



St. Alexis of Wilkes-Barre Orthodox Church

Address: PO Box 134, 108 E Main St, Clinton,
CT 06413-0134

Phone: 860-664-9434

Web: <http://www.stalexischurch.org>

Email: stalexis@ dneoca.org

Fr Steven Hosking

Rector

Phone: 860-866-5802 (Message)

Email: frsteve@stalexischurch.org

Dn Timothy Skuby

Attached

Phone: (808) 341-1813

Email: dntimothy@stalexischurch.org

Services Schedule

Please see our [online calendar](#) for dates and times of Feast Day services.

Bulletin for Sunday, June 12, 2022

Welcome



Jesus Christ taught us to love and serve all people, regardless of their ethnicity or nationality.

To understand that, we need to look no further than to the Parable of the Good Samaritan (Luke 10:25-37). Every time we celebrate the Divine

Liturgy, it is offered "on behalf of all, and for all." As Orthodox Christians we stand against

racism and bigotry. All human beings share one common identity as children of God. "There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus" (Galatian 3:28)

Members of our Parish Council are:

Joseph Barbera - Council Member at Large

Susan Davis- Council Member at Large

Carolyn Neiss - President

Marlene Melesko - Vice President

Susan Egan - Treasurer

Dn Timothy Skuby - Secretary

Parish Shared Folder - <http://bit.ly/St-Alexis>

Parish Members' Directory -

<https://stalexischurch.sharepoint.com> (See Fr Steven for login information)

Pastoral Care - General Information

Emergency Sick Calls can be made at any time. Please call Fr Steven at (860) 866-5802, when a family member is admitted to the hospital.

Anointing in Sickness: The Sacrament of Unction is available in Church, the hospital, or your home, for anyone who is sick and suffering, however severe.

Marriages and Baptisms require early planning, scheduling and selections of sponsors (crown bearers or godparents). See Father before booking dates and reception halls!

Funerals are celebrated for practicing Orthodox Christians. Please see Father for details. The Church opposes cremation; we cannot celebrate funerals for cremations.

Announcements

Next Sunday, the Sunday of Pentecost, the services of Vespers of Pentecost will occur immediately following Liturgy. Please plan to attend. Coffee hour will follow. It would make for a wonderful celebration of the Feast if we ensured that there is food and drink to break our fast.

Do you desire to connect with Orthodox youth, have questions about living our ancient faith in a modern world, or just plain love the outdoors? If you an Orthodox youth between the ages of 9 and 17 sign up for Youth Rally 2020! Held in beautiful Contoocook, NH, this is a chance to make friends and memories for a lifetime! All the information for registration can be found at: www.dneyouthrally.com

Prayers, Intercessions and Commemorations



Priest Ceraphim, Deacon Timothy, Evelyn, Katheryn, Anne, Aaron, Veronica, Richard, Nancy, Susanne, Gail, Kelley, Nina, Ellen, Maureen, Elizabeth, Christopher, Joshua, Jennifer, Petra, Olivia, Jessica, Sean, Sarah, Justin, Edward, Dayna and Maria.

Please pray for our catecumen David.

Many Years to Nancy Davis on the occasion of her birthday.

Memory Eternal for Joan Novarro on the anniversary of her repose.

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- Pray for: All those confined to hospitals, nursing homes, and their own homes due to illness; for all those who serve in the armed forces; widows, orphans, prisoners, victims of violence, and refugees;
 - All those suffering chronic illness, financial hardship, loneliness, addictions, abuse, abandonment and despair; those who are homeless, those who are institutionalize, those who have no one to pray for them;
 - All Orthodox seminarians & families; all Orthodox monks and nuns, and all those considering monastic life; all Orthodox missionaries and their families.
 - All those who have perished due to hatred, intolerance and pestilence;

- all those departed this life in the hope of the Resurrection.

Holy Pentecost: Feast of the Holy Trinity.

Ven. Onuphrius the Great (4th c.) and Ven. Peter of Mt. Athos (734). Finding of the Relics (1649) and the second glorification (1909) of Rt. Blv. Anna of Kashin. Ven. Arsenius, Abbot of Konevits (1447). Ven. Onuphry, Abbot of Mal'sk (Pskov—1492). Ven. Bassian and Jonah of Pertomsk (Solovétsky Monastery—1561). Ven. Onuphry and Auxenty of Vologdá (15th-16th c.). Ven. Stephen of Komel', Abbot of Ozérsk Monastery (Vologdá—1542). Ven. John, Andrew, Heraclemon, and Theophilus, Hermits, of Egypt (4th c.).

Prayer for family and friends in the Ukraine and Russia

Hope, Myron, Daniel, Stepan, Galina, Maria, VI

If you have specific names of anyone you would like to have included here, please send them to Fr Steven.

Parish Calendar

Schedule of Services and Events

June 1 to June 20, 2022

Wednesday, June 1

Noahic Covenant Month

Sunday, June 12

Holy Pentecost
9:30AM Divine Liturgy

12:00PM Vespers of Pentecost

Monday, June 13

Jason Danilack-Fekete
Monday of the Holy Spirit
Nancy Davis
8:30AM Akathist of the Trinity

Tuesday, June 14

Repose of Joan Navarro
1st Tuesday after Pentecost
8:30AM Daily Matins

Wednesday, June 15

1st Wednesday after Pentecost
4:30PM Open Doors

Thursday, June 16

1st Thursday after Pentecost
8:30AM Daily Matins

Friday, June 17

1st Friday after Pentecost

Saturday, June 18

The Apodosis of Holy Pentecost
5:30PM Great Vespers

Sunday, June 19

The Sunday of All Saints
9:30AM Divine Liturgy

Monday, June 20

Methodios the Martyr, Bishop of Olympus
Apostles Fast
Repose of Ann Cooke
Church Cleaning: Sarah Gaulin

Saints and Feasts

June 12

Peter the Athonite

Saint Peter was born of noble parents in Constantinople in the ninth century. Sent forth with the Roman army against the Saracens, he was taken captive and shut up in the prison of Samarra in Syria; this is no doubt the same prison in which the Forty-Two Martyrs of Amorion were kept (see Mar. 6). Released from prison through the prayers of Saint Nicholas of Myra and Saint Symeon the God-receiver, he fled to Rome, where he became a monk, and later came to the peninsula of Athos, where he lived in a cave as a solitary, suffering many temptations from the evil one, but also enjoying the manifest help of the most holy Theotokos. After many years, he reposed in peace.

June 12

Holy Pentecost

After the Saviour's Ascension into the Heavens, the eleven Apostles and the rest of His disciples, the God-loving women who followed after Him from the beginning, His Mother, the most holy Virgin Mary, and His brethren-all together about 120 souls returned from the Mount of Olives to Jerusalem. Entering into the house where they gathered, they went into the upper room, and there they persevered in prayer and supplication, awaiting the coming of the Holy Spirit, as their Divine Teacher had promised them. In the meanwhile, they

chose Matthias, who was elected to take the place of Judas among the Apostles.

Thus, on this day, the seventh Sunday of Pascha, the tenth day after the Ascension and the fiftieth day after Pascha, at the third hour of the day from the rising of the sun, there suddenly came a sound from Heaven, as when a mighty wind blows, and it filled the whole house where the Apostles and the rest with them were gathered. Immediately after the sound, there appeared tongues of fire that divided and rested upon the head of each one. Filled with the Spirit, all those present began speaking not in their native tongue, but in other tongues and dialects, as the Holy Spirit instructed them.

The multitudes that had come together from various places for the feast, most of whom were Jews by race and religion, were called Parthians, Medes, Elamites, and so forth, according to the places where they dwelt. Though they spoke many different tongues, they were present in Jerusalem by divine dispensation. When they heard that sound that came down from Heaven to the place where the disciples of Christ were gathered, all ran together to learn what had taken place. But they were confounded when they came and heard the Apostles speaking in their own tongues. Marvelling at this, they said one to another, "Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born?" But others, because of their foolishness and excess of evil, mocked the wonder and said that the Apostles were drunken.

Then Peter stood up with the eleven,

and raising his voice, spoke to all the people, proving that that which had taken place was not drunkenness, but the fulfilment of God's promise that had been spoken by the Prophet Joel: "And it shall come to pass in the last days, that I shall pour out of My Spirit upon all flesh, and your sons and daughters shall prophesy" (Joel 2:28), and he preached Jesus of Nazareth unto them, proving in many ways that He is Christ the Lord, Whom the Jews crucified but God raised from the dead. On hearing Peter's teaching, many were smitten with compunction and received the word. Thus, they were baptized, and on that day about three thousand souls were added to the Faith of Christ.

Such, therefore, are the reasons for today's feast: the coming of the All-holy Spirit into the world, the completion of the Lord Jesus Christ's promise, and the fulfilment of the hope of the sacred disciples, which we celebrate today. This is the final feast of the great mystery and dispensation of God's incarnation. On this last, and great, and saving day of Pentecost, the Apostles of the Saviour, who were unlearned fishermen, made wise now of a sudden by the Holy Spirit, clearly and with divine authority spoke the heavenly doctrines. They became heralds of the truth and teachers of the whole world. On this day they were ordained and began their apostleship, of which the salvation of those three thousand souls in one day was the comely and marvellous first fruit.

Some erroneously hold that Pentecost is the "birthday of the Church." But this is not true, for the teaching of the holy Fathers

is that the Church existed before all other things. In the second vision of The Shepherd of Hermas we read: "Now brethren, a revelation was made unto me in my sleep by a youth of exceeding fair form, who said to me, 'Whom thinkest thou the aged woman, from whom thou receivedst the book, to be?' I say, 'The Sibyl.' 'Thou art wrong,' saith he, 'she is not.' 'Who then is she?' I say, 'The Church,' saith he. I said unto him, 'Wherefore then is she aged?' 'Because,' saith he, 'she was created before all things; therefore is she aged, and for her sake the world was framed.'" Saint Gregory the Theologian also speaks of "the Church of Christ ... both before Christ and after Christ" (PG 35:1108-9). Saint Epiphanius of Cyprus writes, "The Catholic Church, which exists from the ages, is revealed most clearly in the incarnate advent of Christ" (PG 42:640). Saint John Damascene observes, "The Holy Catholic Church of God, therefore, is the assembly of the holy Fathers, Patriarchs, Prophets, Apostles, Evangelists, and Martyrs who have been from the very beginning, to whom were added all the nations who believed with one accord" (PG 96, 1357c). According to Saint Gregory the Theologian, "The Prophets established the Church, the Apostles conjoined it, and the Evangelists set it in order" (PG 35, 589 A). The Church existed from the creation of the Angels, for the Angels came into existence before the creation of the world, and they have always been members of the Church. Saint Clement, Bishop of Rome, says in his second epistle to the Corinthians, the Church "was created before the sun and moon"; and a little further on, "The Church existeth not now for the first time, but hath been from

the beginning" (II Cor. 14).

That which came to pass at Pentecost, then, was the ordination of the Apostles, the commencement of the apostolic preaching to the nations, and the inauguration of the priesthood of the new Israel. Saint Cyril of Alexandria says that "Our Lord Jesus Christ herein ordained the instructors and teachers of the world and the stewards of His divine Mysteries ... showing together with the dignity of Apostleship, the incomparable glory of the authority given them ... Revealing them to be splendid with the great dignity of the Apostleship and showing them forth as both stewards and priests of the divine altars . . . they became fit to initiate others through the enlightening guidance of the Holy Spirit" (PG 74, 708-712). Saint Gregory Palamas says, "Now, therefore ... the Holy Spirit descended ... showing the Disciples to be supernal luminaries ... and the distributed grace of the Divine Spirit came through the ordination of the Apostles upon their successors" (Homily 24, 10). And Saint Sophronius, Bishop of Jerusalem, writes, "After the visitation of the Comforter, the Apostles became high priests" (PG 87, 3981B). Therefore, together with the baptism of the Holy Spirit which came upon them who were present in the upper chamber, which the Lord had foretold as recorded in the Acts, "ye shall be baptized with the Holy Spirit not many days hence" (Acts 1:5), the Apostles were also appointed and raised to the high priestly rank, according to Saint John Chrysostom (PG 60, 21). On this day commenced the celebration of the Holy Eucharist by which we become "partakers of the Divine Nature" (II Peter

1:4). For before Pentecost, it is said of the Apostles and disciples only that they abode in "prayer and supplication" (Acts 1:14); it is only after the coming of the Holy Spirit that they persevered in the "breaking of bread," that is, the communion of the Holy Mysteries-"and in prayer" (Acts 2:42).

The feast of holy Pentecost, therefore, determined the beginning of the priesthood of grace, not the beginning of the Church. Henceforth, the Apostles proclaimed the good tidings "in country and town," preaching and baptizing and appointing shepherds, imparting the priesthood to them whom they judged were worthy to minister, as Saint Clement writes in his first Epistle to the Corinthians (I Cor. 42).

All foods allowed during the week following Pentecost.

June 13

Monday of the Holy Spirit

As it is the custom of the Church, on the day after every great Feast, to honour those through whom it came to pass our Lady on the day after the Lord's Nativity, Joachim and Anna after our Lady's Nativity, the holy Baptist the day after Theophany, and so forth, on this day we honour our God the All-holy Spirit, the Comforter promised by our Saviour to His disciples (John 14:16), Who descended upon them at holy Pentecost and guided them "into all truth" (ibid. 16:13), and through them, us.

Rest from labour.

June 14

The Holy Prophet Elisseus (Elisha)

The Prophet Elisseus, the son of Saphat, was from the town of Abel-me-oul and had been a husbandman. In the year 908 B.C., at God's command, the Prophet Elias anointed him to be Prophet in his stead. This happened while Elisseus was plowing his land, having twelve oxen under yoke. Straightway, Elisseus slew the oxen and cooked them, using the wooden plough and the other instruments of husbandry as firewood; then he gave the oxen as food to the people. Bidding farewell to his parents, he followed Elias and served him until the latter was taken up as it were into Heaven (see July 20). When Elisseus received his teacher's mantle and the grace of his prophetic spirit twofold, he demonstrated whose disciple he was through the miracles he wrought and through all that is related of him in the Fourth Book of Kings. He departed full of days and was buried in Samaria, about the year 839 B.C. But even after his death God glorified him; for after the passage of a year, when some Israelites were carrying a dead man for burial and suddenly saw a band of Moabites, they cast the dead man on the grave of the Prophet. No sooner had the dead man touched the Prophet's bones, than he came to life and stood on his feet (IV Kings 13:20-21). Mentioning this, Jesus the Son of Sirach says, "He did wonders in his life, and at his death his works were marvelous" (Ecclus. 48:14). It is because of such marvels that the faithful have reverence for the relics of the Saints (see also Jan. 16). His name

means "God is savior."

June 15

Father among the Saints Jonas, Metropolitan of Kiev

Our holy Father Jonas, Metropolitan of Kiev, was tonsured at the age of twelve in one of the Galician monasteries and later struggled in the Simonov Monastery in Moscow. About 1430, he became Bishop of Ryazan and Murom. In 1432 he was chosen as a candidate for Metropolitan of Kiev. (The Metropolitan's residence had been transferred from Kiev to Vladimir about the year 1280, and then to Moscow in 1328, yet the Metropolitan continued to be called "of Kiev" until Saint Jonas, the last to be so called. After the fall of Constantinople, the successors of Saint Jonas took the title Metropolitan of Moscow. This is why Metropolitans Theognostus, Cyprian, Photius, and Jonas are sometimes called "of Kiev" and sometimes "of Moscow.") Upon arriving in Constantinople to receive consecration, however, Jonas learned that Isidore had been appointed to the see by the Ecumenical Patriarch Joseph, without the knowledge of the Muscovite prince and clergy. In 1438, at the Council of Florence, both Patriarch Joseph and Metropolitan Isidore became Uniates; in 1441, therefore, Isidore was driven from his see, and in 1449 (according to some, 1448), Saint Jonas was made Metropolitan by the Russian bishops. He reposed on March 21, 1461. (See also Oct. 5)

Hymns of the Day



The First Antiphon

The heavens are telling the glory of God; and the firmament proclaims His handiwork. (Ps. 18:1)

Refrain: Through the prayers of the

Theotokos, O Savior, save us!

Day to day pours forth speech, and night to night declares knowledge. (Ps. 18:2)
(Refrain)

Their proclamation has gone out into all the earth, and their words to the ends of the universe. (Ps. 18:4) (Refrain)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen. (Refrain)

The Second Antiphon

The Lord answer you in the day of trouble; the Name of the God of Jacob protect you! (Ps. 19:1)

Refrain: O Gracious Comforter, save us who sing to You: Alleluia!

May He send you help from the sanctuary and give you support from Zion!
(Ps. 19:2) (Refrain)

May He remember all your offerings, and fulfill all your plans! (Ps. 19:3) (Refrain)

Glory to the Father, and to the Son, and to

the Holy Spirit, now and ever and unto ages of ages. Amen.

(“Only-begotten Son and immortal Word of God...”)

The Third Antiphon

In Your strength the king rejoices, O Lord, and exults greatly in Your salvation.
(Ps. 20:1)

Tone 8 Troparion

Blessed are You, O Christ our God,
You have revealed the fishermen as most wise by sending down upon them the Holy Spirit, and through them You drew the world into Your net.//
O Lover of Man, glory to You!

You have given him his heart’s desire, and have not withheld the request of his lips. (Ps. 20:2)

Troparion of the Feast

For You meet him with goodly blessings; You set a crown of fine gold upon his head. (Ps. 20:3)

Troparion of the Feast

Entrance Verse

Be exalted, O Lord, in Your strength! We will sing and praise Your power!
(Ps. 20:13)

Tone 8 Troparion

Blessed are You, O Christ our God,
You have revealed the fishermen as most wise by sending down upon them the Holy Spirit,

and through them You drew the world into
Your net.//
O Lover of Man, glory to You!

Tone 8 Kontakion

When the Most High came down and confused
the tongues,
He divided the nations;
but when He distributed the tongues of fire,
He called all to unity.//
Therefore, with one voice we glorify the All-
holy Spirit.

(Instead of the Trisagion, we sing:)

As many as have been baptized into Christ,
have put on Christ. Alleluia.

(Instead of "It is truly meet...", we sing:)

Rejoice, O Queen, glory of mothers and
virgins!
No tongue, however sweet or fluent, is
eloquent enough to praise you worthily.
Every mind is overawed by your childbearing.
Therefore, with one voice, we glorify you.

Communion Hymn

Let Your good Spirit lead me on a level path!
(Ps. 142:12a)
Alleluia, Alleluia, Alleluia!

Gospel and Epistle Readings

Epistle Reading

Prokeimenon. 8th Tone. Psalm 18.4,1.

Their voice has gone out into all the earth.

Verse: The heavens declare the glory

of God.

The reading is from Acts of the Apostles 2:1-11.

WHEN THE DAY of Pentecost had come, they
were all together in one place. And suddenly a
sound came from heaven like the rush of a
mighty wind, and it filled all the house where
they were sitting. And there appeared to them
tongues as of fire, distributed and resting on
each one of them. And they were all filled with
the Holy Spirit and began to speak in other
tongues, as the Spirit gave them utterance.
Now there were dwelling in Jerusalem Jews,
devout men from every nation under heaven.
And at this sound the multitude came
together, and they were bewildered, because
each one heard them speaking in his own
language. And they were amazed and
wondered, saying, "Are not all these who are
speaking Galileans? And how is it that we
hear, each of us in his own native language?
Parthians and Medes and Elamites and
residents of Mesopotamia, Judea and
Cappadocia, Pontos and Asia, Phrygia and
Pamphylia, Egypt and the parts of Libya
belonging to Cyrene, and visitors from Rome,
both Jews and proselytes, Cretans and
Arabians, we hear them telling in our own
tongues the mighty works of God."

Gospel Reading

Holy Pentecost

The Reading is from John 7:37-52; 8:12

On the last day of the feast, the great day,

Jesus stood up and proclaimed, "If any one thirst, let him come to me and drink. He who believes in me, as the scripture has said, 'Out of his heart shall flow rivers of living water.'" Now this he said about the Spirit, which those who believed in him were to receive; for as yet the Spirit had not been given, because Jesus was not yet glorified.

When they heard these words, some of the people said, "This is really the prophet." Others said, "This is the Christ." But some said, "Is the Christ to come from Galilee? Has not the scripture said that the Christ is descended from David, and comes from Bethlehem, the village where David was?" So there was a division among the people over him. Some of them wanted to arrest him, but no one laid hands on him.

The officers then went back to the chief priests and Pharisees, who said to them, "Why did you not bring him?" The officers answered, "No man ever spoke like this man!" The Pharisees answered them, "Are you led astray, you also? Have any of the authorities or of the Pharisees believed in him? But this crowd, who do not know the law, are accursed." Nikodemos, who had gone to him before, and who was one of them, said to them, "Does our law judge a man without first giving him a hearing and learning what he does?" They replied, "Are you from Galilee too? Search and you will see that no prophet is to rise from Galilee." Again Jesus spoke to them, saying, "I am the light of the world; he who follows me will not walk in darkness, but will have the light of life."

Bible Cross Reference



The Prophet refers to the expected Messiah, the Savior Moses foretold would come (Dt 18:15-19).

Fruits and Gifts of the Spirit:

(for the fruit of the Spirit is in all goodness, righteousness, and

truth), finding out what is acceptable to the Lord. *Eph 5:9,10*

But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no law. *Gal 5:22,23*

Living Water:

And in that day living water shall come forth out of Jerusalem, half of it toward the eastern sea and half toward the western sea. So it will be in both summer and spring. *Zec 14:8*

God shall be with you continually, and you shall be satisfied as your soul desires. Your bones shall be enriched, and you shall be like a well-watered garden and like a spring of water that does not fail. Your bones will arise and be enriched like a green plant, and they shall inherit generations of generations. *Is 58:11*

St. Gregory the Theologian

5th Theological Oration

Wisdom of the Fathers

Goings up, and advances and progress from glory to glory, the Light of the Trinity might shine upon the more illuminated. For this reason it was, I think, that He gradually came to dwell in the Disciples, measuring Himself out to them according to their capacity to receive Him, at the beginning of the Gospel, after the Passion, after the Ascension, making perfect their powers, being breathed upon them, and appearing in fiery tongues...You see lights breaking upon us, gradually; and the order of Theology, which it is better for us to keep, neither proclaiming things too suddenly, nor yet keeping them hidden to the end...He said that all things should be taught us by the Spirit when He should come to dwell amongst us. Of these things one, I take it, was the Deity of the Spirit Himself, made clear later on when such knowledge should be seasonable and capable of being received after our Saviour's restoration, when it would no longer be received with incredulity because of its marvellous character. For what greater thing than this did either He promise, or the Spirit teach. If indeed anything is to be considered great and worthy of the Majesty of God, which was either promised or taught...Look at these facts:--Christ is born; the Spirit is His Forerunner. He is baptized; the Spirit bears witness. He is tempted; the Spirit leads Him up. He works miracles; the Spirit accompanies them. He ascends; the Spirit takes His place.

For as thirsty men, when they have taken a bowl, eagerly drain it and then desist, so too they who hear the divine oracles if they receive them thirsting, will never be weary until they have drunk them up. For to show that men ought ever to thirst and hunger, "Blessed," It said, "are they which do hunger and thirst after righteousness" (Matt.5:6)

St. John Chrysostom

Homily 51 on John 7, 4th Century

Beyond the Sermon



Protopresbyter Thomas Hopko

Pentecost: The Descent of the Holy Spirit

The Old Testament feast of Pentecost occurred 50 days after Passover—the commemoration of the Exodus of the Israelites from captivity and slavery in Egypt—in celebration of God's gift of the Ten Commandments to Moses on Mount Sinai.

In the New Covenant of the Messiah,

the Passover event takes on its new meaning—the celebration of Christ’s Resurrection, the “passing over” from death to life and from earth to heaven, the “exodus” of God’s People from this sinful world to the eternal Kingdom. The New Testament Pentecost also is fulfilled and made new by the coming of the “new law” with the descent of the Holy Spirit upon the disciples of Christ. As we read in the Acts of the Apostles 2:1-4, “When the day of Pentecost had come, they were all together in one place. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues as of fire, distributed as resting upon each one of them. And they were all filled with the Holy Spirit.” The Holy Spirit Christ promised to His disciples came on the day of Pentecost (John 14:26, 15:26; Luke 24:49; Acts 1:5) as the apostles received “the power from on high” and began to preach and bear witness to Jesus as the risen Christ, the King and the Lord. Traditionally, this moment has been called the “birthday of the Church.”

In the liturgical services for the Great Feast of Pentecost, the coming of the Holy Spirit is celebrated together with the full revelation of the Holy Trinity: Father, Son, and Holy Spirit. The fullness of the Godhead is manifested with the Spirit’s coming to man, and the Church’s hymns celebrate this manifestation as the final act of God’s self-disclosure and self-donation to the world of His creation. For this reason, Pentecost Sunday also is called Trinity Day in the Orthodox Christian tradition. On this day, the icon of the Holy Trinity — particularly

that of the three angelic figures who appeared to Abraham, the forefather of the Christian faith—often is placed in the center of the church, alongside the traditional Pentecost icon depicting the tongues of fire hovering over the Theotokos and the 12 Apostles, the original prototype of the Church, who sit in unity surrounding a symbolic image of “cosmos,” the world.

On Pentecost, we have the final fulfillment of the mission of Jesus Christ and the first beginning of the messianic age of the Kingdom of God mystically present in this world in the Church of the Messiah. For this reason the 50th day stands as the beginning of the era that is beyond the limitations of this world, 50 being that number which stands for eternal and heavenly fulfillment in Jewish as well as Christian mystical piety: seven times seven, plus one.

Thus, Pentecost is called an “apocalyptic day,” which means the day of final revelation. It is also called an “eschatological day,” which means that it is the day of the final and perfect end—in Greek, the eschaton. When the Messiah comes and the Day of the Lord is at hand, the “last days” are inaugurated, in which “God declares, ‘I will pour out my Spirit upon all flesh.’” This is the ancient prophecy to which the Apostle Peter refers in the first sermon of the Christian Church, preached on that first Pentecost Sunday (Acts 2: 1-7; Joel 2: 28-32).

The Great Feast of Pentecost is not simply the celebration of an event which took place centuries ago. Rather, it is the celebration of what must happen—and indeed does happen—to us in the Church today. We have

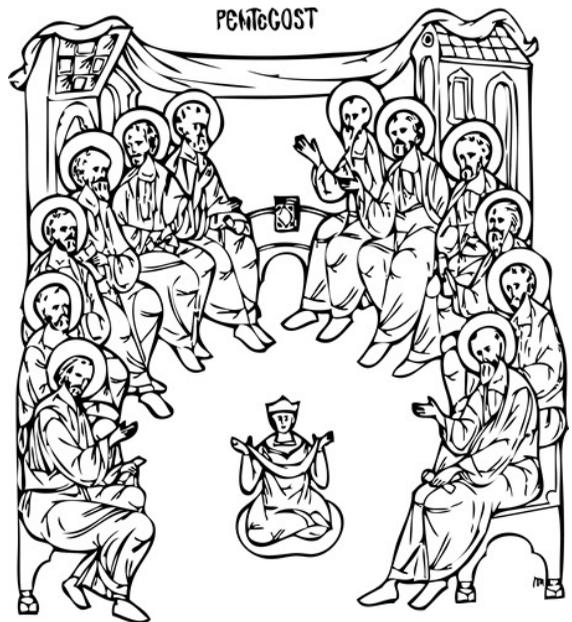
died and risen with the Messiah-King, and we have received His Most Holy Spirit. We are the “temples of the Holy Spirit.” God’s Spirit dwells in us (Romans 8; 1 Corinthians 2-3, 12; 2 Corinthians 3; Galatians 5; Ephesians 2-3). We, by our own membership in the Church, have received “the Seal of the Gift of the Holy Spirit” in the sacrament of Chrismation. Pentecost has happened to us.

During the Divine Liturgy on Pentecost, we recall our baptism into Christ as we sing, in place of the Trisagion, the well known verse from Galatians: “As many as have been baptized into Christ, have put on Christ.” The usual antiphons are replaced by special psalm verses that emphasize the meaning of the feast, while the day’s readings from the Epistles and Gospels recall the Holy Spirit’s coming to men. The kontakion speaks of the reversal of Babel, as God unites the nations into the unity of His Spirit. And the troparion proclaims the gathering of the entire universe into God’s “net” through the work of the inspired apostles. In the hymns “O Heavenly King” and “We have seen the True Light”—sung on Pentecost for the first time since Holy Pascha—we invoke the Holy Spirit to “come and abide in us” while proclaiming that “we have received the heavenly Spirit.”

On the evening of Pentecost Sunday, at Vespers, three lengthy prayers are recited, during which we kneel for the first time since Pascha. The Monday after Pentecost is the Feast of the Holy Spirit, while the Sunday after Pentecost is the Feast of All Saints. This is the logical liturgical sequence, since the coming of the Holy

Spirit is fulfilled in us as we pursue holiness and sanctity in our own lives—that holiness and sanctity which constitute the very purpose of the creation and salvation of the world: “Thus says the Lord: ‘Consecrate yourselves therefore, and be holy, for I your God am holy’” (Leviticus 11:44-45, 1 Peter 1:15-16).

Thus, Pentecost ushers in a new era, in which we are called to pursue sainthood by acquiring the Holy Spirit, by opening ourselves to the fullness of Christ’s revelation to mankind, and by anticipating the Kingdom of God, yet to be fully revealed, but already fully present in our midst as we entreat the Holy Spirit to “come and abide in us” now and in the life of the world to come.



This weekly bulletin insert complements the curriculum published by the Department of Christian Education of the Orthodox Church in America. This and many other Christian Education resources are available at <http://dce.oca.org>.



Pentecost is also the Feast of the Holy Trinity. It's a good day to consider this question: How can God be One and Undivided, as Christians claim, and at the same time be three distinct Persons, as Christians also claim?

Part of the answer is that this is how God has shown Himself to be in Scripture, both the Old and New Testaments. The Book of Genesis is one example. The second verse of the book says that "the Spirit of God was moving over the face of the waters" at the time of creation.

Then, in 1:26, God says, "Let us make man in our image, according to our likeness." This verse with its plural "our" is what the Gospel writer John is referring to when he writes, "All things were made through Him, and without Him nothing was made that was made" (1:3). John is describing Jesus Christ, the Word of God, as co-creator with the Father.

So the Bible clearly establishes the Father, Son and Holy Spirit as the three Persons of the Trinity. Yet some Biblical commentators contend that when God speaks in Genesis about making man "in our image" He is addressing not Christ, but the beings who surround Him in heaven, the members of the heavenly court.

This contention doesn't really make sense. The angels and the beings around God are still created by Him. They can bear His image, but they cannot share it as His equals by nature any more than we can. They too are creatures, even though they are privileged to stand before their Maker in heaven.

Father Alexander Schmemmann, writing about the Creed in "Celebration of Faith" Volume I, gives the other part of the answer. He says that God MUST be a Trinity of Persons:

"We believe in one God, but not in a God who is alone, not in a God who is self-centered, not in a God who lives in and for Himself. God is love, Christianity says. But to love is to be turned towards the Other, and at its most exalted, to love is to surrender to Him. The Father, says the Gospel, loves the Son and gives everything to Him. The Son, says the Gospel, loves the Father and gives Himself totally to Him. Finally, the Holy Spirit is this gift of love itself, this love itself as gift, joy, fullness, existence, thirst and quenching of thirst, giving and receiving.

And through this love, through this giving, God creates the world, calls each of us into life, makes each of us beloved and bestows His love, His Spirit, so that each can partake of divine Life. Thus we pray to the Spirit: 'Come and abide in us'...And in answer He comes to abide in us, to lead us, as Christ promised, into all truth...to give us eternal life.

This then is the radiant mystery of Christian faith, the mystery of God who is Trinity, the God who is Love."

TROPARION OF PENTECOST

Blessed art Thou, O Christ our God,
 Who hast revealed the fishermen as most wise
 by sending down upon them the Holy Spirit -
 through them Thou didst draw the world into Thy net.
 O Lover of Man, glory to Thee!

Vacation Church School at Three Saints 2022:

“THE LIFE of CHRIST”

July 11th- 15th, 2022

9 a.m. – 4 p.m. Monday through Thursday

9 a.m. – 6:30 p.m. Friday, (Family night begins at 5:00pm)

Located at Three Saints Park: 112 Miller Road, Bethany, CT 06524

Each day we will: Pray, Learn, Sing, Work, Play and Have fun together!!!

Fee: \$40 per child* Ages 5 and up (checks payable to Three Saints VCS)

*Those who cannot afford this fee, or are unable to supply lunches for their children, are urged to contact Fr. Patrick to discuss other options – **NO ONE will be turned away for financial reasons**

Beginning at 5 pm, Friday Family Night will include Vespers sung by children, a Lenten (vegan) potluck cookout and awarding of certificates of completion. Parents and families are responsible for organizing and running Family Night so please speak to **Oana Zarku** at 203-715-0442 oana.basuzharku@yahoo.com

More Information about VCS Contact

Fr. Patrick Burns (203) 734-3988 or pneumaticmotives@gmail.com

Each day your child will need: *Bathing suits, towels, extra change of clothes, bug spray and medications (if required.) Participants will be responsible for providing their own lunches (see Fr. Patrick for assistance if necessary). Refrigerators and freezers are on site for use. Snacks, beverages and Spray-on Sunscreen provided.*

Please be sure your children DO NOT bring the following: *Cell phones, MP3s/IPODs, video games or electrical gadgets of any kind. If any these items are brought, they will be held by a staff member until pickup at the end of the day.*

Volunteers – *Because our program has grown each year, parents or young adults 16 years and older, are welcome to volunteer for our program. Jr. Staff, as approved by Fr. Patrick, are welcome at a reduced rate of \$20. ALL Potential volunteers must let Fr. Patrick know of their interest in volunteering no later than July 1st so that training and background checks may be completed in a timely manner.*

PLEASE NOTE: *Due to state and Church guidelines regarding background checks and training qualifications, requests to volunteer made after July 1st will not be considered.*



Summer 2022 Course Offerings

Liturgics COURSE (Recorded lectures & online meetings) - \$300*

8 Weeks, beginning the week of June 20th

Webinar – Church Reading 101 - \$20 (\$15 recording only)

Saturday, July 9th (12pm-2pm ET)

Conducting Lessons/Choir Director Coaching -

\$40/lesson (Private, 45 minute lessons)

Parish Choir Workshops/Coaching also available.



All classes are taught using Zoom by

Rev. Dn. Anthony Stokes

(OCA Deacon; Conductor; Teacher)

For more information or to sign up, contact Dn. Anthony at:

dnanthonystokes@gmail.com

[facebook.com/daxanthonystokes](https://www.facebook.com/daxanthonystokes)

**Discounts offered when your parish pays for the class.*