

HIEROMARTYR AUTONOMUS, BISHOP IN ITALY

The Hieromartyr Autonomus was a bishop in Italy. During the time of the persecution against Christians under the emperor Diocletian (284-305), St. Autonomus left his own country and resettled in Bithynia, in the locality of Soreus with a man named Cornelius. St. Autonomus did his apostolic duty with zeal and converted to Christ so many pagans that a large Church was formed, for which he consecrated a temple in the name of the Archangel Michael. For this church, the saint at first ordained Cornelius as deacon, and then presbyter. Preaching about Christ, St. Autonomus visited also Lykaonia and Isauria.

Diocletian gave orders to arrest Autonomus, but the saint withdrew to Claudiopolis on the Black Sea. When he returned to Soreus, he had the priest Cornelius ordained bishop. St. Autonomus then went to Asia, and when he had returned from there, he began to preach in the vicinity of Limna, near Soreus.

Newly-converted Christians destroyed a pagan temple. The pagans took revenge. They rushed upon the church of the Archangel Michael when St. Autonomus was serving Divine Liturgy. After torturing the saint, the pagans killed him, reddening the altar of the church with his martyr's blood. The deaconess Maria removed the body of the holy martyr from beneath a pile of stones and buried it.

During the reign of St. Constantine the Great, a church was built over the tomb of St. Autonomus. In the year 430, a certain priest had the old church pulled down. Not realizing that the martyr's body had been buried beneath the church, he rebuilt the church in a new spot. But after another 60 years, the relics of the saint were found incorrupt, and a church was then built in the name of the Hieromartyr Autonomus.

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**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 46 - VOLUME LVIII

TONE 3

SEPTEMBER 12, 2021

TWELFTH SUNDAY AFTER PENTECOST **Leavetaking of the Nativity of the Most Holy Theotokos** **Sunday Before the Elevation of the Cross**

Hieromartyr Autonomus, Bishop in Italy;

Martyr Julian of Galatia and forty Martyrs with him; Hieromartyr Theodore of Alexandria;
St. Coronatus, Bishop of Nicomedia; Ven. Afanásy of Vysótsk, Wonderworker of Serpukhóv;
Ven. Vassian of Tiksnensk; Translation of the Relics of Righteous Simeon of Verkhotúr'e

“With reverence you served the divine mysteries, O wise one, and became an acceptable sacrifice while partaking of the cup of Christ. Now, as you stand before Him, holy Martyr Autonomos, unceasingly intercede for us all.”

Kontakion, Tone II

THE UNIVERSAL EXALTATION OF THE PRECIOUS AND LIFE-GIVING CROSS **Tuesday, September 14**

“O Cross of Christ, you are the hope of all Christians and the guide of those who have strayed, haven of those tossed about by the storm of life, pledge of victory for all who battle evil, and resurrection for the fallen. By its power, O Christ, have mercy on us all.”

Troparion, Tone VI

TODAY’S EPISTLE: GALATIANS 6:11-18
I CORINTHIANS 15:1-11
PHILIPPIANS 2:5-11

TODAY’S GOSPEL: JOHN 3:13-17
MATTHEW 19:16-26
LUKE 10:38-42; 11:27-28

HOLY WORSHIP THIS WEEK:

Monday, September 13 6:00 p.m. Vigil
Tuesday, September 14 9:00 a.m. Divine Liturgy - **Exaltation of the Cross**
Saturday, September 18 5:00 p.m. Great Vespers

Daily Scripture Readings

Monday, September 13 (Church of Holy Sepulchre)	II Corinthians 8:7-15 Hebrews 3:1-4	Mark 3:6-12 Matthew 16:13-18
Tuesday, September 14	I Corinthians 1:18-24	John 19:6-11,13-20,25-28,30-35
Wednesday, September 15	II Corinthians 8:16-9:5 II Corinthians 9:12-10:7	Mark 3:13-19 Mark 3:19-27
Thursday, September 16	II Corinthians 10:7-18	Mark 3:28-35
Friday, September 17	II Corinthians 11:5-21	Mark 4:1-9
Saturday, September 18	I Corinthians 1:26-29 I Corinthians 2:6-9	John 8:21-30 Matthew 22:15-22

ORTHODOX CHRISTIAN CHURCH OF THE HOLY TRINITY

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COMING EVENTS

SEPTEMBER:

12, TODAY	Second Sunday Food Sale
	Parish Council meeting
19, Sunday	Visit of Archbishop Paul
23, Thursday	6:30 p.m. Dinner and Lecture at St. Michael's Woodside
27, Monday	Cooking for St. Herman's House
29, Wednesday	Delivering Meals to St. Herman's House

<p><u>SECOND SUNDAY FOOD SALE:</u> TODAY is our Food Sale. Please shop at the sale following the service!</p> <p><u>PARISH COUNCIL MEETING:</u> The Parish Council will meet today following the Divine Liturgy.</p> <p><u>LA COUPOLE FALL CLEARANCE SALE:</u> Stop by beginning 9/20/21 for deep discounts!</p> <p><u>LECTURE:</u> 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</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> <p><u>WREATH OF FLOWERS:</u> If you would like to donate the wreath of flowers that will adorn the cross in church for the Feast, please contact Nancy Scardon at 440-888-0041.</p>	<p><u>SPECIAL COLLECTION:</u> 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."</p> <p><u>TRINITARIAN COVERS:</u> The bulletin covers today are offered by Mat. Claudia Virosteck in blessed memory of Deacon George.</p> <p><u>COFFEE HOUR:</u> Our refreshments today are donated by the Bellack Family. We are in need of Coffee Hour donors for the upcoming Sundays of 9/26, 10/3 and 10/17. The sign-up sheet is in the kitchen.</p> <p><u>GREETERS:</u> If you are interested in helping with our Greeter program, please contact Alex Cundik at 440-877-1980, or ajcundik@cox.net</p>
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*It is sort of a candid and ingenious confession to praise in others what is lacking in ourselves.
St. Jerome*

THE GIFTS WE OFFER TO THE LORD WE LOVE

REGULAR COLLECTION, SEPTEMBER 5	\$ 2175.00
BUILDING FUND	520.00
CANDLES	166.00
ST. VLADIMIR'S SEMINARY	29.00
IN MEMORY OF TED GELETKA	25.00
COFFEE HOUR, 8/29	51.00

ORTHODOX CHRISTIAN CHURCH OF THE HOLY TRINITY

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THE ELEVATION OF THE HOLY CROSS

The Feast of the Elevation or Exaltation of the Holy Cross is celebrated on September 14 with great solemnity. In cathedrals the archbishop would take his place in the center of the church and, surrounded by a great assembly of clergy, would majestically raise the cross high over the crowd and bless the worshippers on all four sides of the church while the choir thundered in response, “Lord, have mercy!” This was the celebration of the Christian empire, an empire born under the sign of the Cross on the day when Emperor Constantine saw a vision of the Cross high in the sky and heard the words, “In this sign conquer....” This is the feast of Christianity’s triumph over kingdoms, cultures and civilizations, the feast of that Christian world that now lies in ruins, crumbling before our very eyes!

Today much has changed, much of the world goes on with no reference to the goings-on of what takes place inside the church buildings. Why then do we keep repeating words about universal triumph, and singing over and over again that the Cross is unconquerable? It seems to me that we continue to celebrate the Elevation of the Cross and repeat the ancient words of victory not simply to commemorate an old battle that was won, or to recall a past that no longer exists, but in order to reflect more deeply on the meaning of the word “victory” for Christian faith. It may be that only now, stripped as we are of outward power and glory, government support, untold wealth, and of all apparent symbols of victory, are we capable of understanding that all of this was, perhaps, not genuine victory. Yes, the cross raised over the crowds was in those days covered with gold and silver and adorned with precious stones. Yet neither gold, nor silver, nor precious stones can erase the original meaning of the Cross as an instrument of humiliation, torture, and execution on which a man was nailed, a man was rejected by all, gasping from pain and thirst. Do we have the courage to ask ourselves: if all those Christian kingdoms and cultures died, if victory was replaced by defeat, was it not because we Christians became blind to the ultimate meaning and genuine content of Christianity’s most important symbol? We decided that gold and silver would be allowed to eclipse this meaning. And we decided as well that God desires our worship of the past.

To honor the Cross, to raise it up, to sing of Christ’s victory: Does this not mean, above all, to believe in the Crucified One and to believe that the Cross is a sign of staggering defeat? For only because it is a defeat, does the Cross become victory and triumph. No, Christ did not enter the world to win outward victories. He was offered a kingdom, but refused. And at the very moment of His betrayal to death, He said: “Do you think that I cannot appeal to My Father, and He will send Me more than twelve legions of angels?” (Matthew 26:53). Yes, Christ was never more a king than when He walked to Golgatha carrying His own cross on His shoulders while the hate-filled and mocking crowd surrounded Him. His kingship and power were never more obvious than when Pilate brought Him before the crowd, dressed in purple, condemned to a criminal death, a crown of thorns on His head, and Pilate telling the raging mob: “Behold your king!” Only here can the whole mystery of Christianity be seen, for through this rejected, crucified and condemned man, God’s love began to illumine the world and a Kingdom was opened which no one has power to shut.

From the writings of Fr. Alexander Schmemmann