

HOLY TRINITY ORTHODOX CHURCH

~ a Pan-Orthodox parish of the Antiochian Orthodox Christian Archdiocese ~

His Eminence Metropolitan JOSEPH, Archbishop of New York
and Metropolitan of all North America

His Grace Bishop NICHOLAS, Auxiliary Bishop of the Diocese of Miami
Archpriest Joseph Bittle, Pastor



HIEROMARTYR GREGORY, ENLIGHTENER OF GREATER ARMENIA

SECOND SUNDAY OF LUKE

SEPTEMBER 30, 2018

Preparing to Worship the Thrice-Holy God

Upon Entering the Church

I will come into thy house in the multitude of thy mercy;
and in thy fear I will worship toward thy holy temple.

(Ps. 5:7)

A Prayer before Holy Communion

O Sovereign Lord Jesus Christ, our God,
who alone hast authority to forgive men their sins:
overlook in thy goodness and love for mankind all my offences
whether committed with knowledge or in ignorance;
and make me worthy to receive without condemnation
thy divine, glorious, spotless, and life-giving Mysteries,
not for punishment, nor for an increase of sins, but for purification and sanctification and as a
pledge of the life and the kingdom to come,
as a protection and help, and for the destruction of enemies,
and for the blotting out of my many transgressions.
For thou art a God of mercy and compassion and love for mankind, and to thee we send up
glory, to the Father and to the Son and to the Holy Spirit. Amen.

(St. John of Damascus)

A Word for Newcomers

A warm welcome to all those worshipping with us at Holy Trinity! If you are from a non-Orthodox background you may see many new and unfamiliar things. Rest assured that everything has a solid biblical foundation and a long history among Christian people. Please join us for coffee after the service. And feel free to ask Fr. Joseph any questions you may have.

About receiving Holy Communion: The Orthodox Church understands the Eucharist, or Lord's Supper, to be – among other things – the paramount expression of Christian unity. Since participation in the Eucharist expresses a formal unity with all the dogma and practice and discipline of the Orthodox Church, **non-Orthodox** guests **do not** receive Holy Communion. **Orthodox** communicants are reminded that we approach the Chalice with due preparation including recent Confession, keeping the appointed fasts of the Church, and appropriate prayers of *preparation* for the reception of Holy Communion and *thanksgiving* after.

**DIVINE LITURGY of
ST. JOHN CHRYSOSTOM**

Variable Hymns and Readings



FIRST ANTIPHON

*Verse: It is good to give praise unto the Lord, and to chant unto Thy name,
O Most High.*

Refrain: Through the prayers of the Theotokos, O Savior, save us.

Verse: To proclaim in the morning Thy mercy, and Thy truth by night.

Verse: Upright is the Lord our God, and there is no unrighteousness in Him.

Glory to the . . . Now and Ever . . .

SECOND ANTIPHON

Verse: The Lord is King, He is clothed with majesty;

the Lord is clothed with strength and He hath girt Himself.

Refrain: O Son of God, who arose from the dead, save us who sing to Thee.
Alleluia.

Verse: For He established the world which shall not be shaken.

Verse: Holiness becometh Thy house, O Lord, unto length of days.

Glory to the . . . Now and ever . . . Only begotten Son ...

THIRD ANTIPHON

The Beatitudes: In Thy kingdom remember us, O Lord, when thou comest in Thy kingdom.

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are those who mourn, for they shall be comforted.

Blessed are the meek, for they shall inherit the earth.

Blessed are those who hunger and thirst after righteousness,
for they shall be filled.

Blessed are the merciful, for they shall obtain mercy.

Blessed are the pure in heart, for they shall see God.

Blessed are the peacemakers, for they shall be called the sons of God.

Blessed are those who are persecuted for righteousness sake,
for theirs is the kingdom of heaven.

Blessed are you when men shall revile you and shall persecute you
and shall say all manner of evil against you falsely for my sake;
Rejoice and be exceedingly glad, for great is your reward in heaven.

AFTER LITTLE ENTRANCE

Troparion for Resurrection (Tone 1)

While the stone was sealed by the Jews, and the soldiers were guarding Thy most pure body, Thou didst arise on the third day, O Savior, granting life to the world. For which cause the heavenly powers cried aloud unto Thee, O giver of life. Glory to Thy Resurrection, O Christ, glory to Thy kingdom, glory to Thy providence, O Thou Who alone art the lover of mankind.

Troparion for St. Gregory of Armenia (Tone 4)

Thou hast become like the Apostles in their states, a successor to their throne, finding indeed the intelligential ladder, O thou God-inspired. Therefore, thou hast followed the Word of God in righteousness, and striven unto blood for the Faith. O Hieromartyr Gregory, intercede with Christ God to save our souls.

Troparion for Pentecost, patronal feast of the parish (Tone 8)

Blessed art Thou, O Christ our God, who hast revealed the fisherman as most wise, by sending down upon them the Holy Spirit; through them Thou didst draw the world into Thy net. O Lover of Man, glory to Thee!

Kontakion for Theotokos (Tone 2)

O undisputed intercessor of Christians, O mediatrix who is unrejected by the Creator, turn not away from the voice of our petitions though we be sinners. Come to us with aid in time, who cry unto thee in faith, for thou art good. Hasten to us with intercessions, O Theotokos, who didst ever intercede for those who honor thee.

EPISTLE: Second Corinthians 9:6-11 (*18th Sun. after Pentecost*)

Brethren, he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. Each one must do as he has made up his mind, not reluctantly or under compulsion, for God loves a cheerful giver. And God is able to provide you with every blessing in abundance, so that you may always have enough of everything and may provide in abundance for every good work. As it is written, “He scatters abroad, he gives to the poor; his righteousness endures forever.” He who supplies seed to the sower and bread for food will supply and multiply your resources and increase the harvest of your righteousness. You will be enriched in every way for great generosity, which through us will produce thanksgiving to God.

GOSPEL: St. Luke 6:31-36 (*2nd Sun. of Luke*)

The Lord said: “As you wish that men would do to you, do so to them. If you love those who love you, what credit is that to you? For even sinners love those who love them. And if you do good to those who do good to you, what credit is that to you? For even sinners do the same. And if you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive as much again. But love your enemies, and do good, and

lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High; for He is kind to the ungrateful and the selfish. Be merciful, even as your Father is merciful.”



Hieromartyr Gregory, Enlightener of Greater Armenia

The Hieromartyr Gregory, Enlightener of Greater Armenia, was born in the year 257. He was descended from the line of the Parthian Arsakid emperors. The father of Saint Gregory, Anak, in striving after the Armenian throne, had murdered his kinsman, the emperor Kursar, in consequence of which all the line of Anak was marked for destruction.

A certain kinsman saved Gregory: he carried off the infant from Armenia to Caesarea in Cappadocia and raised him in the Christian Faith. At maturity, Gregory married, had two sons, but soon was left a widower. Gregory raised his sons in piety. One of them -- Orthanes, afterwards became a priest, and the other -- Arostanes, accepted monasticism and went off into the wilderness.

In order to atone for the sin of his father, who had murdered the father of Tiridates, Gregory entered into the service of the latter and was a faithful servant to him. Tiridates loved Gregory like a friend, but he was intolerant of the Christian confession of faith. After ascending the Armenian throne, he began to demand that Saint Gregory renounce the Christian Faith.

The steadfastness of the saint embittered Tiridates, and he gave his faithful servant over to cruel tortures: they suspended the sufferer head downwards with a stone about his neck, for several days they choked him with a stinking smoke, they beat and ridiculed him, and forced him to walk in iron sandals inset with nails.

At the time of these sufferings Saint Gregory sang Psalms. In prison the Lord healed all his wounds. When Gregory again stood before the emperor cheerful and unharmed, he was astonished and gave orders to repeat the torments. Saint Gregory endured them, not wavering, with all his former determination and bearing. They then poured hot tin over him and threw him into a pit filled with vipers. The Lord, however, saved His chosen one: the snakes did him no harm.

Some pious women fed him with bread, secretly lowering it into the pit. A holy angel, appeared to the martyr, strengthening and encouraging him. Saint Gregory remained in the pit for fourteen years. During this time the emperor Tiridates executed the holy virgin Saint Rhipsime, the aged abbess Gaiana and another 35 virgins from one of the monasteries of Asia Minor. As punishment for this horrible deed, the king's face became disfigured.

Saint Gregory was released from the pit, and buried the relics of the holy virgins with honor. Then he began to preach to the people, urging them to turn away from the darkness of idolatry and toward Christ. The people came to believe in Christ, and wished to build a large church. When it was completed, Saint Gregory had the relics of the holy nuns brought into it. Then he brought King Tiridates there before the bodies of the saints whom he had slain. He repented, and immediately his face was made whole once more.

Soon all of Armenia was converted to Christ. The temples of the idols were destroyed, and churches for the worship of the true God were built. Saint Gregory ordained priests, established schools, founded monasteries, and provided for the good order of the Church.

Saint Gregory went into the wilderness, where he departed to the Lord.

THIS WEEK

Usual Wednesday and Friday fast.

Monday, Oct. 1	Apostle Ananias of the Seventy, first bishop of Damascus; Martyr Dominos; Romanos the Melode; Venerable John Koukouzelis of the Great Lavra on Athos
Tuesday, Oct. 2	Hieromartyr Cyprian the confessor; Virgin-martyr Justina; Venerable Theophilos
Wednesday, Oct. 3	Hieromartyr Dionysios the Areopagite, first bishop of Athens; Martyrs Eleutherios and Rustikos
6:00 pm	Vespers
Thursday, Oct. 4	Hieromartyr Hierotheos, bishop of Athens; Apostle Krispos of the Seventy; Martyrs Domina and her daughters of Syria; uncovering of the relics of Gurius, first archbishop of Kazan; Barsanouphios, bishop of Tver
Friday, Oct. 5	Martyr Charitina; John, bishop of Euchaita; Venerable Eudokimos of Vatopedi monastery on Athos; uncovering of the relics of the wonder-workers Peter, Alexis, Jonah, Philip and Hermogenes, metropolitans of Moscow
Saturday, Oct. 6	Apostle Thomas; Venerable Kendea; Venerable-martyr Makarios of St. Anne Skete on Athos; Innocent, metropolitan of Moscow enlightener of the Aleuts and apostle to America
6:00 pm	Great Vespers
6:45 pm	Confessions
Sunday, Oct. 7	THE LORD'S DAY - Martyrs Sergios and Bacchos in Syria; Hieromartyr Polykhronios; Priest Julian; Venerable John the hermit and those with him
9:00 am	Church School
9:00 am	Orthros
10:00 am	Divine Liturgy
11:30 am	Coffee Hour

UPCOMING

Ladies Book Club – October 11, 6:00 PM “Mother Maria Skobtsova: Essential Writings”

Bishop NICHOLAS will be visiting our parish the weekend of October 13-14.

Fall Picnic – Sunday, November 4 (including kid's saint/biblical character costumes)

Nativity Fast Retreat – “The Inner Heaven of Man”, an exploration of the healing of mind, heart, and will according to St. Nicholai of Zica, led by Fr. John Finley, will take place the weekend of November 16 – 18.