

Orthodox Heights

HolyTrinityOrthodoxChurch.org

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JUNE 3, 2018

1st SUNDAY AFTER PENTECOST — Tone 8. All Saints. Martyr Lucillian and those who suffered with him at Byzantium: four youths—Claudius, Hypatius, Paul, and Dionysius; and the Virgin Paula (270-275). Hieromartyr Lucian—Bishop, Maximian—Presbyter, Julian—Deacon, Marcellinus and Saturninus, at Beauvais in France (81-96).

EPISTLE: HEBREWS 11.33-12.2: Since we are surrounded by so great a cloud of witnesses, let us run with endurance the race that is set before us.

GOSPEL: MATTHEW 10:32-33, 37-38, 19:27-30: He who does not take his cross and follow after Me is not worthy of Me.

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 today. All are invited, as we enjoy God's creation together in thanksgiving for His great goodness.

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 this evening 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.

SUMMER VACATIONS: While vacationing this summer, be mindful to maintain your spiritual lives. If you are travelling, you can find a church near your vacation spot by going to assemblyofbishops.org/directories/parishes. Also, be mindful that other jurisdictions have different requirements of preparation for receiving the Eucharist.

APOSTLES FAST: The Apostles Fast begins tomorrow and continues until the feast of Ss Peter & Paul on June 29th. It is the teaching of the Orthodox Church to maintain a Lenten diet while preparing for this feast. The Fast is thought to have been instituted out of thanksgiving to God for the witness of the apostles of Christ. With this Fast, believers express their thanks for the apostles' endurance of persecution during their mission.

FELLOWSHIP SCHEDULE

June 3: Dudek & Payzant

June 10: Lenten Potluck

June 17: Haluszczak & Plummer

LIVING:

Archpriest Jason
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

BIRTHDAYS: Lou

READERS SCHEDULE

June 2: Antonina M

June 9: Rdr William

June 16: Steve C

June 23: Rdr Thomas

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

Lucinda

CEMETERY

June 3: Payzant

June 10: Haluszczak

June 17: Speen

June 24: Karney

Hannah

Katerina

Child Anthony C

Amanda

Peter

NEWLY REPOSED: Eleanor (5-15), Cory (5-26)

ANNIVERSARIES: None

BY THE NUMBERS: Last Collection: \$940. Weekly Budget: \$1100.
MTD: \$3446. Monthly Budget: \$4360. May -\$916

SCHEDULE FOR THIS WEEK

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

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

MONDAY, JUNE 4: Rector's Sabbath

TUESDAY, JUNE 5: 8 AM Morning Prayers

WEDNESDAY, JUNE 6: 8 AM Morning Prayers

THURSDAY, JUNE 7: 8 AM Morning Prayers

11 AM Platko Funeral

FRIDAY, JUNE 8: 8 AM Morning Prayers

SATURDAY, JUNE 9: 5 PM Great Vespers

ALL SAINTS OF NORTH AMERICA SUNDAY, JUNE 10: 8:40 Hours, 9 AM Divine Liturgy and
Fellowship Hour

ABOUT EMULATING THE ANT

By St Nikolai of Zicha and S Canaan

"Go to the ant, O sluggard, study her ways and learn wisdom" (Proverbs 6:6).

It is the will of the Creator who sent us into this world that we work as long as we are in this world. The Lord Jesus Himself commanded: "Work; Keep Watch!" He praises those who multiply their given talents and condemns the slothful who bury their talents. He calls His time on earth, service and says that He did not come to be served but to serve. He uses as an example His Heavenly Father and says: "My Father works even until now, and I work" (St. John 5:17). He commands His disciples: "Work while you still have light."

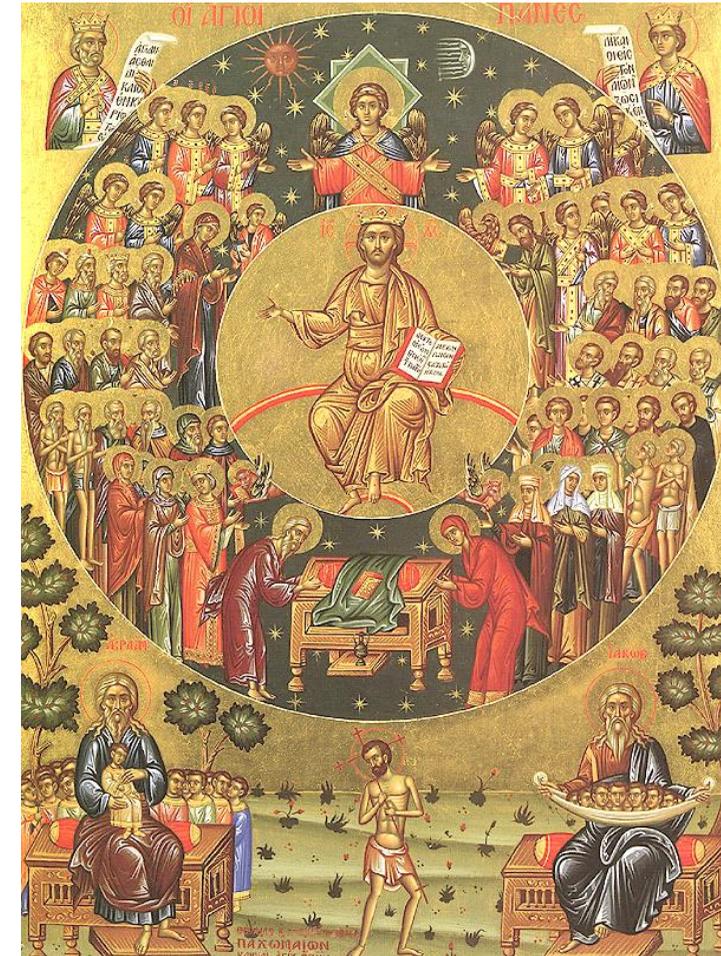
O what a terrible shame for man when an ant, an irrational creature, is used to emphasize an example of diligence. But when man does not know how to look up to the diligence of God, it is necessary to direct him, at least, to emulate the ant. An ant works all summer and prepares food for itself for winter. Brethren, do we also prepare winter stores that we will open and display after death? O, may we not come with empty hands before Him Who, with full hands, gives to us as long as we are in this life.

Slothfulness is one of the deadly sins for it deadens the soul in man. A slothful soul is the nest of vices; the slothful soul is the habitation of the devils.

O Lord Almighty, You Who are, at the same time, all peace and all work, deliver us from destructive slothfulness and move us by Your Holy Spirit toward all good works for the sake of the salvation of our souls. **To You be glory and thanks always. Amen**

Holy Trinity Orthodox Church

Elmira Heights, New York



SUNDAY, JUNE 3RD, 2018

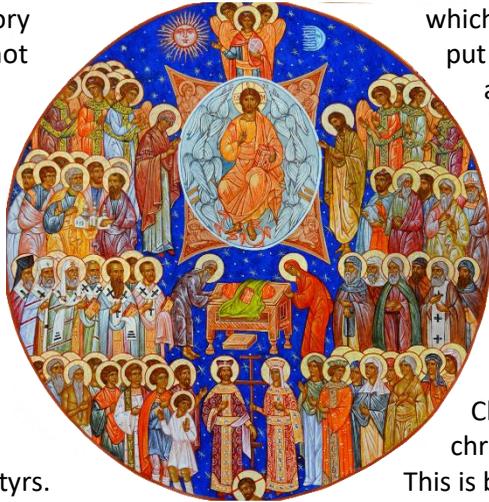
1ST SUNDAY AFTER PENTECOST

SUNDAY OF ALL SAINTS

SYNAXIS OF ALL SAINTS

The Sunday following Pentecost is dedicated to All Saints, both those who are known to us, and those who are known only to God. There have been saints at all times, and they have come from every corner of the earth. They were Apostles, Martyrs, Prophets, Hierarchs, Monastics, and Righteous, yet all were perfected by the same Holy Spirit. The Descent of the Holy Spirit makes it possible for us to rise above our fallen state and to attain sainthood, thereby fulfilling God's directive to "be holy, for I am holy" (Lev. 11:44, 1 Peter 1:16, etc.). Therefore, it is fitting to commemorate All Saints on the first Sunday after Pentecost. This feast may have originated at an early date, perhaps as a celebration of all martyrs, then it was broadened to include all men and women who had borne witness to Christ by their virtuous lives, even if they did not shed their blood for Him.

In the Philokalia, St Peter of Damascus, in his "Fourth Stage of Contemplation," mentions five categories of saints: Apostles, Martyrs, Prophets, Hierarchs, and Monastic Saints. The hymnology for the feast of All Saints also lists six categories: "Rejoice, assembly of the Apostles, Prophets of the Lord, loyal choirs of the Martyrs, divine Hierarchs, Monastic Fathers, and the Righteous...." Some of the saints are described as Confessors, a category which does not appear in to the category of Martyrs. They were not put to death as the Martyrs were, but they boldly confessed Christ for their faith. St Maximus the Confessor (January 21) is such a



but they boldly confessed Christ for their faith. St Maximus the Confessor (January 21) is such a

Although they come first listed after the Apostles and Martyrs.

Prophets saw only the shadows of things to come, whereas the Apostles and Martyrs experienced them firsthand. The New Testament also takes precedence over the Old Testament.

The holy Hierarchs comprise the fourth category. They are the leaders of their flocks, teaching them by their word and their example.

The Monastic Saints are those who withdrew from this world to live in monasteries, or in seclusion. They did not do this out of hatred for the world, but in order to devote themselves to unceasing prayer, and to do battle against the power of the demons. Although some people erroneously believe that monks and nuns are useless and unproductive, St John Climacus had a high regard for them: "Angels are a light for monks, and the monastic life is a light for all men" (LADDER, Step 26:31).

The last category, the Righteous, are those who attained holiness of life while living "in the world." Examples include Abraham and his wife Sarah, Job, Sts Joachim and Anna, St Joseph the Betrothed, St Juliana of Lazarevo, and others.

put to death as the Martyrs were, and came close to being executed Confessor (January 21) is such a

types of saints seems to be the Church. The Apostles are the first to spread the Gospel Martyrs come next because of professing their faith before the Church, which encouraged other Christ even unto death.

chronologically, the Prophets are

This is because the Old Testament

THE FATES OF THE APOSTLES BY CYNEWULF

Lo! travel-worn, with weary heart, I wrought this lay, made gleaning far and wide how those princely men, radiant and glorious, showed forth heroic might. Twelve were they in number, famed of deed, chosen of God, dear in the days of life. Throughout the earth their praise went forth afar, the might and splendour of the thanes of God, no little glory. And destiny gave guiding to that holy band where they might magnify the law of the Lord, and make it known to men.

Of their number, in the city of Rome, stout of heart, enduring in affliction, **Peter** and **Paul** gave up their lives by Nero's crushing guile; and the apostle order was wide revered among all peoples.

Likewise before Hegeas in Achaia **Andrew** staked his life; nor was he shaken before the majesty of any earthly king, but chose immortal life, eternal light, what time he hung upon the cross, enduring in the strife, with the armies tumult round about, after the battle-play.

Lo! we have heard men sage of counsel speak of **John**, recount his nobleness. As I have heard, of all in man's estate he was the dearest unto Christ when the King of glory, Lord of angels, Father of mankind, by the womb of a maid came unto earth; and ever in Ephesus he taught the people. Thence journeying he sought the Way of life, the rapture of heaven, radiant Paradise.

Nor was his brother (**James**) late nor slow unto the journey, but among the Jews, before the throne of Herod, by the print of the sword, he yielded up his life, the spirit with the flesh.

Philip was in the land of the Assaeans, whence he sought eternal life by the pangs of the rood, what time in Gearopolis he was hung upon the cross by a warrior band.

Verily full widely known was his destiny that **Bartholomew**, crafty of war, journeyed unto the men of Inde; and Astrias in Albanum, heathen and blind of heart, bade men behead him for that he would not be subject unto pagan gods, nor worship idols. And he knew the bliss of heaven, eternal weal, fairer than gods of falsehood.

Eke **Thomas** boldly adventured among the men of Inde in other parts; and there was courage brought to many a heart, their souls made strong by reason of his holy word, what time he waked with wondrous craft, by the power of God, the noble brother of the king, before the multitude, so that he arose from death, young and bold in battle. And his name was Gad. Unto that folk he yielded up his life in strife, received a sword-thrust by a heathen hand. There fell the holy man, sore smitten before the hosts, and his soul sought out the radiance of glory, in guerdon of victory.

Lo! we have heard in the holy books that among the men of Aethiopia truth was known, the awful glory of God; and the dawn of day, of bright belief, awoke. The land was purified by **Matthew** with lofty teachings. Him the cruel king Irtacus, with erring heart, bade slay with weapons.

We heard how **Jacob (James)** in Jerusalem before the priests suffered death by stinging blows of the scourge; for their envious hatred fell that blessed man, stout of heart; and now he hath eternal life with the King of glory as a reward of the battle.

Nor were the other twain slow unto the strife, the play of shields. But **Simon** and **Thaddeus**, men bold in war, ever hasting onward sought out the Persian land. And in that place came upon them both an end of their days. Then by weapon-hate these noble men must needs endure affliction; seek out their crown of triumph and true joy, bliss after death, what time their life was severed from the body; and they scorned all fleeting treasure and idle wealth.

Thus met their ends the noble twelve, those kindly men; these thanes of glory wear upon their hearts enduring honour.

COLUMCILLE OF IONA



Our venerable and God-bearing Father **Columba of Iona**, Enlightener of Scotland (December 7, 521 - June 9, 597) (also known as **Columcille**, meaning "Dove of the Church") was an Irish missionary who helped re-introduce Christianity to Scotland and the north of England. The primary source on the life of St. Columba is the *Life of St. Columba*, a hagiography by St. Adomnan of Iona. A newly founded monastic community in the United States, St. Columba of Iona Orthodox Monastery (Southbridge, Massachusetts), seeks to bring the same Orthodox missionary zeal to the shores of the New World

He was born to Fedhlimidh and Eithne of the Ui Neill clan in Gartán, near Lough Gartán, Donegal. On his father's side he was great-great-grandson of Niall of the Nine Hostages, an Irish king of the fourth century. He became a monk and soon rose in the church hierarchy to the rank of priest. Tradition asserts that, sometime around 560, he became involved in a copyright wrangle with St. Finnian of Moville over a psalter. The dispute eventually led to the pitched Battle of Cul Dremhe in 561, during which many men were killed. (Columba's copy of the psalter has been traditionally associated with the Cathach of St. Columba.) As penance for these deaths, Columba was ordered to make the same number of new converts as had been killed. He was also ordered to leave Ireland and move such that he could not see his native country.

He travelled to Scotland, where it is reputed he first landed at the southern tip of the Kintyre peninsula, near Southend. However, being still in sight of his native land he moved further north up the west coast of Scotland. In 563 he founded a monastery on the island of Iona off the west coast of Scotland which became the centre of his evangelising mission to Scotland. There are many stories of miracles which he performed during his mission to convert the Picts.

Columba is also the source of the first known reference to the Loch Ness Monster. According to the story, in 565 he came across a group of Picts who were burying a man killed by the monster, and brought the man back to life. In another version, he is said to have saved the man while the man was being attacked, driving away the monster with the sign of the cross.

St. Columba's feast day is June 9, and with St. Patrick of Ireland (March 17) and St. Brigid of Kildaire (February 1) is one of the three patron saints of Ireland. The three are buried together in Downpatrick in County Down, deep within the famous Hill of Down.

SPIRITUAL READING: THE PHILOKALIA

The *Philokalia* is a collection of writings, mostly centering on practicing the virtues and spiritual living in a monastery. In recent decades it has become an important resource for Orthodox Christians, laity and clergy alike, in personal living and in some ways has achieved status as a major secondary spiritual written resource (after the primary one, Holy Scripture) along with St. John Climacus' *The Ladder of Divine Ascent*.

The *Philokalia*—Greek for "love of the beautiful/holy/exalted"—was first assembled at Mount Athos by Ss. Nicodemus of the Holy Mountain and Makarios of Corinth. The first edition was published at Venice in 1782; a second was done at Athens in 1893, which included a prayer by Patriarch Kallistos; and a third at Athens between 1957 and 1963 by the Astir Publishing Company. All the original writings in the *Philokalia* were written in Greek with the exception of two, which were originally in Latin but then translated in Greek during the time of the Roman ("Byzantine") Empire.

Soon the *Philokalia* was translated into multiple languages. In 1793, a Slavonic translation done by St. Paisii Velichkovskii (1722-1794), was published at Moscow under the title *Dobrotolubiye*, and later reprinted in 1822. This would be the version carried by the unnamed central character in *The Way of a Pilgrim* and was responsible for a spiritual revival in 19th century Russia, impacting a lot of her people, including Fyodor Dostoevsky.

Like all spiritual readings, the *Philokalia* should be read under the guidance of a spiritual father as to avoid misinterpretations or malpractice of spiritual remedies. For those who are not practicing monastics, the idea of divorcing oneself from the normal life may seem extreme. Nevertheless, keep in mind that those who practice the monastic life are called to live a total Christ-centered life or to use Christ's words "becoming eunuchs for the kingdom of heaven's sake" (Matthew 19:12). In spite of the audience, there are also sayings and writings that are relevant to those who are called to "remain in the world" such as the practice of virtues or the controlling, even extinguishing, of the passions.

Also, this work is not meant to be read all at once. It should be approached like a Merck's Medical Journal: look up the things that are relevant for whatever moment you as a reader need it. The English translations make it easier to use it in this way. For an example, if you are wondering about what patience is about, simply look at the index. If the page numbers are in bold, then it is a significant passage of text addressing that issue; otherwise it may appear as either one sentence or a small part of a larger context. - www.orthodoxwiki.org

SPIRITUAL READING: THE WAY OF A PILGRIM

The Way of a Pilgrim is a 19th century anonymous Russian, seemingly autobiographical, work, possibly by an Athonite monk, detailing the narrator's journey across the country while practicing the Jesus Prayer devoutly, with the help of a prayer rope and the study of the *Philokalia*. The Russian title of the book is *Candid Tales of a Pilgrim to His Spiritual Father*.

The book as a whole is often interpreted as an allegory of both the life of Jesus Christ and the struggle of Orthodox spirituality. It details the gradual spiritual development and struggles of the narrator, and the effect the narrator's spirituality has on those around him (to quote St. Seraphim of Sarov, "Acquire the spirit of peace, and a thousand souls around you will be saved"), as well as the effects upon the narrator of the struggles of those whom he encounters and the stories they tell him. There are two books in this series, *The Way of the Pilgrim* and *The Pilgrim Continues his Way*. Many have benefited greatly from their reading.