

MARTYR AND ARCHDEACON EUPLUS OF CATANIA

The Martyr Archdeacon Euplus suffered in the year 304 under the emperors Diocletian (284-305) and Maximian (305-311). He served in the Sicilian city of Catania. Always carrying the Gospel with him, St. Euplus preached constantly to the pagans about Christ.

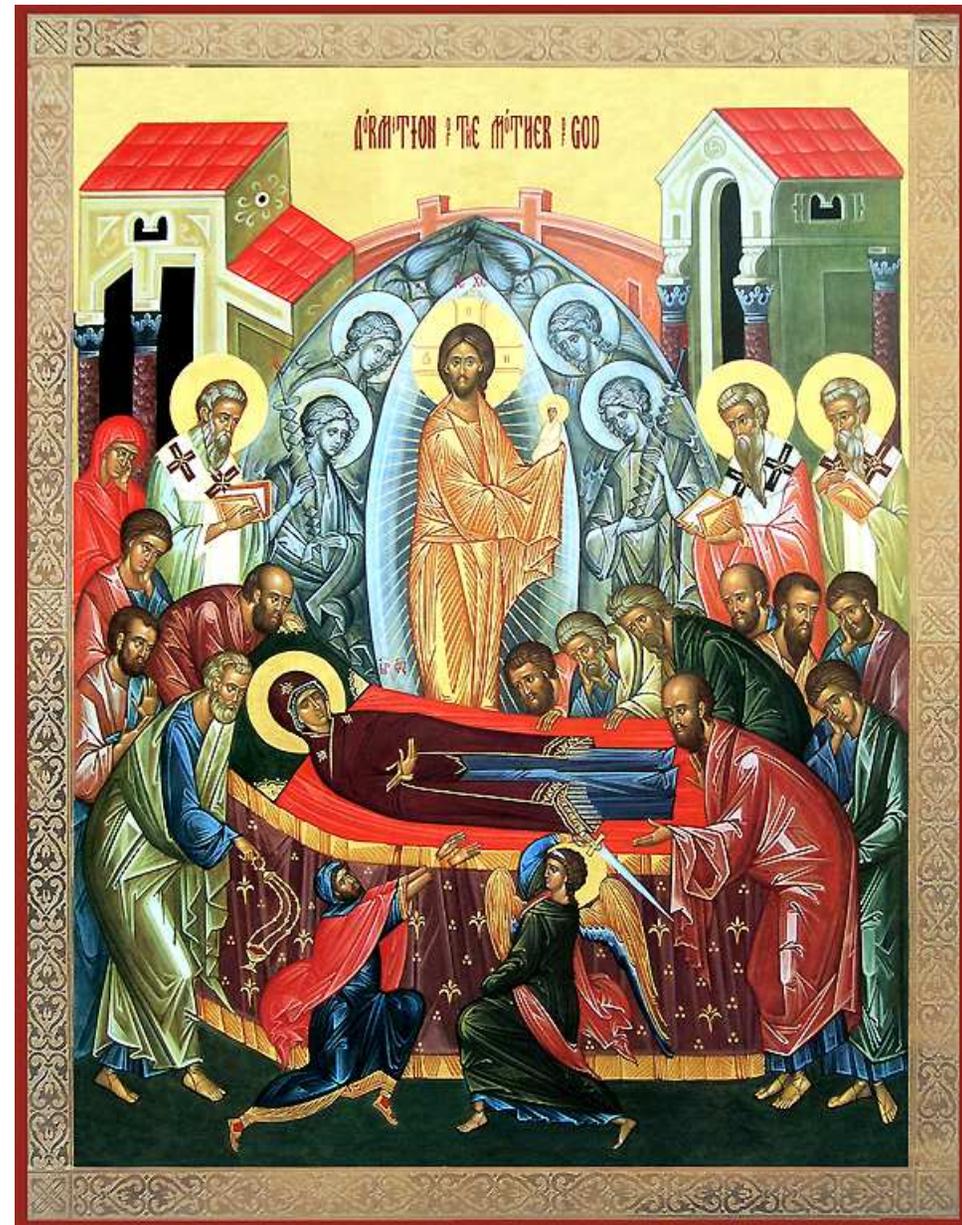
While he read and explained the Gospel to the gathered crowd, they arrested him and took him to the governor of the city, Calvisianus. St. Euplus confessed himself a Christian and denounced the impiety of idol-worship. For this they sentenced him to torture.

They threw the injured saint into prison, where he remained in prayer for seven days. The Lord made a spring of water flow into the prison for the martyr to quench his thirst. Brought to trial a second time, strengthened and rejoicing, he again confessed his faith in Christ and denounced the torturer for spilling the blood of innocent Christians.

The judge commanded that the saint's ears be torn off and that he be beheaded. When they led the saint to execution, they hung the Gospel around his neck. Having asked time for prayer, the archdeacon began to read and explain the Gospel to the people, and many of the pagans believed in Christ. The soldiers beheaded the saint with a sword.

His holy relics are in the village of Vico della Batania, near Naples.

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HOLY TRINITY ORTHODOX CHURCH
6822 BROADVIEW ROAD
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THE TRINITARIAN

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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 41 - VOLUME LVI

TONE 7

AUGUST 11, 2019

EIGHTH SUNDAY AFTER PENTECOST

Afterfeast of the Transfiguration

Holy Martyr and Archdeacon Euplus of Catania;

Virgin-Martyr Susanna and those with her: Martyrs Gaius, Pope of Rome, Presbyter Gabinus, his brother and the father of Susanna, Maximus, Claudius, and his wife Præpedigna and their sons Alexander and Cutias; Martyrs Vasily and Theodore of the Kiev Caves;

St. Theodosius of the Kiev Caves; Martyr Nikon of Constantinople; St. Niphon, Patriarch of Constantinople; The "CONSTANTINOPLE" Icon of the Most Holy Theotokos

"When the love of Christ was your only defense, you stood in the midst of your fight and said: I endure this struggle willingly and with confidence! You rejoiced, O Euplus, to offer your head to the sword and so complete your course!"

Kontakion, Tone I

DORMITION OF OUR MOST HOLY LADY THEOTOKOS AND EVER-VIRGIN MARY

Thursday, August 15

"Today, the portals of heaven are opened to us, the gate of heaven herself ushers in the grace of joy as the Dormition of the Theotokos is presented to all the world, for, through her, heaven and earth were brought together, for the salvation of mankind."

Jerusalem Troparion Tone VI

TODAY'S EPISTLE: I CORINTHIANS 1:10-18

TODAY'S GOSPEL: MATTHEW 14:14-22

HOLY WORSHIP THIS WEEK:

Today, August 11	11:15 a.m. Memorial Prayers for Protodeacon Ed and Alice Reta
Wednesday, August 14	6:00 p.m. Vigil of the Dormition
Thursday, August 15	9:00 a.m. Divine Liturgy - Dormition of the Theotokos
Saturday, August 17	5:00 p.m. Great Vespers

Daily Scripture Readings

Monday, August 12	I Corinthians 11:31-12:6	Matthew 18:1-11
	I Corinthians 12:12-26	Matthew 18:18-22; 19:1-2,13-15
Tuesday, August 13	Hebrews 7:26-8:2	Matthew 5:14-19
Wednesday, August 14	I Corinthians 13:4-14:5	Matthew 20:1-16
	I Corinthians 14:6-19	Matthew 20:17-28
Thursday, August 15	Philippians 2:5-11	Luke 10:38-42; 11:27-28
Friday, August 16	I Corinthians 14:26-40	Matthew 21:12-14,17-20
(Image)	Colossians 1:12-18	Luke 9:51-56; 10:22-24
Saturday, August 17	Romans 14:6-9	Matthew 15:32-39

ORTHODOX CHRISTIAN CHURCH OF THE HOLY TRINITY

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August 11, 2019

COMING EVENTS

AUGUST:

- 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 volunteers who directed traffic and watched over our parking lot and grounds during the St. Pokrova festival last weekend.

PARISH COUNCIL:

The Council will meet next Sunday, August 18, at 11:00 a.m.

FLOWERS:

The flowers today are offered by Dave and Judy Howe.

COFFEE HOUR:

Thank you to the family of Protodeacon Ed and Alice Reta, who are donating and serving for Coffee Hour today.

There is a sign-up sheet in the kitchen for Coffee Hour volunteers that covers dates to the year's end.

FESTIVALS:

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.

The Halupki Festival at Holy Assumption Church in Marblehead is next Sunday, August 18, 11:30-6:00. Food, crafts, polka music, church tours, raffles, and a bounce house are included in the attractions. Admission is free.

See fliers in the Fellowship Hall for more details.

BOOK CIRCLE:

The St. Elizabeth Book Circle will meet on Monday, September 9, at 12:30 p.m. We are reading Wounded By Love, Pages 195-217, on the upbringing of children and on the heart. All are welcome.

O, God and Master of the world!
 Mercifully protect Thy creature, in these morning hours:
 Let Thine eyes, millions of times brighter than the sun
 vivify and enlighten my soul, darkened by sin.
 Deliver me from despondency and slothfulness,
 Grant me joy and vigor of soul,
 that with a glad heart I may praise Thy mercy and boundless greatness.
 For Thou, Lord, art my Creator and the Master of my life,
 and to Thee Thy reasonable creatures every hour ascribe glory and praise,
 both now and ever and to ages and ages.
 Amen.

St. John of Kronstadt

THE GIFTS WE OFFER TO THE LORD WE LOVE

REGULAR COLLECTION, AUGUST 4	\$ 5374.00
CHURCH ADMINISTRATION ASSESSMENT	117.00
BUILDING FUND	255.00
MORTGAGE FUND	175.00
CANDLES	145.00
PARISH PICNIC, 7/28/19	341.00

ORTHODOX CHRISTIAN CHURCH OF THE HOLY TRINITY

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A HISTORY OF THE FEAST OF THE DORMITION

Last week we noted that the celebration of the Feast of the Transfiguration of our Lord on August 6 came about during several centuries and was the product of different factors, not all of which can be conclusively documented. As we now consider the Feast of the Dormition of the Theotokos, we see that its history is shrouded in even a greater fog of uncertainty.

In general, all liturgical commemorations of the Theotokos were late in coming into the Christian calendar. For the first three hundred years, there exist no records which indicate remembrances of the Mother of God, although the absence of such does not mean there were none. The oldest commemoration to honor Mary seems to be the day after the Nativity of the Lord, appearing in documents of the 4th century. As Christmas was the day of celebrating the birth of Jesus, the Church naturally accorded the following day to the person responsible for it. Thus December 26, the Second Day of Christmas, is known as “Synaxis of the Theotokos.”

The establishment of other Theotokion feasts coincides with theological debates regarding the nature of Jesus Christ, which included discussions about the significance of the Mother of God. After the fourth Ecumenical Council (451), a more pronounced devotion to Mary begins, and so dates commemorating events in the life of the Blessed Mother first appear. The “death and resurrection of the Mother of God” were evidently celebrated on two separate days. A 7th century Latin liturgical book lists January 18 as the “death” and August 14 the “assumptio” (assumption) of the *Beatae Mariae* (“Blessed Mary”). In the 8th century, one of the calendars used by Roman Christians indicates that the observance of her death and assumption are both on August 15. But the day is not considered a “great feast” until the 12th century.

Beginning in the late 8th and continuing through the 11th centuries, among the Eastern (Greek) churches we witness the proliferation of liturgical texts and hymns in honor of the Dormition. Many of these are still included in the liturgical books and are used on the day of the Feast. In the 15th century, a “Service for the Burial of the Theotokos” was composed, based on the “Praises of the Lord,” the “burial” hymns to the Buried Jesus sung at the Matins of Holy Saturday (the service customarily takes place on Good Friday evening). The Burial of the Theotokos is done in monasteries and cathedrals, sometimes a day or two after August 15.

A chief factor that distinguishes the Theotokion Feasts from those in honor of Christ is that, with the exception of the Annunciation, they are not based on passages found in the New Testament. They come from sacred writings which were composed in the first several centuries of the Christian era. These “apocryphal” writings provided the information about the life of Mary and the apostles that was preserved in the form of oral tradition. The story of the Dormition comes mostly from writings attributed to St. James the Brother of the Lord, who was one of Seventy Disciples and considered the First Bishop of Jerusalem. We should point out that this St. James is depicted together with the apostles and other figures in the traditional icons of the Dormition, such as the majestic version in our parish’s vestibule.

Fr. Alexander Garklaus