

**Sunday, August 18th- Feast Day Celebration**

***Sunday– 12noon until 9pm***

**Sunday, August 18th:** Ninth Sunday After Pentecost

Feast Day:

9:00am: Matins

10:00am: Hierarchal Divine Liturgy with His Grace Bishop JOHN

**Tuesday, August 20th:** 7:00 P.M.– Bazaar Meeting

**Sunday, August 25th:** Tenth Sunday After Pentecost

Outreach Committee 'Soup Kitchen' & 'Food Bag Donations' 11:30-12pm

**Sunday, September 1st:** Indiction: Ecclesiastical New Year

**Saturday, September 7th:** 9:00am– Roll Grape Leaves at the Parish Center

6:00pm– Arabic Liturgy

**Sunday, September 8th:** Sunday Before Elevation of the Cross

Start of Church School & Welcome Back Luncheon

**Tuesday, September 10th:** 7:00 Parish Council Meeting

**Sunday, September 15th:** Sunday After Elevation of the Cross

Outreach Committee 'Soup Kitchen' 11:30-12pm

**Sunday, September 22nd:** Fourteenth Sunday After Pentecost

Outreach Committee 'Food Bag Donations' 11:30-12pm

**Sunday, September 29th:** Fifteenth Sunday After Pentecost

**Saturday, October 5th:** 6:00pm– Arabic Liturgy

**Sunday, October 6th:** Sixteenth Sunday After Pentecost

October is Youth Month

**Sunday, October 13th:** Fathers of the 7th Ecumenical Council

Bazaar Kick-Off Luncheon

**Saturday, October 19th:** Harvest Hafleh– more info to follow

**Sunday, October 20th:** Eighteenth Sunday After Pentecost

Outreach Committee 'Soup Kitchen' 11:30-12pm

**Saturday, October 26th:** Sunday School & Teens Halloween Party

**Sunday, October 27th:** Nineteenth Sunday After Pentecost

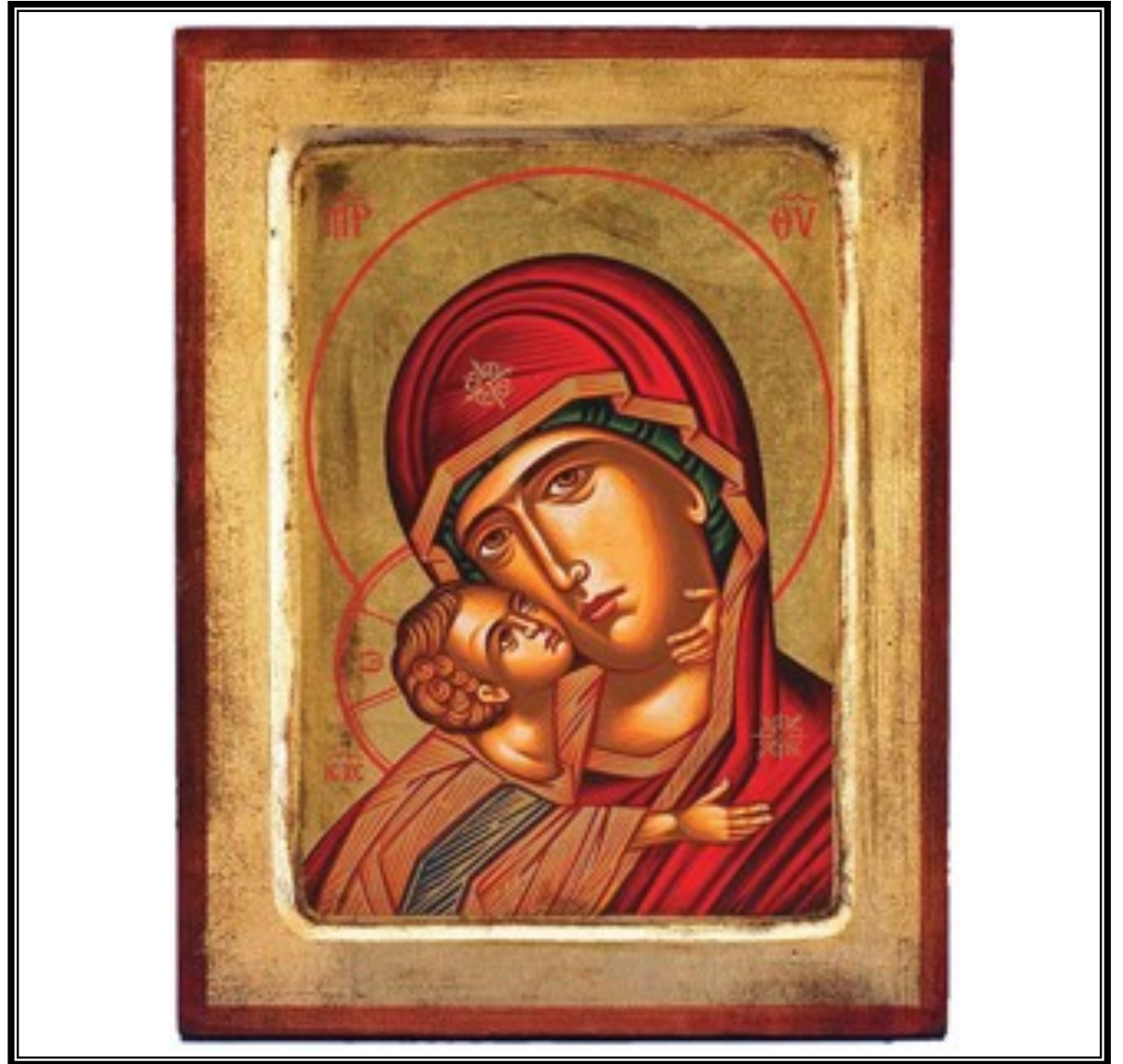
Outreach Committee 'Food Bag Donations' 11:30-12pm

**Friday, November 1st-Sunday, November 3rd:** St. Mary Annual Holiday Bazaar

**Saturday, November 2nd:** 6:00pm Arabic Liturgy

**Sunday, November 3rd:** Twentieth Sunday after Pentecost

**SAINT MARY ANTIOCHIAN ORTHODOX CHURCH**



***Sunday, August 18, 2019***

***Ninth Sunday After Pentecost***

## ***Saint Mary Antiochian Orthodox Church***

***"A parish of the Antiochian Orthodox Christian Archdiocese of North America"***

249 High Street, Pawtucket, RI 02860  
Phone (401) 726-1202 Fax: (401) 729-1203  
Parish Center Phone (401) 725-5150  
Web site: <http://stmarypawtucket.org>  
Email: [office@stmarypawtucket.org](mailto:office@stmarypawtucket.org)

**His Eminence Metropolitan JOSEPH, Archbishop of New York  
& Metropolitan of all North America**

**His Grace Bishop JOHN, Auxiliary and Bishop of the  
Diocese of Worcester and New England**

**V. Rev. Father Elie Estephan  
Cell- 1-(240) 205-9079**

**Sub-Deacon Emad Amirhom  
Sub-Deacon Elijah Vollendorf**

### **Schedule of Services**

<i>Sunday: Orthros (Matins)</i>	<i>9:00 a.m.</i>
<i>Church School</i>	<i>11:15 a.m.</i>
<i>Sunday: Divine Liturgy</i>	<i>10:00 a.m.</i>

*Enter in Quietness, Rest in Prayer,  
Worship in Reverence, Depart in Peace to Serve*

**We welcome our Visitors & Guests:** Please take a moment to fill out a Visitor Card.  
We invite you to join us for coffee hour at the Parish Center following Liturgy.

**Receiving Communion:** Only those Orthodox Christians who have prepared themselves may approach the chalice for Holy Communion. Everyone is welcome to partake of the Holy Bread after the Liturgy.



### **Prayer Line**

St. Mary ~ Internet Prayer Line  
Prayer requests can be sent to us via the internet at  
**[office@stmarypawtucket.org](mailto:office@stmarypawtucket.org)**

All requests must be received by Wednesday noon to be included in that week's bulletin.  
Any requests received after that time will be included in the following week's bulletin.

## **THE SYNAXARION (Plain Reading)**

On August 18 in the Holy Orthodox Church we continue to celebrate the feast of the Holy Dormition of our Lady the Theotokos and Ever-virgin Mary; and we commemorate the Holy Martyrs Floros and Lauros of Illyria.

### **Verses**

In their thirst for a death unto God the Word's glory,  
Floros and Lauros unto the well have departed.  
On the eighteenth Lauros with Floros went down into a well.

Florus and Laurus were brothers and stonecutters. A pagan prince hired them to build a temple to the idols. During their work, a piece of stone flew and struck the eye of the pagan priest's son. Seeing his son blind and bloody, the pagan priest shouted at Floros and Lauros and wanted to beat them. Then, the holy brothers said to him that if he would believe in the true God his son would be healed. The pagan priest promised. Florus and Laurus prayed with tears and traced the sign of the Cross over the child's injured eye, which was healed and made whole. Then the pagan priest Merentius and his son were baptized and, shortly after that, both suffered for Christ by fire. Floros and Lauros placed a cross on the completed temple, summoned all Christians and consecrated it in the name of the Lord Jesus with an all-night vigil. Hearing of this, the Illyrian deputy burned many of those Christians and threw Floros and Lauros alive into a well and then filled it with dirt. Later, their relics were revealed and translated to Constantinople. These two wonderful brothers were glorified by Christ in the second century.

On this day, we also commemorate the Venerable Sophronios of St. Anne  
Skete on Athos.

***By the intercessions of Thy Saints, O Christ God,  
have mercy upon us. Amen.***

### **ONLINE BULLETIN**

The Bulletin is available online on our website at:  
<http://stmarypawtucket.org>

## TYPES OF MARY IN THE OLD TESTAMENT

Types of both Christ and Mary, His Mother, fill the Old Testament. Indeed, most of Old Testament types of Mary- a natural consequence of her essential role in the Incarnation of her Son, Jesus Christ- reveal the awesome marvel of her womb which contained the almighty God. Referring to Genesis 2:9, the hymnography of the Church sees the garden of Eden as a type of Mary: "Rejoice, . . . O living Paradise, having the Lord, the Tree of Life, in your midst" (Akathist Hymn). The burning bush beheld by in the wilderness (Ex 3:1-6) is one of the most often mentioned types of Mary. For example "She is the Bush springing from barren ground [her mother, St. Anna, had been barren] burning with the immaterial fire that cleanses and enlightens our souls" (Small Vespers, Nativity of the Theotokos). St. John of Damascus observes, "The burning bush is an image of God's Mother. . . . If, therefore, the ground where the image of the Theotokos was seen by Moses is holy ground [Ex 3:5], how much more holy is the image itself?" The tabernacle in the wilderness, where God dwelt among the wandering Israelites (Ex 25:1-27:19), also prefigures Mary: "The tabernacle that is to hold God, the sanctuary of the glory, has chosen to dwell in the holy temple" (Matins, Entry of the Theotokos into the Temple). Another hymn from this service addresses her as "O Holy of Holies," identifying her with the most holy inner place of the tabernacle and the temple (Ex 26:33; 3Kg 8:6). Other Old Testament types of Mary relating to the Lord dwelling in her womb include the jar of manna (Ex 16:33, 34); Aaron's rod that budded (Nm 17:16-23); the tablet of the Law "written with the finger of God" (Ex 31:18); the ladder reaching from earth to heaven (Gn 28:10-17); the fleece that received the dew (Jdg 6:36-38; sec Ps 71:1-6); the tongs besting the live coal (Is 6:6); and the fiery furnace in Babylon (Dan 3:19-50). Concerning this last image, the hymnographer St. Cosmas of Maiuma writes, "The furnace moist with dew was the image and figure of a wonder past nature. For it burned not the Children whom it had received, even as the fire of the Godhead consumed not the Virgin's womb into which it had descended" (Matins, Nativity of Christ). The miracle of the Virgin Birth is another prominent theme among the Old Testament types of Mary. One of the most striking of these is found in Ezekiel 43:27-44:4, the only Old Testament passage read at all four of the major Feasts of the Theotokos. This reading tells about the east gate of the heavenly temple remaining shut even as the Lord God of Israel, and He alone, goes in and out through it. This is prophetic of the Lord entering Mary's womb and being born nine months later with her virginity remaining intact. Hence in various hymns the Church proclaims her as "the Gate that looks towards the East," "the Gate through which none may pass," and "the East Gate . . . [who] awaits the entrance of the Great Priest." Another such image occurs in Daniel 2:45, where the Theotokos is the mountain out of whom a stone (that is, Christ; 1Co 10:4) is cut "without hands." This refers to Christ's birth from the Virgin, untouched by a man. Mary is the culmination of the whole history of the ancient Hebrews. She is the perfection to which all of faithful Israel aspired through the long centuries of preparation for the coming of the Messiah, beginning with the promise given to Abraham: "God promised to our forefather Abraham that in his seed the Gentiles would be blessed [Gn 22:18], O pure Lady; and through thee today, the promise receives its fulfillment" (Matins, Annunciation)



## *Ninth Sunday After Pentecost*

**Tone: 8 / Eothinon: 9**

### **RESURRECTIONAL APOLYTIKION: Tone 8**

From the heights Thou didst descend, O compassionate One, and Thou didst submit to the three-day burial, that Thou might deliver us from passion; Thou art our life and our Resurrection, O Lord, glory to Thee.

### **APOLYTIKION OF THE DORMITION: Tone 1**

In thy birth-giving, O Theotokos, thou didst keep and preserve virginity; and in thy falling-asleep thou hast not forsaken the world; for thou wast translated into life, being the Mother of Life. Wherefore, by thine intercessions, deliver our souls from death.

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### **KONTAKION OF THE DORMITION: Tone 2**

Verily, the Theotokos, who is ever watchful in intercessions, and whose prayers are never rejected, neither tomb nor death could control. But since she is the Mother of Life, He Who dwelt in her ever-virgin womb did translate her to life.





## THE EPISTLE

*Make vows to the Lord thy God and perform them.  
In Judah God is known; His Name is great in Israel.*

### **The Reading from the First Epistle of St. Paul to the Corinthians. (3:9-17)**

Brethren, we are God's fellow workers; you are God's field, God's building. According to the grace of God given to me, like a skilled master builder I laid a foundation, and another man is building upon it. Let each man take care how he builds upon it. For no other foundation can anyone lay than that which is laid, which is Jesus Christ. Now if any one builds on the foundation with gold, silver, precious stones, wood, hay or straw, each man's work will become manifest; for the Day will disclose it, because it will be revealed with fire, and the fire will test what sort of work each one has done. If the work which any man has built on the foundation survives, he will receive a reward. If any man's work is burned up, he will suffer loss, though he himself will be saved, but only as through fire. Do you not know that you are God's temple and that God's Spirit dwells in you? If anyone destroys God's temple, God will destroy him; for God's temple is holy, and you are that temple.

## THE GOSPEL

### **The Reading from the Holy Gospel according to St. Matthew. (14:22-34)**

At that time, Jesus made the Disciples get into the boat and go before Him to the other side, while He dismissed the crowds. And after He had dismissed the crowds, He went up on the mountain by Himself to pray. When evening came, He was there alone, but the Disciples' boat by this time was many furlongs distant from the land, beaten by the waves; for the wind was against them. And in the fourth watch of the night He came to them, walking on the sea. But when the Disciples saw Jesus walking on the sea, they were terrified, saying, "It is a ghost!" And they cried out for fear. But immediately He spoke to them, saying, "Take heart, it is I; have no fear." And Peter answered Him, "Lord, if it is Thee, bid me come to Thee on the water." He said, "Come." So Peter got out of the boat and walked on the water and came to Jesus; but when he saw the wind, he was afraid, and beginning to sink he cried out, "Lord, save me!" Jesus immediately reached out His hand and caught him, saying to him, "O man of little faith, why did you doubt?" And when they got into the boat, the wind ceased. And those in the boat worshiped Him, saying, "Truly, Thou art the Son of God." And when they had crossed over, they came to land at Gennesaret.

### **PRAYERS ARE BEING OFFERED FOR GOOD HEALTH AND BLESSING OF:**

Kevin Hashway  
Mark Hashway  
Offered by: Elaine Wilbur

John & Patricia Massiwer  
Offered by: Mary Massiwer

John & Patricia Massiwer  
Offered by: Cindy Hayes & Family

Elizabeth Votruba  
Offered by: Sandra Matook

Joseph Aghia & Family  
George Aghia & Family  
Joey Aghia & Family  
Rania Aghia  
Offered by: Rania Aghia

Joseph Aghia  
Ray Trabulsi  
Mary & John Massiwer  
Offered by: Joe & Marlene Samra

Fred & Adele Shwaery  
Bobby Laffey  
Offered by: Lorice Hallal

Steve Kilsey  
Jim Schillawski  
Offered by: Ray & Leila Trabulsi

Fr. Isaac & Kh. Dolly Crow  
Offered by: Makram, Louise & Madison Megalli

Andrea & Stephanie Swistak  
Elaine Agaty  
Offered by: Elaine Swistak



Marlene & Joe Samra & Family  
Mary Mechrefe & Family  
Salwa & Nabil Houry & Family  
Offered by: Steve & Patricia Kilsey

### **IN LOVING MEMORY OF:**

Fred Hashway Jr.  
Offered by: Elaine Wilbur

Adnan Karkour (6 Months)  
Offered by: Najat Karkour

Charles Agaty  
Offered by: Elaine Agaty

Mary Samra  
Fred Hallal  
Offered by: Lorice Hallal

John Swistak  
Charlie Agaty  
Mary Agaty  
Offered by: Elaine Swistak

Thomas Matook  
Charlie Agaty  
Chris Spenard  
Offered by: Sandra Matook & Family



There are still many open dates to sponsor a coffee hour. See Jiana Diakh or Sousan Karwashan on Sunday after Liturgy. Please consider sponsoring a coffee hour.

### **Arabic Liturgy**

Arabic Liturgy is being offered the first Saturday of each month at 6:00 P.M. All are welcome. and encouraged to attend.