

# HOLY TRINITY ORTHODOX CHURCH

~ a Pan-Orthodox parish of the Antiochian Orthodox Christian Archdiocese ~

His Eminence Metropolitan JOSEPH, Archbishop of New York  
and Metropolitan of all North America  
His Grace Bishop NICHOLAS, Auxiliary Bishop of the Diocese of Miami  
Archpriest Joseph Bittle, Pastor



**APRIL 7, 2019**

**FOURTH SUNDAY OF GREAT LENT**

**COMMEMORATION OF ST. JOHN CLIMACUS,  
AUTHOR OF "THE LADDER"**

## Preparing to Worship the Thrice-Holy God

### *Upon Entering the Church*

I will come into thy house in the multitude of thy mercy;  
and in thy fear I will worship toward thy holy temple.

(Ps. 5:7)

### *A Prayer before Holy Communion*

I am not worthy, O Lord and Master, that Thou shouldst enter under the roof of my soul; but since Thou in Thy love for men dost will to dwell in me, I take courage and approach. Thou commandest, thus I will open wide the doors which Thou alone didst create, that Thou mayest enter with love as is Thy nature. Enter and enlighten my darkened thought. I believe that Thou wilt do this, for Thou didst not banish the Harlot who approached Thee with tears, nor didst

Thou reject the Publican who repented, nor didst Thou drive away the Thief who acknowledged Thy Kingdom, nor didst Thou leave the repentant persecutor (Paul) to himself; but all who had been brought to Thee by repentance Thou didst set in the company of Thy friends, O Thou Who alone art blessed always,

now and to endless ages. Amen.

(St. John Chrysostom)

### **A Word for Newcomers**

A warm welcome to all those worshipping with us at Holy Trinity! If you are from a non-Orthodox background you may see many new and unfamiliar things. Rest assured that everything has a solid biblical foundation and a long history among Christian people. Please join us for coffee after the service. And feel free to ask Fr. Joseph any questions you may have.

**About receiving Holy Communion:** The Orthodox Church understands the Eucharist, or Lord's Supper, to be – among other things – the paramount expression of Christian unity. Since participation in the Eucharist expresses a formal unity with all the dogma and practice and discipline of the Orthodox Church, **non-Orthodox** guests do not receive Holy Communion. **Orthodox** communicants are reminded that we approach the Chalice with due preparation including recent Confession, keeping the appointed fasts of the Church, and appropriate prayers of *preparation* for the reception of Holy Communion and *thanksgiving* after.

# DIVINE LITURGY of ST. BASIL THE GREAT

*Variable Hymns and Readings*



## FIRST ANTIPHON

*Verse: It is good to give praise unto the Lord, and to chant unto Thy name,  
O Most High.*

***Refrain:*** Through the prayers of the Theotokos, O Savior, save us.

*Verse: To proclaim in the morning Thy mercy, and Thy truth by night.*

*Verse: Upright is the Lord our God, and there is no unrighteousness in Him.*

*Glory to the . . . Now and Ever . . .*

## SECOND ANTIPHON

*Verse: The Lord is King, He is clothed with majesty;*

*the Lord is clothed with strength and He hath girt Himself.*

***Refrain:*** O Son of God, who arose from the dead, save us who sing to Thee.  
Alleluia.

*Verse: For He established the world which shall not be shaken.*

*Verse: Holiness becometh Thy house, O Lord, unto length of days.*

*Glory to the . . . Now and ever . . . Only begotten Son ...*

### THIRD ANTIPHON

**The Beatitudes:** In Thy kingdom remember us, O Lord, when thou comest in Thy kingdom.

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are those who mourn, for they shall be comforted.

Blessed are the meek, for they shall inherit the earth.

Blessed are those who hunger and thirst after righteousness,  
for they shall be filled.

Blessed are the merciful, for they shall obtain mercy.

Blessed are the pure in heart, for they shall see God.

Blessed are the peacemakers, for they shall be called the sons of God.

Blessed are those who are persecuted for righteousness sake,  
for theirs is the kingdom of heaven.

Blessed are you when men shall revile you and shall persecute you  
and shall say all manner of evil against you falsely for my sake;  
Rejoice and be exceedingly glad, for great is your reward in heaven.

### AT THE LITTLE ENTRANCE

#### **Troparion for Resurrection (Tone 4)**

Having learned the joyful message of the Resurrection from the angel the women disciples of the Lord cast from them their parental condemnation. And proudly broke the news to the Disciples, saying: Death hath been spoiled; Christ God is risen, granting the world Great Mercy.

#### **Troparion for St. John Climacus (Tone 8)**

The barren wilderness thou didst make fertile with the streams of thy tears; and by thy deep sighing thou hast given fruit through thy struggles a hundredfold. Accordingly, thou hast become a star for the universe, sparkling with miracles. Therefore, O righteous Father John, intercede with Christ God to save our souls.

**Patronal Troparion of Holy Trinity (Pentecost - Tone 8)**

Blessed art Thou, O Christ our God, who hast revealed the fisherman as most wise, by sending down upon them the Holy Spirit; through them Thou didst draw the world into Thy net. O Lover of Man, glory to Thee!

**Kontakion**

O Champion Leader, to thee I offer thanks of victory! O Theotokos, thou hast delivered me from terror. As thou hast invincible power, O Theotokos, thou truly can set me free from all danger; set me free and deliver me, that I may cry unto thee: Hail, O Bride without bridegroom!

**Trisagion** – *Kievan Chant version during Great Lent*

**EPISTLE: Hebrews 6:13-20** (*Fourth Sun. of Great Lent*)

Brethren, when God made a promise to Abraham, since He had no one greater by whom to swear, He swore by Himself, saying, “Surely I will bless you and multiply you.” And thus Abraham, having patiently endured, obtained the promise. Men indeed swear by one greater than themselves, and in all their disputes an oath is final for confirmation. So when God desired to show more convincingly to the heirs of the promise the unchangeable character of His purpose, He interposed with an oath. So that through two unchangeable things, in which it is impossible that God should prove false, we who have fled for refuge might have strong encouragement to seize the hope set before us. We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner shrine behind the curtain, where Jesus has gone as a forerunner on our behalf, having become a high priest forever after the order of Melchizedek.

**GOSPEL: St. Mark 9:16-30** (*Fourth Sun. of Great Lent*)

At that time, a man came to Jesus, kneeling down and saying unto him, “Teacher, I brought my son to you, for he has a dumb spirit. And wherever it seizes him, it dashes him down; and he foams and grinds his teeth and becomes

rigid; and I asked Thy Disciples to cast it out, and they were not able.” And Jesus answered them, “O faithless generation, how long am I to be with you? How long am I to bear with you? Bring him to Me.” And they brought the boy to Him; and when the spirit saw Jesus, immediately it convulsed the boy, and he fell on the ground and rolled about, foaming at the mouth. And Jesus asked his father, “How long has he had this?” And he said, “From childhood. And it has often cast him into the fire and into the water, to destroy him; but if Thou canst do anything, have pity on us and help us.” And Jesus said to him, “If you can believe, all things are possible to him who believes.” Immediately the father of the child cried out and said with tears, “Lord, I believe; help my unbelief!” And when Jesus saw that a crowd came running together, he rebuked the unclean spirit, saying to it, “You dumb and deaf spirit, I command you, come out of him, and never enter him again.” And after crying out and convulsing him terribly, it came out, and the boy was like a corpse; so that most of them said, “He is dead.” But Jesus took him by the hand and lifted him up, and he arose. And when Jesus had entered the house, His Disciples asked Him privately, “Why could we not cast it out?” And Jesus said to them, “This kind cannot be driven out by anything but prayer and fasting.” They went on from there and passed through Galilee. And Jesus would not have anyone know it; for He was teaching His Disciples, saying to them, “The Son of man will be delivered into the hands of men, and they will kill Him; and after He is killed, He will rise on the third day.”

### **Megalynarion During Anaphora**

All of creation rejoices in thee, O Full of Grace; the assembly of angels and the race of men, O Sanctified Temple and Spiritual Paradise; the glory of virgins, from whom God was incarnate and became a child, our God before the ages; He made thy body into a throne, and thy womb He made more spacious than the heavens. All of creation rejoices in thee, O Full of grace: Glory to thee!

## **Upcoming Mid-Week Visit of Bp. NICHOLAS**

His Grace will join us for Great Compline on April 8<sup>th</sup> (Monday) and for Presanctified Liturgy and a post-service Potluck on April 10<sup>th</sup> (Wednesday).

## **New E-Mail Addresses for Fr. Joseph and Church Office**

Please discontinue use of the old sbcglobal.net address. The new e-mails are *frjosephbittle@gmail.com* & *trinityorthodox@gmail.com*.

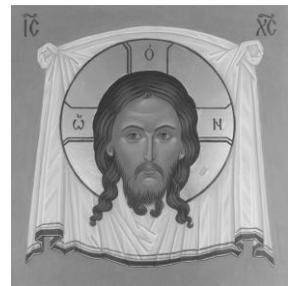
## **When the Chalice is Brought out for Holy Communion ...**

remembering that Holy Communion is truly the Body and Blood of our Lord Jesus Christ, the veneration of icons should stop because the Lord is present in front of you in His Precious Body and Blood. The focus at this time is on the Lord fully personally present to us in Holy Communion.

## **New Iconography Project**

After consultations with our iconographer, Fr. Andrew Tregubov, we have decided to take the next steps in filling out our iconography program with the following icons:

- 1) Two full height icons to flank the Holy Trinity icon in the high place (lower east wall of apse). The theme of these icons will be the “Liturgical Fathers.” Each icon will have two figures. On one side, St. Basil the Great and St. James of Jerusalem; on the other side, St. John Chrysostom and St. Gregory the Dialogist.
- 2) At the center of the fascia above the icon of the Holy Trinity will be the icon of Our Lord’s Holy Face known as “Not Made by Hands.”
- 3) The icon “Not Made by Hands” will be flanked with medallion icons of St. Peter and St. Paul, one on each side.



The above icons have been commissioned, and Fr. Andrew Tregubov should be starting on them soon. In addition to the icons of St. Peter and St. Paul (#3 above) we plan to eventually fill the fascia on each side of the “Not Made by Hands” icon with individual medallion icons of the Twelve Apostles. Your generous donations are needed to make each phase possible.

# THIS WEEK

## *Fast of Great Lent*

Monday, April 8	Apostles Agabos, Rufos, Phlegon, Asynkritos, Herodion and Hermas of the Seventy; Celestine, bishop of Rome
<b>6:30 pm</b>	<b>Great Compline</b> ( <i>with Bp. Nicholas</i> )
Tuesday, April 9	Martyr Euppsychios of Cappadocia; Venerable-martyrs Vadim, Raphael, Nicholas and Irene; Venerable Simeon
Wednesday, April 10	Martyrs Terence and Pompeios of Carthage together with Alexander and their forty companions; New-hieromartyr Gregory V, patriarch of Constantinople; New-martyr Demas of Smyrna
<b>6:30 pm</b>	<b>Presanctified Liturgy</b> ( <i>with Bp. Nicholas</i> )
Thursday, April 11	Hieromartyr Antypas, bishop of Pergamum; Venerable Tryphainis; Kallinikos of Cernica, bishop of Rimniculdi in Romania
<b>6:30 pm</b>	<b>Full Great Canon of St. Andrew (Little Compline)</b>
Friday, April 12	Basil the Confessor, bishop of Parium; Venerable Anthusa of Constantinople; Venerable Akakios the Younger, founder of Kafsokalyvia skete on Athos
<b>6:30 pm</b>	<b>Akathist Hymn to Theotokos (Little Compline)</b>
Saturday, April 13	Martin the Confessor, pope of Rome; Martyr Eleutherios of Persia; Martyrs Zoilos of Rome and Theodosios; Hieromartyr Artemon, presbyter of Laodicea in Syria
<b>6:00 pm</b>	<b>Great Vespers</b>
<b>6:45 pm</b>	<b>Life of St. Mary of Egypt</b>
<b>7:30 pm</b>	<b>Confession</b>
Sunday, April 14	SUNDAY of ST. MARY OF EGYPT - Apostles Aristarchos, Pudens and Trophymos of the Seventy; Martyr Thomais of Alexandria; New-martyr Demetrios of the Peloponnesos
<b>9:00 am</b>	<b>Church School</b>
<b>8:50 am</b>	<b>Orthros</b> (special start time through end of Great Lent)
<b>10:00 am</b>	<b>Divine Liturgy</b>
<b>11:30 am</b>	<b>Coffee Hour</b>