

**25. AUGUST. 2019. 10-th. SUNDAY AFTER PENTECOST. TONE – 1.
AFTERFEAST OF THE TRANSFIGURATION OF OUR LORD.
MARTYRS PHOTIUS AND ANICLETUS AND MANY WITH THEM. (362).**

**25. СЕРПЕНЬ. 2019. НЕДІЛЯ 10-та. ПО П'ЯТИДЕСЯТНИЦІ. ГОЛОС 1-ий.
ПІСЛЯСВЯТА ПРЕОБРАЖЕННЯ ГОСПОДНЬОГО.
МЧЧ. ФОТІЯ І АНИКІТИ ТА БАГАТЬОХ З НИМИ (305).**



The Martyrs Anicetus and Photius (his nephew) were natives of Nicomedia [an ancient Greek city in what is now Turkey]. Anicetus, a military official, denounced the emperor Diocletian (284-305) for setting up in the city square an implement of execution for frightening Christians. The enraged emperor ordered Saint Anicetus to be tortured, and later condemned him to be devoured by wild beasts. But the lions they set loose became gentle and fawned at his feet.

Suddenly there was a strong earthquake, resulting in the collapse of the pagan temple of Hercules, and many pagans perished beneath the demolished city walls. The executioner took up a sword to cut off the saint's head, but he fell down insensible.

They tried to break Saint Anicetus on the wheel and burn him with fire, but the wheel stopped and the fire went out. They threw the martyr into a furnace with boiling tin, but the tin became cold. Thus the Lord preserved His servant for the edification of many.

The martyr's nephew, Saint Photius, saluted the sufferer and turned to the emperor, saying, "O idol-worshipper, your gods are nothing!" The sword, held over the new confessor, struck the executioner instead. Then the martyrs were thrown into prison.

After three days Diocletian urged them, "Worship our gods, and I shall give you glory and riches." The martyrs answered, "May you perish with your honor and riches!" Then they tied them by the legs to wild horses. Though the saints were dragged along the ground, they remained unharmed.

They did not suffer in the heated bath house, which fell apart. Finally, Diocletian ordered a great furnace to be fired up, and many Christians, inspired by the deeds of Saints Anicetus and Photius, went in themselves saying, "We are Christians!" They all died with a prayer on their lips. The bodies of Saints Anicetus and Photius were not harmed by the fire, and even their hair remained whole. Seeing this, many of the pagans came to believe in Christ. This occurred in the year 305.

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 FEAST IN TONE-7.

You were transfigured on the mountain, O Christ God, showing Your Glory to Your disciples as far as they could endure it. Let Your Everlasting Light shine on us sinners. Through the prayers of the Theotokos, O Giver of Light, glory to You.

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.

TROPAR OF MARTYRS IN TONE-4.

Your Martyrs, O Lord, did obtain through their sufferings, incorruptible crowns from You, our God; for, rejoicing in Your strength, they laid low their tormentors and did also beat off impotent affronts of the demons; at their intercessions save our souls.

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.

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, Життєдавче, Слава Воскресінню Твоєму, Христе, слава Царству Твоєму, слава Провидінню Твоєму, Єдиний Чоловіколюбче.

ТРОПАР СВЯТУ НА ГОЛОС 7-ий.

Преобразився Ти на горі, Христе Боже, показавши ученикам Твоїм славу Твою за їх спроможністю. Нехай засяє і нам, грішним, світло Твоє повсякчаснеє. Молитвами Богородиці, Світлодавче, слава Тобі.

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

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

ТРОПАР МУЧЕНИКАМ НА ГОЛОС 4-ий.

Мученики Твої, Господи, за страждання свої вінці отримали нетлінні від тебе, Бога нашого, маючи за підкріплення сили Твою, мучителя перемогли, розвіяли і демонів безсилі намагання, тих молитвами спаси душі наші

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.

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 OF FEAST IN TONE - 7.
You were transfigured upon the mountain, O Christ God, and Your disciples beheld Your Glory as much as they could bear; so that when they saw You crucified, they would understand that You suffered willingly and preach to the world that You are truly the radiance of the Father.

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 : “ 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 ХРАМУ (СВ. ІЛЛІ) 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 НИНИ і повсякчас і на віки вічні, Амінь.

КОНДАК СВЯТУ НА ГОЛОС 7-ий.
На горі преобразився єси, і ученики бачили славу Твою, Христе Боже, скільки змогли, щоб, коли побачать Тебе розп'ятого, зрозуміли, що Твоє страждання було добровільне, і світові проповідували, що Ти єси воістину Отцівське сяйво.

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. : “ ПРОКІМЕН НА ГОЛОС 4-ий. Які величні діла Твої, Господи, все премудрістю сотворив єси.”
ХОР. : “ Які величні діла Твої, Господи, все премудрістю сотворив єси.”

THE EPISTLE 1 Corinthians 4 : 9 - 16.

⁹ For I think that God has displayed us, the apostles, last, as men condemned to death; for we have been made a spectacle to the world, both to angels and to humanity. ¹⁰ We are fools for Christ's sake, but you are wise in Christ! We are weak, but you are strong! You are distinguished, but we are dishonored! ¹¹ To the present hour we both hunger and thirst, and we are poorly clothed, and beaten, and homeless. ¹² And we labour, working with our own hands. Being reviled, we bless; being persecuted, we endure; ¹³ being defamed, we entreat. We have been made as the filth of the world, the offscouring of all things until now.

¹⁴ I do not write these things to shame you, but as my beloved children I warn *you*. ¹⁵ For though you might have ten thousand instructors in Christ, yet *you do not have* many fathers; for in Christ Jesus I have begotten you through the gospel. ¹⁶ Therefore I urge you, imitate me.

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 : “ **ANOTHER ALLELUIA IN TONE – 8.** The heavens are Yours, the earth also is Yours.”

CHOIR : “ Alleluia, Alleluia, Alleluia.”

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

ХОР. : “ Алилүя, Алилүя, Алилүя.”

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

ХОР. : “ Алилүя, Алилүя, Алилүя.”

ЧИТ. : “ **АЛИЛУЯ НА ГОЛОС 8-ий.** Твої небеса, і Твоя земля. Алилүя.”

ХОР. : “ Алилүя, Алилүя, Алилүя.”

GOSPEL: Matthew. 17 : 14 - 23.

¹⁴ And when they had come to the multitude, a man came to Him, kneeling down to Him and saying, ¹⁵ “Lord, have mercy on my son, for he is an epileptic and suffers severely; for he often falls into the fire and often into the water. ¹⁶ So I brought him to Your disciples, but they could not cure him.”

¹⁷ Then Jesus answered and said, “O faithless and perverse generation, how long shall I be with you? How long shall I bear with you? Bring him here to Me.” ¹⁸ And Jesus rebuked the demon, and it came out of him; and the child was cured from that very hour.

¹⁹ Then the disciples came to Jesus privately and said, “Why could we not cast it out?”

²⁰ So Jesus said to them, “Because of your unbelief; for assuredly, I say to you, if you have faith as a mustard seed, you will say to this mountain, ‘Move from here to there,’ and it will move; and nothing will be impossible for you. ²¹ However, this kind does not go out except by prayer and fasting.”

²² Now while they were staying in Galilee, Jesus said to them, “The Son of Man is about to be betrayed into the hands of men, ²³ and they will kill Him, and the third day He will be raised up.” And they were exceedingly sorrowful.

INSTEAD OF “ IT IS TRULY WORTHY...” Magnify, O my soul, the Lord Who was transfigured on Tabor.

IRMOS, IN TONE – 4. Your birthgiving was undefiled. God came forth from Your womb and He appeared on earth wearing flesh, and dwelt among men. Therefore, O Theotokos, we magnify You.”

COMMUNION VERSE:

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

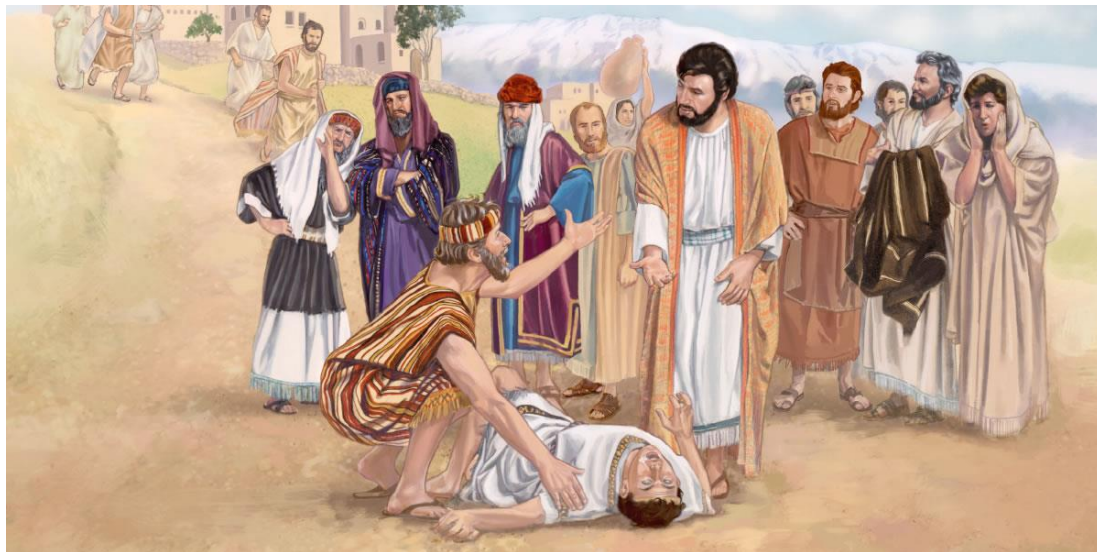
“ We will walk in the light of Your countenance, O Lord, and exult in Your Name forever.

ЗАДОСТОЙНИК: Величай, душе моя, Господа, що на Фаворі преобразився.

ІРМОС НА ГОЛОС 4-ий. Різдво Твоє нетлінне явилось: Бог з утроби Твоїї вийшов, в плоті явився на землі і між людьми пожив. Тим то, Богородице, ми всі Тебе величаємо.

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

“ Господи, в світлі лиця Твого підемо і Іменем Твоїм радіємо повіки. Аلیلія.”



Father Philip LeMasters; Orthodox Commentary on Theology, Ethics, and Culture: on Matthew. 17 : 14 - 23

The Son of God lowered Himself in the Incarnation, becoming one of us and even enduring death and descent to Hades in order to conquer them and bring us into His eternal life. He was rejected by the leaders of His own people and brutally executed by the Roman authorities. Mary the Theotokos accepted a scandalous pregnancy as the Lord’s virgin mother and saw her Son murdered by those He came to save. St. Paul endured hardships of all kinds, beatings, imprisonment, and ultimately martyrdom for Christ.

These were not wealthy people; their lives didn’t follow conventional patterns; they weren’t in favor with the religious and political authorities of their land. In some ways, there were outsiders and outcasts. But it was precisely through their difficult struggles and their faithful ministries that salvation has come to the world and we have inherited the blessings of life eternal.

That's an important truth to keep in mind when we hear the heart-broken father of the epileptic boy cry out to the Lord for healing for his son. The poor man had probably done everything he knew for his son without success, even asking the disciples to cure him. They had failed to do so, however, because of their unbelief, which was shown by their lack of attention to prayer and fasting. In other words, they lacked the spiritual strength to overcome evil, probably because they assumed that following Christ was an easy path to a privileged life. After all, most Jews expected the Messiah to be a great king and military ruler who would presumably reward those who served Him. In their hopes for that kind of savior, the disciples were part of a "faithless and perverse" generation that trusted in and served itself, rather than in the one true God.

The epileptic boy was not healed because his father was wealthy, powerful, or popular—or because Jesus Christ was on His way to becoming an earthly king. Instead, the boy's father had true faith, trust and humility before the Lord, kneeling down before him and asking for mercy from the bottom of his heart. He lowered himself before Christ, putting himself in the humble place of one who could receive the blessing of the most humble One of all.

Unfortunately, some in the church of Corinth were nothing like that father; they were so full of pride that St. Paul had to set them straight on what it meant to serve Jesus Christ. He wrote that true apostles lived "as men condemned to death," as fools who are weak, dishonoured, homeless, and treated as the filth of the world. And the words used by St. Paul remind us of how the Lord spoke of the "least of these," identifying Himself with the hungry, the stranger, the prisoner—those at the very bottom of any society. <https://easternchristianinsights.blogspot.com/2012/08/prayer-fasting-and-good-life-homily-for.html>

August 27 Prophet Micah



The glorious **Prophet Micah** is the sixth of the Twelve Minor Prophets who lived in the late eighth century B.C., contemporary with the Prophets Isaiah, Amos, and Hosea. His name is a shortened version of *Micaiah*, which means *Who is from God*.

Micah was born in the village of Moresheth. Little is known of his personal life. From his writing style he was apparently an educated man. He witnessed the fall of the Kingdom of Israel in 722 B.C. He traveled throughout

the Kingdom of Judah, pointing out to the people how the Israelites had broken the covenant with God and urging the people of Judah to be as God-like in their lives as possible. Little is known of Micah's death, other than that he was buried in his home town of Moresheth.

Micah wrote of the Messiah who was to come, foretelling his birthplace, lineage, and origin, as well as his future reign.

2 But thou, Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

4 And he shall stand and feed in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now shall he be great unto the ends of the earth. (Micah 5:2-5 (KJV))

