

Orthodox Heights

HolyTrinityOrthodoxChurch.org

139 Horseheads Blvd, Elmira Heights, NY 14903

Fr James Worthington, Acting Rector 315-706-6185

Steven Cheplick, Warden Warden@HolyTrinityOrthodoxChurch.org

MARCH 25, 2018

FIFTH SUNDAY OF LENT — Tone 1. The Annunciation of our Most Holy Lady, Theotokos and Ever-Virgin Mary . St Mary of Egypt.

EPISTLE: GALATIANS 3:23-29 (EPISTLE, SAINT): We were tutored by the Law, but now we are heirs to the promise of Christ.

Hebrews 9:11-14 (Epistle): The blood of Christ cleanses us so we may serve the living God.

Hebrews 2:11-18 (Epistle, Theotokos): He who sanctifies and those who are being sanctified are all of one.

GOSPEL: Luke 7:36-50 (Gospel, Saint): A sinful woman anoints Christ with her tears and is forgiven her sins.

Mark 10:32-45 (Gospel): The Son of Man did not come to be served, but to serve, and to give His life a ransom for many.

LUKE 1:24-38 (GOSPEL, THEOTOKOS): Through her faith, the Theotokos becomes the Mother of God.

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.

VIGIL AT THE TOMB: It is a tradition to keep watch at the tomb of our Lord from after services on Holy Friday Evening through the beginning of the Paschal services. If you would be interested in being part of this, please see Fr James to claim your time.

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.

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.

PASCHA FLOWERS AND DONATIONS: To contribute to the purchase of flowers to adorn the church for Pascha, there are envelopes available at the information stand.

LENTEN REFLECTIONS: His Beatitude, Metropolitan Tikhon offers a series of reflections on the themes contained in the Triodion hymns sung on Monday of each week during Great Lent. Each reflection, running a few minutes in length, will be posted at the beginning of every week. They can be found at www.oca.org/media/video.

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.

CONFESSIONS: In this time of the year, it is good for us to partake of the sacrament of Confession. Please have your confession heard by the Vigil of PASCHA. Appointments can be made at any time that is convenient, or before and after most services. Call, text or email Fr James to schedule an appointment.

FELLOWSHIP SCHEDULE

March 25: Lenten Potluck

April 1: Haluszczak and Plummer

April 8: PASCHA

READERS SCHEDULE

March 24: Sdn S Michael

March 31: Toni M

April 7: Rdr William

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
Helen
Larissa & Family
Janet

CATECHUMEN: Theresa P

(Tess)

BIRTHDAYS: None

ANNIVS: None

NAMESDAYS: None

TRAVELLING: Anna

REPOSED:

Archpriest John U
Archpriest Stephen
Priest John B
Deacon Mark H.
Rdr Gregory
Parker
Lindsay
Lucinda
Hannah
Katerina
Child Anthony C

NEWLY REPOSED: Amanda (2-14), Mat Barbara (2-16), Peter (2-22), Emilita (2-25), Ronin (3-1)

ANNIVERSARIES: None

BY THE NUMBERS: Last Collection: \$1200. Weekly Budget: \$1100.
MTD: \$4669. Monthly Budget: \$4360. February -\$295

SCHEDULE FOR THIS WEEK

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

ANNUNCIATION AND MARY OF EGYPT SUNDAY, MARCH 25: 8:40 Hours, 9 AM Divine Liturgy, Fellowship Hour, Youth Education

MONDAY, MARCH 26: Rector's Sabbath

TUESDAY, MARCH 27: 8 AM Daily Lenten Matins

WEDNESDAY, MARCH 28: 8 AM Daily Lenten Matins

6 PM Lenten Readers Vespers

THURSDAY, MARCH 29: 8 AM Daily Lenten Matins

FRIDAY, MARCH 30: 8 AM Daily Lenten Matins

6 PM Presanctified Liturgy followed by Lenten potluck supper

LAZARUS SATURDAY, MARCH 31: 9 AM Divine Liturgy

5 PM Great Vespers, Confessions

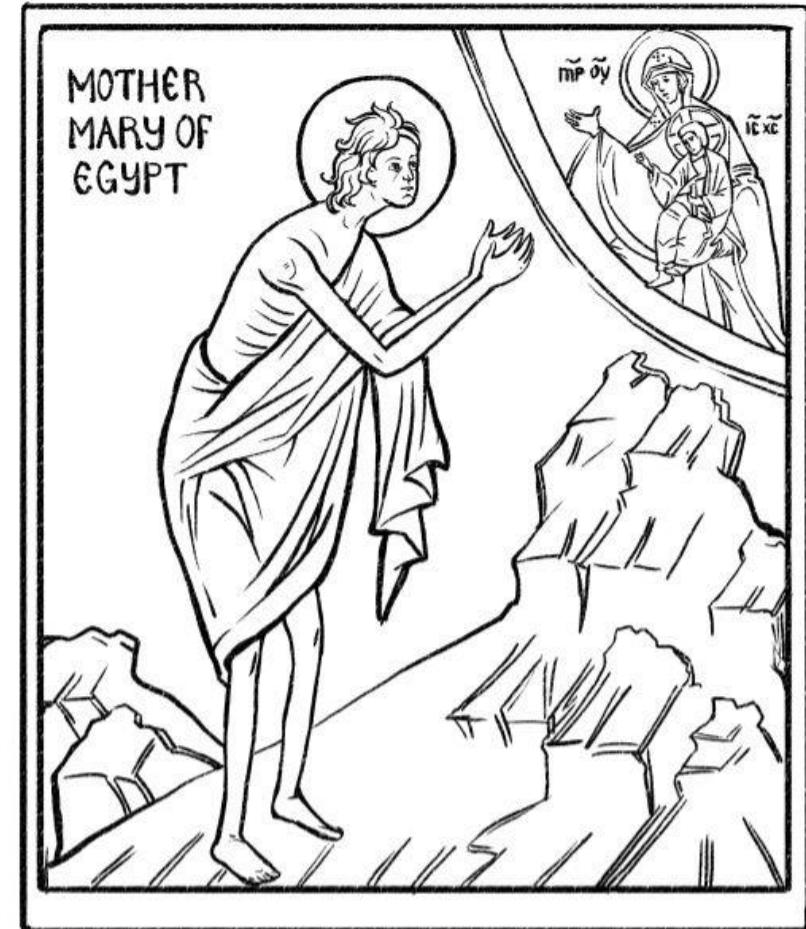
PALM SUNDAY, APRIL 1: 8:40 Hours, 9 AM Divine Liturgy, Fellowship Hour, Youth Education

Inner Unity of the Triodion: On the Sunday of St Mary of Egypt

The Fifth Sunday celebrates *St. Mary of Egypt*, the model of penitents. Her life, recounted by St. Sophronios, Patriarch of Jerusalem — it is read on Thursday in the fifth week — sets before us a true verbal icon of the essence of repentance. In her youth St. Mary lived in a dissolute and sinful way at Alexandria. Drawn by curiosity, she journeyed with some pilgrims to Jerusalem, arriving in time for the Feast of the Exaltation of the Cross. But when she tried to enter the Church of the Holy Sepulchre with the others, an invisible force thrust her back at the threshold. This happened three or four times. Brought to sudden contrition by this strange experience, she prayed all night with tears to the Mother of God, and next morning she found to her joy that she could enter the church without difficulty. After venerating the Cross, she left Jerusalem on that same day, made her way over the Jordan, and settled as a solitary in a remote region of the desert. Here for forty-seven years she remained, hidden from the world, until she was eventually found by the ascetic St. Zosimas, who was able to give her Holy Communion shortly before her death. Some modern writers have questioned the historical accuracy of St. Sophronios' narrative, but there is in itself nothing impossible about such a story. In the year 1890 the Greek priest Joachim Spetsieris found a woman hermit in the desert beyond the Jordan, living almost exactly as St. Mary must have done.

Holy Trinity Orthodox Church

Elmira Heights, New York



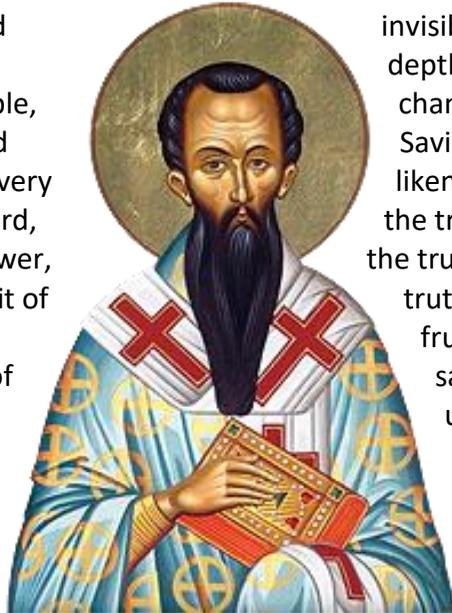
SUNDAY, MARCH 25TH, 2018
FIFTH SUNDAY OF GREAT LENT
ANNUNCIATION OF THE THEOTOKOS
SUNDAY OF ST MARY OF EGYPT

PRAYERS FROM ST BASIL'S LITURGY

PRAYERS OF THE ANAPHORA

O Existing One, Master, Lord God, Father almighty and adorable! It is truly meet and right and befitting the magnificence of Thy holiness to praise Thee, to sing to Thee, to bless Thee, to worship Thee, to give thanks to Thee, to glorify Thee – the only truly existing God – and to offer to Thee this our reasonable worship with a contrite heart and a spirit of humility, for Thou hast granted us the knowledge of Thy truth. Who can utter Thy mighty acts? Or make all Thy praises known? Or tell of all Thy miracles at all times? O

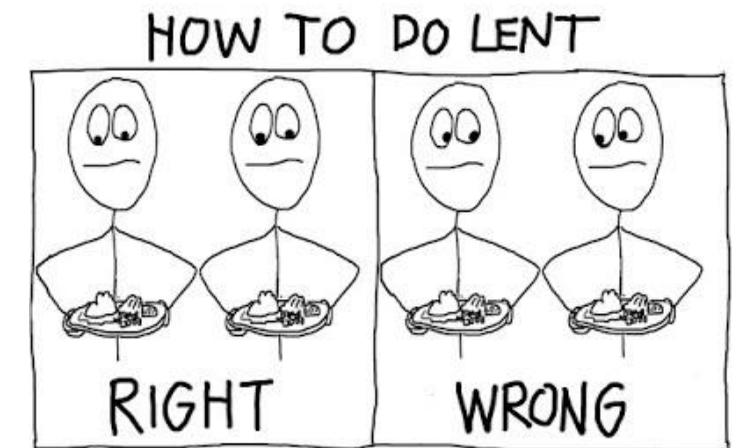
of all creation, both visible and of glory and beholdest the incomprehensible. indescribable, Jesus Christ, the great God and Thy goodness, the seal of Thy very Thee, O Father – the living Word, Life, the Sanctification, the Power, Spirit was revealed — the Spirit of of future inheritance, the first creating power, the fountain of every creature of reason and always sings to Thee a hymn servants. Thou art praised by dominions, principalities, eyed Cherubim. Round Seraphim, one with six wings; with two they cover their faces, with two they cover their feet, and with two they fly, crying one to another with unceasing voices and ever-resounding praises:



Master of all, Lord of heaven and earth and invisible, Who sittest upon the throne depths; without beginning, invisible, changeless. O Father of our Lord Savior, our hope, Who is the image of likeness, showing forth in Himself the true God, the eternal Wisdom, the the true Light, through Whom the Holy truth, the gift of sonship, the pledge fruits of eternal blessings, the life-sanctification, through Whom understanding worships Thee and of glory, for all things are Thy angels, archangels, thrones, authorities, powers, and many-about Thee stand the wings and the other with six

With these blessed powers, O Master Who lovest mankind, we sinners also cry aloud and say: Holy art Thou — truly Most Holy — and there are no bounds to the magnificence of Thy holiness. Thou art gracious in all Thy deeds, for with righteousness and true judgment Thou hast ordered all things for us. When Thou didst create man by taking dust from the earth, and didst honor him with Thine own image, O God, Thou didst set him in a paradise of delight, promising him eternal life and the enjoyment of everlasting blessings in the observance of Thy commandments. But when man disobeyed Thee, the true God Who had created them, and was deceived by the guile of the serpent, becoming subject to death through his own transgressions, Thou, O God, in Thy righteous judgment, didst send him forth from paradise into this world, returning him to the earth from which he was taken, yet providing for him the salvation of regeneration in Thy Christ Himself. For

Thou didst not turn Thyself away forever from Thy creature, Whom Thou hadst made, O Good One, nor didst Thou forget the work of Thy hands. Through the tender compassion of Thy mercy, Thou didst visit him in various ways: Thou didst send prophets; Thou didst perform mighty works by Thy saints, who in every generation were well-pleasing to Thee; Thou didst speak to us by the mouth of Thy servants the prophets, foretelling to us the salvation which was to come; Thou didst give us the law as a help; Thou didst appoint angels as guardians. And when the fullness of time had come, Thou didst speak to us through Thy Son Himself, by Whom Thou didst also make the ages; Who, being the Radiance of Thy glory and the Image of Thy person, upholding all things by the word of His power, thought it not robbery to be equal to Thee, the God and Father. He was God before the ages, yet He appeared on earth and lived among men, becoming incarnate of a holy Virgin; He emptied Himself, taking the form of a servant, being likened to the body of our lowliness, that He might liken us to the image of His glory. For as by man sin entered into the world, and by sin death, so it pleased Thine Only-begotten Son, Who was in the bosom of Thee, the God and Father, Who was born of a woman, the holy Theotokos and Ever-Virgin Mary, Who was born under the law, to condemn sin in His flesh, so that those who were dead in Adam might be made alive in Thy Christ Himself. He lived in this world and gave us commandments of salvation; releasing us from the delusions of idolatry, He brought us to knowledge of Thee, the true God and Father. He obtained us for His own chosen people, a royal priesthood, a holy nation. Having cleansed us in water, and sanctified us with the Holy Spirit, He gave Himself as a ransom to death, in which we were held captive, sold under sin. Descending through the Cross into hell — that He might fill all things with Himself — He loosed the pangs of death. He arose on the third day, having made for all flesh a path to the resurrection from the dead, since it was not possible for the Author of Life to be a victim of corruption. So He became the first-fruits of those who have fallen asleep, the first-born of the dead, that He might be Himself truly the first in all things. Ascending into heaven, He sat down at the right hand of Thy majesty on high, and He will come to render to every man according to his works. And as memorials of His saving Passion, He has left us these things, which we have set forth according to His command. For when He was about to go forth to His voluntary and ever memorable and life-creating death — in the night in which He gave Himself up for the life of the world — He took bread into His holy and pure hands; and having shown it to Thee, the God and Father, having given thanks, blessed and hallowed it, and broken it,



THE ANNUNCIATION OF THE THEOTOKOS AND EVER-VIRGIN MARY

The Feast of the Annunciation is one of the earliest Christian feasts, and was already being celebrated in the fourth century. There is a painting of the Annunciation in the catacomb of Priscilla in Rome dating from the second century. The Council of Toledo in 656 mentions the Feast, and the Council in Trullo in 692 says that the Annunciation was celebrated during Great Lent.

The background of the Annunciation is found in the Gospel of St Luke (1:26-38). The troparion describes this as the “beginning of our salvation, and the revelation of the eternal mystery,” for on this day the Son of God became the Son of Man.

There are two main components to the Annunciation: the message itself, and the response of the Virgin. The message fulfills God’s promise to send a Redeemer (Genesis 3:15): “I will put enmity between you and the woman, between your seed and her seed; he shall crush your head, and you shall lie in wait for his heel.” The Fathers of the Church understand “her seed” to refer to Christ. The prophets hinted at His coming, which they saw dimly, but the Archangel Gabriel now proclaims that the promise is about to be fulfilled. The Archangel Gabriel was sent by God to Nazareth in Galilee. There he spoke to the undefiled Virgin who was betrothed to St Joseph: “Hail, thou who art highly favoured, the Lord is with thee: blessed art thou among women. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.”

In contrast to Eve, who was readily deceived by the serpent, the Virgin did not immediately accept the Angel’s message. In her humility, she did not think she was deserving of such words, but was actually troubled by them. The fact that she asked for an explanation reveals her sobriety and prudence. She did not disbelieve the words of the angel, but could not understand how they would be fulfilled, for they spoke of something which was beyond nature.

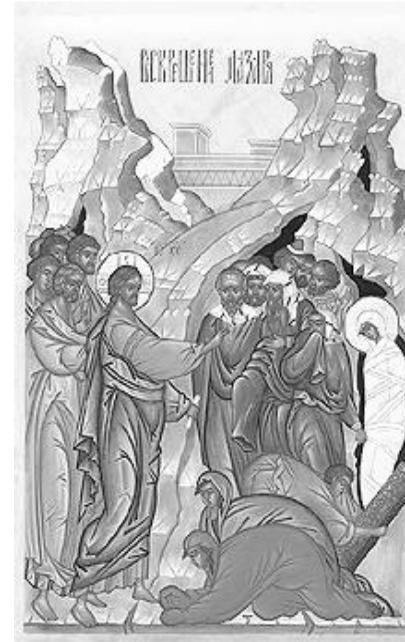
Then said Mary unto the angel, How shall this be, seeing I know not a man?” (Luke 1:34).

“And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee: therefore also that which shall be born of thee shall be called the Son of God. And, behold, thy cousin Elisabeth hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. For with God nothing shall be impossible.’ And Mary said, ‘Behold the handmaid of the Lord; be it unto me according to thy word.’ And the angel departed from her” (Luke 1: 35-38).”In his Sermon 23 on the day of the Annunciation, St Philaret of Moscow boldly stated that “the word of the creature brought the Creator down into the world.” He explains that salvation is not merely an act of God’s will, but also involves the Virgin’s free will. She could have refused, but she accepted God’s will and chose to cooperate without complaint or further questions.

LAZARUS SATURDAY AND PALM SUNDAY

The week following the Sunday of St Mary of Egypt is called **Palm** or **Branch Week**. At the Tuesday services of this week the Church recalls that Jesus’ friend Lazarus has died and that the Lord is going to raise him from the dead (*Jn 11*). As the days continue toward Saturday, the Church, in its hymns and verses, continues to follow Christ towards Bethany to the tomb of Lazarus. On Friday evening, the eve of the celebration of the Resurrection of Lazarus, the “great and saving forty days” of Great Lent are formally brought to an end:

Having accomplished the forty days for the benefit of our souls, we pray to Thee, O Lover of Man, that we may see the holy week of Thy passion, that in it we may glorify Thy greatness and Thine unspeakable plan of salvation for our sake. ... (Vesper Hymn)



Lazarus Saturday is a paschal celebration. It is the only time in the entire Church Year that the resurrectional service of Sunday is celebrated on another day. At the liturgy of Lazarus Saturday, the Church glorifies Christ as “**the Resurrection and the Life**” who, by raising Lazarus, has confirmed the universal resurrection of mankind even before his own suffering and death.

By raising Lazarus from the dead before Thy passion, Thou didst confirm the universal resurrection, O Christ God! Like the children with the branches of victory, we cry out to Thee, O Vanquisher of Death: Hosanna in the highest! Blessed is he that comes in the name of the Lord! (Troparion).

Christ—the Joy, the Truth and the Light of All, the Life of the world and its Resurrection—has appeared in his goodness to those on earth. He has become the Image of our Resurrection, granting divine forgiveness to all (Kontakion).

At the Divine Liturgy of Lazarus Saturday the baptismal verse from Galatians: **As many as have been baptized into Christ**

have put on Christ (*Gal 3:27*) replaces the Thrice-holy Hymn thus indicating the resurrectional character of the celebration, and the fact that Lazarus Saturday was once among the few great baptismal days in the Orthodox Church Year. Because of the resurrection of Lazarus from the dead, Christ was hailed by the masses as the long-expected Messiah-King of Israel. Thus, in fulfillment of the prophecies of the Old Testament, he entered Jerusalem, the City of the King, riding on the colt of an ass (*Zech 9:9; Jn 12:12*). The crowds greeted him with branches in their hands and called out to him with shouts of praise: Hosanna! Blessed is he who comes in the name of the Lord! The Son of David! The King of Israel! Because of this glorification by the people, the priests and scribes were finally driven “to destroy him, to put him to death” (*Lk 19:47; Jn 11:53, 12:10*).