

30. JUNE. 2019. 2-nd. SUNDAY AFTER PENTECOST. TONE – 1.

ALL SAINTS OF KYIVAN RUS' - UKRAINE.

30, ЧЕРВЕНЬ, 2019. 2-га. НЕДІЛЯ ПО П'ЯТИДЕСЯТНИЦІ. ГОЛОС – 1-ий.

НЕДІЛЯ ВСІХ СВЯТИХ ЗЕМЛІ КИЇВСЬКОЇ РУСІ - УКРАЇНИ.



Christianity had penetrated Rus by the early 900s, when at least one church had been built in the ancient city of Kyiv. In the 950s, Olga, the grandmother of Vladimir, was baptized. She asked German king Otto I to send missionaries to her country, but apparently they met little success.

Olga's grandson Vladimir practiced the old religion. He built a number of pagan temples and was renowned for his cruelty and treachery. Vladimir had eight hundred concubines and several wives, and he spent his non-warring time in hunting and feasting. He hardly seemed the person to spread Christianity among the Ukrainians.

Vladimir apparently wanted to unite the people under one religion, so around 988 he sent envoys to examine the major religions. The options? Islam, Judaism, the Catholic

Christianity of Western Europe, and the Orthodox Christianity of Eastern Europe (though as yet, there was no official break between the Orthodox and Catholic Christians).

The story of Vladimir's choosing Orthodox Christianity is part legend, part fact. According to the tradition, Vladimir didn't like the dietary restrictions of Islam and Judaism. Catholic Christianity was all right, but what impressed the grand prince was the dazzling worship his ambassadors described seeing in the great Cathedral of Hagia Sophia in Constantinople: "We knew not whether we were in heaven or on earth, for surely there is no such splendor or beauty anywhere upon earth. ...

<https://www.christianitytoday.com/history/issues/issue-28/988-vladimir-adopts-christianity.html>

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 SAINTS IN TONE-8.

As the beautiful fruit of Your salvific sowing, our land offers to You, Lord, all the saints glorified in it. By their prayers and the prayers of the Theotokos keep our Church and people in profound peace, O Greatly-Merciful One.

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

KONDAK OF THE SAINTS IN TONE-3.

Today the choir of the saints who pleased God in our land, stands before us in Church and invisibly prays to God for us. The angels, together with them sing praises, and all the saints of the Church of Christ celebrate with them, for together they all pray to the Eternal God for us. **NOW** and forever and to the ages of ages. Amen.

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.

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 взивали до Тебе, Життядавче: Слава Воскресінню Твоєму, Христе, слава Царству Твоєму, слава Провидінню Твоєму, Єдиний Чоловіколюбче.

ТРОПАР СВЯТИМ НА ГОЛОС 8-ий. Як красний плід Твого спасительного сіяння, земля наша приносить Тобі, Господи, всіх святих, що в ній просіяли. Їхніми молитвами в мирі глибокому Церкву і землю нашу Богородицею збережи, Многомилостивий.

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, взиваючи: Ти еси Христе, Той, що всім подаєш воскресіння. **СЛАВА** Отцю і Сину і Святому Духові.

КОНДАК СВЯТИМ НА ГОЛОС 3-ий.

Сьогодні хор святих, що в землі нашій Богу угодили, предстоїть у Церкві і невидимо за нас молиться Богу. Ангели з ним Славословлять, і всі святі Церкви Христової разом з ним святкують, бо вони всі разом за нас молять Предвічного Бога. **І НИНІ** і повсякчас і на віки вічні, Амінь.

БОГОРОДИЧНИЙ НА ГОЛОС 6-ий. Заступнице християн усердная, Молитвенице 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.

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 FOR THE SAINTS 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.”

ЧИТ. : “ ПРОКІМЕН НА ГОЛОС 1-ий.

Милість Твоя, Господи, нехай буде над нами, бо ми вповаємо на Тебе.”

ХОР. : “ Милість Твоя, Господи, нехай буде над нами, бо ми вповаємо на Тебе.”

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

ХОР. : “ Милість Твоя, Господи, нехай буде над нами, бо ми вповаємо на Тебе.

” ЧИТ. : “ ДРУГИЙ ПРОКІМЕН НА ГОЛОС 7-ий. Чесна перед Господом смерть преподобних Його.”

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

EPISTLE: Romans. 2 : 10 - 16.

¹⁰ but glory, honor, and peace to everyone who works what is good, to the Jew first and also to the Greek. ¹¹ For there is no partiality with God.

¹² For as many as have sinned without law will also perish without law, and as many as have sinned in the law will be judged by the law ¹³ (for not the hearers of the law *are* just in the sight of God, but the doers of the law will be justified; ¹⁴ for when Gentiles, who do not have the law, by nature do the things in the law, these, although not having the law, are a law to themselves, ¹⁵ who show the work of the law written in their hearts, their conscience also bearing witness, and between themselves *their* thoughts accusing or else excusing *them*) ¹⁶ in the day when God will judge the secrets of men by Jesus Christ, according to my gospel.

Hebrews. 11 : 33 - 12 : 2

³³ who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, ³⁴ 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. ³⁵ Women received their dead raised to life again.

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

³⁶ Still others had trial of mockings and scourgings, yes, and of chains and imprisonment. ³⁷ 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—³⁸ of whom the world was not worthy. They wandered in deserts and mountains, *in dens* and caves of the earth.

³⁹ And all these, having obtained a good testimony through faith, did not receive the promise,
⁴⁰ God having provided something better for us, that they should not be made perfect apart from us.

12 Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares *us*, and let us run with endurance the race that is set before us, ² looking unto Jesus, the author and finisher of *our* faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

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.”

READER : “ ALLELUIA IN TONE – 6. Blessed is the man that fears the Lord, he shall greatly delight in His commandments. Alleluia.”

CHOIR : “ Alleluia, Alleluia, Alleluia.”

ЧИТ. : “ АЛИЛУЯ НА ГОЛОС 1-ий. Бог відплату дає за мене, і покорив мені народи. Алилугя.”

ХОР. : “ Алилугя, Алилугя, Алилугя.”

ЧИТ. : “ Він величає спасіння Свого царя, і творить милість помазаникові Давиду і родові його довіку. Алилугя.”

ХОР. : “ Алилугя, Алилугя, Алилугя.”

ЧИТ. : “ АЛИЛУЯ НА ГОЛОС 6-ий. Блажен муж, що боїться Господа, заповіді Його дуже любі Йому.”

ХОР. : “ Алилугя, Алилугя, Алилугя.”

GOSPEL: Matthew. 4 : 18 - 23. Matthew. 4 : 25 - 5 : 12.

¹⁸ And Jesus, walking by the Sea of Galilee, saw two brothers, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishermen. ¹⁹ Then He said to them, “Follow Me, and I will make you fishers of men.” ²⁰ They immediately left *their* nets and followed Him.

²¹ Going on from there, He saw two other brothers, James *the son of* Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets. He called them, ²² and immediately they left the boat and their father, and followed Him.

²³ And Jesus went about all Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and healing all kinds of sickness and all kinds of disease among the people. ²

²⁵ Great multitudes followed Him—from Galilee, and *from* Decapolis, Jerusalem, Judea, and beyond the Jordan. ⁵ And seeing the multitudes, He went up on a mountain, and when He was seated His disciples came to Him. ² Then He opened His mouth and taught them, saying:

³ “Blessed *are* the poor in spirit, For theirs is the kingdom of heaven.

⁴ Blessed *are* those who mourn, For they shall be comforted.

⁵ Blessed *are* the meek, For they shall inherit the ^[a]earth.

⁶ Blessed *are* those who hunger and thirst for righteousness, For they shall be filled.

⁷ Blessed *are* the merciful, For they shall obtain mercy.

⁸ Blessed *are* the pure in heart, For they shall see God.

⁹ Blessed *are* the peacemakers, For they shall be called sons of God.

¹⁰ Blessed *are* those who are persecuted for righteousness’ sake, For theirs is the kingdom of heaven.

¹¹ Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake. ¹² Rejoice and be exceedingly glad, for great *is* your reward in heaven, for so they persecuted the prophets who were before you.

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. “ Хваліте Господа з небес, хваліте Його во вишніх. Алілуя.” “ Радуйтеся праведні в Господі, праведним подобає похвала. Алілуя.”



Follow Me!

Pastor's Corner » Fr. Rick's Sermons

<http://stgeorgegoc.org>

Christianity is like a language. Without the verbs it is a dead faith. The Apostle James says as much in his Epistle ¹⁷*Thus also faith by itself, if it does not have works, is dead.* (James 2:17).

That's what the Apostle Paul is talking about in today's Epistle reading from the Second Sunday of Matthew (Romans 2:10-16) ¹³*for not the hearers of the law are just in the sight of God, but the **doers of the law will be justified;***

That's also what Jesus is talking about in today's Gospel reading, also from the Second Sunday of Matthew (4:18-23). In the passage we hear about Jesus encountering the fishermen, Peter and Andrew. Without much chit-chat, Jesus says to them, ¹⁹*And He said to them, "Follow Me, and I will make you fish for people."* (v.19). Jesus' words to Peter and Andrew were a call to action. He didn't merely tell them to believe in Him but move, to change, to act.

Jesus uses the word "akoloutho", which means 'to follow', eighty (80) times in the Gospels. 'Akolouthia' is the Greek word for 'worship service.' Thus, one of the main ways we follow God is to worship Him. Likewise, the Greek word we use for the young men who serve the altar is 'acolyte' or 'follower.'

Notice that Jesus' words, "follow me," are a command. He did not ask, "Would you please follow me?" He did not lavish praise upon these potential disciples trying to butter them up to entice them. Jesus already honors them by calling and commanding them.

We often count the cost, especially the cost of giving to the poor and supporting the Church, of following Jesus. But have we ever counted the cost of not following Him?

As we conclude today, we take note that nearly everyone admires a great leader. One of the great qualities of a leader is the person knows where they are going and they know how to get there. Likewise, potential followers believe that the leader's destination and the path to get there are the right ones. We Christians often look for great leaders in the Church. We want a leader-priest to grow our community. We want a leader-parish council to take charge and take care of the business of the parish. However, in our desire to have these types of leaders we often forget that we already have the greatest leader the world has ever known—Jesus Christ Himself. And our role is simple--follow Him. The priest teaches us how to follow Christ. Hopefully, he sets himself as an example of how to follow Christ. Hopefully, the parish council does as well. Our job is not to run the Church like a business but to bring Christ and the Church into the business of our life. The first is asking Christ to follow us; the second is obeying Christ's command to follow Him. Amen!

Who was Julian of Tarsus? (July 4)



Julian was of noble and senatorial origin. He lived in Tarsus in Cilicia [third century] and

suffered during the reign of Diocletian. Even though he was only eighteen years of age when he was subjected to torture for the Faith, St. Julian was sufficiently educated and strengthened in Christian piety. St. John Chrysostom said: "From the mouth of the martyr proceeded a holy voice and, together with the voice, a light emanated brighter than the rays of the sun." Further, he added: "Take anyone, be it a madman or one possessed, and bring him to the grave of this saint where the relics of the martyr repose and you will see how he [the demon] without fail will leap out and flee as from a burning fire