

SAINT MACARIUS THE ROMAN

St. Macarius was born at the end of the 15th century into a wealthy Roman family. His parents raised him in piety and gave him an excellent education. He lived when the Christian West was shaken by the Protestant Reformation. While others were pursuing luxury, he studied Holy Scriptures and writings of the Fathers. St. Macarius was grieved to see so many darkened by sin and worldly vanity. With tears, he asked God to show him the path of salvation, and he came to realize he would find that path in the Orthodox Church.

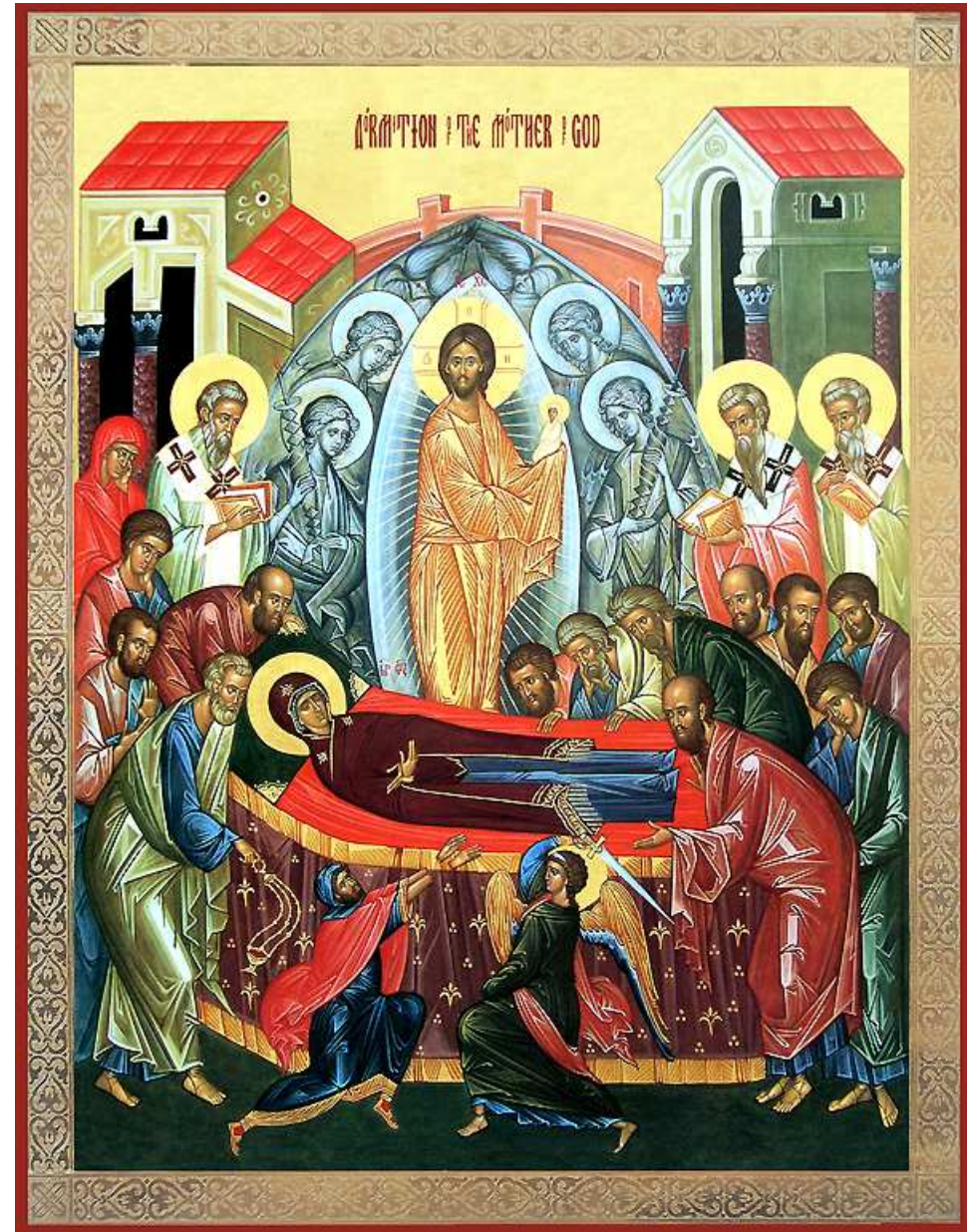
St. Macarius left Rome secretly and set out for Russia with no money and wearing an old garment. After a difficult journey, he arrived in Novgorod, where he rejoiced to see many churches and monasteries. He came to the banks of the River Svir, where St. Alexander of Svir had founded a monastery; St. Alexander tonsured him as a monk.

St. Macarius longed for a solitary life and moved to an island on the River Lezna, 45 miles from Novgorod, where he engaged in ascetical struggles and unceasing prayer. The winters were very cold and the summers were hot and humid, with mosquitos that tormented the saint. He survived on berries, roots and herbs.

One rainy night there was a knock on his door. Several hunters entered his cell. Astonished by his appearance and the divine light shining from his face, the men asked for his blessing. They told him they had come to the forest to hunt and only by the prayers of the saint did God permit them to find him. "It is not my sinful prayers," he told them, "but the grace of God which led you here." He fed them, spoke and prayed with them, then showed them the way out of the marsh. St. Macarius was concerned that his peace would be disturbed, now that his dwelling place was known, and indeed many people sought him out to ask for his advice and prayers.

The holy ascetic decided to move even farther into the wilderness, choosing an elevated place on the left bank of the Lezna. Even here, however, he was not able to conceal himself. Sometimes a pillar of fire would rise up in the night sky above him; during the day the grace of God was manifested by a fragrant cloud of smoke. Drawn by these signs, people were able to find him. They begged the saint to permit them to live near him and be guided by his counsels. Seeing this was the Lord's will, he did not refuse. He blessed them to build cells, and this was the foundation of his monastery. In 1540 a wooden church dedicated to the Dormition of the Theotokos was built. St. Macarius was ordained a priest and appointed igumen of the monastery. He was an example to others and was given the gifts of clairvoyance and wonderworking from God. He wore himself out with labors and vigils, always encouraging others in their struggles. He fell asleep in the Lord on August 15, 1550.

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THE TRINITARIAN

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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 42 - VOLUME LVIII

TONE 7

AUGUST 15, 2021

EIGHTH SUNDAY AFTER PENTECOST ***THE DORMITION OF OUR MOST HOLY LADY THEOTOKOS*** ***AND EVER-VIRGIN MARY***

The Icon of the Most Holy Theotokos "ENLIGHTENER OF MINDS"

“In childbirth, you remained a virgin, and in your dormition, you did not forsake this world, O Theotokos. For you who are the mother of life, have yourself passed into life. And by your prayers, you deliver our souls from everlasting death.”

Troparion, Tone I

“We join all generations in calling you blessed, O virgin Theotokos, for Christ, our God, who cannot be contained, was pleased to be contained in you. But we, too, are blessed, for we enjoy your constant help and protection: Day and night, you intercede for us, and it is your prayer that strengthens us day after day. For this we praise you today, crying out to you in song: Hail, full of grace, the Lord is with you.”

Jerusalem Troparion, Tone VI

TODAY'S EPISTLE: I CORINTHIANS 1:10-18
PHILLIPPIANS 2:5-11

TODAY'S GOSPEL: MATTHEW 14:14-22
LUKE 10:38-42; 11:27-28

HOLY WORSHIP THIS WEEK:

Saturday, August 21

Noon Baptism of Sierra Millie Temari
5:00 p.m. Great Vespers; Confessions

Daily Scripture Reading

Monday, August 16
(Image Not-Made-by-Hands)
Tuesday, August 17
Wednesday, August 18
Thursday, August 19
Friday, August 20
(St. Alexander Hotovitzky)
Saturday, August 21

I Corinthians 11:31-12:6
Colossians 1:12-18
I Corinthians 12:12-26
I Corinthians 13:4-14:5
I Corinthians 14:6-19
I Corinthians 14:26-40
Hebrews 13:7-16
Romans 14:6-9

Matthew 18:1-11
Luke 9:51-56; 10:22-24
Matthew 18:18-22; 19:1-2,13-15
Matthew 20:1-16
Matthew 20:17-28
Matthew 21:12-14,17-20
Luke 12:32-40
Matthew 15:32-39

ORTHODOX CHRISTIAN CHURCH OF THE HOLY TRINITY

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COMING EVENTS

AUGUST:

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| 22, Sunday | Parish Picnic |
| 23, Monday | Cooking for St. Herman's House |
| 25, Wednesday | Delivering meals to St. Herman's House |

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| <p><u>MASKS:</u> We have received a reminder from Bishop Paul that all parishioners who are NOT vaccinated must wear masks while attending services.</p> <p><u>PARISH PICNIC:</u> Plan to join the HTOC family for our parish picnic on Sunday, August 22. There is a sign-up sheet in the Fellowship Hall. A cook-out will be provided, but many other food items and beverages are needed. Volunteers for set-up and clean-up needed. See Katie or Jared Griebel if you have any questions. Email k.s.griebel4@gmail.com or jgriebbs@gmail.com</p> <p><u>GREETERS:</u> We are looking for new people to become greeters. If you are interested, contact Alex Cundik at 440-877-1980 or ajcundik@cox.net</p> <p><u>WEDDING:</u> The wedding of Igor Nikodinovski and Rebecca Habian will be celebrated on Saturday, August 28, at 12:30 p.m.</p> <p><u>TRINITARIAN COVERS:</u> The covers today are offered in memory of Bernard Haven by Eric and Marjorie Evanoff.</p> | <p><u>SPECIAL COLLECTION:</u> For the next couple of weeks we will be collecting for St. Vladimir's Seminary. Traditionally, the Seminary has had a combination fund-raising/educational event called Education Day on the first Saturday of October at the Seminary campus. In preparation for it, parishes donated to the school to underwrite the event and to support theological education. This year the Seminary decided to "go on the road" with Education Day — and their first such venture is to Cleveland! On Saturday, October 2, this will take place at St. Mary's Romanian Orthodox Cathedral, 3256 Warren Road. More information about this will be forthcoming, but we are beginning our parish's contribution efforts today.</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>COFFEE HOUR:</u> The refreshments today are provided by the Svilar Family.</p> |
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Some persons ask:
 What is the use of mentioning the names of the departed
 or the living in prayer for them?
 God being omniscient Himself knows the name and the needs of each one.
 But those who speak thus forget, or do not know,
 the importance of prayer,
 do not know the importance of each word said from a whole heart;
 they forget the justice and mercy of God are moved by our heartfelt prayer,
 which the Lord, in His goodness,
 imputes to the merit of the living or the departed themselves
 as members of the one body of the Church.

St. John of Kronstadt

ORTHODOX CHRISTIAN CHURCH OF THE HOLY TRINITY

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THOUGHTS ABOUT THE DORMITION OF THE HOLY THEOTOKOS

August 15 is the Feast of the “Dormition of the Mother of God,” also known as the “Assumption of the Blessed Virgin Mary,” and as the “Falling Asleep of the Theotokos.” The word “dormition” conjures images of dreams, blessedness, peace, calm and joy, all of which is significant in thinking about this Feast. We know nothing of the circumstances surrounding the death of Mary. Various stories, embellished with child-like love and tenderness have come down to us from early Christianity, but precisely because of their variety we are under no compulsion to defend the “historicity” of any one of them. The Church’s commemoration and love are centered not on the historical and factual context, not on the date and place where this singular woman, this Mother of all mothers completed her life, but looks instead at the essence and meaning of her death, commemorating the death of the one whose Son, according to our faith, conquered death, rose from the dead and promised us final resurrection.

Her death is best explained through the Dormition icon [such as the large beautiful depiction in our church’s vestibule]. The Mother of God has died and lies on her deathbed. Christ’s apostles have gathered around her, and above her stands Christ Himself, holding His Mother in His arms, where she is alive and eternally united with Him. Here we see both death and what has already come to pass in this particular death: not sadness, but exultation; and most profoundly, not death, but life. “After giving birth you remained a Virgin and after falling asleep you remained alive,” sings the Church, gazing at this icon. “In giving birth you preserved your virginity, in falling asleep you did not forsake the world...”

The words of one of the deepest and most beautiful prayers addressed to Mary now come to mind: “Rejoice, bright dawn of the mystical Day!” The light which pours from Dormition comes precisely from that never-ending, mystical Day. In contemplating this death and standing at this deathbed we understand that death is no more, that a person’s very act of dying has now become an act of living, the entrance into a larger life, where life reigns. She who gave herself completely to Christ, who loved Him to the end, is met by Him at these radiant gates of death, and there at once death is turned into joyful meeting—life is triumphant; joy and love rule over all. Here, death is conquered from within, freed from all that fills it with horror and hopelessness. Death itself becomes triumphant life. Thus the Dormition of the Theotokos becomes a preview of what awaits all faithful Christians at their departure from this world.

In the glow of the incomparable festal light, in these August days as the natural world reaches the peak of its beauty and becomes a hymn of praise and hope and the ensign of another world, the words of Dormition ring out, “Neither the tomb nor death could hold the Theotokos, who is ever watchful in prayer, in whose intercession is our life’s un failing hope. For as the Mother of Life she has been transported to life...”. Death is no longer death. Death radiates with eternity and immortality. Death is not rupture, but union. Not sorrow, but joy. Not death, but victory. This then is what we celebrate today, on the Dormition of the Most Pure Mother of God, as we anticipate, taste and delight even now in the dawn of the mystical and never-ending Day.

From the writings of Fr. Alexander Schmemmann