

HOLY PROPHET ZACHARIAH AND RIGHTEOUS ELIZABETH

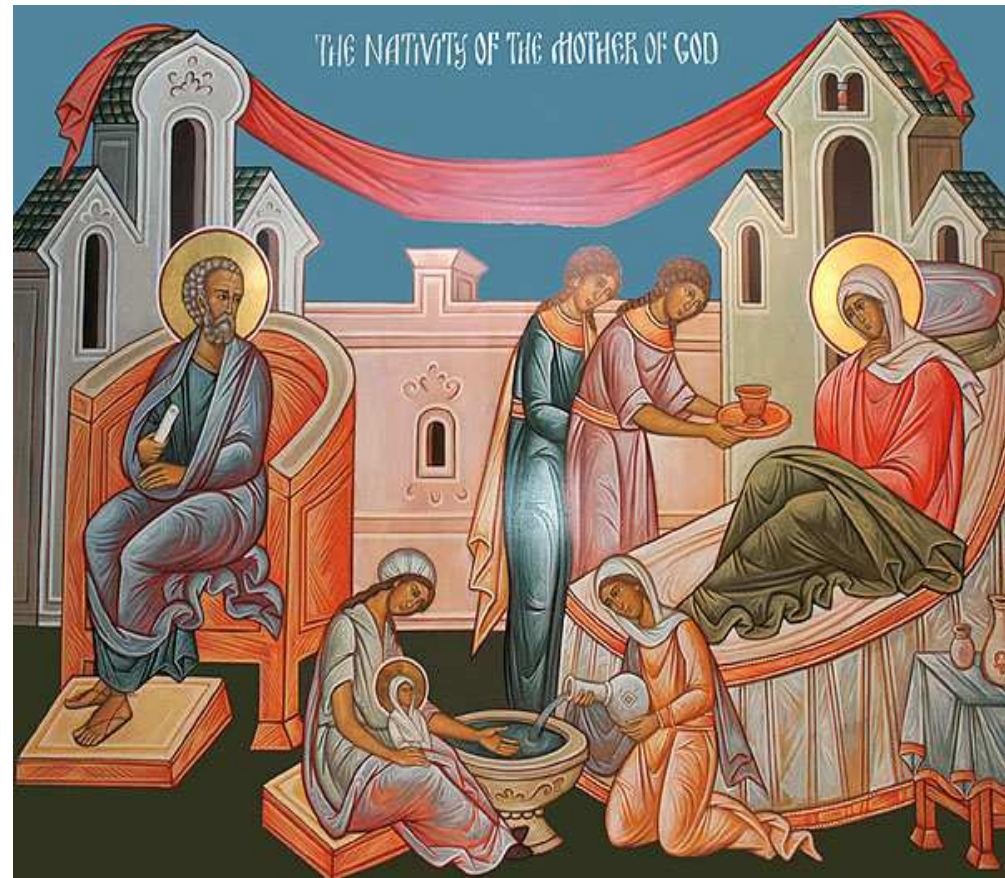
Holy Prophet Zachariah and Righteous Elizabeth were the parents of St. John the Baptist. They were descended from the lineage of Aaron: Zachariah, son of Barach, was a priest in the Jerusalem Temple; and St. Elizabeth was the sister of St. Anna, the mother of the Most Holy Theotokos. The righteous spouses, “walking in all the commandments of the Lord” (Luke 1:6), suffered barrenness, which in those times was considered a punishment from God.

Once, during his turn of priestly service in the Temple, St. Zachariah was told by an angel that his aged wife would bear him a son, who “will be great in the sight of the Lord” (Luke 1:15) and “will go before Him in the spirit and power of Elias” (Luke 1:17). Zachariah doubted this prediction, and for his weakness of faith, he was punished by becoming mute. When Elizabeth gave birth to a son, through the inspiration of the Holy Spirit, she announced that his name was John, although no one in the family had that name. Zachariah was asked, and he also wrote the name John down on a tablet. Immediately the gift of speech returned to him, and inspired by the Holy Spirit, he began to prophesy about his son as the Forerunner of the Lord.

When King Herod heard from the Magi about the birth of the Messiah, he had all infants up to two years old killed in Bethlehem and the surrounding area, hoping that the newborn Messiah would be among them. Herod knew of John’s unusual birth and wanted to kill him, fearing he was the King of the Jews. But Elizabeth hid herself and John in the hills. When she saw the pursuers, she implored God for their safety and immediately the hill opened up and concealed them.

In these tragic days, St. Zachariah was taking his turn at the services in the Temple. Soldiers sent by Herod tried in vain to learn from him the whereabouts of his son. By Herod’s command, they murdered the prophet, stabbing him between the temple and the altar (Matt. 23:35). Elizabeth died 40 days after her husband, and St. John, preserved by the Lord, dwelt in the wilderness until the day of his appearance to the nation of Israel.

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NATIVITY OF THE THEOTOKOS
Wednesday, September 8

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

RECTORY: 963 John Glenn Drive, Seven Hills, Ohio 44131 Phone 516-761-8772

BULLETIN 45 - VOLUME LVIII

tone 2

SEPTEMBER 5, 2021

ELEVENTH SUNDAY AFTER PENTECOST

***Holy Prophet Zachariah and Righteous Elizabeth, parents of St. John the Baptist
Martyr Tathuil, and his sister, Bebaia; Martyr Sarbelus of Edessa;
Virgin-Martyr Irais of Alexandria; Martyrs Juventinus and Maximus the soldiers, at Antioch;
Martyrs Urban, Theodore, Medimnus, and 77 companions, at Nicomedia;
Martyr Abdias of Persia; Martyrdom of the Holy Passionbearer Gleb;
Martyrdom of Ven. Athanasius, Abbot of Brest***

“Today’s celebration in honor of this prophet and his wife makes the Church a heaven where angels dance with men. By their prayers, direct our lives in peace, O Christ, our God, that we may ever sing to You: Alleluia.”

Troparion, Tone I

THE NATIVITY OF OUR MOST HOLY LADY THEOTOKOS AND EVER-VIRGIN MARY ***Wednesday, September 8***

“Your birth, O Theotokos, has filled all the world with joy, for there rose from you the Sun of Justice, Christ, our God. He destroyed the curse and replaced it with a blessing, thus confounding death by giving us eternal life.”

Troparion, Tone IV

TODAY’S EPISTLE: I CORINTHIANS 9:2-12

TODAY’S GOSPEL: MATTHEW 18:23-35

HOLY WORSHIP THIS WEEK:

Today, September 5	3:30 p.m. Wedding of Aaron Rutz and Tatiana Kessler
Wednesday, September 8	9:30 a.m. Divine Liturgy at St. Michael’s Church - Nativity of the Theotokos
Saturday, September 11	5:00 p.m. Great Vespers; Confessions

Daily Scripture Readings

Monday, September 6	II Corinthians 5:10-15	Mark 1:9-15
Tuesday, September 7	II Corinthians 5:15-21	Mark 1:16-22
	II Corinthians 6:11-16	Mark 1:23-28
Wednesday, September 8	Philippians 2:5-11	Luke 10:38-42; 11:27-28
Thursday, September 9	II Corinthians 7:1-10	Mark 1:29-35
Friday, September 10	II Corinthians 7:10-16	Mark 2:18-22
Saturday, September 11	I Corinthians 2:6-9	Matthew 10:37-11:1
	I Corinthians 1:26-29	Matthew 20:29-34

ORTHODOX CHRISTIAN CHURCH OF THE HOLY TRINITY

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COMING EVENTS

SEPTEMBER:

12, Sunday	Second Sunday Food Sale
	Parish Council meeting
19, Sunday	Visit of Archbishop Paul
27, Monday	Cooking for St. Herman's House
29, Wednesday	Delivering Meals to St. Herman's House

PLEASE NOTE:

Fr. Alexander will be away for a few days this week. There will be no service at HTOC on the Nativity of the Theotokos, Wednesday, Sept. 8. Those who planned to go to Church for the feast can attend Archangel Michael Church, 5025 E. Mill Rd., Broadview Hts.; the Divine Liturgy will begin at 9:30 a.m. Services will also take place at other local Orthodox Churches.

Should a pastoral emergency arise and parishioners need the services of a priest, please call Fr. John Memorich (440-526-5192).

LECTURE:

The annual Fr. Vladimir Preslopsy Lecture will be Sept. 23 at St. Michael's Woodside Event Center. There is a meal at 6:30, with the lecture by Fr. Andrew Harmon, "The Orthodox Faith and Church as Portrayed in Russian Literature," at 7:00; cost is \$15. To attend, call 440-526-5192; or info@stmichaelscleveland.org

RUSSIAN FOOD FESTIVAL:

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.

GREETERS:

If you are interested in helping with our Greeter program, please contact Alex Cundik at 440-877-1980, or ajcundik@cox.net

SECOND SUNDAY FOOD SALE:

Next Sunday is our Food Sale. Please prepare some favorite bakery or food items, and bring them to the Fellowship Hall before Divine Liturgy. And plan to shop at the sale following the service!

SPECIAL COLLECTION:

We are still 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."

TRINITARIAN COVERS:

The bulletin covers today are offered by Mat. Claudia Virostec with prayers for all the children starting back to school.

COFFEE HOUR:

Our refreshments today are donated by the Sherwood and Schwartz Families.

We are in need of Coffee Hour donors for the upcoming Sundays of 9/26, 10/3 and 10/17.

THE GIFTS WE OFFER TO THE LORD WE LOVE

REGULAR COLLECTION, AUGUST 29	\$ 5179.00
BUILDING FUND	1445.00
CANDLES	296.00
ST. VLADIMIR'S SEMINARY	790.00
FROM ST. POKROVA, FOR FESTIVAL PARKING	1000.00
2021 PICNIC	276.00
COFFEE HOUR, 8/15	66.00

ORTHODOX CHRISTIAN CHURCH OF THE HOLY TRINITY

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THE SPIRITUALITY OF SEPTEMBER

The word “September” comes from the Latin “septem” which means “seven.” In the ancient Roman Calendar, it was the seventh month of the year, which began at the Spring Equinox in March. Later, under Julius Caesar, January became the first month of the year, making September the ninth month, but the name was retained. In the Jewish tradition, the month of this time of year is called “Tishrei.” The first day of Tishrei is called Rosh Hashanah and is celebrated as “New Year Day.” The Hebrew tradition was based on the fact that this time of year was the season of the harvest, which was regarded as a fitting time to mark the end of a cycle and the beginning of a new one. This ancient practice was part of the religious traditions inherited by the early Christians, and it was a factor in the formation of the Orthodox Christian Calendar which marks the beginning of the Church and Liturgical Year on September 1.

September 1 is a minor feast, usually only celebrated in parish churches when it falls on a Sunday. The Gospel on that day is from Luke 4:16-22, which is the account from the beginning of Jesus’ ministry when He came to the synagogue in His home town Nazareth and read the prophecy of Isaiah, “The Spirit of the Lord is upon me...” (Israel 61:1). Jesus then declared that “Today the Scripture is fulfilled,” and with this set the course for His active ministry. As Christian theology subsequently developed, Jesus Christ came to be regarded as the “fulfillment” of time itself. This is reflected in the Troparion for September 1: “O Maker of all creation, who has established the times and seasons, in Your own power: Bless the crown of the year with Your goodness.”

Several notable Saints are commemorated in September, among whom are the Prophet Moses (Sept. 4), St. John the Theologian (Sept. 26), and St. Sergius of Radonezh (Sept. 25). There is a symbolic significance that the first Great Feast of the Church Year is a celebration of a “birth,” that is, the Nativity of the Theotokos (Sept. 8). But if there is one day in the month that stands out, it is the Feast of the Exaltation of the Precious Cross on September 14.

The origin of this holy day is not based on an event or specific moment in Christ’s life. Its being observed on September 14 is connected to the construction and consecration of the Church of the Holy Sepulchre in Jerusalem in the mid-4th century. Although the scripture readings and hymns all refer to the critical event of Jesus Christ’s Crucifixion, the focus of the Feast of the Exaltation is on the Holy Cross itself, as a spiritual object and concept that is at the center of Christian salvation. Proclaimed as “life-giving,” “honorable,” “glorious,” “beautiful,” “strong,” “victorious,” “weapon of peace,” “guide of faithful,” “hope of Christians,” “universal power,” etc., these attributes of the Holy Cross describe the spiritual states within our inner being. Because of its centrality in Christianity, the Cross is “present” in hymns, liturgy and iconography in a variety of ways, through the entire year; but the Feast of the Exaltation is unique in its liturgical and spiritual splendor. The “glory” of the Cross is also understood to be the source and confirmation of God’s supreme love for humanity, Who “so loved the world that He gave His only-begotten Son, that whoever believes in Him will not perish but have eternal life” (John 3:16). The veneration of the Holy Cross on September 14 and days following is one of the spiritual “high points” of the entire Church Year.

Fr. Alexander Garklavs