

***MARTYRS PAMPHILIUS THE PRESBYTER,
VALENS THE DEACON, AND THOSE WITH THEM,
AT CAESAREA IN PALESTINE***

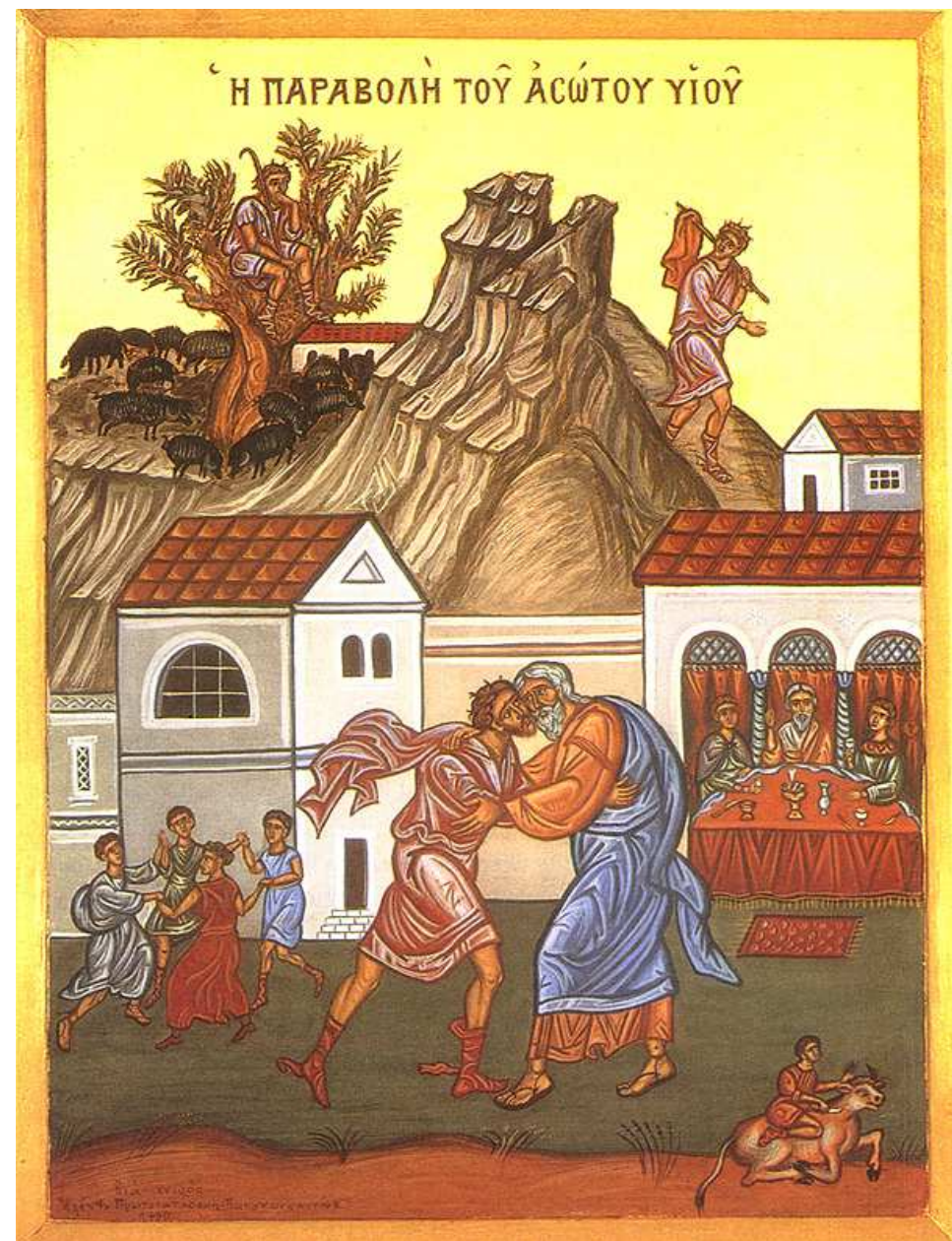
Pamphilius, a native of Beirut, was educated at Alexandria, and made a priest at Caesarea. He labored at collating manuscripts and correcting copyist errors in the New Testament. The corrected texts were copied and distributed to anyone who wanted them; many pagans were converted to Christ through them. His works were collected into the extensive library of spiritual books available for the enlightening of Christians.

Actively assisting St. Pamphilius in proclaiming faith in Christ were St. Valens, deacon of the church at Eleia, a man stooped with age and well-versed in Scriptures; and St. Paul, ardent in faith and love for Christ. All three were imprisoned for 2 years by Urban, governor of Palestinian Caesarea.

During the rule of his successor Firmilian, 5 young brothers from Egypt were thrown into prison as well for confessing Christ. Along with Sts. Pamphilius, Valens and Paul, they appeared before Firmilian. Asked where they were from, they said they were citizens of Jerusalem, meaning the heavenly Jerusalem. Firmilian knew nothing of such a city, since Jerusalem had been razed by emperor Titus in the year 70, and a new city called Aelia Capitolina was built on the site by emperor Hadrian (117-138). Firmilian tortured the youths, trying to learn the location of the unknown city, and he tried in vain to persuade the youths to apostatize. He ordered them all beheaded.

Eighteen-year-old Porphyrius, a meek and humble servant of Pamphilius, asked permission to bury the bodies once they were executed. For this he was sentenced to death and thrown into a fire. Witnessing this, a former soldier, Seliucius, went to tell Pamphilius about the martyric death. He was seized by soldiers and beheaded along with the condemned. A servant of the governor, Theodulus, met the martyrs being led to death, embraced them and asked them to pray for him. He was crucified. Julian, a visitor to the city, saw the bodies of the saints, which had been thrown to wild beasts without burial; he venerated the bodies and was seized and condemned to burning. The bodies of all 12 martyrs remained untouched by birds or beasts for 4 days. The pagans, embarrassed by this, permitted Christians to take the bodies and bury them.

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THE PRODIGAL SON

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

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 16 - VOLUME LVII

TONE 2

FEBRUARY 16, 2020

THIRTY-FIFTH SUNDAY AFTER PENTECOST

Sunday of the Prodigal Son

Martyrs Pamphilius the Presbyter, Valens the Deacon, Paul, Seleucus, Porphyrius, Julian, Theodulus, Elias, Jeremiah, Isaiah, Samuel, and Daniel, at Cæsarea in Palestine; St. Maruthas, Bishop of Martyropolis in Mesopotamia; Persian Martyrs in Martyropolis in Mesopotamia; St. Nikolai, Equal-to-the-Apostles, Archbishop of Japan

“I have recklessly forgotten Your glory, O Father; and among sinners I have scattered the riches which You had given me. Therefore, I cry to You like the Prodigal: ‘I have sinned before You, O compassionate Father; receive me a penitent and make me as one of Your hired servants.’”

Kontakion, Tone III

“Your holy martyrs, Pamphilius and his companions, O Lord, through their sufferings have received incorruptible crowns from You, our God. For having Your strength, they laid low their adversaries, and shattered the powerless boldness of demons. Through their intercessions, save our souls!”

Troparion, Tone IV

TODAY’S EPISTLE: I CORINTHIANS 6:12-20

TODAY’S GOSPEL: LUKE 15:11-32

HOLY WORSHIP THIS WEEK:

Saturday, February 22 5:00 p.m. Great Vespers

Daily Scripture Readings

Monday, February 17	I John 2:18-3:10	Mark 11:1-11
Tuesday, February 18	I John 3:10-20	Mark 14:10-42
Wednesday, February 19	I John 3:21-4:6	Mark 14:43-15:1
Thursday, February 20	I John 4:20-5:21	Mark 15:1-15
Friday, February 21	II John 1:1-13	Mark 15:22-25, 33-41
Saturday, February 22 (Departed)	I Corinthians 10:23-28 I Thessalonians 4:13-17	Luke 21:8-9, 25-27, 33-36 John 5:24-30

COMING EVENTS

FEBRUARY:

- 24, Monday Cooking for St. Herman’s House
- 26, Wednesday Serving dinner at St. Herman’s House
- 28-29 Retreat at St. Innocent Church

MARCH:

- 8, Sunday 5:00 p.m. Sunday of Orthodoxy Pan-Orthodox Vespers at St. Demetrios
- 9, Monday 12:30 p.m. St. Elizabeth Book Circle

HALL KITCHEN NEWS:

After discussion and research, the Parish Council has begun a mini-renovation of the Fellowship Hall kitchen. Many appliances and equipment are almost 50 years old, some broken and non-functioning. The initial project, already underway, is removal and replacement of two of the stoves. As these are commercial grade and quality, they are not inexpensive. Parishioners contributions to offset the cost are appreciated. Use your donation envelope and mark in the small empty box, “Kitchen.” Other improvements to the kitchen will be forthcoming.

BOOK CIRCLE:

The St. Elizabeth Book Circle will meet Monday, March 9, at 12:30 p.m. We will discuss pages 83-105 in Treasures New and Old.

COFFEE HOUR:

Our refreshments today are offered by the Bellack Family.

FLOWERS:

The flowers today are offered by Ted and Rita Bellack.

FINANCIAL STATEMENTS:

Statements for donations made to HTOC during 2019 are now available in the Fellowship Hall.

BOOK SALE:

As you consider books to read during Great Lent, visit La Coupole and enjoy **50% off** a selection of books by authors such as Fr. John Behr. All other books for children and adults are **20% off** during the month of February.

PRE-LENTEN RETREAT:

On Feb. 28-29, at St. Innocent Church, 8526 Usher Rd, Olmsted Falls, a retreat will be held with the theme of “Paradise in the Desert: A Paschal Ecology for Great Lent.” The guest speaker is Dr. Tracy Gustilo, a St. Vladimir Seminary instructor. See details in the Hall.

TRINITARIAN COVERS:

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

A sign-up sheet is in the Fellowship Hall if you would like to make an offering toward costs of The Trinitarian.

SUNDAY OF ORTHODOXY

This year’s Sunday of Orthodoxy celebration will take place on Sunday, March 8, at St. Demetrios Church, 22909 Center Ridge Rd., Rocky River. The Vespers will begin at 5:00 pm., and the guest speaker will be Fr. Martin Ritsi, the Executive Director of the Orthodox Christian Mission Center. The Greater Cleveland Council of Orthodox Clergy solicits donations to underwrite this event and to support the Orthodox ministries in our area. Please use the basket at the rear of our church for your donation, and in return you will be listed as a “Patron” in the handout at the Pan Orthodox Vespers. Make your check payable to: Greater Cleveland Council of Orthodox Clergy; and please contribute no later than February 23.

THE GIFTS WE OFFER TO THE LORD WE LOVE

REGULAR COLLECTION, FEBRUARY 9	\$ 1941.00
CHURCH ADMINISTRATION ASSESSMENT	230.00
BUILDING FUND	739.00
CANDLES	105.00
KITCHEN STOVE FUND	375.00
ORTHODOX MISSIONS	5.00
GCCOC	30.00
PORK & SAUERKRAUT DINNER	1154.00

ORTHODOX CHRISTIAN CHURCH OF THE HOLY TRINITY

Bulletin 16 – Volume LVII

February 16, 2020

REPENTANCE: THE “BAPTISM OF TEARS”

This is the first of a series in selections of writings of St. Gregory the Theologian. St. Gregory lived in the 4th century, after the Emperor Constantine had recognized Christianity as the official religion of the Roman Empire, ending the age of martyrs. The Church was now able to begin the process of formulating and establishing the liturgical and sacramental practices which would become normative in the Church. Prior to this time, repentance and confession were practiced in a variety of ways, even in some cases excluding the possibility of forgiveness of many sins. Below is part of a letter where St. Gregory writes in objection to someone who denies the possibility of repentance, which the Saint refers to as the “baptism of tears.”

I accept repentance as the “baptism of tears,” for I confess myself to be a man, a changeable creature of unstable nature. I thank God for this and I accept it in others, offering mercy in exchange for mercy. For I know that I am myself, “beset by weakness,” and that I shall receive in proportion as I give. How is it that they question that we can be forgiven? Do they not admit of repentance? Do they not give any scope to lamentation? Do they not shed tears of mercy? How can they not revere the kindness of Jesus, who “bore our weaknesses and carried our diseases,” who “wished for mercy rather than sacrifice,” who pardons sins “seventy times seven?” Condemnation without hope for pardon is as bad as condemnation without correction. The latter allows indifference, the former strangles souls.

We believe that penitence permits healing. Did not David’s penitence preserve for him the gift of prophecy? Or consider the great Peter, who succumbed to human weakness at the time of our Savior’s passion. Jesus accepted him and healed him by the threefold questions and the threefold profession. Paul decided in favor of showing love when he recognized reformation, stating that the “man who is overwhelmed with excess of sorrow,” should not be crushed by excessive reprobation.

Of course repentance does not have effect without contrition. Those who have inadequate contrition or who do not counterbalance their offenses with amendment do not receive forgiveness. Those who want to be forgiven, whose bruised souls, burdened with sorrow and contrition, seek healing and amendment, like the chastened Prodigal Son or as the lamenting Publican, are justified by God and receive the Lord’s mercy. Come, all who desire salvation but have sinned, stand together on the side of human beings, let us magnify the Lord together. Let us follow the way which is Christ’s way.

How great and wonderful the God of mercy and love for mankind! “What is man, that You remember him?” I am small, yet great; lowly, yet exalted; mortal, yet immortal; on earth, yet in heaven. One set of attributes belongs to me because of my connection with this lower world; the other, because of my fellowship with God. The one, in respect of my flesh; the other, in respect of my spirit. I must be buried with Christ, raised from the dead with Christ: I must be a co-heir with Christ, and become a true child of God.

From the writings of St. Gregory the Theologian