

THE ORTHODOX CHURCH OF SAINT ELIZABETH THE NEW-MARTYR

Volume XXI

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25 May / 7 June 2020
THE SUNDAY OF HOLY PENTECOST
Trinity Sunday

SCHEDULE OF SERVICES THISWEEK

PENTECOST: TRINITY SUNDAY

Saturday, 6 June (24 May, n.s.)

6:00 PM Vigil Service;
Confessions

Sunday, 7 June (25 May, n.s.)

8:40 AM Third and Sixth Hours
9:00 AM Divine Liturgy
11:00 AM Kneeling Vespers

MONDAY OF THE HOLY SPIRIT

Sunday, 7 June (25 May, n.s.)

6:00 PM Matins, First Hour;
Confessions

Monday, 8 June (26 May, n.s.)

9:10 AM Third and Sixth Hours
9:30 AM Divine Liturgy

1ST SUNDAY AFTER PENTECOST: ALL SAINTS

Saturday, 13 June (31 May, n.s.)

6:00 PM Vigil Service;
Confessions

Sunday, 14 June (1 June, n.s.)

9:10 AM Third and Sixth Hours
9:30 AM Divine Liturgy

At the direction of His Eminence, Metropolitan Hilarion, we are to observe the restrictions of the civil authority which currently require us to have a gathering of no more than ten (10) persons who are able to space themselves six (6) feet apart. Parishioners are asked to take turns attending the services offered in church. Those unable to go to church are asked to pray at home.

FASTING DAYS THIS 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

Week of 7 June

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) Mt §75 (18:10-20)
<i>Tu</i>	Rom §79 (1:1-7, 13-17) Mt §10 (4:25-5:12a)
<i>W</i>	Rom. §80 (1:18-27) Mt §12 (5:20-26)
<i>Th</i>	Rom. §81 (1:28-2:9) Mt §13 (5:27-32)
<i>F</i>	Rom. §82 (2:14-29) Mt §14 (5:33-41)
<i>Sa</i>	Rom. §79a (1:7b-12) Mt §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> Mt §116 [28:16-20]
	Heb. §330 (11:33-12:2a) Mt §38 (10:32-33, 37-38; 19:27-30)

THIS WEEK'S ANNOUNCEMENTS

Many thanks to those who made donations for greens to adorn the church on the Feast of Pentecost!

Many thanks to those who worked hard to decorate and clean the church for the Feast of Pentecost!

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.

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 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 *Apodosi* (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.

We are unable to 'live stream' the services at St Elizabeth's during the state of emergency because there is no internet service in our church building. But

there are some very good Orthodox Service 'live streams' that follow the Church (Julian) Calendar. We urge you to consult the list of live-stream services available from parishes and monasteries in our Diocese:

https://eadiocese.org/news_200404_1