

## COMING EVENTS

### MARCH:

26, TODAY Parish Council meeting  
27, Monday Cooking for St. Herman's House  
28, Tuesday Serving dinner at St. Herman's House  
29, Wednesday Soup Supper following Presanctified Liturgy

### APRIL:

1, Saturday 10:00 a.m. Spring Cleaning at HTOC  
2, Sunday 5:00 p.m. Holy Unction Service at St. Nicholas Church, Mogadore

### OUTREACH PASCHA BASKETS:

The Outreach Group will prepare Pascha baskets for shut-ins during Holy Week. We would appreciate assistance with preparing baskets as well as delivering them on Holy Friday. Please see Laura Gluntz after the Liturgy on any Sunday, or call 216-396-6255 to offer your help.

### CLEANING DAY:

Volunteers are needed for our annual HTOC Spring Cleaning. Come to church on Saturday, April 1, at 10:00 a.m. Everyone is welcome and needed! There is a sign-up sheet in the Fellowship Hall.

### PREPARING FOR PASCHA:

We will be preparing the church and palms for distribution following the Divine Liturgy on Lazarus Saturday, 4/8. Please stay to help.

Also, please use your Flower Offering envelope for a generous donation to adorn our church and the Holy Shroud for the Paschal weekend.

### KURSK ROOT ICON:

The Kursk Root Icon of the Holy Theotokos will visit St. Sergius Cathedral this week. There will be an Akathist before the Icon Wed., 3/29, 5:30 p.m.; and the Great Canon of St. Andrew of Crete will be at 6:30 p.m.

### TRINITARIAN COVERS:

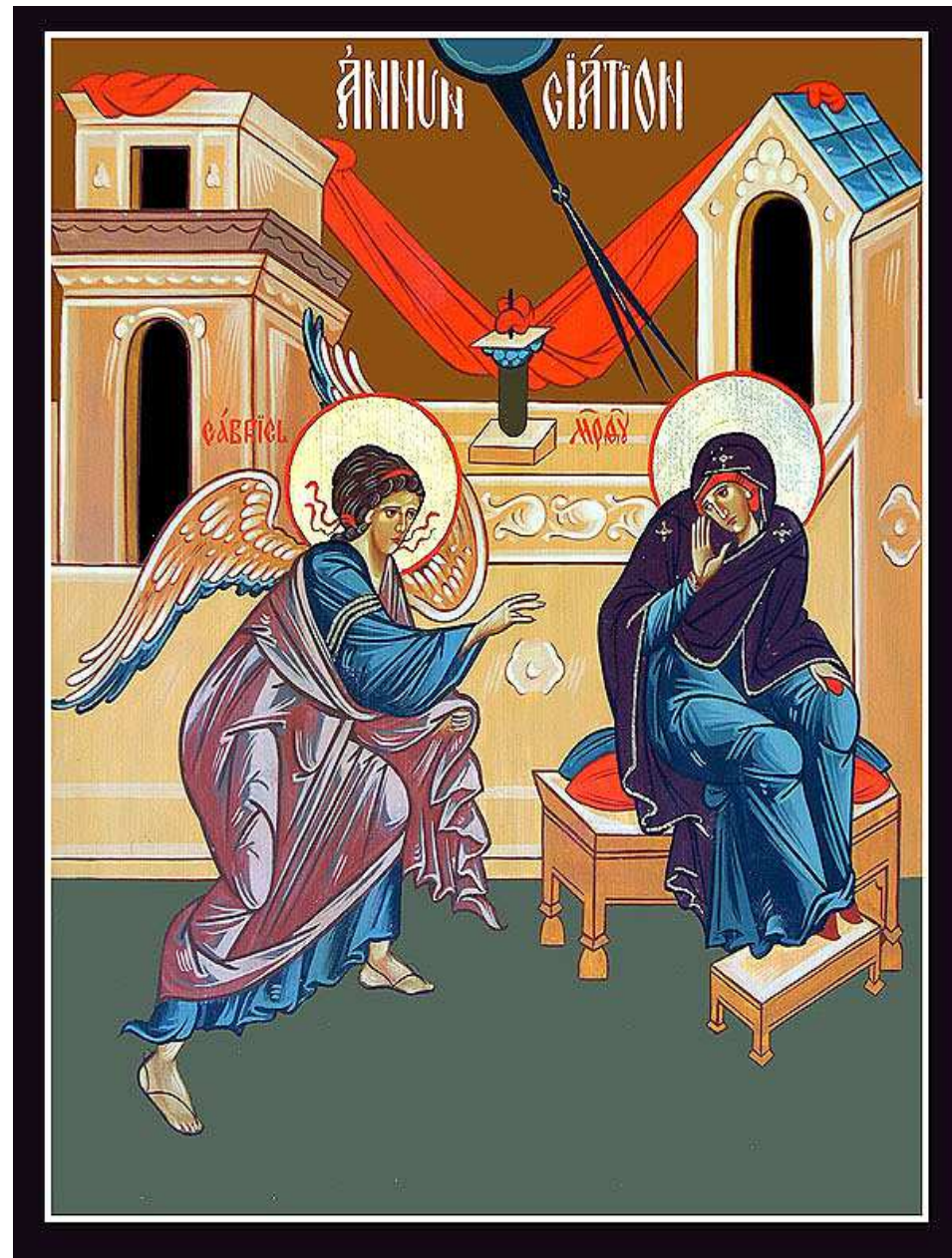
The covers today are offered in blessed memory of Deacon George Virosteck by Mat. Claudia Virosteck.

### COFFEE HOUR:

Our refreshments today are hosted by the Chandler Family.

### THE GIFTS WE OFFER TO THE LORD WE LOVE

REGULAR COLLECTION, 3/19/2023	\$ 6635.00
BUILDING FUND	1045.00
CANDLES	134.00
SUNDAY OF ORTHODOXY	77.00
ORTHODOX MISSIONS	5.00
DEANERY	25.00
PASCHA FLOWERS	20.00
SPECIAL PROJECTS	5.00
SECOND SUNDAY FOOD SALE 3/14	230.00
SOUP SUPPER 3/14	145.00
COFFEE HOUR 3/12/23	77.00



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

# THE TRINITARIAN

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

Vespers on Saturdays at 5:00 p.m.

BULLETIN 21 - VOLUME LX

TONE 8

MARCH 26, 2023

## FOURTH SUNDAY OF LENT

*Afterfeast of the Annunciation  
Synaxis of the Archangel Gabriel  
St. John Climacus*

*Martyr Montanus the Presbyter, of Singidunum, and his wife, Maxima;  
Hieromartyr Ireneus, Bishop of Sirmium in Hungary;*

*Martyrs Bathusius and Bercus the Presbyters; Arpilus the monk; the laymen Abibus, Agnus, Reasus, Igathrax,  
Iscoeus, Silas, Signicus, Sonirilus, Suimbalus, Thermus, and Phillus; and the women: Anna, Alla,  
Larissa, Monco, Uirko, Animais, Gaatha and Duklida, in the Crimea;  
St. Malchus of Chalcis in Syria; Ven. Basil the New, Anchorite, near Constantinople*

“Today is the beginning of our salvation, the revelation of the eternal mystery! The Son of God becomes the Son of the Virgin, as Gabriel announces the coming of Grace. Together with him let us cry to the Theotokos: Rejoice, O Full of Grace, the Lord is with You!”

Troparion, Tone IV

TODAY’S EPISTLE: HEBREWS 6:13-20  
HEBREWS 2:11-18

TODAY’S GOSPEL: MARK 9:17-31  
LUKE 1:24-38

### HOLY WORSHIP THIS WEEK:

Wednesday, March 29      6:00 p.m. Presanctified Liturgy  
Friday, March 31          6:00 p.m. Akathist  
Saturday, April 1          5:00 p.m. Great Vespers

### WELCOME GUESTS!

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, March 27	Isaiah 37:33-38:6	Genesis 13:12-18	Proverbs 14:27-15:4
Tuesday, March 28	Isaiah 40:18-31	Genesis 15:1-15	Proverbs 15:7-19
Wednesday, March 29	Isaiah 41:4-14	Genesis 17:1-9	Proverbs 15:20-16:9
Thursday, March 30	Isaiah 42:5-16	Genesis 18:20-33	Proverbs 16:17-17:17
Friday, March 31	Isaiah 45:11-17	Genesis 22:1-18	Proverbs 17:17-18:5
(St. Innocent)	Hebrews 7:26-8:2	John 10:9-16	
Saturday, April 1	Hebrews 9:24-28	Mark 8:27-31	
(Theotokos)	Hebrews 9:1-7	Luke 10:38-42; 11:27-28	

**A VERY SMALL TASTE OF WISDOM OF THE LADDER OF DIVINE ASCENT**

I confess that I have never read the Ladder of Divine Ascent by St John of Sinai. I hope someday that I can read through it and draw from its spiritual depth. While I was seeking Orthodoxy I had heard about this monastic text and was curious about it. When I was a new Orthodox Christian, I purchased recordings of someone reading the Ladder. I started listening on commutes and soon found that it was a tiring exercise and hard to follow along! And soon I gave up. Since that time, I have appreciated it from afar, seeing or hearing quotes here or there. There's a book in my library that I need to get to called "Thirty Steps to Heaven: The Ladder of Divine Ascent for All Walks of Life." It's probably more of what I need right now and a good preparation to one day engaging with the full text. Today in the Church our hymns are focused on the Annunciation and thus we don't have the typical hymns on the 4th Sunday of Lent for St John of the Ladder. So it seems appropriate to offer these quotes from the introduction to Father Vassilios Papavassiliou's commentary on the Ladder for those of us who may struggle to drink of its depths all at once. If the words below are encouraging, consider checking out Fr Vassilios's book from Ancient Faith Publishing.

"It was during his time as abbot of the monastic brotherhood of St. Catherine that John wrote the Ladder of Divine Ascent, in response to a request from another abbot for a spiritual manual for monks. The Ladder describes in thirty steps the monk's desired progress on the path of spiritual perfection. Soon after writing it, St. John resigned from his position as abbot and returned to solitude until his death, around the middle of the seventh century.

The influence of the Ladder soon extended beyond the monastic communities, and it has been read and loved by laypeople for centuries. Even outside of monasteries, where it is read liturgically during the Hours, many Orthodox Christians read the Ladder during Lent. Notwithstanding the book's popularity, it is not always easy for normal laypeople to apply its teachings to their own lives—lives very different indeed from that which the Ladder addresses. ...

While it would be misleading or even dangerous to deny that the Ladder was written exclusively for monks, by the same token it would be wrong to conclude from this that others have nothing at all to gain from reading monastic literature. But those who read such books should do so with discernment, particularly with guides or manuals such as the Ladder. It can be detrimental for a beginner to attempt the ascetical feats and religious practices and devotions of a seasoned veteran of the spiritual arena. But there is gold in the Ladder for all of us, if we have the diligence to seek it out and the maturity to sift through those things that are clearly not meant for us...

Another aspect of the Ladder of Divine Ascent worth considering is the very image of a ladder, of a climb and upward journey. Our spiritual journey requires patience and dogged persistence—taking one step at a time. Many have been speedily forgiven their sins. But no one has rapidly acquired dispassion, for this requires much time and longing, and God. No one can climb the entire ladder in a single stride. Nor do the steps of the ladder necessarily come in the same order for all people. One person struggles with a certain passion that another easily masters; yet the latter struggles far more with a different passion that the former easily overcomes. In other words, what is step ten for one person could be step twenty for another, and any given step may take many years to master.

We must not be impatient or hasty, for the climb is perilous. There is always a danger in seeking what is beyond our immediate reach. The famous icon of the Ladder of Divine Ascent clearly illustrates this—depicting monks falling from the heights into the abyss. Complacency and self-certainty are the most dangerous delusions we

encounter in the spiritual life, and they are particularly acute for the most devout Christians. We would also do well to remember that spiritual perfection cannot be attained even by the saints. For dispassion is an uncompleted perfection of the perfect, while the last step of the Ladder, which is love, is an eternal step that we will never reach the end of, neither in this life nor in the world to come:

“Love has no boundary, and both in the present and in the future age we will never cease to progress in it, as we add light to light.”

If the spiritual battle seems hopeless and the struggle too much for you, do not be disheartened and do not give up. Our progress in virtue can often seem less like a ladder of ascent and more like a game of chutes and ladders. It would be wrong and a misunderstanding of St. John’s teaching to think that those who fail to reach the heights of spiritual perfection in this life are doomed: Not everyone can achieve dispassion. But all can be saved and can be reconciled to God. Falling and getting up again, starting over—this is what repentance and Christian devotion are all about.” —Vassilios Papavassiliou, *Thirty Steps to Heaven: The Ladder of Divine Ascent for All Walks of Life* (Chesterton, IN: Ancient Faith Publishing, 2013), 12–15.

#### Quotes from the Ladder of Divine Ascent:

A friend of God is the one who lives in communion with all that is natural and free from sin and who does not neglect to do what good he can. The self-controlled man strives with all his might amidst the trials, the snares, and the noise of the world, to be like someone who rises above them.

Derided, mocked, jeered, you must accept the denial of your will. You must patiently endure opposition, suffer neglect without complaint, put up with violent arrogance. You must be ready for injustice, and not grieve when you are slandered; you must not be angered by contempt and you must show humility when you have been condemned. Happy are those who follow this road and avoid other highways. Theirs is the kingdom of heaven

Where there is real humility, all bonds are made free. Repentance is the daughter of hope and the refusal to despair

A fresh, warm wound is easier to heal than those that are old, neglected, and festering, and that need extensive treatment, surgery, bandaging, and cauterization. Long neglect can render many of them incurable. However, all things are possible with God

I have watched impure souls mad for physical love but turning what they know of such love into a reason for penance and transferring that same capacity for love to the Lord.... That is why, when talking of the chaste harlot, the Lord does not say, “because she feared,” but rather, “because she loved much” she was able to drive out love with love (Luke 7:47).

The remembrance of death ... produces freedom from daily worries and breeds constant prayer and guarding of the mind, virtues that are the cause and the effect of the thought of death.

A sign of utter meekness is to have a heart that is peacefully and lovingly disposed toward someone who has been offensive, and a sure proof of a hot temper is that a man, even when he is alone, should with word and gesture continue to rage and fulminate against some absent person who has given offense.... Anger is an indication of concealed hatred, of grievance nursed.

**ORTHODOX CHRISTIAN CHURCH OF THE HOLY TRINITY**  
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**REVEREND CHRISTOPHER MOORE**

# APRIL 2023

<b>Sun</b>	<b>Mon</b>	<b>Tue</b>	<b>Wed</b>	<b>Thu</b>	<b>Fri</b>	<b>Sat</b>
						<b>1</b> 10:00 a.m. Spring Cleaning  5:00 p.m. Great Vespers
<b>2 5th Sunday of Great Lent</b> St. Mary of Egypt 5:00 p.m. Holy Unction at St. Nicholas in Mogadore	<b>3</b>	<b>4</b>	<b>5</b>  6:00 p.m. Presanctified Liturgy  Soup Supper	<b>6</b>	<b>7</b> 9:00 a.m. Presanctified Liturgy	<b>8</b> 9:00 a.m. Divine Liturgy  5:00 p.m. Vigil  <b>Lazarus Saturday</b>
<b>9 Entry of our Lord into Jerusalem</b>  5:00 p.m. Bridegroom Matins	<b>10 Great and Holy Monday</b>  6:00 p.m. Bridegroom Matins	<b>11 Great and Holy Tuesday</b> 9:00 a.m. Presanctified Liturgy	<b>12 Great and Holy Wednesday</b> 9:00 a.m. Presanctified Liturgy 6:00 p.m. Matins with Anointing	<b>13 Great and Holy Thursday</b> 9:00 a.m. Divine Liturgy 6:00 p.m. Matins with 12 Passion Gospels	<b>14 Great and Holy Friday</b> 9:00 a.m. Royal Hours 2:30 p.m. Vespers with Entombment 6:30 p.m. Matins	<b>15 Great and Holy Saturday</b> 9:00 a.m. Divine Liturgy 11:00 p.m. Nocturnes, Paschal Matins, Liturgy Blsg. Baskets
<b>16 HOLY PASCHA</b> 11:00 a.m. Paschal Vespers	<b>17 Bright Monday</b> 9:00 a.m. Divine Liturgy  <b>T H I S</b>	<b>18</b>  <b>I S A</b>	<b>19</b>  <b>F A S T</b>	<b>20</b>  <b>F R E E</b>	<b>21</b>  <b>W E E K .</b>	<b>22</b>  5:00 p.m. Great Vespers
<b>23 ANTI-PASCHA</b> <b>2nd Sunday of Pascha</b> St. Thomas Sunday	<b>24</b> Cooking for St. Herman's House	<b>25</b>	<b>26</b> Serving dinner at St. Herman's House	<b>27</b>	<b>28</b>	<b>29</b>  5:00 p.m. Great Vespers
<b>30 3rd Sunday of Pascha</b> Holy Myrrhbearing Women						