

SAINT EUTYCHIUS, PATRIARCH OF CONSTANTINOPLE

St. Eutychius was born in a village called “Divine” in the province of Phrygia. His father Alexander was a soldier, and his mother Synesia was the daughter of the priest Hesychius. He received the start of his education and a Christian upbringing from his grandfather the priest.

Once, while playing a childhood game, the boy wrote his own name with the title of Patriarch, seemingly predicting his future service. At age 12 he was sent to Constantinople to study. While studying science, he realized that human wisdom is nothing in comparison to the study of divine Revelation, and he decided to dedicate himself to monastic life. He withdrew to an Amasean monastery where he led a strict life. He was made archimandrite of all the Amasean monasteries, and in 552 was appointed to the Patriarchal throne.

He attended the Fifth Ecumenical Council (553), at which the Fathers condemned various heresies. After several years a new heresy arose in the Church: Aphantodocetism, or “imperishability” which taught that the flesh of Christ, before His death on the Cross and Resurrection, was imperishable and not capable of suffering.

St. Eutychius vigorously denounced this heresy, but the emperor Justinian was inclined toward it, and he was angered by the saint. By order of the emperor, soldiers seized the saint in the church, removed his patriarchal vestments and exiled him to an Amasean monastery.

The saint bore his banishment with meekness and lived at the monastery in fasting and prayer. He worked many miracles and healings. Two deaf-mutes received the gift of speech; and two grievously ill children were restored to health. The saint healed a cancerous ulcer on the hand of an artist, and he also healed another artist, anointing his diseased hand with oil and making over it the Sign of the Cross.

St. Eutychius healed not only bodily but also spiritual afflictions. He banished the devil out of a girl that had kept her from Holy Communion; he expelled a demon from a youth who had fled from a monastery; he healed a drunken leper, who stopped drinking after being cleansed of his leprosy. During the Persian invasion of Amasea and its widespread devastation, grain was distributed to the hungry from the monastery granaries on the saint’s orders, and by his prayers, the stores of grain at the monastery were not depleted.

St. Eutychius received from God the gift of prophecy. He revealed the names of Emperor Justinian’s successors: Justin (565-5788) and Tiberias (578-582).

After the death of Patriarch John Scholastikos, St. Eutychius returned to the cathedra and wisely ruled his flock until his death in 582. He gathered his clergy on Thomas Sunday, blessed them and peacefully fell asleep in the Lord.

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

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

Vespers on Saturdays at 5:00 p.m.

BULLETIN 22 - VOLUME LXII

TONE 8

APRIL 6, 2025

FIFTH SUNDAY OF LENT

St. Mary of Egypt

St. Eutychius, Patriarch of Constantinople;

*St. Methodius, Equal-to-the-Apostles, Archbishop of Moravia and Enlightener of the Slavs;
St. Platonis of Nisibis; 120 Martyrs of Persia; Martyrs Jeremiah and Archilias the Presbyter;
Ven. Gregory the Byzantine; Monk Martyr Gennadius of Dionysiou*

In you, O Mother, was preserved with exactness what was according to the image; for you took up the Cross and followed Christ. By so doing, you taught us to disregard the flesh, for it passes away; but to care for the soul, since it is immortal. Therefore, O Venerable Mary, your spirit rejoices with the Angels.

Troparion, Tone VIII

Let us all chant with faith and love, O people, blessing the godly Eutychius as a great pastor and minister, an all-wise teacher and expeller of heresies, for he entreats the Lord on behalf of us all!

Kontakion, Tone VIII

TODAY'S EPISTLE: HEBREWS 9:11-14
GALATIANS 3:23-29

TODAY'S GOSPEL: MARK 10:32-45
LUKE 7:36-50

HOLY WORSHIP THIS WEEK:

| | |
|--------------------|---|
| Today, April 6 | 5:00 p.m. Holy Unction Service |
| Monday, April 7 | 6:30 p.m. Presanctified Liturgy AT St. Andrew Church |
| Wednesday, April 9 | 6:00 p.m. Presanctified Liturgy |
| Friday, April 11 | 6:00 p.m. Vespers |
| Saturday, April 12 | 9:00 a.m. Divine Liturgy - Lazarus Saturday 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.

ORTHODOX CHRISTIAN CHURCH OF THE HOLY TRINITY

Bulletin 22 - Volume LXII

April 6, 2025

APRIL:

- 9, Wednesday Soup Supper following Presanctified Liturgy
- 11, Friday Palm preparation following Vespers
- 13, Sunday Pick-up of Nut, Poppyseed Rolls
- 18, Friday Delivering Pascha baskets to shut-ins

LENTEN CONFESSIONS:

Please sign up for your Lenten Confession. There are slots available on the sign-up sheets on Fr. Chris's office window.

PASCHA BASKETS FOR SHUT-INS:

Pascha baskets for shut-ins will be prepared during Holy Week. We would appreciate assistance with preparing food items as well as delivering baskets on Holy Friday. Please see Laura Gluntz after church on Sunday or call 216-396-6255 to offer your help.

HELP DURING HOLY WEEK:

There are sign-up sheets in the narthex for various responsibilities during Holy Week and Pascha weekend. Please see where you can help.

NUT & POPPYSEED ROLL SALE:

Today is the final day to order Nut and Poppyseed Rolls. An order sheet is in the Fellowship Hall. Cost is \$15 each. Pick-up is next Sunday.

FOOD SALE:

We will suspend our Second Sunday Food Sale for the month of April.

"SUPER SAINTS: HEROES OF OUR FAITH"

"Super Saints" is the theme for a free Vacation Bible School offered by St. Matthew Church the week of June 2-6, for children K-5th grade; 9:00 a.m. through noon each day. Email oharmon15@gmail.com for further information, to register a child, or to volunteer your help.

PUSSY WILLOWS NEEDED:

If you have a pussy willow tree, please donate branches to the church for use on Palm Sunday. Call the office at 216-524-4859 to let us know.

COLLEGE CARE PACKAGES:

The Committee would like to send packages to students for the spring semester. Cash donations are needed. Please see Valerie Spoerl or drop your gift into one of the baskets in the nave of the church.

SAVE THE DATE:

May 19 is the annual IOCC Banquet - 6:00 p.m. at Woodside Event Center. Diane Hastings has tickets; \$70. The deadline is May 2. 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 Andrew and Anna Boryk.

COFFEE HOUR:

Our refreshments today are hosted by the Svilar and Griebel Families.

GIFTS WE OFFER TO THE LORD WE LOVE

| | 3/16 | 3/23 | 3/30 |
|---------------------------|------------|------------|------------|
| REGULAR COLLECTION | \$ 5178.00 | \$ 2073.00 | \$ 7035.00 |
| CAPITAL CAMPAIGN FUNDS | 1252.00 | 237.00 | 365.00 |
| CANDLES | 147.00 | 145.00 | 158.00 |
| ST. HERMAN'S COLLECTION | | 331.00 | |
| ORTHODOX MISSIONS | | 10.00 | |
| DEANERY | 60.00 | | |
| VESTMENTS | 100.00 | | |
| IN MEMORY OF HELEN KLING | 25.00 | | |
| IN MEMORY OF JUNE PLESMID | | | 1000.00 |
| FLOWERS | | | 88.00 |
| COLLEGE CARE PACKAGES | 50.00 | 40.00 | 325.00 |
| SECOND SUNDAY FOOD SALE | | 269.00 | |
| COFFEE HOUR | 86.00 | 90.00 | |
| SOUP SUPPERS | | 50.00 | |

HOLY UNCTION - Isn't that what we do during Holy Week?

There has developed a later pious practice in many Orthodox Churches to offer the Mystery of Holy Unction on Wednesday evening in Holy Week. In many parishes it is one of the most attended services. However, the Lenten Triodion, the beautiful collection and order of services and hymns from the Sundays before Great Lent up until Holy Saturday, describes nothing about this sacrament being offered on Holy Wednesday.

At best, offering Unction on Wednesday of Holy Week brings God's presence and healing to the faithful in what we experience as the most holy week of the year and a mystical participation in Christ's passion, crucifixion, and resurrection. But, inserting the Mystery of Unction in the middle of Holy Week, in many parishes, has the effect of pushing out the Matins of Holy Thursday, an extended reflection on the Mystical Supper. Sometimes a solution of a hybrid service is developed where Matins is offered with an abbreviated Unction.

And probably at worst, Unction offered on Holy Wednesday comes to be seen by some as a way to receive absolution for sins instead of participating in the vital Sacrament of Confession. This can become viewed this way because the Unction service does have a prayer for absolution and forgiveness of sins alongside praying for physical and spiritual healing.

But what is this Sacrament for? When is it offered?

Unction is an anointing of the sick, a sacrament offered for healing through the elders/presbyters. The healing we are ultimately asking for in the midst of whatever malady we face is *spiritual healing, salvation*. The healing offered in this service, by God's grace, may indeed restore a person to physical health, and it is right for us to give great thanks to God when he provides this. But the healing of this service always provides us more: it provides us with a renewed proper perspective of the place of the effects of sin, sickness, and death in our lives through Christ's restoration of fallen humanity. "Our defeat is transformed into victory as our suffering is joined to the suffering and victory of Christ on the cross." (*The Anointing of the Sick*, Meyendorff, p 83) Whether after this anointing we live or die, we are sacramentally restored with the understanding, hope, and perhaps even deeper experience that in Christ there is victory over sin and death, and unending life in Christ awaits us. We become martyrs/witnesses of Christ's life through our suffering.

Unction can be offered at any time. And according to OCA church instructions, "The Mystery is not served for the same person, for the same sickness, more than once." When we offer it in the church, it is first and foremost for Orthodox parishioners of our community who are seriously ill in body, mind, or spirit, and it is important that our prayers and liturgical actions in this service are directed first for them and their healing. If we see the Mystery of Unction *only* from the perspective that "we are all sick, we all need healing both physically, mentally, and spiritually," we lose the original focus and purpose of this rite for spiritual fortification for the *seriously* ill and their further identification with Christ's victory over sin, sickness, and death. However, it is appropriate for all of us come to the service and receive anointing for the following reasons: (1) we are all connected and the great sickness of one member affects the greater community of those around him/her, (2) we also receive the great messages of healing, forgiveness, and reconciliation, (3) the whole Church body's participation in the sacrament makes us both recipients *and* agents/ministers through whom God is working.

As we come to this great Mystery of Holy Unction, let us prepare our hearts to receive again God's healing presence in our lives, and let us work together as a church body to bring to the service those who are shut-ins or struggling with great illness to be anointed and to experience the our love and care. And may Christ work mightily in our midst to shape us more into his image and likeness and to help us to face each illness and sickness with the hope of Christ in us and with us.

Fr. Chris