
Hierarch
His Eminence Archbishop Nathaniel Popp
ROEA Episcopate OCA

Visiting Priests
Rev. Fr. Evangelous Pepps
Rev. Vasile Neagu

Priest Emeritus
Very. Rev. Father Leo Copacia

Deacon
Dn. Laike Misikir
Telephone: 248-505-7067
laikemariam@yahoo.com

Altar servers
Yosep Assoofi
Myke Jacob
Robert. Vandergriff

Choir Director
Karen Madias

Parish Council President
TBD

Parish Office
23300 West Davison- Detroit, MI 48223
Tel: 313 533-3437 Fax: 313 533-3529

Parish Website:
www.straphaeldetroit.org



St. Raphael of Brooklyn
Orthodox Church
Weekly Bulletin



August 30, 2015
13th Sunday After Pentecost

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Holy Hierarch Varlaam of Moldavia & St. John of Rasca and Secu Monasteries, Bishop of Roman

Tone 4 Troparion (Resurrection)

When the women Disciples of the Lord/ learned from the Angel the joyous message of the Resurrection,/ they cast away the ancestral curse/ and elatedly told the Apostles:/ “Death is overthrown!/ Christ God is risen, // granting the world great mercy!”

Tone 2 Troparion (St John the Baptist)

The memory of the righteous is celebrated with hymns of praise,/ but the Lord’s testimony is sufficient for you, O Forerunner./ You were shown in truth to be the most honorable of the Prophets,/ for you were deemed worthy to baptize in the steams of the Jordan Him Whom they foretold./ Therefore, having suffered for the truth with joy,/ you proclaimed to those in hell God Who appeared in the flesh,/ Who takes away the sin of the world and grants us great mercy.//

Tone 4 Troparion (SS Alexander, John, and Paul the New)

O God of our Fathers,/ always act with kindness towards us;/ take not Your mercy from us,/ but guide our lives in peace// through the prayers of the Patriarchs Alexander, John, and Paul!

Troparion to St. Raphael

Your proclamation has gone forth throughout North America,/ calling the scattered sheep into the unity of the church./ Hearing your voice, they responded to your teaching,/ and through your writings you instructed them in piety./ Now guided by your example, O Father Raphael,/ we sing hymns of praise unto Christ our God./ Glory to Him Who gave you strength!/ Glory to Him Who granted you a crown!/ Glory to Him Who, through you, grants healing to all.

Tone 8 Kontakion (SS Alexander, John, and Paul the New)

Set a flame by the love of Christ, O glorious ones,/ you took up the yoke of His precious Cross revealing, yourselves as Followers in His footsteps by your way of life,/ and you became partakers of His divine glory,/ divinely-wise Alexander, with wonderful John and glorious Paul./ As you stand before His throne, earnestly pray for our souls!

Tone 5 Kontakion (St John the Baptist)

The glorious beheading of the Forerunner/ became an act of divine dispensation,/for he preached to those in hell the coming of the Savior./ Let Herodias lament, for she entreated lawless murder,/loving not the Law of God, nor eternal life, // but that which is false and temporal./

Tone 4 Prokeimenon

O Lord, how manifold are Your works; in wisdom have You made them all
v: Bless the Lord, O my soul! O Lord, my God, You are very great!

Epistle Reading

1st Corinthians: 16: 13- 24

¹³ Watch, stand fast in the faith, be brave, be strong. ¹⁴ Let all that you do be done with love. ¹⁵ I urge you, brethren—you know the household of Stephanas, that it is the first fruits of Achaia, and that they have devoted themselves to the ministry of the saints ¹⁶ that you also submit to such, and to everyone who works and labors with us. ¹⁷ I am glad about the coming of Stephanas, Fortunatus, and Achaicus, for what was lacking on your part they supplied. ¹⁸ For they refreshed my spirit and yours. Therefore acknowledge such men. ¹⁹ The churches of Asia greet you. Aquila and Priscilla greet you heartily in the Lord, with the church that is in their house. ²⁰ All the brethren greet you. ²¹ The salutation with my own hand—Paul’s. ²² If anyone does not love the Lord Jesus Christ, let him be accursed. O Lord, come! ²³ The grace of our Lord Jesus Christ be with you. ²⁴ My love be with you all in Christ Jesus. Amen.

Tone 4

Alleluia, Alleluia, Alleluia!

v: Go forth, prosper and reign, for the sake of meekness, righteousness and truth!

v: For You love righteousness, and hate iniquity.

Gospel

St. Matthew 21: 33-34

³³ "Hear another parable: There was a certain landowner who planted a vineyard and set a hedge around it, dug a winepress in it and built a tower. And he leased it to vinedressers and went into a far country. ³⁴ Now when vintage-time drew near, he sent his servants to the vinedressers, that they might receive its fruit. ³⁵ And the vinedressers took his servants, beat one, killed one, and stoned another. ³⁶ Again he sent other servants, more than the first, and they did likewise to them. ³⁷ Then last of all he sent his son to them, saying, 'They will respect my son.' ³⁸ But when the vinedressers saw the son, they said among themselves, 'This is the heir. Come, let us kill him and seize his inheritance.' ³⁹ So they took him and cast *him* out of the vineyard and killed *him*. ⁴⁰ "Therefore, when the owner of the vineyard comes, what will he do to those vinedressers?" ⁴¹ They said to Him, "He will destroy those wicked men miserably, and lease *his* vineyard to other vinedressers who will render to him the fruits in their seasons." ⁴² Jesus said to them, "Have you never read in the Scriptures:

'The stone which the builders rejected
Has become the chief cornerstone.
This was the LORD's doing,
And it is marvelous in our eyes?' ⁴³ "Therefore I say to you, the kingdom of God will be taken from you and given to a nation bearing the fruits of it. ⁴⁴ And whoever falls on this stone will be broken; but on whomever it falls, it will grind him to powder."



Communion Hymns

Praise the Lord from the heavens, praise Him in the highest! (*Ps 148:1*)
Alleluia, Alleluia, Alleluia!

Prayers For:

Very. Rev. Fr. Leo, Fr. Vasilie, Dali Assoofi, Alice, Thomas, Emily, Alexandra, Inez, Michael Gabriel, George, Abby , Benjamin, Jennifer, Abigail, Grace, Nick.

Memory Eternal:

Newly departed April, Emebet
Helen & William Hall, Fikereselase,
(Hiero Monck Roman & Great Schima Nun Benedicta)
Pious Maria Pop , Protospresbyter Thomas Hapko,
Janice, George, Bogdan, Jean Fifeld , Helen Lamenko
Christian Martyrs of Egypt, Ethiopia, and Across the Middle East.

Confession: Is made available to us every Sunday morning before entering into the celebration of the Divine Liturgy.

"Let us take our relationship with God to the next level by first entering into the sacrament of holy confession striving to be transformed by the Holy Spirit and letting our old nature die so as to be raised again in Christ through His precious body and blood." [Fr. Thomas Hapko]

Thank you for worshipping with us today . Please stay for coffee , and fellowship at our social hall after the celebration of the Divine Liturgy.

SOUL FOOD

Saint Cyprian of Carthage

Inspiration of Martyrs

Source [<http://www.roca.org/OA/134/134d.htm>]

Part Two

In the baptism of water is received the remission of sins, in the baptism of blood the crown of virtues. Exhortation to Martyrdom, A.D. 252 or 257

.... His words so inspired the Christians that they took upon themselves to care for the sick and the dead. Rich and poor, clergy and laity-all took part in this virtuous work: some looked after the sick, some helped financially, some took suffering people into their homes; confessors, who not long before had been tortured by the pagans and still bore the marks on their bodies, daily exposed themselves to danger in order to help their enemies. Such examples of self-sacrifice and love for one's neighbor amazed the pagans, and many of them were converted. St. Cyprian shared in this labor, strengthening his flock with his example and his eloquent words. In his treatise, "On Mortality," written at this time, he tried to direct their minds to the future, eternal life, pointing out the brevity and vanity of earthly life and the eternal glory promised to Christians.

"The Kingdom of God is drawing nigh, my beloved brethren," he wrote. "The reward of life, the eternal joy of salvation, perpetual gladness, the lost paradise-this is what we shall inherit when this earthly life passes away. A heavenly, eternal glory will replace vain, worldly pleasures. Is this any time to be despondent or fearful? What room is there here for anxiety and solicitude? Who, in the midst of these things is trembling and sad, except he who is without hope and faith?"

"Even if this mortality conferred nothing else, it has done this benefit to Christians and to God's servants, that we begin gladly to desire martyrdom as we learn not to fear death. These are the trainings for us, not deaths: they give the mind the glory of fortitude; by contempt of death they prepare for the crown."

". . . with a sound mind, with a firm faith, with a robust virtue, let us be prepared for the whole will of God: laying aside the fear of death, let us think on the immortality which follows. By this let us show ourselves to be what we believe, that we do not grieve over the departure of those dear to us, and that when the day of our summons shall arrive, we come without delay and without resistance to the Lord when He Himself calls us. And this, as it ought always to be done by God's servants, much more ought to be done now-now that the world is collapsing and is oppressed with the tempests of mischievous ills; in order that we who see that terrible things have begun, and know that still more terrible things are imminent, may regard it as a great advantage to depart from it as quickly as possible." "We should ever and anon reflect that we have renounced the world, and are in the meantime living here

as guests and strangers. Let us greet the day which assigns each of us to his own home, which snatches us hence, and sets us free from the snares of the world, and restores us to paradise and the kingdom."

In 252, the emperor Gallus renewed the persecution of Christians. This time Cyprian decided not to leave. Anticipating a recurrence of earlier cruelties, he tried to prepare the Christians to stand fast. His exhortations to martyrdom contain admonitions and reassurances similar to those in his treatise, "On Mortality," while holding up the further reward of the martyr's crown:

"[Martyrdom] is a baptism greater in grace, more lofty in power, more precious in honor-a baptism wherein angels baptize-a baptism in which God and His Christ exult-a baptism after which no one sins any more-a baptism which completes the increase of our faith-a baptism which, as we withdraw from the world, immediately associates us with God."

Gallus's successor, the emperor Valerian, was at first sympathetic to the Christians, and for several years the Church enjoyed relative tranquility. It was during this time that St. Cyprian wrote a number of treatises which reflect his timeless and practical pastoral concerns: "On the Advantage of Patience," "On Works and Alms," "On Jealousy and Envy," and "On Virginity." But a member of Valerian's court, the evilly ambitious Macrian, persuaded the emperor that the Christians were dangerous rivals and that their loyalty to the Church threatened the unity of the empire. The resulting persecution was directed primarily at the leaders of the Church, and in 257 Saint Cyprian was exiled to Curibus. There he had a vision, indicating that a year later he would be martyred. And indeed, just a year later Cyprian was brought to trial. From the recorded court proceedings, it is evident that he impressed all by his wonderful scorn of suffering. When the proconsul announced the death sentence, many of his flock, who had risked their lives to come for a final blessing, cried out, "Let us die with him!" Cyprian was beheaded on September 14, 258, becoming the first Hieromartyr of the Church of Carthage. The Christians reverently buried his holy remains, which, in the reign of Charlemagne, were taken to France. We tend to think that the lives of martyrs, while inspiring, are not particularly relevant to us. In fact, martyrdom is the very essence of the Christian life. Whether or not we think the coming of Antichrist and the persecution of Christians is imminent, we would do well to heed the exhortations of Saint Cyprian and practice the martyrs' marvelous and soul-saving detachment from this world that we too might bravely welcome death and with confidence cry out with the Seer of Mysteries, "Come, Lord Jesus!"

[Sources: Izbranniye Zhitiya Sviatikh by A. N. Bakhmeteva, Moscow 1872; History of the Church by Eusebius; "Life of St. Cyprian" by Pontius the Deacon, and writings of St. Cyprian in Ante-Nicene Fathers, vol. 5, Hendrickson, 1994.]