

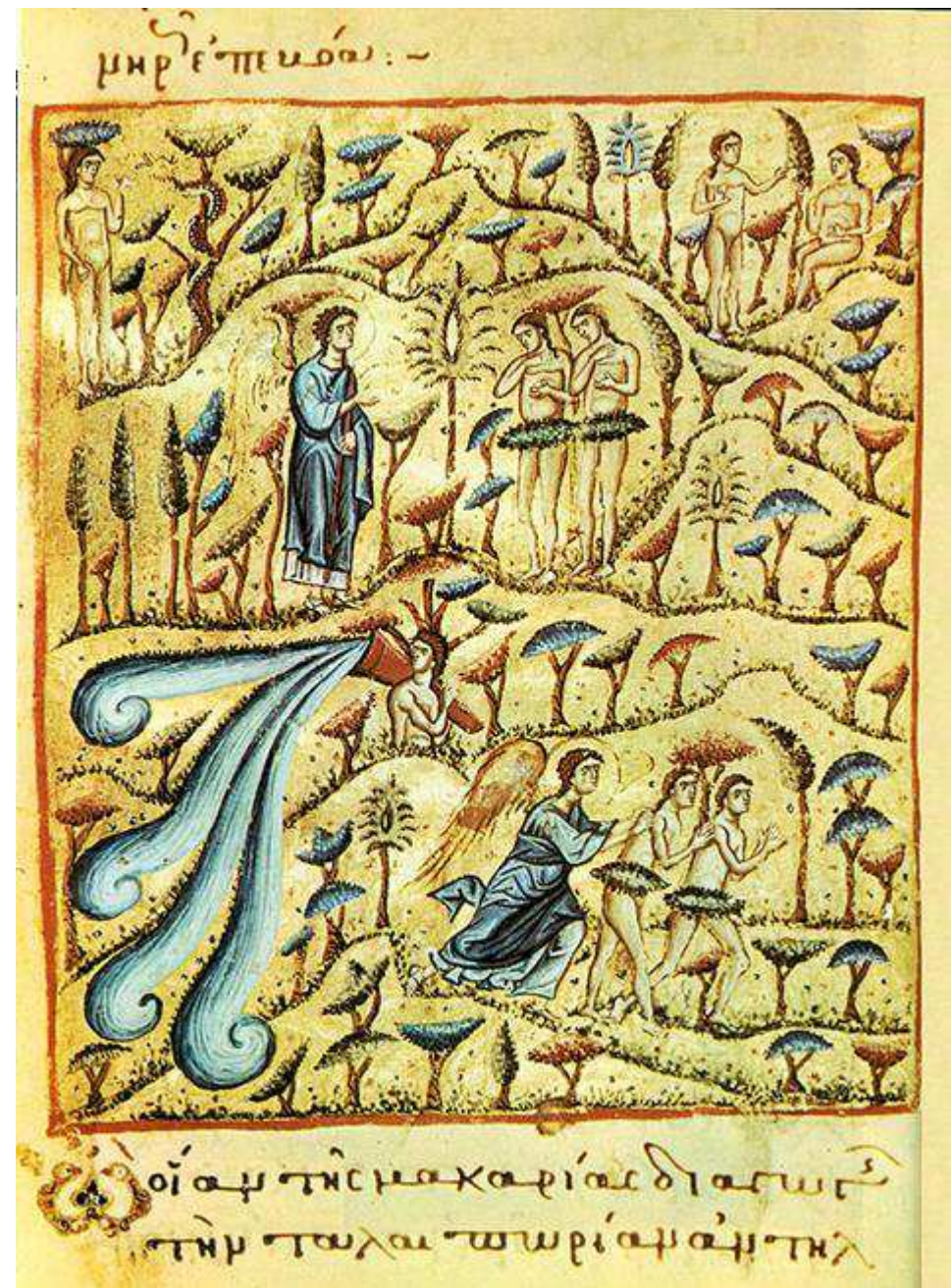
## ***ST LEO THE GREAT, POPE OF ROME***

St. Leo I the Great, Pope of Rome (440-461), received a fine and diverse education, which opened for him the possibility of an excellent worldly career. He yearned for the spiritual life, however, and so he chose the path of becoming an archdeacon under holy Pope Sixtus III (432-440), after whose death St. Leo was chosen as Bishop of Rome, in September 440.

These were difficult times for the Church, when heretics assaulted Orthodoxy with their false teachings. St. Leo combined pastoral solicitude and goodness with an unshakable firmness in the confession of the Faith. He was one of the basic defenders of Orthodoxy against the heresies of Eutyches and Dioscorus, who taught that there was only one nature in the Lord Jesus Christ. He also was a defender against the heresy of Nestorius. He exerted all his influence to put an end to the unrest by the heretics, and by his letters to the holy emperors Theodosius II (408-450) and Marcian (450-457), he promoted the convening of the Fourth Ecumenical Council, at Chalcedon in 451, to condemn the heresy of the Monophysites. At the Council, a letter from St. Leo was read, setting forth the Orthodox teaching about the two natures of Jesus Christ [the divine and the human]. All 630 bishops were in agreement with this teaching, so heretics Eutyches and Dioscorus were excommunicated from the Church.

St. Leo was also a defender of his country against barbarians. In 452, by the persuasive power of his words, he stopped Attila the Hun from pillaging Italy. Again in the year 455, when the leader of the Vandals turned towards Rome, St. Leo persuaded him not to pillage the city, burn buildings, nor to spill blood.

He knew the time of his death beforehand and prepared himself with 40 days of fasting and prayer. St. Leo died in the year 461 and was buried at Rome.



***HOLY TRINITY ORTHODOX CHURCH***  
***6822 BROADVIEW ROAD***  
***PARMA, OHIO 44134***

# THE TRINITARIAN

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**HOLY TRINITY ORTHODOX CHRISTIAN CHURCH**  
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**CHURCH WEBSITE: <http://www.holy-trin.org>**  
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 16 - VOLUME LV

tone 4

FEBRUARY 18, 2018

## SUNDAY OF CHEESEFARE

### *The Expulsion of Adam from Paradise*

*St. Leo the Great, Pope of Rome; Ven. Cosmas of Yakhromsk;  
St. Agapitus the Confessor, Bishop of Synnada in Phrygia;  
St. Flavian the Confessor, Patriarch of Constantinople*

“O You who are the Source of wisdom and understanding, who instruct the ignorant and champion the needy: Strengthen our hearts and make us understand. Put words on our lips, O Word of God, for we will not prevent our lips from crying out to You, O most merciful Lord: Have mercy on us in Your compassion, for we have fallen.”

Kondakion, Tone VI

TODAY'S EPISTLE: ROMANS 13:11-14:4

TODAY'S GOSPEL: MATTHEW 6:14-21

### HOLY WORSHIP THIS WEEK:

Today, February 18	5:00 p.m. Forgiveness Sunday Vespers
Monday, February 19	9:00 a.m. Lenten Hours 6:00 p.m. Great Canon
Tuesday, February 20	9:00 a.m. Lenten Hours 6:00 p.m. Great Canon
Wednesday, February 21	9:00 a.m. Presanctified Liturgy 6:00 p.m. Great Canon
Thursday, February 22	6:00 p.m. Great Canon
Friday, February 23	6:00 p.m. Presanctified Liturgy
Saturday, February 24	Noon Baptism of Jaxson William Fischer 5:00 p.m. Great Vespers

### Daily Scripture Readings

Monday, February 19	Isaiah 1:1-20	Genesis 1:1-13	Proverbs 1:1-20
Tuesday, February 20	Isaiah 1:19-2:3	Genesis 1:14-23	Proverbs 1:20-33
Wednesday, February 21	Isaiah 2:3-11	Genesis 1:24-2:3	Proverbs 2:1-22
Thursday, February 22	Isaiah 2:11-21	Genesis 2:4-19	Proverbs 3:1-18
Friday, February 23	Isaiah 3:1-14	Genesis 2:20-3:20	Proverbs 3:19-34
Saturday, February 24 (Forerunner)	II Timothy 2:1-10 II Corinthians 4:6-15	John 15:17-16:2 Matthew 11:2-15	

**COMING EVENTS**

**FEBRUARY:**

- 25, Sunday                    5:00 p.m. Pan-Orthodox Vespers at St. Constantine & Helen Cathedral
- 26, Monday                    Cooking for St. Herman’s House
- 27, Tuesday                    Serving dinner at St. Herman’s House
- 28, Wednesday                Soup Supper following the Presanctified Liturgy

**LENTEN SOUP SUPPERS:**

We will begin our weekly Soup Suppers following the Presanctified Liturgy next Wednesday, Feb. 28. Joanne Stoyka is the coordinator of these suppers, and she has placed a sign-up sheet in the Fellowship Hall.

**COFFEE HOUR:**

Many thanks to our recent donors of refreshments for our weekly Coffee Hour: the Bellack Family; the Bohurjak Family; Ron and Barbara Chandler; Eric and Marjorie Evanoff; Mark Karpowicz; Judy Krisinski; and the Orloff Family. If you are interested in helping out by hosting a Coffee Hour, the sign-up sheet is in the kitchen.

**FINANCIAL STATEMENTS:**

Year-end statements of contributions are now available in the Fellowship Hall.

**YOUTUBE VIDEO:**

There is a short video posted on YouTube filmed during the ordination of Fr. Jacob Hatch from inside the sanctuary of St. Justin the Martyr Church. Log onto YouTube and search “Ordination of Dn. Jacob to the Holy Priesthood.”

**TRINITARIAN COVERS AND FLOWERS:**

The covers and flowers today are offered by the Stoyka Family in memory of Helen Popa Busch.

**SUMMARY OF THE SPECIAL PARISH MEETING**

Thank you to all who braved the cold and snowy weather on Feb. 4 to attend the Divine Liturgy and also stayed for the Special Parish Meeting. There were only 2 items on the agenda—the approval of the sale of the rectory to Fr. Alexander; and the selection of Parish Representatives to the upcoming All-American Council. After presentation and discussions, the parish overwhelmingly approved the sale of the rectory. Representing the parish at the Council in July will be MaryAnn Bobulsky; elected as Alternate is Barry Gluntz. This will be the 19th All-American Council, which is the gathering of Orthodox Church in America parish priests and lay representatives from throughout North America. Traditionally, it convenes every three years in different cities. The 18th All-American Council was in Atlanta, Georgia, and the 17th All American Council was held in our Holy Trinity Church here in Parma, OH.

**SPECIAL COLLECTION**

This summer the Orthodox Church in America will gather in St. Louis for the 19th All American Council. As our Diocese of the Midwest is hosting this Council, our Bishop Paul has asked that Diocesan parishes take up special collections to help our Orthodox brothers and sisters who live in Alaska and Mexico. Economic conditions and the high cost of travel from these distant locations make their coming to the Council extremely difficult; the combined collections from all of the Diocesan parishes will enable some of the clergy and laity from faraway to travel to St. Louis and participate in this important gathering.

*Read the Gospels, which God gave the whole universe for understanding,  
that your mind may go deep into the marvels of God.*

*St. Isaac of Syria*

**THE GIFTS WE OFFER TO THE LORD WE LOVE**

REGULAR COLLECTION, FEBRUARY 11	\$ 2704.00
CHURCH ADMINISTRATION ASSESSMENT	695.00
BUILDING FUND	10.00
MORTGAGE FUND	30.00
CANDLES	94.00

## ORTHODOX CHRISTIAN CHURCH OF THE HOLY TRINITY

Bulletin 16 – Volume LV

February 18, 2018

### SEASON OF SILENCE AND SOLITUDE

The forty days of Great Lent occupy about 10% of the year, which is why it is sometimes called the “spiritual tithe of the year.” Even for those who seldom or never go to Church, Great Lent is a season of changes. It occurs during that changeover from cold wintry weather, through periods of thawing, and ends when trees sprout green buds and colorful flowers emerge from the earth. In some areas, like around Cleveland, seasonal foods appear during Lent, like weekly fish-fry dinners, which become a staple of Spring social activities. For gourmands, the food fetes of Lent seamlessly connect to the great festival of Easter delicacies.

The social aspects of Great Lent are benign traditions, even charming in inconsequential ways. But Great Lent is, of course, a season of substance and effort, of renewal and of learning. For most Christians Great Lent is by definition a *religious* experience. For Orthodox Christians Lent is inseparable from Church, from Church services, Sacraments, liturgical rituals and renewal. Parish churches will have as many or more services during the forty days of Lent as they do throughout the rest of the year. Attendance at services dramatically increases and the practice of making an annual personal Confession, which can be done at any point of the year, is fulfilled by 99% of practicing Orthodox during Great Lent. For Orthodox Christians there is nothing quite like Great Lent, with its unique liturgical melodies, profound hymnography, and beautiful only-once-in-a-year rituals. Ranging from high and low emotions, bringing together personal reflection on one’s life with the charged drama of Christ’s last days, blending memories, desires, forgiveness and hope, Great Lent is a beloved season that balances life’s ephemeral qualities with the promise of eternal salvation.

Great Lent is also a time of silence and solitude. The fundamental template of Great Lent is the forty days that Our Lord spent alone in the desert after His Baptism. To commemorate this, the early monks followed Christ’s example by leaving their communities and going off into the desert to be by themselves. Those who were too old or unable to do so would remain at the monastery where services were almost unending, and, except for the liturgical hymns, psalms and prayers, no other talking would take place. At monasteries today, silence is still practiced during most of the Lenten days.

For us, living “in the world,” going off to live alone in silence for forty days is impossible. But making the conscious effort to reduce the ambient noises around us is doable and beneficial. For example, we can watch less TV, or even not at all for periods of time, and keep the radios and sound systems off. And we can also talk less, even not at all for several hours. By so doing, and as we fast and pray more, we are effectively “leaving” the “fallen world” behind. We need not go any further than our private rooms, but we can “get away from it all” by praying and meditating in silence. Comforting spiritual peace can be achieved in the privacy of our interior life, even if we live in the middle of a large, busy and noise-filled urban environment.

*Fr. Alexander Garklaus*