



“Nothing in theosis is the product of human nature, for nature cannot comprehend God. It is only the mercy of God that has the capacity to endow theosis unto the existing.... In theosis, man (the image of God) becomes likened to God, he rejoices in all the plenitude that does not belong to him by nature, because the grace of the Spirit triumphs within him, and because God acts in him.”

St. Maximus the Confessor

SAINTE MAXIMUS THE CONFESSOR

**HOLY TRINITY ORTHODOX CHURCH
6822 BROADVIEW ROAD
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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 12 - VOLUME LV

tone 8

JANUARY 21, 2018

THIRTY-THIRD SUNDAY AFTER PENTECOST **SUNDAY OF ZACCHÆUS**

*Ven. Maximus the Confessor; Martyr Neophytus of Nicæa;
Martyrs Eugene, Candidus, Valerian, and Aquila, at Trebizond;
Virgin Martyr Agnes of Rome;*

*Martyr Anastasius, disciple of Ven. Maximus the Confessor;
Ven. Neophytus of Vatopedi; Ven. Maxim the Greek;*

The "JOY AND CONSOLATION" Icon of the Most-holy Theotokos at Vatopedi Monastery

"By upholding the teachings of the Church, you became a pillar of Orthodoxy and an inspired defender of the faith, O holy father, Maximus, for you insisted that Christ enjoys two natures and two wills. Hear our prayer, and entreat Him earnestly, that He may grant us His great mercy."

Troparion, Tone II

"Your holy martyr Neophytus, O Lord, through his suffering has received an incorruptible crown from You, our God. For having Your strength, he laid low his adversaries, and shattered the powerless boldness of demons. Through his intercessions, save our souls!"

Troparion, Tone IV

TODAY'S EPISTLE: I TIMOTHY 4:9-15

TODAY'S GOSPEL: LUKE 19:1-10

HOLY WORSHIP THIS WEEK:

Today, January 21

10:45 a.m. One-Year Memorial Prayer Service for Tom Bohurjak

Saturday, January 27

5:00 p.m. Great Vespers; Confessions

Daily Scripture Readings

Monday, January 22

I Peter 2:21-3:9

Mark 12:13-17

Tuesday, January 23

I Peter 3:10-22

Mark 12:18-27

Wednesday, January 24

I Peter 4:1-11

Mark 12:28-37

I Peter 4:12-5:5

Mark 12:38-44

Thursday, January 25

I Corinthians 12:7-11

John 10:9-16

Friday, January 26

II Peter 1:1-10

Mark 13:1-8

II Timothy 2:11-19

Luke 18:2-8

Saturday, January 27

Hebrews 7:26-8:2

John 10:9-16

COMING EVENTS

JANUARY:

- 21, TODAY 6:00 p.m. Service of Supplication at St. Innocent Church
- 26-27 Program at St. Paul Church: "Taming the Passions: Timeless Wisdom in Being Orthodox"
- 28, Sunday Pork and Sauerkraut Dinner
- 29, Monday Cooking for St. Herman's House
- 31, Wednesday Serving dinner at St. Herman's House

FEBRUARY:

- 1, Thursday 6:30 p.m. IOCC European Wine Tasting
- 4, Sunday 10:45 a.m. HTOC Parish Meeting

PORK & SAUERKRAUT DINNER:

Buy tickets today from Jewelann Stefanar (or call her at 216-741-0985) for the HTOC parish dinner on Sunday, Jan. 28, at noon. Dinner includes dessert and a glass of wine or beer. Adults—\$15; ages 11-15—\$7.50; ages 10 and under are free.

PRAY FOR THE UNBORN:

There is a Service of Supplication for the unborn today, January 21, 6:00 p.m., at St. Innocent Church. See details in the Fellowship Hall.

EUROPEAN WINE TASTING:

IOCC Cleveland is hosting a Wine Tasting on Thursday, February 1 at the Copperstone Event Center. Doors open at 6:30; dinner is served at 7:00. There will be live music. Tickets are \$50 and can be purchased from Diane Hastings or Paula Svilar.

MEMORIAL SERVICE:

There will be a 40th Day Memorial Service for Fr. John Klembara on Sunday, January 28, after the Divine Liturgy.

ST. ELIZABETH BOOK CIRCLE:

The Book Circle will meet on Feb. 12 at 12:30 p.m. Pick up The Liturgy of Death by Fr. Schmemmann and read Talks 1 and 2 (pages 19-100). Fr. Garklavs will be with us to lead the discussion. Books are available in La Coupole. All are welcome.

PARISH COUNCIL:

Parish Council officers and members for 2018 are: MaryAnn Bobulsky—President; Robert Kapitan—Vice President; Pdn. Anthony Kall—Secretary; Jared Griebel—Treasurer; Theodore Bellack; Nicholas Bugosh; Marjorie Evanoff; Barry Gluntz; Jerome Petrykowski; Rebecca Spak; Frank Stoyka; Nicholas Wislocki, Jr.

SPECIAL PARISH MEETING:

Following up on the resolution at the October 29, 2017 Annual Parish Meeting, the Parish Council has worked out an agreement with Fr. Alexander to sell to him the Parish Rectory. To finalize this, the Parish Council is calling for a Special Parish Meeting to take place on Sunday, Feb. 4, 2018, after the Divine Liturgy. Other relevant issues concerning the Parish can also be placed on the Agenda; and if you would like to do so, please contact Fr. Alexander or one of the Council members.

TRINITARIAN COVERS AND FLOWERS:

The covers and flowers today are offered by Carol Bohurjak in memory of Tom Bohurjak.

"TAMING THE PASSIONS":

St. Paul Church invites all to a program Jan. 26, 7:00-8:00; Jan. 27, 10:00-2:00; presented by Fr. Barnabas Powell. See details in the Fellowship Hall.

SPECIAL COLLECTION

This summer the Orthodox Church in America will gather in St. Louis for the 19th All American Council. As our Diocese of the Midwest is hosting this Council, our Bishop Paul has asked that Diocesan parishes take up special collections to help our Orthodox brothers and sisters who live in Alaska and Mexico. Economic conditions and the high cost of travel from these distant locations make their coming to the Council extremely difficult; the combined collections from all of the Diocesan parishes will enable some of the clergy and laity from faraway to travel to St. Louis and participate in this important gathering.

THE GIFTS WE OFFER TO THE LORD WE LOVE

REGULAR COLLECTION, JANUARY 14	\$ 3014.00
CHURCH ADMINISTRATION ASSESSMENT	1815.00
BUILDING FUND	160.00
MORTGAGE FUND	220.00
CANDLES	72.00

ORTHODOX CHRISTIAN CHURCH OF THE HOLY TRINITY

Bulletin 12 – Volume LV

January 21, 2018

THE SAINTS AMONG US - ST. MAXIMUS THE CONFESSOR

“The friends of Christ love everyone sincerely but are not loved by everyone, but friends of Christ maintain the continuity of their love until the end.” (St. Maximus the Confessor)

The icon of St. Maximus the Confessor is among the saints in the medallions on the right side, just above where the choir now sings. He is on the extreme left of the group, holding a scroll with these striking words: “God always desires to become incarnate in those who are worthy of it.” This Sunday, January 21, is one of two days on which this great Church Father is commemorated, the other being August 13. St. Maximus may not be as familiar as some of the other saints, but he is without doubt one of Christianity’s most important spiritual thinkers; and as he is one of the “saints among us” on the walls of our church, we have a personal motive to get acquainted with him and to pray for his holy intercessions.

St. Maximus (580-662) was born in an aristocratic Byzantine family. He was given as good an education as was available to privileged Byzantine youths at that time. This prepared him for a successful career in imperial service, and for a while he held the post of Imperial Secretary at the court of Byzantine Emperor Heraclius. But worldly life did not please him, and in his mid thirties, he became a monk. But it should be noted that he was never ordained to any clerical order; throughout his long life and up until his death, he was only a “simple monk.”

Perhaps “simple monk” in ecclesiastical terms, but as theologian and defender of the faith, he shines as one of the “great ones”! His role in Church History is enormous, as he was the outspoken and dynamic opponent of heretical teachings known as Monothelism. This 7th century movement had to do with a false understanding of the nature of Jesus Christ, ascribing to Him only “one *will*” instead of the two which He possesses, having both divine and human natures. Complex political situations made the heresy attractive to many, and its adoption as a teaching of the Church would have had grave consequences. This was a time when theology was very serious business. Emperors and empires were often directly involved, and political pressure as well as authoritarian force were used on behalf of promoting theological issues. For his staunch defense of Orthodox theology, St. Maximus was imprisoned and tortured, having his tongue and hand cut off. He truly earned his subsequent title, “Confessor.”

Theologically profound and as important as he was in those doctrinal controversies, this aspect of his life may be less appealing to us today. However, St. Maximus has left a rich literary legacy which has enriched serious spiritual seekers for centuries. His extensive writings rank among the greatest treasures of Christian spirituality. In addition to ascetical insights, he wrote exegetical works interpreting Scripture and explanations regarding liturgy. In honor of St. Maximus we will offer selections from his writings on this page of the Trinitarian during the course of the coming year.

Fr. Alexander Garklaus



**Archpastoral Message of His Beatitude, Metropolitan Tikhon
Sanctity of Life Sunday
January 21, 2018**

To the honorable Clergy, venerable Monastics, and pious Faithful of the Orthodox Church in America,

My beloved brothers and sisters in Christ:

From the moment they were born, both Moses and our Lord Jesus Christ faced great danger: as infants someone wanted each of them dead. Moses's life was saved because the Hebrew midwives feared God more than Pharaoh, so they refused to follow the order to kill the newborn males (Ex. 1:17). And our Savior's life was spared because of angelic intervention (Mt. 2:13).

But the Holy Innocents were not spared. Herod's lust for power, or rather his deep-seated insecurity, led to the massacre of a multitude of small children, and the bitter weeping of their inconsolable mothers. We sing of this at the Ninth Royal Hour on Christmas Eve: "Mothers were bereft of their infants, and by an untimely death their babes were bitterly harvested. Breasts grew dry and sources of milk were stopped. Great was this calamity!"

The root of sin and specifically of violence toward our fellow human being has not changed since those times. It has always been our passions: anger, fear, judgment, despair, jealousy, pride, vanity, to name only a few. Moreover, the Fathers of our Church have always taught that the nature of all passions is one and the same: love of the self. This is, in the words of our Lord, "not to think the things of God, but those of man" (Mt. 16:23), or in other words not to think as God does, but as people do. We learn from the Apostle Paul how God thinks. He does not think of His divinity as a thing to hold onto, but empties Himself taking the form of a servant (Phil. 2:6-7). The mind of God is not only *not* to kill, but to give life to the world through His death (John 6:33, 51).

Locking ourselves within our own minds and setting ourselves as the standard of life, not only do we not see God for what He is, but we don't see our fellow human beings for what they are. They become objects of our ideas and plans, props in our own life narratives, subjects of our own desires. We hurt others in so many ways just to make them fit us better. The calamities we inflict on each other are not different in nature since the beginning of time, they are only greater. Today we have means to injure others on extraordinarily larger scales. We have the means to hurt others all the way on the other side of the planet with the typing of 280 characters. We have means to execute the condemned by the thousands. We have means to destroy the enemy by the hundreds of thousands. Finally, we have means to kill the unborn by the millions and billions. The only difference between us and the sinners of ancient times is that we have greater means for putting ourselves first and imposing ourselves on others.

Yet, the scariest of all things is not even the scale of our means of violence. Rather it is the fact that our human mind has devolved in its own universe to the point of finding justification for all these terrible violences. At times it even seems that we are drawing near to justifying anything. Human law, established firmly in "the things of men" and not in those of God, follows suit. So many wars have been legal. So many executions have been legal.

Metropolitan Tikhon, Primate

So many genocides—legal. Christ’s own crucifixion—legal. So much violence has been done in the name of the law and of the good of the human being.

In front of this terrible reality some of us will be drawn to prayer. Others will be drawn to helping all the victims of this terrible violence. Others will be drawn to changing the law. But in front of all of us, regardless of our inclinations, is put forth the only Way and the only conquering of death and victory of life—Christ, the one who “died for the life of the world” (John 6:51). There is a great mystery hidden in this truth, because Christ died for the life of the world at the hands of the world. This is how St. John Chrysostom puts it:

Tell me, what is the goal of the Gospel of grace? Why the revelation of the Son of God in the flesh? So that we bite and devour each other?

...Christ didn’t die only for friends or for His own, but also for His enemies, for tyrants, for impostors, for those who hated and crucified Him...

Throw the net of love, not so that the lame will fall, but rather that he be healed... and thus having searched the hidden depths, pull out from the chasm of perdition the one drowned by his thoughts...

Do not hate! Do not turn away! Do not persecute! Rather, show him pure and true love.

And how Christ died “for the life of the world” at the hands of the world clarifies for us the most crucial thing, namely that life has only one source and only one victory: selfless or self-sacrificial love. Let us be selfless love for all and we—in the one who is Love and Life itself—will conquer death:

Be persecuted, but persecute not.

Be crucified, but crucify not.

Be wronged, but wrong not.

Be slandered, but slander not.

Have clemency, not zeal, with respect to evil.

Lay hold of goodness, not justice.

Justice does not belong to the Christian way of life, and there is no mention of it in Christ’s teaching. Rejoice with them that rejoice, and weep with them that weep: for this is the sign of limpid purity. Suffer with the sick, and mourn with sinners; with those who repent, rejoice...

Be a partaker in the sufferings of all men, but keep your body distant from all. Rebuke no man, revile no man, not even those who live very wickedly.

Spread your cloak over the man who is falling and cover him. (St. Isaac of Syria)

May the world see our love, receive it from our own cross, and fill itself with life in it!

With love in Christ,



+ Tikhon
Archbishop of Washington
Metropolitan of All America and Canada

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