

SUNDAY OF ORTHODOXY



RESTORATION OF THE HOLY ICONS

MARCH 13, 2022

Holy Trinity Greek Orthodox Church
250 Gallows Hill Road, Westfield, New Jersey 07090
908.233.8533 www.holytrinitywestfield.org

Rev. Fr. Peter Delvzizis, Presiding Priest
[Live streaming of services](#)



Once again, the Season of Great and Holy Lent is upon us, and with its arrival, we hear anew the Church's call to repentance before the Creator. Through the preparation and discipline of this Great Fast, the Church invites us to nurture and to tend to our spiritual well-being by seeking ever-increasing communion with our Good and Loving God.

On the First Sunday of the Fast, known as the Sunday of Orthodoxy, we commemorate the Triumph and Restoration of the Holy and Sacred Icons. On the thirteenth day of the month, we commemorate our Father Nicephoros, Patriarch of Constantinople; St. Publinos the Martyr and St. Markos, Bishops of Athens; St. Christina the Righteous Martyr of Persia

Plagal of the First Tone **Ἦχος πλ. α'**

Click links for Scripture Readings

Morning Gospel:	St. Luke 24:13-35	Ἐλληνικά
Epistle Reading:	Hebrews 11:24-26, 32-40	Ἐλληνικά
Gospel Reading:	St. John 1:43-51	Ἐλληνικά

Apolytikion of the Resurrection: *“To the Word, co-eternal with the Father and the Spirit, born of the Virgin for our salvation, let us, the faithful, give praise and worship. For He willed to be lifted up on the cross in the flesh, to endure death and raise the dead by His glorious Resurrection.”*

Apolytikion for the Icons: *“We venerate Your immaculate icon, O good Lord, and entreat You to forgive our offences, O Christ our God. By Your own choice you were pleased to ascend the Cross in the flesh, to deliver us, whom You created, from our slavery to the foe. Therefore, we cry to You with gratitude: You have filled all things with joy, O our Savior, by coming to save the world.”*

Apolytikion of the Church: *“Blessed are You, O Christ our Lord and God, You who made all wise the fishermen Your Apostles, sending down upon them Your Spirit, which is Holy and through their work drawing the world into Your net, glory to You Who loves mankind.”*

Kontakion: *“To you, Theotokos, invincible Defender, having been delivered from peril, I and your City [Constantinople], dedicate the victory festival as a thanksgiving offering. In your irresistible might, keep me safe from all trials, that I may cry out to you: ‘Hail, Unwedded Bride!’”*

Altar Donations

Altar Candles March 12: in memory of Antonius Genakos†

Vigil Light: in memory of Harry, Laurence, Eva and Harry Chororos†

Large Candles: in memory of Harry, Laurence, Eva and Harry Chororos†

Sacraments and Rites

Liturgical Schedule

Tuesday, March 15, Lenten Vespers, 5:00 PM

Wednesday, March 16, Presanctified Liturgy, 6:30 PM

Friday, March 18, Akathist Hymn, 6:30 PM

Sunday, March 20, **St. Gregory of Palamas**, Orthros, 8:15 AM; Divine Liturgy, 9:30 AM

Monday, March 21, Great Compline, 5:00 PM

Wednesday, March 23, Presanctified Liturgy, 6:30 PM

Thursday, March 24, Great Vespers @ Jersey City, 6:00 PM

Friday, March 25, Annunciation, Orthros, 8:30 AM; Divine Liturgy, 9:30 AM

Sunday, March 27, **Sunday of the Holy Cross**, Orthros, 8:15 AM; Divine Liturgy, 9:30 AM

40-Day Blessing: On Saturday, March 12, the churching of Alexander, son of Christina and Jeremy Doster, will be celebrated.

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Sunday of Orthodoxy – First Sunday of Great Lent

Rejoicing today in the triumph of Orthodoxy on this first Sunday of Lent, we commemorate three events: one belonging to the past; one to the present; and one which still belongs to the future. Whenever we have a feast or joy in the Church, we Orthodox first look back – for in our present life, we depend on what happened in the past. First of all, of course, we depend on the ultimate triumph, that of Christ Himself. Our faith is rooted in that strange defeat which became the most glorious victory – the defeat of a man nailed to the Cross, who rose again from the dead, who is the Lord and the Master of the world. This is the first triumph of Orthodoxy. This is the content of all our commemorations and of all our joy. This man chose twelve men, gave them power to preach about that defeat and that victory, and sent them out to the world saying preach and baptize; build up the Church; announce the Kingdom of God. The Church grew as it covered the universe with the true faith. After 300 years of the most

unequal conflict between the powerful Roman Empire and the powerless Christian Church, the Empire accepted Christ as Lord and Master. That was the second triumph of Orthodoxy.

The following centuries saw many attempts to distort the faith, to adjust it to human needs, to fill it with human content. In each generation, there were those who could not accept that message of the Cross and Resurrection and life eternal. They tried to change it, and those changes we call heresies. Again, there were persecutions. Again, Orthodox bishops, monks and laymen defended their faith and were condemned, went into exile and were covered with blood. And after five centuries of those conflicts and persecutions and discussions, the day came which we commemorate today, the day of the final victory of Orthodoxy as the true faith over all the heresies. It happened on the first Sunday of Lent in the year 843 in Constantinople. After almost 100 years of persecution directed against the veneration of the holy icons, the Church finally proclaimed that the truth had been defined, that the truth was fully in the possession of the Church. And since then all Orthodox people, wherever they live, have gathered on this Sunday to proclaim before the world their faith in that truth, their belief that their Church is truly apostolic, truly Orthodox, truly universal.

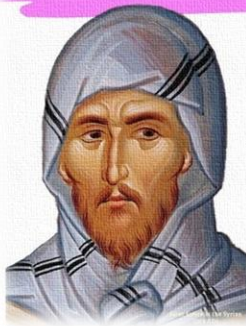
But let us ask ourselves one question: Do all the triumphs of Orthodoxy, all the victories, belong to the past? Looking at the present, we sometimes feel that our only consolation is to remember the past. Then Orthodoxy was glorious, then the Orthodox Church was powerful, then it dominated. But what about the present? If the triumph of Orthodoxy belongs to the past only, if there is nothing else for us to do but commemorate, to repeat to ourselves how glorious was the past, then Orthodoxy is dead. But our faith is not dead; it continues to live by sanctifying all believers. We continue to rely on God to be victorious. Our Orthodox faith impels us to believe that it is not by accident but by Divine Providence that the Orthodox faith today has reached all countries, all cities, and all continents of the earth. After that historic weakness of our religion, after the persecutions by the Roman Empire, by the Turks, by the godless atheists, after all the trials that we had to go through, today a new day begins. Something new is going to happen. And it is this future of Orthodoxy that we must rejoice about. Our world is so complex. It is changing all the time, and the more it changes, the more people fear, the more they are frightened by the future, the more they are preoccupied by what will happen to them. And this is where Orthodoxy must answer their problem; this is where Orthodoxy must accept the challenge of modern civilization and reveal to men of all nations that it has remained the force of God left in history for the transformation, for the deification, for the transfiguration of human life today.

The past, the present, the future: At the beginning, one lonely man on the Cross – the complete defeat. And if at that time we had been there with all our human calculations, we probably would have said, “That’s the end. Nothing else will happen.” The twelve left Him. There was no one, no one to hope. The world was in darkness. Everything seemed finished. Three days later He appeared. He appeared to His disciples, and their hearts were burning within them because they knew that He was the risen Lord. And since then, in every generation, there have been people with burning hearts, people who have felt that this victory of Christ had to be carried again and again into this world, to be proclaimed in order to win new human souls and to be the transforming force in life. Today this responsibility belongs to

us. We feel that we are weak. We feel that we are limited; we are divided; we are still separated into so many groups, and we have so many obstacles to overcome. But today, on the Sunday of Orthodoxy, we close our eyes for a second, and we rejoice in that unity which is already here. We are already in a triumph, and may God help us keep that triumph in our hearts, so that we never give up hope in that future event when Orthodoxy will become the victory which eternally overcomes all the obstacles, because that victory is the victory of Christ Himself.

As we approach the most important moment of the Eucharist, the priest says, "Let us love one another, that with one mind we may confess..." What is the condition of the real triumph of Orthodoxy? What is the way leading to the real, the final, the ultimate victory of our faith? The answer comes from the Gospel. The answer comes from Christ Himself and from the whole tradition of Orthodoxy. It is love. Let us love one another, that with one mind we may confess . . . confess our faith, our Orthodoxy. Let us, from now on, feel responsible for each other. We belong together, to Christ, to His Body, to the Church. Let us feel responsible for each other and let us love one another. Let us put above everything else the interests of Orthodoxy in our lives. Let us understand that each one of us today must be the apostle of Orthodoxy in a society which is asking us: "What do you believe?" "What is your faith?" And let us, above everything else, keep the memory, keep the experience, keep the taste of that unity which we experience today.

**The Prayer
of Saint Ephraim
the Syrian**



*O Lord and Master of my life, take from
me the spirit of sloth, faintheartedness,
lust of power, and idle talk.*

*But give rather the spirit of chastity,
humility, patience, and love to Thy servant.*

*Yea, Lord and King, grant me to see my own sins
and not to judge my brother,
for Thou art blessed unto the ages of ages.
Amen.*

Lenten Coin Box Project 2022 For Parish and Sunday School

OCMC Coin Boxes have been distributed. Please joyfully fill your box during Lent with your coins and bills. The boxes will be collected on April 10 (the week before Palm Sunday.) The entire collected amount will be sent to the Orthodox Christian Mission Center (OCMC). Our 2022 Holy Trinity goal is to raise over \$1500 for the OCMC. Thank you for your prayers and generosity.

Prayer Request

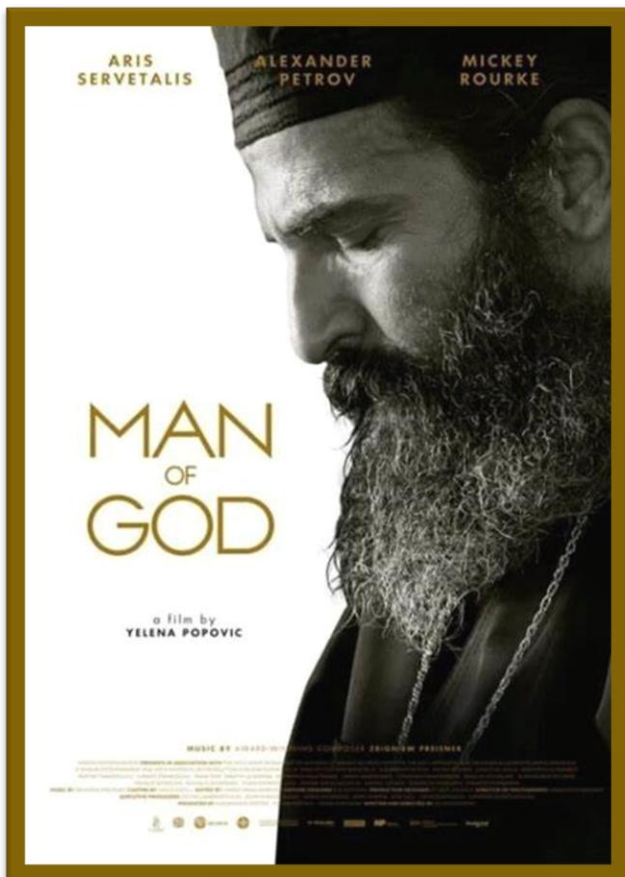


Thomas, Andrea, Thomas, Alexandra, Ronald, Galina, Angela, Lubove, Despina, Maria, John, Paraskevi (Parri), Dianna, Stephanie, Edward, Brian, Janeen, Cathy, James, Christine, Andrea, Molly, Anastasios, Michael, Angela, Lauren, John, Effie, Stella, Guerline, Phyllis, Denise, Cloy, Mirka, Stamatia, Theresa, James, Matthew, Antoinette, William, Angela, Tanner, Stefanos, Helen, Katherine, Ashley, Angela, Nick, Lindsey, Alexandria, Evdokia, Chris, Zach, Notis, Erica, Christina, Fran, Joan, Hellen, Joseph, Angela, Cleopatra, James, Rosa, George, Kathy, Theresa, Dorothy, Shannon, Jeff, Jeffrey, Rowena, Craig, Paul, John, Marien, John, Vasilias, Hellen, Natalia, Angela, Katherine, Patricia, Lily, Thomas, Brennan, Elvira, Bill, Alicia, Diane, Michael, Dorka, Stavroula, Maroulla

You are invited to view

“Man of God”

the 2021 critically acclaimed movie about the life of
St. Nektarios of Aegina



Holy Trinity Private Viewing
Sunday, March 27, 2:00 PM
Cinemark in Watchung

Seating is limited for this private event.
Please contact the church office for
ticket information. Admission is a free-
will offering to help fund the Holy
Trinity
Capital Campaign.

Exiled unjustly, convicted without trial, slandered without cause. Man of God depicts the trials and tribulations of Saint Nektarios of Aegina, as he bears the unjust hatred of his enemies while preaching the Word of God.

Watch trailer here: [Man of God \(Trailer\) - YouTube](#)

The life of St. Nektarios: [A Wellspring of Humility - Saint Nektarios of Aegina - YouTube](#)

Metropolis of New Jersey Philoptochos
Social Service Program – Collection Today
Sunday, March 13

Make checks payable to: “The Ladies Philoptochos Society of HTGOC”



GREEK ORTHODOX ARCHDIOCESE OF AMERICA
ΕΛΛΗΝΙΚΗ ΑΡΧΙΕΠΙΣΚΟΠΗ ΑΜΕΡΙΚΗΣ

OFFICE OF THE ARCHBISHOP
Ο ΑΡΧΙΕΠΙΣΚΟΠΟΣ

March 10, 2022

To the Reverend Clergy, the Esteemed Presidents and Members of the Parish Councils, and all the Devout Faithful of the Greek Orthodox Communities of the Greek Orthodox Metropolis of New Jersey,

My Beloved in the Lord,

As we have embarked on our spiritual journey through Holy and Great Lent – a period of increased prayer, fasting, thoughtful reflection, spiritual growth and increased almsgiving — let us offer up thanksgiving to Almighty God for continuously providing us with His most bountiful blessings.

As is the tradition in the Greek Orthodox Metropolis of New Jersey, each year on the first Sunday of Holy and Great Lent, the Sunday of Orthodoxy, a special collection is taken-up in all the parishes across this Metropolis to aid the Social Services program of the Metropolis of New Jersey Philoptochos Society. This most important ministry has been and continues to be instrumental in offering much needed assistance to the less fortunate families and individuals who are facing hardships and exceptional difficulties in their lives.

And so, I wholeheartedly encourage each of you to generously contribute to this noble cause, as your offerings will greatly aid the Metropolis of New Jersey Philoptochos to fulfill its sacred mission; of being the friends of the poor and assisting those who are in need. Through your contribution to this wonderful philanthropic program, you follow the teaching of St. John Chrysostom, the patron Saint of this holy Metropolis, when he said, “For the greatest thing is charity, moderation, and almsgiving” (Homily 46 on the Gospel of St. Matthew).

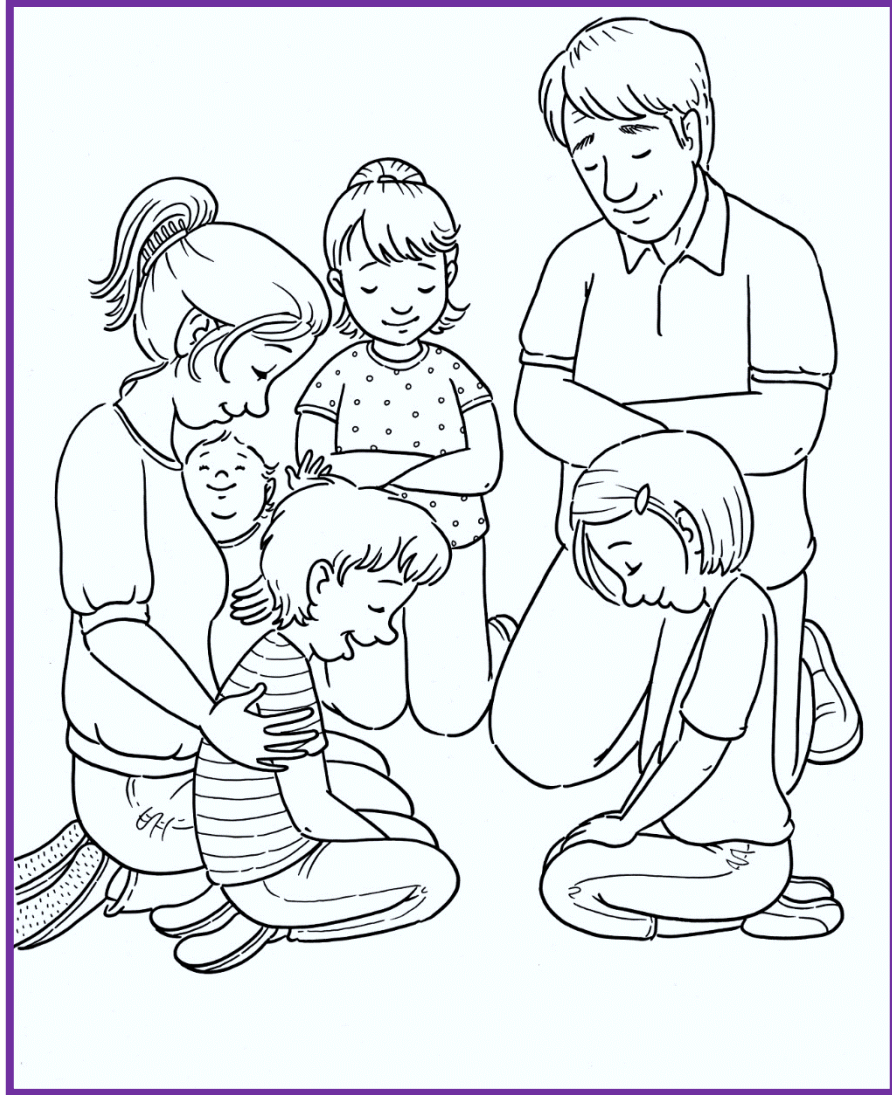
With my fervent prayers that we and all people of goodwill may experience the perfect love and blessings of our Lord, and in turn share this same love with our fellow man as we commence Holy and Great Lent, I remain

With paternal love in Christ,

+ ELPIDOPHOROS
Archbishop of America

Remember to pray together as a family this Lenten Season

Blessed



Lent

Ideas for families during Lent

- Choose a prayer or scripture verse to memorize. This could be the Jesus Prayer for smaller children or Psalm 50 or the Creed for older ones. Practice it daily during Lent.
- Talk about temptation and resisting it. Make a batch of lenten cookies and leave them on the table to eat the next day.
- Order a prayer rope (*komboskini*) of their very own. You can get one at your church bookstore any Orthodox shop.

St. John Chrysostom Oratorical Festival - Sunday, March 20



Holy Trinity will host its annual St. John Chrysostom Parish Oratorical Festival on Sunday, March 20, directly after Church. All are invited to attend and support our youth and celebrate afterward with a luncheon.

Religious Education students are encouraged to participate within the three divisions that make up the festival, Elementary Division (Grades 4-6), Junior Division (Grades 7-9), Senior Division (Grades 10-12). This event, which gives our young people an opportunity to speak about their faith in a loving and friendly environment, has proven a very rewarding experience for participants through the years.

Participants will need to register online as well as access this year's topics, guides, and tips on the Archdiocese website (www.goarch.org/en/oratorical), or by contacting our Parish Chairperson, Peter Tarhanidis at ptarhanidis@gmail.com.

Join thousands of teens across the nation &

#shareorthodoxy!

2022 ORATORICAL FESTIVAL



EXPLORE a deeper knowledge of your Orthodox faith
THINK critically about current issues
SPEAK to a gentle and loving audience

Share Your
FAITH

Junior Division for Grades 7-9
Senior Division for Grades 10-12

AWARDS - The Chrysostom Scholarship for Hellenic College
The 2022 finalists are eligible to receive a Chrysostom Scholarship to Hellenic College.
This scholarship provides awards ranging from \$2,500 up to \$30,000 per year.

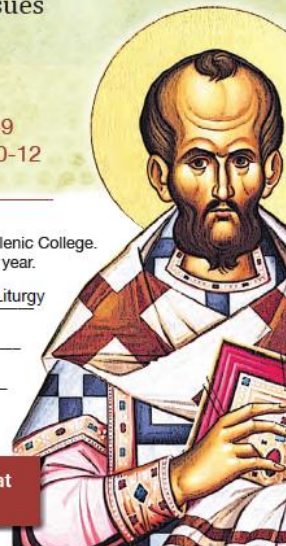
Parish Festival Date Sunday, March 20, 2022 following the Divine Liturgy

Parish Chairperson Peter Tarhanidis

Contact Information ptarhanidis@gmail.com

The St. John Chrysostom Oratorical Festival is a Ministry of the Department of Religious Education from the Greek Orthodox Archdiocese.

Find the topics, rules, guidelines, and prize information at
www.goarch.org/oratorical



Philoptochos

Save-the-date for a Spring Fling - "BLOOM!" Tuesday, May 17, 2022. Brooklake Country Club, Florham Park, NJ. 6:00 PM Cocktails & Raffles; 7:00 PM Dinner & Fashion Show by Emily's Boutique, Staten Island, NY. Please stop by the Philoptochos Table to learn more about BLOOM!, how you can help, and pick up Ad Journal forms for business advertising, as well as personal ads for the special women in your life.

Westfield GOYA
proudly presents the
Sights and Sounds Showcase



Join us for a Lenten Lunch and a Show!
OUR GOYANS INVITE YOU TO SEE
THEIR ARTWORK AND INDIVIDUAL/GROUP PERFORMANCES

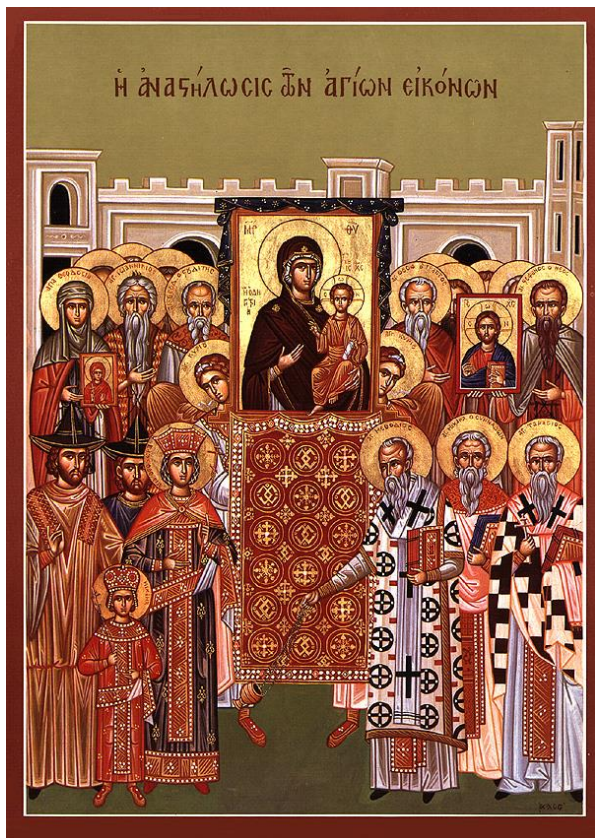
Sunday, March 13, 2022
12:00 pm

SUGGESTED DONATION: \$5/PERSON OR \$20/FAMILY
CASH OR CHECKS PAYABLE TO HTGOC YHT AT THE DOOR

PLEASE RSVP SO WE CAN GET AN ESTIMATED HEADCOUNT:
<https://tinyurl.com/2022WestfieldShowcase>

Α΄ Κυριακή των Νηστειών - της Ορθοδοξίας

Η αγία αυτή ημέρα είναι ξεχωριστή, διότι παρά το κατανυκτικό κλίμα της Μεγάλης Τεσσαρακοστής, εορτάζει λαμπρά η Ορθοδοξία μας, η αληθινή Εκκλησία του Χριστού. Ποιούμε ανάμνηση του κορυφαίου γεγονότος της εκκλησιαστικής μας ιστορίας, της αναστηλώσεως των ιερών εικόνων, το οποίο επισυνέβη το 843 μ.Χ. στο Βυζάντιο, χάρις στην αποφασιστική συμβολή της βασιλίσσης και μετέπειτα αγίας Θεοδώρας, συζύγου του αυτοκράτορα Θεοφίλου (840 - 843 μ.Χ.).



Αναφερόμαστε στη μεγάλη εικονομαχική έριδα, η οποία συντάραξε κυριολεκτικά την Εκκλησία μας για περισσότερα από εκατό χρόνια. Το 726 μ.Χ. ο αυτοκράτωρ Λέων ο Γ' ο Ίσαυρος (717 - 741 μ.Χ.) αποφάσισε να επιφέρει στο κράτος ριζικές μεταρρυθμίσεις. Μια από αυτές ήταν η απαγόρευση προσκύνησης των ιερών εικόνων, επειδή, παίρνοντας αφορμή από ορισμένα ακραία φαινόμενα εικονολατρίας, πίστευε πως η χριστιανική πίστη παρέκκλιε στην ειδωλολατρία. Στην ουσία όμως εξέφραζε δικές του ανεικονικές απόψεις, οι οποίες ήταν βαθύτατα επηρεασμένες από την ανεικονική ιουδαϊκή και ισλαμική πίστη. Η αναταραχή ήταν αφάνταστη. Η αυτοκρατορία χωρίστηκε σε δύο φοβερά αντιμαχόμενες ομάδες, τους εικονομάχους και τους εικονολάτρεις. Οι διώξεις φοβερές. Μεγάλες πατερικές μορφές ανάλαβαν να υπερασπίσουν την ορθόδοξη πίστη. Στα 787 μ.Χ. συγκλήθηκε η Ζ' Οικουμενική Σύνοδος, η οποία διατύπωσε με ακρίβεια

την οφειλόμενη τιμή στις ιερές εικόνες. Σε αυτή επίσης διευκρινίστηκαν και άλλα δυσνόητα σημεία της χριστιανικής πίστεως, έτσι ώστε να έχουμε πλήρη αποκρυστάλλωση του ορθόδοξου δόγματος και να ομιλούμε για θρίαμβο της Ορθοδοξίας μας.

Η εικόνα στην Ορθοδοξία μας δεν αποτελεί αντικείμενο λατρείας, αλλά λειτουργεί αποκλειστικά ως μέσον τιμής του εικονιζόμενου προσώπου. Ακόμα και ο Χριστός μπορεί να εικονισθεί, διότι έγινε άνθρωπος. Μάλιστα όποιος αρνείται τον εικονισμό του Χριστού αρνείται ουσιαστικά την ανθρώπινη φύση Του! Οι μεγάλοι Πατέρες και διδάσκαλοι της Εκκλησίας μας, που αναδείχθηκαν μέσα από τη λαίλαπα της εικονομαχίας, διατύπωσαν το ορθόδοξο δόγμα με προσοχή και ευλάβεια. Η προσκύνηση της ιερής εικόνας του Χριστού και των άλλων ιερών προσώπων του Χριστιανισμού δεν είναι ειδωλολατρία, όπως κατηγορούνταν από τους εικονομάχους, διότι η τιμή δεν απευθύνεται στην ύλη, αλλά στο εικονιζόμενο πρόσωπο, καθότι «η της εικόνας τιμή επί το πρωτότυπον διαβαίνει» (Μ.Βασίλειος Ρ . Γ . 32,149) και «Προσκυνούμεν δε ταις εικόσιν ου τη ύλη προσφέροντες την προσκύνησιν, αλλά δι' αυτών τοις εν αυταίς εικονιζόμενοις» (Ι. Δαμασκ. Ρ . Γ .94 1356). Η

ευλογία και η χάρη που λαμβάνει ο πιστός από την προσκύνηση των ιερών εικόνων δίνεται από το ζωντανό ιερό πρόσωπο και όχι από την ύλη της εικόνας.

Η εικόνα έχει τεράστια ποιμαντική χρησιμότητα. Μια εικόνα, σύμφωνα με γλωσσική έκφραση, αξίζει περισσότερο από χίλιες λέξεις. Αυτό σημαίνει ότι μέσω της εκκλησιαστικής εικονογραφίας οι πιστοί βοηθούνται να αναχθούν στις υψηλές πνευματικές θεωρίες και στο θείον.

Βεβαίως η ηρεμία δεν αποκαταστάθηκε, διότι εξακολουθούσαν να βασιλεύουν εικονομάχοι αυτοκράτορες. Στα 843 η ευσεβής αυτοκράτειρα Θεοδώρα, επίτροπος του ανήλικου γιου της Μιχαήλ του Γ', έθεσε τέρμα στην εικονομαχική έριδα και συνετέλεσε στο θρίαμβο της Ορθοδοξίας.

Οι Πατέρες όρισαν να εορτάζεται ο θρίαμβος του ορθοδόξου δόγματος την πρώτη Κυριακή των Νηστειών για να δείξει στους πιστούς πως ο πνευματικός μας αγώνας θα πρέπει να συνδυάζεται με την ορθή πίστη για να είναι πραγματικά αποτελεσματικός. Νηστεία και ασκητική ζωή έχουν και άλλες αιρέσεις ή θρησκείες, και μάλιστα με πολύ αυστηρότερους κανόνες άσκησης. Όμως αυτό δε σημαίνει ότι μπορούν αυτοί οι άνθρωποι να σωθούν και να ενωθούν με το Θεό. Η σωτηρία είναι συνώνυμη με την αλήθεια, αντίθετα η πλάνη και το ψεύδος οδηγούν σε αδιέξοδα και εν τέλει στην απώλεια.

