

## **MARTYR CALLISTRATUS AND HIS 49 COMPANIONS**

Saint Callistratus was a native of Carthage. An ancestor of his, Neochorus, had served under the emperor in Palestine who was commanded by Pontius Pilate; and he was a witness to the suffering on the Cross of our Lord Jesus Christ.

At night, when everyone slept, Callistratus stayed up at prayer. A soldier sleeping nearby heard him and reported this to the military commander, who interrogated Callistratus and wanted him to offer sacrifice to idols. The saint refused, and he was beaten and then dragged over sharp stones. The torments did not sway his firm will and brave endurance.

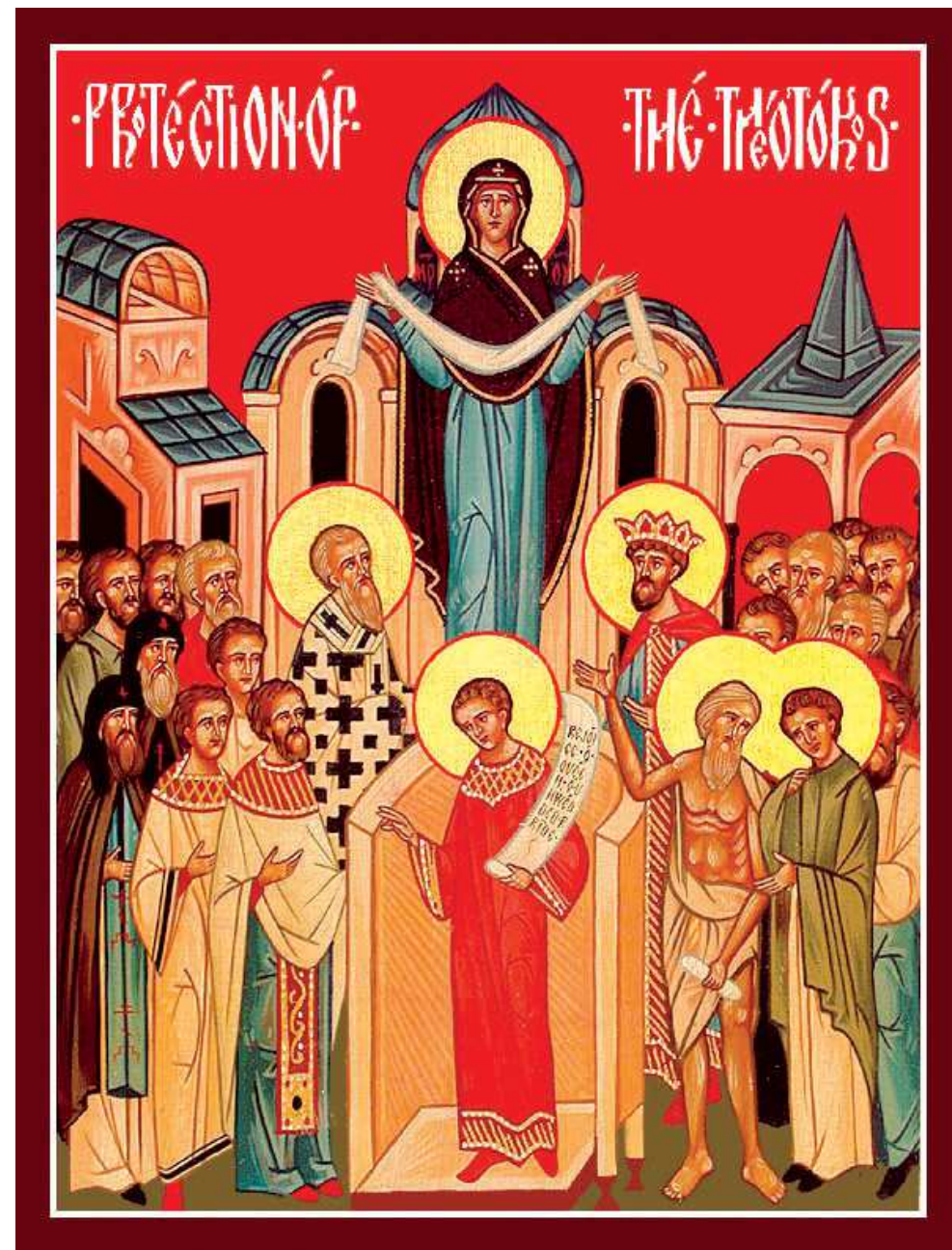
The saint was sewn up in a leather sack and thrown into the sea. By God's mercy, the sack struck a sharp rock and was torn open. St. Callistratus was carried by dolphins to dry land. Viewing this miracle, 49 soldiers came to believe in Christ. Then the military commander threw St. Callistratus and the 49 soldiers into prison. Before this, all of them were subjected to innumerable floggings.

In jail, St. Callistratus continued to preach the Word of God to the soldiers, and he bolstered their spirits for martyrdom. Again summoned before the commander, the sufferers firmly confessed their faith in Christ, after which they were bound hand and foot and thrown into the depths of a great lake behind a dam. But there their bonds broke, and with bright faces the holy martyrs stood in the water, rejoicing in their Baptism, which coincided with the act of martyrdom.

Beautiful bright crowns appeared over their heads, and all heard a voice: "Be brave, Callistratus, with your company, and come rest in the eternal habitations." At the same time, the earth shuddered and an idol standing nearby was smashed. Seeing this, another 135 soldiers also believed in Christ. The commander, fearing a mutiny in the army, did not put them on trial but again imprisoned St. Callistratus and his 49 companions, where they fervently prayed and gave thanks to God for giving them power to endure such sufferings.

At night the martyrs were cut into pieces with swords by order of the commander. Their holy relics were buried by the 135 soldiers who remained alive. Later, a church was built on the spot of their sufferings.

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**HOLY TRINITY ORTHODOX CHURCH  
6822 BROADVIEW ROAD  
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# 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

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BULLETIN 48 - VOLUME LVII

TONE 7

SEPTEMBER 27, 2020

## **SIXTEENTH SUNDAY AFTER PENTECOST**

*Martyr Callistratus and his company (49 Martyrs);  
Apostles Mark, Aristarchus, and Zenas, of the Seventy;  
Martyr Epicharis of Rome; Ven. Ignatius, Abbot in Asia Minor;  
Ven. Savvatii, Wonderworker of Solovétsky Monastery*

“In contest you were strengthened by the Holy Spirit, Martyr Callistratus, and were glorious in casting down the Enemy. You offered a noble army of athletes as sweet-smelling incense to Christ. With them pray for us who praise you with hymns.”

Troparion, Tone III

## **THE PROTECTION OF OUR MOST HOLY LADY THEOTOKOS AND EVER-VIRGIN MARY**

*Thursday, October 1*

“Today we are filled with light by your radiant apparition, O Theotokos, and in our devotion we celebrate this solemn festival in your honor. As we gaze upon your most pure image, we penitently entreat you: With your precious mantle, protect us from every evil, and beg your Son, Christ, our God, to save our souls.”

Troparion, Tone IV

TODAY’S EPISTLE: II CORINTHIANS 6:1-10

TODAY’S GOSPEL: LUKE 5:1-11

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

Wednesday, September 30	5:00 p.m. Great Vespers	
Thursday, October 1	9:00 a.m. Divine Liturgy	- <b>Protection of the Most Holy Theotokos</b>
Saturday, October 3	5:00 p.m. Great Vespers	

### **Daily Scripture Readings**

Monday, September 28 (St. Chariton)	Ephesians 1:22-2:3 II Corinthians 4:6-15	Luke 4:37-44 Luke 6:17-23
Tuesday, September 29	Ephesians 2:19-3:7	Luke 5:12-16
Wednesday, September 30	Ephesians 3:8-21 Ephesians 4:14-19	Luke 5:33-39 Luke 6:12-19
Thursday, October 1	Hebrews 9:1-7	Luke 10:38-42; 11:27-28
Friday, October 2	Ephesians 4:17-25	Luke 6:17-23
Saturday, October 3	I Corinthians 14:20-25	Luke 5:17-26

**COMING EVENTS**

**SEPTEMBER:**

27, Sunday "S.O.S. Sunday" Support Our Seminarians  
30, Wednesday 7:00 p.m. Online with Dr. Al Rossi

**OCTOBER:**

4, Sunday Coffee Hour following Divine Liturgy  
12, Monday 12:30 p.m. St. Elizabeth Book Circle

**SUPPORT OUR SEMINARIANS:**

September is the month designated for financial support to our diocesan seminarians. Please be generous and send in your donations to: Diocese of the Midwest; 5037 W. 83rd St.; Burbank, IL 60459. Or donate online at: [domoca.org/donate-online](http://domoca.org/donate-online)

**CHAIRS AVAILABLE!**

There are several hundred steel folding chairs in the basement of our Fellowship Hall that are no longer of any use here. Perhaps some parishioners can use a couple of such chairs at your home. They are available for the asking, but a nominal donation is appreciated.

**COFFEE HOUR**

After much discussion, the Parish Council has decided to re-instate Coffee Hour in our Fellowship Hall, following the Sunday Divine Liturgies. To proceed, we contacted and obtained the blessing of our Diocesan Hierarch, Archbishop Paul. We are planning to do the first such Coffee Hour on Sunday, October 4.

Since the pandemic period has forced many changes—in the way we attend church services as well as in almost all other aspects of life—these Coffee Hours will also be different. While future adaptations may occur, for now, we will be keeping it simple: people will be able to get a cup of coffee or tea at the kitchen counter, milk and condiments will be on a side table. Separately, on a table some distance from the coffee, there will be individually wrapped snacks. Parishioners can also bring their own snacks to Coffee Hour. Tables will be arranged to limit four people at each, with exceptions made for family units of up to six people. In general, participants are asked to observe social distance of 6 feet, and to wear masks, except of course for eating and drinking.

**ALL IS WELL**

ALL IS WELL is the title of a book by Dr. Al Rossi, who teaches pastoral theology and spirituality at St. Vladimir’s Seminary. His thoughtful and inspiring book was planned before the pandemic, but seems to be just right for these times. There is one more session to listen online to Dr. Rossi on Wednesday evening, September 30, at 7:00 p.m. Chapters 9, 10 and 11 will be discussed.

To access the session:

ONLINE <https://us02web.zoom.us/j/84601604835>  
PHONE 1-301-715-8592

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

REGULAR COLLECTION, through 9/13/20	\$ 7286.00
BUILDING FUND	2215.00
CANDLES	206.00
SEMINARIAN FUND	55.00
IN MEMORY OF NICK LESNICK	460.00

## ORTHODOX CHRISTIAN CHURCH OF THE HOLY TRINITY

Bulletin 48 – Volume LVII

September 27, 2020

### *JESUS CHRIST: ALL THINGS TO ALL MEN!*

*With this Sunday's Gospel (Luke 5:1-11), we begin the cycle of readings from St. Luke. In today's account we hear about how Jesus began His ministry by calling the fishermen to become His disciples. In the passage below, St. Gregory describes just how effective Christ was in proclaiming the Good News of salvation, setting a model for His followers.*

Jesus Who chose the fishermen, was Himself a fisherman, who used words as a net. As fishermen change places to acquire the greatest catch, so too Jesus changed place for place. Why? Not only that He may gain more of those who love God by His visitation, by also, as it seems to me, that He may sanctify more places. To the Jews, He becomes as a Jew that He may gain the Jews; to them that are under the Law as under the Law, that He may redeem them that are under the Law; to the weak as weak, that He may save the weak. He became "All things to all men," that He may gain all. Why do I say, "All things to all men"? For even that which Paul could not endure to say of himself I find that the Savior did so. For He was made not only a Jew, and not only does He take to Himself all possible names, but even that which is most monstrous of all, even very sin and very curse; not that He is such, but He is called so. For how can He be sin, Who sets us free from sin; and how can He be a curse, Who redeems us from the curse of the Law? But it is in order that He may carry His display of humility even to this extent, and form us to that humility which is the producer of exaltation. As I said then, He is made a Fisherman; He condescends to all; He casts the net; He endures all things, that He may draw up the fish from the depths, that is, He brings from the depths of sin and darkness mankind that is swimming in the unsettled and bitter waves of life.

How is it, therefore, that He goes about this task? What does Jesus do after He called the fishermen to be His followers? He then departed from Galilee and came into the coasts of Judea beyond Jordan. He began at first in Galilee, in order that the people which sat in darkness may see great Light, but then He went to Judea in order that He may persuade people to rise up from the Letter and to follow the Spirit. We see Him in various tasks: He teaches, now on a mountain; now He discourses on a plain; now He passes over into a ship; now He rebukes the storms. He goes to sleep, in order that He may bless sleep also; perhaps He is tired that He may hallow weariness also; perhaps He weeps that He may make tears blessed.

He moves from place to place, Who is not contained in any place; the timeless and the bodiless, the same Who was and is; Who was both above time, and came under time, and was invisible and is seen. He was in the beginning and was with God. What He was, He laid aside; what He was not, He assumed; not that He became two, but He deigned to be One made out of the two. For both are God, He that assumed, and that which He did assume. He is so great and of such magnitude – and my attempts to explain these things in human language is barely adequate! For how can anything be said of the Absolute, the Perfect, the Eternal? But pardon my words, for I am speaking of the greatest things with a limited instrument. And That great and long-suffering and formless and bodiless Nature will endure this, namely, my words as if of a body, and weaker than the truth. For if He condescended to Flesh, He will also endure my inadequate attempts to put in language the truth of His ineffable being.

*From the writings of St. Gregory the Theologian*