



Orthodox Heights

HolyTrinityOrthodoxChurch.org
 139 Horseheads Blvd, Elmira Heights, NY 14903
 Fr James Worthington, Acting Rector 315-706-6185
 Dr Carol Haluszczak, Warden

MARCH 19, 2017

THIRD SUNDAY OF LENT — TONE 6. VENERATION OF THE CROSS. Martyrs Chrysanthus and Daria, and those with them at Rome: Claudius, Hilaria, Jason, Maurus, Diodorus the Presbyter, and Marianus the Deacon (283). St. Innocent of Komel', disciple of St. Nilus of Sora (Vologdá—1521). Martyr Pancharius, at Nicomedia (ca. 302).

EPISTLE: HEBREWS 4.14-5.6: Christ is our great high priest and he will heal what is weak in us.

GOSPEL: MARK 8.34-9.1: Christ said "Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me.

ANNUAL PARISH MEETING: We will hold our Annual Parish Meeting on Sunday, March 26th following the Divine Liturgy. Please make every effort to attend. If you are the head of a committee or may need to (or like to) report on an aspect of our Parish life, please see Fr. James.

CONFESSIONS: In this cleansing time of the year, it is good for us to partake of the sacrament of Confession. Please have your confession heard before the Vigil of PASCHA. An appointment can be made at any time that is convenient for you, or before and after most services.

IDEAS WALL: What inspires you? What ministries do you feel called to? What do you want to do with your life in Christ? Fr. James has note cards on which you can put your ideas for outreach ministries, building improvements, educational opportunities – anything you'd like! These will be posted in a prominent place as a reminder to continue improving our community. Stay tuned to the announcements for more information.

LENTEN RESOURCES: For lessons for children during the upcoming season, check out <http://www.goarch.org/archdiocese/departments/religious/zines/lentzine> or <http://dce.oca.org/focus/pascha/>

WELCOME VISITORS! We warmly welcome all of our visitors! It's good to have you with us! Please know that we are glad that you are here praying with us and invite you to join us after the service for a meal and to meet everyone in our community.

PUSSYWILLOWS: If you have access to pussywillows, please cut some branches and bring them to the church as soon as you are able to do so.

PASCHA FLOWERS: To contribute to the purchase of flowers to adorn the church for Pascha, contributions can be left in the basket and specified as being for Pascha flowers.

FIRST FRUITS: The latest edition of First Fruits is now available. Christian stewardship of God's creation is essential to our spiritual and communal well-being. Please read the newsletter and prayerfully consider how to best serve the Lord.

PHOTOGRAPHER: With such a beautiful temple and faithful community, it would be good if we could fill our website, Facebook page and other places with images of our worship. If you are interested in helping out with this, see Fr. James.

SHARING IS CARING: Like and share our Facebook page and website! The more you share and like pictures and stories, the more visibility we will have to our neighbors.

FELLOWSHIP SCHEDULE:

MARCH 19: T&M Cheplick

MARCH 26: Charlanow

APRIL 2: McKane

APRIL 9: King

APRIL 16: PASCHA!!!

PRAYER LIST

LIVING:
 Apr John
 Apr Herman
 Apr Theodore
 Apr Jason
 Mat Joanna
 Mat Katherine
 Mat Christine
 Mildred
 Elizabeth
 Antonina

Kathleen
 Helen
 Peter
 Rdr Thomas
 Rdr David
 Rdr Paul
 Maria
 Leon
 Katherine
 Kate
 Kristin

Kathleen
 Michael
 Yuri
Children: All of the Parish
BIRTHDAYS: None.
ANNIVS: None.
NAMESDAYS: Patrick.

REPOSED:
 Apr John U
 Priest Matthew

Priest John
 Apr Alexander
 Dn Mark
 Rdr Gregory
 Taissia
 Theophan
 Lynda
 Alfred

NEWLY REPOSED:
 Anne O (2-27), Steven
 L (3-3), Joseph (3-8),

Debra
ANNIVERSARIES:
 None.

SCHEDULE FOR THIS WEEK

CONFESSIONS ARE HEARD BEFORE AND AFTER VESPERS AND AT ANY OTHER CONVENIENT TIME.

CROSS SUNDAY MARCH 19: 8:40 Hours, 9 AM Divine Liturgy and Social Hour

MONDAY, MARCH 20: Rector's Sabbath

WEDNESDAY, MARCH 22: 8:30 Abbreviated Lenten Matins

6:30 Presanctified Liturgy

THURSDAY, MARCH 23: 8:30 Abbreviated Lenten Matins

FRIDAY, MARCH 24: 8:30 Abbreviated Lenten Matins

6:30 Presanctified Liturgy

ANNUNCIATION SATURDAY, MARCH 25: 9 AM Divine Liturgy for the Feast

5 PM Great Vespers

LADDER SUNDAY MARCH 26: 8:40 Hours, 9 AM Divine Liturgy and Social Hour

MARCH 26: Annual Parish Meeting

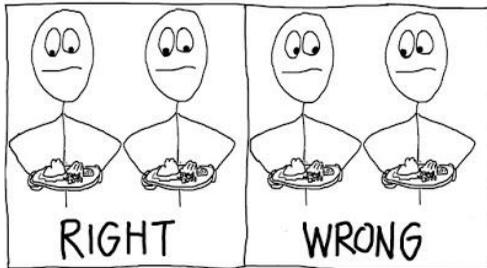
APRIL 7: Presanctified Liturgy with Abp Michael

APRIL 8: Divine Liturgy with Abp Michael and the Tonsuring of a Reader

INNER UNITY OF THE TRIODION: VENERATION OF THE HOLY CROSS

On this day the service of Mattins concludes with the solemn veneration of the Precious and Life-Giving Cross; the ceremonies are closely parallel to those at the feasts of the Exaltation of the Cross (14 September) and the Procession of the Cross (1 August). The

HOW TO DO LENT

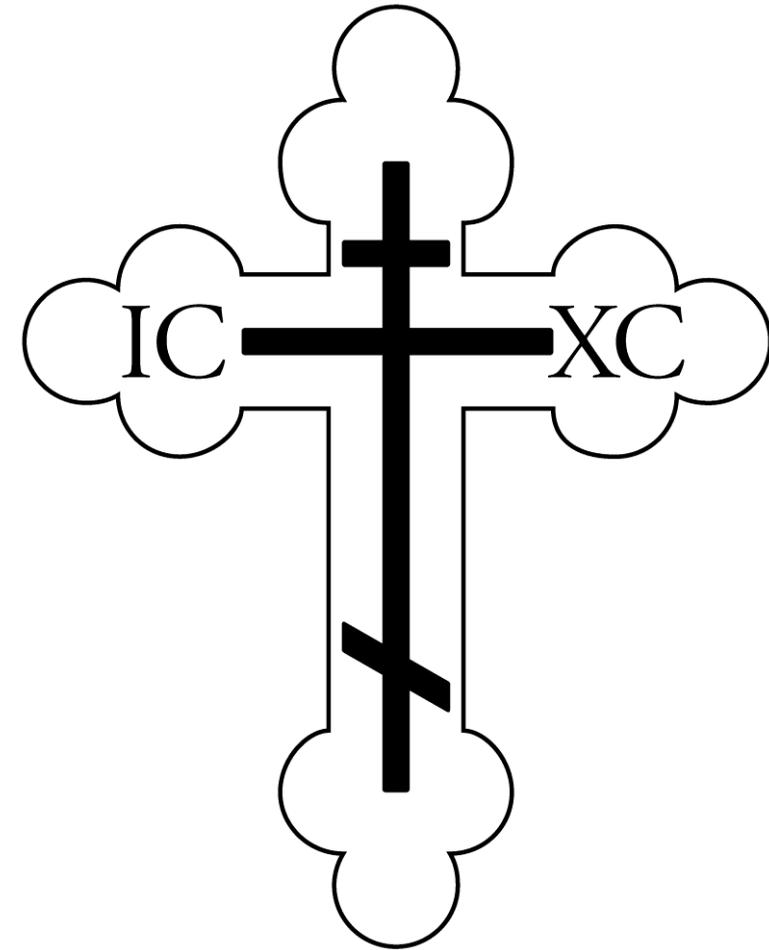


veneration of the Cross on this third Sunday in Lent prepares us for the commemoration of the Crucifixion which is soon to follow in Holy Week, and at the same time it reminds us that the whole of Lent is a period when we are crucified with Christ: as the Synaxarion at Mattins says, 'Through the forty-day Fast, we too are in a way crucified, dying to the passions.' The dominant note on this Sunday, as on the two Sundays preceding, is one of joy and triumph. In the Canon at

Mattins, the irmoi are the same as at Easter midnight, 'This is the day of Resurrection. . . ,' and the troparia are in part a paraphrase of the Paschal Canon by St. John of Damascus. No separation is made between Christ's death and His Resurrection, but the Cross is regarded as an emblem of victory and Calvary is seen in the light of the Empty Tomb.

Holy Trinity Orthodox Church

Elmira Heights, New York



SUNDAY, MARCH 19TH, 2017

THIRD SUNDAY OF GREAT LENT

SUNDAY OF THE VENERATION OF THE HOLY CROSS

WEEKLY HYMNS FOR SUNDAY, MARCH 19TH

Troparion Tone 6 (Resurrection)

The Angelic Powers were at Thy tomb;
the guards became as dead men.
Mary stood by Thy grave,
seeking Thy most pure body.
Thou didst capture hell not being tempted by it.
Thou didst come to the Virgin, granting life.//
O Lord, Who didst rise from the dead, glory to Thee.

Troparion Tone 1 (for the Cross)

O Lord, save Thy people,
and bless Thine inheritance!
Grant victories to the Orthodox Christians
over their adversaries;
and by virtue of Thy Cross,//
preserve Thy habitation!

Kontakion Tone 7 (for the Cross)

Now the flaming sword no longer guards the gates of Eden;
it has been mysteriously quenched by the wood of the Cross.
The sting of death and the victory of hell have been vanquished;
for Thou, O my Savior, hast come and cried to those in hell://
Enter again into Paradise!

In place of the Trisagion, we sing:

Before Thy Cross, we bow down in worship, O Master,
and Thy holy Resurrection, we glorify.

Prokeimenon Tone 6 (Cross)

O Lord, save Thy people and bless Thine inheritance! (Ps 27/28:9)
v: To Thee, O Lord, will I call. O my God, be not silent to me! (Ps 27/28:1)

Alleluia Verses Tone 8

Alleluia, Alleluia, Alleluia!
v: Remember Thy congregation, which Thou hast purchased of old! (Ps 73/74:2)
v: God is our King before the ages; He has worked salvation in the midst of the earth! (Ps 73/74:12)

Hymn to the Theotokos

All of creation rejoices in thee, O Full of Grace:
the assembly of Angels and the race of men.
O sanctified temple and spiritual paradise,
the glory of virgins, from whom God was incarnate and became a Child:
our God before the ages.
He made thy body into a throne,
and thy womb He made more spacious than the heavens.
All of creation rejoices in thee, O Full of Grace.//
Glory to thee!

Communion Hymn

The light of Thy countenance has shone on us, O Lord. (Ps 4/5:6) Alleluia, Alleluia, Alleluia!

ON THE SUNDAY OF THE VENERATION OF THE CROSS

As we have “crucified the flesh with its passions and desires” (Galatians 5:24), and will have mortified ourselves during these forty days of the Fast, the precious and life-giving Cross is now placed before us to refresh our souls and encourage us. The Cross reminds us of the Passion of our Lord, and by presenting His example, it encourages us to follow Him in struggle and sacrifice. We must experience what the Lord experienced during His Passion - being humiliated in a shameful manner. The Cross teaches us that through pain and suffering we shall see the fulfillment of our hopes: the heavenly inheritance and glory.

As they who walk on a long and hard way and are bowed down by fatigue find great relief and strengthening under the cool shade of a leafy tree, so do we find comfort, refreshment, and rejuvenation under the Life-giving Cross, which our Fathers “planted” on this Sunday. Thus, we are fortified and enabled to continue our Lenten journey with a light step, rested and encouraged.

The present feast has been placed in the middle of Great Lent for another reason. The Fast can be likened to the spring of Marah whose waters the children of Israel encountered in the wilderness. This water was undrinkable due to its bitterness but became sweet when the Holy Prophet Moses dipped the wood into its depth. Likewise, the wood of the Cross sweetens the days of the Fast, which are bitter and often grievous because of our tears. Yet Christ comforts us during our course through the desert of the Fast, guiding and leading us by His hand to the spiritual Jerusalem on high by the power of His Resurrection.

Moreover, as the Holy Cross is called the Tree of Life, it is placed in the middle of the Fast, as the ancient tree of life was placed in the middle of the garden of Eden. By this, our Holy Fathers wished to remind us of Adam’s gluttony as well as the fact that through this Tree has condemnation been abolished. Therefore, if we bind ourselves to the Holy Cross, we shall never encounter death but shall inherit life.

In the icon of the feast, Patriarch Macarius is standing in the pulpit elevating the Cross for all to see and venerate. On each side of the Patriarch are deacons holding candles. The elevated Cross is surrounded and venerated by many clergy and lay people, including Saint Helen, the mother of Emperor Constantine. In the background of the icon is a domed structure that represents the Church of the Resurrection in Jerusalem. This church was one of the churches constructed and dedicated by Emperor Constantine on the holy sites of Jerusalem.

THE DREAM OF THE ROOD

Listen while I tell about the best of dreams
Which came to me the middle of one night
While people were sleeping in their beds.

It was as though I saw a wondrous tree
Towering in the sky suffused with light,
Brightest of beams; and all that beacon was
Covered with gold. The corners of the earth
Gleamed with fair jewels; likewise, there were five
Upon the cross-beam. Many bands of angels,
Fair throughout all eternity, looked on.
No felon's gallows that, but holy spirits,
Human beings, and all this marvelous creation,
Gazed on it.

Glorious was that tree of victory
And I with sins was stained, wounded with guilt.
I saw the tree of glory brightly shine
In gorgeous clothing, all bedecked with gold.
The ruler's tree was worthily adorned
With gems; yet I could see beyond that gold
The ancient strife of wretched men, when first
Upon its right side it began to bleed. I was
Completely oppressed with sorrows, and afraid
At the fair sight. I saw that lively beacon
Changing its clothes and hues; sometimes it was
Bedewed with blood, drenched with flowing gore,
At other times it was bedecked with treasure.

So I lay watching there the savior's tree,
Grieving in spirit for a long, long while,
Until I heard it utter sounds, the best
Of woods began to speak these words to me:

"It was long past--I still remember it--
That I was cut down at the copse's end, moved
From my roots. Strong enemies there took me,
Told me to hold aloft their criminals,
Made me a spectacle. Men carried me
Upon their shoulders, set me on a hill;
A host of enemies there fastened me.
And then I saw the lord of all mankind
Hasten with eagerness that he might mount
Upon me. I dared not against God's word
Bend down or break, when I saw tremble all

The corners of the earth. Although I might
Have struck down all the foes, yet stood I fast.

"Then the young hero (who was God almighty)
Got ready, resolute and strong in heart.
He climbed onto the lofty gallows-tree,
Bold in the sight of many watching men,
When he intended to redeem mankind.
I trembled as the warrior embraced me.
But still I dared not bend down to the earth,
Fall to the ground. Upright I had to stand.

"A rood I was raised up; and I held high
The noble king, the lord of heaven above.
I dared not stoop. They pierced me with dark nails;
The scars can still be clearly seen on me,
The open wounds of malice. Yet dared I
Not harm them. They reviled us both together.
I was made wet all over with the blood
Which poured out from his side, after he had
Sent forth his spirit. And I underwent
Full many a dire experience on that hill.
I saw the God of hosts stretched grimly out.
Darkness covered the ruler's corpse with clouds,
His shining beauty; shadows passed across,
Black in the darkness. All creation wept,
Bewailed the king's death; Christ was on the cross.

"And yet I saw men coming from a far,
Hastening to the prince. I watched it all.
With sorrows I was grievously oppressed,
Yet with eagerness I bent to those men's hands,
Humbly. They took up there almighty God,
And from the heavy torment lifted him.
The soldiers left me standing drenched with moisture,
Wounded all over with the metal points.
They laid him down limb-weary; then they stood
Beside the corpse's head, there they beheld
The lord of heaven, and he rested there
A while, tired after the great agony.

"The men then made a sepulchre for him in the sight
Of his murderer. They carved it of bright stone,
And set therein the lord of victories.
Next, wretched in the eventide, they sang
A dirge for him; and when they went away, weary,
From that great prince, he rested there
Companionless.

"Yet we remained there weeping in our places
A good long time after the warriors' voices
Had passed away from us. The corpse grew cold,
The fair abode of life. Then men began
To cut us down. That was a dreadful fate.
In a deep pit they buried us.

But friends
And servants of the Lord learned where I was,
And decorated me with gold and silver.

"Now you may understand, dear warrior,
That I have suffered deeds of wicked men
And grievous sorrows. Now the time has come
That far and wide on earth they honor me,
Human beings and all this marvelous creation,
And to this beacon offer prayers. On me
The son of God once suffered; therefore now
I tower mighty underneath the heavens,
And I may heal all those in awe of me.
Once I became the cruelest of tortures,
Most hateful to all nations, till the time
I opened the right way of life for people.
So then the prince of glory honored me,
And heaven's king exalted me above
All other trees, just as almighty God
Raised up his mother Mary for all men
Above all other women in the world.

"Now, my dear warrior, I order you
That you reveal this vision to mankind,
Declare in words this is the tree of glory
On which almighty God once suffered torments
For mankind's many sins, and for the deeds
Of Adam long ago. He tasted death
Thereon; and yet the lord arose again
By his great might to come to human aid.
He rose to heaven. And the lord himself,
Almighty God and all his angels with him,
Will come onto this earth again to seek
Mankind on doomsday, when the final judge
Will give his verdict upon everyone,
What in this transitory life he shall have earned.
Nor then may anyone be without fear
About the words the lord shall say to him.
Before all he shall ask where that man is
Who for God's name would suffer bitter death

As formerly he did upon the cross.
Then will they be afraid, and few will know
What they may say to Christ. But there need none
Be fearful if he bears upon his breast
The best of signs. Through the cross each soul
May journey to the heavens from this earth,
Who with the ruler thinks to go and dwell."
I prayed then to the cross with joyous heart
And eagerness, where I was all alone,
Companionless; my spirit was inspired
With keenness for departure; and I spent
Much time in longing. Now my hope in life
Is that I may approach the tree of triumph
Alone more often than all other men,
Honor it well; my wish for that is great
Within my heart, and my hope for support
Is turned toward the cross. I have on earth
Not many noble friends, but they have gone
Hence from earth's joys and sought the king of glory.
With the high father now they live in heaven
And dwell in glory; and I wait each day
For when the cross of God, which here on earth
I formerly beheld, may fetch me from
This transitory life and carry me
To where there is great bliss and joy in heaven,
Where the lord's host is seated at the feast,
And it shall set me where I afterwards
May dwell in glory, live in lasting bliss
Among the saints.

May God be friend to me,
He who once suffered on the gallows tree
On earth here for man's sins. Us he redeemed
And granted us life, a heavenly home.
Hope was renewed with glory and with bliss
For those who suffered burning fires in hell.
The son was mighty on that expedition,
Successful and victorious, when he,
The one almighty ruler, brought with him
A multitude of spirits to God's kingdom,
To bliss among the angels and the souls
Of all who dwelt already in the heavens.
In glory: when almighty God, the ruler,
Came into his own homeland.

Translation by Richard Hamer (copyright 1970)