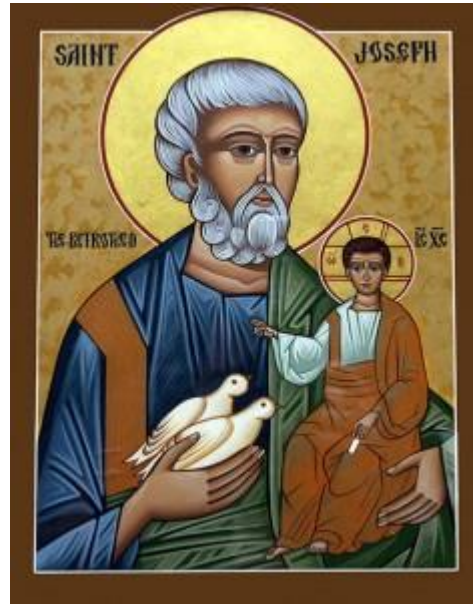


13. JANUARY. 2019. 33-rd. SUNDAY AFTER PENTECOST. TONE – 8. SUNDAY AFTER THE NATIVITY. BEFORE THEOPHANY. LEAVETAKING OF NATIVITY. COMMEMORATION OF HOLY ANCESTORS, JOSEPH THE BETROTHED, DAVID THE KING, AND JAMES, THE BROTHER OF THE LORD.
13, СІЧЕНЬ, 2019. 32-га. НЕДІЛЯ ПО П'ЯТИДЕСЯТНИЦІ. ГОЛОС – 8-ий. НЕДІЛЯ ПІСЛЯ РІЗДВА ХРИСТОВОГО, ПЕРЕД БОГОЯВЛЕННЯМ.
ВІДДАННЯ СВЯТА РІЗДВА ХРИСТОВОГО. ПОМИНАНЯ СВЯТИХ БОГООТЦІВ: ПРАВ. ЙОСИФА ОБРУЧНИКА, ДАВИДА ЦАРЯ, ТА ЯКОВА, БРАТА ГОСПОДНЬОГО.



The three saints we are commemorating today are all related to our Lord. King David was a forefather of Jesus Christ. He was the son of Jesse and he was a shepherd. During a war between the Israelites and the Philistines he killed the giant Goliath, which turned the tide of battle in favor of the Israelites. As a result he became the favorite of King Saul. Later on, after Saul and his sons died in battle, David became king. He built a new capital, Jerusalem. David is traditionally believed to be the author of the Book of Psalms, the song book of the church and in every service we use psalms or part of psalms.

On this day we also commemorate St. Joseph, the adoptive father of Jesus and Jesus' brother, St. James. St. Joseph was a widower, an older man, who married the Mother of God to be her guardian. He was a carpenter and God, through the medium of an angel, told him who Jesus

was and to save him and the Virgin Mary by fleeing to Egypt to escape King Herod's soldiers who were seeking to kill the Christ child. Joseph was also told to return to the Holy Land when Herod was dead. He died when Christ was rather young so we don't see him much in the Gospel after the stories of the birth of The holy apostle

James was Jesus Christ's "brother" (we will see what this means later on). After Christ's Ascension St. James became the first bishop of Jerusalem. He often went to pray in the temple in Jerusalem but when he started teaching that Jesus Christ was the son of God he was killed by being thrown off the roof of the temple.

The "brother" of Jesus Christ We, as Orthodox, believe that the Mother of God is the Ever-Virgin Mary. That is, we believe that Mary was a virgin before, during and after giving birth and this is the most ancient

tradition of the church. However, the Gospel makes mention of the “brothers” of Jesus. Indeed, St. James, as mentioned above, is called the brother of Jesus. So how do we reconcile this apparent contradiction? First of all, in the Bible not every mention of brother refers to biological brothers. Also, in the Gospel the brothers of Jesus are never called sons of Mary, as Jesus is.

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-4.

Your Nativity, O Christ our God, has shone the Light of Knowledge upon the world. For by it those who worshiped the stars were taught by a star to worship You, the Sun of Righteousness, and to know You as the Orient from on High. O Lord, glory to You.

TROPAR OF THE HOLY ANCESTORS IN

TONE – 2. O Joseph, proclaim the great wonders to the forefather of God, David: for you have seen a Virgin conceive. You have given glory with the shepherds, worshiped with the magi, and received the angel’s tidings. Entreat Christ God to save our souls.

GLORY to the Father and to the Son and to the Holy Spirit.

KONDAK OF THE HOLY ANCESTORS IN

TONE – 3. Today the divine David is filled with joy. Joseph offers praise with James. They rejoice at receiving a crown as kinsmen of Christ, and they praise Him Who is born on earth ineffably, crying out: O Compassionate One, save those who honour You.

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

What the example of the saints we commemorate today shows is that reading the Bible helps us to understand the things we hear and see in the church. The tradition of the church, including the writing of the Fathers, the Liturgy of the church and even its iconography help us to understand the Bible. <http://churchofourladyofkazan.org>

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 СВЯТА НА ГОЛОС 4-ий.

Різдво Твоє, Христе Боже наш, засвітило світові світло розуміння, в нім бо ті, що звіздам служили, від звізди навчилися поклонятися Тобі, Сонцю Правди, і пізнавати Тебе, як Схід з висоти. Господи, слава Тобі.

ТРОПАР БОГООТЦІВ НА ГОЛОС 2-ий.

Благовістуй, Йосифе, про чудеса Давидові Богоотцеві, бо ти бачив Діву, що родила, і з пастухами славословив єси, з волхвами поклонився ти, від ангела вістку прийнявши. Моли Христа Бога спасти диші наші.

СЛАВА Отцю і Сину і Святому Духові.

КОНДАК БОГООТЦІВ НА ГОЛОС 3-ий.

Сьогодні сповняється радості Божественний Давид, а Йосиф із Яковом хвалу приносять, вінець бо прийнявши через споріднення з Христом, радуються, і невимовно на землі родженого оспівують і кличуть, спаси, Милосердний, тих, що Тебе почитають. **І НИНІ** і повсякчас і на віки вічні, Амін.

KONDAK OF THE FEAST IN TONE – 3.

Today, the Virgin gives birth to the Transcendent One and the earth offers a cave to the Unapproachable One. Angels with shepherds give glory. The magi journey with a star. For unto us is born a young Child, the pre-eternal God.

КОНДАК СВЯТА НА ГОЛОС 3-ий. Діва сьогодні Пресущного рождає, і земля вертеп Непрístupному приносить, ангели з пастирями славословлять, і волхви зі звїздою подорожують. Бо ради нас народилося мале Дитятко, Предвїчний Бог.

READER : “ **PROKIMEN IN TONE – 8.** Let all the earth worship You and chant unto You: Let them chant unto Your Name, O Most High.”

CHOIR : “ Let all the earth worship You and chant unto You: Let them chant unto Your Name, O Most High.”

ЧИТ. : “ **ПРОКІМЕН НА ГОЛОС 8-ий.** Вся земля нехай поклониться і співає Тобі, нехай співає Імені Твоєму, Всевишній.”

ХОР. : “ Вся земля нехай поклониться і співає Тобі, нехай співає Імені Твоєму, Всевишній.”

READER : “ Shout with jubilation unto the Lord, all the earth: Sing unto His Name; give glory in praise of Him.”

CHOIR : “ Let all the earth worship You and chant unto You: Let them chant unto Your Name, O Most High.”

ЧИТ. : (СТИХ) “ Воскликніте Господеві, вся земле. Співайте імені Його, воздайте славу хвалі Його.”

ХОР. : “ Вся земля нехай поклониться і співає Тобі, нехай співає Імені Твоєму, Всевишній.”

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. : “ **ДРУГИЙ ПРОКІМЕН НА ГОЛОС 4-ий.** Дивний Бог у святих Своїх, Бог Ізраїля.”

ХОР. : “ Дивний Бог у святих Своїх, Бог Ізраїля.”

Epistle

Galatians 1:11-19 ¹¹ But I make known to you, brethren, that the gospel which was preached by me is not according to man. ¹² For I neither received it from man, nor was I taught *it*, but *it came* through the revelation of Jesus Christ. ¹³ For you have heard of my former conduct in Judaism, how I persecuted the church of God beyond measure and *tried to* destroy it. ¹⁴ And I advanced in Judaism beyond many of my contemporaries in my own nation, being more exceedingly zealous for the traditions of my fathers.

¹⁵ But when it pleased God, who separated me from my mother’s womb and called *me* through His grace, ¹⁶ to reveal His Son in me, that I might preach Him among the Gentiles, I did not immediately confer with flesh and blood, ¹⁷ nor did I go up to Jerusalem to those *who were* apostles before me; but I went to Arabia, and returned again to Damascus.

¹⁸ Then after three years I went up to Jerusalem to see Peter, and remained with him fifteen days.

¹⁹ But I saw none of the other apostles except James, the Lord’s brother.

READER : “ **ALLELUIA IN TONE – 1.** The heavens declare the glory of God, and the firmament proclaims the work of His hands. Alleluia.”

CHOIR : “ Alleluia, Alleluia, Alleluia.”

READER : “ Day speaks to day; and night proclaims knowledge unto night. Alleluia.”

CHOIR : “ Alleluia, Alleluia, Alleluia.”

READER : “**ALLELUIA IN TONE – 4.** Remember, O Lord, David and all his meekness. Alleluia.”

CHOIR : “ Alleluia, Alleluia, Alleluia.”

ЧИТ. : “ **АЛИЛУЯ НА ГОЛОС 1-ий.** Небеса возвіщають славу Божу, про діла ж Його промовляє небозвід. Аلیلія.”

ХОР. : “ Аلیلія, Аلیلія, Аلیلія.”

ЧИТ. : “ День днів передає слово, і ніч ночі сповіщає розуміння. Аلیلія.”

ХОР. : “ Аلیلія, Аلیلія, Аلیلія.”

ЧИТ. : “ **АЛИЛУЯ НА ГОЛОС 4-ий.** Пом’яни, Господи, Давида й усю лагідність його. Аلیلія.”

ХОР. : “ Аلیلія, Аلیلія, Аلیلія.”

The Gospel

Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream, saying, “Arise, take the young Child and His mother, flee to Egypt, and stay there until I bring you word; for Herod will seek the young Child to destroy Him.”

¹⁴ When he arose, he took the young Child and His mother by night and departed for Egypt, ¹⁵ and was there until the death of Herod, that it might be fulfilled which was spoken by the Lord through the prophet, saying, “Out of Egypt I called My Son.”

¹⁶ Then Herod, when he saw that he was deceived by the wise men, was exceedingly angry; and he sent forth and put to death all the male children who were in Bethlehem and in all its districts, from two years old and under, according to the time which he had determined from the wise men. ¹⁷ Then was fulfilled what was spoken by Jeremiah the prophet, saying:

¹⁸ “A voice was heard in Ramah, Lamentation, weeping, and great mourning, Rachel weeping *for* her children, Refusing to be comforted, Because they are no more.”

¹⁹ Now when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, ²⁰ saying, “Arise, take the young Child and His mother, and go to the land of Israel, for those who sought the young Child’s life are dead.” ²¹ Then he arose, took the young Child and His mother, and came into the land of Israel.

²² But when he heard that Archelaus was reigning over Judea instead of his father Herod, he was afraid to go there. And being warned by God in a dream, he turned aside into the region of Galilee. ²³ And he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, “He shall be called a Nazarene.”

INSTEAD OF “ IT IS TRULY WORTHY....” : Magnify, O my soul, the Most Pure Virgin Theotokos who is greater in honour and more glorious than the hosts on high.

IRMOS, IN TONE – 1. A strange and most glorious mystery do I see: The cave is heaven, the Virgin the Throne of the Cherubim, and the manger, a room in which Christ God, Whom nothing can contain, is laid. Him we do praise and magnify.

ЗАДОСТОЙНИК : Величай, душе моя, Чеснішу і Славнішу від Горніх Воїнств, Діву Пречисту Богородицю.

ІРМОС, ГОЛ. 1 - ий. Таїнство бачу я дивне і преславне, небо, вертеп, престіл херувимський, Діва, ясла, вмістилище, в яких возліг невмістимий Христос Бог. Його ж оспівуючи, величаємо.

COMMUNION VERSE:

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

“ The Lord has sent deliverance to His people. Alleluia.”

ПРИЧАСНИЙ.

“ Хваліть Господа з небес, хваліть Його в вишніх. Алілуя.” “ Визволення послав Господь народу Своєму. Алілуя.”

The Feast of the Holy Theophany (Epiphany) of our Lord God and Savior Jesus Christ is celebrated each year on January 18. The Feast commemorates the Baptism of Christ and the divine revelation of the Holy Trinity. At the Baptism of Christ, all three Persons of the Holy Trinity—Father, Son, and Holy Spirit—were made manifest. Thus, the name of the Feast is Epiphany, meaning manifestation, or Theophany, meaning manifestation of God.



Icon of the Feast

The Icon of the **Feast of Theophany** tells the story from the Gospels in images and color. On the left side of the icon we see John the Baptist who is dressed in camel's hair and has the appearance of one who lives in the wilderness. His arms are outstretched, showing an attitude of prayer and reverence, but also directing others to Christ. With his right hand he is conducting the baptism.

In the center of the icon is Christ being baptized in the Jordan. He is standing in the water wearing a waistcloth, and with His right hand He is blessing the waters of the Jordan. Above His head is the Holy Spirit

descending as a dove upon Him. At the top of the icon, a semicircle depicts the opening of the Heavens and the voice of the Father.

On the right side of the icon angels are shown with their heads bowed in reverence to Christ. They are prepared to receive Him as He comes out of the water

Apolytikion: (First Tone)

Lord, when You were baptized in the Jordan, the worship of the Trinity was made manifest. For the voice of the Father gave witness to You, calling You Beloved; and the Spirit, in the form of a dove, confirmed the certainty of His words. Glory to You, Christ our God, who appeared and enlightened the world.



Epiphany (Ukrainian: *Bohoiavlennia*). A religious feast on January 6 (OS) or January 19 (NS), popularly called *Vodokhryshchi* (Blessing of Water) or *Yordan* (Jordan River), which completes the winter (Christmas–New Year) festivities cycle. Its Christian content is permeated with old agricultural rituals of diverse origins. The Eve of Epiphany is called ‘the second Holy Eve’ or ‘Hungry *Kutia*’; in Podilia it is also called *Shchedryi Vechir* (Generous Eve). It calls for a more simple meal than on Christmas Eve but with *kutia* still as the main traditional dish. The principal ceremony of Epiphany traditionally consisted of the solemn outdoor blessing of waters, usually at a river or at a well, where a cross was erected out of blocks of ice (nowadays water is usually blessed inside the church). A procession was led to the place of ceremony. After the blessing of the water, everyone present drank the water and also took some home to be kept there for a whole year. On the second day of Epiphany (Day of Saint John the Baptist) the head of the household traditionally fed his cattle with bread, salt, and hay, which had been in the house since Christmas Eve, ‘to last them till the new bread.’ Following the feast of Epiphany, parish priests visit the parishioners’ homes and bless them with the new holy water.

<http://www.encyclopediaofukraine.com/display.asp?linkpath=pages%5CE%5CP%5CEpiphany.htm>