

**4. AUGUST. 2019. 6-th. SUNDAY AFTER PENTECOST. TONE – 6.  
HOLY MYRRH-BEARER AND EQUAL-TO-THE-APOSTLES MARY MAGDALENE.  
4. СЕРПЕНЬ. 2019. 7-ма. НЕДІЛЯ ПІСЛЯ П'ЯТИДЕСЯТНИЦІ. ГОЛОС 6-ий.  
СВЯТОЇ МИРОНОСИЦІ РІВНОАПОСТОЛЬНОЇ МАРІЇ МАГДАЛИНИ.**



Saint Mary was from Magdala in Galilee on the Sea of Tiberias, and for this was named Magdalene. When the Lord Jesus cast out seven demons from her, from which she had been suffering, she became His faithful and inseparable disciple, following Him and ministering unto Him even to the time of His crucifixion and burial. Then, returning to Jerusalem together with the rest of the Myrrh-bearers, she prepared the fragrant spices for

anointing the body of the Lord. And on the Lord's day they came very early to the tomb, even before the Angels appeared declaring the Resurrection of the Lord. When Mary Magdalene saw the stone taken away from the tomb, she ran and proclaimed it to Peter and John. And returning immediately to the tomb and weeping outside, she was deemed worthy to be the first of the Myrrh-bearers to behold the Lord arisen from the dead, and when she fell at His feet, she heard Him say, "Touch Me not." After the Lord's Ascension, nothing certain is known concerning her. Some accounts say that she went to Rome and later returned to Jerusalem, and from there proceeded to Ephesus, where she ended her life, preaching Christ. Although it is sometimes said that Saint Mary Magdalene was the "sinful woman" of the Gospel, this is nowhere stated in the tradition of the Church, in the sacred hymnology, or in the Holy Gospels themselves, which say only that our Lord cast seven demons out of her, not that she was a fallen woman. "

<https://www.goarch.org/chapel/saints>

#### **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.

#### **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.

#### **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.

#### **ТРОПАР ХРАМУ (СВ. ІЛЛІ) НА ГОЛОС 4-ий.**

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

**TROPAR OF MYRRH-BEARER IN TONE -1.**

The honourable Mary Magdalene follower of Christ, Who for our sake was born of the Virgin, you did keep His precepts and laws, we celebrate your most holy memory today, through your supplications we receive remission of sins.

**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 MYRRH-BEARER IN TONE -3.**

You stood before the Cross of our Saviour with many others and suffered with the Mother of the Lord and poured forth tears, the all glorious one made this offering as praise, saying: What is this strange wonder? Is it Your will to suffer, O Lord, You Who sustains all creation; Glory to Your dominion.

**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 МИРОНОСИЦІ НА ГОЛОС 1-ий.**

Христу, нас ради від Діви народженому, свята Марія Магдалина послідувала, Його слова та заповіді зберігаючи, а тому нині, святу її пам'ять святкуючи, від гріхів звільнення молитвами її ми отримуємо.

**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.

**КОНДАК МИРОНОСИЦІ НА ГОЛОС 3-ий.**

Біля Хреста Господнього сльози проливаючи і Матері Божої скорботу розділяючи, похвалу ти приносила Богу і зверталася словами: “ Що значить це велике диво, Творець і Володар творіння добровільно страждає: слава державі Твоїй.”

**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 звиваємо 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 : “ ANOTHER PROKIMEN IN TONE – 4.** God is wonderful in His saints, the God of Israel.”

**CHOIR :** “ God is wonderful in His saints, the God of Israel.”

**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. : “ ДРУГИЙ ПРОКІМЕН НА ГОЛОС 4-ий.** Дивний Бог у святих Своїх, Бог Ізраїлів.”

**ХОР. :** “ Дивний Бог у святих Своїх, Бог Ізраїлів.”

#### **EPISTLE:**

#### **Romans 15 : 1 - 7.**

15 We then who are strong ought to bear with the scruples of the weak, and not to please ourselves. <sup>2</sup> Let each of us please *his* neighbor for *his* good, leading to edification. <sup>3</sup> For even Christ did not please Himself; but as it is written, “The reproaches of those who reproached You fell on Me.” <sup>4</sup> For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope. <sup>5</sup> Now may the God of patience and comfort grant you to be like-minded toward one another, according to Christ Jesus, <sup>6</sup> that you may with one mind *and* one mouth glorify the God and Father of our Lord Jesus Christ. <sup>7</sup> Therefore receive one another, just as Christ also received us, to the glory of God.

#### **1 Corinthians. 9 : 2 - 12.**

<sup>2</sup> If I am not an apostle to others, yet doubtless I am to you. For you are the seal of my apostleship in the Lord.

<sup>3</sup> My defense to those who examine me is this: <sup>4</sup> Do we have no right to eat and drink? <sup>5</sup> Do we have no right to take along a believing wife, as *do* also the other apostles, the brothers of the Lord, and Cephas? <sup>6</sup> Or *is it* only Barnabas and I *who* have no right to refrain from working? <sup>7</sup> Who ever goes to war at his own expense? Who plants a vineyard and does not eat of its fruit? Or who tends a flock and does not drink of the milk of the flock?

<sup>8</sup> Do I say these things as a *mere* man? Or does not the law say the same also? <sup>9</sup> For it is written in the law of Moses, “You shall not muzzle an ox while it treads out the grain.” Is it oxen God is concerned about? <sup>10</sup> Or does He say *it* altogether for our sakes? For our sakes, no doubt, *this* is written, that he who plows should plow in hope, and he who threshes in hope should be partaker

of his hope. <sup>11</sup> If we have sown spiritual things for you, *is it* a great thing if we reap your material things? <sup>12</sup> If others are partakers of *this* right over you, *are* we not even more?

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

**READER :** “ ANOTHER ALLELUIA IN TONE – 4. With patience have I waited patiently for the Lord, and He was attentive to me and listened to my supplication.”

**CHOIR :** “ Alleluia, Alleluia, Alleluia.”

**ЧИТ. :** “ АЛИЛУЯ НА ГОЛОС 6-ий. Хто живе під охороною Всевишнього, той під покровом Бога небесного оселиться. Аلیلія.”

**ХОР. :** “ Аلیلія, Аلیلія, Аلیلія.”

**ЧИТ. :** “ Кажє він до Господа, Ти пристановище і захист мій, Бог мій, і я уповаю на Нього. Аلیلія.”

**ХОР. :** “ Аلیلія, Аلیلія, Аلیلія.”

**ЧИТ. :** “ АЛИЛУЯ НА ГОЛОС 4-ий. Терплячи, потерпів перед Господом, і зважив на мене і вислухав молитву мою. Аلیلія.”

**ХОР. :** “ Аلیلія, Аلیلія, Аلیلія.”

**GOSPEL: Matthew 9 : 27 - 35.**

<sup>27</sup> When Jesus departed from there, two blind men followed Him, crying out and saying, “Son of David, have mercy on us!” <sup>28</sup> And when He had come into the house, the blind men came to Him. And Jesus said to them, “Do you believe that I am able to do this?”

They said to Him, “Yes, Lord.” <sup>29</sup> Then He touched their eyes, saying, “According to your faith let it be to you.” <sup>30</sup> And their eyes were opened. And Jesus sternly warned them, saying, “See *that* no one knows *it*.” <sup>31</sup> But when they had departed, they spread the news about Him in all that country.

<sup>32</sup> As they went out, behold, they brought to Him a man, mute and demon-possessed. <sup>33</sup> And when the demon was cast out, the mute spoke. And the multitudes marveled, saying, “It was never seen like this in Israel!”

<sup>34</sup> But the Pharisees said, “He casts out demons by the ruler of the demons.” <sup>35</sup> Then Jesus went about all the cities and villages, teaching in their synagogues, preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

## Luke 24 : 1 - 12.

24 Now on the first *day* of the week, very early in the morning, they, and certain *other women* with them, came to the tomb bringing the spices which they had prepared. <sup>2</sup> But they found the stone rolled away from the tomb. <sup>3</sup> Then they went in and did not find the body of the Lord Jesus. <sup>4</sup> And it happened, as they were greatly perplexed about this, that behold, two men stood by them in shining garments. <sup>5</sup> Then, as they were afraid and bowed *their* faces to the earth, they said to them, “Why do you seek the living among the dead? <sup>6</sup> He is not here, but is risen! Remember how He spoke to you when He was still in Galilee, <sup>7</sup> saying, ‘The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.’ ”

<sup>8</sup> And they remembered His words. <sup>9</sup> Then they returned from the tomb and told all these things to the eleven and to all the rest. <sup>10</sup> It was Mary Magdalene, Joanna, Mary *the mother* of James, and the other *women* with them, who told these things to the apostles. <sup>11</sup> And their words seemed to them like idle tales, and they did not believe them. <sup>12</sup> But Peter arose and ran to the tomb; and stooping down, he saw the linen cloths lying by themselves; and he departed, marveling to himself at what had happened.

### 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. Алилуя.” “

Радуйтеся, праведні, в Господі, праведним належиться похвала. Алилуя.”



### WHO WERE THE MYRRHBEARERS?

### In the Name of the Father and of the Son and of the Holy Spirit.

Today we recall all those who beheld Christ's Crucified and Risen Body: the Myrrhbearing Women. We can only imagine how difficult it must have been for them to associate with Christ at this time and to be witnesses of His Crucifixion and Resurrection:

The myrrhbearers, who selflessly sacrificed all for precious myrrh with which to anoint and care for the Body of Christ, and then announced the Resurrection of the Crucified, when others hid for fear of the Jews.

All of them should have been in fear of the Jews who hated Christ. And yet they loved Christ to such a degree that they feared not and they all revealed the Truth of His

Crucifixion and Resurrection and suffered for it.

This concerns us as in a sense we are all myrrhbearers. Since the Body of Christ, in the words of the Holy Apostle Paul, is the Church, therefore all members of the Church are members of the Body of Christ. Therefore we know and confess the Truth of His Crucifixion and Resurrection, and so become myrrhbearers. We too must know how difficult it is to be myrrhbearers, to care for the Body of Christ, to care for the Church, Which is crucified by the world to this day.

And myrrhbearing is not only participating in the sacraments, preaching the Gospel and confessing the Faith, it is also doing that myriad of things which are so difficult because they require our sacrifice. For:

Those who sing in church are myrrhbearers.  
Those who clean the church are myrrhbearers.  
Those who prepare the flowers for the services are myrrhbearers.  
Those who look after the garden are myrrhbearers.  
Those who sew vestments and altar-coverings are myrrhbearers.  
Those who bake prosphora are myrrhbearers.  
Those who prepare tea or donate food or wash up are myrrhbearers.  
Those who donate icons or make offerings of money are myrrhbearers.  
Even those who simply come and pray for the salvation of all are myrrhbearers.

All those who work for the Body of Christ, the Church, in this world, but are not of this world, are myrrhbearers, because they show that they too selflessly love Christ.

And what is the reward of myrrhbearers?

It is to be the first to see and know the Crucified Body of Christ Risen, the first to hear the words of the Angel resplendent and whiter than snow: Why seek ye the living among the dead? He is Risen!  
<http://orthodoxengland.org.uk/sermshmb.htm>

### *Our Khram Day August 4*



Prophet Elijah's [Elias's] final Old Testament appearance is in the Book of Malachi, where it is written, "Lo, I will send you the prophet Elijah before the great and terrible day of the Lord comes." That day is described as the burning of a great furnace, "... so that it will leave them neither root nor branch." In Christianity it is traditionally believed that Elijah's appearance during the transfiguration of Jesus fulfilled this prophecy. Moreover, in the Gospel of Matthew, Jesus identifies John the Baptist as the spiritual successor to Elijah: "and if you are willing to accept it, he is Elijah who is to come."