

VENERABLE PACHOMIUS THE GREAT

St. Pachomius was born in the 3rd century in Upper Egypt. His parents were pagans who gave him an excellent education. From his youth he had a good character, and he was prudent and sensible. At 20, he was called to serve in Emperor Constantine's army. New conscripts were put in a city prison, guarded by the soldiers. The local Christians fed the soldiers and took care of them, because of their love for God, fulfilling His commandment to love their neighbor. This impressed Pachomius so deeply that he vowed to become a Christian.

After he left the army, Pachomius received holy Baptism and moved to the lonely settlement of Shenedit to lead a strict ascetic life under the spiritual guidance of the desert-dweller Pamon. After 10 years he made his way through the desert and halted at the ruins of Tabennisi, where he heard a Voice telling him to start a monastery at this place.

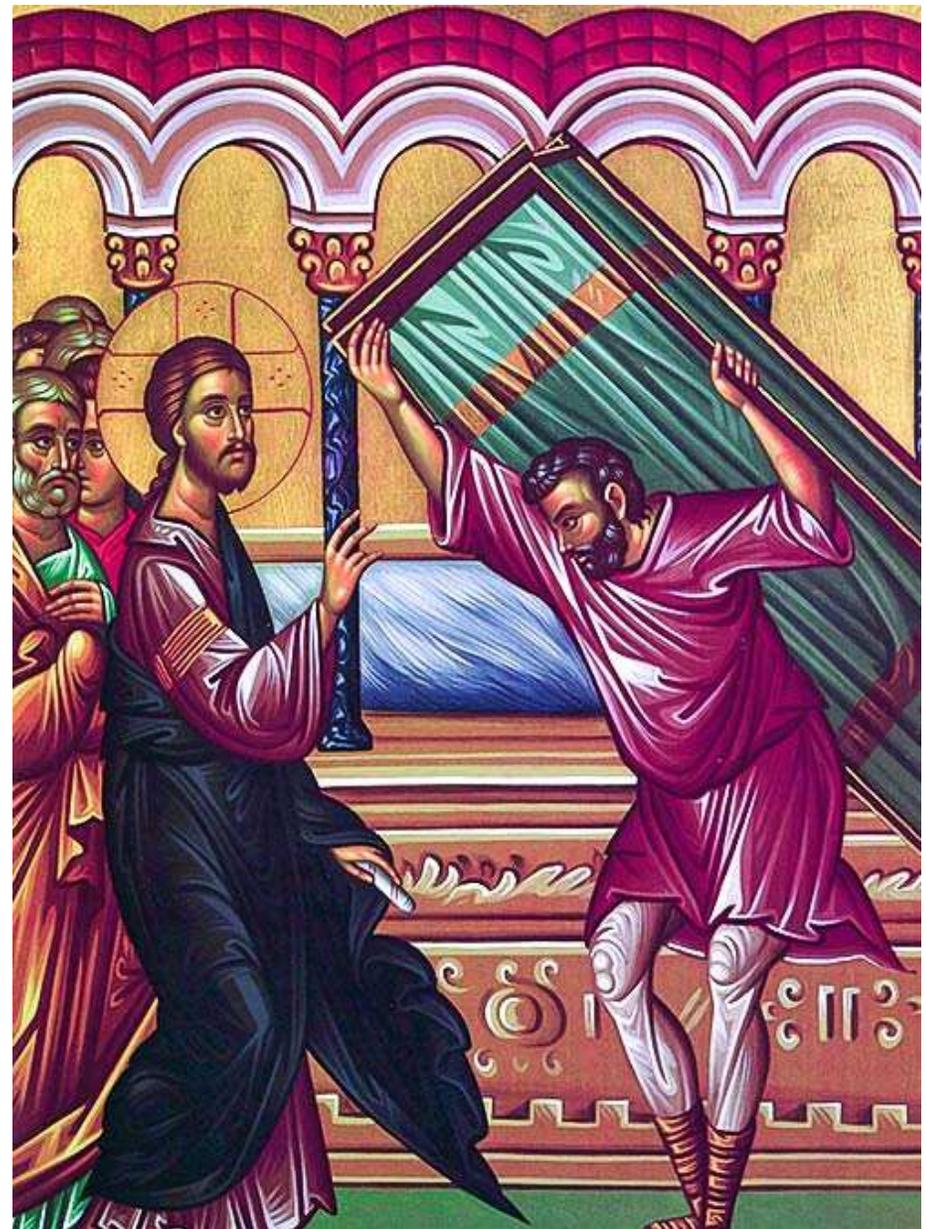
Gradually followers began to gather around him, impressed by his love for work. He cultivated a garden, conversed with those seeking guidance and tended to the sick. St. Pachomius introduced a monastic Rule of cenobitic life, giving everyone the same food and attire. All worked for the common good of the monastery.

The number of monks at the monastery grew quickly, and it became necessary to build 7 more monasteries in the vicinity. Pachomius' sister Maria came to him, and he blessed her to enter the path of monastic life; the Tabennisi monks built her a hut on the opposite side of the Nile River, and nuns began to gather around.

Severe and strict towards himself, St. Pachomius had great kindness and condescension toward the deficiencies of spiritually immature monks. He taught them to avoid judging others. He cared for the sick monks with special love, relaxing the fasting rule to help them recover faster. He taught the monks to rely only upon God's help and mercy. The Lord granted him the gift of wonder-working and healing the sick.

Toward the end of his life, St. Pachomius fell ill from a pestilence that afflicted the region. St. Theodore, his closest disciple, tended to him with filial love. St. Pachomius died around 348, at the age of 53 and was buried on a hill near the monastery.

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CHRIST HEALS THE PARALYTIC

HOLY TRINITY ORTHODOX CHURCH
6822 BROADVIEW ROAD
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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 28 - VOLUME LIX

TONE 3

MAY 15, 2022

FOURTH SUNDAY OF PASCHA

Paralytic

Ven. Isaiah, Wonderworker of the Kiev Caves;
Ven. Pachomius the Abbot, and Ven. Silvanus of Nerekhta;
Pachomius the Great, Founder of Cœnobitic Monasticism; St. Achilles, Bishop of Larissa;
St. Isaiah, Bishop and Wonderworker of Rostov;
Ven. Evfrosin, Abbot and Wonderworker of Pskov, and his disciple, Ven. Serapion;
The slain Crown Prince Dimitry of Uglich and Moscow

“By the pool of Bethsaida the Lord found a man paralyzed from youth. In His compassion, He restored the man to health, saying: Take up your mat and go your way, along the path of righteousness.”

Exapostilarion, Tone I

WEDNESDAY OF MID-PENTECOST

Wednesday, May 18

“Having passed through half the Paschal season, we entreat You, O Source of our life: Let our thirsty souls partake of the waters of piety and true devotion, for You invite everyone to come to You and drink. O Fountain of Life, O Christ, our God, glory to You.”

Troparion, Tone VIII

TODAY'S EPISTLE: ACTS 9:32-42

TODAY'S GOSPEL: JOHN 5:1-15

HOLY WORSHIP THIS WEEK:

Tuesday, May 17	6:00 p.m. Vespers
Wednesday, May 18	9:00 a.m. Divine Liturgy - Midfeast of Pentecost
Saturday, May 21	4:00 p.m. Memorial Service for Dean Gonzalez
	5:00 p.m. Great Vespers

Daily Scripture Readings

Monday, May 16	Acts 10:1-16	John 6:56-69
Tuesday, May 17	Acts 10:21-33	John 7:1-13
Wednesday, May 18	Acts 14:6-18	John 7:14-30
	Hebrews 2:11-18	John 5:1-4
Thursday, May 19	Acts 10:34-43	John 8:12-20
Friday, May 20	Acts 10:44-11:10	John 8:21-30
Saturday, May 21	Acts 12:1-11	John 8:31-42
(Sts. Constantine and Helen)	Acts 26:1-5,12-20	John 10:1-9

COMING EVENTS

MAY:

22, Sunday Parish Council meeting after Divine Liturgy
4:00 p.m. IOCC Anniversary Banquet
30, Monday 8:30 a.m. Grave Blessings at St. Theodosius Cemetery

JUNE:

12, Sunday Pentecost
19, Sunday Noon Luncheon in honor of Fr. Alexander at Woodside

MEMORY ETERNAL:

Sophie Lynk fell asleep in the Lord and was buried on Thursday, May 12, 2022. Memory Eternal!

DATE CHANGE!

The Parish Council will meet NEXT Sunday, May 22, following the Divine Liturgy.

IOCC BANQUET:

The 30th Anniversary Banquet of the IOCC is Sunday, May 22, at St. Sava Church in Broadview Hts. Doors open at 4:00, with dinner at 5:00. Your support will help families in the U.S., as well as Ukraine, Greece, Syria and Ethiopia. Tickets are \$50; see Diane Hastings or Paula Svilar. Details are in the Hall.

MEMORIAL DAY GRAVE BLESSINGS:

Fr. Alexander will be at St. Theodosius Cemetery beginning at 8:30 a.m. on Memorial Day, May 30. If you have family members' grave that you would like blessed, please sign up in the Fellowship Hall.

HONORING FR. ALEXANDER:

On Sunday, June 19, there will be a retirement luncheon for Fr. Alexander at St. Michael's Woodside, beginning at noon. The menu features your choice of Beef Tips or Champagne Chicken. Tickets are \$40, with no charge for children under 10; they are on sale today during Coffee Hour, or contact Jewelann Stefanar (216-402-8599); or Rita Bellack (330-204-9513).

TRINITARIAN COVERS:

The covers today are offered by Pauline Smolarchuk in blessed memory of her brother John Plavko.

FLOWERS:

The flowers today are offered by Judy Howe in blessed memory of Harold and Lois Howe.

COFFEE HOUR:

Our refreshments today are donated by Table of Eight.
Donors are still needed for May 29 and June 5

MIDFEAST OF PENTECOST

The celebration on Wednesday this week of the Midfeast of Pentecost is the mid-point of the fifty days between the Feasts of Pascha and Pentecost. St. John tells us (John 7:14) that "in the midst of the feast Jesus went up into the Temple, and taught." The Feast in question is the Feast of Tabernacles (celebrated in September), not Pentecost.

The Church has appointed John 7:14-30 to be read for the Midfeast, thereby linking Pascha and Pentecost. In Chapter 8 of St. John's Gospel, the Lord came to the Temple again and taught the people who came to Him. After leaving the Temple, He encounters the man born blind. We will hear about him on the Sunday of the Blind Man.

The Troparion of the Midfeast hints at the encounter of Christ and the Samaritan Woman commemorated next Sunday.

"In the middle of the Feast, O Savior, fill my thirsting soul with the waters of Godliness, as Thou didst cry to all: If anyone thirst, let him come to Me and drink. O Christ God, Fountain of our life, glory to Thee!"

JESUS CHRIST'S SIGNS OF SALVATION

“Unless you see signs and wonders, you will not believe”

(John 4:48)

The Gospel of John has a number of characteristics that differentiate it from the Synoptic Gospels, that is the Gospels of Matthew, Mark and Luke. This does not make it more important than the others; all four Gospels are fundamental to our understanding of Jesus Christ's life and teachings. But the Gospel of John does occupy a position of some prominence. In the Orthodox Christian tradition, this is evident in the fact that on Easter and throughout the Paschal season we read this Gospel. One of the special features of this Gospel of John is the theme of Christ's "signs."

Jesus lived among people who anticipated something or someone that would bring about a change in their lives. The religious Jews had great expectations that a "messiah" (a savior) would come to bring freedom and peace. When Jesus began to preach, teach and heal people, He became an object of such expectation. But doubts remained among many; and to overcome such doubts, people sought signs that would validate their expectations. "The Pharisees came and began to argue with Jesus, seeking from Him a sign from heaven, to test Him" (Mark 8:11). In the Synoptic Gospels, Jesus is usually reluctant to offer any signs because that question did not come from the desire to believe but to discredit and entrap Him. Some of the signs that Jesus did eventually were promoted by His enemies to bring charges against Him. On the other hand, believers with pure hearts and honest motives came to realize that most of the things that Jesus did were signs of His being the Son of God.

The real "sign" was Jesus Himself! He was the sign that the spiritual presence of divinity came into the sphere of human existence. "He who believes in Me, believes not in Me but in Him who sent Me. And he who sees Me sees Him who sent Me" (John 12:44). To effectively indicate how Jesus Himself is the sign of "God with us," the Gospel of John utilized the concept of "signs." In the miraculous acts and encounters that took place in Christ's life, His true nature was revealed. These signs are a central theme in the Gospel of John. Following the appearances to the disciples after Christ's Resurrection, the Evangelist wrote that "Jesus did many other signs in the presence of the disciples, which are not written in this book, but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing, you may have life in His name" (John 20:30-31). Although there were "many signs," there are seven specific ones that are described in the Gospel of John: 1) the miracle at the Cana wedding feast; 2) healing of an official's son; 3) the paralytic at the pool of Bethsaida; 4) the multiplication of the breads; 5) Jesus walking on the Sea of Galilee; 6) the curing of the blind man; and 7) the raising of Lazarus. Two of these signs, the paralytic and the blind man, are featured as Gospel readings on Sundays in the Paschal season. In the next Trinitarians, we will look at how these and other signs have become important elements in Christian liturgy and spirituality, and are also our personal "signs of salvation."

Fr. Alexander Garklaus