

QUOTES FROM ST. GREGORY PALAMAS

“We know that prayer in and of itself cannot save us,
but carrying it out before God can.
For when the Lord’s eyes are upon us, He sanctifies us,
as the sun warms everything upon which it shines.”

“The Lord came to send fire upon the earth (cf. Luke 12:49)
and through participation in this fire He makes divine
not just the human substance which He assumed for our sake,
but every person who is found worthy of communion with Him.”

“...if anyone looks with faith at the mystical table and the
Bread of Life placed on it, he sees the Person of the Word of God,
Who was made flesh for our sake and dwelt among us (John 1:14).
If he shows himself a worthy receptacle, he will not only see but
become a partaker of Him, receive Him to dwell within him, and
be filled with His divine grace.”

“Given that we desire long life, should we not take eternal life
into account? If we long for a kingdom which, however enduring,
has an end, and glory and joy which, great as they are, will fade,
and wealth that will perish with this present life, and we labour
for the sake of such things; ought we not to seek the kingdom,
glory, joy and riches which, as well as being all-surpassing, are
unfading and endless, and ought we not to endure a little
constraint in order to inherit it?”

“...the grace of the Spirit takes possession of the quiet soul,
and gives it a taste of the unspeakable good things to come,
which no passionate and negligent eye has seen, nor ear heard,
neither have entered into the heart of such a man (cf. I Cor. 2:9).
This taste is the earnest of these good things,
and the heart which accepts these pledges becomes spiritual
and receives assurance of its salvation.”

“You should secretly give from what you have to those in need,
so that you receive from God, Who sees in secret,
a hundred times more, as well as life eternal in the age to come
(cf. Matthew 6:4; Mark 10:30).”

“The light of the Lord’s transfiguration does not come into being
or cease to be, nor is it circumscribed or perceptible to the senses,
even though for a short time on the narrow mountain top
it was seen by human eyes.



SAINT GREGORY PALAMAS

***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 2 - VOLUME LIX

tone 4

NOVEMBER 14, 2021

TWENTY-FIRST SUNDAY AFTER PENTECOST

Holy and All-Praised Apostle Philip
St. Justinian the Emperor, and his wife, St. Theodora;
St. Gregory Palamas, Archbishop of Thessalonica;
Ven. Philip, Hermit of Irap near Novgorod

“The universe is adorned and Ethiopia exults, as if adorned with a crown; for it is enlightened by you and adorned by your crown, O Philip, converser with God. It celebrates your memory joyously, for you taught everyone to believe in Christ, and have completed your course in a manner worthy of the Gospel. Therefore, Ethiopia stretches forth its hands to God; entreating Him to grant us great mercy.”

Troparion, Tone III

“O luminary of Orthodoxy, support and teacher of the Church, ideal of monks and invincible champion of theologians, O wonderworker Gregory, boast of Thessalonica and herald of grace, always intercede for all of us that our souls may be saved.”

Troparion, Tone VIII

TODAY'S EPISTLE: GALATIANS 2:16-20
I CORINTHIANS 4:9-16

TODAY'S GOSPEL: LUKE 10:25-37
JOHN 1:43-51

HOLY WORSHIP THIS WEEK:

Saturday, November 20 5:00 p.m. Vigil of the Entrance of the Theotokos into the Temple

Daily Scripture Readings

| | | |
|------------------------|-----------------------|-----------------------|
| Monday, November 15 | Colossians 2:13-20 | Luke 14:12-15 |
| | Colossians 2:20-3:3 | Luke 14:25-35 |
| Tuesday, November 16 | I Corinthians 4:9-16 | Matthew 9:9-13 |
| Wednesday, November 17 | Colossians 3:17-4:1 | Luke 15:1-10 |
| Thursday, November 18 | Colossians 4:2-9 | Luke 16:1-9 |
| Friday, November 19 | Colossians 4:10-18 | Luke 16:15-18; 17:1-4 |
| Saturday, November 20 | II Corinthians 5:1-10 | Luke 9:57-62 |

MONDAY, NOVEMBER 15, IS THE BEGINNING OF THE NATIVITY FAST.

COMING EVENTS

NOVEMBER:

- 14, TODAY Second Sunday Food Sale
 Parish Council meeting
- 20, Saturday 10:00 a.m. EOWG meeting at Buna Vestire Church
- 26, Friday 1:00 p.m. Virtual Youth Retreat and Tour of St. Tikhon’s Monastery
- 30, Tuesday 8:00 p.m. Live Streamed “St. Andrew’s Day Celebration” Akathist

STEWARDS OF THE OCA SUNDAY, NOVEMBER 14

Please support the work of the Orthodox Church in America by becoming a Steward of the OCA. Your support will help the work of the ministries and departments of the OCA that serve our Church by providing important resources such as liturgical texts and music, college ministry support, church planting grants, religious education material, and special events. Other new and exciting projects are also being developed. You can financially support the work of the Church by contributing to the special collection at your parish or by making a donation online: oca.org/donate

Checks should be made out to THE ORTHODOX CHURCH IN AMERICA and can be mailed to: P.O. Box 675; Syosset, NY 11791-0675

SECOND SUNDAY FOOD SALE:

Today is our monthly food sale. Please visit the tables in the Fellowship Hall to purchase home-made specialties!

NOTE: The December Food Sale will be on the *first* Sunday of the month, December 5.

EASTERN ORTHODOX WOMEN’S GUILD:

The November meeting will be held at Buna Vestire Church, 7140 Fitch Rd; Olmsted Falls; next Saturday, Nov. 20, at 10:00 a.m. The morning will include fellowship and refreshments, Q & A Discussion of “Christ’s Second Advent” with Fr. Andrew Harmon, the Fall Fundraiser update and distribution of gifts for shut-in parishioners.

VIRTUAL YOUTH RETREAT:

“Where Saints Have Walked,” a visit to St. Tikhon’s Monastery for Orthodox youth K-12, will be held via ZOOM on Friday, Nov. 26; 1:00-4:00 p.m. Register by Nov. 21; visit www.orthodoxfellowship.org

FLOWERS:

The flowers today are offered by the Stoyka Family in memory eternal of Helen Busch.

EASTERN CHURCHES SEMINAR:

The 37th Eastern Churches Seminar, sponsored by Notre Dame College is now available for viewing. It features Bishop John Michael Botean of the Romanian Byzantine Diocese, speaking on “After the Deluge, What it means to be Church in Post-Pandemic Times.”
[YouTube.com/NotreDameCollege](https://www.youtube.com/NotreDameCollege).

ST. ANDREW’S DAY CELEBRATION:

On Tuesday, Nov. 30, 8:00 p.m., the Akathist to St. Andrew the Apostle, the First-Called will be live-streamed via YouTube. Hosted by St. Nicholas Church in Mogadore and sponsored by National Fellowship of Orthodox Christians in America, this 2nd Annual “Virtual” Celebration will include an address by His Eminence Bishop Paul. Join on YouTube:
<https://www.youtube.com/watch?v=BUW6f-E-Fgw>

TRINITARIAN COVERS:

The covers today are offered by MaryAnn Bobulsky.

COFFEE HOUR:

Our refreshments today are provided by the Chandler Family.
December 26 is still open in 2021.

“Through the fall, our nature was stripped of divine illumination and resplendence.
But the Logos of God had pity upon our disfigurement, and in His compassion
He took our nature upon Himself.

Tabor He manifested it to His elect disciples clothed once again most brilliantly.
He showed what we once were and what we shall become through Him in the age to come,
if we choose to live our present life, as far as possible, in accordance with His ways.”

St. Gregory Palamas

ORTHODOX CHRISTIAN CHURCH OF THE HOLY TRINITY

Bulletin 2 – Volume LIX

November 14, 2021

**THE SAINTS AMONG US -
SAINT GREGORY PALAMAS**

Sunday, November 14, is the commemoration of one of the most famous Church Fathers, St. Gregory Palamas. His significance is so important that in addition to this day, he is also remembered prominently on the Second Sunday of Great Lent. There he follows the First Sunday of Great Lent, the Sunday of the Triumph of Orthodoxy. By commemorating him, he is honored as an extraordinary champion of the “triumphant teachings of Orthodoxy!”

St. Gregory was born in Constantinople in 1296. His surname is Palamas, and his father was an official in the Imperial Court. St. Gregory received as good an education as possible and could have easily procured a diplomatic career in the Court. But his vocation was to serve a different Kingdom. When he was about twenty years old, he went to Mt. Athos, the famous monastic peninsula in Northern Greece. There he was tonsured as a monk and began his ascetic life. He was exposed to teaching of elders who taught the hesychastic practices of intense prayer and meditation. Some years later he found himself in the city of Thessalonica where he was ordained priest. For a time he was the Abbot of one of the monasteries on Mt. Athos. In 1347 he was made bishop of Thessalonica. On one of his voyages to Constantinople, he was kidnapped by Ottoman pirates. Held captive for a year, he was ransomed and returned to Thessalonica to serve and preach for the last three years of his life. He died there in 1359.

The period during which St. Gregory lived was marked by both theological and political ferment. The Imperial City had never completely recovered from the traumatic devastations that took place under the Fourth Crusade in 1204. From that time Constantinople was exposed to “Western” rationalistic concepts about spirituality. These together with the constant danger of Ottoman advances created a tense and contentious environment. St. Gregory became involved in the theological disputes of the day which dealt with matters of spiritual practice and with the concepts of how humans can know God. Having been taught and nurtured in the spiritual practices he learned on Mt. Athos, St. Gregory strongly defended in brilliant writings the practice of spiritual prayer through which real sanctification can be achieved. Consistent and disciplined prayer even made possible for the truly advanced to see the divine “uncreated light.” His critics contended that equating “uncreated light” with God was either heretical pantheism or simply a Logical impossibility.

St. Gregory’s writings have come to be known as the “theology about the distinction between divine essence and energies.” He had absorbed theological traditions of the previous great teachers (Sts. Basil the Great, Gregory the Theologian, St. Maximus, etc.) and articulated how it was possible to “know” God through His energies, but not in essence. The fullness and perfection of God is indeed out of the realm of human experience and understanding; God’s “essence” can never be known. But we can “see, feel and know” God through His energies (His marvelous revelations in nature, the manifestations of uncreated light, the reality of sacramental life, etc.). The theological controversies were heated and intense; several Church councils were called in Constantinople. At some of these councils St. Gregory’s teachings were condemned, but his theology was finally exonerated in 1351. Subsequently, his teachings acquired the standard of universal acceptance in the Orthodox Church. St. Gregory was canonized in 1368, less than ten years after his death. You can find him on the right (south) wall of our church, in the second row from the bottom, on the far right (west) side.

Fr. Alexander Garklaus