

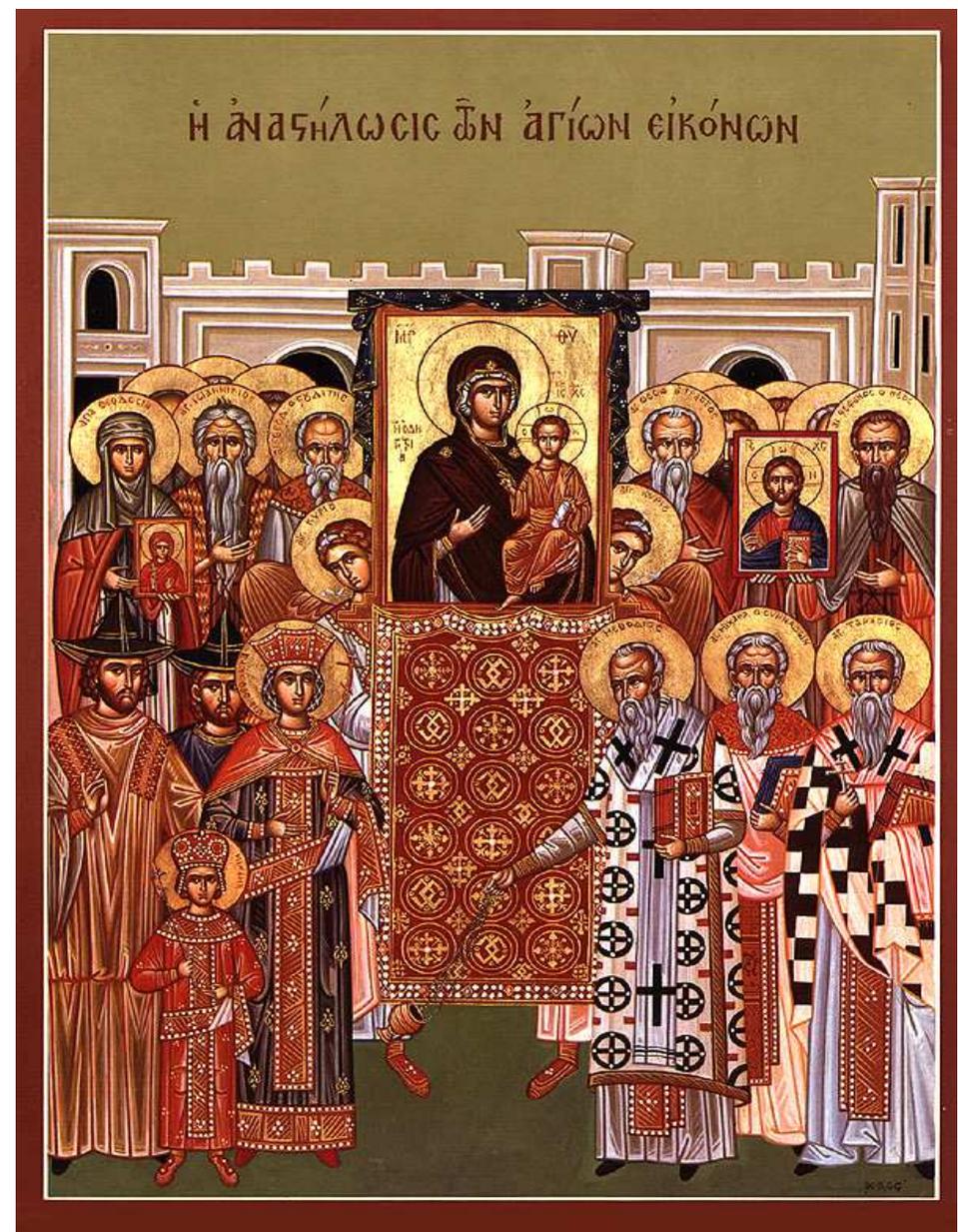
***TRANSLATION OF THE RELICS
OF SAINT NICEPHORUS,
PATRIARCH OF CONSTANTINOPLE***

St. Nicephorus was a dignitary at the court of the empress Irene (797-802); and then after receiving monastic tonsure, he became known for his piety. In the year 806, he was elevated to the patriarchal throne. The saint was a zealous defender of the holy icons. When the Iconoclast emperor Leo the Armenian (813-820) came to rule, the saint in 815 was exiled to Prokonnis, where he died in the year 828.

In the year 846, the holy relics of Patriarch Nicephorus were opened, and they were incorrupt and fragrant. The relics were transferred from Prokonnis to Constantinople and placed for one day in Hagia Sophia, and then transferred to the Church of the Holy Apostles. The saint's hands are preserved in the Hilandar monastery on Mount Athos.

St. Nicephorus left behind 3 writings against Iconoclasm. The main Feast of St. Nicephorus is celebrated on June 2, but today is the day we commemorate the finding and transfer of his holy relics.

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SUNDAY OF ORTHODOXY

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

THE TRINITARIAN

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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.
Michael N. Pilat, Choir Director

RECTORY: 963 John Glenn Drive, Seven Hills, Ohio 44131 Phone 516-761-8772

BULLETIN 19 - VOLUME LIX

TONE 5

MARCH 13, 2022

FIRST SUNDAY OF LENT

Sunday of Orthodoxy

*Translation of the relics of St. Nicephorus, Patriarch of Constantinople;
Martyr Sabinus of Egypt; Martyrs Africanus, Publius and Terence, of Carthage;
Martyr Alexander of Macedonia; Martyr Christina of Persia;
Ven. Aninas of the Euphrates*

“Leap for joy and clap your hands in gladness, for the swords of hostile heresy have been broken, and all the tumult and confusion has faded into the past. As we see the temple of the Lord in all its splendor, adorned with precious images, let us entreat the uncreated image of the Father to maintain the Church in unity, and in harmony and concord.”

Exapostilarion, Tone II

“Your fragrant relics have been revealed as godly treasure filled with life for the Church. On their august translation we receive the gifts of the Spirit. Righteous Nicephorus, entreat Christ, our God, to grant us His great mercy.”

Troparion, Tone III

TODAY’S EPISTLE: HEBREWS 11:24-26,32-12:2

TODAY’S GOSPEL: JOHN 1:43-51

HOLY WORSHIP THIS WEEK:

Today, March 13	5:00 p.m. Sunday of Orthodoxy Vespers at St. Matthew Church
Wednesday, March 16	6:00 p.m. Presanctified Liturgy
Friday, March 18	9:00 a.m. Presanctified Liturgy
Saturday, March 19	Noon - Baptism of Wilder, son of Rebecca and Bryan VanOst
	5:00 p.m. Great Vespers

Daily Scripture Readings

Monday, March 14	Isaiah 4:2-5:7	Genesis 3:21-4:7	Proverbs 3:34-4:22
Tuesday, March 15	Isaiah 5:7-16	Genesis 4:8-15	Proverbs 5:1-15
Wednesday, March 16	Isaiah 5:16-25	Genesis 4:16-26	Proverbs 5:15-6:3
Thursday, March 17	Isaiah 6:1-12	Genesis 5:1-24	Proverbs 6:3-20
Friday, March 18	Isaiah 7:1-14	Genesis 5:32-6:8	Proverbs 6:20-7:1
Saturday, March 19 (Departed)	Hebrews 3:12-16	Mark 1:35-44	
	I Thessalonians 4:13-17	John 5:24-30	

**WE ARE HONORED TO HAVE ARCHBISHOP MICHAEL OF NEW YORK
CELEBRATE THE DIVINE LITURGY WITH US TODAY.**

COMING EVENTS

MARCH:

13, TODAY 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

LENTE CONFESSIONS:

Confessions for the week of March 13 will be Wednesday, March, 16, 4:30-6:00 p.m.; Friday, March 18, 8:30-9:00 a.m.; and Saturday, March 19, 4:00-5:00 p.m., and after Vespers. Call Father Alexander if you have any questions.

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."

SUNDAY OF ORTHODOXY:

The Sunday of Orthodoxy will be celebrated today at 5:00 p.m., with a Great Vespers service 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?" To register for this event, please log in to:

<https://forms.gle/qjn74M8CQf41uPv17>

2021 STATEMENTS:

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

COFFEE HOUR:

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

Some are afraid of the Great Lent. This time seems to them too gloomy, strict, joyless.

These are those who do not know the sweetness of repentance, the joy of liberation from the sinful weight of the soul. The fast is "the spring of the soul." Just as nature comes alive under the life-giving rays of the spring sun, so too, the warmth of repentance warms and enlivens the human soul.

The fast means knowing oneself, one's weaknesses, one's old nature — the body of sin.

And for this reason, it is connected with bodily abstinence, with the famous rules of spiritual hygiene, with "the wearing out of that which wears us out." Only the way of spiritual experience reveals to us in full measure the sense and meaning of fasting. And above all these things, there is the crown of sincere repentance, fervent turning to God, the Father of mercies, love, of a new grace-filled life.

If only we could turn away from the rubbish heap of our life which has been darkened "by vain attachments," to the Lord, Holy and Life-Giving! For the Kingdom of God is within us.

One must only remove the main obstacle - sin. This struggle with sin requires great patience and perseverance. But in it, in this struggle, is also given the joy of victory; different horizons are revealed which are accessible only to those hearts which are being purified from sinful foulness.

And so, the doors of repentance are before us. The Church calls us to them. Let us open our hearts.

Hieromonk Methodius

ORTHODOX CHRISTIAN CHURCH OF THE HOLY TRINITY

Bulletin 19 – Volume LIX

March 13, 2022

PASTORAL THOUGHTS ABOUT GREAT LENT – THE TRIUMPH OF ORTHODOXY

The first Sunday of Great Lent is called the “Sunday of Orthodoxy,” also referred to as the “Triumph of Orthodoxy.” The historical background of the “triumph” is the defeat of iconoclasm, which was a political and theological movement in the 8th and 9th centuries that condemned the use of icons in worship, regarding such veneration as idolatry. The original Triumph of Orthodoxy occurred in Constantinople on the First Sunday of Great Lent, March 11, 843; and this set the course of observing that day as an annual commemoration, a practice that has been followed up to our times. Though the actual “triumph” was the restoration of icons, the Church added other heresies to the list of false teachings that were repudiated. Thus the day also became an occasion to mark the triumph of Orthodox Christianity in general.

Beginning in the 20th century, Orthodox Christians in North America started gathering on the evening of this Sunday for a Pan-Orthodox Vespers, as a celebration of the Triumph of Orthodoxy. Such Vespers services have been taking place in the Cleveland area for many years. In spite of differences in administration, parishioners from various churches and cultural backgrounds come to worship together and share fellowship. It is an uplifting experience for Orthodox Christians to proclaim together “with one voice and one heart” the “triumph” of the “faith of the Orthodox, the faith that has established the whole world.” Our parish has hosted such Pan-Orthodox Vespers several times. This year we have the unique honor of having with us at the Divine Liturgy the featured speaker of the evening Vespers, His Eminence, Archbishop Michael of New York. (The evening service will be at St. Matthew Church.)

Reflecting about the “triumph” of Orthodox Christianity today gives us pause. The Orthodox Churches on the world stage are much in the news because of the war that is taking place in Ukraine. Even mainstream media, which rarely features stories about Orthodoxy, is giving attention to the fact that the aggressive actions in Ukraine come from the country with the largest population of Orthodox clergy and faithful. The role of the Russian Orthodox Church in the conflict has been described, analyzed and critiqued. The conflict over canonical authority in Ukraine between the Russian Church and the Ecumenical Patriarchate is regarded as a critical underlying factor in the conflict. All this is confusing and very sad, and it also leads to the question: “What do these ongoing current events mean for the “Triumph of Orthodoxy”?”

The institutional “Church” is a historical organization, and history is full of examples of all kinds of political, social, and cultural factors that have tragically affected all Christian Churches throughout the centuries, including the Orthodox Church. But the Triumph of Orthodoxy is not so much about history as it is Christianity’s “triumph” *over* history. The Church’s strength lies in its victory *over* politics, society and culture. Life’s eternal truths, revealed by God and discerned by the Church through the Holy Spirit, are the foundation of the Church. Mankind may challenge, reject, ignore, or even attempt to destroy those truths, but they remain immutable, sacred and life-giving. That’s the “Triumph,” and that’s what we’re celebrating today!

Fr. Alexander Garklaus