

**SUNDAY BULLETIN  
SUPPLEMENTARY  
CHANGEABLE PORTIONS DURING  
THE DIVINE LITURGY**



**DECEMBER 29, 2013**

**PROPHET HAGGAI**

*TWENTY SEVENTH SUNDAY AFTER PENTECOST  
SUNDAY OF THE FOREFATHERS*

## SAINTS OF THE DAY

Prophet Haggai (500 B.C.).  
Martyr Marinus of Rome  
(283). Blessed Empress  
Theophania of Byzantium  
(893).

## CHANGEABLE PORTIONS OF THE LITURGY

### TROPAR, TONE 2:

When You descended to death,  
O Life Immortal, You  
destroyed hades with the  
lightning of Your Divinity.  
And when from the depths You  
raised the dead, all the Powers  
of Heaven cried out: O Giver of  
Life, Christ our God, glory to  
You.

### TROPAR FOREFATHERS, TONE 2:

Through faith You justified the  
Forefathers when through  
them You betrothed Yourself  
to the Church from among the  
nations. The saints exult in  
glory, that from their seed  
came a blessed fruit: She who  
bore You without seed. By  
their prayers, O Christ God,  
have mercy on us.

### KONDAK, TONE 2:

You arose from the tomb  
Almighty Saviour, and Hades  
was terrified on beholding  
the wonder, and the dead  
arose and creation seeing  
this, rejoices with You, and  
Adam is joyful, and the

## СВЯТИХ У ТОЙ ДЕНЬ

Прор. Аггея (500 до Р.Х.).  
Мч. Марина Римлянина  
(III). Блж. цариці  
Феофанії з Візантії(893-  
894).

### ТРОПАР, ГОЛОС 2 :

Коли зійшов Ти до смерти,  
Життя безсмертне, тоді ад  
умертвив Ти сяйвом  
Божества. Коли ж і  
померлих із глибин  
підземних воскресив Ти, всі  
сили небесні взивали:  
Життєдавче, Христе Боже  
наш, слава Тобі.

### ТРОПАР ПРАОТЦЯМ, ГОЛОС 2:

Вірою праотців оправдав  
Ти, з народів через них Ти  
Церкву наперед заручив.  
Хваляться у славі святі, бо  
з сімена їх  
благословенний плід—Та,  
що безсіменно родила  
Тебе. За молитвами їх,  
Христе Боже, помилуй  
нас.

### КОНДАК, ГОЛОС 2:

Воскрес еси із гробу,  
Всесильний Спасе, і пекло,  
побачивши чудо, злякалося,  
і мертві воскресли, а  
творіння ж, бачачи,  
радується разом з Тобою і  
Адам веселиться, і світ,

world, O my Saviour, praises  
You forever.

Glory to the Father and the  
Son and to the Holy Spirit.

**KONDAK FOREFATHERS,  
TONE 6:**

You would not worship a hand-  
made image, O thrice-blessed  
ones, but armed with the  
boundless essence of God, You  
were glorified in a trial by fire.  
Standing in the midst of  
unbearable flames You called  
on God: Hasten, O  
Compassionate One, come  
quickly to our defence, since  
You are merciful; for You are  
able if it be Your will.

Both now and ever and unto  
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.

**PROKEIMEN, TONE 2:**

The Lord is my strength and  
my song, and He has become  
my salvation.

**VERSE:** With chastisement  
the Lord has chastened me,  
but He has not given me over  
to death.

Спасе мій, оспівує Тебе  
повсякчасно.

Слава Отцю, і Сину, і  
Святому Духові,

**КОНДАК ПРАОТЦЯМ,  
ГОЛОС 6:**

Рукотворного образу не  
почитавшися, але  
неописаним єством  
захистившися, триблаженні,  
в подвизі вогню ви  
прославилися і посеред  
нестерпного полум'я, стоячи,  
Бога призивали: Прискори,  
милосердний, і поспішися,  
як милостивий, на поміч  
нам, бо Ти можеш, якщо  
воля Твоя.

І нині, і повсякчас, і на віки  
віків. Амінь.

**БОГОРОДИЧНИЙ, ГОЛОС 6:**

Заступнице християн  
усердная, молитвенниця 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.

**ПРОКИМЕН, ГОЛОС 2:**

Господь - моя сила і моя  
пісня і Він став моїм  
спасінням.

**СТИХ:** К а р а ю ч и ,  
покараву мене Господь,  
але не віддав мене на  
смерть.

## EPISTLE LESSON

### Colossians 3:4-11

When Christ who is your life is revealed, then you also will be revealed with him in glory. Put to death, therefore, whatever in you is earthly: fornication, impurity, passion, evil desire, and greed (which is idolatry). On account of these the wrath of God is coming on those who are disobedient. These are the ways you also once followed, when you were living that life. But now you must get rid of all such things—anger, wrath, malice, slander, and abusive language from your mouth. Do not lie to one another, seeing that you have stripped off the old self with its practices and have clothed yourselves with the new self, which is being renewed in knowledge according to the image of its creator. In that renewal there is no longer Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and free; but Christ is all and in all!

### Alleluia Verses, Tone 5:

Of Your mercies O Lord, I will sing forever; unto generation and generation I will proclaim Your truth with my mouth.

**VERSE:** You have said: Mercy will be established forever and My Truth will be prepared in the heavens.

## НАУКА З АПОСТОЛА

### Колосян 3:4-11

Коли з'явиться Христос, наше життя, тоді з'явитеся з Ним у славі і ви. Отож, умертвіть ваші земні члени: розпусту, нечисть, пристрасть, лиху пожадливість та зажерливість, що вона ідолослуження, бо гнів Божий приходить за них на неслухняних. І ви поміж ними ходили колись, як жили поміж ними. Тепер же відкиньте і ви все оце: гнів, лютість, злобу, богозневагу, безсоромні слова з ваших уст. Не кажіть неправди один на одного, якщо скинули з себе людину стародавню з її вчинками, та зодягнулися в нову, що відновлюється для пізнання за образом Створителя її, де нема ані геллена, ані юдея, обрізання та необрізання, варвара, скита, раба, вільного, але все та в усьому Христос!

### АЛИЛУЯ, ГОЛОС 5:

Милості Твої, Господи, повік оспівуватиму, з роду в рід оповім істину Твою устами моїми.

**СТИХ:** Бо Ти сказав: повік збудується милість, на небесах утвердиться істина Твоя.

## **GOSPEL LESSON**

### **Luke 14:16-24**

Then He said to him, "A certain man gave a great supper and invited many, and sent his servant at supper time to say to those who were invited, 'Come, for all things are now ready.' But they all with one accord began to make excuses. The first said to him, 'I have bought a piece of ground, and I must go and see it. I ask you to have me excused.' And another said, 'I have bought five yoke of oxen, and I am going to test them. I ask you to have me excused.' Still another said, 'I have married a wife, and therefore I cannot come.' So that servant came and reported these things to his master. Then the master of the house, being angry, said to his servant, 'Go out quickly into the streets and lanes of the city, and bring in here the poor and the maimed and the lame and the blind.' And the servant said, 'Master, it is done as you commanded, and still there is room.' Then the master said to the servant, 'Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say to you that none of those men who were invited shall taste my supper.'"

### **COMMUNION HYMN:**

Praise the Lord from the heavens, praise Him in the highest. Alleluia, alleluia,

## **НАУКА З ЄВАНГЕЛІЇ**

### **Луки 14:16-24**

Він же промовив до нього: Один чоловік спорядив був велику вечерю, і запросив багатьох. І послав він свого раба часу вечері сказати запрошеним: Ідіть, бо вже все наготовано. І зараз усі почали відмовлятися. Перший сказав йому: Поле купив я, і маю потребу піти та оглянути його. Прошу тебе, вибач мені! А другий сказав: Я купив собі п'ять пар волів, і йду спробувати їх. Прошу тебе, вибач мені! І знов інший сказав: Одружився ось я, і через те я не можу прийти. І вернувся той раб і панові своєму про все розповів. Розгнівався господар тоді, та й сказав до свого раба: Піди швидко на вулиці та на завулки міські, і приведи сюди вбогих, і калік, і сліпих, і кривих. І згодом раб повідомив: Пане, сталося так, як звелів ти, та місця є ще. І сказав пан рабові: Піди на дороги й на загороди, та й силою прийти, щоб наповнився дім мій. Кажу бо я вам, що жаден із запрошених мужів тих не покуштує моєї вечері... Бо багато покликаних, та вибраних мало!

### **ПРИЧАСНИЙ:**

Хваліть Господа з небес, хваліть Його в вишніх. Аلیلуя,

alleluia.

алилуя, алилуя.

**HOLY FOREFATHERS:**

Rejoice in the Lord, you righteous, praise befits the upright. Alleluia, alleluia, alleluia.

**СВЯТИМ ПРАОТЦЯМ:**

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

**THE MINOR PROPHET:  
HAGGAI**



**Introduction**

Haggai begins a new era in the minor prophets called the post-exilic era, after the exile. The people have returned to the land and begun working on rebuilding the temple, but outside opposition and apathy from within have halted the work. Only the foundations have been laid, so Haggai preaches four messages of encouragement to finish the temple. His message is that God will

bless personal and professional endeavors when the house of God is our first priority. It also preaches a message of dogged determination for the Lord in spite of outer circumstances and opposition.

**About Haggai the Prophet**

We know very little about Haggai except from these two chapters he wrote and also the mention of Ezra of him in Ezra 5:1. Internal evidence may suggest he was an old man at the time of the rebuilding of Zerubbabel's temple (Hag 2:3). Apparently, from this text, he may have seen the first temple built by Solomon because he speaks of the former glory of Solomon's temple.

His name, Haggai, means "feast, festival." We know from Ezra's account in Ezra 6:14-15 that Haggai stayed in contact and involvement with the temple until it was finished four years later, although his writing covers only four months in the beginning of the second initiative. The book does not talk about the finishing

of the temple but focuses on his initiation and encouragement of finishing the temple. He was a contemporary of Zechariah who also focused on finishing the temple in his prophetic writings.

## **Haggai in History**

Rough Historical Timeline of Exile and Post-Exilic Period

608 BC – 70 years from here line up with Cyrus' decree

605 BC – Babylonians take a king from Judah in the first of three waves of exile.

586 BC – Last wave of Babylonian exile for Judah.

539 BC – Cyrus the Great defeats Babylonians.

538 BC – Cyrus edict for 50,000 to return and build temple. Foundations laid for temple.

536 BC – 7th month – Jews build altar and offer sacrifices.

523-520 BC – 15 years of no building.

520-516 BC – Temple finished in 4 years.

446-444 BC – about 70 years later, Jerusalem wall with Nehemiah and Malachi's prophetic ministry.

After Cyrus defeated Babylon in 539 BC, in the next year he sent out a decree reversing the exiles of other nations by the Babylonians, allowing 50,000 Jews to return to the area of Palestine and being to rebuild their temple and city. Only the most religious returned to Judah and Israel because many had developed good businesses where they were in exile and decided to stay. However, for those who returned, one of the top priorities was to rebuild the temple in Jerusalem. With fervor they began the work, but then were stopped by outside hindrances.

A leader named Zerubbabel led the people back and began the work on the temple before it ceased. An amazing 15 years of self-absorbed building of personal comfort went by without anything beyond a foundation laid and an altar for sacrifices completed! During that time Cyrus died and another king's reign occurred, followed by Darius I (521-486 BC). Under his reign, temple building began again and was finished in four years from 520-516 BC. This happened because of the prophetic preaching of Haggai and Zechariah. Zerubbabel remained a governor throughout the

temple's rebuilding and was in the line of King David, as well as Joshua the high priest of the temple in this time after the exile.

### **Outline of Haggai**

- I. Haggai brings the initiative to rebuild the temple immediately (1:1-15).
  - A. The people should put the building of the temple first if they wish to see prosperity (1:1-11).
  - B. The people respond by initiating the building of the temple (1:12-15).
- II. Haggai encourages the people by linking Zerubbabel and a promise from God to fill the Temple (2:1-9).
- III. Haggai reminds the people through images and examples that they must prioritize God's house over their own affairs (2:10-19).
- IV. Haggai prophesies that the Messiah will come through the line of David and Zerubbabel (2:20-23).



**WELCOME –**

**To all who are tired and need rest; to all who mourn and need comfort; to all who are friendless and need friendship; to all who are discouraged and need hope; to all who are hopeless and need sheltered love; to all who sin and need a Savior; and to whomsoever will, this Church opens wide its doors in the name of the Lord Jesus Christ. To all who are worshipping with us today**

**WELCOME!**