

**21. JANUARY. 2018. 33.SUNDAY AFTER PENTECOST. TONE - 8. SUNDAY AFTER THEOPHANY.
AFTERFEAST OF THEOPHANY.
ST. GEORGE THE CHOZEBITE, ABBOT IN PALESTINE.**

**21, СІЧЕНЬ, 2018. 33-та. НЕДІЛЯ ПО П'ЯТИДЕСЯТНИЦІ. ГОЛОС - 8-ий. НЕДІЛЯ ПІСЛЯ
БОГОЯВЛЕННЯ. ПІСЛЯСВЯТА БОГОЯВЛЕННЯ.
ПРЕПОДОБНОГО ОТЦЯ НАШОГО ГЕОРГІЯ ХОЗЕВІТА.**



St George was born in Cyprus to pious parents with moderate land and means, ‘and was reared in every form of piety and respect’. An older brother, Heracleides, had become a monk at the Lavra at Calamon while on pilgrimage in the Holy Land, and the youth longed to join him there. But when his parents died, one of his uncles schemed to marry the pious young man to his daughter. St George sought refuge in a monastery where another uncle was the abbot, but when he was found there, the young man at last took flight to the Holy Land.

As he was still too young to be admitted to the Lavra at Calamon, Heracleides entrusted his brother to the abbot of the monastery of the Mother of God at Chozeba, who, ‘after he observed the youth’s fervor and monastic piety, tonsured him a monk’. The full extent

of his piety, however, soon became known in an extraordinary way. St George was put ‘under a rough old Mesopotamian monk as assistant gardener. When the old man struck his apprentice for a supposed fault, the hand that struck was dried up, but was healed at the young man’s prayers’.

As so often happens, news of the miracle traveled quickly, and the young monk found himself at the centre of much unwanted attention. Rather than swallow ‘the bait of vainglory’, he secretly left Chozeba and joined his elder brother at Caramon.

St George remained at Calamon until the death at the age of seventy of his brother, Abba Heracleides, but when the abbot of the lavra fell asleep in the Lord, the monks fell to arguing over who was to be the successor, and our holy Father was told in a vision to return to the monastery of his repentance, Chozeba, once again.

At Chozeba, St George was given a cell by the holy elder Leontius, “No one knew how he fared or conducted himself in his cell, except that he had neither wine, nor oil, nor bread, nor garments, other than a short rason, that he wore in church.’ It seems St George would collect rags to sew together for his garments and mattress, and bits of discarded food and leftovers to grind up and make into dried balls for his sustenance. St George ‘daily taught the brethren, and a great number of miracles were wrought’.

The faithful disciple and hagiographer, Anthony, tells a touching story of St

George's final hours. He writes, 'During the evening when the blessed one reposed, in order to show the confidence with which he departed to the Lord, by God's economy, a crowd of strangers arrived.' It seems that Anthony, as monastery cellarer, was detained by the guests just when he so desperately wanted to be with his dying elder. But finally, he tells us, the elder sensed his distress and sent the message: 'Do not be sorry or agitated, my child, but complete thy ministering, and I will wait until thou comest.' When at last Anthony had finished his duties, he went to St George, who embraced him, kissed him, and

TROPAR OF SUNDAY IN TONE – 8.

You descended from on high, O Merciful One. You accepted the three-day burial to free us from our passions. Our life and resurrection; O Lord, Glory to You.

TROPAR OF FEAST IN TONE-1.

When You, O Lord, were baptized in the Jordan, the worship of the Trinity was made manifest. For the voice of the Father bore witness unto You and called You the Beloved Son. And The Spirit in the form of a dove confirmed the truth of His word. O Christ our God Who has appeared and enlightened the world, glory be to You.

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.

KONDAK OF SUNDAY IN TONE-8. Having risen from the tomb, You raised the dead and resurrected Adam. Eve rejoices in Your resurrection and the ends of the earth celebrate Your rising from the dead, O Greatly Merciful One.

blessed him, and, turning to the East, said three times: 'Come out, my soul, now in Christ, come out!' And with this, 'he surrendered his spirit to the Lord, with Whose help he strove and accomplished a life worthy of praise and above reproach.' Finally, Anthony concludes, 'After they buried him with psalms, hymns and spiritual odes, they laid him to rest in the tombs of the holy fathers. Now he is found among the choirs of the saints and intercedes with them on our behalf and for all the world.'
<http://www.omhksea.org/2013/01/saint-george-the-chozebite/>

ТРОПАР НЕДІЛЬНИЙ НА ГОЛОС 8-ий. З висоти зійшов єси, Благоутробний, / погребення прийняв триденне, / щоб нас визволити від пристрастей. / Життя і воскресіння наше, / Господи, слава Тобі.

ТРОПАР БОГОЯВЛЕННЯ НА ГОЛОС 1-ий. У Йордані хрестився Ти, Господи, і Троїчне явилось поклоніння, бо голос Отцівський свідчив про Тебе, улюбленим Сином Тебе називаючи, і Дух, у вигляді голубиним, ствердив слово об'явлене. Слава Тобі, Христе Боже, що явився і світ просвітив.

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.

КОНДАК НЕДІЛЬНИЙ НА ГОЛОС 8-ий. Воскресши з гробу, померлих підняв: Адама воскресив еси, і Єва радується Твоєму воскресенню, і кінці світу святкують Твоє воскресіння з мертвих, многомилостивий.

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.

KONDAK OF VENERABLE FATHER IN TONE-4.

You have shown to be an all-radiant beacon, George, illumining with God's rays the faithful who cry out to you. Pray for us to Christ the Master, Who appeared in the streams of the Jordan and has enlightened mortals.

NOW and forever and to the ages of ages. Amen.

KONDAK OF THE FEAST IN TONE – 4.

You have appeared today unto the whole world, and Your light, O Lord, has been signed upon us, who with knowledge chant unto You: You have come and are made manifest, O unapproachable Light.

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 -4.** Blessed is He that comes in the Name of the Lord. God is the Lord and has appeared unto us.”

КОНДАК ХРАМУ (СВ. ІЛЛІ) НА ГОЛОС 2-ий.

Пророче і провидче великих діл Бога нашого, Ілля великоіменитий, вістуванням твоїм ти зупиняв і водоточні хмари. Моли за нас Єдиного Чоловіколюбця.

СЛАВА Отцю і Сину і Святому Духові.

КОНДАК ПРЕПОДОБНОМУ НА ГОЛОС 4-ий.

Просіяв ти, як світильник, Георгіє, осяваючи променями Божими тих, хто співає тобі, Моли за нас Владику Христа, Котрий у стремнях води Себе явив і просвітив земнородних.

І НИНІ і повсякчас і на віки вічні, Амін

КОНДАК БОГОЯВЛЕННЯ НА ГОЛОС 4-ий.

Ти явився сьогодні цілому світові, і Світло Твоє Господи, знаменувалося на нас, що з розумінням оспівуємо Тебе: прийшов еси і явився еси – Світло неприступне

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.”

CHOIR : “ Blessed is He that comes in the Name of the Lord. God is the Lord and has appeared unto us.”

ЧИТ. : “ ДРУГИЙ ПРОКІМЕН НА ГОЛОС 4-ий. Благословен, Хто йде в Ім’я Господнє, Бог Господь і з’явився нам.”

ХОР. : “ Благословен, Хто йде в Ім’я Господнє, Бог Господь і з’явився нам

THE EPISTLE Ephesians. 4 : 7 - 13.

But to each one of us grace was given according to the measure of Christ’s gift. ⁸ Therefore He says: “When He ascended on high, He led captivity captive, And gave gifts to men.”(Now this, “He ascended”—what does it mean but that He also first descended into the lower parts of the earth? ¹⁰ He who descended is also the One who ascended far above all the heavens, that He might fill all things.)

¹¹ And He Himself gave some *to be* apostles, some prophets, some evangelists, and some pastors and teachers, ¹² for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, ¹³ till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ;

1 Timothy 4 : 9 - 15

⁹ This *is* a faithful saying and worthy of all acceptance. ¹⁰ For to this *end* we both labor and suffer reproach, because we trust in the living God, who is *the* Saviour of all, especially of those who believe. ¹¹ These things command and teach.

¹² Let no one despise your youth, but be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity. ¹³ Till I come, give attention to reading, to exhortation, to doctrine.

¹⁴ Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the eldership. ¹⁵ Meditate on these things; give yourself entirely to them, that your progress may be evident to all.

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. Alleluia.”
CHOIR : “ Alleluia, Alleluia, Alleluia.”

ЧИТ. : “ АЛИЛУЯ НА ГОЛОС 5-ий. Милості Твої, Господи, повік оспівуватиму, з роду в рід оповім істину Твою устами моїми. Алилугя.”
ХОР. : “ Алилугя, Алилугя, Алилугя

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

ЧИТ. : “ Бо Ти сказав: повік збудується милість, на небесах утвердиться Істина Твоя. Алилугя.”
ХОР. : “ Алилугя, Алилугя, Алилугя.”

READER : “ ALLELUIA IN TONE – 4. Bring to the Lord, you sons of God, bring young rams

to the Lord. Alleluia.”
CHOIR : “ Alleluia, Alleluia, Alleluia.”

ЧИТ. : “ АЛИЛУЯ НА ГОЛОС 4-ий.
Принесіть Господеві, сини Божі,
принесіть

Господеві молодих ягнят.”
ХОР. : “ Алилуя, Алилуя, Алилуя.”

GOSPEL: Matthew. 4 : 12 - 17.

¹² Now when Jesus heard that John had been put in prison, He departed to Galilee. ¹³ And leaving Nazareth, He came and dwelt in Capernaum, which is by the sea, in the regions of Zebulun and Naphtali, ¹⁴ that it might be fulfilled which was spoken by Isaiah the prophet, saying:

¹⁵ “The land of Zebulun and the land of Naphtali,
By the way of the sea, beyond the Jordan,
Galilee of the Gentiles:

¹⁶ The people who sat in darkness have seen a great light,
And upon those who sat in the region and shadow of death
Light has dawned.” [Isaiah 9:1, 2](#)

¹⁷ From that time Jesus began to preach and to say, “Repent, for the kingdom of heaven is at hand.”

INSTEAD OF “ IT IS TRULY WORTHY....” :
Magnify, O my soul, the Most Pure Virgin
Theotokos who is more honourable than
the Hosts on high.

IRMOS, IN TONE – 2. Every tongue is at a
loss to worthily praise you, even a spirit
from the world above is overawed in trying
to sing your praises, O Theotokos. But
since You are good, accept our faith. You
know well our God-inspired love. We
magnify You, for You are the Protectress
of Christians.

ЗАДОСТОЙНИК : Величай, душе моя,
чеснішу від Горніх Воїнств, Діву
Пречисту Богородицю.

ІРМОС, ГОЛ. 2 - ий. Не зуміє ніякий язик
достойно благохвалити, тривожиться
навіть і надсвітній ум оспівувати Тебе,
Богородице. Одначе Ти, благая,
прийми віру, Ти бо знаєш нашу
божественну любов. Тебе величаємо,
бо Ти християн еси Заступниця.

COMMUNION VERSE:

“ Praise the Lord from the heavens, praise Him in the highest. Alleluia.”

“ The grace of God that brings salvation unto all men has appeared. Alleluia.”

ПРИЧАСНИЙ. “ Хваліть Господа з небес, хваліть Його в вишніх. Алилуя.” “ З’явилася
благодать Божа, спасительна для всіх людей. Алилуя.”

St. George Orthodox Monastery, or Monastery of St. George of Choziba is a sixth-century cliff-hanging complex, with its ancient chapel and gardens, is active and inhabited by Eastern Orthodox monks. It is reached by a pedestrian bridge across Wadi Qelt, which many believe to be Psalm 23's Valley of the Shadow. The valley parallels the old Roman road to Jericho, the backdrop for the parable of the Good Samaritan (Luke 10:29-37).

*When you first catch a glimpse of the **Monastery** (Choziba) in the Judean desert, the Desert Fathers' Wisdom is brought to life in its uncompromising, breathtaking asceticism. This cliff-hanging monastery, one of the world's oldest and definitely one of the most inspiring churches in the Holy Land, is a must-see for devout Pilgrims.*

St. George's Monastery was originally started in the fourth century by a few monks who were looking to immerse themselves in the lifestyles and desert stories of John the Baptist and Jesus. The monks, and perhaps most notably the hermit John of Thebes, eventually settled on the spot around a cave where it is believed the prophet Elijah was fed by ravens (1 Kings 17:5-6). The traditions attached to the monastery include a visit by Elijah en route to the Sinai Peninsula, and St. Joachim, whose wife Anne was infertile, weeping here when an angel announced to him the news of Mary's conception.

The monastery became an important spiritual centre in the sixth century under Saint George of Choziba. Hermits living in caves in nearby cliffs would meet in the monastery for a weekly mass and communal meal. Destroyed in 614 A.D. by the Persians, the monastery was more or less abandoned after the Persians swept through the valley and massacred the fourteen monks who dwelt there. The bones and skulls of the martyred monks killed by the Persians in 614 A.D. can still be seen today in the monastery chapel. orthodoxcityhermit.com/

Note from Myrna K: A new translation of the New Testament by Eastern Orthodox scholar of Religion, David Bentley Hart, is arousing great interest. I've just bought my own copy and, for comparison, here is his translation of Ephesians 4: 7-13, one of today's Epistle readings (in the New King James Version).

And grace has been given to each one of us according to the measure of the gift of the Anointed. Which is why it says, "Having ascended on high, he took a host of captives prisoner, he gave gifts to human beings." Now, what does this "he ascended" mean if he did not descend into the earth's lower parts? The one descending is the same one also ascending far above all the heavens, so that he might fill all things.

*Here is one appreciative comment on Hart's translation: "In its simplicity and freshness David Hart's New Testament translation will sound as strange and wondrous to 21st century English-language speakers as the Greek of the New Testament sounded to first-century speakers of Greek." Robert Louis Wilken, author of *The First Thousand Years**