

27. JANUARY. 2019. 35-th. SUNDAY AFTER PENTECOST. TONE – 2. APODOSIS OF THE THEOPHANY.

27, СІЧЕНЬ, 2019. 35-та. НЕДІЛЯ ПО П'ЯТИДЕСЯТНИЦІ. ГОЛОС – 2-ий. ВІДДАННЯ БОГОЯВЛЕННЯ



“Being hay, I do not dare to touch Fire”
(from the Liturgy for the Feast of the Theophany) In a liturgical hymn preparatory to the Feast of the Nativity the Church has John the Forerunner protesting that he is unworthy to baptize the All-pure One, Jesus the Messiah Who is coming to the Jordan to him for that very reason. He says “Being hay, I do not dare to touch Fire”.

What a wonderful, humble expression of one’s standing before God! John, we ought to remember, was praised by Jesus that there was none greater than him born of woman (Luke 7:28). St. John the

Forerunner is considered to be the father of all monastics, those heroic souls so inspired and in love with God that they dedicate every bit of their lives to him alone. He lived in the desert, communing with God, eating locusts and wild honey, and wearing animal skins. Orthodox monks wear a leather belt in memory of him.

It was his love of and intimacy with the Almighty which clearly showed to John that the Man coming to Him was infinitely more righteous, pure and loving of truth and godliness than He. The eyes of this Holy Prophet could see the Divine Nature in Jesus that was concealed from others. Now Jesus stands before John. John is overcome by awe and trembling! He sees himself as straw and he is afraid – a godly fear – that to baptize Him as he had baptized others would be a blasphemy.

In the exalted poetry of the liturgical hymns it is the river Jordan that speaks to John even before Jesus does and urges him to do this – for this Baptism will be unlike all others. Instead of purifying the Baptized it is He Who, by His divinity, will purify the waters and the Baptizer and all the cosmos.

Fr Ihor Kutash UOCC

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.

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.

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

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.

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 - 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.”

ТРОПАР НЕДІЛЬНИЙ НА ГОЛОС 2-ий.

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

ТРОПАР ПІСЛЯСВЯТА 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 голубинім, ствердив слово обявлене. Слава Тобі, Христе Боже, що явився і світ просвітив.

СЛАВА Отцю і Сину і Святому Духові.

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.

І НИНІ і повсякчас і на віки вічні, Амінь.

КОНДАК ПІСЛЯСВЯТА НА ГОЛОС 4-ий.

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

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.”

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 : “ **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.”

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

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. : “ **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

Collosians.. 3 : 12 - 16.

¹² Therefore, as *the* elect of God, holy and beloved, put on tender mercies, kindness, humility, meekness, longsuffering; ¹³ bearing with one another, and forgiving one another, if anyone has a complaint against another; even as Christ forgave you, so you also *must do*. ¹⁴ But above all these things put on love, which is the bond of perfection. ¹⁵ And let the peace of God rule in your hearts, to which also you were called in one body; and be thankful. ¹⁶ Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord

READER : “ **ALLELUIA IN TONE – 2.** 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.”

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

CHOIR : “ Alleluia, Alleluia, Alleluia.”

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 2-ий.**

Вислухайє тебе Господь в день скорботи, захистить тебе Ім'я Бога Якова. Аلیلія Аلیلія.”

ХОР. : “ Аلیلія, Аلیلія, Аلیلія.”

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

ХОР. : “ Аلیلія, Аلیلія, Аلیلія.”

ЧИТ. : “ **АЛИЛУЯ НА ГОЛОС 4-ий.**

Принесіть Господеві, сини Божі, принесіть Господеві молодих ягнят.” **ХОР.** : “ Аلیلія, Аلیلія, Аلیلія.”

GOSPEL: Luke. 18 : 18 - 27.

¹⁸ Now a certain ruler asked Him, saying, "Good Teacher, what shall I do to inherit eternal life?"

¹⁹ So Jesus said to him, "Why do you call Me good? No one *is* good but One, *that is*, God. ²⁰ You know the commandments: 'Do not commit adultery,' 'Do not murder,' 'Do not steal,' 'Do not bear false witness,' 'Honor your father and your mother.' "

²¹ And he said, "All these things I have kept from my youth."

²² So when Jesus heard these things, He said to him, "You still lack one thing. Sell all that you have and distribute to the poor, and you will have treasure in heaven; and come, follow Me."

²³ But when he heard this, he became very sorrowful, for he was very rich. ²⁴ And when Jesus saw that he became very sorrowful, He said, "How hard it is for those who have riches to enter the kingdom of God! ²⁵ For it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God."

²⁶ And those who heard it said, "Who then can be saved?"

²⁷ But He said, "The things which are impossible with men are possible with God."

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.

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."

ЗАДОСТОЙНИК : Величай, душе моя,

чеснішую 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.

ПРИЧАСНИЙ. " Хвалить Господа з небес, хвалить Його в вишніх. Аلیلія." "

З'явилася благодать Божа, спасительна для всіх людей. Аلیلія."

The Rich Young Ruler (Luke 18:18-27)



There is little that has caused such division in the Christian world than the issue of wealth.... It is worth reminding ourselves at the outset that there is very little that is inherently evil. Food is given to us for nourishment and enjoyment, but when it becomes an obsessive focus of life, it becomes the sin of gluttony. Drugs are a way for us to be healed of disease and infirmity, yet wrongly used they become an open door for sin of all kinds.

Understanding that kind of thought provides a way to approach the issue of wealth, and indeed, all of life. In his exchange with the rich young ruler, Jesus is not engaged in economic analysis, but instead in the diagnosis and treatment of souls.

...Jesus knew that the focus of the young man was his wealth. It was what characterized his life. It was, in the end, the way in which he defined who he was and what he did. It was, in the end, the thing that

kept him from God. He thus challenged his questioner to abandon the very thing that,

whether or not the man knew it, separated him from God. To that end, Jesus asked the man to surrender that part of him which he kept separate and that he valued the most—his wealth. Keep in mind that in this instance, wealth was simply the symptom of the disease. In other circumstances, with other people, it was something else. Often it was a rigid attachment to the Law itself, or to the odds and ends of daily life. The point is that in each instance, here is something separating the person from true worship, from a genuine relationship with God.

...In the Old Testament Book of First Kings, there is a passage describing an experience of the prophet Elijah as he awaits the Lord:

And behold, the Lord passed by, and a great and strong wind rent the mountains, and broke in pieces the rocks before the Lord, but the Lord was not in the wind, and after the wind an earthquake, but the Lord was not in the earthquake, and after the earthquake a fire, but the Lord was not in the fire; and after the fire, a still, small voice.

The still small voice is the Lord. In our gospel today, Jesus knew that even though the rich young ruler kept the rules, and observed the law, that his desire for wealth, his defining characteristic, was also the background noise that would keep him from hearing the still small voice. It was what would keep him from truly entering the Kingdom of God, because if he could not hear that whispering voice, he would never find the gate. *Fr. James Blomeley*
<http://orthochristian.com/75838.html>



The Beatitudes

by a monk of St. Tikhon's Monastery

5. Blessed are the merciful, for they shall obtain mercy.

Everyone who lives in society needs a kind word, sympathy, and compassion, and the man of warmth and sympathy has the traits of mercy. The merciful, whom the Gospel calls charitable, are first and foremost spiritual people hearers of the spirit. Mercy is a gift or the fruit of the Spirit (Gal. 5:22). The merciful follow Christ's commandments: they give meat to the hungry and drink to the thirsty, they clothe the naked, they take in the stranger and comfort the sorrowing (Matt. 25:31–46).

The charitable look after orphans, do not forget the aged, return to the path of truth those who have lost their way, strengthen those whose faith is wavering, teach others kindness, give advice, do not answer evil with evil, and forgive offenses. They pray for their fellow men, and especially they pray for the dead who need nothing from the living except prayers and deeds of kindness in their memory.

The Lord warned Cain: ...if you do not do well, sin is crouching at the door; its desire is for you, but you must master it (Gen. 4:7).

Doing good constantly is the guarantee of a successful struggle with sin. Those who are constantly charitable and merciful will receive mercy in their turn both from God and from good fellow men. But let the hardhearted bear in mind that judgment is without mercy to one who has shown no mercy (James 2:13). The Savior points to His Heavenly Father as the highest example of mercy and calls us to emulate Him (Luke 6:36), for He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust (Matt. 5:45).

In the Sermon on the Mount, the Savior also teaches us how to perform deeds of mercy: Beware of practicing your piety before men in order to be seen by them; for then you will have no reward from your Father Who is in heaven. Thus, when you give alms, sound no trumpet before you, as the hypocrites do.... But when you give alms, do not let your left hand know what your right hand is doing... (Matt. 6:1–3). To do deeds of kindness with the aim of being praised by others, will be the means of depriving oneself of the rewards of our Heavenly Father, for God Who sees in secret will reward you (Matt. 6:4).

Around us are people who need our sympathy. They are the Lazaruses of our lives (Luke 16:14–31 the Parable of the Rich Man and Lazarus), who will open or close for us the gates of God's Kingdom, depending upon how we have treated them. And all those who are charitable and merciful on earth in the Name of God will find mercy in the Kingdom of Heaven.

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