

8, OCTOBER, 2017.

18-th. SUNDAY AFTER PENTECOST.

TONE - 1.

VENERABLE EUPHROSYNE, NUN OF ALEXANDRIA.

8, ЖОВТЕНЬ, 2017.

18-та. НЕДІЛЯ ПО П'ЯТИДЕСЯТНИЦІ.

ГОЛОС – 1-ий.

ПРЕПОДОБНОЇ МАТЕРІ НАШОЇ ЄФРОСИНІЇ.



Born in Alexandria, she secretly left her parental home at the age of 18 and entered a men's monastery under the name of the eunuch Smaragdus. Not recognizing the maiden in male clothing, the Hegumen assigned her to a solitary cell where Euphrosyne practiced asceticism for many years. Here she was, in the words of the Holy Church, "a virgin in soul and body", "a man with reason and faith", who loved "to be one with the divine goodness of Christ", who

conquered "the cunning enemies" and "demonic assaults" on chastity and "the fire of abstinence". Having extinguished "the fire of passions", she increased the "fruits of good works" and reached a high degree of perfection. The father of St. Euphrosyne, Paphnutius, came more than once to the Hegumen of the monastery (where Ven. Euphrosyne practiced asceticism), seeking comfort in his grief for his daughter who disappeared. And once the Hegumen led him to the young ascetic, who so distinguished himself through vigils and labors. The father had long conversations with the monk, not recognizing in the changed face under the lowered klobuk (hood) his favorite daughter. St. Euphrosyne practiced asceticism in the monastery for 38 years, "having undergone great ascetic feats" and shining "with the beauty of virtues". Before her death (which followed in the second half of the 5th century) she revealed herself to her father and to St. Paphnutius. After he distributed his estate, he settled in that same cell where his daughter was saved, and practiced asceticism there (20 or 28 years) before his own death.

TROPAR OF SUNDAY IN TONE-1. When the stone had been sealed by the Jews, and the soldiers were guarding Your Most Pure Body, You arose on the third day, O Saviour, granting life to the world. Therefore, the Powers of Heaven cried out to You, O Giver of life: Glory to Your Resurrection, O Christ. Glory to Your Kingdom. Glory to Your Providence, O only lover of mankind.

ТРОПАР НЕДІЛНИЙ НА ГОЛОС 1-ий. Хоч камінь запечатали юдеї, і воїни стерегли Пречисте Тіло Твоє, воскрес Ти на третій день, Спасе, даруючи світові життя. Ради цього Сили Небесні зивали до Тебе, Життєдавче, Слава Воскресінню Твоєму, Христе, слава Царству Твоєму, слава Провидінню Твоєму, Єдиний Чоловіколюбче.

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 VENERABLE MOTHER IN TONE - 8.

In you, O Mother, was manifestly preserved what is in the image of God; for having taken up your Cross, you did follow Christ, and by your own example have taught that the flesh is to be despised as transient, but that particular care should be bestowed on the soul, as a thing immortal; wherefore together with the angels, your spirit also rejoices, O holy Euphrosyne.

KONDAK OF SUNDAY IN TONE - 1. As God, You arose from the tomb in glory, raising the world together with Yourself. Human nature praises You as God, for death has vanished. Adam exults, O Master. Eve rejoices, for she is freed from bondage and cries out: You, O Christ, are the One Who gives

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 VENERABLE MOTHER IN TONE - 2.

You desired the life on high and rejected all earthly pleasures, and sacrificed yourself by living as a man among men. For the sake of Christ your everlasting Bridegroom, You spurned earthly betrothal. **NOW AND FOREVER** and to the ages of ages. Amen.

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 ПРЕПОДОБНОЇ МАТЕРІ НА ГОЛОС 8-ий.

На тобі, мати, бачимо здійсненим спасіння образ, тому що ти, узявши хрест, пішла за Христом і життям своїм учила не шкодувати тіло, тому що його нестане, а піклуватися про душу, тому що вона безсмертна, і тепер разом із ангелами радіє, преподобна Єфросино, дих твій.

КОНДАК НЕДІЛНИЙ НА ГОЛОС 1-ий.

Воскрес єси, як Бог, із гробу у славі і світ із Собою воскресив, людське єство, як Бога, оспівує Тебе, і смерть щезла. Адам же торжествує, Владико, і Єва нині, з неволі визволяючись, радується, взиваючи. Ти єси Христе, Той, що всім подаєш воскресіння. Resurrection to all.

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 ПРЕПОДОБНОЇ НА ГОЛОС 2-ий.

Вишне життя бажаючи отримати, земної насолоди повністю зреклася і саму себе у жертву принесла, від мужів відважніша. Адже задля Христа, твого вічного Нареченого, земного зарученого відмовилася. **І НИНІ** і повсякчас і на віки вічні, Амінь.

KONDAK 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 intercessions and come quickly to make supplication, for You, O Theotokos, always protect those who honor You.

READER : “ PROKIMEN IN TONE – 1. Let Your mercy, O Lord, be upon us as we have put our hope in You.”

CHOIR : “ Let Your mercy, O Lord, be upon us as we have put our hope in You.”

READER : “ Rejoice in the Lord, you righteous. Praise befits the upright.”

CHOIR : “ Let Your mercy, O Lord, be upon us as we have put our hope in You.”

READER : “ Let Your mercy, O Lord, be upon us.”

CHOIR : “ As we have put our hope in 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.

ЧИТ. : “ ПРОКІМЕН НА ГОЛОС 1-ий.

Милість Твоя, Господи, хай буде над нами, бо ми впуваємо на Тебе.”

ХОР. : “ Милість Твоя, Господи, хай буде над нами, бо ми впуваємо на Тебе.”

ЧИТ. : (СТИХ) “ Радуйтеся, праведні, в Господі, праведним належиться похвала.

ХОР. : “ Милість Твоя, Господи, хай буде над нами, бо ми впуваємо на Тебе.”

ЧИТ. : “ Милість Твоя, Господи, хай буде над нами.”

ХОР. : “ Бо ми впуваємо на Тебе.”

THE EPISTLE/ АПОСТОЛ II Corinthians 9 : 6 - 11.

⁶ But this I say: He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. ⁷ So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver. ⁸ And God is able to make all grace abound toward you, that you, always having all sufficiency in all things, may have an abundance for every good work. ⁹ As it is written:

“He has dispersed abroad,
He has given to the poor;
His righteousness endures forever.”

¹⁰ Now may He who supplies seed to the sower, and bread for food, supply and multiply the seed you have sown and increase the fruits of your righteousness, ¹¹ while you are enriched in everything for all liberality, which causes thanksgiving through us to God.

READER : “ ALLELUIA IN TONE – 1.
CHOIR : “ Alleluia, Alleluia, Alleluia.”

READER : “ God avenges me and has subdued peoples under me. Alleluia.”
CHOIR : “ Alleluia, Alleluia, Alleluia.”

READER : “ He magnifies the salvation of the king and deals mercifully for His anointed, for David and for his seed forever. Alleluia.”
CHOIR : “ Alleluia, Alleluia, Alleluia.”

ЧИТ. : “ АЛИЛУЯ НА ГОЛОС 1-ий.
Алилуя.”

ХОР. : “ Алилуя, Алилуя, Алилуя.”

ЧИТ. : “ Бог відплату дає за мене, і покорив мені народи. Алилуя.”

ХОР. : “ Алилуя, Алилуя, Алилуя.”

ЧИТ. : “ Він величає спасіння Свого царя, і творить милість помазанникові Давиду і родові його довіку. Алилуя.”

ХОР. : “ Алилуя, Алилуя, Алилуя.”

GOSPEL/ЄВАНГЕЛІЯ : Luke 5 : 1 - 11.

5 So it was, as the multitude pressed about Him to hear the word of God, that He stood by the Lake of Gennesaret, ² and saw two boats standing by the lake; but the fishermen had gone from them and were washing *their* nets. ³ Then He got into one of the boats, which was Simon's, and asked him to put out a little from the land. And He sat down and taught the multitudes from the boat.

⁴ When He had stopped speaking, He said to Simon, “Launch out into the deep and let down your nets for a catch.”

⁵ But Simon answered and said to Him, “Master, we have toiled all night and caught nothing; nevertheless at Your word I will let down the net.” ⁶ And when they had done this, they caught a great number of fish, and their net was breaking. ⁷ So they signaled to *their* partners in the other boat to come and help them. And they came and filled both the boats, so that they began to sink. ⁸ When Simon Peter saw *it*, he fell down at Jesus' knees, saying, “Depart from me, for I am a sinful man, O Lord!”

⁹ For he and all who were with him were astonished at the catch of fish which they had taken; ¹⁰ and so also *were* James and John, the sons of Zebedee, who were partners with Simon. And Jesus said to Simon, “Do not be afraid. From now on you will catch men.” ¹¹ So when they had brought their boats to land, they forsook all and followed Him.

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

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

Catching Fish or Men? (Luke 5:1-11)

Years ago the British agnostic Thomas Huxley had to leave early one morning to go from one speaking assignment to another, so he got into a horse-drawn taxi to go from his hotel to the train station. He assumed that the hotel doorman had told the driver of the carriage that they were to go to the train station. So when he got in, he simply said to the driver, "Drive fast."

Off they went. After a short while, Huxley, who was somewhat familiar with the area, realized that they were actually going in the opposite direction from the train station. He yelled to the driver, "Do you know where you're going?" Without looking back, the driver replied, "No, sir, but I'm driving very fast."

Obviously, it doesn't do much good to go fast if you're not going in the right direction! Yet, many people, even Christians, are like that. Their lives are busy, they are going full bore, but they haven't stopped to evaluate where they ought to be going. As Christians, we all would agree that if we want to spend our lives properly, we must be in line with God's purpose.

In Luke 5:1-11, we see the Lord Jesus helping some fishermen get their lives aimed in the right direction. James and John, and perhaps some others, such as Peter's brother, Andrew (although unnamed), were present, but the focus in our text is on Jesus and Peter. These men had all met Jesus and had begun to follow Him, but they were not yet completely committed to His mission. This incident redirected their lives.

In the opening verses (1-3), Jesus is teaching God's Word, but Peter is working at his fishing business. By verse 11, Peter has left his business to follow Jesus in catching men, not fish. Jesus' words in verse 10 are the key for understanding and applying this story: "Do not fear, from now on you will be catching men." The word "catch" literally means "to capture alive." In their new focus, dead men would be caught and come alive for Jesus. The story shows us how Jesus transforms everyday people (even sinful people, like Peter) into His servants, involved in His great cause of catching people for God.

Picture the scene: The multitudes were pressing around Jesus, listening to the word of God. And where were Peter, James and John? They were involved with their business, cleaning their nets after a frustrating night of fishing with no catch. And so Jesus' job was to get their eyes off fish and onto Himself and lost people....

These fishermen just had what was probably the most successful catch of their careers. The two boatloads of fish probably would have brought in a handsome profit at the local market. But because Jesus clearly stated a new focus for them, we read instead, "when they had brought their boats to land, they left everything and followed Him" (5:11). Things changed from this moment because ...Christ and His purpose had now captivated them.

It means that at the end of your life, you will measure your life by whether you have faithfully used what God has entrusted to you to further His kingdom. Whether directly through your verbal witness or indirectly through your example, your giving, your good works, your service, or whatever, there will be people in heaven because you did not live for yourself, but for Jesus Christ and His kingdom. *Steven J Cole*
<https://bible.org/seriespage/lesson-18-catching-fish-or-men-luke-51-11>

Eastern Orthodoxy

In the Orthodox Church the term "Venerable" is commonly used as the English-language translation of the title given to monastic saints (Greek: *Hosios*, Church Slavonic: *Prepodobni*; both Greek and Church Slavonic forms are masculine).

A monastic saint who was martyred for the Orthodox faith is referred to as "Venerable Martyr".

In the 20th century, some English-language Orthodox sources began to use the term "Venerable" to refer to a righteous person who was a candidate for glorification (canonization); however, this has not altered the original usage of this term in reference to monastic saints.

JOINT MESSAGE On the World Day of Prayer for Creation

The story of creation presents us with a panoramic view of the world. Scripture reveals that, "in the beginning", God intended humanity to cooperate in the preservation and protection of the natural environment. At first, as we read in Genesis, "no plant of the field was yet in the earth and no herb of the field had yet sprung up – for the Lord God had not caused it to rain upon the earth, and there was no one to till the ground" (2:5). The earth was entrusted to us as a sublime gift and legacy, for which all of us share responsibility until, "in the end", all things in heaven and on earth will be restored in Christ (cf. Eph. 1:10).

However, "in the meantime", the history of the world presents a very different context. It reveals a morally decaying scenario where our attitude and behavior towards creation obscures our calling as God's co-operators. Our propensity to interrupt the world's delicate and balanced ecosystems, our insatiable desire to manipulate and control the planet's limited resources, and our greed for limitless profit in markets – all these have alienated us from the original purpose of creation.

The consequences of this alternative worldview are tragic and lasting. The human environment and the natural environment are deteriorating together, and this deterioration of the planet weighs upon the most vulnerable of its people. The impact of climate change affects, first and foremost, those who live in poverty in every corner of the globe.

We urgently appeal to those in positions of social and economic, as well as political and cultural, responsibility to hear the cry of the earth and to attend to the needs of the marginalized, but above all to respond to the plea of millions and support the consensus of the world for the healing of our wounded creation. We are convinced that there can be no sincere and enduring resolution to the challenge of the ecological crisis and climate change unless the response is concerted and collective, unless the responsibility is shared and accountable, unless we give priority to solidarity and service.

Pope Francis and Ecumenical Patriarch Bartholomew [From the Vatican and from the Phanar, 1 September 2017]