

**20. OCTOBER. 2019. 18-th. SUNDAY AFTER PENTECOST. TONE – 1.
MARTYRS SERGIUS AND BACCHUS IN SYRIA. (290-303).
VENERABLE SERGIUS THE OBEDIENT OF THE NEAR KYIVAN CAVES. (XIII).**

**20. ЖОВТЕНЬ. 2019. НЕДІЛЯ 18-та. ПО П'ЯТИДЕСЯТНИЦІ. ГОЛОС 1-ий.
СВЯТИХ МУЧЕНИКІВ СЕРГІЯ І ВАКХА (290-303).
ПРП. СЕРГІЯ ПОСЛУШЛИВОГО, ПЕЧЕРСЬКОГО, В БЛИЖНІХ ПЕЧЕРАХ (XIII).**



These holy Martyrs were Romans of high rank in the service of the Emperor Maximian, to whom it was reported that they did not take part in the festivals of the idols. When he called them

into his presence, they confessed their Faith in the one God. Maximian commanded that the martyrs be stripped of the insignia of military rank (their belts, gold pendants, and rings), and then dressed them in feminine clothing. They were led through the city with an iron chains around their necks, and the people mocked them. Then he summoned Sergius and Bacchus to him again and in a friendly manner advised them not to be swayed by Christian fables, but to return to the Roman gods. The saints refuted the emperor's words, and demonstrated the folly of worshiping the pagan gods. They were afterwards scourged, from which Saint Bacchus died. This was about the year 296. Saint Sergius was then taken to Resapha in Syria, where he was tortured and beheaded. His tomb in Resapha became a very famous shrine, to which pilgrims came from as far away as Western Europe.

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.

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.

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 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. ІЛЛІ) НА ГОЛОС 4-ий.

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

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.

ТРОПАР МУЧЕНИКІВ НА ГОЛОС 4-ий.

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

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.

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.

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.

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.

KONDAK OF MARTYRS IN TONE-2.

You did arm your minds against the enemy, O most honoured martyrs, and destroyed all their falsehood, having received the trophy of victory from on high, and crying out with oneness of mind, how good and joyous it is to be with God.

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

КОНДАК МУЧЕНИКІВ НА ГОЛОС 2-ий.

Разом на ворогів мужно озброївши, всю їхню оману розвіяли і перемогу підтримкою з вишніх отримавши, мученики всехвальні, одностайно співаючи, що є краще і ліпше від того, як жити з Богом.

І НИНІ і повсякчас і на віки вічні, Амінь.

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.

БОГОРОДИЧНИЙ НА ГОЛОС 6-ий. Заступнице християн усердная, молитвенница 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 : “ **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.”

ЧИТ. : “ **ПРОКИМЕН НА ГОЛОС 1-ий.** Милість Твоя, Господи, хай буде над нами, бо уповаємо на Тебе.”

ХОР. : “ Милість Твоя, Господи, хай буде над нами, бо уповаємо на Тебе.”

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

ХОР. : “ Милість Твоя, Господи, хай буде над нами, бо уповаємо на Тебе.”

ЧИТ. : “ **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. 11 Cor. 9 : 6 - 11.

⁶ But this *I say*: He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. ⁷ *So let each one give* as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver. ⁸ And God *is* able to make all grace abound toward you, that you, always having all sufficiency in all *things*, may have an abundance for every good work. ⁹ As it is written: “He has dispersed abroad, He has given to the poor; His righteousness endures forever.”

¹⁰ Now may He who supplies seed to the sower, and bread for food, supply and multiply the seed you have *sown* and increase the fruits of your righteousness, ¹¹ while *you are* enriched in everything for all liberality, which causes thanksgiving through us to God.

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.”

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

ХОР. : “ Алилуя, Алилуя, Алилуя.”

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.”

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

ХОР. : “ Алилуя, Алилуя, Алилуя.”

READER : “ **ANOTHER ALLELUIA IN TONE – 2.** Behold, how good and how pleasant it is for brethren to dwell in unity.”

CHOIR : “ Alleluia, Alleluia, Alleluia.”

ЧИТ. : “ **АЛИЛУЯ НА ГОЛОС 2-ий.** Глянь, як добре і як любо, коли брати живуть вкупі. Алилуя.”

ХОР. : “ Алилуя, Алилуя, Алилуя.”

GOSPEL:

Luke. 7 : 11 - 16. ¹Now it happened, the day after, *that* He went into a city called Nain; and many of His disciples went with Him, and a large crowd. ¹²And when He came near the gate of the city, behold, a dead man was being carried out, the only son of his mother; and she was a widow. And a large crowd from the city was with her. ¹³When the Lord saw her, He had compassion on her and said to her, “Do not weep.” ¹⁴Then He came and touched the open coffin, and those who carried *him* stood still. And He said, “Young man, I say to you, arise.” ¹⁵So he who was dead sat up and began to speak. And He presented him to his mother.

¹⁶Then fear came upon all, and they glorified God, saying, “A great prophet has risen up among us”; and, “God has visited His people.” ¹⁷And this report about Him went throughout all Judea and all the surrounding region.

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.

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

“ Радуйтеся, праведні, в Господі, праведним належиться похвала.Аلیلія.”

VENERABLE SERGIUS THE OBEDIENT OF THE NEAR KYIVAN CAVES.



Saint Sergius the Obedient of the Kyivan Near Caves was a Greek who began his monastic life on Mount Athos. Later, he came to Russia and settled in the monastery of the Life-Giving Trinity under the guidance of Saint Sergius of Radonezh.. After several years, with the blessing of the igumen, Saint Sergius went into the Vologda forests and settled at the bank of the River Nurma. There he set up a cross and built a chapel with a cell, in which he lived an ascetical life in deep silence, “going forth in angelic life,” and patiently enduring temptation from demons and malevolent people.

It pleased the Lord to summon the saint from his solitude, so that in his wisdom and spiritual experience he should serve for the salvation of others. From various places forty men gathered around him, thirsting for the spiritual life. By their common efforts, the brethren built a large church in honor of the Procession of the Venerable Wood of the Life-Creating Cross of the Lord. The monastic cells were built around the church.

Saint Paul of Obnora led an ascetical life about three miles from the Nurma monastery, and Saint Sergius often visited him for soul-profiting conversation. When it was time for Saint Sergius to go back to his monastery, Saint Paul would accompany him for two-thirds of the way. Later, a chapel was built to mark the place where they parted. Saint Sergius died on October 7, 1412. Since 1546, the Church has venerated him for his saintly life.

<http://orthochristian.com/107271.html>



THE GREEN PATRIARCH Ecumenical Patriarch Bartholomew and the Protection of the Environment by John Chryssavgis

Introduction

In the past few decades, the world has witnessed alarming environmental degradation – with climate change, the loss of biodiversity and the pollution of natural resources – and the widening gap between rich and poor, as well as increasing failure to implement environmental policies. During the same decade, one religious leader has discerned the signs of the times and called people's attention to this ecological and social situation.

His All-Holiness Ecumenical Patriarch Bartholomew has persistently proclaimed the primacy of spiritual values in determining environmental ethics and action. His endeavors have earned him the title "Green Patriarch" – coined and publicized by the media in 1996, while being formalized in the White House in 1997 by Al Gore, Vice President of the United States. In 2008, Ecumenical Patriarch Bartholomew was named one of *Time Magazine's* 100 Most Influential People in the World for "defining environmentalism as a spiritual responsibility."

[...]

Worldview and vision

Unfortunately, we tend to forget our connection to the earth and our environment. There is a binding unity and continuity that we share with all of God's creation. In recent years, we have been reminded of this truth with flora and fauna extinction, with soil and forest clearance, and with noise, air and water pollution. Concern for the environment is not an expression of superficial or sentimental love. It is a way of honoring and dignifying our creation by the hand and word of God. It is a way of listening to 'the groaning of creation' (Rom. 8.22).

We tend to call this crisis an 'ecological' crisis, which is a fair description in so far as its results are manifested in the ecological sphere. Yet, the crisis is not first of all ecological. It is a crisis concerning the way we perceive reality, the way we imagine or image our world. We treat our planet in an inhuman, god-forsaken manner precisely because we see it in this way, precisely because we see ourselves in this way. Ecumenical Patriarch Bartholomew offers a refreshing, alternative way of seeing ourselves in relation to the natural world.

As a religious leader, the Ecumenical Patriarch's initiatives to protect the environment are worthy of emulation. His worldview, derived from the ancient values of the Orthodox Christian Church, deserves attention.