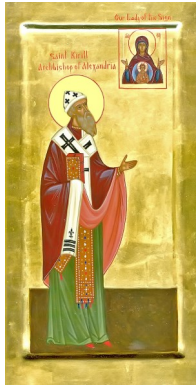


Saint Cyril, Archbishop of Alexandria (June 9)

Commentary on the Gospel of John, Book 1.2

Proof by demonstration and Scripture testimonies, that the Father is in His Own Person, and the Son likewise, the Holy Spirit being counted with Them as God, even though nothing is for the present enquired into regarding Him.

Consubstantial is the Son with the Father and the Father with the Son, wherefore They arrive at an unchangeable Likeness, so that the Father is seen in the Son, the Son in the Father, and Each flashes forth in the Other, even as the Saviour Himself says, "He that hath seen Me hath seen the Father," and again, "I in the Father and the Father in Me." But even though He be in the Father, and have again the Father in Him, Himself full well, as has been already said, perfectly exact unto the Form of Him Who begat Him, and depicting again in Himself without any shortcome, the Father whence He is: not therefore will He be deprived of His separate existence, nor will the Father lose His own special Being; but neither will the surpassing Likeness and Resemblance work any confusion of Persons, so that the Father Who begat and the Son Who is Begotten of Him should be considered as one in number. But sameness of Nature will be confessed of Both, yet the Individual Existence of Each will surely follow, so that both the Father should be conceived of as indeed Father, and the Son as Son. For thus, the Holy Spirit being numbered with them and counted as God, the Holy and Adorable Trinity will have Its Proper Fullness.



Another [proof]. If the Son Himself is Father too, what place has the distinction of names? For if He begat not at all, why is He called Father? How Son, if He were not begotten of the Father? For the Names ask as of necessity such an idea regarding them. But since the Divine Scriptures preach that the Son was Begotten, and the truth is so, He has therefore an existence by Himself. The Father too is again by Himself, if indeed that which is begotten is plainly one thing from another as regards that which begets.

Another. The blessed Paul writing his letter to the Philippians says of the Son, Who being in the Form of God, thought it not robbery to be Equal with God. Who then is He Who would not that His being Equal with God should be thought robbery? For must one not needs say, that One is He Who is in the Form of God, Another again He Whose Form it was? But this is clear and confessed by all. Therefore not one and the same in number are Father and Son, but of distinct Being and beheld in One Another, according to sameness of Essence, even if They be One of One, to wit the Son of the Father. ...

Another. The Son shewing Himself of the Essence of God the Father says again, I came forth from the Father and am come; again I go to the Father. How then will He not be Other than the Father in Person and number, when all reason persuades us to conceive of that which proceeds from ought as other than that from whence it proceeded? Not true therefore is the contrary argument.

Another. Believing in God the Father, in His Only-Begotten Son, and in the Holy Spirit we are justified. Wherefore the Saviour Himself too enjoins His own Disciples saying, "Go ye therefore and teach all nations baptizing them in the Name of the Father and of the Son and of the Holy Ghost." If then the difference of the Names is to contribute nothing to our conception, but when one says the Father, he means the Son, and in naming the Son makes mention of the Father, what need was there of bidding that the believers should be baptized not into Unity but into Trinity? But since the tale of the Divine Nature runs forth into the number three, it is I suppose wholly manifest to all that Each of those so numbered exists in His Own Person, but by reason of there being no change in the Nature, It arrives at One Godhead and has the same worship.

(https://ccel.org/ccel/pearse/morefathers/files/cyril_on_john_01_book1.htm)



ST. PHILIP ORTHODOX CHURCH

A Parish of the
Antiochian Archdiocese

His Eminence Metropolitan JOSEPH



His Grace Bishop THOMAS

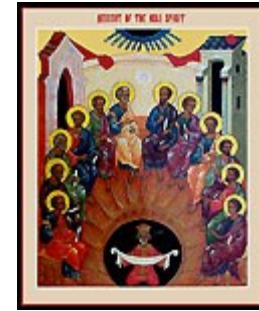


Father Noah Bushelli, Pastor
215-954-9286



Father James Thayer
215-692-0890

June 7, 2020
HOLY PENTECOST



Old Testament Readings:

Num. 11: 16-17, 24-29

Joel 2: 23-32

Ezek. 36: 24-28

Matins Gospel - St. John 20:19-23

Epistle: Acts 2:1-11

Gospel: St. John 7:32-52, 8:12

PENTECOST TROPARION - Tone 8 - Most blessed art thou, O Christ our God, who when thou hadst made the fishermen most wise, did send down upon them the Holy Spirit, and by them didst draw the world into thy net! O Lord of mercy, glory to thee!

PENTECOST KONTAKION - Tone 8 - When coming down He brought confusion on mortal tongues, God Most High brought disunion to nations, and again when He apportioned the tongues of fire, He summoned all mankind to unite once more; and with one accord we glorify the All-Holy Spirit.

TODAY: Orthros, 8:45 am & Divine Liturgy, 10 am
Chrismation of the Moody Family & Robert Lantz
PENTECOST KNEELING PRAYERS after liturgy.

1970 Clearview Road, Souderton, PA 18964

www.st-philip.net (215) 721-4947

Emails: office@st-philip.net nbushelli@gmail.com frjamesthayer@gmail.com

Office Hours: Monday through Friday 10:00 - 3:00

Fr Noah & Fr James are available for hospital visits. If you or anyone you know is in the hospital or homebound and would like a visit, please call the church office.

Weekly Ministries & Stewards:

	This Week:	Next Week (June 14):
PROSPHORA BREAD:	Kristi Moore	Carolyn Kaminsky
USHERS:	Steve Kulp	Rdr. Nick Muzekari
ALTAR CANDLES:	The Gohls	----



Mark Your Calendar:

Daily Liturgies (10 am) thru June 29

Evening services (6:30 pm)

open to all

Wednesday: Little Compline

Friday: Paraklesis

Saturday: Great Vespers

High School Graduate Recognition

Sunday, June 21

Holy Unction

Wed, June 24th at 4 pm

(Fast and Confess in preparation)

Apostles' Fast

June 15-28

Sts. Peter & Paul

Sunday, June 28

Vespers & Artoklasia, 6:30 pm

Monday, June 29

Orthos 8:45 am, & Divine Liturgy, 10 am

Dormition Fast - August 1-14

Daily Paraklesis

Holy Unction, Aug 7, 4 pm

Transfiguration

August 5-6

Pray For:

Living	Departed
Newly Illumined	+Archpriest John (W)
Nicola	+Archimandrite Elias (B)
Doris	+Archpriest Paul
Mat. Linda (Dudash)	+Kathy (Allen)
Larissa & Family	+David Lee
George	+John
John	+Timothy (B)
James	
Lasha B	
Otari B	
Daniel H	
John	
Zerfenesh	
Tsighe	
Maximos	
Eyassu	
Gloria	
Mary	
John	
Luke	
Apostoli	
Thomas, Elizabeth, Elaine & all Missionaries	
New & Expectant Mothers & children	

Catechumens

Evan, Conor, Shaun, Matthew, Tina, & Michael

This Week:

**NO FASTING OR ABSTINENCE THIS WEEK
(WEEK OF PENTECOST)**

Monday, June 8: *HOLY SPIRIT MONDAY*
Daily Liturgy, 10 a.m.

Tuesday, June 9: Daily Liturgy, 10 a.m.

Wednesday, June 10: Daily Liturgy, 10 a.m.
Compline & Patristic Reading, 6:30 p.m.

Thursday, June 11: Daily Liturgy, 10 a.m.

Friday, June 12: Daily Liturgy, 10 a.m.
Paraklesis, 6:30 p.m.

Saturday, June 13: Daily Liturgy, 10 a.m.
Altar Boy Training by Zoom, 3:30 p.m.
VESPERS 6:30 p.m., Confession 7 p.m.

Sunday, June 14: **SUNDAY OF ALL SAINTS**
ORTHROS 8:45 a.m.
Divine LITURGY 10 a.m.

GIVING TOTALS FOR MONTH OF MAY:

OFFERINGS: Candles, \$503. Collections, \$1672.78. Flowers, \$20. Youth, \$11. Beautification, \$1,800. Book Shelf, \$40. Building Fund, \$1,200. Camping Fund, \$117.06. COF, \$308.60. Corona Impressed Fund, \$3,402.70. Food for Hungry, \$254. Needy Fund, \$100. Twelve Baskets Full, \$100. VISA Refund, \$223.34. Stewardship, \$32,719.53. Total received: \$7,052.47.

THANK YOU AND GOD BLESS YOU FOR YOUR GENEROSITY!

The disciples were first called Christians in Antioch (Acts 11:26)

TIMELY REMINDER -- All services are OPEN to non-Orthodox visitors and friends! However, the regulations of the Orthodox Church restrict HOLY COMMUNION, HOLY UNCTION, as well as the other Sacraments (Holy Mysteries) to Orthodox Christians who are sacramentally active and/or qualified. Married Orthodox people are qualified only if their marriage has been blessed in the Orthodox Church.

To be prepared for Holy Communion, an Orthodox Christian must be fasting from all food and drink (including water), and have received Confession/Absolution. If you visit another Orthodox parish, you must make it known to the priest, in advance, that you are prepared. (Don't just step into the Communion line without letting the priest know who you are and where you are from.)