

**HIEROMARTYR JANUARIUS,
BISHOP OF BENEVENTO,
AND HIS COMPANIONS, AT POZZUOLI**

Hieromartyr Januarius Bishop of Benevento, and the deacons Proculus, Sossius and Faustus, Desiderius the Reader, Eutychius and Acution suffered martyrdom for Christ about the year 305 during the persecution ordered by the emperor Diocletian (284-305).

They arrested St. Januarius and led him to trial before Menignus, the governor of Campagna (central Italy). Because of his firm confession of Christianity, they threw the saint into a red-hot furnace. But like the Babylonian youths, he came out unharmed. He was then stretched out on a bench and beaten with iron rods until his bones were exposed.

In the crowd were Deacon Faustus and the Reader Desiderius, who wept at the sight of their bishop's suffering. The pagans surmised that they were Christians and threw them into prison with the hieromartyr Januarius, in the city of Puteolum. At this prison were two deacons who had been jailed for confessing Christ: Saints Sossius and Proculus; and also two laymen, Saints Eutychius and Acution.

On the following morning they led out all the martyrs into the circus to be torn to pieces by wild beasts, but the beasts would not touch them. Menignus claimed that all the miracles were due to sorcery on the part of the Christians, and immediately he became blinded and cried out for help. The gentle hieromartyr Januarius prayed for his healing, and Menignus recovered his sight. The torturer's blindness of soul, however, was not healed—he accused the Christians of sorcery and ordered them beheaded (+305).

Christians from surrounding cities took up the bodies of the holy martyrs for burial and those of each city took one, in order to have an intercessor before God. The inhabitants of Neapolis (Naples) took the body of Januarius. Many miracles have proceeded from his relics. During an eruption of Vesuvius around 431, the inhabitants of the city prayed to St. Januarius to help them. The lava stopped and did not reach the city.

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THE TRINITARIAN

Published Weekly by the
HOLY TRINITY ORTHODOX CHRISTIAN CHURCH
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Divine Liturgy on Sundays at 9:00 a.m.

Vespers on Saturdays at 5:00 p.m.

BULLETIN 25 - VOLUME LXI

TONE 5

APRIL 21, 2024

FIFTH SUNDAY OF GREAT LENT

Saint Mary of Egypt

Hieromartyr Januarius, Bishop of Benevento, and his companions;

Hieromartyr Theodore of Perge in Pamphylia;

Martyrs Isaac, Apollos, and Quadratus, of Nicomedia;

St. Maximian, Patriarch of Constantinople; Ven. Theodore of Sanaksáry

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

Consecrated through anointing with oil, you became pastors for your godly wise people. You were slain as honorable lambs and offered to the Word and First Shepherd, Who was Himself slain as His sheep, O most laudable Hieromartyrs Januarius and Theodore, beacons for all the world. Therefore we all honor your holy memory in love, as you intercede for our souls.

Troparion, Tone III

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 21	5:00 p.m. Holy Unction Service
Wednesday, April 24	6:00 p.m. Presanctified Liturgy
Friday, April 26	6:00 p.m. Vespers
Saturday, April 20	9:00 a.m. Divine Liturgy - Lazarus Saturday
	5:00 p.m. Vigil

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.

COMING EVENTS

APRIL:

- 22, Monday Cooking for St. Herman's House
- 23, Tuesday Serving dinner at St. Herman's House
- 24, Wednesday Soup Supper following Presanctified Liturgy
- 25, Thursday 7:00 p.m. Choir Rehearsal
- 26, Friday Palm Preparation
- 28, Sunday Pick-up of Nut, Poppysed and Apricot Rolls

OUTREACH PASCHA BASKETS:

The Outreach Group will prepare Pascha baskets for shut-ins during Holy Week. Help is needed preparing the baskets as well as delivering them on Holy Friday. Please see Laura Gluntz after church on Sunday or call her at 216-396-6255 to offer your help.

HOLY WEEK:

There are sign-up sheets at a table in the narthex for various dates during Holy Week, such as palm preparation, readying the church for various services, helping for the Easter egg hunt, and keeping vigil at the Tomb of Christ. Please read over the lists and see how you can participate.

PASCHA FLOWERS:

Please remember to offer a donation for the flowers that will adorn our church during the Paschal season. Use the special envelope in your box.

DIRECTORY UPDATES:

There are copies of our current directory on the table in the Fellowship Hall. Please take the time to read your entry and ensure that the information is complete and correct. If it is, check off your name. If it is not, make any corrections either next to your name or on the sheet attached to the directory.

IOCC:

The 32nd International Orthodox Christian Charities Annual Banquet is Monday, June 3, at St. Michael's Woodside. Doors open at 6:00; dinner is at 7:00. Learn how your support is helping families in Greece, the Holy Land, Ukraine, as well as the U.S. See Diane Hastings by May 20 to purchase tickets; \$70. If you cannot attend the dinner, you can mail an offering for IOCC to Julie Hall; PO Box 560185; Macedonia, OH 44056.

RUMMAGE SALE:

Spring cleaning? Pack up household items, small furniture, seasonal decorations, toys, etc. for our July 25-27 Rummage Sale. (No clothing or computers.) Bring items to the Fellowship Hall after 6/15.

TRINITARIAN COVERS:

The covers today are offered by Mat. Claudia Virosteck in honor of all those named George.

FLOWERS:

The flowers today are offered by MaryAnn Bobulsky in blessed memory of Daria and Jerome Petrykowski.

COFFEE HOUR:

The refreshments today are hosted by Stone Soup Group.

*Could the leaves exist without the tree,
and could the tree exist without the earth, air, water and warmth?
Likewise, no soul can exist without God, without His Son, without the Holy Spirit.
God is my being, my breath, my light, my strength, my drink, my food.
He carries me as a mother carries her infant in her arms.
More than this.
Carrying me, my soul and body, He dwells in me and is united to me.
St. John of Kronstadt*

THE GIFTS WE OFFER TO THE LORD WE LOVE

REGULAR COLLECTION, 4/14/2024	\$ 4579.00
CAPITAL CAMPAIGNS	731.00
CANDLES	90.00
FLOWERS	35.00
DEANERY	10.00
IN MEMORY OF LYUBOO	100.00
COFFEE HOUR	82.00

UNCTION: THE ANOINTING OF THE SICK

Today we will be offering the Mystery of Holy Unction at 5pm here at the church. This sacrament is an ancient part of our church practice, as can be seen in the writing of St James the Brother of the Lord in the pages of the New Testament: “Is any among you sick? Let him call for the elders (*presbyters*) of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith will save the sick man, and the Lord will raise him up; and if he has committed sins, he will be forgiven.” (James 5:14-15)

This sacrament is specifically for parishioners who are seriously ill in our community, 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 the seriously ill. Participation in Unction cannot take the place of regular participation in the ongoing sacrament of Repentance, which is given for our spiritual healing and reconciliation with Christ and his Church.

Paul Meyendorff writes of the Sacrament of Unction: “The prayers that precede each of the seven anointings ...weave together the themes of physical and mental healing, as well as the forgiveness of sins. This puts physical healing in its proper perspective—not as an end in itself, but so that the body may be used for the purpose for which it was created: to glorify God, to hasten the coming of the kingdom, to witness to the truth of Christ in the Gospel.” (Anointing of the Sick, p 80)

The healing offered in this service, by God’s grace, may indeed restore a person to physical health. But the healing of this service provides us more: it provides us with a renewed proper perspective of the place 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.” (p 83) Whether after this anointing we live or die, we are sacramentally restored with the understanding and perhaps even deeper experience that in Christ there is victory over sin and death, and life in Christ awaits us.

While Unction is directed toward those who are ill, this sacrament is *ecclesial*, a ministry of the whole church: “Where possible, ill parishioners should be brought to the church, and the rite can be celebrated over several people at a time. In this way the sick can be reintegrated into the life of the Church, surrounded by family, friends, and the members of Christ’s body. All will pray for and with the sick as the priest or priests in attendance repeatedly lay their hands on them and anoint them...In this way, the meaning and implications of the rite become more fully evident, both to the sick persons being anointed and to the parish community. Parishioners express their love, care, and concern for one or more of their members. Together with the priests, they bring and proclaim the gospel message of forgiveness and healing, thus sharing in Christ’s own priesthood and ministry. As for the sick who are the recipients of this rite, they are provided the opportunity themselves to be martyrs, witnesses before the entire community that suffering leads ultimately to the victory of the cross. They are reconciled with God and with the body of Christ, the Church, and the real meaning and dignity of their life as Christians is reaffirmed.” (p 96-97)

In such larger unction services, those seriously ill among us should be anointed first, yet all Orthodox Christians partake of the sacrament. Meyendorff again writes, “[t]his is justified...by the fact that the sickness of an individual, physical as well as mental and spiritual, affects those around him or her—the immediate family as well as the parish community. Further, the message of healing, forgiveness, and reconciliation in the rite is addressed equally to the entire assembly.”

I envision our parish further developing a ministry to the sick of our parish and beyond. As a part of this, I could envision multiple Unction services throughout the year when we can intentionally bring our sick and elderly parishioners to church for reintegration and remind them that we are still caring for them and praying for them. May the Lord help us as a whole parish community to continue to care for the sick and ailing of our community.

Fr. Chris