

VENERABLE PARASKEVA OF SERBIA

St. Paraskeva the New was born into a pious family, living during the eleventh century in the village of Epivato, between Silistra and Constantinople. Her older brother Euthymius became a monk, and later he was consecrated as Bishop of Matidia. One day, while attending the divine services, the words of the Lord pierced her heart like an arrow, “If any man will come after Me, let him deny himself.” (Matthew 16:24). From that time she began to distribute her clothing to the needy, for which she endured much grief from her family.

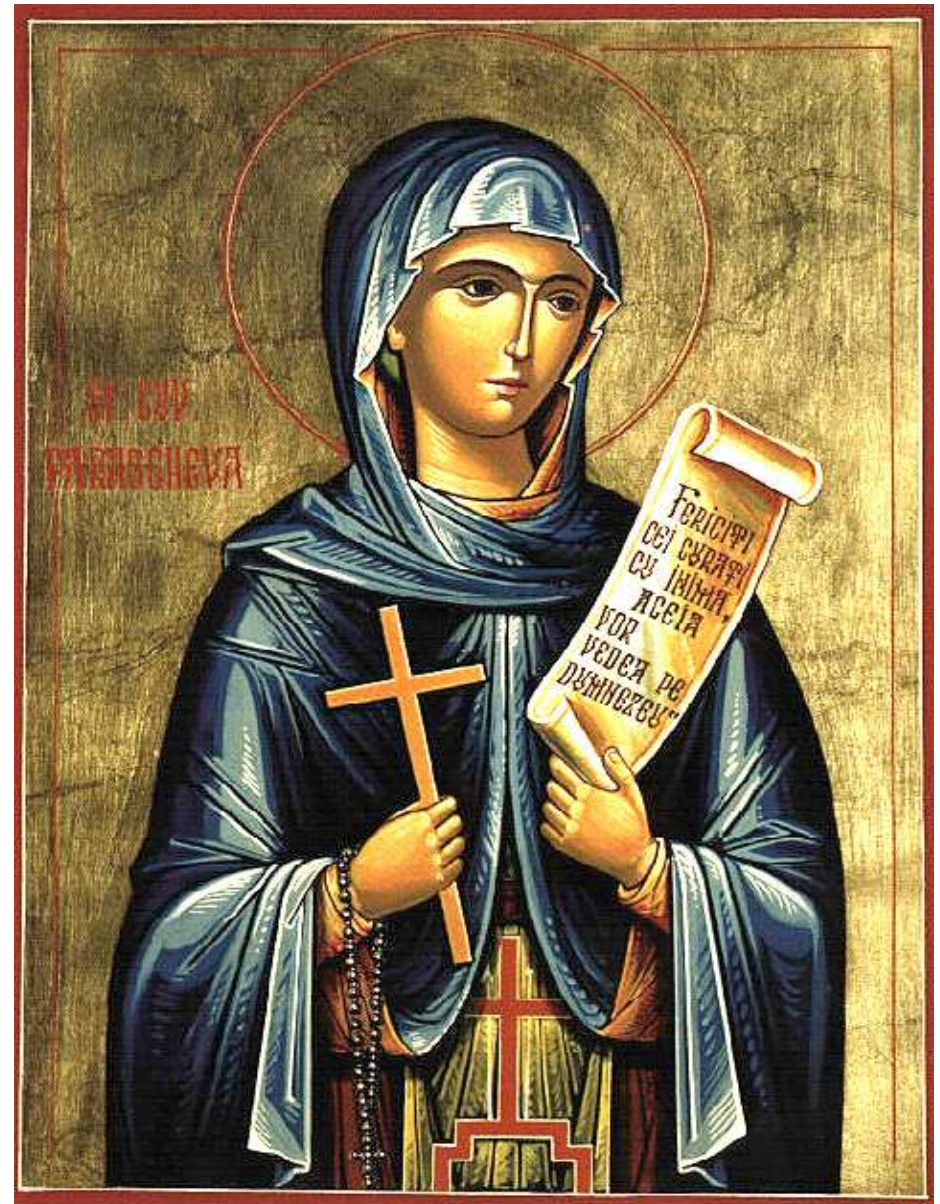
Upon the death of her parents, the saint was tonsured into monasticism at the age of 15. She withdrew to the Jordanian desert where she lived the ascetic life until she reached the age of 25. An angel of the Lord ordered her to return to her homeland, so she stayed at Epivato for two years.

St. Paraskeva departed to the Lord at the age of 27 and was buried near the sea. Because of the many miracles which took place at her grave, her relics were uncovered and found to be incorrupt. They were placed in the church of the Holy Apostles at Epivato, where they remained for about 175 years.

St. Paraskeva’s relics were moved to Trnovo, Bulgaria, in 1223 and placed in the cathedral. Patriarch Euthymius wrote her Life and established the day of her commemoration as October 14. The Turks occupied Bulgaria in 1391, and her relics were given to Mircea the Elder, Prince of the Romanian Land. In 1394 the relics were given to Princess Angelina of Serbia, who brought them to Belgrade. For 120 years St. Paraskeva’s relics rested in Constantinople in the patriarchal cathedral.

On June 13, 1641, her incorrupt relics were transferred to the monastery of the Three Hierarchs at Jassy in Romania, where many healings took place. On Dec. 26, 1888, after being rescued from a fire, St. Paraskeva’s relics were moved again. This time they were placed in a new cathedral at Jassy, where they remain until the present day.

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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

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

BULLETIN 50 - VOLUME LV

TONE 3

OCTOBER 14, 2018

TWENTIETH SUNDAY AFTER PENTECOST

Commemoration of the Holy Fathers of the 7th Ecumenical Council

Martyrs Nazarius, Gervase, Protase, and Celsus, of Milan;

Ven. Paraskeva of Serbia;

Ven. Nikóla Sviatósha, Prince of Chernígov and Wonderworker of the Kiev Caves;

Hieromartyr Silvanus of Gaza

“So ardently did you love the silent life of the desert, that it was there you followed in the footsteps of the Lord. Arming yourself with the power of the holy cross, you took up the burden of that way of life with all your heart. In the midst of prayer and fasting, your tears of repentance utterly quenched the fires of passion, so that now you stand with the wise virgins in the presence of Christ. There, you pray for all who honor your memory, O holy mother, Paraskeva.”

Troparion for the nun, Tone IV

Holy Apostle and Evangelist Luke

Thursday, October 18

“As a disciple of the Word and companion of the holy Paul, you dispelled the darkness of the world by bringing it the good news of Christ. Beg Him to save our souls.”

Kondakion, Tone IV

TODAY’S EPISTLE: GALATIANS 1:11-19
HEBREWS 13:7-16

TODAY’S GOSPEL: LUKE 8:5-15
JOHN 17:1-13

HOLY WORSHIP THIS WEEK:

Saturday, October 20 5:00 p.m. Great Vespers

Daily Scripture Readings

Monday, October 15	Philippians 4:10-23	Luke 9:18-22
Tuesday, October 16	Colossians 1:1-2,7-11	Luke 9:23-27
Wednesday, October 17	Colossians 1:18-23	Luke 9:44-50
Thursday, October 18	Colossians 1:24-29	Luke 9:49-56
(St. Luke)	Colossians 4:5-9,14,18	Luke 10:16-21
Friday, October 19	Colossians 2:1-7	Luke 10:1-15
Saturday, October 20	II Corinthians 3:12-18	Luke 7:2-10
(Departed)	I Thessalonians 4:13-17	John 5:24-30

COMING EVENTS

OCTOBER:

- 14, TODAY Second Sunday Food Sale
Church School Assembly
Last day of donations for St. Mary of Egypt; for Basket Raffle
- 15, Monday 7:00 p.m. Parish Council meeting
- 20, Saturday 9:00—1:00 EOWG Pan Orthodox Seminar at St. Mary Church
- 25, Thursday 7:00 p.m. EOWG Gala at HTOC
- 28, Sunday HTOC Parish Meeting

PARISH MEETINGS:

Our Parish Council will meet on Monday, October 15, at 7:00 p.m.
Our annual Parish Meeting is on Sunday, October 28, following the Divine Liturgy. Plan to attend.

PLEDGE CARDS:

Please remember to return your Pledge Card for the upcoming calendar year. Our fiscal year has already begun and pledges are needed for financial planning.

EASTERN ORTHODOX WOMEN’S GUILD:

The EOWG is holding their annual Gala Affair on Thursday, October 25, here at HTOC. Dinner is at 7:00, with a guest speaker at 8:00. See Joanne Stoyka for tickets.

“TIMELESS CHRISTIANITY”

Sister Vassa Larin, PhD., author and scholar of Byzantine liturgy and host of an online catechetical program, will speak at Notre Dame College on Sunday Oct. 21, 3:00-5:00. See details in the Fellowship Hall.

FLOWERS:

The flowers today are offered by Neil and Sue Haverly.

ST. ELIZABETH BOOK CIRCLE:

The Book Circle will meet on Monday, November 12, at 12:30. Please read through page 84 in our new book, Crazy John. Copies are available from Tara Reidy. All are welcome.

FOOD SALE:

Today is our Second Sunday Food Sale in the Fellowship Hall after Divine Liturgy.

PANORTHODOXY:

See Joanne Stoyka for tickets (\$15) to the program on Oct. 20, at St. Mary Church. Rev. Chad Hatfield and other presenters will speak on Pan Orthodoxy. A continental breakfast and lunch are included.

ST. HERMAN’S FUNDRAISER:

We are having our annual Meatloaf Luncheon in our Fellowship Hall on Nov. 4, to raise funds for the monthly meals we serve at St. Herman’s House. See Jewelann for tickets. The Basket Auction is again included. If you have a business contact or can offer auction items, contact Dianna Kall, 216-741-2888. Items are needed by tomorrow, for ticket pre-sales.

SPECIAL COLLECTION FOR SEMINARIAN:

We are again conducting a special collection to help parishioner Aaron Rutz offset the costs of his second year at St. Vladimir Seminary. A basket is at the rear of the church. If writing a check, please make it out to “Holy Trinity Orthodox Church.”

TRINITARIAN COVERS:

The covers today are offered by Christina Garik.

ST. JOHN CHURCH ANNUAL DINNER:

See info in Fellowship Hall for dinner and \$1000 raffle at St. John’s Church in Campbell on Nov. 11.

THE GIFTS WE OFFER TO THE LORD WE LOVE

REGULAR COLLECTION, OCTOBER 7	\$ 3556.00
CHURCH ADMINISTRATION ASSESSMENT	480.00
BUILDING FUND	205.00
MORTGAGE FUND	55.00
CANDLES	116.00
SEMINARIAN	305.00
LOCAL CHARITIES	90.00

ORTHODOX CHRISTIAN CHURCH OF THE HOLY TRINITY

Bulletin 50 – Volume LV

October 14, 2018

REFLECTIONS ON RELIGIOUS POETRY

As part of a recent sermon, I spoke about the “Hymn of Cassia.” This moving hymn is one of the highpoints of Holy Week, sung on the eve of and on Great and Holy Wednesday. The sermon was about the woman who anointed Jesus’ feet (Luke 7:36-50), and I noted that particular hymn as an expression in a creative poetical way of the spiritual dimensions of the woman’s action. It was written by Cassia, or Cassiani (810-865), one of the very few known women whose writings are among the collections of Orthodox hymnography. I don’t think that the original melody has survived, but there are several versions, and the hymn is also sung in traditional chant. However, it – as other liturgical hymns – is an example of religious poetry and can be much appreciated without music.

O Lord God, the woman who had fallen into many sins,
Perceiving Your divinity received the rank of myrrh-bearers,
Offering You spices before Your burial, wailing and crying:
“Woe is me, because of my sin I abide in a dark and moonless night;
O You Who draws the waters of the sea by the clouds,
Accept the fountain of my tears and incline to the sigh of my heart,
O You Who did bend the heavens by Your inapprehensible condescension;
I will kiss Your pure feet and I will wipe them with the hair of my head,
I will kiss the feet, the sound of which fell on the ears of Eve in Paradise,
Dismaying her so that she did hide herself because of fear.
Who shall examine the multitude of my sin or the depth of Your judgement?
Wherefore, O my Savior and the Deliverer of my soul,
Turn not away from Your handmaiden, O You of boundless mercy.”

Here in pure poetry is a combination of intense prayerful devotion and profound psychological reflection. The beauty, depth and comprehensive expression of spiritual emotion creates a palpable and moving tonality. We certainly can see why this poem as a hymn in musical performance became a notable moment during Holy Week. But it clearly stands on its own as a theological statement in poetic form. In the original Greek we would note the traditional ingredients of poetry: meter, rhythm and rhyme. This is less apparent in the English translation, but we nevertheless appreciate the rhythmic flow of thoughts and the stirring effect of the contrasts made between God’s awesomeness (Who draws waters of the sea into clouds, Whose feet walking in Paradise created a sound that made Eve shudder, etc.) and the sinful woman’s penitential repentance (who will kiss the Lord’s feet and wipe them with the hair of her head, etc.). Whether read or sung, this poem affects the listeners and readers in the manner of an icon. It is a powerful religious “source” (or an “object”), bestowing grace-filled inspiration and spiritual comfort.

Cassia’s Hymn is but one of thousands of examples of religious poetry, both liturgical and non-liturgical. We will offer selections from that treasury for periodic reflection in future Trinitarians.

Fr. Alexander Garklaus