

HIEROMARTYR ISIDORE AND 72 OTHERS AT YURIEV, ESTONIA

Hieromartyr Isidore was priest of St. Nicholas Church in the city of Yuriev. According to the terms of a treaty concluded in 1463 between the Moscow Great Prince Ivan III and the Livonian knights, the latter were obligated to extend every protection to the Orthodox in Yuriev. But the Livonian knights (who were German Catholics) broke the treaty and tried to force the Orthodox to become Roman Catholics.

The priest Isidore bravely stood forth in defense of Orthodoxy, preferring to accept a martyr's crown rather than submit to the Catholics. The Latin bishop and the Roman Catholic nobles of Yuriev had been told that St. Isidore and the Orthodox population of the city had spoken against the faith and customs of the Germans.

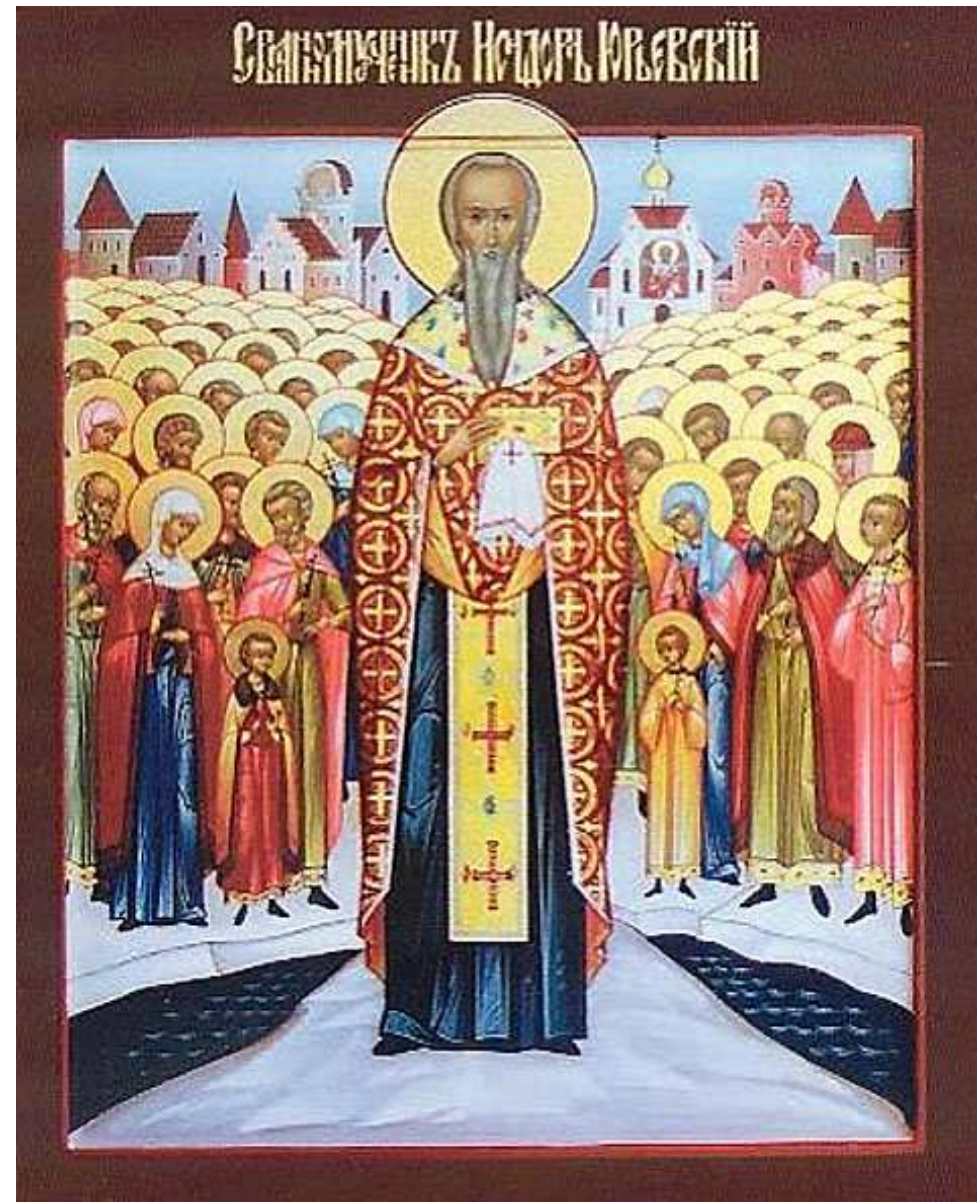
When St. Isidore and 72 of his parishioners went to bless the waters of the River Omovzha for the Feast of Theophany, they were arrested and brought before the Latin bishop Andrew and the civil judges of the city. Pressure was brought on them to convert to Catholicism, but the saint and his flock refused to renounce Christ or the Orthodox Faith. Enraged by this, the authorities had them thrown into prison. St. Isidore encouraged his flock to prepare themselves for death and not to fear torture. He partook of the reserved Gifts he carried with him, then communed all the men, women and children with the Holy and Life-Giving Mysteries of Christ.

The bishop and the judges summoned the Orthodox to appear before them once more, demanding that they convert to Catholicism. When they refused to do so, they were dragged back to the river and pushed through the hole in the ice that they had cut to bless the water. So they all suffered and died for Christ, Who bestowed on them crowns of unfading glory.

During the spring floods, the incorrupt bodies of the holy martyrs, including the fully-vested body of the hieromartyr Isidore, were found by Russian merchants journeying along the river bank. They buried the saints around the church of St. Nicholas.

People began to venerate these saints shortly after their deaths, although they were not officially glorified by the Church until 1897.

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**HOLY TRINITY ORTHODOX CHURCH
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THE TRINITARIAN

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Divine Liturgy on Sundays at 9:00 a.m.

Vespers on Saturdays at 5:00 p.m.

BULLETIN 10 - VOLUME LX

TONE 5

JANUARY 8, 2023

THIRTIETH SUNDAY AFTER PENTECOST

Afterfeast of the Theophany

*Ven. George the Chozebite, Abbot; Ven. Domnica of Constantinople;
Hieromartyr Carterius of Cæsarea in Cappadocia;*

*Martyrs Julian and his wife Basilissa, and with them Marcionilla, her son Celsus, Anthony, Anastasius,
7 children and 20 soldiers, at Antinoë in Egypt; Ven. Elias the Hermit, of Egypt;*

*Martyrs Theophilus the Deacon, and Helladius, in Libya; Martyr Abo the Perfumer, of Tiflis;
St. Emilian the Confessor, Bishop of Cyzicus; Ven. Gregory, Wonderworker of the Kiev Caves;*

Ven. Gregory the Recluse, of the Kiev Caves; Hieromartyr Isidore and 72 others at Yuriev; St. Paisius of Uglich

“Today You have shown forth to the world, O Lord, and the light of Your countenance has been marked on us. Knowing You, we sing Your praises. You have come and revealed Yourself, O unapproachable Light.”

Kontakion, Tone IV

“God-bearing Father George, you cultivated the word of grace and gathered the splendid fruits of righteousness, having chosen the way of godliness. Therefore, you partook of the glory of Christ; intercede with Him unceasingly that He may have mercy on our souls.”

Troparion, Tone V

TODAY’S EPISTLE: EPHESIANS 4:7-13

TODAY’S GOSPEL: MATTHEW 4:12-17

HOLY WORSHIP THIS WEEK:

Saturday, January 14

5:00 p.m. Great Vespers

WELCOME VISITORS!

We are very glad you have come to worship the Holy Trinity with us this morning! Please participate in the services at your comfort level. Our greeters will kindly assist you with whatever questions or needs you may have. The communion of Christ’s Body and Blood is reserved for practicing Orthodox Christians. All are invited to come forward at the end of the service to receive the blessed bread. Please stay after the Divine Liturgy for coffee hour in the Fellowship Hall so we can get to know you better!

Daily Scripture Readings

Monday, January 9

Hebrews 11:17-23,27-31

Mark 8:11-21

Tuesday, January 10

Hebrews 12:25-26,13:22-25

Mark 8:22-26

Wednesday, January 11

James 1:1-18

Mark 8:30-34

(Ven. Theodosius)

II Corinthians 4:6-15

Matthew 11:27-30

Thursday, January 12

James 1:19-27

Mark 9:10-16

Friday, January 13

James 2:1-13

Mark 9:33-41

Saturday, January 14

Colossians 1:3-6

Luke 14:1-11

COMING EVENTS

JANUARY:

8, TODAY Second Sunday Food Sale
 Church School First Confession class begins
15, Sunday Retirement Party for Michael Pilat

<p><u>FOOD SALE:</u> Today is our Second Sunday Food Sale. Please shop the tables in the Fellowship Hall.</p> <p><u>HOME BLESSINGS:</u> Father Christopher is planning to bless the homes of parishioners during the Theophany season. A sign-up sheet is available in the vestibule. Father will get in touch with all who want homes blessed to set up dates and times. If you are unable to sign up on the sheet, please call the church and leave your name, address and phone number.</p> <p><u>RETIREMENT PARTY:</u> We will be honoring Choir Director Michael Pilat on his retirement with a party next Sunday, January 15. Plan to stay after the Divine Liturgy for this event. In order to prepare the meal, we must have a count of those who are planning to attend. TODAY is the final day to sign up in the Fellowship Hall.</p> <p><u>OFFERING TRINITARIAN COVERS:</u> A sign-up sheet is on the table in the Fellowship Hall if you would like to offer covers in 2023. Your donation goes toward the printing costs of our weekly Trinitarian. Cost is \$10, or \$20 for Pascha and Christmas covers.</p>	<p><u>TIME, TALENT, TREASURE:</u> Please return your Time, Talent, Treasure forms by January 15 if possible. There is a box available in the vestibule. Extra forms are also available on the table.</p> <p><u>OFFERING ENVELOPES:</u> Offering envelopes for 2023 are available in the vestibule. If you do not have a box with your name on it and would like to obtain offering envelopes, please see Father Christopher.</p> <p><u>2023 CALENDARS:</u> Lectionary wall calendars for 2023 are also available in the vestibule.</p> <p><u>TRINITARIAN COVERS:</u> The covers today are offered by Sandy Shea-Workman.</p> <p><u>COFFEE HOUR:</u> Our refreshments today are hosted by Oksana and Sasha.</p> <p><u>FLOWERS:</u> The flowers today are offered by Ted and Janice Strauss in blessed memory of Janice's mother Anastasia Filipowicz, whose birthday was January 9.</p>
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“Life is the strength to act.

Spiritual life is the strength to act spiritually, according to the will of God.

Man has lost this strength; therefore until it is restored to him,
he cannot live spiritually, no matter how much he intends to.

That is why the flow of grace into the soul of a believer is essential for a True Christian life.

True Christian life is the life of grace.

A man makes some religious resolution; but in order to be able to act according to it,
it is necessary that grace be united with his spirit.

When this union is present, moral strength, hitherto evident only temporarily in his first enthusiasm,
is impressed on his spirit and remains there always.

This re-establishment of the moral strength of the spirit is effected by the regenerating action of
baptism, through which man is granted justification and the strength to act
‘after God in righteousness and true holiness.’ (Ephesians 4:24)”

Theophan the Recluse

ORTHODOX CHRISTIAN CHURCH OF THE HOLY TRINITY

Bulletin 10 – Volume LX

January 8, 2023

**IN BEING BAPTIZED, CHRIST SHOWS HUMILITY AND HIS DESIRE
TO WORK TOGETHER WITH HIS BELOVED CREATION**

St John Chrysostom comments on Matthew 3:13 in this way:

WITH the servants the Lord, with the criminals the Judge, comes to be baptized. But be not troubled; for in these humiliations His exaltation does most shine forth. For He who vouchsafed to be borne so long in a Virgin's womb, and to come forth thence with our nature, and to be smitten with rods, and crucified, and to suffer all the rest which He suffered;—why do you marvel if He vouchsafed also to be baptized, and to come with the rest to His servant? For the amazement lay in that one thing, that being God, He would be made Man; but the rest after this all follows in course of reason.

For this cause, let me add, John also by way of anticipation said all that he had said before, that he was not worthy to unloose the latchet of His shoe; and all the rest, as for instance, that He is Judge, and rewards every man according to what he deserves, and that He will bestow His SPIRIT abundantly on all: in order that when you see Him coming to the Baptism, you might not suspect any thing mean. Therefore he forbids Him, even when He was come, saying,

“I have need to be baptized of You,* and You come to me.” For, because the baptism was of repentance, and led men to accuse themselves for their offences: lest any one should suppose that He too comes to Jordan in this sort of mind, John sets it right beforehand, by calling Him both Lamb, and Redeemer from all the sin that is in the world. Since He that was able to take away the sins of the whole race of men, much more was He Himself without sin. For this cause then he said not, “Behold, He that is without sin,” but what was much more, He that bears the sin of the world, in order that together with this truth you might receive that other with all assurance, and having received, it might perceive, that in the conduct of some further economy He comes to the Baptism. Wherefore also he said to Him when He came, I have need to be baptized of Thee, and comest Thou to me?

And he said not, “And are You baptized of me?” nay, for this he feared to say; but what? “And You come to me?” What then does Christ do? What He did afterwards with respect to Peter, this did He then also. For so he too would have forbidden Him to wash his feet, but when he had heard, “What I do you know not now, but you will know hereafter,” and “you have no part with Me,” he speedily withdrew from his determination, and went over to the contrary. And this man again in like manner, when he had heard, “Suffer it to be so now, for thus it is fitting for us to fulfill all righteousness,” straightway obeyed. For they were not unduly contentious, but they manifested both love and obedience, and made it their study to be ruled by their Lord in all things.

John Chrysostom, The Homilies of S. John Chrysostom, Archbishop of Constantinople, on the Gospel of St. Matthew, Parts 1 & 2, trans. Bart Prevost, vol. 1, A Library of Fathers of the Holy Catholic Church (Oxford; London: John Henry Parker; J. G. F. and J. Rivington, 1843–1844), 163–164.