

***SAINT PATRICK, BISHOP OF ARMAGH,  
ENLIGHTENER OF IRELAND***

St. Patrick was born around 385, the son of a Roman official. He lived in the village of Bannavem Taberniae, in Wales. The district was raided by pirates when Patrick was 16, and he was taken captive. He was brought to Ireland and sold as a slave, then put to work on a mountain as a herder of swine. Patrick became proficient in the Irish language, which was useful to him in his later mission. He prayed during his solitude on the mountain and lived this way for six years. A vision told him he would return to his home, and a second vision told him his ship was ready. He walked 200 miles to the coast, where he succeeded in boarding a ship; and he returned to his parents in Britain.

Some time later, Patrick went to Gaul and studied for the priesthood at Auxerre, under St. Germanus. Eventually he was consecrated as a bishop, and was entrusted with the mission to Ireland, succeeding St. Palladius, who had not achieved much success in Ireland and had gone to Scotland.

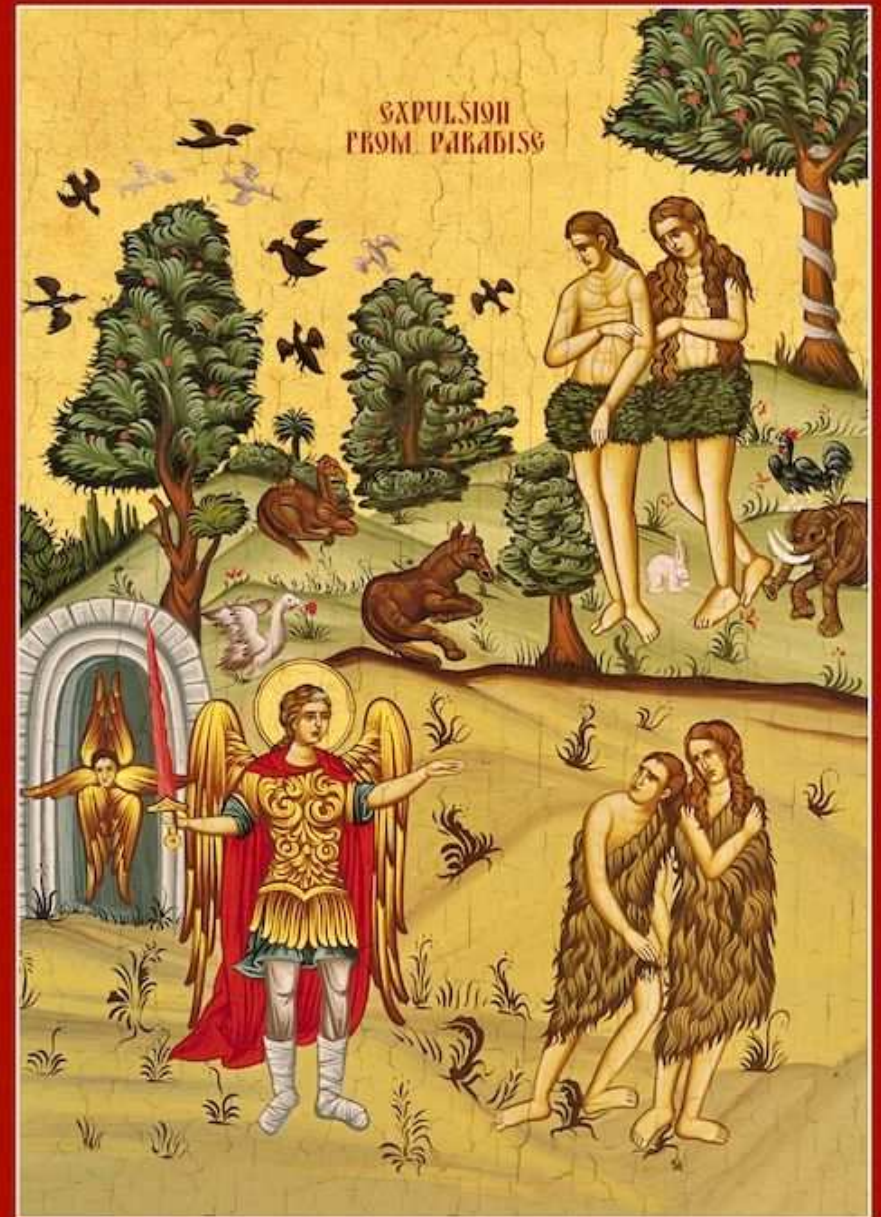
Although St. Patrick had remarkable results in spreading the Gospel, he was not the first or only missionary in Ireland. He arrived around 432. There were other missionaries who were active on the southeast coast, but it was St. Patrick who had the greatest influence and success in preaching the Gospel of Christ. Therefore, he is known as “The Enlightener of Ireland.”

St. Patrick founded many churches and monasteries across Ireland, but the conversion of the Irish people was no easy task. There was much hostility, and he was assaulted several times. He faced danger and insults; he was reproached for being a foreigner and a former slave. There was a danger that the pagans would try to kill him. Despite many obstacles, he remained faithful to his calling, and he baptized many people into Christ.

In his writings, St. Patrick shows his awareness that he had been called by God, as well as his determination and modesty in undertaking his missionary work. He refers to himself as “a sinner,” “the most ignorant and of least account,” and as someone who was “despised by many.” He ascribes his success to God rather than to his own talents: “I owe it to God’s grace that through me so many people should be born again in Him.”

By the time he established his episcopal See in Armagh in 444, St. Patrick had other bishops to assist him, many native priests and deacons, and he encouraged the growth of monasticism. He died on March 17, 461.

[www.oca.org](http://www.oca.org)



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

# THE TRINITARIAN

*Published Weekly by the*  
HOLY TRINITY ORTHODOX CHRISTIAN CHURCH  
6822 BROADVIEW ROAD, PARMA, OHIO 44134  
CHURCH OFFICE PHONE: 216-524-4859  
CHURCH WEBSITE: <http://www.holy-trin.org>  
REVEREND CHRISTOPHER MOORE, PASTOR  
Phone: 440-447-7704  
Email: [frchristopher@holy-trin.org](mailto:frchristopher@holy-trin.org)

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

Vespers on Saturdays at 5:00 p.m.

BULLETIN 20 - VOLUME LXI

TONE 8

MARCH 17, 2024

## **THE EXPULSION OF ADAM FROM PARADISE** **SUNDAY OF CHEESEFARE**

*Ven. Aleksy the Man of God;*  
*Ven. Makáry, Abbot and Wonderworker of Kalyázinsk;*  
*Martyr Marinus;*  
*St. Patrick, Bishop of Armagh, Enlightener of Ireland*

O Master, Guide to wisdom, Bestower of prudence, Instructor of the foolish, and Defender of the poor, make firm my heart and grant it understanding, O Word of the Father, give me speech, for behold, I shall not restrain my lips from crying out to You: "Have mercy, have mercy on me who have fallen."  
Kontakion, Tone I

TODAY'S EPISTLE: ROMANS 13:11-14:4

TODAY'S GOSPEL: MATTHEW 6:14-21

### **HOLY WORSHIP THIS WEEK:**

Today, March 17	5:00 p.m. Forgiveness Sunday Vespers
Monday, March 18	6:00 p.m. Great Compline with Canon of St. Andrew of Crete
Tuesday, March 19	6:00 p.m. Great Compline with Canon of St. Andrew of Crete
Wednesday, March 20	9:00 a.m. Presanctified Liturgy
	6:00 p.m. Great Compline with Canon of St. Andrew of Crete
Thursday, March 21	9:00 a.m. Akathist — <u>at St. Herman's House of Hospitality</u>
	6:00 p.m. Great Compline with Canon of St. Andrew of Crete
Friday, March 22	6:00 p.m. Presanctified Liturgy
Saturday, March 23	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. During each Sunday service we offer Holy Communion. If you are a practicing Orthodox Christian and have come prepared to receive Christ's Body and Blood through fasting and prayer, please come forward to partake. All guests are invited to come forward at the end of the service to greet Fr. Christopher and 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!

Families with children: we encourage children of all ages to be present and participate as they are able during worship. We know sometimes kids need a break, so please take good advantage of our Rest and Refocus Room located on the south side of the lobby/narthex when coming in the main entrance. If you have pre-school and school age children, we invite you to send them to Church School directly after the Divine Liturgy throughout the academic year. May God bless you!

**Daily Scripture Readings** can be found in the St. Tikhon's Wall Calendar or at [www.oca.org/readings](http://www.oca.org/readings).

**COMING EVENTS**

**MARCH:**

- 17, TODAY Parish Council meeting
- 23, Saturday 10:00 a.m. EOWG Meeting at St. Theodosius
- 24, Sunday 4:00 p.m. Sunday of Orthodoxy Vespers at St. Theodosius
- 25, Monday Cooking for St. Herman's House  
Soup Supper following Vespersal Liturgy
- 26, Tuesday Serving dinner at St. Herman's House
- 28, Thursday 7:00 p.m. Choir rehearsal

**MISSION SUNDAY:**

Special collections for the work of the Orthodox Christian Mission Center are being taken today and next Sunday. Be a part of the movement that began with Christ's last command to His disciples to "make disciples of all nations." Orthodox missionaries and mission teams are active all over the world. Please be thoughtful and generous.

**SUNDAY OF ORTHODOXY — BRING ICONS!**

The first Sunday of Great Lent celebrates the triumph of our Faith in portraying Christ and His saints through Holy Images. Bring your favorite icon to church next Sunday, March 24.

At 4:00, Pan-Orthodox Great Vespers will be hosted by St. Theodosius Cathedral, Children are encouraged to bring an icon and join the procession during the service. A reception will follow the service.

Donations from the evening will aid humanitarian relief in Gaza. Write checks to "GCCOC."

**GREAT LENT CONFESSIONS:**

Fr. Chris has posted a sign-up sheet at his office with available times for Lenten confessions. Please select your appointment as soon as possible. If you are unable to make any of the listed times, contact Fr. Chris; he will work to schedule a time for you.

**LENTEN SOUP SUPPERS:**

There is a sign-up sheet in the Fellowship Hall for our Soup Suppers that customarily follow Presanctified Liturgy. Our first meal will be Monday, March 25, after the Annunciation Vespersal Liturgy. Please offer your help.

**EASTERN ORTHODOX WOMEN'S GUILD:**

The EOWG will meet on Saturday, March 23, 10:00 a.m., at St. Theodosius Cathedral. Fr. Jan Cizmar will give a Lenten inspirational message.

**TRINITARIAN COVERS:**

The covers today are offered by Ted and Rita Bellack.

**PASCHA BAKE SALE:**

Order forms are available in the Fellowship Hall to order Nut, Poppyseed, and Apricot rolls. Rolls are \$15 each and orders will be taken through April 14. Rolls will be distributed on Palm Sunday, April 28; and payment is due at that time. Questions? Contact Rita Bellack - phone 330-204-9513; or email reetbellack@hotmail.com

**SPECIAL LENTEN LITURGIES:**

On Wednesday, April 3, HTOC parishioners are invited to worship the Presanctified Liturgy at St. Innocent Church at 6:00 p.m.; 8526 Usher Road in Olmsted Falls. The following week, April 10, we will host St. Innocent parishioners at our service. Both services will be followed by a Lenten Potluck meal. Plan to share in the fellowship.

**UPDATES:**

If your address, phone number or email changes, please remember to advise Janene in the church office so that our records remain as current as possible. You can call 216-524-4859 and leave a message; or email jmhatch8@gmail.com

**IOCC:**

The International Orthodox Christian Charities Banquet will be Monday, June 3, at St. Michael's Woodside. Doors open at 6:00 p.m. Tickets are \$70 per person and must be reserved by May 20.

**I'M IN MINISTRY:**

A local nonprofit organization is asking for donations of gently used bedroom, living room and kitchen furnishings. See www.iminministry.com

**COFFEE HOUR:**

The Cheesefare refreshments today are hosted by Eric and Marjorie Evanoff.

**FLOWERS:**

The flowers today are offered by Ernie and Mary Ann Schmidt.

*"God is more eager to grant us His grace than we are to receive it."*

*St. Augustine of Hippo*

**JUDGMENT & FORGIVENESS – PART II**

**From the chapter: “The Parables of the Judgment” Metropolitan Anthony Bloom - *Meditations***

True forgiveness begins at the moment when the victim of injustice, of cruelty, of slander accepts the offender as he is, for no other reason than the fact that he has come back, like the Prodigal Son whose father asked no questions, made no claims, set no conditions for his reintegration into the household. God's forgiveness is ours from the moment when God takes upon himself the burden and all the consequences of our fall, when the Son of God becomes the Man of Sorrows (Isaiah 52-53). It is emphatically not when we become a Saint! God has already granted forgiveness when he has said: 'I am ready to die for you: I love you.' This is also where forgiveness begins between human persons. If in a family crisis the offender simply comes back, too proud or too shy, or perhaps too cramped by fear, to say much, his redemption begins at the very moment when his family say to him: 'But we never ceased to love you; let go of your fear; we still love you—oh, the pain of it! now that you are back we shall all be healed.' And this, the person who is right can do and should do, because it is so much easier for him to do than for the person who is in the wrong; also because those who are right share with the offenders the responsibility of the rift, of the quarrel and must atone for it also. Theirs must be the first steps towards reconciliation. I remember a man of some standing who once came to see me and told me that a friend of his who claimed no small spiritual achievements had offended him: 'Who should go and make his peace with the other?' he asked. 'I cannot answer your question', I replied, as I cannot possibly set myself as a judge between you, but one thing is certain to me: the meanest of the two of you will wait for the other to make the move.' The great man said no word, but went forthwith to make his peace with his friend. Vanity had done what neither humility, nor wisdom, nor even simple friendship had been able to achieve. How sad... How different was the generous, loving, free forgiveness which the Father granted his Prodigal Son!

Yet, in neither case was forgiveness the end of all problems: in the faraway, strange country of dereliction, the rejected offender cannot but have learnt ways which are repellent to his family and friends: the smell of the swine may well still cling to the body of the Prodigal Son, and the habits of his wayward life will not vanish overnight; he will have to unlearn them gradually, possibly very slowly; he may, he is bound to have lost many of the more refined manners of his original surroundings; he will have to learn them again, slowly. And the family will be able to reintegrate, to regenerate, and redeem him only to the extent to which its members will remember (not forget) his weaknesses, the flaws in his character, the bad habits acquired by him. But remember without resentment, without a feeling of superiority, without a feeling of shame, but with the pain of compassion, with that compassion which makes 'grace abound where sin is present'; with the will and a stern determination never to forget what there is that the beloved one should be shielded from his natural frailty, his acquired weakness. Otherwise he who needs our healing and protecting help will be submitted to overwhelming temptation and become the victim of never-ending, bitter recrimination. To forgive and to put under probation are two very different things. To forgive means to accept the other 'as Christ has received us', to 'bear one another's burden' as he bears ours, simultaneously those of the victim and of the offender, loving joyfully, gratefully, the ones, loving the others sacrificially, with the joy of self-offering.

This is God's way. His Cross witnesses to his faith in mankind and in every single man, his unconquerable hope; this is why his death becomes our life, and his Resurrection—Eternity itself for us.