

MARTYR POLYEUCTUS OF MELITENE

Saint Polyeuctus was the first martyr in the Armenian city of Melitene. He was a soldier under the emperor Decius (249-251), and he later suffered for Christ under emperor Valerian (253-259). The saint was a friend of Nearchos, a fellow-soldier and firm Christian; but Polyeuctus, though he led a virtuous life, remained a pagan.

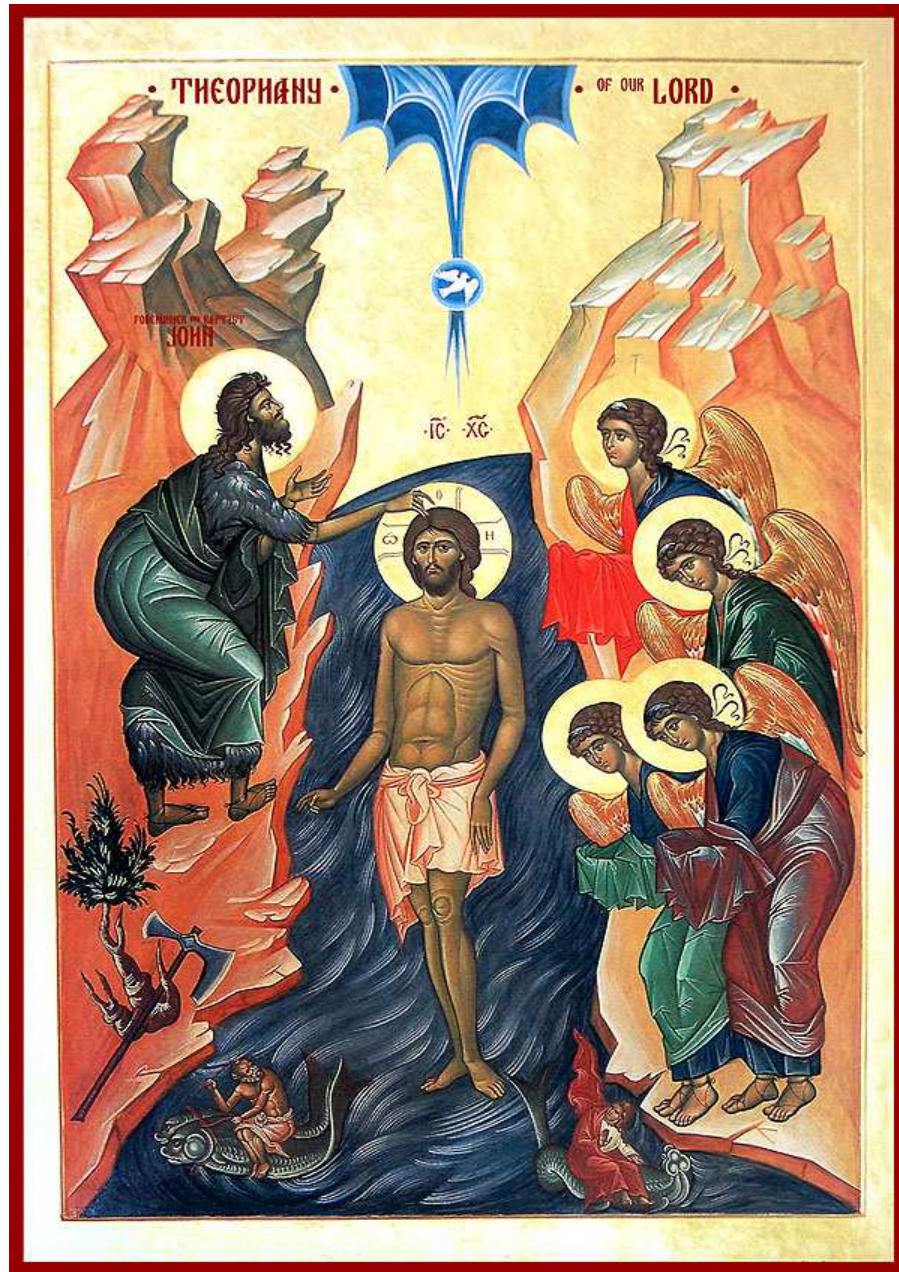
When the persecution against Christians began, Nearchos said to him, "Friend, we shall soon be separated, for they will take me to torture, and you, alas, will renounce your friendship with me." Polyeuctus told him that he had seen Christ in a dream, Who took his soiled military cloak from him and dressed him in a radiant garment. "Now," he said, "I am prepared to serve the Lord Jesus Christ."

Enflamed with zeal, St. Polyeuctus went to the city square and tore up the edict of Decius, which required everyone to worship idols. He saw a procession carrying idols through the streets and smashed the idols to the ground.

His father-in-law, the magistrate Felix, was responsible for enforcing the edict and declared that Polyeuctus must die for this. "Go, bid farewell to your wife and children," said Felix. Paulina tearfully entreated her husband to renounce Christ. Felix also wept, but Saint Polyeuctus remained steadfast in his resolve to suffer for Christ.

With joy he bent his head beneath the sword of the executioner and was baptized in his own blood. During the reign of St. Constantine, a church was built at Melitene in honor of the holy Martyr Polyeuctus. Many miracles were worked through the intercession of the saint. In this very church the parents of St. Euthymius the Great prayed fervently for a son, and the birth of this great luminary of Orthodoxy in the year 376 occurred through the help of St. Polyeuctus.

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HOLY TRINITY ORTHODOX CHURCH
6822 BROADVIEW ROAD
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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

RECTORY: 963 John Glenn Drive, Seven Hills, Ohio 44131 Phone 516-761-8772

BULLETIN 10 - VOLUME LIX

TONE 4

JANUARY 9, 2021

TWENTY-NINTH SUNDAY AFTER PENTECOST

Afterfeast of the Theophany

Martyr Polyeuctus of Melitene in Armenia; Prophet Shemaiah;

St. Peter, Bishop of Sebaste in Armenia;

St. Eustratius the Wonderworker;

Hieromartyr Philip, Metropolitan of Moscow and All Russia

“When You, O Lord, were baptized in the Jordan, the worship of the Trinity was made manifest; for the voice of the Father bore witness to You, calling You His beloved Son. And the Spirit in the form of a dove confirmed the truthfulness of His word. O Christ, our God, You have revealed Yourself and have enlightened the world. Glory to You!”

Troparion, Tone II

“Your holy martyr Polyeuctus, O Lord, through his suffering has received an incorruptible crown from You, our God. For having Your strength, he laid low his adversaries, and shattered the powerless boldness of demons. Through his intercessions, save our souls!”

Troparion, Tone IV

“Enlightened by the Spirit, your pure heart became the dwelling place of most splendid prophecy; for you saw things far off as if they were near. Therefore, we honor you, blessed and glorious Prophet Shemaiah.”

Kontakion, Tone IV

TODAY’S EPISTLE: EPHESIANS 4:7-13

TODAY’S GOSPEL: MATTHEW 4:12-17

HOLY WORSHIP THIS WEEK:

Saturday, January 15

5:00 p.m. Great Vespers; Confessions

Daily Scripture Readings

Monday, January 10

Hebrews 8:7-13

Luke 20:27-44

Tuesday, January 11

Hebrews 9:8-10,15-23

Luke 21:12-19

(St. Theodosius)

II Corinthians 4:6-15

Matthew 11:27-30

Wednesday, January 12

Hebrews 10:1-18

Luke 21:5-7,10-11,20-24

Thursday, January 13

Hebrews 10:35-11:7

Luke 21:28-33

Friday, January 14

Hebrews 11:8,11-16

Luke 21:37-22:8

Saturday, January 15

Ephesians 5:1-8

Luke 13:18-29

ORTHODOX CHRISTIAN CHURCH OF THE HOLY TRINITY

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COMING EVENTS

JANUARY:

9, TODAY

16, Sunday

24, Monday

Second Sunday Food Sale

Installation of Parish Council; Parish Council meeting

6:00 p.m. Prayers for the Unborn at St. Sava Serbian Orthodox Cathedral

Cooking for St. Herman's House

MEMORY ETERNAL:

Janice Timko fell asleep in the Lord on Friday, December 31, 2021. May her memory be eternal!

SECOND SUNDAY FOOD SALE:

Today is our monthly Food Sale. Please stop by the tables in our Fellowship Hall after the Liturgy to shop!

CHURCH COUNCIL:

New members of Church Council will take their oath of office following the Divine Liturgy next Sunday. The new Council will meet following Coffee Hour.

REGARDING HOUSE BLESSING:

Because of the current outbreak of Covid variants, Fr. Alexander is postponing Post-Theophany House Blessing until the situation improves. There will be more information in next week's Trinitarian. The Holy Water that was just blessed on Theophany will remain in the font in the church vestibule for the next two weeks for people to drink and to take in bottles for home use.

CHRISTMAS FLOWERS:

Thanks to all who donated, with special thanks to Protodeacon Anthony and Dianna Kall. Parishioners can take any of the flowers home today after Liturgy.

REMINDER:

Your 2022 Offering Envelopes are available in the church vestibule. If you do not see a box with your name on it, please contact Fr. Alexander.

TRINITARIAN COVERS AND FLOWERS:

The covers and flowers today are offered by Sandy Shea-Workman in celebration of her birthday.

SANCTITY OF LIFE SUNDAY:

ZOE for Life! and St. Sava Cathedral will offer a prayer service for the unborn next Sunday, January 16, at 6:00 p.m.; 6306 Broadview Rd. His Grace Bishop Irinej of the Serbian Orthodox Church is Guest Speaker. The event will be live streamed but registration is needed before January 14 to receive the Zoom link. See details in the Fellowship Hall.

PLAN AHEAD!

Rummage Sale dates are July 28, 29, and 30, 2022. Please start saving items to donate. Just as last year, everything should be in good condition; no clothes, shoes, or upholstered furniture. Let's make this sale another great sale! Thank you.

HALL ROOF REPAIRS:

Thanks to all who have been generous in donating for this expensive project. A final inspection and approval from the contractors will be done when weather permits. Additional work on the hall chimney and related concerns will take place in the Spring.

2022 CALENDARS:

Church calendars for this new year are now available in the vestibule.

COFFEE HOUR:

The Coffee Hour today is donated by the Svilar and Griebel Families.

2022 COVERS:

If you would like to make an offering for Trinitarians in 2022, there is a sign-up sheet in the Fellowship Hall. Or call Janene at the church office on Monday or Thursday mornings (216-524-4859) to select a date.

THE GIFTS WE OFFER TO THE LORD WE LOVE

REGULAR COLLECTION, 1/2/22	\$ 3385.50
CHURCH ADMINISTRATION ASSESSMENT	900.00
BUILDING FUND	215.00
CANDLES	154.00
FELLOWSHIP HALL ROOF	3000.00
COFFEE HOUR, 12/26/21	22.00

ORTHODOX CHRISTIAN CHURCH OF THE HOLY TRINITY

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THEOPHANY - THE FEAST OF LIGHTS

Theophany, celebrated on January 6, is an impactful holy day. It commemorates one of the most significant events in the life of Jesus Christ, a holy moment that marked a turning point in salvation history. The theological and spiritual richness of the Feast cannot be overestimated. Theophany may be observed as one day, but its benefits for humanity are tremendous and with lasting consequences. In popular piety Theophany signifies that which we see on the icon of the Feast: the moment when St. John the Baptist baptized Jesus in the Jordan River. In Slavic countries the Feast is commonly referred to as “The Baptism” (“Kresheniye”). That is completely understandable because the Baptism of Jesus by St. John became the prototype of Christian Christenings or Baptisms. But it is the formal title Theophany (“Bogoyavleniye”) that conveys the theological content of the Feast. The word “theophany” comes from the Greek (“θεοφάνεια” – “Theophaneia”), and it means “the appearance of the divine” or “the appearance of God.” This is proclaimed in the festal tropar where we sing: “When You, O Lord, were baptized in the Jordan, the worship of the Trinity was made manifest!” The promised good news that we welcomed with joy at the Nativity of the Messiah is now made “manifest” in the person of Jesus who is revealed as the Son of God through the voice of the Father and confirmed by the Holy Spirit’s descent as a dove.

A different facet of the Feast is expressed in yet another name, “Epiphany.” This can be rendered in plain English as the “Feast of Lights.” Among Western Christians, Epiphany celebrates the coming of the Wise Men, who were led by the light of the Christmas star to worship Jesus. In the Orthodox tradition, the celebration of Christ’s Baptism is also regarded as the Feast of Lights where light acquires several metaphorical meanings. A number of Theophany hymns refer to Christ as “the unwaning Light,” or “the tri-illuminated Light,” or “the Light of the faithful.” From Christ as Light comes the “light of knowledge,” that is, the spiritual truths and knowledge that are accessible to humanity through the agency of the Baptized Jesus Christ, who as “the Wisdom of God calls to light all the nations, who were before in darkness of unlighted ignorance; and He mystically leads them to knowledge of truth through Baptism.”

Subsequent to Jesus’ Baptism in the Jordan River, He began His active ministry, in which “light” was a recurrent theme. Throughout the Gospels there are many references and associations to “light.” There are miracles where the blind recover sight and come to see and praise God. There are also passages where Our Lord is identified as being “light,” including an identification by Jesus Himself: “I am the light of the world” (John 9:5). As important as “light” is in the New Testament, it likewise becomes a prominent theme in Christian spirituality. This Light is both the holy light that brightens the way on our sojourn through life, and the light that shines at our journey’s end. Of course, the opposite of light is darkness; and spiritual “darkness” is the realm of sin, evil passions, destructive urges and death. Thanks be to God that in Jesus Christ the “Light shines in the darkness, and the darkness has not overcome it” (John 1:5).

Fr. Alexander Garklaus