

THE ORTHODOX CHURCH OF SAINT ELIZABETH THE NEW-MARTYR

WEEKLY BULLETIN

Volume XV

Number 39

26 May / 8 June 2014
THE SUNDAY OF HOLY PENTECOST
Trinity Sunday

THIS WEEK AT ST ELIZABETH'S

PENTECOST: TRINITY SUNDAY

Saturday, 7 June (25 May o.s.)

6:00 PM Vigil Service;
Confessions

Sunday, 8 June (26 May o.s.)

8:40 AM Third and Sixth Hours
9:00 AM Divine Liturgy
11:00 AM Kneeling Vespers
Trapeza (coffee hour)

1st SUNDAY after PENTECOST: All Saints

Saturday, 14 June (1 June o.s.)

6:00 PM Vigil Service;
Confessions

Sunday, 15 June (2 June o.s.)

9:10 AM Third and Sixth Hours
9:30 AM Divine Liturgy;
Trapeza (coffee hour)

NAMEDAYS, BIRTHDAYS & ANNIVERSARIES

LAST WEEK

Namedays – 3rd (St Helena): Leana Brangwynne, Elena Kostin.

Birthdays – 2nd: Tanya Morrow; 7th: Oleg Kostin.

Baptism Anniversaries – 7th: Reader Daniel Lieuwen (1993).

THIS WEEK

Namedays – 14th: (St Justin Martyr): Justin Whitacre.

Birthdays – 10th: Gabriel O'Brien.

Baptism Anniversaries – 16th: Cliff Paul Brangwynne (2007).

THE REST OF JUNE

Birthdays – 17th: Timothy Morrow; 18th: James Whitacre; 20th: Reader Nicolas Schidlovsky, Katharine Markevich; 23rd: Joanna Kostin; 24th: Gabrielle Komleski.

Wedding Anniversaries – 17th: Rdr Philip & Jennifer Mary Hotz (1989).

THIS IS A FAST FREE WEEK

Pentecost Week (the week following the Sunday of Pentecost) is a time of rejoicing for the long-awaited Gift of the Comforter, the Holy Spirit, on the Fiftieth Day after Pascha. Because of the celebration of this most important Feast, and as a consolation for the upcoming Fast of the Apostles, this is a fast-free week. All foods may be eaten, even on Wednesday and Friday.

SCRIPTURE READINGS THIS WEEK

Pentecost Sunday — Trinity Sunday	
<i>Su</i>	<i>Vespers Paramia:</i> (1) Numbers 11:16-17, 24-29 • (2) Joel 2:23-32 • (3) Ezekiel 36:24-28
	<i>Matins Gospel:</i> John §65 (20:19-23)
	Acts §3 (2:1-11) John §27 (7:37-52; 8:12)
1ST WEEK after PENTECOST	
<i>M</i>	Eph. §229 (5:8b-19) Matt. §75 (18:10-20)
<i>Tu</i>	Rom §79 (1:1-7, 13-17) Matt. §10 (4:25-5:12a)
<i>W</i>	Rom. §80 (1:18-27) Matt. §12 (5:20-26)
<i>Th</i>	Rom. §81 (1:28-2:9) Matt. §13 (5:27-32)
<i>F</i>	Rom. §82 (2:14-29) Matt. §14 (5:33-41)
<i>Sa</i>	Rom. §79a (1:7b-12) Matt. §15 (5:42-48)
<i>Su</i>	1st Sunday after Pentecost: Sunday of All Saints
	<i>Vespers Paramia:</i> (1) Isaiah 43:9-14a • (2) Wisdom 3:1-9 • (3) Wisdom 5:15-6:3
	<i>1st Resurrectional Matins Gospel:</i> Matt. §116 [28:16-20]
	Heb. §330 (11:33-12:2a) Matt. §38 (10:32-33, 37-38; 19:27-30)

THIS WEEK'S ANNOUNCEMENTS

A Special Collection for Holy Trinity Monastery will be taken at the services for Pentecost (Trinity Sunday) at the direction of Metropolitan Hilarion. The financial needs of the Monastery are great. Please give generously.

The Feast of Pentecost occurs on the fiftieth day after the Lord's Resurrection, the eighth Sunday of Pascha. Pentecost was celebrated as a great Holy Day in the Old Testament and continues to be kept by the Jews to this day. The Old Testament observance of Pentecost is as a commemoration of the giving of the Law to the Prophet Moses on Mount Sinai. About 1300 years after the Law was given on Sinai,

the Apostles were celebrating this Jewish Festival, praying in an upper room in Jerusalem, awaiting the coming of the Comforter that the risen Saviour had promised to send them after He ascended to His Father in Heaven. Suddenly, the Holy Spirit descended upon the Apostles in the form of fiery tongues and they were powerfully and miraculously able to communicate the Gospel to the multitudes of people present in Jerusalem for the Feast. Thousands were added to the Church that day. The Church continued to celebrate the Old Testament Feasts of Pascha and Pentecost, both days having new meaning because of the salvific New Testament events which occurred on them. Because the Holy Spirit, the Third Person of the Blessed Trinity, was publicly manifested on the Feast of Pentecost, Orthodox Christians often refer to this day as 'Trinity Sunday,' as the fullness of the Triune Godhead finally was revealed clearly and openly to mankind on this Feast. Pentecost is one of the days on which Baptisms were performed by Christians in ancient times and is certainly one of the most important of the Twelve Great Feasts of the Church.

On the Feast of Pentecost, the prayer 'O heavenly King...' is once again used in the Church services. Its absence in our services in church and prayers at home during the Fifty Days between Pascha and Pentecost was surely designed by the holy fathers to awaken within us a longing for the Holy Spirit and a renewed appreciation of this beautiful prayer. From the Sunday of Pentecost, we again begin most services, as well as our Morning and Evening Prayers, with the prayer 'O heavenly King...' and will continue to do so throughout the year until the Midnight Office of Great and Holy Saturday.

The Hours and the Holy Liturgy begin a half hour early today. As in previous years, we begin the services early on Pentecost to make it easier for people to remain for Kneeling Vespers today.

The Service of Kneeling Vespers will be served immediately following the dismissal of the Divine Liturgy of Pentecost. The beautiful prayers, which are read at this service as all kneel, are a highlight of the Feast. They glorify God recounting His loving providence and love for mankind, implore Him to forgive our sins both voluntary and involuntary, beseech His blessings for us in the coming year, and intercede for our brothers and sisters who have departed this life in Faith and hope of the resurrection. All the faithful should be present in church for these important prayers.

Throughout the Fifty Days from Pascha through Pentecost the holy canons proscribe kneeling and prostrations both in the services in church and at prayers at home. The holy fathers, following the teaching of the Holy Apostles, held the kneeling and prostrations were incompatible with the resurrectional joy we feel during this holy season. Similarly, the holy canons forbid us to kneel on all Sundays of the year because the Lord's Day is a small "Pascha" and we celebrate Christ's Resurrection every Sunday. Beginning on Spirit Monday, the day after the Sunday of Pentecost, kneeling and prostrations are resumed on weekdays in church services and our personal rules of prayer.

Why are we kneeling on a Sunday? Well actually we are not. The kneeling on Pentecost occurs during Vespers, not during the Vigil Service or Divine Liturgy of the Sunday of Pentecost. Liturgically, the service of Vespers spans two days. It brings to a close the liturgical celebration of the previous day and it begins the liturgical celebration of the coming day. Vespers ordinarily is served in the late afternoon, ideally as one day ends at dusk and the new day begins after sunset. Our modern world tends more to be ruled by the clock rather than the rising and setting of the sun, so Vespers often needs to be scheduled at the same time year round or perhaps at different times depending on the season. The Service of Kneeling Vespers is the Vespers for Spirit Monday. Ideally it would be served late in the day on the Sunday of Pentecost. If this were done in most parishes, the result would be that very few would attend this beautiful and moving service. Therefore in Parish practice, Kneeling Vespers is almost always moved much earlier in the day, typically immediately after the Dismissal of the Divine Liturgy of Pentecost. The kneeling we do at this Vespers occurs after the Entrance and the Great Prokeimenon, i.e. after the point in the Service where the coming day is held to begin liturgically. Therefore, we are not kneeling on Sunday, but on Monday.

The Feast of the Pentecost is celebrated for seven days, from the Sunday of Pentecost through the *Apodosis* (Leave-taking) of the Feast on the following Saturday. The troparion and kontakion of Pentecost are chanted or read at all the services of the Church during this period. The texts of these hymns are found in the Jordanville Prayer Book. To celebrate the Feast at home, the Troparion of the Feast (*'Blessed art Thou, O Christ our God ...'*) can be sung instead of the 'Our Father' before meals, while the Kontakion of the Feast (*'Once, when He descended and confounded the tongues ...'*) can be sung instead of the usual thanksgiving troparion after each meal. It would also be most appropriate to sing the troparion and kontakion of the Feast at the end of our morning and evening prayers at home.

St Seraphim's Orthodox Summer Camp, will have its 19th annual camp during the week of 27 July - 3 August 2014. The camp, located in Pennsylvania's Pocono Mountains, is open to children from the third grade until 18 years old. Each day is filled with activities. The day begins with Morning Prayers and The Law of God. A number of priests (including our own Fr David) volunteer their week to be with the children and make themselves available for spiritual needs. Each day sees a wide variety of sporting activities, arts and crafts, hiking, swimming and water sports. The evenings are filled with activities and bonfires. Lastly, Evening Prayers are said together. Abundant adult supervision is drawn from parents and church representatives. The cost of the camp is \$275 until 1 July, after which it increases to \$300. Scholarships are available as well. All information is to be found on the camp website. Registration online at www.stseraphimcamp.com. If you have questions, please email the Camp Director, Archpriest Alexis Duncan, at info@stseraphimcamp.com, or call (518) 925-9165 or (518) 577-5432.