

## ***SAINTS MARTINIAN, ZOE, AND PHOTINA***

St. Martinian went to live in the wilderness at the age of 18, not far from the city of Caesarea in Palestine. For 25 years he devoted himself to ascetic deeds and silence, and he was granted the gift of healing illnesses and casting out demons.

A prostitute overheard citizens of Caesarea speaking of St. Martinian's virtuous life, so she asked them why they were amazed by it. She said he lived in the desert because he could not endure the temptations of the flesh in the city. Furthermore, she wagered with them that she could seduce this pillar of virtue with her beauty. So she came to him one night, dressed in shabby clothes, pretending she had lost her way in the storm and asking for shelter. Reluctantly, the saint allowed her to enter his cell because he did not wish to be the cause of her death. In the morning she had changed into beautiful clothes and jewels and tempted St. Martinian; but instead he lit a fire and burned himself to escape the burning temptation.

The woman was astonished, and she realized the evil deed she had done. She repented and asked the saint to guide her onto the way of salvation. He told her to go to Bethlehem and enter the convent founded by St. Paula. There she lived as a nun for 12 years in strict asceticism until her blessed repose. The woman's name was Zoe.

St. Martinian went to an uninhabited rocky island and lived on it under the open sky for several years, nourished by provisions brought by a sailor. In return the monk wove baskets for him.

A ship was wrecked by a powerful storm, and a woman named Photina floated to the island on pieces of wreckage. St. Martinian helped her to survive on the island. He left her bread and water and told her in 2 months a boat would come for her. He refused to stay on the island with the woman, believing it would be better to drown than burn with lust. He jumped into the sea and swam away. A pair of dolphins carried him to dry land, where he led the life of a wanderer till he came to Athens and fell ill. Sensing the approach of death, he went to a church and lay upon the floor. God revealed to the Bishop of Athens who the saint was, and the hierarch buried his body with honor. This was around the year 422.

Photina did not board the ship when it came to the island, electing to stay there by herself. She asked the captain to have his wife bring her men's clothing and some wool, as well and bread and water, and she made clothes for his family in return. She lived on the island for 6 years, and then she went to the Lord. The captain and his wife later found her incorrupt relics and brought them to Caesarea. They buried her with honor and reverence.

[www.oca.org](http://www.oca.org)



***SUNDAY OF THE PUBLICAN AND THE PHARISEE***

***HOLY TRINITY ORTHODOX CHURCH***

***6822 BROADVIEW ROAD***

***PARMA, OHIO 44134***

# THE TRINITARIAN

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**HOLY TRINITY ORTHODOX CHRISTIAN CHURCH**  
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**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 15 - VOLUME LIX

TONE 1

FEBRUARY 13, 2022

## ***THIRTY-FOURTH SUNDAY AFTER PENTECOST***

***Sunday of the Publican and the Pharisee***

***Ven. Martinian of Caesarea in Palestine;***

***Sts. Zoë and Photini;***

***St. Eulogius, Archbishop of Alexandria;***

***Ven. Stephen, the Myrrhusher, Prince of Serbia***

“Let us flee from the pride of the Pharisee! And learn humility from the Publican’s tears!  
Let us cry to our Savior, have mercy on us, only merciful One!”

Kontakion, Tone IV

“You quenched the flames of passion, O blessed Martinian, with abundant tears; you calmed  
the waves of the sea and checked the assaults of wild beasts, saying, ‘Almighty God, You are  
most glorious, for You have saved me from the fire and storm!’”

Troparion, Tone VIII

“You were illumined with the image of Godly grace, and after death you have shone with  
the light of your life, by issuing sweet-scented myrrh which flows from the tomb of your relics,  
and sustains your people on this earth. O our Father Stephen, discerner of the Way of God,  
pray to Christ our God that He may grant us His great mercy.”

Troparion, Tone IV

TODAY’S EPISTLE: II TIMOTHY 3:10-15

TODAY’S GOSPEL: LUKE 18:10-14

### **HOLY WORSHIP THIS WEEK:**

Saturday, February 19

5:00 p.m. Great Vespers; Confessions

### **Daily Scripture Readings**

Monday, February 14

II Peter 1:20-2:9

Mark 13:9-13

Tuesday, February 15

II Peter 2:9-22

Mark 13:14-23

Wednesday, February 16

II Peter 3:1-18

Mark 13:24-31

Thursday, February 17

I John 1:8-2:6

Mark 13:31-14:2

Friday, February 18

I John 2:7-17

Mark 14:3-9

Saturday, February 19

II Timothy 3:1-9

Luke 20:46-21:4

**THIS IS A FAST-FREE WEEK.**

**ORTHODOX CHRISTIAN CHURCH OF THE HOLY TRINITY**

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February 13, 2022

**COMING EVENTS**

**FEBRUARY:**

- 13, TODAY            Second Sunday Food Sale  
                         Parish Council meeting
- 21, Monday            Cooking for St. Herman's House
- 23, Wednesday        Delivering meals to St. Herman's House
- 24, Thursday         6:00 p.m. "Science & Religion" program at Woodside Event Center
- 25, Friday             6:00 p.m. Memorial Vespers
- 26, Saturday         9:00 a.m. Divine Liturgy and Memorial Service for departed parishioners

<p><b><u>FOOD SALE:</u></b> Please support our February Food Sale today in the Fellowship Hall.</p> <p><b><u>2021 STATEMENTS:</u></b> For your tax purposes, 2021 Statements of Donations are available in the Vestibule. The sealed envelopes are in alphabetical order. Please take only the one that belongs to your family.</p> <p><b><u>PARISH COUNCIL MEETING:</u></b> The Council will meet today after Coffee Hour.</p> <p><b><u>ICONOGRAPHY WORKSHOP:</u></b> Holy Spirit Byzantine Catholic Church, 5500 W. 54th St. in Parma, invites all to an iconography workshop, which will be held on Tuesdays during Lent—3/1, 3/8, 3/15, 3/22, 3/29, 4/5. Classes run 6:30-10:00 p.m. and will be taught by Byzantine Catholic priest Fr. Marek Visnovsky. The cost is \$350. Details are in the Fellowship Hall.</p> <p><b><u>SCIENCE AND RELIGION:</u></b> Archangel Michael Church hosts a program by Dr. William DiPuccio, Ph.D. on the correlation between Christianity and various sciences on Thursday, Feb. 24, at Woodside. Doors open at 6:00; dinner is served at 6:30; lecture begins at 7:30. Tickets are \$15. RSVP is required by Wed., Feb. 16; please see the details in the Fellowship Hall.</p> <p><b><u>FLOWERS:</u></b> The flowers today are offered by the Stoyka Family.</p>	<p><b><u>CALENDAR DATES:</u></b> Please add two services that were not noted on the February calendar. We will have the General Memorial Services the weekend of Meatfare Sunday. On Friday, Feb. 25, we will have Memorial Vespers at 6:00 p.m., followed by Memorial Panikhida for Departed Parishioners; and on Saturday, Feb. 26, the Memorial Divine Liturgy will be at 9:00 a.m., followed by Memorial Prayers for all departed.</p> <p><b><u>SUNDAY OF ORTHODOXY:</u></b> This year the Orthodox Christian Community of Greater Cleveland and Lorain will honor the Sunday of Orthodoxy at a Great Vespers service on March 13, 5:00 p.m. Donations are requested to support various Orthodox ministries and can be made to: GCCOC c/o St. Innocent Orthodox Church; PO Box 38208; Olmsted Falls, OH 44138.</p> <p><b><u>COFFEE HOUR:</u></b> The Coffee Hour today is donated by the Svilar and Griebel Families. There is an updated sign-up sheet in the kitchen for the coming months.</p> <p><b><u>TRINITARIAN COVERS:</u></b> The covers today are offered by Shirley Weitzel in blessed memory of her parents, Joseph and Shirley Greslick. If you would like to make an offering for Trinitarians in 2022, there is a sign-up sheet in the Fellowship Hall. Or call Janene at the church office on Monday or Thursday mornings (216-524-4859) to select a date.</p>
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**THE GIFTS WE OFFER TO THE LORD WE LOVE**

REGULAR COLLECTION, 2/6/2022	\$ 4796.00
CHURCH ADMINISTRATION ASSESSMENT	740.00
BUILDING FUND	165.00
CANDLES	89.00
IN MEMORY OF JANICE TIMKO	40.00
COFFEE HOUR, 1/30/22	48.00

**ORTHODOX CHRISTIAN CHURCH OF THE HOLY TRINITY**

Bulletin 15 – Volume LIX

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**PASTORAL THOUGHTS ABOUT GREAT LENT –  
THE “SPIRITUAL SPRING”**

Spring seems to be far away, especially as this winter has trapped us in its freezing, snow-bound grips. Safely ensconced in our warm homes, not venturing more than we have to, and finding comfort in a good long sleep, we wait, knowing that spring will eventually arrive. Soon, however, we will be roused, “for it is full time for you to wake from sleep, for salvation is near at hand” (Romans 13:11). Well before winter ends comes the season we call the *Spiritual Spring*. By this we of course mean Great Lent, but also the entire period from today’s Sunday of the Publican and Pharisee through the week of Pentecost. The Spiritual Spring begins during cold, dark days and lasts until the bright, sunny and blossoming summer. It starts with Great Lent, which is forty days long, to be followed by Holy Week, which begins with Lazarus Saturday; and this takes us to Easter and the Paschal season for forty days, until Ascension, ten days after which comes the “final day,” the Descent of the Holy Spirit on Pentecost. This holy and beautiful season contains the defining essentials of the Christian faith. It is a splendid grand scheme, encompassing Biblical history, Christian theology, and the highest elements of human life, art and culture. Within this grand scheme it is evident that the beginning, the Sunday of the Publican and Pharisee, must have significance. In fact, it is profoundly significant, and not just because it is the beginning. The Bible story of the Publican and Pharisee contains the fundamental “key” to understanding Christian Spirituality.

The “key” is repentance. Jesus Christ’s first words were, “Repent, for the Kingdom of heaven is at hand” (Matthew 4:17). Repentance is the experience of returning to God, of ascending to heaven, of coming home! It is the experience of becoming what we were created for. Accomplishing this task is not easy, as “life” intervenes, with its compulsions, the everyday issues of growth, learning and survival. Those compulsions distract us; and repentance, the “needful thing,” is ignored and forgotten. For our benefit, the Church has us set aside a portion of the year, a “tithe” if you will, for the purpose of seriously immersing ourselves into the spirit of repentance. Great Lent is “the school of repentance to which every Christian must go every year in order to deepen his faith, to re-evaluate, and, if possible, to change his life” (*Fr. A. Schmemmann*).

Repentance is a process. It is a conscious, willful, heart-breaking, opening up of our entire being before the majesty of God the Creator. To repent means to be “honest” with ourselves, by recognizing that “I” cannot live for myself or by my own reasonings. It is the admission that I am lost and powerless, and with the last remaining, feeble strength I have left, I cry out, “God, be merciful to me, a sinner!” That is the lesson of the Publican. He is “justified” before God through his *humility*. As the key to Christian spirituality is repentance, the key to repentance is humility. The opposite of humility is pride, as exemplified by the Pharisee in the Gospel story. The “pride of life is not of God the Father, but of the world” (I John 2:16). To acquire humility, we have to step out of the world and into a place where humility is cultivated. That place is the Church, and the time for that is Great Lent.

*Fr. Alexander Garklaus*