

## ***HIEROMARTYRS ACEPSIMAS, JOSEPH AND AITHALAS OF PERSIA***

Martyrs Acepsimas the Bishop, Joseph the presbyter and Aithalas the Deacon were leaders of the Christian Church in the Persian city of Naesson. The flock devotedly loved their hierarch for his ascetic life and tireless pastoral work.

The emperor Sapor ordered his men to seek out and kill Christian clergy. St. Acepsimas was arrested even though he was already 88 years old. They took him to the city of Arbela where he came before the judge Ardarkh, a pagan priest of the sun god. The holy Elder refused to offer sacrifice to the Persian gods. He was fiercely beaten and thrown into prison, where on the following day the 70-year-old priest Joseph and the deacon Aithalas were thrown as well, after severe beatings. For 3 years the saints were held in confinement, suffering from hunger and thirst.

Emperor Sapor came to the temple of the god of fire, located not far from Arbela and wanted to see the three holy martyrs. Exhausted and covered with festering wounds, the saints were brought before the emperor. When Sapor asked them to worship the pagan gods, they firmly refused, confessing their faith in Christ instead.

The holy bishop was beheaded, but the presbyter and deacon were taken into the city to be stoned.

A guard was placed near the site of Joseph's execution so that Christians could not take his body. On the fourth night a strong windstorm raged near the city, lightning killed the guard, the wind tossed stones about, and the body of Saint Joseph disappeared.

Deacon Aithalas was taken to the village of Patrias, where he was stoned. Christians secretly buried his body. A tree grew on the saint's grave, and its fruit brought healings.

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***MARTYRS ACEPSIMAS THE BISHOP, JOSEPH THE PRESBYTER,  
AND AITHALAS THE DEACON, OF PERSIA***

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

# THE TRINITARIAN

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**HOLY TRINITY ORTHODOX CHRISTIAN CHURCH**  
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**CHURCH OFFICE PHONE: 216-524-4859**  
**CHURCH WEBSITE: <http://www.holy-trin.org>**  
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 216-524-8989

BULLETIN 1 - VOLUME LVII

TONE 3

NOVEMBER 3, 2019

## ***TWENTIETH SUNDAY AFTER PENTECOST***

***Martyrs Acepimas the Bishop, Joseph the Presbyter, and Aithalas the Deacon, of Persia***  
***Dedication of the Church of the Greatmartyr George in Lydda;***  
***Martyrs Atticus, Agapius, Eudoxius, Carterius, Istucarius, Pactobius, and Nictopolion, at Sebaste;***  
***Ven. Acepimas, Hermit, of Cyrrhus in Syria;***  
***St. Snadulia of Persia; Ven. Winifred of Holywell in Wales***

“The Lord chose these holy men to serve His church in unfeigned love, and then to shed their blood for Him. For this, He crowned them with eternal glory. By their prayers, O Christ, our God, save our souls.”

Troparion for Sts. Acepimas, Joseph, and Aithalas, Tone II

## ***SYNAXIS OF ARCHANGEL MICHAEL AND OTHER BODILESS POWERS***

***Friday, November 8***

“O leaders of the hosts of heaven, shield us with the wings of your unearthly glory, and keep us safe from harm. Worthless as we are, we fall before you endlessly entreating you: Rescue us from all affliction, O you who lead the powers of heaven.”

Troparion, Tone IV

TODAY'S EPISTLE: GALATIANS 1:11-19

TODAY'S GOSPEL: LUKE 8:41-56

### **HOLY WORSHIP THIS WEEK:**

Friday, November 8                      10:00 a.m. Divine Liturgy at Archangel Michael Church  
Saturday, November 9                    5:00 p.m. Great Vespers

### **Daily Scripture Readings**

Monday, November 4	Philippians 4:10-23	Luke 12:13-15,22-31
Tuesday, November 5	Colossians 1:1-2,7-11	Luke 12:42-48
Wednesday, November 6	Colossians 1:18-23	Luke 12:48-59
Thursday, November 7	Colossians 1:24-29	Luke 13:1-9
	Colossians 2:1-7	Luke 13:31-35
Friday, November 8	Hebrews 2:2-10	Luke 10:16-21
Saturday, November 9	II Corinthians 3:12-18	Luke 9:37-43

**ORTHODOX CHRISTIAN CHURCH OF THE HOLY TRINITY**

**COMING EVENTS**

**NOVEMBER:**

- 3, TODAY Meatloaf Luncheon
- 9, Saturday 10:00 a.m. EOWG Pre-Advent Mini Retreat at Buna Vestire Church  
6:00 p.m. Pan-Orthodox Singles; Vespers at St. Theodosius; Fellowship in Tremont
- 10, Sunday Food Sale
- 11, Monday 10:00 a.m. Orthodox Moms Group at St. Innocent Church  
12:30 p.m. St. Elizabeth Book Circle  
7:00 p.m. Parish Council meeting
- 18, Thursday 6:00 p.m. FOCUS Cleveland program to benefit St. Herman’s House

**SPECIAL COLLECTION:**

We are again taking up a Special Collection to assist our parishioner Aaron Rutz during his last year at St. Vladimir’s Seminary. The monies collected will be matched by the Seminary. Use special collection envelopes in basket at rear of church; mark them “Seminarian.” Write checks to “Holy Trinity Orthodox Church.” You will be credited for your donation on your yearly statement of contributions to the parish.

**FEAST OF THE ARCHANGEL MICHAEL:**

Archangel Michael Church (5025 E. Mill Rd. in Broadview Hts.) invites all to Divine Liturgy at 10:00 this Friday, Nov. 8. Lunch will follow the service.

**EASTERN ORTHODOX WOMEN’S GUILD:**

The Guild invites all women to a Pre-Advent Mini Retreat on Saturday, Nov. 9, at Buna Vestire Church; 7140 Fitch Rd; Olmsted Falls. Fr. Petru Neaga will speak on “Our Mother of God and the Women of Today.” The time is 10:00—noon; brunch will be served by the ladies of Buna Vestire. RSVP to Gloria, gzabala104@gmail.com; or 440-897-5052 by Nov. 4.

**COFFEE HOUR:**

We are in need of volunteers on Nov. 10, Nov. 24, and December 29. Please sign up in the kitchen.

**TRINITARIAN COVERS AND FLOWERS:**

The covers and flowers today are offered by Frank, Joanne and Jessie Stoyka.

**NOVEMBER FOOD SALE:**

Next Sunday is our monthly Food Sale. Please help by cooking or baking some favorite foods and/or by purchasing items.

**ORTHODOX SINGLES GROUP:**

The next meeting of the Singles Group will be Saturday, Nov. 9. Vespers at St. Theodosius will be at 6:00 p.m., and then there will be food, drink and fellowship at Nano Brew, 1859 West 25th St.

**LIVING IN POVERTY:**

FOCUS Cleveland will hold a panel discussion to benefit St. Herman’s House on Nov. 18, at Breen Center, within St. Ignatius High School. The topic is “Beyond the Numbers: A Closer Look at Living in Poverty.” Doors open at 6:00 for appetizers; panel is at 7:00. Tickets are \$30; see Jewelann Stefanar.

**ST. ELIZABETH BOOK CIRCLE:**

The Book Circle will meet on Monday, Nov. 11, at 12:30. We are reading pages 1-36 of A Short Study, “On the Holy Spirit.” All are welcome.

**ORTHODOX MOMS GROUP:**

A Pan-Orthodox group of moms will meet on Nov. 11 at St. Innocent Church, 8526 Usher Rd. in Olmsted Falls; 10:00 a.m. Bring your young children, who will make an advent mobile to take home. Moms can join in fellowship with other Orthodox moms while they help their children. Refreshments will be served.

**THE GIFTS WE OFFER TO THE LORD WE LOVE**

REGULAR COLLECTION, OCTOBER 27	\$ 2081.00
CHURCH ADMINISTRATION ASSESSMENT	22.00
BUILDING FUND	345.00
MORTGAGE FUND	65.00
CANDLES	89.00
10/20 COFFEE HOUR	89.00

## ORTHODOX CHRISTIAN CHURCH OF THE HOLY TRINITY

Bulletin 1 – Volume LVII

November 3, 2019

### JESUS THE WAY

*“Thomas said to Him, ‘Lord, we do not know where You are going; how can we know the way?’ Jesus said to him, ‘I am the way, the truth, and the life.’”  
(John 14:6)*

In the Gospel of John, Jesus gives His final discourse at the Last Supper. The final discourse starts in John 13 and goes all the way through John 17. These chapters also constitute the reading of the First Gospel of the Good Friday Matins, which is the service done on Holy Thursday evening and conventionally known as the Service of the Twelve Passion Gospels. In some sense, the final discourse is the foundation of all Christian theology. It is about Jesus: who He is, how He relates to the one God and Father, and who God is and how He relates to Jesus. It is in that final discourse that Jesus answers Thomas saying, “I am the way, the truth and the life.” It is one of the great “one liners” in the Bible, a short but profound theological description of Christ. We will also look at Jesus as the “Truth” and the “Life,” but will begin with reflecting on Jesus as “the Way.”

The expression, the way, has an implication of going somewhere. The Greek word, “hodos,” means an avenue, a street. Jesus is the Way, so, if one is with Jesus, one is going to where Jesus is. Jesus says many times in the Gospels, “Follow Me.” This means, “Go where I am going and I will lead you somewhere.” He also speaks about the sheep following the shepherd. In the final discourse in the Gospel of John, Jesus was talking about that He was going to die, to go the way of the Cross. He was going to be raised from the dead and then go into the realm of God His Father. This way is the way of death, but it is also the way of vindication, resurrection and glorification.

Jesus Himself had to go the way of the Cross to get to the heavenly Jerusalem. This is the way that He would have us go as well: “If any man would come after Me, let him deny himself and take up his cross and follow Me” (Mark 8:34). Fortunately for us, He accompanies us on the journey. The Byzantine spiritual writer, St. Nicholas Cabasilas, says that Jesus is not only the beginning and the end, but also the inn along the way. He is the One who feeds us and cares for us and clothes us as we travel along this road, this way that He Himself is. The imagery of “the way” also appears in the Old Testament, in the form of “walking.” In Genesis we see that Enoch walked with God, as did Noah and Abraham. Here the image of “the way” describes the direction on which people “walk” with God.

There is the story of a monk who prayed constantly but sat still in one place, never leaving to go anywhere. Some people discovered him and said, “Why are you sitting there, doing nothing?” He replied, “Actually, sirs, I am on a journey.” Although he was physically sitting still, his soul was on the greatest journey possible: the way to the heavenly Kingdom. Getting there can be difficult, but we Christians are fortunate; we have “the Way”! Christ is the Way. His way is the way of the Cross. His is the way of self-emptying. His is the way of perfect love for God, perfect love for our neighbors, and perfect love for our enemies. We follow the way He shows for us. We follow the Way that He is.

*From The Names of Jesus by Fr. Thomas Hopko*