

St. Nikolai Orthodox Mission of Alliance, Divine Liturgy, 9:00 am.
University of Mt. Union Library Building - Room KHIC 003
Very Reverend Father Joseph Cervo, Archpriest (AOCANA-retired)
Rev. Protodeacon James Gresh, Mission Administrator (Bulgarian Diocese OCA)
June 8, 2014/ Sunday of PENTECOST
Mission Phone # 330 768-7633
Mission Website <http://www.stnikolaiorthodoxmission.com/>



The icon: Shows the Apostles sitting, as on Mount Zion, representing the first Church community, the beginning of the Christian Church. They form a semicircle to express the unity of the Church, the Mystical Body of Christ. The icon is not a depiction of the historical events of Pentecost, but it signifies that this is a great event for all time.

As with many icons, the Apostles are pictured in an inverse perspective, the figures grow larger as they recede into the background. Also, the building that the Apostles are in is shown as background.

The Holy Spirit: At the top of the icon is another semicircle, with rays coming from it. The rays are pointing toward the Apostles, and the "tongues of fire" are seen descending upon each one of them signifying the descent of the Holy Spirit.

Christ: At the center of the group of Apostles, there is a place which is unoccupied. It is reserved for Christ, the invisible head of the Church. Some ancient icons symbolize Christ's invisible presence with an altar, the throne of His glory. Clearly, no one else can be depicted here.

The Apostles: The Apostles sit orderly, unlike the Ascension icon where they seem confused. This is to show the gift of the Holy Spirit, the inner life of grace. The gift to the Church.

The group of twelve represent the Church, not just those mentioned in the book of Acts as being with the others on the day of Pentecost. Pictured in the icon is Paul, who became an Apostle of the Church and the greatest missionary. The four Evangelists, Matthew, Mark, Luke, and John, are shown holding the not yet written books of the Gospel. Other Apostles are holding scrolls that represent the teaching authority given to them by Christ.

Cosmos: In yet another semicircle, at the bottom of the icon, is a symbolic figure of a king. He is in a dark place that represents the world enveloped by sin. This one person represents the whole world that had formerly been without the light of faith. He is bent over to show he was made old by the sin of Adam. Through the power of the Holy Spirit the Church brings light to the whole world by her

teaching. Sometimes, the figure is shown coming out, into the light, having a cloth containing scrolls which represent the teaching of the Apostles.

The First Antiphon

The heavens are telling the glory of God; and the firmament proclaims His handiwork.

Refrain: Through the prayers of the Theotokos, O Savior, save us!

Day to day pours forth speech, and night to night declares knowledge.

Refrain: Through the prayers of the Theotokos, O Savior, save us!

Their proclamation has gone out into all the earth, and their words to the ends of the universe.

Refrain: Through the prayers of the Theotokos, O Savior, save us!

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages.
Amen.

Refrain: Through the prayers of the Theotokos, O Savior, save us!

The Second Antiphon

The Lord answer you in the day of trouble; the name of the God of Jacob protect you!

Refrain: O Good Comforter, save us who sing to You: "Alleluia!"

May He send you help from the sanctuary and give you support from Zion!

Refrain: O Good Comforter, save us who sing to You: "Alleluia!"

May He remember all your offerings, and fulfill all your plans!

Refrain: O Good Comforter, save us who sing to You: "Alleluia!"

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.
Only-begotten Son and Word.....

The Third Antiphon

In Your strength the king rejoices, O Lord, and exults greatly in Your salvation.

Tone 8 Troparion

Blessed are You, O Christ our God;
for You have shown the fishermen to be most wise
by sending down on them the Holy Spirit
and through them catching all the world in Your net.//
Glory to You, O good God Who love mankind!

You have given him his heart's desire, and have not withheld the request of his lips.

Troparion of the Feast

For You meet him with goodly blessings; You set a crown of fine gold upon his head.

Troparion of the Feast

Entrance Verse

Be exalted, O Lord, in your strength! We will sing and praise Your power!

Tone 8 Troparion

Blessed are You, O Christ our God;
for You have shown the fishermen to be most wise
by sending down on them the Holy Spirit
and through them catching all the world in Your net.//
Glory to You, O good God Who love mankind!

Tone 8 Kontakion

When He came down and confused the tongues, the Most High divided the nations; but when He distributed the tongues of fire, He called all people to unity.//Therefore, with one voice we glorify the most-Holy Spirit.

(Instead of the Trisagion, we sing:)

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

Epistle: Acts 2:1-11

Tone 8 Prokeimenon

Their proclamation has gone out into all the earth, and their words to the ends of the universe!

v: The heavens are telling the glory of God; and the firmament proclaims His handiwork.

Tone 1: Alleluia, Alleluia, Alleluia!

v: By the Word of the Lord the heavens were made; and all their host by the Spirit of His mouth.

v: The Lord looked down from heaven, and saw all the sons of men.

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

(Instead of "It is truly meet ...," we sing:)

Rejoice, O Queen, glory of mothers and virgins!
No tongue, however sweet or fluent, is eloquent enough to praise you worthily.
Every mind is overawed by your childbearing.
Therefore, with one voice, we glorify you.

Communion Hymn

Let Your good Spirit lead me on a level path!
Alleluia, Alleluia, Alleluia!



Joint Declaration by Pope Francis and Ecumenical Patriarch Bartholomew at their historic meeting (25 May, 2014) in Jerusalem

1. Like our venerable predecessors Pope Paul VI and Ecumenical Patriarch Athenagoras who met here in Jerusalem fifty years ago, we too, Pope Francis and Ecumenical Patriarch Bartholomew, were determined to meet in the Holy Land "where our common Redeemer, Christ our Lord, lived, taught, died,

rose again, and ascended into Heaven, whence he sent the Holy Spirit on the infant Church". Our meeting, another encounter of the Bishops of the Churches of Rome and Constantinople founded respectively by the two Brothers the Apostles Peter and Andrew, is a source of profound spiritual joy for us. It presents a providential occasion to reflect on the depth and the authenticity of our existing bonds, themselves the fruit of a grace-filled journey on which the Lord has guided us since that blessed day of fifty years ago.

2. Our fraternal encounter today is a new and necessary step on the journey towards the unity to which only the Holy Spirit can lead us, that of communion in legitimate diversity. We call to mind with profound gratitude the steps that the Lord has already enabled us to undertake. The embrace exchanged between Pope Paul VI and Patriarch Athenagoras here in Jerusalem, after many centuries of silence, paved the way for a momentous gesture, the removal from the memory and from the midst of the Church of the acts of mutual excommunication in 1054. This was followed by an exchange of visits between the respective Sees of Rome and Constantinople, by regular correspondence and, later, by the decision announced by Pope John Paul II and Patriarch Dimitrios, of blessed memory both, to initiate a theological dialogue of truth between Catholics and Orthodox. Over these years, God, the source of all peace and love, has taught us to regard one another as members of the same Christian family, under one Lord and Saviour, Jesus Christ, and to love one another, so that we may confess our faith in the same Gospel of Christ, as received by the Apostles and expressed and transmitted to us by the Ecumenical Councils and the Church Fathers. While fully aware of not having reached the goal of full communion, today we confirm our commitment to continue walking together towards the unity for which Christ our Lord prayed to the Father so "that all may be one" (Jn 17:21).

3. Well aware that unity is manifested in love of God and love of neighbour, we look forward in eager anticipation to the day in which we will finally partake together in the Eucharistic banquet. As Christians, we are called to prepare to receive this gift of Eucharistic communion, according to the teaching of Saint Irenaeus of Lyon, through the confession of the one faith, persevering prayer, inner conversion, renewal of life and fraternal dialogue. By achieving this hoped for goal, we will manifest to the world the love of God by which we are recognized as true disciples of Jesus Christ (cf. Jn 13:35).

4. To this end, the theological dialogue undertaken by the Joint International Commission offers a fundamental contribution to the search for full communion among Catholics and Orthodox. Throughout the subsequent times of Popes John Paul II and Benedict the XVI, and Patriarch Dimitrios, the progress of our theological encounters has been substantial. Today we express heartfelt appreciation for the achievements to date, as well as for the current endeavours. This is no mere theoretical exercise, but an exercise in truth and love that demands an ever deeper knowledge of each other's traditions in order to understand them and to learn from them. Thus we affirm once again that the theological dialogue does not seek a theological lowest common denominator on which to reach a compromise, but is rather about deepening one's grasp of the whole truth that Christ has given to his Church, a truth that we never cease to understand better as we follow the Holy Spirit's promptings. Hence, we affirm together that our faithfulness to the Lord demands fraternal encounter and true dialogue. Such a common pursuit does not lead us away from the truth; rather, through an exchange of gifts, through the guidance of the Holy Spirit, it will lead us into all truth (cf. Jn 16:13).

5. Yet even as we make this journey towards full communion we already have the duty to offer common witness to the love of God for all people by working together in the service of humanity, especially in defending the dignity of the human person at every stage of life and the sanctity of family

based on marriage, in promoting peace and the common good, and in responding to the suffering that continues to afflict our world. We acknowledge that hunger, poverty, illiteracy, the inequitable distribution of resources must constantly be addressed. It is our duty to seek to build together a just and humane society in which no-one feels excluded or emarginated.

6. It is our profound conviction that the future of the human family depends also on how we safeguard – both prudently and compassionately, with justice and fairness – the gift of creation that our Creator has entrusted to us. Therefore, we acknowledge in repentance the wrongful mistreatment of our planet, which is tantamount to sin before the eyes of God. We reaffirm our responsibility and obligation to foster a sense of humility and moderation so that all may feel the need to respect creation and to safeguard it with care. Together, we pledge our commitment to raising awareness about the stewardship of creation; we appeal to all people of goodwill to consider ways of living less wastefully and more frugally, manifesting less greed and more generosity for the protection of God's world and the benefit of His people.

7. There is likewise an urgent need for effective and committed cooperation of Christians in order to safeguard everywhere the right to express publicly one's faith and to be treated fairly when promoting that which Christianity continues to offer to contemporary society and culture. In this regard, we invite all Christians to promote an authentic dialogue with Judaism, Islam and other religious traditions. Indifference and mutual ignorance can only lead to mistrust and unfortunately even conflict.

8. From this holy city of Jerusalem, we express our shared profound concern for the situation of Christians in the Middle East and for their right to remain full citizens of their homelands. In trust we turn to the almighty and merciful God in a prayer for peace in the Holy Land and in the Middle East in general. We especially pray for the Churches in Egypt, Syria, and Iraq, which have suffered most grievously due to recent events. We encourage all parties regardless of their religious convictions to continue to work for reconciliation and for the just recognition of peoples' rights. We are persuaded that it is not arms, but dialogue, pardon and reconciliation that are the only possible means to achieve peace.

9. In an historical context marked by violence, indifference and egoism, many men and women today feel that they have lost their bearings. It is precisely through our common witness to the good news of the Gospel that we may be able to help the people of our time to rediscover the way that leads to truth, justice and peace. United in our intentions, and recalling the example, fifty years ago here in Jerusalem, of Pope Paul VI and Patriarch Athenagoras, we call upon all Christians, together with believers of every religious tradition and all people of good will, to recognize the urgency of the hour that compels us to seek the reconciliation and unity of the human family, while fully respecting legitimate differences, for the good of all humanity and of future generations.

10. In undertaking this shared pilgrimage to the site where our one same Lord Jesus Christ was crucified, buried and rose again, we humbly commend to the intercession of the Most Holy and Ever Virgin Mary our future steps on the path towards the fullness of unity, entrusting to God's infinite love the entire human family.

" May the Lord let his face shine upon you, and be gracious to you! The Lord look upon you kindly and give you peace!" (Num 6:25-26).

Pope of Rome

Francis

The Ecumenical Patriarch

Bartholomew of Constantinople

PRAYERS are requested for:

Candi (friend of John and Lynette Baier)

Wendy (friend of Lana Baier)

Jacquelyn, friend of Dan and Jake Krupko who has been diagnosed with heart problems.

Nell Janik and her husband, George.

From Fr. David, add to the prayer list his cousin Jim:

In your kindness brethren, please pray. My younger cousin Jim is going through a rough patch right now. He was taken back to ICU a few minutes ago and is being intubated again. He had suffered a twisted small bowel some weeks ago which killed 3 feet of intestine and caused gangrene to set in. He was recovering until pneumonia set in and won't budge. A CAT scan of his lungs shows that the pneumonia is worsening again and an abdominal CAT scan shows he has a colonic ileum and several more blood clots. Would you please pray that he gets past these latest hurdles. He is a fighter, but he is so very tired and needs the Lord's strength both physically and mentally. He is in the Cleveland Clinic satellite in Westin Florida. Thank you all so much for your prayers

COFFEE HOUR:

Coffee Hour this Sunday will be provided by Tom and Lana Baier.

Thank you to Dan Ralich for hosting coffee hour last Sunday.

We need coffee hour hosts. Coffee Hour for the summer needs to be very simple (i.e. coffee, donuts, juice) due to facility constrictions. Any leftovers will need to go home with the host. Father Joe and Linda will host coffee hour on June 22. Our next available date to host coffee hour is the first Sunday in July. Please see Cathy or Tom Baier if you would like to help.

CHURCH PICNIC:

We are unable to use the facilities at the University of Mount Union on June 15. Last Sunday, we decided to have a picnic on the 15th. The picnic will be hosted at the home of the Krupkos. Complete details will be available next week. We will be celebrating the Divine Liturgy at their home prior to the picnic. Please see Tom Baier or Cathy Krupko to sign up to bring a dish! Everyone is welcome!!!

CHURCH MEETING:

Following Liturgy and before the picnic, we will have a brief meeting to review and approve the building plans for our Mission. Again, this will be Sunday, June 15.

DIOCESAN MEETING:

The weekend of June 28 and 29, the Diocese will hold its annual meeting at St. Elia in Akron, Ohio. All clergy are to celebrate the Liturgy on Sunday in Akron. Therefore, we will not conduct Liturgy at our Mission location that date but will join the Liturgy at St. Elia in Akron. If transportation is an issue, please see Father Joe.

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