

3. DECEMBER. 2017. 26-th. SUNDAY AFTER PENTECOST. TONE – 1. FOREFEAST OF ENTRY OF THE MOST HOLY THEOTOKOS INTO THE TEMPLE. ST. GREGORY OF DECAPOLIS.

3, ГРУДЕНЬ, 2017. 26-та. НЕДІЛЯ ПО П'ЯТИДЕСЯТНИЦІ. ГОЛОС – 1-ий.
ПЕРЕДСВЯТО ВВЕДЕННЯ В ХРАМ ПРЕСВЯТОЇ БОГОРОДИЦІ. ПРЕПОДОБНОГО ОЦЦЯ НАШОГО ГРИГОРІЯ ДАКАПОЛИТА.



Gregory was born in the area of Decapolis (generally today's Jordan) in the eighth century. He was devout from childhood, attended the temple of God, the services of the church, and constantly read, with reverence, the Holy Scripture. He looked to a life of asceticism. As his parents were intent that he marry, he left his home secretly and began a life of wandering the world of the Mediterranean.

His travels took him to Corinth, Rome, and Constantinople. As an ascetic, he lived for a time on Olympus. Wherever he went he preached the Word of God. During his travels, Gregory met the young monk Joseph at the Monastery of Latmos in Thessalonica. Together they traveled to Constantinople and lived near the Church of the Holy Martyrs Sergius and Bacchus. The two saints preached throughout the city and in the homes of the Orthodox believers.

During the period of iconoclastic fervor they denounced iconoclasm and strove to strengthen the faith and fortitude of the Orthodox.

In 815, emperor Leo V the Armenian deposed Patriarch Nikephoros as Patriarch of Constantinople, convened a synod at Constantinople, and re-instituted the second period of iconoclasm. As Gregory renewed his fight against the iconoclasts, he was overcome with illness that undermined his strength and resulted in his repose in 816.

At first, St. Gregory's body was buried at a monastery in Constantinople. His tomb was much visited and soon many miracles occurred. Seeing this, the monks translated his relics to a shrine in the church to enable the people to venerate them more easily. After Constantinople was taken by the Ottoman Turks in 1453, a Turkish official moved his relics again, this time to a region near the Danube River. In 1498, hearing of the miracles performed through St. Gregory's relics, Barbu Craiovescu, the Ban of Wallachia, purchase them. Then, Barbu moved St. Gregory's relics to the main church of Bistritsa Monastery in Bulgaria where they are today.

https://orthodoxwiki.org/Gregory_the_Decapolite

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 FOREFEAST IN TONE-4. Happiness has promised Anna unto all, which allayed grief, and brought forth the only Ever-virgin. She is rejoicing and entering, into the temple of the Lord today, in fulfillment of her promise. For she is the pure Mother, the temple of God the Word.

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 SAINT GREGORY IN TONE-3. You were a model of abstinence, illumining all with the divine Spirit. You have completed the race of the Orthodox Faith, enlightened the world with your teaching and denounced the thoughts of the false believers. O venerable father Gregory, beseech Christ God, that He grant us great mercy.

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.

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 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,
Життєдавче, Слава Воскресінню Твоєму,
Христе, слава Царству Твоєму, слава
Провидінню Твоєму, Єдиний Чоловіколюбче.

ТРОПАР ПЕРЕДСВЯТА НА ГОЛОС 4-ий.
Радість обіцяє всім сьогодні Анна, як
протилежний плід смутку, зростивши Єдину
Вседіву, котру і приводить, щоб виконати
обіцяне в молитві, сьогодні, радіючи, у храм
Господній, як справжній храм Бога Слова і
Матір Чистоту.

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

ТРОПАР СВ. ГРИГОРІЯ НА ГОЛОС 3-ий.
Прикладом ти був утримання, Духом Божим
усіх просвітив, правої віри шлях
здійснив, ученням світ просвітив, і
неправовіруючих відкрив помилки, отче
преподобний Григоріє, Христа Бога моли,
щоб дарував Він нам щедрю милість.

КОНДАК НЕДІЛЬНИЙ НА ГОЛОС 1-ий.
Воскрес еси, як Бог, із гробу у славі і світ із
Собою воскресив, людське єство, як Бога,
оспіває Тебе, і смерть щезла. Адам же
торжествує, Владико, і Єва нині, з неволі
визволяючись, радується, зиваючи. Ти еси
Христе, Той, що всім подаєш воскресіння.

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. **СЛАВА** Отцю і Сину і Святому Духові.

KONDAK OF SAINT GREGORY IN TONE – 3.
The Church acknowledges you as a radiant sun with the beauties of the virtues, illumining all with rays of healings, O favorite of Christ. Therefore, we celebrate your honored memory and honor your struggles, O most blessed and all wise father Gregory. **NOW** and forever and to the ages of ages. Amen.

THEOTOKION IN TONE – 4. Today, on the extraordinary feast of the Theotokos the whole world has been filled with gladness, and we sing: She is the heavenly tabernacle.

READER : “ **PROKIMEN** 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 : “ ANOTHER PROKIMEN IN TONE -1. My mouth shall speak wisdom, and the meditation of my heart understanding.”

CHOIR : “ My mouth shall speak wisdom, and the meditation of my heart understanding.”

КОНДАК СВ. ГРИГОРІЯ НА ГОЛОС 3-ий.
Тебе, як світле сонце, узнає Церква, що добродійст красою та зцілень променями усіх просвітлюєш, Христовий угоднику. А тому святкуємо святу твою пам'ять і вшановуємо твою подвиги, всеблаженний отче, премудрий Григоріє. **І НИНІ** і повсякчас і на віки вічні, Амінь.

КОНДАК ПЕРЕДСВЯТУ НА ГОЛОС 1-ий.
Сьогодні світ увесь наповнився радістю, у предивному святі Богородиці співаючи, Вона є покров Небесний.

ЧИТ. : “ **ПРОКІМЕН** НА ГОЛОС 1-ий. Милість Твоя, Господи, хай буде над нами, бо уповаємо на Тебе.”

ХОР. : “ Милість Твоя, Господи, хай буде над нами, бо уповаємо на Тебе.”

ЧИТ. : (СТИХ) “ Радуйтеся, праведні, в Господі, праведним належиться похвала.” **ХОР.** : “ Милість Твоя, Господи, хай буде над нами, бо уповаємо на Тебе.”

ЧИТ. : “ **ДРУГИЙ ПРОКІМЕН** НА ГОЛОС 1-ий. Уста мої промовлятимуть премудрість, і повчання серця мого розум.”

ХОР. : “ Уста мої промовлятимуть премудрість, і повчання серця мого розум.””

EPISTLE: Ephesians 5 : 8 - 19.

⁸ For you were once darkness, but now *you are* light in the Lord. Walk as children of light ⁹ (for the fruit of the Spirit *is* in all goodness, righteousness, and truth), ¹⁰ finding out what is acceptable to the Lord. ¹¹ And have no fellowship with the unfruitful works of darkness, but rather expose *them*. ¹² For it is shameful even to speak of those things which are done by them in secret. ¹³ But all things that are exposed are made manifest by the light, for whatever makes manifest is light. ¹⁴ Therefore He says:

“Awake, you who sleep, Arise from the dead, And Christ will give you light.”

¹⁵ See then that you walk circumspectly, not as fools but as wise, ¹⁶ redeeming the time, because the days are evil. ¹⁷ Therefore do not be unwise, but understand what the will of the Lord is. ¹⁸ And do not be drunk with wine, in which is dissipation; but be filled with the Spirit, ¹⁹ speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord,

Hebrews 7 : 26 - 8 : 2.

²⁶ For such a High Priest was fitting for us, *who is* holy, harmless, undefiled, separate from sinners, and has become higher than the heavens; ²⁷ who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people's, for this He did once for all when He offered up Himself. ²⁸ For the law appoints as high priests men who have weakness, but the word of the oath, which came after the law, *appoints* the Son who has been perfected forever.

8 Now *this is* the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens, ² a Minister of the sanctuary and of the true tabernacle which the Lord erected, and not man.

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

CHOIR : “ Alleluia, Alleluia, Alleluia.”

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.”

READER : “ ALLELUIA IN TONE – 2. The mouth of the righteous shall proclaim wisdom and his tongue shall speak of judgment. Alleluia.”

CHOIR : “ Alleluia, Alleluia, Alleluia.”

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

ХОР. : “ Алилуя, Алилуя, Алилуя.”

ЧИТ. : “ Він величає спасіння Свого царя, і творить милість помазанникові Давиду і родові його довіку. Алилуя.”

ХОР. : “ Алилуя, Алилуя, Алилуя.”

ЧИТ. : “ АЛИЛУЯ НА ГОЛОС 2-ий. Уста праведного виголошують мудрість і язик його промовлятиме присуд.”

ХОР. : “ Алилуя, Алилуя, Алилуя.”



GOSPEL: Luke 12 : 16 - 21.

J

¹⁶ Then He spoke a parable to them, saying: "The ground of a certain rich man yielded plentifully. ¹⁷ And he thought within himself, saying, 'What shall I do, since I have no room to store my crops?' ¹⁸ So he said, 'I will do this: I will pull down my barns and build greater, and there I will store all my crops and my goods. ¹⁹ And I will say to my soul, "Soul, you have many goods laid up for many years; take your ease; eat, drink, *and* be merry.'" ²⁰ But God said to him, 'Fool! This night your soul will be required of you; then whose will those things be which you have provided?'

²¹ "So is he who lays up treasure for himself, and is not rich toward God."

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 вишніх. Аلیلія." " В пам'ятя вічну буде праведник, лихої слави він не убоїться. Аلیلія."

FOREFEAST OF ENTRY OF THE MOST HOLY THEOTOKOS INTO THE TEMPLE.

Little Mary was perfectly at home in this holiest of places and was ministered to by the Archangel Gabriel and other Angels. For you see, she herself was becoming the living Temple, the place where God would dwell among humans, as Ezekiel, among others had prophesied: "My tabernacle also shall be with them; indeed I will be their God, and they shall be My people" (Ezekiel 37:27)

This Feast is part of the preparation for the "winter Pascha", the Feast of the Nativity of our Lord, God and Saviour Jesus Christ. That term was coined by Protopresbyter Alexander Schmemmann of blessed memory to describe the glory and joy of the Feast as celebrated by those of us who live in the Northern Hemisphere.

The little girl, Mary, enters the Holy of Holies and in the fullness of time becomes, as Fr. Thomas Hopko puts it, "the 'animated Holy of Holies', the one in whom Christ is formed, thereby making her, and everyone who is one with her in faith, the 'abode of heaven'" The One Whose Presence dwelt in the Holy of Holies in Jerusalem, through Mary, comes into the world as a Baby, entirely dependent (as are all babies) upon the love and kindness of those who care for Him (and them). We celebrate His coming on the Feast of the Nativity, which fulfils the time of the Advent Fast.

We are all made to be living temples of God. We are all created to be dwelling places of His glory. We are all fashioned in His image and likeness to be abodes of His presence". Amen.

Fr Ihor Kutash UOCC



Why Did St Gregory Go To Mount Olympus?

One of the times Mt. Olympus is mentioned in the Gospels occurs during Jesus Christ's wandering in the desert when he fasted for 40

days and 40 nights, By doing this, He brought himself closer to the holiness that had been established long ago by Moses. Just like Jesus, Moses too had fasted for 40 days in a row during the Revelation atop Mt. Sinai when God in Heaven had come down to Earth to give the Law to the 12 Tribes of Israel. However, after having fasted for so long, Jesus Christ did not encounter the God of Israel like Moses had done. Instead, He met the Devil, who tempted Him three different times. At one point, the Devil takes him to the highest mountain in the world to show him all the nations on Earth. That mountain was none other than Mt. Olympus thejudeochristiantradition.blogspot.ca/



Who was Emperor Leo V the Armenian?

Leo V the Armenian (775 – 25 December 820) was Emperor of the Byzantine Empire from 813 to 820. A senior general, he forced his predecessor, Michael I Rangabe, to abdicate and assumed the throne. He ended the decade-long war with the Bulgars, and initiated the second period of Byzantine Iconoclasm. He was assassinated by supporters of Michael the Amorian, one of his most trusted generals, who succeeded him on the throne.

Soon after his accession, Leo V began to discuss the possibility of reviving iconoclasm with a variety of people, including priests, monks, and

members of the senate. He is reported to have remarked to a group of advisors that:

“all the emperors, who took up images and venerated them, met their death either in revolt or in war; but those who did not venerate images all died a natural death, remained in power until they died, and were then laid to rest with all honors in the imperial mausoleum in the Church of the Holy Apostles.”¹

What Was Byzantine Iconoclasm?

Iconoclasm condemned the making of any lifeless image (e.g. painting or statue) that was intended to represent Jesus or one of the saints. "Supported by the Holy Scriptures and the Fathers, we declare unanimously, in the name of the Holy Trinity, that there shall be rejected and removed and cursed every likeness which is made out of any material and colour whatever by the evil art of painters...."