

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



SEPTEMBER 8, 2013

**Martyrs Adrian and Natalia and 33 companions
of Nicomedia (305-311).**

ELEVENTH SUNDAY AFTER PENTECOST

SAINTS OF THE DAY

Martyrs Adrian and Natalia and 33 companions of Nicomedia (305-311). St. Tithoes of the Thebaid (IV), disciple of St. Pachomius the Great (IV). St. Ibestion the Confessor.

CHANGEABLE PORTIONS OF THE LITURGY

Тропар, 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.

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 world, O my Saviour, praises You forever.

Theotokion, Tone 2:

Your mysteries surpass all human understanding, O most glorious Theotokos: For stamped with the seal of purity and Your virginity intact, You are unquestionably known to be the Mother who truly gave birth to God. Therefore, pray for the salvation of our souls.

СВЯТИХ У ТОЙ ДЕНЬ

Мчч. Адріана і Наталії та 33 інших з Никомедії (305-311). Прп. Тифої, Єгипетського (IV). Св. Івестіона ісповідника.

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.

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, Спасе мій, оспівує Тебе повсякчасно.

Богородичний, голос 2:

Все вище розуму, преславна Богородице, всі Твої таїнства; чистотою запечатана і дівством збережена, Матір'ю визнана Ти дійсною. Бога народивши істинного: Його моли, спасися душам нашим.

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.

EPISTLE LESSON

1 Corinthians 9:2-12

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. My defense to those who examine me is this: Do we have no right to eat and drink? Do we have no right to take along a believing wife, as *do* also the other apostles, the brothers of the Lord, and Cephas? Or *is it* only Barnabas and I *who* have no right to refrain from working? 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? Do I say these things as a *mere* man? Or does not the law say the same also? 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? 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

Прокимен, голос 2:

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

Стих: Караючи, покарав мене Господь, але не віддав мене на смерть.

НАУКА З АПОСТОЛА

1 Коринтян 9:2-12

Коли я не апостол для інших, то для вас я апостол, ви бо печать мого апостольства в Господі. Оце оборона моя перед тими, хто судить мене. Чи ми права не маємо їсти та пити? Чи ми права не маємо водити з собою сестру, дружину, як і інші апостоли, і Господні брати, і Кифа? Хіба я один і Варнава не маємо права, щоб не працювати? Хто коштом своїм коли служить у війську? Або хто виноградника садить, і не їсть з його плоду? Або хто отару пасе, і не їсть молока від отари? Чи я тільки полюдському це говорю? Хіба ж і Закон не говорить цього Бо в Законі Мойсеєвим писано: Не в'яжи рота волів, що молотить. Хіба за волів Бог турбується? Чи говорить Він зовсім для нас? Для нас, бо написано, що з надією мусить орати орач, а молотник молотити з надією мати частку в своїм сподіванні. Коли ми

hope. If we have sown spiritual things for you, *is it* a great thing if we reap your material things? If others are partakers of *this* right over you, *are* we not even more? Nevertheless we have not used this right, but endure all things lest we hinder the gospel of Christ.

Alleluia Verses, Tone 2:

May the Lord hear you in the day of affliction, may the Name of the God of Jacob defend you.

Verse: Lord, save the king and hearken unto us on the day we call upon You.

GOSPEL LESSON

Matthew 18:23-35

Therefore the kingdom of heaven is like a certain king who wanted to settle accounts with his servants. And when he had begun to settle accounts, one was brought to him who owed him ten thousand talents. But as he was not able to pay, his master commanded that he be sold, with his wife and children and all that he had, and that payment be made. The servant therefore fell down before him, saying, 'Master, have patience with me, and I will pay you all.' Then the master of that servant was moved with compassion, released him, and forgave him the debt. "But that servant went out and found one of his fellow servants who

сіяли вам духовне, чи ж велика то річ, як пожнемо ми ваше тілесне? Як право на вас мають інші, то тим більше ми. Але ми не вжили цього права, та все терпимо, аби перешкоди якої Христовій Євангелії ми не вчинили.

Алилуя, голос 2:

Нехай вислухає тебе Господь в день скорботи, захистить тебе Ім'я Бога Якова.

Стих: Господи, спаси царя і вислухай нас, в який би день ми не звертались до Тебе.

НАУКА З ЄВАНГЕЛІЇ

Матвія 18:23-35

Тим то Царство Небесне подібне одному цареві, що захотів обрахунок зробити з своїми рабами. Коли ж він почав обраховувати, то йому привели одного, що винен був десять тисяч талантів. А що він не мав із чого віддати, наказав пан продати його, і його дружину та діти, і все, що він мав, і заплатити. Тоді раб той упав до ніг, і вклонявся йому та благав: Потерпи мені, я віддам тобі все! І змилосердився пан над рабом тим, і звільнив його, і простив йому борг. А як вийшов той раб, то спіткав він одного з своїх співтоваришів, що був винен йому сто динаріїв. І,

owed him a hundred denarii; and he laid hands on him and took *him* by the throat, saying, 'Pay me what you owe!' So his fellow servant fell down at his feet and begged him, saying, 'Have patience with me, and I will pay you all.' And he would not, but went and threw him into prison till he should pay the debt. So when his fellow servants saw what had been done, they were very grieved, and came and told their master all that had been done. Then his master, after he had called him, said to him, 'You wicked servant! I forgave you all that debt because you begged me. Should you not also have had compassion on your fellow servant, just as I had pity on you?' And his master was angry, and delivered him to the torturers until he should pay all that was due to him. "So My heavenly Father also will do to you if each of you, from his heart, does not forgive his brother his trespasses

Communion Hymn:

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

схопивши його, він душив та казав: Віддай, що ти винен! А товариш його впав у ноги йому, і благав його, кажучи: Потерпи мені, і я віддам тобі! Та той не схотів, а пішов і всадив до в'язниці його, аж поки він боргу не верне. Як побачили ж товариші його те, що сталося, то засмутилися дуже, і прийшли й розповіли своєму панові все, що було. Тоді пан його кличе його, та й говорить до нього: Рабе лукавий, я простив був тобі весь той борг, бо просив ти мене. Чи й тобі не належало змилюватись над своїм співтоваришем, як і я над тобою був змилювався? І прогнівався пан його, і катам його видав, аж поки йому не віддасть всього боргу. Так само й Отець Мій Небесний учинить із вами, коли кожен із вас не простить своєму братові з серця свого їхніх прогріхів.

Причасний:

Хвалить Господа з небес, хвалить Його в вишніх. Алилуя, алилуя, алилуя.



33 MARTYRED COMPANIONS OF NATALIA AND ADRIAN, OF NICOMEDIA



The Martyrs Adrian and Natalia were married in their youth for one year prior to their martyrdom, and lived in Nicomedia during the time of the emperor Maximian (305-311). The emperor promised a reward to whomever would inform on Christians to bring them to trial. Then the denunciations began, and twenty-three Christians were captured in a cave

near Nicomedia.

They were tortured, urged to worship idols, and then brought before the Praetor, in order to record their names and responses. Adrian, the head of the praetorium, watched as these people suffered with such courage for their faith. Seeing how firmly and fearlessly they confessed Christ, asked: "What rewards do you expect from your God for your suffering?" The martyrs replied: "Such rewards as we are not able to describe, nor can your mind comprehend." St Adrian told the scribes, "Write my name down also, for I am a Christian and I die gladly for Christ God."

The scribes reported this to the emperor, who summoned St Adrian and asked: "Really, have you gone mad, that you want to die? Come, cross out your name from the lists and offer sacrifice to the gods, asking their forgiveness."

St Adrian answered: "I have not lost my mind, but rather have I

found it.” Maximian then ordered Adrian to be thrown into prison. His wife, St Natalia, knowing that her husband was to suffer for Christ, rejoiced, since she herself was secretly a Christian.

She hastened to the prison and encouraged her husband saying: “You are blessed, my lord, because you have believed in Christ. You have obtained a great treasure. Do not regret anything earthly, neither beauty, nor youth (Adrian was then 28 years of age), nor riches. Everything worldly is dust and ashes. Only faith and good deeds are pleasing to God.”

On the pledge of the other martyrs, they released St Adrian from prison to tell his wife about the day of his execution. At first St Natalia thought that he had renounced Christ and thus had been set free, and she did not want to let him into the house. The saint persuaded his wife that he had not fled from martyrdom, but rather had come to give her the news of the day of his execution.

They tortured St Adrian cruelly. The emperor advised the saint to have pity on himself and call on the gods, but the martyr answered, “Let your gods say what blessings they promise me, and then I shall worship them, but if they cannot do this, then why should I worship them?” St Natalia did not cease to encourage her husband. She asked him also to pray to God for her, that they would not force her into marriage with a pagan after his death.

The executioner ordered the hands and the legs of the saints to be broken on the anvil. St Natalia, fearing that her husband would hesitate on seeing the sufferings of the other martyrs, asked the executioner to begin with him, and permit her to put his hands and legs on the anvil herself.

They wanted to burn the bodies of the saints, but a storm arose and the fire went out. Many of the executioners even were struck by lightning. St Natalia took the hand of her husband and kept it at home. Soon an army commander asked the emperor’s approval to wed St Natalia, who was both young and rich. But she hid herself away in Byzantium. St Adrian appeared to her in a dream and said that she would soon be at rest in the Lord. The martyr, worn out by her former sufferings, in fact soon fell asleep in the Lord.

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!