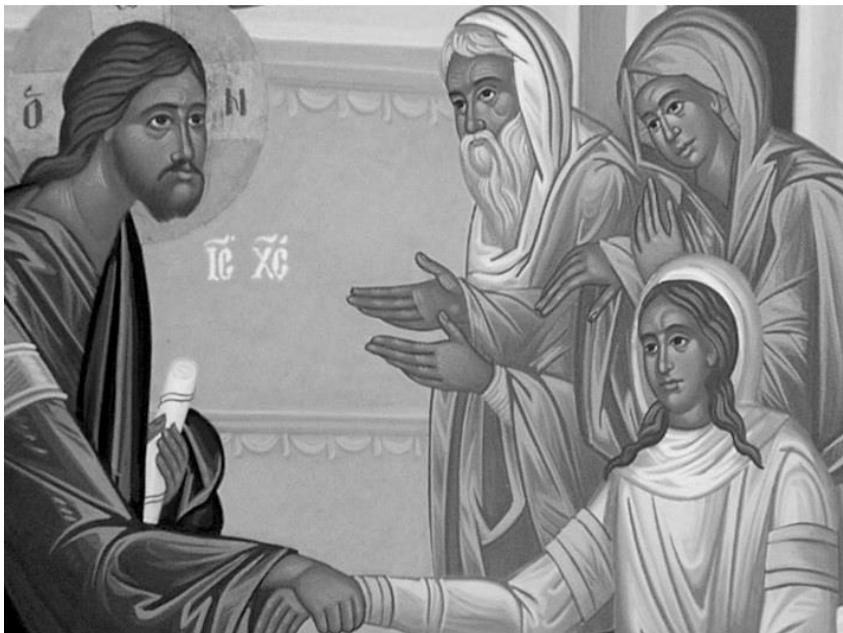


# HOLY TRINITY ORTHODOX CHURCH

~ 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



**SEVENTH SUNDAY OF LUKE**

**OCTOBER 28, 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 5)**

Let us believers praise and worship the Word; coeternal with the Father and the Spirit, born of the Virgin for our salvation. For, He took pleasure in ascending the Cross in the flesh to suffer death; and to raise the dead by His glorious Resurrection.

**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: Galatians 6:11-18** *(22<sup>nd</sup> Sun. after Pentecost)*

Brethren, see with what large letters I am writing to you with my own hand. It is those who want to make a good showing in the flesh that would compel you to be circumcised and only in order that they may not be persecuted for the cross of Christ. For even those who receive circumcision do not themselves keep the Law, but they desire to have you circumcised that they may glory in your flesh. But far be it from me to glory except in the cross of our Lord Jesus Christ, by which the world has been crucified to me and I to the world. For neither circumcision counts for anything, nor uncircumcision, but a new creation. Peace and mercy be upon all, who walk by this rule, upon the Israel of God. Henceforth let no man trouble me; for I bear on my body the marks of Jesus. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

### **GOSPEL: St. Luke 8:41-56** *(7<sup>th</sup> Sun. of Luke)*

At that time, there came to Jesus a man named Jairus, who was a ruler of the synagogue; and falling at Jesus' feet he besought Him to come to his house, for he had an only daughter, about twelve years of age, and she was dying. As Jesus went, the people pressed round Him. And a woman, who had had a flow of blood for twelve years, and had spent all her living upon physicians, and could not be healed by anyone, came up behind Him, and touched the fringe of His garment; and immediately her flow of blood ceased. And Jesus said, "Who was it that touched Me?" When all denied it, Peter said, "Master, the multitudes surround Thee and press upon Thee! And Thou sayest, 'Who touched Me?'" But Jesus said, "Someone touched Me; for I perceive that power has gone forth from Me." And when the woman saw that she was not

hidden, she came trembling, and falling down before Him declared in the presence of all the people why she had touched Him, and how she had been immediately healed. And Jesus said to her, "Daughter, your faith has made you well; go in peace." While Jesus was still speaking, a man from the ruler's house came and said, "Your daughter is dead; do not trouble the Teacher any more." But Jesus on hearing this answered him, "Do not fear; only believe, and she shall be well." And when Jesus came to the house, He permitted no one to enter with Him, except Peter and James and John, and the father and mother of the child. And all were weeping and bewailing her; but Jesus said, "Do not weep; for she is not dead but sleeping." And they laughed at him, knowing that she was dead. But taking her by the hand Jesus called, saying, "Child, arise." And her spirit returned, and she got up at once; and Jesus directed that something should be given her to eat. And her parents were amazed; but He charged them to tell no one what had happened.



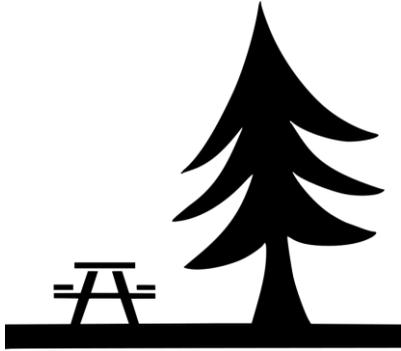
## PSALTER READING DURING THE NATIVITY FAST

Thursday, November 15th, is the beginning of the Nativity Fast. There are several groups of Orthodox Christians who read the Psalter (Book of Psalms) during the Fast. We've been invited to read with a group from Houston.

We begin reading on the 15th with everyone assigned a different section to start. We read a section each day. There are 20 sections, so we read through the Psalter twice during the 40 day Fast. Individuals read at any time and place that is convenient. Even though we don't all read at the same time or in the same location, together we will read the entire Psalter by the end of each day.

If you are interested in reading, please let Sharon Lear know by Tuesday, Nov 13th. You will be sent the schedule with more details on the 14th.

Sharon's email: [sgl.photini@sbcglobal.net](mailto:sgl.photini@sbcglobal.net)



## **FALL PICNIC**

**next Sunday, November 4**

Maumelle Park, Pavilion 2,  
after Divine Liturgy

Children are invited to dress up in costume as a Biblical character or saint for a game of WHO AM I? Make up a poem or a riddle to help us guess!

\* During coffee hour today, please sign-up to bring side dishes and desserts. *Please keep dishes peanut and tree nut free for the safety of young parishioners with allergies. (Tree nuts include things like cashew, pecan, macadamia, etc.)*

\* If weather doesn't permit us to picnic at Maumelle Park (thunderstorms and such), we will still have an expanded coffee hour which will include the children's presentation of their saints/biblical characters.

\* We need volunteers to assist with picnic logistics (picking up burgers and hotdogs, being one of the cooks, prepping some outdoor fun). Please let Fr. Joseph know if you can assist in one of these areas.

### **UPCOMING**

**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 17 – 18.

# THIS WEEK

Usual Wednesday and Friday fast.

- Monday, Oct. 29 Venerable-martyr Anastasia the Roman; Venerable Abraham and his niece Mary of Mesopotamia; New-hieromartyr Athanasios of Sparta; Venerable-martyr Timothy of Esphigmenou monastery on Athos; Abraham, bishop of Rostov
- Tuesday, Oct. 30 Martyrs Zenobios, bishop of Aegae, and his sister Zenobia in Cilicia; Apostles Cleopas and Artemas of the Seventy; Venerable Joseph and Kyriakos, patriarchs of Constantinople; Therapont and John the wonder-workers; Milutin, Serbian king
- 7:00 pm Men's Fellowship** (*The Christian Old Testament*, begin pg. 145)
- Wednesday, Oct. 31 Apostles Stachios, Apellos, Amplias, Urban, Aristoboulos and Narcissos of the Seventy; Martyr Epimachos of Alexandria; Newmartyr Nicholas of Chios
- \*\* No Wednesday Night Events \*\***
- Thursday, Nov. 1 The holy wonder-working unmercenaries Cosmas and Damian of Mesopotamia and their mother Theodota; Venerable-martyr James and his disciples James the deacon and Dionysios of Prodromou Skete on Athos; Venerable David
- 6:00 pm Ladies Book Club** (*Mother Maria Skobtsova*, pgs. 28-43)
- Friday, Nov. 2 Martyrs Akindinos, Pegasios, Aphthonios, Elpidophoros and Anempodistos of Persia
- Saturday, Nov. 3 Martyrs Akepsimas the bishop, Joseph the priest and Aeithalas the deacon of Persia; dedication of the church of the Greatmartyr George the trophy-bearer in Lydda; Hieromartyr George of Neapolis
- 6:00 pm Great Vespers**
- 6:45 pm Confessions**
- Sunday, Nov. 4 THE LORD'S DAY - Venerable Ioanikios the Great; Hieromartyrs Nicander the bishop of Myra and Hermas the priest; Martyr Porphyrios; Emperor John the merciful
- 9:00 am Church School**
- 9:00 am Orthros**
- 10:00 am Divine Liturgy**
- 12:00 pm Fall Picnic**