



Holy Trinity Orthodox Church

Sun, January 24, 2021 - The Healing of the Blind Man

33RD SUNDAY AFTER PENTECOST — Tone 8.

Ven. Xenia of Rome and her two female servants (5th c.).



Hymns for Today

Thou didst descend from on high, O Merciful One! Thou didst accept the three day burial to free us from our sufferings! O Lord, our Life and Resurrection, glory to Thee!

Today the Church of Russia forms a chorus in joy, praising her new martyrs and confessors; hierarchs and priests, royal passion-bearers, right-believing princes and princesses, venerable men and women, and all Orthodox Christians. Having laid down their life for faith in Christ during the days of godless persecution, they preserved the truth by the shedding of blood. By their protection, O long-suffering Lord, preserve our land in Orthodoxy till the end of the age.

By rising from the tomb, Thou didst raise the dead and resurrect Adam. Eve exults in Thy Resurrection, and the world celebrates Thy rising from the dead, O greatly Merciful One!

Today the new martyrs of Rus' stand in white robes before the Lamb of God, and with the angels they sing to

God the hymn of victory: "Blessing, and glory, and wisdom, and praise, and honor, and power, and strength be to our God unto the ages of ages. Amen."

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 18:35-43

Then it happened, as He was coming near Jericho, that a certain blind man sat by the road begging. And hearing a multitude passing by, he asked what it meant. So they told him that Jesus of Nazareth was passing by. And he cried out, saying, "Jesus, Son of David, have mercy on me!" Then those who went before warned him that he should be quiet; but he cried out all the more, "Son of David, have mercy on me!" So Jesus stood still and commanded him to be brought to Him. And when he had come near, He asked him, saying, "What do you want Me to do for you?" He said, "Lord, that I may receive my sight." Then Jesus said to him, "Receive your sight; your faith has made you well." And immediately he received his sight, and followed Him, glorifying God. And all the people, when they saw it, gave praise to 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 23: 5 PM Great Vespers

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

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SAT, Jan 30: 5 PM Great Vespers

SUN, Jan 31: 8:40 AM Hours, 9 AM Divine Liturgy,
Parastas

SUN, JAN 31st, Parastas

In Memory of Stephen Krill

Offered by Mr. & Mrs William Moody

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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: Josie Bisset (1/31), Amanda Benczkowski, Matthias Haugh

Altar Server Schedule

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

Sunday, Feb 14: Vladimir H, Alex H, Andrew N

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

Bagenski, Sonja & Leanne Kay, Josie Bissett, Lisa & Scott Harvey, Daniel & Shannon Bissett, 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, Marni Bachman & Family, Rose Marie, Elaine Benczkowski, Helen Gudaitis, Mahaffey Family, George Scott, Evelyn Kosmiski, Joe Sloan, Dustin & Nina, Louis Gianuzzi, Donald Tumavitch

Newly Departed: Mitred Archpriest Eugene Pianovich, Mitred Archpriest Daniel Ressetar, Mitty Woytowich, Beatrice Peck

On The Virtues: Knowledge

By Fr. Thomas Hopko, oca.org

Faith and hope go together with knowledge. They are built on knowledge and lead to knowledge. For what is "not seen" is believed and hoped on the basis of what is seen. And the understanding of what is seen depends on belief and hope in what is not seen. One's belief and hope in the ability to know, to trust his senses, his mind and the revelation of his God, are the foundations of all knowledge.

Man was created to know God; not only to believe in Him and to hope in Him, but to know Him and so to love Him and to serve Him. Knowledge of God is the aim and goal of man's life, the purpose of his creation by God.

And this is eternal life, that they know Thee, the only true God, and Jesus Christ whom Thou hast sent.

O Righteous Father, the world has not known Thee; and these know that Thou hast sent Me. I made known to them Thy name, and I will make it known, that the love with which Thou has loved Me may be in them, and I in them (Jn 17.3, 25–26).

Faith, given as a gift by God, results in the knowledge of God. The Lord desires that man would "know the truth," and so become free from all blindness, ignorance and sin (Jn 8.32). This is the central teaching of the Lord Jesus Christ, of the law and the prophets of the Old Testament and of the apostles and teachers of the Church.

That men might know wisdom and instruction, understand words of insight, receive instruction in wise dealing, righteousness, justice and equity, that prudence may be given to the simple, knowledge and discretion to the youth . . . The fear of the Lord is the beginning of knowledge; fools despise wisdom and instruction (Prov 1.1–7).

In all of his letters, the Apostle Paul prays that the faithful would “be filled with the knowledge of Christ’s will in all spiritual wisdom and understanding, to lead a life worthy of the Lord, fully pleasing to Him, bearing fruit in every good work and increasing in the knowledge of God” since “God our Savior desires all men to be saved and to come to the knowledge of the truth” (Col 1.8–9, 1 Tim 2.4).

In all of his writings, the apostle insists as well that the faithful have “all the riches of knowledge of God’s mystery of Christ in whom are hid all the treasures of wisdom and knowledge,” and that the “spiritual man” has “the mind of the Lord . . . the mind of Christ” (Col 2.2–3; 1 Cor 2.6–16).

The Apostle John gives the same doctrine as Saint Paul when he claims that the “Spirit of Truth” whom Christ has given in order to “teach you all things” and to “guide you into all the truth” (Jn 14.26, 16.13), is truly living in the midst of the believers.

. . . you have been anointed by the Holy One and you know all things. I write to you, not because you do not know the truth, but because you know it, and know that no lie is of the truth. Who is the liar but he who denies that Jesus is the Christ?

I write this to you about those who would deceive you; but the anointing which you received from Him abides in you, and you have no need that any one should teach you; as His anointing teaches you about everything, and is true, and is no lie, just as it has taught you, abide in Him (1 Jn 2.20–29).

This teaching of Saint John is in fulfillment of the prophecy of Isaiah, quoted directly by Jesus Himself, that in the Messianic Age of the new covenant church, “. . . they shall all be taught by God” (Jn 6.45; Is 54.13).

In the spiritual tradition of the Church, the knowledge of God and His truth is the main goal of life. “For what

meaning would there be for creation,” asks Saint Athanasius the Great (4th c.), “if man should not know God?” (On the Incarnation, Book 1). Knowledge of God, indeed knowledge itself, according to the scriptures and the saints, is not mere “knowledge about,” the abstract knowledge of information and rational propositions, devoid of living experience. Knowledge is primarily and essentially an existential union, a cleaving together of the spiritual man and the object of his knowledge. Saint Gregory of Nyssa (4th c.) has said, “The Lord does not say that it is blessed to know something about God, but rather to possess God in oneself.” (On the Beatitudes, Sermon 6) The possession of God within the mind and heart is the true knowledge of God. It comes through faith and repentance in the life of the Church. It comes essentially through the gracious purification from all sinful passions. Saint John of the Ladder (6th c.) has written:

The growth of fear is the beginning of love, but a complete state of purity is the foundation of all divine knowledge.

He who has perfectly united his feelings to God is mystically led by Him to an understanding of His words. But without union one cannot speak about God.

The engrafted Word (Jas 1.21) perfects purity . . . and the disciple of divine knowledge is illumined. . . but he who has not come to know God merely speculates.

Purity makes a theologian [i.e. one who knows God], who of himself grasps the teachings of the Trinity (The Ladder of Divine Ascent, Step 30).

The listing of knowledge among the virtues of man is critically important because in the present time there exists the widespread conviction that man is condemned to ignorance in the areas of religion and spiritual life. While most people would grant that knowledge is possible in the realm of natural sciences, they would deny genuine knowledge in the realm of the Spirit. They would say that one can know the things of this physical world but cannot know the mysteries of God, and God Himself. Thus religion becomes a matter of personal choice and subjective taste, devoid of any pretension to objective truth and genuine knowledge. As we have seen,

this is precisely not the teaching of the Scriptures and the saints.

For the wrath of God is revealed from heaven against all ungodliness and wickedness of men who by their wickedness suppress the truth. For what can be known of God is plain to them, because God has shown it to them. Ever since the creation of the world His invisible nature, namely His eternal power and deity, has been clearly perceived in the things that have been made. So they are without excuse; for although they knew God they did not honor Him as God or give thanks to Him, but they became futile in their thinking and their senseless minds were darkened. Claiming to be wise, they became fools, and exchanged the glory of the immortal God for images resembling mortal man or birds or animals or reptiles. Therefore God gave them up in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves, because they exchanged the truth about God for a lie and worshipped and served the creature rather than the Creator, who is blessed for ever! Amen (Rom 1.18–25).

Venerable Xenia of Rome, and her two female servants

Saint Xenia of Rome, in the world Eusebia, was the only daughter of an eminent Roman senator. From her youth she loved God, and wished to avoid the marriage arranged for her. She secretly left her parental home with two servants devoted to her, and set sail upon a ship. Through the Providence of God she met the head of the monastery of the holy Apostle Andrew in Milassa, a town of Caria (Asia Minor). She besought him to take her and her companions to Milassa. She also changed her name, calling herself Xenia [which means “stranger” or “foreigner” in Greek].

At Milassa she bought land, built a church dedicated to Saint Stephen, and founded a woman’s monastery. Soon after this, Bishop Paul of Milassa made Xenia a deaconess, because of her virtuous life. The saint helped everyone: for the destitute, she was a benefactress; for the grief-stricken, a comforter; for sinners, a guide to repentance. She possessed a deep humility, accounting herself the worst and most sinful of all.

In her ascetic deeds she was guided by the counsels of the Palestinian ascetic, Saint Euthymius. The sublime life of Saint Xenia drew many souls to Christ. The holy virgin died in 450 while she was praying. During her funeral, a



luminous wreath of stars surrounding a radiant cross appeared over the monastery in the heavens. This sign accompanied the body of the saint when it was carried into the city, and remained until the saint’s burial. Many of the sick received healing after touching the relics of the saint.

Following the death of Saint Xenia, first one of her former servants died, then the other. They were buried at the saint’s feet.