

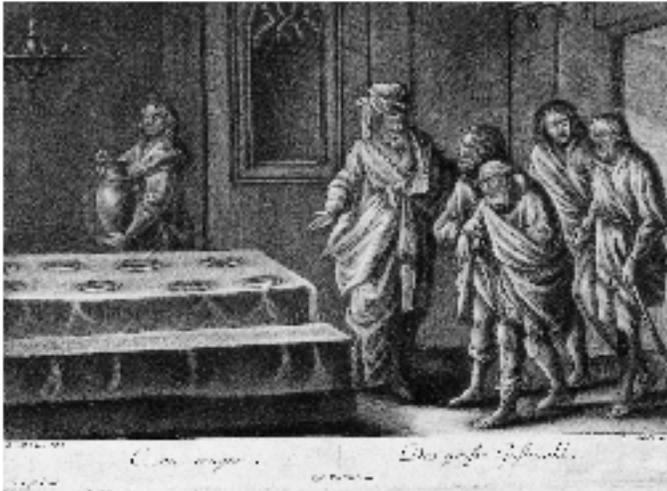


Holy Trinity Orthodox Church

Sun, Dec 13, 2020 - The Great Supper

27th SUNDAY AFTER PENTECOST — Tone 2.

Ven. Herman of Alaska, Wonderworker of All America. Sunday of the Forefathers.



Hymns for Today

When Thou didst descend to death, O Life immortal,
Thou didst slay hell with the splendor of Thy Godhead.
And when from the depths Thou didst raise the dead, all
the powers of heaven cried out: "O Giver of life, Christ
our God, glory to Thee!"

Through faith Thou didst justify the Forefathers,
betrothing through them the Church of the gentiles.
These saints exult in glory, for from their seed came
forth a glorious fruit: she who bore Thee without seed. So
by their prayers, O Christ God, have mercy on us!

O joyful North Star of the Church of Christ, guiding all
men to the Heavenly Kingdom, teacher and apostle of the
True Faith, intercessor and defender of the oppressed,
adornment of the Orthodox Church in America: Blessed
Father Herman of Alaska, pray to our Lord Jesus Christ
for the salvation of our souls!

Hell became afraid, O almighty Savior, seeing the miracle
of Thy Resurrection from the tomb! The dead arose!
Creation, with Adam, beheld this and rejoiced with Thee,
and the world, my Savior, praises Thee forever.

The eternal light of Christ our Savior guided thee, O
blessed father Herman, on thine evangelical journey to
America to proclaim the Gospel of peace. Now thou
standest before the throne of glory: intercede for thy
land and its people, asking peace for the world and
salvation for our souls.

You did not worship the graven image, O thrice-blessed
ones, but armed with the immaterial Essence of God, you
were glorified in a trial by fire. From the midst of
unbearable flames you called on God, crying: "Hasten, O
compassionate One! Speedily come to our aid, for Thou
art merciful and able to do as Thou dost will!"

Epistle Reading - Colossians 3:4-11

When Christ who is our life appears, then you also will
appear with Him in glory. Therefore put to death your
members which are on the earth: fornication,
uncleanness, passion, evil desire, and covetousness,
which is idolatry. Because of these things the wrath of
God is coming upon the sons of disobedience, in which
you yourselves once walked when you lived in them. But
now you yourselves are to put off all these: anger, wrath,
malice, blasphemy, filthy language out of your mouth.
Do not lie to one another, since you have put off the old
man with his deeds, and have put on the new man who is
renewed in knowledge according to the image of Him
who created him, where there is neither Greek nor Jew,
circumcised nor uncircumcised, barbarian, Scythian,
slave nor free, but Christ is all and in all.

Gospel Reading - Luke 14:16-24

Then He said to him, "A certain man gave a great supper
and invited many, and sent his servant at supper time to
say to those who were invited, 'Come, for all things are
now ready.' But they all with one accord began to make
excuses. The first said to him, 'I have bought a piece of
ground, and I must go and see it. I ask you to have me
excused.' And another said, 'I have bought five yoke of
oxen, and I am going to test them. I ask you to have me

DEAR GUESTS AND FRIENDS: A most sincere and heartfelt welcome to you from Holy Trinity Orthodox Church. According to the ancient traditions of the Orthodox Church, the Sacrament of Holy Communion is to be administered only to Orthodox Christians who have prepared to receive the Holy Sacrament through prayer and fasting.

excused.' Still another said, 'I have married a wife, and therefore I cannot come.' So that servant came and reported these things to his master. Then the master of the house, being angry, said to his servant, 'Go out quickly into the streets and lanes of the city, and bring in here the poor and the maimed and the lame and the blind.' And the servant said, 'Master, it is done as you commanded, and still there is room.' Then the master said to the servant, 'Go out into the highways and hedges, and compel them to come in, that my house may be filled. 'For I say to you that none of those men who were invited shall taste my supper.'"

THIS WEEK'S SERVICE SCHEDULE

NATIVITY FAST: Nov 15-DEC 24

SAT, Dec 12: 5 PM Great Vespers

SUN, Dec 13: 8:40 AM Hours, 9 AM Divine Liturgy

Special Parish Council Meeting

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SAT, Dec 19: 5 PM Great Vespers

SUN, Dec 20: 8:40 AM Hours, 9 AM Divine Liturgy

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Dec 20: Parastas

In Memory of Stephen Krill

Offered by Sonja Kay

In Memory of Anna Lahr

Offered by the Mclosky Family

In Memory of William & Julia Talpash

Offered by Marie Talpash and Family

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UPCOMING FEAST DAYS SERVICE SCHEDULE

Nativity of Our Lord Jesus Christ

THURS, Dec 24: 6:30 PM Compline & Matins w/ Litya

FRI, Dec 25: 8:40 AM Hours, 9 AM Divine Liturgy

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Synaxis of the Most Holy Mother of God

SAT, Dec 26: 8:40 AM Hours, 9 AM Divine Liturgy

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St. Basil the Great / Circumcision of Our Lord

THURS, Dec 31: 6:30 PM Great Vespers w/ Litya

FRI, Jan 1: 8:40 AM Hours, 9 AM Divine Liturgy

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Theophany of Our Lord Jesus Christ

TUES, Jan 5: 6:30 PM Great Vespers w/ Litya

WED, Jan 6: 8:40 AM Hours, 9 AM Divine Liturgy

TODAY: SPECIAL PARISH COUNCIL MEETING

There will be a special parish council meeting Dec 13 for the election of new parish council members. The meeting will be in the Church immediately following Divine Liturgy.

2021 Parish Calendars are here!

A very special thank you to Michael and Patricia Yeosock and the Yeosock Funeral Home for sponsoring this year's beautiful calendar published by St. Tikhon's Monastery. Pick up your calendar at the candle stand. One calendar per family please.

WREATH SALE - THANK YOU!

Wreath Sale made \$240. Thanks to everyone for your support of the Church School.

CHRISTMAS POINSETTIAS

Our Christmas Poinsettias have been ordered. If you would like to make a donation please see the sign up sheet in vestibule (\$10 donation) and give your donation to Mary Ann Kudey.

BIRTHDAYS & ANNIVERSARIES - MANY YEARS!

December Birthdays: David Clark (12/1), Helen Gudaitus (12/5), Stephen Dutko (12/8), Nina Grymko (12/10), Andrew Kondratick (12/11), Lydia Dutko (12/12), Andrew Conklin (12/13), Nora Clark (12/16), Joan Austin (12/18), Christa Talpash (12/19), Dcn Lawrence Worlinsky (12/19), Jeri Basarab (12/21), Mary Ann Kudey (12/21) Dolores Rilko (12/21), Kellie Ann DiBattista (12/27), Anessa Cardoni (12/28), Daniel Bisset Jr. (12/31)

This Week: Andrew Conklin (12/13), Nora Clark (12/16), Joan Austin (12/18), Christa Talpash (12/19), Dcn Lawrence Worlinsky (12/19)

Altar Server Schedule

Sunday, Dec 13: Christopher D, Andrew C

Sunday, Dec 20: Kaleb D, Symeon C

Friday, Dec 25: Alex H, Vladimir H

Sunday, Dec 27: Tommy D, Alec B

PARISH PRAYER LIST Living: Cynthia Dulsky, Theodore & Elenor Sovryda, Nadine Breisch, Rosalie Bagenski, Sonja & Leanne Kay, Brian Cawley, Josie Bissett, Lisa & Scott Harvey, Daniel & Shannon Bissett,

Rebecca King, Delores Karas, Antonette Terry, Archpriest Daniel & Matushka Myra Kovalak, Mat Delores Donlick & Fr. Daniel Donlick, Violet Filipi, Catherine, Danny Gobish, Lorraine Pace, Camden Thomas, Peter Holoviak & Family, Mary Krill, Marni Bachman & Family, Rose Marie, Elaine Benczkowski, Helen Gudaitis, Mahaffey Family, George Scott, Evelyn Kosmiski, Joe Sloan

Departed: Archbishop David, John Gurka Jr., James Balchune, Maria Severino, Mary Ellen, Anna Hutz Lahr, Dr. Peter Kaminski

On The Virtues

From the book *The Orthodox Faith: Volume IV*

In addition to the beatitudes of Jesus, there are many fruits of the Holy Spirit enumerated in the apostolic scriptures and referred to in the writings of the saints of the Church. These fruits of the Spirit are often called the Christian virtues, which literally means those powers and possessions of the mind and the heart which all men should have if they are truly human, fulfilling themselves as created in the image and likeness of God.

Generally speaking, all of the human virtues are attributes of God Himself. They are the characteristics of Jesus Christ, the divine Son of God in human flesh. They are the divine properties which should be in all human persons by the gift of God in creation and salvation through Christ.

It has been said, and it is true, that the Christian virtues are not all particularly “Christian” in the sense that only Christians know about them and are committed to attain them. Most, if not all, of the Christian virtues have been honored, respected and recommended by all great teachers of the spiritual life. This in no way detracts from their Christian value and truth, for Christ and His apostles and saints have not taught and practiced something other than that which all men should teach and practice. As the fulfillment of all positive human aspirations and desires, it is quite understandable that Jesus Christ, the perfect “man from heaven” and “final Adam” (1 Cor 15.45–47, Rom 5.14), should fulfill and realize in Himself that which all men of wisdom and good-will have sought for and desired in their minds and hearts, enlightened by God.

For in truth, whatever is found in man to be good and beautiful and true, is found there because of God and is from God. This is the case, whether it is realized or not, “for every good gift and every perfect gift is from above, coming down from the Father of lights” (Jas 1.17), and it is Christ Himself, the eternal Son and Word of God, who is the light and the life of every man who has ever lived and been enlightened on this earth (cf. Jn 1: 1–10). Thus the Apostle Paul has counseled Christ’s faithful:

Finally, brethren, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about those things (Phil 4.8).

As we “think about those things,” we will refer to the teaching of the apostle himself, and to all of the apostles and teachers of the Christian faith who have been enlightened and inspired by God through the Lord Jesus Christ, by the power of the Holy Spirit in the life of the Church.



FAITH IN GOD

The foundation of all Christian virtue and life is faith. Faith is the natural possession of all men who are wise and virtuous. For if a person lacks faith in man’s ability to know, to do good and to find meaning in life; if he does not believe that this is possible, profitable and worthy of man’s efforts, then nothing wise or virtuous can be achieved. The striking characteristic of all prophets of doom, apostles of despair and preachers of absurdity is the absence of faith in man’s capabilities for goodness and truth, and the absence of faith in the meaning and value of life. It is also an absence of faith in God.

Faith in God is the fundamental virtue of all the saints (cf. Heb 11). The prototype of the believer in God is Abraham, the father of Israel.

The promise to Abraham and his descendants that they should inherit the world did not come through the law, but through the righteousness of faith.

That is why righteousness depends on faith in order to guarantee it to all his descendants . . . who share the faith of Abraham, for he is the father of us all . . . in the presence of God in whom he believed, who gives life to the dead and calls into existence the things that do not exist.

No distrust made him waver concerning the promise of God, he grew strong in his faith as he gave glory to God, fully convinced that God was able to do what He had promised. That is why his faith was “reckoned to him as righteousness” (Gen 15.6). But the words “it was reckoned to him,” were written not for his sake only, but for ours also. It will be reckoned to us who believe in Him that raised from the dead Jesus our Lord, who was put to death for our trespasses and raised for our justification (Rom 4.13–25).

Faith in God is fundamental for the spiritual life. And to believe in God is to believe in His Son Jesus Christ as well.

Let not your hearts be troubled, you believe in God, believe also in Me. [. . .] Believe Me that I am in the Father and the Father in Me; or else believe Me for the sake of My works themselves (Jn 14.1–11).

Faith in Jesus as “the Christ, the Son of the living God,” is the center of the Christian life and the foundation of the Church (Mt 16.16). It is the source of all wisdom, power and virtue. It is the means by which man can know and do all things, for “all things are possible to him who believes” (Mk 9.23, Mt 17.20).

Abide in Me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you unless you abide in Me. I am the vine, you are the branches. He who abides in Me, and I in him, he it is that bears much fruit, for apart from Me you can do nothing (Jn 15.4–5).

Faith, first of all, is “the assurance of things hoped for, the conviction of things not seen” (Heb 11.1). It is confidence in the spiritual capabilities of man and in the goodness and power of God. It is intellectual assent and existential everyday trust in the promises and gifts of God, given to the world in creation and in salvation in Christ and the Holy Spirit. Faith itself is a “gift of God” given to all and accepted by the poor in spirit and the pure in heart, who are open to the activity of God in their lives (Eph 2.8).

Genuine faith is not a blind leap in the dark, an irrational and unreasonable acceptance of the unreasonable and the absurd. Genuine faith is eminently reasonable; it is rooted and grounded in man’s reasonable nature as made in the image of God. Not to believe, according to the scriptures and the saints, is the epitome of absurdity and foolishness.

*The fool says in his heart, “There is no God.”
They are corrupt, they do abominable deeds, there is none that does good.*

The Lord looks down from heaven upon the children of men, to see if there are any that act wisely that seek after God. (Pss 14.1–2, 53.1–2)

Man was made to have faith in God. Not to believe in God is a perversion of human nature and the cause of all evils. The weakness and absence of faith in God is rooted in sin, impurity and pride. It is never simply the result of an intellectual mistake or mental confusion. It is always the result of the suppression of the truth through wickedness, the exchange of God’s truth for a lie, the refusal, consciously or unconsciously, to acknowledge God with honor and thanksgiving (cf. Rom 1).

You shall indeed hear but never understand, and you shall see, but never perceive. For this people’s heart has drawn dull, and their ears are heavy of hearing, and their eyes they have closed, lest they should perceive with their eyes and bear with their ears, understand with their heart, and turn to Me to heal them (Is 6.9–10, Mt 13.14–15).

The spiritual person lives “by faith in the Son of God, who loved me and gave Himself for me” (Gal 2.20). The spiritual person is the one who, by the grace of God’s Spirit, is faithful in all things.