

16. JUNE. 2019. SUNDAY OF HOLY PENTECOST. TONE – 7.
TRINITY SUNDAY. GREEN HOLIDAYS.
16. ЧЕРВЕНЬ. 2019. ЗЕЛЕНІ СВЯТА. ГОЛОС – 7.
ДЕНЬ СВЯТОЇ ТРОЙЦИ. П'ЯТИДЕСЯТНИЦЯ.



The Feast of Holy Pentecost is celebrated each year on the fiftieth day after the Great and Holy Feast of Pascha (Easter) and ten days after the Feast of the Ascension of Christ. The Feast is always celebrated on a Sunday.

The Feast commemorates the descent of the Holy Spirit upon the Apostles on the day of Pentecost, a feast of the Jewish tradition. It also celebrates the establishment of the Church through the preaching of the Apostles and the baptism of the thousands who on that day believed in the Gospel message of salvation through Jesus Christ. The Feast is also seen as the culmination of the revelation of the Holy Trinity.

Historical Background

The story of Pentecost is found in the book of The Acts of the Apostles. In Chapter two we are told that the Apostles of our Lord were gathered together in one place.

Suddenly, a sound came from heaven like a rushing wind, filling the entire house where they were sitting. Then, tongues of fire appeared, and one sat upon each one of Apostles. They were all filled with the Holy Spirit and began to speak in other languages as directed by the Spirit (Acts 2:1-4).

This miraculous event occurred on the Jewish Feast of Pentecost, celebrated by the Jews on the fiftieth day after the Passover as the culmination of the Feast of Weeks (Exodus 34:22; Deuteronomy 16:10). The Feast of Weeks began on the third day after the Passover with the presentation of the first harvest sheaves to God, and it concluded on Pentecost with the offering of two loaves of unleavened bread, representing the first products of the harvest (Leviticus 23:17-20; Deuteronomy 16:9-10).

Since the Jewish Feast of Pentecost was a great pilgrimage feast, many people from throughout the Roman Empire were gathered in Jerusalem on this day. When the people in Jerusalem heard the sound, they came together and heard their own languages being spoken by the Apostles (Acts 2:5-6). The people were amazed, knowing that some of those speaking were Galileans, and not men who would normally speak many different languages. They wondered what this meant, and some even thought the Apostles were drunk (Acts 2:7-13).

Peter, hearing these remarks, stood up and addressed the crowd. He preached to the people regarding the Old Testament prophecies about the coming of the Holy Spirit. He spoke about Jesus Christ and His death and glorious Resurrection. Great

conviction fell upon the people, and they asked the Apostles, "What shall we do?" Peter said to them, "Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit" (Acts 2:38-39).

The Bible records that on that day about three thousand were baptized. Following, the book of Acts states that the newly baptized continued daily to hear the teaching of the Apostles, as the early Christians met together for fellowship, the breaking of bread, and for prayer. Many wonderful signs and miracles were done through the Apostles, and the Lord added to the Church daily those who were being saved (Acts 2:42-47).

Icon of the Feast

The icon of the Feast of Pentecost is known as "The Descent of the Holy Spirit". It is an icon of bold colors of red and gold signifying that this is a great event. The movement of the icon is from the top to the bottom. At the top of the icon is a semicircle with rays coming from it. The rays are pointing toward the Apostles, and the tongues of fire are seen descending upon

MAGNIFICATION.

We magnify You, Christ the Giver of Life, and we honour Your All-Holy Spirit, Whom You sent from the Father to Your holy disciples.

ENTRANCE HYMN: Be exalted, O Lord, in Your power: with song and psaltery we will praise Your mighty deeds.

each one of them signifying the descent of the Holy Spirit.

The building in the background of the icon represents the upper room where the Disciples of Christ gathered after the Ascension. The Apostles are shown seated in a semicircle which shows the unity of the Church. Included in the group of the Apostles is Saint Paul, who, though not present with the others on the day of Pentecost, became an Apostle of the Church and the greatest missionary. Also included are the four Evangelists, Matthew, Mark, Luke, and John, holding books of the Gospel, while the other Apostles are holding scrolls that represent the teaching authority given to them by Christ.

In the center of the icon below the Apostles, a royal figure is seen against a dark background. This is a symbolic figure, Cosmos, representing the people of the world living in darkness and sin, and involved in pagan worship. However, the figure carries in his hands a cloth containing scrolls which represent the teaching of the Apostles. The tradition of the Church holds that the Apostles carried the message of the Gospel to all parts of the world.

<https://www.goarch.org/pentecost>

ВЕЛИЧАННЯ. Величаємо Тебе, Життєдавче Христе, і прославляємо Всесвятого Духа Твого, що Його від Отця послав єси Божественним ученикам Твоїм.

ВХІДНЕ: Піднесися, Господи, силою Твоєю! Будемо співати й прославляти могутність Твою

TROPAR OF THE HOLY PENTECOST IN TONE – 8.

Blessed are You, O Christ our God, / Who has revealed the fishermen to be most wise, / by sending down upon them the Holy Spirit, / and through them drew the universe into Your net. / O lover of mankind, glory to You.

GLORY to the Father and to the Son and to the Holy Spirit, now and forever and to the ages of ages. Amen.

KONDAK OF THE HOLY PENTECOST IN TONE – 8.

When the Most High descended and confused the tongues, / He divided the nations: / But when He distributed the tongues of fire, / He called all to unity; / Therefore, with one voice, we glorify the All – Holy Spirit.

READER : “ **PROKIMEN IN TONE – 8.** Their proclamation has gone out into all the earth and their words to the ends of the universe.”

CHOIR : “ Their proclamation has gone out into all the earth and their words to the ends of the universe.”

READER : “ The heavens declare the Glory of God and the firmament proclaims the work of His hands.”

CHOIR : “ Their proclamation has gone out into all the earth and their words to the ends of the universe.”

READER : “ Their proclamation has gone out into all the earth.”

CHOIR : “ And their words to the ends of the universe.”

ТРОПАР СВЯТА НА ГОЛОС 8-ий.

Благословенний єси, Христе Боже наш, що премудрими рибаків явив, пославши їм Духа Святого, і ними увесь світ уловив, Чоловіколюбче, Слава Тобі.

СЛАВА Отцю і Сину і Святому Духові, і нині і повсякчас і на віки вічні, Амінь.

КОНДАК СВЯТА НА ГОЛОС 8-ий.

Коли Ти, зійшовши, мови змішав, розділив Ти народи, Всевишній. Коли ж вогненні язики роздавав, то призвав усіх до єдності, і ми одногolosно славимо Всесвятого Духа.

ЧИТ. : “ **ПРОКИМЕН НА ГОЛОС 8-ий.** По всій землі лунає голос їх, і до краю вселенної слова їх.”

ХОР. : “ По всій землі лунає голос їх, і до краю вселенної слова їх.”

ЧИТ. : (СТИХ) “ Небеса возвіщають славу Богу, про діла ж Його промовляє небозвід.”

ХОР. : “ По всій землі лунає голос їх, і до краю вселенної слова їх.”

ЧИТ. : “ По всій землі лунає голос їх.”

ХОР. : “ І до краю вселенної слова їх.”

THE EPISTLE Acts. 2 : 1 – 11

2 When the Day of Pentecost had fully come, they were all with one accord in one place. ² And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. ³ Then there appeared to them divided tongues, as of fire, and *one* sat upon each of them. ⁴ And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance.

⁵ And there were dwelling in Jerusalem Jews, devout men, from every nation under heaven. ⁶ And when this sound occurred, the multitude came together, and were confused, because everyone heard them speak in his own language. ⁷ Then they were all amazed and marveled, saying to one another, “Look, are not all these who speak Galileans? ⁸ And how *is it that* we hear, each in our own language in which we were born? ⁹ Parthians and Medes and Elamites, those dwelling in Mesopotamia, Judea and Cappadocia, Pontus and Asia, ¹⁰ Phrygia and Pamphylia, Egypt and the parts of Libya adjoining Cyrene, visitors from Rome, both Jews and proselytes, ¹¹ Cretans and Arabs—we hear them speaking in our own tongues the wonderful works of God.” ¹

READER : “ ALLELUIA IN TONE – 1.
Alleluia.”
CHOIR : “ Alleluia, Alleluia, Alleluia.”

ЧИТ. : “ АЛИЛУЯ НА ГОЛОС 1-ий. Алилуя.”
ХОР. : “ Алилуя, Алилуя, Алилуя.”

READER : “ By the Word of the Lord were the heavens established and all the might of them by the Spirit of His mouth. Alleluia.”
CHOIR : “ Alleluia, Alleluia, Alleluia.”

ЧИТ. : “ Словом Господнім небеса утвердилися, і духом уст Його, вся сила їх. Алилуя.”
ХОР. : “ Алилуя, Алилуя, Алилуя.”

READER : “ The Lord looked down from Heaven, and beheld all the sons of men. Alleluia.”
CHOIR : “ Alleluia, Alleluia, Alleluia.”

ЧИТ. : “ З неба споглянув Господь, і побачив усіх синів людських. Алилуя.”
ХОР. : “ Алилуя, Алилуя, Алилуя.”

GOSPEL John. 7 : 37 – 52; 8 : 12

³⁷ 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. ³⁸ He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water.” ³⁹ 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.

⁴⁰ Therefore many from the crowd, when they heard this saying, said, “Truly this is the Prophet.”
⁴¹ Others said, “This is the Christ.”

But some said, “Will the Christ come out of Galilee? ⁴² Has not the Scripture said that the Christ comes from the seed of David and from the town of Bethlehem, where David was?” ⁴³ So there was a division among the people because of Him. ⁴⁴ Now some of them wanted to take Him, but no one laid hands on Him.

⁴⁵ Then the officers came to the chief priests and Pharisees, who said to them, “Why have you not brought Him?” ⁴⁶ The officers answered, “No man ever spoke like this Man!”

⁴⁷ Then the Pharisees answered them, “Are you also deceived? ⁴⁸ Have any of the rulers or the Pharisees believed in Him? ⁴⁹ But this crowd that does not know the law is accursed.”

⁵⁰ Nicodemus (he who came to Jesus by night, being one of them) said to them, ⁵¹ “Does our law judge a man before it hears him and knows what he is doing?”⁵² They answered and said to him, “Are you also from Galilee? Search and look, for no prophet has arisen out of Galilee.”

¹² 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.”

INSTEAD OF THE TRISAGION:

“ As many as have been baptized into Christ have put on Christ. Alleluia.”

ЗАМІСТЬ ТРИСВЯТОГО. Усі ті, що в Христа хрестилися, у Христа зодягнулися. Алилуга

INSTEAD OF: “ IT IS TRULY WORTHY....”

“ Magnify, O my soul, the Holy Spirit Who proceeds from the Father.”

IRMOS IN TONE – 4:

“ Rejoice, Queen, Glory of Mothers and Virgins. No mouth, however fluent and sweet of speech, is eloquent enough to worthily hymn You. No mind is capable of understanding Your childbearing. Therefore, with one voice we magnify You.”

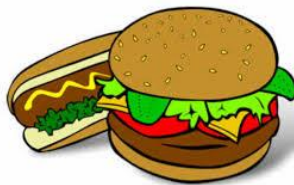
ЗАМІСТЬ ДОСТОЙНО. Величай душе моя, Святого Духа, що від Отця походить.

ІРМОС НА ГОЛОС 4-ий. Радуйся, Царице, матір – дівственна славо, бо ніякі красномовні благовірливі уста нездатні Тебе оспівати достойно, і безсилий розум усякий, що Твої пологи зрозуміти. Тому Тебе однодушно славимо.

COMMUNION VERSE:

“ Your good Spirit will guide me on level ground. Alleluia, Alleluia, Alleluia.”

ПРИЧАСНИЙ. “ Дух твій Благий наставить мене на землю правди. Алилуга, Алилуга, Алилуга.”



MID-MONTH FELLOWSHIP REMINDER: JUNE 30 after Divine Liturgy, hosted by your Outreach Mission Committee. Al says he knows how to fire up the barbecue. The committee will supply the dogs . Potluck salads welcome.



Origin of *Shavuot*/Jewish

Passover <https://jewsforjesus.org/>

Though various Christian denominations commemorate Pentecost, many forget that it was a Jewish holiday before the Church was established. The name Pentecost comes from the Greek word for 50, but the Jewish name is *Shavuot* (meaning weeks or sevens).

It is one of the “top three” Jewish holidays (as indicated by the fact that it required a special trip to Jerusalem), yet it remains the least understood and the least celebrated of them all. “Three times a year all your males shall appear before the Lord your God at the place that he will choose: at the Feast of Unleavened Bread, at the Feast of Weeks, and at the Feast of Booths” (**Deuteronomy 16:16-17**).

Shavuot was a way for our people to offer their best to the Lord. In Exodus, God commands His people: “The first of the firstfruits of your land you shall bring into the house of the Lord your God” (**Exodus 23:19a; 34:26**). Further instructions regarding this offering of firstfruits (grain) are outlined in Scripture in **Deuteronomy 26:1-4**:

And it shall be, when you come into the land which the Lord your God is giving you as an inheritance, and you possess it and dwell in it, that you shall take some of the first of all the produce of the ground, which you shall bring from your land that the Lord your God

is giving you, and put it in a basket and go to the place where the Lord your God chooses to make His name abide. And you shall go to the one who is priest in those days, and say to him, ‘I declare today to the Lord your God that I have come to the country which the Lord swore to our fathers to give us.’ Then the priest shall take the basket out of your hand and set it down before the altar of the Lord your God.

Following the presentation of the firstfruits or “wave loaves,” Jews would recite a prayer of supplication, describing the bondage of their ancestors in Egypt, their deliverance and their dependence on God, who brought them to “a land flowing with milk and honey” Jews were also required to give of their harvest to any poor dependents on *Shavuot* (“the Levite, the stranger, the fatherless, and the widow”), so that the holiday served as an occasion for mercy and social equality.

How is *Shavuot* Observed?

In Jewish tradition, *Shavuot* came to commemorate the giving of the Law to Moses on Mount Sinai, and the focus on the Feast of Firstfruits diminished. Later customs were not merely efforts to add a historical connection; they were attempts to replace something that had been lost. For example, the beautiful passage in Deuteronomy that describes the Pentecost worship experience—in which the firstfruits offering was so central—could no longer be enacted. Focus on the Torah became preeminent in the absence of the agrarian society, the Temple and accompanying rituals. As *Shavuot* has come to represent the sanctity of the Torah, many Jews spend the first night of *Shavuot* in study of the Scriptures. “It was an ancient custom for Jews to remain awake for the entire first night of Shavu’ot to study Torah.