

***MARTYRS CECILIA, VALERIAN, TIBURTIUS,
AND MAXIMUS, AT ROME***

St. Cecilia was born in Rome of wealthy parents. From her youth she was raised in the Christian Faith, praying fervently and helping those in need.

Though she vowed to preserve her virginity for Christ, her parents betrothed her to the noble pagan Valerian. She prayed to God with tears that Valerian would come to believe in Christ, and that He would send an angel to preserve her virginity. On the night of their marriage, Cecilia told her husband an angel stood by to guard her, and he would be slain if he touched her. He asked to see the angel, but his bride told him he could not do so until he was cleansed of the impurity of unbelief. He wanted to be cleansed, and so Cecilia took him to Bishop Urban, who was in a cave, hiding from persecution. The words of the wise bishop permeated the soul of Valerian, and both he and his brother Tiburtius were converted to Christianity. The brothers began to distribute part of their wealth to the poor, care for the sick, and bury Christians tortured to death by the persecutors.

The governor Almachius arrested them. He demanded they renounce Christ and offer sacrifice to pagan gods, but they refused. The brothers were mercilessly scourged. St. Valerian under torture urged Christians not to be afraid of torments but to stand firm for Christ. So the governor had the martyrs taken outside the city limits for execution; soldiers did so, commanded by Maximus. Maximus was amazed at the courage of the saints and asked them why they did not fear death. He took them to his house and conversed with them all night. St. Cecilia brought a priest to Maximus, and he with his family were baptized.

When the Martyrs were beheaded the next day, St. Maximus confessed before everyone that he saw their holy souls go up to heaven. For this confession, he was scourged to death with whips.

Almachius wanted to confiscate the property of the martyrs, but Cecilia had already distributed the remaining wealth to the poor, and by her preaching she had converted 400 men. So the governor ordered her execution. For 3 days she was tormented with fire and smoke in a red-hot bathhouse, but God's grace was with her. They decided to behead her; she was struck 3 times with a sword, but the sword only wounded her. She lived 3 more days, encouraging those around her and died with a prayer.

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***ENTRANCE OF THE MOST HOLY THEOTOKOS
INTO THE TEMPLE***

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

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

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BULLETIN 4 - VOLUME LVIII

TONE 7

NOVEMBER 22, 2020

TWENTY-FOURTH SUNDAY AFTER PENTECOST

Afterfeast of the Entrance into the Temple

Apostles of the Seventy Philemon and Archippus, Martyr Apphia, wife of Philemon and Equal-to-the-Apostles, and Onesimus, disciple of St. Paul;

Martyrs: the virgin Cecilia, Valerian, Tiburtius, and Maximus, at Rome; Martyr Menignus at Parium;

Martyr Procopius the Reader, at Caesarea in Palestine; St. Agabbas of Syria;

Righteous Michael the Soldier, of Bulgaria; Rt. Bly. Yaropolk, Prince of Vladimir in Volyn';

Martyrdom of St. Michael, Prince of Tver'; Ven. Callistus Xanthopoulos

“The most-pure Temple of the Savior; the precious Chamber and Virgin; the sacred Treasure of the glory of God, is presented today to the house of the Lord. She brings with her the grace of the Spirit, therefore, the angels of God praise her: ‘Truly this woman is the abode of heaven.’”

Kontakion, Tone IV

“Today, let us faithfully acclaim the memory of the virgin martyr Cecilia, who adorned her heart with virtue to become the bride of Christ, the Savior. Though she put the arrogant Almachius to shame, she remained a sparkling diamond for all the others who sought her hand. But for us who remain here in this world, she is a fortress of strength for our faith.”

Kontakion, Tone IV

TODAY’S EPISTLE: EPHESIANS 2:14-22

TODAY’S GOSPEL: LUKE 12:16-21

HOLY WORSHIP THIS WEEK:

Thursday, November 26

9:00 a.m. Akathist “Glory to God for All Things” **Thanksgiving Day**

Saturday, November 28

5:00 p.m. Great Vespers; Confessions

Daily Scripture Readings

Monday, November 23

II Thessalonians 1:1-10

Luke 17:20-25

Tuesday, November 24

II Thessalonians 1:10-2:2

Luke 17:26-37

Wednesday, November 25
(Theotokos)

II Thessalonians 2:1-12

Luke 18:15-17,26-30

Thursday, November 26

Hebrews 9:1-7

Luke 10:38-42; 11:27-28

Friday, November 27

II Thessalonians 2:13-3:5

Luke 18:31-34

Saturday, November 28

I Thessalonians 3:6-18

Luke 19:12-28

Galatians 1:3-10

Luke 10:19-21

COMING EVENTS

DECEMBER:

12, Saturday	10:00 a.m. EOWG Presentation at St. Matthew Church; North Royalton
13, Sunday	Second Sunday Food Sale
14, Monday	12:30 p.m. St. Elizabeth Book Circle

MEMORY ETERNAL:

Sophia Pardo passed away on November 16. May God give her rest with rest the saints and make her memory to be eternal.

DONATION ENVELOPES:

The boxes of envelopes for 2021 weekly offerings are available in the vestibule. Please pick up the box with your name on it.

SPECIAL COLLECTION FOR ST. HERMAN'S HOUSE:

We continue to collect donations for St. Herman's House of Hospitality. Our parish has supported this great outreach ministry for years in different ways. The Covid outbreak has brought about changes, making it impossible to continue our parish's tradition of preparing and serving monthly meals for St. Herman's. Yet St. Herman's continues to provide the meals and services, which are needed now more than ever; we will be offering our support through collected funds. Use the designated basket in the church, and mark the envelopes, "St. Herman's House." If writing a check, please make it payable to "Holy Trinity Orthodox Church."

TRINITARIAN COVERS:

The covers today are offered by Steve and Janene Hatch.

BOOK CIRCLE:

The St. Elizabeth Book Circle will meet Monday, December 14, at 12:30 p.m. at the church. We are reading All is Well, pages 48-93.

NEW PHONE NUMBER:

The landline at the parish rectory is no longer in use. If you need to contact Father Alexander, please call his cell phone: 516-761-8772. The church office phone, however, continues to be in use at 216-524-4859.

STEWARDS OF THE OCA:

Last Sunday was designated "Stewards of the Orthodox Church in America Sunday" by his Beatitude Metropolitan Tikhon. Please support the work of the OCA by becoming a Steward, which will aid the work of ministries and departments that serve the entire Church by providing resources such as liturgical texts, music, educational material and events. To learn more, visit oca.org/stewards

SECOND SUNDAY FOOD SALE:

We will have another Food Sale in December, so plan to visit the food tables after Divine Liturgy on Sunday, December 13. If you are able to cook or bake, please donate whatever you would like.

A huge THANK YOU to all who supported the Food Sale on November 8! We raised funds in the amount of \$432!

THE GIFTS WE OFFER TO THE LORD WE LOVE

REGULAR COLLECTION, 11/8/20, 11/15/20	\$ 7915.00
CHURCH ADMINISTRATION ASSESSMENT	75.00
BUILDING FUND	1580.00
CANDLES	163.00
LOCAL CHARITIES	35.00
SPECIAL PROJECTS FUND	545.00
ST. HERMAN'S HOUSE	365.00
IN MEMORY OF DIMITRY BAKAN	1275.00
COFFEE HOUR 11/1/20	56.00
COFFEE HOUR 11/8/20	24.00

ORTHODOX CHRISTIAN CHURCH OF THE HOLY TRINITY

Bulletin 4 – Volume LVIII

November 22, 2020

WORSHIP AS BLUEPRINT FOR LIFE

(A theological reflection on the Feast of the Entrance of the Theotokos into the Temple)

On the surface, looking at the New Testament there is not much that is explicitly about worship. That is because the New Testament emerges from the Old Testament where worship is everywhere present. The Old Testament is the stage upon which the drama of the New Testament takes place. So, as worship is a dominant presence in the Old Testament, it is also the background and the context of the main events in the life of Jesus Christ and the Apostles. Although we only see a few moments where Jesus is directly involved in it, some aspect of worship is there as the context in all of the important times in Christ's life. We see this from when He was the twelve-year-old with the elders in the temple, to the Passover meal that is the Last Supper. The cycles and times of worship, established over centuries which became the fabric of the Old Testament, are the blueprint for the life of our Lord. Similarly, the Christian cycles of worship are a blueprint for our lives.

The Feast of the Entrance of the Theotokos is unique among the Great Feasts of the Church in that it commemorates an event that is directly connected to temple life and to the experiences of worship that took place there. The story behind the Feast is based on the tradition that Mary's elderly parents, Joachim and Anna, who felt blessed with the birth of their daughter, brought her as a three-year-old to the temple in Jerusalem. We can assume by this that there was something like a school or orphanage there where young children were raised by religious teachers. As we hear in one of the festal hymns: "Your parents brought you into the inner-sanctuary of the temple to be brought up in a wondrous manner as the dwelling of Christ-God." Until she became a teenager and was betrothed to Joseph, Mary would be immersed in constant worship and the established religious traditions. Her association with that life became so intimate that she would become identified with the cycles of worship and even with the religious articles of the temple. "O Pure Lady, the Law wondrously prefigured you as holy tabernacle, divine urn of manna and a strange ark, indestructible temple, and veil, and rod, and gate of God; hence, it teaches all to cry to you: Truly you are more exalted than all things, O pure Virgin."

Like the Holy Mother, so too, the Divine Child. Thus, Jesus also was exposed to the temple and worship. It became, as we said, the blueprint upon which His life evolved. After the Ascension and the Descent of the Holy Spirit, Jesus' disciples would continue to follow the patterns of Jewish worship, but now with the addition of Christian liturgical elements. The establishment of the "first day of the week" as the Lord's Day (Sunday), and making the Sabbath (Saturday) to "last day of the week," created the week as we now know it. That is one way in which Christian worship affected our lives. There are other, more profound, ways. Between our Baptism and the Funeral Service, there are countless times, whether on festive holy days or quiet moments of introspection, when we feel exalted beauty and inspiring wonderment. Our hearts, minds and bodies are filled with joy and unspeakable comfort, as they are transfigured during moments of worship!

Father Alexander Garklaus