

42 MARTYRS OF AMMORIA IN PHRYGIA

During a war between the Byzantine Emperor Theophilus (829-842) and the Saracens, the Saracens managed to besiege the city of Ammoria (in Galicia in Asia Minor). As a result of treason on the part of the military commander Baditses, Ammoria fell, and 42 of its generals were taken captive and sent off to Syria.

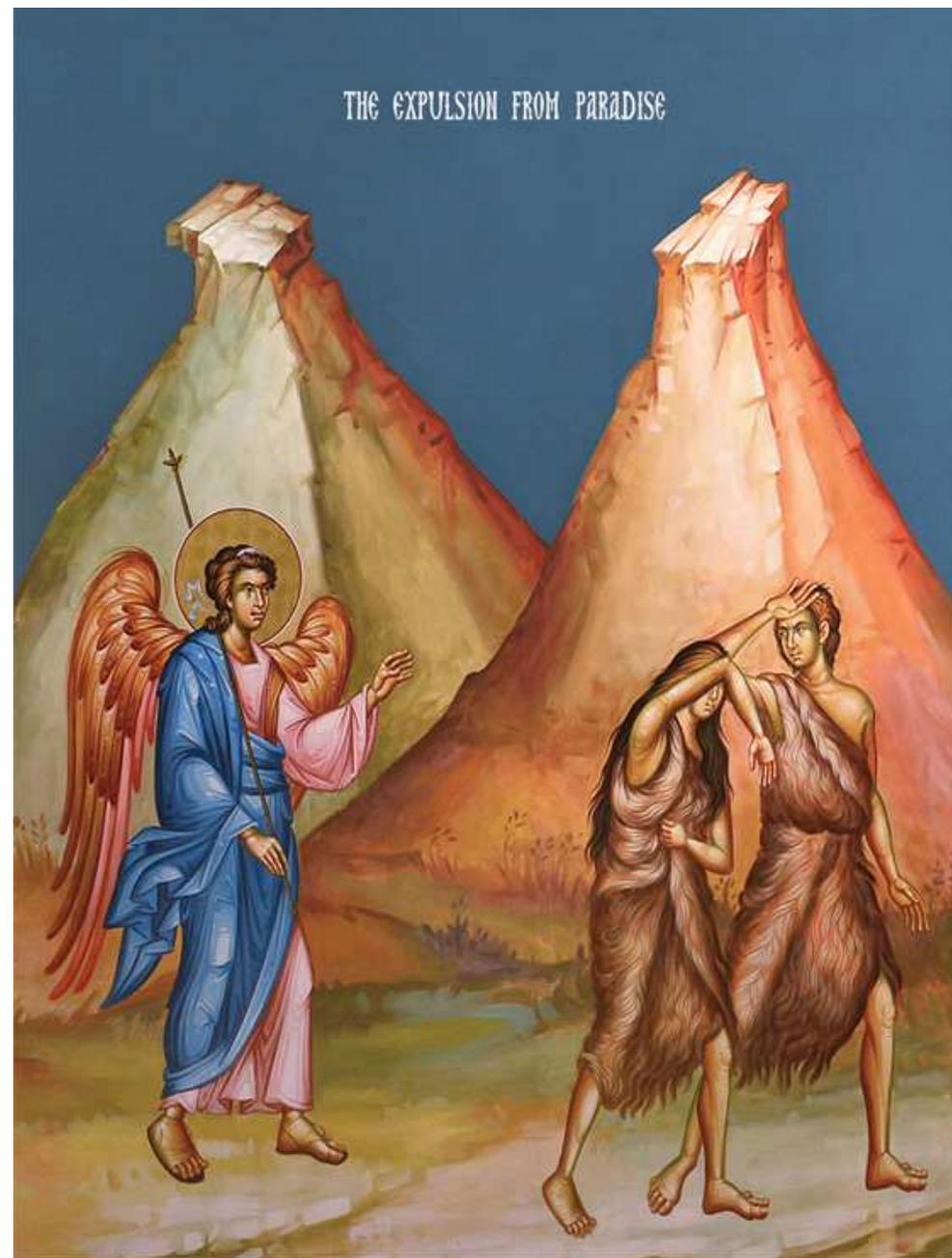
During the 7 years of their imprisonment, their captors tried in vain to persuade them to renounce Christianity and accept Islam. The captives stubbornly resisted all their seductive offers and bravely held out against terrible threats. After many torments that failed to break the spirit of the Christian soldiers, the captors condemned them to death, hoping to shake the determination of the saints before executing them. The martyrs remained steadfast, saying that the Old Testament Prophets bore witness to Christ, while Mohammed called himself a prophet without any other witnesses to support his claim.

One of the captives, Theodore, had renounced the priestly office to become a general. His captors taunted him, “We know that you forsook the priestly office, became a soldier and shed blood in battle. You can have no hope in Christ, Whom you abandoned voluntarily, so accept Mohammed.” But the martyr replied, “You do not speak truthfully when you say I abandoned Christ. Moreover, I left the priesthood because of my own unworthiness. Therefore, I must shed my blood for the sake of Christ, so that He might forgive the sins that I have committed against Him.”

The executioners took each one separately and led him off to be beheaded, then threw the bodies into the River Euphrates. In the service to them, these holy passion-bearers are glorified as: the “All-Blessed” Theodore, the “Unconquered” Callistus, the “Valiant” Constantine, the “Wondrous” Theophilus, and the “Most Strong” Basoes. Saints Aetitus and Melissenus were also among the martyrs.

The enemy Baditses did not escape his shameful fate. The enemy knew that it is impossible to trust a traitor, and so they killed him.

www.oca.org



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 18 - VOLUME LIX

TONE 4

MARCH 6, 2022

THIRTY-SEVENTH SUNDAY AFTER PENTECOST **CHEESEFARE SUNDAY**

Forgiveness Sunday

The Expulsion of Adam from Paradise

The 42 Martyrs of Ammoria in Phrygia, including: Constantine, Aëtius, Theophilus, Theodore, Melissenus, Callistus, Basoës and others; Monk-Martyrs Conon and his son Conon, of Iconium; The Uncovering of the Precious Cross and the Precious Nails by Empress St. Helen in Jerusalem; Ven. Arcadius of Cyprus;

The CZESTOCHOWA Icon of the Most Holy Theotokos

“In our wretchedness, O Lord, we have disobeyed Your commandments, only to find ourselves stripped of glory and banished in shame from the joy of paradise. Justly have we been deprived of all Your blessings, but in Your mercy and compassion, by the Theotokos, enlighten us and save us.”

Exapostilarion, Tone III

TODAY'S EPISTLE: ROMANS 13:11-14:4
HEBREWS 12:1-10

TODAY'S GOSPEL: MATTHEW 6:14-21
MATTHEW 20:1-16

HOLY WORSHIP THIS WEEK:

Today, March 6	5:00 p.m. Forgiveness Sunday Vespers
Monday, March 7	9:00 a.m. Lenten Hours 6:00 p.m. Great Canon
Tuesday, March 8	9:00 a.m. Lenten Hours 6:00 p.m. Great Canon
Wednesday, March 9	9:00 a.m. Presanctified Liturgy 6:00 p.m. Great Canon
Thursday, March 10	6:00 p.m. Great Canon
Friday, March 11	6:00 p.m. Presanctified Liturgy
Saturday, March 12	5:00 p.m. Great Vespers

Daily Scripture Readings

Monday, March 7	Isaiah 1:1-20	Genesis 1:1-13	Proverbs 1:1-20
Tuesday, March 8	Isaiah 1:19-2:4	Genesis 1:14-23	Proverbs 1:20-33
Wednesday, March 9	Isaiah 2:3-11	Genesis 1:24-2:3	Proverbs 2:1-22
Thursday, March 10	Isaiah 2:11-21	Genesis 2:4-19	Proverbs 3:1-18
Friday, March 11	Isaiah 3:1-15	Genesis 2:20-3:20	Proverbs 3:19-34
Saturday, March 12 (St. Theodore)	Hebrews 1:1-12 II Timothy 2:1-10	Mark 2:23-3:5 John 15:17-16:2	

COMING EVENTS

MARCH:

- 13, Sunday 5:00 p.m. Sunday of Orthodoxy Vespers at St. Matthew Church
- 16, Wednesday Soup Supper following Presanctified Liturgy
- 19, Saturday 12:00 noon "Virtual" Lenten Retreat
- 20, Sunday Parish Council meeting
- 23, Wednesday Soup Supper following Presanctified Liturgy
- 28, Monday Cooking for St. Herman's House
- 30, Wednesday Soup Supper following Presanctified Liturgy

On Sunday, March 13, we will be honored to have with us Archbishop Michael of New York. His Eminence has been invited to be the guest homilist for the evening Sunday of Orthodoxy service at St. Matthew Church; and using the occasion of his visit to Cleveland, he will be with us for the morning service.

LENTEN CONFESSIONS:

Confessions for the week of March 7 will be Monday through Thursday, after all of the evening services; Wednesday, March, 9, 8:30-9:00 a.m.; Friday, March 11, 5:00-6:00 p.m.

SOUP SUPPERS:

There is a sign-up sheet in the Fellowship Hall for Lenten Soup Suppers, which will begin on Wednesday, March 16, and will be held each Wednesday during Lent, following the Presanctified Liturgy. All are welcome at these suppers.

SPECIAL COLLECTION:

As is much of the world, we are saddened by the events taking place in Ukraine. We will continue to offer prayers for peace and cessation of hostilities, and for the protection of and safety of innocent people and refugees. With prayers we also have an opportunity to offer financial help to those who are in need. Our Metropolitan Tikhon has asked OCA parishes to collect funds which will be forwarded to the Polish Orthodox Church to assist in their humanitarian aid to thousands of Ukrainian refugees there. A basket for these donations is at the rear of the church. If writing a check, make it out to "Holy Trinity Orthodox Church."

2021 STATEMENTS:

For your tax purposes, 2021 Statements of Donations are available in the Vestibule. Please take only the one that belongs to your family.

SUNDAY OF ORTHODOXY:

The Sunday of Orthodoxy will be celebrated with a Great Vespers service on March 13, 5:00 p.m., at St. Matthew Church in North Royalton. His Eminence Archbishop Michael of New York and New Jersey will be Chief Celebrant and Homilist.

As in past years, there will be a children's icon procession during the service. All children are invited to bring an icon and participate!

VIRTUAL LENTEN RETREAT:

Archpriest Paul Jannakos, priest at St. Luke Church in Palos Hills, IL, and counselor with Ethos Counseling Group, will lead a retreat on Saturday, March 19, at noon. The theme is "How to Pray?" Register for this event: <https://forms.gle/qjn74M8CQf41uPv17>

ICONOGRAPHY WORKSHOP:

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, 6:30-10:00 p.m. The cost is \$350. Details are in the Hall.

TRINITARIAN COVERS AND FLOWERS:

The covers and flowers today are offered by the Stoyka Family in blessed memory of Anna Stoyka and Anthony Busch.

COFFEE HOUR:

The Coffee Hour refreshments today are donated by the Stoyka Family.

THE GIFTS WE OFFER TO THE LORD WE LOVE

REGULAR COLLECTION, 2/27/2022	\$ 3630.00
CHURCH ADMINISTRATION ASSESSMENT	315.00
BUILDING FUND	10.00
CANDLES	122.00
ROOF FUND	215.00
COFFEE HOUR, 2/20/22	53.00

ORTHODOX CHRISTIAN CHURCH OF THE HOLY TRINITY

Bulletin 18 – Volume LIX

March 6, 2022

**PASTORAL THOUGHTS ABOUT GREAT LENT –
ADAM & EVE**

Throughout the weekdays of Great Lent, at the evening Vespers services, the Book of Genesis is read. The entire first book of the Bible is covered, beginning with Genesis 1:1 on the first day of Lent, and ending with Genesis 50:26 on the Friday before Lazarus Saturday. A good case could be made to call Genesis the most important book of the Old Testament. It is there that we meet the Biblical characters whose names will reappear throughout the Bible. It's not just them as personages, but their family stories, their fateful legacies, and their trials and triumphs that are so fundamentally important to the Bible. Genesis is the "primer" which every Christian needs to familiarize themselves with in order to understand and appreciate the Biblical saga that we call "salvation history." In a way, Genesis is the source of the "symbolic language," that is, the names and concepts that are used as points of reference by all subsequent Biblical characters, including Jesus Christ and the Apostles, and through them by us as well.

Of the many characters in Genesis, there are two that everyone recognizes: Adam and Eve. "Adam" is the Hebrew word for "man," and we meet him in the first chapter of Genesis. Adam with Eve are the final acts of God's magnificent creative acts, set into a "paradise of delights," commanded to "be fruitful and multiply, and fill the earth and subdue it; and have dominion over every living thing" (Genesis 1:28). Having such immense authority and power, even so as to "name the animals," Adam and Eve were given only one prohibition, to not eat of the "tree of knowledge of good and evil" (Genesis 2:17). The rest of the story is well known: they eat of the forbidden fruit and God sends them out from their idyllic home. With the banishment of Adam and Eve from Eden came consequences: the beginning of the human race as we know it!

We are all "Adam and Eve" sitting just outside the "gates of Eden." What they did to get in trouble, we do over and over again. What they inherited as a result of their "fall" - the challenges, trials, sorrows, miseries, tears and sufferings – all those things are part and parcel of our lives. And that wonderful place that they called home, we also call "home." Eden did not disappear after the Fall; it is as real now as it was for Adam and Eve. Humanity has at times questioned its *presence*, meaning the "location of Eden," but we never doubt its *absence*. For Orthodox Christians, the absence of paradise is presented as liturgical *fact* and spiritual *goal*. The vision of Adam sitting just outside of Paradise, "weeping and lamenting his nakedness," is the foundational condition of our lives. It is fitting that on this Cheesefare Sunday, the eve of our entry into Great Lent, we commemorate "The Casting Out of Adam from Paradise."

Paradise is a reality in our conscience and consciousness. It is always *there* even if we don't always think about it. The place that we exist, or rather are exiled in, is "the world," and it is from here that we begin our Lenten journey. As we heard at Vespers last evening: "Let us all make haste to accept the season of the Fast and hearken to the teachings of the Gospel, that we may gain Christ's mercy and receive once more a dwelling place in Paradise."

Fr. Alexander Garklaus