

12. NOVEMBER. 2017. 23-rd. SUNDAY AFTER PENTECOST. TONE – 6.
HIEROMARTYR ZENOBIUS, BISHOP OF AEGAE IN CILICIA, AND HIS SISTER M. ZENOBIA.
12. ЛИСТОПАД. 2017. НЕДІЛЯ 23-та. ПО П'ЯТИДЕСЯТНИЦІ. ГОЛОС 6-ий.
СВЯТИХ МУЧЕНИКІВ ЗИНОВІЯ І ЗИНОВІЇ, СЕСТРИ ЙОГО.



The Hieromartyr Zenobius, Bishop of Aegea, and his sister, Zenobia, suffered martyrs' deaths in the year 285 in Cilicia. From childhood, they were raised in a Christian Faith by their parents, and they led pious and chaste lives. In adulthood, shunning the love of money, they distributed their inherited wealth to the poor. For his beneficence and holy life, the Lord rewarded Zenobius with the gift of healing various maladies. He was also chosen bishop of a Christian community in Cilicia.

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.

As bishop, St. Zenobius zealously spread the Christian Faith among the pagans. When Emperor Diocletian (284-305) began a persecution against the Christians, Bishop Zenobius was the first one arrested and brought to trial before Governor Licius. "I shall only speak briefly with you," said Licius to the saint, "for I propose to grant you life if you worship our gods, or death, if you do not." Zenobius answered, "This present life without Christ is death. It is better that I prepare to endure the present torment for my Creator, and then with Him live eternally, than to renounce Him for the sake of the present life, and then be tormented eternally in Hades."

By order of Licius, they nailed him to a cross and tortured him. St. Zenobia, his sister, saw his suffering, and bravely confessed her own faith in Christ before the governor. She was also tortured. By the power of the Lord, they remained alive after being placed on a red-hot iron bed, and then in a boiling kettle. The saints were ultimately beheaded. The priest Hermogenes secretly buried their bodies in a single grave.

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 еси Діву, даруючи життя, Господи, що воскрес із мертвих, слава Тобі.

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 MARTYRS IN TONE-4. Your Martyrs, O Lord, did obtain through their sufferings, incorruptible crowns from You, our God; for, rejoicing in Your strength, they laid low their tormentors and did also beat off impotent affronts of the demons; at their intercessions 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.

KONDAK OF MARTYR IN TONE-8. True witnesses and preachers of piety, let us worthily honor Zenobius and the wise Zenobia with divinely inspired hymns, for they lived and departed this life together, and have received the crown of incorruption through martyrdom. **NOW AND FOREVER** and to the ages of ages. Amen.

THEOTOKION IN TONE – 6. O Protection of Christians that cannot be put to shame, unchanging mediation unto the Creator, do not despise the suppliant voices of sinners, but be quick to come to our aid, O Good One, who in faith cry out to You: hasten to intercession and come quickly to make supplication, for You, O Theotokos, always protect those who honour You.

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.

ТРОПАР МУЧЕНИКІВ НА ГОЛОС 4-ий.

Мученики Твої, Господи, за страждання свої вінці отримали нетлінні від Тебе, Бога нашого, маючи за підкріплення силу Твою, мучителя перемогли, розвіяли і демонів безсилі намагання, тих 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, вистуванням твоїм ти зупиняв і водоточні хмари. Моли за нас Єдиного Чоловіколюбця. **СЛАВА** Отцю і Сину і Святому Духові.

КОНДАК НА ГОЛОС 8-ий. Істини свідків і благочестя проповідників, двійцю гідно вшануємо у Богонатхненних співах, Зиновія, а з ним і мудру Зиновію, котрі жили разом і разом померли, мучеництвом отримавши вінець нетлінний. І НИНІ і повсякчас і на віки вічні, Амінь.

БОГОРОДИЧНИЙ НА ГОЛОС 6-ий.

Заступнице християн усердная, молитвенница до Творця надійная, не зневаж молитви грішників, але прийди швидше, як Благая, на поміч нам, що з вірою взиваємо до Тебе, поспіши на молитву і скоро прийди на благання, бо Ти заступаєшся завжди за тих, що шанують Тебе, Богородице.

READER : “ **PROKIMEN IN TONE** – 6. O Lord, save Your people, and bless Your inheritance.”

CHOIR : “ O Lord, save Your people, and bless Your inheritance.”

READER : “ O Lord, to You will I call. O my God, be not silent unto me.”

CHOIR : “ O Lord, save Your people, and bless Your inheritance.”

READER : “ O Lord, save Your people.”

CHOIR : “ And bless Your inheritance.”

ЧИТ. : “ **ПРОКІМЕН НА ГОЛОС 6-ий.**

Спаси, Господи, людей Твоїх і благослови насліддя Твоє.”

ХОР. : “ Спаси, Господи, людей Твоїх і благослови насліддя Твоє.”

ЧИТ. : (СТИХ) “ До тебе, Господи, взиваю, Боже мій, не мовчи передо мною.”

ХОР. : “ Спаси, Господи, людей Твоїх і благослови насліддя Твоє.”

ЧИТ. : “ Спаси, Господи, людей Твоїх.”

ХОР. : “ І благослови насліддя Твоє.”

THE EPISTLE Ephesians 2 : 4 - 10.

⁴ But God, who is rich in mercy, because of His great love with which He loved us, ⁵ even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved), ⁶ and raised us up together, and made us sit together in the heavenly *places* in Christ Jesus, ⁷ that in the ages to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus. ⁸ For by grace you have been saved through faith, and that not of yourselves; *it is* the gift of God, ⁹ not of works, lest anyone should boast. ¹⁰ For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.

READER : “ **ALLELUIA IN TONE** – 6. Alleluia.”

CHOIR : “ Alleluia, Alleluia, Alleluia.”

READER : “ He that dwells in the help of the Most High will abide in the shelter of the God of heaven. Alleluia.”

CHOIR : “ Alleluia, Alleluia, Alleluia.”

READER : “ He will say to the Lord: my helper are You, and my refuge. He is my God and I will hope in Him. Alleluia.”

CHOIR : “ Alleluia, Alleluia, Alleluia.”

ЧИТ. : “ **АЛИЛУЯ НА ГОЛОС 6-ий. Алилүя.**”

ХОР. : “ Алилүя, Алилүя, Алилүя.”

ЧИТ. : “ Хто живе під охороною Всевишнього, той під покровом Бога небесного оселиться. Алилүя.”

ХОР : “ Алилүя, Алилүя, Алилүя.”

ЧИТ. : “ Каже він до Господа, Ти пристановище і захист мій, Бог мій, і я уповаю на Нього. Алилүя.”

ХОР. : “ Алилүя, Алилүя, Алилүя.”

GOSPEL: Luke 8 : 26 - 39.

²⁶ Then they sailed to the country of the Gadarenes, which is opposite Galilee. ²⁷ And when He stepped out on the land, there met Him a certain man from the city who had demons for a long time. And he wore no clothes, nor did he live in a house but in the tombs. ²⁸ When he saw Jesus, he cried out, fell down before Him, and with a loud voice said, “What have I to do with You,

Jesus, Son of the Most High God? I beg You, do not torment me!”²⁹ For He had commanded the unclean spirit to come out of the man. For it had often seized him, and he was kept under guard, bound with chains and shackles; and he broke the bonds and was driven by the demon into the wilderness.

³⁰ Jesus asked him, saying, “What is your name?”

And he said, “Legion,” because many demons had entered him. ³¹ And they begged Him that He would not command them to go out into the abyss.

³² Now a herd of many swine was feeding there on the mountain. So they begged Him that He would permit them to enter them. And He permitted them. ³³ Then the demons went out of the man and entered the swine, and the herd ran violently down the steep place into the lake and drowned.

³⁴ When those who fed *them* saw what had happened, they fled and told *it* in the city and in the country. ³⁵ Then they went out to see what had happened, and came to Jesus, and found the man from whom the demons had departed, sitting at the feet of Jesus, clothed and in his right mind. And they were afraid. ³⁶ They also who had seen *it* told them by what means he who had been demon-possessed was healed. ³⁷ Then the whole multitude of the surrounding region of the Gadarenes asked Him to depart from them, for they were seized with great fear. And He got into the boat and returned.

³⁸ Now the man from whom the demons had departed begged Him that he might be with Him. But Jesus sent him away, saying, ³⁹ “Return to your own house, and tell what great things God has done for you.” And he went his way and proclaimed throughout the whole city what great things Jesus had done for him.

COMMUNION VERSE: “ Praise the Lord from the heavens, praise Him in the highest. Alleluia.”

ПРИЧАСНИЙ. “ Хвалить Господа з небес, хвалить його в небі. Аلیلія.”



Commentary on Luke 8:26-39 by Michael Rogness, Professor of Preaching and Professor Emeritus of Homiletic, Luther Seminary St. Paul, MN

Gospel stories of demon possession are difficult to preach, because we don't experience demons as described in the Bible.

However, all the "demons" Jesus confronts have three things in common: they cause self-destructive behavior in the victim, the victim feels trapped in that condition, and they separate the victim from normal living in the family circle.

If we define "demons" as those forces which have captured us and prevented us from becoming what God intends us to be, we are as surrounded by -- yes, possessed by -- as many demons as those whom Jesus encountered. Our demons can be of many kinds: mental illnesses, schizophrenia, paranoia, addictions, obsessions, destructive habits, and so on.

Note the similarities between this demon-possessed man and the demons that possess us. He was totally cut off from family and society. He didn't live as people, but "in the tombs," probably in caves that were used as burying places. He was also "driven by the demon into the wilds." In other words, he was already in a "living death," separated from normal people and normal living. Furthermore, the demons were harming him.

The point of this story, as well as all the demon-healing stories in the Gospels is that the power of God can cast out demons. The seventy persons sent out by Jesus soon afterward came back and reported, no doubt with astonishment, "Lord, in your name even the demons submit to us!" (Luke 10:17)

Today's listeners, attuned to animal rights and the SPCA, will be bothered by the fact that "a large herd of swine" was drowned after the demons entered them. In that setting, however, pigs were considered an unclean animal. It was fitting that sinful demons would be consigned to unclean animals and that, being destructive, would drive the animals to death -- just as the man had been dead to the world around him before his healing.

At the end of the story, the man "had been healed," a word from the Greek *sozo*, which can also be translated "saved," "delivered," or "made whole." He is not only delivered from the demon and not only "cured" of the terrible burden, but had been altogether "healed" and "saved." That leads into the important last verse of the story: "He went away, proclaiming throughout the city how much Jesus had done for him." He has not only become a follower of Jesus, but a "proclaimer" as well.

We call Matthew 28:18-20 the "Great Commission." Verse 39 in this story is shorter but an equally urgent commission, given not only to the healed man in the story, but also to us: "Return to your home, and declare how much God has done for you!"

https://www.workingpreacher.org/preaching.aspx?commentary_id=1719

Gadarenes, Girgesenes, Gerasenes



These three names are used indiscriminately to designate the place where Jesus healed two demoniacs.

The miracle referred to took place, without doubt, near the town of Gergesa, the modern Kersa, close by the eastern shore of the Sea of Galilee, and hence in the country of

Gergesenes. But as Gergesa was a small village, and little known, the evangelists, who wrote for more distant readers, spoke of the event as taking place in the country of the Gadarenes, so named from its largest city, Gadara; and this country included the country of the Gergesenes as a state includes a county. The Gerasenes were the people of the district of which Gerasa was the capital. This city was better known than Gadara or Gergesa; indeed in the Roman age no city of Palestine was better known. "It became one of the proudest cities of Syria." It was situated some 30 miles southeast of Gadara, on the borders of Peraea and a little north of the river Jabbok. It is now called Jerash and is a deserted ruin.

https://www.biblegateway.com/resources/dictionaries/dict_meaning.php?source=3&wid=S8128

Legion

A regiment of the Roman army, the number of men composing which differed at different times. It originally consisted of three thousand men, but in the time of Christ consisted of six thousand, exclusive of horsemen, who were in number a tenth of the foot-men. The word is used (Matthew 26:53 ; Mark 5:9 ; Luke 8:30) to express simply a great multitude.

Question: "What does it mean that the name of the demon was Legion?"

Answer: In Mark 5, Jesus visits the region of the Gerasenes and is immediately confronted by a demon-possessed man who lived among the tombs, cut himself with stones, and could not be kept in captivity (Mark 5:1–5). When Jesus asked the demon what its name was, the demon replied, "My name is Legion . . . for we are many" (verse 9)...

Scripture does not say exactly how many demons comprised the Legion within the man. However, when Jesus cast them out, they entered a herd of pigs feeding nearby. Legion caused the pigs to rush down a hillside and into the sea, where they were all drowned (Mark 5:13). The number of pigs killed was "about two thousand." That detail suggests that Legion was composed of about two thousand demons. The large number of demons may account for the afflicted man's untamable nature and great strength.

How can we stand against such numerous and powerful foes? God completely equips believers for battle against satanic forces: "Put on the full armor of God, so that when the day of evil comes, you may be able to stand your ground" (Ephesians 6:13). <https://www.gotquestions.org/demon-Legion.html>