

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

MAY 27, 2018

8th SUNDAY OF PASCHA — Tone 7. Holy Pentecost: Feast of the Holy Trinity .

Hieromartyr Therapon, Bishop of Sardis (3rd c.). Translation of the Relics of Ven. Nilus of Stolobensk (1667). St. John the Russian (Confessor), whose relics are on the Island of Euboia (1730). Ven. Ferapónt (Therapon), Abbot of Belozérsk (1426). Translation of the Relics of Ss. Kiprián, Photii (Photius), and Jonah, Metropolitans of Moscow and All Russia (1472). Ven. Therapon, Abbot of Monza (16th c.). Virgin Martyr Theodora and Martyr Didymus the Soldier, of Alexandria (304).

EPISTLE: ACTS OF THE APOSTLES 2.1-11: The Holy Spirit, the Comforter, the Giver of Life, is gifted to the Apostles.

GOSPEL: John 7.37-52, 8.12: No one has spoken like Christ, and He is the light of the world.

CEMETERY MAINTENANCE: Many thanks are due to all of the families of the parish who have volunteered to maintain the cemetery through the coming months.

SANITATION ENGINEERING: In order to be good neighbors, we have installed locks on the dumpster. If you are taking refuse to the receptacle, please get the key from Fr James and deposit the bags inside. Please do not put it on top as this attracts vermin.

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: We have established a Legacy Fund, in order 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.

SUNDAY SCHOOL: After a successful and edifying year, the Sunday School will have end of the year field trip. This will be at the Tanglewood Nature Preserve after the Liturgy on June 3rd. All are invited, as we enjoy God's creation together in thanksgiving for His great goodness. See Katie for more details.

DDB APPRECIATION DINNER: As we are both benefactors and recipients of the Distinguished Diocesan Benefactors Program, we have been invited to the annual appreciation dinner. It will be held St Basil's Church in Watervliet, NY on Sunday, June 3rd at 5 PM. If you would like to attend, please see Fr James.

Parish Council Conference: The 2018 Parish Council Conferences for the New York State Deanery will be held at Saints Peter and Paul Church, Endicott, New York on Saturday, June 9 from 10 AM – 3 PM (Lunch Included). Very Rev. Father Thomas Soroka, Rector of Saint Nicholas Church in McKees Rocks, Pennsylvania will be speaking. His talk is entitled "Breathing New Life Into Established Parishes." For more information, go to www.nynjoca.org. All Parish Council members are encouraged to attend, as well as anyone else who is interested in the furthering the life of the parish.

FELLOWSHIP SCHEDULE

May 27: Potluck for Pentecost

June 3: Dudek and Payzant

Families

June 10: Lenten Potluck

LIVING:

Archpriest Jason
Archpriest Daniel K
Archpriest Herman
Archpriest John
Mat. Katherine
Rdr. Thomas
Rdr. David
Theresa Bridget
Kathleen
Infant Hannah
Abigail
Infant Justus

Anna & Family

Leon

Kate

Elizabeth

Kristen

Katherine

Nadezhda

Errin

Helen

Larissa & Family

Janet

Joshua

CATECHUMEN: None

READERS SCHEDULE

May 26: Sdn Shawn Michael

June 2: Antonina M

June 9: Rdr William

June 16: Steve C

BIRTHDAYS: None

ANNIVS: Rdr Willie & Carol

NAMESDAYS: None

TRAVELLING: None

REPOSED:

Mitred Archpriest John

Archpriest John U

Archpriest Stephen

Priest John B

Deacon Mark H.

Rdr Gregory

Parker

Lindsay

CEMETERY

May 27: Speen

June 3: Payzant

June 10: Haluszczak

June 17: Speen

Lucinda

Hannah

Katerina

Child Anthony C

Amanda

Peter

NEWLY REPOSED: Eleanor (5-

15), Cory (5-26)

ANNIVERSARIES: None

BY THE NUMBERS: Last Collection: \$839. Weekly Budget: \$1100.

MTD: \$2506. Monthly Budget: \$4360. April +\$434

SCHEDULE FOR THIS WEEK

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

PENTECOST SUNDAY, MAY 27: 8:40 Hours, 9 AM Divine Liturgy, Kneeling Vespers and Fellowship Hour

MONDAY, MAY 28: Rector's Sabbath

TUESDAY, MAY 29: 8 AM Morning Prayers

WEDNESDAY, MAY 30: 8 AM Morning Prayers

THURSDAY, MAY 31: 8 AM Morning Prayers

FRIDAY, JUNE 1: 8 AM Morning Prayers

SATURDAY, JUNE 2: 5 PM Great Vespers

PENTECOST SUNDAY, JUNE 3: 8:40 Hours, 9 AM Divine Liturgy and Fellowship Hour
Sunday School Field Trip

ABP MICHAEL ON PENTECOST

The "gift" of the Holy Spirit that we have received is not a static one, but a transforming and sanctifying power leading human beings to accomplish the will of God. The Church's leaders are exhorted: *"Take heed to yourselves and to all the flock, in which the Holy Spirit has made you guardians, to feed the Church of the Lord"* (Acts 20:28). This "gift" of the Holy Spirit is given to both the clergy and the laity who belong to the true Church – in the Sacrament of Chrismation, our personal Pentecost, following Baptism (our personal Pascha). The Spirit gives to each of us His fruits – *"love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control"* (Gal. 5:22).

It is the Holy Spirit Who endows members of the Church with varieties of spiritual gifts for their illumination and sanctification. The faithful Orthodox Christian invokes the Holy Spirit in times of both joy and sorrow to strengthen his faith, to accomplish his purpose in life. He should humbly pray that he will not be led astray by "movements" outside the Church, where there is no salvation. Our dire need today is that we reawaken to realize that we already possess the greatest spiritual gift – our Orthodox Christian Faith.

Do not think about the sins of your brother, but what about him is better than yourself. – St Tikhon of Zadonsk

Holy Trinity Orthodox Church

Elmira Heights, New York



SUNDAY, MAY 27TH, 2018

HOLY PENTECOST: FEAST OF THE HOLY TRINITY

LEX ORANDI, LEX CREDENDI, LEX VIVENDI

The liturgy is not something one experiences. Liturgy is not a 3 hour show on a Sunday morning. Liturgy is not where you talk to your best friend. Liturgy is life. Sounds a bit weird when one thinks about it. How can liturgy be life? As the title reads: *Lex Orandi, Lex Credendi, Lex Vivendi*: "The law of Worship determines the law of Faith determines the law of Life". This 5th century Latin term began to be incorporated into the life of the church. Liturgy is life because it forms not only what we do on a Sunday morning but it forms our entire life. Corinthians chapter 10 accounts the Eucharistic practice and not only does it mention the Eucharist but the climax of the Eucharist is partaken within the contexts of the unity of the community of the believers. The Eucharist is formed and shaped by the community of believers. If this is true and if we are to accept this "formula" then this is how liturgy is life! Liturgy representing life is then something not we do every Sunday rather it is lived out by the entire community on a daily basis. How can liturgy be life on a Wednesday afternoon in the middle of work school or whatever is might be?

- <http://livingorthodoxtheology.blogspot.com>

FR TOM HOPKO ON THE FEAST OF PENTECOST

Pentecost is not simply the celebration of an event which took place centuries ago. It is the celebration of what must happen and does happen to us in the Church today. We all have died and risen with the Messiah-King, and we all have received his Most Holy Spirit. We are the "temples of the Holy Spirit." God's Spirit dwells in us (Rom 8; 1 Cor 2-3, 12; 2 Cor 3; Gal 5; Eph 2-3). We, by our own membership in the Church, have received "the seal of the gift of the Holy Spirit" in the sacrament of chrismation. Pentecost has happened to us.

The Divine Liturgy of Pentecost recalls our baptism into Christ with the verse from Galatians again replacing the Thrice-Holy Hymn. Special verses from the psalms also replace the usual antiphonal psalms of the liturgy. The epistle and gospel readings tell of the Spirit's coming to men. The kontakion sings of the reversal of Babel as God unites the nations into the unity of his Spirit. The troparion proclaims the gathering of the whole universe into God's net through the work of the inspired apostles. The hymns *"O Heavenly King and We have seen the True Light are sung for the first time since Easter, calling the Holy Spirit to "come and abide in us"*, and proclaiming that "we have received the heavenly Spirit." The church building is decorated with green to show that God's divine Breath comes to renew all creation as the "life-creating Spirit." In Hebrew the word for Spirit, breath and wind is the same word, **ruah**.

A HOMILY ON THE KNEELING PRAYERS OF PENTECOST

(Orthodoxy Today) By Fr. Richard Demetrius Andrews

Orthodox Christians have a particular way of expressing our submission and obedience to God. We do this in a small way by bowing our heads. Repeatedly throughout our worship, we hear the priest or deacon say, "Let us bow our heads to the Lord." This petition occurs right before a prayer in which we usually ask for something. We ask for things from God because we realize: 1) that we are powerless to obtain them and, 2) God has the power to grant them. Bowing our heads is physical way of expressing our words and emphasizing that we don't necessarily deserve what we ask for. Bowing expressed our humility before God and says in effect: "God you are greater than me. I need you." We also express our submission and obedience to God by bending our knees or kneeling. At every Divine Liturgy, during the Small Entrance of the Gospel, we sing "Come let us bow down to Christ and worship Him the Son of God..." At the end of the Divine Liturgy today, we will pray the Kneeling Vespers of Pentecost. Before each Kneeling Prayer, the priest or deacon will say, "On bended knee let us pray to the Lord." What will we be asking from God in these prayers?

The First Kneeling Prayer acknowledges that Jesus Christ kneeled when praying to His Father in the Garden of Gethsemane (Luke 22:41). We ask God to 1) hear us; 2) accept us; 3) forget our sins; 4) purge our sinful thoughts; 5) make us worthy to return to Him; 6) visit us; 7) free us from the devil; 8) make our lives secure in His holy and sacred laws; 9) entrust us to a guardian angel; 10) gather us into His Kingdom; 11) grant us forgiveness; and 12) cleanse us by the Holy Spirit. In the Second Kneeling Prayer we ask God to: 1) teach us how to pray and what to pray for; 2) govern our life, 3) make known the way we should walk; 4) grant us wisdom; 5) renew our spirit, 6) make our mind firm; 7) not to be fooled by worldly delights; 8) to desire enjoyment of future and heavenly treasures; 9) grant mercy; 10) make us holy; 11) extend a helping hand to us; and 12) Accept our prayer. The Third Kneeling Prayer, interestingly, is for our departed loved ones, in which we ask God to: 1) give rest to their souls; 2) place their names in the book of life; and 3) forgive their sins. No doubt this final prayer is also for us as we anticipate the time when we will leave this earthly life and join our departed loved ones.

Kneeling down in worship in church and reciting the prayers are only two of the three components in being submissive, obedient and humble before God. The third element is the actions of our life once we walk up into the social hall and out the doors back to our homes and daily life. How will God hear us if we never talk to Him in prayer each day? He cannot accept us if we do not come to Him. God cannot purge our sinful thoughts if keep holding on to them. He cannot make our lives secure if we keep ignoring His sacred and holy commandments. He cannot forgive us if we do not forgive others. God can cleanse us if we bathe in the Sacrament of Holy Confession. He can teach us how to pray and what to pray for if we regularly practice prayer. He can grant wisdom, renew our spirit and make our mind firm if we read daily from His required textbook-the Holy Bible. God extends His helping hand to us all the time, but we must make an effort to stretch out our hand to Him.

HOLY PENTECOST

Father Alexander Schmemmann (1974)

In the Church's annual liturgical cycle, Pentecost is "the last and great day." It is the celebration by the Church of the coming of the Holy Spirit as the end—the achievement and fulfillment—of the entire history of salvation. For the same reason, however, it is also the celebration of the beginning: it is the "birthday" of the Church as the presence among us of the Holy Spirit, of the new life in Christ, of grace, knowledge, adoption to God and holiness.

This double meaning and double joy is revealed to us, first of all, in the very name of the feast. Pentecost in Greek means fifty, and in the sacred biblical symbolism of numbers, the number fifty symbolizes both the fulness of time and that which is beyond time: the Kingdom of God itself. It symbolizes the fulness of time by its first component: 49, which is the fulness of seven (7 x 7): the number of time. And, it symbolizes that which is beyond time by its second component: 49 + 1, this one being the new day, the "day without evening" of God's eternal Kingdom. With the descent of the Holy Spirit upon Christ's disciples, the time of salvation, the Divine work of redemption has been completed, the fulness revealed, all gifts bestowed: it belongs to us now to "appropriate" these gifts, to be that which we have become in Christ: participants and citizens of His Kingdom.

THE VIGIL OF PENTECOST

The all-night Vigil service begins with a solemn invitation:

"Let us celebrate Pentecost, the coming of the Holy Spirit,
The appointed day of promise, and the fulfillment of hope,
The mystery which is as great as it is precious."

In the coming of the Spirit, the very essence of the Church is revealed:

"The Holy Spirit provides all,
Overflows with prophecy, fulfills the priesthood,
Has taught wisdom to illiterates, has revealed fishermen as theologians,
He brings together the whole council of the Church."

In the three readings of the Old Testament (Numbers 11:16-17, 24-29; Joel 2:23-32; Ezekiel 36:24-28) we hear the prophecies concerning the Holy Spirit. We are taught that the entire history of mankind was directed towards the day on which God "would pour out His Spirit upon all flesh." This day has come! All hope, all promises, all expectations have been fulfilled. At the end of the Aposticha hymns, for the first time since Easter, we sing the hymn: "O Heavenly King, the Comforter, the Spirit of Truth..." the one with which we inaugurate all our services, all prayers, which is, as it were, the life-breath of the Church, and whose coming to us, whose "descent" upon us in this festal Vigil, is indeed the very experience of the Holy Spirit "coming and abiding in us."

Having reached its climax, the Vigil continues as an explosion of joy and light for "verily the light of the Comforter has come and illumined the world." In the Gospel reading (John 20:19-23) the feast is interpreted to us as the feast of the Church, of her divine nature, power and authority. The Lord sends His disciples into the world, as He Himself was sent by His Father. Later, in the antiphons of the Liturgy, we proclaim the universality of the apostles' preaching, the cosmical significance of the feast, the sanctification of the whole world, the true manifestation of God's Kingdom.

THE VESPER OF PENTECOST

The liturgical peculiarity of Pentecost is a very special Vespers of the day itself. Usually this service follows immediately the Divine Liturgy, is "added" to it as its own fulfillment. The service begins as a solemn "summing up" of the entire celebration, as its liturgical synthesis. We hold flowers in our hands symbolizing the joy of the eternal spring, inaugurated by the coming of the Holy Spirit. After the festal Entrance, this joy reaches its climax in the singing of the Great Prokeimenon:

"Who is so great a God as our God?"

Then, having reached this climax, we are invited to kneel. This is our first kneeling since Easter. It signifies that after these fifty days of Paschal joy and fulness, of experiencing the Kingdom of God, the Church now is about to begin her pilgrimage through time and history. It is evening again, and the night approaches, during which temptations and failures await us, when, more than anything else, we need Divine help, that presence and power of the Holy Spirit, who has already revealed to us the joyful End, who now will help us in our effort towards fulfillment and salvation.

All this is revealed in the three prayers which the celebrant reads now as we all kneel and listen to him. In the first prayer, we bring to God our repentance, our increased appeal for forgiveness of sins, the first condition for entering into the Kingdom of God.

In the second prayer, we ask the Holy Spirit to help us, to teach us to pray and to follow the true path in the dark and difficult night of our earthly existence. Finally, in the third prayer, we remember all those who have achieved their earthly journey, but who are united with us in the eternal God of Love.

The joy of Easter has been completed and we again have to wait for the dawn of the Eternal Day. Yet, knowing our weakness, humbling ourselves by kneeling, we also know the joy and the power of the Holy Spirit who has come. We know that God is with us, that in Him is our victory. Thus is completed the feast of Pentecost and we enter "the ordinary time" of the year. Yet, every Sunday now will be called "after Pentecost"—and this means that it is from the power and light of these fifty days that we shall receive our own power, the Divine help in our daily struggle. At Pentecost we decorate our churches with flowers and green branches—for the Church "never grows old, but is always young." It is an evergreen, ever-living Tree of grace and life, of joy and comfort. For the Holy Spirit—"the Treasury of Blessings and Giver of Life—comes and abides in us, and cleanses us from all impurity," and fills our life with meaning, love, faith and hope.