

HIEROMARTYR IRENEUS, BISHOP OF LYONS

The Hieromartyr Ireneus was born in 130 in the city of Smyrna. He received the finest education, studying poetics, philosophy, rhetoric, and other classical sciences.

His guide in the Christian Faith was a disciple of the Apostle John, St. Polycarp of Smyrna. St. Polycarp baptized the youth, ordained him a presbyter and sent him to Lugdunum [present day Lyons in France] to the dying bishop Pothinus.

St. Ireneus was entrusted to deliver a letter from the confessors of Lyons to the holy Bishop Eleutherius of Rome. While he was away, all known Christians were thrown into prison. After the martyric death of Bp. Pothinus, St. Ireneus was chosen Bishop of Lugdunum. “During this time,” writes St. Gregory of Tours, “by his preaching he transformed all Lugdunum into a Christian city!”

When the persecution against Christians quieted down, the saint expounded upon the Orthodox teachings in his writings. At the time, a heresy appeared taught by Gnostics: God cannot be incarnate since matter is imperfect and manifests itself as the bearer of evil. Also, the Son of God is only an outflowing of Divinity; together with Him from the Divinity issues forth a series of powers; the world is not made by God Himself but by the powers.

In refuting this heresy, St. Ireneus presents the Orthodox teaching of salvation. “The Word of God, Jesus Christ, through His inexplicable blessedness caused it to be, that we also, should be made that which He is. . . . Jesus Christ the Son of God, through exceedingly great love for His creation, condescended to be born of a Virgin, having united mankind with God in His own Self.” Through the Incarnation of God, creation becomes co-imaged and co-bodied to the Son of God. Salvation consists in the “Sonship” and “Theosis” (“Divinization”) of mankind.

He refuted another heresy which denied the divine origin of the Old Testament by affirming the same divine inspiration of the Old and New Testaments: “It is one and the same Spirit of God Who proclaimed through the prophets the precise manner of the Lord’s coming. Through the apostles, He preached that the fullness of time of the filiation had arrived, and that the Kingdom of Heaven was at hand.”

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***HOLY TRINITY ORTHODOX CHURCH
6822 BROADVIEW ROAD
PARMA, OHIO 44134***

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 43 - VOLUME LVII

TONE 2

AUGUST 23, 2020

ELEVENTH SUNDAY AFTER PENTECOST

Leavetaking of the Dormition

***Martyr Lupus, slave of St. Demetrius of Thessalonica; Hieromartyr Ireneus, Bishop of Lyons;
Sts. Eutychius and Florentius, of Nursia; St. Callinicus, Patriarch of Constantinople***

“By sharing in the ways of the Apostles, you became a successor to their throne. Through the practice of virtue, you found the way to divine contemplation, O inspired one of God; by teaching the word of truth without error, you defended the Faith, even to the shedding of your blood. Hieromartyr Ireneus, entreat Christ God to save our souls.”

Troparion, Tone IV

THE BEHEADING OF THE HOLY GLORIOUS PROPHET, FORERUNNER AND BAPTIST, JOHN

Saturday, August 29

“The beheading of the Forerunner was indeed a dreadful crime, somehow fitting into the plan of God, for John thereby became the herald of the Savior’s visit to those in Hades. As for you, Herodias, cry your eyes out, bewail your deed, for you preferred murder to the law of God, rejecting eternal, everlasting life, for a false and passing one.”

Kondakion, Tone V

TODAY’S EPISTLE: I CORINTHIANS 9:2-12
PHILIPPIANS 2:5-11

TODAY’S GOSPEL: MATTHEW 18:23-35
LUKE 10:38-42; 11:27-28

HOLY WORSHIP THIS WEEK:

Today, August 23	9:00 a.m. Divine Liturgy
Friday, August 28	6:00 p.m. Great Vespers
Saturday, August 29	9:00 a.m. Divine Liturgy - Beheading of St. John the Baptist 5:00 p.m. Great Vespers

Daily Scripture Readings

Monday, August 24	II Corinthians 5:10-15	Mark 1:9-15
Tuesday, August 25	II Corinthians 5:15-21	Mark 1:16-22
Wednesday, August 26	II Corinthians 6:11-16	Mark 1:23-28
Thursday, August 27	II Corinthians 7:1-10	Mark 1:29-35
	II Corinthians 7:10-16	Mark 2:18-22
Friday, August 28	I Corinthians 1:26-29	Matthew 20:29-34
(St. Job)	Galatians 5:22-6:2	Luke 6:17-23
Saturday, August 29	Acts 13:25-33	Mark 6:14-30

ORTHODOX CHRISTIAN CHURCH OF THE HOLY TRINITY

Bulletin 43 - Volume LVII

August 23, 2020

<p><u>BISHOP PAUL'S VIDEO:</u> His Eminence Archbishop Paul has prepared a video in which he discusses the current state of the Diocese of the Midwest. It can be viewed on the Diocesan website domoca.org. Go to the section: "Archbishop Paul gives update on diocesan life."</p> <p><u>CHAIRS AVAILABLE!</u> There are several hundred steel folding chairs in the basement of our Fellowship Hall that are no longer of any use here. Perhaps some parishioners can use a couple of such chairs at your home. They are available for the asking, but a nominal donation is appreciated.</p> <p><u>TRINTARIAN COVERS:</u> The covers today are offered by Claudia Virosteck, remembering those who are suffering during this time of pandemic.</p>	<p><u>GREEK FOOD FESTIVAL:</u> Sts. Constantine & Helen Church continues their Food Festival today, noon-7:00 p.m. as a "Drive-Thru." Credit cards are accepted. Call 216-932-3300; or visit www.clevelandgreekfestival.com</p> <p><u>THANK YOU!</u> Many thanks for your continuing financial support! The in-person and mailed-in donations have made it possible to pay the necessary bills and keep the parish functioning.</p> <p><u>CHURCH SCHOOL:</u> Please remember the ongoing Church School program presented on the OCA website. High School meets Tuesdays at 3:30; Grades 3-5 meet on Wednesdays at 3:30; and Grades 6-8 meet on Thursdays at 3:30. No registration is required.</p>
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ALL IS WELL

*That's a good thought, but actually as we see, things are not well. But **ALL IS WELL** is the title of a book by Dr. Al Rossi, who teaches pastoral theology and spirituality at St. Vladimir's Seminary. His thoughtful and inspiring book was planned before the pandemic, but seems to be just right for these times. We have copies of it to sell here, but we will also have the option to listen online to Dr. Rossi on four Wednesday evenings, September 9, 16, 23, and 30, at 7:00 p.m. We're making this announcement in advance to enable parishioners to plan ahead. Specific information about how to log on to the Zoom sessions will be forthcoming. Given the unusual circumstances of this time, as religious and all social activities are very limited, this should be an excellent opportunity for some spiritual edification.*

*Copies of **ALL IS WELL** are available in church after the Divine Liturgy for \$10.00. (Of writing a check, please make it payable to "La Coupole.")*

THE GIFTS WE OFFER TO THE LORD WE LOVE

REGULAR COLLECTION, 8/16/20	\$ 2264.00
CHURCH ADMINISTRATION ASSESSMENT	5.00
BUILDING FUND	845.00
CANDLES	124.00
SPECIAL PROJECT FUND	150.00
IN MEMORY OF NICHOLAS LESNICK	1300.00

ADAM, EVE AND THE SERPENT IN THE GARDEN OF EDEN

As on today, August 23, we commemorate St. Irenaeus of Lyons, one of the great early Fathers of the Church, we are offering here a part of his writings in which he reflects on what took place in the Garden of Eden when the serpent tempted Eve and Adam. St. Irenaeus died around the year 200 AD, several hundred years before the great theological debates of the 4th and 5th centuries. By the 7th century, Orthodox theology had developed into a more or less formalized system of doctrines, which eventually were adopted as the accepted beliefs of the Church. St. Irenaeus was not bound by established doctrines, and this permitted him to be quite original in his theological conceptions, which we can note in this reflection.

From what quarter did the serpent, being a beast, obtain information regarding the injunction that God gave the man alone, and in secret, not even the woman herself being aware of it? Why also did it not prefer to make its attack upon the man instead of the woman? Some may say that it attacked her as being the weaker of the two. But I reply that, on the contrary, she was the stronger, since she appears to have been the helper of the man in transgression of the commandment. For she did by herself alone resist the serpent, and it was after holding out for a while and making opposition that she ate of the tree, being circumvented by craft; whereas Adam, making no fight whatever, nor refusal, partook of the fruit handed to him by the woman, which is an indication of the utmost imbecility and effeminacy of his mind. And the woman, indeed, having been vanquished in the contest by a demon, is deserving of pardon; but Adam shall deserve none, for he was worsted by a woman, -- he who, in his own person, had received the command from God. But the woman, having heard of the command from Adam, treated it with contempt, either because she deemed it unworthy of God to speak by means of it, or because she had her doubts, perhaps even held the opinion that the command was given to her by Adam of his own accord. The serpent found her working alone, so that he was enabled to confer with her apart.

Observing her then either eating or not eating from the trees, he put before her the fruit of the forbidden tree. And if he saw her eating, it showed that she was partaker of a body subject to corruption. "For everything going in at the mouth, is cast out into the draught." If then corruptible, it is obvious that she was also mortal. But if mortal, then there was certainly no curse; nor was that a condemnatory sentence, when the voice of God said to the man, "For you are earth, and unto earth shall you return." Then again, if the serpent observed the woman not eating, how did he induce her to eat who never had eaten? And who pointed out to this accursed man-slaying serpent that the sentence of death pronounced against them by God would not take immediate effect, when He said, "For in the day that ye eat thereof, ye shall surely die?" So, we understand that the evil serpent did not understand that along with the impunity attending their sin, the eyes of those should be opened who had not seen until then? And with the opening of their eyes, they made entrance upon the path of death.

From the writings of St. Irenaeus of Lyons