

**23. DECEMBER. 2018. 30-th. SUNDAY AFTER PENTECOST MARTYRS MENAS, HERMOGENES AND EUGRAPHUS OF ALEXANDRIA.**

**23. ГРУДЕНЬ. 2018. 30-та. НЕДІЛЯ ПІСЛЯ П'ЯТИДЕСЯТНИЦІ СВЯТИХ МУЧЕНИКІВ МИНИ, ЄРМОГЕНА ТА ЄВГРАФА.**



Saint Menas, according to the Synaxaristes, had Athens as his homeland. He was a military officer, an educated

man and skilled in speech, wherefore he was surnamed Kallikelados ("most eloquent"); Eugraphus was his scribe. Both had Christian parents. The Emperor Maximinus (he was the successor of Alexander Severus, and reigned from 235 to 238) sent Saint Menas to Alexandria to employ his eloquence to end a certain strife among the citizens. Saint Menas, having accomplished this, also

employed his eloquence to strengthen the Christians in their faith, which when Maximinus heard, he sent Hermogenes, who was an eparch born to unbelievers to turn Menas away from Christ. But Hermogenes rather came to the Faith of Christ because of the miracles wrought by Saint Menas. Saints Menas, Eugraphus, and Hermogenes received the crown of martyrdom in the year 235.

**TROPAR OF SUNDAY IN TONE – 5.** Let us, the faithful, praise and worship the Word, co-eternal with the Father and the Spirit, born for our salvation of the Virgin. For in His Good will He was lifted up on the Cross in the flesh to suffer death and to raise the dead by His

**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-8.** Having mortified the fiery forms and movements of the passions by abstinence, O martyrs of Christ, you received the grace to dispel the ailments of the infirm, and, living after your death, to work miracles. O truly most glorious wonder. Bare bones pour forth healing. Glory to the only God and Creator.

glorious Resurrection.

**ТРОПАР НЕДІЛЬНИЙ НА ГОЛОС 5-ий.**

Співбезпочаткове Слово Отцеві і Духові, від Діви народжене на спасіння наше, оспівуймо, вірні, і поклонімося, бо Він благозволив Тілом зійти на хрест і смерть перетерпіти, і воскресити померлих славним Воскресінням Своїм.

**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 МУЧЕНИКІВ НА ГОЛОС 8-ий.**

Утриманням від пристрастей, вогнепальні образи та дії погасивши, Христові мученики благодать проганяти недуги від немічних отримали. І за життя, і після смерті чудеса здійснюють. Воїстину диво преславне, що кістки колі проливають зцілення, слава Єдиному і Творцю всіх Богу.

**KONDAK OF SUNDAY IN ONE - 5.** You descended into Hades, O my Saviour, destroying its gates as the Almighty, resurrecting the dead as Creator and destroying the sting of death. You have delivered Adam from the curse, O Lover of Mankind, and we all cry out to You: save us O Lord.

**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 MARTYRS IN TONE - 4.** The sound of your words, did lift Hermogenes up from the abyss of perdition, set him upon the rock of life; and Eugephus, having denounced the emperor, has his glorious head severed, rejoicing. Pray, O Menas, that all who honour you with love may be saved. **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.

**READER : “ PROKIMEN IN TONE – 5.** You, O Lord, shall protect us and preserve us from this generation and forever.” **CHOIR** : “ You, O Lord, shall protect us and preserve us from this generation and forever.”

**READER** : “ O Lord, save me for there is no longer any righteous man.” **CHOIR** : “ You, O Lord, shall protect us and preserve us from this generation and forever.”,

**КОНДАК НЕДІЛЬНИЙ НА ГОЛОС 5-ий.** До пекла, Спасе мій, зійшов еси і ворота зруйнував Ти, як Всесильний, померлих, як Творець, воскресив з Собою, і смерті жало притупив Ти, і Адам від клятви визволений, Чоловіколюбче. Тому всі ми взиваємо. “ Спаси нас, Господи ”.

**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 МУЧЕНИКІВ НА ГОЛОС 4-ий.** Звук твоїх добрих слів Єрмогена із глибини загибелі підняв і поставив на камені життя. Ними надхненний, і Євграф, царя врозумивши, з радістю віддає на покарання свою святу голову. То ж молися, Мино, сердечно, щоб спаслися всі, хто з любов'ю тебе вшанує. **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

**ЧИТ. “ ПРОКІМЕН НА ГОЛОС 5-ий.** Ти, Господи, збережеш нас і захистиш нас від роду цього і повік. **ХОР.** “ Ти, Господи, збережеш нас і захистиш нас від роду цього і повік.”

**ЧИТ** Спаси мене Господи, бо нестало праведного.” **ХОР.** : “ Ти, Господи, збережеш нас і захистиш нас від роду цього і повік.”

**READER** : “ ANOTHER PROKIMEN IN TONE – 4. In the saints that are in His land, the Lord has been wondrous; He has wrought all His desires in them.”

**CHOIR** : “ In the saints that are in His land, the Lord has been wondrous; He has wrought all His desires in them.”

**ЧИТ.** : “ ДРУГИЙ ПРОКИМЕН НА ГОЛОС 4-ий. До святих, які на землі Його, дивно виявив він усі бажання свої серед них.”

**ХОР.** : “ До святих, які на землі Його, дивно виявив він усі бажання свої серед них.”

**EPISTLE: Colossians 3 : 10 - 16.** <sup>10</sup> and have put on the new *man* who is renewed in knowledge according to the image of Him who created him, <sup>11</sup> where there is neither Greek nor Jew, circumcised nor uncircumcised, barbarian, Scythian, slave *nor* free, but Christ *is* all and in all. <sup>12</sup> Therefore, as *the* elect of God, holy and beloved, put on tender mercies, kindness, humility, meekness, longsuffering; <sup>13</sup> bearing with one another, and forgiving one another, if anyone has a complaint against another; even as Christ forgave you, so you also *must do*. <sup>14</sup> But above all these things put on love, which is the bond of perfection. <sup>15</sup> And let the peace of God rule in your hearts, to which also you were called in one body; and be thankful. <sup>16</sup> Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

Ephesians 6 : 10 - 17. <sup>10</sup> Finally, my brethren, be strong in the Lord and in the power of His might. <sup>11</sup> Put on the whole armor of God, that you may be able to stand against the wiles of the devil. <sup>12</sup> For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual *hosts* of wickedness in the heavenly *places*. <sup>13</sup> Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand.

<sup>14</sup> Stand therefore, having girded your waist with truth, having put on the breastplate of righteousness, <sup>15</sup> and having shod your feet with the preparation of the gospel of peace; <sup>16</sup> above all, taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one. <sup>17</sup> And take the helmet of salvation, and the sword of the Spirit, which is the word of God;

**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 cried and the Lord heard them and delivered them out of all their afflictions.” **CHOIR** : “ Alleluia, Alleluia, Alleluia.”

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

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

**ЧИТ.** : “ АЛИЛУЯ НА ГОЛОС 4-ий. Взивали праведні, і Господь вислухав їх і від усіх скорбот їх визволив. Алилуя.” **ХОР.** : “ Алилуя, Алилуя, Алилуя.”

**GOSPEL: Luke 17 : 12 - 19.** <sup>12</sup> Then as He entered a certain village, there met Him ten men who were lepers, who stood afar off. <sup>13</sup> And they lifted up *their* voices and said, “Jesus, Master, have mercy on us!” <sup>14</sup> So when He saw *them*, He said to them, “Go, show yourselves to the priests.” And so it was that as they went, they were cleansed.

<sup>15</sup> And one of them, when he saw that he was healed, returned, and with a loud voice glorified God, <sup>16</sup> and fell down on *his* face at His feet, giving Him thanks. And he was a Samaritan. <sup>17</sup> So Jesus answered and said, “Were there not ten cleansed? But where *are* the nine? <sup>18</sup> Were there not any found who returned to give glory to God except this foreigner?” <sup>19</sup> And He said to him, “Arise, go your way. Your faith has made you well.”

**Luke 21: 12 - 19.** <sup>12</sup> But before all these things, they will lay their hands on you and persecute you, delivering you up to the synagogues and prisons. You will be brought before kings and rulers for My name’s sake. <sup>13</sup> But it will turn out for you as an occasion for testimony.

<sup>14</sup> Therefore settle *it* in your hearts not to meditate beforehand on what you will answer; <sup>15</sup> for I will give you a mouth and wisdom which all your adversaries will not be able to contradict or resist. <sup>16</sup> You will be betrayed even by parents and brothers, relatives and friends; and they will put *some* of you to death. <sup>17</sup> And you will be hated by all for My name’s sake. <sup>18</sup> But not a hair of your head shall be lost. <sup>19</sup> By your patience possess your souls.

**COMMUNION VERSE:** “ Praise the Lord from the heavens, praise Him in the highest. Alleluia.” “ Rejoice in the Lord, You righteous, praise befits the upright. Alleluia.”

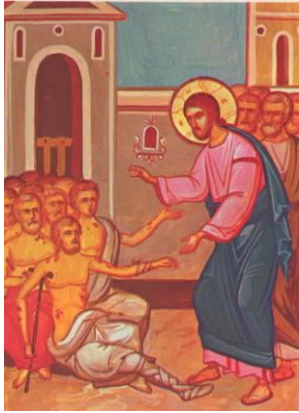
**ПРИЧАСНИЙ.** “ Хвалить Господа з небес, хвалить його в небі. Аلیلія.” “ Радуйтеся праведні в Господі, праведним подобає похвала. Аلیلія.”

**UKRAINIAN ORTHODOX CHURCH OF ST. ELIA. 11833-66 Street. Edmonton, Alberta.**

**ORDER OF SERVICES FOR JANUARY 2019.**

- 6. - SUNDAY.....SUNDAY BEFORE NATIVITY OF CHRIST..... 10:00 A.M.
- 6. - SUNDAY.....EVE OF THE NATIVITY OF CHRIST.....4:30 P.M.
- 7. - MONDAY.....THE NATIVITY OF OUR LORD.....10:00 A.M.
- 13. - SUNDAY.....SUNDAY AFTER NATIVITY.....10:00 A.M.
- 18. - FRIDAY.....EVE OF THEOPHANY. BLESSING WATER.....5:30 P.M.  
JORDAN BLESSED MEAL AFTER SERVICE.
- 19 - SATURDAY.....HOLY THEOPHANY. BLESSING WATER.....10:00 A.M.
- 20. - SUNDAY.....SOBOR OF ST. JOHN THE BAPTIST.....10:00 A.M.
- 27. - SUNDAY.....ST.NINA THE ENLIGHTENER.....10:00 A.M.

## COMMENTARY ON GOSPEL: Luke 17 : 12 – 19 Meditations of an Orthodox Priest: Fr Ted's Blog



In this Gospel lesson we learn about something that Jesus values. Something He expects to find in us. What is it? Gratitude

Jesus values a heart that is grateful for the blessings it has received.

St. Paul exhorts us to give thanks in every circumstance (1 Thessalonians 5:18). Yet, we often wonder how that is possible. The ancients believed it possible because they saw gratitude as well as happiness as a choice we make in life, not a response to circumstances. They cultivated happiness and gratitude in their inner selves so that they could have them no matter what circumstance they found themselves in. For us on the other hand, we seem to think that happiness and thankfulness come to us from outside ourselves. Thus we blame friends, family, spouses, neighbors, and country when we

aren't happy. We somehow imagine it the job of everyone else to make us happy. Despite all our advances in science and technology, the ancients still knew things we do not. We see ourselves as the victim of circumstances, rather than doing the hard work to choose happiness and gratitude as how we want to live and be.

Our God wants us to have an inner disposition of thankfulness. That is one of our tasks in life. Gratitude means to be thankful for what we have received. In Luke 17:12-19, 9 of the 10 lepers who were healed did not stop and give thanks to Christ. All ten found their voice when they wanted to request something, but only one thought it right to come back and give thanks. They lacked the virtue of gratitude.

Thankfulness is not an automatic human response, we have to cultivate it.

Every Divine Liturgy is a Eucharistic Liturgy – our thanksgiving to God. Every Sunday we gather together exactly to give thanks to God for all things. We should come to the Liturgy with joy and rejoice throughout the Liturgy, for this is our communal thanksgiving to the Holy Trinity for creating us, sustaining us, and redeeming us. The Divine Liturgy is not the time for our personal petitions to God, it is rather the time for us to join our fellow Christians in giving thanks to God.

<https://frted.wordpress.com/tag/luke-1712-19/>

### **Questions about the healing of the ten lepers**

**Q:** Leprosy represented uncleanness to the Jews, but it has a much deeper spiritual meaning for us. What is it?

**A:** Leprosy is a metaphor for our sins. These lepers were "afar off", not only because they had to stay away from the Jews, because of their uncleanness, but because we cannot approach God, being full of sins. A man who has sins is certainly afar off from God.

**Q: And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. 17.14)**

What is odd about Jesus' command? Why did he order the lepers to go to the priests?

**A:** Jesus commanded the lepers to go to the priest before they were healed. The only reason for a leper to go to the priests was after his healing, to have his new status verified by the clergy. The priests would examine them to verify the cure, then the gift commanded by the law would be offered.

"And the LORD spake unto Moses, saying, {2} This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest: {3} And the priest shall go forth out of the camp; and the priest shall look, and, behold, if the plague of leprosy be healed in the leper; {4} Then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop: ... etc" (Lev 14:1-4 the entire chapter describes to intricate commands prescribed for the ceremonial cleansing of a healed leper)

**Q:** Why did Jesus call the Samaritan a "stranger"?

**A:** Samaritans were despised by the Jews, and were considered to be a heretical sect, "strangers", as it were. The simplest description of the Samaritans is that they were people who followed some of the divinely revealed Jewish religion, and added to it various kinds of false teachings. They were considered to be an unclean people by the Jews, partly because of the history between the Jews and Samaritans, and partly because the Samaritans were not pure in the faith.

**Q:** There is a deeper meaning behind the unwillingness to thank Jesus of the nine Jewish lepers and the thanksgiving given by the Samaritan? What is it?

**A:** The Samaritan was the only one to give thanks. He represents the Gentiles, and points to their integration into the church, which was at hand. The other nine, on the other hand, were Jews, and indicate the terrible ingratitude of the bulk of the Jewish people, who shortly would be incited to demand Jesus' crucifixion.

**Q:** The healing of 9 Jews and a Samaritan *together* also has another spiritual meaning, regarding the nature and purpose of the incarnation. Which?

**A:** The healing of two widely separated factions represents the healing of the entire human race. "The ten lepers represent all of human nature, and that nature was leprous with wickedness, carrying with it the ugliness of sin, passing its life outside the heavenly city on account of its uncleanness, and standing afar off from God"" (Blessed Theophylact) [www.orthodox.net/questions/luke-17-12-19-10-lepers.html](http://www.orthodox.net/questions/luke-17-12-19-10-lepers.html)

*Dear God,  
I want to take a minute,  
not to ask you for anything,  
but to simply say  
THANK YOU  
for all I have.*