by James, then by all the apostles. ⁸ Then last of all He was seen by me also, as by one born out of due time.

⁹ For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God. ¹⁰ But by the grace of God I am what I am, and His grace toward me was not in vain; but I labored more abundantly than they all, yet not I, but the grace of God *which was* with me. ¹¹ Therefore, whether *it was* I or they, so we preach and so you believed.

READER : “ ALLELUIA IN TONE – 3. Alleluia.”

CHOIR : “ Alleluia, Alleluia, Alleluia.”

READER : “ I have hoped in You O Lord; let me never be put to shame. Alleluia.”

CHOIR : “ Alleluia, Alleluia, Alleluia.”

READER : “ Be a God of protection for me, a house of refuge, to save me. Alleluia.”

CHOIR : “ Alleluia, Alleluia, Alleluia.”

ЧИТ. : “ АЛИЛУЯ НА ГОЛОС 3-ий. Алилүя.”

ХОР. : “ Алилүя, Алилүя, Алилүя.”

ЧИТ. : “ На Тебе, Господи, уповаю, щоб не осоромитися повік. Алилүя.”

ХОР. : “ Алилүя, Алилүя, Алилүя.”

ЧИТ. : “ Будь мені Богом, оборонцем, і домом пристановища, щоб спасти мене. Алилүя.”

ХОР. : “ Алилүя, Алилүя, Алилүя.”

GOSPEL/ ЄВАНГЕЛІЄ: Matthew 19 : 16 - 26.

¹⁶ Now behold, one came and said to Him, “Good Teacher, what good thing shall I do that I may have eternal life?”

¹⁷ So He said to him, “Why do you call Me good? No one *is* good but One, *that is*, God. But if you want to enter into life, keep the commandments.”

¹⁸ He said to Him, “Which ones?”

Jesus said, “‘You shall not murder,’ ‘You shall not commit adultery,’ ‘You shall not steal,’ ‘You shall not bear false witness,’ ¹⁹ ‘Honor your father and *your* mother,’ and, ‘You shall love your neighbor as yourself.’ ”

²⁰ The young man said to Him, “All these things I have kept from my youth. What do I still lack?”

²¹ Jesus said to him, “If you want to be perfect, go, sell what you have and give to the poor, and you will have treasure in heaven; and come, follow Me.”

²² But when the young man heard that saying, he went away sorrowful, for he had great possessions.

²³ Then Jesus said to His disciples, “Assuredly, I say to you that it is hard for a rich man to enter the kingdom of heaven. ²⁴ And again I say to you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.”

²⁵ When His disciples heard *it*, they were greatly astonished, saying, “Who then can be saved?”

²⁶ But Jesus looked at *them* and said to them, “With men this is impossible, but with God all things are possible.”

COMMUNION VERSE: “ Praise the Lord from the heavens, praise Him in the highest. Alleluia.”

ПРИЧАСНИЙ. “ Хвалить Господа з небес, хвалить його в небі. Аلیلія.”

*August 28: Dormition of the Theotokos: The Feast of the Dormition of Our Most Holy Lady, the Theotokos and Ever-Virgin Mary is celebrated on August 28 each year. The Feast commemorates the repose (dormition and in the Greek *kimisis*) or "falling-asleep" of the Mother of Jesus Christ, our Lord. The Feast also commemorates the translation or assumption into heaven of the body of the Theotokos.*



Icon of the Feast

The Icon of the Feast of the Dormition of the Theotokos shows her on her deathbed surrounded by the Apostles. Christ is standing in the center looking at His mother. He is holding a small child clothed in white representing the soul of the Virgin Mary. With His golden garments, the angels above His head, and the mandorla surrounding Him, Christ is depicted in His divine glory.

The posture of the Apostles direct attention toward the Theotokos. On the right Saint Peter censes the body of the Theotokos. On the left Saint Paul bows low in honor of her. Together with the Apostles are several bishops and

women. The bishops traditionally represented are James, the brother of the Lord, Timothy, Heirotheus, and Dionysius the Areopagite. They are shown wearing episcopal vestments. The women are members of the church in Jerusalem.

In front of the bed of the Theotokos is a candle that helps to form a central axis in the icon. Above the candle is the body of the Theotokos and Ever-Virgin Mary. Standing over His mother is Christ holding her most pure soul. Above Christ the gates of heaven stand open, ready to receive the Mother of God.

This great Feast of the Church and the icon celebrates a fundamental teaching of our faith—the Resurrection of the body. In the case of the Theotokos, this has been accomplished by the divine will of God. Thus, this Feast is a feast of hope, hope in Resurrection and life eternal. Like those who gathered around the body of the Virgin Mary, we gather around our departed loved ones and commend their souls into the hands of Christ. As we remember those who have reposed in the faith before us and have passed on into the communion of the Saints, we prepare ourselves to one day be received into the new life of the age to come.

We also affirm through this Feast as we journey toward our heavenly abode that the Mother of God intercedes for us. Through Christ she has become the mother of all of the children of God, embracing us with divine love.

“Rejoice I am with you all the days of your lives!”

...The Apostles and early Christians mourned the passing of their firm support, the Theotokos, and so do we. Like them we also rejoice in the wonderful news that her tomb was found to be empty when the Apostle Thomas came three days after her falling asleep and wished to see her most precious Body. Shortly after, she appeared to her beloved ones as they gathered to break bread together and said: “Rejoice I am with you all the days of your lives!”

From those early days the Church has been convinced that the Lord shared with Mary His victory over death by raising her from the tomb and taking her to be in the heavenly mansions with Him. At the same

time, we also believe that she is indeed ever with us in her intercessions and her constant example (which is also a challenge for us) of complete and total submission to God.

As with all the godly who repose in the Lord, time and space are no longer a barrier to their perfect unity with all those who love and honour them. Thus we proclaim that the Most Holy Theotokos ever rejoices in Heaven with her Son and all the Blessed, and also that she is always with us who still struggle to do the Lord's will here upon earth. Since even the Most Holy Theotokos had to pass through the portals of death, we must also prepare to do so with humility and penitence, with gratitude to the Lord for all of His gifts, including repose, and with faith and love.

We recall that our passing will not sunder our unity with those beloved ones whom we leave to continue the earthly path, for in Christ we shall always be together. Because life in Christ is lovely and fragrant, we also bless flowers and herbs on this Day of the Dormition.

Our Precious and Beloved Mother, keep us ever near to You and to Your Son, towards Whom You continually direct our attention in the thousands of Holy Icons in which You hold Him close. Most Holy Theotokos, save us. Amen *Fr Ihor Kutash UOCC*

Barnes' Notes on the Bible 1 Corinthians 15:9

I am the least of the apostles - - Not on account of any defect in his commission, or any lack of qualification to bear witness in what he saw, but on account of the great crime of his life, the fact that he had been a persecutor. Paul could never forget that; as a man who has been profane and a scoffer, when he becomes converted, can never forget the deep guilt of his former life. The effect will be to produce humility, and a deep sense of unworthiness, ever onward.

Because I persecuted the church of God - It is evident, however, that deeply as Paul might feel his unworthiness, and his unfitness to be called an apostle, yet that this did not render him an incompetent witness of what he had seen. He was unworthy; but he had no doubt that he had seen the Lord Jesus; and amidst all the expressions of his deep sense of his unfitness for his office, he never once intimates the slightest doubt that he had seen the Saviour. He felt himself fully qualified to testify to that; and with unwavering firmness he did testify to it to the end of life. A man may be deeply sensible that he is unworthy of an elevated station or office, and yet not the less qualified to be a witness. Humility does not disqualify a man to give testimony, but rather furnishes an additional qualification. There is no man to whom we listen more attentively, or whose words we more readily believe, than the modest and humble man, the man who has had abundant opportunities to observe that of which he testifies, and yet who is deeply humble. Such a man was the apostle Paul; and he evidently felt that, much as he felt his unworthiness, and ready as he was to confess it, yet his testimony on the subject of the resurrection of the Lord Jesus ought to have, and would have, great weight in the church at Corinth.