



Holy Trinity Orthodox Church

Sun, January 17, 2021 - The Young Rich Ruler

32ND SUNDAY AFTER PENTECOST — Tone 7.

Venerable and Godbearing Father Anthony the Great (356).



Hymns for Today

By Thy Cross Thou didst destroy death. To the thief Thou didst open Paradise. For the Myrrhbearers Thou didst change weeping into joy, and Thou didst command Thy disciples, O Christ God, to proclaim that Thou art risen, granting the world great mercy.

Thou didst imitate the ways of zealous Elijah, and didst follow the straight path of John the Baptist. Thou didst become a desert-dweller, strengthening the world by thy prayers. O Father Anthony, intercede with Christ God that our souls may be saved!

The dominion of death can no longer hold men captive, for Christ descended, shattering and destroying its powers. Hell is bound, while the Prophets rejoice and cry: "The Savior has come to those in faith; enter, you faithful, into the Resurrection!"

Thou didst reject the tumult of this life living thy life to the end in solitude, imitating the Baptist in every way. With him we honor thee, most venerable Anthony, the foundation of the Fathers.

Epistle Reading - Colossians 1:12-18

giving thanks to the Father who has qualified us to be partakers of the inheritance of the saints in the light. He has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love, in whom we have redemption through His blood, the forgiveness of sins. He is the image of the invisible God, the firstborn over all creation. For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. And He is before all things, and in Him all things consist. And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence.

Gospel Reading - Luke 18:18-27

Now a certain ruler asked Him, saying, "Good Teacher, what shall I do to inherit eternal life?" So Jesus said to him, "Why do you call Me good? No one is good but One, that is, God. You know the commandments: 'Do not commit adultery,' 'Do not murder,' 'Do not steal,' 'Do not bear false witness,' 'Honor your father and your mother.'" And he said, "All these things I have kept from my youth." So when Jesus heard these things, He said to him, "You still lack one thing. Sell all that you have and distribute to the poor, and you will have treasure in heaven; and come, follow Me." But when he heard this, he became very sorrowful, for he was very rich. And when Jesus saw that he became very sorrowful, He said, "How hard it is for those who have riches to enter the kingdom of God! For it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." And those who heard it said, "Who then can be saved?" But He said, "The things which are impossible with men are possible with God."

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.*

THIS WEEK'S SERVICE SCHEDULE

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SAT, Jan 16: 5 PM Great Vespers

SUN, Jan 17: 8:40 AM Hours, 9 AM Divine Liturgy,
Parastas

Sun, Jan 17: Parastas

In Memory of Stephen Krill

Offered by Mr. & Mrs. Robert Stella

In Memory of Anna Lahr

Offered by Irene Dutko

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SAT, Jan 23: 5 PM Great Vespers

SUN, Jan 24: 8:40 AM Hours, 9 AM Divine Liturgy

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2021 "OUTDOOR" HOME BLESSINGS CONTINUE

Outdoor Home Blessings will continue this week by appointment. If you would like to have your house blessed please contact Fr. Innocent to arrange a time.

BIRTHDAYS & ANNIVERSARIES - MANY YEARS!

January Birthdays: Coleen King (1/1), Mary Krill (1/1), Greg Polk (1/4), Melissa Donlick (1/5), Margaret Krout (1/7), Jerry Stankiewicz (1/8), David Welgus (1/11), Bernard Bolubiewski (1/20), Josie Bisset (1/31), Amanda Benczkowski, Matthias Haugh

This Week's Birthdays: Bernard Bolubiewski (1/20)

Altar Server Schedule

Sunday, Jan 17: Vladimir H, Alex H, Andrew N

Sunday, Jan 24: Alec B, Tommy D, Ephraim N

Sunday, Jan 31: Vladimir H, Christopher D, Andrew C

Sunday, Feb 7: Alec B, Kaleb D, Symeon C

PARISH PRAYER LIST Living: Cynthia Dulsky, Theodore & Elenor Sovryda, Nadine Breisch, Rosalie

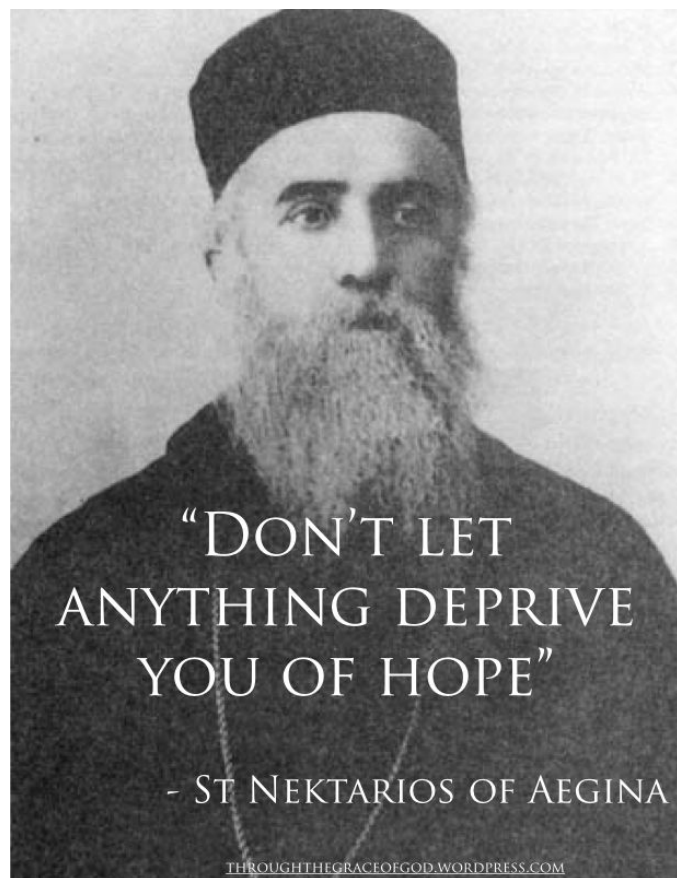
Bagenski, Sonja & Leanne Kay, Brian Cawley, Josie Bissett, Lisa & Scott Harvey, Daniel & Shannon Bissett, Rebecca King, Delores Karas, Antonette Terry, Archpriest Daniel & Matushka Myra Kovalak, Mat Delores Donlick & Fr. Daniel Donlick, Violet Filipi, Catherine, Danny Gobish, Lorraine Pace, Camden Thomas, Peter Holoviak & Family, Mary Krill, Marni Bachman & Family, Rose Marie, Elaine Benczkowski, Helen Gudaitis, Mahaffey Family, George Scott, Evelyn Kosmiski, Joe Sloan, Dustin & Nina, Priest Gregory & Mat Catherine White, Louis Gianuzzi

Newly Departed: Archbishop David, Archpriest Eugene Pianovich, Mitty Woytowich, Beatrice Peck

On The Virtues: Hope

By Thomas Hopko, oca.org

The virtue of hope goes together with the power of faith. The patriarch Abraham "in hope believed against hope that he should be the father of many nations" (Rom 4.18). And hope, like faith, is in that which is not seen.



For in this hope we are saved. Now hope that is seen is not hope. For who hopes for what he sees? But if we hope for what we do not see, we wait for it with patience (Rom 8.24–25).

Hope is the assurance of the good outcome of our lives lived by faith in God. Hope is the power of certain conviction that the life built on faith will produce its fruits. Hope is the confidence that, despite all darkness and sin, the light of the loving forgiveness of God is upon us to do with us and for us what we ourselves cannot do.

Our soul waits for the Lord; He is our help and shield. Yea our hearts are glad in Him, because we trust in His holy name. Let Thy steadfast love, O Lord be upon us, even as we hope in Thee (Ps 33.20–22).

The opposite of hope is despondency and despair. According to the spiritual tradition of the Church, the state of despondency and despair is the most grievous and horrible condition that a person can be in. It is the worst and most harmful of the sinful states possible for the soul.

The loss of hope is the worst possible state because without hope, nothing else is possible; certainly not faith. If a person is faithless, he can be chastised and convinced. If a person is proud, he can be humbled; impure, he can be cleansed; weak, he can be strengthened; wicked, he can be made righteous. But if a person is despondent and despairing, the very condition of his sickness is such that his heart and soul are dead and unresponsive to the grace of God and the support of his brothers.

... the force of despondence ... overwhelms him and oppresses his soul; and this is a taste of hell because it produces a thousand temptations: confusion, irritation, protesting and bewailing one's lot, wrong thoughts, wandering from place to place, and so on (Saint Isaac of Syria, 6th c., Directions on Spiritual Training).

The demon of despondency, which is called the "noon-day demon" (Ps 91.6) is more grievous than all others. ... It arouses in him vexation against the place and mode of life itself and his work, adding that there is no more love among the brethren, and

no one to comfort him. ... Then it provokes in him a longing for other places ... (Evagrius of Pontus, 4th c., To Anatolius: On Eight Thoughts).

The only remedy for despair is humility and patience, the steadfast holding to the life of faith, even without conviction or feeling. It is the simplification of life by going through each day, one day at a time, with the continual observances, however external, of scriptural reading, liturgical worship, fasting, prayer, and work. In the advice of Saint Benedict (6th c), it is to remain stable in one's place, and to "do what you are doing" as well as you can, with all possible attention. In the advice of Saint Seraphim (19th c.), it is to visit with spiritual friends, with those who are hopeful, merciful, joyful and strong. It is to stand fast to the end while passing through aridity and darkness, until the light of blessed hope and comfort are found. There is no other way, and "those who find it are few" (Mt 7.14). But when one "fights and conquers against despondency and despair, this struggle is followed by a peaceful state and the soul becomes filled with ineffable joy" (Evagrius, To Anatolius: On Eight Thoughts).

When we are attacked by the demon of despondency—the most grievous of all, but who more than all makes the soul experienced—let us divide our soul in two, and making one part the comforter and the other part the comforted, let us sow seeds of good hope in ourselves, singing with David the psalmist: "Why are you cast down, O my soul, and why are you disquieted within me? Hope in God; for I will again praise Him, my help and my God" (Ps 42.5; Evagrius of Pontus, To Anatolius: Texts on Active Life).

Sometimes people think that a certain "lack of hope" is a Christian virtue. They think that by proclaiming that "all is lost" they please God by their humility and sorrow over sins, their own and those of the world. They think that the more they concentrate on the evils of men, the more they exalt the strength of the wicked, the more they sigh and say, "There is no help for us in God!", the more righteous and pious they become. But this is all wrong. It has nothing to do with the patient suffering at the hands of the wicked, and the patient struggle against the powers of evil that the righteous must endure, being absolutely certain of their ultimate and total victory in God, the source of their strength and their hope.

It is no virtue to feel weak and helpless in the presence of the wicked. It is no virtue to consider oneself totally at the mercy of evil and sin. It is a virtue rather to be always "rejoicing in hope, patient in tribulation" knowing and believing that the final victory is God's (Rom 12.12).



Today's Saint: St. Anthony the Great

Saint Anthony, the Father of monks, was born in Egypt in 251 of pious parents who departed this life while he was yet young. On hearing the words of the Gospel: "If thou wilt be perfect, go and sell what thou hast, and give to the poor" (Matt. 19:21), he immediately put it into action. Distributing to the poor all he had, and fleeing from all the turmoil of the world, he departed to the desert. The manifold temptations he endured continually for the span of twenty years are incredible. His ascetic struggles by day and by night, whereby he mortified the uprisings

of the passions and attained to the height of dispassion, surpass the bounds of nature; and the report of his deeds of virtue drew such a multitude to follow him that the desert was transformed into a city, while he became, so to speak, the governor, lawgiver, and master-trainer of all the citizens of this newly-formed city.

The cities of the world also enjoyed the fruit of his virtue. When the Christians were being persecuted and put to death under Maximinus in 312, he hastened to their aid and consolation. When the Church was troubled by the Arians, he went with zeal to Alexandria in 335 and struggled against them in behalf of Orthodoxy. During this time, by the grace of his words, he also turned many unbelievers to Christ.

Saint Anthony began his ascetic life outside his village of Coma in Upper Egypt, studying the ways of the ascetics and holy men there, and perfecting himself in the virtues of each until he surpassed them all. Desiring to increase his labors, he departed into the desert, and finding an abandoned fortress in the mountain, he made his dwelling in it, training himself in extreme fasting, unceasing prayer, and fierce conflicts with the demons. Here he remained, as mentioned above, about twenty years. Saint Athanasius the Great, who knew him personally and wrote his life, says that he came forth from that fortress "initiated in the mysteries and filled with the Spirit of God." Afterwards, because of the press of the faithful, who deprived him of his solitude, he was enlightened by God to journey with certain Bedouins, until he came to a mountain in the desert near the Red Sea, where he passed the remaining part of his life.

Saint Athanasius says of him that "his countenance had a great and wonderful grace. This gift also he had from the Saviour. For if he were present in a great company of monks, and any one who did not know him previously wished to see him, immediately coming forward he passed by the rest, and hurried to Anthony, as though attracted by his appearance. Yet neither in height nor breadth was he conspicuous above others, but in the serenity of his manner and the purity of his soul." So Passing his life, and becoming an example of virtue and a rule for monastics, he reposed on January 17 in the year 356, having lived altogether some 105 years.