

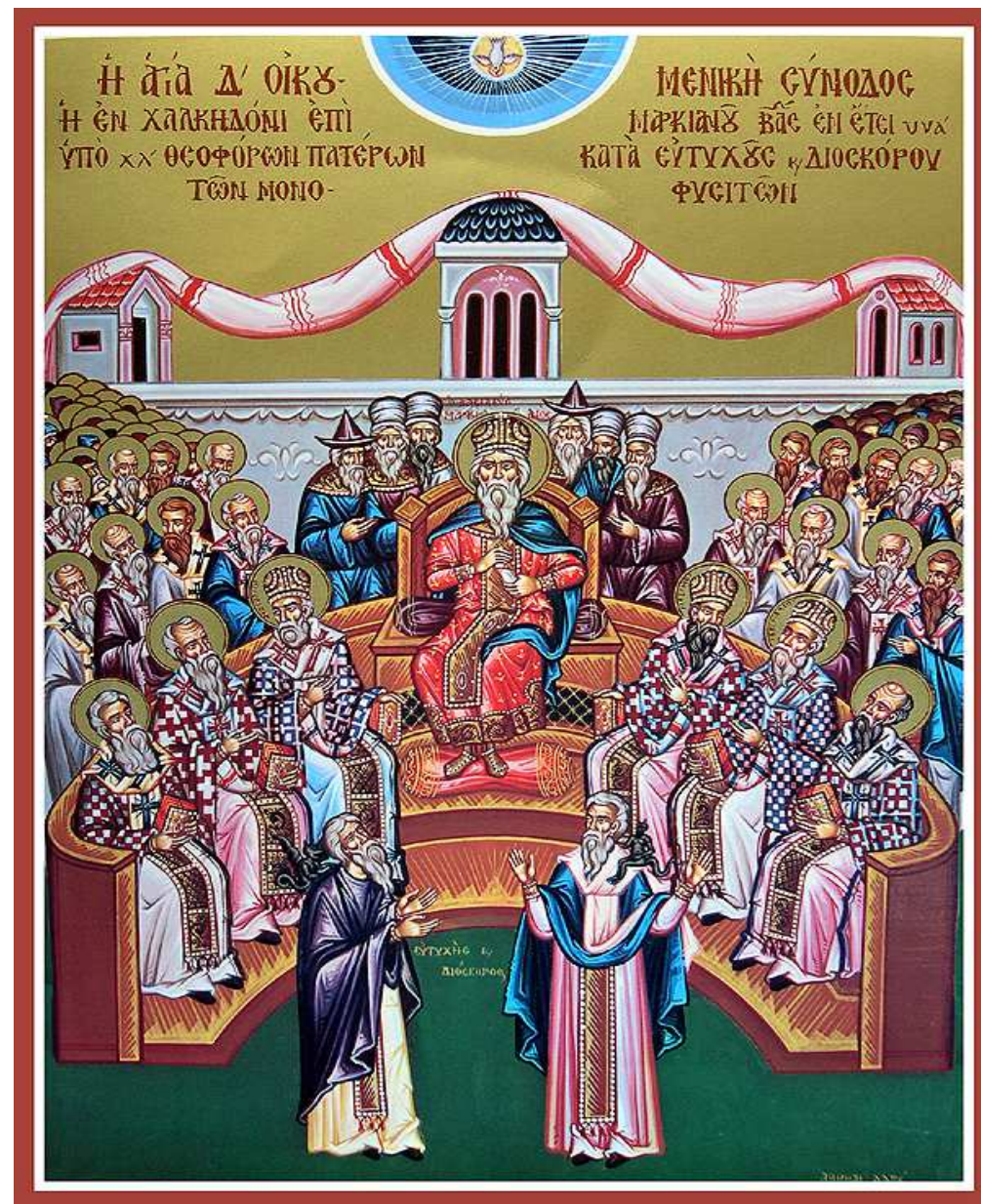
APOSTLE AQUILA OF THE SEVENTY

It is possible that St. Aquila was a disciple of the Apostle Paul, a native of Pontus and a Jew, living in the city of Rome with his wife Priscilla. During the reign of the emperor Claudius (41-54), all the Jews were banished from Rome, so St. Aquila and his wife were compelled to leave. They settled in Corinth. A short time later, the holy Apostle Paul arrived there from Athens preaching the Gospel. Having made the acquaintance of Aquila, he began to live at his house and labored together with him, making tents.

Having received Baptism from the Apostle Paul, Aquila and Priscilla became his devoted and zealous disciples. They accompanied the apostle to Ephesus. The Apostle Paul instructed them to continue the preaching of the Gospel at Ephesus, and he himself went to Jerusalem, in order to be present for the feast of Pentecost. At Ephesus, Aquila and Priscilla heard the bold preaching of a newcomer from Alexandria, the Jew Apollos. He had been instructed in the fundamentals of the Faith, but knew only the baptism of John the Forerunner. They called him over and explained more precisely about the way of the Lord.

After the death of the emperor Claudius, Jews were permitted to return to Italy, and Aquila and Priscilla then returned to Rome. The Apostle Paul in his Epistle to the Romans recalls his faithful disciples, "Greet Priscilla and Aquila, my coworkers in Christ Jesus, who put forth their heads for my soul, whom I do not alone thank but also all the Church of the Gentiles and the church of their household" (Romans 16:3-4). Saint Aquila did not long dwell in Rome: the Apostle Paul made him a bishop in Asia. Saint Aquila zealously labored at preaching the Gospel in Asia, Achaia and Heraklia. He converted pagans to Christ, he confirmed newly-converted Christians in the faith, he established presbyters and destroyed idols. Saint Priscilla constantly assisted him in the apostolic work. Saint Aquila ended his life a martyr: pagans murdered him. According to the Tradition of the Church, Saint Priscilla was killed with him.

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HOLY FATHERS OF THE FIRST SIX ECUMENICAL COUNCILS

HOLY TRINITY ORTHODOX CHURCH

6822 BROADVIEW ROAD

PARMA, OHIO 44134

THE TRINITARIAN

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HOLY TRINITY ORTHODOX CHRISTIAN CHURCH

6822 BROADVIEW ROAD, PARMA, OHIO 44134

CHURCH OFFICE PHONE: 216-524-4859

CHURCH WEBSITE: <http://www.holy-trin.org>

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 37 - VOLUME LVI

TONE 3

JULY 14, 2019

FOURTH SUNDAY AFTER PENTECOST

Commemoration of the Holy Fathers of the First Six Ecumenical Councils

Apostle Aquila of the Seventy;

Ven. Stephen, Abbot of Mákhreshche; Martyr Justus at Rome;

Ven. Ellius of Egypt; Ven. Onesimus of Magnesia;

Repose of Ven. Nicodemos the Hagiorite

“The Apostles’ preaching and the Fathers’ doctrines have established one faith for the Church. Adorned with the robe of truth, woven from heavenly theology, it defines and glorifies the great mystery of Orthodoxy!”

Kondakion, Tone VIII

“The Church has acquired you, O Aquila, who shines like a great sun. With the splendor of your teaching, she enlightens those who honor you with faith, glorious Apostle of the Lord.”

Kondakion, Tone IV

TODAY’S EPISTLE: ROMANS 6:18-23
HEBREWS 13:7-16

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

HOLY WORSHIP THIS WEEK:

Saturday, July 20

4:00 p.m. 40th Day Memorial Service for Gene Filipow

5:00 p.m. Great Vespers

Daily Scripture Readings

Monday, July 15

Galatians 1:11-19

John 10:1-9

Tuesday, July 16

Romans 12:4-5,15-21

Matthew 12:9-13

Romans 14:9-18

Matthew 12:14-16,22-30

Wednesday, July 17

Romans 15:7-16

Matthew 12:38-45

(Passionbearers)

Romans 8:28-39

John 15:17-16:2

Thursday, July 18

Romans 15:17-29

Matthew 12:46-13:3

Friday, July 19

Romans 16:1-16

Matthew 13:3-9

Galatians 5:22-6:2

Luke 6:17-23

Saturday, July 20

Romans 8:14-21

Matthew 9:9-13

(Prophet Elijah)

James 5:10-20

Luke 4:22-30

ORTHODOX CHRISTIAN CHURCH OF THE HOLY TRINITY

Bulletin 37 - Volume LVI

July 14, 2019

COMING EVENTS

JULY:

28, Sunday Parish Picnic

PLEASE NOTE:

Fr. Alexander will be away until July 19. Fr. Yves Babich will be presiding at the liturgical services this weekend. 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! Our refreshments today are donated by Table 5 - The Round Table. Although August Sundays are filled, we are in need of volunteers September 1 and 8. 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.

TRINITARIAN COVERS:

The covers today are offered by Marsha Uziel in memory of Bob and Anne Manning.

FLOWERS:

The flowers today are offered by Michael and Clare Skor.

MEMORIAL SERVICE:

On Sunday, July 21, there will be a Memorial Service for Daria Petrykowski at 11:15 a.m.

Remember that the Lord is in every Christian. When your neighbor comes to you, always have great respect for him, because the Lord is in him, and often expresses His will in him, "It is God which works in you both to will and to do of His good pleasure" (Philippians 2:13). Therefore, do not grudge anything to your brother, but do unto him as unto the Lord; especially as you do not know in whom the Lord will come and visit you; be impartial to all, sincere and hospitable. Remember that sometimes God speaks even through unbelievers or disposes their hearts towards us, as it happened in Egypt when the Lord gave Joseph favour in the sight of the keeper of the prison.

St. John of Kronstadt

THE GIFTS WE OFFER TO THE LORD WE LOVE

REGULAR COLLECTION, JULY 7	\$ 2680.00
CHURCH ADMINISTRATION ASSESSMENT	42.00
BUILDING FUND	155.00
MORTGAGE FUND	195.00
CANDLES	110.00
COFFEE HOUR, 6/30/19	34.00

JESUS THE SON OF MAN

In the Gospels, Jesus always refers to Himself as the Son of Man. No one else in the four Gospels ever calls Him by that title (except once in John 12:34, where someone quotes it back to Jesus after He said it of Himself). When the apostles preach about Jesus, they never preach about Him as the Son of Man. He is preached as Son of God, as Christ, as Savior, but not as Son of Man. He is called “Rabbi,” “Lord,” or “Master”: some even say, “You are the Son of God.” But only He calls Himself “Son of Man.”

To me it seems pretty clear what the reason for this is. Jesus speaks about Himself as the Son of Man, but what He wants from those who hear Him is to confess Him as the Son of God; as the Lord; as the Christ. He asks the disciples, “Who do you say that I am?” Peter does not say, “You are the Son of Man”; he says, “You are the Christ, the Son of the Living God.”

The expression “Son of Man” is found in the Old Testament. It can be used simply to mean a man, a human being. But it seems that already in the Old Testament the expression “the Son of Man” has the connotation that this is the man: when that man comes, the one who has that title, then you know he is the man we are looking for. So when Jesus is referring to Himself as Son of Man, He is saying, “I am the Man you are looking for; I am the One; I am the human being, there is no other.”

There is one particular text in the Prophets that is likely the main reason that the title is so significant. The text is from Daniel 7:13:

I saw in the night visions, and behold, with the clouds
of heaven there appeared one like a son of man.

Thus, in the New Testament, Jesus is identified with the Son of Man of Daniel’s prophecy. That is why Jesus Himself uses the expression. He is the Man that is talked about. He is the One who appears.

In the Gospel of Mark, when Jesus is undergoing His Passion and being interrogated in front of the high priest, the high priest says to Him, “Are you the Christ, the Son of the Blessed?” Jesus says, “I Am.” That is a powerful expression, because “I Am” is the divine name that was given to Moses. Then He says, “You will see the Son of Man seated at the right hand of Power, and coming with the clouds of heaven” (Mark 14:62). No Jew who knew the Scriptures could hear that sentence without thinking of Daniel and the Son of Man coming on the clouds in power, in God’s power. This also has to evoke Psalm 110:1: “The Lord said to my Lord, ‘Sit at My right hand.’” To be at the right hand is to be in power. The Son of Man is the one who is seated at the right hand of Power, coming on the clouds of heaven.

Jesus calls Himself the Son of Man, and the scribes and elders and the high priest, knowing the Scripture, know exactly what He means. The Gentiles later on had to learn what it meant. But a Jew knew that “Son of Man” is tantamount to “the Messiah”; it is tantamount to being God’s Son being human flesh. This is Jesus of Nazareth, who called Himself always, and without exception, Son of Man.

From The Names of Jesus by Fr. Thomas Hopko