

**30. DECEMBER. 2018. 31-st. SUNDAY AFTER PENTECOST. TONE – 6.  
SUNDAY OF THE HOLY FOREFATHERS.  
HOLY PROPHET DANIEL. THREE HOLY YOUTHS, ANANIAS, AZARIAS AND MISAEI.**

**30, ГРУДЕНЬ, 2018. 31-ша. НЕДІЛЯ ПО П'ЯТИДЕСЯТНИЦІ. ГОЛОС – 6-ий.  
НЕДІЛЯ СВЯТИХ ПРАОТЦІВ.  
СВЯТОГО ПРОРОКА ДАНІІЛА. СВЯТИХ ТРЬОХ ОТРОКІВ: АНАНІЇ, АЗАРІЇ І МІСАІЛА.**



The **Prophet Daniel** is the fourth of the major prophets. He appears in the Old Testament in the Book of Daniel as a captive carried away to Babylon by order of Nebuchadnezzar after the fall of the kingdom of Judah during the sixth century before Christ. In the years following 600 B.C. Jerusalem was conquered by the Babylonians, the Temple built by Solomon was destroyed, and many of the Israelite people were led away into the Babylonian Captivity. Among the captives were also the illustrious youths Daniel, Ananias, Azarias and Misael.

While remaining loyal to his faith in the one God, Daniel attained a high position of the court of Nebuchadnezzar and was known for his skill in the interpretation of dreams (Daniel 1:17 and 2:14) and of mysterious handwritings on the wall.

The holy Prophet Daniel grieved deeply for his people, who then were undergoing righteous chastisement for a multitude of sins and offenses, for transgressing the laws of God, resulting in the grievous Babylonian Captivity and the destruction of Jerusalem: “My God, incline Thine ear and hearken; open Thine eyes and look upon our desolation and that of Thy city, in which Thy Name is spoken; for we do not make our supplication before Thee because of our own righteousness, but because of Thy great mercy.”

While interpreting the dream of King Nebuchadnezzar, the holy, glorious Prophet Daniel spoke of a great and final kingdom, the Kingdom of our Lord Jesus Christ. The prophetic vision about the seventy weeks speaks about the signs of the First and the Second Comings of the Lord Jesus Christ, and is connected with those events.

Saint Daniel interceded for his people before King Cyrus, who esteemed him highly, and who decreed freedom for the Israelite people. Daniel himself and his fellows Ananias, Azarias and Misael, all survived into old age, but died in captivity.

The name Daniel is from the Hebrew and means "God is my Judge" or "God is judging." His ministry as a prophet came late in his life. He is commemorated by the Church on the December 30.

**TROPAR OF SUNDAY IN TONE-6.**

The angelic powers were at Your tomb. The guards became as dead men. Mary stood by Your grave seeking Your Most Pure Body. You captured hades, not being tempted by it. You came to the Virgin, granting life. O Lord Who arose from the dead. Glory to You.

**TROPAR OF THE HOLY FOREFATHERS IN TONE-2.**

Through faith You justified the Forefathers when through them You betrothed Yourself to the Church from among the nations. The saints exult in glory, that from their seed came a blessed fruit: She who bore You without seed. By their prayers, O Christ God, have mercy on us.

**TROPAR OF THE HOLY YOUTHS IN TONE-2.**

Great are the accomplishments of faith. In the fountain of flame, as in refreshing water, the three holy children rejoiced, and the Prophet Daniel was shown to be a shepherd of lions, as of sheep. By their prayers, O Christ God, save Thou our souls. **GLORY** to the Father and the Son and the Holy Spirit.

**KONDAK OF PROPHET IN TONE-3.**

Enlightened by the Spirit, your pure heart became the receptacle of most splendid prophesy, for you did see things as though they were present, and, cast into the pit, did tame the lions. Therefore, we honour you, O blessed and glorious Prophet Daniel.

**NOW AND FOREVER** and to the ages of ages, Amen.

**KONDAK OF THE HOLY FOREFATHERS IN TONE-6.**

You would not worship a hand-made image, O thrice-blessed ones, but armed with the boundless essence of God, You were glorified in a trial by fire. Standing in the midst of unbearable flames You called on God: Hasten, O Compassionate One, come quickly to our defense, since You are merciful; for You are able if it be Your will.

**ТРОПАР НЕДІЛЬНИЙ НА ГОЛОС 6-ий.**

Ангельські сили на гробі Твоїм і ті, що стерегли, умертвіли, і стояла Марія у гробі, шукаючи пречистого Тіла Твого. Полонив Ти ад, не спокушений ним, зустрів еси Діву, даруючи життя, Господи, що воскрес із мертвих, слава Тобі.

**ТРОПАР ПРАОТЦЯМ НА ГОЛОС 2-ий.**

Вірою праотців оправдав Ти, з народів через них Ти Церкву наперед заручив. Хваляться у славі святі, бо з сімена їх благословенний плід – Та, що безсіменно родила Тебе. За молитвами їх, Христе Боже, помилуй нас.

**ТРОПАР НА ГОЛОС 2-ий.**

У полум'яному вихорі три отроки стояли радіючи, цим показавши, що може віра. І пророк Даниїл левів водив, немов овець. Їх молитвами, Христе Боже, спаси душі наші. **СЛАВА** Отцю і Сину і Святому Духові.

**КОНДАК ПРОРОКОВІ НА ГОЛОС 3-ий.**

Просвітлене духом чисте твоє серце пророцтво найсвітліше у собі вмістило, і те, що у віках віддалене, бачив ти, як сучасне. А коли до рову ти був кинутий, то левів лютих приборкав. За це і вшановуємо тебе, пророче Божий, Даниїле славний.

**І НИНИ** і повсякчас і на віки вічні, Амінь.

**КОНДАК ПРАОТЦЯМ НА ГОЛОС 6-ий.**

Рукотворного образу не почитавшись, але неописаним єством захистившись, триблаженні, в подвизі вогню ви прославилися і посеред нестерпного полум'я, стоячи, Бога призивали: Прискори, милосердний, і поспішися, як милостивий, на поміч нам бо Ти можеш, якщо воля Твоя.

**READER :** “ **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.”

**READER :** “ For You are righteous in all  
that You have done for us.”

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

**READER :** “ **ANOTHER PROKIMEN IN TONE  
– 4.** God is wonderful in His Saints, the  
God of Israel.”

**CHOIR :** “ God is wonderful in His Saints,  
the God of Israel.”

**ЧИТ. :** “ **ПРОКІМЕН НА ГОЛОС 4-ий.**  
Благословен єси, Господи Боже отців  
наших, і хвальне, і прославлене Ім'я  
Твоє навіки.”

**ХОР. :** “ Благословен єси, Господи Боже  
отців наших, і хвальне, і  
прославлене Ім'я Твоє навіки.”

**ЧИТ. :** “ **(СТИХ)** “ Бо праведний єси в  
усьому, що вчинив Ти нам.”

**ХОР. :** “ Благословен єси, Господи Боже  
отців наших, і хвальне, і  
прославлене Ім'я Твоє навіки.”

**ЧИТ. :** “ **ІНШИЙ ПРОКІМЕН НА ГОЛОС 4-ий.**  
Дивний Бог у святих Своїх, Бог  
Ізраїлів.”

**ХОР. :** “ Дивний Бог у святих Своїх, Бог  
Ізраїлів.”

#### **THE EPISTLE Colossians 3 : 4 - 11**

<sup>4</sup> When Christ *who is* our life appears, then you also will appear with Him in glory.

<sup>5</sup> Therefore put to death your members which are on the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry. <sup>6</sup> Because of these things the wrath of God is coming upon the sons of disobedience, <sup>7</sup> in which you yourselves once walked when you lived in them.

<sup>8</sup> But now you yourselves are to put off all these: anger, wrath, malice, blasphemy, filthy language out of your mouth. <sup>9</sup> Do not lie to one another, since you have put off the old man with his deeds, <sup>10</sup> and have put on the new *man* who is renewed in knowledge according to the image of Him who created him, <sup>11</sup> where there is neither Greek nor Jew, circumcised nor uncircumcised, barbarian, Scythian, slave *nor* free, but Christ *is* all and in all.

#### **Hebrews 11 : 33 - 40**

<sup>33</sup> who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, <sup>34</sup> quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, became valiant in battle, turned to flight the armies of the aliens. <sup>35</sup> Women received their dead raised to life again.

Others were tortured, not accepting deliverance, that they might obtain a better resurrection.

<sup>36</sup> Still others had trial of mockings and scourgings, yes, and of chains and imprisonment. <sup>37</sup> They

were stoned, they were sawn in two, were tempted, were slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented—<sup>38</sup> of whom the world was not worthy. They wandered in deserts and mountains, *in dens* and caves of the earth.

<sup>39</sup> And all these, having obtained a good testimony through faith, did not receive the promise,

<sup>40</sup> God having provided something better for us, that they should not be made perfect apart from us.

**READER :** “ ALLELUIA IN TONE – 4. Moses and Aaron are among His priests and Samuel among them that call upon His Name. Alleluia.”

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

**READER :** “ They called upon the Lord and He heard them. Alleluia.”

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

**READER :** “ The righteous cried and the Lord heard them and delivered them out of all their afflictions. Alleluia.”

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

**ЧИТ. :** “ АЛИЛУЯ НА ГОЛОС 4-ий. Мойсей і Аарон між ієреями Його, і Самуїл серед тих, що призивають Ім'я Його. Алилугя.”

**ХОР. :** “ Алилугя, Алилугя, Алилугя.”

**ЧИТ. :** “ Призивали вони Господа, і Він вислухав їх. Алилугя.”

**ХОР. :** “ Алилугя, Алилугя, Алилугя.”

**ЧИТ. :** “ Взивали праведні і Господь вислухав їх, і від усіх скорбот визволив їх. Алилугя.”

**ХОР. :** “ Алилугя, Алилугя, Алилугя.”

#### **GOSPEL: Luke 14 : 16 - 24.**

<sup>16</sup> Then He said to him, “A certain man gave a great supper and invited many, <sup>17</sup> and sent his servant at supper time to say to those who were invited, ‘Come, for all things are now ready.’”

<sup>18</sup> But they all with one *accord* began to make excuses. The first said to him, ‘I have bought a piece of ground, and I must go and see it. I ask you to have me excused.’ <sup>19</sup> And another said, ‘I have bought five yoke of oxen, and I am going to test them. I ask you to have me excused.’”

<sup>20</sup> Still another said, ‘I have married a wife, and therefore I cannot come.’ <sup>21</sup> So that servant came and reported these things to his master. Then the master of the house, being angry, said to his servant, ‘Go out quickly into the streets and lanes of the city, and bring in here *the* poor and *the* maimed and *the* lame and *the* blind.’ <sup>22</sup> And the servant said, ‘Master, it is done as you commanded, and still there is room.’ <sup>23</sup> Then the master said to the servant, ‘Go out into the highways and hedges, and compel *them* to come in, that my house may be filled. <sup>24</sup> For I say to you that none of those men who were invited shall taste my supper.’”

#### **Luke 11 : 47 - 12 : 1.**

<sup>47</sup> Woe to you! For you build the tombs of the prophets, and your fathers killed them. <sup>48</sup> In fact, you bear witness that you approve the deeds of your fathers; for they indeed killed them, and you build their tombs. <sup>49</sup> Therefore the wisdom of God also said, ‘I will send them prophets and apostles, and *some* of them they will kill and persecute,’ <sup>50</sup> that the blood of all the prophets

which was shed from the foundation of the world may be required of this generation, <sup>51</sup> from the blood of Abel to the blood of Zechariah who perished between the altar and the temple. Yes, I say to you, it shall be required of this generation.

<sup>52</sup> “Woe to you lawyers! For you have taken away the key of knowledge. You did not enter in yourselves, and those who were entering in you hindered.” <sup>53</sup> And as He said these things to them, the scribes and the Pharisees began to assail *Him* vehemently, and to cross-examine Him about many things, <sup>54</sup> lying in wait for Him, and seeking to catch Him in something He might say, that they might accuse Him.

12 In the meantime, when an innumerable multitude of people had gathered together, so that they trampled one another, He began to say to His disciples first *of all*, “Beware of the leaven of the Pharisees, which is hypocrisy.

#### 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 вишніх. Аلیلія.” “ Радуйтеся, праведні, в Господі, праведним належиться похвала. Аلیلія.”

## The Three Holy Children



In the Book of Daniel, The **Three Holy Children**, Hananiah (Shadrach), Mishael (Meshach), and Azariah (Abednego) were all companions of the Prophet Daniel and fellow kinsmen in the tribe of Judah. During the reign of King Jechonias they were taken prisoner and led away as captives with other Jews during the Babylonian Captivity. Eventually they were taken into the court of

King Nebuchadnezzar as servants, stripped of their Hebrew names, and given Babylonian names which honored pagan deities.

King Nebuchadnezzar constructs a golden cult image of himself which he orders the populace to worship. Hananiah, Mishael, and Azariah defy the king's order, refusing to worship anyone but God alone. Nebuchadnezzar, in a fit of rage, orders that the three children be thrown in a furnace. Inside the furnace, Azariah prays for the forgiveness of his sins and those of his people, asking God to demonstrate his power to the Babylonians. They are delivered from the fire by an angel who makes the flames feel like a cool breeze over dew. Seen in the furnace walking with a fourth individual unscathed and praising God, the three children emerge. Nebuchadnezzar then orders the people to worship their God instead of the idol.

## **The Church at Colossae**

**It was a Pauline church in that it was indirectly the result of Paul's ministry.**

As far as we know Paul never visited Colossae, at least not at the time he wrote this epistle; he had only "heard" about the church at Colossae (1:4, 9; 2:1). Nevertheless, it was a product of his ministry and beautifully illustrates his commitment to impart his vision of reaching others with the powerful message of the gospel. That this is so is illustrated in the following ways.

First, Paul spent three years ministering the word in Ephesus from the lecture room of the School of Tyrannus. It was during this time all of Asia heard the Word.. Ephesus had three great attractions that brought people into the city from all parts of Asia. It was a seaport town, a center of commerce, and, with the temple of Diana, it was also a center for idol worship.

Second, while on a visit to Ephesus, a young man from Colossae named Epaphras evidently heard the gospel from Paul and was converted. It appears that he was not only saved, but that he was trained and prepared by Paul to go back and plant a church in his hometown of Colossae (1:7; 4:12).

The story of the establishment of the church at Colossae illustrates an important truth. "God does not always need an apostle, or a 'full-time Christian worker' to get a ministry established. Nor does He need elaborate buildings and extensive organizations. Through Paul's vision for training others for ministry, God took two men and sent them out to reach and build others in Christ in at least three cities of the Lycus Valley.

**Sermon from 16 December 1990 Sunday of the Forefathers Luke 14:16-24 Colossians 3:4-11Fr.**  
**Ted's Blog** Meditations of an Orthodox Priest

Today's scripture lessons offer us two reasons why God's people fail in their God-given vocation. In today's epistle reading we learn how sin prevents people from fulfilling their vocation. The Lord Jesus also told us a parable about how the concerns for daily living blind people to God's activity and calling in the world.

How do daily concerns and sinfulness prevent us from doing God's will? In the Parable of the Great Banquet, Jesus told us how concern for daily affairs caused Israel to reject God's will and His Kingdom. When the Master issued His invitation to the Great Banquet, what did the people say? They all alike began to offer excuses for why they would not come. Each person had a reason as to why he could not enter into the Grand Banquet of the Master.

Those excuses continue with us today. One says, "We just bought a house and are busy moving, fixing things up and getting settled in, therefore we don't have time for God's Kingdom right now." Another says, "My job is very demanding, and I have to work a lot of overtime and then I need my free time to relax and work around the house, I don't have time for God's Kingdom." These excuses are more subtle, for they aren't sinful exactly, and they aren't lies. We must get to the point where our lives are so centered on and connected with the Kingdom of God that our homes, jobs and families become the very points at which we are preparing ourselves for the Kingdom rather than excuses for why we have no time for God. <https://frted.wordpress.com/tag/colossians-34-11/>