

## Orthodox Vocabulary

### **Pentecost**

This is the fiftieth day after the Resurrection of Christ when the Holy Spirit descended on the Apostles (Acts of the Apostles, chapter 2). The Church applied the name Pentekoste = the fiftieth day, to the feast celebrating this event which may be considered the birthday of Christianity as an organized religion. In early times, the whole period between Easter and the Sunday marking the Fiftieth day after it was called Pentecost. During that time no fast was allowed, prayer was offered while standing, and the alleluia was sung more frequently. Now it is only the Easter week, from Easter Sunday to the Sunday of St. Thomas, that both Wednesday and Friday are not considered to be fasting days.

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

On this day, the eighth Sunday of Pascha, we celebrate Holy Pentecost.

#### ***Verses***

*In a mighty wind Christ distributeth the Divine Spirit  
In the form of fiery tongues unto the Apostles.*

In one great day, the Spirit was poured out on the Fishermen. On this day—the fiftieth after Great and Holy Pascha—we commemorate the descent of the Holy Spirit upon the holy Disciples and Apostles in the form of tongues of fire. Numbering about 120, they who followed the Master gathered in Jerusalem in the upper room of a house to await the Lord's promise to send the Holy Spirit. At about the third hour of the day, there came a sound from Heaven as of a mighty rushing wind, and it filled the house. Cloven tongues immediately appeared, like as of fire, and sat upon the head of each of them. The Apostles began to speak, not with the languages of their ancestors, but with other languages with which the Holy Spirit supplied them, as He inspired them. After the Apostle Peter explained what had happened, 3,000 people joined the Church on the inauguration of the priesthood of grace. The objectives of Pentecost are, namely, the coming of the Holy Spirit into the world, the fulfillment of the promise of Jesus Christ, and the completion of the undefiled hope of the Apostles

*By the intercessions of the Holy Apostles,  
O Christ our God, have mercy on us. Amen.*

## SAINT MARY ANTIOCHIAN ORTHODOX CHURCH



*Sunday, June 7, 2020*

*Sunday of Holy 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.

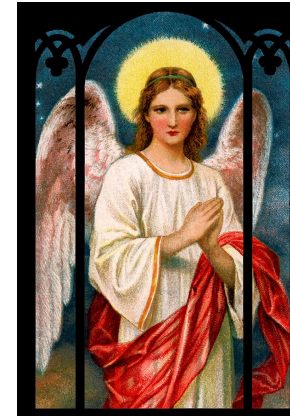


**Prayer Line**

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 ANGELS**  
(continued)



Christ himself indicates that we each have our own guardian angel who is companion, helper and protector.

According to tradition, not all angels are equal in dignity and closeness to God: there is a hierarchy. In the treatise *The Celestial Hierarchy*, attributed to Dionysius the Areopagite, the author counts three angelic hierarchies, each of which is divided into three ranks. The first and highest contains the seraphim, cherubim, thrones; the second, dominions, powers, authorities; the third, principalities, archangels, angels. The names of all nine angelic ranks are taken from Holy Scripture and, to quote again from Isaac the Syrian, mean the following:

In Hebrew, Seraphim means those who are fervent and burning; the Cherubim, those who are great in knowledge and wisdom; the Thrones, receptacles of God and rest...These orders are given these names because of their operations. The Thrones are so called as once truly honoured; the Dominions, as those who possess authority over every kingdom; the Principalities, as those who govern the atmosphere; Powers, as those who give power over the nations and every man; Virtues, as ones mighty in power and dreadful in appearance; the Seraphim, as those who make holy; the Cherubim, as those who carry; the Archangels, as vigilant guardians; the Angels, as those who are sent.

In this celestial hierarchy the upper ranks are illuminated by the divine light and partake of the mysteries of the Godhead directly, while the lower ranks receive illumination only by devolution through the higher ranks. According to Dionysius, the angelic hierarchy finds its continuation and reflection in the ecclesiastical hierarchy partakes of the divine mystery through the mediation of the celestial hierarchy. Biblical tradition speaks of the number of angels in general terms: there are 'a thousand thousands...and ten thousand times ten thousand' (Dan. 7:0). The angels certainly outnumber human beings. Gregory of Nyssa sees the lost sheep of the parable as an image of the entire human race, while he takes the ninety-nine sheep who stayed in the hills to be the angels.

Why does the Lord command us to love our enemies and to pray for them? Not for their sake, but for ours! For as long as we bear grudges, as long as we dwell on how someone offended us, we will have no peace.

~Elder Thaddeus of Vitovnica



**THE ANGELS**

‘In the beginning God created the heavens and the earth’ (Gen. 1:1). Traditionally these verses are understood as indicating two worlds created by God– one invisible, spiritual and perceptible to the intellect, and the other visible and material. We have already remarked that there are no abstract concepts in biblical language and spiritual realities are often expressed by the word ‘heaven’. Christ speaks of the Kingdom of heaven...Thy will be done, on earth as it is in heaven’ (Matt. 6:9-10). It is obvious that reference is not being made to the visible, material sky. The Kingdom of God is a spiritual not a material kingdom, for by nature God is Spirit. And when we read that he ‘created the heavens’, this means the spiritual world and its inhabitants, the angels.

God created the angelic world before the visible universe. The angels are incorporeal spirits who possess reason and free will. John of Damascus speaks of them as being ‘ever in motion, free, incorporeal, ministering to God’, of their rational, intelligent and free nature. Following Gregory the Theologian, he calls the angels ‘secondary spiritual lights, who receive their brightness from the first Light which is without beginning’. Located in direct proximity to God, they are sustained by his light and convey this light to us.

The Bible frequently mentions the angels, yet there are no detailed descriptions of them, and there is no mention of their creation (apart from the reference to ‘heaven’). According to Isaac the Syrian, God created angels ‘out of nothing all of a sudden’, as worlds on high without number, limitless powers, legions of seraphs of fire, fearful and swift, wondrous and mighty, which have the power to carry out the will of the almighty design, the simple spirits which are luminous and incorporeal, which speak without a mouth, which see without any eyes, which hear without any ears, which fly without any wings...They do not tire or grow feeble, they are swift in movement, never delaying in any action, fearful to look upon, whose ministry is wondrous, who are rich in revelations, exalted in contemplation, who peer into the place of the *Shekhina* of Invisibleness, glorious and holy essences, who are arranged in ninefold order by the Wisdom which has created all...They are fiery in their movements, acute in intellect, wondrous in knowledge, resembling God insofar as that is possible.

Angels are actively engaged in the unceasing praise of God. Isaiah describes his vision of God, around whom the seraphim stand and proclaim: ‘Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory’ (Isa. 6:1-3). Yet the angels are also messengers sent by God to people (the Greek word means ‘messenger’ or ‘herald’). They take a vital and active part in lives of all people. Thus the archangel announces to Mary that she will bear a Son called Jesus; angels come and minister to Jesus in the wilderness; an angels supports Jesus in the garden of Gethsemane.

(continued next page)

*Sunday of Holy Pentecost*

**APOLYTIKION of PENTECOST: Tone 8**

Blessed art Thou, O Christ our God, Who hast revealed the fishermen as most wise, having sent upon them the Holy Spirit, and through them Thou hast fished the universe, O Lover of mankind, glory to Thee.

**KONTAKION OF PENTECOST: Tone 8**

When the High One descended, confusing tongues, He divided the nations. And when He distributed the fiery tongues He called all to one unity. Wherefore, in unison we glorify the most Holy Spirit.

**THE ANTI-TRISAGION HYMN**

As many of you as have been baptized into Christ have put on Christ. Alleluia. (THRICE)

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

Have put on Christ. Alleluia.

Dynamis!

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

**Visitations**

Please contact Fr. Elie with any names of parishioners that are in need of visitation either at home, in hospital or nursing homes.

**Bulletin Submissions**

*Please help us provide a quality weekly bulletin by submitting all prayer requests and announcements to the church office by Noon on Wednesdays. Any requests received after this time will be in the following week’s bulletin. Thank you for your cooperation.*



## THE EPISTLE

*Their voice has gone out into all the earth. The heavens declare the glory of God.*

### **The Reading from the Acts of the Apostles. (2:1-11)**

When the day of Pentecost had come, the Disciples were all together in one place. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues as of fire, distributed and resting on each one of them. And they were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance. Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven. And at this sound the multitude came together, and they were bewildered, because each one heard them speaking in his own language. And they were amazed and wondered, saying, “Are not all these who are speaking Galileans? And how is it that we hear, each of us in his own native language? Parthians and Medes and Elamites and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabians, we hear them telling in our own tongues the mighty works of God.”

## THE GOSPEL

### **The Reading from the Holy Gospel according to St. John. (7:37-52; 8:12)**

On the last day of the feast, the great day, Jesus stood up and proclaimed, “If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, ‘Out of his belly shall flow rivers of living water.’” Now this He said about the Spirit, which those who believed in Him were to receive; for as yet the Spirit had not been given, because Jesus was not yet glorified. When they heard these words, many of the people said, “This is really the prophet.” Others said, “This is the Christ.” But some said, “Is the Christ to come from Galilee? Has not the Scripture said that the Christ is descended from David, and comes from Bethlehem, the village where David was?” So there was a division among the people over Him. Some of them wanted to arrest Him, but no one laid hands on Him. The officers then went back to the chief priests and Pharisees, who said to them, “Why did you not bring Him?” The officers answered, “No man ever spoke like this man!” The Pharisees answered them, “Are you led astray, you also? Have any of the authorities or the Pharisees believed in Him? But this crowd, who do not know the Law, are accursed.” Nicodemus, who had gone to Him before, and who was one of them, said to them, “Does our Law judge a man without first giving him a hearing and learning what he does?” They replied, “Are you from Galilee too? Search and you will see that no prophet is to rise from Galilee.” Again Jesus spoke to them, saying, “I am the light of the world; he who follows Me will not walk in darkness, but will have the light of life.”

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

Kevin Hashway  
Mark Hashway  
Offered by: Elaine Wilbur



Victoria & Albert Hallal  
Offered by: Ron Hallal

Paula Hallal  
Offered by: Holly Lazieh & Sons & Bob Dessaint

Fr. Elie & Family  
All Parishioners of St. Mary Church  
Our Family & Friends  
Kh. Dolly Crow  
Edward Betor  
Josephine Karam  
Offered by: Elie, Julia & Naji Karam

Nabil & Salwa Khoury  
Offered by: Nora Abdelahad  
Elaine Agaty  
Sandra Matook

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

Janice Hallal  
Offered by: Her Loving Husband Ron

Fred Hashway Jr.  
Offered by: Elaine Wilbur

V. Rev. Fr. Isaac Crow  
Lillian Betor  
Georges Karam  
Offered by: Elie, Julia & Naji Karam

Elizabeth Votruba  
Offered by: Nabil & Salwa Khoury

Lucy Haddad  
Mary Haddad  
John Haddad  
Antonio & Lillian Haddad  
Offered by: George A. Arees



### **Orthodox Vocabulary**

#### **Amen**

Amen: a Hebrew word which means “so be it,” implying firmness and certitude. It is a word which is often pronounced by the faithful during the liturgy, in answer to prayers recited by the bishop or priest. It “seals” these prayers. It expresses the active and responsible participation by each one personally, and by all together, in the single liturgical act of the Church. This firm response must never be automatic or lukewarm, but should involve our whole life and our entire being in an act of faith and trust. In the Book of Revelation (3:14), “Amen” stands for Christ himself. To say “amen” is to say “yes” to Christ, to his word and to his will. It is an affirmation that the journey toward God is already begun.

Love all God’s creation, the whole of it and every grain of sand. Love every leaf, every ray of God’s light. Love the animals, love the plants, love everything. If you love everything, you will perceive the divine mystery in things.

~The Elder Zossimos

