

## **MARTYR AQUILINA OF BYBLOS IN SYRIA**

The Holy Martyr Aquilina, a native of the Phoenician city of Byblos, suffered under the emperor Diocletian (284-305). Her parents raised her in Christian piety. When only twelve years old, she persuaded a pagan friend to convert to Christ. One of the servants of the imperial governor Volusian accused her of teaching others not to follow the religion of their fathers. The girl firmly confessed her faith in Christ before the governor and said that she would not renounce Him. Volusian tried to influence her through persuasion and flattery, but seeing her confidence, he ordered her tortured.

They struck her upon the face, then they stripped her and beat her with whips. The torturer asked, "Where then is your God? Let him come and take you out of my hands."

She answered, "The Lord is here with me invisibly, and the more I suffer, the more strength and endurance will He give me."

They drilled through the martyr's ears with heated metal rods. The holy virgin fell down as if dead. The torturer thought that the girl had actually died, and he gave orders to throw her body outside the city to be eaten by dogs. By night a holy angel appeared to St. Aquilina, roused her and said, "Arise and be healed. Go and denounce Volusian, so that he and his plans may come to nothing."

The martyr went to the court of the governor and stood before Volusian. Seeing St. Aquilina, he called for his servants and ordered them to keep watch over her until morning.

In the morning, he sentenced St. Aquilina to death, saying that she was a sorceress who did not obey the imperial decrees. When they led the saint to execution, she prayed and gave thanks to God for allowing her to suffer in His Holy Name.

A voice was heard in answer to her prayer, summoning her to the heavenly Kingdom. Before the executioner could carry out the sentence, the martyr gave up her spirit to God (+293). The executioner feared to disobey the governor's orders, so he cut off her head, although she was already dead.

Christians piously buried the martyr's body. Later, her relics were taken to Constantinople and placed in a church named for her.

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**HOLY FATHERS OF THE FIRST ECUMENICAL COUNCIL**

**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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**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 33 - VOLUME LVIII

tone 6

JUNE 13, 2021

## SEVENTH SUNDAY OF PASCHA

*Holy Fathers of the First Ecumenical Council*

*Afterfeast of Ascension*

*Martyr Aquilina of Byblos in Syria; St. Triphylus, Bishop of Leucosia in Cyprus;  
Martyr Antonina of Nicæa; St. Anna and her son, St. John, of Constantinople;  
Ven. Andronicus, disciple of Ven. Sergius of Rádonezh, and Ven. Savva, Abbots of Moscow;  
Ven. Nun Alexandra of Divéyev*

“Today, as we honor the memory of those divinely inspired fathers, with their encouragement, we entreat You, O all merciful Lord: Keep us from being led astray by those who delight in error and falsehood. And deem us worthy of praising Father, Word, and Spirit.”

Exapostilarion, Tone I

“Your lamb Aquilina, calls out to You, O Jesus, in a loud voice: ‘I love You, my Bridegroom, and in seeking You I endure suffering. In baptism I was crucified so that I might reign in You, and I died so that I might live in You. Accept me as a pure sacrifice, for I have offered myself in love.’ Through her prayers save our souls, since You are merciful.”

Troparion, Tone IV

### HOLY WORSHIP THIS WEEK:

Saturday, June 19

5:00 p.m. Vigil of Pentecost

### Daily Scripture Readings

Monday, June 14	Acts 21:8-14	John 14:27-15:7
Tuesday, June 15	Acts 21:26-32	John 16:2-13
Wednesday, June 16	Acts 23:1-11	John 16:15-23
Thursday, June 17	Acts 25:13-19	John 16:23-33
Friday, June 18	Acts 27:1-44	John 17:18-26
Saturday, June 19	Acts 28:1-31	John 21:15-25
(Departed)	I Thessalonians 4:13-17	John 5:24-30

## ORTHODOX CHRISTIAN CHURCH OF THE HOLY TRINITY

Bulletin 33 - Volume LVIII

June 13, 2021

### COMING EVENTS

#### JUNE:

14, Monday	Golf Outing to benefit St. Herman's House of Hospitality
20, Sunday	HTOC Pentecost Potluck
27, Sunday	Beginning session at St. Vladimir's Camp

#### PENTECOST:

Our parish will celebrate Pentecost, our feast day, with a Potluck meal following the church services. Join your HTOC family in the Fellowship Hall on Sunday, June 20. There is a sign-up sheet in the Hall; please note how many people from your family will attend so the appropriate numbers of tables can be arranged.

#### COFFEE HOUR NEWS!

As we have resumed having Coffee Hour after the Sunday Divine Liturgies, the Parish Council has decided to return to the old format of having parishioners sign up on a weekly basis. The sign-up sheet is in the Fellowship Hall kitchen. Coffee Hour need not be anything special—donuts and other finger foods are sufficient. The parish will provide the coffee, bottled water and paper goods; but you can bring bottled ice tea and juices. A basket for donations should be placed with the foods, and the collected funds should be given to Jared Griebel or Fr. Alexander; you can repay yourself or submit the receipts for purchased items and be credited as a donation to the church.

#### PARISH DIRECTORY:

An updated Parish Directory has been published, and copies are available in the Fellowship Hall. One to a family, please. If there are any errors in the listings, please advise Janene Hatch. Call the church office at 216-524-4859; or email [jmhatch8@gmail.com](mailto:jmhatch8@gmail.com)

#### RUMMAGE SALE / FOOD SALE:

HTOC will hold a Rummage and Food Sale Thursday, July 29, 9:00-5:00; Friday, July 30, 9:00-5:00; and Saturday, July 31, 9:00-2:00.

NO clothing, shoes, or large furniture pieces, please. Items can be brought before or after the church services on Sat. and Sun. July 17 & 18; and on Sat. and Sun. July 24 & 25. Also, you can bring things on Monday, July 19, or Thursday, July 22, from 9:00 until noon. Your items should be put on the stage in the east section of the Fellowship Hall.

A sign-up sheet for volunteers will be in the church vestibule. For a successful sale, many "hands" are needed. Please indicate your availability and interest (Sales, Set-up, Food Serving, Bakery Items to Donate, and Clean-up). All ages and talents are welcome.

#### SUMMER CAMP:

St. Vladimir's Camp will be open this summer! With the blessing of His Eminence, Archbishop Paul, the local Orthodox Camp will re-open this year! Due to COVID, the camp sessions in 2020 were cancelled, but this year there are 3 one-week sessions beginning June 27. Special protocols will be in place. For information call the St. Michael's Church Office: 440-526-5192.

#### TRINITARIAN COVERS:

The covers today are offered by the Bohurjak Family in memory of Thomas Bohurjak.

The spiritual tranquility and blessedness  
which we sometimes experience in God's temple during the singing  
and the reading of the reader or of the serving clergy,  
is a foretaste of that infinite bliss which those will experience  
who will eternally contemplate the unspeakable goodness  
of God's countenance.

We must be zealous and distinct in our singing and reading.  
By calling upon the names of God's saints in prayer,  
we move them to pray for us.

St. John of Kronstadt

**A MOST INTERESTING QUESTION**

During the forty days after His Resurrection, Jesus appeared several times to His disciples. Some of those appearances are recorded in the gospels, and they all describe how the Resurrected Jesus had spiritual qualities, appearing behind closed doors, not quite recognizable at first, but then spending them with the apostles in conversation and sharing a meal. Jesus is revealed as real and present, and at the same time phantom-like and elusive. What is certain is that the apostles knew that the Resurrected Jesus is the same one who walked and talked with them, the one they followed and loved, the one who had taught them to seek the “needful spiritual things” which are “not of this world.” But although they became followers of Jesus, the full meaning of the Lord’s teaching was not entirely understood.

There is a fascinating moment in one of Jesus’ last appearances, in the days just before the Ascension. Here is how it is described in the Book of Acts: “To them He presented Himself alive after His passion by many proofs, appearing to them during forty days, and speaking of the kingdom of God” (Acts 1:3). As Jesus is about to ascend, the apostles asked a most interesting question, “Lord, will You at this time restore the kingdom to Israel?” To this, Jesus replied, “It is not for you to know times or seasons which the Father has fixed by His own authority. But you shall receive power when the Holy Spirit has come upon you; you shall be My witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth” (Acts 1:6-8).

The desire for the establishment of a kingdom was often in the thoughts of the apostles, as it was on the minds of many Jews at that time. The possibility that Jesus might be the much-hoped for “king” was a recurring issue; and it became a critical one in Pilate’s interrogation of Him. For the apostles, as for others, the hope for a “kingdom of Israel” was both a religious and political dream. Entailed in the vision of that kingdom were hopes of social comfort, physical security and well-being - the same things that are, more or less, implied in the American Declaration of Independence’s “life, liberty and the pursuit of happiness.”

Of course, there is nothing wrong in desiring these things, and therefore the apostles’ question is quite understandable. But they missed the main point of what Jesus was teaching. Christ’s teaching was about an *eternal*, not *earthly* kingdom. His message was the antidote to life’s tragic problem, the fact that liberty and the pursuit of happiness are *ephemeral* goals; not everyone can achieve them, and those who do only do so temporarily. History is full of stories about earthly kingdoms and their rise and fall. In all cases, such “rise and falls” are beyond human control, which is why Jesus says, “It is not for you to know the times and seasons, which the Father has fixed by His authority.” When kingdoms, including Christian kingdoms, have existed for any period, they did so only because of honesty and trust between constituents, qualities that are based on faith and love, which are nothing if not spiritual. The faith and love that enable human societies to survive are “gifts” of the Holy Spirit, working in people who accept the life and teaching of Jesus Christ as their life and salvation. Jesus’ Ascension was to make possible the descent of the Holy Spirit on Pentecost, which brought about the “birth” of Christianity. Christian virtues and values have made (and continue to make) societies able to live with honesty and trust, both in kingdoms of this world and in the Kingdom to come!

*Fr. Alexander Garklaus*