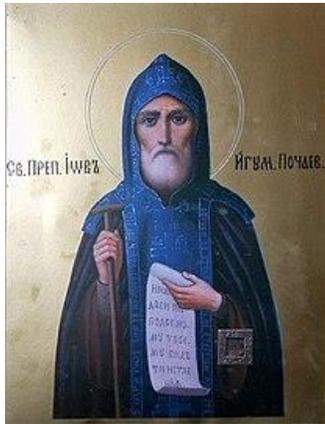


**10, NOVEMBER. 201. 21-st. SUNDAY AFTER PENTECOST. TONE – 4. VENERABLE JOB, ABBOT AND WONDERWORKER OF POCHAYIV. ( 1651 ).**

**10. ЛИСТОПАД. 2019. НЕДІЛЯ 21-ша. ПО П'ЯТИДЕСЯТНИЦІ. ГОЛОС 4-ий. ПРИПОДОБНОГО ІГУМИНА ПОЧАЇВСЬКОГО. ( 1651 ).**



Saint Job, Abbot and Wonderworker of Pochayiv (in the world named Ivan Zhelezo), was born around 1551 in Pokutia in Galicia. At age ten he came to the Transfiguration Ugornits monastery, and at age twelve he received monastic tonsure with the name Job. The venerable Job from his youth was known for his great piety and strict ascetic life, and he was accounted worthy of the priestly office.

Around the year 1580, at the request of the renowned champion of Orthodoxy Prince Constantine Ostrozhsky, Saint Job was appointed the head of the Exaltation of the Cross monastery near the city of Dubno, and for more than twenty years he governed the monastery amidst the growing persecution of Orthodoxy on the part of the Catholics and Uniates.

At the beginning of the seventeenth century, Saint Job withdrew to Pochayiv hill and settled in a cave not far from the ancient Dormition monastery, famed for its wonderworking Pochayiv Icon of the

Mother of God. The holy hermit, beloved by the brethren of the monastery, was chosen as their Igumen. Saint Job zealously fulfilled his duty as head of the monastery, kind and gentle with the brethren, he did much of the work himself, planting trees in the garden, and strengthening the waterworks at the monastery.

Saint Job was an ardent defender of the Orthodox Faith against the persecution of the Catholics. Following the Union of Brest (1596), many Orthodox living in Poland were deprived of their rights, and attempts were made to force them to convert to Catholicism. Many Orthodox hierarchs became apostates to Uniatism, but Saint Job and others defended Orthodoxy by copying and disseminating Orthodox books. Prince Ostrozhsky was also responsible for the first printed edition of the Orthodox Bible (1581).

In taking an active part in the defense of Orthodoxy and the Ukrainian people, Saint Job was present at the 1628 Kyiv Council, convened against the Unia.

Sometimes he completely secluded himself within the cave for three days or even a whole week. The Jesus Prayer was an unceasing prayer in his gentle heart. According to the testimony of his disciple Dositheus, and author of the Life of Saint Job, once while praying in his cave, the saint was illumined by a heavenly light. Saint Job reposed in the year 1651. He was more than 100 years old, and had directed the Pochayiv monastery for more than fifty years.

**TROPAR OF SUNDAY IN TONE – 4.**

When the women disciples of the Lord learned from the angel the joyous message of Your Resurrection, they cast away the ancestral curse and with gladness told the apostles; Death is overthrown. Christ God is risen, granting the world great mercy.

**TROPAR OF VENERABLE FATHER IN TONE-4.**

O long-suffering forefather, you acquired patient endurance emulating the asceticism of the Baptism, and shared in the divine zeal of both, you were worthy to receive their names as a fearless preacher of the true Faith. You led a multitude of monks to Christ, and confirmed all the people in Orthodoxy. O Job our venerable father, pray that our souls be saved.

**KONDAK OF SUNDAY IN TONE - 4.**

My Saviour and Redeemer arose from the tomb as God and delivered the earthborn from bondage. He has shattered the gates of Hades and as Master, He has risen on the third day. **GLORY** to the Father and to the Son and to the Holy Spirit.

**KONDAK OF VENERABLE FATHER IN TONE - 4.**

You became a pillar of the true Faith, a zealot of the commandments of the Gospel, the reproof of pride, and an intercessor and instructor for the lowly. Therefore, beg for forgiveness of sins for those who honour you, and preserve from harm your monastery, O Job our father, you are like the long-suffering one of old.

**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 НЕДІЛЬНИЙ НА ГОЛОС 4-ий.**

Світлу ю воскресіння проповідь, від ангела почувши Господні учениці, і прадідне осудження відкинувши, апостолам хвалячися, промовляли. Знищена смерть, воскрес Христос Бог, даруючи світові велику милість.

**ТРОПАР ПРЕПОДОБНОМУ НА ГОЛОС 4-ий.**

Багатостраждального праотця довготерпіння придбав, Хрестителеві у стриманні уподібнюючись, до Божественної ревности приєднавшись, тих імена достойно прийняти сподобився еси й істинної віри був проповідником безбоязним; тим-то ченців множество до Христа привів еси, і всіх людей у православ'ї утвердив; юве, преподобний отче наш, моли, щоб спастися душам нашим.

**КОНДАК НЕДІЛЬНИЙ НА ГОЛОС 4-ий.**

Спас і Визволитель мій, із гробу як Бог, воскресив від смерті земнородних і врата пекельні сокрушив, і, як Владика, на третій день воскрес.

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

**КОНДАК ПРЕПОДОБНОМУ НА ГОЛОС 4-ий.**

Став ти істинним віри стовпом, євангельських заповідей ревнителем, гордині викриттям, смиренних захисником і вчителем, тому і тим, хто шанує тебе, гріхів прощення випроси й обитель твою непошкодженою збережи, юве, отче наш, багатостраждальному юву подібний.

**І НИНИ** і повсякчас і на віки вічні, Амінь.

**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-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.”

**READER :** “ Bless the Lord, O my soul. O Lord my God, You are very great.”

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

**READER : “ ANOTHER PROKIMEN 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 4-ий.** Які величні діла Твої, Господи, все премудрістю сотворив еси.”

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

**ЧИТ. ; “** Благослови, душе моя, Господа, Господи Боже мій, Ти велми звеличився еси.”

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

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

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

**EPISTLE: Galatians 2 : 16 - 20.**

<sup>16</sup> knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified.

<sup>17</sup> “But if, while we seek to be justified by Christ, we ourselves also are found sinners, *is* Christ therefore a minister of sin? Certainly not! <sup>18</sup> For if I build again those things which I destroyed, I make myself a transgressor. <sup>19</sup> For I through the law died to the law that I might live to God. <sup>20</sup> I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the *life* which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.

**Galatians. 5 : 22 - 6 : 2.**

<sup>22</sup> But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, <sup>23</sup> gentleness, self-control. Against such there is no law. <sup>24</sup> And those *who are* Christ’s have crucified the flesh with its passions and desires. <sup>25</sup> If we live in the Spirit, let us also walk in the Spirit. <sup>26</sup> Let us not become conceited, provoking one another, envying one another.

<sup>6</sup> Brethren, if a man is overtaken in any trespass, you who *are* spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted. <sup>2</sup> Bear one another’s burdens, and so fulfill the law of Christ.

**READER : “ ALLELUIA IN TONE-4.** Bend your bow and proceed prosperously, and be king because of truth, meekness, and righteousness. Alleluia.”

**CHOIR :** “ Alleluia, Alleluia, Alleluia.”

**ЧИТ. ; “ АЛИЛУЯ НА ГОЛОС 4-ий.** Натягни лука та йди щасливо і царствуй по правді, лагідно і справедливо. Алилґя.”

**ХОР. :** “ Алилґя, Алилґя, Алилґя.”

**READER :** “ You have loved righteousness and hated iniquity. Alleluia.”

**CHOIR :** “ Alleluia, Alleluia, Alleluia.”

**READER :** “ **ALLELUIA IN TONE – 6.** Blessed is the man who fears the Lord, who greatly delights in His commandments. Alleluia.”

**CHOIR :** “ Alleluia, Alleluia, Alleluia.”

**ЧИТ. ;** “ Ти полюбив правду і зненавидів беззаконня. Алилґя.

**ХОР. :** “ Алилґя, Алилґя, Алилґя.”

**ЧИТ. :** “ **АЛИЛУЯ ПРЕПОДОБНОМУ НА ГОЛОС 6-ий.** Блажен муж, що боїтьсґя Господа, заповіді Його дуже любі йому. Алилґя.”

**ХОР. :** “ Алилґя, Алилґя, Алилґя.”

**GOSPEL: Luke. 8 : 26 - 39.**

<sup>26</sup> Then they sailed to the country of the Gadarenes, which is opposite Galilee. <sup>27</sup> And when He stepped out on the land, there met Him a certain man from the city who had demons for a long time. And he wore no clothes, nor did he live in a house but in the tombs. <sup>28</sup> When he saw Jesus, he cried out, fell down before Him, and with a loud voice said, “What have I to do with You, Jesus, Son of the Most High God? I beg You, do not torment me!” <sup>29</sup> For He had commanded the unclean spirit to come out of the man. For it had often seized him, and he was kept under guard, bound with chains and shackles; and he broke the bonds and was driven by the demon into the wilderness.

<sup>30</sup> Jesus asked him, saying, “What is your name?” And he said, “Legion,” because many demons had entered him. <sup>31</sup> And they begged Him that He would not command them to go out into the abyss.

<sup>32</sup> Now a herd of many swine was feeding there on the mountain. So they begged Him that He would permit them to enter them. And He permitted them. <sup>33</sup> Then the demons went out of the man and entered the swine, and the herd ran violently down the steep place into the lake and drowned.

<sup>34</sup> When those who fed *them* saw what had happened, they fled and told *it* in the city and in the country. <sup>35</sup> Then they went out to see what had happened, and came to Jesus, and found the man from whom the demons had departed, sitting at the feet of Jesus, clothed and in his right mind. And they were afraid. <sup>36</sup> They also who had seen *it* told them by what means he who had been demon-possessed was healed. <sup>37</sup> Then the whole multitude of the surrounding region of the Gadarenes asked Him to depart from them, for they were seized with great fear. And He got into the boat and returned.

<sup>38</sup> Now the man from whom the demons had departed begged Him that he might be with Him. But Jesus sent him away, saying, <sup>39</sup> “Return to your own house, and tell what great things God has done for you.” And he went his way and proclaimed throughout the whole city what great things Jesus had done for him.

**Luke. 6 : 17 - 23.**

<sup>17</sup> And He came down with them and stood on a level place with a crowd of His disciples and a great multitude of people from all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, who came to hear Him and be healed of their diseases, <sup>18</sup> as well as those who were tormented with unclean spirits. And they were healed. <sup>19</sup> And the whole multitude sought to touch Him, for power went out from Him and healed *them* all.

<sup>20</sup> Then He lifted up His eyes toward His disciples, and said:

“Blessed *are you* poor, For yours is the kingdom of God.

<sup>21</sup> Blessed *are you* who hunger now, For you shall be filled.

Blessed *are you* who weep now, For you shall laugh.

<sup>22</sup> Blessed are you when men hate you, And when they exclude you,

And revile *you*, and cast out your name as evil, For the Son of Man’s sake.

<sup>23</sup> Rejoice in that day and leap for joy!

For indeed your reward *is* great in heaven, For in like manner their fathers did to the prophets.

**COMMUNION VERSE:**

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

“ The righteous man shall be in everlasting remembrance. He shall not fear evil tidings. Alleluia.”

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

“ В пам’ять вічну буде праведник. Лихої слави він не убоїться. Алилуя.”

**What is “Uniatism”?**



The **Union of Brest**, or **Union of Brześć**, was the 1595-96 decision of the Ruthenian [Ukrainian] Orthodox Church eparchies in the Polish-

Lithuanian Commonwealth to break relations with the Eastern Orthodox Church and to enter into communion with, and place itself under the authority of the Pope of Rome.

In 1590 four out of nine bishops of the Ruthenian Orthodox Church gathered in synod in the city of Brest and signed a declaration of their readiness to sign the union with Rome composed 33 articles of Union, which were accepted by the Pope of Rome. At first widely successful, within several

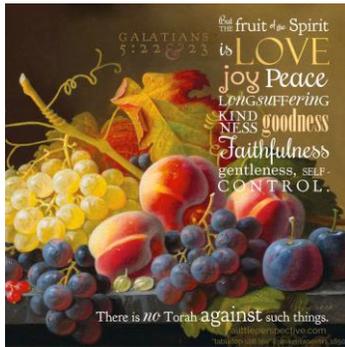
decades it had lost much of its initial support, mainly due to its enforcement on the Orthodox parishes, which stirred several massive uprisings.

The union was solemnly and publicly proclaimed in the Hall of Constantine in the Vatican. On the same day the bull *Magnus Dominus* was published, announcing to the Roman Catholic world the first time Ruthenians were in the unity of the Roman Church. The bull recites the events which led to the union...and the concession to

the Ruthenians that they should retain their own rite. The bishops asked to be dispensed from the obligation of introducing the Gregorian Calendar, so as to avoid popular discontent.

The union was strongly supported by the King of Poland and Grand Duke of Lithuania, but opposed by some bishops and prominent nobles of Rus, and perhaps most importantly, by the nascent Cossack movement for Ukrainian self-rule. The result was "Rus fighting against Rus," and the splitting of the Church of Rus into Greek Catholic and Greek Orthodox jurisdictions. [https://en.wikipedia.org/wiki/Union\\_of\\_Brest](https://en.wikipedia.org/wiki/Union_of_Brest)

### **Verse-By-Verse Commentary On Galatians 5:22 – 6:2**



**Verses 22, 23** > The fruit of the Holy Spirit grows upon the tree of our life as we are rooted in the gospel teachings, and obey the commands of Jesus. These fruits, nine of which are listed here, are the very energies of the divine nature that we express against the works of the flesh (the passions and evil desires). As we live in the Spirit, and walk in the Spirit, we yield our lives to the Holy Spirit, through our obedience to the commands of Jesus, that same Spirit transforms our passions into the fruit of the Spirit. **Verse 24** > Those who are Christ's are actively crucifying the flesh, that is, the passions and evil desires. **St John Chrysostom** writes, "For the desires, although they are troublesome, rage in vain." **Verse 25** > We are to live by the Spirit, that is, by the laws of the Spirit, and the power that those laws supply. **(Romans 8:1-3)** The life that the Spirit gives us is actualized as we "walk in the Spirit", that is, become doers of the word, and obedient to Christ's commands. **Verse**

**26** > The temptation we often face in the Spiritual life is to "compare ourselves with one another", thus leading some of us to become conceited (thinking of ourselves more highly than we ought) and others to become envious (coveting another's gifts and calling). This is all vainglorious, and to be crucified. Let all of us who strive for the mastery in spiritual things (**1 Corinthians 9:24-27**) be temperate (self-controlled) in all things.

**Verse 1** > St Paul instructs the spiritual brethren on how they are to relate to those who are overtaken in any trespass, that is, carried away with a passion that has not yet been crucified. Paul says, "You which are spiritual, restore such a one", He says not, "chastise" nor "judge," but "set aright." (**St John Chrysostom Homilies**) Chrysostom continues, "...be very gentle to those who have lost their footing... administer correction with mildness." St Paul warns that those who are administering correction take heed to their own weaknesses lest they be tempted and end up in very same state as the weaker brother or sister whom they are restoring. **Verse 2** > Since we all have shortcomings, Paul "exhorts them not to scrutinize severely the offences of others, but even to bear their failings, that their own may in turn be borne by others." (St John Chrysostom) In this way we fulfill the law of Christ!

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