



This Weeks Schedule

THIS WEEK

Fast Free Week

TUE-THURS Clergy Continuing Education Workshop: Becoming Rich Towards God

WED @ 11 AM-1:30 PM: Silent Prayer

WED @ 5:00 PM: Daily Vesper/Confession After

NEXT WEEKEND

SAT, June 18: @ 5:00 PM Great Vespers / Confession After

SUN, June 19th: Hours @ 9:10 AM, Divine Liturgy @ 9:30 AM

UP COMING

All Saints Sunday June 19

Ss Peter & Paul Fast June 20-29

Feast of Ss Peter and Paul: Wednesday, June 29



Announcements

& Upcoming Parish & Diocesan Events

Upcoming Fundraisers: If you would like to plan something please get with me to discuss the details and the dates such as **Peirogi Project**

Parish Prospora Baking Class: June 14th at 9 a.m.

Financial Meeting: This Wednesday June 15th, @ 10 a.m.

Parish Steering Meeting: June 18th, @ 3:30 p.m. prior to Great Vespers

St Tikhon's Summer Camp: July 3-9 (Diocesan Campers are FREE!)

All American Council: July 18-22

When Joshua was by Jericho, he lifted up his eyes and looked, and behold, a man was standing before him with his drawn sword in his hand. And Joshua went to him and said to him, "Are you for us, or for our adversaries?"

Joshua 5:13

Holy Archangel Michael Pray unto God for us!



From The Ambvon

ST MICHAEL ORTHODOX CHURCH,
OLD FORGE, PA

Priest Michael Shepherd (frmichael@stmichaelof.org)

Steering Committee: Barbara Sevensky, Bev Elko,
Sandra Condon

Phone: 570-457-3703 Web: <http://www.stmichaelof.org>

Sun, June 5th, 2022 8th SUNDAY OF PASCHA — Tone 7. Holy Pentecost:
Feast of the Holy Trinity

Birthdays & Anniversaries

Birthdays: David Jadick (6/17); Marie Buranich (6/18)

Nameday:

Anniversary:

Baptism:

Travelers: For all who are traveling this week

Visitors: Thank you for joining us and please introduce yourself to Fr Michael

Kitchen Schedule: Need volunteers for Kitchen

Prospora Schedule: June - Fr Michael

July - Need Volunteer

DEAR GUESTS AND FRIENDS: *A most sincere and heartfelt welcome to you from our community. According to the ancient traditions of the Orthodox Church, the Sacrament of Holy Communion is to be administered only to Orthodox Christians who have prepared to receive themselves by fasting and a recent (monthly) confession..If you have questions please ask Fr Michael!*



Words of Wisdom

From the Saints & Teachers

Acts 2:8–11 Hearing of God’s Wonderful Works

The Uncouth Rustic Has Overcome Them All. St Chrysostom: Even Plato, who talked a great deal, is now silent. His voice was heard everywhere, not only among his own people but also among the Parthians, the Medes, the Elamites, in India, in short, in every part of the earth and to the ends of the world. But where is the arrogance of Greece now? Where the name of Athens? Where the ravings of the philosophers? He of Galilee, he of Bethsaida, he, the uncouth rustic, has overcome them all. Are you not ashamed (confess it!) at the very name of your vanquisher’s country? And if you hear his own name as well, that he was called Cephas, you will hide your faces even more. For *this* has utterly defeated you, because you believe it is a disgrace; you believe that glibness of tongue is praiseworthy and lack of glibness a disgrace. You did not travel the road that ought to have been followed. Instead, you left the road to the kingdom, so easy and smooth, and walked the road that was rough, steep and laborious. Therefore, you did not arrive at the kingdom of heaven. Homilies on the Acts of the Apostles 4.

Martin, F., & Smith, E. (Eds.). (2006). [Acts](#) (pp. 25–26). Downers Grove, IL: InterVarsity Press.

John 7:38 Streams of Living Water

Wisdom As the Fountain of Spiritual Grace. St Ambrose: As Wisdom is the fountain of life, it is also the fountain of spiritual grace. It is also the fountain of other virtues that guide us to the course of eternal life. Therefore, the stream that irrigates paradise rises from the soul when well-tilled, but not from the soul that lies uncultivated. The results therefore are fruit trees of diverse virtues. There are four principal trees that constitute the divisions of Wisdom. These are the well-known four principal virtues: prudence, temperance, fortitude and justice.... Wisdom acts as the source from which these four rivers take their rise, producing streams that are composed of these virtues. On Paradise 3.14.

Elowsky, J. C. (Ed.). (2006). [John 1–10](#) (p. 266). Downers Grove, IL: InterVarsity Press.

Confession & Communion

Please note the requirement by our bishops in the OCA - quoting from the Holy Synod's Encyclical on Spiritual Life in the Church: "Confession, the mystery of reconciliation with the Church, must be regular and frequent." Concerning communion, they state that in regards to "reception of Holy Communion more than once a month, Confession must be on a regular basis, and heard not less than once a month." In other words, if you commune on a weekly basis, which is also encouraged by the Church, you should be confessing at least once a month.

Confession is a holy sacrament. The Lord works through the priest extending grace and forgiveness to the penitent (the one repenting / confessing.) The sins of the penitent are washed away when the priest prays the prayer of absolution. Thus, this sacrament helps prepare us to draw near and receive the Eucharist - the body and blood of our Lord. There is a danger in receiving holy communion without proper preparation. The Holy Apostle Paul warns us to properly prepare for communion and that there are consequences if we do not: "*That is why many of you are weak and ill, and some have died.*" (1 Corinthians 11:30 - ESV)

The Church makes it clear to us that proper preparation includes the sacrament of confession, prayer, and fasting. If you are not doing these things, please reconsider approaching the chalice until you have, for your own well-being. If you have any questions regarding proper preparation, please ask me.

of God's goodness to us and for our salvation – namely our Lord Jesus Christ, the Son of God. It is always good and needful for us to remember in our own prayers Jesus Christ as greatest gift by God to us. You may want to personalize the appropriate portions in your own prayers by replacing the plural pronouns with the singular if you're only praying for yourself or keep the plurals if you're praying for your family and other loved ones.

The Second Prayer is addressed to Jesus but emphasizes the role of the Holy Spirit in keeping us united to Jesus Christ and His commandments. It's a beautiful prayer and take notice that when looking to the Holy Spirit in our lives the focus is on how the Spirit is the source of wisdom and understanding. Never hesitate to ask the Lord to illumine and enlighten your life with the Holy Spirit.

The Third Prayer opens with theological statements about Jesus Christ. Theology is not just for theologians. Perhaps we can all become more comfortable with theology if we make theological prayers like this one part of our personal spirituality at home. Remembering what God has done for us, why we call Jesus Christ our Lord and Savior, and why the Holy Spirit was sent to us, is important to us becoming mature Christians who will not be shaken or blown by the winds of change and controversy. The final section of this prayer is a beautiful meditation on death and the importance of praying for our loved ones who have gone ahead of us to eternity. Though we have memorial services in our church, it is always appropriate to remember our loved ones in our own private prayers.

Finally, you may have noticed that even though Pentecost commemorates the descent of the Holy Spirit, none of the prayers is addressed directly to the Holy Spirit. As a matter of fact, there is only one commonly used prayer in our Orthodox tradition that is addressed directly to the Holy Spirit. **From Ascension until it's leavetaking, "O Heavenly King" is omitted entirely, and replaced by nothing** (symbolizing the physical "absence" of Jesus and the expectant coming of the Holy Spirit). The Trisagion is one of those prayers that we all should know by heart as it is read at the beginning of almost every service.

How frequently are we to take Communion? St. Makarios of Corinth in the 18th century teaches us that:

"To receive Communion the usual two or three times a year is good and helpful, but to receive Communion more frequently is far better. Remember, the nearer a person comes to the light, the more light he gets. The closer he draws to the fire, the warmer he is. The nearer he approaches sanctity, the more saintly he becomes. In the same way, the more frequently one draws near to God in Holy Communion, the more one receives light and warmth and holiness. My friend, if you are worthy of making your Communion two or three times a year, you are worthy of making it more often, as St. John Chrysostom tells us", for we are called to maintain preparation and call upon God's bestowal of worthiness all year round even to take it once a year. St. Makarios continues, "But what does stop us from taking Communion? The answer is our carelessness and laziness. And we give way to these faults so much that we are not sufficiently prepared to be able to receive Communion...Where did God or any one of the Saints for that matter, bid us Communicate [only] two or three times a year? Nowhere is this found..." He then goes on to point out that "It is both necessary and very beneficial to the soul for a person to receive Communion frequently. It is also in obedience to the commandment of God...the proper time is the moment that the priest exclaims 'In the fear of God and with faith and love draw near.' Is this heard only three times a year? Oh, no. Yet although everyone must eat two or three times a day in order that the material body may live, must the unfortunate soul only eat three times a year or perhaps even once--the food that gives it life in order to live the spiritual life? And isn't this completely absurd?"

Parish Prayer List

Living: Matushka Paula Soucek, Fr Theodore Orzolek, Mike Jadick, Bernie Elko, Rose Krenitsky, Margaret Pregmon, Dr David Lezinsky, Fr John Nightingale, Stella Krenitsky, Marie Buranich, Helen Wytovich, Tammy Wytovich, Rosemary Kuzmich, Sandra Pritchyk, Marie Pasternak, Sandy Batton, Paula Stavisky, Al Pritchyk, Dr. Eli Stavisky, Evelyn Bunevitch

Departed: Paul (5/15), Andrew, Irene (6/5)

Catechumen: Michael Keklak

Reminder: *Names will be rotated off on occasion – request again to have a loved one put back on again.*

Readings Today

Epistle: Acts 2:1-11

Gospel : John 7:37-52 & 8:12

Service Attendance:

Last weekend Divine Liturgy: 22

Standing and Bows During Prayer.

In order to express to God our reverence before Him and our worship of Him, during prayer we stand, and do not sit; only the sick and elderly are allowed to pray sitting down. Standing while at prayer is an ancient and God-ordained tradition. In Old Testament times, the congregation of Israel stood in the Temple (Neh. 9:4,5; 8:7, 2 Chron. 20:5,13), the Saints stand in Heaven before the Throne of God (Is. 6:2, 1 Kings 22:19, Dan. 7:10, Rev. 7:11), and even Jesus Christ Himself said, "*When ye stand praying*" (Mark 9:25). Therefore Christians, according to apostolic teaching, **stand** through the Divine Services, where it is often proclaimed: "Let us stand aright."

In recognizing our sinfulness and unworthiness before God, and as a sign of our humility, we make **bows** during our prayers. There are bows **from the waist**, when we bow from the waist, and **to the ground**, when we bow down on our knees and touch our head to the ground (a prostration).

Questions: Why should we stand and not sit during prayer? Why do we make bows during prayer? What kinds of bows are there?

The Law of God, Seraphim Slobodskoy; Holy Trinity Monastery, Jordanville, NY 13361-0036 USA

Kneeling Prayers of Pentecost

Sunday of Pentecost is one of the most important days of the year in the Orthodox Church. The highlight of Pentecost services are the Kneeling Prayers, usually done at the end of the Pentecost Liturgy. During the 50 days after Easter we do not kneel, and we wait to kneel for the first time at these Kneeling Prayers on Pentecost Sunday. They are profound and can teach us how to pray to God the Holy Trinity. The prayers show us that our lives are indeed lived under the gaze and grace of the Holy Trinity: Father, Son and Holy Spirit. Please listen intently to the words and what we asking for.

The First Prayer is addressed to God the Father. He is the source of all life, including the life of the Trinity. So all our prayers ultimately end up in the heart of God our Father. Here in this opening prayer we recognize the great gift