

performed in the presence of the Holy Spirit. For this almost all activities, the prayers and the Mysteries of the Church begin with a prayer: “O Heavenly King, the Comforter, the Spirit of truth...come and abide in us...” We ask the Comforter to come, the Paraklete, the Holy Spirit. And He comes. Wherever the Orthodox Church—the true Church of Christ—meets, there also is the grace of the Holy Spirit. Every Saint of our Church is a Spirit-bearing man or woman, full of the gifts of the Holy Spirit, a person of Pentecost.

- HOLY CHRISM—Fr. Anthony Alevizopoulos
Through Holy Chrism the Church receives and accepts the entire man and sustains the human person; it is for this reason that the entire person is anointed, sanctified and armed in order to progress victoriously in his spiritual struggles, in which he participates with all his being. In this way the personal character of the gift of the Holy Spirit shows us that the human personality is not done away with by the induction of each and every believer into the Body of Christ. This union takes place without confusion of the various persons, who remain distinct and different; their unity in the one Body of Christ does not abrogate them, but to the contrary, shows them forth and elevates them. All the members of the body of the Newly-Illumined are anointed and sealed with the “seal of the gift of the Holy Spirit” and with the visible sign of Holy myrrh, and the entire man becomes God's property “God's dwelling-place” and “temple of the Holy Spirit” (I Cor. 3,16-17; 6, 19). The gifts of the Holy Spirit are transmitted to the newly-illuminated and he becomes in his entirety charismatic, putting on the the panoply of God, ready for spiritual battle (Eph. 6,10-18). This struggle can become very arduous (Eph. 6. 10-13). A Christian must labor in order to acquire the evangelical virtues. God accepts man's efforts and pains, He sanctifies him and offers him His Grace and mercy abundantly, showing him forth to be a victor (Rom. 9,16; I Cor. 3,7; Eph. 2,8).

- TEACHERS:
Last Sunday, our Church school program concluded. The entire Parish would like to express its thanks to the Church School Teachers and their assistants for the Godly work they do to educate and help our children. We have a most dedicated and wonderful staff, and thank the Lord for them: Parmenas Davis (Coordinator), Gloria Collins, Kristine Tellefson, Dylan Crawford, Vicky Basch, Tatiana Castillo, Lara Anderson, Samuel Coon, Vincent Rossi, and Fred Krueger.

ANNOUNCEMENTS

Holy Pentecost - June 3, 2012

- TROPARION OF PENTECOST, Tone Eight:
Blessed art Thou, O Christ our God, Who hast shown forth the fishermen as supremely wise, by sending down upon them the Holy Spirit, and through them Thou didst draw the world into Thy net; O Lover of man, glory be to Thee.
- KONTAKION, Tone Eight:
When the Most High came down 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.

Epistle: The Acts of the Apostles 2: 1–11

ACTIVITIES & EVENTS THIS WEEK

- Saturday, June 2: 9 AM, Memorial Divine Liturgy (in *Protection*)
Afternoon: decoration of the Church
5 PM, VIGIL for the Feast (*confessions will be heard after the Matins Gospel reading*)
- Sunday, June 3: 9–10 AM, Confessions
10 AM, Divine Liturgy and ***Kneeling Vespers***
12:30 PM, **Pot-luck Luncheon**
- Monday, June 4: 9 AM, Divine Liturgy, Day of the Holy Spirit
6 PM, Vespers. Talk by Elder Pavlos of Sinai
- Tuesday, June 5: 7 PM, Rohnert Park Study Group (see below)
- Wednesday, June 6: 6 PM, Vespers
7 PM, slide presentation by Catherine Ostling on the *Origins of Iconography*
- Thurs., June 7: 6 PM, Akathist to St. Seraphim,

- HOLY COMMUNION:

We welcome our visitors and our guests this morning, and would remind them, as well as all Parish and Church members, that the reception of Holy Communion is reserved for Baptized and Chrismated Orthodox Christians. If you are a visitor to the Church, and would like to speak to a priest about Orthodoxy, please call or see Fr. Lawrence after the Divine Liturgy. No Orthodox Christian should approach the Chalice to receive Holy Communion unless he or she has prepared by fasting, *Prayers Before Holy Communion* and a regular and **recent participation** in the Holy Sacrament of Confession. *Recent* means: within the last month. It seems unfortunate—although necessary—to remind ourselves that the entire Divine Liturgy is important, and therefore we should arrive before the Liturgy starts, not after, especially if we are preparing to receive Holy Communion. Those who arrive late to the Liturgy should examine themselves to see if they are in fact prepared.

- SPIRITUAL TALK by Elder Pavlos:

On Monday evening, June 4, our parish will be blessed with a visit and talk by Elder Pavlos of the Monastery of St. Catherine on Mount Sinai. Father Pavlos is the confessor and senior monk of what is the Orthodox Church's oldest monastery. I have heard him speak two times now, and very much encourage all of you, whether young, old, parents, or single people, to come to hear the Elder. He communicates in a very simple manner—with a lively, yet sober humor—gained from four decades of ascetic struggle in the desert, immersed in the Orthodox Tradition. It may seem odd, yet he is able to concisely address our modern problems and questions, and convey the knowledge, lost to the non-Orthodox, that Christianity is not a religious or ethical system, but a personal experience of peace in union with God. His translator, Sister Joanna, has asked us to gather a list of ten or twenty questions to give to the Elder to answer. I invite you to send me your questions, and I will pass them on to Elder Pavlos. —*Fr. Lawrence*

- TUESDAY EVENING ROHNERT PARK STUDY GROUP:

You are cordially invited to listen to a series of lectures on Tuesday evenings, 7 PM, at 1352 Oak View Circle, Rohnert Park, 3rd floor. Call Debi Shrimplin at (707) 536-9112 for more info. The topic for this week

will be on *Sin—Primordial, Generational, Personal*. Deacons Jeremiah and Nicholas will lead the discussion.

- ORIGINS OF ICONOGRAPHY

Art historian and fellow parishioner Catherine Ostling will present part two of her slide presentation on the *Origins of Iconography*, in the Parish Hall. Wednesday, June 6, at 7 PM.

- APOSTLES FAST:

This coming week there is no fasting on account of the Feast of Pentecost. However, if we look ahead to the following week, we see that the annual Fast in preparation for the Feast of the Apostles Peter & Paul begins Monday, June 11, and ends on the Feast of the Apostles, June 29, after the Divine Liturgy. The custom of keeping the fast is necessary also in order to preserve those gifts imparted now to the Church from God. Having been made temples of the Holy Spirit, and having drunk more than ever the Divine waters, we must not submit to any desires, or serve any vices, so that we might acquire the God-given virtues. With God's help and cooperation, we can all achieve this: fasting and works of mercy, prayer and struggle to free ourselves from sinful impurity will bring forth abundant fruits of love. Further, St. Leo, Pope of Rome writes, "...all virtuous labors begin with fasting."

- PENTECOSTAL GRACE—Abbot George of Mount Athos:

At every Divine Liturgy of our Church we have Pentecost. How does the bread and wine become the Body and Blood of Christ? Don't they become through the descent of the Holy Spirit? There is Pentecost! Every Holy Altar of the Orthodox Church is the Upper Room of Pentecost. At every Baptism we have Pentecost. With the grace of the Holy Spirit, a person becomes a Christian and becomes one with the Body of Christ. Every tonsuring of a Deacon, Priest and, of course, a Bishop, is a new Pentecost. The Holy Spirit descends and makes a person a co-worker with God. Every Confession of a Christian is again Pentecost. The moment the Christian kneels to his Confessor and with humility tells him his sins with repentance and the Confessor reads him the blessing of forgiveness, he is forgiven by the grace of the Holy Spirit. At every gathering and at every Mystery of the Church it is a continuation of Pentecost, because they are