

VENERABLE ACACIUS OF SINAI

Saint Acacius of Sinai lived during the sixth century and was a novice at a certain monastery in Asia. The humble monk distinguished himself by his patient and unquestioning obedience to his Elder, a harsh and dissolute man. He forced his disciple to toil excessively, starved him with hunger, and beat him without mercy. Despite such treatment, St. Acacius meekly endured the affliction and thanked God for everything. St. Acacius died after suffering these torments for nine years.

Five days after Acacius was buried, his Elder told another Elder about the death of his disciple. The second Elder did not believe that the young monk was dead. They went to the grave of Acacius and the second Elder called out: “Brother Acacius, are you dead?” From the grave a voice replied, “No, Father, how is it possible for an obedient man to die?” The startled Elder of St. Acacius fell down with tears before the grave, asking forgiveness of his disciple.

After this he repented, constantly saying to the Fathers, “I have committed murder.” He lived in a cell near the grave of St. Acacius, and he ended his life in prayer and meekness. St. John Climacus mentions St. Acacius in *THE LADDER* (Step 4:110) as an example of endurance and obedience, and of the rewards for these virtues.

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VEN. ACACIUS OF SINAI

***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 36 - VOLUME LVI

TONE 2

JULY 7, 2019

THIRD SUNDAY AFTER PENTECOST

Ven. Thomas of Mt. Maleon and Ven. Acacius of Sinai;

All Saints of Britain and Ireland

*Martyrs Peregrinus, Lucian, Ompeius, Hesychius, Papius, Saturninus,
and Germanus, of Dyrrachium in Macedonia;*

Martyrs Epictetus the Presbyter, and Astion, in Scythia;

Martyr Evangelus, Bishop of Tomi in Romania; Martyr Cyriaca of Nicomedia;

Ven. Eudoxia, Grand Duchess of Moscow;

The "BLACHARNÆ" Icon of the Most Holy Theotokos

"Inflamed with divine love, you courageously showed us a great victory: you spurned the mortal king and all earthly beauty. You completed your worldly sojourn on Mount Maleon, from where you went up to Heaven to the King of kings. Unceasingly pray for us all, O Thomas."

Kondakion, Tone IV

"Forsaking the world, you followed Christ from childhood. Emulating His voluntary humility, you cast down the prideful tyrant. All-wise and venerable Acacius, unceasingly pray for us all."

Kondakion, Tone II

TODAY'S EPISTLE: ROMANS 5:1-10

TODAY'S GOSPEL: MATTHEW 6:22-33

HOLY WORSHIP THIS WEEK:

Saturday, July 13

5:00 p.m. Great Vespers

Daily Scripture Readings

Monday, July 8

Romans 9:18-33

Matthew 11:2-15

Tuesday, July 9

Romans 10:11-11:2

Matthew 11:16-20

Wednesday, July 10

Romans 11:2-12

Matthew 11:20-26

(St. Anthony)

Galatians 5:22-6:2

Matthew 4:25-5:12

Thursday, July 11

Romans 11:13-24

Matthew 11:27-30

Friday, July 12

Romans 11:25-36

Matthew 12:1-8

Saturday, July 13

Romans 6:11-17

Matthew 8:14-23

ORTHODOX CHRISTIAN CHURCH OF THE HOLY TRINITY

COMING EVENTS

JULY:

8, Monday 12:30 p.m. St. Elizabeth Book Circle
28, Sunday Parish Picnic

MANY YEARS!

Congratulations and Many Years to Zoe Diana Griebel, and to her Parents and Godparents. Zoe was baptized last Sunday, June 30.

PLEASE NOTE:

Fr. Alexander will be away July 3-19. Fr. Yves Babich will be presiding at the liturgical services on the weekends of July 7 and 14. Should parishioners have pastoral issues during weekdays, please call Fr. John Memorich (216-548-8757).

PARISH PICNIC:

The Annual Parish Picnic will be on Sunday, July 28, following the Divine Liturgy. Help and donations will be appreciated, and pot-luck items of salads, side dishes and desserts are needed. The sign-up sheet is in the Fellowship Hall. For information see Jared Griebel.

COFFEE HOUR:

Thank you to those who are stepping up to help! We are in need of donors August 4 and 18. As always, your help is greatly appreciated.

HELP NEEDED:

For the past several years our parish has graciously provided use of our parking lot to our neighbors at Pokrova Ukrainian Catholic Church during the weekend of their Annual Festival. This year it will be on August 2-4. Our own parishioners were on site at our parking lot, overseeing and directing cars. As we have lost some of our regular volunteers, we are appealing for help for this year's festival. Please see coordinator Mark Karpowicz for more information.

ST. ELIZABETH BOOK CIRCLE:

The St. Elizabeth Book Circle will meet Monday, July 8, at 12:30 p.m. We will discuss pages 180-194, the chapters on Love for One's Neighbor and on Divine Providence. All are welcome.

FLOWERS:

The flowers today are offered by Jewelann Stefanar in memory of Andy Stefanar.

MEMORIAL SERVICE:

On Saturday, July 20, there will be a 40th Day Memorial Service for Gene Filipow at 4:00 p.m.

When you pray to God or the Theotokos or any of the saints, you must pray as though you are face to face. Do not allow your heart to be occupied by anything irrelevant. Pray as if you were speaking to a King or Queen. You would not dare be distracted while speaking to royalty. How much more so when conversing with the Lord.

St. John of Kronstadt

THE GIFTS WE OFFER TO THE LORD WE LOVE

	JUNE 23	JUNE 30
REGULAR COLLECTION	\$ 2241.00	\$ 2451.00
CHURCH ADMINISTRATION ASSESSMENT	12.00	42.00
BUILDING FUND	105.00	25.00
MORTGAGE FUND	35.00	45.00
CANDLES	118.00	120.00
ORTHODOX SEMINARIES	65.00	3.00
CROP WALK	120.00	100.00
6/16 COFFEE HOUR	101.00	
6/23 COFFEE HOUR		73.00

JESUS THE CHRIST

Let us consider the term Christ – in Greek Christos, in Hebrew mashiyach (messiah). The word literally means “the anointed one,” one who has been anointed with oil. In the practice described in the Old Testament, the anointing of a person with oil was a sign of consecration, of sanctification, of being set apart for the service to God. We think of it particularly in terms of the anointing of a king. But in the Torah, the Law of Moses, the priests were anointed also, as were the temple vessels and so on. Anointing things was a sign of their being made holy. Holy (in Hebrew, kadoshet) means being set apart, being different, belonging only to the Holy One, who is God Himself.

After their exile, the Hebrews wanted a king, and God at first discouraged them, for God Himself was their King. But as God relented, Samuel the prophet was raised up to anoint Saul as the king, but Saul worked out terribly. Then David is anointed and eventually becomes the king. In the Bible, quintessentially, David is virtually always considered as “the Christ,” the anointed one, the one who has the oil of God placed on him. The kingship after David was a disaster, but still, in the Hebrew mind, and certainly in the Bible, the King was to be the anointed of God. The king was to be prophetic, royal, and pastoral, a shepherd. He was to care for the people and bring the power, truth, and wisdom of God to them, and he was to destroy their enemies.

We also see in the Scripture that this anointing and oil of unction is connected to the Holy Spirit, to the power of God. The unction of God came to be connected with the Holy Spirit Himself – God pours out His Spirit upon His prophets. He pours His spirit upon His priests. God will put His Spirit upon him, and the one that God chooses, His anointed one, is the one upon whom and in whom the Spirit dwells, and through whom His Spirit acts. In the New Covenant, the Word becomes flesh as Jesus, who is proclaimed immediately as *the Christ, the anointed one, the Messiah*. He is so because the Spirit is upon Him, because He has been anointed by the very Spirit of God.

So what about the term “Jesus Christ”? In the earliest Christian writings we have, Jesus is already called Lord and Christ. The first letter of Paul to the Thessalonians (which was written before the Gospels) begins, “Paul, Silvanus and Timothy, to the church of the Thessalonians in God the Father and the Lord Jesus Christ.” Jesus is Christ the Lord. That is foundational Christian creed. The expression Jesus Christ is in the four Gospels right from the beginning. The most primitive Gospel, Mark, begins, “The beginning of the gospel of Jesus Christ.”

Very early and even publicly, Jesus Christ was the appellation for our Lord. He wasn't just Jesus; He was Jesus Christ. And the disciples were first called Christians. They were not called Jesus-ites, but Christians. What characterized them was their conviction that Jesus is the Christ, the Messiah foretold in the Scriptures. The first Christians who identified Jesus as Christ and called Him Jesus Christ and Christ Jesus had a very particular understanding of what that meant. What it means is that Jesus is the Christ, the Son of Man, the Lord, the Son of God. He brings the kingdom of God to the world; He does the work of God in the world; He is God in the world.

From The Names of Jesus by Fr. Thomas Hopko