



# SAINT INNOCENT

ORTHODOX  
CHRISTIAN  
CHURCH

**Sunday, March 21, 2021**  
**First Sunday of Great Lent**  
**Sunday of Orthodoxy**



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**Priest Theophan Buck**

## *Troparion and Kontakion*

### **Tone 8 Troparion**     *(Resurrection)*

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!

### **Tone 2 Troparion**     *(Sunday of Orthodoxy)*

We venerate Thy most pure image, O Good One; and ask forgiveness of our transgressions, O Christ our God. Of Thine own will Thou wast pleased to ascend the Cross in the flesh and deliver Thy creatures from bondage to the Enemy. Therefore with thankfulness we cry aloud to Thee: “Thou hast filled all with joy, O our Savior,// by coming to save the world.”

### **Tone 8 Kontakion**     *(Sunday of Orthodoxy)*

No one could describe the Word of the Father; but when He took flesh from thee, O Theotokos, He accepted to be described, and restored the fallen image to its former state by uniting it to divine beauty.// We confess and proclaim our salvation in words and images.

### ***Epistle: Hebrews 11:24-26; 32-12:2***

<sup>24</sup>By faith Moses, when he became of age, refused to be called the son of Pharaoh’s daughter, <sup>25</sup>choosing rather to suffer affliction with the people of God than to enjoy the passing pleasures of sin, <sup>26</sup>esteeming the reproach of Christ greater riches than the treasures in Egypt; for he looked to the reward. <sup>32</sup>And what more shall I say? For the time would fail me to tell of Gideon and Barak and Samson and Jephthah, also of David and Samuel and the prophets: <sup>33</sup>who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, <sup>34</sup>quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, became valiant in battle, turned to flight the armies of the aliens. <sup>35</sup>Women received their dead raised to life again. Others were tortured, not accepting deliverance, that they might obtain a better resurrection. <sup>36</sup>Still others had trial of mockings and scourgings, yes, and of chains and imprisonment. <sup>37</sup>They were stoned, they were sawn in two, were tempted, were slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented—<sup>38</sup>of whom the world was not worthy. They wandered in deserts and mountains, *in* dens and caves of the earth. <sup>39</sup>And all these, having obtained a good testimony through faith, did not receive the promise, <sup>40</sup>God having provided something better for us, that they should not be made

perfect apart from us. **12** Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us, <sup>2</sup> looking unto Jesus, the author and finisher of *our* faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

***Gospel: John 1:43-51***

<sup>43</sup> The following day Jesus wanted to go to Galilee, and He found Philip and said to him, "Follow Me." <sup>44</sup> Now Philip was from Bethsaida, the city of Andrew and Peter. <sup>45</sup> Philip found Nathanael and said to him, "We have found Him of whom Moses in the law, and also the prophets, wrote—Jesus of Nazareth, the son of Joseph." <sup>46</sup> And Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." <sup>47</sup> Jesus saw Nathanael coming toward Him, and said of him, "Behold, an Israelite indeed, in whom is no deceit!" <sup>48</sup> Nathanael said to Him, "How do You know me?" Jesus answered and said to him, "Before Philip called you, when you were under the fig tree, I saw you." <sup>49</sup> Nathanael answered and said to Him, "Rabbi, You are the Son of God! You are the King of Israel!" <sup>50</sup> Jesus answered and said to him, "Because I said to you, 'I saw you under the fig tree,' do you believe? You will see greater things than these." <sup>51</sup> And He said to him, "Most assuredly, I say to you, hereafter you shall see heaven open, and the angels of God ascending and descending upon the Son of Man."

***GREAT LENT A SCHOOL OF REPENTANCE***

***Its Meaning for Orthodox Christians***

***By The Rt. Rev. Alexander Schmemmann***

**HOW CAN WE KEEP GREAT LENT?**

**1. Fasting**

The first universal precept is that of fasting. The Orthodox teaching concerning fasting is different from the Roman Catholic doctrine and it is essential to understand it. Roman Catholics identify **fasting** with a "good deed," see in it a sacrifice which earns us a "merit." "What shall I give up for Lent?"—this question is very typical of such an attitude toward fasting. Fasting thus is a formal obligation, an act of obedience to the Church, and its value comes precisely from obedience. The Orthodox idea of fasting is first of all that of an **ascetical effort**. **It is the effort to subdue the physical, the fleshly man to the spiritual one, the "natural" to the "supernatural."** Limitations in food are **instrumental**; they are not ends in themselves. Fasting thus is but a means of reaching a spiritual goal and, therefore, an integral part of a wide spiritual effort.

Fasting, in the Orthodox understanding, includes more than abstinence from certain types of food. It implies prayer, silence, an internal disposition of mind, an attempt to be charitable, kind, and – in one word – **spiritual**. "Brethren, while fasting bodily, let us also fast spiritually...."

And because of this the Orthodox doctrine of fasting excludes the evaluation of fasting in terms of a "maximum" or "minimum." Everyone must find **his** maximum, weigh his conscience and find in it his "pattern of fasting." But this pattern must necessarily include the spiritual as well as the "bodily" elements. The Typicon and the canons of the Church give the description of an ideal fast: no dairy products, total abstinence on certain days. "He that is able to receive it, let him receive it" (Matt. 19:12). But, whatever is our measure – our fasting must be a total effort of our total being.

### *Many Years!*

Birthdays                      24              Josiah Hill

### *Announcements for Sunday, March 21 2021:*

- On Tuesday @ 7:15 pm we will begin our Thirty Steps to Heaven book discussion via Zoom. All links can be found in Realm. All are welcome.
- The Great Feast of Annunciation is this Wednesday and Thursday.
  - Wednesday @ 6:30pm Vigil for Annunciation
  - Thursday @ 10am Vespersal Divine Liturgy of Annunciation
  - As a festal treat we are allowed to eat fish on this feast!
- Next Saturday & Sunday we will be having our annual Lenten Retreat with Fr. David Rucker. Please come if you can, otherwise tune in via Zoom.

### *Lenten Charity September Charity - Middle Georgia Community Food Bank*

- We will be collecting food donations throughout Lent
- MGCFB does not accept food that is expired or damaged. MGCFB would prefer food that has at least 30-60 days before expiration.
- Only non-perishable food will be accepted.
- MGCFB would prefer food donations that are nutritionally dense or whole meals such as, peanut butter, canned tuna, canned beans, soups and stews, pastas, or low sugar cereals.

### *Lenten Charity #2 - OCMC Coin Boxes*

- Supports Orthodox Missionaries throughout the world
- Take a box, fill it, bring it back by the end of Lent.