

VENERABLE NICETAS THE CONFESSOR

Saint Nicetas was born in Bithynian Caesarea of a pious family. His mother died 8 days after his birth, and his father became a monk. His grandmother raised him in a true Christian spirit. As a youth, St. Nicetas attended church and was a disciple of the hermit Stephanos. With his blessing, St. Nicetas set off to the Mydicia monastery, where St. Nikephoros was the igumen.

After 7 years of virtuous life under strict monastic rule, St. Nicetas was ordained presbyter. He guided the monastery when St. Nikephoros became ill. Humbly, St. Nicetas devoted himself to the enlightenment and welfare of his brethren. Word of the lofty life of the monks attracted many seeking salvation; the number of monks increased to 100. St. Nicetas was chosen igumen when St. Nikephoros departed this life.

The Lord granted St. Nicetas the gift of wonderworking. Through his prayer, a deaf-mute child received speech; two demon-possessed women were healed; reason was restored to one who had lost his mind; and various sicknesses were healed.

The iconoclast emperor Leo the Armenian was in power, and oppression increased. A council of heretics in 815 deposed Patriarch Nikephoros and installed heretical layman Theodotus. The emperor summoned all monastery heads and tried to bring them over to iconoclasm. St. Nicetas stood firmly for the Orthodox confession, and all the other igumens followed his example. Thus, St. Nicetas was thrown into prison, where he bravely underwent tribulations and encouraged firmness of spirit in other prisoners.

The prisoners were promised their freedom and assured that icons could again be venerated if they would take Communion with the pseudo-patriarch Theodotus. Nicetas allowed himself to be persuaded by the other prisoners to do so; and he went into the church where icons were put out, and he accepted Communion. But when he saw that iconoclasm continued, he repented of his deed and denounced the heretics once again. He was imprisoned for 6 years, enduring hunger and travails, until the death of the emperor Leo. While in prison, he worked miracles through his prayers, saving captives and shipwrecked men.

St. Nicetas reposed in the Lord in 824. His body was buried at the monastery with reverence. His relics became a source of healing for those coming to venerate the holy confessor.

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HOLY TRINITY ORTHODOX CHURCH
6822 BROADVIEW ROAD
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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 22 - VOLUME LIX

tone 8

APRIL 3, 2022

FOURTH SUNDAY OF LENT

St. John Climacus

*Ven. Nicetas the Confessor, Abbot of Medikion;
Virgin-Martyr Theodosia of Tyre, and Martyr Irene;
St. Illyricus of Mt. Myrsinon in the Peloponnesus;
Martyrs Elpidophorus, Dius, Bithonius and Galycus;
Icon of the Most Holy Theotokos "The Unfading Bloom"*

"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

"You were a firm pillar and an undaunted guardian of sacred tradition, O Nicetas; you were adorned with holy dispassion and became an illustrious confessor of the Faith. Accept the prayers of those who cry to you, interceding for them with Christ our God."

Troparion, Tone IV

TODAY'S EPISTLE: HEBREWS 6:13-20
EPHESIANS 5:9-19

TODAY'S GOSPEL: MARK 9:17-31
MATTHEW 4:25-5:12

HOLY WORSHIP THIS WEEK:

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|--------------------|---------------------------------|
| Wednesday, April 6 | 6:00 p.m. Presanctified Liturgy |
| Friday, April 8 | 5:00 p.m. Akathist |
| Saturday, April 9 | 9:00 a.m. Divine Liturgy |
| | 5:00 p.m. Great Vespers |

Daily Scripture Readings

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|----------------------------------|------------------------------------|---|---------------------------------------|
| Monday, April 4 (St. Tikhon) | Isaiah 37:33-38:6 Solomon 3:1-9 | Genesis 13:12-18 Solomon 5:15-6:3 | Proverbs 14:27-15:4 Solomon 4:7-15 |
| Tuesday, April 5 | Isaiah 40:18-31 | Genesis 15:1-15 | Proverbs 15:7-19 |
| Wednesday, April 6 | Isaiah 41:4-14 | Genesis 17:1-9 | Proverbs 15:20-16:9 |
| Thursday, April 7 | Isaiah 42:5-16 | Genesis 18:20-33 | Proverbs 16:17-17:17 |
| Friday, April 8 | Isaiah 45:11-17 | Genesis 22:1-18 | Proverbs 17:17-18:5 |
| Saturday, April 9 (Theotokos) | Hebrews 9:24-28 Hebrews 9:1-7 | Mark 8:27-31 Luke 10:38-42; 11:27-28 | |

COMING EVENTS

APRIL:

- 4, Monday Noon Deadline to RSVP for St. Nicholas Church Lenten Meal on April 10
- 6, Wednesday Soup Supper following Presanctified Liturgy
- 10, Sunday Parish Council meeting
- 5:00 p.m. Holy Unction Service in Mogadore
- 13, Wednesday Soup Supper following Presanctified Liturgy

LENTEN CONFESSIONS:

Confessions for the week of April 3 will be: Wednesday, April 6, 4:30-6:00 p.m.; Friday, April 8, 4:00-5:00 p.m.; and Saturday, April 9, 8:30-9:00 a.m., 4:00-5:00 p.m., and after Vespers. Call Father Alexander if you have any questions.

A NOTE OF THANKS:

Fr. Alexander and Matushka Carol would like to express their sincere thanks to the Parish Council and entire Holy Trinity Community for the very pleasant surprise "Coffee Hour" last Sunday, to mark the 40th year in the holy priesthood.

HOLY UNCTION SERVICE:

This year's mission service sponsored by the Cleveland Deanery will be a Holy Unction service on Sunday, April 10, at 5:00 p.m. St. Nicholas Church in Mogadore will host, and Cleveland and Akron area clergy will be in attendance.

A Lenten Meal will follow the service. In order to prepare, the parishioners of St. Nicholas are asking parishes to provide an approximate count of attendees. If you plan to go, please call the HTOC office by noon on Monday, April 4. 216-524-4859

LA COUPOLE:

Come in and browse to see the assortment of icons, Pascha cards, egg wraps and pysanky. Books for children are perfect for Easter baskets!

SAVE THE DATE!

On Sunday, June 19, there will be a retirement luncheon for Fr. Alexander at St. Michael's Woodside. More details will be posted here as the date nears.

PASCHA FLOWERS:

Your contribution towards the flowers that will adorn our church for Pascha are greatly appreciated. Please use the special envelope in your box.

TRINITARIAN COVERS:

The covers today are offered by the Mravetz Family.

FLOWERS:

The flowers today are offered by Judy Howe in blessed memory of Andrew and Anna Boryk.

COFFEE HOUR:

Our refreshments today are donated by the Evanoff Family.

Men can heal the lustful. Angels can heal the malicious. Only God can heal the proud.

To pass judgment on another is to shamelessly usurp the prerogative of God,
and to condemn is to ruin one's own soul.

Greed is the worship of idols and the child of unbelief.
It makes excuses for weakness and is the mouthpiece of old age.
It is the prophet of hunger and the herald of drought.
The miser sneers at the Gospel and transgresses it deliberately.
A charitable person spreads his money about him,
but the person who claims to possess both charity and money is a self-deceived fool.

THE GIFTS WE OFFER TO THE LORD WE LOVE

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|-------------------------------|------------|
| REGULAR COLLECTION, 3/27/2022 | \$ 2520.00 |
| CANDLES | 95.00 |
| UKRAINIAN RELIEF | 747.00 |
| COFFEE HOUR, 3/20/22 | 102.00 |

ORTHODOX CHRISTIAN CHURCH OF THE HOLY TRINITY

Bulletin 22 – Volume LIX

April 3, 2022

**PASTORAL THOUGHTS ABOUT GREAT LENT –
FASTING**

“Let us set out with joy upon the season of the Fast, and prepare ourselves for spiritual combat. Let us purify our soul and cleanse our flesh; and as we fast from food, let us abstain also from every passion. Rejoicing in virtues of the Spirit, may we persevere with love.”

(From the Vespers Service for the beginning of Great Lent)

It may seem a bit odd that we are writing about fasting now, in the middle of the Fourth Week of Great Lent. Before Lent began, the Church presented us a three-week preparation for fasting: it began with the “fast-free” week, followed by Meatfare Sunday, and finally Cheesefare. If we started then to follow the Church’s fasting traditions, we would now be abstaining from all meats, dairy, eggs and olive oil. Strick fasting also limits the number of times we eat each day. But the fact is that most of us don’t follow these fasting traditions with much, if any, diligence. Some of the reasons for this are reasonable, but mostly we don’t fast because of slothfulness and/or indifference. As “slothfulness and indifference” are sins, it is good that Lent provides us with the opportunity to acknowledge those with our other sins in Confession.

Fasting has never been easy, but it is especially challenging in our times. Work schedules, life styles, availability and access to certain foods, our physical conditions and medical prescriptions, food allergies, etc. – all of these and other factors make fasting difficult. It is nevertheless important to try to fast as much as possible by abstaining from certain foods and striving to eat less in general. To not fast at all means to not experience one of the most ancient and revered spiritual exercises. Throughout the Old Testament, there are references to the need for, and benefits of, fasting. The conditions that warranted fasting varied. People fasted when they were mourning the loss of loved ones, or because they were afflicted with diseases or misfortune. Fasting also achieved a spiritual state through which people made amends to God and received blessings. A thousand years before Christ, the Prophet Elijah fasted for forty days. That feat was duplicated by Jesus Himself immediately after His baptism, in preparation for His active ministry. Fr. Alexander Schmemmann wrote that, starting with the Apostles, Christians came to understand fasting to be a necessary practice of spiritual purification expediting “the state of spiritual concentration” that prepared them for reception of the Holy Eucharist. A theological dimension was discerned by some of the Church Fathers who came to regard fasting as the corrective response to Adam and Eve’s actions in Eden. Our fore-parents caused the Fall by eating of the forbidden fruit; now we abstain from foods in order to prepare ourselves for the return to Paradise.

Lenten hymn quoted above reminds us that fasting is not only about abstaining from foods. Fasting is the development of psychological self-control, which is the cultivation of an enlightened spiritual condition. As an act of disciplined self-control, fasting facilitates the vital acquisition of sanctification, which is the key to spiritual, psychological and physical wholeness.

Fr. Alexander Garklaus