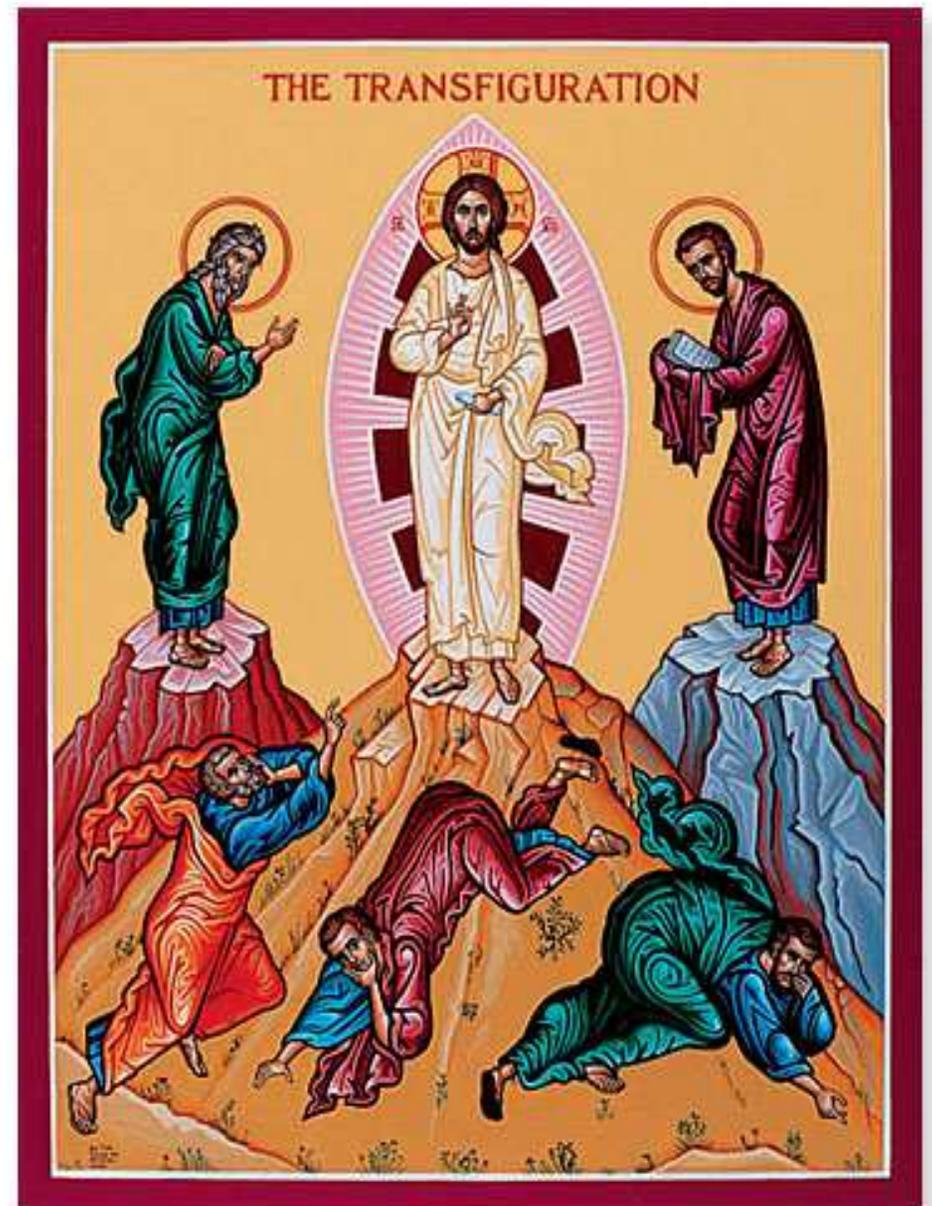


You alone, Lord,
know how those who seek to imitate You must sweat.
The path to Heaven is steep, hard and rough,
demanding every ounce of strength.
We who tread that path enjoy no rest.
Yet we are happy to leave all earthly pleasures far below,
because they are empty and dull.
And, though we can only glimpse it far above us,
the beauty of the summit inspires our hearts
and strengthens our souls.
What peace,
what bliss,
what rapture,
what freedom
is to be found
on the mountain of eternal life.

St. John Sergieff



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

THE TRINITARIAN

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CHURCH WEBSITE: <http://www.holy-trin.org>
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

RECTORY: 963 John Glenn Drive, Seven Hills, Ohio 44131 Phone 216-524-8989

BULLETIN 40 - VOLUME LIV

tone 8

AUGUST 6, 2017

NINTH SUNDAY AFTER PENTECOST ***THE HOLY TRANSFIGURATION OF OUR LORD GOD*** ***AND SAVIOR JESUS CHRIST***

“As a pledge of Your divine designs, You revealed Your light on Mount Tabor. The seasons bowed before Your face, and at Your feet the sun laid its rays. Moses and Elijah stood at Your side, for the law and the prophets minister to You. Filled with faith and love, we, too, cry out with Your friends: O Lord, glory to You.”

Jerusalem Troparion, Tone VII

Ven. Herman of Alaska, Wonderworker of All America ***Wednesday, August 9***

“The eternal light of Christ our Savior guided you, blessed Father Herman, on your evangelical journey to America to proclaim the Gospel of peace. Now you stand before the throne of glory; Intercede for your land and its people: Peace for the world and salvation for our souls!”

Kontakion, Tone III

TODAY’S EPISTLE: II PETER 1:10-19

TODAY’S GOSPEL: MATTHEW 17:1-9

HOLY WORSHIP THIS WEEK:

Today, August 6	Blessing of Fruit
Tuesday, August 8	6:00 p.m. Vespers
Wednesday, August 9	9:00 a.m. Divine Liturgy - St. Herman of Alaska
Saturday, August 12	5:00 p.m. Great Vespers; Confessions

Daily Scripture Readings

Monday, August 7	I Corinthians 15:12-19	Matthew 21:18-22
Tuesday, August 8	I Corinthians 15:29-38	Matthew 21:23-27
Wednesday, August 9	Galatians 5:22-6:2	Luke 6:17-23
Thursday, August 10	I Corinthians 16:4-12	Matthew 21:28-32
	II Corinthians 1:1-7	Matthew 21:43-46
Friday, August 11	II Corinthians 1:12-20	Matthew 22:23-33
Saturday, August 12	Romans 15:30-33	Matthew 17:24-18:4
(St. Tikhon)	Hebrews 7:26-8:2	Matthew 5:14-19

ORTHODOX CHRISTIAN CHURCH OF THE HOLY TRINITY

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COMING EVENTS

AUGUST:

- 14, Monday 12:30 p.m. St. Elizabeth Book Circle
- 18, Friday 6:00 p.m. St. Panteleimon Bowling Event
- 21, Monday 7:00 p.m. Parish Council meeting
- 28, Monday 9:00 a.m. Cooking for St. Herman's House
- 30, Wednesday Serving dinner at St. Herman's House

BOWLING:

The St. Panteleimon Ministry invites all to their Bowling Event on Friday, August 18, 6:00-8:30 p.m. at Yorktown Lanes in Parma Hts. Adults are \$15; children are \$10; includes bowling, pizza and soda (shoe rental at bowler's expense). Proceeds benefit the organization, which has been ministering to those in nursing homes since 2010.

MEMORIAL PRAYERS:

There will be a memorial prayer service for Protodeacon Edward Reta on Sunday, August 13, at 11:30 a.m.

BAPTISM:

On Saturday, August 19, at noon, there will be a baptism of Alexander and Christopher Sivik.

BOOK CIRCLE:

The St. Elizabeth Book Circle will meet on Monday, August 14, at 12:30. We will finish The Joy of the Holy (St. Seraphim) by reading his spiritual instructions in Appendix B, pages 123-163. Our next book is The Joy to Serve by Julianna Schmemann. Please pick up a copy. We will begin by reading pages 1-39. We may not get to discussing this book in August, or we may begin discussion, so read what you can. All are welcome.

FLOWERS:

Today's flowers are offered by Dave and Judy Howe.

TRINITARIAN COVERS:

The covers today are offered by Harvey and Pat Schwartz in celebration of their anniversary.

*God in His goodness has granted us to see the
sun and its light and allows us to enjoy it.
He will grant us also to enjoy His own inaccessible light.
Let the light of the sun be a pledge to us of this,
but especially the tranquil light of the
holy glory of the Heavenly Father,
His only Son given to us,
And the spirit of love bestowed upon our hearts.
St. John of Kronstadt*

THE GIFTS WE OFFER TO THE LORD WE LOVE

REGULAR COLLECTION, JULY 30	\$ 2042.00
CHURCH ADMINISTRATION ASSESSMENT	266.00
BUILDING FUND	96.00
MORTGAGE FUND	166.00
CANDLES	107.00
FLOWERS, SUNDAY	200.00
IN MEMORY OF DARIA PETRYKOWSKI	75.00

ORTHODOX CHRISTIAN CHURCH OF THE HOLY TRINITY

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A HOMILY ON THE TRANSFIGURATION OF OUR LORD

“There will be some here, which shall not taste of death, till they have seen the kingdom of God come with power” (Mark 9:1). The King of all is everywhere, and so is His kingdom, so the coming of His kingdom does not mean it arrives here from somewhere else, but that it is revealed through the power of the divine Spirit. That is why He said it would come with power. However this power is not for anyone, but for those who have stood with the Lord, who have been established in His faith, men like Peter, James and John. The Scripture tells us that they were first brought up a high mountain, that is to say, above the lowliness of our nature. That is why God is imagined to be on a mountain, coming down from His heights and leading us up from the depths of our abasement, that He who cannot be contained might, to an extent compatible with our human nature and our safety, be contained.

The light of the Lord’s transfiguration does not come into being or cease to be, nor is it circumscribed or perceptible to the senses, even though for a short time on the narrow mountain top it was seen by human eyes. Rather, at that moment the initiated disciples of the Lord “passed,” as we have been taught, “from flesh to spirit” by the transformation of their senses, which the Spirit wrought in them, and so they saw that ineffable light, when and as much as the Holy Spirit granted them to do so. Those who are not aware of this think that the chosen apostles saw the light of the Lord’s transfiguration with their created faculty of sight, and in this way they endeavor to bring down to the level of a created object not just that light, but even the power of the Holy Spirit, by which divine things are revealed to the worthy. They have not heard, nor have believed, Paul’s words, “Eye has not seen, nor ear heard, neither have entered the heart of man, the things which God has prepared to those that love Him. But God has revealed them unto us by His Spirit: for the Spirit searches all things, yea, even the deep things of God” (I Corinthians 2:9-10).

What do the words “and was transfigured” mean? St. John Chrysostom says that the Lord graciously willed to open up a little of His divinity and revealed God within Him to the initiated disciples. “As He prayed, the fashion of His countenance was altered” (Luke 9:29), and Matthew writes, “His face did shine as the sun” (Matthew 17:2). The light is compared to the sun, not that anyone should imagine that the light of Christ was visible to bodily eyes, but that we might know that Christ as God is for those who live by the Spirit and see with spiritual eyes what the sun is for those who live by their senses and see with natural vision. Those who behold God in divine contemplation need no other light, for He alone is the light of those who live forever. What need is there for a second light when they have the greatest light of all? Thus while He was praying, He became radiant and revealed this ineffable light in an indescribable way to the chosen disciples in the presence of the most excellent of the prophets. He did so to show us that it is prayer which procures this blessed vision, and we might learn that this brilliance comes about and shines forth when we draw near to God through virtues, and our minds are united with Him. It is given to all who unceasingly reach up towards God by means of perfect good works and fervent prayer, and is visible to them.

St. Gregory Palamas