

VENERABLE THEODOSIUS, ABBOTT OF THE KIEV FAR CAVES

St. Theodosius was the father of monasticism in Russia. He was born at Vasilevo, near Kiev. As a youth, he felt an irresistible attraction for the ascetic life. He disdained childish games and constantly went to church. He asked his parents to let him study the holy books, and others were amazed at his intellect.

His father died when he was 14. His mother was strict and domineering but loved him very much. She chastised him for his yearning for asceticism, but he remained firmly committed.

When he was 24, he secretly left home. St. Anthony at the Kiev Caves monastery blessed him to receive monastic tonsure. After 4 years his mother found him and tearfully begged him to return home, but the saint persuaded her to remain in Kiev and to become a nun in the monastery of St. Nicholas.

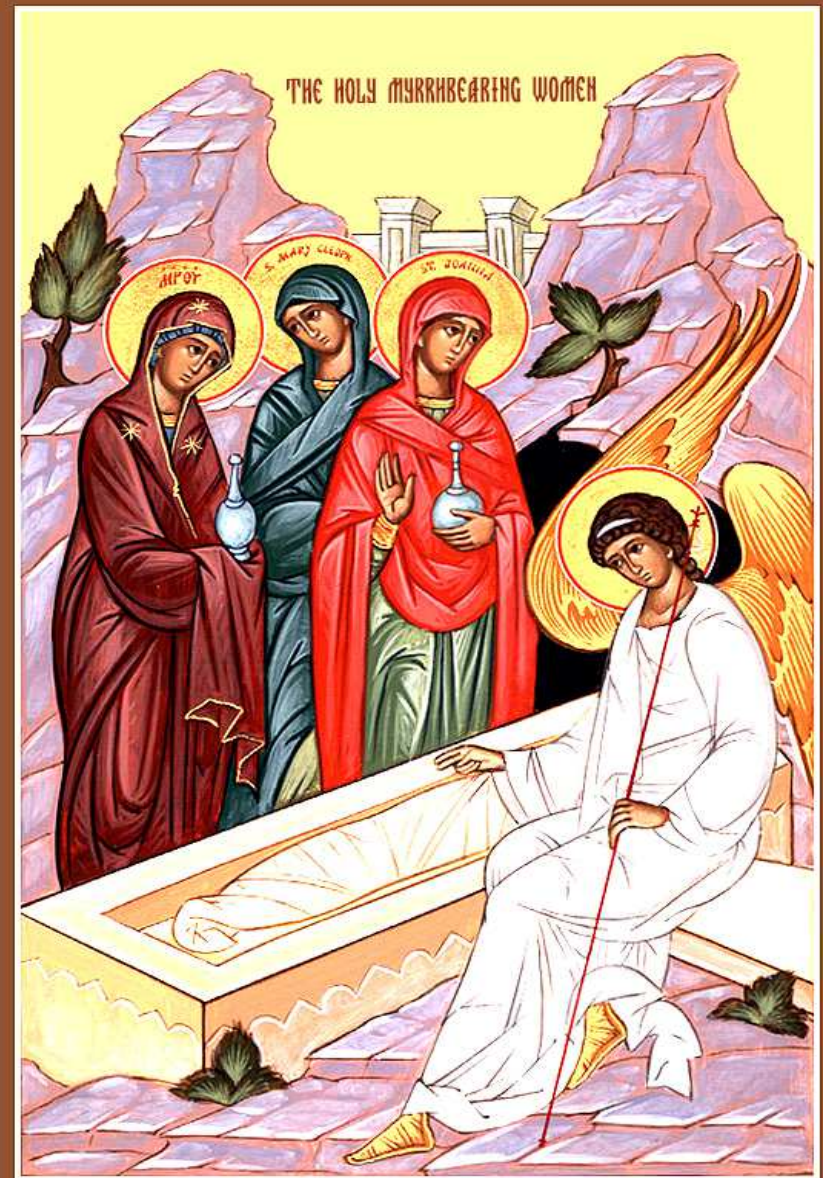
St. Theodosius toiled at the monastery more than others, and he often took upon himself some of the work of the other brethren. He carried water, chopped wood, ground up the grain, and carried the flour to each monk. On cold nights he uncovered his body and let it serve as food for gnats and mosquitoes. His blood flowed, but the saint occupied himself with handicrafts and sang Psalms. He came to church before anyone else, and, standing in one place, he did not leave it until the end of services.

In 1054 St. Theodosius was ordained a hieromonk, and in 1057 he was chosen igumen. The fame of his deeds attracted a number of monks to the monastery, at which he built a new church and cells, and he introduced cenobitic rule of the Studion monastery, a copy of which he commissioned at Constantinople.

As igumen, St. Theodosius continued his arduous duties. He usually ate only dry bread and cooked greens without oil, and spent his nights in prayer without sleep. The brethren noticed this, although the saint tried to conceal his efforts from others. His attire was a coarse hairshirt worn next to his body.

The saint was not afraid to denounce the mighty of this world. Those unjustly condemned found a defender in him, and judges would review matters at his request. He was concerned for the destitute. He built a special courtyard for them where anyone in need could receive food and drink. Sensing the approach of death, St. Theodosius peacefully fell asleep in the Lord in 1074. He was buried in a cave which he dug, where he had secluded himself during fasts.

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**HOLY TRINITY ORTHODOX CHURCH
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THE TRINITARIAN

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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 27 - VOLUME LVII

MAY 3, 2020

THIRD SUNDAY OF PASCHA

Holy Myrrhbearing Women

Martyrs Timothy the Reader and his wife Maura of Antinoë in Egypt;

St. Peter the Wonderworker, Bishop of Argolis;

Ven. Theodosius, Abbot of the Kiev Caves Monastery and Founder of Cœnobitic Monasticism in Rus’;

The “Svenskaya” Icon of the Most Holy Theotokos

CHRIST IS RISEN! INDEED HE IS RISEN!

“Listen, women, to the voice of gladness, for hell, the tormentor, I have crushed once and for all, lifting the world from the mire of corruption. Hurry, then, and tell the news to My friends, that joy may break forth upon this creation, wherein grief and sorrow first appeared.”

Exapostilarion, Tone I

“Today, let us extol the blessed Theodosius, for he rose over Rus like a glittering star. Shining from east to west, he enriched his native land with holiness as well as many signs and wonders, and by his life, he gave the world a marvelous example of the grace that flows from monastic life.

Kontakion, Tone III

TODAY’S EPISTLE: ACTS 6:1-7

TODAY’S GOSPEL: MARK 15:43-16:8

HOLY WORSHIP THIS WEEK:

Please attend worship services online on our HTOC Facebook page, accessible on www.holy-trin.org

Today, May 3	9:00 a.m. Divine Liturgy
Saturday, May 9	5:00 p.m. Great Vespers
Sunday, May 10	9:00 a.m. Divine Liturgy

Daily Scripture Readings

Monday, May 4	Acts 6:8-7:5,47-60	John 4:46-54
(St. Theodosius)	Hebrews 13:7-16	Matthew 11:27-30
Tuesday, May 5	Acts 8:5-17	John 6:27-33
Wednesday, May 6	Acts 8:18-25	John 6:35-39
	Acts 8:26-39	John 6:40-44
Thursday, May 7	Galatians 1:11-19	John 10:1-19
Friday, May 8	I John 1:1-7	John 19:25-27; 21:24-25
Saturday, May 9	Acts 8:40-9:19	John 6:48-54
	Acts 9:20-31	John 15:17-16:2

VIGIL CANDLES:

During the pandemic, while parishioners are unable to come to church, the 7-day Vigil Candles can be lit for your health or in memory of departed loved ones. Send your names and donations to the church, and Fr. Protodeacon Anthony will light your candles in the vestibule. Vigil candles are \$5 a piece.

WEEKLY OFFERINGS:

Many thanks to those of you who have been mailing in your regular donations. While at present there are no changes in the restrictions about attendance at church, expenses continue, so your kind contributions are very much appreciated. God bless you for your generosity.

OCA ALL-AGE CHURCH SCHOOL:

The OCA has been offering Church School classes online, bringing together hundreds of Orthodox kids throughout North America and abroad, to share in their faith, and now to celebrate with each other in the joy of the Resurrection. Registration is not required, but the OCA would like you to complete a brief registration form to help in creating the best program possible. Please visit the Church School page at the Orthodox Church in America website: www.oca.org

Classes are divided into grades 3-5, 6-8, and 9-12; and are scheduled for an afternoon each week; the times are posted on the website.

YOUR RIGHT HAND REACHED DOWN TO ME

What evil have I not done by my actions; and if not by my actions, then by my words; and if not by my words, then by my will? But You, O Lord, are gracious and merciful. Your right hand reached down to me in the depths of sin, and from the bottom of my heart You drew out the faith of my corruption. And this deliverance was not according to my will; rather Your will began to make me will such a deliverance.

But where had that free will of mine remained for so long, and from what deep and secret corner did You call it forth? How did I come to submit my neck to Your easy yoke, and allow my shoulders to carry Your light burden? Instantly Your yoke and burden, dear Christ, felt wonderfully sweet, so much sweeter than those vain delights which I had forsaken. Indeed it was a joy to me to be deprived of those joys which earlier I had feared to lose. For You, O Lord, cast them away from me, and in their place You Yourself entered me, bringing joy which is sweeter than any earthly pleasure.

St. Augustine of Hippo

REMEMBER THIS ONE?

**Here are the answers for last week's puzzle.
16 books of the Bible are hidden in the paragraph.**

I once made a remark about the hidden books of the Bible. It was a lulu. Kept people looking so hard for facts and for others it was a revelation. Some were in a jam, especially since the names of the books were not capitalized. But the truth finally struck home to numbers of readers. To others, it was a real job. We want it to be a most fascinating few moments for you. Yes, there will be some really easy ones to spot. Others will require judges to help them. I will quickly admit it usually takes a minister to find one of them, and there is loud lamentations when it is found. A little lady says she brews a cup of tea, so she can concentrate better. See how well you can compete. Relax now, for there really are sixteen names of the books of the Bible in this story.

ORTHODOX CHRISTIAN CHURCH OF THE HOLY TRINITY

Bulletin 27 – Volume LVII

May 3, 2020

ON ST. ATHANASIUS THE GREAT

On May 2 the Church celebrated St. Athanasius the Great (296-373). We wrote about him in one of the previous Trinitarians. He was truly one of the most active bishops and critical thinkers at the important period of the Church, just as Christianity was emerging from the period of martyrdom and becoming the official religion of the Empire. St. Gregory the Theologian was twenty-five years younger but had tremendous appreciation for his Egyptian colleague, as we can readily see from this selection of his beautiful Memorial Oration.

In praising Athanasius, I shall be praising virtue. To speak of him and to praise virtue are identical, because he had, or, to speak more truly, embraced virtue in its entirety. For all who have lived according to God still live unto God, though they have departed hence. For this reason, God is called the God of Abraham, Isaac and Jacob, since He is the God, not of the dead, but of the living. Again, in praising virtue, I shall be praising God, who gives virtue to men and lifts them up, or lifts them up again, to Himself by the enlightenment which is akin to Himself. For many and great as are our blessings – none can say how many and how great – which we have and shall have from God, this is the greatest and kindest of all, our inclination and relationship to Him. For God is to intelligible things what the sun is to things of sense. The one lightens the visible, the other the invisible world. The one makes our bodily eyes to see the sun, the other makes our intellectual natures to see God. For not even the most philosophic, the most piercing, the most curious intellect has, or can ever have, a more exalted object. For this is the utmost of things desirable, and they who arrive at it find a blessed rest from speculation.

His life was a model of wisdom, boldness and charity. As in his habits he formed the ideal Bishop, and in his teaching the law of Orthodoxy, what reward does he win for his piety? Is it not indeed right to pass this on to history? In a good old age he came to the end of life, and was gathered to his fathers, the Patriarchs, and Prophets, and Apostles, and Martyrs, who contended for the truth. To be brief in my epitaph, the honors at his departure surpassed even those of his return from exile; the object of many tears, his glory, stored up in the minds of all, outshines all its visible tokens. Yet, O you dear and holy one, who did with all your fair renown, did especially illustrate the due proportions of speech and of silence, do you stay here my words, falling short as they do of your true need of praise, though they have claimed the full exercise of all my powers. And may you cast upon us from above a propitious glance, and conduct this people in its perfect worship of the perfect Trinity, which, as Father, Son, Holy Spirit, we contemplate and adore. And if my lot be peaceful, may you aid me in my pastoral charge, or if I pass through struggles, uphold me and grant that I will be with yourself and those like you; even though I ask a great thing, to Christ Himself, our Lord be all glory, honor, and power for evermore. Amen.

From the writings of St. Gregory the Theologian