



Holy Trinity Orthodox Church



Sun, June 7, 2020 - Holy Pentecost

Feast of the Holy Trinity - Our Parish Feast Day!



one sat upon each of them. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling in Jerusalem Jews, devout men, from every nation under heaven. And when this sound occurred, the multitude came together, and were confused, because everyone heard them speak in his own language. Then they were all amazed and marveled, saying to one another, "Look, are not all these who speak Galileans? And how is it that we hear, each in our own language in which we were born? Parthians and Medes and Elamites, those dwelling in Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya adjoining Cyrene, visitors from Rome, both Jews and proselytes, Cretans and Arabs - we hear them speaking in our own tongues the wonderful works of God."

Hymns for Today

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

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.

Epistle Reading - Acts 2:1-11

When the Day of Pentecost had fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. Then there appeared to them divided tongues, as of fire, and

Gospel Reading - John 7:37-52, 8:12

On the last day, that great day of the feast, Jesus stood and cried out, saying, "If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water." But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified. Therefore many from the crowd, when they heard this saying, said, "Truly this is the Prophet." Others said, "This is the Christ." But some said, "Will the Christ come out of Galilee? Has not the Scripture said that the Christ comes from the seed of David and from the town of Bethlehem, where David was?" So there was a division among the people because of Him. Now some of them wanted to take Him, but no one laid hands on Him. Then the officers came to the chief priests and Pharisees, who said to them, "Why have you not brought Him?" The officers answered, "No man ever spoke like this Man!" Then the Pharisees answered them, "Are you also deceived? Have any of the rulers or the Pharisees believed in Him? But this crowd that does not know the law is accursed." Nicodemus (he who came to Jesus by

DEAR GUESTS AND FRIENDS: A most sincere and heartfelt welcome to you from Holy Trinity Orthodox Church. According to the ancient traditions of the Orthodox Church, the Sacrament of Holy Communion is to be administered only to Orthodox Christians who have prepared to receive the Holy Sacrament through prayer and fasting.

night, being one of them) said to them, "Does our law judge a man before it hears him and knows what he is doing?" They answered and said to him, "Are you also from Galilee? Search and look, for no prophet has arisen out of Galilee." Then Jesus spoke to them again, saying, "I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life."

THIS WEEK'S SERVICE SCHEDULE

(Also livestreamed on Facebook)

TODAY: 8:40 AM Hours, Divine Liturgy @ 9:00 AM w/ kneeling prayers, **Blessing of the Graves;** Holy Resurrection @ 12:30 PM, Fern Knoll @ 2:30 PM
MON: Holy Spirit Monday Divine Liturgy @ 9 AM
WED: 10 AM Bible Study, 7:30 PM Prayer for Protection Against the Coronavirus
SAT: 5:00 PM Great Vespers, Parastas (submit names)
SUN: 8:40 AM Hours, 9 AM Divine Liturgy

NOTE: PLEASE SIGN UP TO ATTEND REGULAR SERVICES.

An important part of keeping to safety guidelines is knowing how many people will be attending services. When our Sunday service gets full, we may need to start another. Please email or call Fr. Innocent to let him know when you plan to return. If you have come today (Pentecost) it will be assumed that you will be attending services moving forward. Call 570-825-6540 or email at innocent.neal@gmail.com.

PARISH PRAYER LIST

Living: Cynthia Dulsky, Theodore & Elenor Sovryda, Valletta Family, Nadine Breisch, Luke Austin, Rosalie Bagenski, Denise Meck, Sonja & Leanne Kay, Stephen & Mary Krill, Anna Hutz Lahr, Madaline, Brian Cawley, Josie Bissett, Lisa Harvey, Daniel & Shannon Bissett, Johnny Soucek, Rebecca King, Ray Zavada, Barbara Clark, Connie Padrezas, Delores Karas, Antonette Terry, Archpriest Daniel & Matushka Myra Kovalak, Mary DeBenedetto
Departed: Chad, Frank Emil Timko Maddox, Janice George, Mitred Archpriest Nicholas Timpko, Thomas Podalak, Martin Taylor, Dimitrios L.

FROM FR. INNOCENT

Dear Parish Family,

JOYOUS FEAST! We are so thankful to be able to come together, for the first time in several months, on our parish feast day. And for those who have not yet been able to return, we thank God for your continued health with the hope that we will ALL be back together again soon. REGARDLESS OF OUR PHYSICAL LOCATION, may we all as one body of Christ be united in the joy of the Holy Feast of Pentecost!

On this feast of Holy Pentecost we celebrate the coming of the Holy Spirit to dwell in the hearts of God's people. This was Our Lord's promise before He ascended, and the reality we experience as his disciples. It is through the indwelling of the Holy Spirit in the human heart that Saints are made, and that we as the community of Christ's disciples are slowly transformed and renewed by cultivating His presence in our lives.

What a beautiful life we lead. With the presence of the Holy Spirit we are comforted in the continual struggles, joys and sorrows, losses and gains of everyday life. It is through responding to life in the way Our Lord teaches us, by putting the Kingdom of Heaven first, we are fashioned into the "new person" we will be on that day we meet Him.

As we continue forward in the "reopening process" of our Parish, we will all likely feel the renewed energy of God's presence in our life by being in the Church, praying together as a community, and receiving the life-giving Body and Blood of Jesus Christ. May we all not consider this to be a passing feeling, but the true presence of God in us that we grab hold of it, cultivate it, and nourish.

Finally, I am so thankful for all of you, your patience with me and the Church as we have journeyed through this difficult time. As we, God willing, move towards the end of this pandemic, let us also continue to remember to pray for those who have departed this life because of this horrible disease, remembering also those who are most vulnerable, asking for God's protection for this community and all of our loved-ones.

With love in Christ,

Fr. Innocent

IMPORTANT: PLEASE READ

A Few Additional Guidelines to Consider When Attending the Services

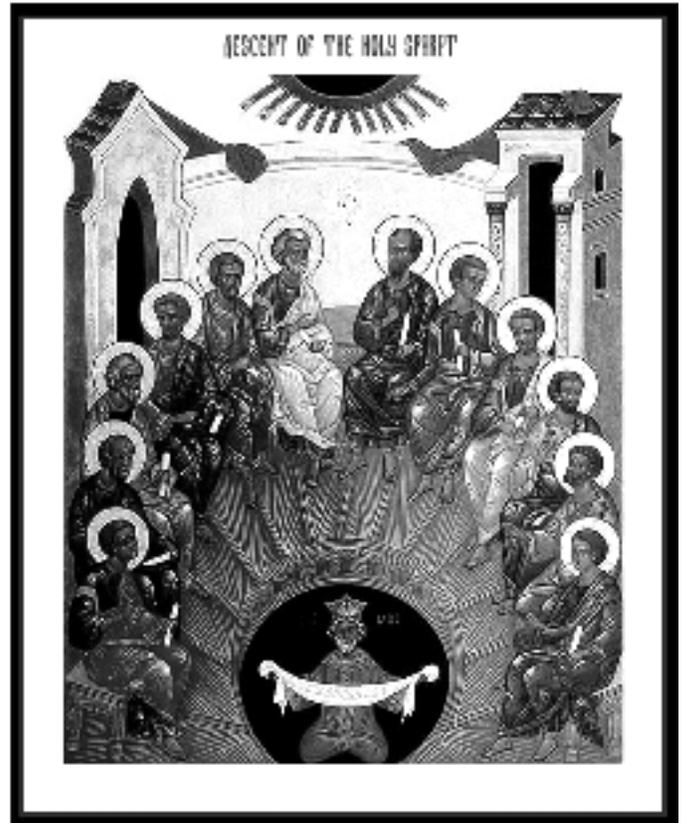
We are approaching full capacity (with social distancing) for Holy Pentecost Divine Liturgy on Sunday morning. If you have not signed up and would like to come please be sure to get in touch with Fr. Innocent or respond to this email. If you are concerned about being amongst too many people you may consider attending the Monday morning Divine Liturgy. There will also be plenty of space at Great Vespers on Saturday Night. The following are a few guidelines for attendees:

- Please familiarize yourself with the [Parish Reopening Plan](#) so you know what to expect and what is expected of you.
- Bring your own prayer book.
- Unless serving in the altar, using the restroom, etc, children should stay with their parents at ALL times while in the building.
- Currently, only 3 ALTAR BOYS will serve at a time with the Sub-Deacon. If someone in your family serves in the altar please speak with Fr. Innocent about getting on a rotating schedule.
- Currently only 3 PEOPLE will be SINGING IN THE CHOIR. If you are a choir member please speak with SubDeacon Greg.
- If at any time wearing a mask makes it difficult to breathe please lower it under your nose.
- When exiting the building please do not stop to speak with other people. Exit the building first through the back or side doors. Sunday will be a nice day so outside is a great place to visit.
- If you are coming to this Sunday's Liturgy we will assume that you are "back". If you are not coming this weekend, please let Fr. Innocent know when you decide to come back so we can make sure there is plenty of room.

The Great Feast of Holy Pentecost

In the Church's annual liturgical cycle, Pentecost is "the last and great day." It is the celebration by the Church of the coming of the Holy Spirit as the end—the achievement and fulfillment—of the entire history of salvation. For the same reason, however, it is also the celebration of the beginning: it is the "birthday" of the Church as the presence among us of the Holy Spirit, of

the new life in Christ, of grace, knowledge, adoption to God and holiness.



This double meaning and double joy is revealed to us, first of all, in the very name of the feast. Pentecost in Greek means fifty, and in the sacred biblical symbolism of numbers, the number fifty symbolizes both the fulness of time and that which is beyond time: the Kingdom of God itself. It symbolizes the fulness of time by its first component: 49, which is the fulness of seven (7 x 7): the number of time. And, it symbolizes that which is beyond time by its second component: 49 + 1, this one being the new day, the "day without evening" of God's eternal Kingdom. With the descent of the Holy Spirit upon Christ's disciples, the time of salvation, the Divine work of redemption has been completed, the fulness revealed, all gifts bestowed: it belongs to us now to "appropriate" these gifts, to be that which we have become in Christ: participants and citizens of His Kingdom.

THE VIGIL OF PENTECOST

The all-night Vigil service begins with a solemn invitation:

“Let us celebrate Pentecost, the coming of the Holy Spirit, The appointed day of promise, and the fulfillment of hope, The mystery which is as great as it is precious.”

In the coming of the Spirit, the very essence of the Church is revealed:

“The Holy Spirit provides all, Overflows with prophecy, fulfills the priesthood, Has taught wisdom to illiterates, has revealed fishermen as theologians, He brings together the whole council of the Church.”

In the three readings of the Old Testament (Numbers 11:16-17, 24-29; Joel 2:23-32; Ezekiel 36:24-28) we hear the prophecies concerning the Holy Spirit. We are taught that the entire history of mankind was directed towards the day on which God “would pour out His Spirit upon all flesh.” This day has come! All hope, all promises, all expectations have been fulfilled. At the end of the Aposticha hymns, for the first time since Easter, we sing the hymn: “O Heavenly King, the Comforter, the Spirit of Truth...,” the one with which we inaugurate all our services, all prayers, which is, as it were, the life-breath of the Church, and whose coming to us, whose “descent” upon us in this festal Vigil, is indeed the very experience of the Holy Spirit “coming and abiding in us.”

Having reached its climax, the Vigil continues as an explosion of joy and light for “verily the light of the Comforter has come and illumined the world.” In the Gospel reading (John 20:19-23) the feast is interpreted to us as the feast of the Church, of her divine nature, power and authority. The Lord sends His disciples into the world, as He Himself was sent by His Father. Later, in the antiphons of the Liturgy, we proclaim the universality of the apostles’ preaching, the cosmical significance of the feast, the sanctification of the whole world, the true manifestation of God’s Kingdom.

THE VESPERS OF PENTECOST

The liturgical peculiarity of Pentecost is a very special Vespers of the day itself. Usually this service follows immediately the Divine Liturgy, is “added” to it as its own fulfillment. The service begins as a solemn “summing up” of the entire celebration, as its liturgical synthesis. We hold flowers in our hands symbolizing the joy of the eternal spring, inaugurated by the coming of

the Holy Spirit. After the festal Entrance, this joy reaches its climax in the singing of the Great Prokeimenon:

“Who is so great a God as our God?”

Then, having reached this climax, we are invited to kneel. This is our first kneeling since Easter. It signifies that after these fifty days of Paschal joy and fulness, of experiencing the Kingdom of God, the Church now is about to begin her pilgrimage through time and history. It is evening again, and the night approaches, during which temptations and failures await us, when, more than anything else, we need Divine help, that presence and power of the Holy Spirit, who has already revealed to us the joyful End, who now will help us in our effort towards fulfillment and salvation.

All this is revealed in the three prayers which the celebrant reads now as we all kneel and listen to him. In the first prayer, we bring to God our repentance, our increased appeal for forgiveness of sins, the first condition for entering into the Kingdom of God.

In the second prayer, we ask the Holy Spirit to help us, to teach us to pray and to follow the true path in the dark and difficult night of our earthly existence. Finally, in the third prayer, we remember all those who have achieved their earthly journey, but who are united with us in the eternal God of Love.

The joy of Easter has been completed and we again have to wait for the dawn of the Eternal Day. Yet, knowing our weakness, humbling ourselves by kneeling, we also know the joy and the power of the Holy Spirit who has come. We know that God is with us, that in Him is our victory.

Thus is completed the feast of Pentecost and we enter “the ordinary time” of the year. Yet, every Sunday now will be called “after Pentecost”—and this means that it is from the power and light of these fifty days that we shall receive our own power, the Divine help in our daily struggle. At Pentecost we decorate our churches with flowers and green branches—for the Church “never grows old, but is always young.” It is an evergreen, ever-living Tree of grace and life, of joy and comfort. For the Holy Spirit—“the Treasury of Blessings and Giver of Life—comes and abides in us, and cleanses us from all impurity,” and fills our life with meaning, love, faith and hope.

+ Father Alexander Schmemmann (1974)