

**Fourth Sunday after Pentecost: All Saints of Kyvian-Rus';
The Nativity of the Honorable and Glorious Prophet John
Forerunner and Baptist of Christ – June 17**

Text from “[The Divine Liturgy: An Anthology for Worship](#)”; Pg. 581 (Sunday) & 845 (St. John)

Troparion (Tone 3): Let the heavens be glad, let the earth rejoice,* for the Lord has done a mighty deed with his arm.* He trampled death by death; He became the first born of the dead;* He saved us from the abyss of Hades* and granted great mercy to the world.

Troparion (Tone 4): O you, who glorified Christ:* princes and bishops,* monastics and martyrs,* and steadfast confessors of Christian Ukraine throughout all times,* pray Christ God to look with favour on our people* and to grant them the grace to persevere in the faith* that the souls of prayerful faithful* who revere your sacred memory* may be saved.

Troparion (Tone 4): O Prophet and forerunner of the coming of Christ,* we, who lovingly honour you are at a loss to praise you worthily;* for your mother's barrenness and your father's silence* were both ended by your honoured and glorious birth,* and the incarnation of the Son of God* is preached to the whole world.

+Glory be to the Father and to the Son and to the Holy Spirit.

Kontakion (Tone 4): You shine as bright beacons,* O God-inspired and righteous saints of our Church.* By your encouraging example* you serve communities of faithful throughout the Christian world.* Therefore we humbly bow our heads to you* thanking our great and all-gracious God,* Who has made you our intercessors in heaven,* where you pray for our souls.

Now and for ever and ever. Amen.

Kontakion (Tone 3): She who once was barren gives birth today to the Forerunner of Christ,* who will fulfill every prophecy.* In the Jordan he placed his hand upon the One Whom the prophets foretold* and thus was shown to be the prophet, the herald,* and the Forerunner of the Word of God.

Prokimenon (Tone 3): Sing to our God, sing;* sing to our King, sing (Ps 46:7).

verse: Rejoice in the Lord, O you just; praise befits the righteous (Ps 32:1).

Prokimenon (Tone 7): The just man shall be glad in the Lord, and shall hope in Him (Ps 63:11).

Epistle: (Romans 6:18-23) (Sunday): *Brethren*, having been set free from sin, have become slaves of righteousness. I am speaking in human terms because of your natural limitations. For just as you once presented your members as slaves to impurity and to greater and greater iniquity, so now present your members as slaves to righteousness for sanctification. When you were slaves of sin, you were free in regard to righteousness. So

what advantage did you then get from the things of which you now are ashamed? The end of those things is death. But now that you have been freed from sin and enslaved to God, the advantage you get is sanctification. The end is eternal life. For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

Epistle: (Romans 13:11-14:4)(St. John): *Brethren*, salvation is nearer to us now than when we became believers; the night is far gone, the day is near. Let us then lay aside the works of darkness and put on the armour of light; let us live honourably as in the day, not in revelling and drunkenness, not in debauchery and licentiousness, not in quarrelling and jealousy. Instead, put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires. Welcome those who are weak in faith, but not for the purpose of quarrelling over opinions. Some believe in eating anything, while the weak eat only vegetables. Those who eat must not despise those who abstain, and those who abstain must not pass judgement on those who eat; for God has welcomed them. Who are you to pass judgement on servants of another? It is before their own lord that they stand or fall. And they will be upheld, for the Lord is able to make them stand.

Epistle: (Romans 8:28-39)(Saints): *Brethren*, we know that all things work together for good for those who love God, who are called according to his purpose. For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn within a large family. And those whom he predestined he also called; and those whom he called he also justified; and those whom he justified he also glorified. What then are we to say about these things? If God is for us, who is against us? He who did not withhold his own Son, but gave him up for all of us, will he not with him also give us everything else? Who will bring any charge against God's elect? It is God who justifies. Who is to condemn? It is Christ Jesus, who died, yes, who was raised, who is at the right hand of God, who indeed intercedes for us. Who will separate us from the love of Christ? Will hardship, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, 'For your sake we are being killed all day long; we are accounted as sheep to be slaughtered.' No, in all these things we are more than conquerors through him who loved us. For I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

Alleluia (Tone 3):

verse: In You, O Lord, have I hoped that I may not be put to shame for ever (Ps 30:2).

verse: Be a protector unto me, O God, and a house of refuge to save me (Ps 30:3).

verse: Blessed be the Lord God of Israel, for He has visited His people and redeemed them (Lk 1:68).

Gospel: (Matthew 8:5-13)(Sunday): *At that time Jesus entered Capernaum*, a centurion came to him, appealing to him and saying, 'Lord, my servant is lying at home paralysed, in terrible distress.' And he said to him, 'I will come and cure him.' The centurion answered, 'Lord, I am not worthy to have you come under my roof; but only speak the word, and my servant will be healed. For I also am a man under authority, with soldiers under me;

and I say to one, "Go", and he goes, and to another, "Come", and he comes, and to my slave, "Do this", and the slave does it.' When Jesus heard him, he was amazed and said to those who followed him, 'Truly I tell you, in no one in Israel have I found such faith. I tell you, many will come from east and west and will eat with Abraham and Isaac and Jacob in the kingdom of heaven, while the heirs of the kingdom will be thrown into the outer darkness, where there will be weeping and gnashing of teeth.' And to the centurion Jesus said, 'Go; let it be done for you according to your faith.' And the servant was healed in that hour.

Gospel: (Luke 1:1-25, 57-68, 76, 80)(St. John): Since many have undertaken to set down an orderly account of the events that have been fulfilled among us, just as they were handed on to us by those who from the beginning were eyewitnesses and servants of the word, I too decided, after investigating everything carefully from the very first, to write an orderly account for you, most excellent Theophilus, so that you may know the truth concerning the things about which you have been instructed. In the days of King Herod of Judea, there was a priest named Zechariah, who belonged to the priestly order of Abijah. His wife was a descendant of Aaron, and her name was Elizabeth. Both of them were righteous before God, living blamelessly according to all the commandments and regulations of the Lord. But they had no children, because Elizabeth was barren, and both were getting on in years. Once when he was serving as priest before God and his section was on duty, he was chosen by lot, according to the custom of the priesthood, to enter the sanctuary of the Lord and offer incense. Now at the time of the incense-offering, the whole assembly of the people was praying outside. Then there appeared to him an angel of the Lord, standing at the right side of the altar of incense. When Zechariah saw him, he was terrified; and fear overwhelmed him. But the angel said to him, 'Do not be afraid, Zechariah, for your prayer has been heard. Your wife Elizabeth will bear you a son, and you will name him John. You will have joy and gladness, and many will rejoice at his birth, for he will be great in the sight of the Lord. He must never drink wine or strong drink; even before his birth he will be filled with the Holy Spirit. He will turn many of the people of Israel to the Lord their God. With the spirit and power of Elijah he will go before him, to turn the hearts of parents to their children, and the disobedient to the wisdom of the righteous, to make ready a people prepared for the Lord.' Zechariah said to the angel, 'How will I know that this is so? For I am an old man, and my wife is getting on in years.' The angel replied, 'I am Gabriel. I stand in the presence of God, and I have been sent to speak to you and to bring you this good news. But now, because you did not believe my words, which will be fulfilled in their time, you will become mute, unable to speak, until the day these things occur.' Meanwhile, the people were waiting for Zechariah, and wondered at his delay in the sanctuary. When he did come out, he could not speak to them, and they realized that he had seen a vision in the sanctuary. He kept motioning to them and remained unable to speak. When his time of service was ended, he went to his home. After those days his wife Elizabeth conceived, and for five months she remained in seclusion. She said, 'This is what the Lord has done for me when he looked favourably on me and took away the disgrace I have endured among my people.' Now the time came for Elizabeth to give birth, and she bore a son. Her neighbours and relatives heard that the Lord had shown his great mercy to her, and they rejoiced with her. On the eighth day they came to circumcise the child, and they were going to name him Zechariah after his father. But his mother said, 'No; he is to be called John.' They said to her, 'None of your relatives

has this name.' Then they began motioning to his father to find out what name he wanted to give him. He asked for a writing-tablet and wrote, 'His name is John.' And all of them were amazed. Immediately his mouth was opened and his tongue freed, and he began to speak, praising God. Fear came over all their neighbours, and all these things were talked about throughout the entire hill country of Judea. All who heard them pondered them and said, 'What then will this child become?' For, indeed, the hand of the Lord was with him. Then his father Zechariah was filled with the Holy Spirit and spoke this prophecy: 'Blessed be the Lord God of Israel, for he has looked favourably on his people and redeemed them. And you, child, will be called the prophet of the Most High; for you will go before the Lord to prepare his ways. The child grew and became strong in spirit, and he was in the wilderness until the day he appeared publicly to Israel.

Gospel: (Matthew 5:1-16)(Saints): When Jesus saw the crowds, he went up the mountain; and after he sat down, his disciples came to him. Then he began to speak, and taught them, saying:

'Blessed are the poor in spirit, for theirs is the kingdom of heaven.

'Blessed are those who mourn, for they will be comforted.

'Blessed are the meek, for they will inherit the earth.

'Blessed are those who hunger and thirst for righteousness, for they will be filled.

'Blessed are the merciful, for they will receive mercy.

'Blessed are the pure in heart, for they will see God.

'Blessed are the peacemakers, for they will be called children of God.

'Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

'Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for in the same way they persecuted the prophets who were before you.

'You are the salt of the earth; but if salt has lost its taste, how can its saltiness be restored? It is no longer good for anything, but is thrown out and trampled under foot. 'You are the light of the world. A city built on a hill cannot be hidden. No one after lighting a lamp puts it under the bushel basket, but on the lampstand, and it gives light to all in the house. In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven.

Instead of **"It is truly..."**: O my soul, magnify the precious birth of Christ's baptist and forerunner John.

Irmos (Tone 4): Words cannot express the hidden, divine, ineffable mystery that is clearly fulfilled in you, Virgin immaculate, for because of His loving mercy God became flesh of you. And therefore as Mother of God, we magnify you.

Communion Verse: Praise the Lord from the heavens;* praise Him in the highest (Ps 148:1).

Second Communion Verse: The just man shall be in everlasting remembrance; of evil hearsay he shall have no fear (Ps 111:6-7). Alleluia! (3x)