

**Today's Bulletin Sponsors are:****For the health of:**Ana on her 56<sup>th</sup> birthday**Readings:**

- Acts 2:1-11
- John 7:37-52; 8:12

**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, Pontus 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."

**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 priest 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."

**Saturday service: Vespers – 6:30 PM****Sunday service:****Hours – 9:40 AM****Divine Liturgy – 10:00 AM****Private Confession – Half hour before any service. See Fr Matthew for other times.****General Confession – 9:45 AM on the first Sunday of each month****Pannikhidas – after Divine Liturgy 3<sup>rd</sup> Sunday of each month****Coffee hour – after Liturgy****(Church School has ended for the school year.)**

**We would like to welcome all parish visitors and invite you to join us after the Liturgy, downstairs, for Coffee hour.**

**Announcements:**

- The next meeting of the Parish Council will be on June 30<sup>th</sup> after coffee hour.
- Volunteers are needed to clean the church. Please use the sign-up sheet on the bulletin board, downstairs, to indicate when you can help.

**Special Announcements:**

- Upcoming bulletins can be sponsored; this can be done with the signup sheet at the candle stand.
- Special Announcements for the bulletin can be submitted by E-Mail to: [Bulletin@ChurchMotherOfGod.org](mailto:Bulletin@ChurchMotherOfGod.org)

**Pentecost: The Descent of the Holy Spirit:**

In the Old Testament **Pentecost** was the feast which occurred fifty days after Passover. As the Passover feast celebrated the exodus of the Israelites from the slavery of Egypt, so Pentecost celebrated 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 as the celebration of Christ’s death and resurrection, the “exodus” of men from this sinful world to the Kingdom of God. And in the New Testament as well, the Pentecostal feast is fulfilled and made new by the coming of the “new law,” **the descent of the Holy Spirit upon the disciples of Christ.**

The Holy Spirit that Christ had promised to his disciples came on the day of Pentecost (*Jn 14:26, 15:26; Lk 24:49; Acts 1:5*). The apostles received “the power from on high,” and they began to preach and bear witness to Jesus as the risen Christ, the King and the Lord. This moment has traditionally been called the birthday of the Church.

In the liturgical services of the feast of Pentecost, the coming of the Holy Spirit is celebrated together with the full revelation of the divine Trinity: Father, Son, and Holy Spirit. The fullness of the Godhead is manifested with the Spirit’s coming to man, and the Church 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 is also called **Trinity Day** in the Orthodox tradition. Often 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 - is placed in the center of the church. This icon is used with the traditional **Pentecostal icon** which shows the tongues of fire hovering over Mary and the Twelve Apostles, the original prototype of the Church, who are themselves sitting 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 **fiftieth day** stands as the beginning of the era which is beyond the limitations of this world, fifty being that number which stands for eternal and heavenly fulfillment in Jewish and 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 the day of the **final and perfect end**. For when the Messiah comes and the Lord’s Day 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 which was preached on the first Sunday of Pentecost (*Acts 2: 1-7; Joel 2: 28-32*). The **Divine Liturgy of Pentecost** recalls our baptism into Christ with the verse from Galatians again replacing the Thrice-Holy Hymn. The **Great Vespers of Pentecost evening** features three long prayers at which the faithful kneel for the first time since Easter. The Monday after Pentecost is the **feast of the Holy Spirit.**



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E-Mail us at: [Bulletin@ChurchMotherOfGod.org](mailto:Bulletin@ChurchMotherOfGod.org)

Sunday Bulletin

**Church of the Mother of God**

*"The Joy of All the Sorrowful"*

*Founded 1966*

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**Glory to  
Jesus Christ**

**Glory  
Forever**

**Pentecost: The Descent of  
the Holy Spirit**

*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!*

**Kontakion**

**Today the Church remembers:**

**8<sup>th</sup> Sunday of Pascha • Holy Pentecost: Feast Of The Holy Trinity •** Martyr Agrippina of Rome (253-260) • Righteous Artemii of Verkol'sk (1545) • Translation of the Relics of St. Herman, Archbishop of Kazan' (1567). • Martyrs Eustochius, Gaius, Probus, Lollius, and Urban, of Ancyra (4th c.) • Synaxis of the Saints of Vladimir • The Meeting of the VLADIMIR Icon of the Most-holy Theotokos (in commemoration of the saving of Moscow from the invasion of Khan Akhmat—1480)

**June 23, 2013**

**Holy Pentecost  
(Fast free week)  
(No Apostles Fast this year.)**

**8<sup>th</sup> Sunday of Pascha  
(Tone 7)**