

## 40 HOLY MARTYRS OF SEBASTE

In 313 St. Constantine the Great issued an edict granting Christians religious freedom; but his co-ruler Licinius was a pagan, and he decided to stamp out Christianity in his part of the Empire. As Licinius prepared his army to fight Constantine, he removed Christians from the army, fearing mutiny.

A military commander, Agricola, had 40 Cappadocians, brave soldiers distinguished in many battles. They refused to offer sacrifice to pagans, so Agricola imprisoned them. They prayed and sang psalms; during the night they heard a voice saying, "Persevere until the end, then you shall be saved."

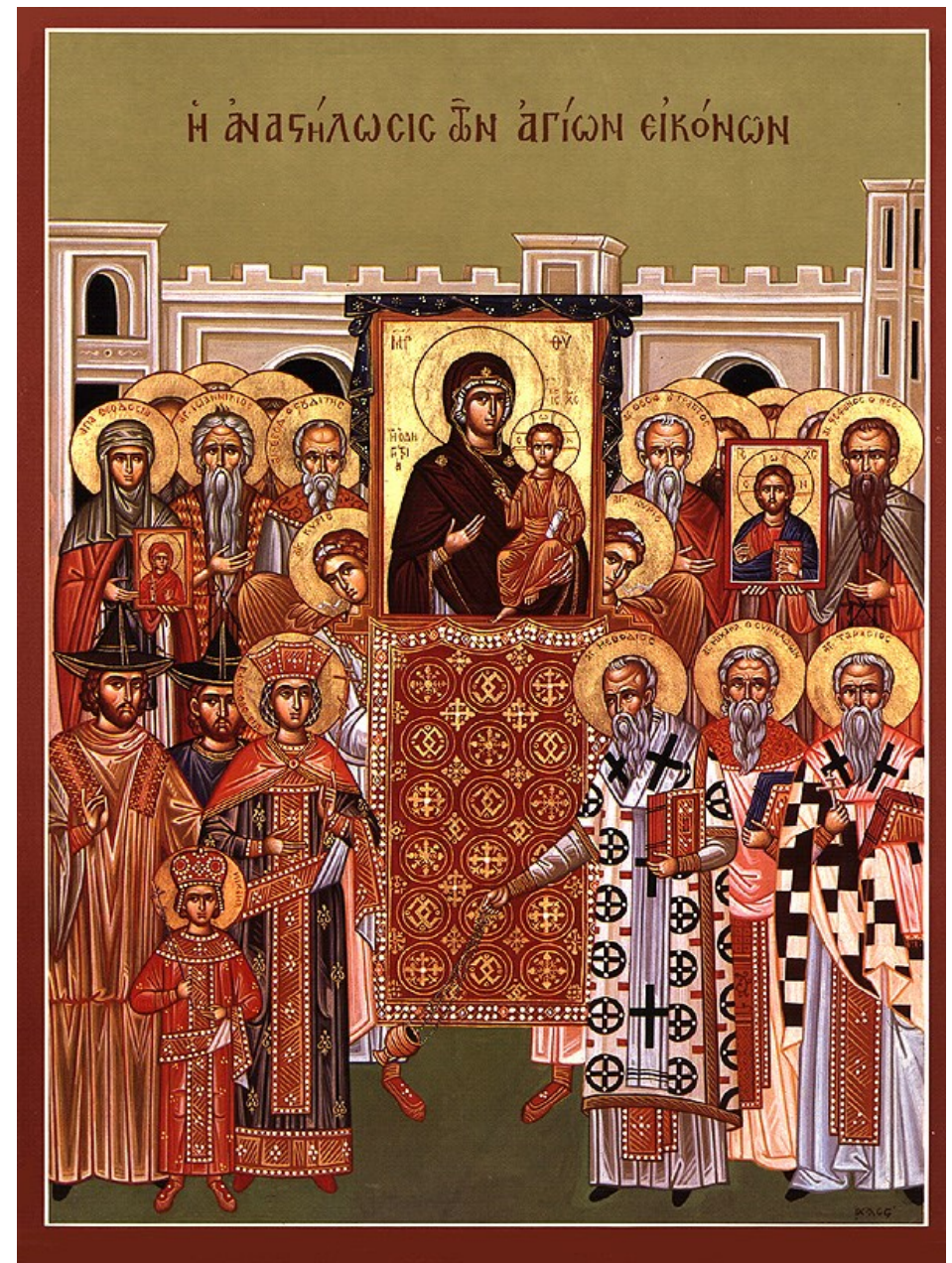
The soldiers were put on trial, but they said, "Take not only our military insignia, but also our lives, since nothing is more precious to us than Christ God." Servants were ordered to stone the soldiers, but the stones missed the saints and returned to strike those who had thrown them. One stone hit Agricola in the face, smashing his teeth. That night the soldiers again prayed and heard the voice of the Lord comforting them: "He who believes in Me, though he die, yet shall he live. Be brave and fear not, for you shall obtain imperishable crowns."

It was winter and there was a severe frost. The soldiers were thrown into a lake near the city and guarded so they could not leave the water. To break their will, a warm bathhouse was set up on shore. During the night, one soldier fled the water to the bathhouse but he fell dead as soon as he crossed the threshold.

The Lord sent consolation to the martyrs - suddenly the ice melted away, and the water became warm. All the guards were asleep, except for Aglaius. He saw that radiant crowns were above the heads of the martyrs. Counting only 39 crowns, he realized that the soldier who fled had lost his crown. Aglaius woke up the other guards, took off his uniform and joined the martyrs, saying "I too am a Christian." A 40th crown appeared over his head.

In the morning the torturers were surprised to find the martyrs still alive, and their guard Aglaius was glorifying Christ with them. They led the soldiers out of the water and broke their legs, executing them. The mother of the youngest, Meliton, pleaded with her son to persevere until death. The bodies were loaded on a cart and committed to fire. Meliton was still breathing so his mother carried him behind the cart. When he drew his last breath, she put him with the bodies of his fellow sufferers. The bodies were tossed in the fire, and their charred bones were thrown into the water so Christians could not gather them. Three days later the martyrs appeared in a dream to St. Peter, Bishop of Sebaste, and commanded him to bury their remains; the bishop with several clergy gathered the relics by night and buried them with honor.

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

# THE TRINITARIAN

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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 18 - VOLUME LXII

TONE 4

MARCH 9, 2025

## **FIRST SUNDAY OF LENT SUNDAY OF ORTHODOXY**

*The Holy 40 Martyrs of Sebaste;  
Martyr Urpasianus, of Nicomedia; St. Caesarius, brother of St. Gregory the Theologian;  
Righteous Tarasius; The "Albazin" Icon of the Most-holy Theotokos*

No one could describe the Word of the Father, but when He took flesh from you, O Theotokos, He accepted to be described, and restored the fallen image to its former state by uniting it to divine beauty. We confess and proclaim our salvation in word and images.

Kontakion, Tone VIII

The Sunday of Orthodoxy commemorates the restoration of the Holy Icons and the triumph of the Orthodox Faith against the heresy of iconoclasm, which lasted over 100 years. St. Theodora reigned after her husband Emperor Theophilus, the last emperor to persecute the Church during iconoclasm. Empress Theodora re-established Orthodoxy in the time of Patriarch Methodios and proclaimed publicly that we do not kiss the Icons as a sign of worship, nor do we honor them as "gods," but as images of their prototypes. In the year 843, on the first Sunday of the Fast, St. Theodora and her son, Emperor Michael, venerated the Holy Icons together with the clergy and the people. Since that time, this event has been commemorated every year. ([www.oca.org](http://www.oca.org))

TODAY'S EPISTLE: HEBREWS 11:24-26,32-12:2  
HEBREWS 12:1-10

TODAY'S GOSPEL: JOHN 1:43-51  
MATTHEW 20:1-16

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

Today, March 9	5:00 p.m. Sunday of Orthodoxy Vespers <b>AT St. Sava Church</b>
Wednesday, March 12	6:00 p.m. Presanctified Liturgy
Friday, March 14	9:00 a.m. Presanctified Liturgy
Saturday, March 15	5:00 p.m. Great Vespers, with His Eminence Archbishop Daniel

### **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).

**MARCH:**

9, TODAY Second Sunday Food Sale  
12, Wednesday Soup Supper following Presanctified Liturgy  
15-16 Archpastoral Visit to HTOC  
24, Monday Cooking for St. Herman's House  
25, Tuesday Fish Dinner following Vesperal Liturgy  
26, Wednesday Serving dinner at St. Herman's House

**LENTEN CONFESSIONS:**

Fr. Chris has a sign-up sheet at his office with available times for Lenten confessions. Please select your appointment as soon as possible. Use only available slots. Times **this week** are before Presanctified Liturgy on Wednesday 3/12, 4:10-5:10; and after Vespers on Saturday, 3/15. If you are unable to make any of the listed times, contact Fr. Chris.

**SECOND SUNDAY FOOD SALE:**

Please shop at our Food Sale in the Fellowship Hall. Plan for next month's Sale on April 13.

**SOUP SUPPERS:**

Our Lenten Soup Suppers will be March 12, April 2 (when we are hosting St. Innocent Church), and April 9. We have a Fish Dinner on March 25, and we are also asking for help with our community coffee hour when Archbishop Daniel visits on March 16. There are a sign-up sheets in the Fellowship Hall.

**SPECIAL LENTEN SERVICES:**

We are invited to St. Nicholas Church in Mentor on Sunday, March 23, for the 5:00 Sunday of the Cross Akathist, followed by a Lenten meal.

On Friday, March 28, there is a 6:30 Presanctified Liturgy & Potluck at St. Andrew Church in Maple Hts.

On Sunday, April 6, at 5:00 p.m. there is a Holy Unction service at St. Nicholas Church in Mogadore.

On Monday April 7, at 6:30 p.m. Deanery Pre-sanctified Liturgy, at St. Andrew Church in Maple Hts. Please check the bulletin board for all details.

**PRISON MINISTRY:**

St. Matthew Church in North Royalton is hosting a retreat on Saturday, March 15, 10:00—3:00 (with lunch provided) to encourage Orthodox involvement in the prison ministry. See details on the bulletin board.

**YOUNG ADULT RETREAT:**

"Living the Liturgy" is the theme for the March 14-16 retreat at Camp Nazareth in Mercer, PA. Please see details on the bulletin board.

**SAVE THE DATE:**

May 19 is the annual IOCC Banquet - 6:00 p.m. at Woodside Event Center. Diane Hastings has tickets, \$70. Your support helps families throughout the world.

**IOCC REBUILD IN TENNESSEE:**

June 15-21, volunteers will be traveling to eastern Tennessee to help rebuild homes destroyed by Hurricane Helene. A group from HTOC is being organized by Diane Hastings; cars will leave after Liturgy on June 15. Volunteers must be at least 18 years old. 16 or 17 year olds must have a guardian with them. Information is posted on the bulletin board.

**TRINITARIAN COVERS:**

The covers today are offered by Judy Howe in blessed memory of Harold and Lois Howe.

**COFFEE HOUR:**

Our refreshments are hosted by the Bohurjak and Stoyka Families in celebration of Gary Brill's baptism.

...But Christ did not come to us so that we may set apart a small segment of our life for our "religious obligations." He claimed the whole of man and the totality of his life. And He left with us the Sacrament of Communion with Himself so that it may sanctify and purify our whole existence and relate all aspects of our life to Him. A Christian thus is one who lives **between** : between the coming of Christ in the flesh and His return in glory to judge the quick and the dead, between Eucharist and Eucharist - the Sacrament of remembrance and the Sacrament of hope and anticipation. In the early Church it was precisely the rhythm of that participation in the Eucharist - the living in the remembrance of the one and in the expectation of the next - which truly shaped Christian spirituality and gave it its true content: the participation, while living in this world, in the new life of the world to come, and the transformation of the "old" by the "new."

From Great Lent, by Fr. Alexander Schmemmann

**ORDINATION TO THE DIACONATE**

The literal meaning of the word deacon is servant/minister. Christ says “whoever would be great among you must be your deacon (servant)” - Matthew 20:26. All of us in the church, therefore, are called to be deacons, servants of one another in various ways. This is the way of Christ, who is called a deacon/servant in the scriptures (Romans 15:8). To be a deacon in the church is to be a servant of all, a chosen self-emptying and humility in response to Christ’s love and example of being a deacon/servant/minister.

During the time of the apostles, designated servants were called out to assist in specific ways, ministering to needy members of the community. Acts 7 explains the laying on of hands of 7 original deacons to minister to the needs of the budding Christian community. And over time a clear ordained role of deacons as a first level of the higher orders of clergy came about.

Fr. Thomas Hopko writes: “The deacons of the Church originally assisted the bishops in good deeds and works of charity. In recent centuries the diaconate has become almost exclusively a liturgical function in which the deacons assist at the celebration of the divine liturgy and other Church services. In more recent times, the diaconate has been extended to many as a permanent position for full or part-time service to the work of the Church. In the office of deacon, the men may now not only assist the priest and bishop in liturgical services, but will often head educational programs and youth groups, do hospital visitation and missionary work and conduct projects of social welfare. In these cases the deacons are not necessarily taken from the professional schools of theology, but are chosen directly from the local parish community.”

On March 16th the Reader Matthew (Barry) Gluntz will be ordained first to the subdiaconate (a bishop’s assistant) and then to the diaconate. Prayers will take place before the Liturgy for the subdiaconate. For most of the service, the candidate stands at attention before the icon Christ at the iconostasis, holding a bowl of water which the bishop will use to ceremonially wash his hands during the service. The candidate stands always before Christ, ready to serve. The ordination to the major order of a deacon in our Orthodox Liturgy takes place near the end of the service right before the Lord’s Prayer. During the ordination, the candidate is presented by subdeacons, then received by deacons who lead him around the altar and present him to the Lord and to the bishop at this most holy place of our church. The bishop lays hands on the candidate and has special prayers of ordination followed by a litany prayed among the clergy in the altar. After this the newly-ordained deacon is presented to the people, by the bishop who exclaims, “Axios,” which means “Worthy.” And the clergy, then the people affirm the worthiness of the newly-ordained by responding back with their own “Axios,” while the bishop vests him and gives him the tools of his ministry. The deacon is then called to hold the fan and wave over the consecrated elements, caring for the Holy Body and Blood of Christ, and in a mystical way working with the angels depicted on the fans, and thus beginning an angelic ministry of calling the people to prayer, serving them, and serving the Lord.

Please pray for the Reader Matthew (Barry) Gluntz, his wife Laura, and his children, that God would bless him and prepare him for this important calling of service both in the liturgical services and also outside the services. He has completed the St. Macrina Diaconal Program of our Midwest Diocese, a three-year program, preparing candidates in theology, pastoral ministry, and liturgical service. He has had layers of testing for his coursework and other evaluations and has been approved by the Holy Synod of Bishops of the OCA to be ordained. And we look forward to how God will continue to manifest His presence to us through the ongoing diakonia/ministry of this couple.

*Fr. Chris*