

25. JUNE. 2017.

3-rd. SUNDAY AFT. PENTECOST.

TONE – 2.

VENERABLE FATHER ONUPHRIUS THE GREAT OF EGYPT. VENERABLE FATHER PETER OF MOUNT ATHOS.

25, ЧЕРВЕНЬ, 2017.

3-та. НЕДІЛЯ ПО П'ЯТИДЕСЯТНИЦІ.

ГОЛОС – 2-ий.

ПРЕПОДОБНОГО ОНУФРІЯ ВЕЛИКОГО. ПРЕПОДОБНОГО ОТЦЯ НАШОГО ПЕТРА АФОНСЬКОГО.



Saint Peter of Athos, a Greek by birth, served as a soldier in the imperial armies and he lived at Constantinople. In the year 667, during a war with the Syrians, Saint Peter was taken captive and locked up in a fortress in the city of Samara on the Euphrates River.

For a long time he languished in prison and he pondered over which of his sins had brought God's chastisement upon him. Saint Peter remembered that once he had intended to leave the world and go to a monastery, but he had not done so. [...]

Saint Simeon the God-Receiver touched his staff to the chains binding Saint Peter, and the chains melted away like wax. The doors of the prison opened, and Saint Peter was free.

Saint Simeon the God-Receiver became invisible, but Saint Nicholas conveyed Saint Peter to the borders of the Greek territory. Reminding him of his vow, Saint Nicholas

became invisible. Saint Peter then journeyed to Rome to receive monastic tonsure at the tomb of the Apostle Peter. Even here Saint Nicholas did not leave him without his help. He appeared in a dream to the Pope of Rome and informed him of the circumstances of Saint Peter's liberation from captivity, and he commanded the Pope to tonsure the former prisoner into monasticism.

On the following day, in the midst of a throng of the people who had gathered for divine services, the Pope loudly exclaimed, "Peter, you who are from the Greek lands, and whom Saint Nicholas has freed from prison in Samara, come here to me." Saint Peter stood in front of the Pope, who tonsured him into monasticism at the tomb of the Apostle Peter. The Pope taught Saint Peter the rules of monastic life and kept the monk by him. Then with a blessing, he sent Saint Peter to where God had appointed him to journey.

The Most Holy Theotokos appeared in a dream to Saint Peter and indicated the place where he should live till the very end of his days: Mount Athos. When the ship arrived at Athos, it then halted of its own accord. Saint Peter realized that this was the place he was meant to go, and so he went ashore. This was in the year 681. Peter then dwelt in the desolate places of the Holy Mountain, not seeing another person for fifty-three years. His clothing had become tattered, but his hair and beard had grown out and covered his body in place of clothes.[...]

Saint Peter once saw the Mother of God in a vision, and she spoke of Her earthly domain, Mount Athos: “I have chosen this mountain... and have received it from My Son and God as an inheritance, for those who wish to forsake worldly cares and strife.... Exceedingly do I love this place. I will aid those who come to dwell here and who labor for God... and keep His commandments.... I will lighten their afflictions and labors, and shall be an

TROPAR OF SUNDAY IN TONE-2. When You descended to death, O Life Immortal, You destroyed hades with the lightning of Your Divinity. And when from the depths You raised the dead, all the Powers of Heaven cried out: O Giver of Life, Christ our God, glory to You.

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 TO THE VENERABLE ONES IN TONE-4. O God of our fathers, You always deal with us according to Your gentleness. Do not take Your mercy from us, but through their prayers guide our lives in peace.

KONDAK OF SUNDAY IN TONE-2. You arose from the tomb Almighty Saviour, and Hades was terrified on beholding the wonder, and the dead arose and creation seeing this, rejoices with You, and Adam is joyful, and the world, O my Saviour, praises You forever.

invincible ally for the monks, invisibly guiding and guarding them....”

Generations of Orthodox monks can attest to the truth of these words. The Mother of God is regarded as the Abbess of the Holy Mountain, not just in name, but in actual fact. For this reason, Mt. Athos is known as the “Garden of the Theotokos.”

<https://oca.org/saints/lives/2014/06/12/101697-venerable-peter-of-mt-athos>

ТРОПАР НЕДІЛЬНИЙ НА ГОЛОС 2-ий.

Коли зійшов Ти до смерти, Життя безсмертне, тоді ад умертвив Ти сяйвом Божества. Коли ж і померлих із глибин підземних воскресив Ти, всі сили небесні взивали: “Життядавче, Христе Боже наш, слава Тобі.”

ТРОПАР ХРАМУ СВ. ІЛІА НА ГОЛОС 4-ий.

У тілі ангел, пророків основа, другий предтеча пришестья Христового - Ілля славний, з висоти послав Єлисеєві благодать недуги відганяти і прокажених очищати. Тому і всім, що почитають його, зливає зцілення.

ТРОПАР ПРЕПОДОБНОГО НА ГОЛОС 4-ий.

Боже отців наших, Ти завжди до нас Милосердний; не віддаляй милости Твоєї від нас, але молитвами їхніми у мирі направ життя наше.

КОНДАК НЕДІЛЬНИЙ НА ГОЛОС 2-ий.

Воскрес єси із гробу, Всесильний Спасе, і пекло, побачивши чудо, злякалося, і мертві воскресли, а творіння ж, бачачи, радується разом з Тобою і Адам веселиться, і світ, Спасе мій, оспівує Тебе повсякчасно.

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.

KONDAK TO THE VENERABLE FATHER IN TONE-

3. You were Illumined by the radiance of the all-holy Spirit, O divinely wise one, and renounced all the tumults of life, upon reaching the desert, O venerable father, you gladdened God the Creator, Who is over all things. Therefore, Christ, the great Bestower of gifts, does glorify you, O blessed one. **GLORY** to the Father and the Son and the Holy Spirit.

KONDAK TO THE VENERABLE FATHER PETER IN

TONE-2. Out of divine love for your Lord, you did withdraw yourself from human companionship, O Peter, and lived in caves of stone and deep ravines. Pray to God, from Whom you received a crown, that our souls be saved.

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

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.

READER : “ **PROKIMEN IN TONE – 2.** The Lord is my strength and my song, and He has become my salvation.”

CHOIR : “ The Lord is my strength and my song, and He has become my salvation.”

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.

КОНДАК ПРЕПОДОБНОГО ОНУФРІЮ НА ГОЛОС 3-ий.

Сіянням Пресвятого Духу просвітлений залишив, ти суєту людську і у пустелі досяг досконалості, порадувавши Бога і Творця свого, за це тебе прославляє, отче преподобний, Христос, Великий податель дарів.

СЛАВА Отцю і Сину і Святому Духові.

КОНДАК ПРЕПОДОБНОГО ПЕТРА НА ГОЛОС

2-ий. Заддя любові Божої людей залишивши, жив ти в печерах поміж каменів та ущелинах земних, Петре, моли Господа, із Якого ти й вінець отримав, хай спасе Він душі наші.

І НИНІ і повсякчас і на віки вічні, Амінь.

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. : “ **ПРОКИМЕН НА ГОЛОС 2-ий.**

Господь моя сила і моя пісня і Він став моїм спасінням.”

ХОР. : “ Господь моя сила і моя пісня і Він став моїм спасінням.”

READER : “ With chastisement the Lord has chastened me, but He has not given me over to death.”

CHOIR : “ The Lord is my strength and my song, and He has become my salvation.”

READER : “ ANOTHER PROKIMEN IN TONE – 7. Precious in the sight of the Lord is the death of His Saints.”

CHOIR : “ Precious in the sight of the Lord is the death of His Saints.”

ЧИТ. : (СТИХ) “ Караючи, покарав мене Господь, але не віддав мене на смерть.”

ХОР. : “ Господь моя сила і моя пісня і Він став моїм спасінням.”

ЧИТ. : “ ІНШИЙ ПРОКИМЕН НА ГОЛОС 7-ий. Чесна перед Господом смерть преподобних Його.”

ХОР. : “ Чесна перед Господом смерть преподобних Його.”

EPISTLE/ АПОСТОЛ:

Romans. 5 : 1 - 10.

⁵ Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, ²through whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God. ³ And not only *that*, but we also glory in tribulations, knowing that tribulation produces perseverance; ⁴ and perseverance, character; and character, hope. ⁵ Now hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us.

⁶ For when we were still without strength, in due time Christ died for the ungodly. ⁷ For scarcely for a righteous man will one die; yet perhaps for a good man someone would even dare to die. ⁸ But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us. ⁹ Much more then, having now been justified by His blood, we shall be saved from wrath through Him. ¹⁰ For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.

Galatians 5 : 22 - 6 : 2.

²² But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, ²³gentleness, self-control. Against such there is no law. ²⁴ And those *who are* Christ's have crucified the flesh with its passions and desires. ²⁵ If we live in the Spirit, let us also walk in the Spirit. ²⁶ Let us not become conceited, provoking one another, envying one another.

⁶ Brethren, if a man is overtaken in any trespass, you who *are* spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted. ² Bear one another's burdens, and so fulfill the law of Christ.

READER : “ **ALLELUIA** IN TONE – 2. May the Lord hear you in the day of affliction, may the Name of the God of Jacob defend you. Alleluia.”

CHOIR : “ Alleluia, Alleluia, Alleluia.”

READER : “ Lord, save the king and hearken unto us on the day we call upon You. Alleluia.”

CHOIR : “ Alleluia, Alleluia, Alleluia.”

READER : “ **ANOTHER PROKIMEN** IN TONE – 6. Blessed is the man who fears the Lord, who greatly delights in His commandments. Alleluia.”

CHOIR : “ Alleluia, Alleluia, Alleluia.”

ЧИТ. : “ **АЛИЛУЯ НА ГОЛОС 2-ий.**
Вислухайє тебе Господь в день скорботи,
захистить тебе Ім'я Бога Якова. Алилүя.”

ХОР. : “ Алилүя, Алилүя, Алилүя.”

ЧИТ. : “ Господи, спаси царя, і вислухай нас, в який би день ми не звертались до Тебе. Алилүя.”

ХОР. : “ Алилүя, Алилүя, Алилүя.”

ЧИТ. : “ **ІНШИЙ АЛИЛУЯ НА ГОЛОС 6-ий.**
Блажен Муж, що боїться Господа,
заповіді Його дуже любі йому. Алилүя.”

ХОР. : “ Алилүя, Алилүя, Алилүя.”

GOSPEL/ЄВАНГЕЛІЄ: Matthew 6 : 22 - 33.

²² “The lamp of the body is the eye. If therefore your eye is good, your whole body will be full of light. ²³ But if your eye is bad, your whole body will be full of darkness. If therefore the light that is in you is darkness, how great is that darkness!

²⁴ “No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon.

²⁵ “Therefore I say to you, do not worry about your life, what you will eat or what you will drink; nor about your body, what you will put on. Is not life more than food and the body more than clothing? ²⁶ Look at the birds of the air, for they neither sow nor reap nor gather into barns; yet your heavenly Father feeds them. Are you not of more value than they? ²⁷ Which of you by worrying can add one cubit to his stature?

²⁸ “So why do you worry about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin; ²⁹ and yet I say to you that even Solomon in all his glory was not arrayed like one of these. ³⁰ Now if God so clothes the grass of the field, which today is, and tomorrow is thrown into the oven, *will He* not much more *clothe* you, O you of little faith?

³¹ “Therefore do not worry, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ ³² For after all these things the Gentiles seek. For your heavenly Father knows that you need all these things. ³³ But seek first the kingdom of God and His righteousness, and all these things shall be added to you.

Matthew 11 : 27 - 30.

²⁷ All things have been delivered to Me by My Father, and no one knows the Son except the Father. Nor does anyone know the Father except the Son, and *the one* to whom the Son wills to reveal *Him*. ²⁸ Come to Me, all *you* who labor and are heavy laden, and I will give you rest.

²⁹ Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. ³⁰ For My yoke *is* easy and My burden is light.”

COMMUNION VERSE: “ Praise the Lord from the heavens, praise Him in the highest. Alleluia.” “ Rejoice in the Lord, you righteous; praise befits the upright. Alleluia.”

ПРИЧАСНИЙ. “ Хвалить Господа з небес, хвалить Його в вишніх. Алилуя.” “ Радуйтеся праведні в Господі, праведним подобає похвала. Алилуя.”

Icon of the Mother of God of Mt. Athos, “Sweet Kissing”



The Glykophilousa Icon belongs to the Eleousa (the Virgin of Tenderness) category of icons, where the Mother accepts the affection shown by the Child Christ. The icon depicts the Theotokos inclining toward Christ, Who embraces her. She seems to be embracing Him more tightly than in other icons, and her expression is more affectionate.

The Glykophilousa Icon is one of those which were saved during the iconoclastic period and

brought miraculously to Mount Athos. It originally belonged to Victoria, the devout wife of the senator Symeon. Victoria was one who venerated the holy icons, especially that of the Most Holy Theotokos, before which she prayed each day. Her husband was an iconoclast who found her piety offensive, for he, like Emperor Theophilos (r. 829-842), found the veneration of icons distasteful. Symeon told his wife to give him her icon so that he could burn it. In order to save the icon from being destroyed, she threw it into the sea, and it floated away standing upright on the waves. After a few years, the icon appeared on the shores of Mount Athos near the Monastery of Philotheou, where it was received with great honor and rejoicing by the Abbot and Fathers of the Monastery, who had been informed of its impending arrival through a revelation of the Theotokos.

A spring of holy water sprouted forth on the very spot where they placed the icon on the shore. Every year on Monday of Bright Week there is a procession and blessing of water. Numerous miracles have occurred.