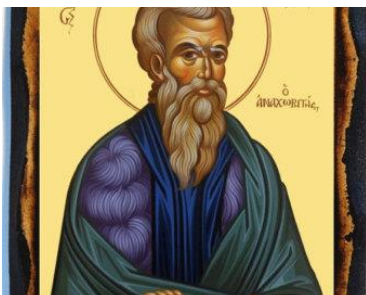


13. AUGUST. 2017. 10-th. SUNDAY AFT. PENTECOST. TONE – 1. FOREFEAST OF THE PROCESSION OF THE LIFE-GIVING CROSS OF THE LORD. HOLY RIGHTEOUS EUDOCIMUS OF CAPPADOCIA.

13, СЕРПЕНЬ, 2016. 10-та. НЕДІЛЯ ПО П'ЯТИДЕСЯТНИЦІ. ГОЛОС 1-ий. ПЕРЕДСВЯТО ВИНЕСЕННЯ ЧЕСНИХ ДЕРЕВ ЖИВОТВОРЯЦЬОГО ХРЕСТА ГОСПОДНЬОГО ТА СВЯТОГО І ПРАВЕДНОГО ЄВДОКИМА.



Saint Eudocimus was from Cappadocia, the son of pious and most illustrious parents, patricians in rank. He especially cultivated chastity and mercy, the one by never meeting the gaze of a

woman, the other by cheerfully providing the needs of the poor. When he was made military commander of Cappadocia, he continued in his righteous ways, showing mercy and uprightness in all his dealings. Having so lived in piety, quietly and without ostentation, he was called from this life at the age of thirty-three, about the year 840, during the reign of the Iconoclast Theophilus. Not long after his burial, his grave became a fountain of unending miracles, as God revealed the virtue that Eudocimus had striven to hide; when his grave was later opened, his body was found incorrupt. His holy relics were translated to Constantinople.

Procession of the Precious Wood of the Life-giving Cross of the Lord



It became a tradition to carry the wood of the Venerable Cross through the streets of

Constantinople for the sanctification of the city starting in the beginning of August. This was done because illnesses were more common in August at that time. On the eve of the feast, it was taken out of the imperial treasury, and laid upon the altar of the Great Church of Hagia Sophia. From this Feast until the Feast of the Dormition of the Most Holy Theotokos [August 28] they carried the relic of the Cross, throughout the city in procession, offering it to the people to venerate.

The Baptism of Rus', was done on this day in 988.

TROPAR OF SUNDAY IN TONE-1. When the stone had been sealed by the Jews, and the soldiers were guarding Your Most Pure Body, You arose on the third day, O Saviour, granting life to the world. Therefore, the Powers of Heaven cried out to You, O Giver of Life: Glory to Your Resurrection, O Christ. Glory to Your Kingdom. Glory to Your Providence, O only lover of mankind.

TROPAR OF THE 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.

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 SAINT IN TONE-4. He Who did call you from earth to the mansions of heaven, and also preserved your body incorrupt after death, O holy Eudocimus, you lived a pure life in chastity without defiling your flesh, O blessed one. Therefore, entreat Christ God with boldness, that we may be saved.

KONDAK OF SUNDAY IN TONE – 1. As God, You arose from the tomb in glory, raising the world together with Yourself. Human nature praises You as God, for death has vanished. Adam exults, O Master. Eve rejoices, for she is freed from bondage and cries out: You, O Christ, are the One Who gives resurrection to all.

ТРОПАР НЕДІЛНИЙ НА ГОЛОС 1-ий. Хоч камінь запечатали юдеї, і воїни стерегли Пречисте Тіло Твоє, воскрес Ти на третій день, Спасе, даруючи світові життя. Ради цього Сили Небесні зивали до Тебе, Життєдавче, Слава Воскресінню Твоєму, Христе, слава Царству Твоєму, слава Провидінню Твоєму, Єдиний Чоловіколюбче.

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

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

ТРОПАР СВЯТОМУ НА ГОЛОС 4-ий. Той, Хто від землі призвав тебе до поселень небесних, і після смерті тіло твоє неушкодженим зберігає, ти ж бо, святий Євдокиме, у чистоті життя своє проводив і тіло своє не осквернив жодним гріхом, а тому із здержанням проси у Христа бога спасіння для нас.

КОНДАК НЕДІЛНИЙ НА ГОЛОС 1-ий. Воскрес єси, як Бог, із гробу у славі і світ із Собою воскресив, людське єство, як Бога, оспівує Тебе, і смерть щезла. Адам же торжествує, Владико, і Єва нині, з неволі визволяючись, радується, зиваючи. Ти єси Христе, Той, що всім подаєш воскресіння.

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. Desiring higher things, and uniting yourself with those on high, you did make your soul a fiery chariot by the divine ascents of the virtues, O all-blessed Eudocimus; and living on the earth like one of the incorporeal ones, you were well pleasing to the Creator of all. **NOW AND FOREVER** and to the ages of ages, Amen.

KONDAK OF THE 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.

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 : “ **PROKIMEN FOR THE SAINTS** IN TONE -7. Precious in the sight of the Lord is the death of His Saints.” **CHOIR** : “ Precious in the sight of the Lord is the death of His Saints.”

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 СВЯТОМУ НА ГОЛОС 2-ий. Небесних благ бажаючи, із небожителами єднаючись, ти й душу свою виконанням заповідей Божих зробив вогненною колесницею, преблаженний Євдокиме, і на землі поживши як безплотний догодив ти Творцеві усього створеного. **І НИНІ** і повсякчас і на віки вічні, Амінь.

КОНДАК ХРЕСТОВІ 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 Твоюю православних християн, подаючи їм перемогу над супротивниками зброєю миру, непоборним знаменем перемоги.

ЧИТ. : “ **ПРОКІМЕН НА ГОЛОС 1-ий.** Милість Твоя, Господи, нехай буде над нами, бо ми вповаємо на Тебе.”

ХОР. : “ Милість Твоя, Господи, нехай буде над нами, бо ми вповаємо на Тебе.”

ЧИТ. : (СТИХ) “ Радуйтеся, праведні, в Господі, праведним подобає похвала.” **ХОР.** : “

Милість Твоя, Господи, нехай буде над нами, бо ми вповаємо на Тебе.”

ЧИТ. : “ **ІНШИЙ ПРОКІМЕН** НА ГОЛОС 7-ий. Чесна перед Господом смерть преподобних Його.” **ХОР.** : “ Чесна перед Господом смерть преподобних Його.”

⁹ For I think that God has displayed us, the apostles, last, as men condemned to death; for we have been made a spectacle to the world, both to angels and to men. ¹⁰ We *are* fools for Christ's sake, but you *are* wise in Christ! We *are* weak, but you *are* strong! You *are* distinguished, but we *are* dishonored! ¹¹ To the present hour we both hunger and thirst, and we are poorly clothed, and beaten, and homeless. ¹² And we labor, working with our own hands. Being reviled, we bless; being persecuted, we endure; ¹³ being defamed, we entreat. We have been made as the filth of the world, the offscouring of all things until now.

¹⁴ I do not write these things to shame you, but as my beloved children I warn *you*. ¹⁵ For though you might have ten thousand instructors in Christ, yet *you do not have* many fathers; for in Christ Jesus I have begotten you through the gospel. ¹⁶ Therefore I urge you, imitate me.

Galatians 5 : 22 - 6 : 2.

²² But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, ²³ gentleness, self-control. Against such there is no law. ²⁴ And those *who are* Christ's have crucified the flesh with its passions and desires. ²⁵ If we live in the Spirit, let us also walk in the Spirit. ²⁶ Let us not become conceited, provoking one another, envying one another.
6 Brethren, if a man is overtaken in any trespass, you who *are* spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted. ² Bear one another's burdens, and so fulfill the law of Christ.

READER : " ALLELUIA IN TONE – 1. God avenges me and has subdued peoples under me. Alleluia."

CHOIR : " Alleluia, Alleluia, Alleluia."

READER : " He magnifies the salvation of the king and deals mercifully for His anointed, for David and for his seed forever. Alleluia."

CHOIR : " Alleluia, Alleluia, Alleluia."

READER : " ALLELUIA IN TONE – 6. Blessed is the man that fears the Lord, he shall greatly delight in His commandments. Alleluia."

CHOIR : " Alleluia, Alleluia, Alleluia."

ЧИТ. : " АЛИЛУЯ НА ГОЛОС 1-ий. Бог відплату дає за мене, і покоровив мені народи. Алилүя."

ХОР. : " Алилүя, Алилүя, Алилүя."

ЧИТ. : " Він величає спасіння Свого царя, і творить милість помазаникові Давиду і родові його довіку. Алилүя."

ХОР. : " Алилүя, Алилүя, Алилүя."

ЧИТ. : " ІНШИЙ АЛИЛУЯ НА ГОЛОС 8-ий. Блажен муж, що боїться Господа, заповіді Його дуже любі йому. Алилүя."

ХОР. : " Алилүя, Алилүя, Алилүя."

GOSPEL: Matthew 17 : 14 - 23.

¹⁴ And when they had come to the multitude, a man came to Him, kneeling down to Him and saying, ¹⁵ "Lord, have mercy on my son, for he is an epileptic and suffers severely; for he often

falls into the fire and often into the water. ¹⁶ So I brought him to Your disciples, but they could not cure him.”

¹⁷ Then Jesus answered and said, “O faithless and perverse generation, how long shall I be with you? How long shall I bear with you? Bring him here to Me.” ¹⁸ And Jesus rebuked the demon, and it came out of him; and the child was cured from that very hour. ¹⁹ Then the disciples came to Jesus privately and said, “Why could we not cast it out?”

²⁰ So Jesus said to them, “Because of your unbelief; for assuredly, I say to you, if you have faith as a mustard seed, you will say to this mountain, ‘Move from here to there,’ and it will move; and nothing will be impossible for you. ²¹ However, this kind does not go out except by prayer and fasting.”

²² Now while they were staying in Galilee, Jesus said to them, “The Son of Man is about to be betrayed into the hands of men, ²³ and they will kill Him, and the third day He will be raised up.” And they were exceedingly sorrowful.

Matthew 11 : 27 - 30.

²⁷ All things have been delivered to Me by My Father, and no one knows the Son except the Father. Nor does anyone know the Father except the Son, and *the one* to whom the Son wills to reveal *Him*. ²⁸ Come to Me, all *you* who labor and are heavy laden, and I will give you rest.

²⁹ Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. ³⁰ For My yoke *is* easy and My burden is light.”

COMMUNION VERSE: “ Praise the Lord from the heavens, praise Him in the highest. Alleluia.” “ The righteous man shall be in everlasting remembrance. He shall not fear evil tidings. Alleluia.”

ПРИЧАСНИЙ. “ Хвалить Господа з небес, хвалить Його в вишніх. Аلیلія.” “ В пам’ять вічну буде праведник, лихої слави він не убоїться. Аلیلія.”

DISAPPOINTMENT AND HOPE (Tenth Sunday after Pentecost)

The Son of Man is about to be betrayed into the hands of men, and they will kill Him, and the third day He will be raised up. ” How confused and disappointed Jesus’ Disciples must have been when they heard these words which we find at the end of today’s Gospel (Matthew 17:14-23). As would most human beings, they had undoubtedly dreamed of some completely different culmination of the Lord’s earthly sojourn.

They had believed that He was the Messiah - King foretold by the Prophets and long awaited by their people, that He would soon triumph over all those who doubted and opposed Him, and then there would be an earthly kingdom, in which they might, not without reason, expect a special place in view of their faithful adherence to Him through all the trials and tribulations they had experienced together.

Surely it was not too much to expect a bit of generosity from God and a bit of respect from their fellow human beings, particularly from their Jewish fellow-believers, after they had remained so faithful and supportive of the long-overdue (as many saw it) Messiah?

But it was not to be as they hoped and dreamed. These words of Jesus made it clear that their expectations would not be fulfilled. The worst fear they had would come true. The Messiah would fall into the hands of His enemies, and instead of a miraculous intervention by God to prevent the humiliation of His Chosen One, He would be crucified. What a terrible thing to look forward to! The latter part of Jesus' statement was eclipsed in their minds by the horror of the former.

But they did understand betrayal, defeat and execution all too well. No wonder the reading concludes with the words "And they were exceedingly sorrowful." The Disciples began to see that following the Messiah would undoubtedly bring about the same fate for them. Any reward would come only in some future Age, if such were indeed to be. The measure of these wonderful men is that they did not leave the Lord because of their discouragement and disappointment. They held on and kept on following Him in faith and in hope. *Fr Ihor Kutash UOCC*

<p>MESSAGE By His All-Holiness Ecumenical Patriarch Bartholomew to Ukrainian Journalists (July 2, 2017)</p> <p>...Throughout the years of our patriarchal ministry, there has been constant contact between the Ecumenical Patriarchate and the Ukrainian people, and this is not surprising, since the spiritual relations that unite the Mother Church with Ukraine could never disappear. The Ukrainian people received the baptism into the Christian faith from Constantinople at the time of the Holy Great Prince Vladimir of Kiev, and, therefore, the Church of Constantinople remains forever the Mother Church of the Ukrainian people. As a loving mother, the Mother Church can never forget her spiritual children, especially at moments of trial and difficulties.</p> <p>We are close to you, especially during trying times; we accompany you with our prayers</p>	<p>and blessings. We send our blessing, love and concern for each and every Ukrainian, without any exception. We pray for the unity of the Ukrainian people. We pray for peace in Ukraine. Our hope is that fratricidal war would cease...</p> <p>The story of Saint Vladimir and his son Yaroslav should edify the Ukrainian people today. Their conversion to Christianity was intended to create the conditions of peace and stability so that culture and spiritual development could flourish. The same is true today. Unity and peace are highly desired and essential for the people and the Church of Ukraine. This spirit of unity is at once a fragile treasure as well as a gift from above, which has been entrusted to us by the Trinitarian God for our safekeeping and delight. It is this same spirit of unity that we fervently pray and hope for in order that it might also prevail in Ukraine.</p>
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