

## **HIEROMARTYR ANTIPAS, BISHOP OF PERGAMUM**

Hieromartyr Antipas, a disciple of the holy Apostle John the Theologian, was bishop of the Church of Pergamum during the reign of the emperor Nero.

During these times, everyone who would not offer sacrifice to the idols lived under threat of either exile or execution by order of the emperor. On the island of Patmos, the holy Apostle John was imprisoned, he to whom the Lord revealed the future judgment of the world and of the Holy Church.

“And to the angel of the Church of Pergamum write: *The words of him who has the sharp two-edged sword. I know where you live, where the throne of Satan is, and you cleave unto My Name, and have not renounced My faith, even in those days when Antipas was My faithful martyr, who was slain among you, where Satan dwells*” (Revelation 2:12-13).

By his personal example, firm faith and constant preaching about Christ, St. Antipas began to turn the people of Pergamum from offering sacrifice to idols. The pagan priests reproached the bishop for leading the people away from their ancestral gods, and they demanded that he stop preaching about Christ and offer sacrifice to the idols instead.

St. Antipas calmly answered that he was not about to serve the demons that fled from him. He worshipped the Lord Almighty, and he would continue to do so. The pagan priests retorted that their gods existed from of old, whereas Christ was not from of old but was crucified under Pontius Pilate as a criminal. The saint replied that the pagan gods were the work of human hands and that everything said about them was filled with iniquities and vices.

The enraged pagan priests dragged Antipas to the temple of Artemis and threw him into a red-hot copper bull, where usually they put the sacrifices to idols. The martyr prayed loudly to God, imploring Him to receive his soul and to strengthen the faith of the Christians. He went to the Lord peacefully, as if he were going to sleep.

At night the Christians took his body, which was untouched by the fire, and buried him at Pergamum. His tomb became a font of miracles and of healings from various sicknesses.



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

# THE TRINITARIAN

Published Weekly by the

**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 24 - VOLUME LVIII

TONE 3

APRIL 11, 2021

## FOURTH SUNDAY OF GREAT LENT

*St. John Climacus*

*Hieromartyr Antipas, Bishop of Pergamum; Martyrs Processus and Martinian of Rome;  
Ven. Pharmuthius, Anchorite, of Egypt; Ven. John, disciple of Ven. Gregory of Decapolis;  
Ven. Yakov, Abbot of Zheleznobórovsk, and his fellow ascetic, Yakov;  
St. Varsonúfii, Bishop of Tver'; St. Callinicus of Cernica, Bishop of Rimnicului in Romania;  
The Appearance of the "FOOTPRINT" Icon of the Most Holy Theotokos at Pochaev*

"Your servant, John, rejected the cares of this world as a burden, O Christ, preferring to renew his spirit by mastering his body through discipline and self-control. For this, You gave him a share in the glory of heaven. By his prayers, and those of the Theotokos, O Savior, enlighten us and save us."

Exapostilarion, Tone III

"By exposing the deceit of idolatry you broke the power of the evil one, O blessed father, Antipas, and you brave professed Christ before His hostile enemies. Now that you dwell with the angels in the mansions on high, you offer the Master a worship of praise and thanksgiving for us while healing our ills. For this, we revere you, O holy priest and martyr, and we beseech you to beg the Lord to save our souls."

Troparion, Tone IV

### HOLY WORSHIP THIS WEEK:

Wednesday, April 14	6:00 p.m. Presanctified Liturgy
Friday, April 16	6:00 p.m. Akathist
Saturday, April 17	9:00 a.m. Divine Liturgy
	5:00 p.m. Great Vespers

### Daily Scripture Readings

Monday, April 12	Isaiah 37:33-38:6	Genesis 13:12-18	Proverbs 14:27-15:4
Tuesday, April 13	Isaiah 40:18-31	Genesis 15:1-15	Proverbs 15:7-19
Wednesday, April 14	Isaiah 41:4-14	Genesis 17:1-9	Proverbs 15:20-16:9
Thursday, April 15	Isaiah 42:5-16	Genesis 18:20-33	Proverbs 16:17-17:17
Friday, April 16	Isaiah 45:11-17	Genesis 22:1-18	Proverbs 17:17-18:5
Saturday, April 17	Hebrews 9:24-28	Mark 8:27-31	
(Theotokos)	Hebrews 9:1-7	Luke 10:38-42; 11:27-28	

**ORTHODOX CHRISTIAN CHURCH OF THE HOLY TRINITY**

Bulletin 24 - Volume LVIII

April 11, 2021

**COMING EVENTS**

**APRIL:**

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

**REGARDING CONFESSIONS DURING GREAT LENT:**

Fr. Alexander will be hearing private confessions in church at set times, which are posted in the Trinitarian every week. Those coming are asked to wear masks. We will maintain some distance between priest and confessee. Because that distance will make confession somewhat less intimate, people who are waiting to go to confession will 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 Fourth Week of Lent**, confessions will be heard in church Wednesday, April 14, 4:00-6:00 p.m.; Friday, April 16, 5:00-6:00 p.m. and after the Akathist; Saturday, April 17, 8:15-9:00 a.m.; 4:00-5:00 p.m., and after Vespers.

On Thursday, April 15, parishioners can call the church office (216-524-4859) from 10:00 a.m. until noon, for confession over the phone.

**LA COUPOLE GRAND REOPENING SALE:**

La Coupole is open! Stop by after the Divine Liturgy to browse. Russian imports are reduced just in time for Easter and Mother’s Day gift giving. Amber jewelry, matryoshka dolls, hand-painted plates, boxes and icon eggs are all 30% off. Plus, 50% of Daria’s jewelry! Cards for Pascha and egg wraps are also available.

**FLOWERS:**

The flower arrangement adorning the cross that has been in the center of our church this week was donated by Lydia Kelbach.

**PASCHA FLOWERS:**

Your donations for Pascha flowers to adorn our church are greatly appreciated. Please use the special envelope in your box.

**TRINITARIAN COVERS:**

The covers today are offered by Michael and Lois Pilat in blessed memory of Rosalyn Cline and Rose Pilat.

**LIBRARY:**

Tamara Lesnick has a table of Lenten reading material displayed outside of the Library, which is in the vestibule of the Fellowship Hall.

**VIRTUAL NATIONAL YOUTH RETREAT:**

“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](http://www.orthodoxfellowship.org) for the registration info.

**ST. HERMAN’S HOUSE GOLF OUTING:**

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.

**SAVE THE DATE:**

The EOWG will have their annual Pan-Orthodox Benefit Luncheon on Saturday, May 15, at the Archangel Michael Shanty in Broadview Hts.

**THE GIFTS WE OFFER TO THE LORD WE LOVE**

REGULAR COLLECTION, 4/4/21	\$ 2115.00
CHURCH ADMINISTRATION ASSESSMENT	190.00
BUILDING FUND	880.00
CANDLES	121.00
DEANERY FUND	5.00
SPECIAL PROJECTS	50.00
PASCHA FLOWERS	30.00

**THE SPIRITUALITY OF SPRING**

March and April are months of transitions, of promises, expectations and wonders. The cold, dark days of winter are readily forgotten; sunshine and warmth are eagerly welcomed. Growth comes, green shoots from out of the frozen earth, then flowers appear. There is no other feeling quite like the one when one morning you get up and say, “Spring is here!” But then, suddenly arctic winds return, snow again covers everything, and we are reminded that changes are processes that take time. Seasonal thoughts of radiant light and joy come later, in May when the Holy Spirit confirms us in the glorious fullness of life’s creative forces. That will also be the prelude to Summer and life itself. The spirituality of Spring is something else. It is the season that bewilders and amazes, that comforts and contradicts, just like the poet said:

*April is the cruelest month, breeding  
Lilacs out of the dead land, mixing  
Memory and desire, stirring  
Dull roots with spring rain.*

We have memories of things that happened in the past, either in March and April, that are best thought of during those months. These memories can be happy or sad, of achievements or failures, of happy encounters or painful rejections; memories that we keep to ourselves, saving them up, as if tucked into the bottom drawer of our minds during the other ten months of the year. When March and April come, we find a quiet place where in solitude we reminisce.

Speaking of quiet places to reminisce, Spring evokes memories of Church. That is one of the best places to enjoy the “quiet” and to reminisce. People come to Church during the months of March and April more than in other months (although churches are full in December too, if the weather is good). The arrival of spring is celebrated liturgically in the Orthodox Church, which is proclaimed in beautiful hymns:

*The Lenten Spring has come,  
The season of repentance ....  
Let us begin with joy, as the time is holy,  
Not in sorrow but with gladness and affirmation.*

Great Lent always falls in the months of March and April. The experiential “bright sadness” of Lent is the treasure of Orthodox Christianity. It is undeniable that this is the time of year that we “simple, ordinary” Christians come closest to being true to ourselves, true to our calling as children of God. The unique Lenten services effectively overwhelm us with the mystical “powers of heaven” as we “ponder nothing earthly-minded.” Because practicing Orthodox Christians usually take avail of Lent to go to Confession, we associate this time of year with the process of uncovering our sins, offering them in humble repentance, and, then, being blessed with that incredible, unspeakable joy: forgiveness! The days of contrition and mourning, of kneeling and fasting, come to a dramatic end during Holy Week. And then, as if being lifted to heaven itself, we celebrate the Resurrection, not in time, but in an extended moment of our human existence that is a preview of eternity!

*Fr. Alexander Garklaus*