

**MARTYR THALELAEUS AT ÆGÆ IN CILICIA,
AND MARTYRS ALEXANDER AND ASTERIUS**

The Martyrs Thalelaeus, Alexander and Asterius lived during the reign of Numerian (283-284). The prefect of Aegea sent soldiers to seek out Christians for persecution. Thalelaeus, an 18-year-old blond-haired youth, was brought before him. He confessed: “I am a Christian, a native of Lebanon. My father Beruchius was a military commander, and my mother was named Romylia. My brother is a subdeacon. I, however, am studying medicine under the physician Macarius. During a former persecution against Christians in Lebanon, I was brought before the prefect Tiberius and barely escaped execution. But now that I stand before this court, do with me as you will. I wish to die for Christ my Savior and my God, and hope to endure all torments with His help.”

Alexander and Asterius, two torturers, were ordered to bore through the knees of the martyr, pass a rope through the bone, and hang him upside down. But they hung a block of wood in place of the martyr. When he realized the trick, the prefect ordered them whipped. They confessed themselves Christians and glorified God; the prefect ordered their heads be cut off. Twice he attempted to carry out the execution and to bore through the saint’s knees, but the grace of God prevented him. Then he commanded that St. Thalelaeus be drowned. The returned servants said the order had been carried out, but just as they finished their report, St. Thalelaeus appeared in white raiment. Everyone was numbed with terror, but finally the prefect said, “Behold, this sorcerer has bewitched even the sea.”

The magician Urbician told the prefect to have the martyr thrown to wild beasts. Yet bears nor lions would touch the saint; they all lay down meekly at his feet. Seeing this, the people shouted, “Great is the God of the Christians. O God of Thalelaeus, have mercy on us!”

The crowd seized Urbician and threw him to the beasts, which did not hesitate to tear the magician apart. Finally, the prefect gave orders to kill the holy martyr with a sword. They led Christ’s martyr to the place of execution, called Aegea; he prayed to God and bent his neck beneath the sword. This occurred in the year 284.

The relics of the holy martyr Thalelaeus are in the church of St. Agathonicus of Constantinople and have performed many miracles. St. Thalelaeus treated the sick without payment. For this reason, the Church calls him an Unmercenary Physician. He is invoked in prayers for the sick in the Mystery of Holy Unction, and during the Blessing of Waters.



Holy Fathers of the First Ecumenical Council

**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 29 - VOLUME LV

TONE 6

MAY 20, 2018

SEVENTH SUNDAY OF PASCHA

Holy Fathers of the First Œcumenical Council

Afterfeast of the Ascension

*Martyr Thalelaeus at Ægæ in Cilicia, and his companions, Martyrs Alexander and Asterius;
Uncovering of the Relics of St. Aleksy, Metropolitan of Moscow and Wonderworker of All Russia;
Rt. Blv. Prince St. Dovmont, Prince of Pskov; Martyr Asclas of Egypt*

“Today, as we honor the memory of those divinely-inspired Fathers, with their encouragement, we entreat You, O all merciful Lord: Keep us from being led astray by those who delight in error and falsehood, and deem us worthy of praising Father, Word, and Spirit.”

Exapostilarion, Tone I

“Your struggles made you an equal of the greatest martyrs, a perfect soldier of the King of glory, for, by the tortures and sufferings you endured, you trampled underfoot the arrogance of idolatry. Therefore, we sing the glories of your blessed memory, O Thalelaeus, for your life displays the wisdom of faith as well as medicine.”

Kondakion, Tone III

TODAY’S EPISTLE: ACTS 20:16-18,28-36

TODAY’S GOSPEL: JOHN 17:1-13

HOLY WORSHIP THIS WEEK:

Today, May 20	10:45 a.m. 40th Day Memorial Prayers for Harry Flewelling
	11:45 a.m. One Year Memorial Prayers for John Plavko
Saturday, May 26	5:00 p.m. Vigil of Pentecost

Daily Scripture Readings

Monday, May 21 (Sts. Constantine and Helen)	Acts 21:8-14	John 14:27-15:7
Tuesday, May 22	Acts 26:1-5,12-20	John 10:1-9
Wednesday, May 23	Acts 21:26-32	John 16:2-13
Thursday, May 24	Acts 23:1-11	John 16:15-23
Friday, May 25 (Forerunner)	Acts 25:13-19	John 16:23-33
Saturday, May 26 (Departed)	Acts 27:1-44	John 17:18-26
	II Corinthians 4:6-15	Matthew 11:2-15
	Acts 28:1-31	John 21:15-25
	I Thessalonians 4:13-17	John 5:24-30

COMING EVENTS

MAY:

- 27, Sunday HTOC Pentecost Luncheon
- 28, Monday 8:00 a.m. Memorial Day grave blessings at St. Theodosius Cemetery
- 29, Tuesday Cooking for St. Herman's House
- 30, Wednesday Serving dinner at St. Herman's House

JUNE:

- 2, Saturday CROP Walk
- 3, Sunday 4:00 p.m. IOCC Benefit Dinner
- 11, Monday 12:30 p.m. St. Elizabeth Book Circle

PENTECOST:

Pentecost Sunday, May 27, is the Feast of our church. Following the services, we will have a festive Potluck Luncheon. Please see the sign-up sheet in the Fellowship Hall.

IOCC ANNUAL BANQUET:

The banquet will be at St. Michael's Woodside on Sunday, June 3; doors open at 4:00, and dinner is at 5:00. The guest speaker is Lou Zagami, IOCC Development Officer. Tickets are \$40 and are available from Paula Svilar or Diane Hastings; tickets must be purchased by May 27.

CROP WALK:

A CROP Walk will take place in Parma on Saturday, June 2. Sponsored by local Christian Churches, such walks have been taking place throughout the country. Proceeds raised will be distributed between the Church World Service and the Parma Area Family Collaborative. Registration is online (see attached sheet), and Fr. Alexander can provide further information and answer questions.

ST. ELIZABETH BOOK CIRCLE:

The Book Circle will meet Monday, June 11, at 12:30. We will begin a new book — Exodus, by John Dunlop, which will be available for purchase soon at La Coupole.

SPECIAL IOCC COLLECTION:

Our IOCC collection continues. If writing a check, please make it out to Holy Trinity Orthodox Church. We will make a donation from our parish at the upcoming Annual Benefit Dinner on June 3.

MEMORIAL DAY GRAVE BLESSINGS:

Fr. Alexander will bless graves at St. Theodosius Cemetery on May 28. There is a sign-up sheet in the Fellowship Hall.

GOLF OUTINGS:

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. Email golfsthermans@focusna.org with any questions.

A golf outing to support St. Theodosius Cathedral is Friday, June 1, at Hilliard Lakes Golf Course. Details are in the Fellowship Hall.

FLOWERS:

The flowers today are offered by Dave and Judy Howe in memory of Harold and Lois Howe.

The Flower Sign-Up is in the Fellowship Hall. They are \$10, and pay Mary Ann Schmidt.

TRINITARIAN COVERS:

The covers today are offered by the Stoyka Family in memory of Anthony Busch.

THE GIFTS WE OFFER TO THE LORD WE LOVE

REGULAR COLLECTION, MAY 13	\$ 2576.00
CHURCH ADMINISTRATION ASSESSMENT	663.00
BUILDING FUND	80.00
MORTGAGE FUND	45.00
CANDLES	121.00
IOCC	265.00
HALL RENTAL	500.00

ORTHODOX CHRISTIAN CHURCH OF THE HOLY TRINITY

Bulletin 29 – Volume LV

May 19, 2018

THE ASCENSION OF OUR LORD AND THEOLOGY OF THE HOLY EUCHARIST

(The Ascension of Jesus Christ is one of the Twelve Great Feasts, but its role in spirituality and theology is usually overlooked. Below is a portion of Fr. Alexander Schmemmann's commentary about the Eucharist where he writes about the sacramental importance of the Ascension)

In the Divine Liturgy we separate ourselves from the world. But often in our attempts to make Christianity appealing, we minimize this separation. As we want to make Christianity “acceptable” to the “modern” man on the street, we forget that Christ of whom we preach and speak is “not of this world,” and that after His Resurrection He was not recognized even by His own disciples. Mary Magdalene thought that He was a gardener. When two of His disciples were going to Emmaus, “Jesus Himself drew near and went with them,” and they did not know Him before “He took bread, and blessed it, and broke, and gave it to them” (Luke 24:15-16). He appeared to the twelve, “the doors behind shut.” It was apparent that there was no physical imperative to recognize Him. He was, in other words, no longer a “part” of this world, of its reality, and to recognize Him meant a conversion to another reality. The Lord’s glorification does not have the compelling, objective evident of His humiliation and cross. His glorification is known only through the mysterious death in the baptismal font and through the anointing of the Holy Spirit. It is known only in the fullness of the Church, as she gathers to meet the Lord and to share in His risen life. But His risen life directly leads to His Ascension, and the Ascension in turn makes possible the descent of the Holy Spirit. The two movements, *ascending UP* and *descending DOWN*, are followed in the Divine Liturgy when the priest raises UP the Chalice and Paten in offering, immediately after which the Holy Spirit is invoked to come DOWN to consecrate the Holy Gifts into the Body and Blood of Christ.

The early Christians realized that in order to become the temple of the Holy Spirit, they must *ascend to heaven* where Christ has ascended. They realized that this ascension was the very condition of their mission in the world, of their ministry to the world. For there – in heaven – they were immersed in the new life of the Kingdom; and when, after this “liturgy of ascension,” they returned into the world, their faces reflected the light, the “joy and peace” of that Kingdom, and they were truly its witnesses. They brought no programs and no theories; but wherever they went, the seeds of the Kingdom sprouted, faith was kindled, life was transfigured, things impossible were made possible. They were witnesses, and when they were asked, “Where is this light that shines, where is its source and power?” they knew what to answer and where to lead others.

Today, as we go to our churches, we often neither feel nor see anything of the Kingdom but rather segments of the same old world. We do not realize that we never get anywhere because we never leave any place behind. But to leave, to come This is the *beginning*, the Ascension of Christ, is a starting point of the sacrament, the condition of its transformative power and glorious reality.

From *For the Life of the World* by Fr. Alexander Schmemmann