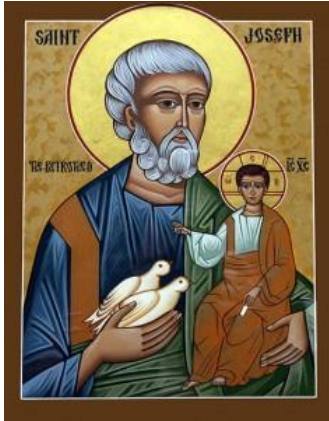


8. JANUARY. 2017. 29-th. SUNDAY AFT. PENTECOST. TONE – 4.
AFTERFEAST OF NATIVITY. SUNDAY AFTER THE NATIVITY. SOBOR OF THEOTOKOS. **SUNDAY OF THE HOLY RIGHTEOUS ONES: DAVID THE KING, JOSEPH THE BETROTHED, AND JAMES THE BROTHER OF THE LORD.**

8, СІЧЕНЬ, 2017. 29-та. НЕДІЛЯ ПО П'ЯТИДЕСЯТНИЦІ. ГОЛОС 4-ий.
НЕДІЛЯ ПІСЛЯ РІЗДВА ХРИСТОВОГО. ПІСЛЯСВЯТО РІЗДВА ХРИСТОВОГО. СВЯТИХ БОГООТЦІВ. СОБОР ПРЕСВЯТОЇ БОГОГОРОДИЦІ.



The three saints we are commemorating today are all related to our Lord. King David was a forefather of Jesus Christ. He was the son of Jesse and he was a shepherd. During a war between the Israelites and the Philistines he killed the giant Goliath, which turned the tide of battle in favor of the Israelites. As a result he became the favorite of King Saul. However, David was so popular that Saul became jealous and tried to have David killed. David fled and did not kill the king when he had the chance. Later on, after Saul and his sons died in battle, David became king. He built a new capital, Jerusalem. David is traditionally believed to be the author of the Book of Psalms, the song book of the church and in every service we use psalms or part of psalms.

On this day we also commemorate St. Joseph, the adoptive father of Jesus and Jesus' brother, St. James. St. Joseph was a widower, an older man, who married the Mother of God to be her guardian. He was a carpenter and God, through the medium of an angel, told him who Jesus

was and to save him and the Virgin Mary by fleeing to Egypt to escape King Herod's soldiers who were seeking to kill the Christ child. Joseph was also told to return to the Holy Land when Herod was dead. He died when Christ was rather young so we don't see him much in the Gospel after the stories of the birth of

The holy apostle James was Jesus Christ's "brother". After Christ's Ascension St. James became the first bishop of Jerusalem. He often went to pray in the temple in Jerusalem but when he started teaching that Jesus Christ was the son of God he was killed by being thrown off the roof of the temple.

We, as Orthodox, believe that the Mother of God is the Ever-Virgin Mary. That is, we believe that Mary was a virgin before, during and after giving birth and this is the most ancient tradition of the church. However, the Gospel makes mention of the "brothers" of Jesus. Indeed, St. James, as mentioned above, is called the brother of Jesus. So how do we reconcile this apparent contradiction? First of all, in the Bible not every mention of brother refers to biological brothers. Also, in the Gospel the brothers of Jesus are never called sons of Mary, as Jesus is. The Protoevangelion of James, a mid-second century book containing early tradition about the Virgin Mary, tells us that St. Joseph was a widower, with children from his first marriage. He was a pious, elderly man and was chosen to marry the Virgin Mary as her protector and guardian rather than a husband in the usual sense of the term. What this shows is that the apparent contradiction in the

Gospels can often be explained by the teaching of the church as transmitted by the Church Fathers. As Orthodox, we never read the Bible

TROPAR OF SUNDAY IN TONE – 4. When the women disciples of the Lord learned from the angel the joyous message of Your Resurrection, they cast away the ancestral curse and with gladness told the apostles; Death is overthrown. Christ God is risen, granting the world great mercy.

TROPAR OF THE FEAST IN TONE-4. Your Nativity, O Christ our God, has shone the Light of Knowledge upon the world. For by it those who worshiped the stars were taught by a star to worship You, the Sun of Righteousness, and to know You as the Orient from on High. O Lord, glory to You.

TROPAR OF THE HOLY RIGHTEOUS ONES IN TONE-2. O Joseph, proclaim the great wonders to the forefather of God, David: for you have seen a Virgin conceive. You have given glory with the shepherds, worshiped with the magi, and received the angel's tidings. Entreat Christ God to save our souls.

GLORY to the Father and the Son and the Holy Spirit.

KONDAK OF THE HOLY RIGHTEOUS ONES IN TONE-3. Today, the divine David is filled with joy. Joseph offers praise with James. They rejoice at receiving a crown as kinsmen of Christ, and they praise Him Who is born on earth ineffably, crying out: O Compassionate One, save those who honour You. NOW AND FOREVER and to the ages of ages, Amen.

KONDAK OF THE FEAST IN TONE-3. Today, the Virgin gives birth to the Transcendent One and the earth offers a cave to the Unapproachable One. Angels with shepherds give glory. The magi journey with a star. For unto us is born a young Child, the pre-eternal God.

in isolation from the church.
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ТРОПАР НЕДІЛЬНИЙ НА ГОЛОС 4-ий. Світлюю воскресіння проповідь, від ангела почувши Господні учениці, і прадідне осудження відкинувши, апостолам хвалячися, промовляли. Знищена смерть, воскрес Христос Бог, даруючи світові велику милість.

ТРОПАР СВЯТА НА ГОЛОС 4-ий. Різдво Твоє, Христе Боже наш, засвітило світові світло розуміння, в нім бо ті, що звіздам служили, від звізди навчилися поклонятися Тобі, Сонцю Правди, і пізнавати Тебе, як Схід з висоти. Господи, слава Тобі.

ТРОПАР СВ. БОГООТЦІВ НА ГОЛОС 2-ий. Благовістуй, Йосифе, про чудеса Давидові Богоотцеві, бо ти бачив Діву, що родила, і з пастухами славословив еси, з волхвами поклонився ти, від Ангела вістку прийнявши, Моли Христа Бога спасти душі наші. СЛАВА Отцю і Сину і Святому Духові.

КОНДАК СВ. БОГООТЦІВ НА ГОЛОС 3-ий. Сьогодні сповняється радості Божественний Давид, а Йосиф із Яковом хвалу приносять, вінець бо прийнявши через споріднення з Христом, радуються, і невимовно на землі Родженого оспівують і кличуть, Спаси, Милосердний, тих, що Тебе почитають. І НИНІ і повсякчас і на віки вічні, Амінь.

КОНДАК СВЯТА НА ГОЛОС 3-ий. Діва сьогодні Пресущного рождає, і земля вертеп Неприступному приносить, ангели з пастирями славословлять, і волхви зі звіздуо подорожують. Бо ради нас народилося мале Дитятко, Предвічний Бог.

READER : “ PROKIMEN IN TONE-4. How marvelous are Your works, O Lord. In wisdom You have made them all.”

CHOIR : “ How marvelous are Your works, O Lord. In wisdom You have made them all.”

READER : “ Bless the Lord, O my soul. O Lord my God, You have been greatly magnified.”

CHOIR : “ How marvelous are Your works, O Lord. In wisdom You have made them all.”

READER : “ ANOTHER PROKIMEN IN TONE – 4. God is wonderful in His saints, the God of Israel.”

CHOIR : “ God is wonderful in His saints, the God of Israel.”

ЧИТ. ; “ ПРОКІМЕН НА ГОЛОС 4-ий. Які величні діла Твої, Господи, все премудрістю сотворив єси.”

ХОР. : “ Які величні діла Твої, Господи, все премудрістю сотворив єси.”

ЧИТ. ; “ Благослови, душе моя, Господа, Господи Боже мій, Ти велми звеличився єси.”

ХОР. : “ Які величні діла Твої, Господи, все премудрістю сотворив єси.”

ЧИТ. ; “ ПРОКІМЕН НА ГОЛОС 4-ий. Дивний Бог у святих Своїх, Бог Ізраїля.”

ХОР. : “ Дивний Бог у святих Своїх, Бог Ізраїля.”

THE EPISTLE апостол Galatians 1 : 11 - 19.

¹¹ But I make known to you, brethren, that the gospel which was preached by me is not according to man. ¹² For I neither received it from man, nor was I taught *it*, but *it came* through the revelation of Jesus Christ.

¹³ For you have heard of my former conduct in Judaism, how I persecuted the church of God beyond measure and *tried to* destroy it. ¹⁴ And I advanced in Judaism beyond many of my contemporaries in my own nation, being more exceedingly zealous for the traditions of my fathers.

¹⁵ But when it pleased God, who separated me from my mother’s womb and called *me* through His grace, ¹⁶ to reveal His Son in me, that I might preach Him among the Gentiles, I did not immediately confer with flesh and blood, ¹⁷ nor did I go up to Jerusalem to those *who were* apostles before me; but I went to Arabia, and returned again to Damascus.

¹⁸ Then after three years I went up to Jerusalem to see Peter, and remained with him fifteen days.

¹⁹ But I saw none of the other apostles except James, the Lord’s brother.

READER : “ ALLELUIA IN TONE-4. Bend your bow and proceed prosperously, and be king because of truth, meekness, and righteousness. Alleluia.”

CHOIR : “ Alleluia, Alleluia, Alleluia.”

ЧИТ. ; “ АЛИЛУЯ НА ГОЛОС 4-ий. Натягни лука та йди щасливо і царствуй по правді, лагідно і справедливо. Аلیلія.”

ХОР. : “ Аلیلія, Аلیلія, Аلیلія.”

READER : “ You have loved righteousness and hated iniquity. Alleluia.”

CHOIR : “ Alleluia, Alleluia, Alleluia.”

ЧИТ. ; “ Ти полюбив правду і зненавидів беззаконня. Аلیلія.”

ХОР. : “ Аلیلія, Аلیلія, Аلیلія.”

READER : “ ALLELUIA IN TONE-4. Remember, O Lord, David and all his meekness. Alleluia.”

CHOIR : “ Alleluia, Alleluia, Alleluia.”

ЧИТ. ; “ АЛИЛУЯ НА ГОЛОС 4-ий. Пом'яни, Господи, Давида й усю лагодність його. Аلیلія.”

ХОР. : “ Аلیلія, Аلیلія, Аلیلія.”

GOSPEL ЄВАНГЕЛІЄ. Matthew 2 : 13 - 23.

¹³ Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream, saying, “Arise, take the young Child and His mother, flee to Egypt, and stay there until I bring you word; for Herod will seek the young Child to destroy Him.”

¹⁴ When he arose, he took the young Child and His mother by night and departed for Egypt, ¹⁵ and was there until the death of Herod, that it might be fulfilled which was spoken by the Lord through the prophet, saying, “Out of Egypt I called My Son.”

¹⁶ Then Herod, when he saw that he was deceived by the wise men, was exceedingly angry; and he sent forth and put to death all the male children who were in Bethlehem and in all its districts, from two years old and under, according to the time which he had determined from the wise men. ¹⁷ Then was fulfilled what was spoken by Jeremiah the prophet, saying:

¹⁸ “A voice was heard in Ramah, Lamentation, weeping, and great mourning, Rachel weeping *for* her children, Refusing to be comforted, Because they are no more.”

¹⁹ Now when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, ²⁰ saying, “Arise, take the young Child and His mother, and go to the land of Israel, for those who sought the young Child’s life are dead.” ²¹ Then he arose, took the young Child and His mother, and came into the land of Israel.

²² But when he heard that Archelaus was reigning over Judea instead of his father Herod, he was afraid to go there. And being warned by God in a dream, he turned aside into the region of Galilee.

INSTEAD OF: “ IT IS TRULY WORTHY....”

Magnify, O my soul, the Most Pure Virgin Theotokos who is greater in honour and more glorious than the hosts on high.

IRMOS, IN TONE – 1. A strange and most glorious mystery do I see: The cave is heaven, the Virgin the Throne of the Cherubim, and the manger, a room in which Christ God, Whom nothing can contain, is laid. Him we do praise and magnify.

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.” “ Радуйтея, праведні, в Господі, праведним належитья похвала. Алилуя.”

ЗАДОСТОЙНИК: Величай, душе моя, Чеснішу і Славнішу від Горніх Воїнств, Діву Пречисту Богородицю.

ІРМОС, ГОЛОС 1-ий. Таїнство бачу я дивне і преславне: небо, вертеп, престіл Херувимський – Діва, ясла вмістилище, в яких возліг невмістимий Христос Бог. Його ж оспівуючи, величаємо.

January 8: Synaxis of the Most Holy Mother of God



On the second day of the Nativity feast, the Synaxis of the Most Holy Theotokos is celebrated. Combining the hymns of the Nativity with those celebrating the

Mother of God, the Church points to Mary as the one through whom the Incarnation was made possible. His humanity—concretely and historically—is the humanity He received from Mary. His body is, first of all, her body. His life is her life. This feast, the assembly in honor of the Theotokos, is probably the most ancient feast of Mary in the Christian tradition, the very beginning of her veneration by the Church. The Church repeats the hymns and songs glorifying Christ’s Incarnation, reminding us that the source and foundation of our salvation is only to be found in the One who, as God before the ages, came into this world and for our sake was “born as a little Child.”

Father Alexander Schmemmann, *The Services of Christmas* (1981)

January 9 : First Martyr Stephen



Tropar (Tone 4)

Because of all you have endured for Christ our God, you have been given a royal crown, O First and Holy Martyr Stephen! You have put your persecutors to shame and have seen your Saviour enthroned at the right hand of the Father. Do not cease to intercede for the salvation of our souls.

Stephen (meaning *wreath* or *crowned*, often given as a title rather than as a name), traditionally venerated as the **Protomartyr** or first martyr of Christianity, was according to the Acts of the Apostles a deacon in the early church at Jerusalem who aroused the enmity of members of various synagogues by his teachings. Accused of blasphemy, at his trial he made a long speech denouncing the Jewish authorities who were sitting in judgment on him and was then stoned to death. His martyrdom was witnessed by Saul of Tarsus, a Pharisee who would later himself become a follower of Jesus.

In a long speech to the Sanhedrin comprising almost the whole of *Acts*.

Chapter 7, Stephen presents his view of the history of Israel. The God of glory, he says, appeared to Abraham in Mesopotamia, thus establishing at the beginning of the speech one of its major themes, that God does not dwell only in one particular building (meaning the Temple). Stephen recounts the stories of the patriarchs in some depth, and goes into even more detail in the case of Moses. God appeared to Moses in the burning bush, and inspired Moses to lead his people out of Egypt. Nevertheless, the Israelites turned to other gods. This establishes the second main theme of Stephen's speech, Israel's disobedience to God. Stephen faced two accusations: that he had declared that Jesus would destroy the Temple in Jerusalem and that he had changed the customs of Moses.

St. Stephen appealed to the Jewish scriptures to prove how the laws of Moses were not subverted by Jesus but, instead, were being fulfilled. He denounces his listeners as "stiff-necked" people who, just as their ancestors had done, resist the Holy Spirit. "Was there ever a prophet your ancestors did not persecute? They even killed those who predicted the coming of the Righteous One. And now you have betrayed and murdered him."

en.wikipedia.org/wiki/Saint_Stephen