

10. SEPTEMBER. 2017. 14-th. SUNDAY AFTER PENTECOST. TONE – 5.
UNCOVERING OF THE RELICS OF ST. JOB OF POCHAEV.

10. ВЕРЕСЕНЬ. 2017. 14-та. НЕДІЛЯ ПІСЛЯ П'ЯТИДЕСЯТНИЦІ. ГОЛОС 5-ий.
ПРЕПОДОБНОГО ОТЦА НАШОГО ЮВА, ІГУМЕНА ПОЧАЇВСЬКОГО.



The Venerable **Job of Pochaev**, Abbot and Wonderworker of Pochaev, was a monastic and abbot of the Pochaev Lavra in Volhynia for fifty years, He defended Orthodoxy against the persecutions engendered in the Union of Brest. He was a quiet ascetic, yet a prolific writer who used the new printing press to teach and reach the faithful.

The future saint Job was born Ivan Zhelezo in 1551 to pious parents, Ioann and Agafia, in Pokut'a in Galicia, near the city of Kolomyia. At the age of ten, Ivan left his parents and asked the abbot of the Transfiguration Ugornits Monastery, in the village of Pidhora near the town of Terebovlya, to accept him so that he could serve his "brothers." He was tonsured a monk two years later, at the age of 12, and was given the name Job. He lived a life of great piety and strict asceticism.

About 1581, when he reached the age of 31, he was offered and accepted the dignity of the priesthood. At about the same time he accepted the urgings of Prince Constantine of

Ostrozsh, who was famed as a defender of Orthodoxy, to become abbot of the Monastery of the Elevation of the Holy Cross outside the city of Dubno.

For the next twenty years, Hieromonk Job served as the abbot (hegumen) of this monastery and engaged himself in writing and publishing theological works in an atmosphere of increased tensions. These tensions between the Orthodox and Roman Catholics heightened after the Union of Brest in 1596. His works were collected into *The Book of the Venerable Job of Pochaev, Written by His Own Hand*. The book contained 80 teachings, conversations, and sermons as well as excerpts of writings from the Holy Fathers. In his writings Fr. Job also defended Orthodoxy against the Protestant heresies presented by missionaries. In his works he presented the Orthodox view of the dogmas of the Trinity, the divinity of Christ, the Mother of God, Baptism, and other matters that particularly were rejected by Protestant missionaries.

As abbot of the Pochaev Lavra, Job continued taking an active part in the defense of Orthodoxy and the Ukrainian people against the Union of Brest, making extensive use of the famed printing press at the Lavra.

Hieromonk Job fell asleep in Our Lord on October 25, 1651, having directed Pochaev Lavra for over fifty years. He lived a life of over 100 years. He was glorified on August 8, 1659. On August 28, 1659, his relics were recovered, incorrupt and taken to Trinity Cathedral in the Lavra. On August 28, 1883, his relics were again moved a church in the Lavra that was consecrated to his honor.

TROPAR OF SUNDAY IN TONE – 5. Let us, the faithful, praise and worship the Word, co-eternal with the Father and the Spirit, born for our salvation of the Virgin. For in His Good will He was lifted up on the Cross in the flesh to suffer death and to raise the dead by His glorious Resurrection.

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 ST. JOB IN TONE -4. You have acquired the patient endurance of the long-suffering forefather, and the asceticism of the Baptist. You shared in the divine zeal of both, and became worthy to receive their names, and you were a fearless preacher of the true Faith. Therefore, you did lead a multitude of monks to Christ, and confirmed all the people in Orthodoxy. O Job our venerable father, pray that our souls be saved.

KONDAK OF SUNDAY IN ONE – 5. You descended into Hades, O my Saviour, destroying its gates as the Almighty, resurrecting the dead as Creator and destroying the sting of death. You have delivered Adam from the curse, O Lover of Mankind, and we all cry out to You: save us O Lord.

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.

ТРОПАР НЕДІЛЬНИЙ НА ГОЛОС 5-ий. Співбезпочаткове Слово Отцеві і Духові, від Діви народжене на спасіння наше, оспівуймо, вірні, і поклонімося, бо Він благозволив Тілом зійти на хрест і смерть перетерпіти, і воскресити померлих славним Воскресінням Своім.

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

ТРОПАР ПРЕПОДОБНОГО ІОВА НА ГОЛОС 4-ий. Благотраждального праотця довготерпіння придбавши, Хрестителя у суровості життя наслідуючого, ревністю заслужив носити, істиної віри був ти проповідником безстрашним, а тому велику кількість монахів до Христа привів, а усіх людей у Православ'ї утвердив, Іове, преподобний батьку наш, молися за спасіння душ наших.

КОНДАК НЕДІЛЬНИЙ НА ГОЛОС 5-ий. До аду, Спасе мій, зійшов еси і ворота зруйнував Ти, як Всесильний. Померлих, як Творець, воскресив з Собою, і смерті жало притупив Ти – і Адам від клятви визволений, Чоловіколюбче. Тому всі ми взиваємо: Спаси нас, Господи.

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

KONDAK OF ST. JOB IN TONE -4. You were shown to be a pillar of the true Faith, a zealot of the commandments of the Gospel, the reproof of pride, and an intercessor and instructor for the lowly. Therefore, beg forgiveness of sins for those who bless you, and preserve your monastery unharmed, O Job our father, who are like unto the long-suffering one of old. **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 – 5. You, O Lord, shall protect us and preserve us from this generation and forever.” **CHOIR** : “ You, O Lord, shall protect us and preserve us from this generation and forever.”

READER : “ O Lord, save me for there is no longer any righteous man.” **CHOIR** : “ You, O Lord, shall protect us and preserve us from this generation and forever.”

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.”

КОНДАК ПРЕПОДОБНОГО ІОВА НА ГОЛОС 4-ий. Відкрився ти для світу стовпом віри істиної, ревнителем заповідей Євангельських, гордим викриття, та смиренних заступник і їх учитель, а тому і просимо тебе: гріхів прощення нам випроси, монастир свій в цілості збережи, Іове, батьку наш, Багатостраждальному подібний. 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. : “ **ПРОКІМЕН** НА ГОЛОС 5-ий. Ти, Господи, збережеш нас і захистиш нас від роду цього і повік. **ХОР.** : “ Ти, Господи, збережеш нас і захистиш нас від роду цього і повік.”

ЧИТ. : “ (СТИХ) “ Спаси мене, Господи, бо нестало праведного.” **ХОР.** : “ Ти, Господи, збережеш нас і захистиш нас від роду цього і повік.”

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

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

THE EPISTLE/АПОСТОЛ: 11 Corinthians 1 : 21 - 2 : 4.

²¹ Now He who establishes us with you in Christ and has anointed us *is* God, ²² who also has sealed us and given us the Spirit in our hearts as a guarantee.

²³ Moreover I call God as witness against my soul, that to spare you I came no more to Corinth.

²⁴ Not that we have dominion over your faith, but are fellow workers for your joy; for by faith you stand.

²¹ Now He who establishes us with you in Christ and has anointed us *is* God, ²² who also has sealed us and given us the Spirit in our hearts as a guarantee.

²³ Moreover I call God as witness against my soul, that to spare you I came no more to Corinth.

²⁴ Not that we have dominion over your faith, but are fellow workers for your joy; for by faith you stand. But I determined this within myself, that I would not come again to you in sorrow.

² For if I make you sorrowful, then who is he who makes me glad but the one who is made sorrowful by me?

³ And I wrote this very thing to you, lest, when I came, I should have sorrow over those from whom I ought to have joy, having confidence in you all that my joy is *the* joy of you all. ⁴ For out of much affliction and anguish of heart I wrote to you, with many tears, not that you should be grieved, but that you might know the love which I have so abundantly for you.

Galatians 5 : 22 - 6 : 2.

²² But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness,

²³ gentleness, 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 – 5. Of Your mercies O Lord, I will sing forever; unto generation and generation I will proclaim Your truth with my mouth." **CHOIR** : " Alleluia, Alleluia, Alleluia."

ЧИТ. : " АЛИЛУЯ НА ГОЛОС 5-ий. Милости Твої, Господи, повік оспівуватиму, з роду в рід оповім істину Твою устами моїми. Алилуя." **ХОР.** : " Алилуя, Алилуя, Алилуя."

READER : “ You have said: Mercy will be established forever and My Truth will be prepared in the heavens.” **CHOIR** : “ Alleluia, Alleluia, Alleluia.”

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

ЧИТ. : “ Бо Ти сказав, повік збудується милість, на небесах утвердиться істина Твоя. Аلیلія.” **ХОР.** : “ Аلیلія, Аلیلія, Аلیلія.”

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

GOSPEL /ЄВАНГЕЛІЄ Matthew 22 : 1 - 14.

22 And Jesus answered and spoke to them again by parables and said: ²“The kingdom of heaven is like a certain king who arranged a marriage for his son, ³and sent out his servants to call those who were invited to the wedding; and they were not willing to come. ⁴Again, he sent out other servants, saying, ‘Tell those who are invited, “See, I have prepared my dinner; my oxen and fatted cattle *are* killed, and all things *are* ready. Come to the wedding.”’ ⁵But they made light of it and went their ways, one to his own farm, another to his business. ⁶And the rest seized his servants, treated *them* spitefully, and killed *them*. ⁷But when the king heard *about it*, he was furious. And he sent out his armies, destroyed those murderers, and burned up their city. ⁸Then he said to his servants, ‘The wedding is ready, but those who were invited were not worthy. ⁹Therefore go into the highways, and as many as you find, invite to the wedding.’ ¹⁰So those servants went out into the highways and gathered together all whom they found, both bad and good. And the wedding *hall* was filled with guests.

¹¹“But when the king came in to see the guests, he saw a man there who did not have on a wedding garment. ¹²So he said to him, ‘Friend, how did you come in here without a wedding garment?’ And he was speechless. ¹³Then the king said to the servants, ‘Bind him hand and foot, take him away, and ^[a]cast *him* into outer darkness; there will be weeping and gnashing of teeth.’ ¹⁴“For many are called, but few *are* chosen.”

Luke 6 : 17 - 23.

¹⁷ And He came down with them and stood on a level place with a crowd of His disciples and a great multitude of people from all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, who came to hear Him and be healed of their diseases, ¹⁸as well as those who were tormented with unclean spirits. And they were healed. ¹⁹And the whole multitude sought to touch Him, for power went out from Him and healed *them* all.

²⁰ Then He lifted up His eyes toward His disciples, and said: “Blessed *are you* poor, For yours is the kingdom of God. ²¹ Blessed *are you* who hunger now, For you shall be filled. Blessed *are you* who weep now, For you shall laugh. ²² Blessed are you when men hate you, And when they exclude you, And revile *you*, and cast out your name as evil, For the Son of Man’s sake. ²³ Rejoice in that day and leap for joy! For indeed your reward *is* great in heaven, For in like manner their fathers did to the prophets.

COMMUNION VERSE: “ Praise the Lord from the heavens, praise Him in the highest. Alleluia.” “ The righteous man shall be in everlasting remembrance. He shall not fear evil tidings. Alleluia.”

ПРИЧАСНИЙ. “ Хвалить Господа з небес, хвалить його в небі. Алилуя.” “ В пам’ять вічну буде праведник, лихої слави він не убоїться. Алилуя.”

What Was the Union of Brest?

The **Union of Brest** was the 1595-1596 decision of a number of Orthodox bishops in the region of what is modern Ukraine, Poland and Belarus ("Rus'") to depart from the Orthodox Church and place themselves under the Pope of Rome in order to avoid being ruled by the newly established Patriarch of Moscow. Thus was formed the **Unia**, from whence derives the term *Uniate*.

At the time, the church in the area included most Ukrainians and Belarusians, under the rule of the Polish-Lithuanian Commonwealth. The state of the church in the area was poor; clergy were uneducated and the bishops were without the funds they needed to properly run the church. Many priests were ordained without basic training and new rites were developing that were neither Latin nor Greek in their character. Constantinople was under Muslim rule and Moscow had recently been elevated to the status of patriarchate. The bishops of the Rus' were stuck between a population converting to Roman Catholicism on the West and a rising Muscovite force in the East.

The hierarchs of the Kievan church gathered in synod in the city of Brest to compose the union's 33 articles, which were then accepted by the Roman Catholic pope. At first widely successful, within several decades it lost much of its initial support. In Austrian Galicia, however, the church fared well and remains strong to this day, most notably in the Ukrainian Greek Catholic Church.

The union was strongly supported by the king of Poland and grand duke of Lithuania, Sigismund III Vasa, but opposed by some bishops and prominent nobles of Rus' and perhaps most importantly by the nascent Cossack movement for Ukrainian self-rule. The Cossack forces of Ukraine felt the union was a betrayal to the Polish rulers and united with the Russian Empire to fight against Poland and all who supported the empire, including the Greek-Catholics. The result was "Rus' fighting against Rus'" and the splitting of many traditionally Orthodox Christian people from their ancestral Church. https://orthodoxwiki.org/Union_of_Brest



Ukrainian Greek Catholic Church