



# Holy Trinity Orthodox Church

HolyTrinityOrthodoxChurch.org

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Fr James Worthington, Acting Rector 315-706-6185

Dr Carol Haluszczak, Warden

## MARCH 5, 2017

**FIRST SUNDAY OF LENT — Tone 4. Sunday of Orthodoxy.** Martyr Conon of Isauria (1st c.). Finding of the Relics of Rt. Blv. Theodore, Prince of Smolensk and Yaroslavl', and his children Ss. David and Constantine, Wonderworkers of Yaroslavl' (1463). Monk Martyr Adrian of Poshekhónsk (Yaroslavl'—1550). Martyr Onesimus of Isauria (1st c.). Martyr Conon the Gardener, of Pamphylia (3rd c.). Virgin martyr Irais (Raïssa) of Antinoë in Egypt (ca. 308). Martyr Eulogius, of Palestine. Martyr Eulampius, of Palestine. St. Mark the Faster, of Egypt (5th c.). St. Hesychius the Faster, of Bithynia (ca. 790).

**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!

**ANNUAL PARISH MEETING:** We will hold our Annual Parish Meeting on Sunday, March 26<sup>th</sup> 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.

**MEMORY ETERNAL:** Anne Obuhanych reposed in the Lord last Sunday. Visitation will be held Tuesday morning at 9 AM. The funeral service will commence at 10 AM with interment in the Parish cemetery to follow.

**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.

**CALENDARS:** The 2017 Wall Calendars are available to be taken home. With this calendar, you will have the daily readings for each day of the year, and the differing rules for fasting.

**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.

**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/>

**LENTEN RETREAT:** Ss Peter & Paul Church in Syracuse is hosting a Lenten retreat on March 18<sup>th</sup> entitled "The Divine Liturgy: from the Mystical Supper to the Present," to be given by Abp Michael. If you are interested in attending, call Fr John at 315-468-0442.

**LENTEN TEEN RETREAT:** The Annual Diocesan Lenten Teen Retreat is scheduled for March 10-12, 2017 at Saint Basil Academy. "The Challenge: Who Are We Called To Be?" is this year's retreat theme. For more information, see NYNJOCA.org, or Fr James!

**ARCHIVIST:** With so many wonderful historical photos and items adorning our walls, it would be good to have them preserved well. This is a call for a Parish Archivist. Please see Fr James if you are interested.

**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.

**PLANTERS:** The planters out front of the Church are just waiting to be refurbished and filled! If you are a budding florist, now is your chance.

**SUNDAY OF ORTHODOXY:** We will gather with other area Orthodox Churches next Sunday evening at Holy Trinity Greek Church in Binghamton for Mission Vespers. The service begins at 4 PM. Refreshments to follow.

## PRAYER LIST

**LIVING:**  
Apr John  
Apr Herman  
Apr Theodore  
Apr Jason  
Mat Joanna  
Mat Katherine  
Mildred  
Elizabeth  
Antonina  
Kathleen  
Helen  
Peter  
Rdr Thomas  
Rdr David  
Rdr Paul  
Maria  
Leon  
Katherine  
Kate  
Kristin

Kathleen  
Michael  
Children: All of the Parish  
**BIRTHDAYS:** Fr James.  
**ANNIVS:** None.  
**NAMESDAYS:** None.  
**REPOSED:**  
Apr John U  
Priest Matthew  
Priest John  
Apr Alexander  
Dn Mark  
Rdr Gregory  
Taïssia  
Theophan  
Lynda  
Alfred  
**NEWLY REPOSED:**  
Anne O, Steven L,  
Debra

**ANNIVERSARIES:**  
None.

## SCHEDULE FOR THIS WEEK

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

**ORTHODOXY SUNDAY MARCH 5:** 8:40 Hours, 9 AM Divine Liturgy and Social Hour  
4 PM Mission Vespers at Holy Trinity Greek Church, Binghamton

**MONDAY, MARCH 6:** Rector's Sabbath

**TUESDAY, MARCH 7:** 9 AM Visitation

10 AM Funeral for Anne Obuhanych, interment to follow

**WEDNESDAY, MARCH 8:** 8:30 Abbreviated Lenten Matins

5 PM Parish Council Meeting

6:30 Presanctified Liturgy

**THURSDAY, MARCH 9:** 8:30 Abbreviated Lenten Matins

**FRIDAY, MARCH 10:** 8:30 Abbreviated Lenten Matins

6:30 Presanctified Liturgy

**SATURDAY, MARCH 11:** 9 AM Memorial Divine Liturgy

6 PM Great Vespers

**PALAMAS SUNDAY MARCH 12:** 8:40 Hours, 9 AM Divine Liturgy and Social Hour

**MARCH 26:** Annual Parish Meeting

**APRIL 7:** Presanctified Liturgy with Abp Michael

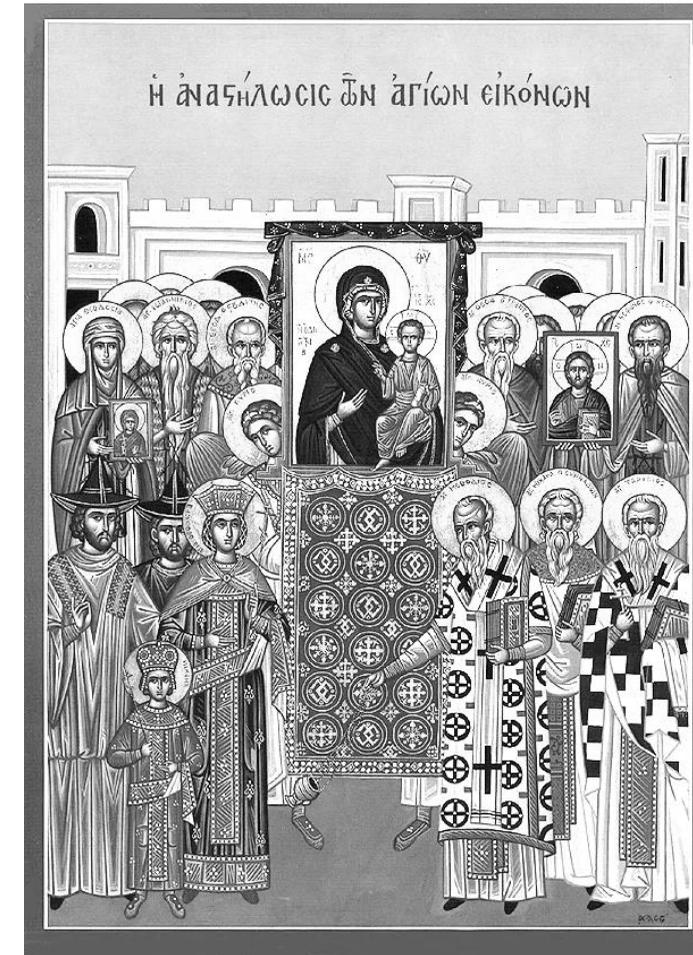
**APRIL 8:** Divine Liturgy with Abp Michael and the Tonsuring of a Reader

## A 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.

# Holy Trinity Orthodox Church

Elmira Heights, New York



SUNDAY, MARCH 5<sup>TH</sup>, 2017  
FIRST SUNDAY OF GREAT LENT  
SUNDAY OF ORTHODOXY

# WEEKLY HYMNS FOR SUNDAY, MARCH 5<sup>TH</sup>

## Troparion Tone 4 (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!”

## Troparion Tone 2 (Sunday of Orthodoxy)

We venerate Your most pure image, O Good One;  
and ask forgiveness of our transgressions, O Christ our God.  
Of Your good will You were pleased to ascend the cross in the flesh  
and deliver Your creatures from bondage to the Enemy.  
Therefore with thankfulness we cry aloud to You:  
“You have filled all with joy, O our Savior, //  
for You alone have come to save the world.”

## Kontakion Tone 8 (from the Lenten Triodion)

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 words and images.

## Prokeimenon Tone 4 (Song of the Fathers)

Blessed are You, O Lord God of our fathers, and praised and glorified is Your name forever!  
(Song of the three Holy Children, v. 3)  
v: For You are just in all that You have done for us! (v. 4)

## Alleluia Verses Tone 4

Alleluia, Alleluia, Alleluia!  
v: Moses and Aaron were among His priests; Samuel also was among those who called on  
His Name. (Ps 99/100:6)  
v: They called to the Lord and He answered them. (Ps 99/100:6)

## Hymn to the Theotokos

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 Hymns

Praise the Lord from the heavens, praise Him in the highest! (Ps 148:1)  
Rejoice in the Lord, O you righteous; praise befits the just! (Ps 32/33:1)  
Alleluia, Alleluia, Alleluia!

## THE PRAYER OF SAINT EPHRAIM THE SYRIAN

O Lord and Master of my life, take from me the spirit of sloth, despair,  
lust of power, and idle talk.  
But give rather the spirit of chastity, humility, patience and love to your servant.  
Yea, O Lord and King, grant me to see my own transgressions  
and not to judge my brother, for blessed art Thou, from all ages to ages. Amen.

## 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

## 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.'

