

do by nature what the law requires, they are a law to themselves, even though they do not have the law. They show that what the law requires is written on their hearts, while their conscience also bears witness and their conflicting thoughts accuse or perhaps excuse them on that day when, according to my gospel, God judges the secrets of men by Christ Jesus.

The Gospel According to Matthew 4:18-23

At that time, as Jesus walked by the Sea of Galilee, he saw two brothers, Simon who is called Peter and Andrew his brother, casting a net into the sea; for they were fishermen. And he said to them, "Follow me, and I will make you fishers of men." Immediately they left their nets and followed him. And going on from there he saw two other brothers, James the son of Zebedee and John his brother, in the boat with Zebedee their father, mending their nets, and he called them. Immediately they left their boat and their father, and followed him. And he went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom and healing every disease and every infirmity among the people

HOLY TRINITY GREEK ORTHODOX CATHEDRAL

503-234-0468

www.goholytrinity.org



JUNE 18, 2017 ~ 2ND SUNDAY OF MATTHEW

Father Paul Paris, *Proistamenos*

Fr. Dn. David Cole, Catechist

Fr. Dn. George Ketrenos

Christine Whitton, Youth Director

Josephine West, Choir Director/Chanter

8:45 AM – Orthros

10:00 AM – Divine Liturgy

Great Vespers Saturdays at 5:00 PM

OUR MISSION is to bring all people to full maturity in Christ through **Worship (Λειτουργία), Service (Διακονία), Education (Παιδεία), Witness (Μαρτυρία)** and **Fellowship (Κοινωνία)**, guided and united in all things by the One Holy Spirit.

June 18, 2017 ~ 2nd Sunday of Matthew

Parish Council: Ellie Bass, Josh Mattert, Don Ossey and Nick Rulli

Coffee: Fr. Elias Memorial Fund Committee

Memorial: Nick Gus Bolos ~ 1 year

Please note: Prayers before receiving Holy Communion are found on page 29 of your St. John Chrysostom Divine Liturgy book.

Hymns & Readings

Resurrectional Apolytikion in 1st Mode

When the stone was sealed by the Jews and the soldiers were guarding Thine immaculate body, Thou didst arise on the third day, O Saviour, granting life unto the world. For which cause the powers of heaven cried out to Thee, O Life-giver: Glory to Thy resurrection, O Christ. Glory to Thy Kingdom. Glory to Thy dispensation, O only Friend of man.

Τοῦ λίθου σφραγισθέντος ὑπὸ τῶν Ἰουδαίων, καὶ στρατιωτῶν φυλασσόντων τὸ ἄχραντὸν σου Σῶμα, ἀνέστης τριήμερος Σωτὴρ, δωρούμενος τῷ κόσμῳ τὴν ζωὴν· διὰ τοῦτο αἱ Δυνάμεις τῶν οὐρανῶν ἐβόων σοι ζωοδότα. Δόξα τῇ Ἀναστάσει σου Χριστέ, δόξα τῇ βασιλείᾳ σου, δόξα τῇ οἰκονομίᾳ σου, μόνε φιλόανθρωπε.

Apolytikion of Pentecost in the Fourth Tone:

Blessed are You, Christ our God, who revealed the fishermen to be most wise, by

sending down to them the Holy Spirit, and so through them catching the whole world in a net, lover of mankind, glory to You.

Εὐλογητὸς εἶ, Χριστέ ὁ Θεὸς ἡμῶν, ὁ πανσόφους τοὺς ἀλιεῖς ἀναδείξας, καταπέμψας αὐτοῖς τὸ Πνεῦμα τὸ ἅγιον, καὶ δι' αὐτῶν τὴν οἰκουμένην σαγηνεύσας, φιλόανθρωπε, δόξα σοι.

(Evloyitós i, Christé o Theós imón, o pansófous tous ali-ís anadthíxas, katapémpsas aftís to Pnévma to áyion, ke dthi' aftón tin ikouménin sayinéfsas, filánthropēh, dthóxa si.)

Kontakion in 2nd Mode

O Protection of Christians unshamable, mediation with the Creator immovable, we sinners beg you, do not despise the voices of our prayers, but anticipate, since you are good, and swiftly come unto our aid as we cry out to you with faith: Hurry to intercession, and hasten to supplication, O Theotokos who defend now and ever those who honor you.

Προστασία τῶν Χριστιανῶν ἀκαταίσχυντε, μεσιτεία, πρὸς τὸν Ποιητὴν ἀμετάθετε, μὴ παρίδης, ἀμαρτωλῶν δεήσεων φωνάς, ἀλλὰ πρόφθασον, ὡς ἀγαθή, εἰς τὴν βοήθειαν ἡμῶν, τῶν πιστῶς κραυγαζόντων σοι· Τάχυνον εἰς πρεσβείαν, καὶ σπεῦσον εἰς ἱκεσίαν, ἢ προστατεύουσα ἀεὶ, Θεοτόκε, τῶν τιμώντων σε.

Epistle: The reading is from St. Paul's Letter to the Romans 2:10-16

Brethren, glory and honor and peace for every one who does good, the Jew first and also the Greek. For God shows no partiality. All who have sinned without the law will also perish without the law, and all who have sinned under the law will be judged by the law. For it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified. When Gentiles who have not the law