



3820 Moores Lake Rd.

Dover, FL 33527

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



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Schedule:

Sunday, May 28:

Sunday of the Fathers of the First Ecumenical Council:

10:00 am Divine Liturgy

Sunday, June 4:

Sunday of the Feast of the Holy Trinity: Pentecost:

10:30 am Divine Liturgy

Sunday, June 11:

Sunday of All Saints:

10:00 am Divine Liturgy.

Honor graduates

Monday, June 12:

Ss. Peter & Paul Fast begins

Sunday, June 18:

Sunday of All Saints of America:

Father's Day

10:00 am Liturgy

Sunday, June 25:

10:00 am Divine Liturgy.

Sunday, July 2:

Sunday of the Robe of the Theotokos:

10:00 am Divine Liturgy

Notes From Father Harry:

On Holy Pentacost, June 4, Liturgy will begin at 10:30 am rather than the normal 10 am. This is because Fr. Harry and Pani Carrie will be traveling back from their Pilgrimage Sunday morning. If you have an emergency between May 22 and June 3 please contact Ellen or Subdn Peter who will then contact Fr. Frederick

Many years and a blessed journey to the Brown family!

Parish Council:

President: Ellen Flynn – (863) 242-4865 Vice President: Paula Karagounis - (813) 838-4554 Secretary: Rebecca Delp - (813) 763-5225 Treasurer: Ryan Becker - (813) 965-1881 Financial Secretary: Natalie Brennan – (508) 272-0395.
Congratulations to Subdeacon Brian who as completed his seminary studies!

Reader Schedule:

| | Reader | Back Up |
|---------|-------------|-------------|
| May 28 | Joseph | Joseph |
| June 4 | Arlene | Ellen |
| June 11 | Joseph | Subdn Brian |
| June 18 | Ellen | Arlene |
| June 25 | Subdn Brian | Joseph |
| July 2 | Subdn Peter | Linda |

Counter Schedule:

| | Council Member | 2 nd Counter |
|---------|----------------|-------------------------|
| May 28 | Natalie | Jacob |
| June 4 | Ellen | Svetlana |
| June 11 | Ellen | Nancy |
| June 18 | Ellen | Mike |
| June 25 | Ellen | Arlene |
| July 2 | Paula | Tracy |

Christ is in our Midst! He is and ever shall be!

Coffee Hour:

Sign up for Coffee Hour will continue through June. The sign up is in the hall. Continue to bring in non-perishable food items and grab an extra “item” to bring to church when you go grocery shopping.

Church Motto:

“Cling to what is good.”

-Romans

Prayer Corner: Please send prayer requests to Rebecca Delp by text at (813)763-5225, email at delp10290@yahoo.com or message Rebecca on facebook.

Living: Please pray for the ailing: Pearl, (grandmother) Mike, Stella, Amanda, Darla, Stacy, Bruce, Arlene, Nicole, Martha, Tim, Vilma, Dan, John, Sherrie, Chuck, Rick, Tony, Michelle, Reagan, Jana, Roy, Erin, Cynthia, Rebecca, Petya, Stephanie, Denise, Cletus, Steven, Nora, Keith, Kasey, Clay, and Alyssa, Lola, Chris, Andrea, Archie, Gwen, Robert, Celina, Amy, Christina, Robert, Soccorro, Travis, Charles, James, Maggie, Eli, Paula, Cathy, Barbara, Deb, and Dale.

Reposed: Please pray for the departed: John, George, Pavel, Subdeacon John, Jack, Nathaniel, PJ, Dorothy, Thomas, Kristy, and Vera, Mary

Out Reach:

During the summer months as you travel, please collect, hotel size shampoos, conditioners, soaps, toothbrushes and toothpaste as well as hand sanitizers to donate to our church for preparing bags to give to the homeless. More items will be requested closer to September.

Holy Protection Tee Shirts:

Beautiful blue and white tee shirts designed by our own parishioners are available in the church hall. Children’s tee shirts are sold out. If you are interested in any adult sized tee shirts see Ellen Flynn. They are priced nicely at \$15 each.

Sunday School Classes:

Ages 4 through 12 are memorizing Bible verses and receiving little prizes for learning them. The Treasure Chest is getting low and they are in need of donations of small toys or snacks. Please place them in the lavender container in the education area if you can bring anything to help this effort.

Father’s Day:

Remember your father on June 18. A note of appreciation, a special meal, or a phone call are some ways to show you care on this day of recognition. Don’t forget to recognize your spiritual fathers as well.

Protopresbyter Thomas Hopko

Pentecost: The Descent of the Holy Spirit

Pentecost

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: 1 7; Joel 2: 28-32).

he 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.

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