

VENERABLE JOSEPH THE HYMNOGRAPHER

Saint Joseph was born in Sicily in 816 into a pious Christian family. At 15, St. Joseph went to Thessalonica and entered the monastery of Latmos, where he was distinguished by his piety, his love for work and his meekness; he was later ordained as a priest.

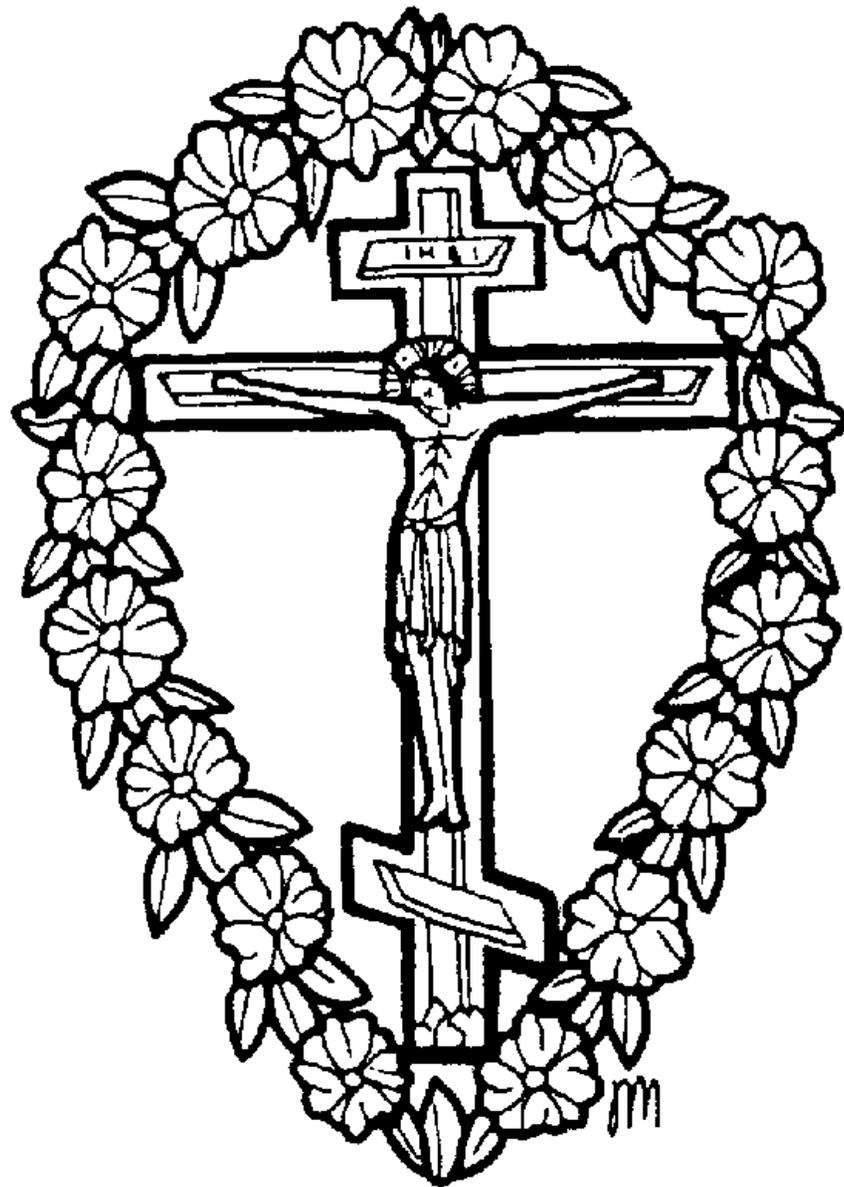
St. Gregory the Dekapolite was impressed with the young monk and took him to Constantinople where they fearlessly defended the veneration of holy icons during the reign of emperor Leo the Armenian, a fierce iconoclast. They preached in the city square and visited in the homes of Orthodox faithful, encouraging them against heretics.

During a mission to Rome to request aid from Pope Leo III, who was not under the dominion of the Byzantine Emperor, St. Joseph was captured by Arab brigands who had been bribed by the iconoclasts. He spent 6 years in prison, praying, enduring deprivations and encouraging other prisoners.

On the night of the Nativity of Christ in 820, he was granted a vision of St. Nicholas, who told him of the death of emperor Leo and the end of the persecution. He was told to eat a scroll that said "Hasten, O Gracious One, and come to our aid if possible and as You will, for You are the Merciful One." The monk ate and sang the words "How sweet are Thine oracles to my throat." The fetters fell off the saint, the doors of the prison opened, and he was transported through the air and set down on a road by Constantinople.

He entered the city and labored to build a church dedicated to St. Nicholas; a monastery was founded near the church.

St. Joseph received a portion of the relics of Apostle Bartholomew from a certain virtuous man, and he also built a church in memory of the holy apostle. He was distressed that there was no Canon glorifying St. Bartholomew, but he dared not compose one himself. For 40 days he prayed with tears, preparing for the Feast of the holy apostle. On the eve, Apostle Bartholomew appeared to him in the altar. He pressed the holy Gospel to Joseph's bosom and blessed him to write church hymns with the words, "May the right hand of the Almighty God bless you, may your tongue pour forth waters of heavenly wisdom, may your heart be a temple of the Holy Spirit, and may your hymnody delight the entire world." After this miraculous appearance, St. Joseph composed a Canon to the Apostle Bartholomew, and from that time on he began to compose hymns and Canons in honor of the Mother of God, of the saints, and in honor of Saint Nicholas, who liberated him from prison.



HOLY TRINITY ORTHODOX CHURCH
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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

RECTORY: 963 John Glenn Drive, Seven Hills, Ohio 44131 Phone 516-761-8772

BULLETIN 23 - VOLUME LVIII

TONE 2

APRIL 4, 2021

THIRD SUNDAY OF GREAT LENT

VENERATION OF THE CROSS

*Ven. Joseph the Hymnographer; Ven. Zosimas of Palestine;
Virgin-Martyr Pherbutha of Persia, her sister and servants; Martyr Nikita of Pojani;
St. Isadore, Bishop of Seville; Ven. George of Mt. Maleon in the Peloponnesus;
Ven. Joseph the Much-ailing, of the Kiev Caves;
Ven. Theonas, Archbishop of Thessalonica; Ven. Zosimas, Abbot of Vorbozomsk*

“Today, the precious Cross of Christ is placed before us. In worship let us fall before it and rejoice in faith. With love let us greet Him who freely gave His life thereon, that He may find us worthy of adoring His passion and reaching the Resurrection, free of condemnation.”

Exapostilarion, Tone II

“Come, let us acclaim the divinely inspired Joseph, the twelve-stringed instrument of the Word, the harmonious harp of grace and lute of heavenly virtues, who lauded and praised the assembly of the saints. And now he is glorified with them.”

Troparion, Tone II

HOLY WORSHIP THIS WEEK:

Wednesday, April 7	6:00 p.m. Presanctified Liturgy 40th Day Memorial Service for Jerry Petrykowski
Friday, April 9	6:00 p.m. Presanctified Liturgy
Saturday, April 10	5:00 p.m. Great Vespers

Daily Scripture Readings

Monday, April 5 (St. Tikhon)	Isaiah 14:24-32 Solomon 3:1-9	Genesis 8:21-9:7 Solomon 5:15-6:3	Proverbs 11:19-12:6 Solomon 4:7-15
Tuesday, April 6 (St. Tikhon)	Isaiah 25:1-9 Hebrews 7:26-8:2	Genesis 9:8-17 John 10:9-16	Proverbs 12:8-22
Wednesday, April 7	Isaiah 26:21-27:9	Genesis 9:18-10:1	Proverbs 12:23-13:9
Thursday, April 8	Isaiah 28:14-22	Genesis 10:32-11:9	Proverbs 13:19-14:6
Friday, April 9	Isaiah 29:13-23	Genesis 12:1-7	Proverbs 14:15-26
Saturday, April 10 (Departed)	Hebrews 6:9-12 I Corinthians 15:47-57	Mark 7:31-37 John 5:24-30	

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. 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 are posted in the Trinitarian every week. Those coming are asked to wear masks. We will maintain some distance between priest and confessee. Because that distance will make confession somewhat less intimate, people who are waiting to go to confession will 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 Third Week of Lent, confessions will be heard in church Wednesday, April 7, 4:00-6:00 p.m.; Friday, April 9, 5:00-6:00 p.m.; Saturday, April 10, 4:00-5:00 p.m., and after Vespers

<p><u>LA COUPOLE:</u> La Coupole is open! Stop by after the Divine Liturgy to browse. ALL books are 20% off today! Select a prayer book, a book to read during Great Lent, or a child's book to give as a gift at Easter.</p> <p><u>ST. HERMAN'S HOUSE GOLF OUTING:</u> Please save the date of June 14 for the annual Golf Classic at Tanglewood Club in Chagrin Falls to benefit St. Herman's House. Details will be forthcoming.</p> <p><u>MEMORIAL PRAYERS:</u> There will be a 40th Day Memorial Prayer service for Jerry Petrykowski following the Presanctified Liturgy this coming Wednesday, April 7.</p> <p><u>TRINITARIAN COVERS:</u> The covers today are offered by the Bellack Family.</p>	<p><u>LIBRARY:</u> Tamara Lesnick has a table of Lenten reading material displayed outside of the Library, which is in the vestibule of the Fellowship Hall.</p> <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 for the registration info.</p> <p><u>SAVE THE DATE:</u> The EOWG will have their annual Pan-Orthodox Benefit Luncheon on Saturday, May 15, at the Archangel Michael Shanty in Broadview Hts.</p>
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Prayer is the constant feeling of our own spiritual poverty and infirmity, the contemplation of ourselves, of others and of the nature of the works of great wisdom, mercy and almighty power of God: prayer is a continually grateful frame of mind.

THE GIFTS WE OFFER TO THE LORD WE LOVE

REGULAR COLLECTION, 3/28/21	\$ 4145.00
CHURCH ADMINISTRATION ASSESSMENT	1550.00
BUILDING FUND	105.00
CANDLES	168.00
DEANERY FUND	55.00
SPECIAL PROJECTS	100.00

ORTHODOX CHRISTIAN CHURCH OF THE HOLY TRINITY

Bulletin 23 – Volume LVIII

April 4, 2021

MID-LENT: THE HOLY CROSS

The Third Sunday of Lent is called “*The Veneration of the Holy Cross.*” At the Vespers on the eve of that Sunday, the Cross is brought in a solemn procession to the center of the church and remains there for the entire week - with a special rite of veneration following each service. It is noteworthy that the theme of the Cross which dominates the hymnography of that Sunday is developed in terms not of suffering but of victory and joy. More than that, some of the hymns paraphrase Easter hymnography.

The meaning is clear. We are in *Mid-Lent*. On the one hand, the physical and spiritual effort, if it is serious and consistent, begins to be felt, its burden becomes more burdensome, our fatigue more evident. We need help and encouragement. On the other hand, having endured this fatigue, having climbed the mountain up to this point, we begin to see the end of our pilgrimage, and the rays of Easter grow in their intensity. Lent is our self-crucifixion, our experience, limited as it is, of Christ’s commandment heard in the Gospel lesson of that Sunday: “If any man would come and follow Me, let him deny himself and take up his cross and follow Me” (Mark 8:34). But we can not take up our cross and follow Christ unless we have *His Cross* which He took up in order to save us.

It is His Cross, not ours, that saves us. It is His Cross that gives not only meaning but also power to others. This is explained in this passage of the *synaxarion*, which is a compilation of spiritual explanations of liturgy:

On this third Sunday of Lent, we celebrate the honorable and Life-Giving Cross for this reason: inasmuch as in the forty days of fasting ... we become bitter and despondent and failing, the Life-Giving Cross is presented to us for refreshment and assurance, for remembrance of our Lord’s Passion, and for comfort We are like those following a long and cruel path, who become tired, see a beautiful tree with many leaves, sit in its shadow and rest for a while, and then, as if rejuvenated, continue our journey; likewise, today in the time of fasting and difficult journey and effort, the Life-Giving Cross was planted in our midst by the holy fathers to give us rest and refreshment, to make us light and courageous for the remaining task All this is in the midst of Lent which is like a bitter source because of its tears, because also of its efforts and despondency ... but Christ comforts us who are as it were in a desert until He shall lead us up to the spiritual Jerusalem by His Resurrection For the Cross is called the Tree of Life, it is the tree that was planted in Paradise, and for this reason our fathers have planted it in the midst of Holy Lent, remembering both Adam’s bliss and how he was deprived of it, remembering also that partaking of this Tree, we no longer die but are kept alive.

Thus, refreshed and reassured, taking up our cross with the assurance of Our Lord’s help and mercy, we return to our journey to Pascha in the second part of Great Lent.

From the writings of Fr. Alexander Schmemmann