

***APOSTLES ARISTARCHUS, PUDENS
AND TROPHIMUS OF THE SEVENTY***

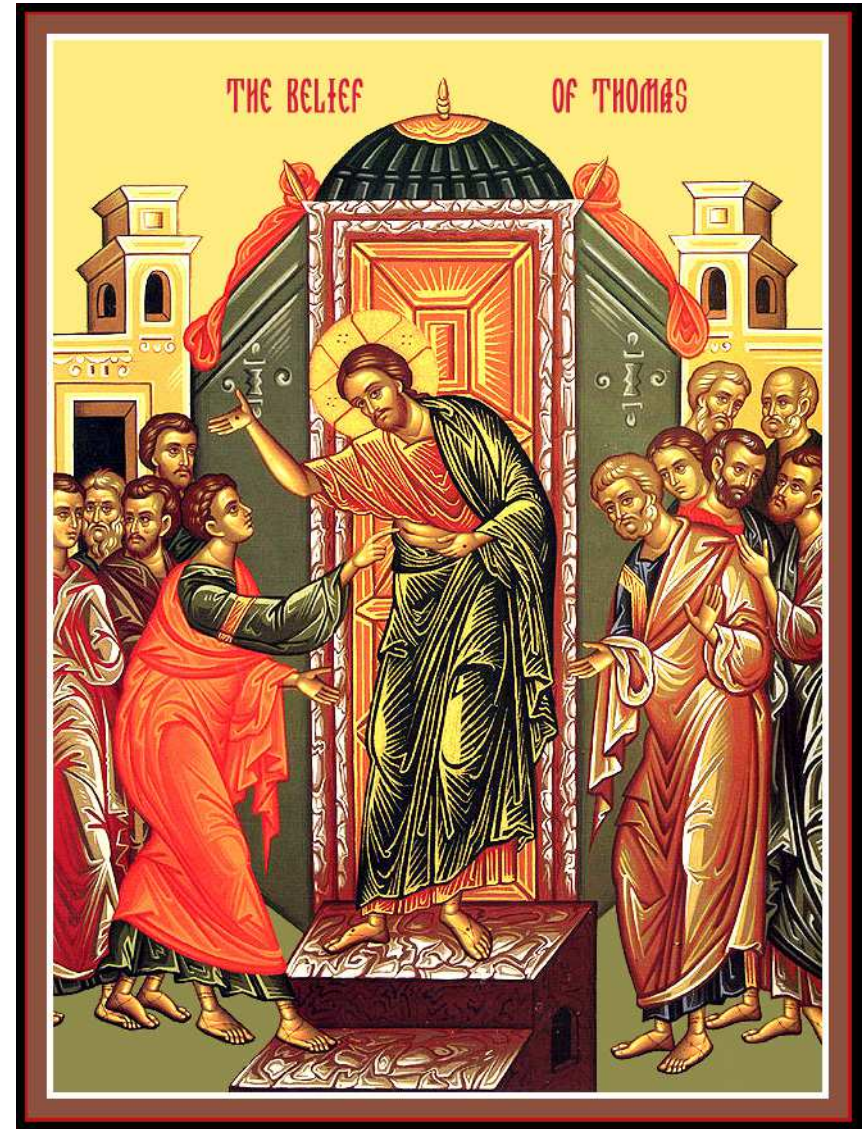
Saints Aristarchus, Pudens and Trophimus were Apostles of the Seventy, whom the Lord Jesus Christ sent to proclaim the good news of the Gospel (Luke 10:1-24).

St. Aristarchus, a co-worker of the holy Apostle Paul, became bishop of the Syrian city of Apamea. His name is repeatedly mentioned in the Acts of the Holy Apostles and in the Epistles of St. Paul. He accompanied St. Paul on his travels (Acts 16:29).

St. Pudens is mentioned in St. Paul's second Epistle to Timothy (II Timothy 4:21). He held a high position as a member of the Roman Senate. The saint received the foremost Apostles Peter and Paul in his home, where believing Christians gathered. His house was converted into a church, receiving the name "Pastorium." According to tradition, the holy Apostle Peter himself served in it as priest. St. Pudens suffered martyrdom at Rome under the emperor Nero (54-68).

St. Trophimus hailed from the city of Edessa. His name is mentioned in the Acts of the Holy Apostles and in St. Paul's second Epistle to Timothy (II Timothy 4:20). He was a disciple and companion of the Apostle Paul, sharing with him all the sorrows and persecution.

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

THE TRINITARIAN

Published Weekly by the
HOLY TRINITY ORTHODOX CHRISTIAN CHURCH
6822 BROADVIEW ROAD, PARMA, OHIO 44134
CHURCH OFFICE PHONE: 216-524-4859
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

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BULLETIN 24 - VOLUME LV

TONE 1

APRIL 15, 2018

ANTIPASCHA **SECOND SUNDAY OF PASCHA**

St. Thomas Sunday

Apostles of the Seventy: Aristarchus, Pudens and Trophimus;
Martyrs Basilissa and Anastasia of Rome, disciples of Apostles Peter and Paul;
Martyr Suchias and his company in Georgia;
Martyr Sabbas the Goth, of Wallachia

“Today the air is filled with the fragrance of spring, and all creation rejoices at its renewal. As locked doors could not prevent Christ’s presence, neither did unbelief deprive Thomas of faith, so that he exclaimed: You are my Lord and my God.”

Exapostilarion, Tone I

“The feast of these deeply respected apostles has once again appeared, and it fills us with light while dispelling the murky darkness of sin. Therefore, let everyone exclaim: The light has been revealed to us, and salvation is now at hand.”

Kondakion for Aristachus, Pudens and Trophimus, Tone IV

TODAY’S EPISTLE: ACTS 5:12-20

TODAY’S GOSPEL: JOHN 20:19-31

HOLY WORSHIP THIS WEEK:

Today, April 15	10:45 a.m. 40th Day Prayer Service for Ann Stoyka
	12:30 p.m. Blessing of graves at St. Theodosius Cemetery
Saturday, April 21	5:00 p.m. Great Vespers

Daily Scripture Readings

Monday, April 16	Acts 3:19-26	John 2:1-11
Tuesday, April 17	Acts 4:1-10	John 3:16-21
Wednesday, April 18	Acts 4:13-22	John 5:17-24
Thursday, April 19	Acts 4:23-31	John 5:24-30
Friday, April 20	Acts 5:1-11	John 5:30-6:2
Saturday, April 21	Acts 5:21-33	John 6:14-27

COMING EVENTS

APRIL:

- 15, TODAY 12:30 p.m. Blessing of graves at St. Theodosius Cemetery
- 16, Monday 12:30 p.m. St. Elizabeth Book Circle
- 7:00 p.m. Parish Council meeting
- 23, Monday Cooking for St. Herman’s House
- 25, Wednesday Serving dinner at St. Herman’s House

<p><u>GRAVE BLESSINGS:</u> Fr. Alexander will begin blessing graves at 12:30 p.m.</p> <p><u>SPRING CLEANING:</u> Save Saturday, May 5, to help clean our church!</p> <p><u>MEMORIAL PRAYERS:</u> There will be a 40th Day Prayer Service for John Krafcik next Sunday, April 22, at 11:45 a.m.</p> <p><u>TRINITARIAN COVERS:</u> The covers today are offered by Marsha Uziel in memory of Dolores Solanics.</p>	<p><u>GOD’S BLESSINGS:</u> To all who brightened this Lenten and Paschal season with their good works: Soup Supper helpers, preparing palms, organizing/delivering Pascha baskets to shut-ins, keeping watch at the tomb, donating for flowers, and many other ways that may have been unrecognized. Thank you!</p> <p><u>ST. ELIZABETH BOOK CIRCLE:</u> The Book Circle will meet Monday, Monday, April 16, at 12:30. Our new book is <u>Becoming a Healing Presence</u> by Dr. Al Rossi. Copies are available in La Coupole. Read chapters 1-3 for discussion.</p>
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PASCHAL MESSAGE FROM HIS BEATITUDE METROPOLITAN TIKHON

CHRIST IS RISEN! INDEED HE IS RISEN!

I greet all of you on this bright day, the radiant and holy day of Pascha, the day upon which the light of Christ has risen upon all mortal human beings. The light that now surrounds us in our Churches, in our Monasteries, and in all of creation, is greater than can be accounted for by physical candles, chandeliers, or the sun and the moon.

The light that presently shines is the light of the Lord’s dramatic victory over hell, over corruption and over death itself. He had reminded His Disciples that *whosoever lives and believes in Me shall never die* and today, that promise is fulfilled in us, for Christ’s victory has become our victory—we have entered fully into it.

The Holy Apostle Paul reminds us of this when he says: *Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore, we are buried with Him by baptism into death: that like as Christ was raised from the dead by the glory of the Father, even so we should also walk in newness of life. For if we have been planted together in the likeness of His death, we shall also be in the likeness of His resurrection (Romans 6:3-5).*

As we share the joy of the Feast of Feasts in our communities, with our families, and even with strangers, let us all give thanks for the light in our hearts, for it is not a simple emotional response, but an experience of authentic life — life which pierces through the darkness of our earthly cares and passions.

And so, let us rejoice in the Lord with thanksgiving for His great victory, and let us cry out with the Paschal hymn: *Yesterday, O Christ, I was buried with Thee, and today I rise again with Thee, in Thy rising. Yesterday I was crucified with Thee, now glorify me, O Savior, in Thy Kingdom.*

Christ is risen!

ORTHODOX CHRISTIAN CHURCH OF THE HOLY TRINITY

Bulletin 24 – Volume LV

April 15, 2018

THE RESURRECTION OF CHRIST AND EXALTATION OF HIS LORDSHIP

(The Paschal Sermon of St. John Chrysostom, which is read in Orthodox Churches at the Paschal Matins, is only one example of the many reflections about the Resurrection by Christian theologians. This one is by a “modern” era Saint, Nikodemos of the Holy Mountain [1749-1809]. Here he writes on how the Resurrection enabled Jesus Christ to achieve His “true” authority.)

For the most beloved Son of God, because of His overabundant love for mankind, came out of Himself (to use a daring expression), even though He remained within His nature as the Logos of God incarnate. In and by His humanity He was such that He suffered and died, and again came to Himself through the resurrection. And this was expressed by the great Father of the Church, St. Gregory of Nyssa, whose words the Church adapted in the hymn of Holy Saturday: “This is the day of rest when the only begotten Son of God rested from all His works; when He kept a Sabbath through the economy of death in the flesh, and returned to what He is eternally through the resurrection.”

This is the reason why on Pascha and throughout the season we read from the Gospel of St. John. That Gospel contains the high theology and emphasis on the divinity of the Logos of God, who at the same time came, “out of God’s love,” to the human race. The Gospel shows that the Son of God in all of the period of His earthly life, especially during the time of His passion, death and burial, exercised such condescension and such self-emptying of His glory and so humbled Himself for the love of mankind that He appeared as if He had gone out of Himself, that is, out of the authority of His natural divinity. When He was resurrected, He returned, so to speak, to Himself and His own former authority of divinity and was restored. For the resurrection from the dead is an activity of the almighty power and authority of divinity. This is what St. Paul meant when he said, “According to the working of His great might, which He accomplished in Christ when God the Father raised Him from the dead and made Him sit at the right hand in the heavenly places” (Ephesians 1:19-20).

Through the resurrection the body of the Lord, which was previously susceptible to suffering, transcended suffering, the corruptible became incorruptible. The body that had gone through suffering and death with form and comely glory was now brightened and beautiful, glorified with the same glory of divinity and hypostatically united with Him. This is why the Lord revealed His divine glory after the resurrection by appearing to the disciples and instructing them: “All authority in heaven and on earth has been given to Me” (Matthew 28:18). For the authority He had as God and Creator of all, He received and inherited as man, but not before the resurrection. Thus St. Paul wanted to point out that the divine name was exalted and that Jesus received the name that is above every name not before the passion and the resurrection, but after it. Having said of Jesus before the passion, that He was “found in human form, He humbled Himself and became obedient unto death, even death on the cross,” afterwards St. Paul adds that “God has highly exalted Him and bestowed on Him the name which is above every name” (Philippians 2:8-9).

St. Nikodemos of the Holy Mountain