

16. JULY. 2016.

6-th. SUNDAY AFTER PENTECOST.

TONE –5.

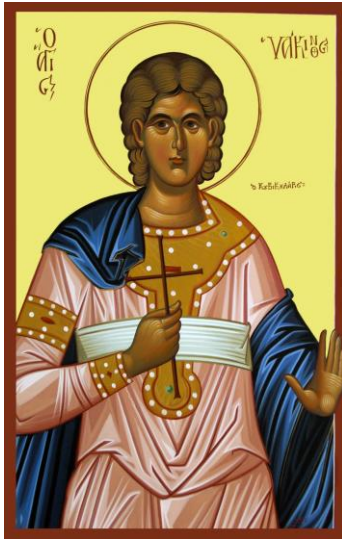
HOLY MARTYR HYACINTH.

16, ЛИПЕНЬ, 2017.

6-та. НЕДІЛЯ ПО П'ЯТИДЕСЯТНИЦІ.

ГОЛОС – 5-ий.

СВЯТОГО МУЧЕНИКА ЯКІНФА .



Saint Hyacinth, a native of Caesarea in Cappadocia, was raised in a Christian family. The emperor Trajan made the boy his “cubicularius” (chamberlain), unaware that he was a secret Christian.

One day, while the emperor and his entourage were offering sacrifice to idols, the young Hyacinth remained at the palace, shut himself up in a small room, and prayed fervently to the Lord Jesus Christ. One of the servants overheard

TROPAR OF SUNDAY IN TONE – 5. Let us, the faithful, praise and worship the Word, co-eternal with the Father and the Spirit, born for our salvation of the Virgin. For in His Good will He was lifted up on the Cross in the flesh to suffer death and to raise the dead by His glorious Resurrection.

him praying and denounced him to the emperor. He said that although Hyacinth was entrusted with an imperial position, he did not honor the Roman gods, and was secretly praying to Christ.

Hyacinth was brought to trial before Trajan, who tried to persuade him to deny Christ and sacrifice to the deaf and dumb idols, but the holy martyr remained steadfast and declared that he was a Christian. He was whipped and thrown into prison, where the only food given to him was what had already been offered to the idols. They hoped that he would be overcome with hunger and thirst and eat it. Saint Hyacinth did not eat the food, and he died after thirty-eight days. When they came to torture him again, they found his dead body.

The jailer saw two angels in the cell. One covered the saint’s body with his own garment, and the other placed a crown of glory on his head.

The twelve-year-old Hyacinth suffered for Christ in the year 108 in the city of Rome. Later, the saint’s relics were transferred to Caesarea.

ТРОПАР НЕДІЛЬНИЙ НА ГОЛОС 5-ий.
Співбезпочаткове Слово Отцю і Духові, від Діви народжений на спасіння наше, оспівуймо, вірні, і поклонімося, бо Він благозволив Тілом зійти на Хрест і смерть перетерпіти, і воскресити померлих славним Воскресінням Своїм.

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 MARTYRS IN TONE-4. Your Martyr, O Lord Hyacinth, did obtain through his sufferings, an incorruptible crown from You, our God; for, rejoicing in Your strength, he laid low his tormentors and did also beat off impotent affronts of the demons; at his intercessions save our souls.

KONDAK OF SUNDAY IN ONE – 5. You descended into Hades, O my Saviour, destroying its gates as the Almighty, resurrecting the dead as Creator and destroying the sting of death. You have delivered Adam from the curse, O Lover of Mankind, and we all cry out to You: save us O Lord.

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.

KONDAK OF HOLY MARTYR IN TONE-6. Faith in You, O Christ, like a tree of life grew in the midst of his soul, Your martyr, and became more honorable than the Garden of Eden, he boldly destroyed the tree of the serpent's deception by his spirit, and he was crowned with Your glory, O Merciful One.
NOW AND FOREVER and to the ages of ages,

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.

ТРОПАР СВ. МИЧЕНИКА НА ГОЛОС 4-ий. Мученик Твій, Господи, Якінфо в стражданні своїм вінець нетлінний прийняв від Тебе, Бога нашого, маючи бо силу Твою, мучителів подолав, сокрушив і демонів немічні спокуси. Його молитвами спаси душі наші.

КОНДАК НЕДІЛЬНИЙ НА ГОЛОС 5-ий. До аду, Спасе мій, зійшов еси і ворота зруйнував Ти, як Всесильний. Померлих, як Творець, воскресив з Собою, і смерті жало притупив Ти, і Адам від клятви визволений, Чоловіколюбче. Тому всі ми взиваємо: Спаси нас, Господи.

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.

КОНДАК МИЧЕНИКА НА ГОЛОС 6-ий. Віру в Тебе, Христе, немов дерево життя у душі своїй зростив Твій мученик, святіше від едемського дерева, і дерево омани змієвої сміливо переміг Духом, увінчався славою Твоюю, Всемилолюбивий. **І НИНІ** і повсякчас і на віки вічні, Амінь.

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.

БОГОРОДИЧНИЙ НА ГОЛОС 6-ий.
Заступнице християн усердная, молитвенница 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.

READER : “ **PROKIMEN IN TONE – 5.** You, O Lord, shall protect us and preserve us from this generation and forever.”

CHOIR : “ You, O Lord, shall protect us and preserve us from this generation and forever.”

ЧИТ. : “ **ПРОКІМЕН НА ГОЛОС 5-ий.** Ти, Господи, збережеш нас і захистиш нас від роду цього і повік.

ХОР. : “ Ти, Господи, збережеш нас і захистиш нас від роду цього і повік.”

READER : “ O Lord, save me for there is no longer any righteous man.”

CHOIR : “ You, O Lord, shall protect us and preserve us from this generation and forever.”

ЧИТ. : “ (СТИХ) “ Спаси мене, Господи, бо нестало праведного.”

ХОР. : “ Ти, Господи, збережеш нас і захистиш нас від роду цього і повік.”

READER : “ You, O Lord, shall protect us and preserve us.”

CHOIR : “ From this generation and forever.”

ЧИТ. : “ Ти, Господи, збережеш нас і захистиш нас.”

ХОР. : “ Від роду цього і повік.”

EPISTLE/: АПОСТОЛ Romans 12 : 6 – 14.

⁶ Having then gifts differing according to the grace that is given to us, *let us use them*: if prophecy, *let us prophesy* in proportion to our faith; ⁷ or ministry, *let us use it in our ministering*; he who teaches, in teaching; ⁸ he who exhorts, in exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.

⁹ *Let love be* without hypocrisy. Abhor what is evil. Cling to what is good. ¹⁰ *Be kindly affectionate* to one another with brotherly love, in honor giving preference to one another; ¹¹ not lagging in diligence, fervent in spirit, serving the Lord; ¹² rejoicing in hope, patient in

tribulation, continuing steadfastly in prayer; ¹³ distributing to the needs of the saints, given to hospitality.

¹⁴ Bless those who persecute you; bless and do not curse.

READER : “ ALLELUIA IN TONE – 5. Alleluia.”

CHOIR : “ Alleluia, Alleluia, Alleluia.”

ЧИТ. : “ АЛИЛУЯ НА ГОЛОС 5-ий. Алилуя.”

ХОР. : “ Алилуя, Алилуя, Алилуя.”

READER : “ Of Your mercies O Lord, I will sing forever; unto generation and generation I will proclaim Your truth with my mouth. Alleluia.”

CHOIR : “ Alleluia, Alleluia, Alleluia.”

ЧИТ. : “ Милості Твої, Господи, повік оспівуватиму, з роду в рід оповім істину Твою устами моїми. Алилуя.”

ХОР. : “ Алилуя, Алилуя, Алилуя.”

READER : “ You have said: Mercy will be established forever and My Truth will be prepared in the heavens.”

CHOIR : “ Alleluia, Alleluia, Alleluia.”

ЧИТ. : “ Бо Ти сказав, повік збудується милість, на небесах утвердиться істина Твоя. Алилуя

ХОР. : “ Алилуя, Алилуя, Алилуя.”

GOSPEL/ ЄВАНГЕЛІЄ: Matthew. 9 : 1 – 8.

9 So He got into a boat, crossed over, and came to His own city. ² Then behold, they brought to Him a paralytic lying on a bed. When Jesus saw their faith, He said to the paralytic, “Son, be of good cheer; your sins are forgiven you.”

³ And at once some of the scribes said within themselves, “This Man blasphemes!”

⁴ But Jesus, knowing their thoughts, said, “Why do you think evil in your hearts? ⁵ For which is easier, to say, ‘Your sins are forgiven you,’ or to say, ‘Arise and walk’? ⁶ But that you may know that the Son of Man has power on earth to forgive sins”—then He said to the paralytic, “Arise, take up your bed, and go to your house.” ⁷ And he arose and departed to his house.

⁸ Now when the multitudes saw *it*, they marveled and glorified God, who had given such power to men.

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

ПРИЧАСНИЙ. “ Хвалить Господа з небес, хвалить Його в вишніх. Аلیلія, Аلیلія, Аلیلія.”

JULY 21 Holy Great Martyr Procopius



The holy Martyr Procopius was born of a pious father named Christopher, but his mother Theodosia was an idolater. After Christopher's death, she presented Neanias - for this was the Saint's name before - to Diocletian, who was at Antioch in Syria. Diocletian made him Duke of Alexandria, and sent him there to punish the Christians. On the way to Alexandria, our Lord spoke to Neanias as once He had to Saul, and turned

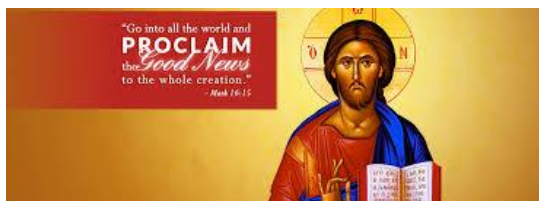
<https://www.goarch.org/chapel/saints?contentid=115>

this new persecutor to faith in Him. Neanias turned back to Scythopolis, and preached Christ. He was betrayed by his own mother, and was arrested and tormented in Caesarea of Palestine. While he was in prison, the Lord appeared to him again and gave him the new name of Procopius (which is derived from the Greek word meaning "progress, advancement"). He was brought out of prison and taken to worship the idols, but at his prayer, the idols fell; many then believed in Christ and suffered martyrdom, among them certain soldiers, twelve women of senatorial rank, and the Saint's own mother, Theodosia. Saint Procopius, after further torments and imprisonment, was beheaded about the year 290.

Kontakion of Great Martyr Procopius

Second Tone

Devoutly aflame with godly zeal for Christ thy Lord, and armed with the strength and power of the precious Cross, thou didst cast down headlong thy foes' exalted pride, O Procopius, exalting Christ's holy Church, advancing in faith and shedding light on us.



Science, Truth, and the Current Political Climate

by Gayle E. Woloschak, Tatjana Paunesku, and Katarina Trajkovic

Orthodox involvement in world affairs is increasingly becoming necessary; a faith that cares about “true worship” must be ready to defend not only spiritual Truth but the truths that underlie it as well. Orthodox Christians, and indeed most religious traditions, value truth and truthfulness. For Orthodox, there should be no division between the truths we discover in nature and the larger Truth that is revealed in a life of spiritual struggle. Maximus had identified three different laws that are all linked—the law of nature, the law of scripture, and the law of grace. He wrote (*Questiones ad Thalassium* 19) “In Christ...the natural law, the law of Scripture and the law of grace all come together as one.” Later in the same text, Maximus writes “For the Logos of God is the Creator of all nature, every law, every bond, all order.” They are all linked together, the scientific truths of nature with the larger Truth, and there is no room for deception and falseness in science nor for “alternate facts” in public relations between citizens and their government. <https://publicorthodoxy.org/tag/gayle-woloschak/>

*St Maximus the Confessor (ca. 580-662) • *Quaestiones ad Thalassium*—65 questions and answers on difficult passages of Holy Scripture

Torture is a Crime — and a Moral Outrage by George Hunsinger

...Arguments against torture are now reappearing to the effect that torture is simply ineffective. While this claim against torture is valid, and is confirmed by many professional Army interrogators, it is only of secondary importance. Torture is immoral under all circumstances. It represents an extreme and shocking form of violating the human person. Like slavery, genocide and rape, it is never justified. Torture is a moral outrage.

The principled argument against torture is the only one befitting of Christians. Do they not realize that crucifixion represents, unspeakably, a form of death by torture? Do they not recall that the One whom they confess as Lord is the very One who proclaimed: “As you did it to one of the least of these, you did it to me”?

The Lord Jesus Christ stands as one with all the mangled bodies subjected to the same anguish as he suffered on the cross. Dark forces are arguably at work in every single instance of torture, and their target is always secretly the same, namely the Lord Jesus himself.

Christians who condone torture enter into the deepest of contradictions. They make themselves one with the tormentors of their Lord. They cut themselves off before God from the mystical body of Christ. “Father forgive them, for they know not what they do.”

<https://publicorthodoxy.org/2017/01/27/torture-is-a-crime-and-a-moral-outrage/>