



Weekly Bulletin

Orthodox Church of the Annunciation

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Rev. Justin Taylor, *Rector*

V. Rev. Lawrence Russell, *Pastor Emeritus (Retired, Attached)*

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Confessions:

During & after Vespers, before Divine Liturgy, or by Appointment

Upcoming Services

Sunday, May 31

(Feast of Holy Pentecost)

9:40 am 3rd & 6th Hours

10 am Divine Liturgy

11:30 am Kneeling Vespers of Pentecost

Thursday, June 4

8:40 am 3rd & 6th Hours

9 am Divine Liturgy

Saturday, June 6

5:30 pm Great Vespers

Sunday, June 7

(All Saints)

9:40 am 3rd & 6th Hours

10 am Divine Liturgy

Sunday, May 31

Feast of Holy Pentecost (Tone 7)

Acts 2:1-11

John 7:37-52, 8:12

The 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 fullness 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

* Catechesis/Inquirers Class: ~12:30-2pm after Divine Liturgy on Sunday. All are welcome!

Many Years!

6/1: Fr Justin (Name's Day)

6/2: Steven Russell (Birthday)

6/3: Ben Truman, Sophia & Christian Aguilar (Birthday)

6/4: Sophia Aguilar (Name's Day)

6/6: Gan & Virginia McGee (Anniversary)

“appropriate” these gifts, to be that which we have become in Christ: participants and citizens of His Kingdom.

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.

Please pray for...

Archpriest Matthew; Archpriest Lawrence Farley; Joe (Sunday’s brother); Thomas; Helen; Marija (cancer); Maria; the nun Paraskeva and her mother Radojka; Ginny; the newborn Sieglinda (for health); Derek (Nektarios) for employment/housing assistance; Miles (Larissa’s grandson); Zoi and Valeri (Oxana’s parents); Natalia (Nina Slater’s sister); Maria Carmen (Joseph Nuno’s mother); Carol (Edie’s mother); the child Rastko; Vasilije; Sophia; Steve; Alexis; Angelina; Helen (cancer); the child Uriah; Anna (sick); Alexis; Shawn; Claude; Olga (recovery from surgery); Kyle; Virginia (cancer); Lana; Ben, Maggie, Ada, and Stevie; Alexandra (health); Joseb; Seraphima; Tomica; Tina (Joseb’s mother)...

...Emma Saperstein and the child to be born of her, and Scott; Leanna Marchell and the child to be born of her, Brandon, Elizabeth, and Margaret; Luisa and the newborn child (Fetzko’s friend); Angelina and the children to be born of her (Brown’s friend); Nevena and the child to be born of her (Brown’s friend); Julie and the newborn Callen (MacLane family)...

...The newly departed Sergie, Sonia, Warren