

VENERABLE HILARION THE GREAT

St. Hilarion was born in the Palestinian village of Tabatha in the year 291. He was sent to Alexandria to study; there he became acquainted with Christianity and was baptized. After hearing an account of the angelic life of St. Anthony the Great, St. Hilarion went to meet him, desiring to study with him and learn what is pleasing to God. St. Hilarion soon returned to his native land to find that his parents had died. After distributing his family's inheritance to the poor, he set out into the desert surrounding the city of Maium.

In the desert the monk struggled intensely with impure thoughts, vexations of the mind and the burning passions of the flesh, but he defeated them with heavy labor, fasting and fervent prayer. The devil sought to frighten the saint with phantoms and apparitions. During prayer, St. Hilarion heard children crying, women wailing, the roaring of lions and other wild beasts. The monk perceived that it was the demons causing these terrors in order to drive him away from the wilderness. He overcame his fear with the help of prayer. Once, robbers fell upon him, and he persuaded them to forsake their life of crime through the power of his words.

Soon all of Palestine learned about the holy ascetic. The Lord granted to St. Hilarion the power to cast out unclean spirits. With this gift of grace, he loosed the bonds of many of the afflicted. The sick came for healing, and the monk cured them free of charge, saying that the grace of God is not for sale.

Such was the grace that he received from God that he could tell by the smell of someone's body or clothing which passion afflicted his soul. They came to St. Hilarion wanting to save their soul under his guidance. With his blessing, monasteries began to spring up throughout Palestine. Going from one monastery to another, he instituted a strict ascetic manner of life.

About seven years before his death (+371-372), St. Hilarion moved back to Cyprus, where he lived in a solitary place until the Lord summoned him to Himself.

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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

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BULLETIN 51 - VOLUME LV

TONE 4

OCTOBER 21, 2018

TWENTY-FIRST SUNDAY AFTER PENTECOST

Ven. Hilarion the Great; Translation of the Relics of St. Hilarion, Bishop of Meglin in Bulgaria;

Ven. Hilarion, Schema-monk, of the Kiev Caves; Ven. Hilarion, Abbot, of Pskovoezërsk;

Ven. Theóphil and Jacob, Abbots of Omutch;

Martyrs Dasius, Gaius, and Zoticus, at Nicomedia;

Ven. Philotheus of Dionysiou;

Ven. Vissarion, Sarai and Sophronie, of Ciorara, Confessors, and Martyr Oprea of Salistie, in Romania

“You are a mighty and encouraging ally for monastics everywhere, ready and able to guide all those who make the wilderness their home. As you resembled Anthony, the great, in the marvels you worked through grace, so are you also an undaunted help to those who are troubled by passion. Now, O great and blessed father Hilary, pray for all who honor your memory.”

Troparion, Tone VIII

Holy and Glorious Greatmartyr Demetrius the Myrrhusher of Thessalonica

Friday, October 26

“O invincible soldier of Christ, O victorious Demetrius, the Lord has given you to us as a mighty protector against every danger. As you inspired Nestor to stand firm against the arrogance of Lyaius, so plead our cause with Christ, that He will grant us His great mercy.”

Troparion, Tone III

TODAY’S EPISTLE: GALATIANS 2:16-20

TODAY’S GOSPEL: LUKE 16:19-31

HOLY WORSHIP THIS WEEK:

Saturday, October 27

5:00 p.m. Great Vespers; Confessions

Daily Scripture Readings

Monday, October 22

Colossians 2:13-20

Luke 10:22-24

Tuesday, October 23

Colossians 2:20-3:3

Luke 11:1-10

(St. James)

Galatians 1:11-19

Matthew 13:54-58

Wednesday, October 24

Colossians 3:17-4:1

Luke 11:9-13

Thursday, October 25

Colossians 4:2-9

Luke 11:14-23

Colossians 4:10-18

Luke 11:23-26

Friday, October 26

Hebrews 12:6-13,25-27

Matthew 8:23-27

(St. Demetrius)

II Timothy 2:1-10

John 15:17-16:2

Saturday, October 27

II Corinthians 5:1-10

Luke 8:16-21

COMING EVENTS

OCTOBER:

21, TODAY 3:00 p.m. "Timeless Christianity" program at Notre Dame College
25, Thursday 7:00 p.m. EOWG Gala at HTOC
28, Sunday HTOC Parish Meeting

NOVEMBER:

4, Sunday Meatloaf Luncheon and Basket Auction
5, Monday 7:00 p.m. FOCUS Cleveland Speaker Series
12, Monday St. Elizabeth Book Circle

WELCOME!

We welcome with us today Sr. Vassa, who will be speaking this afternoon on "Timeless Christianity in Today's Changing World." Her talk will be both entertaining and inspirational! The program begins at 3:00 p.m. at the Regina Auditorium; Notre Dame College, 4545 College Dr., South Euclid. Also, check out Sister's website: www.coffeewithsistervassa.com

HOLY TRINITY OUTREACH:

Appreciation and thanks to all who donated and participated to a wonderfully successful contribution to St. Mary of Egypt Mission.

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, with a Chinese raffle of gift baskets. See Joanne Stoyka for tickets.

FLOWERS:

The flowers today are offered by Dave and Judy Howe in memory of Andrew and Julia Yankovich.

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.

FOCUS CLEVELAND:

The 6th Annual Speaker Series to benefit St. Herman's House is Nov. 5, 7:00, at Annunciation Church; 2187 W. 14th St. The topic is the Impact of Addiction in our Communities, with presentation and panel discussion. Doors open at 6:30; appetizers will be served. See Jewelann Stefanar for tickets.

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 will also take place.

RENEWING RELATIONSHIPS:

St. Innocent Church, 8526 Usher Rd., Olmsted Falls, is hosting a workshop, "Renewing our Relationship with God and One Another," Oct. 27, 9:00 a.m.-12:30 p.m. Free admission. Details in the Fellowship Hall.

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.

SPECIAL COLLECTION FOR SEMINARIAN:

A collection is ongoing to help parishioner Aaron Rutz with his costs 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."

THE GIFTS WE OFFER TO THE LORD WE LOVE

REGULAR COLLECTION, OCTOBER 14	\$ 3764.00
CHURCH ADMINISTRATION ASSESSMENT	115.00
BUILDING FUND	175.00
MORTGAGE FUND	215.00
CANDLES	127.00
SEMINARIAN	300.00
LOCAL CHARITIES	70.00

ORTHODOX CHRISTIAN CHURCH OF THE HOLY TRINITY

Bulletin 51 – Volume LV

October 21, 2018

CHURCH LITURGY AND CHURCH MEETINGS

Next Sunday, October 28, we will hold our Annual Parish Meeting. This yearly event is stipulated by our Parish Bylaws. The Statute of our Orthodox Church in America gives a straightforward description: “The Parish Assembly, sometimes known as the Parish Meeting, meets annually to consider matters pertaining to the life of the Parish and to conduct necessary elections relating to the Parish as a whole.” We could add that all parishioners in good standing are expected, at least once a year, to come together to look at church finances, projects, accomplishments and proposals. It is a matter of following “legal” or “fiduciary” requirements, which are based on the fact that parishioners as individuals are stakeholders of an incorporated “not-for-profit” organization recognized by the State of Ohio, within the United States of America. While all of this is true, and we do in fact have an ethical and legal responsibility and need to meet, there is another, more important, reason to do so.

Church meetings are the extension of the Church’s Liturgy. We derive this from our understanding of the very core reason of what Christianity is about. Christians are the people who assemble to pray together, offering communal worship to God in recognition of Christ’s promise to be there in the midst “where two or three are gathered” (Matthew 18:20). Prayer in secret and alone in private is important, as Jesus Himself reveals by His own practice of personal prayer. Worship in Church, however, is a communal experience, bringing together like-minded people who unite their personal faith in a corporate expression of prayer. Worship, Orthodox Christian worship in particular, is a powerful and beautiful expression of how many various people “with one mouth and one heart praise the all-holy and majestic Name of the Father, and the Son, and the Holy Spirit.”

From the beginning of Christianity, the gathering for worship brought together people from a diversity of social standing, age and backgrounds. It is in that very experience that a “meeting” takes place. The meeting is constituted of formal assembly, structured order, a sharing of love, a mutual attention to each other’s needs and concerns, and communal participation in life of Christ. In Liturgy the summation of the constitutional elements takes place in the Holy Eucharist. However, there is an important element that follows: Fellowship. We even recognize that important element on a weekly basis during what we call “Coffee Hour.” But there is also the need for spiritual fellowship of a more structured kind; this takes place in meetings such as those of the Parish Council, Church School teachers, various Parish organizations, and last, but by no means least, the Annual Parish Meeting.

To think that the Divine Liturgy, as well as other Liturgical services, as the *spiritual* part and the Annual Meeting is part of the *business* or *material* side is erroneous and even harmful to Church life as a whole. The following comment by Fr. Alexander Schmemmann is an excellent summary of our reflection: “Whatever we do in the Church is always both spiritual and material. We build a *material* Church but its goal is spiritual: how can they be isolated from one another? We collect money, but in order to use it for Christ’s sake. We organize a banquet, but if it is at all related to the Church, its goal – whatever it is – is also spiritual, and cannot be abstracted from faith, hope and love, by which the Church exists.”

Fr. Alexander Garklaus