

1. OCTOBER. 2017.

17-th. SUNDAY AFT. PENTECOST.

TONE – 8.

AFTERFEAST OF THE EXALTATION. SUNDAY AFTER THE EXALTATION. ST. EUMENIUS, BISHOP AND WONDERWORKER OF GORTYNA ON CRETE.

1, ЖОВТЕНЬ, 2017.

17-та. НЕДІЛЯ ПО П'ЯТИДЕСЯТНИЦІ.

ГОЛОС 8-ий.

ПІСЛЯСВЯТО ВОЗДВИЖЕННЯ ХРЕСТА. НЕДІЛЯ ПІСЛЯ ВОЗДВИЖЕННЯ ХРЕСТА. ПРЕП. ОТЦЯ НАШОГО ЄВМЕНІЯ ЄПІСКОПА ГОРТИНСЬКОГО ЧУДОТВОРЦЯ.



He gave himself to Christ with his whole heart from his youth, freeing himself of two heavy burdens: the burden of riches and the burden of the flesh. He freed himself from the first by giving away all his goods to the poor and needy, and from the latter by strict fasting. He thus healed himself and

was able to heal others. Passionless and filled with the grace of the Holy Spirit, Eumenius shone with a radiance that could not be hidden, as it is written: 'A city set on a hill cannot be hid' (Matt. 5:14), and so holy Eumenius could not be hidden from the world. Seeing him, the people chose him as their bishop in Gortyna, on Crete. As a bishop, he governed Christ's flock as a good shepherd. He was a father to the poor, riches to the needy, consolation to the sad, healing to the sick and a marvellous wonderworker. He worked many miracles by his prayers: he killed a poisonous snake, drove out demons, healed many of the sick, and did this not only in his home city but in Rome and in the Thebaid [a region in Egypt]. In the Thebaid, he brought rain from God in a time of drought, and there finally finished his earthly course and entered into the eternal presence of his Lord. He lived and worked in the seventh century.

TROPAR OF SUNDAY IN TONE – 8. You descended from on high, O Merciful One. You accepted the three-day burial to free us from our passions. Our life and resurrection; O Lord, Glory to You.

TROPAR OF LIFE-GIVING CROSS IN TONE-1. O Lord, save Your People and bless Your inheritance! Grant victory to Orthodox Christians over their adversaries, and by Your Cross preserve Your Commonwealth.

ТРОПАР НЕДІЛЬНИЙ НА ГОЛОС 8-ий. 3 висоти зійшов еси, Благоутробний, / погребіння прийняв триденне, / щоб нас визволити від пристрастей. / Життя і воскресіння наше, / Господи, слава Тобі.

ТРОПАР ЧЕСНОГО ХРЕСТА НА ГОЛОС 1-ий. Спаси, Господи, людей Твоїх і благослови насліддя Твоє, перемогу православним на супротивників подай і Хрестом Твоїм охороняй нас, оселю Твою.

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 Elias sent grace from on high to Elisha to cast out sickness and cleanse lepers. Therefore he pours forth healing for all who honour him.

KONDAK OF SUNDAY IN TONE-8. Having risen from the tomb, You raised the dead and resurrected Adam. Eve rejoices in Your resurrection and the ends of the earth celebrate Your rising from the dead, O Greatly Merciful One.

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.

KONDAK OF SAINT IN TONE-2. Illumined with divine light, you do enlighten us who hymn your honored, glorious and holy repose with love, O most blessed and holy hierarch, father Eumenius, unceasingly praying for us all. NOW AND FOREVER and to the ages of ages, Amen.

TROPAR OF LIFE-GIVING CROSS IN TONE-4. O Christ God, Who was voluntarily raised up on the Cross, be compassionate to the new Commonwealth which bears Your name. Gladden all Orthodox Christians by Your power, granting them victory over enemies; bestowing on them the invincible trophy, Your weapon of peace.

ТРОПАР ХРАМУ СВ. ІЛЛІ НА ГОЛОС 4-ий.

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

КОНДАК НЕДІЛЬНИЙ НА ГОЛОС 8-ий. Воскресши з гробу, померлих підняв: Адама воскресив єси, і Єва радується Твоєму воскресінню, і кінці світу святкують Твоє воскресіння з мертвих, многомилостивий.

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.

КОНДАК СВЯТОМУ НА ГОЛОС 2-ий. Світлом Божественним просвітився, всеблаженний, освілюєш і нас, що з любов'ю оспівуємо твоє чесне, і славне, і святе, отче, приставлення ієрарше Євменіє, молися невтомно за всіх нас. І НИНИ і повсякчас і на віки вічні, Амінь.

КОНДАК ЧЕСНОГО ХРЕСТА НА ГОЛОС 4-ий. Ти, що вознісся на Хрест з волі Своєї, Христе Боже, даруй милосердя Твої новій оселі, що носить Імя Твоє. Звесели силою Твоєю православних християн, подаючи їм перемогу над супротивникам зброєю миру, непоборним знаменем перемоги.

READER : “ **PROKIMEN IN TONE** – 7. Exult the Lord our God and worship the footstool of His feet for it is holy.”

CHOIR : “ Exult the Lord our God and worship the footstool of His feet for it is holy.”

READER : “ The Lord reigns, let the people rage.”

CHOIR : “ Exult the Lord our God and worship the footstool of His feet for it is holy.”

READER : “ Exult the Lord our God.”

CHOIR : “ And worship the footstool of His feet for it is holy.”

ЧИТ. : “ **ПРОКІМЕН НА ГОЛОС 7-ий.**

Вознесіте Господа, Бога нашого і поклоняйтесь підніжжям ніг Його, бо святе воно.”

ХОР. : “ Вознесіте Господа, Бога нашого і поклоняйтесь підніжжям ніг Його, бо святе воно.”

ЧИТ. : (СТИХ) “ Господь воцарився, нехай гніваються люди.”

ХОР. : “ Вознесіте Господа, Бога нашого і поклоняйтесь підніжжям ніг Його, бо святе воно.”

ЧИТ. : “ Вознесіте Господа, Бога нашого.”

ХОР. : “ І поклоняйтесь підніжжям ніг Його, бо святе воно.”

THE EPISTLE /АПОСТОЛ

Galatians 2 : 16 – 20

¹⁶ 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.

¹⁷ “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! ¹⁸ For if I build again those things which I destroyed, I make myself a transgressor. ¹⁹ For I through the law died to the law that I might live to God. ²⁰ 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.

11 Corinthians. 6 : 16 – 7 : 1

¹⁶ And what agreement has the temple of God with idols? For you are the temple of the living God. As God has said: “I will dwell in them And walk among them. I will be their God, And they shall be My people.” ¹⁷ Therefore “Come out from among them And be separate, says the Lord. Do not touch what is unclean, And I will receive you.” ¹⁸ “I will be a Father to you, And you shall be My sons and daughters, Says the LORD Almighty.”

⁷ Therefore, having these promises, beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

READER : “ ALLELUIA IN TONE – 1. Alleluia.”

CHOIR : “ Alleluia, Alleluia, Alleluia.”

READER : “Remember Your congregation,
which You have purchased from the
beginning.” **CHOIR** : “ Alleluia, Alleluia,
Alleluia.”

READER : “ God is our King from before the
ages, He has wrought salvation in
the midst of the earth.”

CHOIR : “ Alleluia, Alleluia, Alleluia.”

ЧИТ. : “ АЛИЛУЯ НА ГОЛОС 1-ий. Алилуя.”

ХОР. : “ Алилуя, Алилуя, Алилуя.”

ЧИТ. : “Згадай громаду Твою, яку
придбав Ти спочатку. Алилуя.”

ХОР. : “ Алилуя, Алилуя, Алилуя.”

ЧИТ. : “ Бог Цар наш споконвіку, учинив
спасіння посеред землі. Алилуя.”

ХОР. : “ Алилуя, Алилуя, Алилуя.”

GOSPEL: Mark 8 : 34 – 9 : 1.

³⁴ When He had called the people to *Himself*, with His disciples also, He said to them, “Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me. ³⁵ For whoever desires to save his life will lose it, but whoever loses his life for My sake and the gospel’s will save it. ³⁶ For what will it profit a man if he gains the whole world, and loses his own soul? ³⁷ Or what will a man give in exchange for his soul? ³⁸ For whoever is ashamed of Me and My words in this adulterous and sinful generation, of him the Son of Man also will be ashamed when He comes in the glory of His Father with the holy angels.”

9 And He said to them, “Assuredly, I say to you that there are some standing here who will not taste death till they see the kingdom of God present with power.”

Matthew 15 : 21 – 28.

²¹ Then Jesus went out from there and departed to the region of Tyre and Sidon. ²² And behold, a woman of Canaan came from that region and cried out to Him, saying, “Have mercy on me, O Lord, Son of David! My daughter is severely demon-possessed.”

²³ But He answered her not a word. And His disciples came and urged Him, saying, “Send her away, for she cries out after us.” ²⁴ But He answered and said, “I was not sent except to the lost sheep of the house of Israel.” ²⁵ Then she came and worshiped Him, saying, “Lord, help me!”

²⁶ But He answered and said, “It is not good to take the children’s bread and throw *it* to the little dogs.” ²⁷ And she said, “Yes, Lord, yet even the little dogs eat the crumbs which fall from their masters’ table.”

²⁸ Then Jesus answered and said to her, “O woman, great *is* your faith! Let it be to you as you desire.” And her daughter was healed from that very hour.

INSTEAD OF “ IT IS TRULY WORTHY....” Magnify,
O my soul, the Most Precious cross of the Lord.
IRMOS, IN TONE – 8. You are a Mystical
Paradise, O Theotokos, who, untilled, has
brought forth Christ. Through Him the Life-
Bearing Wood of the Cross was planted on the
earth. At its exaltation on this day, we worship
Him and we magnify You.

ЗАДОСТОЙНИК: Величай, душе моя,
пречесний Хрест Господній.
ІРМОС, ГОЛОС – 8: Таємничий рай Ти,
Богородице, що незорана виростила Христа.
Він на землі насадив хресне життєносне
Древо. Тим то нині, як підносимо Його,
вклоняємось Йому, і Тебе величаємо.

COMMUNION VERSE: “ Praise the Lord from the heavens, praise Him in the highest. Alleluia.” “ The light
of Your Countenance, O Lord, has been signed upon us. Alleluia.”

ПРИЧАСНИЙ. “ Хвалить Господа з небес, хвалить Його в вишніх. Алилуя.” “ Позначилося на нас
світло лица Твого, Господи. Алилуя.”

Commentaries on 2 Corinthians 6:16 http://biblehub.com/2_corinthians/6-16.htm

I will dwell in them, and walk in them.--The citation which follows is, like many others in St. Paul's writings, a composite one: Leviticus 26:12 giving, "I will walk among you, and will be your God, and ye shall be my people;" and Exodus 29:45, "I will dwell among the children of Israel, and will be their God." The implied premise is that wherever God dwells there is His temple. The word indicates the "sanctuary," or holiest part of the temple.

...as God hath said, Leviticus 26:11. ***I will dwell in them;*** not by his omnipresence, so he dwells everywhere; nor by his omnipotence, so he dwells in, and with all his creatures, supporting them by the word of his power; but by his Spirit and grace, or by his spiritual and gracious presence, which he favours his people with...

and walk in them. This denotes the communion God is pleased to afford his church and people, and that gracious presence of his with them, while they are sojourners here, and passing on to the heavenly glory; as God is said to "walk in a tent and tabernacle" with the "Israelites", while they were travelling through the wilderness to Canaan; so he walks in his temple, and with his church and people, while they are travelling home to the heavenly Canaan; he walks in them, as in his court and palace, or as in his garden, where he takes much pleasure and delight, and great notice and care of them. R. Solomon Jarchi explains the phrase in Leviticus 26:12 "***I will walk among you***", thus; I will walk with you in the garden of Eden, or paradise, as one of you, and you shall not be afraid of me...

and I will be their God; not as the God of nature and providence only, but as the God of all grace; as their covenant God and Father in Christ; which is the greatest happiness that can be enjoyed:

and they shall be my people: his special people, loved by him with a peculiar love, on whom he bestows peculiar blessings; and who are made a willing people, willing to be his people by powerful grace, and are formed for himself, his service, and glory.



The Universal Exaltation of the Precious and Life-Giving Cross "The Cross is exalted, and everything true gathers together" (St. Andrew of Crete)"

This Feast was established in the year 335 by the Christian Emperor, St. Constantine the Great (306-337), the day after the consecration of the great Temple of the Resurrection which houses within it Golgotha, where the Lord was crucified and the Holy Sepulchre where His Body was laid and from which He rose from the dead.

Constantine had won victory over Licinius, ruler of the eastern part of the Roman Empire, after he had the Sign of the Cross emblazoned on the shields of his army in response to a vision he had seen of the Cross in the sky with the words "By this Sign conquer". He had already halted the persecution of Christians by his Edict of Milan in 313, having defeated Maxentius the ruler of the western part of the Empire.

St. Constantine longed to find the true Cross of the Lord and sent his aging mother, St. Helena, to look for it in Jerusalem. Finally an elderly Jewish man named Jude came to her with the information that the Cross had been buried beneath the temple of Venus, which the Romans had built over the place where the true Lord of Love had been crucified. Three crosses were found as well as four nails and the board with Pilate's inscription on it. When Patriarch Macarius asked that the body of a dead man from a funeral be placed upon the crosses one by one, the true Cross restored the man to life.

Jude believed in the Lord upon seeing this miracle and was baptized with the name Cyriacus (meaning "of the Lord"). He later became Bishop of Jerusalem and suffered martyrdom under the reign of Julian the Apostate (361-363). In order to give everyone the opportunity to venerate the priceless Relic of the Lord's Passion, the Cross was elevated in the four directions of the compass as the people bowed down before it singing over and over: "Lord have mercy".

We, too, bow before the Cross which lies covered with roses in the middle of the Temple. It is mystically linked with that true Cross upon which our Lord shed His blood and offered up His life to win and purify His Bride, the Church, of which we are members.

May our link with the Cross of the Lord give all of us peace and joy as well as courage and strength to bear our own crosses for His glory and the salvation of His people. Amen.

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