

2. JULY. 2017.

4-th. SUNDAY AFT. PENTECOST.

TONE – 3. HOLY APOSTLE

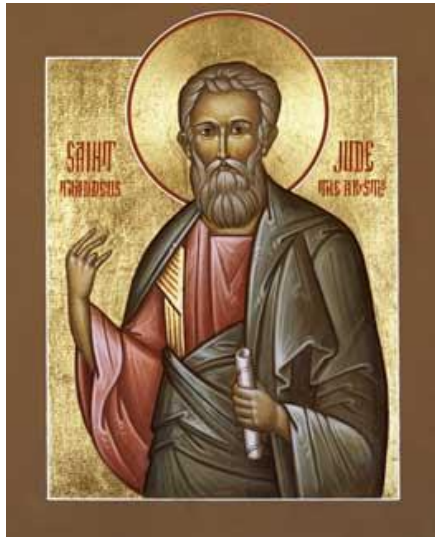
JUDE, THE BROTHER OF THE LORD.

2, ЛИПЕНЬ, 2017.

4-та. НЕДІЛЯ ПО П'ЯТИДЕСЯТНИЦІ.

ГОЛОС – 3-ий. СВЯТОГО

АПОСТОЛА ІУДИ, БРАТА ГОСПОДНЬОГО.



The holy, glorious and all-laudable **Apostle Jude** was one of the Twelve Apostles of Jesus Christ and his brother, along with St. James, by virtue of being the son of St. Joseph the Betrothed. He is also called **Levi** or **Thaddeus** and sometimes the name *Jude* is rendered as *Judas*, but he is not to be confused with Judas Iscariot, the Apostle Matthew (also called "Levi"), or the Apostle Thaddeus of the Seventy. He is referenced in the Synoptic Gospels, the Acts of the Apostles, and wrote an epistle which is part of the New Testament. He was often called 'brother of James' out of humility and shame for he did not believe in Christ at first, yet St. James did.

The Holy Apostle John the Theologian writes in his Gospel, "... neither did his brethren believe in Him" (John. 7:5). Saint Theophylact, Archbishop of Bulgaria, explains this passage. He says that at the beginning of the Lord Jesus Christ's earthly ministry, Joseph's sons, Jude among them, did not believe in His divine nature. Tradition says that when Saint Joseph returned from Egypt, he began to divide his possessions among his sons. He wanted to allot a share to Christ the Savior, born miraculously and incorruptibly from the All-Pure Virgin Mary. The brothers were opposed to this because Jesus was born of another mother. Only James, later called "The Brother of God," offered to share his portion with Him.

Jude came to believe in Christ the Savior as the awaited Messiah, and he followed Him and was chosen as one of the twelve Apostles. Mindful of his sin, the Apostle Jude considered himself unworthy to be called the Lord's brother, and in his Epistle he calls himself merely the brother of James. After the Ascension he preached the Gospel in Judea, Samaria, Galilee, Idumea, Syria, Arabia, Mesopotamia, and Armenia. While preaching in the area around Ararat he was captured by pagans, crucified and killed by being shot with arrows.

<https://oca.org/saints/lives/>

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.

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-1. We know you Jude to be the brother of our Lord and a steadfast martyr, we bring praise to you who trampled falsehood underfoot and preserved the Faith. Therefore, we celebrate your most holy memory today, through your prayers we receive remission of sins.

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.

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 the Son and the Holy Spirit.

KONDAK OF THE SAINT IN TONE-2. With a brilliant mind you became a chosen disciple and a steadfast pillar of the Church of Christ, and did preach the word of God to the nations, teaching them to believe in one God, and He glorified you by granting the gift of healings, to those who approached you, O most lauded apostle Jude. **NOW AND FOREVER** and to the ages of ages, Amen.

КОНДАК СВЯТОМУ НА ГОЛОС 2-ий. Міцним розумом зумів ти стати обраним учнем і непохитним муром Церкви Христової, народам проповідував ти Слово Боже, навчаючи їх вірити у

ТРОПАР НЕДІЛЬНИЙ НА ГОЛОС 3-ий. Нехай веселяться небесні, нехай радуються земні, бо сотворив державу силою Своєю Господь, подолав смертю смерть, первістком мертвих став, із безодні аду визволив нас і подав світові велику милість.

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

ТРОПАР СВЯТОМУ НА ГОЛОС 1-ий. Знаємо ми тебе, Іудо, як брата Господнього і мученика непохитного, а тому священну похвалу тебе приносимо, за те що оману ти здолав і віру істину відстояв, і нині святу твою пам'ять здійснюючи, від гріхів звільняємося молитвами твоїми.

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 Твоєї влади.

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.

Єдиного Бога, і Бог тебе прославив, наділивши силою лікувати недуги тих, хто до тебе звертається, Іудо, апостоле всехвальний. **І НИНИ** 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 – 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.”

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 радости.”

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

READER : “ **ANOTHER PROKIMEN IN TONE-8.** Their proclamation has gone out into all the earth and their words to the ends of the universe.”

CHOIR : “ Their proclamation has gone out into all the earth and their words to the ends of the universe.”

ЧИТ. ; “ **ПРОКИМЕН НА ГОЛОС 8-ий.** По всій землі лунає голос їх і до краю вселенної слова їх.”

ХОР. : ““ По всій землі лунає голос їх і до краю вселенної слова їх.”

THE EPISTLE/ АПОСТОЛ

Romans 6 : 18 - 23.

¹⁸ And having been set free from sin, you became slaves of righteousness. ¹⁹ I speak in human *terms* because of the weakness of your flesh. For just as you presented your members *as* slaves of

uncleanness, and of lawlessness *leading to more* lawlessness, so now present your members *as slaves of* righteousness for holiness.

²⁰ For when you were slaves of sin, you were free in regard to righteousness. ²¹ What fruit did you have then in the things of which you are now ashamed? For the end of those things *is* death. ²² But now having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life. ²³ For the wages of sin *is* death, but the gift of God *is* eternal life in Christ Jesus our Lord.

READER : “ ALLELUIA IN TONE – 3. 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.”

READER : “ ALLELUIA IN TONE-1. The heavens, O Lord, shall declare Your wonders, and Your Truth in the assembly of the saints.”

CHOIR : “ Alleluia, Alleluia, Alleluia.”

ЧИТ. : “ АЛИЛУЯ НА ГОЛОС 3-ий. На Тебе, Господи, уповаю, щоб не осоромитися повік. Алилґя.”

ХОР. : “ Алилґя, Алилґя, Алилґя.”

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

ХОР. : “ Алилґя, Алилґя, Алилґя.”

ЧИТ. ; “АЛИЛУЯ НА ГОЛОС 1-ий. Небеса прославляють чудеса Твої, Господи, і істину Твою в Церкві святих. Алилґя.”

ХОР. : “ Алилґя, Алилґя, Алилґя.”

GOSPEL/ ЄВАНГЕЛІЄ:

Matthew 8 : 5 - 13.

⁵ Now when Jesus had entered Capernaum, a centurion came to Him, pleading with Him, ⁶ saying, “Lord, my servant is lying at home paralyzed, dreadfully tormented.”

⁷ And Jesus said to him, “I will come and heal him.”

⁸ The centurion answered and said, “Lord, I am not worthy that You should come under my roof. But only speak a word, and my servant will be healed. ⁹ For I also am a man under authority, having soldiers under me. And I say to this *one*, ‘Go,’ and he goes; and to another, ‘Come,’ and he comes; and to my servant, ‘Do this,’ and he does *it*.”

¹⁰ When Jesus heard *it*, He marveled, and said to those who followed, “Assuredly, I say to you, I have not found such great faith, not even in Israel! ¹¹ And I say to you that many will come from east and west, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven. ¹² But the sons of the kingdom will be cast out into outer darkness. There will be weeping and gnashing of teeth.” ¹³ Then Jesus said to the centurion, “Go your way; and as you have believed, so let it be done for you.” And his servant was healed that same hour.

John 14 : 21 - 24.

¹ He who has My commandments and keeps them, it is he who loves Me. And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him.”

²² Judas (not Iscariot) said to Him, “Lord, how is it that You will manifest Yourself to us, and not to the world?”

²³ Jesus answered and said to him, “If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him. ²⁴ He who does not love Me does not keep My words; and the word which you hear is not Mine but the Father’s who sent Me.

COMMUNION VERSE: “ Praise the Lord from the heavens, praise Him in the highest . Alleluia.” “ “
Their proclamation has gone out into all the earth and their words to the ends of the universe.”

ПРИЧАСНИЙ. “ Хвалить Господа з небес, хвалить Його в вишніх. Алилуя.” “ По всій землі лунає голос їх і до краю вселенної слова їх. Алилуя.”

July 7 Birth of John the Baptist



Christians have long interpreted the life of John the Baptist as a preparation for the coming of Jesus Christ, and the circumstances of his birth, as recorded in the New Testament, are miraculous. The sole biblical account of the birth of John the

Baptist comes from the Gospel of Luke. John’s parents, Zechariah or Zachary — a Jewish priest — and Elizabeth, were without children and both were beyond the age of child-bearing. During Zechariah's rotation to serve in the Temple in Jerusalem, he was chosen by lot to offer incense at the Golden Altar in the Holy Place. The Archangel Gabriel appeared to him and announced that he and his wife would give birth to a child, and that they should name him John. However, because Zechariah did not believe the message of Gabriel, he was rendered speechless until the time of John's birth. At that time, his relatives wanted to name the child after his father, and Zechariah wrote, "*His name is John*", whereupon he recovered his ability to speak ([Luke 1:5–25](#); [1:57–66](#)). Following Zechariah's obedience to the command of God, he was given the gift of prophecy, and foretold the future ministry of John ([Luke 1:67–79](#)).

The Psalter in the Church's worship www.abbamoses.com/psalter

The Psalter has been called the prayer-book of the Church, and is used more in the Church's services than any other book of Holy Scripture. Many of the Desert Fathers made the Psalter their entire rule of prayer, and could recite all of it from memory. Even today, some devout Christians follow their example.

A Psalm implies serenity of soul; it is the author of peace, which calms bewildering and seething thoughts. For it softens the wrath of the soul, and what is unbridled it chastens. A psalm forms friendships, unites those separated, conciliates those at enmity. Who, indeed, can still consider as an enemy him with whom he has uttered the same prayer to God? So that psalmody, bringing about choral singing, a bond, as it were, toward unity, and joining people into a harmonious union in one choir, produces also the greatest of blessings, love.

A psalm is a city of refuge from the demons; a means of inducing help from the angels, a weapon against fears by night, a rest from the toils of the day, a safeguard for infants, an adornment for those at the height of their vigor, a consolation for the elders, a most fitting ornament for women. It peoples the solitudes; it rids the market places of excesses; it is the elementary exposition of beginners, the improvement of those advancing, the solid support of the perfect, the voice of the Church. It brightens feast days; it creates a sorrow which is in accordance with God. For a psalm calls forth a tear even from a heart of stone. A psalm is the work of angels, a heavenly institution, the spiritual incense. — St Basil the Great

For instance, we use portions of psalms in our **Communion hymns**:

Thursdays; Apostle(s), St Nicholas: Psalm 18/9: Their sound has gone forth through all the earth, and their words to the end of the world. In them hath He set a tabernacle for the sun

Saturdays; all Saints; the Departed: Psalm 101/2 But Thou, O LORD, shalt endure for ever, and Thy remembrance unto all generations.

Sundays: Psalm 148/9: Praise ye the LORD. Praise ye the LORD from the heavens: praise him in the heights.

For the Forerunner or any Saint: Psalm 111/112: He has showed his people the power of his works, that he may give them the heritage of the heathen.

Presanctified Liturgy: Psalm 33/4: O taste and see that the LORD is good; blessed is the man that trusteth in Him!

Feasts of the Theotokos: Psalm 115/6: Then I called upon the name of the LORD: "O LORD, I beseech Thee, deliver my soul!"

The Reposed: Psalm 101/2: But Thou, O LORD, shalt endure for ever, and Thy remembrance unto all generations.