



# Weekly Bulletin

## St. Nicholas Orthodox Church

A Community of the Orthodox Church in America

Witnessing to the Apostolic Faith in Lake County for over 45 Years

*Father Andrew Clements*, Pastor

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<b>Sunday</b>	<b>Jun 16</b>	<i>8th Sunday of Pacha / Tone 7 / Pentecost</i> 9:30 am Divine Liturgy / Chrsmtns / Prys for Frs / Knlng Prys / Coffee Hour
<b>Saturday</b>	<b>Jun 22</b>	<i>Leavetaking of Pentecost</i> 5:30 pm Great Vespers
<b>Sunday</b>	<b>Jun 23</b>	<i>1st Sunday after Pentecost / Tone 8 / All Saints</i> Readings: Heb 11:33-12:2 Matt 10:32-33, 37-38; 19:27-30 9:30 am Divine Liturgy Coffee Hour

### ATTENDANCE / STEWARDSHIP / June 9

Attendance: (Adults 105, Children 34)	139
Operating	\$6,546.00
OCA Assessments	718.00
Uganda Children	55.00
Charities	95.00
Icons	20.00
Maintenance	45.00

### HAPPY FATHERS DAY

May God bless and keep all of our fathers for many years and may He establish the souls of our beloved departed fathers in the mansions of the righteous. Memory eternal.

### SPECIAL WELCOME

We welcome Ken Hockenberry and Mike Brzozowski who were Chrsmated into the Orthodox Faith this morning. May God plant them firmly in His Vineyard and bless and keep them for many years.

### COUNCIL MEETING

Thursday, June 20 at 6:30 pm.

### KINGSBURY BAPTISM

Please note that the Kingsbury Baptism will not take place next week but will be rescheduled for another Sunday.

### PRAYER CORNER + + + + +

Perry (Capitan), Sbdcn Leonard, John (Adam's nephew), Ted Geletka, Nina Stehnach (Fr's frnds), Julian, John Clements, Sarah Crivella, Nancy, (Ruth B's frnd), Joella (Lu D's daughter), suffering Christians in the Middle East.

**Anniversaries:** Collin & Kristen Moore, Don & Diane Patton (6/19), Kevin & Dee Kurtz, Bill & Suzanne

Gubser (6/21).

**Birthdays:** Elaine Templeton (6/16), Lea Hoffacker (6/17), Nichole Zadd, Charlotte Kurtz (6/18), Oleg Kaderly (6/19), Bruno Christani (6/21), Laurie Alexander, Kathy Chongris (6/22).

**Newborns:** Luna (CJ & Iya), Luka (Bobby & Juliana).

**Expecting:** Tom & Stephanie.

**Our Seminarian:** Deacon Brian Crivella & Family.

**Newly Illumined:** Michael, Gregory, Mira & Jude.

*Come, O people, let us worship the Godhead in three persons: the Son in the Father with the Holy Spirit. The Father timelessly begets His co-reigning and co-eternal Son; the Holy Spirit proceeds from the Father and is glorified with the Son; one power, one essence, one Godhead! Let us all worship Him, professing our faith: Holy God, Who made all things through the Son, /with the Holy Spirit's cooperation. Holy Mighty, through Whom we know the Father; through Whom the Holy Spirit came into the world. Holy Immortal, the Spirit and Comforter, proceeding from the Father and resting in the Son. O Holy Trinity, glory to You!*

— Vesper Hymn of Pentecost —

# The Holy Spirit's Presence in the Church

**Fr Steven Kostoff**

Today we celebrate the Great Feast of Pentecost. And it seems fitting for me to share a fine passage from Father John Breck, who wrote a summary paragraph of the role and work of the Holy Spirit in the divine economy, and in the life of Christian believers. This passage gives us a sense of the extraordinarily rich and varied aspects of the Spirit's presence in the Church, which is the Temple of the Holy Spirit. I am breaking down Father John's paragraph in a more systematic manner.

The Holy Spirit ...

- prays within us and on our behalf [Romans 8:26].
- works out our sanctification [Romans 15:16; 1 Corinthians 6:11; 2 Thessalonians 2:13; Galatians 5:16-18].
- pours out God's love into the hearts of believers, enabling them to address the Father by the familiar and intimate name, "Abba" [Romans 5:5; 8:15-16; Galatians 4:6].
- confirms our status as "children of God" through His indwelling presence and power [Romans 8:16; Galatians 4:6].
- guides and preserves the faithful in their ascetic struggles against the passions [Galatians 5:16].
- serves as the source and guarantor of our "freedom" from the constraints of the Law, a freedom which enables us to behold the glory of the Lord [2 Corinthians 3:17-18].

Looking up these passages in the Bible may further prove to be helpful in gaining a sense of the ongoing and endless gifts that the Holy Spirit brings to the Church and to our personal lives.

I also would like to include a passage from Veselin Kesich's book, *The First Day of the New Creation*. In his discussion about Pentecost, Prof. Kesich offers a good summary

of the Orthodox Christian position concerning the issue of the filioque. As Orthodox Christians, we continue to recite the Nicene Creed in its original form, without the interpolation of the filioque—the Latin term that means "and from the Son"—when proclaiming the eternal procession of the Holy Spirit from the Father. Prof. Kesich summarizes the Orthodox position based upon a careful reading of the Scriptures. The "filioque controversy" remains to this day a divisive point of contention between Orthodox Christianity and Roman Catholicism respectively – and those Western churches that also use the term. The point to be made is not about remaining entrenched in a polemical position, but to try to come to some understanding as to why the Orthodox have never embraced this later addition to the Nicene Creed. In the words of Prof. Kesich, "It is equally true that the Father sends the Spirit [John 14:16,26]. The Son sends the Spirit, but the source of the Spirit is the Father, for the Spirit proceeds from the Father [John 15:26]. The verb "proceed" that is used in John 15:26 is *ekporeuomai*. When it is said that the Son "comes forth" from the Father, the verb is *exerchomai*. Saint John consistently uses the latter verb whenever he speaks of the Son coming forth from the Father [8:42; 13:3; 16:27f.; 16:30; 17:8]. The Spirit and the Son have the same and only origin. They are two distinct persons. Their missions are not identical. Although the Spirit had not been given because Jesus had not yet been glorified [John 7:39], yet it is nowhere stated in Saint John's Gospel that the Spirit "proceeds" from the Son as He proceeds from the Father. Therefore, there is no filioque here."