

THE HOLY HIEROMARTYRS OF CHERSON

The Holy Hieromartyrs Basil, Ephraim, Eugene, Elpidius, Agathodorus, Aetherius and Capiton carried the Gospel of Christ into the North Black Sea region from the Danube to the Dniپر, including the Crimea. They were bishops of Cherson at different times during the 4th century, and they sealed their apostolic activity with martyrdom. Only Aetherius died in peace.

Before the Baptism of Rus under St. Vladimir, Christianity had already spread into the Crimea, which was ruled by the Romans. The Roman emperors unwittingly contributed to the further spread of Christianity by banishing traitors, which Christians were considered, to this area. The pagans inhabiting this area resisted Christianity, but the Faith grew through its self-sacrificing preachers; many missionaries gave their lives in this struggle.

At the beginning of the 4th century, a bishop's see was established at Cherson. During the reign of Diocletian (284-305), the Patriarch of Jerusalem sent many bishops to preach the Gospel in various lands. Ephraim and Basil arrived in Cherson and planted the Word of God.

Later, Ephraim went to the peoples living along the Danube, where he underwent many tribulations and sorrows. He was beheaded at the start of the persecutions. Basil continued preaching at Cherson and converted many idol-worshippers. But others rose up against him. On March 7, 309, he was dragged from his house during the night, tied up, dragged along the streets and beaten to death with stones and rods.

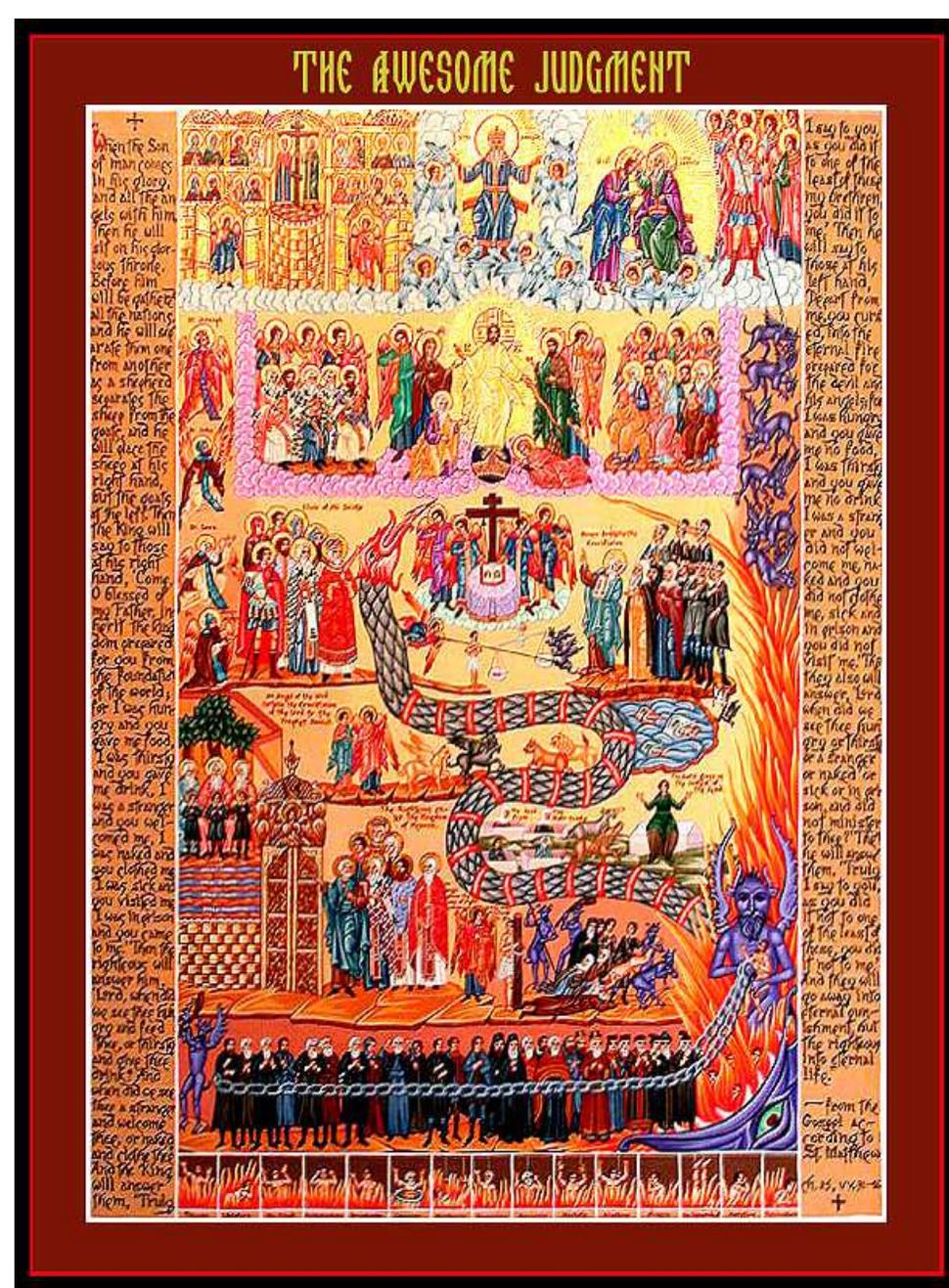
A year after the martyrdom of St. Basil, three of his companions, Bishops Eugene, Elpidus and Agathodorus, left their preaching in Hellespont and arrived at Cherson to continue his holy work. They also endured many hardships for the salvation of human souls. All three bishops were stoned to death by the pagans on March 7, 311.

When Constantine the Great took the throne, Bishop Aetherius was sent by him to Cherson. At first he encountered hostility from pagans, but the emperor would not tolerate acts of violence against Aetherius. Through the efforts of St. Aetherius, a church was built in the city, where the saint peacefully governed his flock until he fell ill and died.

Emperor Constantine then sent Bishop Capiton to Cherson. The Christians met him with joy, but the pagans demanded a sign from the new bishop. When Capiton prayed in a fiery furnace for an hour and emerged unharmed, many pagans became believers.

After several years St. Capiton journeyed to Constantinople on business, but the ship met a storm at Dnieپر River. Local pagans seized the ship and drowned all those on board. Although this was on December 21, Saint Capiton is commemorated with the other hieromartyrs of Cherson on March 7.

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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.
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BULLETIN 19 - VOLUME LVIII

TONE 6

MARCH 7, 2021

MEATFARE SUNDAY

Sunday of the Last Judgment

Hieromartyrs of Cherson: Basil, Ephraim, Capito, Eugene, Aetherius, Elpidus, and Agathodorus;
Ven. Paul the Simple, disciple of Ven. Anthony the Great;
St. Paul the Confessor, Bishop of Plusias in Bithynia;
St. Emilian of Rome
The Icon of the Most Holy Theotokos "Surety of Sinners" in Odrina and Moscow

"As we think about that awesome day of judgment and Your ineffable glory, O Lord, we tremble from the depth of our souls, and in apprehension we cry out to You, O Savior: Receive us in repentance; forgive us over and over again, and by the Theotokos, enlighten us and save us."
Exapostilarion, Tone III

"Today, the Chersonesus solemnly rejoices in this festival of her martyred hierarchs: After bravely suffering to defend their flocks, they gave their lives for Christ, the first among shepherds. As we honor you today for your courage and devotion, O you martyred priests of the Lord, pray, that in His kingdom, we, too, may stand at His right."

Kondakion, Tone II

HOLY WORSHIP THIS WEEK:

Friday, March 12	8:00 p.m. (<u>VIRTUAL</u>) Akathist Hymn of Repentance in Christ (see pg. 2)
Saturday, March 13	5:00 p.m. Great Vespers; Confessions

Daily Scripture Readings

Monday, March 8	III John 1-15	Luke 19:29-40, 22:7-39
	Jude 1-10	Luke 22:39-42,45-23:1
Tuesday, March 9	Hebrews 12:1-10	Matthew 20:1-16
Wednesday, March 10	Joel 2:12-26	Joel 3:12-21
Thursday, March 11	Jude 11-25	Luke 23:2-34,44-56
Friday, March 12	Zechariah 8:7-17	Zechariah 8:19-23
Saturday, March 13	Romans 14:19-23	Matthew 6:1-13
(Monastics)	Galatians 5:22-6:2	Matthew 11:27-30

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COMING EVENTS

MARCH:

12, Friday 8:00 p.m. "Virtual" Akathist on YouTube
13, Saturday 10:00 a.m. EOWG Memorial Service at St. Sava

<p><u>MEMORY ETERNAL:</u> Jerry Petrykowski fell asleep in the Lord on Saturday, February 27, and was buried on March 4, 2021.</p> <p><u>EASTERN ORTHODOX WOMEN'S GUILD:</u> The EOWG will meet Saturday, March 13, for the annual Memorial Service for deceased EOWG members. Please join us at St. Sava Serbia Cathedral, 6306 Broadview Rd. in Parma at 10:00 a.m. Following the service there will be a light Lenten luncheon and a presentation by Josephine Vuich; the topic is "Bible Prophecy of the Holy Passion of Christ."</p> <p><u>TRINITARIAN COVERS:</u> The covers today are offered by the Stoyka Family in blessed memory of Anna Stoyka and Anthony Busch.</p>	<p><u>"VIRTUAL" SERVICE FOR GREAT LENT:</u> Hosted by St. Nicholas Church in Mogadore, the National Fellowship of Orthodox Christians in America is holding a "virtual" service in preparation for Great Lent this Friday, March 12, at 8:00 p.m. The Akathist Hymn of Repentance in Christ will be served by clergy in parishes across the country, with an address by His Eminence Archbishop Paul. Join via YouTube: https://www.youtube.com/c/StNicholasOrthodoxChurchMogadoreOH</p> <p><u>LA COUPOLE:</u> La Coupole is open! Stop by after the Divine Liturgy to browse the selection of books for adults and children to read during Great Lent. As always, unique gift items and jewelry are also in stock.</p>
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Do not be despondent in the time of violent temptations,
afflictions or sickness,
or obstacles arising from the disturbance of the enemy;
this is the reproof and chastisement of the righteous Lord,
Who tries the hearts and reins for your cleansing and correction,
for the burning of the thorns of carnal passions.
Therefore, do not complain if you sometimes suffer greatly.
Do not think of the suffering but of the blessed consequences
of this chastisement
and the health of the soul.

St. John of Kronstadt

THE GIFTS WE OFFER TO THE LORD WE LOVE

REGULAR COLLECTION, 2/28/21	\$ 2705.00
CHURCH ADMINISTRATION ASSESSMENT	750.00
BUILDING FUND	1460.00
CANDLES	83.00
SPECIAL PROJECTS	320.00
IN MEMORY OF DAVID HOWE	50.00

ORTHODOX CHRISTIAN CHURCH OF THE HOLY TRINITY

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THE COMMEMORATION OF THE DEAD

One of the important dimensions of Great Lent is the commemoration of the dead. Three of the Saturdays during Lent are devoted to remembering departed members of parish communities as well as relatives and friends who have gone to their eternal rest. The Saturday before Meatfare Sunday, on which we commemorate “The Last Judgement,” is also a special day on which prayers for the departed are offered in the liturgical services. Below are Fr. Schmemmann’s reflections on the theological aspects of remembering the dead during Great Lent.

Some of the Lenten days are uniquely designated as days of the universal commemoration of all those who “in hope of resurrection and eternal life” are asleep in the Lord. These commemorations prepare and announce the Saturday of Lazarus’ Resurrection and the Great and Holy Sabbath of Passion Week. The connection of the commemoration of the dead to “Saturdays” is significant. In the Old Covenant the last day of the week was the “sabbath,” the day when God’s acts of Creation ceased. But because of sin and betrayal, the joyful day of Creation has become the day of death; for Creation, by subjecting itself to futility” (Romans 8:20), has itself become death. Christ’s Death restores the seventh day [Saturday], making it the day of resurrection, of the overcoming and destruction of that which make this world a triumph of death. The Sabbath, the day of Creation, the day of “this world,” became in Christ the day of expectation, the day *before* the Lord’s Day. The transformation of the sabbath took place on that Great and Holy Sabbath on which Christ, having “accomplished all His works,” rested in the grave. This explains the unique place of Saturday - the 7th day – in the liturgical tradition, and it’s being the perfect day for commemoration of the departed. All the Saturdays of the liturgical year receive their meaning from two decisive Saturdays: that of Lazarus’ Resurrection, which took place in this world as the announcement and the assurance of the common resurrection; and that of the Great and Holy Sabbath of Pascha, when death itself was transformed and became the “Passover” in the new life of the New Creation.

The Church’s commemoration of the dead is not only an act of love, or a “good deed;” it is also an essential rediscovery of “this world” as dying and death. In this world we are condemned to death, as indeed the world is. But in Christ death has been destroyed from within; as St. Paul said, it lost “its sting,” and has itself become an entrance into more abundant life. For each one of us, this entrance begins at our baptismal death which makes *dead* those of us who are alive (“you are all dead,” Colossians 3:3), and *alive* those of us who are dead: for “death is no more.” Praying for the dead is not mourning, and this is revealed in the Lenten commemorations of the departed. The ultimate purpose of Lent is to restore in us the “eager longing for the revealing of the sons of God,” which is the content of Christian faith, love and hope. By this hope “we were saved. Now hope that is seen is not hope. For who hopes for what he sees? But if we hope for what we do not see, we wait for it with patience.” In the light of Lazarus Saturday and the joyful peace of Great and Holy Saturday, we see the meaning of Christian death and our prayers for the dead.

From the writings of Fr. Alexander Schmemmann