

SAINT PAUL THE CONFESSOR, ARCHBISHOP OF CONSTANTINOPLE

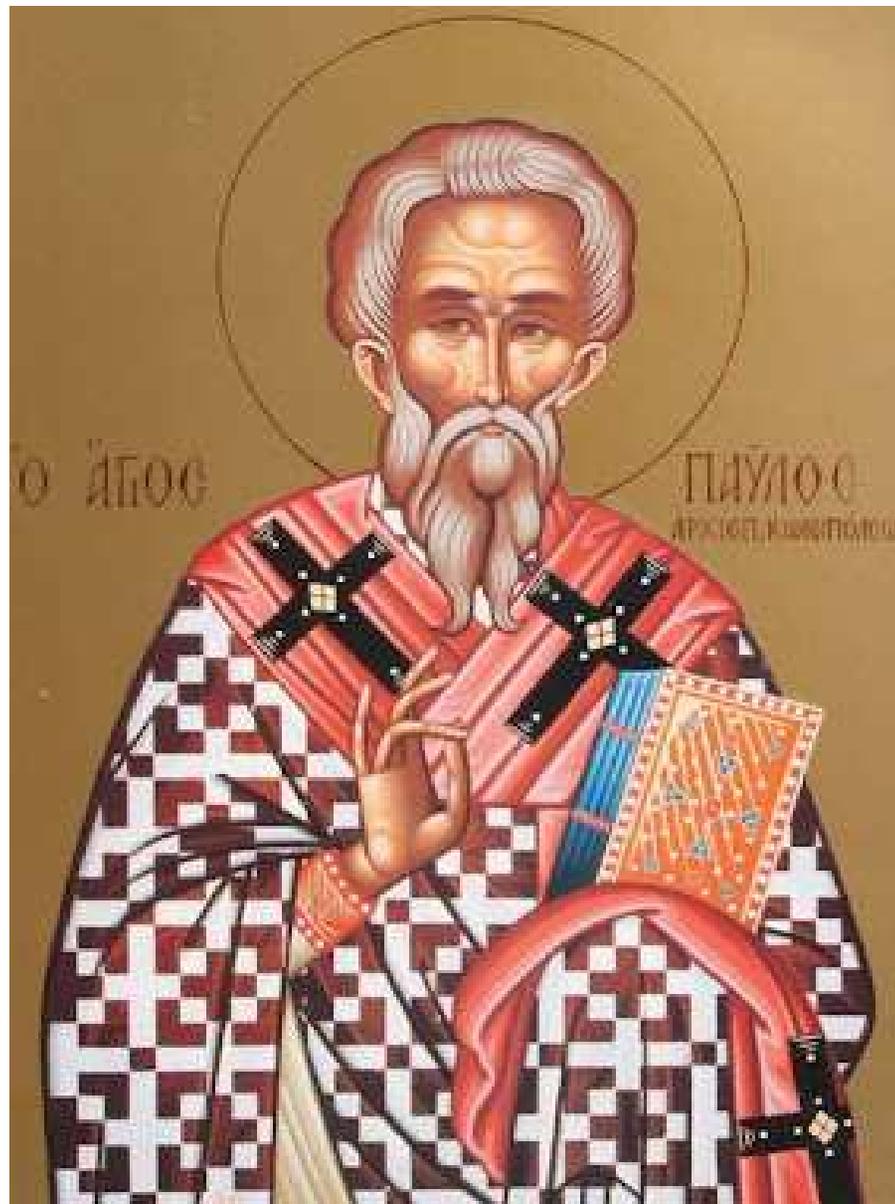
St. Paul the Confessor was chosen to the patriarchal throne after the death of Patriarch Alexander (+340), when the Arian heresy had again flared up. Many of the Arians were present at the Council which selected the new Archbishop of Constantinople. They revolted in opposition to the choice of St. Paul, but the Orthodox at the Council were in the majority.

The emperor Constantius, ruling over the Eastern half of the Roman Empire, was an Arian. He was not in Constantinople for the election of the Archbishop, and so it took place without his consent. Upon his return, he convened a council which illegally deposed St. Paul, and the emperor banished him from the capital. In place, they elevated Eusebius of Nicomedia, an impious heretic. Archbishop Paul withdrew to Rome, where other Orthodox bishops were also banished by Eusebius.

Eusebius did not rule the Church for long. When he died, St. Paul returned to Constantinople and was greeted by his flock with love. But Constantius exiled the saint a second time. The Western emperor Constans wrote a harsh letter to his Eastern co-ruler, which he sent to Constantinople along with the holy exiled archpastor. The threats worked, and St. Paul was reinstated.

But soon the pious emperor Constans, a defender of the Orthodox, was treacherously murdered during a palace coup. St. Paul was again banished from Constantinople, this time sent to exile in Armenia, where he endured a martyr's death. He was celebrating the Divine Liturgy when Arians rushed upon him by force and strangled him with his own omophorion. This was in the year 350. In 381 the holy Emperor Theodosius the Great solemnly transferred the relics of St. Paul from Armenia to Constantinople. In 1326, the relics of St. Paul were transferred to Venice.

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**HOLY TRINITY ORTHODOX CHURCH
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THE TRINITARIAN

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Divine Liturgy on Sundays at 9:00 a.m.

Vespers on Saturdays at 5:00 p.m.

BULLETIN 1 - VOLUME LX

TONE 4

NOVEMBER 6, 2022

TWENTY-FIRST SUNDAY AFTER PENTECOST

St. Paul the Confessor, Archbishop of Constantinople

Martyrs Tecusa, Alexandra, Claudia, Matrona, Polactia, Euphrosyne, and Athanasia, of Ancyra;

Ven. Luke of Sicily; Van. Varlaam of Khutyn';

Ven. Luke, Steward of the Kiev Caves; Repose of St. Herman, Archbishop of Kazan';

Ven. Barlaam of Keret Lake

“For confessing the divine faith, among her priests the Church has shown you to be another Paul. Abel cries out to the Lord together with you, as does the righteous blood of Zachariah. Venerable father, entreat Christ God to grant us His great mercy.”

Troparion, Tone III

“By a flood of tears you made the desert fertile, and your longing for God brought forth fruits in abundance. By the radiance of miracles you illumined the whole universe! O our holy father Luke, pray to Christ our God to save our souls!”

Troparion, Tone VIII

TODAY'S EPISTLE: GALATIANS 2:16-20
I CORINTHIANS 12:27-13:8

TODAY'S GOSPEL: LUKE 8:41-56
MATTHEW 10:1,5-8

HOLY WORSHIP THIS WEEK:

Saturday, November 12 5:00 p.m. Great Vespers

WELCOME VISITORS!

We are very glad you have come to worship the Holy Trinity with us this morning! Please participate in the services at your comfort level. Our greeters will kindly assist you with whatever questions or needs you may have. The communion of Christ's Body and Blood is reserved for practicing Orthodox Christians. All are invited to come forward at the end of the service to receive the blessed bread. Please stay after the Divine Liturgy for coffee hour in the Fellowship Hall so we can get to know you better!

Daily Scripture Readings

Monday, November 7	Colossians 2:13-20	Luke 12:13-15,22-31
	Colossians 2:20-3:3	Luke 12:42-48
Tuesday, November 8	Hebrews 2:2-10	Luke 10:16-21
Wednesday, November 9	Colossians 3:17-4:1	Luke 12:48-59
Thursday, November 10	Colossians 4:2-9	Luke 13:1-9
Friday, November 11	Colossians 4:10-18	Luke 13:31-35
Saturday, November 12	II Corinthians 5:1-10	Luke 9:37-43

COMING EVENTS

NOVEMBER:

13, Sunday	Second Sunday Food Sale
14, Monday	6:30 p.m. An Evening with Fr. Paul Abernathy; at St. Sava Church
19, Saturday	10:00 a.m. EOWG meeting at St. Theodosius Cathedral
27, Sunday	Thanksgiving weekend—no Church School classes

DECEMBER:

11, Sunday	5:00 p.m. Nativity Concert at St. Paul’s Church
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FOOD SALE:

We will hold our Second Sunday Food Sale next week, November 13. Please support this fundraiser by offering some of your favorite foods to sell. Stop by the tables in the Fellowship Hall after the Divine Liturgy to shop!

IMPORTANT TO NOTE!

The EOWG meeting originally scheduled for Saturday, November 5, has been moved to Saturday, November 19, 10:00 a.m., at St. Theodosius Cathedral. Gifts for shut-ins will be distributed, and a book review of Giver of Life—The Holy Spirit in Orthodox Tradition will be led by Sub-deacon Leon Felon, followed by fellowship and refreshments. All women are invited.

FLOWERS:

The flowers today are offered by Jewelann Stefanar in blessed memory of her husband Andrew.

FOCUS-SPONSORED PROGRAM:

Enjoy an evening with Fr. Paul Abernathy, Orthodox priest, author, and CEO of the Neighborhood Resilience Project, speaking on “The Journey from Trauma to Healing: An Orthodox Christian Perspective. The event is Monday, Nov. 14, at St. Sava Church, 2151 Wallings Rd. in Broadview Hts. Doors open at 6:30; appetizers are served 6:30-7:30, with the program from 7:30-8:30. Tickets are \$30. Please purchase at: www.sainthermans.org/event

NATIVITY CONCERT:

The annual Nativity Concert with combined choirs of area Orthodox churches will be Sunday, December 11, at 5:00 p.m. Please plan to join us at St. Paul’s Church in North Royalton for this enjoyable evening.

COFFEE HOUR:

The refreshments today are hosted by the Cundik Family.

Do not set your heart on what seems good to you but rather what is pleasing to God when you pray. This will free you from disturbance and leave you occupied with thanksgiving in your prayer.

A man in chains cannot run.

Nor can the mind that is enslaved to passion see the place of spiritual prayer. It is dragged along and tossed by these passion-filled thoughts and cannot stand firm and tranquil.

You will not be able to pray purely if you are all involved with material affairs and agitated with unremitting concerns. For prayer is the rejection of concepts.

Trust in God for the needs of your body and then it will be clear that you are also relying upon Him for the needs of your spirit.

— Evagrius Ponticus

THE GIFTS WE OFFER TO THE LORD WE LOVE

REGULAR COLLECTION, 10/30/2022	\$ 1385.00
CHURCH ADMINISTRATION ASSESSMENT	20.00
BUILDING FUND	555.00
CANDLES	151.00
ROOFING FUND	60.00
LOCAL CHARITIES	5.00
COFFEE HOUR 10/23/22	67.00

“I GET TO...”

“It is indeed fitting that being neither gloomy nor tearful but cheerful and joyous be associated with the Christian lifestyle. For this, I think, is [what is meant by] ‘Come let us rejoice in the Lord’ [Psalm 94:1 (95:1)]. For Christ’s glory will thus shine forth purely and clearly when it most gladly accepts the offerings of the saints - just as, of course, even then [in the Old Testament] God used to come down visibly in the form of fire and consume the sacrifices. He virtually regards as food and a delicacy the good repute of those being sanctified by faith.” --St. Cyril of Alexandria

Davis, Jeremy. Welcoming Gifts: Sacrifice in the Bible and Christian Life (p.235). Ancient Faith Publishing

There’s often a difference between “I have to” and “I get to” in the various aspects of our lives.

For example: “It’s Valentine’s Day, so I have to buy my wife some flowers and take her on a date.” vs. “It’s Valentine’s Day, and I get to do something special for my wife and have a unique opportunity to be with her.” Now, I certainly recognize that Valentine’s Day, like so many of our holidays, has been co-opted by consumerism, and there are perfectly acceptable reasons to avoid celebrating the day. Whether you celebrate Valentine’s Day or find other ways to show your love for another person, your attitude and approach are important.

Again, we sense the difference between, “I’m Orthodox so I have to fast on Wednesday and Friday,” and “I’m Orthodox so I get to fast on Wednesday and Friday...in order to set aside time to be with the Lord and to devote myself more fully to Him.” The latter stance doesn’t mean fasting is suddenly easier, and in fact we should be wary that if we feel fasting is easy that the demons could actually be boosting our pride and deceiving us. But the “I get to” stance (even “I get to deny myself”) has potential to grow us in joy. And I know I’ve got some growing to do in this respect!

Yes, there are a lot of “I have to” moments in our lives. We are responsible for ourselves and often responsible for maintaining relationships and care for others. Yet, “I have to” often can become a begrudging obligation, gloomy, and an undesirable struggle of living up to an expectation that I put on myself or feel that others put on me.

What would happen if we could change more of our “I have to”s into “I get to”s? “I get to” comes first from gratitude and joy. “God, You have given me so many blessings already. And I am amazed when I reflect on what You have promised for my future and who You have called me to become. And I am just happy to be in Your presence wherever I am. So tight now in this moment I get to serve You faithfully and give of myself to You and other people as an offering.”

If you feel yourself regularly “gloomy and tearful” as you approach the “Christian lifestyle,” it may be a sign you need to take time to seriously reflect on the illumined child of God you’ve been made into at your baptism (do you remember what those prayers say?) and the glorious reign with Christ in His kingdom you can expect if you continue in His ways.

Imagine those different points in the Old Testament when the Shekinah glory of God comes down from heaven and God receives in delight the sacrifices. It’s a radiance which fills the temple. Now imagine, as we offer ourselves as living sacrifices (like “food and a delicacy” to God), that same glory of Christ coming down upon us when we change more and more of our “I have to”s into “I get to”s because we keep a joyful gratitude, remembering all God has done. We would look out among our brothers and sisters in the church and in the world and see the glory of God’s light shining down on each of us and radiating to those around us.

Fr. Christopher Moore