

15. JANUARY. 2017. 30-th. SUNDAY AFTER PENTECOST. TONE – 5. SUNDAY BEFORE THEOPHANY. FOREFEAST OF THE THEOPHANY. SAINT SYLVESTER THE POPE OF ROME.(335) 15, СІЧЕНЬ, 2017. 30-та. НЕДІЛЯ ПО П'ЯТИДЕСЯТНИЦІ. ГОЛОС – 5-ий. НЕДІЛЯ ПЕРЕД БОГОЯВЛЕННЯМ. ПЕРЕДСВЯТО БОГОЯВЛЕННЯ. ПАМ'ЯТЬ СВЯТОГО ОТЦЯ НАШОГО СИЛЬВЕСТРА, ПАПИ РИМСЬКОГО.(335).



The 19th of January is the feast of the Epiphany. Originally it was one Christian feast of the “shining forth” of God to the world in the human form of Jesus of Nazareth. It included the celebration of Christ’s birth, the adoration of the Wisemen, and all of the childhood events of Christ such as His circumcision and presentation to the temple as well as His baptism by John in the Jordan. There seems to be little doubt that this feast, like Easter and Pentecost, was understood as the fulfillment of a previous Jewish festival, in this case the Feast of Lights.

Epiphany means shining forth or manifestation. The feast is often called Theophany, which means the shining forth and manifestation of God. The emphasis in the present day celebration is on the appearance of Jesus as the human Messiah of Israel and the divine Son of God, One of the Holy Trinity with the Father and the Holy Spirit.

Thus, in the baptism by John in the Jordan, Jesus identifies Himself with sinners as the “Lamb of God who takes away the sin of the world” (Jn 1.29), the “Beloved” of the Father whose messianic task it is to redeem men from their sins (Lk 3.21, Mk 1.35). And he is revealed

as well as One of the Divine Trinity, testified to by the voice of the Father, and by the Spirit in the form of a dove.

The services of Epiphany are set up exactly as those of Christmas, although historically it was most certainly Christmas which was made to imitate Epiphany since it was established later. The prophecies of Epiphany repeat the God is with us from Isaiah and stress the foretelling of the Messiah as well as the coming of His forerunner, John the Baptist.

Sometimes people think that the blessing of water and the practice of drinking it and sprinkling it over everyone and everything is a “paganism” which has falsely entered the Christian Church. We know, however, that this ritual was practiced by the People of God in the Old Testament, and that in the Christian Church it has a very special and important significance.

It is the faith of Christians that since the Son of God has taken human flesh and has been immersed in the streams of the Jordan, all matter is sanctified and made pure in Him. In the Lord’s epiphany all creation becomes good again, indeed “very good,” the way that God Himself made it and proclaimed it to be in the beginning when “the Spirit of God was moving over the face of the waters” (Gen 1.2) and when the “Breath of Life” was breathing in man and in everything that God made (Gen 1.30; 2.7).

Thus, the sanctification and sprinkling of the Epiphany water is no pagan ritual. It is the liturgical testimony that the vocation and destiny of creation is to be “filled with all the fullness of God” (Eph 3.19). *oca.org*

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.

TROPAR OF THE FOREFEAST IN TONE-4. Make ready, Zabulon, and prepare, Nephtali; and you, Jordan River, stop your flow and receive with a thrill of joy the Master coming to be baptized. And you, Adam, rejoice with the first Mother, Eve, and hide not as you did of old in paradise; for Christ at the sight of your nakedness has come forth to clothe you with the robe of innocence. Indeed, Christ has come forth to renew the whole creation.

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 THE SAINT IN TONE-4. You appeared to your flock as a rule of faith, An image of humility and a teacher of abstinence. Because of your lowliness Heaven was opened to you; Because of your poverty, riches were granted to you. O holy Pope Sylvester, pray to Christ our God to 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.

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.

ТРОПАР ПЕРЕДСВЯТА НА ГОЛОС 4-ий. Готуйся, Завулоне, прикрашайся, Невфалиме, зупинися, ріко Іордане, і з трепетом відними Владиду, Який іде до тебе хреститися. Веселися, Адаме, з Праматір'ю, не ховайтеся, як колись у раю, тому що Той, Хто тоді вас нагами побачив, тепер прийшов повернути вам втрачений одяг, Христос явився, щоб усе творіння Своє оновити.

ТРОПАР ХРАМУ СВ. ІЛЛІ НА ГОЛОС 4-ий. У тілі ангел, пророків основа, другий предтеча пришествия Христового - Ілля славний, з висоти послав Єлисеєві благодать недуги відганяти і прокажених очищати. Тому і всім, що почитають його, зливає зцілення.

ТРОПАР ПРЕПОДОБНОМУ НА ГОЛОС 4-ий. Правило віри і образ покірності, аскетизму учителя показав тебе стаду твоєму Той, Хто для всіх речей є мірилом істини, а тому й досяг ти висоти покірності і багатства бідністю, Отче Сильвестре, моли Христа Бога, щоб спасти нам 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 смерти жало притупив Ти, і Адам від клятви визволений, Чоловіколюбче. Тому всі ми взиваємо. Спаси нас, Господи.

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 SAINT IN TONE-2. The Trinity delights in you, O holy bishop Sylvester. You are divine thunder, a spiritual trumpet. A planter of the Faith, and destroyer of heresies. As you ever stand with the angels, entreat Christ without ceasing for us all. **NOW AND FOREVER** and to the ages of ages, Amen.

KONDAK OF THE FEAST IN TONE-4. Today the Lord has appeared in the waters of the Jordan River. He has cried out to John, saying, "Be not dismayed at having to baptize Me, for I have indeed come to save Adam, the first to be created.

READER : " PROKIMEN IN TONE – 6. O Lord, save Your people, and bless Your inheritance."

CHOIR : " O Lord, save Your people, and bless Your inheritance."

READER : " O Lord, to You will I call. O my God, be not silent unto me."

CHOIR : " O Lord, save Your people, and bless Your inheritance."

READER : " ANOTHER PROKIMEN IN TONE – 1. My mouth shall speak wisdom, and the meditation of my heart shall be of understanding."

CHOIR : " My mouth shall speak wisdom, and the meditation of my heart shall be of understanding."

КОНДАК ХРАМУ СВ. ІЛЛІ НА ГОЛОС 2-ий.

Пророче і провидче великих діл Бога нашого, Ілля великоіменитий, вистуванням твоїм ти зупиняв і водоточні хмари. Моли за нас Єдиного Чоловіколюбця **СЛАВА** Отцю і Сину і Святому Духові.

КОНДАК СВЯТОМУ НА ГОЛОС 2-ий.

Серед священників священником був ти великим, Царя і Бога служителю гідний, із святими співрозмовник, а тому і радієш нині із сонмами ангелів, тому що на небесах тепер перебуваєш. Сільвестре, славний пастирю, спасай тих, хто з любов'ю здійснює твою пам'ять. **І НИНІ і повсякчас** і на віки вічні, Амінь.

КОНДАК ПЕРЕДСВЯТА НА ГОЛОС 4-ий.

Струмені Іордану сьогодні ввійшов Господь і говорить до Іоана, "Не бійся Мене хрестити, тому що Я прийшов спасти Адама таким, як він був".

ЧИТ. : " ПРОКІМЕН НА ГОЛОС 6-ий.

Спаси, Господи, людей Твоїх і благослови насліддя Твоє."

ХОР. : " Спаси, Господи, людей Твоїх і благослови насліддя Твоє."

ЧИТ. : (СТИХ) " До тебе, Господи, взиваю, Боже мій, не мовчи передо мною."

ХОР. : " Спаси, Господи, людей Твоїх і благослови насліддя Твоє."

ЧИТ. : " ДРУГИЙ ПРОКІМЕН НА ГОЛОС 1-ий. Уста мої промовлятимуть примудрість, і повчання серця мого розум."

ХОР. : " Уста мої промовлятимуть примудрість, і повчання серця мого розум."

THE EPISTLE АПОСТОЛ

II Timothy. 4 : 5 – 8

⁵ But you be watchful in all things, endure afflictions, do the work of an evangelist, fulfill your ministry. ⁶ For I am already being poured out as a drink offering, and the time of my departure is at hand. ⁷ I have fought the good fight, I have finished the race, I have kept the faith. ⁸ Finally, there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved His appearing.

Colossians. 3 : 12 – 16

¹² Therefore, as *the* elect of God, holy and beloved, put on tender mercies, kindness, humility, meekness, longsuffering; ¹³ bearing with one another, and forgiving one another, if anyone has a complaint against another; even as Christ forgave you, so you also *must do*. ¹⁴ But above all these things put on love, which is the bond of perfection. ¹⁵ And let the peace of God rule in your hearts, to which also you were called in one body; and be thankful. ¹⁶ Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

Hebrews 7 : 26 – 8 : 2

⁶ For such a High Priest was fitting for us, *who is* holy, harmless, undefiled, separate from sinners, and has become higher than the heavens; ²⁷ who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people's, for this He did once for all when He offered up Himself. ²⁸ For the law appoints as high priests men who have weakness, but the word of the oath, which came after the law, *appoints* the Son who has been perfected forever.

⁸ Now *this is* the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens, ² a Minister of the sanctuary and of the true tabernacle which the Lord erected, and not man.

READER : “ ALLELUIA IN TONE – 8. God be gracious to us and bless us.”

CHOIR : “ Alleluia, Alleluia, Alleluia.”

READER : “ Cause Your face to shine on us and have mercy on us.”

CHOIR : “ Alleluia, Alleluia, Alleluia.”

ЧИТ. : “ АЛИЛУЯ НА ГОЛОС 8-ий. Боже будь милостивий до нас і благослови нас. Алилүя.”

ХОР. : “ Алилүя, Алилүя, Алилүя.”

ЧИТ. : “ Лице Господьне засяяло на нас і нехай помилує нас.”

ХОР. : “ Алилүя, Алилүя, Алилүя.”

READER : “ ANOTHER ALLELUIA IN TONE – 2.
The mouth of the righteous will
meditate on wisdom, and his tongue will speak
of judgment.”

CHOIR : “ Alleluia, Alleluia, Alleluia.”

ЧИТ. : “ АЛИЛУЯ НА ГОЛОС 2-ий. Уста
праведного повчаться премудрості і
слово його проголосить суд.”

ХОР. : “ Алилуя, Алилуя, Алилуя.”

GOSPEL/ ЄВАНГЕЛІЄ

Mark 1 : 1 - 8.

1 The beginning of the gospel of Jesus Christ, the Son of God. ² As it is written in the Prophets:
“Behold, I send My messenger before Your face, Who will prepare Your way before You.”
³ “The voice of one crying in the wilderness: ‘Prepare the way of the LORD; Make His paths
straight.’”

⁴ John came baptizing in the wilderness and preaching a baptism of repentance for the remission
of sins. ⁵ Then all the land of Judea, and those from Jerusalem, went out to him and were all
baptized by him in the Jordan River, confessing their sins. ⁶ Now John was clothed with camel’s
hair and with a leather belt around his waist, and he ate locusts and wild honey. ⁷ And he
preached, saying, “There comes One after me who is mightier than I, whose sandal strap I am not
worthy to stoop down and loose. ⁸ I indeed baptized you with water, but He will baptize you with
the Holy Spirit.”

Luke. 18 : 18 - 27

¹⁸ Now a certain ruler asked Him, saying, “Good Teacher, what shall I do to inherit eternal life?”

¹⁹ So Jesus said to him, “Why do you call Me good? No one *is* good but One, *that is*, God. ²⁰ You
know the commandments: ‘Do not commit adultery,’ ‘Do not murder,’ ‘Do not steal,’ ‘Do not
bear false witness,’ ‘Honor your father and your mother.’”^l

²¹ And he said, “All these things I have kept from my youth.”

²² So when Jesus heard these things, He said to him, “You still lack one thing. Sell all that you
have and distribute to the poor, and you will have treasure in heaven; and come, follow Me.”

²³ But when he heard this, he became very sorrowful, for he was very rich.

²⁴ And when Jesus saw that he became very sorrowful, He said, “How hard it is for those who
have riches to enter the kingdom of God! ²⁵ For 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.”

²⁶ And those who heard it said, “Who then can be saved?”

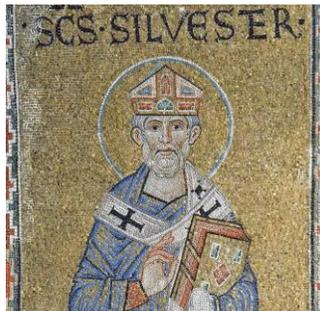
²⁷ But He said, “The things which are impossible with men are possible with God.”

John 15 : 1 - 7

15 “I am the true vine, and My Father is the vinedresser. ²Every branch in Me that does not bear fruit He takes away; and every *branch* that bears fruit He prunes, that it may bear more fruit. ³You are already clean because of the word which I have spoken to you. ⁴Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me. ⁵“I am the vine, you *are* the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing. ⁶If anyone does not abide in Me, he is cast out as a branch and is withered; and they gather them and throw *them* into the fire, and they are burned. ⁷If you abide in Me, and My words abide in you, you will ^[b]ask what you desire, and it shall be done for you.

COMMUNION VERSE: “ Praise the Lord from the heavens, praise Him in the highest. Alleluia.” “ The righteous man shall be in everlasting remembrance. He shall not fear evil tidings. Alleluia.”

ПРИЧАСНИЙ. “ Хвалить Господа з небес, хвалить Його в вишніх. Аلیلія.” “ В пам’ять вічну буде праведник, лихої слави він не убоїться. Аلیلія.”



St. Sylvester, Pope of Rome (314 - 335) was born in Rome to two Christians, Rufinus and Justa. Sylvester’s teacher, the presbyter Quirinius, imparted to him a good education and raised him to be a true Christian. On reaching adulthood Sylvester began to fulfill the Lord’s Commandment to serve his neighbor. He took particular care to afford hospitality to travelers, offering them shelter and rest in his own home. During periods of persecution of Christians, St. Sylvester remained firm in confessing the Faith, and was then cast into prison.... At the age of 30, St. Sylvester was received into the clergy of the Roman Church. After the death of Pope Melchiades (311 - 314) St. Sylvester was chosen Bishop of Rome. He zealously took care to see that his flock led a chaste way of life, made sure that the presbyters strictly carried out their service, without being burdened with secular matters.

Holy Hierarch St. Sylvester was known for his great knowledge of Sacred Scriptures, and for being an unshakeable defender of the Christian Faith. The Holy Pope St. Sylvester directed the Roman Church for over 20 years, and was held in great respect by the Christians. Attaining a very old age, he peacefully reposed in the year 335.