

***MARTYRS TROPHIMUS,
SABBATIUS, AND DORYMEDON
OF SYNNADA***

The Holy Martyrs Trophimus, Sabbatius and Dorymedon suffered for Christ during the reign of the Roman emperor Probus (276-282). A pagan festival was being celebrated in the city of Antioch. Sacrificial offerings were brought, the wine was poured, and vile acts were performed. The Christians Trophimus and Sabbatius arrived in the city just as the festival was taking place, and they were saddened by this loud and indecent spectacle — they prayed that the Lord would guide the errant on the way of salvation. The idolaters noticed their presence. Seeing that the strangers did not worship the idols, they arrested them and took them to the governor.

At their interrogation, the saints firmly confessed their faith. When they were told to renounce Christ, they resolutely refused to do so. St. Sabbatius died under the fierce torment. St. Trophimus was sent to the city of Synnada in Phrygia for even more terrible tortures.

For three days, St. Trophimus walked, shod in iron sandals with sharp nails, driven on by a cavalry guard. The governor of Frigius, Dionysius, infamous as a torturer and executioner, used all manner of tortures to break the will of the brave Christian. St. Trophimus merely repeated the words of Scripture: “Many afflictions has the righteous one, but from them all will the Lord deliver him” (Psalm 33:20).

The senator Dorymedon, a secret Christian, visited St. Trophimus in prison, washing and binding his wounds. When the pagans learned that the senator would not participate in the festival of Castor and Pollux, they asked the reason for his refusal. He said that he was a Christian and would not attend a festival in honor of the demons. He and St. Trophimus were thrown to the wild beasts to be eaten by them, but the martyrs remained unharmed. They were then beheaded by the sword.



MARTYRS TROPHIMUS, SABBATIUS AND DORYMEDON

***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 47 - VOLUME LVIII

tone 4

SEPTEMBER 19, 2021

THIRTEENTH SUNDAY AFTER PENTECOST

Sunday After the Exaltation of the Cross

**Martyrs Trophimus, Sabbatius, and Dorymedon of Synnada;
Martyr Zosimas, Hermit, of Cilicia; St. Theodore of Tarsus, Archbishop of Canterbury;
Rt. Blv. Theodore, Prince of Smolensk, and his children,
Sts. David and Constantine, Wonderworkers of Yaroslavl'**

“As You were voluntarily raised upon the Cross for our sake, grant mercy to those who are called by Your Name, O Christ God; make all Orthodox Christians glad by Your power, granting them victories over their adversaries, by bestowing on them the invincible trophy, Your weapon of peace.”

Kontakion, Tone IV

“As the foundation of athletes and the confirmation of piety, the Church honors and glorifies your brilliant suffering, wise and glorious Trophimus, ever-praised and blessed athlete. Together with your fellow sufferers, ask cleansing for those who hymn you, for you are invincible.”

Kontakion, Tone VIII

TODAY'S EPISTLE: GALATIANS 2:16-20
I CORINTHIANS 16:13-24

TODAY'S GOSPEL: MARK 8:34-9:1
MATTHEW 21:33-42

HOLY WORSHIP THIS WEEK:

Saturday, September 25 5:00 p.m. Great Vespers; Confessions

Daily Scripture Readings

Monday, September 20	II Corinthians 12:10-19	Luke 3:19-22
Tuesday, September 21	II Corinthians 12:20-13:2	Luke 3:23-4:1
Wednesday, September 22	II Corinthians 13:3-14	Luke 4:1-15
Thursday, September 23	Galatians 1:1-10,20-2:5	Luke 4:16-22
(Forerunner)	Galatians 4:22-31	Luke 1:5-25
Friday, September 24	Galatians 2:6-10	Luke 4:22-30
(New Martyrs)	Romans 8:28-39	Luke 21:12-19
Saturday, September 25	I Corinthians 4:1-5	Luke 4:31-36
(St. Sergius)	Galatians 5:22-6:2	Luke 6:17-23

WE WELCOME WITH JOY, HIS GRACE ARCHBISHOP PAUL,
CELEBRATING THE DIVINE LITURGY WITH US TODAY.

ORTHODOX CHRISTIAN CHURCH OF THE HOLY TRINITY

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COMING EVENTS

SEPTEMBER:

23, Thursday 6:30 p.m. Dinner and Lecture at St. Michael's Woodside
26, Sunday 2:00 p.m. Virtual event at Cleveland Museum of Art
27, Monday Cooking for St. Herman's House
29, Wednesday Delivering Meals to St. Herman's House

LA COUPOLE FALL SALE:

Up to 50% discounts on Russian imports, including amber jewelry, hand-painted fairy tale plates and matryoshka dolls. Clearance prices on other items too. Come on in and browse!

EASTERN ORTHODOX WOMEN'S GUILD:

The EOWG invites all to their Annual Pasta Dinner on Thursday, Oct. 14, here at HTOC! Enjoy a social hour with appetizers 6:00-7:00, dinner at 7:00, and a Chinese Raffle of gift baskets. Adults—\$15; Children 6-12—\$7.50; Under 6—Free. Reservations must be made by Monday, Oct. 4. See Joanne Stoyka or Dianna Kall for tickets. Proceeds will benefit Orthodox Charities.

Membership in the Guild is open to women 18 and older; see Joanne or Dianna to join.

LECTURE:

The annual Fr. Vladimir Preslopsky 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

ST. CATHERINE'S MONASTERY:

Next Sunday, Sept. 26, at 2:00 p.m., there is an hour-long lecture/virtual tour of St. Catherine's Monastery at the foot of Mt. Sinai, site of Moses' burning bush. The event is sponsored by the Cleveland Museum of Art. See more details and scan the QR code to register, which is posted in our Fellowship Hall.

WREATH OF FLOWERS:

The flowers adorning the cross for the Feast of the Exaltation are offered by Nancy Scardon.

SECOND SUNDAY FOOD SALE:

Many thanks to all who donated items and who shopped at the Food Sale last Sunday. We realized a profit of \$449!

The next Sale is scheduled for Sunday, October 10.

SPECIAL COLLECTION:

Today is the last day of our collection 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; and parishes donated to the school to underwrite the event and to support theological education. If writing a check, please make it payable to: Holy Trinity Orthodox Church.

On Saturday, October 2, this event will take place at St. Mary's Romanian Orthodox Cathedral, 3256 Warren Road. Use the link below to register:

<https://www.svots.edu/events/orthodoxy-evangelism>

TRINITARIAN COVERS:

The bulletin covers today are offered by William and Rebecca Spak.

COFFEE HOUR:

Our refreshments today are donated by the Svilar and Griebel families in honor of Nadine Svilar's 90th birthday.

We are in need of Coffee Hour donors for NEXT Sunday, September 26.

MEMORIAL PRAYERS:

There will be a 40th Day Memorial Prayer Service for Ted Geletka on Saturday, October 2, following Vespers.

THE GIFTS WE OFFER TO THE LORD WE LOVE

REGULAR COLLECTION, SEPTEMBER 12	\$ 4180.00
CHURCH METROPOLITAN ASSESSMENT	45.00
BUILDING FUND	795.00
CANDLES	143.00
ST. VLADIMIR'S SEMINARY	159.00
SPECIAL PROJECTS	55.00
COFFEE HOUR, 9/5	79.00

ORTHODOX CHRISTIAN CHURCH OF THE HOLY TRINITY

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THE NATURE OF MAN

The 19th century philosopher Feuerbach stated that “man is what he eats.” Ironically, in this seeming reduction of humanity to food, to matter, without realizing it, he said exactly what the Bible says about mankind. The Bible teaches us that man is first of all a being who is thirsty and hungry, who transforms the world into his own life. But in contrast to the philosopher, who subjects humanity to food and matter, the Bible sees in this transformation the goal of humanity to make the world into life, and thereby make it a means of communion with the world, with its beginnings, with its purpose, with God. I said that in return for God’s gift to man – the gift of the world, of food, of life – man responds with thanksgiving and praise, with which he fills and transfigures the world. Only in light of this basic biblical teaching can we understand why the symbol of man’s fall in the Bible is also connected with food.

On the basis of the creation story in the Bible, the whole world was given by God as food to man, with the exception of one forbidden fruit. And it is precisely this fruit that man eats, refusing to believe and obey God. The meaning of this story is that the forbidden fruit, in contrast to all others, was not given as a gift to man. It did not bear God’s blessing. This means that if man ate this fruit, he did not eat it in order to have life with God, as a means of transforming it into life, but rather as a goal in itself, and thus, having consumed it, man subjected himself to food. He desired to have life not from God or for God but rather for himself.

The very fall of man consists in the fact that he desired life for himself and in himself, and not for God and in God. God made the world a means of communication with himself, but man desired the world purely for himself alone. Instead of returning God’s love for love for him, man fell in love with the world, as a goal in itself. But herein lies the whole problem, that the world cannot be an end in and of itself, just as food has no purpose unless it is transformed into life. So too, the world, having ceased to be transparent to God, has become an endless commotion, a senseless cycle of time in which everything is constantly in flux, constantly vanishing, and in the final analysis, dying.

Man ate the forbidden fruit, thinking that it would give him life. But life itself outside of and without God is simply communion with death. It is no accident that what we eat already needs to be dead in order to become our life. We eat in order to live, but since we eat something that is already deprived of life, food itself inevitably leads us to death. And in death there is not, nor can be any life. Through Jesus Christ, through His ongoing life in the Church, we are given the means to return to life, not simply for a moment, but for eternity. This is life which the Church’s hymns call “life unfading.” This life is not found in food, although man receives it through food, and not in the air, although breathing gives us the possibility to search and desire it. This life is in the One who is Himself life, that is, in God – in the knowledge of God, in love and praises and in the communion with God. This is the basic theme of Christianity, the teaching about salvation, about the restoration and resurrection of man from death to life.

From the writings of Fr. Alexander Schmemmann