

ST. ANDREW, ARCHBISHOP OF CRETE

St. Andrew was born in the city of Damascus into a pious Christian family. Up until age 7, the boy was mute. However, after communing the Holy Mysteries of Christ, he found the gift of speech. And from that time, the lad began earnestly to study Holy Scripture and theology.

At age 14, he went off to Jerusalem, and there he accepted monastic tonsure at the monastery of St. Savva the Sanctified. St. Andrew led a strict and chaste life; he was meek and abstinent, such that all were amazed at his virtue and reasoning of mind. Over time he was numbered among the Jerusalem clergy and appointed a secretary for the Patriarchate. In 680 he was included among representatives sent to the 6th Ecumenical Council. After Council, he was summoned back to Constantinople and appointed archdeacon at the church of Hagia Sophia. During the reign of emperor Justinian II, St. Andrew was ordained bishop of the city of Gortineia on the island of Crete. In his new position, he shown as a true luminary of the Church - a great hierarch, theologian, teacher and hymnographer.

St. Andrew wrote many liturgical hymns. He was the originator of a new liturgical form—the canon. His best known is the Great Penitential Canon, which is read in portions during Great Lent. He also gained renown with his many praises of the All-Pure Virgin Mary. To him are likewise ascribed: The Canon for the Nativity of Christ, three odes for the Compline of Palm Sunday and also in the first 4 days of Holy Passion Week, as well as verses for the feast of the Meeting of the Lord, and many other church hymns. His hymnographic tradition was continued by the churchly great melodists of following ages: Saints John of Damascus, Cosma of Maium, Joseph the Melodist, Theophan the Written-upon. There have also been preserved Sermons of Saint Andrew for certain Church feasts.

St. Andrew fell asleep in the Lord in the early 700's. He died on the island of Mytilene, while returning to Crete from Constantinople, where he had been on church business. His relics were transferred to Constantinople. In the year 1350 the pious Russian pilgrim Stephen Novgorodets saw the relics at the Constantinople monastery named for St. Andrew of Crete.

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HOLY TRINITY ORTHODOX CHURCH
6822 BROADVIEW ROAD
PARMA, OHIO 44134

THE TRINITARIAN

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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 36 - VOLUME LVIII

TONE 1

JULY 4, 2021

SECOND SUNDAY AFTER PENTECOST

All Saints of America; All Saints of Russia

*St. Andrew, Archbishop of Crete; Martyrs Theodotus and Theodotia at Cæsarea in Cappadocia;
Hieromartyr Theodore, Bishop of Cyrene in Libya and with him Martyrs Cyprilla, Aroa, and Lucia;
Ven. Martha, mother of Ven. Simeon the Stylite; Burial of St. Andrei Bogoliubsky;
Ven. Andrei Rublev; Uncovering of the Relics of Ven. Evfimii, Archimandrite, of Suzdal';
Ven, Tikhon, Vasily and Nikon, Monks, of Solovétsky Monastery;
The "GALATIAN" Icon of the Most Holy Theotokos*

"Today the choir of Saints who were pleasing to God in the lands of North America now stands before us in the Church and invisibly prays to God for us. With them the angels glorify Him, and all the saints of the Church of Christ keep festival with them; and together they all pray for us to the Pre-Eternal God."

Troparion for the Saints of America, Tone VIII

"For Your glory and their happiness, O Lord, You created all the peoples of the earth, and with undaunted faith in Your perfect goodness, the founders of this country won liberty for themselves and for us. By Your grace, let us always use our freedom to do Your will, and through the Theotokos, grant our people lasting peace."

Troparion for the Independence, Tone II

TODAY'S EPISTLE: ROMANS 2:10-16
HEBREWS 11:33-12:2

TODAY'S GOSPEL: MATTHEW 4:18-23
MATTHEW 4:25-5:12

HOLY WORSHIP THIS WEEK:

Saturday, July 10 5:00 p.m. Great Vespers

Daily Scripture Reading

Monday, July 5	Galatians 5:22-6:2	Luke 6:17-23
Tuesday, July 6	Romans 7:1-13	Matthew 9:36-10:8
	Romans 7:14-8:2	Matthew 10:9-15
Wednesday, July 7	Romans 8:2-13	Matthew 10:16-22
Thursday, July 8	Romans 8:22-27	Matthew 10:23-31
Friday, July 9	Romans 9:6-19	Matthew 10:32-36; 11:1
Saturday, July 10	Romans 3:28-4:3	Matthew 7:24-8:4
(St. Anthony)	Galatians 5:22-6:2	Matthew 4:25-5:12

ORTHODOX CHRISTIAN CHURCH OF THE HOLY TRINITY

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COMING EVENTS

JULY:

19, Monday	9:00-noon	Drop-off for Rummage Sale
22, Thursday	9:00-noon	Drop-off for Rummage Sale
29-30	9:00-5:00	Rummage / Bake Sale
31, Saturday	9:00-2:00	Rummage / Bake Sale

<p><u>NORTH AMERICAN SAINTS:</u> Today being the Sunday of American Saints, we are making available a booklet called, "The Lives of the North American Saints." This is a recent publication of the Cleveland Deanery of our Midwest Diocese, which was prepared for and to be presented at last year's celebration of the 50th Anniversary of the Autocephaly of the Orthodox Church in America. The Covid pandemic made that impossible and delayed the distribution of this informative publication. Please take one per family.</p> <p><u>SPECIAL COLLECTION:</u> This summer an intern is working at St. Herman's House of Hospitality, as part of such programs sponsored by FOCUS North America. One of the intern's projects is to collect funds which will be used to make backpacks with school supplies for children in the city. We have been asked to raise \$600, which will be passed on to the intern to coordinate the backpack program. Please use the "Special Collection" basket in the rear of the church, and if donating by check, make it out to "Holy Trinity Orthodox Church."</p> <p><u>COFFEE HOUR:</u> We still need donors for Coffee Hour next Sunday, July 11. The sign-up sheet is in the Fellowship Hall kitchen. MANY THANKS to those who have already donated: Diane Hastings, the Glantz Family, and Table of 8.</p>	<p><u>RUMMAGE SALE / FOOD SALE:</u> 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 is 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.</p> <p><u>CEMETERY LOTS:</u> Sts. Peter and Paul Church has a parish-owned section (41) in Sunset Memorial Cemetery in North Olmsted. Single and double graves are available; prices vary. Contact Carolyn Carson: cfcarsen@wowway.com or leave a message at 440-734-6260.</p> <p><u>LAKEWOOD HOME:</u> The parish house of Sts. Peter and Paul Church will soon be vacant and they are looking for an Orthodox family/couple/single interested in living in Lakewood. Contact Barb Shkilevich for information: 330-239-1388; or bjshk@aol.com</p>
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Do not spare yourself, but pray earnestly,
 even if you have been toiling all day.
 Do not be negligent in your holy prayer;
 say it unto God unto the end of your heart,
 for it is a duty you owe to God.

St. John of Kronstadt

THE GIFTS WE OFFER TO THE LORD WE LOVE

REGULAR COLLECTION, 6/27	\$ 1763.00
CANDLES	108.00
ORTHODOX SEMINARIES	25.00
COFFEE HOUR, 6/20	71.00

ORTHODOX CHRISTIAN CHURCH OF THE HOLY TRINITY

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July 4, 2021

AMERICAN INDEPENDENCE AND THE AMERICAN SAINTS

Today, Sunday July 4, we have a fascinating coincidence: This being the Second Sunday after Pentecost, it is the Commemoration of All the Saints of America; and it is American Independence Day, also known as “the Fourth of July.” This unique occurrence is quite rare (depending on a late Easter, as it was this year), but it gives us an opportunity to reflect on what the coincidence means.

First, a little history: The tradition of celebrating the American Saints is fairly recent. Last week, the First Sunday after Pentecost was All Saints Sunday. It is as if the Church denotes the Sunday following the Descent of the Holy Spirit as the day on which we see the grace of the Holy Spirit at work in people making them “saints.” After remembering “all” the saints, the Second Sunday after Pentecost honors all “local” saints. This tradition came about in Russia around the time of the 1917 Revolution. The Russian Church saw that the communist government would begin a persecution of religion and realized that believers’ morale would be lifted by the remembrance of their saints, a truly inspiring assembly of holy men and women. The Orthodox Church in America commemorated “All the Saints of the Russian Lands,” but when the number of our own local saints rose to almost a dozen, our Holy Synod instituted the “Commemoration of All Saints of America.” Special hymns were written to be used at Vespers as well as at the Sunday Divine Liturgy.

The history of the Fourth of July is well known. It is the day that the Declaration of Independence was signed in 1776, by representatives of the thirteen original colonies. The Declaration was the official document that proclaimed the Americans’ cause for independence from the British. Revolutionary conflicts had been going on for several years, but they were regional and uncoordinated. The signing of the Declaration on July 4 became more than just the articulation of the reasons for the revolution. It is the first acknowledgment of the “United States of America.” Although the Revolutionary War would not end until the 1873 Treaty of Paris, the Fourth of July effectively marks the beginning of our country.

The religious components of the Declaration of Independence are essential to the vision and the integrity of the United States. Although it is a political and social Declaration, the spiritual elements are there as core-principles. The religious background of the signers of the Declaration was not that of Orthodox Christianity, and not really in the tradition of genuine Christianity. They were humanists, who believed in a God that was the Divine Creator of the Bible and had similarities with the “catholic Christian tradition,” but without Orthodox Christology and Trinitarian theology. However, Orthodox Christians who came to America were welcomed and found a perfect home for their spiritual and social lives. In fact, some of the guiding Orthodox bishops and leaders saw that Orthodox Christianity was providentially destined to come to the “New World.” This is precisely what the group of American Saints symbolize; they are the manifestations of the noble, wise and holy qualities of Orthodox Christian sanctity, made visible in the lives of real people who lived and worked in this God-protected and wonderful nation.

Fr. Alexander Garklaus