

SAINT EUTHYMIUS THE GREAT

...In his quest for solitude, the saint explored the wilderness of Ziph and settled in the cave where David once hid from King Saul. St. Euthymius founded a monastery beside David's cave and built a church. During this time St. Euthymius converted many monks from the Manichean heresy; he also healed the sick and cast out devils.

Visitors disturbed the tranquility of the wilderness. Since he loved silence, the saint decided to return to the monastery of St. Theoctistus. Along the way they found a quiet level place on a hill, and he remained there. St. Theoctistus went to St. Euthymius and requested him to return to the monastery, but the monk did not agree to this. However, he did promise to attend Sunday services at the monastery.

St. Euthymius did not wish to have anyone nearby, nor to organize a cenobium or a lavra. The Lord commanded him in a vision not to drive away those who came to him for the salvation of their souls. After time, the brethren again gathered around him, and he organized a lavra. In 429, when St. Euthymius was 52 years old, Patriarch Juvenal of Jerusalem consecrated the lavra church and supplied it with presbyters and deacons.

In 431, the Third Ecumenical Council was convened to combat the Nestorian heresy. St. Euthymius rejoiced over this affirmation of Orthodoxy. In 451, the Fourth Ecumenical Council condemned the heresy of Dioscorus, who asserted that in Jesus Christ is only one nature, the divine; during the Incarnation, Christ's human nature is swallowed up the the divine nature. St. Euthymius supported the decision of the Council; and news of this spread quickly among monks and hermits, who now accepted this teaching because of the example of St. Euthymius.

Because of his ascetic life and firm confession of the Orthodox Faith, St. Euthymius is called "the Great." Wearied by contact with the world, he went for a time into the inner desert. After his return to the lavra, some of the brethren saw that when he celebrated the Divine Liturgy, fire descended from Heaven and encircled him. The saint himself revealed to several monks that he often saw an angel celebrating the Holy Liturgy with him. The saint had the gift of clairvoyance, and he could discern a person's thoughts and spiritual state from his outward appearance.



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HOLY TRINITY ORTHODOX CHURCH

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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 12 - VOLUME LVI

TONE 1

JANUARY 20, 2019

THIRTY-FOURTH SUNDAY AFTER PENTECOST

Ven. Euthymius the Great;

Martyrs Innas, Pinnas, and Rimmas, disciples of the Apostle Andrew, in Scythia;

Martyrs Bassus, Eusebius, Euthychius and Basilides, at Nicomedia;

Ven. Evfimii, Schema-Monk, and Lavrentii the Recluse, of the Kiev Caves;

Ven. Evfimii of Syanzhémsk; Eptimos the Confessor, in Georgia

“Rejoice and take heart, barren desert, for a man of great desire of Spirit has given you a myriad of children: Born in piety, they were raised in discipline and self-control, striving for the very perfection of virtue. By the prayers of the great Euthymius, O Christ, our God, fill our lives with peace.”

Troparion, Tone IV

St. Gregory the Theologian

Friday, January 25

“The pastoral flute of your brilliant theology drowned out the noisy trumpets of long-winded orators, for the more you pondered the reality of the Spirit, the greater did the brilliance of your words shine forth. Now, O wise and holy father, Gregory, entreat Christ, our God, to save our souls.”

Troparion, Tone I

TODAY’S EPISTLE: COLOSSIANS 3:4-11
HEBREWS 13:17-21

TODAY’S GOSPEL: LUKE 18:35-43
LUKE 6:17-23

HOLY WORSHIP THIS WEEK:

Saturday, January 26 5:00 p.m. Great Vespers; Confessions

Daily Scripture Readings

Monday, January 21	Hebrews 8:7-13	Mark 8:11-21
Tuesday, January 22	Hebrews 9:8-10,15-23	Mark 8:22-26
Wednesday, January 23	Hebrews 10:1-18	Mark 8:30-34
Thursday, January 24	Hebrews 10:35-11:7	Mark 9:10-16
Friday, January 25	Hebrews 11:8,11-16	Mark 9:33-41
(St. Gregory)	I Corinthians 12:7-11	John 10:9-16
Saturday, January 26	Ephesians 5:1-8	Luke 14:1-11

COMING EVENTS

JANUARY:

20, TODAY Pork & Sauerkraut Dinner
6:00 p.m. Supplication Service for the Unborn; St. Matthew Church

28, Monday Cooking for St. Herman’s House of Hospitality

30, Wednesday Serving dinner at St. Herman’s House

FEBRUARY:

16, Saturday 9:30 a.m. Retreat at St. George Antiochian Church

28, Thursday 6:30 p.m. IOCC Benefit — European Wine Tasting

PRAYERS FOR THE UNBORN:

A Supplication Service for the Unborn will be held today, January 20, at 6:00 p.m. ZOE for Life and St. Matthew Church encourage all to attend; the service will be held at the temporary location of St. Matthew Church—8235 Memphis Road; Brooklyn 44144. Fr. Andrew Harmon will be the guest speaker. Light refreshments will be served. For information call 440-893-9990.

SOCIAL MEDIA:

Don’t forget to visit our website for updates. If you are on Facebook, please like and follow our page to see photos, announcements and motivating messages. If you are not on Facebook, you can still view our page from our website (upper right-hand corner):

www.holy-trin.org

EUROPEAN WINE TASTING:

International Orthodox Christian Charities will host a four-course dinner with wine pairings as a benefit to help charities around the world. The event will be Thursday, Feb. 28, at St. Michael’s Woodside; doors open at 6:30, and dinner is at 7:00. Tickets are \$50 and can be purchased at ioccc.org/cleveland; or mail checks made out to IOCC to Julie Hall; PO Box 560185; Macedonia, OH 44056.

RETREAT:

The Greater Cleveland Council of Orthodox Clergy and ZOE for Life invite all to a retreat with V. Rev. Dr. John Behr, world-renowned Orthodox theologian and author. The retreat begins at 9:30 a.m. on Sat., Feb. 16, at St. George Antiochian Church; 2587 West 14th St.; Cleveland; Vespers will follow at 5:00. The topic is “Coming to Know and Sharing Jesus Christ.” Tickets are free and are available from Fr. Alexander; or call 440-893-9990. Free will offerings to ZOE for Life are appreciated.

HOLY WATER:

The water that was blessed last at the Theophany service is in the vestibule. Please feel free to take some home for your personal use.

2019 OFFERING ENVELOPES:

Envelope boxes are available in the Fellowship Hall.

FLOWERS:

The flowers today are offered by Carol Bohurjak in memory of Tom Bohurjak.

TRINITARIAN COVERS:

The covers today are offered by Marsha Uziel in memory of Dan Uziel.

“If Christ is in you through the frequent communion of the Holy Sacrament, then be yourself like unto Christ: meek, humble, long-suffering, full of love, without attachment to earthly things, meditating upon heavenly ones, obedient, reasonable. Have His Spirit unflinching within you. Do not be proud, impatient, partial to earthly things, avaricious and covetous.”

St. John of Kronstadt

THE GIFTS WE OFFER TO THE LORD WE LOVE

REGULAR COLLECTION, JANUARY 13	\$ 2577.00
CHURCH ADMINISTRATION ASSESSMENT	1620.00
BUILDING FUND	42.00
MORTGAGE FUND	63.00
CANDLES	85.00
COFFEE HOUR 1/6/19	86.00

ORTHODOX CHRISTIAN CHURCH OF THE HOLY TRINITY

Bulletin 12 – Volume LVI

January 20, 2019

THE SAINTS AMONG US - ST. ATHANASIUS THE GREAT

On January 18 the Orthodox Church honors one of the really “great saints,” St. Athanasius the Great. On that day he is remembered together with St. Cyril of Alexandria. Their joint commemoration highlights their mutual importance as theologians whose writings have had a huge impact on the formulation of the Christian doctrine about the nature of Jesus Christ. They also together represent the importance of the city of Alexandria from which many significant people and events were associated during the first seven centuries in the history of the Church. Both of them do have their own respective days of commemoration – St. Cyril on June 9 (about whom we wrote here last June) and St. Athanasius on May 2.

St. Athanasius lived during a critical time in Church history. Born in 298 when Christians were still being persecuted, he lived through the period when Christianity was recognized by Emperor Constantine to see the Church flourish as the dominant religion of the Mediterranean Basin. St. Athanasius most likely came from a Coptic Christian family. He was well educated and served as a deacon to the Patriarch of Alexandria. In 328 he became the ruling hierarch of Alexandria and served in that position, off and on, until the end of his life in 373. As Christianity came out of the long period of persecution, it was beset by a new challenge in the form of theological controversies, the first major one being Arianism. The issue at hand concerned the understanding about the divine nature of Jesus Christ. This precipitated the need to hold the First Ecumenical Council, held in Nicea in 325, at which St. Athanasius attended as a young deacon. There resolutions to the conflict were initiated, but debates and struggles continued; and in those, St. Athanasius played a major and decisive role. Theological controversies during those times were also political issues often involving persecution, imprisonment and exile. St. Athanasius himself was exiled several times. His persistence and courage were instrumental in the final triumph of Orthodox Christology, which we affirm today in the Nicene Creed, proclaimed at every Divine Liturgy and other services.

Another contribution from St. Athanasius was his knowledge about and dissemination of Christian monasticism. He came from the area where the earliest monastics originated, in the Egyptian deserts around the city of Thebes. This is how the term “Thebaid” originated, designating areas where men and women pursue serious spiritual life, in communities or as solitary ascetics. St. Athanasius was familiar with the early monastics, in particular with St. Anthony the Great (251-356), about whom he wrote a biography. That work introduced many to Christian monasticism, especially in the West. St. Athanasius’ writings are considered classics of Christian spirituality. They were translated into many languages and continue to enlighten and inspire Christians in the 21st century.

In our church we see him on the back wall of the sanctuary, together with the other great Church Fathers. But he is also the nameless, beardless deacon in the background of the Icon of the First Ecumenical Council, which is on the wall behind where the choir now sings.

Fr. Alexander Garklaus