

VIRGIN MARTYR EUPRAXIA OF TABENNA

Antigonos, a dignitary and kinsman of the holy Emperor Theodosius the Great (379-395), and his wife Eupraxia were pious, and they bestowed generous alms on the destitute. A daughter was born to them, whom they also named Eupraxia. Antigonos soon died, and the mother withdrew from the imperial court. She took her daughter to Egypt; near the Thebaid there was a women's monastery with a strict monastic rule to which she was attracted. The younger Eupraxia was 7 years old at this time. She liked the monastic way of life and decided to remain at the monastery. Her pious mother did not stand in the way; taking leave of her daughter, Eupraxia asked her to be humble, never to dwell upon her noble descent, and to serve God and her sisters.

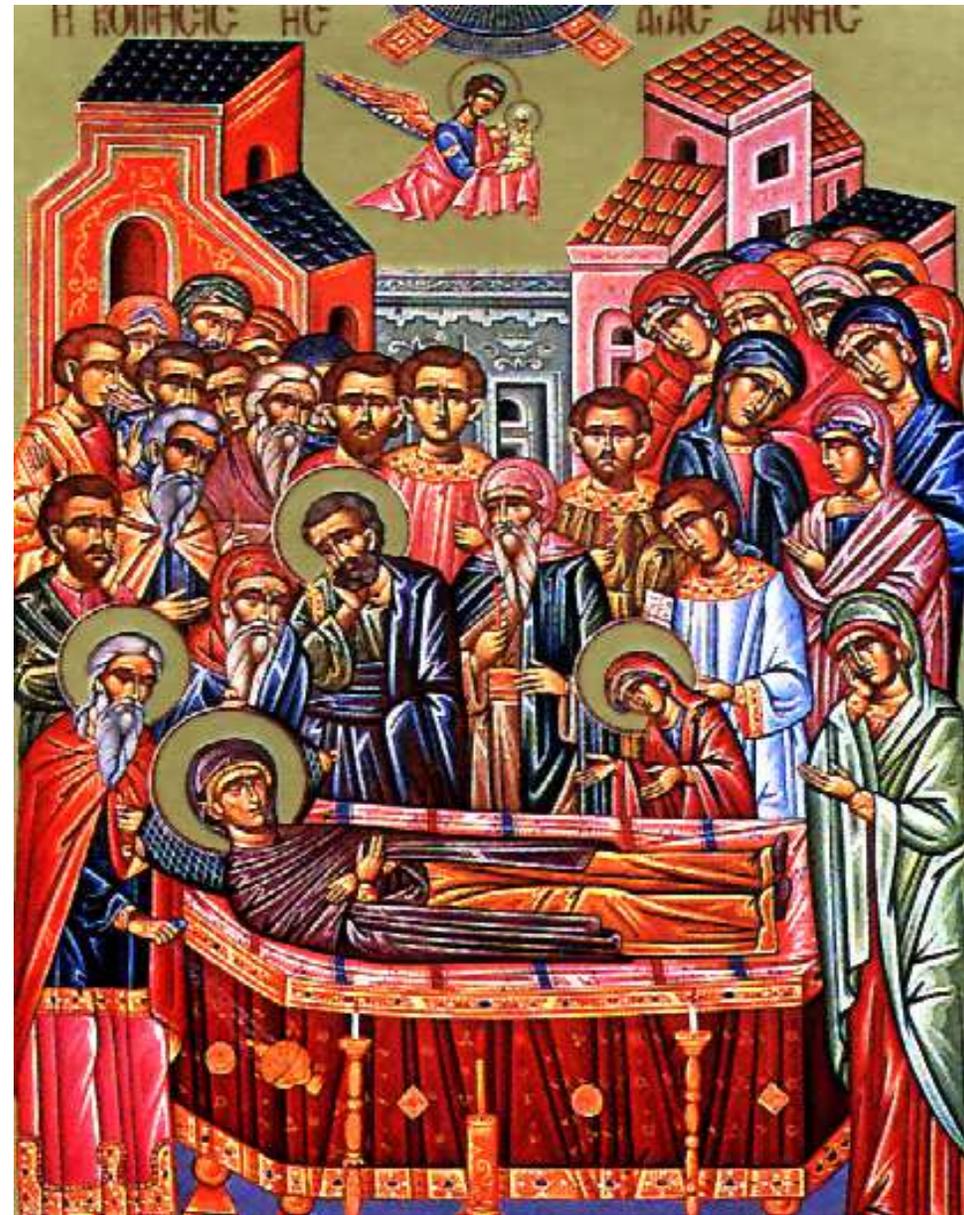
In a short while the mother died. Learning this, the emperor St. Theodosius sent St. Eupraxia the Younger a letter reminding her that her parents had betrothed her to the son of a certain senator and desiring that she honor the commitment to marry him at the age of 15. In reply, St. Eupraxia wrote that she had already become a bride of Christ and she wished the emperor to dispose of her properties, distributing the proceeds for the use of the Church and the needy.

When she reached the age of maturity, St. Eupraxia intensified her ascetic efforts. She partook of food once a day, then only two days, three days and finally once a week. She toiled humbly in the kitchen, she washed dishes, swept the premises and served the sisters with zeal and love. One sister envied her and said all her efforts were a desire for glory; but the holy virgin did not answer back except to humbly ask forgiveness.

She had her share of misfortunes. While getting water, she fell into the well; the sisters pulled her out. While chopping wood, she cut her leg with the axe. When carrying a load of wood up the ladder, she fell and a sharp splinter cut her near the eyes. But she would not consent to rest.

For her efforts, the Lord granted her a gift of wonderworking. Through her prayers she healed a deaf and dumb crippled child and a woman possessed by a demon. People brought the sick to the monastery for healing. Eupraxia humbled herself even more.

Before the death of St. Eupraxia, the abbess had a vision: The holy virgin was transported to a palace and stood before the Throne of the Lord, surrounded by angels. The Theotokos showed St. Eupraxia around the luminous chamber and said it was made ready for her and that she would come in 10 days. The sisters wept bitterly, not wanting to lose St. Eupraxia. The saint herself wept because she was not prepared for death. She asked the abbess to pray that the Lord would grant her one more year for repentance. But suddenly St. Eupraxia sensed herself not well and she sickened and died peacefully at the age of 30.



DORMITION OF THE RIGHTEOUS ANNA

***HOLY TRINITY ORTHODOX CHURCH
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THE TRINITARIAN

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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 39 - VOLUME LVIII

TONE 4

JULY 25, 2021

FIFTH SUNDAY AFTER PENTECOST

***Dormition of the Righteous Anna, mother of the Most Holy Theotokos
Holy Women Olympias the Deaconess, of Constantinople, and the Virgin Eupraxia of Tabenna;
Commemoration of the Holy 165 Fathers of the Fifth Ecumenical Council;
Ven. Makáry, Abbot of Zheltovódsk and Unzha***

“Divinely-wise Anna, you carried in your womb the pure Mother of God, who gave life to our Life. Therefore, you are now carried joyfully to the inheritance of heaven, to the abode of those who rejoice in glory, where you seek forgiveness of sins for those who faithfully honor you, ever blessed one.”

Troparion, Tone IV

“Your lamb Eupraxia, 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 with 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

TODAY’S EPISTLE: ROMANS 10:1-10
GALATIANS 4:22-31

TODAY’S GOSPEL: MATTHEW 8:28-9:1
LUKE 8:16-21

HOLY WORSHIP THIS WEEK:

Saturday, July 31 4:15 p.m. 40th Day Memorial Prayers for Andrew Yankovich
5:00 p.m. Great Vespers; Confessions

Daily Scripture Reading

Monday, July 26 (St. Jacob)	Romans 16:17-24 Philippians 3:7-14	Matthew 13:10-23 Mark 10:29-31,42-45
Tuesday, July 27 (Martyr Panteleimon)	I Corinthians 1:1-9 II Timothy 2:1-10	Matthew 13:24-30 John 15:17-16:2
Wednesday, July 28	I Corinthians 2:9-3:8	Matthew 13:31-36
Thursday, July 29	I Corinthians 3:18-23	Matthew 13:36-43
Friday, July 30	I Corinthians 4:5-8	Matthew 13:44-54
Saturday, July 31	Romans 9:1-5	Matthew 9:18-26

ORTHODOX CHRISTIAN CHURCH OF THE HOLY TRINITY

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COMING EVENTS

JULY:

26, Monday Cooking for St. Herman’s House
29-30 9:00-5:00 Rummage / Bake Sale
31, Saturday 9:00-2:00 Rummage / Bake Sale

AUGUST:

6, 7, 8 Parking for St. Pokrova festival

<p><u>RUMMAGE SALE / FOOD SALE:</u> Our Rummage and Food Sale is this week, Thursday, July 29, 9:00-5:00; Friday, July 30, 9:00-5:00; and Saturday, July 31, 9:00-2:00; and we are still short on volunteers. Please, for a successful sale, many “hands” are needed. There is a sign-up sheet in the vestibule for you to indicate your availability and interest (Sales, Set-up, Food Serving, Bakery Items to Donate, and Clean-up). All ages and talents are welcome. Signing up will make it easier to schedule volunteers, but if you find yourself with some time to donate, even if you have not signed up, please come to the church.</p> <p><u>BAKERY:</u> Donations of bakery and other favorite food items for our sale this week will be greatly appreciated.</p> <p><u>PARKING LOT VOLUNTEERS:</u> St. Pokrova Church will have their annual festival on August 6, 7 and 8; and they will be using our parking lot for their guests. We will need parking lot attendants throughout the weekend. If you are willing to help, please see Fr. Alexander or Mark Karpowicz.</p> <p><u>LAKWOOD 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> <p><u>TRINITARIAN COVERS:</u> The covers today are offered by Diane Hastings.</p>	<p><u>NORTH AMERICAN SAINTS:</u> We have 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. Please take one per family.</p> <p><u>YOUNG ADULT COOKING CLASS:</u> One Friday evening, every other month, a cooking class for ages 21-35(ish) will take place at Sts. Constantine & Helen Church in Cleveland Hts., combining cooking, fellowship, and fun! As dates are subject to change, please RSVP or direct questions to: gorealcleveland@gmail.com OR tcherpas@stsconstantine.com</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>COFFEE HOUR:</u> The refreshments today are provided by Jim and Valerie Spoerl.</p> <p><u>CRAFT SHOW:</u> See details on the bulletin board for the Summer Arts & Crafts Show on Saturday, July 31, 9:00—3:00, at St. Herman of Alaska Church in Hudson. Food trucks will be on premises as well.</p>
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THE GIFTS WE OFFER TO THE LORD WE LOVE

REGULAR COLLECTION	7/11	7/18
CHURCH ADMINISTRATION ASSESSMENT	\$6744.00	\$ 1810.00
BUILDING FUND	15.00	
CANDLES	370.00	665.00
ST. HERMAN’S HOUSE	215.00	114.00
SPECIAL PROJECTS FUND	438.00	125.00
IN MEMORY OF MARY UNGER—KITCHEN FUND	15.00	
COFFEE HOUR, 7/4/21	500.00	
COFFEE HOUR, 7/11/21	85.00	
		69.00

ORTHODOX CHRISTIAN CHURCH OF THE HOLY TRINITY

Bulletin 39 – Volume LVIII

July 25, 2021

WHAT IS “ESCHATOLOGY”?

Eschatology is a word that seems both mysterious and complicated. It is actually not difficult to understand and is a key to Christianity. In fact, to know how the Church developed through history, it is necessary to know the meaning of Christian eschatology. However, in my opinion there is no other area in modern theology that is more confused than that of eschatology. This confusion may be to some extent explained by the fact that for many centuries Christian theology simply lost its eschatological dimension.

In plain English, “eschatology” is the branch of theology that deals with the “final things,” that is, with the end of time, end of humanity, and even end of the universe itself. The problems arise when we seek to find out how and to what extent our faith in Jesus Christ is shaped by eschatology. Church historians describe the world-view of the early Christians as being entirely “eschatological.” Christians saw themselves set apart from the world, they lived in anticipation of the return of Jesus Christ, and therefore they lived every day as if it already was the “last” day. What is essential is to understand that the eschatology of the early Church was highly “positive,” not a denial of the world but a certain way of looking at and experiencing it. For the early Christians, the ultimate content and term of reference was not the world but the Kingdom of God, and thus rather than being “anti-world,” it was “pro-Kingdom”! The Kingdom of God – announced, inaugurated and given by and in Christ – stands at the heart of the early Christian faith, and not only as something yet to come but as that which *has come*, is *present now* and *shall come at the end*. It has come in Jesus Christ, in His incarnation, death, resurrection, ascension and in the fruit of all this – the descent of the Holy Spirit on the “last and great” day of Pentecost.

It comes now and is present in the Church, in the “community” of those who, having died through Christ in baptism, can now “walk in the newness of life, “ partake now of the “joy and peace of the Holy Spirit,” eat and drink at Christ’s table in His Kingdom. And it shall come at the end, when, having fulfilled all His dispensation, Christ will “fill all things with Himself.”

This then is Christian eschatology: The experience of the Kingdom of God, not as a mere doctrine of “the last things,” but as the experience centered on the Church’s self-fulfillment in the Eucharist, on the Lord’s Day. This permeates the whole faith and the whole life of the early Church, and it supplies us with the key to the initial Christian attitude towards the world and its “components” – time, nature, society, state, etc. Here also we see the character of that “two-fold” attitude, the correlation within our faith of an emphatic *yes* to the world with an equally emphatic *no*. In the light of the Kingdom, the world is revealed and experienced on the one hand as *being at its end*. And this is so not because the Kingdom is the end of all things but because by rejecting and condemning Christ, the Life and Light of all life, the “world” has condemned itself to die, the world has become that “whose form and image fade away,” so that the Kingdom of God “is not of this world.”

From the writings of Fr. Alexander Schmemmann

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VERY REVEREND ALEXANDER GARKLAVS

AUGUST 2021

Sun	Mon	Tue	Wed	Thu	Fri	Sat
1 6th Sunday after Pentecost Procession of the Wood of the Lifegiving Cross Beginning of the Dormition Fast	2	3	4	5 6:00 p.m. Vigil of the Transfiguration	6 Holy Transfiguration of our Lord 9:00 a.m. Divine Liturgy	7
8 7th Sunday after Pentecost Afterfeast of the Transfiguration Parish Council meeting	9	10	11	12	13	14 5:00 p.m. Vigil of the Dormition of the Theotokos
15 8th Sunday after Pentecost Dormition of the Theotokos	16	17	18	19	20	21 5:00 p.m. Great Vespers; Confessions
22 9th Sunday after Pentecost Afterfeast of the Dormition Parish Picnic	23 Cooking for St. Herman's House	24	25 Delivering dinner to St. Herman's House	26	27	28 5:00 p.m. Great Vespers
29 10th Sunday after Pentecost Beheading of St. John the Baptist	30	31				