

## ***SAINT THEOPHYLACTUS, BISHOP OF NICOMEDIA***

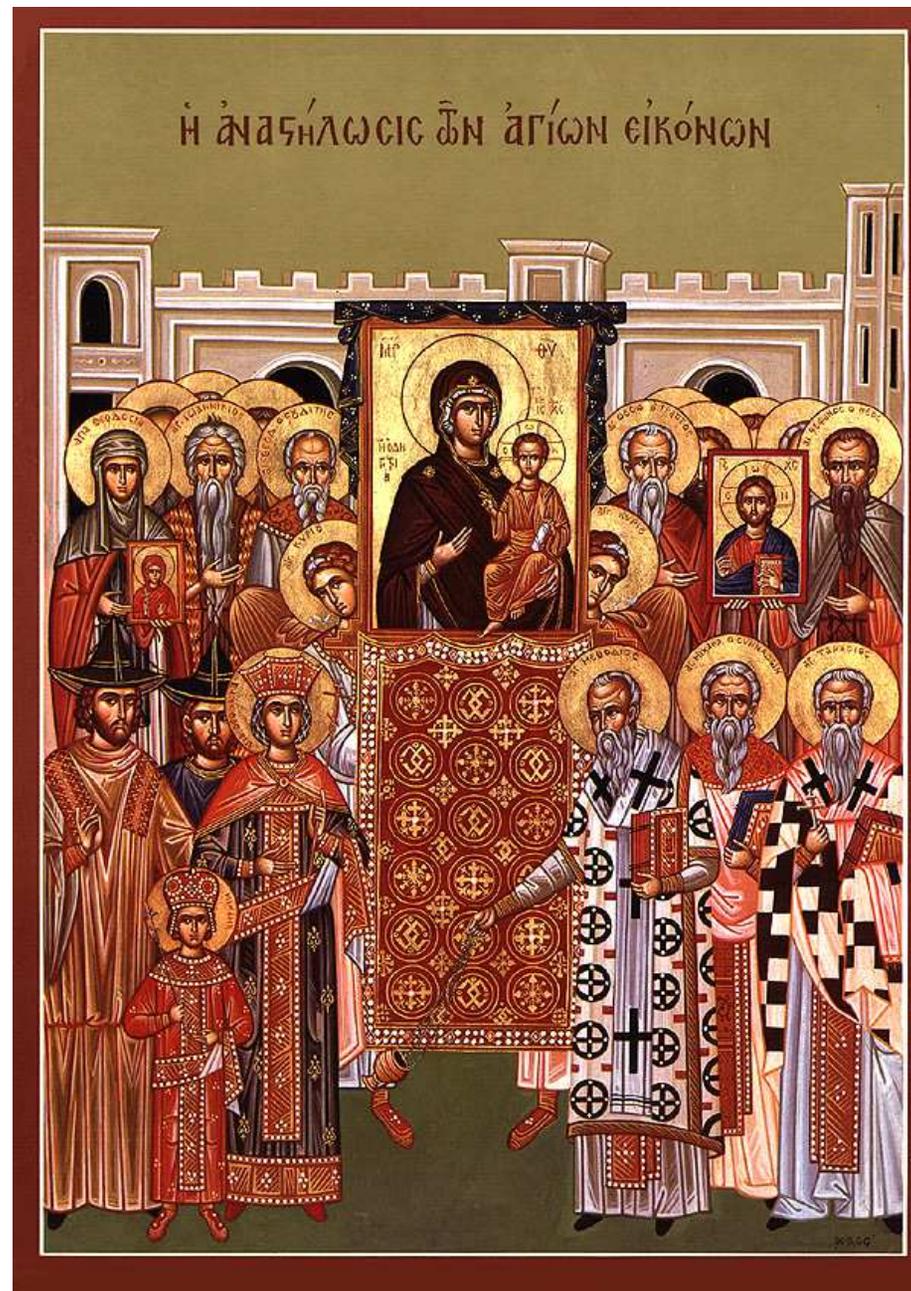
St. Theophylactus lived at Constantinople in the eighth century during the time of the Iconoclast heresy. After the death of the iconoclast emperor Leo IV the Khazar (775-780), Emperor Constantine VI (780-797) ascended the throne. At the same time, the holy Patriarch Paul, not having the strength to continue guiding the flock in the face of iconoclasm, voluntarily resigned his office (784). St. Tarasius was chosen in his place. At that time, he was an eminent imperial counselor. Under the supervision of the new Patriarch, the Seventh Ecumenical Council (787) was convened to condemn the Iconoclast heresy. A relatively peaceful time began for the Church, and monasteries again began to fill with monks.

St. Theophylactus, a gifted disciple of St. Tarasius, with the blessing of the Patriarch, went to a monastery on the coast of the Black Sea with St. Michael. The zealous ascetics were granted the gift of wonderworking by God. During a drought, the saints prayed; and an empty vessel filled with water that lasted the entire day for the weakened workers in the fields.

After several years in the monastery, St. Theophylactus was consecrated Bishop of Nicomedia. He cared for his flock; built churches, hospices, homes for wanderers; distributed alms; was the guardian of orphans, widows, and the sick; and personally attended to lepers, not hesitating to wash wounds.

The iconoclast Leo the Armenian (813-820) came to the imperial throne, and the terrible heresy renewed with great strength. But Leo was not able to influence St. Nicephorus, the successor of Patriarch Tarasius, who with the other bishops vainly urged Leo not to destroy the peace of the Church. St. Theophylactus was present at the negotiations of the emperor with the Patriarch. Denouncing the heretics, St. Theophylactus predicted a speedy death for Leo the Armenian. For his bold prophecy, the saint was sent into exile to the fortress Strobil (in Asia Minor). He languished for thirty years until his death, which took place around the year 845.

After the restoration of icon-veneration in the year 847 under the empress St. Theodora and her son Michael, the holy relics of St. Theophylactus were returned to Nicomedia.



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

# THE TRINITARIAN

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**HOLY TRINITY ORTHODOX CHRISTIAN CHURCH**

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**CHURCH WEBSITE: <http://www.holy-trin.org>**

V. REV. ALEXANDER GARKLAVS, PASTOR

Divine Liturgy at 9:00 A.M.  
Church School Every Sunday at 10:45 A.M.  
(During the Months of September thru May)

Vespers - Every Saturday - 5:00 P.M.  
Choir Rehearsals Every Thursday at 7:30 P.M.  
Michael N. Pilat, Choir Director

RECTORY: 963 John Glenn Drive, Seven Hills, Ohio 44131 Phone 216-524-8989

BULLETIN 19 - VOLUME LVII

TONE 5

MARCH 8, 2020

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

*St. Theophylactus, Bishop of Nicomedia; Apostle Hermas of the Seventy;  
Ven. Dometius; Hieromartyr Theodoretus of Antioch;  
Ven. Lazarus and Athanasius, of Múrom;  
The "KURSK-ROOT" Icon of the Most Holy Theotokos*

"Leap for joy and clap your hands in gladness, for the swords of hostile heresy have been broken, and all the tumult and confusion has faded into the past. As we see the temple of the Lord in all its splendor, adorned with precious images, let us entreat the uncreated image of the Father to maintain the Church in unity, and in harmony and accord."

Exapostilarion, Tone II

"You tried to live a hidden life, O holy hierarch, but Christ revealed you as a light on the lampstand of the inner life, that there, the tablets of spiritual knowledge which He gave you might shine forth for all to see. O venerable father, enlighten us as well."

Troparion for St. Theophylact, Tone VI

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

TODAY'S GOSPEL: JOHN 1:43-51

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

Today, March 8	5:00 p.m. Sunday of Orthodoxy Vespers at St. Demetrios Church
Wednesday, March 11	6:00 p.m. Presanctified Liturgy
Friday, March 13	9:00 a.m. Presanctified Liturgy
	6:00 p.m. Memorial Vespers
Saturday, March 14	9:00 a.m. Divine Liturgy
	5:00 p.m. Great Vespers

### **Daily Scripture Readings**

Monday, March 9	Isaiah 43:9-14	Solomon 3:1-9	Solomon 5:15-6:3
	Genesis 3:21-4:7		Proverbs 3:34-4:22
	Hebrews 12:1-10		Matthew 20:1-16
Tuesday, March 10	Isaiah 5:7-16	Genesis 4:8-15	Proverbs 5:1-15
Wednesday, March 11	Isaiah 5:16-25	Genesis 4:16-26	Proverbs 5:15-6:3
Thursday, March 12	Isaiah 6:1-12	Genesis 5:1-24	Proverbs 6:3-20
Friday, March 13	Isaiah 7:1-14	Genesis 5:32-6:8	Proverbs 6:20-7:1
Saturday, March 14	Hebrews 3:12-16		Mark 1:35-44
(Departed)	I Thessalonians 4:13-17		John 5:24-30

**COMING EVENTS**

**MARCH:**

- 8, TODAY 5:00 p.m. Sunday of Orthodoxy Pan-Orthodox Vespers at St. Demetrios
- 9, Monday 12:30 p.m. St. Elizabeth Book Circle
- 11, Wednesday Soup Supper following Presanctified Liturgy
- 18, Wednesday Soup Supper following Presanctified Liturgy

**LENTEN CONFESSIONS:**

Fr. Alexander will be available for private Confessions this week: Wed., 3/11, 4:00-6:00 p.m.; Friday 3/13, 8:00-9:00 a.m., 5:00-6:00 p.m. and after Vespers; Saturday 3/14, 8:00-9:00 a.m., 4:00-5:00 p.m., and after Vespers.

**MEMORIAL SERVICES:**

We will be commemorating the departed at services this week on Friday and Saturday. If you have names of family members you would like remembered, please write them clearly and give to Father Alexander.

**NOW "HIRING"!**

Altar Boys are needed to help during services on Sunday and throughout the week, especially during Lent. Please see Fr. Alexander or Jerry Petrykowski to join!

**LENTEN SOUP SUPPERS:**

There is a sign-up sheet in the Fellowship Hall for those who would like to participate in the Soup Supper program on Wednesdays, following the Presanctified Liturgy.

**BOOK CIRCLE:**

The St. Elizabeth Book Circle will meet Monday, March 9, at 12:30 p.m. We will discuss pages 83-105 in Treasures New and Old.

**FLOWERS:**

The flowers today are offered by Claudia Virosteck in memory of Dn. George Virosteck, and the Virosteck and Koscianski Families.

**COFFEE HOUR:**

Our refreshments today are offered by the Chandler Family.

**ZOE HOUSE:**

The Church School will be collecting items for ZOE House as their Lenten project, today through Palm Sunday. A table is in the Fellowship Hall. Please donate: baby wipes, shampoo and wash; diapers sizes 3 & 4; newborn clothing; cash. Large items such as car seats, pack & plays, strollers, swings are also needed.

**LA COUPOLE:**

Jerry Petrykowski has donated a selection of his late wife Daria's jewelry collection to be sold at La Coupole, a ministry she founded. All amber jewelry will be 20% off during March — so come in and browse.

**SUNDAY OF ORTHODOXY:**

This year's Sunday of Orthodoxy Vespers will be today, 5:00, at St. Demetrios Church, 22909 Center Ridge Rd. The speaker is Fr. Martin Ritsi, Executive Director of the Orthodox Christian Mission Center.

**NEW DIRECTORIES:**

Updated Parish Directories are now available in the Fellowship Hall. One per family, please. Check your contact information. If corrections are needed, please notify Janene Hatch; email [jmhatch8@gmail.com](mailto:jmhatch8@gmail.com)

**LENTEN RETREAT:**

St. Matthew Church, 10383 Albion Rd. in North Royalton, invites all to a retreat, "The Mystery of the Liturgy," on Saturday, March 28; 10:00-3:00. Lunch will be served. All is offered free of charge.

**TRINITARIAN COVERS:**

There is a sign-up sheet in the Fellowship Hall if you would like to donate toward the Trinitarians.

**THE GIFTS WE OFFER TO THE LORD WE LOVE**

REGULAR COLLECTION, MARCH 1	\$ 3138.00
CHURCH ADMINISTRATION ASSESSMENT	765.00
BUILDING FUND	330.00
CANDLES	85.00
ORTHODOX MISSIONS	55.00
DEANERY	238.00
KITCHEN STOVE FUND	500.00
COFFEE HOUR 2/23	71.00

## ORTHODOX CHRISTIAN CHURCH OF THE HOLY TRINITY

Bulletin 19 – Volume LVII

March 8, 2020

### GOD'S POVERTY IS HUMANITY'S RICHNESS

*The main theme of the First Sunday of Great Lent is the restoration of the use of icons in worship. This took place in the 8<sup>th</sup> century after the iconoclastic period when use of icons was prohibited and punished, often through violent means. The defense of icon worship was based on theology about Jesus Christ: that He was at once both Son of God and human being, and since He was a real human He can be portrayed by means of visual art. The theology about Jesus's nature is called Christology. It was formulated during the 4<sup>th</sup> and 5<sup>th</sup> centuries when Christianity confronted heretical teachings that misrepresented and distorted the person of Jesus Christ. Among the most eloquent and effective exponents of Orthodox Christology was St. Gregory the Theologian. In his writings below we see his talents as both theologian and poet!*

Jesus was, and He becomes. He was above time, He became subject to time: He was invisible; He became visible. "He was in the beginning, and He was with God, and He was God" (John 1:1). The word "was" is repeated three times for emphasis. What He was, He laid aside: what He was not, He assumed, He did not become two; but He allowed Himself to become a unity composed of two elements. For that which assumed and that which was assumed combine into a divine being. The two natures coalesce into a unity; and there are not two sons, for we must make no mistake about the commixture of the natures.

Jesus made His appearance as God, with the assumption of human nature, a unity composed of two opposites, flesh and Spirit. The former He deified, the latter was already deified. O strange mixture! O marvelous blending! He who is comes to be; the uncreated is created, the unconfined is confined, the mediation of the intellectual soul becomes the bridge between the divinity and the grossness of the flesh. He who enriches becomes poor; He takes upon Himself the poverty of the flesh so that I may receive the riches of His divinity. He who is full is emptied: He is emptied of His own glory for a little while, that I may share in His fullness. What a wealth of goodness! What a mystery is this, concerned with me! I had my share in the divine image, and I did not preserve it. He shares in my flesh. He enters upon a second fellowship with us, much more wonderful than the first. Then He imparted an honor; now He shares a humiliation. The latter is more godlike act and thoughtful people will come to find it most sublime.

During Our Lord's time many marvels occurred, but the greatest took place at Golgatha. God was crucified, the sun obscured, but then again blazing out (for it was right that created things should share the sufferings of their creator). The signs were wondrous: the veil was rent asunder; blood and water poured forth from His side (the latter showing that He was man; the former, that He was more than man); the earthquake, the rocks broken, the dead arising to strengthen faith in the final and general resurrection; and to these there were the signs at the sepulcher, and the signs thereafter. Who can worthily sing their praise? But none of these can be compared with the marvel of my salvation! A few drops of blood renewed the whole world, and became for mankind the ingredients to bind and compact all men into unity.

*From the writings of St. Gregory the Theologian*