

SYNAXIS OF ALL SAINTS

The Sunday following Pentecost is dedicated to All Saints, both those who are known to us and those who are known only to God. There have been saints at all times, and they have come from every corner of the earth. They were Apostles, Martyrs, Prophets, Hierarchs, Monastics, and Righteous, yet all were perfected by the same Holy Spirit....

...The Feast of All Saints achieved great prominence in the ninth century, in the reign of the Byzantine Emperor Leo VI the Wise (886-911). His wife, the holy Empress Theophano (December 16) lived in the world, but was not attached to worldly things. She was a great benefactor to the poor and was generous to the monasteries. She was a true mother to her subjects, caring for widows and orphans, and consoling the sorrowful.

Even before the death of St. Theophano in 893 or 894, her husband started to build a church, intending to dedicate it to Theophano, but she forbade him to do so. It was this emperor who decreed that the Sunday after Pentecost be dedicated to All Saints. Believing that his wife was one of the righteous, he knew that she would also be honored whenever the Feast of All Saints was celebrated.

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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 31 - VOLUME LV

TONE 8

JUNE 3, 2018

FIRST SUNDAY AFTER PENTECOST

All Saints

***Martyr Lucillian and those who suffered with him at Byzantium:
Four youths—Claudius, Hypatius, Paul, and Dionysius, and the virgin Paula;
Translation of the Relics of slain Crown Prince Dimitry of Moscow;
Hieromartyr Lucian—Bishop, Maximian—Presbyter, Julian—Deacon,
Marcellinus and Saturninus, at Beauvais in France;
Kevin of Glendalough, Wonderworker***

“Let us praise the Baptist and forerunner, with the apostles, prophets, and martyrs; let us hymn the hierarchs and all the martyred clergy, the Christ-like and ascetic men and women, and all the just, together with the legions of angels. With hymns of praise, let us crown them as we should, seeking a share in their glory at the hands of Christ, the Savior.”

Exapostilarion, Tone II

“From on high you were bathed in cool, refreshing dew, O wise and holy Lucillian, so that the flames of fire did you no harm. Great are the wonders you and your companions performed, for they transcend created nature. With your friends, remember us all.”

Kondakion, Tone I

TODAY'S EPISTLE: HEBREWS 11:33-12:2

TODAY'S GOSPEL: MATT. 10:32-33,37-38; 19:27-30

HOLY WORSHIP THIS WEEK:

Saturday, June 9

5:00 p.m. Great Vespers; Confessions

Daily Scripture Readings

Monday, June 4

Romans 2:28-3:18

Matthew 6:31-34; 7:9-11

Tuesday, June 5

Romans 4:4-12

Matthew 7:15-21

Wednesday, June 6

Romans 4:13-25

Matthew 7:21-23

Thursday, June 7

Romans 5:10-16

Matthew 8:23-27

Friday, June 8

Romans 5:17-6:2

Mathew 9:14-17

Saturday, June 9

Romans 3:19-26

Matthew 7:1-8

MONDAY, JUNE 4, IS THE BEGINNING OF THE APOSTLES' FAST.

ORTHODOX CHRISTIAN CHURCH OF THE HOLY TRINITY

COMING EVENTS

JUNE:

- 3, TODAY 4:00 p.m. IOCC Benefit Dinner
- 11, Monday 12:30 p.m. St. Elizabeth Book Circle
- 11, Monday 7:00 p.m. Parish Council meeting
- 18, Monday 5th Annual Golf Classic for St. Herman's House
- 25, Monday Cooking for St. Herman's House
- 27, Wednesday Serving dinner at St. Herman's House

<p><u>MEMORY ETERNAL:</u> Thomas Adamczek fell asleep in the Lord on May 27, 2018.</p> <p><u>GOLF OUTING:</u> The 5th Annual Golf Classic to support St. Herman's House will be Monday, June 18, at Tanglewood in Chagrin Falls. Details are in the Fellowship Hall.</p> <p><u>TRINITARIAN COVERS:</u> The covers today are offered by Gene and Barbara Filipow in honor of their 50th Wedding Anniversary.</p>	<p><u>ST. ELIZABETH BOOK CIRCLE:</u> The Book Circle will meet Monday, June 11, at 12:30. We will begin a new book — <u>Exodus</u>, by John Dunlop. The books are in, and they can be purchased at La Coupole. We are going to be discussing pages 17-72. All are welcome.</p> <p><u>FLOWERS:</u> The flowers today are offered by Mary Ann and Ernie Schmidt. The Flower Sign-Up is in the Fellowship Hall. They are \$10, and pay Mary Ann Schmidt.</p>
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As my soul bows to the ground, I offer to you with all my bones and with all my heart
The worship that befits You, O glorious God who dwells in ineffable silence.
You have built for my renewal a tabernacle of love on earth
Where it is Your good pleasure to rest,
A temple made of flesh and fashioned with the most holy sanctuary oil.
Then You filled it with Your holy presence so that worship might be fulfilled in it,
Indicating the worship of the eternal persons of Your Trinity
And revealing to the worlds which you had created in Your grace an ineffable mystery,
A power which cannot be felt or grasped by any part of Your creation that has come into being.
In wonder at it angelic beings are submerged in silence,
Awed at the dark cloud of this eternal mystery and at the flood of glory
Which issues from within this source of wonder,
for it receives worship in the sphere of silence
From every intelligence that has been sanctified
And made worthy of You.

St. Isaac of Nineveh

THE GIFTS WE OFFER TO THE LORD WE LOVE

REGULAR COLLECTION, MAY 27	\$ 1804.00
CHURCH ADMINISTRATION ASSESSMENT	225.00
BUILDING FUND	15.00
MORTGAGE FUND	40.00
CANDLES	107.00
IOCC	125.00

SELECTIONS FROM ST. MAXIMUS THE CONFESSOR - V

1. The reasonable use of thoughts and things produces moderation, love, and knowledge; the unreasonable use produces excess, hate, and ignorance.

4. It is not food which is evil, but gluttony, not the begetting of children but fornication, not possessions but greed, not reputation but vainglory. And if this is so, there is nothing evil in creatures except misuse, which stems from the mind's negligence in its natural cultivation.

6. Some passions are productive of intemperance, others of hate, and still others of both intemperance and hate.

10. When a person loves someone, he is naturally eager to be of service. So if one loves God, he is naturally eager to do what is pleasing to Him. But if he loves his flesh, he is eager to accomplish what delights it.

13. If you want to prevail over your thoughts, take care of your passions and you will easily drive them from your mind. Thus for fornication, fast, keep vigil, work hard, keep to yourself. For anger and hurt, disdain reputation and dishonor and material things. For grudges, pray for the one who has hurt you and you will be rid of them.

24. A nature endowed with reason and understanding participates in the holiness of God by its very being, by its aptitude for well-being (that is, for goodness and wisdom), and by the free gift of eternal being. In this way we know God; and as things created by Him, we know by a perception of the ordered wisdom to be observed in creation. This wisdom exists in the mind as simple and without substance of its own.

25. In bringing into existence a rational and intelligent nature, God in His supreme goodness has communicated to it four of the divine attributes by which He maintains, guards and preserves creatures: a) being in time, b) eternal being, c) goodness, and d) wisdom. The first two of these He grants to the essence, the second two to its faculty of will; this is, to the essence He gives being in time and eternal being, and to the faculty of volition He gives goodness and wisdom in order that what we are by essence as creatures, we might become holy by participation. For this reason we humans are said to be made "in the image and likeness of God": to the image of His being by our being in time, to the image of His eternal being by our eternal being (even though not without a beginning, it is yet without end); to the likeness of His goodness by our goodness, to the image of His wisdom by our wisdom. The first is by nature, the second by grace. Every rational nature is indeed made in the image of God; but only those who are good and wise are made to His likeness. *

From The Third Century on Love by St. Maximus the Confessor

*Note: That man is created in the "image and likeness of God" comes from the Bible (Genesis 1:26). The Church Fathers, including St. Maximus, make a distinction between "image" and "likeness," and by so doing describe the process and our progress in spiritual life. As St. Maximus describes it above, "image" refers to those qualities that every living human has by virtue of his existence; "likeness" refers to the holy qualities and virtues that we nurture and develop through personal effort and the grace of the Holy Spirit.