

22. JANUARY. 2017.

31-st. SUNDAY AFTER PENTECOST.

TONE – 6. SUNDAY AFTER

THEOPHANY. AFTERFEAST OF THEOPHANY. MARTYR POLYEUCTUS OF MELETENE (259).

22, СІЧЕНЬ, 2017.

31-ша. НЕДІЛЯ ПО П'ЯТИДЕСЯТНИЦІ.

ГОЛОС – 6-ий. НЕДІЛЯ ПІСЛЯ

БОГОЯВЛЕННЯМ. ПІСЛЯСВАТО БОГОЯВЛЕННЯ. СВЯТОГО МУЧЕНИКА ПОЛІЄВКТА.



Saint Polyeuctus was the first martyr in the Armenian city of Meletine. He was a soldier under the emperor Decius (249-251) and he later suffered for Christ under the emperor Valerian (253-259). But Polyeuctus, though he led a virtuous life, remained a pagan.

When the persecution against Christians began, his friend Nearchos, a Christian, said to Polyeuctus, "Friend, we shall soon be separated, for they will take me to torture, and you alas, will renounce your friendship with me." Polyeuctus told him that he had seen Christ in a dream, Who took his soiled military cloak from him and dressed him in a radiant garment. "Now," he said, "I am prepared to serve the Lord Jesus Christ."

Enflamed with zeal, Saint Polyeuctus went to the city square, and tore up the edict of Decius which required everyone to worship idols. A few moments later, he met a procession carrying twelve idols through the

streets of the city. He dashed the idols to the ground and trampled them underfoot.

His father-in-law, the magistrate Felix, who was responsible for enforcing the imperial edict, was horrified at what Saint Polyeuctus had done and declared that he had to die for this. "Go, bid farewell to your wife and children," said Felix. Paulina came and tearfully entreated her husband to renounce Christ. His father-in-law Felix also wept, but Saint Polyeuctus remained steadfast in his resolve to suffer for Christ.

With joy he bent his head beneath the sword of the executioner and was baptized in his own blood. Soon, when the Church of Christ in the reign of Saint Constantine had triumphed throughout all the Roman Empire, a church was built at Meletine in honor of the holy Martyr Polyeuctus. Many miracles were worked through the intercession of the Saint.

TROPAR OF SUNDAY IN TONE-6. The angelic powers were at Your tomb. The guards became as dead men. Mary stood by Your grave seeking Your Most Pure Body. You captured hades, not being tempted by it. You came to the Virgin, granting life. O Lord Who arose from the dead. Glory to You.

TROPAR OF FEAST IN TONE-1. When You, O Lord, were baptized in the Jordan, the worship of the Trinity was made manifest. For the voice of the Father bore witness unto You the Beloved Son. And the Spirit in the form of a dove confirmed the truth of His word. O Christ our God Who has appeared and enlightened the world, glory be to You.

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.

TROPAR OF THE SAINT IN TONE-4. O Lord our God, your Holy Martyr Polyeuctus has deserved the crown of immortality on account of his good fight. Armed with your strength, he has vanquished his persecutors and crushed Satan's dreadful might. Through his supplications, O Christ God, save our souls.

KONDAK OF SUNDAY IN TONE-6. When Christ God, the Giver of life, raised all of the dead from the valleys of darkness with His life-giving hand, He bestowed resurrection on the human race. He is the Savior, the resurrection, the life and the God of all.

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.

ТРОПАР НЕДІЛЬНИЙ НА ГОЛОС 6-ий. Ангельські сили на гробі Твоїм і ті, що стерегли, умертвіли, і стояла Марія у гробі, шукаючи пречистого тіла Твого. Полонив Ти ад, не спокушений ним, зустрів єси Діву, даруючи життя, Господи, що воскрес із мертвих, слава Тобі.

ТРОПАР ПІСЛЯСВЯТА НА ГОЛОС 1-ий. У Йордані хрестився Ти, Господи, і Троїчне явилось поклоніння, бо голос Отцівський свідчив про Тебе, улюбленим Сином Тебе називаючи, і Дух, у вигляді голубиним, ствердив слово обявлене. Слава Тобі, Христе Боже, що явився і світ просвітив

ТРОПАР ХРАМУ (СВ. ІЛЛІ) НА ГОЛОС 4-ий. У тілі ангел, пророків основа, другий предтеча пришествия Христового - Ілля славний, з висоти послав Єлисеєві благодать недуги відганяти і прокажених очищати. Тому і всім, що почитають його, зливає зцілення.

ТРОПАР СВЯТОМУ НА ГОЛОС 4-ий. Мученик Твій, господи, Полієвкта за страждання свої вінець нетлінний отримав від Тебе, Бога нашого, силою Твоєю укріплений, подолав мучителів, розвіяв і демонів безсилі підступи, того молитвами спаси душі наші.

КОНДАК НЕДІЛЬНИЙ НА ГОЛОС 6-ий. Життєдавець Христос Бог, животворчою рукою з темряви безодні воскресивши всіх померлих, воскресіння подав людському родові. Він бо є Спаситель, воскресіння, життя і Бог усіх.

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.

KONDAK OF SAINT IN TONE-4. When our Saviour bowed his head in the Jordan River, the heads of dragons were crushed; and when Polyeuctus was beheaded, the demons were crushed. **NOW AND FOREVER** and to the ages of ages, Amen.

KONDAK OF THE FEAST IN TONE-4. You have appeared today unto the whole world, and Your light, O Lord, has been signed upon us, who with knowledge chant unto You: You have come and are made manifest, O unapproachable Light.

READER : “ **PROKIMEN IN TONE – 1.** Let Your mercy, O Lord, be upon us as we have put our hope in You.”

CHOIR : “Let Your mercy, O Lord, be upon us as we have put our hope in You.”

READER : “ Rejoice in the Lord, you righteous. Praise befits the upright.”

CHOIR : “Let Your mercy, O Lord, be upon us as we have put our hope in You.”

READER : “ **ANOTHER PROKIMEN IN TONE – 7.** The righteous man shall rejoice in the Lord and hope in Him.”

CHOIR : “The righteous man shall rejoice in the Lord and hope in Him.”

КОНДАК СВЯТОГО НА ГОЛОС 4-ий. Коли Спаситель схилив голову для хрещення на Йордані, змії був ранений у голову, коли ж була свята голова Полієвкта, лукавий тим був поганьблений. **І НИНИ** і повсякчас і на віки вічні, Амінь.

КОНДАК ПІСЛЯСВЯТА НА ГОЛОС 4-ий. Ти явився сьогодні цілому світові, і Світло Твоє, Господи, знаминувалося на нас, що у зрозумінні оспівуємо Тебе, прийшов єси і явився єси – Світло непреступне.”

ЧИТ. : “ **ПРОКІМЕН НА ГОЛОС 1-ий.**

Милість Твоя, Господи, хай буде над нами, бо уповаємо на Тебе.”

ХОР. : “ Милість Твоя, Господи, хай буде над нами, бо уповаємо на Тебе.”

ЧИТ. : (СТИХ) “ Радуйтеся, праведні, в Господі, праведним належиться похвала.”

ХОР. : “ Милість Твоя, Господи, хай буде над нами, бо уповаємо на Тебе.”

ЧИТ. : “ **ДРУГИЙ ПРОКІМЕН НА ГОЛОС 7-ий.** Звеселиться праведник у Господі і уповатиме на Нього.”

ХОР. : “ Звеселиться праведник у Господі і уповатиме на Нього.”

THE EPISTLE / АПОСТОЛ.

Ephesians. 4 : 7 - 13.

⁷But to each one of us grace was given according to the measure of Christ's gift. ⁸Therefore He says:

“When He ascended on high, He led captivity captive, And gave gifts to men.”

⁹(Now this, “He ascended”—what does it mean but that He also first descended into the lower parts of the earth? ¹⁰He who descended is also the One who ascended far above all the heavens, that He might fill all things.)

¹¹ And He Himself gave some *to be* apostles, some prophets, some evangelists, and some pastors and teachers, ¹² for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, ¹³ till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ;

1 Timothy. 1 : 15 - 17.

¹⁵ This *is* a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief. ¹⁶ However, for this reason I obtained mercy, that in me first Jesus Christ might show all longsuffering, as a pattern to those who are going to believe on Him for everlasting life. ¹⁷ Now to the King eternal, immortal, invisible, to God who alone is wise, ^a *be* honor and glory forever and ever. Amen.

READER : “ALLELUIA IN TONE – 5. Of Your mercies O Lord, I will sing forever; unto generation and generation I will proclaim Your truth with my mouth.”

CHOIR : “ Alleluia, Alleluia, Alleluia.”

READER : “ You have said: Mercy will be established forever and My Truth will be prepared in the heavens.”

CHOIR : “ Alleluia, Alleluia, Alleluia.”

READER : “ ANOTHER ALLELUIA IN TONE – 4. The righteous man shall flourish like a palm tree. Like a cedar in Lebanon shall he be multiplied.”

CHOIR : “ Alleluia, Alleluia, Alleluia.”

ЧИТ. : “ АЛИЛУЯ НА ГОЛОС 5-ий. Милості Твої, Господи, повік оспівуватиму, з роду в рід оповім істину Твою устами моїми. Аلیلія.”

ХОР. : “ Аلیلія, Аلیلія, Аلیلія.”

ЧИТ. : “ Бо Ти сказав, повік збудується милість, на небесах утвердиться істина Твоя. Аلیلія.”

ХОР. : “ Аلیلія, Аلیلія, Аلیلія.”

ЧИТ. : “ АЛИЛУЯ НА ГОЛОС 4-ий. Зацвіте праведник, наче пальма, наче кедр, що на Ливані, розмножиться.”

ХОР. : “ Аلیلія, Аلیلія, Аلیلія.”

GOSPEL / ЄВАНГЕЛІЯ.

Matthew 4 : 12 - 17.

¹² Now when Jesus heard that John had been put in prison, He departed to Galilee. ¹³ And leaving Nazareth, He came and dwelt in Capernaum, which is by the sea, in the regions of Zebulun and Naphtali, ¹⁴ that it might be fulfilled which was spoken by Isaiah the prophet, saying:

¹⁵ “The land of Zebulun and the land of Naphtali, By the way of the sea, beyond the Jordan, Galilee of the Gentiles: ¹⁶ The people who sat in darkness have seen a great light, And upon those who sat in the region and shadow of death Light has dawned.”

¹⁷ From that time Jesus began to preach and to say, “Repent, for the kingdom of heaven is at hand.”

Luke 18 : 35 - 43.

³⁵ Then it happened, as He was coming near Jericho, that a certain blind man sat by the road begging. ³⁶ And hearing a multitude passing by, he asked what it meant. ³⁷ So they told him that Jesus of Nazareth was passing by. ³⁸ And he cried out, saying, “Jesus, Son of David, have mercy on me!”

³⁹ Then those who went before warned him that he should be quiet; but he cried out all the more, “Son of David, have mercy on me!” ⁴⁰ So Jesus stood still and commanded him to be brought to Him. And when he had come near, He asked him, ⁴¹ saying, “What do you want Me to do for you?”

He said, “Lord, that I may receive my sight.” ⁴² Then Jesus said to him, “Receive your sight; your faith has made you well.” ⁴³ And immediately he received his sight, and followed Him, glorifying God. And all the people, when they saw *it*, gave praise to God.

INSTEAD OF: “ It is truly worthy.....” Magnify, O my soul, the Most Pure Virgin Theotokos who is more honourable than the hosts on high.

IRMOS IN TONE – 2. Every tongue is at a loss to worthily praise You, even a spirit from the world above is overawed in trying to sing your praises, O Theotokos. But since You are good, accept our faith. You know well our God-inspired love. We magnify You, for You are the Protectress of Christians.

COMMUNION VERSE: “ Praise the Lord from the heavens, praise Him in the highest. Alleluia.” “ The grace of God that brings salvation unto all men has appeared. Alleluia.”

ПРИЧАСНИЙ. “ Хвалить Господа з небес, хвалить Його в вишніх. Аلیلія.” “ З’явилася благодать Божа, спасительна для всіх людей. Аلیلія.”

ЗАДОСТОЙНИК : Величай, душе моя, чеснішую від Горніх Воїнств, Діву Пречисту Богородицю.

ІРМОС, ГОЛ. 2 - ий. Не зуміє ніякий язик достойно благохвалити, тривожиться навіть і надсвітній ум оспівувати Тебе, Богородице. Одначе Ти, благая, прийми віру, ти бо знаєш нашу Божественну любов. Тебе величаємо, бо Ти християн еси заступниця.



THE GOLDEN CENSER.

Rev. 8:2-5.

"And I saw the **SEVEN ANGELS** which stood before God; and to them were given **SEVEN TRUMPETS**. And **ANOTHER ANGEL** came and stood at the **ALTAR** (The Golden Incense Altar), having a **GOLDEN CENSER**; and there was given unto him much **Incense**, that he should offer it with the prayers of all saints upon the **GOLDEN ALTAR** which was **before the Throne**. And the **smoke of the Incense**, which came with the prayers of the saints, ascended up before God out of the Angel's hand. And the Angel took the **CENSER** and **FILLED IT WITH FIRE OF THE ALTAR**, and cast it **INTO THE EARTH**; and there were **VOICES**, and **THUNDERINGS**, and **LIGHTNINGS**, and an **EARTHQUAKE**."

Why is Incense Used in the Orthodox Church?

Written by Andrew Athanasiou, Holy Cross Greek Orthodox School of Theology, Mass. USA

We find the use of incense as far back as the Old Testament, such as Psalm 141:2, "Let my prayer be set forth before you as incense; and the lifting up of my hands be as an evening sacrifice." Much of our worship comes from the Hebrew rites and traditions established before Christ, including the reading of Psalms (which are in every service of the Orthodox Church), incense, chanting, and much more. Incense is made from aromatic plant matter, (the good smelling plant parts) and a binding agent to hold it together, either oil or resin.

It's hard to believe, but there was a time without regular showering and forced air ventilation. Back in the day churches would start to smell foul and incense was used to help freshen the air inside the church. In fact, many of the things we do in Church have both practical and spiritual understandings. A censer is the "tool" that we use in the church to get the smoke and the smell to the people. The most common censers are gold and have four chains, standing for the four evangelists (Matthew, Mark, Luke and John). It also usually has twelve bells for the 12 Apostles. Inside of the Censer, we place a piece of charcoal and on top of the charcoal we place incense. The fragrant smoke that is produced reminds us of our prayers rising to God while the gold censer resembles a church and helps us remember to pray.

We cense a lot of things. We cense the Holy Altar because we consider it the Throne of God, as Communion is consecrated on it. We cense icons to honour and bless them. We cense the people because we are called to be saints, and like the saints, we were made in the image of God and also the temple of the Holy Spirit. We even cense the bodies of the departed. We cense to show that all of those things are in union, that God has blessed them all in heaven and on earth.

The Orthodox Church's worship is to engage the human person, in body and soul. In body, we see icons; hear chanting; feel oil, bread, and wine; taste bread, wine, water; and smell incense.

<http://www.sacred-texts.com/chr/tbr/tbr036.htm>