

25, NOVEMBER, 2018. 26-th. SUNDAY AFTER PENTECOST. TONE - 1. ST.JOHN THE MERCIFUL, PATRIARCH OF ALEXANDRIA. ST.NILUS THE FASTER OF SINAI.

25, ЛИСТОПАД, 2018. 26-та. НЕДІЛЯ ПО П'ЯТИДЕСЯТНИЦІ. ГОЛОС – 1-ий. СВЯТОГО ОТЦЯ НАШОГО ІОАННА, ПАТРІАРХА ОЛЕКСАНДРІЙСЬКОГО, МИЛОСТИВОГО. ТА ПРЕПОДОБНОГО ОТЦЯ НАШОГО НИЛА.



Saint Nilus was born in Constantinople. He lived during the fifth century and was a disciple of Saint John Chrysostom. Having received a fine education, the saint was appointed to the important post of prefect of the capital while still a young man. During this time, Saint Nilus was married and had children, but the pomp of courtly life bothered the couple. The spouses decided to separate and devote themselves to the monastic life.

The wife and daughter of Saint Nilus went to one of the women's monasteries in Egypt, and Saint Nilus and his son Theodulus went to Sinai, where they settled in a cave dug out by their own hands. For forty years this cave served as the dwelling of St Nilus. By fasting, prayer and works, the monk attained a high degree of spiritual perfection.

People began to come to him from every occupation and social rank from the emperor down to the farmer, and each found counsel and comfort from the saint.

Saint Nilus wrote many soul-profitting works to guide Christians on the path of salvation. In one of his letters there is an angry denunciation of the emperor Arcadius, who had exiled Saint John Chrysostom. The ascetic works of the venerable Nilus are widely known: they are perfectly executed in form, profoundly Orthodox in content, and are clear and lucid in expression. One of his sayings: "Why do demons wish to excite in us gluttony, fornication, greed, anger, rancor and other passions? So that the mind, under their weight, should be unable to pray as it ought; for when the passions of our irrational part begin to act, they prevent the mind from acting rationally."

Saint Nilus suffered many misfortunes in the wilderness. Once, Saracens captured his son Theodulus, whom they intended to offer as a sacrifice to their pagan gods. Through the prayers of the saint the Lord saved Theodulus, and his father found him with the Bishop of Emessa, who had ransomed the young man from the barbarians. This bishop ordained both of them as presbyters. After ordination they returned to Sinai, where they lived as ascetics together until the death of Saint Nilus. <http://theorthodoxwayoflife.com/?p=141>

**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 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. JOHN IN TONE - 8.** Patiently you earned your reward, O venerable father, and continued in prayers unendingly, you loved the poor and saw to their needs. Pray to Christ our God, O blessed almsgiver John, that our souls be saved.

**TROPAR OF VENERABLE FATHER IN TONE - 8.**

You did irrigate the barren desert with your tears, and with sighs from the depths of your soul you made it to bear fruit an hundredfold. You were a beacon to the whole world, radiating miracles. O Nilus our father, pray to Christ God, that our souls be saved.

**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.

**ТРОПАР НЕДІЛНИЙ 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 вzywали до Тебе, Життєдавче, Слава Воскресінню Твоєму, Христе, слава Царству Твоєму, слава Провидінню Твоєму, Єдиний Чоловіколюбче.

**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. ІОАНА НА ГОЛОС 8-ий.**

Терпінням своїм заробив ти плату собі, отче преподобний, з молитвою терпів невтомно, і убогих любив, і їм подавав необхідне, молиси Христу Богу, Іоане Милостивий блаженний, щоб спас Він душі наші.

**ТРОПАР ПРЕПОДОБНОМУ НА ГОЛОС 8-ий.**

Сліз своїх потоками неродючість оживив, а зітханнями із глибини серця стократними трудами збагатив її, і був ти світилом для світу, сяючи чудодійствами, Нило, отче наш, моли Христа Бога, щоб спасти нам душі наші.

**КОНДАК НЕДІЛНИЙ НА ГОЛОС 1-ий.**

Воскрес еси, як Бог, із гробу у славі і світ із Собою воскресив, людське єство, як Бога, оспівує Тебе, і смерть щезла. Адам же торжествує, Владико, і Єва нині, з неволі визволяючись, радується, вzywаючи. 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, вистуванням твоїм ти зупиняв і водоточні хмари. Моли за нас Єдиного Чоловіколюбця.

**KONDAK OF VENERABLE FATHER IN TONE - 2.**

You distributed your wealth to the poor, and received heavenly riches, O John most wise. Therefore, we celebrate your memory, and we all honor you, O namesake of almsgiving. **GLORY** to the Father and to the Son and to the Holy Spirit.

**KONDAK OF VENERABLE FATHER IN TONE - 8.**

In your vigilant prayers, you cut down the underbrush of the uprising of the passions of the body as with a scythe. With boldness before the Lord, free me from every hardship, that I may cry out to you. Rejoice, O universal father. **NOW AND FOREVER** and to the ages of ages. Amen.

**KONDAK 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 intercessions and come quickly to make supplication, for You, O Theotokos, always protect those who honor You

**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 :** “ **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 СВ. ІОАНА НА ГОЛОС 2-ий.**

Багатство твоє роздав ти бідним, а тому небесне багатство нині отримав, Іоане всемудрий, і заддя того шануємо, здійснюючи твою пам'ять, о ти, ім'я співзвучне милостині.

**СЛАВА** Отцю і Сину і Святому Духові

**КОНДАК ПРЕПОДОБНОМУ НА ГОЛОС 8-ий.**

Безліч тілесних пристрастей, що, мов трава проростали, невпинною молитвою ти викосив. І нині, маючи дерзання перед Господом, від будь-якого лиха мене визволи, і буду співати тобі, Радуйся, отче всьому світу. **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 1-ий.**

Милість Твоя, Господи, хай буде над нами, бо ми впуваємо на Тебе.”

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

**ЧИТ. : (СТИХ)** “ Радуйтеся, праведні, в Господі, праведним належиться похвала.”

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

**ЧИТ. : “ ПРОКІМЕН НА ГОЛОС 7-ий.** Чесна

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

## THE EPISTLE

Ephesians 5 : 8 - 19.

<sup>8</sup> For you were once darkness, but now *you are* light in the Lord. Walk as children of light <sup>9</sup> (for the fruit of the <sup>1</sup>Spirit *is* in all goodness, righteousness, and truth), <sup>10</sup> finding out what is acceptable to the Lord. <sup>11</sup> And have no fellowship with the unfruitful works of darkness, but rather expose *them*. <sup>12</sup> For it is shameful even to speak of those things which are done by them in secret. <sup>13</sup> But all things that are exposed are made manifest by the light, for whatever makes manifest is light. <sup>14</sup> Therefore He says:

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

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

Hebrews 4 : 14 - 5 : 6

<sup>14</sup> Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast *our* confession. <sup>15</sup> For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all *points* tempted as *we are*, yet without sin. <sup>16</sup> Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.

<sup>5</sup> For every high priest taken from among men is appointed for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins. <sup>2</sup> He can have compassion on those who are ignorant and going astray, since he himself is also subject to weakness. <sup>3</sup> Because of this he is required as for the people, so also for himself, to offer *sacrifices* for sins. <sup>4</sup> And no man takes this honor to himself, but he who is called by God, just as Aaron was.

<sup>5</sup> So also Christ did not glorify Himself to become High Priest, but *it was* He who said to Him: “You are My Son, Today I have begotten You.”

<sup>6</sup> As *He* also says in another *place*: “You *are* a priest forever According to the order of Melchizedek”;

**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.”

**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.”

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

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

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

**ХОР. :** “ Алилуя, Алилуя, Алилуя.”

**GOSPEL: Luke 10 : 25 - 37.**

<sup>25</sup> And behold, a certain lawyer stood up and tested Him, saying, “Teacher, what shall I do to inherit eternal life?”

<sup>26</sup> He said to him, “What is written in the law? What is your reading *of it*?”

<sup>27</sup> So he answered and said, “‘You shall love the LORD your God with all your heart, with all your soul, with all your strength, and with all your mind,’ and ‘your neighbor as yourself.’”

<sup>28</sup> And He said to him, “You have answered rightly; do this and you will live.”

<sup>29</sup> But he, wanting to justify himself, said to Jesus, “And who is my neighbor?”

<sup>30</sup> Then Jesus answered and said: “A certain *man* went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his clothing, wounded *him*, and departed, leaving *him* half dead. <sup>31</sup> Now by chance a certain priest came down that road. And when he saw him, he passed by on the other side. <sup>32</sup> Likewise a Levite, when he arrived at the place, came and looked, and passed by on the other side. <sup>33</sup> But a certain Samaritan, as he journeyed, came where he was. And when he saw him, he had compassion. <sup>34</sup> So he went to *him* and bandaged his wounds, pouring on oil and wine; and he set him on his own animal, brought him to an inn, and took care of him. <sup>35</sup> On the next day, when he departed, he took out two denarii, gave *them* to the innkeeper, and said to him, ‘Take care of him; and whatever more you spend, when I come again, I will repay you.’ <sup>36</sup> So which of these three do you think was neighbor to him who fell among the thieves?”

<sup>37</sup> And he said, “He who showed mercy on him.”

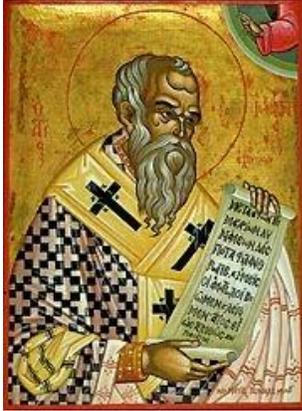
Then Jesus said to him, “Go and do likewise.”

**COMMUNION VERSE:**

“ Praise the Lord in 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. Алилуя.” “ В пам’ять вічну буде праведник, лихої слави він не убоїться. Алилуя.”



Our father among the saints **John the Merciful** was patriarch of Alexandria in the early 7th century, also known as **John V of Alexandria**. He gained his epithet from his unstinting generosity in distributing the vast wealth of the patriarchate of Alexandria to the poor and afflicted.

John was remarkable for his almsgiving or mercy. To someone who was astounded at his generosity he recounted a vision he had seen in his youth in which Compassion appeared to him as a beautiful maiden and told him that she was the eldest daughter of God. The patriarchate of Alexandria had at its disposal immense wealth in both money and commercial enterprises, including shipping, and John put it all at the disposal

of the poor. He was not only liberal with the resources of his see, but with his own goods. In one incident in his life he felt remorseful for accepting a richly-embroidered blanket as a gift and was unable to sleep until he sold it and gave the proceeds to the poor. He also made himself available to anyone who had a petition, grievance, or request. His generosity did draw censure at times. In one case one of his aides noticed that someone was abusing the distribution of goods in John's very presence, returning several times in different guises, but when he mentioned this John replied that it might be Christ in disguise. In another case he came to loggerheads with his friend Nicetas when the latter, concerned to contribute to Emperor Heraclius' war effort against the Persians, tried to appropriate some of the church's wealth to that end, an attempt which John firmly resisted and which ended in Nicetas' apology.

His care was not limited to his own flock in Alexandria, but extended to the people of Palestine in their sufferings during the Persian invasion and sack of Jerusalem. John sent convoys of essential supplies to Palestine and welcomed many refugees to Alexandria.

[http://orthodoxwiki.org/John\\_the\\_Merciful](http://orthodoxwiki.org/John_the_Merciful)

### Attaining the Kingdom of Heaven by His Eminence Archbishop Joseph

How do we attain the Kingdom of Heaven? Where is it to be found? It is very easy for us in the Western world to view this Kingdom as something that one attains as a final destination or ending of a journey. As Orthodox Christians, we believe that the Kingdom of Heaven is Christ Himself, not a physical place or location.

It is within Christ that the Kingdom is to be experienced. For this reason, we cannot think of the Kingdom as something we are either “in” or “out” of. Through baptism and a life of repentance, we participate in the Life of Christ, and thus we participate in the Kingdom. The Kingdom is a dynamic state, wherein we grow in perfection through God’s grace. Our journey is not to the Kingdom, our journey is in the Kingdom. <http://ww1.antiochian.org/discover/spirituality>