



ORTHODOX CHURCH OF
St. Stephen
THE PROTOMARTYR
Weekly Bulletin

June 20, 2021 – Holy Pentecost – Tone 7

Acts 2:1-11 (Epistle)

When the Day of Pentecost had fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. Then there appeared to them divided tongues, as of fire, and one sat upon each of them. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling in Jerusalem Jews, devout men, from every nation under heaven. And when this sound occurred, the multitude came together, and were confused, because everyone heard them speak in his own language. Then they were all amazed and marveled, saying to one another, "Look, are not all these who speak Galileans? And how is it that we hear, each in our own language in which we were born? Parthians and Medes and Elamites, those dwelling in Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya adjoining Cyrene, visitors from Rome, both Jews and proselytes, Cretans and Arabs – we hear them speaking in our own tongues the wonderful works of God.

John 7:37-52, 8:12 (Gospel)

On the last day, that great day of the feast, Jesus stood and cried out, saying, "If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water. But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified. Therefore many from the crowd, when they heard this saying, said, "Truly this is the Prophet." Others said, "This is the Christ." But some said, "Will the Christ come out of Galilee? Has not the Scripture said that the Christ comes from the seed of David and from the town of Bethlehem, where David was? So there was a division among the people because of Him. Now some of them wanted to take Him, but no one laid hands on Him. Then the officers came to the chief priests and Pharisees, who said to them, "Why have you not brought Him?" The officers answered, "No man ever spoke like this Man!" Then the Pharisees answered them, "Are you also deceived? Have any of the rulers or the Pharisees believed in Him? But this crowd that does not know the law is accursed. Nicodemus (he who came to Jesus by night, being one of them) said to them, Does our law judge a man before it hears him and knows what he is doing? They answered and said to him, "Are you also from Galilee? Search and look, for no prophet has arisen out of Galilee." Then Jesus spoke to them again, saying, "I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life."

SERVICES & EVENTS THIS WEEK

June 19, Saturday	Great Vespers	5:00 p.m.
	<i>Holy Pentecost</i>	
June 20, Sunday	Hours	9:10 a.m.

	Divine Liturgy	9:30 a.m.
	Kneeling prayers follow	
June 21, Monday	Agape Group	6:30 p.m.
June 26, Saturday	Great Vespers	5:00 p.m.
	<i>All Saints</i>	
June 27, Sunday	Hours	9:10 a.m.
	Divine Liturgy	9:30 a.m.

GLORY TO JESUS CHRIST! ✝ GLORY FOREVER!



to all our visitors and guests who have participated in our celebration of the Divine Liturgy this morning! While Holy Communion may only be received by prepared Orthodox Christians, our non-Orthodox guests are welcome to join with us.

REMINDERS & ANNOUNCEMENTS



Wishing All our Fathers, Grandfathers, Godfathers and Spiritual Fathers a Blessed Father's Day. To them we sing: "Many Years"!

To all of our departed Fathers, we sing, "Memory Eternal"!



Matushka Mary Milanovich has moved to Lake Mary! She would love for her Orlando area friends to come visit! She is residing at the Spring Hills Lake Mary Assisted Senior Living Center, 3655 W. Lake Mary Blvd., Lake Mary, FL 32746. The Facility Phone number is 407-688-1660.

Congratulations to William and Karen Brown on the birth of their niece Lilianne's daughter, Resse! May God grant her many years!

Upcoming Events

- July 6, Tuesday 6:30 p.m. – Youth Group.
- July 8, Thursday 6:30 p.m. – Parish Council Meeting
- July 10, Saturday 10 a.m. – Baby Shower at Choices Women's Clinic
- July 11, Sunday 5 – 7 p.m. - Russian Choir Concert of sacred music. Free admission.
- July 20, Tuesday 6:30 p.m. – Youth Group.

Please Include These Our Brothers And Sisters In Your Daily Prayers: Those in need Fred Allegro, Janet Altenhoff, Demetra (Bernardi), Marsha (Brown), Tess (Brown), George Dimas, Barry Gursky, Nicholas (Homiak), Angelina Keiser,

Robert Kindell, Christine Kindell, Anna Colon Lopez, Evdokia Malanowski, Ted Malanowski, Chris (Malanowski), Mike (Marcantelli), Elvira (Muresanu), Victor (Muresanu), Gregory Nescott, Livia (Nescott), Elizabeth (Nethery), Joel (Nethery), David Petutsky, Jean Petutsky, Christina (Popsuy), Lenore (Prawlocki), David (Reudelhuber), John (Russell), Timothy (Sills), Kathryn (Stachow), Anna (Torres), **Military servers:** Mark Popsuy, **Nursing Home:** Angelina Keiser, **Home Bound:** Sonya Berzenic, **Expectant Mothers:** Cecelia Engelhard, Mat. Yana Syrkin, Leidy Matos, Gabriela Canosa, **Newly Departed:** Marie Gidus, Miguel (Montague), Paul (Concelman), David (Montague), Eugene.Beiner.

Please let Father know if there is anyone you would like to have prayed for and added to this list. Please use this list in your daily prayers to remember those in need, and the faithful departed. Cards and well wishes can be sent to anyone on the list.

BIRTHDAYS JUNE 20 – JUNE 26

20th Cristian Toma
 21st Andrew Dubbaneh
 22nd Alexi Krot
 23rd Marco Justiniano
 23rd Robert Kindell
 23rd Chase Montague
 23rd Fr. Deacon Mark Reudelhuber
 24th Zora Russell
 25th Basil Gidus
 25th Laura Roth
 26th Elena Dimas

ANNIVERSARIES JUNE 20 – JUNE 26

None

MAY GOD GRANT THEM MANY YEARS!

Holy Pentecost - Feast of the Holy Trinity



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

THE VIGIL OF PENTECOST

The all-night Vigil service begins with a solemn invitation:

"Let us celebrate Pentecost, the coming of the Holy Spirit, The appointed day of promise, and the fulfillment of hope, The mystery which is as great as it is precious."

In the coming of the Spirit, the very essence of the Church is revealed:

"The Holy Spirit provides all, Overflows with prophecy, fulfills the priesthood, Has taught wisdom to illiterates, has revealed fishermen as theologians, He brings together the whole council of the Church."

In the three readings of the Old Testament (Numbers 11:16-17, 24-29; Joel 2:23-32; Ezekiel 36:24-28) we hear the prophecies concerning the Holy Spirit. We are taught that the entire history of mankind was directed towards the day on which God "would pour out His Spirit upon all flesh." This day has come! All hope, all promises, all expectations have been fulfilled. At the end of the Aposticha hymns, for the first time since Easter, we sing the hymn: "O Heavenly King, the Comforter, the Spirit of Truth...", the one with which we inaugurate all our services, all prayers, which is, as it were, the life-breath of the Church, and whose coming to us, whose "descent" upon us in this festal Vigil, is indeed the very experience of the Holy Spirit "coming and abiding in us."

Having reached its climax, the Vigil continues as an explosion of joy and light for "verily the light of the Comforter has come and illumined the world." In the Gospel reading (John 20:19-23) the feast is interpreted to us as the feast of the Church, of her divine nature, power and authority. The Lord sends His disciples into the world, as He Himself was sent by His Father. Later, in the antiphons of the Liturgy, we proclaim the universality of the apostles' preaching, the cosmical significance of the feast, the sanctification of the whole world, the true manifestation of God's Kingdom.

THE VESPERS OF PENTECOST

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 fullness, 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.

Father Alexander Schmemmann (1974)

<http://ocafs.oca.org/FeastSaintsViewer.asp?SID=4&ID=1&FSID=45>

Hieromartyr Methodius, Bishop of Patara – Celebrated June 20



The Hieromartyr Methodius, Bishop of Patara (Lycia in Asia Minor), was distinguished for his genuine monastic humility. Calmly and with mildness he instructed his flock, but he firmly defended the purity of Orthodoxy and he energetically contended against heresies, especially the widespread heresy of the Origenists. He left behind him a rich literary legacy: works in defense of Christianity against paganism, explications of Orthodox dogmas against the heresy of Origen, moral discourses, and explanations of Holy Scripture.

St Methodius was arrested by the pagans, steadfastly confessed before them his faith in Christ, and he was sentenced to death by beheading in the year 312.

<http://ocafs.oca.org/FeastSaintsViewer.asp?SID=4&ID=1&FSID=101759>

Martyr Julian of Tarsus in Cilicia – Celebrated June 21



Julian was of noble and senatorial origin. He lived in Tarsus in Cilicia and suffered during the reign of Diocletian. Even though he was only eighteen years of age when he was subjected to torture for the Faith, St. Julian was sufficiently educated and strengthened in Christian piety. The imperial deputy led him from town to town for an entire year torturing him and all the time trying to persuade him to deny Christ. Julian's mother followed her son from a distance.

When the deputy seized Julian's mother and sent her to counsel her son to deny Christ, for three days in prison she spoke the opposite advice, teaching him and encouraging him not to despair in spirit but with thanksgiving and courage go to his death. The torturers then sewed Julian in a sack with sand, scorpions and serpents and tossed the sack into the sea and Julian's mother also died under torture. His relics were tossed by the waves to the shore and the faithful translated them to Alexandria and honorably buried them in the year 290 A.D. Later, St. Julian's relics were translated to Antioch. Later on, St. John Chrysostom, himself, delivered a eulogy [an oration of praise] for the holy martyr Julian. St. John Chrysostom said: "From the mouth of the martyr

proceeded a holy voice and, together with the voice, a light emanated brighter than the rays of the sun." Further, he added: "Take anyone, be it a madman or one possessed, and bring him to the grave of this saint where the relics of the martyr repose and you will see how he [the demon] without fail will leap out and flee as from a burning fire." It is obvious from these words how numerous miracles must have taken place at the grave of St. Julian.

The Prologue from Ohrid

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Hieromartyr Eusebius, Bishop of Samosata – Celebrated June 22



Eusebius was a great expositor of Arianism. When the throne of Antioch became vacant, Meletius was elected patriarch at the insistence of Eusebius. Meletius was a great beacon of the Church who, after his death, was found worthy of great praise by St. John Chrysostom. However, the Arians quickly banished Meletius from Antioch. When Constantine's pernicious son Constantius died another much worse than he was crowned, Julian the Apostate. During the time of Julian's persecution of Christians, St. Eusebius removed his clerical attire and donned a soldier's uniform so that, under the guise of a soldier, he visited the persecuted Church throughout Syria, Phoenicia and Palestine strengthening the Orthodox Faith everywhere and installing the necessary priests and deacons and other clergy and, in some places, bishops. Following the stormy death of Julian, St. Eusebius counseled Meletius to convene a Council in Antioch in 361 A.D. at which twenty-seven hierarchs were present and the Arian heresy was condemned once more and the Faith of Orthodoxy was proclaimed in the same manner as it was expressed at the First Ecumenical Council [Nicea 325 A.D.]. Along with Meletius and Eusebius, St. Pelagius of Laodicea the famous ascetic and chaste one, made a great impact at the Council of Antioch. This Council was held during the reign of the pious Emperor Jovian. However, Emperor Jovian soon died and the wicked Valens was crowned and again the persecution of Orthodoxy ensued. St. Meletius was exiled to Armenia, Eusebius exiled to Thrace and Pelagius exiled to Arabia. After Valens, Gratian was crowned emperor and it was he who granted freedom to the Church and recalled the exiled hierarchs to their former sees. Thus, they returned: Meletius to Antioch, Eusebius to Samosata and Pelagius to Laodicea. At this time, many dioceses and many parishes were widowed and Eusebius zealously hurried to find and to give to the people canonical shepherds. When he came to the town of Doliche to enthrone the newly elected bishop Marinus and to denounce the heresy of Arius, which was strong in this town, a fanatical heretic hurled a ceramic tile at Eusebius' head and mortally wounded him. This great zealot, saint and martyr of Orthodoxy died to live eternally in the blessedness of Paradise. He suffered in the year 379 A.D.

The Prologue from Ohrid

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Nativity of St John the Baptist – Celebrated June 24

Six months before his appearance in Nazareth to the All-holy Virgin Mary, the great archangel of God, Gabriel appeared to Zacharias the high priest in the Temple at Jerusalem. Before he announced the miraculous conception to the unwed virgin [Mary], the archangel announced the miraculous conception to the childless old woman [Elizabeth]. Zacharias did not immediately believe the words of the herald of God and this is why his tongue was tied with dumbness and remained as such until eight days



after the birth of John. On that day, the relatives of Zacharias and Elizabeth gathered for the young child's circumcision and for the sake of giving him a name. When they asked the father what name he wishes to give to his son and being dumb, he wrote on a tablet: "John." At that moment his tongue became loosed and he began to speak. The home of Zacharias was on the heights between Bethlehem and Hebron. The news of the appearance of the angel of God to Zacharias was spread throughout all of Israel, as well as of his dumbness and the loosening of his tongue at that moment when he wrote the name "John." The news concerning this even reached Herod. Therefore, when Herod sent soldiers to slay the children throughout Bethlehem, he directed men to the hilly dwelling place of the family of Zacharias to kill John also. However, Elizabeth promptly hid the child. Enraged, at this King Herod sent his executioners to Zacharias in the Temple to slay him (for it happened that it was Zacharias' turn again to serve in the Temple of Jerusalem). Zacharias was slain between the court and the temple and his blood coagulated and petrified on the stone pavers and remained a perpetual witness against Herod. Elizabeth hid with the child in a cave where she died soon after. The young child John remained in the wilderness alone under the care of God and God's angels.

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In Hope They Believed Against Hope

On June 22 we read Saint Paul's words in Romans 4:13-25. He urges us to follow the example of the patriarch Abraham, whose faith remained constant no matter what happened to him.



Abraham continued to believe God's promise that he would be the father of many nations, even as the years went by and he became an old man who still hadn't seen the promise fulfilled. Saint Paul puts it this way: "He did not weaken in faith when he considered his own body, which was as good as dead because he was about a hundred years old, or when he considered the barrenness of Sarah's womb. No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, fully convinced that God was able to do what He had promised" (19-21).

This is what Paul means by "in hope believing against hope." Abraham continued to believe God could and would keep His promise, even though immediate circumstances—his great age and his wife Sarah's barrenness—would seem to render it impossible for them to bear children and make him the father of many nations.

One of the saints commemorated on the previous day, June 21, is the martyr Julian of Tarsus. He was the son of a pagan father and a devout Christian mother. When she was widowed, she took her son from his birthplace, the town of Anazerba, to Tarsus. There she saw to his baptism and instructed him in the faith.

The grace of baptism and his mother's teaching kept Julian from denying his faith during the persecutions unleashed by the emperor Diocletian. Though he was just eighteen when he was arrested as a Christian, Julian not only withstood torture but resisted the promises of riches and honors if he would renounce Christ and worship the pagan gods. When they tortured him and threw him into a dungeon, his mother

begged to be given three days with her son, assuring the jailers that she would convince him to offer sacrifice to the idols. Her request was granted.

When the three days had passed, Julian and his mother were brought before the magistrate, who began to praise her motherly influence for bringing her son to his senses. But his flowery words were interrupted by the voices of the mother and son, loudly proclaiming that Jesus Christ is the only true God.

Julian's mother knew she was consigning him to execution when she urged him, imprisoned and severely weakened by torture, not to deny his faith. As a mother, she grieved her terrible loss. But like Abraham, she "did not waver when she considered his body" and her own body, which were "as good as dead." Like Abraham, "in hope she believed against hope," and the Church tells us that she and her son have received their crowns in the Kingdom of the One whose promises they believed.

This weekly bulletin insert complements the curriculum published by the Department of Christian Education of the Orthodox Church in America. This and many other Christian Education resources are available at <http://dce.oca>.



Please contact Fr. Daniel Hickman for all pastoral issues, hospital visits, emergencies, etc. Please keep him abreast of any issues that come up.

GENERAL INFORMATION

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