

HOLY 33 MARTYRS OF MELITENE

The holy martyr Hieron was born in the city of Tiana in great Cappadocia. Raised by a pious mother, he was a kindly and good Christian.

The co-ruling emperors Diocletian (284-305) and Maximian (284-305) sent a large military detachment headed by Lysias to Cappadocia to eradicate Christianity there, and also to conscript healthy and strong men into the imperial army. Among those pressed into service, Lysias also ordered his men to draft Hieron, who was distinguished by great physical strength and dexterity. But Hieron refused to serve emperors who persecuted Christians. When they attempted to seize him by force and bring him to Lysias, he took a stick and started beating the soldiers who had been sent to bring him. The soldiers scattered, ashamed of being defeated by a single man. Hieron then hid himself in a cave with eighteen other Christians. Lysias would not risk losing his soldiers by storming the cave.

Upon the advice of Cyriacus, one of Hieron's friends, Lysias lifted the siege of the cave and withdrew his detachment. Then Cyriacus persuaded Hieron not to offer resistance to the authorities. He and the other new conscripts and accompanying soldiers were sent to the nearby city of Melitene.

Soon Hieron had a vision in his sleep, in which his impending martyrdom was foretold. Lysias told the soldiers gathered at Melitene to offer sacrifice to the pagan gods. Hieron and another 32 soldiers refused to do this and openly confessed their faith in Christ. Then the persecutor gave orders to beat the martyrs and to cut off Hieron's arm at the elbow. After cruel tortures, they threw the martyrs into prison barely alive, and they beheaded them four days later.

A rich and illustrious Christian named Chrysanthus ransomed Hieron's head from Lysias. When the persecutions finally ceased, he built a church on the place where they executed the martyrs, and he placed the venerable head in it. The bodies of the rest of the executed saints were secretly buried by Christians. In the reign of the emperor Justinian, during the construction of the church of Hagia Eirene (Holy Peace), the venerable relics were uncovered and found incorrupt.

www.oca.org



**SYNAXIS OF THE ARCHANGEL MICHAEL
AND THE OTHER BODILESS POWERS**
Monday, November 8

HOLY TRINITY ORTHODOX CHURCH
6822 BROADVIEW ROAD
PARMA, OHIO 44134

THE TRINITARIAN

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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 1 - VOLUME LIX

TONE 3

NOVEMBER 7, 2021

TWENTIETH SUNDAY AFTER PENTECOST

Holy 33 Martyrs of Melitene: Hieron, Hesychius, Nicander, Athanasius, Mamas, Barachius, Callinicus, Theogenes, Nicon, Longinus, Theodore, Valerius, Xanthius, Theodulus, Callimachus, Eugene, Theodochus, Ostrychius, Epiphanius, Maximian, Ducitius, Claudian, Theophilus, Gigantius, Dorotheus, Theodotus, Castrychius, Anicletus, Theomelius, Euthychius, Hilarion, Diodotus, and Amonitus;

Ven. Lazarus the Wonderworker of Mt. Galesius near Ephesus;

Martyr Theodotus of Ancyra;

Martyrs Melasippus, Carina, their son Antoninus, and forty children converted by their martyrdom;

Martyrs Auctus, Taurion, and Thessalonica, at Amphipolis; Ven. Zosima, Abbot of Vorbozomsk;

Finding of the Relics of Ven. Kirill, Abbot of Novoezersk

“Your thirty-three holy martyrs, 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 IV

“You watered your pillar with prayerful vigils and flowing tears; you brought forth fruit a hundredfold with sighs from the depths of your soul. You were a shepherd, granting the requests of all. Entreat Christ God, venerable Lazarus our father, that our souls may be saved.”

Troparion, Tone VIII

TODAY’S EPISTLE: GALATIANS 1:11-19
I CORINTHIANS 12:27-13:8

TODAY’S GOSPEL: LUKE 8:41-56
MATTHEW 10:1,5-8

HOLY WORSHIP THIS WEEK:

Monday, November 8 9:30 a.m. Divine Liturgy at Archangel Michael Church
Saturday, November 13 5:00 p.m. Great Vespers

Daily Scripture Readings

Monday, November 8	Hebrews 2:2-10	Luke 10:16-21
Tuesday, November 9	Philippians 4:10-23	Luke 12:13-15,22-31
	Colossians 1:1-2,7-11	Luke 12:42-48
Wednesday, November 10	Colossians 1:18-23	Luke 12:48-59
Thursday, November 11	Colossians 1:24-29	Luke 13:1-9
Friday, November 12	Colossians 2:1-7	Luke 13:31-35
	II Corinthians 3:12-18	Luke 9:37-43
Saturday, November 13	Hebrews 7:26-8:2	John 10:9-16

COMING EVENTS

NOVEMBER:

- 8, Monday 6:30 p.m. "Make A Joyful Noise!" St. Herman House FOCUS Cleveland
- 13, Saturday 9:00 a.m. Couples Retreat at St. Paul Church
- 14, Sunday Second Sunday Food Sale
- Parish Council meeting
- 20, Saturday 10:00 a.m. EOWG meeting at Buna Vestire Church
- 30, Tuesday 8:00 p.m. Live Streamed "St. Andrew's Day Celebration" Akathist

MAKE A JOYFUL NOISE!

St. Herman's House is holding their Annual Event Monday, Nov. 8, at 6:30, at Sts. Constantine and Helen Greek Orthodox Cathedral, 3352 Mayfield Rd., Cleveland. Director of St. Herman's, Paul Finley, extends this enthusiastic invitation to all who have supported this terrific ministry: *"This will be an enjoyable and different approach to the evening! We will be featuring the art, photographs, and musical talent of those we serve. It won't be the usual lecture or panel format. Most of all, we hope you will be there. Your support and prayer means so much to us, but nothing replaces your presence and seeing your faces!"* This should be an entertaining and informative evening. Tickets are \$25 and are available online (www.sainthermans.org/event) and at the door.

FEAST OF ST. MICHAEL:

Monday, November 8, is the Feast of St. Michael and all the Heavenly Hosts. There will be a Divine Liturgy at 9:30 a.m. at Archangel Michael Church, 5025 E. Mill Road; Broadview Hts.

SECOND SUNDAY FOOD SALE:

Next Sunday, Nov. 14, is our monthly food sale. Please support this fundraiser by cooking and baking some of your favorites!

NOTE: The December Food Sale will be on the *first* Sunday of the month, December 5.

A COUPLES RETREAT:

"Renewed Day by Day: Enlivening our Marriage Commitment" will be held on Saturday, Nov. 13, 9:00 a.m-2:00 p.m., at St. Paul Church, 4548 Wallings Rd. To register, go to: tinyurl.com/2j4aanvh

EASTERN ORTHODOX WOMEN'S GUILD:

The November meeting will be held at Buna Vestire Church, 7140 Fitch Rd; Olmsted Falls; on Saturday, November 20, at 10:00 a.m.

FLOWERS:

The flowers today are offered by Jewelann Stefanar in loving memory of Andrew Stefanar.

VIRTUAL YOUTH RETREAT:

"Where Saints Have Walked," a visit to St. Tikhon's Monastery for Orthodox youth K-12, will be held via ZOOM on Friday, Nov. 26; 1:00-4:00 p.m. Register by Nov. 21; visit www.orthodoxfellowship.org

EASTERN CHURCHES SEMINAR:

The 37th Eastern Churches Seminar, sponsored by Notre Dame College is now available for viewing. It features Bishop John Michael Botean of the Romanian Byzantine Diocese, speaking on "After the Deluge, What it means to be Church in Post-Pandemic Times." This presentation is followed by respondents from the Orthodox and Catholic traditions. While previous seminars required travel to certain locations, this experience is in the comfort of your home on your computer: [YouTube.com/NotreDameCollege](https://www.youtube.com/NotreDameCollege).

ST. ANDREW'S DAY CELEBRATION:

On Tuesday, Nov. 30, 8:00 p.m., the Akathist to St. Andrew the Apostle, the First-Called will be live-streamed via YouTube. Hosted by St. Nicholas Church in Mogadore and sponsored by National Fellowship of Orthodox Christians in America, this 2nd Annual "Virtual" Celebration will include an address by His Eminence Bishop Paul. Join on YouTube:

<https://www.youtube.com/watch?v=BUW6f-E-Fgw>

TRINITARIAN COVERS:

The covers today are offered by Frank and Joanne Stoyka.

COFFEE HOUR:

Our refreshments today are donated by Marge Sabol and Helen Stoyka.

Many many thanks to all who have been preparing refreshments for us!

THE GIFTS WE OFFER TO THE LORD WE LOVE

REGULAR COLLECTION	\$ 2634.00
BUILDING FUND	451.00
CANDLES	108.00
IOCC	114.00
IN MEMORY OF MARIE GAYDOS	295.00
COFFEE HOUR, 10/24/21	91.00

ORTHODOX CHRISTIAN CHURCH OF THE HOLY TRINITY

Bulletin 1 – Volume LIX

November 7, 2021

THE DIVINE LITURGY

(An emailed response to an inquiry)

Dear N_____,

Last Sunday at coffee hour you indicated an interest in the Orthodox Church and asked about getting together. In your email today you said you'll be out of town for a while so meeting will have to wait. But you had a question about the service you attended on Sunday.

A quick response would be to say that is it like the Roman Catholic Mass. That is, it is a liturgical service that is "Eucharistic," meaning that it includes the ritual of consecration of the elements of bread and wine which we Orthodox, and Catholics, call "Holy Communion." However, this response doesn't do justice to explain what the service is. In the Orthodox tradition, it is called the Divine Liturgy. Like the Mass, it is a liturgical-worship service that traces its origin to the Last Supper and, in terms of its form, to the sacred ritual-meal that the first Apostles called the Lord's Supper. Now, over two thousand years later, the Lord's Supper has gone through numerous changes and adaptations, depending on culture, place and time; and Orthodox and Roman Catholics, as well as many Protestant Churches all have communion services, in many different forms and styles. Regardless of local traditions, all Eucharistic services are done in honor of Jesus Christ, who said, "Do this in remembrance of Me."

This is not the place to judge one particular form of Communion service as being better than others, because we have to respect the fact that conscientious Christians who attend their own particular Eucharistic services do so with faith in the sacredness and meaning of the experience. However, the Orthodox Divine Liturgy is unique and special in several ways. It is historically based on early Christian sources, which has maintained this well-established liturgical authenticity over thousands of years, right up to the present. Although some things like languages and sequences of rituals have gone through adaptations, the substance has remained unchanged. The service is a Biblical meditation on the history of creation in which the role of humanity is at the center. The Divine Liturgy is a dramatic experience which includes as central participants the Holy Trinity, the angels, the Prophets, the Apostles, the Saints, *and also* all of the living, breathing humans who are present in attendance, those who are absent, *as well* as the departed who abide with the saints.

The past, the present and the future are all there, in the "here and now." There is an ongoing interplay and interaction between all participants, which gives a person who is present at the Divine Liturgy the sense that they are in blessed state of "timelessness"! The centrality of action is all about Jesus Christ, whose teachings and miracles are conveyed in the readings from the New Testament and whose presence is actualized in the mystical re-enactment of His life, sufferings, Crucifixion and Resurrection. The foundational aspect of the Divine Liturgy being "Christ-based" signifies that the service is without limits and unconditional. It is incredibly open, to "the life of the world," it is multi-dimensional, and "Cosmic" in its implications.

When we do meet and talk about it, I'll be able to share more thoughts about the beauty and significance of the Divine Liturgy, and also give you some good books about it.

Sincerely,

Fr. 7 _____