

**GLORIFICATION OF ST. HERMAN OF ALASKA,
WONDERWORKER OF ALASKA
AND EQUAL TO THE APOSTLES
Wednesday, August 9**

... In America, Father Herman chose as his place of habitation Spruce Island, which he called New Valaam. This island is separated by a strait about a mile and a quarter wide from Kodiak Island on which had been built a wooden monastery for the residence of the members of the mission, and a wooden church dedicated to the Resurrection of the Savior. (New Valaam was named for Valaam on Lake Ladoga, the monastery from which Father Herman came to America)..... Spruce Island is not large and is almost completely covered by a forest. Almost through its middle a small brook flows to the sea. Fr. Herman selected this picturesque island for the location of his hermitage. He dug a cave out of the ground with his own hands, and in it he lived his first full summer in America. For winter there was built for him a cell near the cave, in which he lived until his death. The cave was converted by him into a place for his burial. A wooden chapel and a wooden house to be used as a schoolhouse and a guest house were built not too distant from his cell. A garden was laid out in front of his cell. For more than forty years Father Herman lived here....

....The way in which Father Herman looked upon the natives of America, how he understood his own relations with them, and how he was concerned for their needs he expressed himself in one of his letters to the former administrator of the colony: "Our Creator granted to our beloved homeland this land which like a newly-born babe does not yet have the strength for knowledge or understanding. It requires not only protection...but also his sustenance. Even for this it does not yet have the ability to make an appeal on its own behalf. And since the welfare of this nation by the Providence of God, it is not known for how long, is dependent on and has been entrusted into the hands of the Russian government which has now been given into your own power, therefore, I, the most humble servant of these people, and their nurse stand before you in their behalf, write this petition with tears of blood. Be our Father and Protector. Certainly we do not know how to be eloquent, so with an inarticulate infant's tongue we say: Wipe away the tears of the defenseless orphans, cool the hearts melting away in the fire of sorrow. Help us to know what consolation means"

www.oca.org



**HOLY TRINITY ORTHODOX CHURCH
6822 BROADVIEW ROAD
PARMA, OHIO 44134**

THE TRINITARIAN

Published Weekly by the
HOLY TRINITY ORTHODOX CHRISTIAN CHURCH
6822 BROADVIEW ROAD, PARMA, OHIO 44134
CHURCH OFFICE PHONE: 216-524-4859
CHURCH WEBSITE: <http://www.holy-trin.org>
REVEREND CHRISTOPHER MOORE, PASTOR
Phone: 440-447-7704
Email: frchristopher@holy-trin.org

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

Vespers on Saturdays at 5:00 p.m.

BULLETIN 40 - VOLUME LX

TONE 8

AUGUST 6, 2023

NINTH SUNDAY AFTER PENTECOST ***THE HOLY TRANSFIGURATION OF OUR LORD, GOD, AND SAVIOR*** ***JESUS CHRIST***

“On the Mountain You were Transfigured, O Christ God, and Your disciples beheld Your glory as far as they could see it; so that when they would behold You crucified, they would understand that Your suffering was voluntary, and would proclaim to the world that You are truly the Radiance of the Father!”

Kontakion, Tone VII

“...Thus, the Light of the Transfiguration of the Lord is not something that comes to be and then vanishes, nor is it subject to the sensory faculties, although it was contemplated by corporeal eyes for a short while upon an inconsequential mountaintop. But the initiates of the Mystery, (the disciples) of the Lord at this time passed beyond mere flesh into spirit through a transformation of their senses, effectualized within them by the Spirit, and in such a way that they beheld what, and to what extent, the Divine Spirit had wrought blessedness in them to behold the Ineffable Light...”

From Discourse on the Holy Transfiguration
St. Gregory Palamas, Archbishop of Thessalonica

TODAY'S EPISTLE: II PETER 1:10-19

TODAY'S GOSPEL: MATTHEW 17:1-9

HOLY WORSHIP THIS WEEK:

Today, August 6
Saturday, August 12

Blessing of Fruit following the Divine Liturgy
5:00 p.m. Great Vespers

WELCOME GUESTS!

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, August 7
Tuesday, August 8
Wednesday, August 9
Thursday, August 10
Friday, August 11
Saturday, August 12

I Corinthians 15:12-19
I Corinthians 15:29-38
Galatians 5:22-6:2
I Corinthians 16:4-12
II Corinthians 1:1-7
II Corinthians 1:12-20
Romans 15:30-33

Matthew 21:18-22
Matthew 21:23-27
Luke 6:17-23
Matthew 21:28-32
Matthew 21:43-46
Matthew 22:23-33
Matthew 17:24-18:4

COMING EVENTS

AUGUST:

- 6, TODAY Food Sale
- 13, Sunday Celebration of Pdn. Anthony's 25th Ordination Anniversary
- 20, Sunday HTOC Parish Picnic
- 21-23 Set up for Rummage Sale
- 24-26 HTOC Rummage / Bake Sale
- 27, Sunday Parish Council meeting
- 28, Monday Cooking for St. Herman's House
- 30, Wednesday Serving dinner at St. Herman's House

FOOD SALE:

Our August Food Sale is taking place today in the Fellowship Hall.

CELEBRATION:

Parishioners are invited to celebrate the 25th Anniversary of Pdn. Anthony next Sunday following the Divine Liturgy!

PARISH PICNIC:

Plan to join your HTOC family on Sunday, August 20, following the Divine Liturgy, for our annual picnic! There is a sign-up sheet in the Fellowship Hall.

RIDES TO CHURCH:

We are initiating a ministry of providing rides to church for those who wish to come for services and other events but often find it difficult to travel on their own. If you have a need for rides to church or if you would like to provide transportation for someone in our community, please contact Stephanie McNeely at: srmcneely@gmail.com or 216-225-3018.

RUMMAGE SALE AND BAKE SALE:

The hours for our Sale are: August 24 & 25: 9:00 a.m.-5:00 p.m. August 26: 9:00 a.m.-noon. Set-up will be during the days preceding the sale. See the sign-up sheet for the details of times and tasks, which is now available in the Fellowship Hall.

CARE PACKAGES:

We are also initiating a ministry of supplying care packages to college students several times throughout the school year. Any parishioners who would like to assist with this project, please contact Valerie: valspoerl@gmail.com or 216-513-4199

PARENTS OF COLLEGE STUDENTS:

Please contact Valerie Spoerl (contact info above) with names and addresses of your college students.

125th ANNIVERSARY:

Holy Assumption Church in Marblehead will celebrate their 125th Anniversary on Saturday, Sept. 23. All are invited to attend the Divine Liturgy at 10:00 a.m., celebrated by Metropolitan Tikhon and Archbishop Daniel. A banquet will follow—limited seating so please reserve tickets by August 20. There are ticket order forms in the Fellowship Hall.

COFFEE HOUR:

Our refreshments today are donated by Karen Sherwood.

There is now a sign-up sheet in the kitchen for dates throughout the autumn months. Please look ahead and plan to help.

TRINITARIAN COVERS:

Unbelief betrays itself by the fact that it has nothing in common with truth;
an unbelieving heart is restless, anxious, weak, inconsistent,
while a believing one is, on the contrary, tranquil, blissful, great and firm.

St. John of Kronstadt

GIFTS WE OFFER TO THE LORD WE LOVE

	7/23	7/30
REGULAR COLLECTION	\$ 2129.00	\$ 2487.00
BUILDING FUND	606.00	637.00
CANDLES	181.00	77.00
SPECIAL PROJECTS: STOVE	157.00	2206.00
SPECIAL PROJECTS: LANDSCAPING		200.00
IN MEMORY OF MARIE BORLAND		25.00
COFFEE HOUR, 7/16; 7/23		171.00

INSPIRATION FROM THE SAINTS
ON THE FEAST OF THE TRANSFIGURATION

But you will surely ask, dear friends, “What does this mean, ‘Tabor and Hermon will rejoice in your name’?” Learn, then, in a wise way: “Tabor” signifies the mountain where Christ willed to be transfigured and was named Son by the Father’s witness, as you have just heard. And “Hermon” is the mountain a little way from the land of the Jordan, where Elijah was taken up, and near to which Jesus willed to be baptized in the Jordan’s stream, and was called “Son” by the Father’s witness. On these two mountains, the immaculate Father confirms his Sonship, and cries out then, and now for a second time, “This is my Son, the Beloved, in whom I am well pleased; listen to him. For the one who listens to him listens to me; and the one who is ashamed of him and his words, I will be ashamed of him in my glory and that of my holy angels. Listen to him: without simulation, without bad intentions, without limits; seek him in faith, not in the confines of human speech; go forward in faith, but do not measure the Word with words.” For the orator Paul, restraining linguistic excess, but always ready to teach without hesitation, already cries out: “O the depth of the riches and the wisdom and the knowledge of God! How unsearchable are his judgments, and inscrutable his ways!” To him be glory for the ages of ages!

– St. Proclus of Constantinople (5th century disciple of St John Chrysostom) (*Light on the Mountain* p95-96)

So that we might come inside the ineffable sanctuary, and might enter the place of Mysteries along with those chosen ones who were inspired to speak God’s words, let us listen to a divine, most sacred voice, as it seems to invite us from the peak of the mountain above us, inviting us with strong words of persuasion and saying, “Come, let us go up to the mountain of the Lord, on the day of the Lord—in the place of the Lord and in the house of our God.” [Our hope is] that, bathed in a vision of him, flooded with light, we might be changed for the better and joined together as one; and that, grasping hold of the light in light, we might cry out: “How fearful is this place! This is nothing other than the house of God, this is the gate of heaven!” This is the place towards which we must hasten, I make bold to say, since Jesus, who dwells there and who has gone up to heaven before us, is our guide on the way. With him, let us also flash like lightning before spiritual eyes, renewed in the shape of our souls and made divine, transformed along with him in order to be like him, always being deified, always changing for the better—leaping up the mountain slopes more nimbly than powerful deer, soaring higher than spotless doves, lifted up to the summit with Peter and James and John, walking on clouds with Moses and Elijah—so that the Lord might say of us, as well: “There are some of those standing here who will not taste death until they see the Son of man coming” to them “in the glory of his Father.”

Let us run forward boldly and brightly, then, let us enter into the cloud—this one becoming Moses and that one Elijah, this one James and that one John! Be lifted up like Peter, to a vision, a mental image, of God; be changed by a good and holy transformation, leave the world behind, depart from the earth, abandon the flesh. Let go of this creation, and go over to the Creator, to whom Peter, in his ecstasy, says, “Lord, it is good for us to be here.” How right you are, Peter! Truly it is good for us to be here with Jesus, and to remain with him for endless ages! What could be more blessed, more lofty, or more precious than this, to be with God and to be like God in form—to be in the light? So then, let each of us, who has received God in his heart, and who has been transfigured into that divine form, say in our joy: “It is good for us to be here, where everything is full of light, where there is joy and good spirits and exultation, where everything in our hearts is peaceful and calm and free from conflict, where God is to be seen. Here, in the heart, he makes his dwelling with the Father, here he comes close to us and says, ‘Today salvation has come to this house; here all the treasures of eternal blessing are gathered along with Christ and stored away; here the first-fruits of all the coming ages are stored, their images sketched out as in a mirror.’ ”

– St. Anastasios of Sinai (7th century abbot of St Catherine’s Monastery) (*Light on the Mountain* p167-169)