







Holy Trinity St. John the Theologian

Fr. Mike Downs

August 31st, 2025



Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
31 8:45 a.m. Orthros 10:00 a.m. Divine Liturgy Baptism	1 Church New Year	2 4:30 p.m. Women's Bible Study	3 5:30 p.m. Paraklesis 	4	5 	6
7 8:45 a.m. Orthros 10:00 a.m. Divine Liturgy	8 8:45 a.m. Orthros 10:00 a.m. Divine Liturgy	9 8:45 a.m. Orthros 10:00 a.m. Divine Liturgy 5:30 p.m. Men's Bible Study	10 5:30 p.m. Paraklesis 	11	12 	13

 **Strict Fast**  **Fish Allowed**  **Dairy Allowed**  **Wine and Oil Allowed**

Welcome Visitors

We extend a warm welcome to visitors worshipping with us today. We would like to remind you that Holy Eucharist is reserved for those who have been baptized or chrismated in the Orthodox Church and have prepared themselves to receive the Eucharist. All visitors are welcome to receive the blessed bread at the end of the Divine Liturgy.

Prayer List

Please keep the following individuals in your daily prayers: Collier, Dora, Bini, Anna, Matt, John, Demitri, Joey, Anastasia, Georgia, Despene, Emmanuel, Georgios, Vasilios, Rachel, Alex, Hannah, Evelyn, Delbert, Peter, Chuck, Martha Ann, Alyssa, Will, Bob II, Lynn, Regina, Nan, and TJ.

To add names to our community prayer list for 40 days of prayer, submit them to frmike@holytrinityjackson.org or call the church office.

Weekly Collections

Below are the General Fund collections for last week:

8/18 - 8/24 = \$1,396.50.

Parish Council Leads/ Greeters

The parish council leads serving as greeters for this Sunday are Constantine and Malissa Zouboukos.

Extra Services

On Wednesday, September 3rd at 5:30 p.m. we will have a Paraklesis.

On Monday, September 8th at 10:00 a.m. we will have a Divine Liturgy for the Nativity of the Theotokos.

On Tuesday, September 9th at 10:00 a.m. we will have a Divine Liturgy for Sts. Joachim and Anna.

On Wednesday, September 10th at 5:30 p.m. we will have a Paraklesis.



September 1st, Ecclesiastical New Year

Since the completion of each year takes place, as it were, with the harvest and gathering of the crops into storehouses, and we begin anew from henceforth the sowing of seed in the earth for the production of future crops, September is considered the beginning of the New Year. to the present day, the Church has always celebrated the beginning of the New Year on September 1. This was the custom in Constantinople until its fall in 1453 and in Russia until the reign of Peter I. September 1 is still festively celebrated as the New Year at the Patriarchate of Constantinople.



Baptism

On Sunday, August 31st we will have a baptism taking place in the late afternoon. For this reason, the tables will be set up for that event. We will set up a table with some refreshments for coffee hour in the hall in order to try to minimize the need to reset everything between the liturgy and the baptism. We appreciate your understanding.

Resurrectional Apolytikion Mode 3.

Let the heavens rejoice; let the earth be glad, * for the Lord has shown the might power of His arm. * He trampled down death by death * and became the first born of the dead. * From the depths of Hades, * He delivered us * and granted to the world great mercy. (p. 95)

Of the Parish Church Mode Pl. 4.

O blessed are you, o Christ our God. Who by sending down the Holy Spirit upon them, made the fishermen wise and through them illumined the world, and to you, the universe was ever drawn all glory to You, o Lord.

Of the Parish Church Mode 2.

Apostle beloved of Christ God hasten to deliver a defenseless people, for He who allowed you to recline on his breast will allow you bowing in intercession. Implore Him o Theologian to disperse the adversary, and grant us His peace and abundant mercy.

For the Theotokos Mode Pl. 2.

Apostle beloved of Christ God hasten to deliver a defenseless people, for He who allowed you to recline on his breast will allow you bowing in intercession. Implore Him o Theologian to disperse the adversary, and grant us His peace and abundant mercy.

Kontakion Mode pl. 2.

The precious garment that you wore about your body * that hosted God, O all-blessed Theotokos, * truly is power

unassailable * for your City and a treasure whose blessings are perpetual, * O only Ever-virgin who bore a child.

St. Paul's Letter to the Hebrews 9:1-7

BRETHREN, the first covenant had regulations for worship and an earthly sanctuary. For a tent was prepared, the outer one, in which were the lampstand and the table and the bread of the Presence; it is called the Holy Place. Behind the second curtain stood a tent called the Holy of Holies, having the golden altar of incense and the ark of the covenant covered on all sides with gold, which contained a golden urn holding the manna, and Aaron's rod that budded, and the tables of the covenant; above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail. These preparations having thus been made, the priests go continually into the outer tent, performing their ritual duties; but into the second only the high priest goes, and he but once a year, and not without taking blood which he offers for himself and for the errors of the people.

The Gospel According to Matthew 19:16-26

At that time, a young man came up to Jesus, kneeling and saying, "Good Teacher, what good deed must I do, to have eternal life?" And he said to him, "Why do you call me good? One there is who is good. If you would enter life, keep the commandments." He said to him, "Which?" And Jesus said, "You shall not kill, You shall not commit adultery, You shall not steal, You shall not bear false witness, Honor your father and mother, and You shall love your neighbor as yourself." The young man said to him, "All these I have observed; what do I still lack?" Jesus said to him, "If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me." When the young man heard this he went away sorrowful; for he had great possessions.

And Jesus said to his disciples, "Truly, I say to you, it will be hard for a rich man to enter the kingdom of heaven. Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." When the disciples heard this they were greatly astonished, saying, "Who then can be saved?" But Jesus looked at them and said to them, "With men this is impossible, but with God all things are possible."