



3820 Moores Lake Rd.
Dover, FL 33527

In case of emergency: Call Father Harry
Linsinbigler, (813) 406 – 2620. If there is no answer,
leave a message. Then call Pani Carrie at (813)
451-9829



“Christ is in our Midst!”
“He is and every shall be!”

Schedule:

Sunday, June 5:

10:00 am Divine Liturgy:

Fathers of the 1st Ecumenical Council

Sunday, June 12:

10:00 am Divine Liturgy

PENTECOST

Feast of the Holy Trinity

(Fast Free Week)

Sunday, June 19:

10 am Divine Liturgy

All Saints

Holy Apostle Jude, the Brother of the Lord

Sunday, June 26:

10:00 am Divine Liturgy

All Saints of America

All Saints of Russia

Coffee Hour Update:

Please sign up for Coffee Hour. Pot Luck.
Supplies Needed: Wrapped snack items
Drinks, paper supplies and plastic utensils
are welcome if you cannot prepare a dish.

A Message from Father Harry:

Guidelines for Holy Communion:

One remains a member in good standing of the Orthodox Church by regular and prepared participation in and reception of Holy Communion in the unity of the Christian Orthodox Faith.

Be Prepared! One of the first principles for partaking of Communion comes directly from Scripture:

--Whoever eats this bread or drinks this cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord. But let a person examine himself, and so let him eat of the bread and drink of the cup. (Holy Scripture: 1 Cor. 11.27,28)

The following are proper points of examination that must be intact to receive in a proper manner:

General Conditions:

1. One must make an effort to live a Christ-centered life, following the precepts of Scripture to the best of one's ability.
2. One must be a Baptized and Chrismated Christian that has been received into the Communion of the Orthodox Church.
3. One must believe in God the Father, the Son, and the Holy Spirit, adhering to the Creed and Scriptural precepts, and the efficaciousness of the Mysteries/Sacraments of the Church.
4. One must live a Christian life, abiding by God's commandments and repenting when one fails to do so.
5. One must not be living in a state of mortal or unrepented sin, of violating the Great or the Ten Commandments.

One must go preparedly (doing an examination of conscience first) to sacramental confession at least once a year, but preferably more often, such as during the four fast periods and at other times when sin has taken hold. One must not hold anything against another per Christ's precepts: "So if you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there before the altar. First go and be reconciled to your brother; then come and offer your gift. Reconcile quickly with your adversary, while you are still on the way to court. Otherwise, he may hand you over to the judge, and the judge may hand you over to the officer, and you may be thrown into prison." (Matt. 5.23-25).

Strong's Greek: 1435. δῶρον (dóron) a gift, present, spec. a sacrifice

6. One must regularly pray and practice lovingkindness and justice (fairness) towards others, and repent when failing to do so. Repentance involves contrition, acknowledgement of wrongdoing, and acts of reparation toward one whom we have offended as much as possible, and periodic confession. All of the former acts of repentance required should be done before approaching for communion.

Specific Conditions:

Specific conditions for taking Communion are also governed by the Canons of the Church and include:

1. To partake of Communion on Sunday morning or any other morning Liturgy, one must be sober, fasting from the middle of the night before partaking for at least 9 hours, not eating or drinking anything until reception of Holy Communion in the morning (the canons give dispensation to drink water to those who will be singing, but

not during Liturgy itself). For those who are in ill health or need to eat something with medication, eat a small amount of fasting foods (no meat, etc.) that is enough to maintain health, but still restrained eating, and soberly. Pregnant women are exempt from fasting the Eucharistic fast.

2. Evening Liturgies on fast days such as Presanctifieds have different preparation, eating one midday meal (no meat and no alcohol), and collations (mini-meals) as needed for health, but altogether no eating or drinking for four hours prior to Communion.

3. Regularly attending Church. The Canons state that those who, without a just cause (illness, travel, etc.), miss a month's worth of Church, must come preparedly to sacramental confession before returning to Communion.

4. Showing up on time. We are to arrive on time for Liturgy, but if we are late *must* be in Church to hear the Holy Gospel in order to take Communion. This is *unless there is an irregular legitimate delay beyond that*, including travel issues, if coming from work, or urgent family concerns (such as needs of small children, elderly, disabled, etc.) on a given Sunday or other day. The priest should be made aware of the need for repeated occurrences, since he is responsible before God for dispensing against the canons, and I am sure you would not want him to go to hell because you broke the rules and wanted him to do it anyway.

5. Those who work during a midweek Liturgy if coming directly may show up after the Gospel and still partake if otherwise prepared.

6. Periodic Confession during the periods of repentance (Nativity Preparation, Apostles' fast after All Saints, Dormition fast during August), but above all, Great Lent (i.e. BEFORE Lazarus Saturday).

7. No one in a state of mortal sin (generally speaking full violation of one of the ten commandments) should partake of Communion without first partaking of confession and fulfilling the spiritual acts of reparation for the restoration of the state of the soul.

8. Also one should practice fasting on some level (at least some restraint in eating) on most Wednesdays and Fridays throughout the year (with the exception of Fast-Free weeks). Those who live with non-Orthodox family or are travelling can still perhaps do one meal a day that is in accordance with fasting practices on these Wednesdays and Fridays.

Reader Schedule:

Date	Reader	Backup Reader
6/5	Linda	Ellen
6/12	Sbdcn Joseph.	Linda
6/19	Arlene	Sbdcn Joseph
6/26	Sbdcn Peter	Arlene
7/3	Brian	Sbdcn Peter

Counter Schedule:

June 5 - Nancy	Natalie
June 12 - Jacob	Natalie
June 19 - Svetlana	Natalie
June 26 - Mike	Brian
July 3 - Nancy	Brian

Parish Council:

President: Brian Delp, (813) 763-5226
Vice President: Paula Karagounis, (813) 838-4554
Secretary: Rebecca Delp, (813) 7635225
Treasurer: Tom Moore, (813) 244-7670
Financial Secretary: Natalie Brennan (508) 272-0395
Member, Ellen Flynn, (863) 242-4865

News: A Church Directory is being planned. More information will be forthcoming.

Outreach:

Over the summer months we will look forward to a fund raiser for Ukranian Refugee Relief. On August 21st we will have a pot luck of all Ukranian Foods. Everyone is asked to dress in Ukranian style clothing or Ukranian colors (light blue and yellow). You may invite family and friends to join us. There will be no charge, but donations for the

Ukranian Refugees will be appreciated. A special basket for donations will be available the Sunday before at Church and in the hall on the day of the event. Some suggested food items to bring for pot luck are:

- Beet salad
- Potato pancakes
- Perogies
- Kapusta
- Borsht
- Kielbasa
- Stuffed cabbage
- Chicken Kiev
- Honey Cake
- Nut Roll

Prayer Corner:

Contact Cynthia Brown to add or delete names from the Prayer Corner lists. Cynthiaann36@live.com or (863) 223-6775.

Living: Please pray for the ailing: Pearl, (grandmother) Mike, Stella, Amanda, Darla, Trevor, Stacy, Bruce, Arlene, Vilma, Dan, John, Sherrie, Chuck, Rick, Tony, Avi, Michelle, Bradley, Jeffery, Reagan, Jana, Roy, Erin, Cynthia, Rebecca, Petya, Stephanie, Denise, Cletus, Steven, Nora, Keith, Kassey, and Alyssa.

Reposed : Please pray for the departed: Pavel, Margarita, Dimetur, Subdeacon John, and Vera.

Remember the Fathers in Your Life on June 19 :

There are many ways to remember and honor your fathers on Father's Day. A few ideas are to say special prayers of gratitude for them, light candles at church in their remembrance, visit them, give them a ticket to a sports event or something they would enjoy. Send them a card or give them a phone call if they are far away. Let them know how special they are. Also, don't forget your spiritual Fathers and wish them well!

Protopresbyter Thomas Hopko
(OCA.ORG.)

Pentecost: The Descent of the Holy Spirit

The Old Testament feast of Pentecost occurred 50 days after Passover—the commemoration of the Exodus of the Israelites from captivity and slavery in Egypt—in celebration of 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—the celebration of Christ’s Resurrection, the “passing over” from death to life and from earth to heaven, the “exodus” of God’s People from this sinful world to the eternal Kingdom. The New Testament Pentecost also is fulfilled and made new by the coming of the “new law” with the descent of the Holy Spirit upon the disciples of Christ. As we read in the Acts of the Apostles 2:1-4, “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 as resting upon each one of them. And they were all filled with the Holy Spirit.” The Holy Spirit Christ promised to His disciples came on the day of Pentecost (John 14:26, 15:26; Luke 24:49; Acts 1:5) as the apostles received “the power from on high” and began to preach

and bear witness to Jesus as the risen Christ, the King and the Lord. Traditionally, this moment has been called the “birthday of the Church.”

In the liturgical services for the Great Feast of Pentecost, the coming of the Holy Spirit is celebrated together with the full revelation of the Holy Trinity: Father, Son, and Holy Spirit. The fullness of the Godhead is manifested with the Spirit’s coming to man, and the Church’s 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 also is called *Trinity Day* in the Orthodox Christian tradition. 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—often is placed in the center of the church, alongside the traditional Pentecost icon depicting the tongues of fire hovering over the Theotokos and the 12 Apostles, the original prototype of the Church, who sit 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 50th day stands as the beginning of the era that is beyond the limitations of this world, 50 being that number which stands for eternal and heavenly fulfillment in Jewish as well as 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 that it is the day of the final and perfect *end*—in Greek, the *eschaton*. When the Messiah comes and the Day of the Lord 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, preached on that first Pentecost Sunday (Acts 2: 17; Joel 2: 28-32). The Great Feast of Pentecost is not simply the celebration of an event which took place centuries ago. Rather, it is the celebration of what must happen—and indeed does happen—to us in the Church today. We have died and risen with the Messiah-King, and we have received His Most Holy Spirit. We are the “temples of the Holy Spirit.” God’s Spirit dwells in us (Romans 8; 1 Corinthians 2-3, 12; 2 Corinthians 3; Galatians 5; Ephesians 2-3). We, by our own membership in the Church, have received “the Seal of the Gift of the Holy Spirit” in the sacrament of Chrismation. Pentecost has happened to us. During the Divine Liturgy on Pentecost, we recall our baptism into Christ as we sing, in place of the Trisagion, the well known verse from Galatians: “As many as have been baptized into Christ, have put on Christ.” The usual antiphons are replaced by

special psalm verses that emphasize the meaning of the feast, while the day’s readings from the Epistles and Gospels recall the Holy Spirit’s coming to men. The kontakion speaks of the reversal of Babel, as God unites the nations into the unity of His Spirit. And the troparion proclaims the gathering of the entire universe into God’s “net” through the work of the inspired apostles. In the hymns “O Heavenly King” and “We have seen the True Light”—sung on Pentecost for the first time since Holy Pascha—we invoke the Holy Spirit to “come and abide in us” while proclaiming that “we have received the heavenly Spirit.”

On the evening of Pentecost Sunday, at Vespers, three lengthy prayers are recited, during which we kneel for the first time since Pascha. The Monday after Pentecost is the Feast of the Holy Spirit, while the Sunday after Pentecost is the Feast of All Saints. This is the logical liturgical sequence, since the coming of the Holy Spirit is fulfilled in us as we pursue holiness and sanctity in our own lives—that holiness and sanctity which constitute the very purpose of the creation and salvation of the world: “Thus says the Lord: ‘Consecrate yourselves therefore, and be holy, for I your God am holy’” (Leviticus 11:44-45, 1 Peter 1:15-16).

Thus, Pentecost ushers in a new era, in which we are called to pursue sainthood by acquiring the Holy Spirit, by opening ourselves to the fullness of Christ’s revelation to mankind, and by anticipating the Kingdom of God, yet to be fully revealed, but already fully present in our midst as we entreat the Holy Spirit to “come and abide in us” now and in the life of the world to come.

WANTED!

For Pentecost

Sunday, June 12th
(Green Sunday)

Chrysalidocarpus lutescens/
Dypsis lutescens



Areca Palm

*also called butterfly palm, golden cane palm, golden feather palm,
yellow bamboo palm and Madagascar palm*

To complete the planting on the driveway side of the church

Must be this variety to match existing plants!

3 gal. size preferred (Can usually be found at **Home Depot**)