

Holy Trinity Russian Orthodox Church

1723 E. Fairmount Avenue, Baltimore, MD. 21231
410-276-6171 www.HolyTrinityOrthodox.com



1st Sunday of the Great Fast Triumph of Orthodoxy Tone 5

February 24/March 8, 2020

First (4th c.) and Second (452) Finding of the Head of St. John the Forerunner;
Venerable Erasmus of Pechersk (ca 1160).
Cyprus Icon of the Mother of God in Stromyn – Moscow region.

Liturgy of St. Basil the Great

Today's Scriptural Readings:

Hebrews 11: 24-26, 32 – 12:2 / John 1: 43-51
2 Corinthians 4: 6-15 / Matthew 11: 2-15

This Week's Liturgical Calendar

Wednesday, March 11 th – 6:30 PM	Presanctified Liturgy in Church
Saturday, March 14 th – 10:00 AM <i>Ancestral Saturday</i>	Divine Liturgy in the Chapel <i>General Panikhida</i>
Saturday, March 14 th – 6:00 PM	Vigil Service in Church
Sunday, March 15 th – 10:00 AM <i>Confessions at 9:00 – 10:00 AM</i>	Divine Liturgy in Church <i>St. Gregory Palamas</i>

Saints Peter & Paul Chapel
Holy Trinity Orthodox Cemetery at Cathedral Gardens
6480 Elibank Drive, Elkridge, MD. 21075

Divine Services at Holy Trinity are live-streamed at
<https://www.youtube.com/user/HolyTrinitySermons>

Please Join us for Coffee Hour Today after Services

Sponsors for today: Elena Shultieva and family (in memory of her mother Svetlana)

Panikhida

Today we will serve a panikhida +Svetlana (mother of Elena Shultieva)
and +Vasiliy (father of Ally Gordon).

Special Parish Meeting – March 8th

TODAY. A special parish meeting will be conducted on Sunday, March 8th after coffee hour to decide on a proposal to replace the large wooden doors in the front entrance. Please take a look at the bad conditions of the current doors. For more information please contact Michael Mickel 410-666-2870.

Blini Luncheon – Thank you

We offer our sincere thanks to everyone who made last Sunday's Blini Luncheon a success. Approximately 100 people attended and more than \$700 was collected. Special thanks to Valentina Bosaya for coordinating the event and to everyone who made such delicious blini and desserts. There was a great variety of blini, salads and desserts.

Website Working Committee – Church Communications Survey

Your feedback is requested by April 2, 2020.

We are reviewing and updating our digital communications. Before we make any changes, we are asking for your feedback and comments. Please complete this short online survey: <https://www.surveymonkey.com/r/HTROC>. All responses will be held in confidence and used only to help us improve our communications. Thank you in advance for your response. To join the committee, contact Martin Masiuk 410-336-8909.

Church School Camping Trip – May 15-17, 2020

The 20th Annual Church School Camping Trip at Camp Running Bear (formerly Camp Alkor) in Monkton, MD for children ages 6-12 will take place May 17-19. Our theme this year is "The Triumph of Orthodoxy." **Registrations due by May 1st**. Registration forms are on the bulletin table. For more information contact Dr. Pat Disharoon 410-233-5337. *Important*, all adult chaperones/volunteers **MUST** register with Dr. Pat by May 1st to expedite background checks.

Lenten Discussion Group

During Great Lent after Liturgy of the Presanctified Gifts each Wednesday evening, join us for a discussion on the book *My Life in Christ*, by **St. John of Kronstadt**. This is a classic book throughout the Orthodox world. It is a collection of St. John's profound spiritual experiences and theological reflection. Discussion starts on March 11th.

Presanctified Liturgy on Wednesdays – 6:30 PM

In preparation to receive Holy Communion at the Liturgy of the Presanctified Gifts, it is necessary to fast from all food and drink for at least six hours (i.e. from 12:00 noon). However, for those who have the strength, it is very beneficial to fast from midnight through the entire day. www.spbda.ru/news/a-839.html

Saturday, March 21 – Kitchen Cleaning

The Sisterhood is coordinating a comprehensive cleaning of the hall kitchen on Saturday, March 21. Please contact Natallia Makarava for more information: 443-625-8470.

Kennedy Krieger Playground

The Kennedy Krieger School does not allow us to use their children's playground. Parents, please tell your children not to play or congregate at this playground. Our parish is allowed to use only their parking lot. Thank you.

*** Our kitchen needs onion peels ***

Please bring to our kitchen your onion peels – any type. We need them to color Paschal eggs.

Sunday School – Discussions – March 22 & April 5

On Sunday, March 22nd, after coffee hour, Fr. John will lead a discussion with elementary school aged youth and on Sunday, April 5th with all teens and young adults. Please contact Fr. John to receive a short reading assignment in preparation for the discussions.

Sunday School Spaghetti Dinner – March 29th

The parents & teachers of our Sunday School will conduct a Lenten Spaghetti Dinner on Sunday, March 29th. Menu: Spaghetti with meatless tomato sauce, fresh salad, bread and homemade desserts. Adults-\$8; School students-\$0. Please support this fundraiser of our parish Sunday School. Info: Olga Hansen 410-967-6738

Lenten Charitable Project

Our Sunday School is coordinating a toiletry drive to benefit the homeless families served by St. Vincent De Paul Baltimore. We are collecting travel size toiletry items, such as shampoo, soap, toothpaste, etc. All suggested items are listed on the flyer. Please bring your donated items by April 5th. The Sunday School students will collect everything in Ziploc bags for delivery. For more information, contact Katie Radchenko.

Pan-Orthodox Services – Great Lent 2020

Orthodox faithful are warmly encouraged to attend special Pan-Orthodox services throughout Great Lent. Two churches will host Pan-Orthodox Passion Vespers Services on Sunday evenings during the Great Fast.

- **Sunday, 5:00 PM, March 22nd** at our parish – Holy Trinity: *Passion Vespers Service*. After the service we will conduct a light Lenten reception. *We will need volunteers to bring in Lenten dishes to share at the pot luck.* Please contact Anna-Zumrat Shkurba
- **Sunday, 4:00 PM, April 5th** *Passion Vespers Service* at St. Andrew Orthodox Church, 2028 East Lombard Street, Baltimore, 410-276-3422 www.standrew-baltimore.org

Pilgrimages in 2020

As a part of the celebrations of the 50th Anniversary of the Founding of the Patriarchal Parishes in the USA, we will conduct a pilgrimage to St. Petersburg, Russia in July 2020. This is a unique opportunity, because we will have access to sites that are available only for pilgrims. The itinerary is on our website www.holytrinityorthodox.com.

Cleaning Group – Group #2 / Join a Group – Help your brothers and sisters

Group #2 will clean the week of March 9-14: Natalie, Andrei Burbelo and family, Elena Terekhina and Valentina Bosaya, Lydia and Aleksey Potapov. Please join a group. We always need more members.

Birthday / Anniversary Celebrations: March 8-14

We offer our best wishes and birthday congratulations to Maria Khalimovskaya (3/12) Alexandra Strianese (3/13) and wedding anniversary wishes to Alexey Shevelkin and Olga Mychko (3/10). May God bless them with health, prosperity and many years. To include your birthday/anniversary in the bulletin call Fr. John.

Vigil Candles: On the Altar and near St. Barbara

March 8-14: Candles offered by Natalia Fonti for the health/salvation of the servants of God: Natalia, Vladislav, Iriana, Vitaliy, Sylvia. A \$15 donation will keep all three candles lit for one week. Schedule your candle offering with Elena Loyko 443-537-8978.

Pre-Order Homemade Kolbasa for Pascha

Submit your kolbasa pre-orders to Albert Blaszak 410-799-3226. This is the same as we make for the Festival. Order now so we know how much to make.

Special Petitions for the Unity of the Orthodox Church

Again we pray to the Lord and our Savior to preserve the Orthodox Church abiding in the whole world in unity and right belief, and to grant her peace and tranquility, love and consent, let us all say, Lord, hearken and have mercy.

Again we pray to look upon the Holy Orthodox Church with the goodness of heart and with mercy, and to preserve her from divisions and schisms, from hostility and disorder, so her unity will not be diminished or shaken, but Thine Thrice-Holy name be glorified in her, let us all say, Lord, hearken and have mercy.

Submit your 2020 Pledge

The mission of our parish is to spread the Word of God, to grow, to expand, to improve and not just to preserve our traditions. Our parish shouldn't become stale, but pursue holiness. We strive to fulfill the mission of our parish, through prayer, work and sacrifice. Prayer – because we are called to “pray without ceasing” (1 Thess. 5:17); work – because we are taught to increase the talents given to us (Matt. 25: 14-30); and sacrifice – because “everyone to whom much is given, from him will much be required” (Luke 12:48). Please be generous as the Lord is generous to you. When completing your pledge for the new year, please consider raising your level of giving. Our church cannot operate without your financial contributions. Our parish will grow only through your prayers, work and generous sacrifice.

*When you are generous, you are not bestowing a gift, but repaying a debt. Everything you possess materially comes from God, who created all things. And every spiritual and moral virtue you possess is through divine grace. Thus, you owe everything to God. More than that, God has given you his Son, to show you how to live: how to use your material possessions, and how to grow in moral and spiritual virtue. **St. John Chrysostom***

Please Remember in Your Prayers...

Archpriest George Konyev; Deacon Michael Bishop; Mat. Myra Kovalak; Mat. Klavdiya Burbelo; Kh. Jocelyn Mathewes; Mat. Natalia Kosich; Mat. Catherine Kowalchik; Marie Vass; Charles Snipes; Arthur-Stephen & Evelyn-Evanthia Lisowsky; Yelena Radchenko; Lydia Zorina; Katherine Plaskowitz; Philip Plaskowitz; Bernadine Borawick; Julia Aymold; Lilli Ann Hoffman; Lara Marinich; Ioann and Galina Zernetkin; Monika-Anastasia & Stephanie Handley; Blanche-Julia Stolkovich; Ekaterina Koroleva; Nina and Glen-Gregory Lewis; Lyudmila, Anton & Aleksander Karnup; John Alexander Bylen; Katherine Garrett; Stephen Kaminitzky; Kenneth Pukita; William and Ann Ferkile; Irina Kononova; Petr and Lyudmila Borodkin; Svetlana & Aleksey; Alla; Anna; Alla; Raisa, Zinaida; Pavel, Vladimir, Valentina, and Maria; Maria Pappas; Bonnie Duke; Diana Radchenko; Aleksey & Lidia Potapov; Oleg and Andrei; Vitaliy, Tatiana, Olena & Nicholas Berchuk; Cynthia and Bill (Basil) Popomaronis; Andrei, Marina, Valentina and Vladimir; Valentina Shultieva; Katherina Shultieva; Shanna, Stephen, Trent-Michael, Grant-Alexander, Adalynn Lisowsky; Julie Smith; Tayisia Solvieva; Leonid and Zoya; Jayne Sudol; Rita and Richard Herber, Mary Orzolek, George Matassov; Janice & John DesLauriers; Nicholas Rodzianko; Alexandra; Alexandra Vinogradova; Armen Nostrant; Vasiliy; Archpriest Michael, Alexandra, Larisa, Gabriel and Julianna; Elizabeth Wright.

Next Council Meeting: Thursday, March 26th – 7:00 PM in the Church Hall

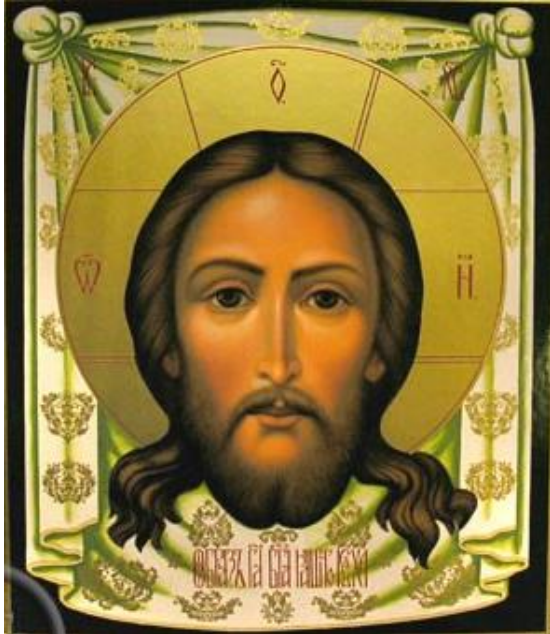
Fr. John Vass, Rector 443-527-7067	Fr. Deacon Michael Bishop: 410-563-0472
Victor Marinich, <i>Council President:</i> 443-512-0985	Vadim Radchenko, <i>Vice President:</i> 410-465-6172
Andrei Burbelo, <i>Recording Secretary:</i> 443-567-6031	Albert Blaszak, <i>Treasurer:</i> 410-799-3226
Anna-Zumrat Shkurba, <i>Stewardship Chair:</i> 443-857-8541	<i>Member-At-Large:</i> Vacant
Natallia Makarava <i>Sisterhood President:</i> 443-625-8470	Michael Mickel, <i>Cemetery Manager:</i> 410-666-2870

The Triumph of Orthodoxy

From the Synodikon of the Seventh Ecumenical Council (787 AD)

As the Prophets beheld, as the Apostles taught, as the Church received, as the Teachers have declared, as the world agreed, as Grace illumined, as the Truth revealed, as falsehood has been dispelled, as Wisdom has become manifest, as Christ awarded, thus we declare, thus we affirm, thus we proclaim Christ our true God and honor His saints, in words, in writings, in thoughts, in sacrifices, in churches, in holy icons – on the one hand, worshipping and reverencing Christ as God and Lord, and on the other hand, honoring and venerating His Saints as true servants of the same Lord of all. This is the Faith of the Apostles. This is the Faith of the Fathers. This is the Faith of the Orthodox. This is the Faith on which the world is established. Amen.

The dominant theme of this Sunday since 843 has been that of the victory of the icons. In that year the iconoclastic controversy, which had raged on and off since 726, was finally laid to rest, and icons and their veneration were restored on the first Sunday in Lent. Ever since, that Sunday been commemorated as the "Triumph of Orthodoxy."



Orthodox teaching about icons was defined at the Seventh Ecumenical Council of 787, which brought to an end the first phase of the attempt to suppress icons. That teaching was finally re-established in 843, and it is embodied in the texts sung on this Sunday.

The name of this Sunday reflects the great significance which icons possess for the Orthodox Church. They are not optional devotional extras, but an integral part of Orthodox faith and devotion. They are held to be a necessary consequence of Christian faith in the incarnation of the Word of God, the Second Person of the Trinity, in Jesus Christ. They have a sacramental character, making present to the believer the person or event depicted on them. So the interior of Orthodox churches is often covered with icons painted on walls and domed roofs, and there is

always an icon screen, or iconostasis, separating the sanctuary from the nave, often with several rows of icons. No Orthodox home is complete without an icon corner, where the family prays.

Icons are venerated by burning lamps and candles in front of them, by the use of incense and by kissing. But there is a clear doctrinal distinction between the veneration paid to icons and the worship due to God. The former is not only relative; it is in fact paid to the person represented by the icon. This distinction safeguards the veneration of icons from any charge of idolatry.

Although the theme of the victory of the icons is a secondary one on this Sunday, by its emphasis on the incarnation it points us to the basic Christian truth that the one whose death and resurrection we celebrate at Pascha was none other than the Word of God who became human in Jesus Christ. www.goarch.org

St Gregory Palamas: *On the Holy Icons*

'You shall not make an image of anything in the heavens above, or in the earth below, or in the sea' (cf. Ex 20.4), in such a way that you worship these things and glorify them as gods. For all are the creations of the one God, created by Him in the Holy Spirit through His Son and Logos, who as Logos of God in these latter times took flesh from a virgin's womb, appeared on earth and associated with men, and who for the salvation of men suffered, died and rose again, ascended with His body into the heavens, and 'sat down on the right hand of the Majesty on High' (Heb 1.3), and who will come again with His body to judge the living and the dead. Out of love for Him you should make, therefore, an icon of Him who became man for our sakes, and through His icon you should bring Him to mind and worship Him, elevating your intellect through it to the venerable

body of the Savior, that is set on the right hand of the Father in heaven. In like manner you should also make icons of the saints and venerate them, not as gods --for this is forbidden-- but because of the attachment, inner affection and sense of surpassing honor that you feel for the saints when by means of their icons the intellect is raised up to them. It was in this spirit that Moses made icons of the Cherubim within the Holy of Holies (cf. Ex 25.18). The Holy of Holies itself was an image of things supercelestial (cf. Ex 25.40; Heb 8.5), while the Holy Place was an image of the entire world. Moses called these things holy, not glorifying what is created, but through it glorifying God the Creator of the world. You must not, then, deify the icons of Christ and of the saints, but through them you should venerate Him who originally created us in His own image, and who subsequently consented in His ineffable compassion to assume the human image and to be circumscribed by it. You should venerate not only the icon of Christ, but also the similitude of His cross. For the cross is Christ's great sign and trophy of victory over the devil and all his hostile hosts; for this reason they tremble and flee when they see the figuration of the cross. This figure, even prior to the crucifixion, was greatly glorified by the prophets and wrought great wonders; and when He who was hung upon it, our Lord Jesus Christ, comes again to judge the living and the dead, this His great and terrible sign will precede Him, full of power and glory (cf. Mt 24.30). So glorify the cross now, so that you may boldly look upon it then and be glorified with it. And you should venerate icons of the saints, for the saints have been crucified with the Lord; and you should make the sign of the cross upon your person before doing so, bringing to mind their communion in the sufferings of Christ. In the same way you should venerate their holy shrines and any relic of their bones; for God's grace is not sundered from these things, even as the divinity was not sundered from Christ's venerable body at the time of His life-quickenning death. By doing this and by glorifying those who glorified God --for through their actions they showed themselves to be perfect in their love for God-- you too will be glorified together with them by God, and with David you will chant: 'I have held Thy friends in high honor, O Lord' (Ps 139.17 LXX).

Holy Hierarch Ignatius (Brianchaninov)
Sunday of the Triumph of Orthodoxy

Orthodoxy is the true knowledge of God and reverence of God. Orthodoxy is the worship of God in Spirit and in Truth. Orthodoxy is the glorification of the true God, the knowledge of Him and worship of Him. Orthodoxy is the glorification of God by man, the true servant of God, given to him through the grace of the Holy Spirit. The Spirit is the glory of the Christian (cf. Jn 7:39).[1] Where there is no Spirit, there is no Orthodoxy.

There is no Orthodoxy in human teachings and philosophies; false reason reigns in them—the fruit of the fall. Orthodoxy is the teaching of the Holy Spirit given by God to man for his salvation. Where there is no Orthodoxy, there is no salvation. "Whosoever will be saved, before all things it is necessary that he hold the Catholic [meaning: universal] Faith. Which Faith except every one do keep whole and undefiled; without doubt he shall perish everlastingly" (from the Creed of St. Athanasius).

The teaching of the Holy Spirit is a precious treasure! It was taught in the Holy Scriptures and the sacred traditions of the Orthodox Church. The teaching of the Holy Spirit is a precious treasure! In it is the guarantee of our salvation. Our blessed portion in eternity is precious; nothing can take its place, and it is comparable to nothing. The teaching of the Holy Spirit is just as precious, just as high above all other values, and a guarantee of our blessedness.

In order to preserve this guarantee for us, the holy Church recounts today for all to hear the teachings that were spawned and published by satan—teachings which are an expression of his enmity toward God, and which suggest slander concerning our salvation, robbing us of it. The Church rebukes these teachings as we would rebuke wolves seeking prey, deadly snakes, thieves, and murderers. Guarding us from them and calling back from perdition those who were deceived by them, the Church anathematizes those teachings and all who stubbornly adhere to them.

The word anathema means severance, rejection. When the Church anathematizes a teaching, it means that that teaching contains blasphemy against the Holy Spirit, and for the sake of salvation it should be rejected and removed, as poison is removed from food. When a person is anathematized, it means that he has irreversibly adopted a blasphemous teaching, and through them deprives himself and those near him, to whom he has imparted his line of thought, of salvation. When a person has made the commitment to abandon the blasphemous teaching and to receive the teachings upheld in the Orthodox Church, he is obligated, according to the rules of the Orthodox Church, to anathematize the false teaching that he formerly upheld, which was destroying him, alienating him from God, keeping him locked in enmity against God, in blasphemy against the Holy Spirit and communion with satan.

The meaning of anathema is the meaning of the Church's spiritual cure of an illness in the human soul, which causes eternal death. All human teachings cause eternal death if they introduce their own thinking drawn from reason falsely so-called, from carnal mindedness—that common heritage of fallen spirits and men—into the God-revealed teaching about God. Human philosophies introduced into the teachings of the Christian Faith are called heresies, and adherence to these teachings is called evil belief.

Hearing today the dreadful pronouncement of spiritual cure, let us accept it with the true understanding of it; and pressing it to our souls, let us sincerely and decisively renounce those destructive teachings that the Church will strike down with anathema unto the salvation of our souls. If we have always renounced them, then through the voice of the Church let us confirm our renunciation of them. The spiritual freedom, lightness, and strength that we will unfailingly feel within ourselves is a testimony to us of the rightness of the Church's action, and the truth of the teaching it proclaims.

The Church pronounces:

As we therefore bless and praise those who have obeyed the divine revelation and have fought for it; so we reject and anathematize those who oppose this truth, if while waiting for their return and repentance, they refuse to turn again to the Lord; and in this we follow the sacred tradition of the ancient Church, holding fast to her traditions.

To those who deny the existence of God, and assert that the world is self-existing, and that all things in it occur by chance, and not by the providence of God, *Anathema*.

To those who say that God is not spirit, but flesh; or that He is not just, merciful, wise and all-knowing, and utter similar blasphemies, *Anathema*.

To those who dare to say that the Son of God and also the Holy Spirit are not one in essence and of equal honor with the Father, and confess that the Father, and the Son, and the Holy Spirit are not one God, *Anathema*.

To those who foolishly say that the coming of the Son of God into the world in the flesh, and His voluntary passion, death, and resurrection were not necessary for our salvation and the cleansing of sins, *Anathema*.

To those who reject the grace of redemption preached by the Gospel as the only means of our justification before God, *Anathema*.

To those who dare to say that the all-pure Virgin Mary was not virgin before giving birth, during birth giving, and after her child-birth, *Anathema*.

To those who do not believe that the Holy Spirit inspired the prophets and apostles, and by them taught us the true way to eternal salvation, and confirmed this by miracles, and now dwells in the hearts of all true and faithful Christians, and teaches them in all truth, *Anathema*.

To those who reject the immortality of the soul, the end of time, the future judgment, and eternal reward for virtue and condemnation for sin, *Anathema*.

To those who reject all the holy mysteries [sacraments] held by the Church of Christ, *Anathema*.

To those who reject the Councils of the holy fathers and their traditions, which are agreeable to divine revelation and kept piously by the Orthodox Catholic Church, *Anathema*.

(From the Service of the Sunday of Orthodoxy).

Divine Truth became incarnate to save through Himself us who have perished by accepting and adopting a murderous lie. Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free (Jn 8:31–32). Only he is faithful to the teachings of Christ who decisively renounces and ever rejects all those teachings once conceived and still being conceived by outcast spirits and lawless people, inimical to Christ's teaching, to God's teaching—slandering its integrity and inviolability. The integrity of the God-revealed teaching is preserved inviolable solely and exclusively in the bosom of the Eastern Orthodox Church.

Translated by Nun Cornelia (Rees) <http://www.pravoslavie.ru/english/45266.htm>

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How dare they (iconoclasts) open their mouths and say these words dripping with venom, calling us pagans and our icons idols? This shows that they have not understood correctly the second commandment of Mosaic Law: “You shall not make for yourself a carved image —any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth;”(Ex. 20.4).

What does this commandment mean? I think the meaning is clear. The commandment prohibits the building of idols for worship, instead of worshipping the One, Unique and True God - as did ancient peoples: the Assyrians, the Babylonians, Egyptians, Greeks, Romans and others - instead of worshipping the One, Unique and True God. That is idolatry. But is our veneration of holy icons anything like idolatry? Certainly not... Idols represented something that does not really exist, something that is a product of imagination. Our own icons depict reality. Really, did the Lord Jesus Christ, who we glorify and who we venerate in icons, not live among us? Did the Virgin Mary, who was painted by the Apostle and Evangelist Saint Luke not live among us? This icon was blessed by the very Theotokos herself, saying that grace would always be with this icon. Do you know how many miracles happen from icons of the Virgin Mary?

And the other icons, don't they show real saints of God who lived here on Earth? These icons are their portraits and in no way are idols. Only impious and filthy mouth dares to say that our icons are idols and that we are idolaters. Let the ungodly be silent as the Ecumenical Council has pronounced anathema upon them. You should know this and remember this and not keep company with heretics. **Holy Hierarch Luke, Archbishop of Simferopol and Crimea**