

30. JULY. 2017.

8-th. SUNDAY AFTER PENTECOST.

TONE – 7.

COMMEMORATION OF THE HOLY FATHERS OF THE FIRST SIX ECUMENICAL COUNCILS. 30.

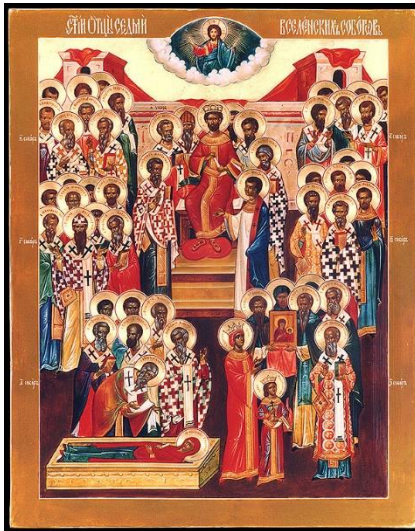
Great Martyr Marina

ЛИПЕНЬ. 2017.

НЕДІЛЯ 8-ма. ПО П'ЯТИДЕСЯТНИЦІ.

ГОЛОС 7-ий.

ПАМ'ЯТЬ СВЯТИХ ОЦІВ ШЕСТИ ВСЕЛЕНСЬКИХ СОБОРІВ.



An Ecumenical Council is comprised of archpastors and pastors of the Church, and representatives of all the local Churches, from every land of the "oikumene" (i.e. from all the whole inhabited world).

The Church venerates the Holy Fathers of the Ecumenical Councils because Christ has established them as "lights upon the earth," guiding us to the true Faith. "Adorned with the robe of truth," the doctrine of the Fathers, based upon the preaching of the Apostles, has established one faith for the Church. The Ecumenical Councils, are the highest authority in the Church. Such Councils, guided by the

TROPAR OF SUNDAY IN TONE-7. You destroyed death by Your Cross. You opened paradise to the thief. You changed the Myrrh-Bearers weeping and commanded Your apostles to proclaim that You are risen, O Christ God, granting the world great mercy.

grace of the Holy Spirit, and accepted by the Church, are infallible.

The Orthodox Church's conciliar definitions of dogma have the highest authority, and such definitions always begin with the Apostolic formula: "It seemed good to the Holy Spirit and to us..." (Acts 15: 28).

The 170 Holy Fathers of the Sixth Ecumenical Council "taught that we ought to confess two natural volitions, or two wills [trans. note: one divine, and the other human], and two natural operations (energies) in Him Who was incarnate for our salvation, Jesus Christ, our true God."

In decisive moments of Church history, the holy Ecumenical Councils promulgated their dogmatic definitions, as trustworthy delimitations in the spiritual battle for the purity of Orthodoxy, which will last until such time, as "all shall come into the unity of faith, and of the knowledge of the Son of God" (Eph. 4: 13). In the struggle with new heresies, the Church does not abandon its former dogmatic concepts nor replace them with some sort of new formulations. The dogmatic formulae of the Holy Ecumenical Councils need never be superseded, they remain always contemporary to the living Tradition of the Church.

<http://www.pravoslavie.ru/english/47851.htm>

ТРОПАР НЕДІЛЬНИЙ НА ГОЛОС 7-ий.
Зруйнував еси хрестом Твоїм смерть, відкрив Ти розбійнику рай, мироносицям плач змінив, і апостолам проповідувати повелів еси, що воскрес, Христе Боже, даючи світові велику милість.

TROPAR OF HOLY FATHERS IN TONE-8.

You are most glorious, O Christ our God. You have established the Holy Fathers as lights on the earth, and through them You have guided us all to the True Faith. Glory to You O most Compassionate One.

KONDAK OF SUNDAY IN TONE-7. The dominion of death can no longer hold men captive, for Christ descended shattering and destroying its power. Hades is bound while the prophets rejoice in harmony. The Saviour has come to those who believe, saying; come forth you faithful, unto the resurrection. GLORY to the Father and to the Son and to the Holy Spirit.

KONDAK OF THE HOLY FATHERS IN TONE-8. The preaching of the Apostles and doctrines of the Fathers have confirmed the one faith of the Church. Wearing the Robe of Truth, woven from theology on high, she rightly dispenses and glorifies the mystery of piety. 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 – 7. The Lord shall give strength to His people. The Lord shall bless His people with peace.”

CHOIR : “ The Lord shall give strength to His people. The Lord shall bless His people with peace.”

ТРОПАР СВЯТИМ ОТЦЯМ НА ГОЛОС 8-ий.

Препрославлений Ти, Христе Боже наш, що Отців наших, наче світла на землі, поставив і через них до віри істинної нас усіх привів, Багато милосердний, слава Тобі.

КОНДАК НЕДІЛЬНИЙ НА ГОЛОС 7-ий.

Влада смерті не може вже тримати людей, бо зійшов Христос, сокрушаючи і знищуючи сили її. Ад вже переможений. Пророки однак радуються. Явився Спас суцям у вірі, промовляючи, Виходьте, вірні, до воскресіння. СЛАВА Отцю і Сину і Святому Духові.

КОНДАК СВЯТИМ ОТЦЯМ НА ГОЛОС 8-ий.

Апостолів проповіді та отців догмати єдину віру Церкви потвердили, вона зодягнена в ризу істини, з Богословія небесного виткану, правдиво навчає і славить велику таємницю побожності. І НИНІ і повсякчас і на віки вічні, Амін.

БОГОРОДИЧНИЙ НА ГОЛОС 6-ий.

Заступнице християн усердная, молитвенница до Творця надійная, не зневажай 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 7-ий.

Господь кріпость людям Своім дасть. Господь благословить людей Своїх миром.”

ХОР. : “ Господь кріпость людям Своім дасть. Господь благословить людей Своїх миром.”

READER : “ Bring to the Lord, you sons of God, bring young rams to the Lord.”

CHOIR : “ The Lord shall give strength to His people. The Lord shall bless His people with peace.”

ЧИТ. : (СТИХ) “ Принесіть Господеві, сини Божі, принесіть Господеві молодих ягнят.”
ХОР. : “ Господь кріпость людям Своім дасть. Господь благословить людей Своїх миром.”

READER : “ ANOTHER PROKIMEN IN TONE-4. Blessed are You, Lord God of our Fathers, and praised and glorified is Your Name to the ages.”

CHOIR : “ Blessed are You, Lord God of our Fathers, and praised and glorified is Your Name to the ages.”

ЧИТ. ; “ ПРОКИМЕН НА ГОЛОС 4-ий. Благословен еси, Господи, Боже отців наших, і хвальне, і прославлене Імя Твоє навіки.”
ХОР. : “ Благословен еси, Господи, Боже отців наших, і хвальне, і прославлене Імя Твоє навіки.”

EPISTLE/ АПОСТОЛ: 1 Corinthians 1 : 10 - 18.

¹⁰ Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and *that* there be no divisions among you, but *that* you be perfectly joined together in the same mind and in the same judgment. ¹¹ For it has been declared to me concerning you, my brethren, by those of Chloe's household, that there are contentions among you. ¹² Now I say this, that each of you says, “I am of Paul,” or “I am of Apollos,” or “I am of Cephas,” or “I am of Christ.” ¹³ Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?

¹⁴ I thank God that I baptized none of you except Crispus and Gaius, ¹⁵ lest anyone should say that I had baptized in my own name. ¹⁶ Yes, I also baptized the household of Stephanas. Besides, I do not know whether I baptized any other. ¹⁷ For Christ did not send me to baptize, but to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of no effect. ¹⁸ For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.

Hebrews 13 : 7 - 16.

⁷ Remember those who rule over you, who have spoken the word of God to you, whose faith follow, considering the outcome of *their* conduct. ⁸ Jesus Christ *is* the same yesterday, today, and forever. ⁹ Do not be carried about with various and strange doctrines. For *it is* good that the heart be established by grace, not with foods which have not profited those who have been occupied with them.

¹⁰ We have an altar from which those who serve the tabernacle have no right to eat. ¹¹ For the bodies of those animals, whose blood is brought into the sanctuary by the high priest for sin, are burned outside the camp. ¹² Therefore Jesus also, that He might sanctify the people with His

own blood, suffered outside the gate. ¹³ Therefore let us go forth to Him, outside the camp, bearing His reproach. ¹⁴ For here we have no continuing city, but we seek the one to come. ¹⁵ Therefore by Him let us continually offer the sacrifice of praise to God, that is, the fruit of *our* lips, giving thanks to His name. ¹⁶ But do not forget to do good and to share, for with such sacrifices God is well pleased.

READER : “ **ALLELUIA IN TONE – 7.** It is good to give thanks to the Lord, to sing praises to Your Name, O Most High. Alleluia.”
CHOIR : “ Alleluia, Alleluia, Alleluia.”

ЧИТ. : “ **АЛИЛУЯ НА ГОЛОС 7-ий.** Благо є прославляти Господа, і співати Імені Твоєму, Всевишній. Аلیلія.”
ХОР. : “ Аلیلія, Аلیلія, Аلیلія.”

READER : “ To declare Your mercy in the morning and Your truth by night.”
CHOIR : “ Alleluia, Alleluia, Alleluia.”

ЧИТ. : “ Сповідати вранці про милість Твою, і вночі про правду Твою. Аلیلія.”
ХОР. : “ Аلیلія, Аلیلія, Аلیلія.”

READER : “ **ALLELUIA IN TONE-1.** The God of gods, the Lord, has spoken and He has called the earth from the rising of the sun unto its setting. Alleluia.”
CHOIR : “ Alleluia, Alleluia, Alleluia.”

ЧИТ. ; “ **АЛИЛУЯ НА ГОЛОС 1-ий.** Бог богів, Господь промовив і призвав землю від сходу сонця до заходу. Аلیلія.”
ХОР. : “ Аلیلія, Аلیلія, Аلیلія.”

GOSPEL: Matthew 14 : 14 - 22.

¹⁴ And when Jesus went out He saw a great multitude; and He was moved with compassion for them, and healed their sick. ¹⁵ When it was evening, His disciples came to Him, saying, “This is a deserted place, and the hour is already late. Send the multitudes away, that they may go into the villages and buy themselves food.”

¹⁶ But Jesus said to them, “They do not need to go away. You give them something to eat.”

¹⁷ And they said to Him, “We have here only five loaves and two fish.”

¹⁸ He said, “Bring them here to Me.” ¹⁹ Then He commanded the multitudes to sit down on the grass. And He took the five loaves and the two fish, and looking up to heaven, He blessed and broke and gave the loaves to the disciples; and the disciples gave to the multitudes. ²⁰ So they all ate and were filled, and they took up twelve baskets full of the fragments that remained.

²¹ Now those who had eaten were about five thousand men, besides women and children.

²² Immediately Jesus made His disciples get into the boat and go before Him to the other side, while He sent the multitudes away.

John 17 : 1 - 13.

17 Jesus spoke these words, lifted up His eyes to heaven, and said: "Father, the hour has come. Glorify Your Son, that Your Son also may glorify You, ² as You have given Him authority over all flesh, that He should give eternal life to as many as You have given Him. ³ And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. ⁴ I have glorified You on the earth. I have finished the work which You have given Me to do. ⁵ And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was.

⁶ "I have manifested Your name to the men whom You have given Me out of the world. They were Yours, You gave them to Me, and they have kept Your word. ⁷ Now they have known that all things which You have given Me are from You. ⁸ For I have given to them the words which You have given Me; and they have received *them*, and have known surely that I came forth from You; and they have believed that You sent Me.

⁹ "I pray for them. I do not pray for the world but for those whom You have given Me, for they are Yours. ¹⁰ And all Mine are Yours, and Yours are Mine, and I am glorified in them. ¹¹ Now I am no longer in the world, but these are in the world, and I come to You. Holy Father, keep through Your name those whom You have given Me that they may be one as *We are*. ¹² While I was with them in the world, I kept them in Your name. Those whom You gave Me I have kept and none of them is lost except the son of perdition, that the Scripture might be fulfilled. ¹³ But now I come to You, and these things I speak in the world, that they may have My joy fulfilled in themselves.

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 небі. Аلیلія." " Радуйтеся праведні в Господі, праведним подобає похвала. Аلیلія."

July 30: Great Martyr Marina



This Martyr lived during the reign of Claudius II (268-270). She was from Pisidia of Cilicia and was the only daughter of a certain priest of the idols. On being orphaned by her mother, she was handed over to a certain woman who instructed her in the Faith of Christ. When she was fifteen years old, she was apprehended by the ruler of Olmbrius, and when asked her name, homeland, and faith, she answered: "My name is Marina; I am the offspring of the Pisidia; I call upon the Name of my Lord Jesus

Christ." Because of this she endured bonds, imprisonment, and many whippings, and was finally beheaded in the year 270.

Kondak of Great Martyr Marina Third Tone

Adorned with the beauty of Purity, O Virgin; crowned with the stigmata of martyrdom; stained with the blood of your struggles; and brilliantly radiant with healing wonders, piously, O Marina, you received the trophy of victory for your struggles.

Who was Chloe in the Bible?

There is little known about Chloe in the Bible. Only one verse mentions her name—1 Corinthians 1:11, which says, "My brothers and sisters, some from Chloe's household have informed me that there are quarrels among you." What we know from the verse is that Chloe was a Christian woman living in Corinth and that she was an acquaintance of the apostle Paul. Because Paul simply refers to her by her first name, Chloe, it is likely she was well known to the believers of that area, possibly a householder.

Paul addresses quarreling within the Corinthian church, and it was "Chloe's people" who had reported those quarrels to the apostle. These reports were not idle gossip—they were an attempt to get Paul's assistance in resolving a problem within the church. In the next verses, the source of the quarrel is revealed: the people were divided over whom they should follow for spiritual leadership. Some were saying "I follow Paul," others were saying "I follow Peter (or Cephas)," and still others were saying "I follow Apollos" or "I follow Christ." Thus the Corinthian Christians were segmenting themselves unnecessarily. Paul responds by reminding them that Christ is not divided and that Jesus' is the name under which all believers are saved and baptized (1 Corinthians 1:12–16).

In response to the concerns of Chloe's household, Paul points out that Christ is the one who saves and that the power of the gospel is His power (Romans 1:16). Paul, Peter, and Apollos were all preaching Christ's message. Believers should always follow Christ as the Shepherd, rather than getting caught up in following men, whose "eloquent words" often create competition one with another. There should be no quarreling or quibbling over who baptized whom or what preacher is more gifted. The eloquence or wisdom of a man is not the point of the gospel—Christ's work on the cross is what saves and redeems us. It is Christ's name that we are baptized in, and it is Christ who is "the power of God and the wisdom of God. For the foolishness of God is wiser than human wisdom, and the weakness of God is stronger than human strength" (1 Corinthians 1:24–25).

Chloe and those of her household were insightful enough to perceive that divisions were occurring. The tendency of the Corinthian church to elevate men above God needed to be addressed, and so they wrote to Paul asking for his help. In seeking the assistance of the proper authority in the church (in their case, an apostle), Chloe and her household were peacemakers (see Matthew 5:9). *Blessed are the peacemakers, for they shall be called the children of God.*

