



HOLY ASCENSION

ORTHODOX CHURCH

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A parish of the Antiochian Orthodox Christian Archdiocese of North America

His Eminence Metropolitan JOSEPH, Archbishop of New York and Metropolitan of All North America
His Grace Bishop BASIL, Auxiliary Bishop of the Diocese of Wichita and Mid-America

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Saturday, October 17, 2020

Saints of the Day: Hosea the Prophet, Andrew the Righteous Monk-Martyr of Crete, Holy Martyrs Cosmas and Damian of Arabia, Removal and Placing of the Sacred Relics of the Holy and Righteous Lazarus

WELCOME TO OUR VISITORS – We are very happy to have you worshipping with us today.

RECEIVING HOLY COMMUNION – We believe that the reception of Holy Communion is the highest expression of our unity in the ancient Orthodox Christian faith. While we work and pray for true unity among all Christians, it is not a reality at this time. For this reason, Communion may only be received by members of the Orthodox Church who have prepared themselves by prayer, fasting and recent confession. Everyone, however, is welcome and encouraged to receive blessed bread following the dismissal.

PARENTS & CHILDREN – We enjoy having children with us in worship as much as possible. A little commotion is no reason to take them out of a service, but sometimes they may need to be taken out of church, so as not to become a distraction. In these situations, parents are welcome to use the alcove to the right of the sanctuary entrance, where there is a window that allows you to see the service.

VARIABLES IN TODAY'S DIVINE LITURGY

THE DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

The service begins on page 37 in the red pew book ("Orthros and Divine Liturgy"); the letter symbols below are coordinated with the book, to help you follow along.

A The 1st Antiphon – *As usual...*

B The 2nd Antiphon

The usual verses with this refrain:

O Son of God, who art wondrous in the saints, save us who sing to thee: Alleluia.

C The 3rd Antiphon

Come, let us rejoice in the Lord; let us shout with jubilation unto God our Savior. Let us come before his countenance with thanksgiving, and with psalms let us shout in jubilation unto him; for the Lord is a great God and a great King over all the earth. For in his hand are the ends of the earth, and the heights of the mountains are his. For the sea is his and he made it; and the dry land his hands have fashioned.

Troparion of the Prophet Hosea – Tone 2

As we celebrate the memory of thy prophet Hosea, O Lord, through him we beseech thee to save our souls.

D The Entrance Hymn

Come, let us worship, and fall down before Christ. O Son of God, who art wondrous in the saints, save us who sing to thee. Alleluia.

E Troparion of the Prophet Hosea – Tone 2

As we celebrate the memory of thy prophet Hosea, O Lord, through him we beseech thee to save our souls.

Troparion of Righteous Martyr Andrew – Tone 4 (To the melody *Thou who wast raised up*)

Trained on the mountain in ascetically labors, * with the whole armor of the cross thou didst vanquish * the spiritual arrays of unseen enemies; * and when thou hadst stripped thyself * with great courage for contest, * thou didst slay Copronymus * with the sword of the true faith. * For both these things hast thou been crowned by God, * O righteous martyr, blest Andrew of great renown.

Troparion of the Ascension – Tone 4

Thou ascended in glory, Christ our God, making the disciples rejoice with the promise of the Holy Spirit; assuring them through thy blessing that thou art the Son of God, the Redeemer of the world.

Kontakion of the Theotokos – Tone 2

O protection of Christians that cannot be put to shame, mediation unto the Creator most constant, O despise not the suppliant voices of those who have sinned; but be thou quick, O good one, to come unto our aid, who in faith cry unto thee: Hasten to intercession, and speed thou to make supplication, thou who dost ever protect, O Theotokos, them that honor thee.

F The Thrice-Holy Hymn – *As usual...*

G

THE EPISTLE

Be glad in the Lord and rejoice, O righteous.
Blessed are they whose transgressions are forgiven.

The reading is from St Paul's Letter to the Romans (9:18–33).

Brethren, God has mercy on whomever he wills, and he hardens the heart of whomever he wills. You will say to me then, "Why does he still find fault? For who can resist his will?" But who are you, a man, to answer back to God? Will what is molded say to its molder, "Why have you made me thus?" Has the potter no right over the clay, to make out of the same lump one vessel for beauty and another for menial use? What if God, desiring to show his wrath and to make known his power, has endured with much patience the vessels of wrath made for destruction, in order to make known the riches of his glory for the vessels of mercy, which he has prepared beforehand for glory, even us whom he has called, not from the Jews only but also from the Gentiles? As indeed he says in Hosea, "Those who were not my people I will call 'my people,' and her who was not beloved I will call 'my beloved.'" "And in the very place where it was said to them, 'You are not my people,' they will be called 'sons of the living God.'" And Isaiah cries out concerning Israel: "Though the number of the sons of Israel be as the sand of the sea, only a remnant of them will be saved; for the Lord will execute his sentence upon the earth with rigor and dispatch." And as Isaiah predicted, "if the Lord of hosts had not left us children, we would have fared like Sodom and been made like Gomorrah." What shall we say, then? That Gentiles who did not pursue righteousness have attained it, that is, righteousness through faith; but that Israel who pursued the righteousness which is based on law did not succeed in fulfilling that law. Why? Because they did not pursue it through faith, but as if it were based on works. They have stumbled over the stumbling stone, as it is written, "Behold, I am laying in Zion a stone that will make men stumble, a rock that will make them fall; and he who believes in him will not be put to shame."

Alleluia Verses:

- v. Blessed, O Lord, are they whom you have chosen and taken to yourself.
- v. And their remembrance will endure from generation to generation.

THE GOSPEL

The Reading from the Holy Gospel according to St. Luke. (6:1-10)

At that time, Jesus was going through the grainfields on the sabbath, and his disciples plucked and ate some heads of grain, rubbing them in their hands. But some of the Pharisees said, "Why are you doing what is not lawful to do on the sabbath?" And Jesus answered, "Have you not read what David did when he was hungry, he and those who were with him: how he entered the house of God, and took and ate the bread of the Presence, which it is not lawful for any but the priests to eat, and also gave it to those with him?" And Jesus said to them, "The Son of man is lord of the sabbath." On another sabbath, when Jesus entered the synagogue and taught, a man was there whose right hand was withered. And the scribes and the Pharisees watched Jesus, to see whether he would heal on the sabbath, so that they might find an accusation against him. But he knew their thoughts, and he said to the man who had the withered hand, "Come and stand here." And he rose and stood there. And Jesus said to them, "I ask you, is it lawful on the sabbath to do good or to do harm, to save life or to destroy it?" And Jesus looked around on them all, and said to him, "Stretch out your hand." And he did so, and his hand was restored.

H The Megalynarion – *As usual...*

I The Communion Hymn – Tone 8

Rejoice in the Lord, O ye righteous; praise is meet for the upright.

J We have seen the true light...

THIS WEEK AT HOLY ASCENSION

Saturday, October 17	12:30pm Vacation Church School on Zoom 5pm Great Vespers (open to the public)
Sunday, October 18	8:45am Orthros (signup required) 10am Divine Liturgy (signup required) 5pm Fall Cookout at the Church
Monday, October 19	7pm Men's Study Group on Zoom
Tuesday, October 20	8pm OCF at the Powers home
Wednesday, October 21	<i>No Paraklesis</i>
Saturday, October 24	9am Divine Liturgy (signup required) 5pm Great Vespers (open to the public)
Sunday, October 25	8:45am Orthros (signup required) 10am Divine Liturgy (signup required)