

VENERABLE SIMEON THE STYLITE

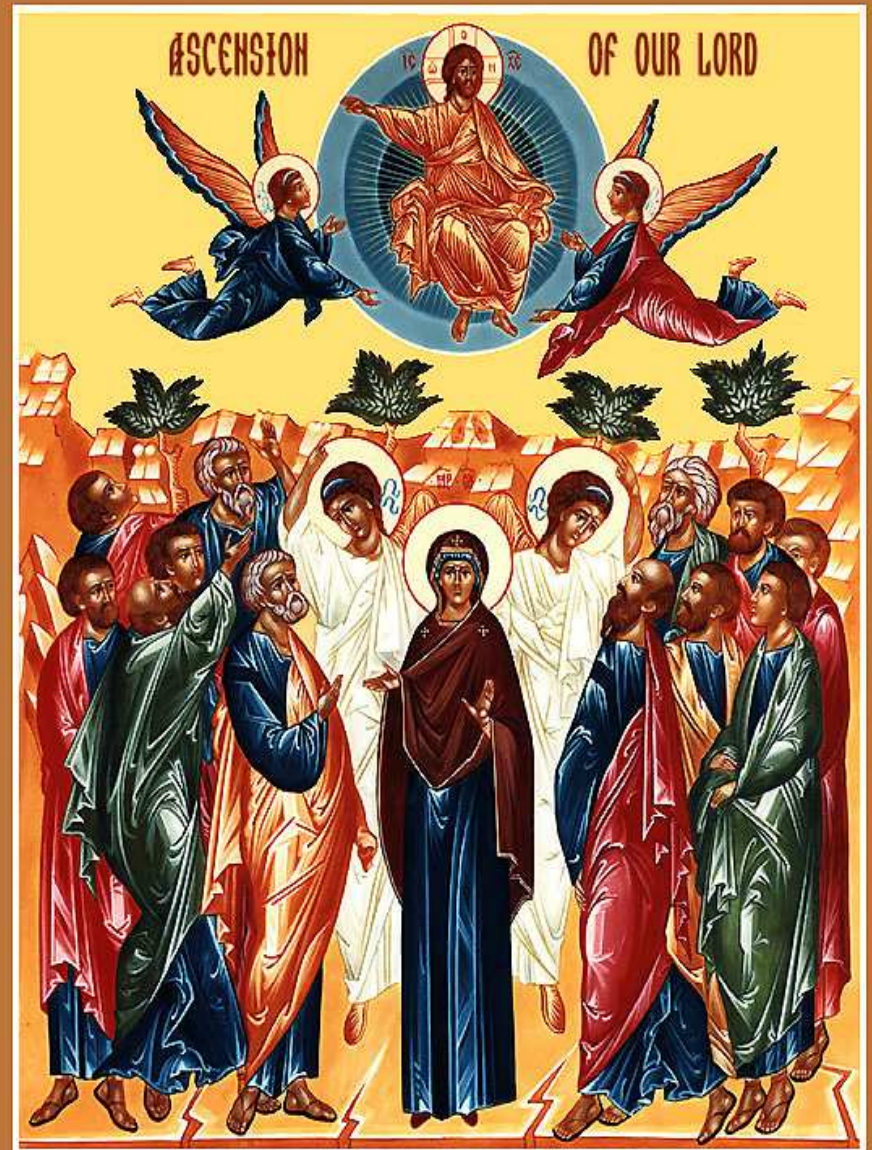
St. Simeon was born in 521 in Antioch, Syria, of pious parents John and Martha. When he was 6, Antioch was hit by an earthquake, and Simeon's father perished. Simeon was in church at the time; he wandered out and was lost for 7 days. St. John the Baptist appeared to his mother and told her where to find him. She found her lost son and moved to the outskirts of Antioch. During his childhood, the Lord Jesus Christ appeared several times to Simeon, foretelling him of his future.

The six-year-old Simeon went into the wilderness, where he lived in complete isolation. A light-bearing angel guarded and fed him. He arrived at a monastery, where igumen Abba John accepted the boy with love. After a time St. Simeon asked the Elder to permit him also to struggle upon a pillar. Abba John completed the initiation of the 7-year-old into monasticism and placed him upon a pillar. For his efforts, St. Simeon received from God the gift of healing.

People flocked to him, desiring his counsel and healing. When he was 11, Simeon decided to pursue asceticism upon a higher pillar. Antioch and Seleukia bishops ordained him a deacon and permitted him to ascend the new pillar, where he labored for 8 years. He prayed for the Holy Spirit to descend upon him, and his prayer was heard. The Holy Spirit came upon him in blazing light, filling him with divine wisdom. Along with oral instructions, St. Simeon wrote letters about repentance, monasticism, the Incarnation of Christ and the future Judgment.

St. Simeon concluded his efforts on the second column, and by God's dispensation, settled upon the Wonderful Mountain, having become an experienced elder to the monks in his monastery. The ascent to Wonderful Mountain was marked by a vision of the Lord, standing atop a column. Future events were revealed to him. He established a monastery on the Mountain, people he healed built a church in gratitude. The saint prayed for a spring of water for the needs of the monastery, and once during a shortage of grain, the granaries of the monastery were filled with wheat by his prayers.

In 560, St. Simeon was ordained to the priesthood. At age 75, he was warned by the Lord of his impending end. He summoned the brethren, instructed them in his farewell, and peacefully fell asleep in the Lord in the year 596.



HOLY TRINITY ORTHODOX CHURCH
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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

RECTORY: 963 John Glenn Drive, Seven Hills, Ohio 44131 Phone 216-524-8989

BULLETIN 30 - VOLUME LVII

TONE 5

MAY 24, 2020

FIFTH SUNDAY OF PASCHA

Blind Man

Ven. Simeon the Stylite of the Wonderful Mountain;

***Martyrs Meletius Stratelates, Stephen, John, and 1218 soldiers, with women and children,
all of whom suffered in Galatia;***

St. Vincent of Lerins; Ven. Nikita the Stylite, Wonderworker of Pereyaslav!

CHRIST IS RISEN! INDEED HE IS RISEN!

“The eyes of my inner life, O Lord and Savior, are blind from the darkness of sin. In Your deep and loving kindness, anoint them with humility, and bathe them in the tears of repentance.”

Exapostilarion, Tone II

“In longing for the things of eternity, you rejected those of earth and turned a pillar into heaven, and there you were surrounded by the glory of your many wondrous works, so that now you enjoy the presence of Christ, praying to Him on behalf of us all.”

Kontakion for St. Simeon, Tone II

TODAY’S EPISTLE: ACTS 16:16-34

TODAY’S GOSPEL: JOHN 9:1-38

HOLY WORSHIP THIS WEEK:

Please attend worship services online on our HTOC Facebook page, accessible on www.holy-trin.org

Today, May 24	9:00 a.m. Divine Liturgy
Wednesday, May 27	9:00 a.m. Divine Liturgy — Leavetaking of Pascha
Thursday, May 28	8:30 a.m. Matins and Divine Liturgy — Ascension of our Lord
Saturday, May 30	5:00 p.m. Great Vespers

Daily Scripture Readings

Monday, May 25 (Forerunner)	Acts 17:1-15 II Corinthians 4:6-15	John 11:47-57 Matthew 11:2-15
Tuesday, May 26	Acts 17:19-28	John 12:19-36
Wednesday, May 27	Acts 18:22-28	John 12:36-47
Thursday, May 28	Acts 1:1-12	Luke 24:36-53
Friday, May 29	Acts 19:1-8	John 14:1-11
Saturday, May 30	Acts 20:7-12	John 14:10-21

ORTHODOX CHRISTIAN CHURCH OF THE HOLY TRINITY

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May 24, 2020

GOD'S BLESSINGS:

Sarah Kolberg and Matthew Badgett will be joined in marriage at Holy Trinity today. May God grant them Many Years!

CURBSIDE CARRYOUT:

Woodside at St. Michael's Church is offering Take-Out Dinners on Fridays and Saturdays, 4:00-8:00 p.m. Information and ordering is available online at www.cateringbyverbas.com

WEEKLY OFFERINGS:

Please continue to mail in your donations. May God bless you for your generosity

VIGIL CANDLES:

During the pandemic, the 7-day Vigil Candles can be lit for your health or in memory of departed loved ones. Send your names and donations to the church, and Fr. Protodeacon Anthony will light your candles in the vestibule. Vigil candles are \$5 a piece.

IOCC:

Every Spring, the Cleveland Chapter of the International Orthodox Christian Charities (IOCC) holds a fund-raising dinner. This event brings together the local Orthodox parishes to recognize and support the great and important work of the IOCC. Prior to the event, we at Holy Trinity Church collect funds to donate to the IOCC, as our parish's contribution together with the other Cleveland Churches. Because of the COVID pandemic, there was no such event this year; but the local IOCC chapter did have a ZOOM gathering, which can be viewed on the Facebook page, on our parish's website.

As we will not be making a general collection in church, we encourage parishioners to donate directly to the IOCC. As many of you are on the IOCC's mailing list, use the donation envelope you received in the mail. Contributions can be made and sent directly to the IOCC; P.O. Box 17398, Baltimore, MD 21298. Indicate on your check that you are part of the Cleveland IOCC!

PRAYER FOR UNDERSTANDING

I pray that You will have pity on me, sparing me from suffering and freeing me from depression, lighting the way of salvation as I progress through life.

Foolishly I've pleaded with You for so many things, while I ever bear in mind my sinfulness, my ignorance, and my many failings. Have mercy on me. Don't send me away because of my impertinence, but rather allow me, the last of Your children, to love You in the way You ordered: with all my heart, all my soul, all my mind, and all my strength — with everything in me.

By Your Holy Spirit teach me proper judgment and knowledge. Let me know Your truth before I go down in the grave. Keep me alive until I can repent properly. Don't take me away while I have a long way to go in knowing how to please You and live by Your teachings. Before I die, give me time to prepare my soul to meet You. Be with me, Lord, at that dread moment, and give me the joy of salvation. Cleanse me from my most shameful thoughts, and all the sins within me, so that I may have a good answer before Your judgment seat, Lord of mercy and love for every human being.

Archimandrite Sophrony

ORTHODOX CHRISTIAN CHURCH OF THE HOLY TRINITY

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PASCHA: OUR PASSOVER INTO HEAVENLY LIFE

On Easter Day we featured excerpts from St. Gregory's very first sermon, given on the Day of Resurrection in 362. Below is a selection from one of his last sermons, given a few years before his death in 390.

Now we will partake of a Passover which is still festive, though it is different than the old one. For that is ever new which is now becoming known. It is ours to learn what is that drinking and that enjoyment, and His to teach and communicate the Word to His disciples. For teaching is food, even to the Giver of food. Come therefore and let us partake of the Law, but in a Gospel manner, not a literal one; perfectly, not imperfectly; eternally, not temporarily. Let us make our Head, not the earthly Jerusalem, but the heavenly City; not that which is now trodden under foot by armies, but that which is glorified by Angels. Let us sacrifice not young calves, nor lambs that put forth horns and hoofs, in which many parts are destitute of life and feeling; but let us sacrifice to God the sacrifice of praise upon the heavenly Altar, with the heavenly dances; let us hold aside the first veil; let us approach the second; and look into the Holy of Holies. Shall I say more? Let us sacrifice *ourselves* to God; or rather let us go on sacrificing throughout every day and at every moment. Let us accept anything for the Word's sake. By sufferings let us imitate His Passion: by our blood let us reverence His Blood: let us gladly mount upon the Cross. Sweet are the nails, though they be very painful. For to suffer with Christ and for Christ is better than a life of ease with others.

If you are crucified with Him as a robber, acknowledge God as a *penitent* robber. If even He was numbered among the transgressors for you and your sin, do you become law-abiding for His sake. Worship Him Who was hanged for you, even if you yourself are hanging; make some gain even from your wickedness; purchase salvation by your death; enter with Jesus into Paradise, so that you may learn from what you have fallen. Be a Peter or a John, hasten to the Sepulcher, running together, running against one another, vying in the noble race. And if, like a Thomas, you were left out when the disciples were assembled, when you do see Him be not faithless; and have confidence in the print of the nails. If He descend into Hell, descend with Him. Learn to know the mysteries of Christ there also, what is the providential purpose of the twofold descent, to save all men absolutely by His manifestation.

Ascend up into Heaven, ascend with Him. Be one of those angels who escort Him. Bid the gates be lifted up, that they may receive Him, exalted after His Passion. Answer to those who inquire, "Who is this King of Glory?" It is the Lord strong and mighty, who in His battle and triumph for the sake of Mankind, set forth in the majesty of the array of the Body that suffered, and was adorned by the Passion thus becoming splendid and lovely, and beautiful.

From the writings of St. Gregory the Theologian