

MARTYR QUADRATUS AND THOSE WITH HIM AT CORINTH

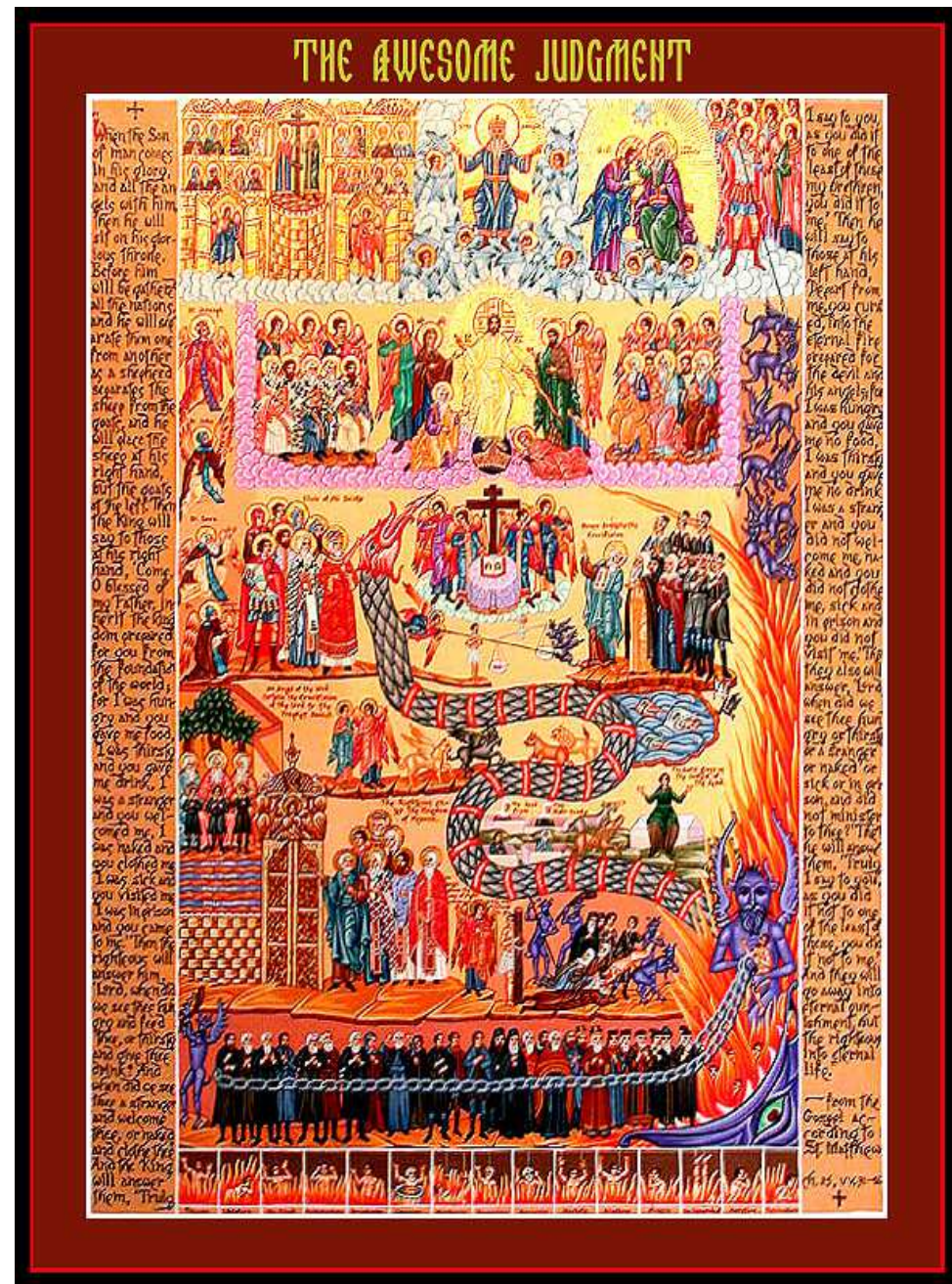
During a persecution against Christians (in the third century), a certain pious woman named Rufina fled from Corinth to a mountain, to escape from her pursuers. There she gave birth to a son Quadratus, and died soon afterward. By the Providence of God, the infant remained alive and was nourished in a miraculous manner: a cloud appeared over him, dropping a sweet dew into his mouth.

The childhood and youth of St. Quadratus were spent in the wilderness. When he was a young man, he chanced upon Christians, who enlightened him with the light of the true Faith. Quadratus studied grammar and later learned the physician's art and attained great success in it. But most of all, Quadratus loved the wilderness solitude and spent the greater part of his time in the hills, in prayer and meditation. Many years passed, and his friends and follower frequently came to the saint to hear his instruction. Among them were Cyprian, Dionysius, Anectus, Paul, Crescens and many others.

By order of the impious emperor Decius (249-251), the military prefect Jason arrived at Corinth to torture and slay Christians. Since Quadratus was the eldest, he spoke for the rest. The saint bravely defended his faith in Christ, then they began the torture. St. Quadratus, despite inhuman suffering, encouraged the others, urging them not to be afraid and to stand firmly for the Faith.

Unable to persuade any of them to deny Christ, Jason ordered the martyrs to be thrown to wild beasts to be torn apart. But the beasts did not touch them. They tied the saints to chariots by their feet and dragged them through the city, and many of the crowd threw stones at them. Finally, they condemned the martyrs to beheading by the sword. At the place of execution, the martyrs requested for a certain time to pray, and then one after the other they bent their necks beneath the sword.

The remaining disciples of St. Quadratus also suffered for Christ: Dionysius (another) was stabbed in the night; Victorinus, Victor and Nicephoros were crushed in a large stone press; Claudius' hands and feet were cut off; Diodorus was thrown into a fire prepared for him; Serapion was decapitated; Papias and Leonidas were drowned in the sea. Many holy women also went voluntarily to suffer for Christ: Saints Chariessa, Nunechia Basilissa, Nika, Galla, Galina, and Theodora were among them.



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THE TRINITARIAN

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Divine Liturgy on Sundays at 9:00 a.m.

Vespers on Saturdays at 5:00 p.m.

BULLETIN 19 - VOLUME LXI

TONE 7

MARCH 10, 2024

SUNDAY OF THE LAST JUDGMENT **SUNDAY OF MEATFARE**

Martyr Quadratus and those with him: Cyprian, Dionysius, Anectus, Paul, Crescens, Dionysius (another), Victorinus, Victor, Nicephorus, Claudius, Diodorus, Serapion, Papias, Leonidas, Chariessa, Nunechia, Basilissa, Nika, Galla, Galina, Theodora, and many others, at Corinth;

*Martyrs Quadratus, Saturninus, Rufinus, and the rest, of Nicomedia;
St. Athanasius the Patrician, of Alexandria*

When You, O God shall come to earth with glory, all things shall tremble, and the river of fire shall flow before Your judgment seat: the books shall be opened and the hidden things disclosed! Then deliver me from the unquenchable fire, and make me worthy to stand at Your right hand, Most Righteous Judge!

Kontakion, Tone I

Let the godly-minded Quadratus, Anectus, Paul, Dionysius, Cyprian, and Crescens be praised with melodius hymns, for as the six-fold choir of Christ's prize-winners, they ceaselessly pray for us before the Trinity!

Troparion, Tone I

TODAY'S EPISTLE: I CORINTHIANS 8:8-9:2

TODAY'S GOSPEL: MATTHEW 25:31-46

HOLY WORSHIP THIS WEEK:

Saturday, March 16

11:00 a.m. Baptism of Logan Temari, son of Jonathan and Jessica Temari
5:00 p.m. Great Vespers

WELCOME GUESTS!

We are very glad you have come to worship the Holy Trinity with us this morning! Please participate in the services at your comfort level. Our greeters will kindly assist you with whatever questions or needs you may have. During each Sunday service we offer Holy Communion. If you are a practicing Orthodox Christian and have come prepared to receive Christ's Body and Blood through fasting and prayer, please come forward to partake. All guests are invited to come forward at the end of the service to greet Fr. Christopher and receive the blessed bread. Please stay after the Divine Liturgy for coffee hour in the Fellowship Hall so we can get to know you better!

Families with children: we encourage children of all ages to be present and participate as they are able during worship. We know sometimes kids need a break, so please take good advantage of our Rest and Refocus Room located on the south side of the lobby/narthex when coming in the main entrance. If you have pre-school and school age children, we invite you to send them to Church School directly after the Divine Liturgy throughout the academic year. May God bless you!

Daily Scripture Readings can be found in the St. Tikhon's Wall Calendar or at www.oca.org/readings.

COMING EVENTS

MARCH:

10, TODAY	Second Sunday Food Sale
14, Thursday	7:00 p.m. Choir rehearsal
23, Saturday	10:00 a.m. EOWG Meeting at St. Theodosius
24, Sunday	4:00 p.m. Sunday of Orthodoxy Vespers at St. Theodosius
25, Monday	Cooking for St. Herman's House
26, Tuesday	Serving dinner at St. Herman's House
28, Thursday	7:00 p.m. Choir rehearsal

<p><u>FOOD SALE:</u> Today is our Second Sunday Food Sale. Stop by the tables in the Fellowship Hall; take home some treats!</p> <p><u>SUNDAY OF ORTHODOXY:</u> The first Sunday of Great Lent celebrates the triumph of our Faith against the heresy of iconoclasm. Pan-Orthodox Great Vespers will be hosted by St. Theodosius Cathedral on March 24 at 4:00 p.m. Patron donations will be used for humanitarian relief in Gaza. To be listed in the booklet, donations must be received today, but your offering will be accepted until and including March 24. Write checks to "GCCOC."</p> <p><u>GREAT LENT CONFESSIONS:</u> Fr. Chris has posted a sign-up sheet at his office with available times for Lenten confessions. Please select your appointment as soon as possible. If you are unable to make any of the listed times, contact Fr. Chris; he will work to schedule a time for you.</p>	<p><u>UPDATES:</u> If your address, phone number or email changes, please remember to advise Janene in the church office so that our records remain as current as possible. You can call 216-524-4859 and leave a message; or email jmhatch8@gmail.com</p> <p><u>EASTERN ORTHODOX WOMEN'S GUILD:</u> The EOWG will meet on Saturday, March 23, 10:00 a.m., at St. Theodosius Cathedral. Fr. Jan Cizmar will give a Lenten inspirational message.</p> <p><u>COFFEE HOUR:</u> The refreshments today are hosted by The Table of 5 + 1.</p> <p><u>FLOWERS:</u> The flowers today are offered by MaryAnn Bobulsky in blessed memory of Daria and Jerome Petrykowski.</p>
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COFFEE HOUR

Coffee Hour is a way we offer the "Liturgy after the Liturgy,"
our continued time of fellowship and growing together!

Please keep an eye on the church calendar and the fasting prescriptions of different seasons as you plan what to prepare. During fasting seasons, we want our meals to include several options for those seeking to keep a stricter fast. If you bring something that is not fully vegan during a fasting season, please place a note in front of the dish, describing what non-fasting products it contains, such as eggs, milk, cheese. Also, we do have some parishioners on a vegan diet throughout the year, and it is nice to provide options for them. If you are unsure about what to bring for a fasting season, ask around! There are many good vegan options and tasty vegan substitutes for dairy and meat that are not hard to find at most grocery stores.

Coffee Hour food offerings can be simple, and you can also share the preparation with a group of people. Thanks for volunteering and providing for this needed community time!

THE GIFTS WE OFFER TO THE LORD WE LOVE

REGULAR COLLECTION, 3/3/2024	\$ 3604.00
CHURCH ADMINISTRATION ASSESSMENT	1200.00
CAPITAL CAMPAIGNS	1284.00
CANDLES	54.00
DEANERY	50.00
MISSIONS	50.00
COFFEE HOUR	152.00

JUDGMENT & FORGIVENESS – PART I

From the chapter: “The Parables of the Judgment” Metropolitan Anthony Bloom - *Meditations*

To me, the point of the parable of the sheep and the goats, is this: if you have been truly and wisely human, you are ready to enter into the divine realm, to share what is God’s own, as Eternal Life is nothing else than God’s own life shared by him with his creatures. ‘Having been faithful in little things, we shall be given great ones’; having been worthy of the earth, we shall be capable of living the life of Heaven, partaking of the nature of God, filled with his Spirit. If we be good stewards in what was not our own (all the gifts of God) we shall come into what is our own, as is so powerfully shown in the parable of the unjust steward (Luke 16:1-12)...

...Judgment would hold nothing but terror for us if we had no sure hope of forgiveness. And the gift of forgiveness itself is implicit in God's and people's love. Yet it is not enough to be granted forgiveness, we must be prepared to receive it, to accept it.

All too often forgiveness is offered, but we recoil from it: to our pride forgiveness sounds like an ultimate humiliation, and we try to eschew it by putting on false humility: 'I cannot forgive myself for what I have done, how could I accept to be forgiven. I appreciate your goodness, but my conscience is too exacting, too sensitive for me to take advantage of your kindness', and it is words like 'kindness' we would use, to make the gift which is proffered as insignificant as possible and our refusal as frustrating as we possibly can for our generous friend. Of course, we cannot, we should never forgive ourselves! It would be monstrous if we could; it would simply mean that we take very, very lightly the blow which we have dealt, the wound which we have inflicted, the pain, the misery, the hurt which we have caused. (And, alas! we do this whenever we are impatient at the sight of someone whom we have hurt and who seems to be pained 'beyond measure'. 'How long are you going to sulk? oh, stop crying! Have I not already said to you that I am sorry; what else do you want?' Such phrases mean, if translated into plain speech: 'I have forgiven myself long ago; how much more am I going to wait for you to forgive me?'). God forbid that we should ever be able to forgive ourselves, but we must learn both never to allow this to happen and also to accept, to receive the free gift of another's pardon. To refuse to do so is tantamount to saying, 'I do not really believe that love blots out all sins, neither do I trust in your love. We must consent to be forgiven by an act of daring faith and generous hope, welcome the gift humbly, as a miracle which love alone, love human and love divine, can work, and forever be grateful for its gratuity, its restoring, healing, reintegrating power.

One should not expect to be forgiven because one has changed for the better; neither should one make such change a condition for forgiving other people; it is only because one is forgiven, one is loved, that one can begin to change, not the other way round. And this we should never forget, although we always do.

Also we must never confuse forgiving with forgetting, or imagine that these two things go together. Not only do they not belong together, but they are mutually exclusive. To wipe out the past has little to do with constructive, imaginative, fruitful forgiveness; the only thing that must go, be erased from the past, is its venom; the bitterness, the resentment, the estrangement; but not the memory.