

***MARTYR ARETHAS
AND 4,299 MARTYRS WITH HIM***

The Martyr Arethas and with him 4,299 Martyrs suffered for Christ in the sixth century. Arethas was prefect of the Christian city of Negran in Arabia. The Arabian king, Dunaan, who was Jewish, decided to eliminate Christianity from the land. He issued an edict that all followers of Christ were to be put to death.

Because the inhabitants of Negran remained faithful to the Lord, Dunaan came with a large army to destroy the city. At the city walls of Negran, the king's heralds announced that Dunaan would only spare those who renounced Christ and referred to His Cross as a "sign of malediction."

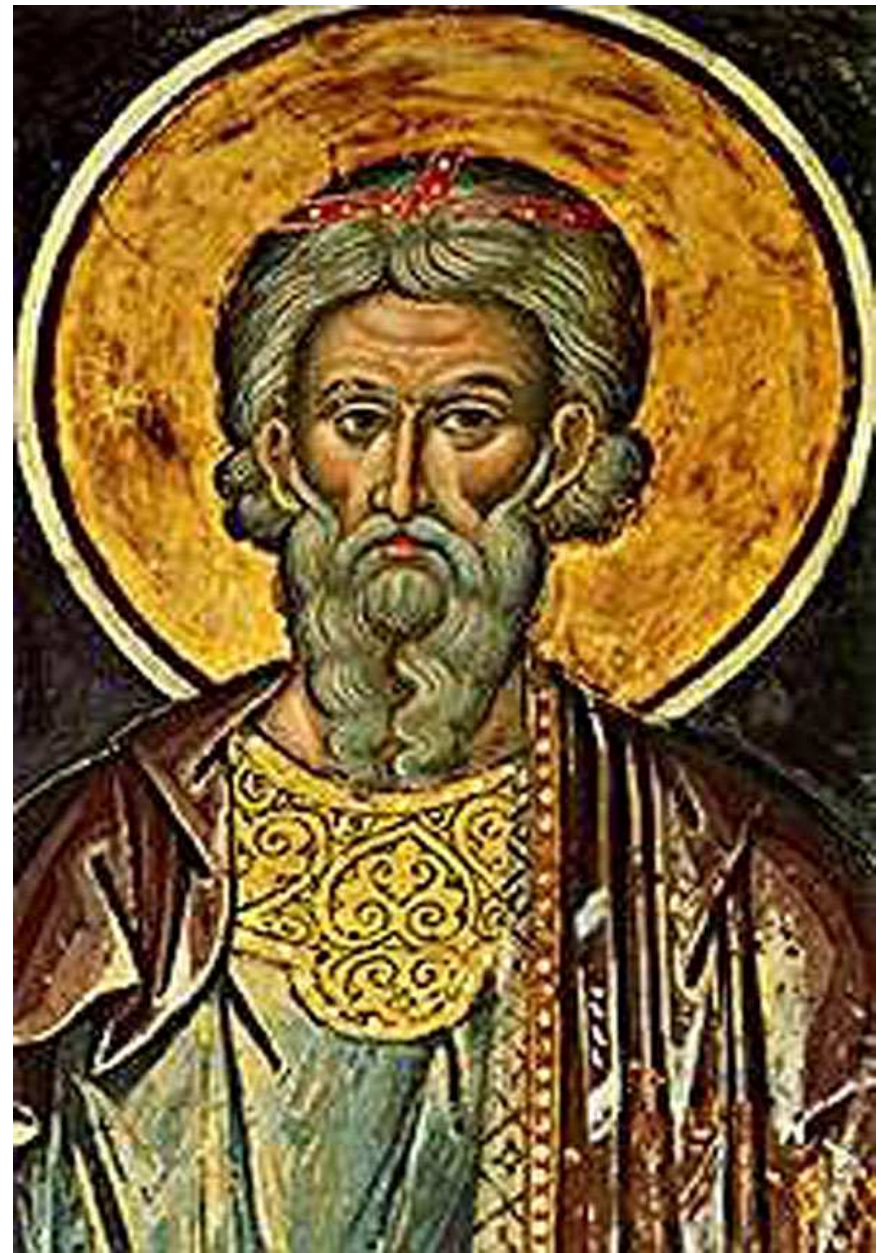
Not daring to assault the Christian city by force, Dunaan resorted to a ruse. Dunaan swore an oath that he would not force the Christians into Judaism but would merely collect a tribute from Negran. The inhabitants of the city would not heed the advice of St. Arethas, and, putting their trust in Dunaan, they opened the gates of the city.

The next day, Dunaan gave orders to light an immense fire and throw all the clergy into it in order to frighten the rest of the Christians. 427 men were burned. He also threw the prefect Arethas and the other chief men into prison. Then he sent his messengers through the city to convert the Christians to Judaism. Dunaan himself conversed with those inhabitants brought from the prisons, saying, "I do not demand that you should renounce the God of heaven and earth, nor do I want you to worship idols; I want merely that you do not believe in Jesus Christ, since the Crucified One was a man, and not God."

The holy martyrs replied that Jesus is God the Word, the Second Person of the Holy Trinity, Who for the salvation of mankind was incarnate of the Holy Spirit and the Virgin Mary. Those suffering said, "We shall not abjure Christ, since He is Life for us. To die for Him is to find Life."

More than 4000 Christians of Negran —men, women, both the aged and children, suffered martyrdom for Christ.

www.oca.org



MARTYR ARETHAS

***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>
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 516-761-8772

BULLETIN 52 - VOLUME LVIII

TONE 1

OCTOBER 24, 2021

EIGHTEENTH SUNDAY AFTER PENTECOST

***Martyr Arethas and 4,299 Martyrs with him;
Bl. Elesbaan, King of Ethiopia; Martyr Syncletica and her two daughters;
Ven. Arethus, Sisoës, and Theóphil, Recluses, of the Kiev Caves;
St. Athanasius, Patriarch of Constantinople; Ven. Zosíma;
Icon of the Most Holy Theotokos "THE JOY OF ALL WHO SORROW"***

“Through the sufferings which Your holy martyrs Arethas and his companions endured for Your sake, O Lord, we beseech You, O Lover of mankind: heal all our infirmities.”

Troparion, Tone III

“Your holy martyrs Syncletica and her daughters, O Lord, through their sufferings have received incorruptible crowns from You, our God. For having Your strength, they laid low their adversaries and shattered the powerless boldness of demons. Through their intercessions, save our souls!”

Troparion, Tone III

HOLY AND GLORIOUS GREATMARTYR DEMETRIUS THE MYRRHUSHER

Tuesday, October 26

“The entire world has found you to be a great champion in times of peril; for you put the heathen to flight, O victorious one. As you brought to naught the boasts of Lyaeus, and gave courage to Nestor at the stadium, in the same way, O Holy Great Martyr Demetrius, entreat Christ our God, that He grant us great mercy.”

Troparion, Tone III

TODAY’S EPISTLE: II CORINTHIANS 9:6-11

TODAY’S GOSPEL: LUKE 16:19-31

HOLY WORSHIP THIS WEEK:

Saturday, October 30 5:00 p.m. Great Vespers

Daily Scripture Readings

Monday, October 25	Philippians 1:1-7	Luke 10:22-24
	Philippians 1:8-14	Luke 11:1-10
Tuesday, October 26	Hebrews 12:6-13,25-27	Matthew 8:23-27
(St. Demetrius)	II Timothy 2:1-10	John 15:17-16:2
Wednesday, October 27	Philippians 1:12-20	Luke 11:9-13
Thursday, October 28	Philippians 1:20-27	Luke 11:14-23
Friday, October 29	Philippians 1:27-2:4	Luke 11:23-26
Saturday, October 30	I Corinthians 15:58-16:3	Luke 8:16-21

ORTHODOX CHRISTIAN CHURCH OF THE HOLY TRINITY

Bulletin 52 - Volume LVIII

October 24, 2021

COMING EVENTS

OCTOBER:

24, TODAY HTOC Annual Parish Meeting
25, Monday Cooking for St. Herman’s House
27, Wednesday Delivering dinner to St. Herman’s House

NOVEMBER:

1, Monday YouTube premiere of Eastern Churches Seminar
6, Saturday 5:00 p.m. St. Andrew Church “Night at the Races”
8, Monday 6:30 p.m. “Make A Joyful Noise!” St. Herman House FOCUS Cleveland
20, Saturday 10:00 a.m. EOWG meeting at Buna Vestire Church

PARISH MEETING:

Please attend the Holy Trinity Annual Parish Meeting in our Fellowship Hall today following the Divine Liturgy.

MAKE A JOYFUL NOISE!

The community of St. Herman House invites all to an evening of refreshments, art display, and musical performances by current and former residents. The event is Monday, November 8, 6:30 p.m., at Saints Constantine & Helen Church. Tickets are \$25.

LA COUPOLE FALL SALE:

Up to 50% discounts on Russian imports, including amber jewelry, hand-painted fairy tale plates and matryoshka dolls. Clearance prices on other items too. Come on in and browse!

EASTERN ORTHODOX WOMEN’S GUILD:

Membership in the Guild is open to women 18 and older; see Joanne Stoyka or Dianna Kall to join. The November meeting will be held at Buna Vestire Church, 7140 Fitch Rd; Olmsted Falls; on Saturday, November 20, at 10:00 a.m. (Please note date change from original “Calendar of Events.”)

MEMORIAL PRAYERS:

There will be a 40th Day Memorial Prayer Service for Marie Gaydos next Sunday, October 31, following the Divine Liturgy.

COFFEE HOUR:

Our refreshments today are donated by Fr. Alexander and Matushka Carol. There are dates open in November for donors: November 7 and 21. The sign-up sheet is in the kitchen.

SPECIAL COLLECTION:

We are having a special collection for the International Orthodox Christian Charities (IOCC). Please use the envelopes and basket at the rear of the church. If writing a check, make it out to “Holy Trinity Orthodox Church.”

EASTERN CHURCHES SEMINAR:

The 37th Notre Dame College seminar will be presented on YouTube, beginning November 1. “After the Deluge: What It Will Mean to be Church in Post-Pandemic Times” can be seen at: [YouTube.com/NotreDameCollege](https://www.youtube.com/NotreDameCollege) Further details are posted in the Fellowship Hall.

NIGHT AT THE RACES:

St. Andrew Church is holding a fundraiser on Sat., Nov. 6. Doors open at 5:00; dinner is at 5:30, and racing begins at 6:00. Tickets are \$20; this includes sloppy joes, mac n cheese, salad, chips, dessert; snacks during the event, beer, soft drinks. BYOB. Horses are \$10 each. See further info in the Fellowship Hall.

GREETERS:

We are still looking for new people to become greeters. If you are interested, contact Alex Cundik at 440-877-1980 or ajcundik@cox.net

TRINITARIAN COVERS:

The covers today are offered by the Garik Family in memory eternal of Art Garik.

FLOWERS:

The flowers today are offered by Jewelann Stefanar. The sign-up sheet for offering flowers is in the Fellowship Hall. Flowers are \$10. Please pay Mary Ann Schmidt.

*“Better to have little and with it fear of the Lord
Than to have treasure and with it anxiety.”
Proverbs 15:17*

ORTHODOX CHRISTIAN CHURCH OF THE HOLY TRINITY

Bulletin 52 – Volume LVIII

October 24, 2021

WHY WE SING IN CHURCH

Singing the psalms is always our entry into the liturgical, spiritual, and ascetical life of the church. The very act of singing demands tasks that are the perfect training ground for spiritual warfare. In order to sing well, we have to let go. We have to listen to others, we have to be obedient to the director and to the sound of the choir. We can't sing too loudly or too softly. The fundamentals of most singing techniques are about relaxing and singing without tension, breathing with solid but free breath. I think these are all reasons why singing the psalter is part of the foundation of the Orthodox experience.

Music, at a basic level, is meant to beautify the worship of God. Other arts serve this purpose as well – I'll get to that in a moment – but music plays an irreplaceable role in the beauty of divine services. We believe in a God who is fundamentally *beautiful*, and the worship of Him must reflect that beauty on every level of the liturgical experience. I am not speaking here merely of beauty as a subjective quality based on aesthetic taste, though that's important as well, but beauty as the underlying purpose of existence. In this sense, we can see that the beauty of the Liturgy is a manifestation of reality, of existence as such, not just ornamentation superimposed upon an inherently neutral reality. This is why Christianity as well as many other of the ancient religious traditions have tended to use artistic expressions – and music in particular – in their worship.

Music is an art of *transfiguring time*. Rhythm, pitch, phrasing, form, all of these things unfold over time and permeate and shape our experience of it. We all come into church with our own individual experiences of time. Maybe we're tired, or bored, or waiting for something; or maybe we're afraid, or excited, or sad, or hungry. All of this creates in each of us an isolated experience of time. When the music starts, though, suddenly we're unified, suddenly we all enter into a common experience of the unfolding of time, suddenly we all feel and hear and think in unison. Studies have shown that during powerful musical experiences, even the heart rates of singers and listeners align and fall into rhythm with the music. I think this is amazing, and I think it has a lot to do with why music is so integral to the liturgical experience. We certainly know in the negative how uncomfortable it can be when the music in church falters for some reason – we're suddenly thrown into a state of confusion and sympathetic anxiety, dropped abruptly back into our own isolated psychological experience of time. When the music does its job, though, it's like nothing else. Time disappears, or rather, is radically transfigured, and we are all changed as a result. This is the other reason why I think music is so immensely important for worship.

*Excerpts from a conversation with Benedict Sheehan,
Music Director at St. Tikhon's Seminary;
and Harrison Russin,
Professor of Music at St. Vladimir's Seminary
(From the OCA website, October 4, 2021).*