

Because the Deity is goodness itself,
true mercy and an abyss of loving bounty—
or, rather, He is that which embraces and contains this abyss, since
He transcends every name that is named
and everything we can conceive—
we can receive mercy only by union with Him.
We unite ourselves to Him,
in so far as this is possible,
by participating in the godlike virtues
and by entering into communion with Him
through prayer and praise.
Because the virtues are similitudes of God,
to participate in them puts us in a fit state to receive the Deity, yet it
does not actually unite us to Him.

St. Gregory Palamas



SAINT GREGORY PALAMAS

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

THE TRINITARIAN

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CHURCH OFFICE PHONE: 216-524-4859
CHURCH WEBSITE: <http://www.holy-trin.org>
V. REV. ALEXANDER GARKLAUS, 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 20 - VOLUME LIX

tone 6

MARCH 20, 2022

SECOND SUNDAY OF LENT

St. Gregory Palamas

The Holy Fathers who were slain at the Monastery of St. Sabbas:

Ven. John, Sergius, Patrick, and others;

*Martyr Photini, the Samaritan woman, and her sons: Martyrs Victor and Joses, and two others;
Virgin-Martyrs Alexandra, Claudia, Euphrasia, Matrona, Juliana, Euphemia and Theodosia, of Amisus;
St. Cuthbert of Lindisfame; St. Nicholas the Confessor, Archbishop of Apollonias in Bithynia;
Monk-Martyr Evrosin of Sinozersk*

“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

“As chosen and holy lambs of the Savior, you were gathered together in wise Savva’s flock from many lands. You were put to death by the cruelty of the barbarians, and you departed joyfully to the heavenly fold. As righteous athletes you now pray for our souls.”

Troparion of the Martyred Holy Fathers, Tone IV

TODAY’S EPISTLE: HEBREWS 1:10-2:3
HEBREWS 7:26-8:2

TODAY’S GOSPEL: MARK 2:1-12
JOHN 10:9-16

HOLY WORSHIP THIS WEEK:

Wednesday, March 23	6:00 p.m. Presanctified Liturgy
Thursday, March 24	6:00 p.m. Vigil of the Annunciation
Friday, March 25	9:00 a.m. Divine Liturgy - The Annunciation of the Theotokos
Saturday, March 26	3:00 p.m. Memorial Service for Dean Gonzalez 5:00 p.m. Great Vespers

Daily Scripture Readings

Monday, March 21	Isaiah 8:13-9:7	Genesis 6:9-22	Proverbs 8:1-21
Tuesday, March 22	Isaiah 9:9-10:4	Genesis 7:1-5	Proverbs 8:32-9:11
Wednesday, March 23	Isaiah 10:12-20	Genesis 7:6-9	Proverbs 9:12-18
Thursday, March 24 (Theotokos)	Isaiah 11:10-12:2 Genesis 28:10-17	Genesis 7:11-8:3 Ezekiel 43:27-44:4	Proverbs 10:1-22 Proverbs 9:1-11
Friday, March 25 (Theotokos)	Isaiah 13:2-13 Exodus 3:1-8 Hebrews 2:11-18	Genesis 8:4-21 Proverbs 8:22-30 Luke 1:24-38	Proverbs 10:31-11:12
Saturday, March 26 (Theotokos)	Hebrews 10:32-38 Hebrews 2:11-18	Mark 2:14-17 Luke 1:24-38	

COMING EVENTS

MARCH:

- 20, TODAY Parish Council meeting
- 23, Wednesday Soup Supper following Presanctified Liturgy
- 27, Sunday Lenten Brunch in honor of Fr. Alexander Garklavs
- 28, Monday Cooking for St. Herman's House
- 30, Wednesday Soup Supper following Presanctified Liturgy

LENTEN CONFESSIONS:

Confessions for the week of March 20 will be: Wednesday, March 23, 4:30-6:00 p.m.; Thursday, March 24, 5:00-6:00, and after Vigil; Friday, March 25, 8:30-9:00 a.m.; and Saturday, March 26, 4:00-5:00 p.m., and after Vespers. Call Father Alexander if you have any questions.

HONORING FATHER ALEXANDER:

The 40th Anniversary of Fr. Alexander's ordination into the priesthood is on Annunciation, March 25. There will be a free-will offering Lenten Brunch following Divine Liturgy on Sunday, March 27 to celebrate this blessed event. All are welcome!

SOUP SUPPERS:

There is a sign-up sheet in the Fellowship Hall for Lenten Soup Suppers, which are now taking place on Wednesdays during Lent, following the Presanctified Liturgy. All are welcome at these suppers.

FLOWERS:

The flowers today are offered by Jewelann Stefanar in blessed memory of Andrew and Suzanne Stefanar.

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 you are writing a check, please make it out to "Holy Trinity Orthodox Church."

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 Jim and Valerie Spoerl.

God is Life; He gave being and life to everything.

He is That Which Is and Almighty, for everything proceeds from Him;

let us therefore know Him, Who alone is.

The devil is death, because he voluntarily turned away from God and Life, and as God is That Which Is.

So the devil by reason of having completely fallen away from That Which Is, is the cause of that which is not, of imagination, enticement, for he cannot truly bring anything into being by the word;

thus he is falsehood, as God is Truth.

GIFTS WE OFFER TO THE LORD WE LOVE

	3/6	3/13
REGULAR COLLECTION	\$5644.00	\$ 2525.00
CHURCH ADMINISTRATION ASSESSMENT	300.00	1220.00
BUILDING FUND	825.00	605.00
CANDLES	85.00	98.00
DEANERY	40.00	
ORTHODOX MISSIONS		10.00
UKRAINIAN RELIEF	942.00	610.00
ROOF REPAIRS	95.00	20.00
COFFEE HOUR	107.00	

ORTHODOX CHRISTIAN CHURCH OF THE HOLY TRINITY

Bulletin 20 – Volume LIX

March 20, 2022

**PASTORAL THOUGHTS ABOUT GREAT LENT –
LENT AS EDUCATION**

Great Lent as we now know it is an amalgamation of traditions, rituals, prayers, hymns, and customs from different parts of the early Christian world. The process of formulation took centuries, and it was around 1500 that most of the Lenten liturgical traditions were established. But changes do not cease, and it is interesting to see how popular piety evolved. Some of the oldest Lenten traditions, such as the Akathist to the Theotokos, celebrated on the Fifth Saturday of Lent, have unfortunately fallen out of favor. On the other hand, the veneration of the Burial Shroud of the Lord on Good Friday, a Lenten “high point” for Orthodox church-goers, is a rather late addition among liturgical rituals. Even within our lifetime there have been developments, such as the restoration of celebrating the Presanctified Divine Liturgy in the evenings. Such changes should not surprise us because the Church’s life is directed by the “living and life-giving Holy Spirit,” thus making Church traditions subject to continual development and adaptations.

The actual origins of Great Lent are shrouded in some mystery simply because there is little documentation from the first centuries of the Christian era. As the remembrance of the Resurrection of our Lord became the central event in the life of the Church, it was early on that the annual day for celebrating Easter came into being. Holy Week formed to honor the events that preceded the Resurrection, the Last Supper and the Crucifixion. Fasting on those days was the right thing to do and also in keeping with fasting traditions of the Old Covenant. A factor that was undoubtedly the reason for designating 40 days as the duration of Lent is the Gospel account of Jesus Christ’s going to fast for 40 days at the beginning of His active ministry.

When the period of persecution came to an end, the Church began to be inundated with catechumens who wanted to become Christian. To prepare catechumens for entry into the Church, a period of teaching was essential; and a sensible and convenient tradition emerged by setting the Lenten season for that purpose. Preparation and fasting would end with baptismal celebrations when new Christians entered the fold of the Church. Within today’s Lenten services there are liturgical remnants which remind us of those traditions. The Presanctified Liturgies have special litanies, one for the catechumens and, after the fourth week, a litany for “those who are preparing for illumination.” Beginning on Holy Saturday and through Easter Week, the “entrance hymn” of all the Divine Liturgies is “As many as have been baptized into Christ...,” which indicates that at these services catechumens were baptized.

The historic dimension of Lent being a time for education for the catechumens makes for a wonderful opportunity for us to engage in “continuing education.” By reading more of Scripture, Saints’ lives, spiritual and theological literature, together with augmenting our personal prayer habits, we can immensely enrich our Lenten experience. The richness of our Orthodox traditions is so deep and wide that, even after being a faithful church-goer for many years, one will discover concepts and facts for the first time. There is also the personal, spiritual dimension. Lent is the “school of repentance.” This “school” begins when we are about seven years old, and it ends when we take our last breath. In between, we “study” by fasting and praying, we take “exams” by going to Confessions, and the good news is if we don’t do well on an “exam,” we have the opportunity to take it again. At the end, we are all graded equally – we either “pass” or “fail”!

Fr. Alexander Garklaus