

SAINT PAUL ORTHODOX CATHEDRAL

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June 19, 2016
Great and Holy Pentecost



TODAY WE WILL CELEBRATE THE DIVINE LITURGY OF
ST. JOHN CHRYSOSTOM



Now, freedom is assimilation to what has no master and has absolute power, and at the beginning it was given us by God, but then it was covered and hidden by the shame of debts. Thus, as a consequence, each one who is free will adapt himself to what is similar to him; but virtue has no masters: therefore, each one who is free will turn out to be in virtue.

Now, God's nature is the source of all virtue; so, in it there will be those who have attained freedom from evil, so that, as the Apostle says, « God will be all in all » [1Cor 15:28]. This statement actually seems to me to provide confirmation to the idea stated previously, because it affirms that God will be both all and in all. God's nature will become all to us and will take the place of all, distributing itself in a way that will be suitable to the needs of that life. And from divine revelation it is clear that God, for those who deserve it, is place, house, garment, food, drink, light, richness, reign, and whatever it is possible to think and express among those things that contribute to a good life for us. Well, he who is all also is in all. And in this it seems to me that Scripture teaches the complete disappearance of evil [κακία]. For, if in all beings there will be God, clearly in them there will not be evil.

(Gregory of Nyssa, *On the Soul and Resurrection*, 101-104)

ANNOUNCEMENTS: FATHER'S DAY; CHURCH COUNCIL MTG. following Divine Liturgy; Our Giving From Our Heart Drive for the month of June is Church Beautification. Donations of, or for the purchase of, perennials, annuals, fertilizer, sprayer, mulch would definitely be appreciated; **NEEDED:** sponsors for coffee hour following Divine Liturgy – please sign for a Sunday on the board over the drinking fountain.

JUNE 12 DONATIONS: In memory of (IMO): NINA SHUTTER (40 days) – TIMPKO FAMILY, PETE & JANN PETROFF, MARY TODOROFF, MARY ROLEY, LAZAR FAMILY; **IMO HELEN HUDSON** – MARY TODOROFF, MARY ROLEY, LAZAR FAMILY.

For Health of Family (FHO): DIMITRI on his birthday, **FEODOR** on his name's day – TIMPKO FAMILY; **FHO: OUR FAMILY:** LAZAR FAMILY, PETE & JANN PETROFF, ALEKSYNAS FAMILY.

UPCOMING EVENTS:

28-- (TUES) – 7 p.m. - BISHOP ALEXANDER will be with us for a vesperal liturgy celebrating the Feast of Saints Peter and Paul (the Patronal Feast of the Parish).

JULY: 3 – Ladies Guild meeting

10-St. Paul providing meal at Sts. Peter & Paul Orthodox Cathedral (2p.m.) – People are **NEEDED** to assist with

Serving of the meal(approx 1 ½ hr)

17 – ALL PARISHONERS BIRTHDAY SUNDAY CELEBRATION – More information will be coming regarding this

VERY special/fun occasion

24- Church Council Meeting – 1 week late

SCRIPTURE READINGS

Epistle – Acts 2:1-11

In those days, 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? Par'thians and Medes and E'lamites and residents of Mesopota'mia, Judea and Cappado'cia, Pontus and Asia, Phryg'ia and Pamphyl'ia, Egypt and the parts of Libya belonging to Cyre'ne, 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 – John 7:37-52; 8:12

At that time, 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." Nicodem'us, 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."

Pentecost (Ancient Greek: Πεντηκοστή [ἡμέρα], *Pentēkostē [hēmera]*, "the fiftieth [day]") is the Greek name for Shavuot, the Feast of Weeks, a prominent feast in the calendar of ancient Israel celebrating the giving of the Law on Sinai. This feast is still celebrated in Judaism as Shavuot. Later, in the Christian liturgical year, it became a feast commemorating the descent of the Holy Spirit upon the Apostles

and other followers of Jesus Christ (120 in all), as described in the Acts of the Apostles 2:1–31.

In the Eastern church, Pentecost can also refer to the whole fifty (50) days between Easter and Pentecost, hence the book containing the liturgical texts for Paschaltide is called the Pentecostarion. Pentecost is celebrated fifty days (i.e. 49 days with the first day counted, seven weeks) after Pascha Sunday, hence its name. Pentecost falls on the tenth day after Ascension Thursday (which falls 40 days after Pascha).

Pentecost is one of the Orthodox Great Feasts and is considered to be the highest ranking Great Feast of the Lord, second in rank only to Pascha. The service is celebrated with an All-night Vigil on the eve of the feast day, and the Divine Liturgy on the day of the feast itself. Orthodox churches are often decorated with greenery and flowers on this feast day, and the celebration is intentionally similar to the Jewish holiday of Shavuot, which celebrates the giving of the Mosaic Law.

The feast itself lasts three days. The first day is known as "Trinity Sunday"; the second day is known as "Spirit Monday" (or "Monday of the Holy Spirit"); and the third day, Tuesday, is called the "Third Day of the Trinity." The Afterfeast of Pentecost lasts for one week, during which fasting is not permitted, even on Wednesday and Friday. In the Orthodox Tradition, the liturgical color used at Pentecost is green, and the clergy and faithful carry flowers and green branches in their hands during the services.

An extraordinary service called the Kneeling Prayer, is observed on the night of Pentecost. This is a Vespers service to which are added three sets of long poetical prayers, the composition of Saint Basil the Great, during which everyone makes a full prostration, touching their foreheads to the floor (prostrations in church having been forbidden from the day of Pascha (Easter) up to this point). Uniquely, these prayers include a petition for all of those in hell, that they may be granted relief and even ultimate release from their confinement, if God deems this possible.

All of the remaining days of the ecclesiastical year, until the preparation for the next Great Lent are named for the day after Pentecost on which they occur (for example, the 13th Tuesday After Pentecost).

Fr. Robert's Theological quote of the Week

Evil must **necessarily** be eliminated, *absolutely and in every respect*, once and for all, from all that is, and, since in fact it is not..., neither will it have to exist, at all. For, as evil does not exist in its nature outside will, once each will has come to be in God, evil will be reduced to complete disappearance, because no receptacle will be left for it...God's right judgment is applied to all, and extends the time of extinction of the debt according to its amount, without neglecting even the tiniest debts [cf. Mt 18:23-25; Lk 7:41]...through necessary suffering, he extinguishes the debt accumulated by participating in miserable and painful things...and so [the sinner], after getting rid of all that is alien to himself, and taking off the shame deriving from debts, can achieve a condition of freedom and confidence.