

18. AUGUST. 2019. 9-th. SUNDAY AFTER PENTECOST. TONE – 8. FOREFEAST OF THE TRANSFIGURATION OF OUR LORD. MARTYR EUSIGNIUS OF ANTIOCH (362).

18. СЕРПЕНЬ. 2019. НЕДІЛЯ 9-та. ПО П'ЯТИДЕСЯТНИЦІ. ГОЛОС 8-ий. ПЕРЕДСВЯТО ПРЕОБРАЖЕННЯ ГОСПОДНЬОГО. МЧ. ЄВСИГНІЯ (362).



The Lord had begun warning his disciples about the dangers they would face, and also about His Passion and death. He also told them that they would be persecuted by pagans and enemies of

the Gospel. He explained that these things pertain to the present life, but what is essential is eternal life. Desiring to give His disciples a foretaste of eternal life, he took three of them, Peter, James and John, and brought them up to Mount Tabor.

There He was transfigured before them and His face shone like light. Moses and Elias appeared and spoke with Jesus. The Lord took only those disciples because they were more pre-eminent than the others. Peter was chosen because he loved Christ very much, John because he also loved Christ, and James because he was able to drink the cup that Christ drank (Matthew 20:23). The Lord showed them Moses and Elias in order to correct their erroneous ideas of who He was, as though He were Saint John the Baptist, or some great prophet. That is why He revealed His glory to them 'as far as they could bear it.' All this took place during the Transfiguration of our Lord Jesus Christ on Mount Tabor.

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 FOREFEAST IN TONE-4.

Christ's Transfiguration we greet in advance, O Faithful, that we may brightly celebrate the Forefeast crying out: The day of divine gladness is at hand, the Master ascends Mount Tabor to glow in the beauty of His Divinity.

ТРОПАР НЕДІЛЬНИЙ НА ГОЛОС 8-ий.

З висоти зійшов еси, Благоутробний, / погребення прийняв триденне, / щоб нас визволити від пристрастей. / Життя і воскресіння наше, / Господи, слава Тобі.

ТРОПАР ПЕРЕДСВЯТУ НА ГОЛОС 4-ий.

Христове преображення передчуваючи, світло святкуймо передсвято, вірні і співаймо, “ Настав день Божої радості, піднімається на гору Фавор Владика, щоб просіяти Свого Божества красу ”.

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.

ТРОПАР ХРАМУ (СВ. ІЛІІ) НА ГОЛОС 4-ий.

У тілі ангел, пророків основа, другий предтеча пришестья Христового - Ілля славний, з висоти послав Єлисеєві благодать недуги відганяти і прокажених очищати. Тому і всім, що почитають його, зливає зцілення.

KONDAK OF SUNDAY IN TONE-8. Having risen from the tomb, You raised the dead and resurrected Adam. Eve rejoices in Your resurrection and the ends of the earth celebrate Your rising from the dead, O Greatly Merciful One.

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

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

KONDAK IN TONE - 4.

Today all human nature Divinely reflects the divine transfiguration, calling out in gladness to God: Christ is transfigured, to save us all.

READER : “ PROKIMEN IN TONE – 8.

Pray and give glory to the Lord our God.”

CHOIR : “ Pray and give glory to the Lord our God.”

READER : “ In Judah God is known; His Name is great in Israel.”

CHOIR : “ Pray and give glory to the Lord our God.”

READER : “ ANOTHER PROKIMEN IN TONE – 4. How marvelous are Your works, O Lord. In wisdom You have made them all.”

CHOIR : “ How marvelous are Your works, O Lord. In wisdom You have made them all.”

КОНДАК НЕДІЛЬНИЙ НА ГОЛОС 8-ий.

Воскресши з гробу, померлих підняв: Адама воскресив еси, і Єва радується Твоєму воскресенню, і кінці світу святкують Твоє воскресіння з мертвих, многомилостивий. **СЛАВА** Отцю і Сину і Святому Духові.

КОНДАК ХРАМУ (СВ. ІЛІІ) НА ГОЛОС 2-ий.

Пророче і провидче великих діл Бога нашого, Ілля великоіменитий, вістунням твоїм ти зупиняв і водоточні хмари. Моли за нас Єдиного Чоловіколюбця.

І НИНІ і повсякчас і на віки вічні, Амінь.

КОНДАК ПЕРЕДСВЯТУ НА ГОЛОС 4-ий.

Божим преображенням сьогодні усе єство людське просвічується, і з радістю до Бога звертається: “ Преображається Христос, Котрий спасає всіх

ЧИТ. : “ ПРОКИМЕН НА ГОЛОС 8-ий.

Помоліться і хвалу віддайте Господеві Богу нашому.”

ХОР. : “ Помоліться і хвалу віддайте Господеві Богу нашому.”

ЧИТ. : (СТИХ) “ Відомий Бог в Юдеї, в Ізраїлі велике Ім'я Його.”

ХОР. : “ Помоліться і хвалу віддайте Господеві Богу нашому.”

ЧИТ. : “ ПРОКИМЕН НА ГОЛОС 4-ий.

Які величні діла Твої, Господи, все премудрістю сотворив еси.”

ХОР. : “ Які величні діла Твої, Господи, все премудрістю сотворив еси.”

EPISTLE: 1 Corinthians 3 : 9 - 17.

⁹ For we are God's fellow workers; you are God's field, *you are* God's building. ¹⁰ According to the grace of God which was given to me, as a wise master builder I have laid the foundation, and another builds on it. But let each one take heed how he builds on it. ¹¹ For no other foundation can anyone lay than that which is laid, which is Jesus Christ. ¹² Now if anyone builds on this foundation *with* gold, silver, precious stones, wood, hay, straw, ¹³ each one's work will become clear; for the Day will declare it, because it will be revealed by fire; and the fire will test each one's work, of what sort it is. ¹⁴ If anyone's work which he has built on *it* endures, he will receive a reward. ¹⁵ If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as through fire.

¹⁶ Do you not know that you are the temple of God and *that* the Spirit of God dwells in you? ¹⁷ If anyone defiles the temple of God, God will destroy him. For the temple of God is holy, which *temple* you are.

READER : " ALLELUIA IN TONE – 8. Come let us rejoice in the Lord. Let us shout with joy to God our Saviour."

CHOIR : " Alleluia, Alleluia, Alleluia."

READER : " Let us come before His face with thanksgiving, and with psalms let us shout with joy to Him."

CHOIR : " Alleluia, Alleluia, Alleluia."

READER : " ANOTHER ALLELUIA IN TONE – 8. The heavens are Yours, the earth also is Yours."

CHOIR : " Alleluia, Alleluia, Alleluia."

ЧИТ. : " АЛИЛУЯ НА ГОЛОС 8-ий. Прийдіть, заспіваймо Господеві, викликуємо Богові, Спасителеві нашому. Алилуя."

ХОР. : " Алилуя, Алилуя, Алилуя."

ЧИТ. : " Ходімо перед лицем Його з хвалою, і в псальмах викликуємо Йому. Алилуя."

ХОР. : " Алилуя, Алилуя, Алилуя."

ЧИТ. : " Твої небеса, і Твоя земля. Алилуя."

ХОР. : " Алилуя, Алилуя, Алилуя."

GOSPEL: Matthew. 14 : 22 - 34.

²² Immediately Jesus made His disciples get into the boat and go before Him to the other side, while He sent the multitudes away. ²³ And when He had sent the multitudes away, He went up on the mountain by Himself to pray. Now when evening came, He was alone there. ²⁴ But the boat was now in the middle of the sea, tossed by the waves, for the wind was contrary.

²⁵ Now in the fourth watch of the night Jesus went to them, walking on the sea. ²⁶ And when the disciples saw Him walking on the sea, they were troubled, saying, "It is a ghost!" And they cried out for fear.

²⁷ But immediately Jesus spoke to them, saying, "Be of good cheer! It is I; do not be afraid."

²⁸ And Peter answered Him and said, “Lord, if it is You, command me to come to You on the water.” ²⁹ So He said, “Come.” And when Peter had come down out of the boat, he walked on the water to go to Jesus. ³⁰ But when he saw that the wind *was* boisterous, he was afraid; and beginning to sink he cried out, saying, “Lord, save me!”

³¹ And immediately Jesus stretched out *His* hand and caught him, and said to him, “O you of little faith, why did you doubt?” ³² And when they got into the boat, the wind ceased.

³³ Then those who were in the boat came and worshiped Him, saying, “Truly You are the Son of God.”

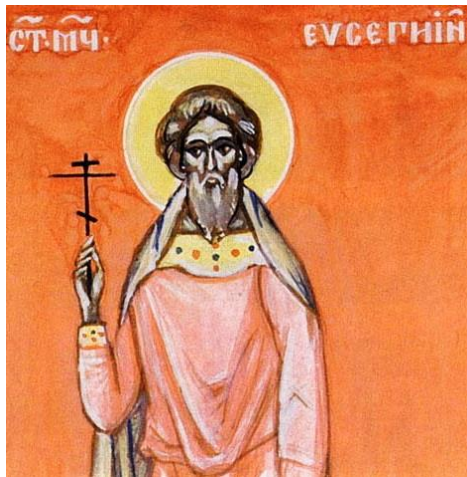
³⁴ When they had crossed over, they came to the land of Gennesaret.

COMMUNION VERSE:

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

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

Eusignius the Martyr of Antioch



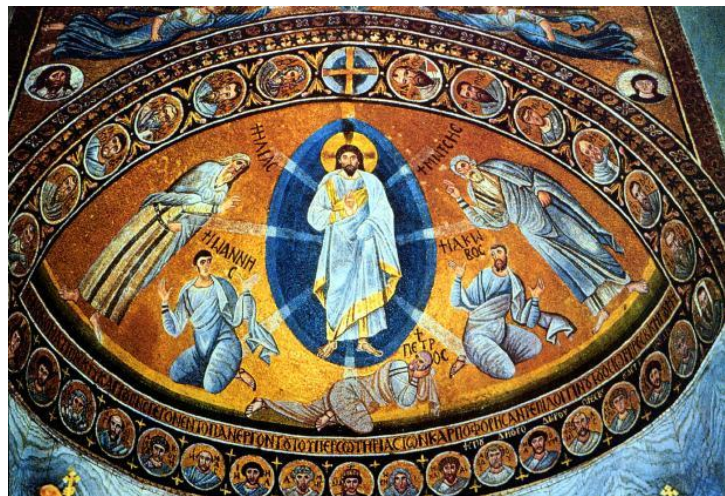
instructed in the Faith of Christ, had been a fellow student of Basil the Great and Gregory the Theologian, had been a reader of the Church of Nicomedia, and that he had set all these things at nought and become a transgressor of the promises made in his divine Baptism, and had offered to the idols the adoration that is due to God alone. Reminding the Apostate of all these things and reproving him, he was beheaded in the year 361, having lived altogether 110 years, and been a soldier for more than sixty.

This Martyr was from Antioch, and had been a soldier from the time of the reign of Constantius Chlorus (the father of Saint Constantine the Great) to that of Julian the Apostate. He censured Julian's ungodliness and reminded him that he was the nephew of Saint Constantine the Great, the first Christian Emperor. He reminded him further, that from his tender youth he had been nourished on the milk of piety and

Transfiguration Icon | The Event and the Process

The Transfiguration is one of the Twelve Great Feasts of the Orthodox Church, celebrated on the 6th of August. Described in the first three Gospels (Matt 17: 1-9; Mark 9: 2-8; Luke 9: 28-36), its commemoration has become uncommon in many non-Orthodox churches, which is unfortunate as there is much to discover in this event. Being one of the Great Feasts, there is also a rich heritage of iconography surrounding the Transfiguration of Our Lord.

The earliest surviving image of the Transfiguration is from St Catherine's monastery in Sinai, a place which, because of its seclusion, is home to many early icons. In the apse of the catholicon there is a mosaic of the Transfiguration, dating from the middle of the sixth century.



Christ is the centre and focus of the image, his hand held in a blessing, eyes directed at us. His clothes are depicted “white as light” as the Gospel writers describe, and the glory of God overshadowing the scene is shown by the [mandorla](#) around his body. From His body, shafts of light are shown striking each of the five others present: to Christ's right, the Prophet Elijah; to His left Moses; scattered about His feet, the Apostles John, Peter, and James.

The mosaic captures the drama of the event: the three Apostles on their faces in confusion, whilst Christ stands serenely in the centre above them, flanked by Moses and Elijah, who appear to be blessing Him. All subsequent icons of the Transfiguration vary little from this basic composition.

The mountain on which the Transfiguration took place is identified by St Jerome as Mount Tabor. The mountain plays an important part in divine revelation, as described by Scriptures, and links Moses and Elijah who are miraculously present by Christ's side. Moses ascended [Mt Sinai](#) to receive the Ten Commandments and converse with God in a great cloud of divine glory (Elijah was told to ascend [Mt Horeb](#) (probably an alternative name for Sinai) where he heard the voice of God in the “gentle breeze”. In the Biblical account as well as in icons, these two conversers with God are now shown in conversation with Christ Himself, a clear indication to Jesus' divinity.

We Are God's Temple: Commentary on the Epistle<https://www.sermoncentral.com/sermons/we-are-god-8217-s-temple-craig-condon-sermon-on-body-as-a-temple-196790?ref=SermonSerps>



Before we can build that temple in our lives, we need to build a firm foundation. That foundation is faith in Jesus. Next, we have to use only good building material. This material is our testimonies-not only in speaking to others, but also in how we live our lives. If we build our lives out of the good things we will be better able to lead others to Christ. Our faith must be built on the solid foundation of God's Word. God is our refuge and strength, especially in times of trouble. He gives us wisdom, especially when we don't expect to receive it. His love keeps our hearts alive. God lives in our hearts and minds.

When God lives in us, we know who we are. The Holy Spirit gives us a sense of identity. He will be with us all the time and in every situation. He guides and comforts us. We belong to him. We know who we are. In order for God to live in us, we are called to the radical life called discipleship. It is just beyond our grasp and yet it is powerful enough to pull us away from our earthly, contented life.

...The building of God's temple within ourselves is an ongoing process. God is the builder. As part of the process, we must remember that we are still children of God. We have to do our part in the building process by doing things such as praying and attending Bible study and worship. We also need to work with other members of the body of Christ. We can't do it alone. We must also continue making moral and ethical decisions in light of our Christian faith. These decisions can never be separated from our spiritual life. We need to keep on doing what is right even though we are still "under construction." We need to look forward to the experiences and full life that God will give us.