

**1. SEPTEMBER. 2019. 11-th. SUNDAY AFTER PENTECOST. TONE – 2.
AFTERFEAST OF THE DORMITION OF THE MOST HOLY THEOTOKOS. MARTYR ANDREW STRATELATES,
AND 2593 SOLDIERS WITH HIM IN CILICIA. (3-rd.C).**

**1. ВЕРЕСЕНЬ. 2019. НЕДІЛЯ 11-та. ПО П'ЯТИДЕСЯТНИЦІ. ГОЛОС 2-ий.
ПІСЛЯСВЯТА УСПІННЯ ПРЕСВЯТОЇ БОГОРОДИЦІ І ПРИСНОДІВИ МАРІЇ.
СВЯТОГО МУЧЕНИКА АНДРІЯ СТРАТИЛАТА І З НИМ 2593 МУЧЕНИКІВ.**



The Martyr Andrew Stratelates was a military commander in the Roman army during the reign of the emperor Maximian (284-305). They loved him in the Roman army because of his bravery and sense of fairness. When a large Persian army invaded the Syrian territories, the governor Antiochus entrusted Saint Andrew with the command of the Roman army, giving him the title of “Stratelates” (“Commander”). Saint Andrew selected a small detachment of brave soldiers and proceeded against the adversary.

His soldiers were pagans, and Saint Andrew himself had still not accepted Baptism, but he believed in Jesus Christ. Before the conflict he persuaded the soldiers that the pagan gods were demons and could not help them in battle. He proclaimed to them Jesus Christ, the omnipotent God of Heaven and earth, giving help to all who believe in Him.

The soldiers went into battle, calling on the help of the Savior. The small detachment routed the numerous host of the Persians. Saint Andrew returned from the campaign in glory, having gained a total victory. But jealous men denounced him to the governor Antiochus, saying that he was a Christian who had

converted the soldiers under his command to his faith. Saint Andrew was summoned to trial, and there he declared his faith in Christ. For this they subjected him to torture. The emperor knew how the army loved Saint Andrew, and fearing a rebellion, he gave orders to free the martyrs. Secretly, however, he ordered that each be executed on some pretext.

After being freed, Saint Andrew went to the city of Tarsus with his fellow soldiers. There the local bishop Peter baptized them. Then the soldiers proceeded on to the vicinity of Taxanata. Antiochus wrote a letter to Seleucus, governor of the Cilicia region, ordering him to overtake the company of Saint Andrew and kill them, under the pretext that they had deserted their military standards.

Seleucus came upon the martyrs in the passes of Mount Tauros, where they were evidently soon to suffer. Saint Andrew, calling the soldiers his brothers and children, urged them not to fear death. He prayed for all who would honor their memory, and asked the Lord to create a curative spring on the place where their blood would be shed.

At the time of this prayer the steadfast martyrs were beheaded with swords. During this time, a spring of water issued forth from the ground. Bishops Peter and Nonos, with their clergy, secretly followed the company of Saint Andrew, and buried their bodies. One of the clergy, suffering for a long time from an evil spirit, drank from the spring of water, and at once he was healed. Reports of this spread among the local people and they began to come to the spring. Through the prayers of Saint Andrew and the 2593 Martyrs suffering with him, they received gracious help from God.

<https://www.oca.org/saints/lives>

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.

In giving birth, You did preserve Your virginity, falling asleep you did not forsake the world, O Theotokos. You who are the Mother of Life were translated unto life, and by Your prayers You deliver our souls from death.

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 MARTYR IN TONE-5.

You inherited the kingdom of heaven, by leaving the glory of earthly rank behind. With drops of blood you adorned the crowns of incorruption as with precious stones, and lead an assembly of martyrs to Christ. O holy Martyr Andrew you found Christ with the choirs of angels, the never setting Sun. Pray to Him with those who suffered with you, that He save our souls.

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.

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.

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

KONDAK OF MARTYR IN TONE – 2.

Day and night you stood before the Lord in prayer, like a star preceding the sun, you gained sight of the desired treasure of the kingdom, full of indescribable joy, O holy martyr Andrew, you sing to the immortal King with the angels. With them pray for us all.

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

ТРОПАР НЕДІЛЬНИЙ НА ГОЛОС 2-ий.

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

ТРОПАР ПІСЛЯСВЯТА НА ГОЛОС 1-ий. У різдві дівство зберегла єси, в успінні світу не покинула єси, Богородице, перейшла Ти до життя, будши Матір'ю Життя, і молитвами Твоїми визволяєш від смерті душі наші.

ТРОПАР ХРАМУ (СВ. ІЛЛІ) НА ГОЛОС 4-ий. У тілі ангел, пророків основа, другий предтеча пришествя Христового - Ілля славний, з висоти послав Єлисеєві благодать недуги відганяти і прокажених очищати. Тому і всім, що почитають його, зливає зцілення.

ТРОПАР СВ. МУЧЕНИКА НА ГОЛОС 5-ий. Від почестей земного сану ти відмовився і Царство Небесне замість нього отримав у спадок, каплями крові немов дорогоцінними нетлінні вінці оздобив, і до Христа привів з собою собор стратотерпців, із хорами ангельськими у невечерпньому світі Сонце Незахідне, Христа знайшов ти, святий Андрію Стратилате. Моли його разом із тими, що з тобою постраждали, хай спасе Він душі наші.

КОНДАК НЕДІЛЬНИЙ НА ГОЛОС 2-ий. Воскрес єси 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.

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. **СЛАВА** Отцю і Сину і Святому Духові.

КОНДАК СВ. МУЧЕНИКА НА ГОЛОС 2-ий.

День і ніч на молитві перед Господом стоячи, немов зоря провіщав ти Сонце, а тому, невимовної радості сповнений, досяг ти жаданого скарбу Царства Небесного і приєднався до хорів ангельських, які Безсметному Цареві на безкінечні віки співають славу, з ними молися, святий Андрію Стратилате, невинно за всіх нас.

І НИНИ і повсякчас і на віки вічні, Амінь.

KONDAK OF THE FEAST IN TONE – 2.

Neither the tomb nor death could hold the Theotokos, who is sleepless in Her prayers and an unfailing hope in Her intercession. For as the Mother of Life She has been translated to Life by Him Who dwelt within her Ever-Virginal Womb.

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.”

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.

In the saints that are in His land, the Lord has been wondrous; He has wrought all His desires in them.”

CHOIR : “ In the saints that are in His land, the Lord has been wondrous; He has wrought all His desires in them.”

КОНДАК ПІСЛЯСВЯТА НА ГОЛОС 2-ий. В молитвах невисипуцу Богородицю і в заступництві незамінне уповання, гріб і смерт не втримали; бо, як Матір Життя, переніс її до Життя Той, Хто вселився в утробу приснодівственну.”

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.”

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 ПРОКИМЕН НА ГОЛОС 4-ий.

До святих, які на землі Його, дивно виявив він усі бажання свої серед них.”

ХОР. : “До святих, які на землі Його, дивно виявив він усі бажання свої серед них.”

THE EPISTLE 1 Corinthians. 9 : 2 - 12.

² If I am not an apostle to others, yet doubtless I am to you. For you are the seal of my apostleship in the Lord.

³ My defense to those who examine me is this: ⁴ Do we have no right to eat and drink? ⁵ Do we have no right to take along a believing wife, as *do* also the other apostles, the brothers of the Lord, and Cephas? ⁶ Or *is it* only Barnabas and I *who* have no right to refrain from working?

⁷ Who ever goes to war at his own expense? Who plants a vineyard and does not eat of its fruit? Or who tends a flock and does not drink of the milk of the flock?

⁸ Do I say these things as a *mere* man? Or does not the law say the same also? ⁹ For it is written in the law of Moses, “You shall not muzzle an ox while it treads out the grain.” Is it oxen God is concerned about? ¹⁰ Or does He say *it* altogether for our sakes? For our sakes, no doubt, *this* is written, that he who plows should plow in hope, and he who threshes in hope should be partaker of his hope. ¹¹ If we have sown spiritual things for you, *is it* a great thing if we reap your material things? ¹² If others are partakers of *this* right over you, *are* we not even more?

Ephesians. 6 : 10 – 17

¹⁰ Finally, my brethren, be strong in the Lord and in the power of His might. ¹¹ Put on the whole armor of God, that you may be able to stand against the wiles of the devil. ¹² For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual *hosts* of wickedness in the heavenly *places*. ¹³ Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand.

¹⁴ Stand therefore, having girded your waist with truth, having put on the breastplate of righteousness, ¹⁵ and having shod your feet with the preparation of the gospel of peace; ¹⁶ above all, taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one. ¹⁷ And take the helmet of salvation, and the sword of the Spirit, which is the word of God;

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.”

ЧИТ. : “ **АЛИЛУЯ НА ГОЛОС 2-ий.** Вислухайє тебе Господь в день скорботи, захистить тебе Імя Бога Якова. Аلیلүя.”

CHOIR : “ Alleluia, Alleluia, Alleluia.”

ХОР. : “ Аلیلүя, Аلیلүя, Аلیلүя.”

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

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

CHOIR : “ Alleluia, Alleluia, Alleluia.”

ХОР. : “ Аلیلүя, Аلیلүя, Аلیلүя.”

READER : “ **ALLELUIA IN TONE – 4.** The righteous cried and the Lord heard them and delivered them out of all their afflictions. Alleluia.”

ЧИТ. : “ **АЛИЛУЯ НА ГОЛОС 4-ий.** Взивали праведні, і Господь вислухав їх і від усіх скорбот визволев їх.”

CHOIR : “ Alleluia, Alleluia, Alleluia.”

ХОР. : “ Аلیلүя, Аلیلүя, Аلیلүя.”

GOSPEL: Matthew 18 : 23 - 35.

²³ Therefore the kingdom of heaven is like a certain king who wanted to settle accounts with his servants. ²⁴ And when he had begun to settle accounts, one was brought to him who owed him ten thousand talents. ²⁵ But as he was not able to pay, his master commanded that he be sold, with his wife

and children and all that he had, and that payment be made. ²⁶ The servant therefore fell down before him, saying, 'Master, have patience with me, and I will pay you all.' ²⁷ Then the master of that servant was moved with compassion, released him, and forgave him the debt.

²⁸ "But that servant went out and found one of his fellow servants who owed him a hundred denarii; and he laid hands on him and took *him* by the throat, saying, 'Pay me what you owe!' ²⁹ So his fellow servant fell down at his feet and begged him, saying, 'Have patience with me, and I will pay you all.' ³⁰ And he would not, but went and threw him into prison till he should pay the debt. ³¹ So when his fellow servants saw what had been done, they were very grieved, and came and told their master all that had been done. ³² Then his master, after he had called him, said to him, 'You wicked servant! I forgave you all that debt because you begged me. ³³ Should you not also have had compassion on your fellow servant, just as I had pity on you?' ³⁴ And his master was angry, and delivered him to the torturers until he should pay all that was due to him.

³⁵ "So My heavenly Father also will do to you if each of you, from his heart, does not forgive his brother his trespasses."

Luke. 21 : 12 - 19.

¹² But before all these things, they will lay their hands on you and persecute *you*, delivering *you* up to the synagogues and prisons. You will be brought before kings and rulers for My name's sake. ¹³ But it will turn out for you as an occasion for testimony. ¹⁴ Therefore settle *it* in your hearts not to meditate beforehand on what you will answer; ¹⁵ for I will give you a mouth and wisdom which all your adversaries will not be able to contradict or resist. ¹⁶ You will be betrayed even by parents and brothers, relatives and friends; and they will put *some* of you to death. ¹⁷ And you will be hated by all for My name's sake. ¹⁸ But not a hair of your head shall be lost. ¹⁹ By your patience possess your souls.

INSTEAD OF : " IT IS TRULY WORTHY...."

Beholding the Dormition of the Most Pure One, the angels were amazed, seeing how the Virgin went up from earth to heaven.

IRMOS IN TONE – 1.

In You, O Pure Virgin, the bounds of nature are overcome; for childbirth is virginal and life is betrothed to death. O Theotokos, Virgin after childbirth and alive after death, ever save Your inheritance.

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."

ЗАДОСТОЙНИК : Ангели, успіння Пречистої бачивши, здивувалися, як Діва возноситься від землі на небо.

ІРМОС, ГОЛ. 1 - ий. Перемагаються закони природи в Тобі, Діво чиста, бо дівственне різдво, і смерть наперед заповідає життя; після різдва Діва, і після смерті жива. Спасеєш Ти завжди, Богородице, насліддя твоє.

ПРИЧАСНИЙ. " Хвалить Господа з небес, хвалить його в небі. Алилуя."

" Радуйтеся праведні в Господі, праведним подобає похвала. Алилуя."



Parish Life: The Model Curriculum Rev. Dr. Anton C. Vrame

This article is from PRAXIS volume 16 issue 1: "Parish as Educator" (Fall 2016).

If you or a loved one were facing major surgery, which surgeon would you prefer? Your first choice is a recent medical school graduate who has read about the procedure in a book but has never seen it done. Your second choice is one who has read about it, seen the procedure done, assisted with the procedure and had her work critiqued by experienced surgeons. Most likely, except in a life-threatening emergency, you would choose the second surgeon.

The key difference between these two surgeons is the *curriculum*—the program of instruction and learning they followed to become surgeons.

The same is true in the Church, where we have a curriculum to "make Christians." he curriculum of the Church comprises the experiences we have in the parish and all that it does on a daily basis to teach us what it is to be an Orthodox Christian, to belong to an Orthodox Christian parish and to become a better Orthodox Christian over the course of our lives.

We only need to turn to the Acts of the Apostles to see that the four basic components of the curriculum are fellowship, liturgy and prayer, teaching, and service. In Acts, we find the following description of the first Christian community, the life of those who accepted the teaching of the apostles at Pentecost: "And they continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers. Then fear came upon every soul, and many wonders and signs were done through the apostles. Now all who believed were together, and had all things in common, and sold their possessions and goods, and divided them among all, as anyone had need" (Acts 2:42–45).

Fellowship

"... all who believed were together, and had all things in common ..."

Liturgy and Prayer

"... in the breaking of bread, and in prayers."

Teaching

"... they continued steadfastly in the apostles' doctrine ..."

Service

"Now all who believed ... sold their possessions and goods, and divided them among all, as anyone had need."

