



НАЈАВЕ / ANNOUNCEMENTS:

- **У петак 7. јул, Рођење Светог Јована Претече - Ивањдан, Св. Литургија у 9 часова**
- **On Friday July 7, Birth of St. John the Baptist, Divine Liturgy at 9AM**



**Молитва за Богомчувану државу Канаду
поводом 150. годишњице државности**

Боже Свети, Свемогући Оче, Јединородни Сине, и Свети Душе, који својим премудрим промислом владаш свом творевином, благодаримо Ти и молимо Ти се за Богомчувану земљу Канаду и њен богољубиви народ, и грађанске власти.

Дај нам, Господе, трајни и истински мир. Усади у наша срца љубав за Твоју Свету Православну Цркву и за све људе, да у миру и чистоти живимо са страхом Твојим и побожношћу.

Сачувај Господе ову земљу Канаду, овога 150. славаља, од глади, куге, потопа, земљотреса, огња, мача, најезде непријатеља, и грађанског рата.

Сачувај наше породице у слози и љубави, поучи нашу децу, води омладину, буди подршка остарелима, брани сиромашне, излечи оболеле, сети се утамничених, поврати оне који одлуташе и сједини све са Једном, Светом, Саборном, и Апостолском Црквом.

Јер си ти наш Бог, и теби славу уносимо Оцу, и Сину, и Светоме Духу, сада и увек и у векове векова. Амин.



**Prayer for the God-protected Country of Canada on
the Occasion of the 150th Anniversary**

O Holy God, Father Almighty, Only-begotten Son and Holy Spirit, Who by Your most-wise Providence, has authority and dominion over all things, we thank You and pray to You for our God-protected country of Canada and her God-beloved people and civil authorities.

Grant us, O Lord, a deep and abiding peace. In our hearts instill a love for Your Holy Orthodox Church and all Your people, that we in peace and purity might conduct our lives in all piety and virtue.

Protect, O Lord, our country of Canada on her 150th anniversary from famine, plague, flood, earthquake, fire, the sword, invasion by enemies and civil war.

Maintain our families in harmony and love, teach our children, guide our youth, support our aged, protect the poverty-stricken, heal the sick, remember those imprisoned, set upon the straight path those who are confused, and unite them with the One, Holy, Catholic, and Apostolic Church.

For You are our God, and unto You do we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.
Amen.



Рођење светог Јована Претече и Крститеља Господњег

На шест месеци пре свога јављања у Назарету Пресветој Деви Марији велики Гаврил, архангел Божји, јавио се првосвештенику Захарију у храму Јерусалимском. Пре него што је објавио чудесно зачеће безмужне девице, архангел је објавио чудесно зачеће бездетне старице. Захарије не поверова одмах речима весника Божјег, и зато му се језик веза немилком, и остаде нем све до осмог дана по рођењу Јовановом. У тај дан скупише се сродници Захаријини и Јелисаветини ради обрезања младенца и ради надевања имена. Па када упиташе оца, какво би име он желео дати сину, он, будући нем, написа, на дашчици: Јован. И у том часу одрешу му се језик, и он поче говорити. Дом Захаријин беше на висинама између Витлејема и Хеврона. По целом Израиљу беше се разнео глас о појави ангела Божјег Захарији, о немилу овога и о одрешењу језика његовог у часу када написа име



Јован. Глас о томе беше дошао и до Ирода. Зато Ирод, када посла да се покољу деца по Витлејему, упути људе у брдско обиталиште породице Захаријине, да убију и Јована. Но Јелисавета благовремено сакрије дете. Разјарен због овога цар Ирод посла целате у храм Захарији (јер се деси да Захарији опет беше чреда служења у храму Јерусалимском) да га убију. Између притвора и храма Захарија би убијен, а крв његова се усире и скамени на плочама, и оста тако као сталан сведок против Ирода. Јелисавета се сакрије са дететом у неку пештеру, где ускоро она премине. Младенац Јован оста у пустињи сам на старању Бога и ангела Божјих.

The Nativity of Saint John the Baptist

Among the Church's feasts, there are three in honor of God's saint which in their significance stand out from the others devoted to the saints and are numbered among the great feasts of the Church of Christ. These feasts glorify the economy of God for our salvation.

These three feasts are the Nativity of St. John the Forerunner, his Beheading, and the feast of the Holy Apostles Peter and Paul.

The apparition of the holy Archangel Gabriel to the priest Zacharias in the Temple, with the announcement of the birth to him and the righteous Elizabeth, of a son who would prepare the way for the Lord, the Savior of the world, and the subsequent fulfillment of this promise, are the first of the events related by the Evangelists.

The announcement of the holy Archangel Gabriel to Zacharias in the Temple begins the New Testament Gospel. The announcement of the same Archangel Gabriel six months later in Nazareth to the Virgin Mary concerning the birth from Her of the Son of God, Who was to become incarnate, is a continuation of the revelation of the Pre-eternal Counsel concerning the salvation of the human race.

Three months after, the Annunciation, St. John the Forerunner was born "in a city of Judah," and six months after him Christ Himself was born in Bethlehem.

These events are closely bound together. "The glorious conception of the Forerunner proclaimeth beforehand the King Who is to be born of a Virgin" (Exapostilarion, Sept. 23, Feast of the Conception of John the Baptist). The announcement of the Archangel Gabriel in the Temple, announced later to all living nearby by Zacharias, in the magnificent hymn, which he sang after the birth of the child, John and the restoration to him of the gift of speech (Luke 1:67-79), is the forerunner of the angelic hymn: "Glory to God in the highest;" which was sung in Bethlehem by the angels when they announced to the shepherds the Nativity of Christ.

The Nativity of John the Baptist is the first joy sent down by God to the human race, the beginning of its deliverance from the power of the devil, sin and eternal death.

It is true that even before the Forerunner, the Most Holy Virgin Mary was born, and angels announced Her birth to Her parents. However, at that time, only Her parents knew of the exalted lot that was prepared for the Virgin Who was born, and they themselves were not fully aware of what had been announced to them beforehand. Therefore, it was only they, who celebrated at the birth of their Daughter, while the rest of the world only

later understood the joy that had been announced (to it), by this birth.

For this reason, the feasts of the Nativity of the Most Holy Theotokos and Her Entrance into the Temple were established in the Church and began to be solemnly celebrated significantly later than the other great feasts, whereas the Nativity of John the Forerunner is one of the most ancient and most venerated of Christian feasts. Sermons on this feast have been preserved from the first centuries.

From the day of the Nativity of John the Forerunner, the preparation of the human race begins for meeting the Son of God on earth. Blessed be the Lord God of Israel; for He hath visited and redeemed His people . . . And thou, child, shalt be called the prophet of the Most High: for thou shalt go before the face of the Lord to prepare His ways (Luke 1:68, 76). These God-inspired words of the priest Zacharias, after he had regained the gift of speech, were made known in all the land of Judea, causing disturbance to all living there, who asked each other in astonishment: What manner of child shall this be? (Luke 1:66).

Involuntarily the thought arose: Is this not the Messiah Himself? Judea was in an especially tense state of expectation of the Savior. Thus, the child John prepared the way for the Lord by his very birth; and even while he was still in the womb of His mother, by his leaping (Luke 1:41) he announced the coming birth of the Child Jesus, as if crying out: "Christ is born, give ye glory. Christ comes from heaven, meet ye Him" (Irmos, Canticle One of the Canon, Feast of the Nativity of Christ).

Being born exactly half a year before Christ, John the Forerunner by the exact time of his birth depicted his mission of preparing the way for the Lord. He was born at the time of the year (June 24) when the day begins to grow shorter after the summer solstice, whereas the Nativity of Christ occurs (December 25) when the day begins to grow longer after the winter solstice. These facts are an embodiment of the words spoken later, by the Forerunner, after the beginning of Christ's preaching: He must increase, but I must decrease (John 3:30).

"The herald of the Sun, the Forerunner" was John the Baptist, who was like the morning star that announces the rising of the Sun of Righteousness in the East.

Just as the very event of the Nativity of John the Baptist was the antechamber of the Nativity of our Lord Jesus Christ, so also the feast of the Nativity of John the Forerunner is also the antechamber of the feast of the Nativity of Christ. "The star of stars, the Forerunner, is born on earth today, from a barren womb, John the beloved of God, and manifests the dawning of Christ, the Orient from on high" (Glory at Lauds, of the Feast, June 24). "The whole creation rejoiceth at thy divine nativity: for thou wast shown forth as an earthly angel, O Forerunner and a heavenly man, proclaiming to us, the God of heaven incarnate" (Canticle Five of the Canon). "O Prophet and Forerunner of the coming of Christ, we who venerate thee with love, are in perplexity how worthily to praise thee; for the barrenness of her who bore thee and the dumbness of thy father are loosed by thy glorious and precious nativity, and the incarnation of the Son of God is preached to the world" (Troparion of the Feast).

St. John of Shanghai