

## ***HOLY SEVEN YOUTHS OF EPHESUS***

The Seven Youths—Maximilian, Jamblicus, Martinian, John, Dionysius, Exacustodian, and Antoninus— lived in the third century. All were sons of illustrious citizens; they were friends from childhood and were in the military service together.

When the emperor Decius (249-251) arrived in Ephesus, he commanded all to offer sacrifice to pagan gods. The 7 youths were denounced by informants and summoned to the emperor, where they confessed their faith in Christ. Their military insignia were taken from them, but Decius permitted them to go free, hoping they would change their minds. The youths fled the city and hid in a cave on Mt. Ochlon, where they prayed and prepared for martyrdom.

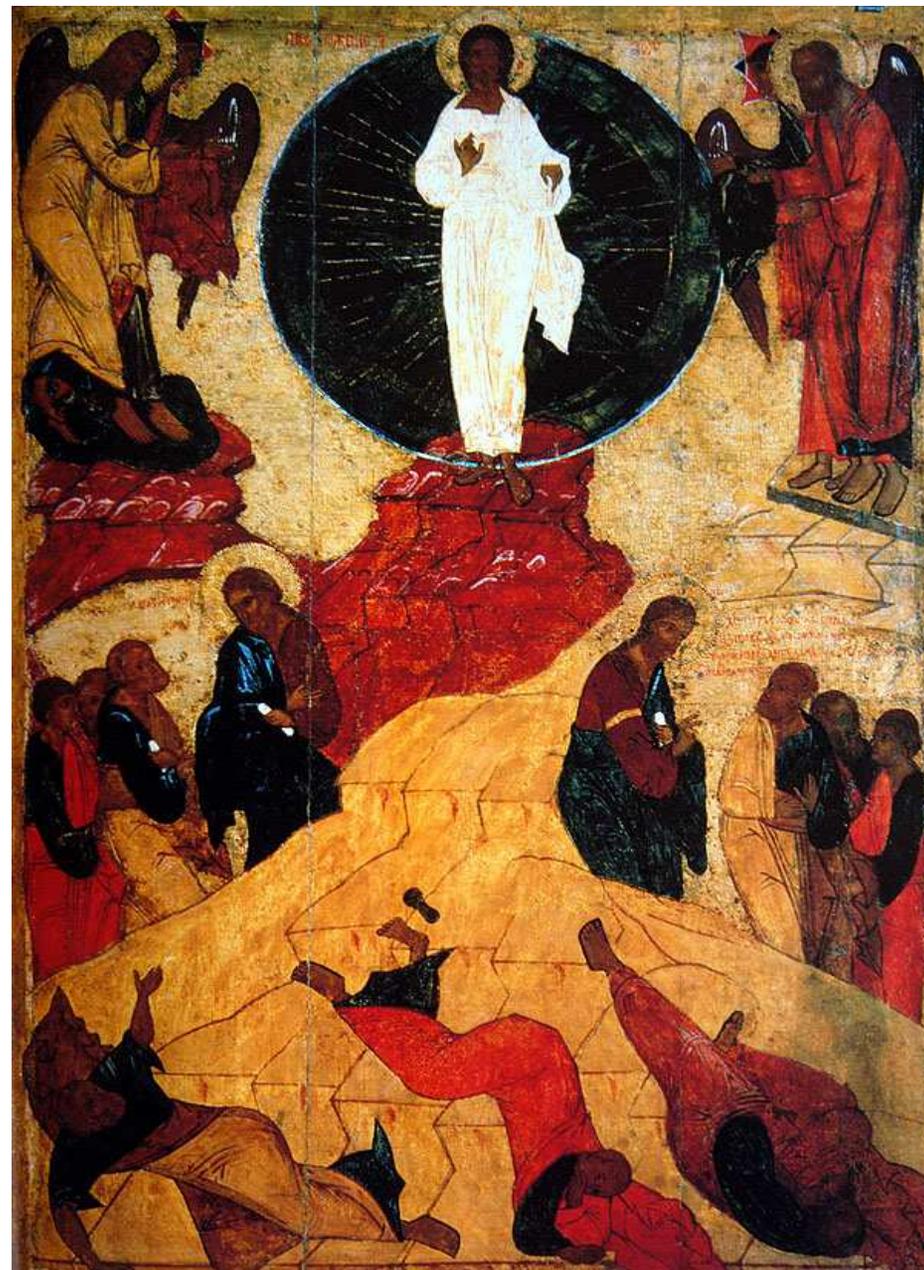
Jamblicus dressed as a beggar and went into the city to buy bread. He heard the emperor had returned and was looking for them. Decius learned where the young men were hidden and ordered the entrance of the cave sealed with stones so that the men would perish from hunger and thirst. Two dignitaries at the blocked entrance were secret Christians; they placed metal plaques in the cave inscribed with the names of the 7 youths and the details of their suffering and death.

The Lord placed the youths into a miraculous sleep lasting almost two centuries. In the meantime, persecutions against Christians had ceased. But there were heretics who denied there would be a general resurrection of the dead at the Second Coming of Christ, saying it could not happen because there would be neither body nor soul, since they are disintegrated. Therefore, the Lord revealed the mystery of the Resurrection of the Dead through His seven saints.

A landowner found and opened up the entrance to the cave. The youths were completely undecayed, and they awoke. Jamblicus again went for bread; he saw a cross on the city gates and heard the name of Jesus Christ freely spoken. When he paid for bread with coins bearing the image of Decius, he was detained. The Bishop of Ephesus investigated the bewildered man and went to the cave. He found the sealed container. The people rejoiced at seeing the saints alive and perceived that the Lord was demonstrating to the Church the mystery of the Resurrection of the Dead.

In the sight of everyone, the holy youths lay their heads upon the ground and fell asleep in the Lord.

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***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

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**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

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BULLETIN 40 - VOLUME LVI

TONE 6

AUGUST 4, 2019

## **SEVENTH SUNDAY AFTER PENTECOST**

*Holy Seven Youths (Seven Sleepers) of Ephesus:*

*Maximilian, Jamblicus, Martinian, John, Dionysius, Exacustodian, and Antoninus;*

*Martyr Eudoxia of Persia;*

*Martyr Eleutherius of Constantinople*

“Your holy martyrs, O Lord, through their sufferings have received their incorruptible crowns from You, our God. For having Your strength, they laid low their adversaries and shattered the powerless boldness of demons. Through their intercessions, save our souls!”

Troparion for the Holy Youths, Tone IV

## **HOLY TRANSFIGURATION OF OUR LORD AND SAVIOR JESUS CHRIST**

*Tuesday, August 6*

“On the mountain You were Transfigured, O Christ God, and Your disciples beheld Your glory as far as they could see it; so that when they would behold You crucified, they would understand that Your suffering was voluntary, and would proclaim to the world that You are truly the Radiance of the Father!”

Kontakion, Tone VII

TODAY’S EPISTLE: ROMANS 15:1-7

TODAY’S GOSPEL: MATTHEW 9:27-35

### **HOLY WORSHIP THIS WEEK:**

Monday, August 5	6:00 p.m. Vigil of the Transfiguration
Tuesday, August 6	9:00 a.m. Divine Liturgy - <b>Transfiguration of our Lord</b> Blessing of Fruit
Saturday, August 10	5:00 p.m. Great Vespers; Confessions

### **Daily Scripture Readings**

Monday, August 5	I Corinthians 9:13-18	Matthew 16:1-6
	I Corinthians 10:5-12	Matthew 16:6-12
Tuesday, August 6	II Peter 1:10-19	Matthew 17:1-9
Wednesday, August 7	I Corinthians 10:12-22	Matthew 16:20-24
Thursday, August 8	I Corinthians 10:28-11:7	Matthew 16:24-28
	I Corinthians 11:8-22	Matthew 17:10-18
Friday, August 9	Galatians 5:22-6:2	Luke 6:17-23
Saturday, August 10	Romans 13:1-10	Matthew 12:30-37

**ORTHODOX CHRISTIAN CHURCH OF THE HOLY TRINITY**

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**COMING EVENTS**

**AUGUST:**

- 9, Friday 6:00-8:30 p.m. Bowling for Babas
- 18, Sunday 11:00 a.m. Parish Council meeting
- 26, Monday Cooking for St. Herman's House
- 28, Wednesday Serving dinner at St. Herman's House

**GOD'S BLESSINGS:**

And many thanks to the Griebel and Svilar Families for organizing the HTOC Parish Picnic last Sunday. Thank you to our cooks and kitchen help, to those who served, to all who donated food and drinks, and to those stayed to clean up.

**BOWLING FOR BABAS:**

The St. Panteleimon Orthodox Christian Outreach Ministry invites you to a fund raising event on Friday, August 9, 6:00-8:30 p.m. at Yorktown Lanes, 6218 Pearl Rd in Parma Hts. The tickets are free, but registration is needed. Bowling, pizza and soda will be provided; shoes must be rented for a few dollars. Donations to the Ministry are tax deductible. For more information or to register, call 440-941-4850.

**FLOWERS:**

The flowers are offered by Michael and Lois Pilat.

**RUSSIAN FOOD FESTIVAL:**

Sts. Peter and Paul Church, at 2238 E. 32nd St. in Lorain, invites you to their Russian Food Festival August 16, 4:00-9:00; and August 17, 3:30-8:00. The featured menu items include: fish fry, beef stroganoff, borscht, pierogi, stuffed cabbage, kielbasa & kraut, Russian Hoagie, crepes, nut rolls, poppyseed rolls. Call 440-277-6266 for more information.

**COFFEE HOUR:**

Thank you to Joanne Stoyka and Claudia Virosteck, who are donating and serving for Coffee Hour today. We are in need of volunteers for our weekly refreshments on September 1. As always, your help is greatly appreciated.

**MEMORIAL SERVICE:**

There will be a Memorial Service for Protodeacon Ed and Alice Reta next Sunday, August 11, at 11:15.

The Church through temple and the Divine service, acts upon the entire man,  
educates him wholly;  
acts upon his sight, hearing, smelling, feeling, taste, imagination, mind and will  
by the splendor of the icons and of the whole temple,  
by the ringing of the bells,  
by the singing of the choir,  
by the fragrance of the incense,  
the kissing of the Gospel, of the cross and the holy icons,  
by the prosphoras and the sweet sound of the reading of the Scriptures.  
St. John of Kronstadt

**THE GIFTS WE OFFER TO THE LORD WE LOVE**

REGULAR COLLECTION, JULY 28	\$ 3555.00
CHURCH ADMINISTRATION ASSESSMENT	232.00
BUILDING FUND	59.00
MORTGAGE FUND	74.00
CANDLES	127.00
ORTHODOX SEMINARIES	5.00
COFFEE HOUR, 7/21/19	109.00

## ORTHODOX CHRISTIAN CHURCH OF THE HOLY TRINITY

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### *A HISTORY OF THE FEAST OF THE TRANSFIGURATION*

The appointed days for celebration of the Great Feasts have been set by the Church into the liturgical calendar for the last 1,000 years or so. The basis for determining the dates came from Scripture as well as various historical events. For example, the New Testament tells us that Jesus' Crucifixion and Resurrection took place in early Spring at Passover. So, the Church formulated a reasonable method of setting the date of Pascha every Spring. Some of the feasts like Palm Sunday, Ascension and Pentecost are based on the date of Pascha. The dates of other Great Feasts came about through a variety of factors, about which we have some, but not always complete, information. Such is the case with Transfiguration, celebrated on August 6.

The event itself is described in all three of the Synoptic Evangelists (Matthew, Mark and Luke). Jesus took the three chief Apostles – Peter, James and John – to a “high mountain apart,” where He was “transfigured before them, and His garments became intensely white,” appearing with “Elijah and Moses” (Mark 9:2-4). In the narrative of Jesus' life, this was not long before His Crucifixion and was meant to reveal the extent of His power. The Apostles beheld Christ's “glory as far as they could see it; so that when they would behold Christ crucified, they would understand that His suffering was voluntary” (Transfiguration Kontakion).

An outstanding moment in Christ's life, Transfiguration could have been commemorated at some point before Holy Week. It is interesting to note that in the Western tradition the Transfiguration Gospel is read on the Second Sunday of Great Lent. But the Feast was set on August 6, perhaps because the penitential mood of Great Lent was not the time for celebrating such a glorious day like Transfiguration. However, the exact reasons for it being on that day remain uncertain. It appears that it was first observed in Asia, among the Armenians in the 4<sup>th</sup> century. It is possible that it was meant to replace a pagan celebration of “nature's bounties,” from which our practice of blessing fruit may have originated. Other scholars note that there was, and still is, an important Jewish Festival, Succoth, known as the “Feast of Tabernacles,” or “Booths,” which takes place in Autumn and is regarded as a “harvest festival.” Some point to the fact that, as Succoth is the “Feast of Booths,” St. Peter significantly says to Jesus, “Let us make three booths, one for You, one for Moses and one for Elijah” (Mark 9:5). Identifying the mount where the Transfiguration took place as Mt. Tabor is ancient Christian tradition, even though it is not so specified in the Gospels. Its size and location make it the uniquely appropriate location, and it became the site of veneration early on. Churches were built there, and our celebrating Transfiguration on August 6 may have arisen from being the remembrance of the dedication of a church on Mt. Tabor. One striking fact about August 6 is that it comes forty days prior to the Exaltation of the Holy Cross (September 14). That may be coincidental or deliberate, but the thematic connection between the two feasts makes it theologically providential. In the 8<sup>th</sup> century, by imperial decree, the Feast of the Transfiguration was designated a major feast to be observed on August 6, and remains so ever after. Among Western Christians the celebration of Transfiguration has varied in intensity and quality, at a time almost overlooked. Within the Orthodox Church it is highly venerated as one of the Twelve Great Feasts, much loved by all pious believers.

*Fr. Alexander Garklaus*