

**VENERABLE HILARION THE NEW,
ABBOT OF PELEKETE**

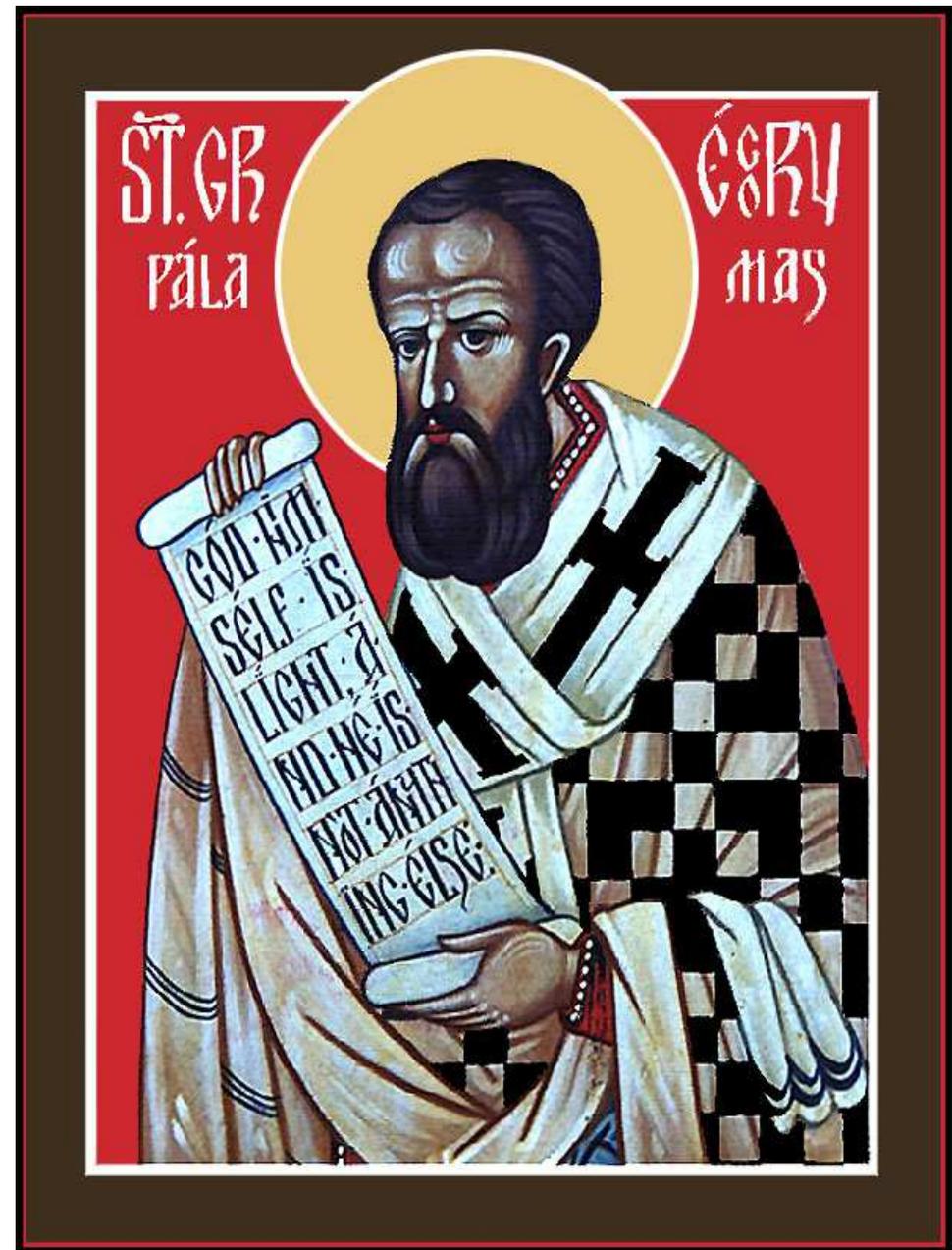
Saint Hilarion the New, Igumen of Pelekete Monastery, from his youth devoted himself to the service of God and spent many years as a hermit. Because of his holy and blameless life, he was ordained to the holy priesthood; and later, he was made igumen of the Pelekete Monastery (near the Dardenelles). He was granted gifts of clairvoyance and wonderworking by the Lord.

Through prayer he brought down rain during a drought, and like the Prophet Elisha, he separated the waters of a river, he drove harmful beasts from the fields, he filled the nets of fishermen when they had no success in fishing, and he did many other miracles. In addition to these things, he was able to heal the sick and he cast out demons.

St. Hilarion suffered on Great and Holy Thursday in the year 754, when the military commander Lakhanodrakon suddenly descended upon the Pelekete Monastery in pursuit of icon-venerators, boldly forcing his way into the church, disrupting the service and throwing the Holy Gifts upon the ground. Forty-two monks were arrested, slapped into chains, sent to the Edessa district and murdered. The remaining monks were horribly mutilated; they beat them, burned their beards with fire, smeared their faces with tar, and cut off noses of some of the confessors. St. Hilarion died for the veneration of icons during this persecution.

St. Hilarion left behind spiritual works containing moral directives for spiritual effort. St. Joseph of Volokolamsk was well acquainted with the work of St. Hilarion, and he also wrote about the significance of monastic struggles in his own theological works.

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

THE TRINITARIAN

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HOLY TRINITY ORTHODOX CHRISTIAN CHURCH

6822 BROADVIEW ROAD, PARMA, OHIO 44134

CHURCH OFFICE PHONE: 216-524-4859

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 516-761-8772

BULLETIN 22 - VOLUME LVIII

TONE 1

MARCH 28, 2021

SECOND SUNDAY OF GREAT LENT

Saint Gregory Palamas

Ven. Hilarion the New Abbot of Pelekete;

Martyrs Jonah and Barachisius, and those with them, in Persia:

Zanitas, Lazarus, Maruthas, Narses, Elias, Marinus, Abibus, Sembeeth, and Sabbas;

Martyr Boyan, Prince of Bulgaria; Ven. Stephen the Wonder-worker, Abbot of Tryglia;

Monk-Martyr Evstratii of the Kiev Caves; Ven. Hilarion of Pskov Lake

“O master of virtue and divine contemplation, O glorious vessel of wisdom and quiet: By the power of your prayers, O illustrious father, Gregory, obtain for us a share in your holiness and understanding, that we, too, may attain that light beyond our reach.”

Exapostilarion, Tone III

“It is now time to act, for judgment is at the door! We will rise to a higher life through fasting, and through charity we will attain tears of compunction. Now, therefore, let us cry out to the Lord, for our sins outnumber the sands of the sea. O Maker of all things, forgive us, and count us worthy of the crowns of incorruptible life.”

Kontakion, Tone IV

HOLY WORSHIP THIS WEEK:

Wednesday, March 31	6:00 p.m. Presanctified Liturgy
Friday, April 2	9:00 a.m. Presanctified Liturgy
Saturday, April 3	5:00 p.m. Great Vespers

Daily Scripture Readings

Monday, March 29	Isaiah 8:13-9:7	Genesis 6:9-22	Proverbs 8:1-21
Tuesday, March 30	Isaiah 9:9-10:4	Genesis 7:1-5	Proverbs 8:32-9:11
Wednesday, March 31 (St. Innocent)	Isaiah 10:12-20	Genesis 7:6-9	Proverbs 9:12-18
	Hebrews 7:26-8:2	John 10:9-16	
Thursday, April 1	Isaiah 11:10-12:2	Genesis 7:11-8:3	Proverbs 10:1-22
Friday, April 2	Isaiah 13:2-13	Genesis 8:4-21	Proverbs 10:31-11:12
Saturday, April 3 (Departed)	Hebrews 10:32-38	Mark 2:14-17	
	I Thessalonians 4:13-17	John 5:24-30	

COMING EVENTS

APRIL:

11, Sunday 4:00 p.m. ZOOM Youth Retreat, grades K-12

REGARDING CONFESSIONS DURING GREAT LENT:

Last year the COVID crisis came upon us just as Great Lent was beginning. Everything stopped, including attendance at church services; and with that no confessions were heard. As things have improved and many parishioners are now coming to church, we will return to the practice of going to confession, one of the most sacred and meaningful Christian traditions. However, as the COVID virus still poses some threat, certain changes are necessary. Fr. Alexander will be hearing private confessions in church at set times, which will be posted in the Trinitarian every week. Those coming are asked to wear masks. We will try to maintain some distance between priest and confessee. Because that distance will make confession somewhat less intimate, we ask that people who are waiting to go to confession remain at the back of the church until their time to come forward. Parishioners who plan to go to confession are encouraged to do so at the designated times; but with questions and special requests, you can phone or email Fr. Alexander (516-761-8772; garklavs@cox.net).

Another option for confession, blessed by Archbishop Paul, is to do so by phone. To do so, you can call the church office phone number at certain hours in the week, which will be posted weekly in The Trinitarian.

For this Second Week of Lent, confessions will be heard in church Wednesday, March 31, 4:00-6:00 p.m.; Friday, April 2, 8:00-9:00 a.m.; Saturday, April 3, 4:00-5:00 p.m., and after Vespers

On Thursday, April 1, parishioners can call the church office (216-524-4859) from 10:00 a.m. until noon, for confession over the phone.

<p><u>LA COUPOLE:</u> La Coupole is open! Stop by after the Divine Liturgy to browse. ALL books will be 20% off March 21-April 4! Select a prayer book, a book to read during Great Lent, or a child's book to give as a gift at Easter.</p> <p><u>LIBRARY:</u> Tamara Lesnick has a table of Lenten reading material displayed outside of the Library, which is in the vestibule of the Fellowship Hall.</p> <p><u>ST. HERMAN'S HOUSE GOLF OUTING:</u> Please save the date of June 14 for the annual Golf Classic at Tanglewood Club in Chagrin Falls to benefit St. Herman's House. Details will be forthcoming.</p>	<p><u>VIRTUAL NATIONAL YOUTH RETREAT:</u> "Rediscovering Pascha - After a Year of Pandemic" is the theme for a gathering via ZOOM of Orthodox youth, grades K-12, on Sunday, April 11, 4:00-7:00 p.m. Fr. Timothy Hojnicky and Fr. Benjamin Tucci will lead the retreat about our pathway to the Feast of Feasts. Registration is required: please visit the website www.orthodoxfellowship.org and go to the registration page.</p> <p><u>TRINITARIAN COVERS:</u> Correction from last week: The covers on March 21 were offered by the Bellack Family. The covers today are offered in memory of Deacon George Virosteck by Matushka Claudia.</p>
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"Good works are most perfect when they are done with the pure and sincere love of God, and with the least regard to our present and future interests, or to joy and light, consolation or praise."

St. John of the Cross

THE GIFTS WE OFFER TO THE LORD WE LOVE

REGULAR COLLECTION, 3/21/21	\$ 4079.00
CHURCH ADMINISTRATION ASSESSMENT	395.00
BUILDING FUND	1575.00
CANDLES	121.00
SPECIAL PROJECTS	50.00

ORTHODOX CHRISTIAN CHURCH OF THE HOLY TRINITY

Bulletin 22 – Volume LVIII

March 28, 2021

FASTING IN GREAT LENT

In Orthodox teaching, sin is not only the transgression of a rule leading to punishment, it is always the mutilation of life given to us by God. It is for this reason that the story of the original sin is presented to us as an act of eating. For food is means of life; it is that which keeps us alive. But here lies the whole question: What does it mean to be alive and what does “life” mean? For us today this term has a primarily biological meaning: Life is precisely that which entirely depends on food, and more generally, on the physical world. But for the Holy Scripture and for Christian Tradition, this life “by bread alone” is identified with death because it is mortal life, because death is a principle always at work in it. God, we are told, “created no death.” He is the Giver of Life. How then did life become death? Why is death the only absolute condition of that which exists?

The Church answers: because man rejected life as it was offered and given to him by God and preferred a life depending not on God but on “bread alone.” Not only did he disobey God, for which he was punished; he changed the very relationship between himself and the world. To be sure, the world was given to him by God as “food” - as means of life; yet life is to be communion with God. “In Him was Life and the Life was the light of man.” The world and food were thus created as means of communion with God, and only if accepted for God’s sake do they give life. But the tragedy of Adam is that he ate for its own sake, he ate “apart” from God in order to be independent of Him.

As the New Adam, Jesus came to restore our proper relationship with God, and He begins that process by going to the desert to fast. He rejects the temptation to “turn stones into bread” by pronouncing that “man does not live by bread alone but by God.” This is the foundation of our Lenten fasting. We fast to enter into the experience of Christ Himself by which He liberates us from the total dependence on food and the world. Yes, as humans we need food as sustenance, but fasting becomes the necessary exercise which re-orientates our life to God. Only fasting performs that transformation, giving us existential proof that our dependence on food is not total, not absolute, and that united to prayer, grace and adoration, our lives can become truly spiritual.

From the writings of Fr. Alexander Schmemmann

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VERY REVEREND ALEXANDER GARKLAVS

Sun	Mon	Tue	Wed	Thu	Fri	Sat
				1	2 9:00 a.m. Presanctified Liturgy	3 5:00 p.m. Great Vespers
4 3rd Sunday of Great Lent Veneration of the Cross	5	6	7 6:00 p.m. Presanctified Liturgy	8	9 6:00 p.m. Presanctified Liturgy	10 5:00 p.m. Great Vespers
11 4th Sunday of Great Lent St. John Climacus 4:00 p.m. ZOOM Youth Retreat, grades	12	13	14 6:00 p.m. Presanctified Liturgy	15	16 6:00 p.m. Akathist	17 9:00 a.m. Divine Liturgy 5:00 p.m. Great Vespers
18 5th Sunday of Great Lent St. Mary of Egypt	19	20	21 6:00 p.m. Presanctified Liturgy	22	23 9:00 a.m. Presanctified Liturgy	24 9:00 a.m. Divine Liturgy 5:00 p.m. Vigil Lazarus
25 Entry of Our Lord into Jerusalem 5:00 p.m. Bridegroom Matins	26 Great and Holy Monday 6:00 p.m. Bridegroom Matins	27 Great and Holy Tuesday 9:00 a.m. Presanctified Liturgy	28 Great and Holy Wednesday 9:00 a.m. Presanctified Liturgy 6:00 p.m. Matins with	29 Great and Holy Thursday 9:00 a.m. Divine Liturgy 6:00 p.m. Matins with 12 Passion	30 Great and Holy Friday 9:00 a.m. Royal Hours 2:30 p.m. Vespers with Entombment 6:30 p.m.	MAY 1 Great and Holy Saturday Noon Divine Liturgy 11:00 p.m. Nocturnes, Paschal Matins, Liturgy