

What is the meaning of the exclamation
so often used in church:

“Lord have mercy upon us”?

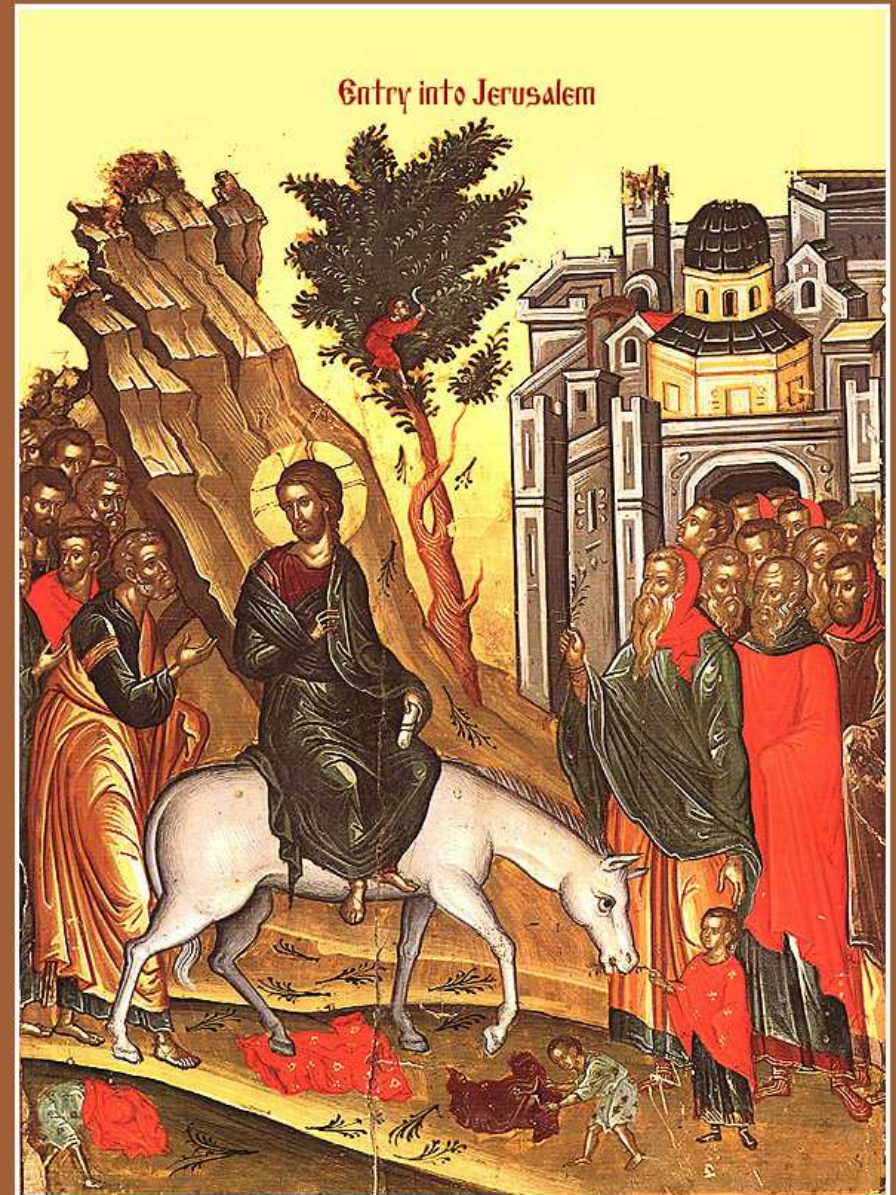
It is the lament of the guilty, condemned sinner, im-
ploring forgiveness of an irritated justice.

We are all under the eternal curse and doomed to
eternal fire for our innumerable sins,
and it is only the grace of our Lord Jesus Christ, in-
terceding for us before the Heavenly Father, that
saves us from eternal punishment.

It is the lament of the repentant sinner,
expressing his firm intention to amend
and begin a new life, becoming a Christian.

It is the lament of a repentant sinner,
ready to forgive others,
as he himself was and is immeasurably forgiven by
God,
the Judge of his deeds.

St. John of Kronstadt



HOLY TRINITY ORTHODOX CHURCH
6822 BROADVIEW ROAD
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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

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BULLETIN 25 - VOLUME LVI

TONE 6

APRIL 21, 2019

ENTRY OF OUR LORD INTO JERUSALEM

PALM SUNDAY

Hieromartyr Januarius, Bishop of Benevento, and his companions: Festus, Proculus, and Sosius--Deacons, Desiderius--Reader, and Eutychius and Acutius--laymen, at Pozzuoli; Hieromartyr Theodore of Perge in Pamphylia, his mother, Philippa, and Martyrs Dioscorus, Socrates, and Dionysius; Martyrs Isaac, Apollos, and Quadratus, of Nicomedia; St. Maximian, Patriarch of Constantinople; Ven. Theodore of Sanaksary; Hieromartyr Sergii Rodakovsky

“While still enthroned in heaven, O Christ, our God, You appear on earth seated on the colt of an ass, praised by heaven’s angels and the children of men, who cry out to You: Blessed are You for calling Adam back to grace!
Kondakion, Tone VI

TODAY’S EPISTLE: PHILIPPIANS 4:4-9

TODAY’S GOSPEL: JOHN 12:1-18

HOLY WORSHIP THIS WEEK:

Today, April 21	5:00 p.m. Bridegroom Matins
Monday, April 22	6:00 p.m. Bridegroom Matins
Tuesday, April 23	9:00 a.m. Presanctified Liturgy 6:00 p.m. Bridegroom Matins
Wednesday, April 24	9:00 a.m. Presanctified Liturgy 6:00 p.m. Matins with Anointing
Thursday, April 25	9:00 a.m. Divine Liturgy 6:00 p.m. Matins with 12 Passion Gospels
Friday, April 26	9:00 a.m. Royal Hours 3:00 p.m. Vespers with Entombment 7:00 p.m. Matins
Saturday, April 27	Noon Divine Liturgy 11:15 p.m. Nocturnes, Paschal Matins; Divine Liturgy; Blessing of Baskets

Daily Scripture Readings

Monday, April 22	Ezekiel 1:1-20	Exodus 1:1-20	Job 1:1-12
Tuesday, April 23	Ezekiel 1:21-29	Exodus 2:5-10	Job 1:13-22
Wednesday, April 24	Ezekiel 2:3-3:3	Exodus 2:11-22	Job 2:1-10
Thursday, April 25	Exodus 19:10-19	Job 38:1-23; 42:1-5	Isaiah 50:4-11
Friday, April 26	Exodus 33:11-23	Job 42:12-17	Isaiah 52:13-54:1
Saturday, April 27	Romans 6:3-11	Matthew 28:1-20	

PLEASE REMEMBER THAT PASCHAL VESPERS WILL BE AT NOON ON HOLY PASCHA.

COMING EVENTS

APRIL:

26, Friday Delivering Pascha baskets to shut-ins

MAY:

3, Friday 6:00 p.m. HTOC Bright Friday Celebration

13, Monday 12:30 p.m. St. Elizabeth Book Circle

17, 18 Rummage Sale

29, Sunday IOCC Banquet

LENTEN CONFESSIONS:

Fr. Alexander will offer Confessions this evening after Matins; Monday, 4/22, 5:00-6:00 p.m., and after Matins; Tuesday, 4/23, 8:00-9:00 a.m.; 5:00-6:00 p.m., and after Matins; Wednesday, 4/24, 8:00-9:00 a.m., 5:00-6:00 p.m., and after Matins. If you need special arrangements, please call Fr. Alexander.

SPECIAL COLLECTION:

This is the last Sunday of our special collection to assist the St. Mary of Egypt Mission. This local Cleveland ministry has become a welcome food distribution site for needy people. A special collection basket is at the rear of the church; if donating with a check, please make it out to "Holy Trinity Church."

BRIGHT FRIDAY:

We will have our annual Bright Friday Dinner on May 3; doors open at 6:00. Family-style dinner, with appetizers and dessert included. BYOB—beer, wine and mix included. There will be live music and dancing, with Fred Ziwich and Band. Please see Jewelann Stefanar to purchase tickets. Adults - \$25; Ages 7-17 - \$10; Ages 6 & under - Free.

IOCC BANQUET:

Plan now for the Annual IOCC Banquet on Sunday, May 29, at St. Sava Church in Broadview Hts. Tickets are \$35 and can be purchased from Paula Svilar, Popadija Kathy Babich, or Diane Hastings.

PASCHA BASKET OUTREACH:

The Outreach Group will prepare Pascha baskets for shut-ins during Holy Week. We would appreciate assistance with food items, preparing baskets and delivering the baskets on Holy Friday. Please see Laura Gluntz after church; or call her at 216-396-6255.

ST. ELIZABETH BOOK CIRCLE:

The St. Elizabeth Book Circle will meet Monday, May 13, at 12:30 p.m. We are reading pages 158-180 in Wounded by Love.

KEEPING WATCH AT THE TOMB:

There is a sign-up sheet at the candle counter if you can help to keep watch over the shroud on Holy Friday and Holy Saturday.

GRAVE BLESSINGS:

Please sign up in the Fellowship Hall if you would like Father Alexander to bless the grave of a family member on St. Thomas Sunday. Grave blessings will begin at 12:30 at St. Theodosius Cemetery.

PASCHA FLOWERS:

Donations for Pascha flowers are appreciated. Please use the envelope designated in your box.

TRINITARIAN COVERS AND FLOWERS:

The covers and flowers today are offered by Jewelann Stefanar in memory of Andrew and Julia Yankovich.

THE GIFTS WE OFFER TO THE LORD WE LOVE

REGULAR COLLECTION, APRIL 14	\$ 3228.00
CHURCH ADMINISTRATION ASSESSMENT	295.00
BUILDING FUND	159.00
MORTGAGE FUND	96.00
CANDLES	182.00
PASCHA FLOWERS	258.00
ST. MARY OF EGYPT MISSION	342.00
4/7 COFFEE HOUR	90.00
4/3 SOUP SUPPER	123.00
4/10 SOUP SUPPER	90.00

ORTHODOX CHRISTIAN CHURCH OF THE HOLY TRINITY

Bulletin 25 – Volume LVI

April 21, 2019

PALM SUNDAY - WHAT DOES IT MEAN TO ME?

The Entrance of Our Lord into Jerusalem, conventionally known as Palm Sunday, is one of the Twelve Great Feasts of the Orthodox Church. It is the only Great Feast that will always fall on a Sunday (!). Like Pentecost and Ascension, it falls on a different date every year, from late March to late April, depending on the date of Pascha or Easter (not in itself one of the Twelve Great Feasts but the “Feast of Feasts”). Palm Sunday is celebrated one week before Pascha. The calculation of it being exactly seven days before the Resurrection is based on the Gospel of St. John. In the first verse of the gospel reading for Palm Sunday (John 12:1-18), Jesus is seen in the house of Lazarus “six days before Passover.” In St. John’s Gospel, Passover takes place on the Friday (the day on which Jesus is crucified); and counting back six days puts us on the day which we call Lazarus Saturday. As the Gospel tells us that Christ’s entrance into Jerusalem took place the day after the “sixth day before Passover,” we can thus conclude it would have been on that day, the first day of the week for Jews, which for us is Sunday. As the Resurrection takes place three days after the Crucifixion, it turns out Palm Sunday and Easter are exactly one week apart; the two great feasts becoming fitting symbolic bookends for Holy Week.

As interesting as the history may be, the significance of Palm Sunday is that it brings together the special moments of Jesus’s earthly life and the anticipated majesty of Christ’s spiritual being into one, glorious event. It is a defining moment in Christ’s ministry. Our Lord *enters* into the Holy City to spend His last days there, to offer His final teachings, to establish the Holy Eucharist, to be betrayed and denied, executed, buried and to resurrect. It is an *entrance* into fullness of life, into learning, progress, failure, redemption and final triumph; and it sets a pattern for Christians, to see life as a series of continual *entrances*. As Jesus entered Jerusalem in glory, with His apostles, surrounded by children and people waving palms and branches and shouting, “Hosanna,” to reveal in preview form the glory of the Kingdom of God, it became a template for all of our “entrances.” The Lord’s Entrance into Jerusalem is the template for every liturgical entrance, every liturgical procession; indeed, every entry into this or any Church is an entrance with Our Lord, not into the old city of Jerusalem, but into the New Jerusalem, which is the Kingdom of God.

Coming after the long Lenten period, Palm Sunday stands out with real festive intensity. Its proximity to Pascha is certainly important, but it stands out with its own unique qualities. Palm Sunday’s festal qualities are certainly apparent, but sometimes we lose sight of the fact that on this day Christians celebrate the “theology of joy.” Perhaps that is best expressed in the short Epistle for the day (Philippians 4:4-9). “Rejoice in the Lord always,” St. Paul writes, “again I will say Rejoice!” It is a day for all who love the Lord to participate in heartfelt adoration of the King of glory, in a manner of childlike innocence with wonder and uninhibited joy in our hearts.

Fr. Alexander Garklaus