

18. JUNE. 2017.
KYIVAN RUS' - UKRAINE.

2-nd. SUNDAY AFTER PENTECOST.

TONE – 1.

ALL SAINTS OF

18, ЧЕРВЕНЬ, 2017.

2-га. НЕДІЛЯ ПО П'ЯТИДЕСЯТНИЦІ.

ГОЛОС – 1-ий.

НЕДІЛЯ

ВСІХ СВЯТИХ ЗЕМЛІ КИЇВСЬКОЇ РУСІ - УКРАЇНИ.



The word “saints” was used in the early Church in reference to all the participants in that special called-out community which celebrated and lived the Lord’s death and resurrection. It reminded them that they were called upon to be “special”, as St. Paul exhorted them: “Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is -- His good, pleasing and perfect will” (Romans 12:2).

In every community, in every nation, there are those marvelous souls who have been specially blessed by God, in response to

their love for Him and for His creation, who have been the leaven which has – and is – transforming the dough of this world into a beautiful, fragrant loaf for God’s table, for the eschatological Marriage Feast of the Lamb. An image of the Age whose coming we proclaim in the Nicene Creed. *Fr Ihor Kutash, UOCC*

The Ostromir Gospel, a masterpiece of the book art of Kievan Rus’, is an item of exceptional magnificence. It is the oldest East Slavic manuscript dated by its colophon, which also bears the name of a copyist.

According to the Greek reckoning of biblical chronology, it was executed in 6564–6565 after Creation, i.e., in 1056–1057; it marks the first burgeoning of the early Christian state of Rus’ and the weight of the Byzantine inheritance in the genesis of its art. It was commissioned by Posadnik (governor) Ostromir (Prince Iziaslav’s powerful representative in Novgorod), whose influence extended throughout northwestern Rus’. The luxurious book he had copied and painted was intended for the recently built cathedral of St. Sophia in Novgorod, which must have given the manuscript the privileged status of a state emblem.“

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.

TROPAR OF THE SAINTS IN TONE-8. As the beautiful fruit of Your salvific sowing, our land offers to You, Lord, all the saints glorified in it. By their prayers and the prayers of the Theotokos keep our Church and people in profound peace, O Greatly-Merciful One.

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 resurrection to all. **GLORY** to the Father and to the Son and to the Holy Spirit.

KONDAK OF THE SAINTS IN TONE-3. Today the choir of the saints who pleased God in our land, stands before us in Church and invisibly prays to God for us. The angels, together with them sing praises, and all the saints of the Church of Christ celebrate with them, for together they all pray to the Eternal God for us. **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.

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, Життядавче: Слава Воскресінню Твоєму, Христе, слава Царству Твоєму, слава Провидінню Твоєму, Єдиний Чоловіколюбче.

ТРОПАР СВЯТИМ НА ГОЛОС 8-ий. Як красний плід Твого спасительного сіяння, земля наша приносить Тобі, Господи, всіх святих, що в ній просіяли. Їхніми молитвами в мирі глибокому Церкву і землю нашу Богородицею збережи, Многомиловитий.

КОНДАК НЕДІЛНИЙ НА ГОЛОС 1-ий. Воскрес еси, як Бог, із гробу у славі і світ із Собою воскресив, людське єство, як Бога, оспівує Тебе, і смерть зсезла. Адам же торжествує, Владико, і Єва нині з неволі визволяючись, радується, ззиваючи: Ти еси Христе, Той, що всім подаєш воскресіння. **СЛАВА** Отцю і Сину і Святому Духові.

КОНДАК СВЯТИМ НА ГОЛОС 3-ий. Сьогодні хор святих, що в землі нашій Богу угодили, предстоїть у Церкві і невидимо за нас молиться Богу. Ангели з ним Славословлять, і всі святі Церкви Христової разом з ним святкують, бо вони всі разом за нас молять Предвічного Бога. **І НИНІ** і повсякчас і на віки вічні, Амінь.

БОГОРОДИЧНИЙ НА ГОЛОС 6-ий. Заступнице християн усердная, Молитвенице до Творця надійная, не зневаж молитви грішників, але прийди швидше, як Благая на поміч нам, що з вірою ззиваємо до Тебе: поспіши на молитву і скоро прийди на благання, бо Ти заступаєшся завжди за тих, що шанують Тебе, Богородице.

READER : “ **ПРОКІМЕН** 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 : “ **ПРОКІМЕН FOR THE SAINTS** 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. : “ **ПРОКІМЕН** НА ГОЛОС 1-ий. Милість Твоя, Господи, нехай буде над нами, бо ми вповаємо на Тебе.”

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

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

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

ЧИТ. : “ **ДРУГИЙ ПРОКІМЕН** НА ГОЛОС 7-ий. Чесна перед Господом смерть преподобних Його.”

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

EPISTLE/ АПОСТОЛ:

Romans 2 : 10 - 16.

¹⁰ but glory, honor, and peace to everyone who works what is good, to the Jew first and also to the Greek. ¹¹ For there is no partiality with God.

¹² For as many as have sinned without law will also perish without law, and as many as have sinned in the law will be judged by the law ¹³ (for not the hearers of the law *are* just in the sight of God, but the doers of the law will be justified; ¹⁴ for when Gentiles, who do not have the law, by nature do the things in the law, these, although not having the law, are a law to themselves, ¹⁵ who show the work of the law written in their hearts, their conscience also bearing witness, and between themselves *their* thoughts accusing or else excusing *them*) ¹⁶ in the day when God will judge the secrets of men by Jesus Christ, according to my gospel.

Hebrews 11 : 33 - 12 : 2.

³³ who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, ³⁴ quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, became valiant in battle, turned to flight the armies of the aliens. ³⁵ Women received their dead raised to life again.

Others were tortured, not accepting deliverance, that they might obtain a better resurrection.

³⁶ Still others had trial of mockings and scourgings, yes, and of chains and imprisonment. ³⁷ They were stoned, they were sawn in two, were tempted, were slain with the sword. They wandered

about in sheepskins and goatskins, being destitute, afflicted, tormented— ³⁸ of whom the world was not worthy. They wandered in deserts and mountains, *in dens and caves of the earth.*

³⁹ And all these, having obtained a good testimony through faith, did not receive the promise,

⁴⁰ God having provided something better for us, that they should not be made perfect apart from us.

12 Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares *us*, and let us run with endurance the race that is set before us, ² looking unto Jesus, the author and finisher of *our* faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

READER : “ **ALLELUIA IN TONE – 1.** God avenges me and has subdued peoples under me. Alleluia.”

CHOIR : “ Alleluia, Alleluia, Alleluia.”

ЧИТ. : “ **АЛИЛУЯ НА ГОЛОС 1-ий.** Бог відплату дає за мене, і покорив мені народи. Алилүя.”

ХОР. : “ Алилүя, Алилүя, Алилүя.”

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. : “ Він величає спасіння Свого царя, і творить милість помазаникові Давиду і родові його довіку. Алилүя.”

ХОР. : “ Алилүя, Алилүя, Алилүя.”

READER : “ **ALLELUIA IN TONE – 6.** Blessed is the man that fears the Lord, he shall greatly delight in His commandments. Alleluia.”

CHOIR : “ Alleluia, Alleluia, Alleluia.”

ЧИТ. : “ **АЛИЛУЯ НА ГОЛОС 6-ий.** Блажен муж, що боїться Господа, заповіді Його дуже любі Йому.”

ХОР. : “ Алилүя, Алилүя, Алилүя.”

GOSPEL/ ЄВАНГЕЛІЯ. Matthew 4 : 18 - 23.

¹⁸ And Jesus, walking by the Sea of Galilee, saw two brothers, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishermen. ¹⁹ Then He said to them, “Follow Me, and I will make you fishers of men.” ²⁰ They immediately left *their* nets and followed Him.

²¹ Going on from there, He saw two other brothers, James *the son* of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets. He called them, ²² and immediately they left the boat and their father, and followed Him.

²³ And Jesus went about all Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and healing all kinds of sickness and all kinds of disease among the people.

Matthew 4 : 25 - 5 : 12.

²⁵ Great multitudes followed Him—from Galilee, and *from* Decapolis, Jerusalem, Judea, and beyond the Jordan.

5 And seeing the multitudes, He went up on a mountain, and when He was seated His disciples came to Him. ² Then He opened His mouth and taught them, saying:

³ “Blessed *are* the poor in spirit,
For theirs is the kingdom of heaven.

⁴ Blessed *are* those who mourn,
For they shall be comforted.

⁵ Blessed *are* the meek,
For they shall inherit the earth.

⁶ Blessed *are* those who hunger and thirst for righteousness,
For they shall be filled.

⁷ Blessed *are* the merciful,
For they shall obtain mercy.

⁸ Blessed *are* the pure in heart,
For they shall see God.

⁹ Blessed *are* the peacemakers,
For they shall be called sons of God.

¹⁰ Blessed *are* those who are persecuted for righteousness’ sake,
For theirs is the kingdom of heaven.

¹¹ “Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake. ¹² Rejoice and be exceedingly glad, for great *is* your reward in heaven, for so they persecuted the prophets who were before you.

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. “ Хваліте Господа з небес, хваліте Його во вишніх. Алілуя.” “ Радуйтеся праведні в Господі, праведним подобає похвала. Алілуя.”



Message By His All-Holiness Ecumenical Patriarch Bartholomew For World Oceans Day June 8, 2016

Hurt not the earth, neither the seas nor the trees. (Rev. 7.3)

World Oceans Day celebrates one of the most precious gifts of our Creator, a gift that we are called to preserve and conserve.

Over the past two decades, the Ecumenical Patriarchate has highlighted the deteriorating condition of the world's oceans. Now, more than ever, it is crucial to respect and protect this invaluable and inalienable resource of our planet, which is a unique source of nurture and biodiversity.

As industrial development becomes the norm of global behavior, so too our dependency on fossil fuels drives society's indifference toward creation care. This fosters ever rising levels of greenhouse gases into the atmosphere, which in turn irreversibly pollute the earth's atmosphere, creating the conditions that allow for climate change and disruption. Furthermore, about one-third of carbon emissions dissolve into the ocean causing rising levels of acidification. This acidification is killing coral reefs, dissolving the shells of clams, oysters and other shellfish, while also destroying the bottom of the ocean food chain.

Many of us unfortunately cannot comprehend these consequences of climate change due to our complacent and perhaps even complicit circumstances. However, the more vulnerable among us – who depend on the oceans for food and sustenance – understand this dire situation as they witness changing conditions in the ocean and rising sea levels from melting polar icefields.

Still, we are all called to remember that what we put into our waters can be equally as harmful as what we take out of the oceans. The way that we pollute our oceans – whether intentionally through non-biodegradable waste or inadvertently through relentless use of fossil fuels – is as destructive as overfishing and harvesting.

In addition to this, basic human rights are at risk when we fail to protect the oceans. We have often tried to draw connections between our attitudes and our actions. The way we defile the oceans is reflected in the way we exploit its resources, which is directly related to the way we treat our fellow human beings, particularly the marginalized and less fortunate of our brothers and sisters. Therefore, if we have created the dire conditions that we now face, we are equally accountable for and capable of remedying the health of our environment. Each of us must learn to appreciate the way in which our individual and collective lifestyles – our choices and priorities – impact the environment.

Finally, we call upon global leaders, as they apply the 2015 Paris Agreement and seek new ways to reduce carbon emissions, to consider proposals that preserve the planet's oceans and protect the world's people. Rather than merely embracing profit-driven models of development, it is time for right changes that sustain the integrity and beauty of the world's oceans and all God's creation.