

## ***HOLY AND RIGHTEOUS SIMEON***

Righteous Simeon the God-Receiver was, according to Evangelist Luke, a just and devout man waiting for the consolation of Israel; and the Holy Spirit was upon him (Luke 2:25). God promised him that he would not die until the promised Messiah, Christ the Lord, came into the world.

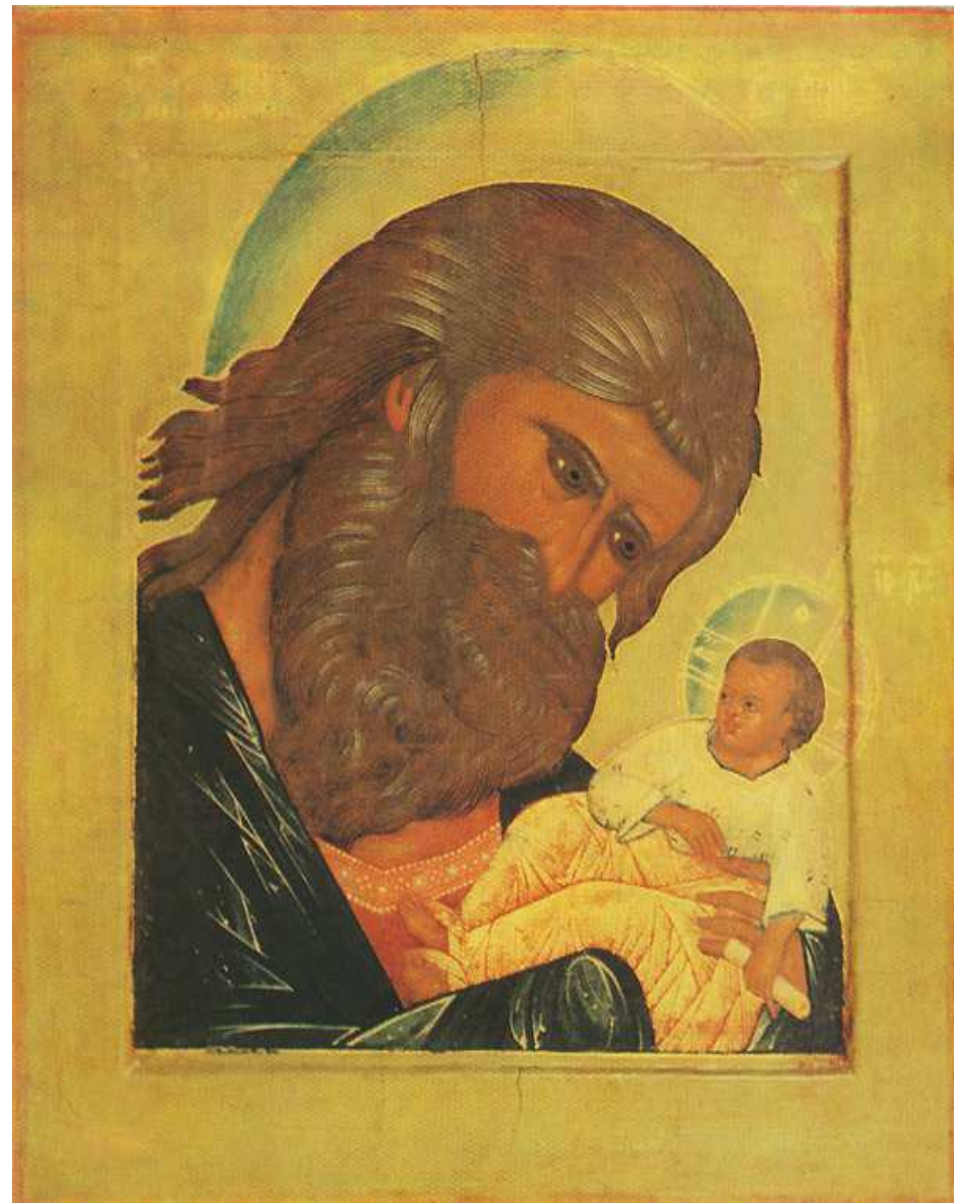
Ancient historians relate that Egyptian pharaoh Ptolemy II Philadelphus (285-247 B.C.) wished to include texts of Holy Scripture in the famous Library at Alexandria. He invited scholars from Jerusalem, and the Sanhedrin sent their wise men. Righteous Simeon was one of the seventy scholars who came to Alexandria to translate the Holy Scriptures into Greek. The completed work was called “The Septuagint,” and is the version of the Old Testament used by the Orthodox Church.

St. Simeon was translating a book of the Prophet Isaiah and read the words: “Behold, a virgin shall conceive in the womb and shall bring forth a Son” (Isaiah 7:14). He thought that “virgin” was inaccurate, and he wanted to correct the text to read “woman.” At that moment an angel appeared to him and held back his hand, saying, “You shall see these words fulfilled. You shall not die until you behold Christ the Lord born of a pure and spotless Virgin.”

From this day, St. Simeon lived in expectation of the Promised Messiah. One day the righteous Elder received a revelation from the Holy Spirit and came to the Temple. It was the very day (40th day after the Birth of Christ) that the Virgin Mary and Joseph had come to the Temple with their Child. The Holy Spirit revealed to Simeon this was the Messiah. He took the Child in his arms and said: “Lord, now let Thy servant depart in peace, according to Thy word, for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people, a light to enlighten the Gentiles and the glory of Thy people Israel” (Luke 2:29-32). Simeon blessed the Virgin Mary and St. Joseph, and turning to the Mother of God, he said, “Behold, this Child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against. Yea, a sword shall pierce through your own soul also, that the thoughts of many hearts may be revealed” (Luke 2:36-38).

The holy righteous Simeon died at a great age; tradition says he was 360.

[www.oca.org](http://www.oca.org)



***HOLY AND RIGHTEOUS SIMEON THE GOD-RECEIVER***

**HOLY TRINITY ORTHODOX CHURCH**

**6822 BROADVIEW ROAD**

**PARMA, OHIO 44134**

# 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

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BULLETIN 14 - VOLUME LVI

tone 3

FEBRUARY 3, 2019

## THIRTY-SIXTH SUNDAY AFTER PENTECOST

### Afterfeast of the Meeting

*Holy and Righteous Simeon the God-receiver and Anna the Prophetess;  
Prophet Azariah; Martyrs Papias, Diodorus and Claudianus, at Perge in Pamphylia;  
Martyrs Adrian and Eubulus, at Cæsarea in Cappadocia;  
Martyr Blaise of Cæsarea in Cappadocia; Rt. Blv. Prince Roman of Uglich*

“Rejoice, O full of grace, O Theotokos and maiden pure: For from you there rose the Sun of Justice, Christ, our God, who enlightens those in darkness. You, too, exult and be glad, just and aged Simeon, for you bore in your arms the Savior and Redeemer of our souls, and from Him have we all received the grace of resurrection.”

Troparion for the feast, Tone I

“The prophetess had taken to spending all her time in the temple in prayer, and the old man kept praying to be released from the bonds of this life. When finally he held in his arms the Creator of all and found his release, the two old people rejoiced together and prepared for eternal life.”

Kondakion for the elders, Tone IV

TODAY'S EPISTLE: I TIMOTHY 1:15-17

TODAY'S GOSPEL: MATTHEW 15:21-28

### HOLY WORSHIP THIS WEEK:

Saturday, February 9 5:00 p.m. Great Vespers; Confessions

### Daily Scripture Readings

Monday, February 4	James 2:14-26	Mark 10:46-52
Tuesday, February 5 (St. Theodosius of Chernigov)	James 3:1-10 Hebrews 13:17-21	Mark 11:11-23 Luke 6:17-23
Wednesday, February 6	James 3:11-4:6	Mark 11:22-26
Thursday, February 7	James 4:7-5:9	Mark 11:27-33
Friday, February 8	I Peter 1:1-2,10-12,2:6-10	Mark 12:1-12
Saturday, February 9 (Meeting)	I Thessalonians 5:14-23 Hebrews 7:7-17	Luke 17:3-10 Luke 2:22-40

**ORTHODOX CHRISTIAN CHURCH OF THE HOLY TRINITY**

**COMING EVENTS**

**FEBRUARY:**

- 3, TODAY                   Pork & Sauerkraut Dinner
- 4, Monday                12:30 p.m. St. Elizabeth Book Circle
- 10, Sunday               Second Sunday Food Sale
- 11, Monday               7:00 p.m. Parish Council meeting
- 16, Saturday             9:30 a.m. Retreat at St. George Antiochian Church
- 22, Friday                6:00 p.m. HTOC Game Night & Potluck
- 25, Monday               Cooking for St. Herman’s House
- 27, Wednesday         Serving dinner at St. Herman’s House
- 28, Thursday            6:30 p.m. IOCC Benefit — European Wine Tasting

**ST. ELIZABETH BOOK CIRCLE:**

The Book Circle will meet **tomorrow**, February 4, at 12:30 p.m. We will discuss Wounded By Love, pages 87-112 (on “The Church,” and on “Divine Eros”).

**“ROBO-CALL:”**

Recently we used our Telephone Notification System to notify parishioners about cancellations due to weather. We also use this when important notifications need to be made on short notice. If you have not been receiving such calls and would like to, please submit your phone number to Parish Secretary Janene (email: [jmhatch8@gmail.com](mailto:jmhatch8@gmail.com)). You may also indicate that you would prefer to receive such notifications as text messages.

**EUROPEAN WINE TASTING:**

International Orthodox Christian Charities will host a four-course dinner with wine pairings as a benefit to help charities around the world. The event will be Thursday, Feb. 28, at St. Michael’s Woodside; doors open at 6:30, and dinner is at 7:00. Tickets are \$50 and can be purchased from Popadja Kathy Babich, Paula Svilar, or Diane Hastings.

**FLOWERS:**

The flowers today are offered by Marge Molnar.

**GAME NIGHT!**

On the pre-Lenten “fast-free” Friday this month, February 22, we will have a Game Night in the Fellowship Hall. Bring a potluck food to share and your favorite game(s); and prepare to have fun! There is a sign-up sheet in the Fellowship Hall.

**RETREAT:**

The Greater Cleveland Council of Orthodox Clergy and ZOE for Life invite all to a retreat with V. Rev. Dr. John Behr, Orthodox theologian and author. The retreat is at 9:30 a.m. on Sat., Feb. 16, at St. George Antiochian Church; 2587 West 14th St.; Cleveland; Vespers will follow at 5:00. The topic is “Coming to Know and Sharing Jesus Christ.” Tickets are free and available from Fr. Alexander; or call 440-893-9990. Free will offerings to ZOE for Life are appreciated.

**FINANCIAL STATEMENTS:**

Your 2108 statement of donations to Holy Trinity Church is available in the Fellowship Hall. Please pick up only your statement; do not take a statement for friend or relative to hand deliver.

**TRINITARIAN COVERS:**

The covers today are offered by Helen Stoyka and Marge Sabol in memory of Mary Stoyka Johnson.

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

REGULAR COLLECTION, JANUARY 27	\$ 5470.00
CHURCH ADMINISTRATION ASSESSMENT	3065.00
BUILDING FUND	245.00
MORTGAGE FUND	160.00
CANDLES	106.00

## ORTHODOX CHRISTIAN CHURCH OF THE HOLY TRINITY

Bulletin 14 – Volume LVI

February 3, 2019

### *THE SAINTS AMONG US - SAINT BASIL THE GREAT*

There are several saints who are called “Great.” I believe that a strong case can be made to say that St. Basil the Great is the “greatest of them all”! What he accomplished, what he wrote, what he stood for, his influence during his life and legacy after his death, all combined, make him stand out among the Church Fathers. On January 30 he is commemorated as one of Three Holy Hierarchs, together with Saints John Chrysostom and Gregory the Theologian. He has also his own day of remembrance that coincides with New Year’s Day, January 1. In our church you can find him on the back wall of the altar, next to St. John Chrysostom.

He was born around 330 AD in a family that was distinguished by their devotion to Christianity. Several of his family members are canonized saints: Basil’s mother Emilia, his brothers, Gregory and Peter, and his sisters Macrina and Theosobia. Initial education took place in his hometown of Cæsarea in Cappadocia (in central part of today’s Turkey). He later studied in Athens, then the center of culture and education. It was there that he met St. Gregory of Nazianzus (better known as St. Gregory the Theologian), who would be life-long friend and colleague. They both became advocates of the pursuit of higher learning, with the goal of being well-grounded and enlightened Christians. Both he and St. Gregory forsook promising careers and travelled around the Mediterranean to learn from and live with ascetical desert fathers. St. Basil became a proponent of monastic life and wrote instructions for monks living in communities, called the Rule of St. Basil, used by monastics to this day. He did not seek a position in church administration, but his integrity and intelligence were qualities suited for leadership; and in 370 he was consecrated Bishop of Cæsarea, a post he held until his death in 379.

The Christian Church was no longer under persecution, but there were challenges of a different sort: dogmatic controversies and issues of church order. Although Arius was condemned at the First Ecumenical Council in 325, followers of the heretical teachings persisted, and other false teachings also emerged. St. Basil with his friend St. Gregory the Theologian and brother St. Gregory of Nyssa were instrumental in the defeat of the heresies. The secular education they received enabled them to use philosophical concepts together with the Bible to properly articulate the Orthodox understanding of the nature of Jesus Christ. Known together as the Cappadocian Fathers, their sermons and writings have become the gold standards of Christian dogma. St. Basil was also instrumental in formulating canons which remain accepted guidelines for church order to this day.

Perhaps his accomplishment that most of us know about are his Anaphora Prayers used in the Liturgy that bears his name. The Liturgy of St. Basil is done on the five Sundays of Great Lent, on Holy Thursday and Holy Saturday, and on several other occasions. St. Basil’s Anaphora prayers brilliantly express deep faith with heartfelt emotion and profound theological insights with great conviction. Through them the glory and power of salvation given to us by Jesus Christ through the Holy Eucharist is made powerfully evident.

*Fr. Alexander Garklaus*