

SAINT CYRIL, ARCHBISHOP OF ALEXANDRIA

St. Cyril, a distinguished champion of Orthodoxy and a great teacher of the Church, came from an illustrious and pious Christian family. He studied the secular sciences, including philosophy, but most of all he strove to acquire knowledge of the Holy Scriptures and the truths of the Christian Faith. In his youth, Cyril entered the monastery of Macarius in the Nitreia hills, where he stayed for 6 years. When Patriarch Theophilus died, Cyril was unanimously chosen to the patriarchal throne of the Alexandrian Church. He led the struggle against the Novatian heresy, which taught that any Christian who had fallen away from the Church during a time of persecution could not be received back into it.

Later came the emergence of the Nestorian heresy. Nestorius was a presbyter of the Antiochian Church, chosen in 428 to the see of Constantinople. He taught against the dogma of the union of two natures in the Person of the Lord Jesus Christ. He called the Mother of God not the Theotokos, but “Christotokos” or “Birth-giver of Christ,” implying that she gave birth not to God, but only to the man Christ. St. Cyril wrote to Nestorius and sent out epistles against the heresy to other Churches and Patriarchs.

Nestorius started an open persecution against the Orthodox. He slandered and lied against Patriarch Cyril. The situation became so aggravated that it was necessary to convene the Ecumenical Council at Ephesus in 431. The Council condemned Nestorius as a heretic; but he did not submit to the Council and opened a “robber council” with other Syrian hierarchs, decreeing Cyril a heretic. The unrest increased until the emperor imprisoned Patriarch Cyril for a time and had Nestorius deposed. When St. Cyril was released, the Council continued. Nestorius was deprived of priestly rank, and the emperor sent him to the Libyan wilderness, where he died in grievous torments.

Cyril guided the Alexandrian Church for 32 years, and towards the end of his life, the flock was cleansed of heretics. Gently and cautiously, Cyril approached anyone who by their own simpleness and lack of knowledge fell into false wisdom. He died in the year 444, leaving behind many works, including commentaries On the Gospel of Luke, On the Gospel of John, On the Epistles of the Apostle Paul to the Corinthians and to the Hebrews; and, of vast significance, his Five Books against Nestorius.

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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 32 - VOLUME LXI

TONE 5

June 9, 2024

SIXTH SUNDAY OF PASCHA

Blind Man

St. Cyril, Archbishop of Alexandria;

Ven. Kirill, Abbot of Belozérsk; Ven. Alexander, Abbot of Kishta;

Five Nuns beheaded in Persia: Martyrs Thecla, Mariamne, Martha, Mary, and Enmatha;

St. Columba, Enlightener of Scotland; Georgian Martyrs slain in Persia

I come to You, O Christ, blind from birth in my spiritual eyes, and I call to You in repentance:
You are the most radiant light of those in darkness!

Kontakion, Tone IV

With all reverence let us praise a light of the world, the great orator and champion of the Mother of God. For by his fiery teachings he burned up the heresy of Nestorius; therefore, let us cry out to him:
“Divine Cyril, intercede with Christ to strengthen the Orthodox Faith.”

Troparion, Tone I

TODAY’S EPISTLE: ACTS 16:16-34

TODAY’S GOSPEL: JOHN 9:1-38

HOLY WORSHIP THIS WEEK:

Wednesday, June 12	6:00 p.m. Festal Vigil
Thursday, June 13	9:00 a.m. Divine Liturgy - The Ascension of our Lord
Saturday, June 15	5:00 p.m. 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. During each Sunday service we offer Holy Communion. If you are a practicing Orthodox Christian and have come prepared to receive Christ’s Body and Blood through fasting and prayer, please come forward to partake. All guests are invited to come forward at the end of the service to greet Fr. Christopher and 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!

Families with children: we encourage children of all ages to be present and participate as they are able during worship. We know sometimes kids need a break, so please take good advantage of our Rest and Refocus Room located on the south side of the lobby/narthex when coming in the main entrance. If you have pre-school and school age children, we invite you to send them to Church School directly after the Divine Liturgy throughout the academic year. May God bless you!

Daily Scripture Readings can be found in the St. Tikhon’s Wall Calendar or at www.oca.org/readings.

COMING EVENTS

JUNE:

- 9, TODAY Second Sunday Food Sale
- 22, Saturday Bonfire following Vigil
- 23, Sunday Pentecost Luncheon
- 24, Monday Holy Spirit Day potluck following the 9:30 a.m. Divine Liturgy
- 25-26 Pilgrimage to Chicago for feast of Tikhvin Icon of the Mother of God

PILGRIMAGE:

Holy Trinity Cathedral in Chicago is inviting all to attend the feast of Tikhvin Icon of the Mother of God on June 25-26, with Vigil on Tuesday and Divine Liturgy and banquet with Metropolitan Tikhon on Wednesday. Please see Fr. Chris if you are planning to attend.

DIRECTORY PHOTOS:

Photos are being taken of our parish family members during the Coffee Hour. If you are unable to have your photo taken at church, please submit a high-resolution photo to Matushka Jen (jenlewis82@hotmail.com).

FATHER’S DAY POTLUCK:

The catechumens and their sponsors are hosting a potluck on June 16 to honor fathers, grandfathers and godfathers. All are invited.

PENTECOST:

We will celebrate Pentecost with a Luncheon in the Fellowship Hall on June 23, following Kneeling Vespers. There is a sign-up sheet in the Fellowship Hall to give us a general head count.

RUMMAGE SALE, JULY 25, 26, 27:

Items for the Rummage Sale can be brought to the Hall June 17, 18, 26, 28, and on Sundays. Housewares, small appliances, lamps, pictures, seasonal décor, knick-knacks, tools, and small furniture items are acceptable. No clothing or computers. Boxes and newspaper needed.

TRINITARIAN COVERS AND FLOWERS:

The covers and flowers today are offered Marilyn Cobbs in blessed memory of her father Thaddeus Przybys.

COFFEE HOUR:

The refreshments today are offered by Oksana and Sasha.

PARISH VETERANS MONUMENT:

We are updating our Veterans monument in the Prayer Garden, which was originally installed in 2002. We want to ensure all HTOC members who are also veterans of our nation’s armed forces are included. Please see Frank Stoyka to verify names and for the project information.

GOLF OUTING:

The St. Herman House Golf Classic is July 15 at Elyria Country Club. This is the largest fundraiser of the year for St. Herman House, and your support is needed. Even if you do not golf, you can volunteer, sponsor a hole or become a Benefactor. There is also an online auction July 7-15: www.32auctions.com/SaintHerman2024 See the bulletin board for details. Golf registration brochures are available in the Fellowship Hall.

PARISH DEVELOPMENT FORUM:

Registration is now open for the 2024 Forum, hosted at Archangel Michael Church, beginning Tuesday, July 9, 1:00 p.m., through noon on Thursday, July 11. It is a conference for discussion of timely topics and practices used by vibrant Orthodox parishes. Registration is \$50; after June 24, it is \$160. Go to: www.oca.org



ST. VLADIMIR’S CAMP:

Camp at St. Vladimir’s is approaching! For more info and to register, go to: stvladimirscamp.com
Session 1: June 30-July 6. Younger campers, ages 8-12.
Session 2: July 7-13. Junior Olympics, ages 10-17 (going into 5th grade-12th grade)
Session 3: July 14-20. Older campers, ages 13-17.

Our Diocese also offers scholarships for Orthodox summer camps. Use this QR code for the online application.

“Sometimes a man draws near to God and at other times he goes far from Him. Therefore he experiences either peace and joy or fear and oppression. We draw near to God mostly in times of affliction, from which no one can save us but God. While, on the other hand, we go far from God in times of ease and abundance and especially when we attain riches and glory; then we not only forget God but also the immortality of our soul.”

St. John of Kronstadt

ASCENSION: OUR HOPE OF GLORY

Dear Brothers and Sisters, the glorious feast of the Ascension is celebrated this Thursday in our churches. Forty days after Christ's Resurrection, the scriptures say that Christ ascended into heaven (Acts 1:3, 9). And thus we celebrate an event that *maybe* is easy to overlook.

Forty days after Pascha means the Ascension always falls on a Thursday, a day that perhaps several of us also find more difficult to come to church and celebrate, given our many responsibilities. But even if we cannot make it to church for services on Wednesday evening or Thursday morning, hopefully that does not mean we forget to mark this great day and hold its meaning in our hearts throughout the year. What's so great about it?

The Ascension account itself is found in just a few verses, Mark 16:19, Luke 24:50-53, and Acts 1:9-11. Yet, we also have to begin to look elsewhere for some of the theological import, seeing that Christ's Ascension is not just a departure into the invisible realms, but his reception in glory and sitting down at the right hand of God the Father's throne: see Acts 2:33, Eph 1:20, 1 Pet 3:22, Rev 3:21. But does it mean much for us that Christ sat down at the Father's right hand? Don't we already know he as God is ruling with the Father in glory?

The Ascension and the sitting at the right hand is certainly a reference to a completion of a work and entering into Sabbath rest and reign over creation. Yes it's true, the playing out of chronological time shows us in our human experience that the Sabbath rest of God is *not* now in its fullness. Christ is now ruling *in the midst* of his enemies (Ps 110:2). But the Ascension does point toward the eternal trajectory where God exists outside of time, and what we one day anticipate to participate in: where the enemies of God will have been subdued, cast out, destroyed; and perfect righteous order will be sustained.

And as we look to that, we see that Christ's Ascension means a great deal to us as human beings beloved by God—the great hope we have in union with Christ and our future inheritance. I hope in conclusion, that these words by two of our great Christian teachers will be an inspiration, as we see God not ceasing to do all things for us until he brings us up to heaven:

St Cyril of Alexandria:

"Having blessed them and gone ahead a little, he was carried up into heaven so that he might share the Father's throne even with the flesh that was united to him. The Word made this new pathway for us when he appeared in human form. After this, and in due time, he will come again in the glory of his Father with the angels and will take us up to be with him. Let us glorify him." (COMMENTARY ON LUKE, CHAPTER 24)

St Leo the Great:

"It was certainly a great and indescribable source of joy when, in the sight of the heavenly multitudes, the nature of our human race ascended over the dignity of all heavenly creatures. It passed the angelic orders and was raised beyond the heights of archangels. In its ascension, our human race did not stop at any other height until this same nature was received at the seat of the eternal Father. Our human nature, united with the divinity of the Son, was on the throne of his glory.

The ascension of Christ is our elevation. Hope for the body is also invited where the glory of the Head preceded us. Let us exult, dearly beloved, with worthy joy and be glad with a holy thanksgiving. Today we not only are established as possessors of paradise, but we have even penetrated the heights of the heavens in Christ. The indescribable grace of Christ, which we lost through the "ill will of the devil," prepared us more fully for that glory. Incorporated within himself, the Son of God placed those whom the violent enemy threw down from the happiness of our first dwelling at the right hand of the Father. (SERMON 73.3–4)

Looking forward to proclaiming with you: "Christ is Ascended! In Glory!"

Fr. Chris