

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



SEPTEMBER 29, 2013

GREAT MARTYR EUPHEMIA THE ALL-PRAISED

*AFTERFEAST OF THE EXALTATION OF THE CROSS
FOURTEENTH SUNDAY AFTER PENTECOST*

SAINTS OF THE DAY

Great Martyr Euphemia the All-praised (304). St. Cyprian, Metropolitan of Kyiv and all Rus', Wonder-worker (1406). St. Sebastiana, disciple of St. Paul the Apostle, martyred at Heraclea (86). Martyr Melitina of Marcianopolis (II). Martyrs Victor and Sosthenes at Chalcedon (304). St. Dorotheus, hermit of Egypt (IV). Martyr Ludmilla (927), grandmother of St. Wenceslaus, prince of the Czechs. New Martyrs Isaac and Joseph, at Karnu, Georgia (808).

CHANGEABLE PORTIONS OF THE LITURGY

Tropar, 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 glorious Resurrection.

Tropar Feast, Tone 1:

Lord, save Your people and bless Your inheritance. Grant victory to Orthodox Christians over their enemies. And by Your Cross preserve Your Community.

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

Kondak, Tone 5:

You descended into Hades, O my Saviour, destroying its gates as the Almighty, resurrecting the dead as Creator and destroying its gates as the Almighty,

СВЯТИХ У ТОЙ ДЕНЬ

В м ц . Є в ф и м і і
всехвальної (304). Свт.
К и п р і а н а , м и т р .
К и ї в с ь к о г о , в с і є ї Р у с і
ч у д о т в о р ц я (1406). М ц .
С е в а с т і а н и (I) . М ц .
М е л і т и н и (138-161). М ч ч .
В і к т о р а і С о с ф е н а
(б л и з ь к о 304). П р п .
Д о р о ф е я п у с т е л ь н и к а
Є г и п е т ь с ь к о г о (IV). М ц .
Л ю д м и л и , к н . Ч е с ь к о ї
(927). М ч ч . б р а т і в
Й о с и ф а т а І с а а к а (808)
(Г р у з .) .

Тропар, голос 5:

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 Своім.

Тропар свята, голос 1:

Спаси, Господи, людей Твоїх і
благослови насліддя Твоє,
перемогу православним на
супротивників подай і хрестом
Твоїм охорони оселю Твою.

Слава Отцю і Сину і Святому
Духові.

Кондак, голос 5:

До пекла, Спасе мій,
зійшов еси і ворота
зруйнував Ти, як
Всесильний, померлих, як
Творець, воскресив з

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.

Both now and ever and unto the ages of ages. Amen.

Theotokion, 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 7:

Exalt the Lord our God and worship at His footstool for He is holy.

Verse: The Lord reigns, let the people exult.

EPISTLE LEAASON

Galatians 2:16-20

Knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified. But if, while we seek to be justified by Christ, we ourselves also are found sinners, is Christ therefore a minister of sin? Certainly not! For if I build again those things which I destroyed, I make myself a

Собою, і смерти жало притупив Ти, і Адам від клятви визволений, Чоловіколюбче. Тому всі ми звиваємо: Спаси нас, Господи.

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

Богородичний, голос 6:

Заступнице християн непостидная, посередництво до Творця незмінная, не зневажай благальні голоси грішників, але поспішися, як Благая, на поміч нам, що з вірою звиваємо до Тебе: поспішися на молитву і скоро прийди на благання, бо Ти заступаєшся завжди за тих, що почитають Тебе, Богородице.

Прокимен, голос 7:

Возносіть Господа, Бога нашого і поклоняйтесь підніжжю ніг Його, бо святее воно.

Стих: Господь воцарився, нехай гніваються люди.

НАУКА З АПОСТОЛА

Галатів 2:16-20

А коли ми дізнались, що людина не може бути виправдана ділами Закону, але тільки вірою в Христа Ісуса, то ми ввірували в Христа Ісуса, щоб нам виправдатися вірою в Христа, а не ділами Закону. Бо жадна людина ділами Закону не буде виправдана! Коли ж, шукаючи виправдання в Христі, ми й самі показалися грішниками, то хіба Христос слуга гріху? Зовсім ні! Бо коли я буду знов те, що був зруйнував, то самого себе

transgressor. For I through the law died to the law that I might live to God. I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the *life* which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.

2 Corinthians 1:21-2:4

Now He who establishes us with you in Christ and has anointed us is God, who also has sealed us and given us the Spirit in our hearts as a guarantee. Moreover I call God as witness against my soul, that to spare you I came no more to Corinth. Not that we have dominion over your faith, but are fellow workers for your joy; for by faith you stand. But I determined this within myself, that I would not come again to you in sorrow. For if I make you sorrowful, then who is he who makes me glad but the one who is made sorrowful by me? And I wrote this very thing to you, lest, when I came, I should have sorrow over those from whom I ought to have joy, having confidence in you all that my joy is *the joy* of you all. For out of much affliction and anguish of heart I wrote to you, with many tears, not that you should be grieved, but that you might know the love which I have so abundantly for you.

Alleluia Verses, Tone 1:

Remember Your congregation, which You have purchased from the beginning.

Verse: God is our King from before the ages, He has wrought salvation in the midst of the earth.

роблю злочинцем. Бо Законом я вмер для Закону, щоб жити для Бога. Я розп'ятий з Христом. І живу вже не я, а Христос проживає в мені. А що я живу в тілі тепер, живу вірою в Божого Сина, що мене полюбив, і видав за мене Самого Себе.

2 Коринтян 1:21-2:4

А Той, Хто нас із вами в Христа утверджує, і Хто нас намастив, то Бог, Який і назнаменував нас, і в наші серця дав завдаток Духа. А я кличу Бога на свідка на душу мою, що я, щадячи вас, не прийшов у Коринт дотепер, не тому, ніби ми беремо владу над вашою вірою, але вашої радості помічники ми, бо ви встояли вірою! А я постановив у собі те, щоб до вас не прийти знов у смутку. Бо коли я засмучую вас, то хто той, хто потішить мене, як не той, кого я засмутив? І це саме писав я до вас, щоб, прийшовши, я смутку не мав би від тих, що від них мені тішитися належало, про всіх вас будши певний, що радість моя то радість усіх вас! Бо з великого горя та з туги сердечної я написав вам з рясними слізьми не на те, щоб були ви засмучені, але щоб пізнали любов, що в мене її пребагато до вас!

Аллилуя, голос 1:

Згадай громаду Твою, яку при б дав Ти спочатку.

Стих: Бог Цар наш, споконвіку, учинив спасіння посеред землі.

Alleluia Verses, Tone 4:

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

GOSPEL LESSON

Mark 8:34-9:1

When He had called the people to *Himself*, with His disciples also, He said to them, “Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me. For whoever desires to save his life will lose it, but whoever loses his life for My sake and the gospel’s will save it. For what will it profit a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul? For whoever is ashamed of Me and My words in this adulterous and sinful generation, of him the Son of Man also will be ashamed when He comes in the glory of His Father with the holy angels.” And He said to them, “Assuredly, I say to you that there are some standing here who will not taste death till they see the kingdom of God present with power.”

Matthew 22:1-14

And Jesus answered and spoke to them again by parables and said: “The kingdom of heaven is like a certain king who arranged a marriage for his son, and sent out his servants to call those who were invited to the wedding; and they were not willing to come. Again, he sent out other servants, saying, ‘Tell those who are invited, ‘See, I have prepared my dinner; my oxen and fatted cattle

Алилуя, голос 4:

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

НАУКА З ЄВАНГЕЛІЇ

Марка 8:34-9:1

І Він покликав народ із Своїми учнями, та й промовив до них: Коли хоче хто йти вслід за Мною, хай зречеться самого себе, і хай візьме свого хреста та й за Мною йде! Бо хто хоче душу свою зберегти, той погубить її, а хто згубить душу свою ради Мене та Євангелії, той її збереже. Яка ж користь людині, що здобуде весь світ, але душу свою занапастить? Або що назамін дасть людина за душу свою? Бо хто буде Мене та Моєї науки соромитися в роді цім перелюбнім та грішнім, того посоромиться також Син Людський, як прийде у славі Свого Отця з Анголами святими. І сказав Він до них: Поправді кажу вам, що деякі з тут-о приввних не скуштують смерти, аж поки не бачитимуть Царства Божого, що прийшло воно в силі.

Матвія 22:1-14

А Ісус, відповідаючи, знов почав говорити їм притчами, кажучи: Царство Небесне подібне одному цареві, що весілля справляв був для сина свого. І послав він своїх рабів покликати тих, хто був на весілля запрошений, та ті не хотіли прийти. Знову послав він інших рабів, наказуючи: Скажіть запрошеним: Ось я приготував обід свій,

are killed, and all things are ready. Come to the wedding.” But they made light of it and went their ways, one to his own farm, another to his business. And the rest seized his servants, treated *them* spitefully, and killed *them*. But when the king heard *about it*, he was furious. And he sent out his armies, destroyed those murderers, and burned up their city. Then he said to his servants, “The wedding is ready, but those who were invited were not worthy. Therefore go into the highways, and as many as you find, invite to the wedding.” So those servants went out into the highways and gathered together all whom they found, both bad and good. And the wedding *hall* was filled with guests. “But when the king came in to see the guests, he saw a man there who did not have on a wedding garment. So he said to him, ‘Friend, how did you come in here without a wedding garment?’ And he was speechless. Then the king said to the servants, ‘Bind him hand and foot, take him away, and cast *him* into outer darkness; there will be weeping and gnashing of teeth.’ “For many are called, but few *are* chosen.”

Instead “It is right in truth”:

Magnify, my soul, the Most Precious Cross of the Lord.

Irmos, Tone 8: You are the Mystical Paradise, O Theotokos, who, untilled, has brought forth Christ. Through Him the Life-Bearing Wood of the Cross was planted on the earth. At its exaltation on this day, we worship

закололи бики й відгодоване, і все готове. Ідїть на весїлля! Та вони злегковажили та порозходились, той на поле своє, а той на свій торг. А останні, похапавши рабів його, знущалися, та й повбивали їх. І розгнівався цар, і послав своє військо, і вигубив тих убійників, а їхнє місто спалив. Тоді каже рабам своїм: Весїлля готове, але недостойні були ті покликані. Тож підїть на роздорїжжя, і кого тільки спїткаєте, кличте їх на весїлля. І вийшовши раби ті на роздорїжжя, зїбрали всіх, кого тільки спїткали, злих і добрих. І весїльна кїмната гїстьми переповнилась. Як прийшов же той цар на гостей подивитись, побачив там чоловіка, в одежу весїльну не вбраного, та й каже йому: Як ти, друже, ввійшов сюди, не мавши одежі весїльної? Той же мовчав. Тоді цар сказав своїм слугам: Зв'яжїть йому ноги та руки, та й киньте до зовнїшньої темряви, буде плач там і скрегїт зубів... Бо багато покликаних, та вибраних мало.

Замїсть “Достойно”:

Величай, душе моя, пречесний хрест Господній.

Irmos, голос 8: Таємничий рай Ти, Богородице, що незорана виростила Христа. Він на землі насадив Хресне Життєносне Древо. Тим то нині, як підносимо Його вклоняємось Йому, і Тебе

Him and we magnify You.

величаємо.

Communion Hymn:

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

The righteous man shall be in
everlasting remembrance. He
shall not fear evil tidings. Alleluia,
alleluia, alleluia.

Причасний:

Хваліть Господа з небес, хваліть
Його в вишніх.

В пам'ять вічну буде
праведник. Лихої слави він не
убоїться. Аلیلія, аلیلія,
аلیلія.

Greatmartyr Euphemia the All-praised



The Holy Great Martyr Euphemia the All-Praised was the daughter of Christians, the senator Philophronos and Theodosia. She suffered for Christ in the year 304 in the city of Chalcedon, on the banks of the Bosphorus opposite Constantinople.

The Chalcedon governor Priscus circulated an order to all the inhabitants of Chalcedon and its surroundings to appear at a pagan festival to worship and offer sacrifice to an idol of Ares, threatening grave torments for anyone who failed to appear. During this impious festival, 49

Christians were hidden in one house, where they secretly attended services to the True God.

The young maiden Euphemia was also among those praying there. Soon the hiding place of the Christians was discovered, and they were brought before Priscus to answer for themselves. For nineteen days the martyrs were subjected to various tortures and torments, but none of them wavered in their faith nor consented to offer sacrifice to the idol. The governor, beside himself with rage and not knowing any other way of forcing the Christians to abandon their faith, sent them for trial to the emperor Diocletian. He kept the youngest, the virgin Euphemia, hoping that she would not remain strong if she were all alone.

St Euphemia, separated from her brethren in faith, fervently prayed the Lord Jesus Christ, that He strengthen her in her impending ordeal. Priscus at first urged the saint to recant, promising her earthly blessings, but then he gave the order to torture her.

The martyr was tied to a wheel with sharp knives, which cut her body. The saint prayed aloud, and as it happened, the wheel stopped by itself and would not move even with all the efforts of the executioners. An

angel of the Lord, came down from Heaven, removed Euphemia from the wheel and healed her of her wounds. The saint gave thanks unto the Lord with gladness.

Not perceiving the miracle that had occurred, the torturer ordered the soldiers Victor and Sosthenes to take the saint to a red-hot oven. But the soldiers, seeing two fearsome angels in the midst of the flames, refused to carry out the order of the governor and became believers in the God Whom Euphemia worshipped. Boldly proclaiming that they too were Christians, Victor and Sosthenes bravely went to suffering. They were sent to be eaten by wild beasts. During their execution, they cried out for mercy to God, asking that the Lord would receive them into the Heavenly Kingdom. A heavenly Voice answered their cries, and they entered into eternal life. The beasts, however, did not even touch their bodies.

St Euphemia, cast into the fire by other soldiers, remained unharmed. With the help of God she emerged unharmed after many other tortures and torments. Ascribing this to sorcery, the governor gave orders to dig out a new pit, and filling it with knives, he had it covered over with earth and grass, so that the martyr would not notice the preparation for her execution.

Here also St Euphemia remained safe, easily passing over the pit. Finally, they sentenced her to be devoured by wild beasts at the circus. Before execution the saint began to implore that the Lord deem her worthy to die a violent death. But none of the beasts, set loose at her in the arena, attacked her. Finally, one of the she-bears gave her a small wound on the leg, from which came blood, and immediately the holy Great Martyr Euphemia died. During this time there was an earthquake, and both the guards and the spectators ran in terror, so that the parents of the saint were able to take up her body and reverently bury it not far from Chalcedon.

A majestic church was afterwards built over the grave of the Great Martyr Euphemia. At this temple the sessions of the Fourth Ecumenical Council took place in the year 451. At that time, the holy Great Martyr Euphemia confirmed the Orthodox confession in a miraculous manner, and exposed the Monophysite heresy. Details of this miracle are related under July 11.

With the taking of Chalcedon by the Persians in the year 617, the relics of the holy Great Martyr Euphemia were transferred to Constantinople (in about the year 620). During the Iconoclast heresy, the reliquary with the relics of St Euphemia appears to have been thrown into the sea. Pious sailors recovered them. They were afterwards taken to the Island of Lemnos, and in the year 796 they were returned to Constantinople.