

SAINT ALEXANDER NEVSKY

The Holy Prince Alexander Nevsky was born May 30, 1220. His father, Yaroslav, was a gentle and kindly prince at Pereslavl-Zalesk, who was sent to rule for a time in Novgorod and then went to Kiev, leaving his son to rule independently as prince at Novgorod.

In 1239, Alexander married the daughter of the Polotsian prince Briacheslav, Alexandra. Prince Yaroslav blessed them at betrothal with the holy wonderworking icon of the Theodore Mother of God; St. Alexander prayed constantly before this icon.

During a troublesome time in Russian history, when attacks from the Mongol Horde came from the East and the Teutonic Knights came from the West, Prince Alexander, a great warrior and a man of prayer, was raised up by God for the salvation of Russia. In 1240, a king from Sweden gathered a great armed force and sent them to Neva on many ships, sending messengers to Novgorod to inform Prince Alexander they were taking his land captive. Alexander, not yet 20 years old, prayed a long time in the church of St. Sophia, reciting the Psalm of David: “Judge, O Lord, those who injure me, fight against those who fight against me. Take hold of shield and buckler, and rise up to help me.”

Archbishop Spryridon blessed the prince and his army. St. Alexander exhorted his troops with words of faith: “The power of God is not in numbers, but in truth.” With a smaller force, trusting in the Holy Trinity, the prince hastened towards the enemy, not knowing when they would attack. But there was a miraculous omen: At dawn on July 15, the warrior Pelgui, in Baptism Philip, saw a boat, and on it were the Holy Martyrs Boris and Gleb, in royal purple attire. Boris said: “Brother Gleb, let us help our kinsman Alexander.” When Pelgui reported the vision to the prince, Alexander commanded that no one should speak about the miracle. Emboldened by this, he urged the army to fight valiantly against the Swedes.

There was a great slaughter of Swedes, and their leader was left with a mark upon his face from a spear. An angel of God invisibly helped the Orthodox army; when morning came, on the opposite bank of the river, where the army of St. Alexander was unable to proceed, there was a multitude of the slain enemy. Because of this victory at the River Neva on July 15, 1240, the nation called the saint Alexander Nevsky.

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ST. ALEXANDER NEVSKY

***HOLY TRINITY ORTHODOX CHURCH
6822 BROADVIEW ROAD
PARMA, OHIO 44134***

THE TRINITARIAN

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HOLY TRINITY ORTHODOX CHRISTIAN CHURCH

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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

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BULLETIN 44 - VOLUME LVII

TONE 3

AUGUST 30, 2020

TWELFTH SUNDAY AFTER PENTECOST

Afterfeast of the Beheading of the Forerunner

Sts. Alexander, John, and Paul the New, Patriarchs of Constantinople;

Repose of Ven. Alexander, Abbot of Svirsky Monastery;

Uncovering of the Relics of St. Daniel, Prince of Moscow;

St. Christopher of Palestine; St. Fantinus of Calabria;

Synaxis of the Serbian Hierarchs: Sts. Sava I, Arsenius I, Sava II, Eustathius I, Jacob, Nicodemus, and Daniel, Archbishops; Joannicus II, Spyridon, Ephraim II, Macarius, Gabriel I, the Patriarchs; and Gregory the Bishop;

Translation of the Relics of Rt. Blv. Great Prince St. Alexander Nevsky to St. Petersburg

“Set aflame by the love of Christ, O glorious ones, you took up the yoke of His precious Cross, revealing yourselves as followers in His footsteps by your way of life, and you became partakers of His divine glory, divinely-wise Alexander, with wonderful John and glorious Paul. As you stand before His throne, earnestly pray for our souls.”

Kondakion, Tone VIII

“Christ revealed you, O Blessed Alexander as a new and glorious worker of wonders; a man and a prince well pleasing to God and a divine treasure of the Russian Land. Today we assemble in faith and love to glorify the Lord by joyously remembering you. He granted you the grace of healing, therefore, entreat Him to strengthen your suffering spiritual children, and to save all Orthodox Christians!”

Troparion for Alexander Nevsky, Tone IV

TODAY’S EPISTLE: I CORINTHIANS 15:1-11

TODAY’S GOSPEL: MATTHEW 19:16-26

HOLY WORSHIP THIS WEEK:

Today, August 30 9:00 a.m. Divine Liturgy
Saturday, September 5 5:00 p.m. Great Vespers

Daily Scripture Readings

Monday, August 31	II Corinthians 8:7-15	Mark 3:6-12
	II Corinthians 8:16-9:5	Mark 3:13-19
Tuesday, September 1	I Timothy 2:1-7	Luke 4:16-22
(St. Simeon)	Colossians 3:12-16	Matthew 11:27-30
Wednesday, September 2	II Corinthians 9:12-10:7	Mark 3:20-27
Thursday, September 3	II Corinthians 10:7-18	Mark 3:28-35
Friday, September 4	II Corinthians 11:5-21	Mark 4:1-9
Saturday, September 5	I Corinthians 2:6-9	Matthew 22:15-22

ORTHODOX CHRISTIAN CHURCH OF THE HOLY TRINITY

Bulletin 44 - Volume LVII

August 30, 2020

<p><u>BISHOP PAUL’S VIDEO:</u> His Eminence Archbishop Paul has prepared a video in which he discusses the current state of the Diocese of the Midwest. It can be viewed on the Diocesan website domoca.org Go to the section: “Archbishop Paul gives update on diocesan life.”</p> <p><u>CHAIRS AVAILABLE!</u> There are several hundred steel folding chairs in the basement of our Fellowship Hall that are no longer of any use here. Perhaps some parishioners can use a couple of such chairs at your home. They are available for the asking, but a nominal donation is appreciated.</p>	<p><u>CHURCH SCHOOL:</u> Please remember the ongoing Church School program presented on the OCA website. High School meets Tuesdays at 3:30; Grades 3-5 meet on Wednesdays at 3:30; and Grades 6-8 meet on Thursdays at 3:30. No registration is required.</p> <p><u>TRINTARIAN COVERS:</u> The covers today are offered by Claudia Virosteck, with prayers for school children heading back to the classrooms this week. There are dates still available if you wish to donate; call the office on Monday or Thursday mornings.</p>
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ALL IS WELL

That’s a good thought, but actually as we see, things are not well. But ALL IS WELL is the title of a book by Dr. Al Rossi, who teaches pastoral theology and spirituality at St. Vladimir’s Seminary. His thoughtful and inspiring book was planned before the pandemic, but seems to be just right for these times. We will have copies of it to sell here, but we will also have the option to listen online to Dr. Rossi on four Wednesday evenings, September 9, 16, 23, and 30, at 7:00 p.m. We’re making this announcement in advance to enable parishioners to plan ahead. Specific information about how to log on to the Zoom sessions will be forthcoming. Given the unusual circumstances of this time, as religious and all social activities are very limited, this should be an excellent opportunity for some spiritual edification.

Copies of ALL IS WELL sold out last week, but more have been ordered. They will be available in church after the Divine Liturgy for \$10.00. (If writing a check, please make it payable to “La Coupole.”)

*“Anyone who desires to know the truth
ought to turn to the Church,
since through Her alone did the apostles expound the Divine Truth.
She is the door to life.”*

Hieromartyr Ireneus, Bishop of Lyons

THE GIFTS WE OFFER TO THE LORD WE LOVE

REGULAR COLLECTION, 8/23/20	\$ 2703.00
BUILDING FUND	635.00
CANDLES	100.00
SPECIAL PROJECT FUND	130.00

**THE BEHEADING OF ST. JOHN THE BAPTIST -
WHAT DOES IT MEAN?**

The Beheading of St. John the Baptist is a holy day observed by the Church annually on August 29. It is an ancient “feast day,” going back to the first few centuries of the Christian era. By the end of the 4th century, this day, together with the Nativity of St. John, were established days of liturgical commemoration. Both days have full sets of liturgical hymns, including verses for Vespers and Matins. Both also had additional liturgical hymns in honor of the Forerunner on the day after. As the early Christian Church developed the practice of honoring saints on the days of their deaths or martyrdom, rather than on their birthdays, St. John the Baptist was the exception, having a commemoration of his nativity, on June 24. Although we do not have precise information, it is possible that his beheading was observed before his nativity.

The story of the beheading is told in the Gospels of Matthew and Mark, and mentioned by Luke (Matthew 14:1-12; Mark 6:14-27; Luke 9:9). Both Matthew and Mark describe what happened with more than customary detail. It is clear from those accounts that the death of the Baptist was a traumatic event that had serious implications for Jesus. Matthew states that after Jesus learned of the beheading, He “withdrew to a lonely place apart,” for protection. That Jesus and John were extremely close is borne out by many citations in the Gospels. But while we now see John as a supporting figure, in their day John was regarded as greater than Jesus. The account of his beheading begins with Herod hearing about the fame of Jesus and saying, “This is John the Baptist, he has been raised from the dead” (Matthew 14:2). John’s popularity stemmed from his formidable preaching. King Herod himself appreciated John, and even after his arrest, he listened to him and “heard him gladly” (Mark 6:20). The story of the beheading is well known: Herod’s wife Herodias was the widow of Herod’s brother. St. John rebuked Herod, and this produced a vengeful hatred in Herodias. At Herod’s birthday party, Herodias’ daughter performed an exotic dance that tantalized the King, who agreed to give her a reward. The dancer, traditionally known as Salome, although the name does not appear in the Bible, confers with her mother, who asks for “the head of St. John the Baptist on a platter.”

St. John has a “high profile” in the Scriptures, and Jesus Himself praises him saying, “among those born of women none is greater than John” (Luke 7:28). It was natural that the early Church would give special recognition to the Baptist. He is honored more than any other person, except Jesus Himself and the Theotokos. The Feast of the Beheading is observed as a fast day, even if it falls on Sunday. The liturgical hymns recreate for us the dramatic event. John, the righteous, bold, pure and holy man is contrasted with the lustful and devious Herodias. She, even more than Herod, is portrayed as the very personification of evil. The “feast” of the Beheading is meant to give us an opportunity to reflect on the powers and consequences of evil. The Church encourages us to avoid people and situations that can corrupt us, but we are also taught that sometimes, as in the case of St. John, we cannot avoid becoming victims of evil. It is an “incomprehensible mystery,” in one of the hymns. Although St. John is arrested and beheaded, he remains an inspiring source of strength: “O Forerunner, preacher of truth and repentance, beseech the Lord that they who keep your light-bearing memory will be delivered from all temptations and the harm of the adversary.”

Father Alexander Garklaus