

**ST. NICHOLAS UKRAINIAN
ORTHODOX CHURCH**

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Hall: 391-2nd Street
Cemetery: 64 Vandenburg Ave.
www.stnicholasuoc.org
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**СЛАВА ІСУСУ ХРИСТУ!
СЛАВА НА ВІКИ!
GLORY TO JESUS CHRIST!
GLORY FOREVER!**

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JULY 17TH, 2011, 5TH SUNDAY

AFTER PENTECOST Tone 4.

St. Andrew of Crete.

9:00 AM – Divine Liturgy

Litia for the repose of +**Maria Fil**
offered by Lidia Bendza.

Litia for the repose of +**Photinia** on the
40th day of her falling asleep in the Lord.

**З ПОСЛАННЯ СВ. АПОСТОЛА
ПАВЛА ДО РИМЛЯН ЧИТАННЯ 10:1-10**

Браття, бажання мого серця й молитва до Бога за Ізраїля на спасіння. Бо я свідчу їм, що вони мають ревність про Бога, але не за розумом. Вони бо, не розуміючи праведности Божої, і силкуючись поставити власну праведність, не покорились праведності Божій. Бо кінець Закону Христос на праведність кожному, хто вірує. Мойсей бо пише про праведність, що від Закону, що людина, яка його виконує, буде ним жити. А про праведність, що від віри, говорить так: Не кажи в своїм серці: Хто вийде на небо? цебто звести додолу Христа, або: Хто зійде в безодню? цебто вивести з мертвих Христа. Але що каже ще? Близько тебе слово, в устах твоїх і в серці твоїм, цебто слово віри, що його проповідуємо. Бо коли ти устами своїми визнаватимеш Ісуса за Господа, і будеш вірувати в своїм серці, що Бог воскресив Його з мертвих, то спасешся, бо серцем віруємо для праведности, а устами ісповідуємо для спасіння.

**THE EPISTLE READING IS FROM ST.
PAUL TO THE ROMANS 10:1-10**

Brethren, my heart's desire and prayer to God for the Israelites is that they may be saved. For I can testify about them that they are zealous for God, but their zeal is not based on knowledge. Since they did not know the righteousness that comes from God and sought to establish their own, they did not submit to God's righteousness. Christ is the end of the law so that there may be righteousness for everyone who believes. Moses describes in this way the righteousness that is by the law: "The man who does these things will live by them." But the righteousness that is by faith says: "Do not say in your heart, 'Who will ascend into heaven?' (that is, to bring Christ down)" or "Who will descend into the deep?" (that is, to bring Christ up from the dead). But what does it say? "The word is near you; it is in your mouth and in your heart," that

is, the word of faith we are proclaiming: That if you confess with your mouth, "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved. For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved.

ВІД МАТЕЯ СВЯТОГО ЄВАНГЕЛІЯ ЧИТАННЯ 8:28-9:1 І, як прибув Він на той бік, до землі Гадаринської, перестріли Його два біснуваті, що вийшли з могильних печер, дуже люті, так що ніхто не міг переходити тією дорогою. І ось, вони стали кричати, говорячи: Що Тобі, Сину Божий, до нас? Прийшов Ти сюди передчасно нас мучити? А оподаль від них пасся гурт великий свиней. І просилися демони, кажучи: Коли виженеш нас, то пошли нас у той гурт свиней. А Він відповів їм: Ідьте. І вийшли вони, і пішли в гурт свиней. І ось кинувся з кручі до моря весь гурт, і потопився в воді. Пастухи ж повтікали; а коли прибули вони в місто, то про все розповіли, і про біснуватих. І ось, усе місто вийшло назустріч Ісусові. Як Його ж угледіли, то стали благати, щоб пішов Собі з їхнього краю!.. І, сівши до човна, Він переплинув, і до міста Свого прибув.

THE GOSPEL READING IS FROM ST. MATTHEW 8:28-9:1 When Jesus arrived at the other side in the region of the Gadarenes, two demon-possessed men coming from the tombs met him. They were so violent that no one could pass that way. "What do you want with us, Son of God?" they shouted. "Have you come here to torture us before the appointed time?" Some distance from them a large herd of pigs was feeding. The demons begged Jesus, "If you drive us out, send us into the herd of pigs." He said to them, "Go!" So they came out and went into the pigs, and the whole herd rushed down the steep bank into the lake and died in the water. Those tending the pigs ran off, went into the town and reported all this, including what had happened to the demon-possessed

men. Then the whole town went out to meet Jesus. And when they saw him, they pleaded with him to leave their region. Jesus stepped into a boat, crossed over and came to his own town.

JULY 24th , 2011 – 6th SUNDAY AFTER PENTECOST - Tone 5. Blessed Olga.

9:00 AM – Divine Liturgy

Litania for the repose of +**Maria Fil**

Offered by Sandy Olekoski & family.

3 ПОСЛАННЯ СВ. АПОСТОЛА ПАВЛА ДО РИМЛЯН ЧИТАННЯ 12:6-14 Браття, І ми маємо різні дари, згідно з благодаттю, даною нам: коли пророцтво то виконуй його в міру віри, а коли служіння будь на служіння, коли вчитель на навчання, коли втішитель на потішання, хто подає у простоті, хто головує то з пильністю, хто милосердствує то з привітністю! Любов нехай буде нелицемірна; ненавидьте зло та туліться до доброго! Любіть один одного братньою любов'ю; випереджайте один одного пошаною! У ревності не лінуються, духом палайте, служіть Господеві, тіштеся надією, утиски терпіть, перебувайте в молитві, беріть уділ у потребах святих, будьте гостинні до чужинців! Благословляйте тих, хто вас переслідує; благословляйте, а не проклинайте!

THE EPISTLE READING IS FROM THE LETTER OF ST. PAUL TO THE ROMANS 12:6-14 Brethren, we have different gifts, according to the grace given us. If a man's gift is prophesying, let him use it in proportion to his faith. If it is serving, let him serve; if it is teaching, let him teach; if it is encouraging, let him encourage; if it is contributing to the needs of others, let him give generously; if it is leadership, let him govern diligently; if it is showing mercy, let him do it cheerfully. Love must be sincere. Hate what is evil; cling to what is good. Be devoted to one another in brotherly love. Honor one another above yourselves. Never be lacking in zeal, but keep your spiritual

fervor, serving the Lord. Be joyful in hope, patient in affliction, faithful in prayer. Share with God's people who are in need. Practice hospitality. Bless those who persecute you; bless and do not curse.

ВІД МАТЕЯ СВЯТОГО ЄВАНГЕЛІЯ ЧИТАННЯ 9:1-8

І, сівши до човна, Він переплинув, і до міста Свого прибув. І ото, принесли до Нього розслабленого, що на ложі лежав. І, як побачив Ісус їхню віру, сказав розслабленому: Будь бадьорий, сину! Прощаються тобі гріхи твої! І ось, дехто із книжників стали казати про себе: Він богозневажає. Ісус же думки їхні знав і сказав: Чого думаєте ви лукаве в серцях своїх? Що легше, сказати: Прощаються тобі гріхи, чи сказати: Уставай та й ходи? Але щоб ви знали, що прощати гріхи на землі має владу Син Людський, тож каже Він розслабленому: Уставай, візьми ложе своє, та й іди у свій дім! Той устав і пішов у свій дім. А натовп, побачивши це, налякався, і славив Бога, що людям Він дав таку владу!

THE GOSPEL READING IS FROM ST. MATTHEW 9:1-8

Jesus stepped into a boat, crossed over and came to his own town. Some men brought to him a paralytic, lying on a mat. When Jesus saw their faith, he said to the paralytic, "Take heart, son; your sins are forgiven." At this, some of the teachers of the law said to themselves, "This fellow is blaspheming!" Knowing their thoughts, Jesus said, "Why do you entertain evil thoughts in your hearts? Which is easier: to say, 'Your sins are forgiven,' or to say, 'Get up and walk'? But so that you may know that the Son of Man has authority on earth to forgive sins...." Then he said to the paralytic, "Get up, take your mat and go home." And the man got up and went home. When the crowd saw this, they were filled with awe; and they praised God, who had given such authority to men.

JULY 31st, 2011, 7TH SUNDAY AFTER

PENTECOST *Tone 6. Martyr Emilian.*

9:00 AM – Divine Liturgy

Litia for the repose of +**Maria Fil**

offered by Theodore & Maria Ryz.

З ПОСЛАННЯ СВ. АПОСТОЛА ПАВЛА ДО РИМЛЯН ЧИТАННЯ 15:1-7

Браття, ми, сильні, мусимо нести немочі безсильних, а не собі догоджати. Кожний з нас нехай намагається догодити ближньому на добро, для збудування. Бо й Христос не собі догоджав, а як написано: "Зневага тих, що тебе зневажають, упали на мене." Все бо, що було написано давніше, написано нам на науку, щоб ми мали надію через терпеливість й утіху, про які нас Письмо навчає. Бог же терпеливості й утіхи, за прикладом Христа Ісуса, нехай дасть вам, щоб ви між собою однаково думали за Христом Ісусом, щоб ви однодушно, одними устами славили Бога й Отця Господа нашого Ісуса Христа. Тому приймайте один одного, як і Христос прийняв вас у Божу славу.

THE EPISTLE READING IS FROM THE LETTER OF ST. PAUL TO THE ROMANS

15:1-7 Brethren, we who are strong ought to put up with the failings of the weak and not to please ourselves; let each of us please our neighbor for the good, for building up. For Christ did not please himself; but, as it is written, "The insults of those who insult you fall upon me." For whatever was written previously was written for our instruction, that by endurance and by the encouragement of the scriptures we might have hope. May the God of endurance and encouragement grant you to think in harmony with one another, in keeping with Christ Jesus, that with one accord you may with one voice glorify the God and Father of our Lord Jesus Christ. Welcome one another, then, as Christ welcomed you, for the glory of God.

ВІД МАТЕЯ СВЯТОГО ЄВАНГЕЛІЯ

ЧИТАННЯ 9:27-35 І як Ісус відходив звідти, слідом за ним пустилися два сліпці й кричали, Помилуй нас, сину Давидів! І коли він увійшов до хати, сліпці приступили до нього, а він спитав їх, Чи віруєте, що я можу це зробити? Так, Господи! Кажуть йому ті. Тоді він доторкнувся до їхніх очей, мовивши, Нехай вам станеться за вашою вірою! І відкрились їхні очі. Ісус же суворо наказав їм, Глядіть, щоб ніхто не знав про це. Та ті, вийшовши, розголосили про нього чутку по всій країні. А як вони виходили, приведено до нього німого, що був біснுவатий. Коли ж він вигнав біса, німий почав говорити і люди дивувалися, кажучи, Ніколи щось таке не об'являлося в Ізраїлі! Фарисеї ж говорили, Він виганяє бісів князем бісівським! Ісус обходив усі міста і села, навчаючи Євангелію царства та вигоюючи всяку хворобу й недугу.

THE GOSPEL READING IS FROM ST.

MATTHEW 9:27-35 As Jesus passed on from there, two blind men followed (him), crying out, "Son of David, have pity on us!" When he entered the house, the blind men approached him and Jesus said to them, "Do you believe that I can do this?" "Yes, Lord," they said to him. Then he touched their eyes and said, "Let it be done for you according to your faith." And their eyes were opened. Jesus warned them sternly, "See that no one knows about this." But they went out and spread word of him through all that land. As they were going out, a demoniac who could not speak was brought to him, and when the demon was driven out the mute person spoke. The crowds were amazed and said, "Nothing like this has ever been seen in Israel." But the Pharisees said, "He drives out demons by the prince of demons." Jesus went around to all the towns and villages, teaching in their synagogues, proclaiming the gospel of the kingdom, and curing every disease and illness.

Olha and Volodymyr - First Christian Rulers of Rus - Ukraine July 28, 1015

Olga (or Helga), born in about 890, was the wife of Prince Ihor of Rus, and after his death in 945 she was regent for their son. She appears to have ruled well by secular standards. In 957 she visited Constantinople and, either then or earlier, became a Christian. She did not succeed in converting her son, or a significant number of their countrymen. She died in 969, probably on 11 July. Volodymyr, great-grandson of Ruryk (the traditional founder of the Rus state), grandson of Olga, and youngest of the three sons of Sviatoslav of Kyiv, was born in 956 and was made Prince of Novgorod in 970. In 972 his father died, and the three sons fought for the crown. Yaropolk killed Oleh, and Volodymyr fled to his Viking kinsmen in Scandinavia. In 980 he returned with Viking support, killed Yaropolk, and took the throne. He expanded his empire by a series of conquests. In 988, he proposed a military alliance with the Byzantine emperor Basil II, and a marriage to the emperor's sister Anna. In return, he agreed to convert to Christianity. The agreement was made, Volodymyr was baptized, and when the emperor reneged on the marriage, Volodymyr invaded the Crimea. The marriage duly took place and the alliance prospered. Volodymyr took his Christian commitment seriously, and under his rule the Christianization of Rus proceeded rapidly. He put away his former collection of pagan wives and mistresses, destroyed idols and pagan temples, built churches and monasteries and schools, brought in Greek missionaries to educate his people, abolished or greatly restricted capital punishment, and gave lavish alms to the poor. In converting his people, however, he was willing to resort to military methods (all his life he had survived by fighting), and some of his former pagan wives and their sons raised an armed rebellion against him, in the course of which he was killed near Kyiv, July 28, 1015. He and his grandmother Olha are honored as the founders of Christianity in Ukraine.

ANNOUNCEMENTS

1. You are invited to our **St. Nicholas Parish Picnic on Sunday, August 21st** at Ganser-Smith Memorial Park in Menands. Divine Liturgy will begin at 10:00 AM followed by our cookout - potluck.

SERMON

В існуванні злих духів ми переконуємося читаючи книги Святого Письма Старого та Нового Завіту, зі свідчень святих отців та життєписів угодників Божих. У книзі Буття йдеться про те, як диявол у зміїній подобі спокусив нашу праматір Єву, намовивши її порушити заповідь Богу. Єва ж переконала ослухатися Бога і праотця Адама... Ось чому диявол і називається «людиновбивцею споконвіку» - від самого початку прагнув він занапастити людство. У книзі Іова оповідається, що диявол, за попущення Божого, вразив Іова багатьма хворобами, але не домігся з уст праведника хули на Бога. Самого Спасителя під час сорокаденного перебування в пустелі спокушав сатана, намагаючись розпалити в ньому нетерплячість, владолюбство та марнославство. Сам Христос Спаситель і Його апостоли виганяли диявола, зцілюючи людей від біснування.

Із Божественного Одкровення ми знаємо, що диявол - істота реальна, ірраціональна, має розум і волю. Як віра в Бога, в існування ангелів добрих, так і віра в існування злих духів є всеохоплюючою в роді людському. Біси - це духи, вигнані з неба. Їх згубила зла воля, яка відтоді й керує ними в їхніх злочинах. Нам, віруючим, не кажучи вже про невіруючих, дуже не хотілося б вірити в існування диявола. Більше завжди віряться в добро: Бог і ангели - істоти добрі й прекрасні, тому знати, що вони є - приємно і втішно. А диявол і біси - істоти злі та шкідливі, тому вірити в їх існування - дуже неприємно.

Краща зброя для боротьби з дияволом - молитва і піст. Цей рід, сказав Господь про бісів, виганяється лише молитвою і постом. Біси говорили священномученику Кипріану: «Ми не можемо дивитися на хресте знамення, воно, як вогонь, обпалює нас і відганяє». «Іменем Ісуса завжди бий ратника», тобто бісів, - учив преподобний

Іоанн Ліствичник. «Немає сильнішої і міцнішої зброї у духовній брані, ніж Ісусова молитва», - свідчив авва Іов. «Демони не наважуються наблизитися до того, хто веде бесіду з Богом», - казав Симеон Новий Богослов. Читання Святого Письма - це великий захист від гріха, вчив авва Єпіфаній, а блаженний Ієронім і преподобний Пимен говорили: «Думай постійно про щось добре, щоб диявол завжди знаходив тебе зайнятим: доки людина перебуває в духовній праці, ворог не може вразити її». Наслідуючи приклад і вказівки доблесних воїнів Христових, сподіваючись на Бога і зміцнюючись благодаттю Святого Духа, ми можемо й зобов'язані вийти переможцями у боротьбі зі злом і ворогами нашого спасіння - духами злоби піднебесними. Амінь.

The reading from the Gospel according to St. Matthew for the 5th Sunday after Pentecost seems very familiar because the same story in the Gospel according to St. Luke is chanted on the 23rd Sunday after Pentecost. It is often referred to as "The Pigs Gospel." To modern day readers of the New Testament, it seems a rather innocuous episode in the life of our Lord, God and Savior Jesus Christ. Why did our Church Fathers consider this episode so important that it was assigned to be chanted on two different Sundays during the liturgical year? In the Gospel according to St. Matthew the setting for this story is that our Lord had just calmed the stormy Sea of Galilee, and He landed on the other side of the lake, away from Galilee his home. Immediately He encounters two men possessed by demons so fierce that "no one could travel by that road." While the disciples in the boat were wondering what manner of man Jesus was that even the winds and the sea obeyed Him, the demons came to proclaim the answer. Jesus alone came towards them since no one dared to bring them to Him. They dwelt among the tombs as if already dead. This is a reminder to us that sin and evil lead to death. But because Christ is the Conqueror of Death, the demons screamed out, "What have

you to do with us, Son of God? Have you come here to torment us before the appointed time?" The appointed time is the end of the world when all will be judged./ Each Gospel account was written to proclaim the Good News to a particular audience. St. Matthew, a converted Jew and a tax-collector, wrote his Gospel account in order to convince Jewish believers that Jesus Christ was the fulfillment of the Law and the Prophets. Christ had just crossed the Sea of Galilee to escape the demands of the people that He cure their afflictions, but they had no accompanying faith or recognition of who He was. The irony for St. Matthew is that the Gentile Centurion, and even the demons recognize that Jesus is the Son of God, but not His Chosen People. There is another surreptitious message being proclaimed by the presence of a herd of swine: These are not Jews, Christ is already spreading His universal message to the Gentiles, beyond His Chosen People, the Old Jerusalem. For Jewish believers swine are unclean and it was forbidden to eat them or even have anything to do with them. A swineherd could only be present among non-Jewish people. Christ commands the demons to enter the herd of swine, reminding and teaching us that God can perform good even by using something unclean and perverse. Perhaps this was why the Church Fathers loved this episode enough to have it chanted on two different Sundays during the Church Year: The pigs rushed down the steep bank into the sea where they drowned. Even swine know that death is better than being possessed by a demon. It is a call to repentance, a call to us to put off the demons, the old man within us. Living with our demons actually makes us lower and less sensible than pigs! / The final event in this Gospel story is that the whole town came out to meet Jesus begged Him to leave! Contrast this with the Samaritans in the town of Shechem who invited Him to stay after His encounter with the sinful woman at Jacob's Well. Is it possible they were overwhelmed and fearful of the awesome power of God which they

observed? This is not totally unusual for St. Peter also asked the Lord to leave him because he was a sinful man. Is St. Matthew making the point that these Gentiles were able to take the first steps to wisdom because they had fear of the Lord which the beginning of all wisdom, and the Chosen People did not? Or is it that the people of Gadara reflect the sinfulness of all humanity, a sinfulness that makes us more comfortable with demons than with God? The Lord came with power to deliver the world from the power of the Enemy; but they preferred distance from God, submitting to the slavery of evil and rejecting the presence of God. John Chrysostom calls them a senseless people who sent Him away when they should have adored Him and marveled at His power. Are we, too, insensitive and blind to the power and majesty of our Good God? When the inhabitants of that country, after having received such benefits, were driving Him away, Jesus did not resist, but relented, and left them for they had shown themselves unworthy of His teaching. Is it possible that we, too, often ask God to leave us because we are not willing to respond appropriately to the love and awesome power of God? Perhaps it is a result of sin that we are unwilling to give ourselves and each other and all of life to Christ our God. Let us remember that we are the summit of His creation and are called to live as children of God, as His Inheritance!