

***MARTYR AGATHONICUS OF NICOMEDIA,
AND THOSE WITH HIM,
WHO SUFFERED UNDER MAXIMIAN***

The Martyrs Agathonicus, Zoticus, Theoprepus, Acindynus, Severian, Zeno and others accepted death for Christ during the reign of the emperor Maximian (284-305).

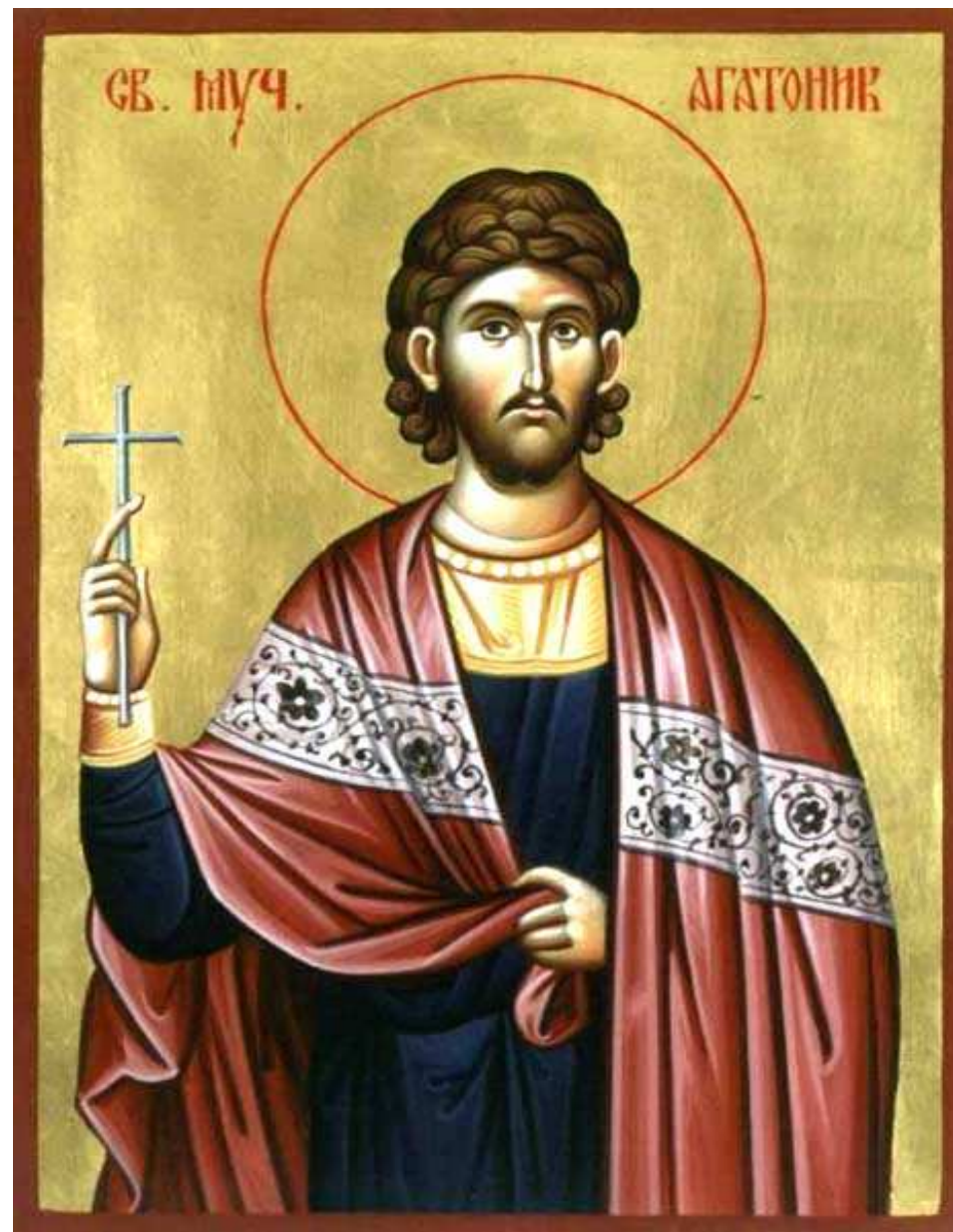
Agathonicus was descended from the illustrious lineage of the Hypasians, and he lived at Nicomedia. Well versed in Holy Scripture, he converted many pagans to Christ, including the most eminent member of the Senate (its “princeps” or leader).

Comitus Eutolmius was sent to the Pontine (lower Black Sea) region, where he crucified the followers of the Christian Zoticus, who had refused to offer sacrifice to idols. He took Zoticus with him.

In Nicomedia, Eutolmius arrested the Martyr Agathonicus (together with the princeps), and also Theoprepus, Acindynus and Severian. After tortures, Eutolmius ordered that the martyrs be taken to Thrace for trial by the emperor.

But along the way, in the vicinity of Potama, the Martyrs Zoticus, Theoprepus and Acindynus were unable to proceed further behind the chariot of the governor because of wounds received during torture. Therefore, they were put to death. The Martyr Severian was put to death at Chalcedon, and the Martyr Agathonicus together with others was beheaded by order of the emperor, in Selymbria.

The relics of the Martyr Agathonicus were in a church named for him at Constantinople, and were seen in the year 1200 by the Russian pilgrim Anthony.



MARTYR AGATHONICUS OF NICOMEDIA

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

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 43 - VOLUME LVIII

tone 8

AUGUST 22, 2021

NINTH SUNDAY AFTER PENTECOST

Afterfeast of the Dormition

Martyr Agathonicus of Nicomedia and his companions: Martyrs Zoticus, Theoprepus, Acindynus, Severian, Zeno, and others who suffered under Maximian; Hieromartyr Athanasius, Bishop of Tarsus in Cilicia; Ven. Anthusa the Nun, and her servants, Martyrs Charesimus and Neophytus; Virgin-Martyr Eulalia of Barcelona; Hieromartyr Gorazd, Bishop of Bohemia and Moravia-Silesia; The GEORGIAN Icon of the Most Holy Theotokos

“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

“Your holy martyr Agathonicus and his companions, O Lord, through their sufferings have received incorruptible crowns from You, our God. For having Your strength, they laid low their adversaries, and shattered the powerless boldness of demons. Through their intercessions, save our souls!”

Troparion, Tone IV

TODAY’S EPISTLE: I CORINTHIANS 3:9-17

TODAY’S GOSPEL: MATTHEW 14:22-34

HOLY WORSHIP THIS WEEK:

Saturday, August 28

12:30 p.m. Wedding of Igor Nikodinovski and Rebecca Habian
5:00 p.m. Great Vespers

Daily Scripture Reading

Monday, August 23
(Theotokos)

I Corinthians 15:12-19
Philippians 2:5-11

Matthew 21:18-22
Luke 10:38-42; 11:27-28

Tuesday, August 24

I Corinthians 15:29-38

Matthew 21:23-27

Wednesday, August 25

I Corinthians 16:4-12

Matthew 21:28-32

Thursday, August 26

II Corinthians 1:1-7

Matthew 21:43-46

Friday, August 27

II Corinthians 1:12-20

Matthew 22:23-33

Saturday, August 28

Romans 15:30-33

Matthew 17:24-18:4

ORTHODOX CHRISTIAN CHURCH OF THE HOLY TRINITY

Bulletin 43 - Volume LVIII

August 22, 2021

COMING EVENTS

AUGUST:

- 22, TODAY Parish Picnic
- 23, Monday Cooking for St. Herman’s House
- 25, Wednesday Delivering meals to St. Herman’s House

<p><u>PICNIC TODAY:</u> Join the HTOC Family today after Divine Liturgy in the pavilion for our annual picnic. A cookout is being provided for all. Reconnect with friends and family!</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>MASKS:</u> We have received a reminder from Bishop Paul who recommends that people who have not been vaccinated wear masks during church services.</p> <p><u>WEDDING:</u> Aaron Rutz will marry Tatiana Kessler on September 5, 2021, at 3:30 p.m.</p> <p><u>TRINITARIAN COVERS:</u> The bulletin covers today are offered by Protodeacon Anthony and Dianna Kall.</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. We are beginning our parish’s contribution efforts. If writing a check, please make it payable to “Holy Trinity Orthodox Church.”</p> <p><u>RUSSIAN FOOD FESTIVAL:</u> Sts. Peter and Paul Church in Lorain will hold a Russian Food Festival on Sept. 17-18. There will be continuous entertainment as well as dine-in or carry out meals: Pierogi, beef stroganoff, stuffed cabbage, kielbasa, Russian hoagies. See flyer on bulletin board.</p>
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The Church is the sure way to eternal life;
 walk in it without deviation, hold fast to it,
 and you will gain the kingdom of heaven;
 but if you turn aside at the crossroads of your own sophistry and unbelief,
 then you will have only yourself to blame -
 you will go astray and be lost.
 “I am the way, the truth, and the life” (John 14:6).

St. John of Kronstadt

THE GIFTS WE OFFER TO THE LORD WE LOVE

REGULAR COLLECTION, AUGUST 15	\$ 6001.00
CHURCH ADMINISTRATION ASSESSMENT	15.00
BUILDING FUND	1854.00
CANDLES	227.00
RUMMAGE SALE	45.00
SPECIAL PROJECTS	60.00
COFFEE HOUR, 8/8	159.00

MARIOLOGY IN THE ORTHODOX CHURCH

In the previous Trinitarian, we featured excerpts from Fr. Schmemmann's writings that were specific about last week's feast, the Dormition of the Theotokos. Here is a selection from a talk he delivered at the University of Dayton some fifty years ago.

In Orthodox understanding, Mariology is the theology about the Mother of God. Fundamentally, it has always been understood in terms of our understanding Jesus Christ. I would say that if nothing else were revealed in the Gospel but the mere fact of Mary's existence, that is, that Jesus Christ had a mother and that her name was Mary, it would have been enough for the Church to love her, to think of her relationship with her Son, and to draw theological conclusions from this contemplation. Thus, there is no need for additional or special revelations; Mary is a self-evident and essential "dimension" of the Gospel itself.

If we look at the development of the Marian feasts, we see also the connection to Christ. The oldest feast of Mary seems to have been the "Synaxis" in her honor on December 26, immediately following Christmas. This means that the liturgical veneration of Mary followed the development of Christology; it was part of the Church's contemplation of the mystery of the incarnation. In the East at least, this Christological character of the veneration of Mary has always been preserved. We have, of course, popular forms of Marian devotion, but even these remain organically connected with the mystery of Christ. And this remains the inner norm and criterion of Orthodox Mariology.

In fact, in the Orthodox Church, the main area of Mariology is liturgical. One would seek in vain for a Mariological treatise in our manuals of dogma. She is found in the liturgical life of the Church, in her many feasts, hymns and icons. This liturgical veneration has, to be sure, been adorned with much piety, symbolism and allegory; and this has led to questions about the biblical character and justification of these forms. Where in the Bible do we find stories about her birth, her presentation in the Temple, her dormition? To this the Orthodox answer is that whatever their poetic, liturgical and hymnographic "expressions," all these events are *real* in the sense that they are self-evident. Mary was born; as with every pious Jewish girl she was, at some moment of her life, taken into the Temple; and in the end, she died. The fact, therefore, that much of the liturgical expression of these feasts is taken from the Apocryphal tradition does not change or alter their "reality." It is the ultimate meaning of these events that the Church contemplates.

The feasts are only one aspect of the veneration of Mary. Indeed, it permeates the entire worship of the Church. Thus, we find her veneration at the end of every liturgical unit. Each group of hymns or prayers is always concluded with the *Theotokion*, a special hymn or prayer to Mary. Finally, a very important dimension of Mariology is to be found in iconography. There are countless versions of icons that depict Mary, almost always in the posture of a mother who holds the infant or young child Jesus. Many of these icons are artistic masterpieces, but their Mariological value is that they are a wonderful revelation about the central mystery of the Christian faith, revelations about the theology of man, our bodies, our life, and our destiny.

From the writings of Fr. Alexander Schmemmann