

***HIEROMARTYR METHODIUS,  
BISHOP OF PATARA***

Hieromartyr Methodius was distinguished for his genuine monastic humility. Calmly and with mildness, he instructed his flock; but he firmly defended the purity of Orthodoxy, and he energetically contended against heresies, especially the widespread heresy of the Origenists. He left behind him a rich literary legacy: works in defense of Christianity against paganism, explications of Orthodox dogmas against the heresy of Origen, moral discourses, and explanations of Holy Scripture.

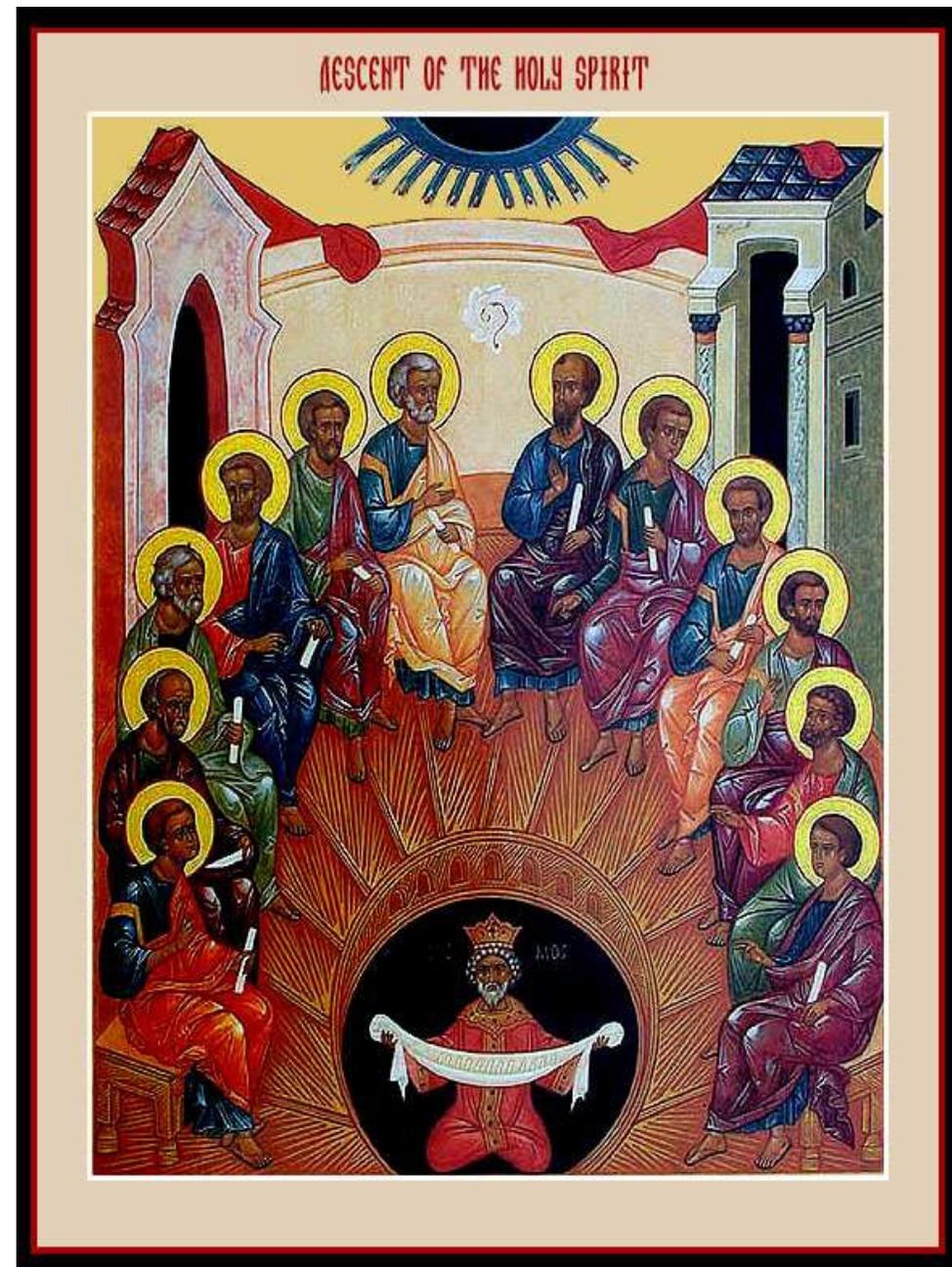
St. Methodius was arrested by the pagans, steadfastly confessed before them his faith in Christ, and was sentenced to death by beheading in the year 312.

***BLESSED PRINCE GLEB ANDREEVICH,  
SON OF ST. ANDREW BOGOLIUBSKY***

Holy Prince Gleb of Vladimir was a younger son of the holy Prince Andrew Bogoliubsky. Under the influence of his pious parents, he grew up with a deep faith, and from 12 years of age, he led a solitary spiritual life. The parents did not hinder their son and even assisted him in spiritual growth. The prince especially loved the reading of holy books, he esteemed the clergy, and he was charitable to all. Despite his young age, he chose for himself the exploit of strict fasting and prayerful vigilance. Prince Gleb died in the year 1174, at age nineteen.

His incorrupt relics were preserved and glorified by miracles. In 1238, during the time of the incursion of Batu upon the Russian Land, the Tatars burned the cathedral at Vladimir. In this conflagration perished Bishop Metrophanes, Great-princess Agatha, and many inhabitants of the city of Vladimir, who were locked in the cathedral. The fire, however, did not even touch the tomb of St. Gleb. Years later, in July 1410, Tatars again descended upon Vladimir. In plundering the city, they began to sack the cathedral church treasury, having murdered the door-keeper Patrick. They set about to break open the saint's tomb, supposing it held the treasure. Just as the Tatars touched the stone crypt of St. Gleb, flames shot forth from it, and the Tatars fled the city in terror.

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

# THE TRINITARIAN

*Published Weekly by the*  
**HOLY TRINITY ORTHODOX CHRISTIAN CHURCH**  
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 516-761-8772

BULLETIN 34 - VOLUME LVIII

TONE 7

JUNE 20, 2021

## **HOLY PENTECOST** **FEAST OF THE HOLY TRINITY**

*Hieromartyr Methodius, Bishop of Patar;*  
*Martyrs Innas, Pinnas, and Rimmas, disciples of Apostle Andrew in Scythia;*  
*Martyrs Aristocleus the Presbyter, Demetrian the Deacon, and Athanasius the Reader, of Cyprus;*  
*St. Leucius, Bishop of Brindisi; Rt. Blv. Prince Gleb Andreevich;*  
*St. Callistus, Patriarch of Constantinople; St. Nicholas Cabasilas;*  
*Translation of the Relics of St. Gurias, Archbishop of Kazan';*  
*Icon of the Most Holy Theotokos "HODEGITRIA" at the Monastery of Xenophontos on Mt. Athos*

“As we praise the one God in Holy Trinity today, let us entreat the Holy Spirit to cleanse our hearts and water them like a gentle rain from heaven, that we may bring forth the fruits of faith, hope, and love.”

Jerusalem Troparion, Tone VII

“Your blood cries out to God from the earth like that of Abel, divinely-wise hierarch, Methodius. You openly preached the Incarnation of God, putting the heresy of Origen to shame. You were translated to the heavenly bridal chamber: Pray to Christ God that our souls may be saved.”

Troparion, Tone I

TODAY'S EPISTLE: ACTS 2:1-11

TODAY'S GOSPEL: JOHN 7:37-52; 8:12

### **HOLY WORSHIP THIS WEEK:**

Monday, June 21                      9:00 a.m. Divine Liturgy - **Holy Spirit Day**  
Saturday, June 26                      5:00 p.m. Great Vespers

### **Daily Scripture Reading**

Monday, June 21	Ephesians 5:9-19	Matthew 18:10-20
Tuesday, June 22	Romans 1:1-7,13-17	Matthew 4:25-5:13
Wednesday, June 23	Romans 1:18-27	Matthew 5:20-26
	Romans 1:28-2:9	Matthew 5:27-32
Thursday, June 24	Romans 13:11-14:4	Luke 1:1-25,57-68,76,80
Friday, June 25	Romans 2:14-29	Matthew 5:33-41
Saturday, June 26	Romans 1:7-12	Matthew 5:42-48

**THIS IS A FAST-FREE WEEK.**

**ORTHODOX CHRISTIAN CHURCH OF THE HOLY TRINITY**

Bulletin 34 - Volume LVIII

June 20, 2021

**COMING EVENTS**

**JUNE:**

20, TODAY

HTOC Pentecost Potluck

27, Sunday

Beginning session at St. Vladimir's Camp

**COFFEE HOUR:**

NEEDED: People to sign up for Coffee Hour for the Sundays following Pentecost. 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 provides coffee, bottled water and paper goods; but you can bring juices, iced tea, etc. 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)

**TRINITARIAN COVERS:**

The covers today are offered by the Stoyka Family in celebration of Jessie's birthday.

**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:**

With the blessing of His Eminence, Archbishop Paul, the local Orthodox Camp will re-open this year! 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.

If you wish to be humble, then consider yourself lower than all,  
worthy of being trampled on by all;  
for you yourself daily, hourly,  
trample upon the law of the Lord,  
and therefore upon the Lord Himself.

St. John of Kronstadt

**THE GIFTS WE OFFER TO THE LORD WE LOVE**

REGULAR COLLECTION	6/6	6/13
CHURCH ADMINISTRATION ASSESSMENT	\$4054.00	\$ 2618.00
BUILDING FUND	20.00	
CANDLES	810.00	515.00
PASCHA	97.00	120.00
SPECIAL PROJECTS FUND	110.00	
COFFEE HOUR, 5/30/21	20.00	
COFFEE HOUR, 6/6/21	88.00	
		56.00

## ORTHODOX CHRISTIAN CHURCH OF THE HOLY TRINITY

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June 20, 2021

### PENTECOST - PART I

The feast of the descent of the Holy Spirit! Ten days after Ascension, meaning fifty days after Pascha, Christians from time immemorial celebrated and continue to celebrate the descent of the Holy Spirit in a feast known by its church name as Pentecost. In the Orthodox tradition, it is also known as “Trinity Sunday,” the day of the Holy Trinity.

Traditionally, churches were cleaned and adorned with greenery and branches, and grass was strewn about the floor. On the day of the feast, at the solemn Vespers, the faithful would hold flowers in their hands and then kneel, for the first time since Easter, during the special “kneeling prayers.” These customs explain how the feast of Pentecost entered into the popular consciousness of Orthodox people as a sun-filled, bright celebration, the feast of flowering, a kind of joyful encounter between human beings and God’s world in all its beauty and glory.

All religions, including the most ancient and primitive, had feasts of summer flowering, feasts to celebrate the first appearance of shoots, plants, fruit. In ancient Judaism, this was the feast of Pentecost. As the Old Testament Passover celebrated spring’s resurrection of the world and nature, Pentecost developed further as the feast of movement from spring to summer, celebrating the victory of sun and light, the feast of cosmic fullness. But in the Jewish religious tradition, this feast, common to all human societies, acquired a new meaning: it becomes the annual commemoration of the ascent of Moses up Mount Sinai, where in an inexpressible mystical encounter, God revealed Himself, entered into a Covenant, gave commandments, and promised salvation. In other terms, religion ceased being simply nature worship, and now became a sign and symbol not only of nature, but of man’s spiritual destiny and the commandment to grow into fullness of knowledge, life and perfect wholeness.

Finally, in the last phases of the Old Testament, through the teaching and insight of the prophets, this feast became a celebration directed toward the future, to God’s final victory in His creation. The prophet Joel wrote of this in an inspiring manner, and for this reason his prophecy is read as one of the Old Testament readings at the Vigil of Pentecost:

*And it shall come to pass that I will pour out My Spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. Even upon the servants and maidservants in those days, I will pour out My Spirit. And I will give signs in the heavens and on the earth...before the great and terrible day of the Lord comes. And it shall come to pass that all who call upon the name of the Lord shall be delivered... (Joel 2:28-32).*

Thus, the Jewish feast of Pentecost became a feast of nature and the cosmos, a feast of history as the revelation of God’s will for the world and human beings, and also a feast of future triumph, of God’s victory over evil and the coming of the great and last “day of the Lord.”

*From the writings of Fr. Alexander Schmemmann*