

HIEROMARTYR BASIL OF ANCYRA

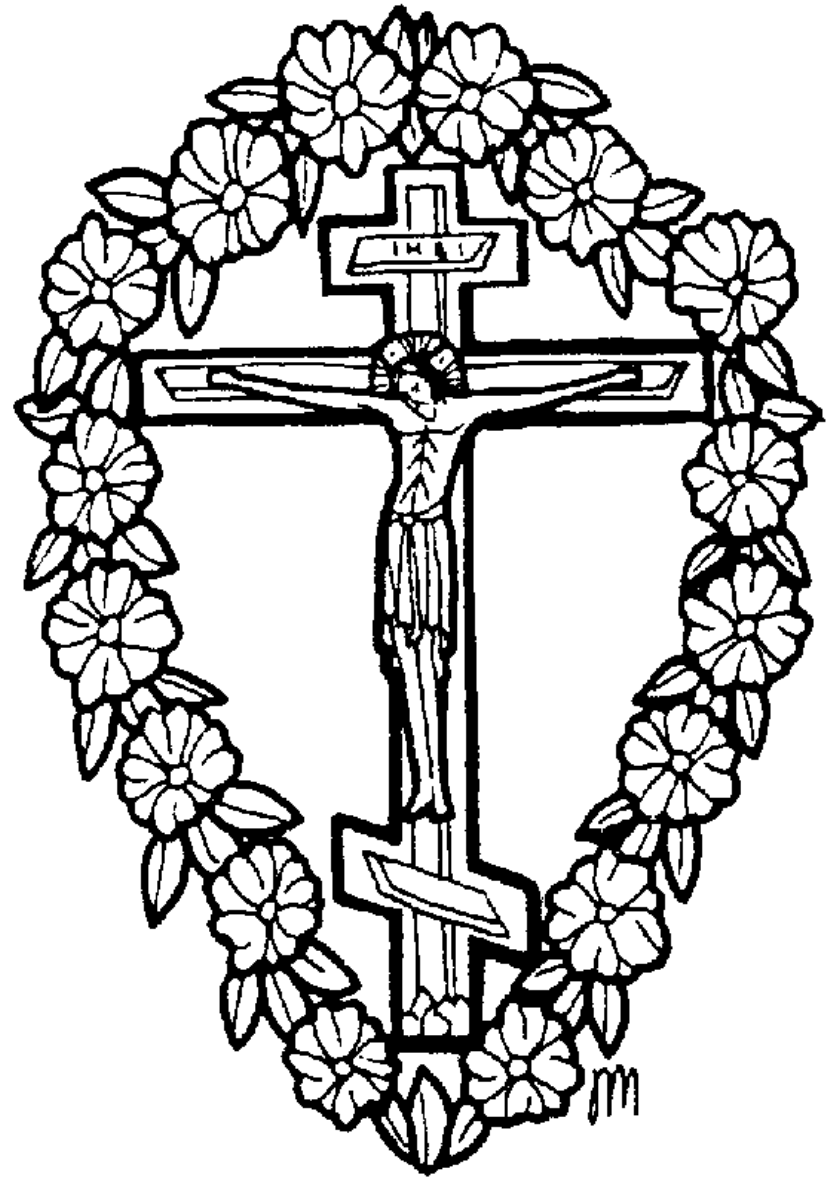
Hieromartyr Basil was a presbyter in Ancyra, Galatia. Fighting against the Arian heresy, he urged his flock to cling firmly to Orthodoxy. Because of this, St. Basil was deposed from his priestly rank by a local Arian council, but a Council of 230 bishops in Palestine reinstated him.

St. Basil openly continued to preach and denounce the Arians. Therefore, he became the victim of persecution and was subjected to punishment as a man dangerous to the state. Two apostates, Elpidios and Pegasios, were ordered to turn St. Basil from Orthodoxy. The saint remained unshakable and was again subjected to tortures.

When the emperor Julian the Apostate (361-363) arrived in the city of Ancyra, St. Basil bravely confessed Christ before him at the trial and denounced the emperor for his apostasy. Julian ordered that strips of skin be cut from the saint's back. St. Basil endured the gruesome torture with great patience.

When they began to beat his shoulders and stomach with red-hot rods, he fell down upon the ground from the torments and cried out, "O Christ, my Light! O Jesus, my Hope! Quiet Haven from the stormy sea. I thank You, O Lord God of my fathers, that You have snatched my soul from the pit of Hell and preserved Your Name in me unstained! Let me finish my life a victor and inherit eternal life according to the promise You gave my fathers. Now accept my soul in peace, remaining steadfast in this confession! For You are merciful and great is Your mercy, You Who live and sojourn throughout all the ages. Amen."

Having made such prayer, and lacerated all over by the red-hot rods, the saint fell into a sweet slumber, giving up his soul into the hands of God. The Hieromartyr Basil died June 29, 362. His commemoration was transferred to March 22 because of the Feast of Sts. Peter and Paul.



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

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

BULLETIN 21 - VOLUME LVII

TONE 7

MARCH 22, 2020

THIRD SUNDAY OF LENT

Veneration of the Cross

Hieromartyr Basil of Ancyra;

Martyr Drosida, daughter of Emperor Trajan;

Ven. Isaac, Founder of the Dalmatian Monastery at Constantinople;

Monk-Martyr Euthymius of Prodromou

“O Lord, save Your people, and bless Your inheritance. Grant victories to the Orthodox Christians, over their adversaries. And by virtue of Your Cross, preserve Your habitation!”

Troparion, Tone IV

“By choosing the apostles’ way of life, you succeeded to their throne. Inspired by God, you found the way to divine contemplation through the practice of virtue, and after teaching the word of truth without error, you defended the faith to the very shedding of your blood. O holy father, Basil, entreat the Lord to save our souls.”

Troparion, Tone IV

TODAY’S EPISTLE: HEBREWS 4:14-5:6

TODAY’S GOSPEL: MARK 8:34-9:1

HOLY WORSHIP THIS WEEK:

Tuesday, March 24 5:00 p.m. Vespers
Wednesday, March 25 9:00 a.m. Divine Liturgy - **Annunciation of the Theotokos**
Saturday, March 28 5:00 p.m. Great Vespers

PLEASE NOTE TIME CHANGES FROM CALENDAR.

Daily Scripture Readings

Monday, March 23	Isaiah 14:24-32	Genesis 8:21-9:7	Proverbs 11:19-12:6
Tuesday, March 24	Isaiah 25:1-9	Genesis 9:8-17	Proverbs 12:8-22
(Theotokos)	Genesis 28:10-17	Ezekiel 43:27-44:4	Proverbs 9:1-11
Wednesday, March 25	Isaiah 26:21-27:9	Genesis 9:18-10:1	Proverbs 12:23-13:9
(Theotokos)	Exodus 3:1-8		Proverbs 8:22-30
	Hebrews 2:11-18		Luke 1:24-38
Thursday, March 26	Isaiah 28:14-22	Genesis 10:32-11:9	Proverbs 13:19-14:6
Friday, March 27	Isaiah 29:13-23	Genesis 12:1-7	Proverbs 14:15-26
Saturday, March 28	Hebrews 6:9-12	Mark 7:31-37	
(Departed)	I Corinthians 15:47-57	John 5:24-30	

ORTHODOX CHRISTIAN CHURCH OF THE HOLY TRINITY

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LENTEN CONFESSIONS:

Fr. Alexander will be available for private Confessions prior to Vespers services on March 24 and March 28, 3:00-5:00. Confessions can also be scheduled by contacting him at 216-524-8989.

WEEKLY OFFERINGS:

As Church attendance will be dramatically reduced during this critical period, we ask that you do not forget to continue your financial support of the parish. The best way would be to mail in your contributions using your regular donation envelopes. If you want, you could hang on to your weekly donations until you come to church. We hope and pray that our being sequestered will not be prolonged!

ZOE HOUSE:

The Church School collection for ZOE House continues through Palm Sunday. A table is in the Fellowship Hall. Please donate: baby wipes, shampoo and wash; diapers sizes 3 & 4; newborn clothing. Large new items such as car seats, pack & plays, strollers, cribs, and baby swings are needed. See Stephanie McNeely with any questions.

BOOK CIRCLE:

The St. Elizabeth Book Circle has tentatively scheduled the next meeting for Monday, April 6, at 12:30 p.m. We will discuss pages 105-114 (#33-#66); pages 127-136 in Treasures, New and Old (St. Nikolai Velimirovich). All are welcome.

REPENTANCE

Repentance, we are told, is the beginning and the condition of a truly Christian life. Christ’s first word when He began to preach was” “REPENT.” But what is repentance? In the rush of our daily life, we have no time to think about it, and we simply assume that all we have to do during Lent is abstain from certain foods, cut down on “entertainment,” go to Confession, be absolved by the priest, receive (once in a whole year!) Holy Communion, and then consider ourselves perfectly “in order” till next year. There must be a reason, however, why the Church has set apart seven weeks as a special time for repentance and why she calls us to a long and sustained spiritual effort. All this certainly must concern ME, MY faith, MY life, MY membership in the Church. Is it not then my first duty to try to understand the teaching of my Church about Lent, to try to be an Orthodox Christian not in name only but in life itself.

To the questions: What is repentance? Why do we need it? How are we to practice it? Great Lent give the answer. It is indeed a school of repentance to which every Christian must go every year in order to deepen his faith, to reevaluate, and, if possible, to change his life. It is a wonderful pilgrimage to the very sources of Orthodox faith—rediscovery of the Orthodox way of life.”

Fr. Alexander Schmemmann

THE GIFTS WE OFFER TO THE LORD WE LOVE

REGULAR COLLECTION, MARCH 15	\$ 1212.00
CHURCH ADMINISTRATION ASSESSMENT	230.00
BUILDING FUND	295.00
CANDLES	128.00
KITCHEN STOVE FUND	1390.00
COFFEE HOUR 3/8	161.00
SOUP SUPPER 3/11	91.00

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THE FOLLY OF THE CROSS

*“For the word of the Cross is folly to those who are perishing,
but to us who are being saved it is the power of God”*

(I Corinthians 1:18).

The wisdom, power and glory of Christianity is conveyed in many different ways: Scripture, theology, liturgy, lives of saints, memoirs, reflections, witness statements, art, music, literature, and simply in life’s experiences of every Christian who has ever lived. But out of all those categories, there is one thing, one completely-comprehensible, always-universally-recognized object that stands out in magnificence and splendor: the Cross.

Yet, as we think about it, there is a strange paradox! Why the Cross? Why would this instrument of suffering be the symbol we recognize as glorious and wonderful? The question is fair, and the answer, as St. Paul puts it, does not seem convincing: “For Jews demand signs and Greeks seek wisdom, but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles” (I Corinthians 1:23). A “stumbling block” and “folly”?! Why believe in that?

The reason we believe in the power of the Cross is because we, like St. Paul, discover that through it we acquire true wisdom, courage, love and peace! How? Because the Cross of Christ is “the power and wisdom of God, and the foolishness of God is wiser than men, and the weakness of God is stronger than men” (I Corinthians 1:25). We may say, “life is a cross,” meaning that life is difficult. Rather the converse is true: The Cross is life! As history teaches and as events unfold before us, there are always moments and periods of struggles, illnesses, misfortunes, pandemics (!), as well as personal crises, that are, in one word, the ways of the Cross. These are the times that become the Cross because we experience them through the experience of Jesus Christ. As the Cross is the most profound moment of Jesus’ earthly life, it encapsulates everything Our Lord did and taught. The Cross is about confronting suffering because life is about suffering. Of course, there are moments which are not about suffering, but it is precisely suffering that defines life, that give life integrity and meaning.

*“Come, Adam and Eve, run with haste to embrace the Cross joyfully,
and sing aloud: O precious Cross, through you we return to Eden,
receiving incorruption and great mercy!”*

Sadly, we persist in thinking that the Cross is “folly,” which is why most of us initially reject it, thinking that there are other, easier ways to deal with life’s complexities. The Good News is that the Cross remains firmly planted, “in the midst of the earth,” for us to return to whenever we need to, no matter how many times we reject it. Truly, it is “through the Cross that joy has come to the world”! Jesus endured and died on the Cross to make possible His Resurrection and the Gift of the Holy Spirit upon the Apostles, and on us. That is why the Church refers to the Cross as the “haven of salvation bestowing great mercy on the world.” Because the Cross is the expression of so much of what is essential in Christianity, the Church designates several days in the year to honor it, one being this Third Sunday of Lent. The hymns on those days all point to the miraculous power of the Cross, by which suffering, sin and misery are overcome, transforming our fallen natures into beings as children of God.

Fr. Alexander Garklaus

March 17, 2020

Dear Parishioners and Friends,

We have received today pastoral directives from our Diocesan Hierarchy, His Grace, Bishop Paul. Here are the important points that concern our parish.

1. From today until further notice, no more than ten people should attend any of the scheduled church services. His Grace asks that "people not attend services out of love for God and for each other." Therefore, most parishioners should remain at home, especially the elderly and any with underlying health issues.
2. None of the scheduled services for the month of March will take place as previously announced. At this time, these are the only services which will take place at Holy Trinity Church until the end of March:
 - Sat., Mar. 21 – Vespers at 5 pm
 - Sun., Mar. 22 – Divine Liturgy at 9 am
 - Tue., Mar. 24 – Vespers at 5 pm
 - Wed., Mar. 25 – Divine Liturgy at 9 am
 - Sat., Mar. 28 – Vespers at 5 pm
 - Sun., Mar. 29 – Divine Liturgy at 9 am

Should there be any changes, we will send a telephonic and email notification.

3. Should someone desire to come to Confession, I will be in church prior to the Vespers services (Mar. 21, Mar. 24 and Mar. 28), from 3 to 5 pm. Confessions can also be scheduled by calling me (216-524-8989).

If there are other needs (Confession or Communion for sick or shut-ins, etc.), parishioners should call me to schedule a visitation. Other pastoral matters will be handled on a case-by-case basis.

4. The Trinitarian will be available on-line, and some printed copies will be in church.
5. Thanks to Protodeacon Anthony, we are now able to offer on-line transmission of services on our Holy Trinity Facebook page, accessible on the parish website (<http://www.holy-trin.org>). Among other parishes and communities that do so are St. Nicholas Orthodox Church, Mogadore, OH (<http://www.stnickoca.org/stnwp/>) and Holy Transfiguration Monastery, Ellwood City, PA (<http://www.orthodoxmonasteryellwoodcity.org/chapel>).

6. The health crisis has precipitated an economic crisis as well. On both fronts, health and economy, we are all affected. His Grace, Bishop Paul reminds us to not forget our stewardship responsibilities. In whatever manner you are able to, please continue to support Holy Trinity Church, either by mailing your donations or setting them aside until you come to church.

As Orthodox Christians, we should not be surprised that at times difficult challenges confront us. That this is occurring during Great Lent seems to have some strange significance. Of course, to speculate on just why “this?” and why “now?” is beyond our capacity. The Prophecy of Isaiah, which we read during Lent, says: “My thoughts are not your thoughts, neither are my ways your ways, says the Lord” (Is. 55.8). But Isaiah also tells us, as do other Bible stories, that difficult times lead to restoration and redemption. That too, in a sense, is the story of Jesus Christ, as His Suffering and Cross lead to His Triumphant Resurrection!

Our hope and vision remain steadfast: Restoration, Redemption, Resurrection! So, this period of viral tribulation will end in God’s time, with God’s love and peace abiding. In the mean time we keep praying, for each other, for the world and for ourselves. Our Lord taught us that the “kingdom of God is within us” (Lk. 17.21). While we may not be “inside” our beautiful Holy Trinity Church for worship, the Church is inside us when we pray in faith and love. And don’t forget to read the Bible, either following the daily passages as indicated on the calendar, or by reading any of the four Gospels, or Epistles from the New Testament.

Praying that Our Merciful Lord Jesus, Healer and Savior, will bless and protect you all, I remain,

Sincerely yours in Christ,

Fr. Alexander Garklavs, Pastor

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