

HOLY MARTYRS AND CONFESSORS GURIAS, SAMONAS AND ABIBUS, OF EDESSA

During the persecution against Christians under emperors Diocletian (284-305) and Maximian (305-311), the two friends Gurias and Samonas were preachers of the Word of God. They were arrested in Edessa and endured sufferings with firmness of faith. By night, the martyrs were taken out beyond the city and beheaded. Christians reverently buried their holy bodies.

Abibus was a deacon of the Church of Edessa when the last pagan emperor, Licinius (311-324), ordered him arrested for his zealous spreading of the Faith. Abibus presented himself before the executioners and confessed his faith in Christ. He was sentenced to be burned alive and went willingly into the fire, with a prayer to God. When the fire went out, his mother and relatives found his body unharmed and buried him next to Sts. Gurias and Samonas.

After the death of the saints, numerous miracles were wrought by them for those who entreated their help with faith and love.

Once, a certain Gothic soldier, sent to serve at Edessa, took the pious virgin Euphemia as his wife. He vowed to her mother Sophia at the graves of the Martyrs Gurias, Samonas and Abibus that he would never insult or harm Euphemia, but would always love and cherish her. At the completion of his service in Edessa, he took Euphemia back to his native land. It turned out that he had deceived her, for he already had a wife, and Euphemia became her slave. The soldier threatened to kill her if she told anyone that he had married her. Euphemia suffered much abuse and humiliation. When she gave birth to a son, the jealous Gothic wife poisoned him. Euphemia turned with prayer to the holy Martyrs Gurias, Samonas and Abibus, the witnesses to the Gothic soldier's oath, and the Lord delivered Euphemia from her suffering and miraculously returned her to Edessa, where she was welcomed by her mother.

After a while, the soldier was again sent to serve in Edessa. The whole city learned of his misdeeds after he was denounced by Sophia. The Goth was executed by order of the city prefect.

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HOLY MARTYRS GURIAS, SAMONAS AND ABIBUS

***HOLY TRINITY ORTHODOX CHURCH
6822 BROADVIEW ROAD
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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 3 - VOLUME LVIII

TONE 6

NOVEMBER 15, 2020

TWENTY-THIRD SUNDAY AFTER PENTECOST

***Holy Martyrs and Confessors Gurias, Samonas, and Abibus, of Edessa;
Martyrs Elpidius, Marcellus, and Eustochius, who suffered under Julian the Apostate;
Martyr Demetrius of Thrace; Ven. Paisii Velichkovsky***

“O wise and praiseworthy martyrs: From on high you received divine grace to care for those threatened by danger. Thus, you were able to rescue the young girl from bitter death, and give her back to her mother, unharmed. For this Edessa glories in you, and the whole world exults because of you.”

Kontakion for the Holy Martyrs and Confessors, Tone II

THE ENTRANCE OF THE MOST HOLY THEOTOKOS INTO THE TEMPLE

Saturday, November 21

“Behold the spotless temple of the Savior, His precious bridal chamber. Behold the virginal and sacred vessel of the glory of God. Today she is brought to the temple of the Most High, bearing within her the grace of the Holy Spirit. For this, the angels exclaim: She is indeed the heavenly tabernacle.”

Kontakion, Tone IV

TODAY’S EPISTLE: EPHESIANS 2:4-10

TODAY’S GOSPEL: LUKE 10:25-37

HOLY WORSHIP THIS WEEK:

Friday, November 20	6:00 p.m. Great Vespers
Saturday, November 21	9:00 a.m. Divine Liturgy - Entrance of the Theotokos into the Temple 5:00 p.m. Great Vespers

Daily Scripture Readings

Monday, November 16	I Corinthians 4:9-16	Matthew 9:9-13
Tuesday, November 17	I Thessalonians 2:20-3:8	Luke 14:12-15
	I Thessalonians 3:9-13	Luke 14:25-35
Wednesday, November 18	I Thessalonians 4:1-12	Luke 15:1-10
Thursday, November 19	I Thessalonians 5:1-8	Luke 16:1-9
Friday, November 20	I Thessalonians 5:9-13,24-28	Luke 16:15-18; 17:1-4
	II Corinthians 11:1-6	Luke 9:57-62
Saturday, November 21	Hebrews 9:1-7	Luke 10:38-42; 11:27-28

COMING EVENTS

NOVEMBER:

15, TODAY Parish Council meeting
 "Stewards of the Orthodox Church in America" Sunday

16, Monday Beginning of Nativity Fast
 St. Herman House Fundraising Week begins

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.

ST. HERMAN'S HOUSE:

An online fundraiser is beginning today for St. Herman's House. This will be in lieu of the annual November speaker's event and December spaghetti dinner. Videos and other info will be posted all week on Facebook, Instagram and Twitter to highlight the issue of hunger and homelessness, and to raise funds for St. Herman's House of Hospitality.

STEWARDS OF THE OCA SUNDAY:

His Beatitude Metropolitan Tikhon has designated November 15 as "Stewards of the Orthodox Church in America Sunday." 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 educational events, as well as projects currently being developed. To learn more, visit oca.org/stewards which also has a schedule of online events that highlight the OCA work and plans.

PARISH COUNCIL:

The Parish Council will meet today, following Coffee Hour.

SPECIAL COLLECTION FOR ST. HERMAN'S HOUSE:

We are currently collecting donations for St. Herman's House of Hospitality, and will continue to do so this month. 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. There will be special programs online this week (see item in previous column), and in conjunction with that, 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 the Stoyka Family in memory of Joanne's mother Helen Busch.

Do you not realize or understand your own nobility?

Each of those who have been anointed with the heavenly chrism becomes a Christ by grace, so that all are kings and prophets of the heavenly mysteries.

St. Macarius

THE GIFTS WE OFFER TO THE LORD WE LOVE

REGULAR COLLECTION, 11/1/20	\$ 3017.00
CHURCH ADMINISTRATION ASSESSMENT	65.00
BUILDING FUND	925.00
CANDLES	163.00
LOCAL CHARITIES	35.00
SPECIAL PROJECTS FUND	630.00
COFFEE HOUR 10/18/20	22.00
COFFEE HOUR 10/25/20	44.00

ORTHODOX CHRISTIAN CHURCH OF THE HOLY TRINITY

Bulletin 3 – Volume LVIII

November 15, 2020

THE SAINTS AMONG US - ST. MATTHEW THE APOSTLE AND EVANGELIST

One of the Twelve Apostles, St. Matthew is noteworthy as being the author of the Gospel that bears his name. It is in that Gospel that we learn how it was that Jesus selected him. “Once,” as Our Lord passed by, “He saw a man named Matthew sitting in the tax office, and He said to him, ‘Follow Me.’ And he rose and followed Him” (Matthew 9:9). From that little fact, we can surmise quite a bit. As a Jew who worked as a tax collector, he was part of the Roman Imperial government. He was educated, probably knew several languages, and had connections. He would have been a valuable addition to the group of Jesus’ followers, most of whom were fishermen by trade. It is entirely possible that it was through Matthew that Jesus would come into contact with members of the Jewish upper class. According to Church tradition, after Pentecost, St. Matthew preached in the regions around Judea. Later he extended his missionary work eastward towards Persian lands, but tradition also holds that he played a role in the Christianization of Ethiopia.

The Gospel of St. Matthew is the source of many important principles of the New Testament. It is where we find expressed in the most comprehensive way, some of Jesus’ fundamental teachings. Many scholars believe that the gospel may have been originally written in Aramaic, which is the Hebrew dialect that Jesus Himself spoke. What is apparent is that St. Matthew wrote with a Jewish readership in mind. We see that at the beginning of the gospel, where St. Matthew lists the genealogy of Jesus Christ. This legitimizes Jesus’ Jewishness by directly linking Him as an ancestor of the great Old Testament figures, David and Abraham. We also see frequent quotes from the Old Testament prophets.

The extended section that is called the “Sermon on the Mount” consists of three chapters of St. Matthew’s Gospel (Chapters 5, 6 & 7). The significance of the Sermon on the Mount is profound. Some of the Church Fathers see this as the New Testament parallel to the Prophet Moses’ experience on Mount Sinai, from which came the Old Testament teachings. In the Sermon on the Mount, Jesus announces that “He has not come to abolish the law and the prophets, but to fulfill them.” He then proceeds to present the old teachings in a new light by showing how fulfillment of God’s will does not come through rote obedience but through the actions of our soul guided by inner conscience. It is within the Sermon on the Mount that we find what may be acknowledged as the most “famous” part of the New Testament, the “Lord’s Prayer”! There too we have the Beatitudes, which are part of most Orthodox Divine Liturgies.

In the Orthodox Church, St. Matthew is commemorated on November 16, with a full liturgical service. In our church, he appears at least five times. He is in the icon of Pentecost above the sanctuary, also in the Entrance into Jerusalem (Palm Sunday), the Ascension, the Dormition, and in the depiction of the Last Judgement, which is seen above the west door exiting the church. We should note that in the groupings with the other Apostles, with the exception of the Dormition icon, none of the names are written out. But his inclusion with the others is a given, and in the Pentecost icon, we know that he is one of the four Apostles who is holding a book, that being an indication of the Evangelists.

Father Alexander Garklaus