

VENERABLE BENEDICT OF NURSIA

St. Benedict, founder of Western monasticism, was born in the Italian city of Nursia in 480. When he was 14, his parents sent him to study in Rome. Unsettled by the immorality around him, he decided to devote himself to a different sort of life.

At first, St. Benedict settled near the church of the holy Apostle Peter in the village of Effedum, but news of his ascetic life compelled him to go farther into the mountains. There he encountered the hermit Romanus, who tonsured him into monasticism and directed him to live in a remote cave. From time to time, the hermit would bring him food.

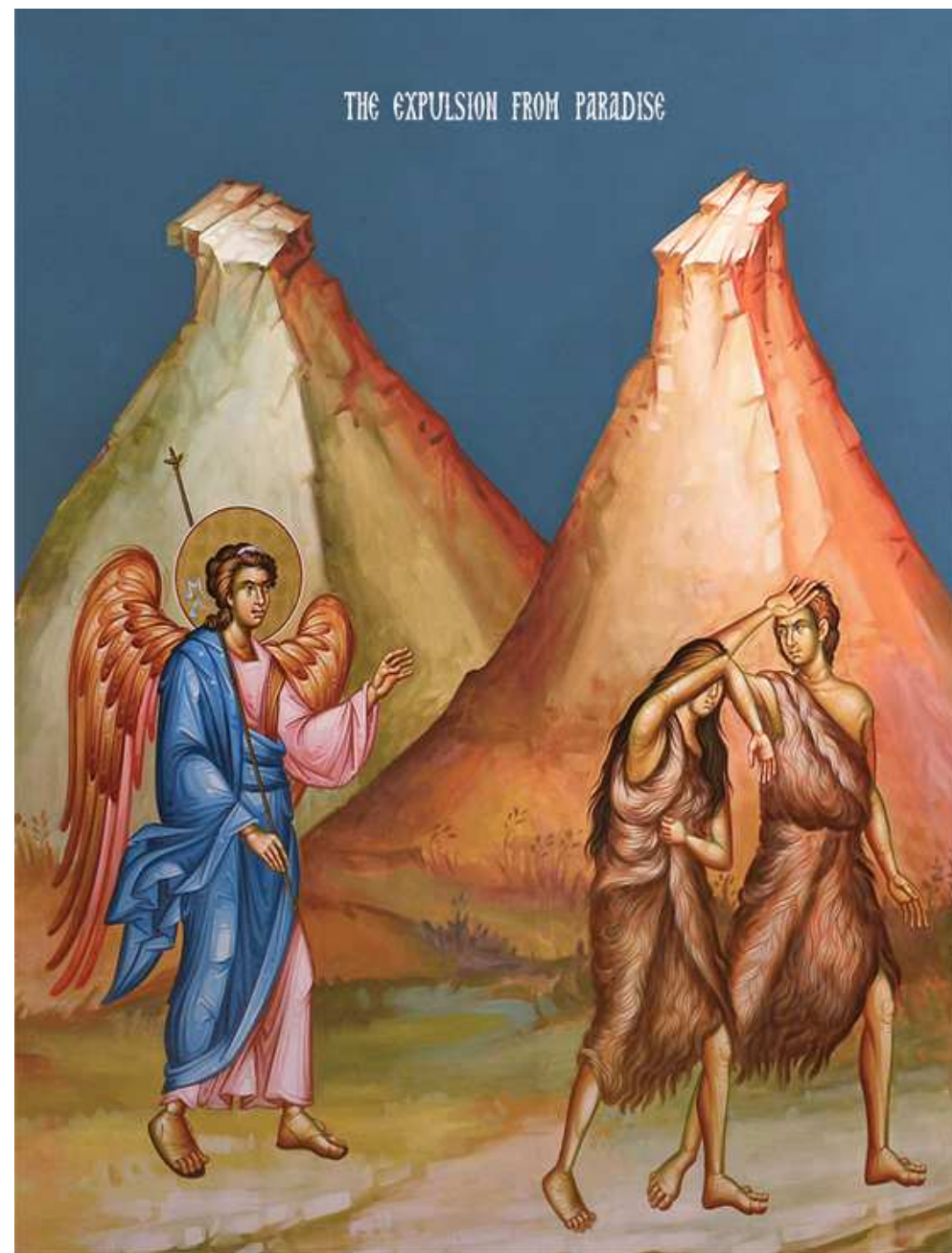
For three years the saint waged a harsh struggle with temptations and conquered them. People began to gather to him, thirsting for his guidance. The number of disciples grew so large that the saint divided them into 12 communities, each separate skete comprised of 12 monks. Benedict gave each skete an igumen from among his experienced disciples; only the novice monks remained with St. Benedict for instruction. The strict Rule he established for the monks was not accepted by some, and more than once he was criticized and abused by dissenters.

Finally, he settled in Campagna, and on Mount Cassino he founded the Monte Cassino monastery, which for a long time was a center of theological education for the Western Church. The monastery possessed a remarkable library. St. Benedict wrote his Rule, based on the experience of life of the Eastern desert-dwellers and the precepts of St. John Cassian the Roman.

The Rule of St. Benedict dominated Western monasticism for centuries. By 1595 it had appeared in more than 100 editions. The Rule prescribed the renunciation of personal possessions, as well as unconditional obedience and constant work. It was considered the duty of older monks to teach the younger and to copy ancient manuscripts. This preserved many memorable writings from the first centuries of Christianity.

Every new monk was required to live as a novice for a year, to learn the monastic Rule and to become acclimated to monastic life. Every deed required a blessing. The igumen, head of the monastery, would discern, teach, and explain. He would solicit advice of the older experienced brethren, but he made the final decisions. Keeping the Rule was strictly binding for everyone and an important step on the way to perfection.

Saint Benedict was granted by the Lord the gift of foresight and wonderworking. He healed many by his prayers. The monk foretold the day of the death in 547.



HOLY TRINITY ORTHODOX CHURCH
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THE TRINITARIAN

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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

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BULLETIN 20 - VOLUME LVIII

TONE 7

MARCH 14, 2021

CHEESEFARE SUNDAY

Forgiveness Sunday

The Expulsion of Adam from Paradise

Ven. Benedict of Nursia; St. Eusebius the Confessor, Bishop of Lampsacus;

Rt. Blv. Great Prince Rostislav, Prince of Kiev and Smolensk;

St. Theognostus, Metropolitan of Kiev and All Russia;

The "FEODOROVSKAYA" Icon of the Most Holy Theotokos

"O You who are the source of wisdom and understanding, who instruct the ignorant and champion the needy: Strengthen our hearts and make us understand. Put words on our lips O Word of God, for we will not prevent our lips from crying out to You, O most merciful Lord: Have mercy on us in Your compassion, for we have fallen."

Kondakion, Tone VI

HOLY WORSHIP THIS WEEK:

Today, March 14	5:00 p.m. Forgiveness Sunday Vespers
Monday, March 15	9:00 a.m. Lenten Hours
	6:00 p.m. Great Canon
Tuesday, March 16	9:00 a.m. Lenten Hours
	6:00 p.m. Great Canon
Wednesday, March 17	9:00 a.m. Presanctified Liturgy
	6:00 p.m. Great Canon
Thursday, March 18	6:00 p.m. Great Canon
Friday, March 19	6:00 p.m. Presanctified Liturgy

Daily Scripture Readings

Monday, March 15	Isaiah 1:1-20	Genesis 1:1-13	Proverbs 1:1-20
Tuesday, March 16	Isaiah 1:19-2:4	Genesis 1:14-23	Proverbs 1:20-33
Wednesday, March 17	Isaiah 2:3-11	Genesis 1:24-2:3	Proverbs 2:1-22
Thursday, March 18	Isaiah 2:11-21	Genesis 2:4-19	Proverbs 3:1-18
Friday, March 19	Isaiah 3:1-15	Genesis 2:20-3:20	Proverbs 3:19-34
Saturday, March 20 (St. Theodore)	Hebrews 1:1-12 II Timothy 2:1-10	Mark 2:23-3:5 John 15:17-16:2	

GREAT LENT BEGINS MONDAY, MARCH 15

COMING EVENTS

APRIL:

11, Sunday 4:00 p.m. ZOOM Youth Retreat, grades K-12

REGARDING CONFESSIONS DURING GREAT LENT:

Last year the COVID crisis came upon us just as Great Lent was beginning. Everything stopped, including attendance at church services; and with that no confessions were heard. As things have improved and many parishioners are now coming to church, we will return to the practice of going to confession, one of the most sacred and meaningful Christian traditions. However, as the COVID virus still poses some threat, certain changes are necessary. Fr. Alexander will be hearing private confessions in church at set times, which will be posted in the Trinitarian every week. Those coming are asked to wear masks. We will try to maintain some distance between priest and confessee. Because that distance will make confession somewhat less intimate, we ask that people who are waiting to go to confession remain at the back of the church until their time to come forward. Parishioners who plan to go to confession are encouraged to do so at the designated times; but with questions and special requests, you can phone or email Fr. Alexander (516-761-8772; garklavs@cox.net).

Another option for confession, blessed by Archbishop Paul, is to do so by phone. To do so, you can call the church office phone number at certain hours in the week, which will be posted weekly in The Trinitarian.

For this First Week of Lent, confessions will be heard in church, Mondays through Thursday, after the Compline Service, which begins at 6:00 p.m. On Wednesday, March 17, confessions will be available 8:00-9:00 a.m.

<p><u>VIRTUAL NATIONAL YOUTH RETREAT:</u> “Rediscovering Pascha - After a Year of Pandemic” is the theme for a gathering via ZOOM of Orthodox youth, grades K-12, on Sunday, April 11, 4:00-7:00 p.m. Fr. Timothy Hojnicky and Fr. Benjamin Tucci will lead the retreat about our pathway to the Feast of Feasts. Registration is required: please visit the website www.orthodoxfellowship.org and go to the registration page.</p>	<p><u>LA COUPOLE:</u> La Coupole is open! Stop by after the Divine Liturgy to browse the selection of books for adults and children to read during Great Lent. As always, unique gift items and jewelry are also in stock.</p> <p><u>TRINITARIAN COVERS:</u> The covers today are offered by Diane Hastings in blessed memory of James and Claudia Whitney.</p>
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St. Cyprian’s Letter to Donatus

This seems a cheerful world, Donatus, when I view it from this fair garden,
under the shade of those vines; but if I climbed some great mountain and looked out
over the wide lands, you know very well what I would see:
Brigands on the high roads, pirates on the seas;
in the amphitheaters, men murdered to please applauding crowds;
under all roofs, misery and selfishness.
It is really a bad world, Donatus, an incredibly bad world.
Yet in the midst of it, I have found a quiet and Holy people.
They have discovered a joy a thousand times better than any pleasure of this sinful life.
They are despised and persecuted, but they care not;
they have overcome the world.
These people, Donatus, are the Christians,
and I am one of them.

ORTHODOX CHRISTIAN CHURCH OF THE HOLY TRINITY

Bulletin 20 – Volume LVIII

March 14, 2021

THE CONVERSATION BETWEEN ADAM AND EVE
AFTER LEAVING PARADISE

[On this Sunday, the eve of the First Day of Great Lent, the Orthodox Church presents to us, for our spiritual edification, the theme of the “Expulsion of Adam from Paradise.” Below are excerpts of the conversation between Adam (A) and Eve (E) that took place after their being expelled. This is not found in the Bible, but is based on an undiscovered ancient manuscript.]

A: I cannot stop these tears, I cannot move, my hands tingle, my feet are numb, I can barely breathe, I don't feel like living. What's our future? What are we going to do?

E: It's gotten dark all of a sudden, it looks like a storm is coming, the wind is cold. You're asking me what we are to do?! We need to get back!

A: Misery! That's the big secret! That's what's supposed to make us “like God,” to know about suffering! Oh why? Why? It was good enough just like it was, we were happy, why did we need to know “more.” I'm disgusted with myself, I'm through, I told you, I cannot move! I would rather stay here and

E: And what? Die?! Guess what? We are going to die, but not yet.

A: Everything! We had everything back there. Why did we listen to that stinking voice? Why didn't you realize it was something crazy, something bad?

E: You're not so smart! You wanted my help, you were eager to find out what happens when we went into it You can blame me if you want, but it's your fault too. But now's not the time nor the place to do nothing. Get your act together, Adam.

A: I will not respond to that! But we're stuck together and there's no going back.

E: You're wrong, we have to get back there if it's the last thing we do! There has to be a way, a place that good cannot “not exist”..... What did that messenger say when we were kicked out? It was a whisper, what was it?

A: You were hearing the rustle of the leaves of the trees, that's all. Those great forests, the fruits, the flowers, the rivers, the fields, the hills! Oh God, why?

E: Yes, I heard that sound of the leaves. It brought tears to my eyes, but there was something else, words, soft, barely audible, something like, “Pray,” “Fast,” “Kneel.”

A: That messenger was tough, girded in armor and with that flaming sword, no kidding about that. But there was kindness in the eyes, gentleness in a way that reminded me of something ... something of the past, of better times, better days....

E: Stop daydreaming, let's get going, get some shelter, get some new clothes, we'll discover skills to plant, craft, cultivate and to survive. It will be hard, but I'm willing to have children, I'm willing to suffer some discomfort, if it gets us back to Eden.

A: You're right, we can't stay stationary forever. Let's go ... in that direction, toward where the sun rises. I'm with you, let's have children, let's teach them, tell them what happened to us, why we had to leave and why we must get back. Maybe they will figure out what to do. Maybe a “child will lead us”! What were those words that you heard? “Pray,” “Fast,” “Kneel”?