

## **HIEROMARTYR SIMEON, BISHOP IN PERSIA, AND THOSE WITH HIM**

The Hieromartyr Simeon suffered during a persecution against Christians under the Persian emperor Sapor II (310-381). In 344 the emperor imposed a heavy tax upon Christians. When some refused to pay it, the emperor began a fierce persecution.

St. Simeon was brought to trial in iron fetters, with the two hieromartyrs Abdechalas, and Ananias. The bishop would not bow to the emperor, saying, "Formerly I bowed because of your rank; but now, when you ask me to renounce my God and abandon my faith, it is not proper for me to bow to you."

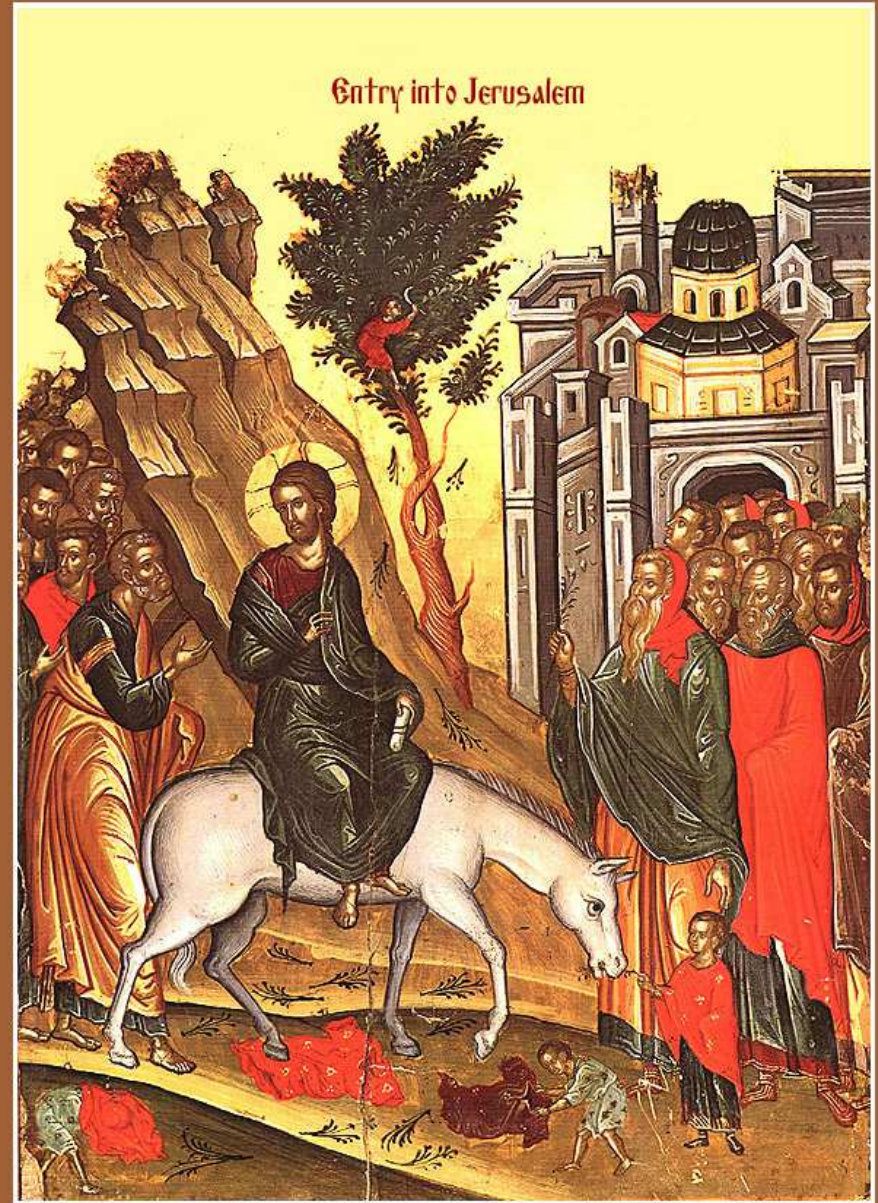
The emperor urged him to worship the sun and threatened to eradicate Christianity in the land if Simeon refused. Threats did not shake the saint, and they led him off to prison. The eunuch Usthazanes saw the saint, stood up and bowed to him; but the saint turned away because Usthazanes, a former Christian, now worshipped the sun. The eunuch repented and exchanged his fine attire for coarse garb, sitting at the doors of the court.

Sapor was surprised at his beloved tutor's decision to now worship the one true God and urged him to change his mind. But Usthazanes would not and was condemned to death. He asked that the city heralds report that he died not for crimes against the emperor but for being a Christian; Sapor granted this request.

St. Simeon again refused to worship the pagan gods, so the enraged emperor gave orders to behead all the Christians in the prison before the saint's eyes. Without fear the Christians went to execution, blessed by the holy hierarch, and they bent their heads beneath the sword. When they came to the priest Ananias, he suddenly trembled. One of the dignitaries, Fusicus, a secret Christian, cried out, "Do not fear the sword, Elder, and you will see the divine light of our Lord Jesus Christ." Fusicus betrayed himself by this outburst and was martyred, as was his daughter Ascitrea.

St. Simeon was the last to go before the executioner, and he placed his head on the chopping block on April 13, 344. Executions continued all during Bright Week until April 23. Sources indicate that 1,150 martyrs perished because they refused to accept the Persian religion.

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**HOLY TRINITY ORTHODOX CHURCH**  
**6822 BROADVIEW ROAD**  
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# THE TRINITARIAN

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V. REV. ALEXANDER GARKLAUS, 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 24 - VOLUME LIX

TONE 2

APRIL 17, 2022

## ENTRY OF OUR LORD INTO JERUSALEM

### *Palm Sunday*

*Hieromartyr Simeon, Bishop in Persia, and those with him:*

*Martyr Abdechalas and Ananias the Presbyters, Usthazanes, Fusicus,  
Ascitrea, Azades the Eunuch, and many others;*

*Martyr Adrian of Corinth; St. Agapitus, Pope of Rome; St. Acacius, Bishop of Melitene;  
Ven. Zosima, Abbot of Solovetsky Monastery; Uncovering of the Relics of Ven. Alexander Svirskii;  
Repose of Ven. Macarios of Corinth*

“To assure us, before You suffered, of our own resurrection, You raised Lazarus from the dead, Christ, our God. So we, too, acclaim You with victory branches, as we hail You for Your triumph over death: Hosanna in the heights! Blessed is He who comes in the name of the Lord!”

Troparion, Tone I

TODAY’S EPISTLE: PHILIPPIANS 4:4-9

TODAY’S GOSPEL: JOHN 12:1-18

### HOLY WORSHIP THIS WEEK:

Today, April 17	5:00 p.m. Bridegroom Matins
Monday, April 18	6:00 p.m. Bridegroom Matins
Tuesday, April 19	9:00 a.m. Presanctified Liturgy
Wednesday, April 20	9:00 a.m. Presanctified Liturgy 6:00 p.m. Matins with Anointing
Thursday, April 21	9:00 a.m. Divine Liturgy 6:00 p.m. Matins with 12 Passion Gospels
Friday, April 22	9:00 a.m. Royal Hours 2:30 p.m. Vespers with Entombment 6:30 p.m. Matins
Saturday, April 23	Noon Divine Liturgy 11:00 p.m. Nocturnes, Paschal Matins, Divine Liturgy Blessing of Baskets

**SUNDAY, APRIL 24, PASCHA - Paschal Vespers will be at noon.**

### Daily Scripture Readings

Monday, April 18	Ezekiel 1:1-20	Exodus 1:1-20	Job 1:1-12
Tuesday, April 19	Ezekiel 1:21-28	Exodus 2:5-10	Job 1:13-22
Wednesday, April 20	Ezekiel 2:3-3:3	Exodus 2:11-22	Job 2:1-10
Thursday, April 21	Exodus 19:10-19	Job 38:1-23; 42:1-5	Isaiah 50:4-11 I Corinthians 11:23-32
Friday, April 22	Exodus 33:11-23	Job 42:12-17	Isaiah 52:13-54:1 I Corinthians 1:18-2:2
Saturday, April 23	Romans 6:3-11		Matthew 27:1-38 Matthew 28:1-20

**COMING EVENTS**

**MAY:**

6-7	Retreat at St. Matthew Church
14, Saturday	Noon EOWG Pan-Orthodox Luncheon
22, Sunday	4:00 p.m. IOCC Anniversary Banquet

**LENTEN CONFESSIONS:**

Confessions for the week of April 17 will be: Sunday evening, April 17, 4:30-5:00 p.m., and after Bridegroom Matins; Monday, April 18, 5:00-6:00 p.m. and after Bridegroom Matins; Tuesday, April 19, 8:30-9:00 a.m.; Wednesday, April 20, 8:30-9:00 a.m., 5:00-6:00 p.m., and after Matins. Call Father Alexander if you have any questions.

**KEEPING WATCH AT THE TOMB:**

There is a sign-up sheet at the candle counter if you can help to keep watch over the Shroud on Holy Friday and Holy Saturday.

**RETREAT:**

St. Matthew Church is hosting a retreat on May 6-7; the guest speaker is Fr. Stephen Freeman, author of Everywhere Present, Christianity In A One-Story Universe. Times are 6:00-8:00 p.m. on Friday, and 9:30-4:00 on Saturday with lunch provided between the Saturday sessions. Admission is a free-will offering. Further details are in the Fellowship Hall.

**IOCC BANQUET:**

The 30th Anniversary Banquet of the IOCC is Sunday, May 22, at St. Sava Church in Broadview Hts. Doors open at 4:00, with dinner at 5:00. Your support will help families in the U.S., as well as Ukraine, Greece, Syria and Ethiopia. Tickets are \$50; see Diane Hastings or Paula Svilar. Details are in the Hall.

**FLOWERS:**

The flowers today are offered by Jewelann Stefanar in memory of Andrew and Julia Yankovich.

**LA COUPOLE:**

Come in and browse to see the assortment of icons, Pascha cards, egg wraps and pysanky. Books for children are perfect for Easter baskets!

**SAVE THE DATE!**

On Sunday, June 19, there will be a retirement luncheon for Fr. Alexander at St. Michael's Woodside. More details will be posted here as the date nears.

**PASCHA FLOWERS:**

Your contribution towards the flowers that will adorn our church for Pascha are greatly appreciated. Please use the special envelope in your box.

**EOWG LUNCHEON:**

The Eastern Orthodox Women's Guild is holding their annual Pan-Orthodox Luncheon here at HTOC Fellowship Hall on Saturday, May 14, at noon. There will be a Gift Basket Auction and door prizes as well as a delicious meal. Reservations are required; NO tickets will be sold at the door. Adults - \$15; children - \$7.50; ages 6 and under are free. See Joanne Stoyka for tickets.

**COFFEE HOUR:**

Our refreshments today are donated by the Bohurjak and Uziel Families.

**TRINITARIAN COVERS:**

The covers today are offered by Mat. Claudia Virosteck in blessed memory of departed members of the Virosteck, Koscianski, and Spak families. Memory Eternal!

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

REGULAR COLLECTION, 4/10/2022	\$ 4535.00
CHURCH ADMINISTRATION ASSESSMENT	300.00
BUILDING FUND	680.00
CANDLES	173.00
PASCHA FLOWERS	80.00
UKRAINIAN RELIEF	100.00
COFFEE HOUR, 4/3/22	75.00

**ORTHODOX CHRISTIAN CHURCH OF THE HOLY TRINITY**

Bulletin 24 – Volume LIX

April 17, 2022

**PASTORAL THOUGHTS ABOUT GREAT LENT –  
WHAT’S “GOOD” ABOUT GOOD FRIDAY?**

In the Orthodox tradition, the day is called “Great and Holy Friday.” But as we are imbued with the Anglo-Saxon linguistic tradition, “Good Friday” is appropriate and an easy-to-use name for that day. That name also offers an opportunity for a poignant reflection: How is it that Good Friday can be called “good”? Goodness is, after all, a spiritual concept that implies qualities such as “peace, joy, and love.” At one point Jesus said, “There is none that is good save One, that is God alone” (Mark 10:18). How can Jesus’ torture, humiliation, and His death on the Cross be good?

The overall religious impact of Good Friday is overwhelming. It’s no wonder that there are countless sermons and reflections on the day. There are also the liturgical dimensions. For Orthodox Christians, there are three main Good Friday services, which take place during a 24-hour period: Matins with the 12 Passion Gospels on Thursday evening, Royal Hours on Friday morning, and the Vespers with Burial of the Lord on Friday afternoon. There’s much to consider in those services, and there are several moments that shed light on the question, “What is ‘good’ about Good Friday?”

For now, we settle for only one moment, and it is at the very beginning of the Good Friday services, the first of the 12 Passion Gospels. That gospel reading sets the stage on which the entire drama of Christ’s Passion takes place. The long selection from St. John’s Gospel is called Christ’s “Last Discourse.” In those five chapters we have an account of Jesus Christ’s final words to His apostles at the Last Supper (John 13:21-18:1). The Last Discourse is a gold mine of theological and spiritual themes, but there is one overarching theme, repeated by Jesus several times: “This is My commandment, that you love one another as I have loved you” (John 15:12). It is not an exaggeration to say that here in concise form is the summary of all of Our Lord’s teaching. Love was the motive for God’s creation of all things; and, as man was created “in His image,” mankind exists in order to manifest God’s love, through our words, actions, and in our entire being. To affirm love as humanity’s purpose in life, and as the supreme act of God’s love, the Son of God became Incarnate as Jesus Christ.

Love, as divine and pure, is the great “good news.” Sadly, the good news continually falls on deaf ears. Jesus came to preach and teach love, but we turn away from Him, we reject His love, preferring “self-love” in its various forms of ego gratification and pursuit of pleasure. In an act of unparalleled madness, men took offense at how Jesus was so bold as to correct us and, in rejecting divine love, condemned Jesus to death on the Cross. God’s love, however, could not be extinguished; the “goodness” of the good news could not be destroyed. The Cross, an instrument of torture and death, became the means of grace and salvation. In His death, Christ effectively revealed “His love for mankind,” making the Cross the source of “joy for the world.” While it is correct to be mournful on Good Friday, as it is a day of painful recollection about our hard-heartedness, it is very much the “good” day on which the indestructible majesty of God’s love was gloriously displayed through Christ’s suffering, “on behalf of all by whom He had been crucified” (St. John Chrysostom).

*Fr. Alexander Garklaus*