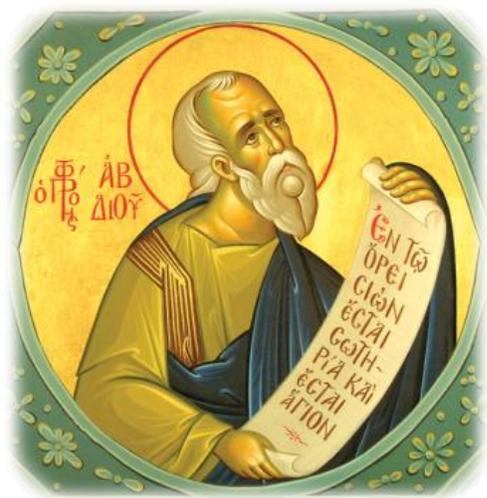


2. DECEMBER. 2018. 27. SUNDAY AFTER PENTECOST. TONE – 2.
PROPHET OBADIAH AND MARTYR BARLAAM OF CAESAREA IN CAPPADOCIA.
2. ГРУДЕНЬ. 2018. НЕДІЛЯ 27-ма. ПО П'ЯТИДЕСЯТНИЦІ. ГОЛОС 2-ий.
СВЯТОГО ПРОРОКА АВДІЯ. І СВЯТОГО МУЧЕНИКА ВАРЛААМА.



The Divine Scriptures do not tell us with any certainty when the **Prophet Obadiah** lived nor what his homeland was. Thus, some say that he is that Obadiah who was Ahab's steward, who, because of Jezebel's wrath, hid one hundred prophets in a cave and fed them with bread and water (III Kings 18:4), and that he later became a disciple of Elias the Prophet about 903 B.C. But others surmise from the words of the same prophetic book that he is somewhat later than Joel (celebrated on Oct. 19). He is also called Obdiu, or Abdiu, or Obadiah; his name means "servant of God." His book of prophecy, which

consists of only one chapter, is ranked fourth among the minor Prophets.

In iconography, the Prophet Obadiah is depicted as a grey-haired old man with a rounded beard. His scroll reads: "In that day, saith the Lord, I shall destroy the wise men out of Idumea." (Obadiah 1:8).

The **Holy Martyr Barlaam** lived in Antioch of Syria. During Diocletian's persecution against Christians, the aged Saint Barlaam was arrested and brought to trial, where he confessed himself a Christian.

The judge, wanting to compel the saint to renounce Christ, ordered that Saint Barlaam be brought to the pagan altar. His right hand was placed over it, and a red-hot censer burning with incense was put into his hand. The torturer thought that a physically weak old man could not endure the pain and would drop it on the altar. In this way he would involuntarily be offering sacrifice to the idol. However, the saint held on to the censer until his hand fell off. After this, the holy Martyr Barlaam surrendered his soul to the Lord. <http://basilica.ro/en/>

TROPAR OF SUNDAY IN TONE – 2.

When You descended to death, O Life Immortal, You destroyed hades with the lightning of Your Divinity. And when from the depths You raised the dead, all the powers of Heaven cried out: O Giver of Life, Christ our God, glory to You.

ТРОПАР НЕДІЛЬНИЙ НА ГОЛОС 2-ий.

Коли зійшов Ти до смерти, Життя безсмертне, тоді ад умертвив Ти сьайвом Божества. Коли ж і померлих із глибин підземних воскресив Ти, всі сили небесні взивали: "Життядавче, Христе Боже наш, слава Тобі."

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 MARTYR IN TONE-4. Your Martyr, O Lord Barlaam, did obtain through his sufferings, an incorruptible crown from You, our God; for, rejoicing in Your strength, he laid low his tormentors and did also beat off impotent affronts of the demons; at his intercessions save our souls.

KONDAK OF SUNDAY IN TONE-2. You arose from the tomb Almighty Saviour, and Hades was terrified on beholding the wonder, and the dead arose and creation seeing this, rejoices with You, and Adam is joyful, and the world, O my Saviour, praises You forever.

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 MARTYR IN TONE-4. With your strength you astounded everyone, and as incense did offer yourself in sacrifice to Christ. Having received the crown, O Barlaam, pray for us always, O athlete.
NOW AND FOREVER and to the ages of ages. Amen.

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 МУЧЕНИКУ НА ГОЛОС 4-ий.

Мученик Твій, Господи, Варлааме, в стражданні своїм вінець нетлінний прийняв від Тебе, Бога нашого, маючи бо силу Твою, мучителів подолав, сокрушив і демонів немічні спокуси, Його молитвами спаси душі наші.

КОНДАК НЕДІЛЬНИЙ НА ГОЛОС 2-ий. Воскрес еси із гробу, Всесильний Спасе, і пекло, побачивши чудо, злякалося, і мертві воскресли, а творіння ж, бачачи, радується разом з Тобою і Адам веселиться, і світ, Спасе мій, оспівує Тебе повсякчасно

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 МУЧЕНИКУ НА ГОЛОС 4-ий.

Силою Своєю ти всіх здивував, мов духмяний ладан всеспалення усього себе у жертву Христу приніс і вінець від Нього отримав, а тому, Варлааме, моли за нас завжди, страднику.
І НИНИ і повсякчас і на віки вічні, Амінь

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 – 2.** The Lord is my strength and my song, and He has become my salvation.”

CHOIR : “ The Lord is my strength and my song, and He has become my salvation.”

READER : “ With chastisement the Lord has chastened me, but He has not given me over to death.”

CHOIR : “ The Lord is my strength and my song, and He has become my salvation.”

READER : “ The Lord is my strength and my song.”

CHOIR : “ And He has become my salvation.”

БОГОРОДИЧНИЙ НА ГОЛОС 6-ий.

Заступнице християн усердная, молитвенниця до Творця надійная, не зневаж молитви грішників, але прийди швидше, як Благая, на поміч нам, що з вірою звиваємо до Тебе, поспіши на молитву і скоро прийди на благання, бо Ти заступаєшся завжди за тих, що шанують Тебе, Богородице.

ЧИТ. : “ **ПРОКИМЕН НА ГОЛОС 2-ий.**

Господь моя сила і моя пісня і Він став моїм спасінням.”

ХОР. : “ Господь моя сила і моя пісня і Він став моїм спасінням.”

ЧИТ. : (СТИХ) “ Караючи, покарав мене Господь, але не віддав мене на смерть.”

ХОР. : “ Господь моя сила і моя пісня і Він став моїм спасінням.”

ЧИТ. : “ Господь моя сила і моя пісня.”

ХОР. : “ І Він став моїм спасінням.”

THE EPISTLE Ephesians 6 : 10 - 17.

¹⁰ Finally, my brethren, be strong in the Lord and in the power of His might. ¹¹ Put on the whole armor of God, that you may be able to stand against the wiles of the devil. ¹² For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual *hosts* of wickedness in the heavenly *places*.

¹³ Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand.

¹⁴ Stand therefore, having girded your waist with truth, having put on the breastplate of righteousness, ¹⁵ and having shod your feet with the preparation of the gospel of peace; ¹⁶ above all, taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one. ¹⁷ And take the helmet of salvation, and the sword of the Spirit, which is the word of God;

READER : “ ALLELUIA IN TONE – 2.
Alleluia.”
CHOIR : “ Alleluia, Alleluia, Alleluia.”

ЧИТ. : “ АЛИЛУЯ НА ГОЛОС 2-ий. Алилуя.”
ХОР. : “ Алилуя, Алилуя, Алилуя.”

READER : “ May the Lord hear you in the
day of affliction, may the Name of the God
of Jacob defend you. Alleluia.”
CHOIR : “ Alleluia, Alleluia, Alleluia.”

ЧИТ. : “ Вислухайє тебе Господь в день
скорботи, захистить тебе Імя Бога
Якова. Алилуя.”
ХОР. : “ Алилуя, Алилуя, Алилуя.”

READER : “ Lord, save the king and
hearken unto us on the day we call upon
You. Alleluia.”
CHOIR : “ Alleluia, Alleluia, Alleluia.”

ЧИТ. : “ Господи, спаси царя, і вислухай
нас, в який би день ми не звертались
до Тебе. Алилуя.”
ХОР. : “ Алилуя, Алилуя, Алилуя.”

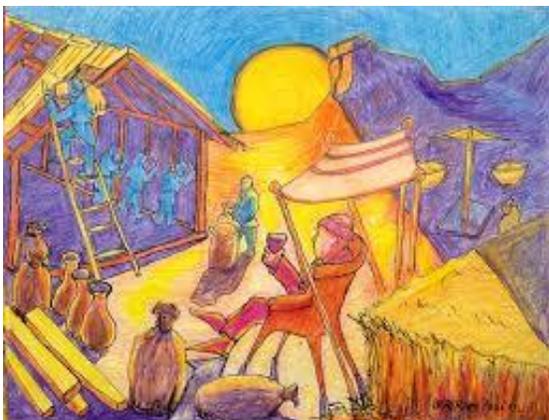
GOSPEL: Luke 12 : 16 - 21.

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.”

ПРИЧАСНИЙ. “ Хвалить Господа з небес,
хвалить його в небі. Алилуя.”



The rich farmer in this parable is portrayed negatively, as an example of greed. By replacing his existing barn, he avoids using agricultural land for storage purposes, thus maximising his income, as

well as allowing him to wait for a price increase before selling. St. Augustine comments that the farmer was "planning to fill his soul with excessive and unnecessary feasting and was proudly disregarding all those empty bellies of the poor. He did not realize that the bellies of the poor were much safer storerooms than his barns."

The farmer's conversation with himself is, in Luke's gospel, a negative. It is also self-centred: first-person pronouns occur 11 times. Arland J. Hultgren comments that the parable "provides an example of what one ought not to be like. The person whose identity is tied up with his or her possessions, status, and/or achievements — and is driven by acquiring them — can so easily end up unaware of the call of God and the need of the neighbor. ‘

The farmer's foolishness lies particularly in the fact that wealth cannot guarantee the future: the Day of Judgment arrives sooner than he expects.

Ellicott's Commentary notes the difference between the fool's approach and the psalmist's:

Return unto thy rest, O my soul; for the LORD hath dealt bountifully with thee.

"The psalmist's repose is not the worldling's serenity nor the sensualist's security, but the repose of the quiet conscience and the trusting heart".

https://en.wikipedia.org/wiki/Parable_of_the_Rich_Fool

St John Chrysostom Homily on *Ephesians*

Ephesus is the metropolis of Asia. It was dedicated to Diana, whom especially they worshipped there as their great goddess. Indeed so great was the superstition of her worshippers, that when her temple was burnt, they would not so much as divulge the name of the man who burnt it.

The blessed John the Evangelist spent the chief part of his time there: he was there when he was banished, and there he died. It was there too that Paul left Timothy. Most of the philosophers also, those more particularly who flourished in Asia, were there; and even Pythagoras himself is said to have come from thence; perhaps because Samos, whence he really came, is an island of Ionia. It was the resort also of the disciples of Parmenides, and Zeno, and Democritus, and you may see a number of philosophers there even to the present day.

These facts I mention, not merely as such, but with a view of showing that Paul would needs take great pains and trouble in writing to these Ephesians. He is said indeed to have entrusted them, as being persons already well-instructed, with his profoundest conceptions; and the Epistle itself is full of sublime thoughts and doctrines.

He wrote the Epistle from Rome, and, as he himself informs us, in bonds. *Pray for me, that utterance may be given unto me, in opening my mouth to make known with boldness the mystery of the Gospel, for which I am an ambassador in chains. Ephesians 6:19* It abounds with

sentiments of overwhelming loftiness and grandeur. Thoughts which he scarcely so much as utters anywhere else, he here plainly declares; as when he says, *To the intent that now unto the principalities and the powers in the heavenly places might be made known through the Church the manifold wisdom of God. Ephesians 3:10* And again; *He raised us up with him, and made us to sit with him in heavenly places. Ephesians 2:6* And again; *Which in other generations was not made known unto the sons of men, as it has now been revealed unto His holy apostles and prophets in the Spirit, that the Gentiles are fellow-heirs, and fellow-partakers of the promise in Christ. Ephesians 3:5*



Guiding Principles of Vision 2000: A Bible Study [UOCC]

Part 4: The Local Churches [National] And The Ecumenical Church [Global / Universal]

The orthodox church can be thought of as a "commonwealth" of self-governing Churches.

Although each local Church has its own unique customs and language, all Churches of the Orthodox Communion share the same fundamental doctrine, worship, morality and spirituality. Each local Church is responsible for administering its own internal and external

life (e.g., the Statutes and By-Laws of the Ukrainian Orthodox Church of Canada). However, no local Church can make decisions regarding Orthodox belief or practice which contradict the decision which are binding for the Church as a whole.

The role of the Church within society is to be a witness to the Gospel by responding to pressing issues and challenges experienced by society. The Church must never compromise its beliefs and values, but it must have an active and relevant presence and voice in the community.

The Ukrainian Orthodox Church of Canada , as an Orthodox Church in the "New World" , is canonically recognized and historically attached to the Ecumenical Church through the Patriarchate of Constantinople. The Ukrainian Orthodox Church of Canada , as one of three Ukrainian Orthodox Churches in the West, labours and prays for peace, harmony and healing in the emergence of an autocephalous Orthodox Church in Ukraine, which is recognized by the entire Orthodox world.