

VENERABLE PAUL THE SIMPLE OF EGYPT

Saint Paul the Simple of Egypt lived in the fourth century and was called the Simple for his simplicity of heart and gentleness. He had been married, but when he discovered his wife's infidelity, he left her and went into the desert to St. Anthony the Great. Paul was already 60 years old, and at first St. Anthony would not accept Paul, saying that he was unfit for the harshness of the hermit's life. Paul stood outside the cell of the ascetic for 3 days, saying that he would sooner die than go from that place. Then St. Anthony took Paul into his cell and tested his endurance and humility by hard work, severe fasting, with nightly vigils, constant singing of Psalms and prostrations. Finally, Saint Anthony decided to settle Paul into a separate cell.

During the many years of ascetic exploits, the Lord granted St. Paul both discernment and the power to cast out demons. When they brought a possessed youth to St. Anthony, he guided the afflicted one to St. Paul, saying, "I cannot help the boy, for I have not received power over the Prince of the demons. Paul the Simple, however, does have this gift." St. Paul expelled the demon by his simplicity and humility.

After living for many years and performing numerous miracles, Saint Paul departed to the Lord. He is mentioned by St. John, the Abbot of Sinai (Ladder 24:30): "The thrice-blessed Paul the Simple was a clear example for us, for he was the rule and type of blessed simplicity"

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HIEROMARTYR HIEROTHEUS, BISHOP OF ATHENS

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 49 - VOLUME LVII

TONE 8

OCTOBER 4, 2020

SEVENTEENTH SUNDAY AFTER PENTECOST

Hieromartyr Hierotheus, Bishop of Athens;
Martyrs Gaius, Faustus, Eusebius, and Chæremon, of Alexandria;
Martyr Peter of Capetolis; Martyrs Domnina and her daughters Berenice and Prosdoce of Syria;
Ven. Ammon and Paul the Simple, of Egypt;
Martyr Adauctus and his daughter, St. Callisthene, of Ephesus;
Rt. Blv. Prince Vladimir Yaroslavich, Prince of Novgorod; Ven. Helladius and Onisim of the Kiev Caves;
St. Stephen Stiljjanovich of Sebia;
Uncovering of the Relics of St. Gurias, First Archbishop of Kazan', and St. Varsonúphy, Bishop of Tver';
Synaxis of the Hierarchs of Kazan'

“We the faithful all praise Hierotheus, the disciple of Paul, Hierarch of Athens, the world’s teacher and a preacher of the Faith, who revealed to us Christ’s Mysteries and poured forth streams of godly doctrine. His life was well-pleasing to God, who is greatly merciful.”

Troparion, Tone I

“As a disciple of the Apostle caught up to the third heaven, you spiritually entered the gate of Heaven, Dionysius. You were enriched with understanding of ineffable mysteries and enlightened those who sat in the darkness of ignorance. Therefore we cry to you: Rejoice, universal Father!”

Kontakion, Tone VIII

TODAY’S EPISTLE: II CORINTHIANS 6:16-7:1

TODAY’S GOSPEL: LUKE 6:31-36

HOLY WORSHIP THIS WEEK:

Saturday, October 10 5:00 p.m. Great Vespers

Daily Scripture Readings

Monday, October 5	Ephesians 4:25-32	Luke 6:24-30
	Ephesians 5:20-26	Luke 6:37-45
Tuesday, October 6	Hebrews 7:26-8:2	John 10:9-16
Wednesday, October 7	Ephesians 5:25-33	Luke 6:46-7:1
Thursday, October 8	Ephesians 5:33-6:9	Luke 7:17-30
	Ephesians 6:18-24	Luke 7:31-35
Friday, October 9	Hebrews 7:26-8:2	John 10:9-16
Saturday, October 10	I Corinthians 15:39-45	Luke 5:27-32

COMING EVENTS

OCTOBER:

4, Sunday	Coffee Hour resumes following Divine Liturgy
12, Monday	12:30 p.m. St. Elizabeth Book Circle
25, Sunday	Parish Council meeting

WOMEN’S HEALTHCARE:

Are you an Orthodox woman age 18-55 willing to share your opinions about women’s healthcare needs in America? This research is being completed by Kimberly Babich Speck, Doctor of Nursing Practice student at Otterbein University, with the support of ZOE Women’s Center. Participants who interview will be paid \$20. Please see further details in the Fellowship Hall; or contact Kimberly at 440-708-8434; email Kimberly.babichspeck@otterbein.edu

CHAIRS AVAILABLE!

There are several hundred steel folding chairs in the basement of our Fellowship Hall that are no longer of any use here. They are available for the asking, but a nominal donation is appreciated.

EASTERN ORTHODOX WOMEN’S GUILD:

If you are interested in joining the EOWG, please talk with Joanne Stoyka or Paula Svilar. Read below to learn how to support the organization.

COFFEE HOUR

After much discussion, the Parish Council has decided to re-instate Coffee Hour in our Fellowship Hall, following the Sunday Divine Liturgies. To proceed, we contacted and obtained the blessing of our Diocesan Hierarch, Archbishop Paul. We are planning to do the first such Coffee Hour TODAY!

Since the pandemic period has forced many changes—in the way we attend church services as well as in almost all other aspects of life—these Coffee Hours will also be different. While future adaptations may occur, for now, we will be keeping it simple: people will be able to get a cup of coffee or tea at the kitchen counter, milk and condiments will be on a side table. Separately, on a table some distance from the coffee, there will be individually wrapped snacks. Parishioners can also bring their own snacks to Coffee Hour. Tables will be arranged to limit four people at each, with exceptions made for family units of up to six people. In general, participants are asked to observe social distance of 6 feet, and to wear masks, except of course for eating and drinking.

EASTERN ORTHODOX WOMEN’S GUILD

The EOWG has annually held a Pasta Dinner and Social, which raises funds for charitable, educational, and ministerial programs within the Orthodox Church. Examples are the IOCC, St. Herman’s House, ZOE for Life, St. Mary of Egypt mission, campus ministry organizations, seminaries and monasteries.

This year, the Dinner cannot be held due to COVID concerns; so the Guild has organized a Virtual Fund-raiser. Donations of any amount are appreciated! Checks should be made to “EOWG” and mailed by October 30 to: Helen Beverly; 10200 Ridgewood Dr; #408; Parma Hts., OH 44130.

Each multiple of a \$15 donation will enter you into a drawing. Four names will be randomly selected at the EOWG meeting on November 14. Winners will receive a \$25 gift card of choice (or cash), along with a package of pasta and Bolognese sauce for a family of 4.

HTOC parish representatives for the Guild are Joanne Stoyka and Paula Svilar. Please see either woman if

ONLINE CHURCH SCHOOL

Online classes for Middle School and High School students have begun for the fall. The interactive sessions explore various topics of interest to Orthodox students via video conference and last about one hour. Registration is not required. To join the class, visit oca.org/ocs. Students should click on the link for their level no earlier than 15 minutes prior to the starting time.

ORTHODOX CHRISTIAN CHURCH OF THE HOLY TRINITY

Bulletin 49 – Volume LVII

October 4, 2020

THE SAINTS AMONG US - ST. DIONYSIUS THE AREOPAGITE AND ST. HIEROTHEUS OF ATHENS

This weekend the Church commemorates two fascinating saints, St. Dionysius the Areopagite on Saturday, October 3, and St. Hierotheus on Sunday, October 4. The commemorations on the two sequential days is not coincidence. They were both converted by St. Paul during the Apostle's famous visit to Athens, described in Acts 17. Both became Bishops of Athens, St. Hierotheus following St. Dionysius. Both died martyrs' deaths at the end of the 1st century. They are also honored together because Church Tradition holds that both were present at the burial of the Theotokos. That is where we can find them in our church, on the large magnificent icon of the Dormition of the Theotokos in our church's vestibule.

The account of St. Paul's missionary visit to Athens is one of the highlights of the Book of Acts. As he is here addressing Gentiles, St. Paul adopts a new approach. When speaking to Jews, he would preach by quoting Old Testament writings that predicted the crucifixion and Resurrection of Jesus Christ. In Athens, he appeals to the Greeks on the basis of their love of philosophy. With inspired insight, St. Paul began by saying that he noticed a statue on the outskirts of the city which had the inscription, "To an unknown God." He then goes on to say that this "unknown God" has now become known, and "yet He is not far from each of us, for 'In Him we live and move and have our being.'" (Acts 17:28). St. Paul's preaching was effective and successful, as several of the Greeks became his followers. Two are named in Acts, St. Dionysius and a woman, Damaris, but Early Church tradition also placed St. Hierotheus in the group.

These saints are among the earliest Christians, almost all of whom were martyred, as also were the original Disciples of Jesus. Sts. Dionysius and Hierotheus are special, as they were regarded as noted philosophers. In particular, St. Dionysius is associated with several important theological writings. Chief among his works are "On the Heavenly Hierarchies," and "On the Ecclesiastical Hierarchies." Together with his other writings they are called the "Areopagaticum" and are regarded as the foundations of Orthodox mystical theology. It is in St. Dionysius' works that we have the theological explanations about the nine ranks of Angelic hosts. He arranged them in three groups, or "choirs" of triplets: Cherubim, Seraphim and Thrones; Dominions, Virtues and Powers; and Principalities, Angels, and Archangels. According to St. Dionysius, only the last six ranks have direct interactions with humanity, while the Cherubim, Seraphim and Throne are directly in service to God alone. (Note: Yet one more curiosity about the icons in our church is that all nine ranks of the Angelic hosts are depicted on the ceiling, and the three ranks closest to God are surrounding the image of Jesus Christ the Pantocrator.)

The Dionysian writings are also noteworthy because they were among the first that gave mystical explanations to parts of the Divine Liturgy. This scholastic technique connected a Biblical event to a given moment in the Liturgy. Perhaps the best example which has become an established part of our liturgical piety is the Cherubic Hymn. The liturgical ritual that we call the "Great Entrance" began at the Hagia Sophia in Constantinople as the practical transfer of Eucharistic Gifts from a side chapel to the Church's main Altar. With the addition of the hymn, the ritual became an inspiring mystical moment where participants at the Liturgy "mystically represent" the angels as the Gifts are lifted to the "Heavenly Altar"!

Father Alexander Garklaus