

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

02 AUGUST 2020 ♦ TONE 08 ♦ EOTHINON 09 † NINTH SUNDAY AFTER PENTECOST / WALKING ON THE WATER

GREAT DOXOLOGY:

Liturgy Book p. 1

ANTIPHONS:

FIRST:

Liturgy Book p. 11

SECOND:

Liturgy Book p. 11

THIRD: *Beatitudes*

Liturgy Book end

ENTRANCE HYMN:

Liturgy Book p. 14

APOLYTIKIA:

Resurrection (Tone 8)

Liturgy Book p. 19

Transfer of the remains of the Holy Protomartyr and Archdeacon Stephen

(Tone 4)

Your holy relics have been brought forth from the earth as an inexhaustible treasure of immortal life for the whole creation, O Stephen, first of martyrs. As it receives this grace from God, the Church venerates you fittingly. Protect it from all evil through your intercession.

Patron

Liturgy Book p. 20

KONDAKION: *Transfiguration*

Liturgy Book p. 149

TRISAGION:

Liturgy Book p. 23

PROKIMENON: *Psalm 75:12, 2*

(Tone 8)

Make your vows to the Lord our God and perform them.

Stichon: God is known in Judah; his name is great in Israel.

EPISTLE:

1 Corinthians 3:9-17

Brethren, we are God's co-workers, you are God's field, God's building. According to God's grace which has been given to me, as a wise builder, I laid the foundation, and another builds upon it. But let everyone he builds upon it. For other foundation no one that which has been laid, which is Jesus the Christ. But if anyone builds upon this foundation with gold, silver, gems, wood, hay, straw — the work of each one shall be made manifest: for the Lord's day shall declare it, because it shall be revealed in fire; and the work of each man, whoever he be, shall be assayed in fire. If the work any man built on the foundation stands, he shall receive a reward; if someone's work burns down, he shall suffer its loss, yet he himself shall be saved, though only by passing, so to speak, through fire. Do you not know that you are God's temple, and that God's Spirit lives in you? If anyone destroys this temple of God, God will destroy him: for holy is God's temple, and this [holy temple] you are.

ALLELUIA: *Psalm 94:1, 2*

(Tone 8)

Come, let us sing to the Lord; Let us shout for joy to God our Savior!

Let us come into his presence with thanksgiving!

GOSPEL:

St. Matthew 14:22-34

At that time, Jesus made his disciples get into the boat and cross the sea ahead of him, while he dismissed the crowd. And when he had dismissed the crowd, he went up the mountain alone to pray. And when it was late, he was there alone, but the boat was in the midst of the sea, buffeted by the waves, for the wind was against them. But in the fourth watch of the night Jesus came to them, walking upon the sea. And the disciples, seeing him walk upon the sea, were greatly alarmed, and exclaimed, "It is a ghost!" And they cried out for fear. Then Jesus immediately spoke to them, saying, "Take courage; it is I, do not be afraid." But Peter answered him and said, "Lord, if it is you, order me to come to you over the water." And he said, "Come." Then Peter got out of the boat and walked on the water to come to Jesus. But when he saw the strong wind, he was afraid; and as he began to sink he cried out, saying, "Lord, save me!" And Jesus at once stretched out his hand and took hold of him, saying to him, "O you of little faith, why did you doubt?" And when they got into the boat, the wind fell. But those who were in the boat came and worshipped him, saying, "Truly you are the Son of God." And crossing over, they came to the land of Gennesaret.

HIRMOS:

Liturgy Book p. 40

POST-COMMUNION HYMN:

Liturgy Book p. 52

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN JULY

Saturday, August 1, 2020

Great Vespers 3:15 p.m.

Sunday Divine Liturgy 4:00 p.m.

Sunday, August 2, 2020

Resurrectional Orthros 9:00 a.m.

Sunday Divine Liturgy 10:00 a.m.

Wednesday, August 1st

through Saturday, August 4th

Paraclesis to the Theotokos 5:30 p.m.

Wednesday, August 5th

Paraclesis to the Theotokos 6:00 p.m.

Great Vespers for the Feast 7:00 p.m.

Thursday, August 6th

TRANSFIGURATION OF THE LORD

Festal Orthros 8:30 a.m.

Paraclesis to the Theotokos 4:30 p.m.

Divine Liturgy 5:30 p.m.

Friday, August 7th

through Friday, August 14th

Paraclesis to the Theotokos 5:30 p.m.

Fast of the Dormition

(This two-week fast is as during Great Lent, except for the fasting until noon.)

Monday-Friday: Strict fast.

"Strict fast" excludes the eating of meat and meat products, cheese, milk, butter, fish, olive oil, wine and alcoholic beverages.

Saturday/Sunday: Wine and oil permitted. *On Transfiguration:* fish, wine & oil are permitted.

2020 WEEKLY COLLECTION

July 26

Weekly Offering	\$ 215.00
Monthly	\$ 20.00
Memorial Donations	\$ 5000
Liturgy Intentions	\$ 100.00
<u>Candles</u>	<u>\$ 10.00</u>
Total:	\$ 395.00

Thank you for your support!

2020 FOOD FESTIVAL NEWS

DATES:

Friday, August 7: 4 P.M. - 9 P.M.

Saturday, August 8: 4 P.M. - 9 P.M.

Sunday, August 9: 1 P.M. - 7 P.M.

FOOD PREPARATION: AUGUST

Grape leaves: 4th/5th : 4pm Until done.

Kibbie: 5th : 10 am

Tabouli: 5th : 1pm while kibbie cooling

Hummus: 6th : 10am

Toum: 6th : after hummus about 11:30

Hashweh: 6th : after Toum about 3pm

Lebanese rice: 7th : 9am

Shish Kabob making 7th: 9 am

DIVINE LITURGY INTENTIONS

01 August†Frank Milewski
from Deborah and Connie Parente
02 August†Michael Barron
from James and Karen Kane

The Fast of the Theotokos

SUMMER, IN OUR WORLD at least, is traditionally a time for sun and fun: cookouts, the beach, pool parties and the like. Yet in the midst of summer – in the week which has been compared to the highest seat of a Ferris wheel when it pauses in its turning – we are called to fast. The first two weeks of August are observed in the Byzantine Churches as the Fast of the Theotokos, in preparation for the feast of her Dormition on August 15.

In the early Church, the Dormition Fast was generally observed in both East and West. Pope St. Leo the Great mentioned it in the mid-fifth century in connection with the seasons of the year: “The Church Fasts are situated in the year in such a way that a special abstinence is prescribed for each time. Thus, for Spring, there is the Spring Fast, the Forty Days {the Great Fast}; for summer there is the Summer Fast... [the Apostles’ Fast]...for Autumn there is the Autumn Fast, in the seventh month [Dormition Fast]; for Winter there is the Winter Fast [Nativity Fast].”

Today the Coptic, Malankara and Syriac Churches, as well as the Byzantine, continue to observe this 14-day fast period. In the Armenian and Maronite traditions, the fast lasts for one week rather than two. In the traditional calendar of the Roman Church, August 14 is observed as a day of fasting in preparation for this feast.

This fast period is one of several aspects of this celebration which has earned it the title of the “summer Pascha,” a feast pointing to the ultimate resurrection of all flesh at the last day. Just as the feast of Christ’s resurrection is paired with the feast of the last day. Just as the feast of Christ’s resurrection is paired with the feast of the Annunciation (March 25), the Dormition is paired with the feast of Christ’s Holy Transfiguration (August 6). As Pascha is preceded by the Holy Friday evening observance of the Burial of Christ, the Dormition is marked in many places by a comparable burial service for the Theotokos, when lamentations patterned after the Holy Week hymns are sung. In some places a burial shroud (epitaphios), with the image of the Dormition, is carried in procession as well.

The Paraclisis to the Theotokos

In the Byzantine Churches of the Mediterranean world, the most prominent feature of the Dormition Fast is the celebration of the Paraclisis to the Theotokos, a service invoking the Virgin’s intercession for those we commemorate during the service. It is said that, as the Virgin sensed her approaching death, she prayed continually for her Son’s disciples and for those who would believe their message. And so, as the feast of the Dormition draws near, we ask her prayers for our Church and our loved ones with a similar intensity.

The Paraclisis to the Theotokos is patterned in part on Orthros (Matins). There is an opening psalm, troparia, a Gospel reading, and a canon, concluding with an incensing of the whole church and a solemn veneration of the Virgin’s icon. Intercessory litanies for those whom we are commemorating are interspersed throughout the service.

There are actually two canons used, which give their names to the service as a whole. The Small Paraclisis includes the older canon, composed in the ninth century by Theosterictus the Monk. This Paraclisis may be used at any time throughout the year. The Great Paraclisis, which is only sung during the Dormition Fast, was composed in the thirteenth century by the Emperor Theodore II Ducas Lascaris, in exile due to the Fourth Crusade. As a rule, these two services are