

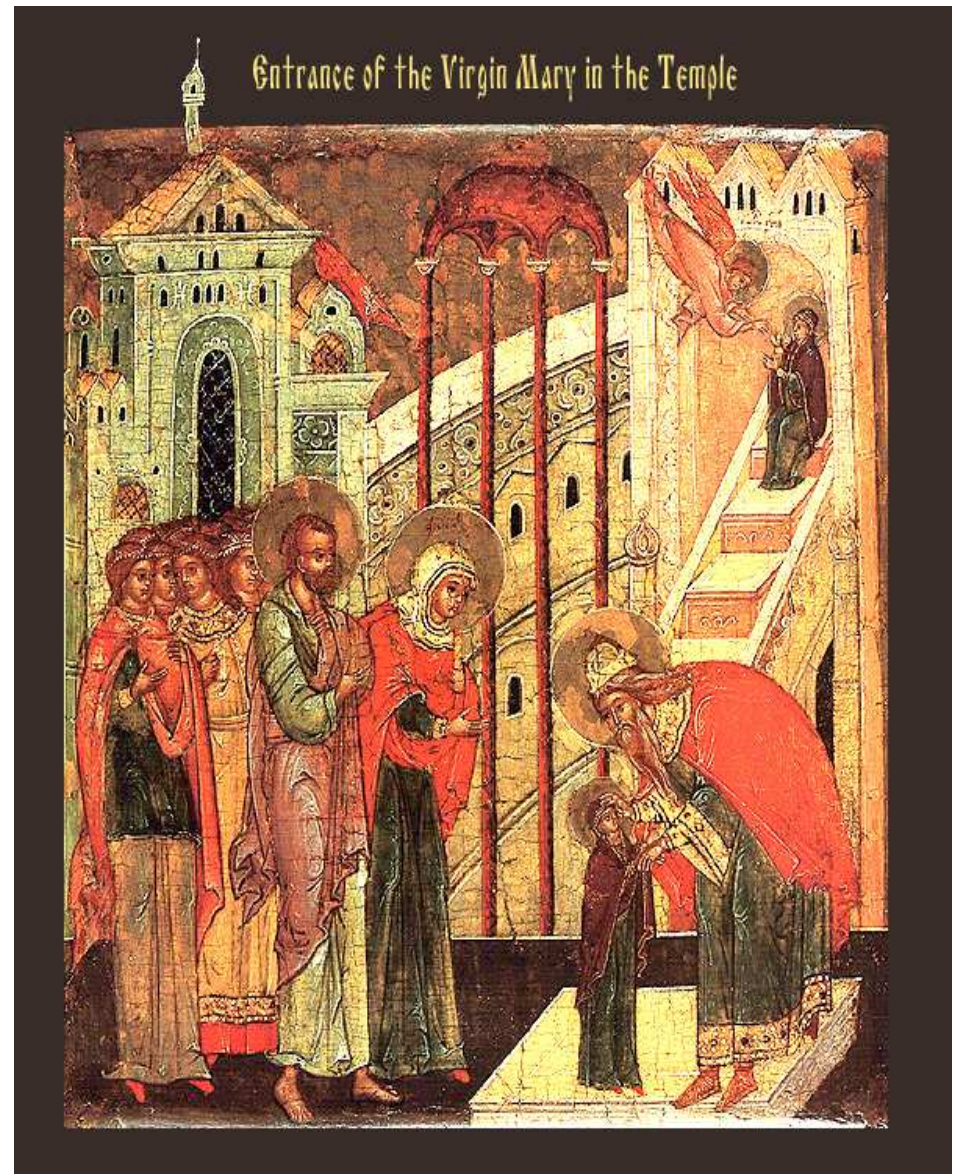
***SAIN'T GREGORY,
WONDERWORKER OF NEO-CÆSAREA***

The ascetic life of St. Gregory, his purity and lack of covetousness, aroused envy among his conceited and sin-loving peers, and they decided to slander him. Once, when he was conversing with philosophers and teachers in the city square, a notorious harlot approached him and demanded payment for the sin he had supposedly committed with her. At first St. Gregory gently said she had mistaken him for someone else, but the woman would not be quieted. He then asked a friend to give her the money. Just as she took the payment, she fell to the ground in a demonic fit, and the fraud became evident. St. Gregory prayed over her, and the devil left her.

St. Gregory loved life in the wilderness; he went into the desert where by fasting and prayer he attained high spiritual accomplishment and the gifts of clairvoyance and prophecy. He wanted to remain in solitude until the end of his days, but Bishop Thedimos of Amasea in Cappadocia, having learned of St. Gregory's ascetic life, wanted him to be Bishop of Neocaesarea. St. Gregory hid from the messengers of the bishop. Then Bishop Thedimos ordained the absent saint of Bishop of Neocaesarea, beseeching the Lord that He Himself would sanctify the unusual ordination. St. Gregory perceived the extraordinary event as the will of God and consented to be ordained a bishop.

A heresy concerning the Holy Trinity was spreading. St. Gregory prayed fervently and diligently, imploring God and His most pure Mother to reveal to him the true faith. The All-Holy Virgin Mary appeared to him, radiant like the sun, and with Her was the Apostle John the Theologian dressed in archepiscopal vestments. By the command of the Mother of God, the Apostle John taught the saint how to correctly and properly confess the Mystery of the Most Holy Trinity. Saint Gregory wrote down everything that St. John the Theologian revealed to him. The Mystery of the Symbol of the Faith, written down by St. Gregory is a great divine revelation in the history of the Church; the teaching about the Holy Trinity in Orthodox Theology is based on it.

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***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

RECTORY: 963 John Glenn Drive, Seven Hills, Ohio 44131 Phone 216-524-8989

BULLETIN 3 - VOLUME LVII

TONE 5

NOVEMBER 17, 2019

TWENTY-SECOND SUNDAY AFTER PENTECOST

*St. Gregory the Wonderworker of Neo-Cæsarea;
Ven. Lazarus the Iconographer, of Constantinople;
Martyr Gobron and 133 soldiers, of Georgia; Ven. Genadius of Vatopedi;
Ven. Nikon, Abbot of Rádonezh, disciple of Ven. Sergius*

“Though your power to perform awesome signs and wonders filled demons with terror, it enabled you to do away with many human afflictions, O holy father, Gregory. For your great deeds, then, you are justly called a wonderworker: Beg Christ, our God, to save our souls.”

Kondakion, Tone II

THE ENTRANCE OF THE MOST HOLY THEOTOKOS INTO THE TEMPLE

Thursday, November 21

“The most pure Temple of the Savior; the precious Chamber and Virgin; the sacred Treasure of the glory of God, is presented today to the house of the Lord. She brings with her the grace of the Spirit, therefore, the angels of God praise her: Truly this woman is the abode of heaven.”

Kondakion, Tone IV

TODAY’S EPISTLE: GALATIANS 6:11-18

TODAY’S GOSPEL: LUKE 12:16-21

HOLY WORSHIP THIS WEEK:

| | |
|------------------------|---|
| Wednesday, November 20 | 6:00 p.m. Vigil of the Entrance of the Theotokos |
| Thursday, November 21 | 9:00 a.m. Divine Liturgy - Entrance of the Theotokos into the Temple |
| Saturday, November 23 | 5:00 p.m. Great Vespers |

Daily Scripture Readings

| | | |
|------------------------|-------------------------|--------------------------|
| Monday, November 18 | I Thessalonians 1:1-5 | Luke 17:20-25 |
| Tuesday, November 19 | I Thessalonians 1:6-10 | Luke 17:26-37 |
| Wednesday, November 20 | I Thessalonians 2:1-8 | Luke 18:15-17,26-30 |
| | I Thessalonians 2:9-14 | Luke 18:31-34 |
| Thursday, November 21 | Hebrews 9:1-7 | Luke 10: 38-42; 11:27-28 |
| Friday, November 22 | I Thessalonians 2:14-19 | Luke 19:12-28 |
| Saturday, November 23 | II Corinthians 8:1-5 | Luke 10:19-21 |
| (St. Alexander Nevsky) | Galatians 5:22-6:2 | Matthew 11:27-30 |

COMING EVENTS

NOVEMBER:

17, TODAY 7:00 p.m. Live Stream with Bishop Paul
 18, Monday 6:00 p.m. FOCUS Cleveland program to benefit St. Herman's House

DECEMBER:

8, Sunday 11:00-5:00 Annual St. Nicholas Spaghetti Dinner to benefit St. Herman's House
 9, Monday 12:30 p.m. St. Elizabeth Book Circle

LIVE STREAM WITH BISHOP PAUL:

At 7:00 p.m. this evening, our Diocese invites you to an interactive online meeting with Bishop Paul. The topic is "Fasting as a Family," and you will have an opportunity to pose questions to the Bishop. Go to: MIDWESTFAMILY.ORG and follow the link to our YouTube channel. Join the Live Stream and post your question in the chat box during the live session.

HONEY:

Several residents of St. Herman's House were our guests at the meal, and they brought some of the "St. Herman's Honey" for sale. Bottles of their honey are now available at our La Coupole Bookstore.

LIVING IN POVERTY:

FOCUS Cleveland will hold a panel discussion to benefit St. Herman's House on Nov. 18, at Breen Center, within St. Ignatius High School. The topic is "Beyond the Numbers: A Closer Look at Living in Poverty." Doors open at 6:00 for appetizers; the panel is at 7:00. Tickets are \$30; see Jewelann Stefanar.

SPAGHETTI DINNER:

The annual FOCUS Spaghetti Dinner to benefit St. Herman's House is Sunday December 8, 11:00-5:00. It will be held at St. Malachi's Parish Hall, 2459 Washington Ave. Take-out orders are also welcome, and a meatless option is available. Adults, \$8; Kids 6-12, \$5. Dinner sponsors and additional donations are welcome. See details in the Fellowship Hall.

SPECIAL COLLECTION:

We are continuing our Special Collection to assist Aaron Rutz at St. Vladimir's Seminary. The monies collected will be matched by the Seminary. Use special collection envelopes in basket at rear of church; mark them "Seminarian." Write checks to "Holy Trinity Orthodox Church." You will be credited on your annual financial statement.

ST. ELIZABETH BOOK CIRCLE:

The Book Circle will meet Monday, Dec. 9, at 12:30 p.m. We are reading through page 43 in On the Holy Spirit, by Father Cyril Argenti.

COFFEE HOUR:

Thank you to our Coffee Hour volunteers today: MaryAnn Bobulsky, Janene Hatch, and Tammy Ray. We have volunteers lined up for the rest of this year! Thank you! The sign-up sheet for the beginning months of 2020 is in the kitchen.

FLOWERS:

The flowers today are offered by Sue Range in memory of Michael and Anne Petras.

EMPLOYMENT OPPORTUNITY:

Woodside Event Center at Archangel Michael Church is seeking event workers. The positions are part-time and require the flexibility to work around the booked events; hours vary by week, and weekends may require late hours.

THE GIFTS WE OFFER TO THE LORD WE LOVE

| | NOV. 3 | NOV. 10 |
|----------------------------------|------------|------------|
| REGULAR COLLECTION | \$ 4256.00 | \$ 2184.00 |
| CHURCH ADMINISTRATION ASSESSMENT | 45.00 | 40.00 |
| BUILDING FUND | 1162.00 | 931.00 |
| MORTGAGE FUND | 45.00 | 5.00 |
| CANDLES | 159.00 | 96.00 |
| SEMINARIAN | 208.00 | 375.00 |
| BASKET RAFFLE/MEAT LOAF LUNCHEON | | 715.00 |
| 10/27 COFFEE HOUR | | 48.00 |

ORTHODOX CHRISTIAN CHURCH OF THE HOLY TRINITY

Bulletin 3 – Volume LVII

November 17, 2019

JESUS THE LIFE

*“Thomas said to Him, ‘Lord, we do not know where You are going; how can we know the way?’ Jesus said to him, ‘I am the way, the truth, and the life.’”
(John 14:6)*

The Holy Bible has much to say about life, living and the divine life. Among the Psalms there are many passages about life as, for example, what we hear at the beginning of Great Lent, “Seek God, and your soul shall live” (Psalm 69:32). Then there is the Psalm 119 that we read over the tomb of Christ on Holy Saturday Matins (the service usually done on Good Friday evening), which is also proclaimed at funerals. This, the longest of all psalms, is a meditation on divine laws and God’s commandments which, “If you keep them, you cannot die!” The psalmist says, “As I long for Your precepts, Your righteousness gives me life” (Psalm 119:40).

According to Scripture, the tragedy is that when we are biologically dead, we cannot praise God. That is why the religious Pharisees and the Lord Jesus Christ and the Apostle Paul and all Orthodox Christians hold that there must be a resurrection from the dead. We must be made alive again so that we can sing “Alleluia” to God. In Christ, even if we die biologically, we cannot be killed. In John’s Gospel, Jesus says, “I am the resurrection and the life; he who believes in me, though he die, yet shall he live” (John 11:25). Christ has overcome death, and we who believe in Him have become victorious in Christ. In anticipation, in the Holy Spirit, we already experience the life which is life indeed, life in the Kingdom of God. To this end, we hope and pray, as we do every time we say the Lord’s Prayer, that “Thy Kingdom come!”

Unfortunately for us today, we live in a “culture of death,” not life. Abortion, euthanasia, are only two of the symptoms of this culture. But the problem is that we have made biological life the be-all and end-all of reality. It seems that our only goal is to live as long as possible in the world in a peaceful and happy life. If that is our only goal, then we are really in the hands of the devil. If it is not a holier life that we seek, then what good is it? If we live without holiness or at least searching for holiness, we are not alive, but spreading death.

If Jesus Christ is not there, life is not life. Without Christ, life is, as Shakespeare says, “full of sound and fury, signifying nothing.” If we live truly, the life of the living God becomes our own. What makes life life is love. That is why Scripture says love is stronger than death, because love is life itself. Christ, who is Life, died on the Cross. He who is everything became nothing. When Life died, death was destroyed. Nothingness was transformed into everything. Through that act, everything is vivified, because that act is an act of love.

Christians believe that Christ is the Life. He not only speaks about life and shows us life, but He is the Life. He said, “The gate is narrow and the way is hard, that leads to life” (Matthew 7:14). But when a young man asked Jesus about the commandments, He replied, “Do this, and you will live” (Luke 10:28). When the people are not following Him, He says, “Why don’t you come to Me, that you may have life?” He gave Himself up for the life of the world. “For God so loved the world that He gave His only Son, that whoever believes in Him should not perish but have eternal life” (John 3:16). That life is His Son, Jesus Christ.

From The Names of Jesus by Fr. Thomas Hopko