

# Orthodox Heights

HolyTrinityOrthodoxChurch.org

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## FEBRUARY 25, 2018

**FIRST SUNDAY OF LENT — Tone 5. Sunday of Orthodoxy.** St. Tarasius, Archbishop of Constantinople (806).

**EPISTLE: HEBREWS 11.24-26, 32-12.24:** Being cheered on by a great cloud of witnesses, we run the race of faith.

**GOSPEL: JOHN 1.43-51:** How do you make disciples? Come and see!

**SUNDAY OF ORTHODOXY VESPERS:** The Sunday of Orthodoxy Vespers will be served this afternoon at 4 PM at Saint Mary's Church in Endicott, NY. The church is located at 1907 Jenkins Street. Orthodox Faithful from Corning, Ithaca, Lansing, Elmira and the Greater Binghamton area will all join together to Proclaim the "Triumph of Orthodoxy," the restoration of the holy icons in the reign of the holy Empress Theodora

**+Memory Eternal - Peter Starr:** We learned of the falling asleep of our brother in the Lord, Peter Starr, of Sayre, PA on Thursday, February 22, 2018. Peter and his wife Margaret, of blessed memory, were long time members and benefactors of Holy Trinity. At the request of Peter's extended family, visitation will be held on Monday, February 26th from 2 to 3 PM at the Blauvelt Funeral Home, 625 Broad Street in Waverly. At 3 PM the Funeral Service will be celebrated by Fr James, with interment at our Cemetery at the convenience of the family.

**ANNUAL PARISH MEETING:** The Annual Meeting of Holy Trinity Orthodox Church will follow the Divine Liturgy today. Please join us downstairs as we look at the successes of the previous year and prepare for the year to come.

**BABY BOTTLE DRIVE:** Please remember to return your baby bottles for the Southern Tier Pregnancy Resource Center that were distributed in January. We will collect the bottles next Sunday.

**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.

**LEGACY FUND:** It was decided by the Parish Council Meeting to establish a Legacy Fund. This is a fund to honor the work of the last 100 years, and provide a stable foundation for the next century in the life of our beloved parish. This designated fund will be for capital improvements and for furthering the ministries of the Parish. Please consider supporting this effort in your giving and estate planning.

**MEMORIAL SATURDAYS:** During Great Lent, there are several Soul Saturdays on which we pray for the souls who have reposed in the Lord. Please fill out a prayer slip and come to the Divine Liturgy to ask God to be merciful to their souls, and ours, and pray for your loved ones at the Saturday Divine Liturgy.

**RECTOR'S SABBATH:** Each Monday, Fr James takes his day off for the week. Please save parish business for the rest of the week. If any serious need or emergency should arise, he can always be contacted on this day.

## PRAYER LIST

**LIVING:**  
Archpriest Jason  
Archpriest Herman  
Mat. Katherine  
Rdr. Thomas  
Rdr. David  
Kathleen  
Infant Hannah  
Abigail  
Infant Justus  
Anna & Family  
Leon  
Kate

Elizabeth  
Kristen  
Katherine  
Nadezhda  
Errin  
Larissa & Family  
Anysia  
Janet

**CATECHUMEN:** Theresa  
P (Tess)

**BIRTHDAYS:** Alexander

**ANNIVS:** None.

**NAMESDAYS:** Antonina  
Hannah  
Katerina  
Child Anthony C

**TRAVELLING:** Anna,  
Sdn. S. Michael

**REPOSED:**  
Archpriest John U.  
Archpriest Stephen  
Priest John B.  
Deacon Mark H.  
Rdr Gregory  
Parker  
Lindsay  
Lucinda

**NEWLY REPOSED:**  
Amanda (2-14), Mat  
Barbara (2-16), Peter  
(2-22)

**ANNIVERSARIES:** None

## FELLOWSHIP SCHEDULE

**March 4:** Speen Family  
**March 11:** Charlanow & McKane  
**March 18:** Dudek & Payzant  
**March 25:** Lenten Potluck

## READERS SCHEDULE

**March 3:** Rdr Thomas  
**March 10:** Rdr William  
**March 17:** Alexander C  
**March 24:** Sdn S Michael

**BY THE NUMBERS:** Last Collection: \$892. Weekly Budget: \$1100.  
MTD: \$2835. Monthly Budget: \$4360. January \$1277

## SCHEDULE FOR THIS WEEK

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

**SUNDAY OF ORTHODOXY, FEBRUARY 25:** 8:40 Hours, 9 AM Divine Liturgy, Fellowship Hour, Annual Parish Meeting,

4 PM Vespers at St Mary's Church, Endicott NY

**MONDAY, FEBRUARY 26:** 2 PM to 3 PM Visitation for Peter Starr

3 PM Funeral at Blauvelt Funeral Home - Waverly

**TUESDAY, FEBRUARY 27:** 8 AM Daily Lenten Matins

**WEDNESDAY, FEBRUARY 28:** 8 AM Daily Lenten Matins

**THURSDAY, MARCH 1:** 8 AM Daily Lenten Matins

**FRIDAY, MARCH 2:** 8 AM Daily Lenten Matins

6 PM Presanctified Liturgy followed by Lenten potluck supper

**MEMORIAL SATURDAY, MARCH 3:** 8:40 Hours, 9 AM Divine Liturgy,

5 PM Great Vespers, Confessions

**PALAMAS SUNDAY, MARCH 4TH:** 8:40 Hours, 9 AM Divine Liturgy, Fellowship Hour, Youth Education

**MARCH 25:** Annunciation and Lenten Potluck

**APRIL 8:** PASCHA

## PRAYER FOR CHURCH GROWTH

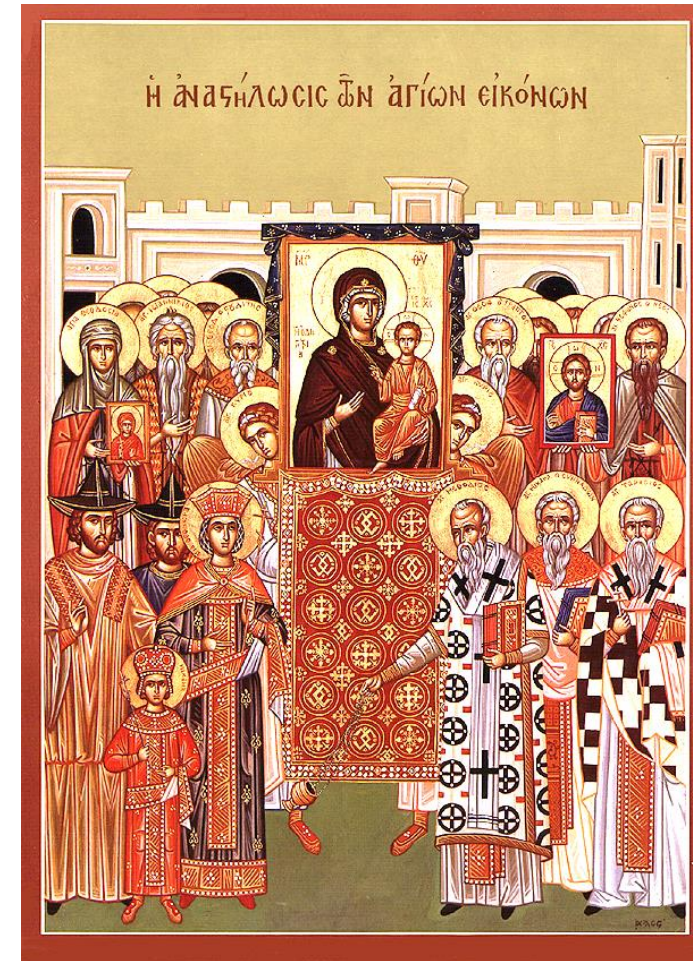
Again, we pray to Thee, O Lord our God, that you would renew us and this parish by the Power of the Holy Spirit. Fill us with love and longing for Thee. Grant that we would seek not our own will but to do Thy will in all things and to be willing to lay down our lives out of love for Thee and for our neighbor. Draw thirsty souls to this place and remove their spiritual blindness, granting them through Thy grace to see the beauty of Thy Holy Glory in this place. Fill this community with new life, spiritual vigor and an insatiable desire to live godly and holy lives. Forgive us all of our sins as we fall down before Thee. Bring us all to a greater repentance and to an amendment of our lives as we look to Thee, the only Merciful and loving Lord Who calls all to salvation. We beg Thee, our merciful Lord, hear us, grant all of these petitions and all of our requests unto salvation: We pray Thee, hearken and have mercy.

## THE LENTEN RESURRECTION

Don't we understand, don't we understand, brothers and sisters what power is given to us in the form of Lent. Lenten Spring! Lenten beginning! Lenten resurrection! And all this is given to us *free*. Come, listen to that prayer. Make it *yours*! Don't even try to think on your own; just join, just enter and rejoice! And that joy will start killing those old and painful and boring sins... And with that you will have that great joy which the angels heard, which the disciples experienced when they returned to Jerusalem after Christ's Ascension. It is that joy which was left with them that we nobly adopted. It is first of all the joy of knowing, the joy of having something in me which, whether I want it or not, will start transforming life in me and around me. -Fr Alexander Schmemmann

# Holy Trinity Orthodox Church

Elmira Heights, New York



SUNDAY, FEBRUARY 25, 2018

SUNDAY OF ORTHODOXY

# WEEKLY HYMNS FOR SUNDAY, FEBRUARY 25<sup>TH</sup>

## TROPARION / RESURRECTION TONE 5

Let **us**, the faithful, praise and **worship** the Word / co-eternal with the Father and the **Spirit / born** for our salvation from the **Virgin** / for **He** willed to be lifted up on the **Cross** in the flesh / to **endure** death / and to **raise** the dead /// by His **glorious Resurrection**.

## TROPARION / SUNDAY OF ORTHODOXY TONE 2

We **venerate** Thy most pure image, O **Good** One / and ask forgiveness of our transgressions, O **Christ** our God / Of Thy good **will** Thou wast pleased to ascend the **Cross** in the flesh / and deliver Thy creatures from bondage to the **enemy** / Therefore with **thankfulness** we cry **aloud** to Thee / Thou hast filled all with joy, O our **Savior** /// **For** Thou didst **come** to **save** the world.

## KONTAKION / SUNDAY OF ORTHODOXY TONE 8

No one could describe the Word of the **Father** / but when He took flesh from you, O Theotokos, He accepted to **be** described / and restored the fallen image to its former state by uniting it to divine **beauty** /// We confess and proclaim our salvation in word and **images**.

## PROKEIMENON – SUNDAY OF ORTHODOXY TONE 4

Blessed art Thou, O Lord God of our Fathers / and praised and glorified is Thy Name forever!

vs: For Thou art just in all that Thou hast one for us.

## THE ALLELUIA (FROM PSALMS 84 & 65) TONE 4

Alleluia, Alleluia, Alleluia.

vs: Moses and Aaron were among His priests; Samuel also was among those who called on His name.

vs: They cried to the Lord and He heard them.

## ALL OF CREATION [IN PLACE OF "IT IS TRULY MEET"] TONE 6

All of Creation **rejoices** in you / 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 your **body** into a throne / and your womb He made more spacious than the **heavens** / All of creation **rejoices** in you /// O Full of **Grace, glory** to **you**.

## COMMUNION HYMN

Praise the Lord from the **heavens**, praise Him in the **highest**. Rejoice in the Lord, O you **righteous!** Praise **befits** the **just**. Alleluia, alleluia, alleluia.

## DURING THE COMMUNION OF THE CLERGY

### SUNDAY OF ORTHODOXY TONE 6

O Lord, Whom nothing can **contain** or grasp / from all eternity Thou didst shine forth from the **Father** / Before the **morning** star / The Prophets, inspired by the Holy **Spirit** / foretold that Thou wouldst take flesh and assume the **form** of a child / from her who is ever-**Virgin** / Thou didst **live** among men / Thou wast seen by material **creation** / Through the prayers of the Prophets, O **Compassionate** One / make us worthy to **receive** Thy Light /// for we sing praises to Thy glorious **Resurrection**.

The Prophets bore the fruits of **eternal** life / They prepared the **way** of the Lord / By their words they proclaimed Thee; by their deeds they **honored** Thee / They would not worship creation instead of Thee, the **Creator** / As Thy Gospel commands, they **renounced** the world / They foretold Thy Passion by **suffering** themselves / Through their **prayers**, O Lord /// enable us to pass over the battlefield of **Lent** without sin.

Thou art infinite in Thy Divine Nature, O **Master** / In these latter days Thou didst accept the **limitations** of the flesh / by assuming our body, Thou didst accept all its **weaknesses** / Therefore we make **images** of Thy form / we venerate them, having **Thee** in mind / We fall down **before** Thee in love / by so doing we follow the Tradition of the **Apostles** /// and are given the Grace of **healing**.

## PRAYERS IN PREPARATION FOR HOLY COMMUNION

### FASTING AS OBEDIENCE

This fasting, however, is not to be done out of pride or self-will; It must be observed in the praise of God and must be in accordance with the canons of the Church, since it consists in the complete renunciation of self-will and of the desires. At the same time, we must realize that for fallen man to attain perfection, even intensive fasting is insufficient, if in his soul he does not abstain from those things which further sin. Fasting is not only the abstinence from food, but also from evil thoughts and all passion, for, as the Savior says: Do you not see that whatever goes into the mouth passes into the stomach, and so passes on? But what comes out of the mouth proceeds from the heart, and this defiles a man. For out of the heart come evil thoughts, murder, adultery, fornication, theft, false witness, slander. These are what defile a man... (Matt. 15:17-20). Thus exterior fasting, without the corresponding interior fasting is in vain. -by A Monk of St. Tikhon's Monastery

## REFLECTION: WEAKNESS AT THE BEGINNING OF LENT

By Fr Seraphim (Aldea)

I am tired. I feel tired and afraid, with no control over anything. At my best moments, I realise that this is a gift – the gift of awareness, of truth. Because the truth is we are never in control over anything. We invent little worlds (our group of friends; our family; our parish; our monastery) over which we may claim some sort of dominion. We invent silly games (our careers, the rules of our society) which we can win. We upgrade or downgrade these games carefully, so that we are never pushed beyond what we feel we can control.

But look up, look beyond the borders of these silly little kingdoms where we rule. Lent is a horrid period. Year by year, Lent is when some force within me pushes me out of my comfort zones, and I find myself in a lions' den, face to face with the beasts, utterly unprepared to fight, totally helpless, fully aware that the only possible outcome is to be slaughtered.

This is nothing new. This happens every year. Yet, I somehow survive, because the same Force that pushes me out of my self-created kingdoms, out of my self-created games – that same Force saves me from those wild beasts at the last moment.

And this changes everything. Perhaps I should not share this with you. Perhaps it would help the monastery more if I kept my weakness to myself and pretended to be someone I am not. This would be the proper thing to do – but I have never tried to be proper; I have never cared to replace my honest, weak self with the false image of a man who is in control. Those who play this game are one step away from a type of suicide – not to allow yourself to be seen, to cover yourself under the expectations of others, to betray the feeble, yet precious being that you are out of fear that you will not stand up to the standards of others... This is the definition of hell, the betrayal of one's deepest, most intimate self. I don't want to leave this world having played a respectable part, yet knowing that who-I-am was never visible. What can be worse than to go through life as someone else? What bigger failure than to sell out your own self?

If you don't live as yourself – weak and fallen, as you are – how can you love? Whose love is it that you feel? With whose love do you embrace the world around you? Whose good deeds and whose sins are your good deeds and your sins? When you hide yourself under an image, you basically step aside and die – all that is left is the image you created. It is this image – not yourself – who loves and hates, who lives and dies. You will never experience love – your love – until you own up to your true self. You will never experience life – not even death, ultimately – until you settle down in your own life and accept yourself as you are. I don't mean this in the sense of 'this is who I am and there is no reason to change', but in the sense of 'this is who I am, this is the real starting point of any change'.

No healing is possible. No repentance is possible. No prayer is possible, until the heart that heals, repents and prays is your sinful, fallen, yet beating heart. False images do not have hearts. False images do not love. Most painful than all, false images will never reflect Christ, because there is nothing false in Christ, nothing common between Life and void. Prayer begins with pain at one's fallen nature; it grows out of this pain, and its flowers bloom out of it.

## INNER UNITY OF THE TRIODION: SUNDAY OF ORTHODOXY

The sense of joy and thanksgiving, already evident on the Saturday of St. Theodore, is still more apparent on the first Sunday in Lent, when we celebrate the Triumph of Orthodoxy. On this day the Church commemorates the final ending of the Iconoclast controversy and the definitive restoration of the holy ikons to the churches by the Empress Theodora, acting as regent for her young son Michael III. This took place on the first Sunday in Lent, 11 March 843. There is, however, not only a historical link between the first Sunday and the restoration of the ikons but also, as in the case of St. Theodore, a spiritual affinity. If Orthodoxy triumphed in the epoch of the Iconoclast controversy, this was because so many of the faithful were prepared to undergo exile, torture, and even death, for the sake of the truth. The Feast of Orthodoxy is above all a celebration in honour of the martyrs and confessors who struggled and suffered for the faith: hence its appropriateness for the season of Lent, when we are striving to imitate the martyrs by means of our ascetic self-denial. The fixing of the Triumph of Orthodoxy on the first Sunday is therefore much more than the result of some chance historical conjunction.

The Triodion gives the text of a special 'Office of Orthodoxy' (not translated in this volume), which is held at the end of Mattins or, more commonly, at the end of the Divine Liturgy on this Sunday. The Office celebrates not only the restoration of the holy ikons but, more generally, the victory of the true faith over all heresies and errors. A procession is made with the holy ikons, and after this extracts are read from the synodical decree of the Seventh Ecumenical Council (787). Then sixty anathemas are pronounced against various heretics dating from the third to the fourteenth century; 'Eternal Memory' is sung in honour of the emperors, patriarchs and fathers who defended the Orthodox faith; and 'Many Years' is proclaimed in honour of our present rulers and bishops. Unfortunately in many parts of the Orthodox Church today this impressive service has fallen into disuse; elsewhere it is performed in a greatly abbreviated form.

Before the Triumph of Orthodoxy came to be celebrated on the first Sunday, there was on this day a commemoration of Moses, Aaron, Samuel and the prophets. Traces of this more ancient observance can still be seen in the choice of Epistle reading at the Liturgy (Hebrews 11:24-6, 32-40), and in the Alleluia verse appointed before the Gospel: 'Moses and Aaron among His priests, and Samuel among them that call upon His Name.'

