

APOSTLE JUDE THE BROTHER OF THE LORD

The Holy Apostle Jude, one of the twelve apostles of Christ, is descended from King David and Solomon, and was the son of Righteous Joseph the Betrothed by his first wife.

Tradition says that when St. Joseph returned from Egypt, he began to divide his possessions among his sons. He wanted to allot a share to Christ the Savior, born miraculously and incorruptibly from the All-Pure Virgin Mary. The brothers were opposed to this because Jesus was born of another mother. Only James, later called “The Brother of God,” offered to share his portion with Him.

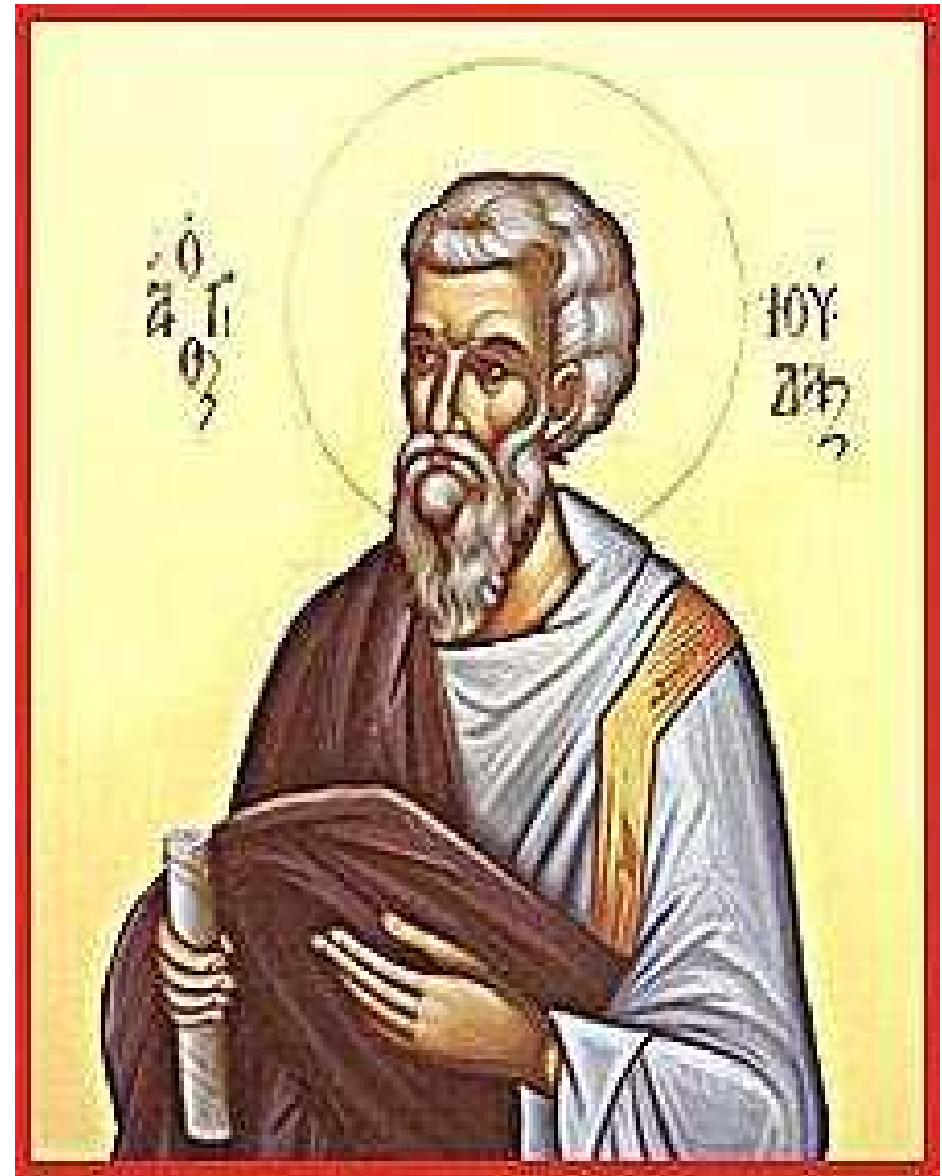
Jude came to believe in Christ the Savior as the awaited Messiah and was chosen as one of the twelve Apostles. Mindful of his sin, Jude considered himself unworthy to be called the Lord’s brother, and in his Epistle, he calls himself merely the brother of James.

After the Ascension of the Lord, St. Jude traveled about, preaching the Gospel, first in Judea, Galilee, Samaria and Idumaia, and later in the lands of Arabia, Syria, and Mesopotamia. He then went to the city of Edessa and finished the work that was not completed by his predecessor, St. Thaddeus, Apostle of the Seventy. There is a tradition that St. Jude went to Persia, where he wrote his catholic Epistle in Greek.

St. Jude’s Epistle speaks about the Holy Trinity, about the Incarnation of the Lord, about good and bad angels, and about the dread Last Judgment. The Apostle urges believers to guard against fleshly impurity, to be diligent in prayer, faith and love, to convert the lost to the path of salvation, and to guard themselves from the teachings of heretics. He also says that it is not enough just to be converted to Christianity, but faith must be demonstrated by good works. He cites the rebellious angels and men punished by God (verse 6) to support this.

The Holy Apostle Jude died as a martyr around the year 80 near Mt. Ararat in Armenia, where he was crucified and pierced by arrows.

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HOLY APOSTLE JUDE

HOLY TRINITY ORTHODOX CHURCH
6822 BROADVIEW ROAD
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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 516-761-8772

BULLETIN 33 - VOLUME LIX

TONE 8

JUNE 19, 2022

FIRST SUNDAY AFTER PENTECOST

All Saints

Holy Apostle Jude, the brother of the Lord;
Martyr Zosimas, the soldier at Antioch in Pisidia; Ven Paisius the Great;
St. John the Solitary of Jerusalem; Ven. Varlaam of Shenkursk;
Repose of St. Job, Patriarch of Moscow and All Russia; Ven. Paisii of Chilandari

“Let us praise the Baptist and Forerunner, with all the Apostles, Prophets, and Martyrs; let us hymn the hierarchs and all the martyred clergy, the Christ-like and ascetic men and women, and all the just, together with the legions of angels. With hymns of praise, let us crown them as we should, seeking a share in their glory at the hands of Christ, the Savior.”

Exapostilarion, Tone II

“You are like a God-given shoot from a noble vine, coming to us as a relative and eye-witness of the Lord, O holy apostle, Jude. With the rich and luscious fruit of divine knowledge, you nourish us, enlightening us by your wise and learned preaching of Christ, and to all you dispense the Orthodox faith of the Lord, for you are indeed a mystic of divine grace.”

Kontakion, Tone I

TODAY’S EPISTLE: HEBREWS 11:33-12:2

TODAY’S GOSPEL: MATT. 10:32-33,37-38;19:27-30

HOLY WORSHIP THIS WEEK:

Thursday, June 23	6:00 p.m. Vespers
Friday, June 24	9:00 a.m. Divine Liturgy - Nativity of St. John the Baptist
Saturday, June 25	5:00 p.m. Great Vespers; Akathist

Daily Scripture Readings

Monday, June 20 (Apostle Jude)	Romans 2:28-3:18 Jude 1:1-10	Matthew 6:31-34; 7:9-11 John 14:21-24
Tuesday, June 21	Romans 4:4-12	Matthew 7:15-21
Wednesday, June 22	Romans 4:13-25	Matthew 7:21-23
Thursday, June 23	Romans 5:10-16 Romans 5:17-6:2	Matthew 8:23-27 Matthew 9:14-17
Friday, June 24	Romans 13:11-14:4	Luke 1:1-25,57-68,76,80
Saturday, June 25	Romans 3:19-26	Matthew 7:1-8

Monday, June 20, is the beginning of the Apostles’ Fast.

**GOD’S BLESSINGS UPON THE FATHERS, GRANDFATHERS, AND GODFATHERS
OF OUR PARISH! HAPPY FATHER’S DAY!**

ORTHODOX CHRISTIAN CHURCH OF THE HOLY TRINITY

JUNE:

19, TODAY
27, Monday

Noon Luncheon in honor of Fr. Alexander at Woodside
11:30 a.m. St. Herman House 9th Annual Golf Classic

GOD’S BLESSINGS:

To all who worked so hard for our Pentecost celebration last Sunday. The food was delicious, the decorations were lovely, and it was a blessed time of fellowship for all!

SEEKING HELP:

The Parish Council has decided to seek someone who can function as a part-time custodian and property manager; job description and compensation would be negotiable. If interested, or if you know of someone who is interested, please speak with Council President MaryAnn Bobulsky.

TRINITARIAN COVERS:

The covers today are offered by Marsha Uziel in blessed memory of her father Bob Manning.

FLOWERS:

The flowers today are offered by the Stoyka Family.

ST. HERMAN HOUSE:

The St. Herman House 9th Annual Gold Classic is Monday, June 27, at Tanglewood Club in Chagrin Falls. All proceeds benefit St. Herman House. Tee time is 11:30 a.m., and lunch and dinner are provided. The Individual Golfer donation is \$175; a Foursome is \$700. Last year more than \$75,000 was raised! To register or to support with a sponsorship, go to: www.sainthermans.org/golf

St. Herman House is now seeking a new Local Director. Details are posted in the Fellowship Hall. For a complete job description, visit: <https://focusnorthamerica.org/about-us/careers/> Apply via email to: finance@focusna.org by June 17.

COFFEE HOUR:

Many thanks to our fellow parishioners who faithfully host Coffee Hour for us! There is a sign-up sheet in the kitchen, with dates available this summer; directions for coffee machine, etc. are provided as well.

“Through the Church, God in Christ reveals to us the good news that as Man, He has entered His own creation.... As Man, He has raised us with Himself, giving us the way back into a sane and holy life in Paradise, set free from the serpent’s power.

“Jesus very specifically told His disciples in Jerusalem before His Passion that He was going to show them this way; that He Himself is the way and that He is life and truth. He did not remove man’s freedom: we may still refuse to hear. We may still choose to drink poison and die. Yet we may also use freedom as He intended: to turn to Him, to cry out to Him to show us how to accept His way of reality. We may allow Him to bring us to repentance; we may allow Him to show us how much we ourselves have caused both our own sickness and sickness in those around us. We may begin to love Him and to speak to Him as to a friend. We may come to see how far we accepted a poisoned relationship with Him, seeing Him and treating Him as less than a person, rather than as the most fully human person in our lives. We may begin to desire to return, to walk in the way of Christ.”

*From Living in Christ
By Mother Raphaela*

THE GIFTS WE OFFER TO THE LORD WE LOVE

REGULAR COLLECTION, 6/12/2022	\$ 4165.00
BUILDING FUND	1354.00
CANDLES	239.00
ROOF REPAIRS	155.00
COFFEE HOUR, 6/5/22	76.00

ORTHODOX CHRISTIAN CHURCH OF THE HOLY TRINITY

Bulletin 33 – Volume LIX

June 19, 2022

POETRY AND PRAYER

Prayer and poetry are dimensions of our intellect that involve concentration of thought and gathering of emotions, which produce wondrous sensations of comfort, joy and peace. Prayer is the inner movement of our hearts and minds that is offered to God, either directly or through mediation of a divinity, saint or ritual. Prayer becomes poetic through words that express thoughts, feelings and concepts. Different from other forms of writing, like journalism or essays, poetry can encapsulate in just a few words a variety of thoughts and emotions. A line of a poem or a prayer can express many truths and a range of implications. For instance, think about how much is in this one line: “O Heavenly King, the Comforter, the Spirit of Truth, You are everywhere and fill all things!”

In addition to being forms of communication, both prayer and poetry describe truths about spiritual life. An example that illustrates this is the 23rd Psalm, “The Lord is my shepherd, I shall not want.” The image of the Lord as a shepherd conveys comfort while confirming that faith in God fills our souls so as to crave nothing else. The spiritual and artistic effectiveness of a psalm like this is the reason many religious traditions have utilized poetic prayers for centuries. A modern example of inspiring Christian poetry is by Osip Mandelstam. Born in 1891 in Poland, he was raised and educated in Russia. His life coincided with the most terrifying years of Soviet rule in Russia (1920-1940). He was only 47 years old when he died in a prison camp, but his work endures and is regarded as one of the monuments of 20th century Russian poetry.

In 1922, Mandelstam wrote an untitled poem about the Holy Eucharist. It is not a prayer as such, but it provokes prayerful feelings. Here is a shortened version:

The priest suspended the chalice in the air
Like the golden sun for a brilliant moment,
Lifting in his hands the whole world like a simple apple.

The triumphal zenith of the divine service,
Light under a cupola in July, as we sigh with heavy heart,
About the meadow beyond time, where time does not fly.

The Eucharist proceeds like an eternal noon,
Everyone who receives the Sacrament, delights in song,
As the sacred vessel pours out with inexhaustible joy.

In these three stanzas, with powerful imagery and wonderful insight, the poet is able to describe how a person’s life is transformed during a worship service. Time momentarily ceases, the place where we are, wherever it may be, becomes a light-filled haven, and the sacramental ritual at hand transports participants to a realm of unconditional happiness. In his class on the Divine Liturgy, Fr. Alexander Schmemmann referred to this poem and said, “In these few lines there is expressed more truth about the Eucharist than in thousands of pages of a scholastic work.” Such poetry, like prayer, lifts our souls from depression and distractions, to a participation in holy joy and wonder; where we, like St. Peter, can proclaim, “It is good to be here!”

Fr. Alexander Garklaus