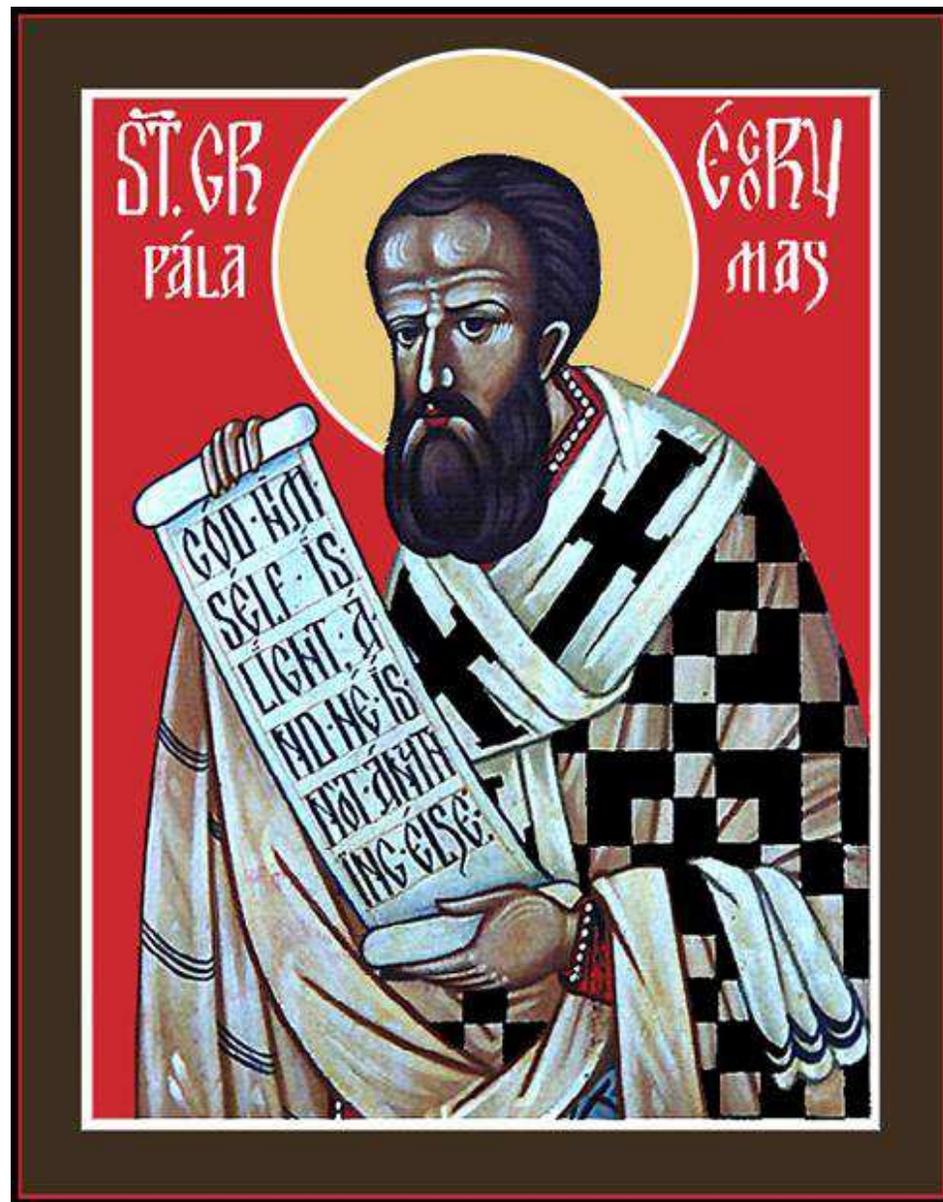


SAINT GREGORY PALAMAS

...At a time when the Byzantine Empire was reeling from the blows of the invaders and already half betrayed, Gregory upheld the doctrine of *hesychia*—quietness. It was not a negative doctrine; it went back to the earliest origins of Christianity. In its context, and in its vast implications, it was a doctrine of surprising boldness, for it cut through the complicated rituals of the Church. “Men ought always to pray,” said Jesus, “and not to faint” (Luke 18:1). In a sense it was as simple as that, and as demanding. Offices, dogmas, ceremonies — in Gregory’s eyes none of these was so important as the ceaseless stream of prayer mounting upward to God. Only by prayer could a man see God and bathe in the light of the Transfiguration. Only by prayer could his wounds be healed and his salvation be assured. In the quietness of his chamber, in absolute isolation and silence, a man could enjoy the spiritual life to the full, serving God in perpetual contemplation of His glory. By “the care of the heart,” by becoming detached from all created things, losing consciousness of himself and being wholly absorbed in the contemplation of God, a man could make the leap into the infinite, passing altogether beyond the world and its cares, wholly losing himself in the blessedness of the divine image. At the end of the road was God, and man had only to hurl himself along the road of prayer to see God’s face.

Such a belief in the efficacy of prayer was not new. What was new was the temper of Gregory’s mind, his concept of prayer as a kind of glory, a beam of light joining the divine image in man to the divine image in God. In the darkest depths of contemplation, when a man has withdrawn completely from the world into a perfect ecstasy of the spirit, then, according to Gregory, God makes Himself known, the darkness falls away, there is only the beckoning light of God framed in dark fire. Gregory believed that this light which a man sees when he dives deep within himself — that glittering treasure chest, jewel-encrusted and sparkling with blinding rays — was God Himself.

From **The Holy Fire**
By **Robert Payne**



HOLY TRINITY ORTHODOX CHURCH
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THE TRINITARIAN

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V. REV. ALEXANDER GARKLAVS, PASTOR

Divine Liturgy at 9:00 A.M.
Church School Every Sunday at 10:45 A.M.
(During the Months of September thru May)

Vespers - Every Saturday - 5:00 P.M.
Choir Rehearsals Every Thursday at 7:30 P.M.
Michael N. Pilat, Choir Director

RECTORY: 963 John Glenn Drive, Seven Hills, Ohio 44131 Phone 216-524-8989

BULLETIN 19 - VOLUME LIV

TONE 5

MARCH 12, 2017

SECOND SUNDAY OF GREAT LENT

St. Gregory Palamas

Ven. Theophanes the Confessor, of Sigriane;

Righteous Phineas, grandson of Aaron; St. Gregory Dialogus, Pope of Rome;

Ven. Simeon the New Theologian

“O master of virtue and divine contemplation, O glorious vessel of wisdom and quiet: By the power of your prayers, O illustrious father, Gregory, obtain for us a share in your holiness and understanding, that we, too, may attain that light beyond our reach.”

Exapostilarion, Tone III

“Love of poverty was your great wealth, while chastity and compunction were your constant delight. Through these, you became both disciple and master of divine mysteries. Now that you have entered the joy of the Lord, O holy father, Simeon, entreat Him to save our souls.”

Kondakion, Tone III

TODAY'S EPISTLE: HEBREWS 1:10-2:3
HEBREWS 7:26-8:2

TODAY'S GOSPEL: MARK 2:1-12
JOHN 10:9-16

HOLY WORSHIP THIS WEEK:

Wednesday, March 15	6:00 p.m. Pre-Sanctified Liturgy
Friday, March 17	9:00 a.m. Presanctified Liturgy
Saturday, March 18	9:00 a.m. Divine Liturgy; Memorial Service
	5:00 p.m. Great Vespers

Daily Scripture Readings

Monday, March 13	Isaiah 8:13-9:7	Genesis 6:9-22	Proverbs 8:1-21
Tuesday, March 14	Isaiah 9:9-10:4	Genesis 7:1-5	Proverbs 8:32-9:11
Wednesday, March 15	Isaiah 10:12-20	Genesis 7:6-9	Proverbs 9:12-18
Thursday, March 16	Isaiah 11:10-12:2	Genesis 7:11-8:3	Proverbs 10:1-22
Friday, March 17	Isaiah 13:2-13	Genesis 8:4-22	Proverbs 10:31-11:12
Saturday, March 18 (Departed)	Hebrews 10:32-38 I Thessalonians 4:13-17	Mark 2:14-17 John 5:24-30	

ORTHODOX CHRISTIAN CHURCH OF THE HOLY TRINITY

COMING EVENTS

MARCH:

- 13, Monday 7:00 p.m. Parish Council meeting
- 15, Wednesday Soup Supper following the Presanctified Liturgy
- 22, Wednesday Soup Supper following the Presanctified Liturgy
- 23, Thursday 10:00 a.m. Deanery meeting at St. Michael's
- 27, Monday 9:00 a.m. Cooking for St. Herman's House of Hospitality
- 28, Tuesday Serving dinner at St. Herman's House
- 29, Wednesday Soup Supper following the Presanctified Liturgy

LENTEN CONFESSIONS:

Father Alexander will offer time for private confessions this coming week on Wednesday, March 15, 4:30-6:00 p.m.; Friday, March 17, 8:00-9:00 a.m.; and Saturday, March 18, 8:00-9:00 a.m., and after Vespers. Confessions can also be scheduled by appointment with Father Alexander.

SAVE THE DATE:

Our HTOC parish family will celebrate the Paschal season with a Bright Friday Dinner Dance. Mark your calendar for this April 21 event! See the attached flier for details.

COFFEE HOUR:

Thank you to recent donors of refreshments: The Range Family, Table of 8, the Ray Family, the Garklavs Family, the Bohurjak Family, the Stoyka Family, and the Chandler Family. Donors are still needed for 3/26, 4/2 and 4/9.

PARISH ROSTER:

If you are aware of needed corrections or changes, please continue to communicate the information to the Church Office (216-524-4859) or email Church Secretary Janene Hatch (jmhatch8@gmail.com). We will issue an updated edition in April.

LA COUPOLE:

Come in and see the wonderful children's books available for purchase—perfect to tuck into Easter baskets! And also for your gift-giving pleasure or personal enjoyment—unique look-like Faberge eggs with egg pendants inside.

LIBRARY:

Now is the perfect time to find a book to read on your journey through Great Lent.

LENTEN RETREAT:

The annual Orthodox Christian Women retreat is Saturday, April 1, 9:30 a.m. at St. George Antiochian Church; 3204 Ridgewood Rd., Fairlawn 44333. The guest speaker is V. Rev. Dr. John Behr, dean of St. Vladimir's Seminary. The event includes morning and afternoon sessions, as well as a Lenten luncheon. Registration details are on the bulletin board.

SOUP SUPPERS:

Please see the sign-up sheet in the Fellowship Hall to help with the Wednesday Soup Suppers. All are welcome at the Suppers.

TRINITARIAN COVERS:

The covers today are offered by Jewelann Stefanar.

THE GIFTS WE OFFER TO THE LORD WE LOVE

REGULAR COLLECTION, MARCH 5	\$ 2827.00
CHILDREN'S COLLECTION	1.00
CHURCH ADMINISTRATION ASSESSMENT	1825.00
BUILDING FUND	125.00
MORTGAGE FUND	125.00
CANDLES	147.00
ORTHODOX MISSIONS	35.00
DEANERY COLLECTION	152.00

FROM THE SERMON OF ST. GREGORY PALAMAS
FOR THE SECOND SUNDAY OF GREAT LENT

(The Second Sunday of Great Lent commemorates with special attention St. Gregory Palamas [1296-1359]. He was a profound and gifted monastic theologian/writer, and the Bishop of Thessalonica for the last years of his life, during which he gave outstanding sermons.)

Since the Kingdom of God is at hand and within us and will soon arrive, let us make ourselves worthy of it by works of repentance. Let us exercise ourselves, driving away evil prejudices and habits. For the Kingdom suffers violence, and the violent take it by force (Matthew 11:12). We should emulate the patience, humility and faith of our God-bearing Fathers. Let us mortify that which belongs to the earth: fornication, impurity, evil passion and covetousness, especially during these holy days of the Fast. This is why the grace of the Spirit taught us first about God's terrible judgment, then reminded us of Adam's exile, and afterwards pointed out to us the faith that is surest of all. For fear of the Judgment and in grief, we should hold on to faith, humbling ourselves and neither yielding to self-indulgence, nor opening the door to the passions that assail us by means of our unbelieving, insatiable stomachs. Since we love the straight and narrow way which leads to life, and fasting is its starting point, let us vigorously make our way through these forty days of fasting.

"To everything there is a season," according to Solomon, "and a time for every purpose" (Ecclesiastes 3:1). If anyone is looking for the right season to practice virtue, it is now, in these forty days. Our whole life is intended as a suitable means of attaining salvation, but this season of fasting is more especially so. Christ, the author and giver of our salvation, began by fasting. During that period, the devil, the inventor of the passions, attacked Him in all kinds of ways, but He overthrew him and put him to shame (Matthew 4:1-11). Just as failing to restrain the stomach destroys virtues and fosters other passions, so self-control destroys the stains caused by self-indulgence and is the mother of dispassion. If self-indulgence gives rise to passions which were not yet within us, it will without doubt increase and strengthen any that are there already, whereas fasting weakens them and makes them disappear. Fasting and self-control are yoked together, though at different times one or the other may be more advantageous to those who pursue them with understanding.

Publicly and without reproaching anyone, Jesus preached to all the word of repentance, the Gospel of salvation and the words of eternal life. Everyone heard but not everyone obeyed. For although we all love listening and watching, not all of us love virtue. By nature we all long to know about salvation, but putting words into action and reaping from them the fruit of beneficial faith requires gratitude and good intent, which are not easy to find. By means of godly prudence of mind, let us resolve to train and motivate our bodies and our senses with godly reasoning and fear. We must struggle mightily to counter the body's servile and disgusting appetites. Stirring up our minds and souls, we will glorify God, who gives strength to spiritually paralyzed and understanding to the repentant, to Whom belong glory, might, honor and worship, now and forever, and unto ages of ages. Amen.