

VEN. SIMEON OF EMESSA AND VEN. JOHN

Sts. Simeon and John lived in the sixth century in Edessa. They were childhood friends and from wealthy families. On a pilgrimage to Jerusalem, they discussed the soul's path to salvation; and passing through Jordan, they saw desert monasteries and were filled with desire to leave the world and spend their lives in monastic struggles. They prayed that God would guide them across the desert and decided to enter whichever monastery had its gates open. At this time the Lord informed Igumen Nikon in a dream to open the monastery gates so that the sheep of Christ could enter in.

They were greeted with joy. After a short time, the friends were tonsured. They decided to go into the desert to pursue asceticism in complete solitude. There they were assaulted by the devil with grief for abandoning their families, despondency, discouragement and idleness; but Simeon and John remembered their monastic calling and persevered. They spent time in unceasing prayer and strict fasting. They lived in the desert for 29 years and attained complete dispassion and a high degree of spirituality. St. Simeon wanted to serve people and knew he had to leave the desert and go into the world. However, St. John, believing he had not attained such a degree of dispassion as his companion, decided to remain in the wilderness.

They parted with tears. Simeon journeyed to Jerusalem and visited holy places. He entreated the Lord to permit him to serve his neighbors in such a way that they should not acknowledge him. He traveled to Emessa and passed himself off as a simpleton, enduring insults and beatings, all the while accomplishing many good deeds—casting out demons and healing the sick.

St. John highly esteemed his spiritual brother. When inhabitants of Emessa sought him in the desert for advice and prayers, he directed them to “the fool Simeon,” who was better able to offer spiritual counsel.

Three days before his death, Simeon enclosed himself in his hut and remained in unceasing prayer until his death. Because his companions, the city's poor, had not seen him for some time, they went to his hut. They found him dead.

Soon after St. Simeon died, St. John also fell asleep in the Lord.



SAINTS SIMEON, PARTHENIOS, AND JOHN THE NEW

HOLY TRINITY ORTHODOX CHURCH

6822 BROADVIEW ROAD

PARMA, OHIO 44134

THE TRINITARIAN

Published Weekly by the

HOLY TRINITY ORTHODOX CHRISTIAN CHURCH

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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

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BULLETIN 38 - VOLUME LVI

TONE 4

JULY 21, 2019

FIFTH SUNDAY AFTER PENTECOST

Prophet Ezekiel;

Ven. Simeon of Emessa, Fool-for-Christ, and his fellow ascetic, Ven. John;

Ven. Onuphry the Silent, and Ven. Onisim, Recluse of the Kiev Caves;

The "ARMATIA" Icon of the Most Holy Theotokos

“As a prophet of the Lord, O wondrous Ezekiel, you foretold the incarnation of Christ, the Lamb and Creator, the very Son of God who would reveal Himself to the ages.”

Kondakion, Tone II

“Let us praise with fervent love, this man who lived in the flesh as an angel, adorning his soul with the most radiant virtues! Simeon, the equal-to-the-Apostles and the Bearer of God. Together with him, let us honor his companion John, for the both ever stand before God, interceding for us all!”

Kondakion, Tone II

TODAY'S EPISTLE: ROMANS 10:1-10

TODAY'S GOSPEL: MATTHEW 8:28-9:1

HOLY WORSHIP THIS WEEK:

Today, July 21

Saturday, July 27

11:15 a.m. Memorial Service for Daria Petrykowski

5:00 p.m. Great Vespers; Confessions

Daily Scripture Readings

Monday, July 22

Tuesday, July 23

Wednesday, July 24

(Saints)

Thursday, July 25

(St. Anna)

Friday, July 26

Saturday, July 27

(St. Panteleimon)

Romans 16:17-24

I Corinthians 1:1-9

I Corinthians 2:9-3:8

Romans 8:28-39

I Corinthians 3:18-23

I Corinthians 4:5-8

Galatians 4:22-31

Philippians 3:7-14

Romans 9:1-5

II Timothy 2:1-10

Matthew 13:10-23

Matthew 13:24-30

Matthew 13:31-36

John 15:17-16:2

Matthew 13:36-43

Matthew 13:44-54

Luke 8:16-21

Mark 10:29-31,42-45

Matthew 9:18-26

John 15:17-16:2

ORTHODOX CHRISTIAN CHURCH OF THE HOLY TRINITY

Bulletin 38 - Volume LVI

July 21, 2019

COMING EVENTS

JULY:

28, Sunday Parish Picnic

PARISH PICNIC:

The Annual Parish Picnic will be on Sunday, July 28, following the Divine Liturgy. Help and donations will be appreciated, and pot-luck items of salads, side dishes and desserts are needed. The sign-up sheet is in the Fellowship Hall. For information see Jared Griebel.

COFFEE HOUR:

Our refreshments today are donated by Jerry Petrykowski and MaryAnn Bobulsky.

Although August Sundays are filled, we are in need of volunteers September 1 and 8. As always, your help is greatly appreciated.

TRINITARIAN COVERS AND FLOWERS:

The covers and flowers today are offered by Jerry Petrykowski in memory of Daria.

HELP NEEDED:

For the past several years our parish has graciously provided use of our parking lot to our neighbors at Pokrova Ukrainian Catholic Church during the weekend of their Annual Festival. This year it will be on August 2-4. Our own parishioners were on site at our parking lot, overseeing and directing cars. As we have lost some of our regular volunteers, we are appealing for help for this year's festival. Please see coordinator Mark Karpowicz for more information.

FESTIVAL SEASON:

Remember to check the Fellowship Hall bulletin board for information about local church festivals. Currently, there are flyers for the St. Paul Grecian Festival, which runs through 10:00 p.m. today; and the St. Mary Romanian Festival, which will be August 16-18.

As the Lord has formed us of two elements - of a spiritual soul and a material body. Now, the devil tries by every means to take advantage of this. He inclines us not to put our trust in God but in material (carnal) things, tempting us through the flesh to every sin: Gluttony, fornication, envy, theft, avarice, hatred and murder. He leads us not to trust God, but to put our trust in money, human ties, ranks, honors, intellect, and to find pleasure in these things as well as all other worldly pursuits; theater, music, joking, idle talk. As soon as disturbance and violence arise in your soul, recognize in this the influence of Satan and at once set him against the Rock — Christ.

St. John of Kronstadt

THE GIFTS WE OFFER TO THE LORD WE LOVE

REGULAR COLLECTION, JULY 14	\$ 2247.00
CHURCH ADMINISTRATION ASSESSMENT	292.00
BUILDING FUND	45.00
MORTGAGE FUND	55.00
CANDLES	105.00
COFFEE HOUR, 7/7/19	65.00

REFLECTIONS ON RELIGIOUS POETRY –
SONNET #146 BY WILLIAM SHAKESPEARE

Who hasn't heard of William Shakespeare? Universally recognized as one of the greatest writers, arguably the greatest ever in the English language, his works encompass the full range of human emotions and conditions, from tragic despair to slapstick comedic humor. Shakespeare (1564-1616) was born and died in Stratford-upon-Avon, but it was in London where he achieved fame. Tragedies like "Hamlet" and "Romeo and Juliet," history plays like "Henry V," as well as his comedies, are all masterpieces and regularly performed in theatres throughout the world. All who speak English at one time or another will utter something that he wrote. "To be or not to be," "There's something rotten in Denmark," "The game is up," "As quiet as a lamb," and many more phrases from his works appear in conversations every day.

Shakespeare's England was a vibrant and tempestuous country. It was a time of acrimony between High and Low Church Anglicans, Roman Catholics and Puritans. But Christian virtues and ethics were the accepted and dominant principles, as is evidenced by the fact that the King James Bible was published in 1611. Although his plays contain Christian themes and religious references, Shakespeare's personal religiosity is a matter of speculation. Among his Sonnets, there is one, #146, that is entirely devoted to a religious-spiritual theme:

Poor soul, the center of my sinful earth,
Fooled by these rebel powers that thee array,
Why dost thou pine within and suffer dearth,
Painting thy outward wall so costly gay?
Why so large cost, having so short a lease,
Dost thou upon thy fading mansion spend?
Shall worms, inheritors of this excess,
Eat up thy charge? Is this thy body's end?
Then, soul, live thou upon thy servant's loss,
And let that pine to aggravate thy store;
Buy terms divine in selling hours of dross;
Within be fed, without be rich no more:
So shalt thou feed on Death, that feeds on men,
And Death once dead, there's no more dying then.

Although reference to the New Testament is absent, here is a commentary on Christ's teachings. Jesus said, "For what will it profit a man, if he gains the whole world and forfeits his soul? Or what shall a man give in return for his soul?" (Matthew 16:26). Shakespeare uses the image of a mansion for the soul and our habit for buying fancy clothes to illustrate how we ignore our spiritual life at the expense of outward appearance. "Why so large cost ... dost thou upon thy fading mansion [soul] spend?" By avoiding meaningless pursuits and "selling hours of dross [rubbish]," and acquiring spiritual "terms divine," we "feed" our souls. But feed can mean to "nourish" and to "consume." Shakespeare plays with the word and shows that death, which "feeds" or consumes men, can also be consumed or destroyed. The final line echoes the Orthodox Paschal troparion, which proclaims that Christ "tramples down death by death"

Fr. Alexander Garklaus