

CHURCH CALENDAR

Sunday, June 6th: Sunday of the Blind Man

Tuesday, June 8th: 7:00 P.M.– Parish Council Meeting

Wednesday, June 9th: 7:00 Divine Liturgy for the Ascension

Sunday, June 13th: Fathers of the 1st Ecumenical Council
Church School Graduation

Saturday, June 19th: Father's Day Hafli– rescheduled to a later date– more info to follow

Sunday, June 20th: Holy PENTECOST
Father's Day

Sunday, June 27th: First Sunday after Pentecost

Saturday, July 3rd: 6:00 P.M.– Arabic Liturgy

Sunday, July 4th: Second Sunday after Pentecost

Saturday, July 10th: Family Day (rain date July 11th)

Sunday, July 11th: Great Martyr Euphemia

Tuesday, July 13th: 7:00 P.M.– Parish Council Meeting

Sunday, July 18th: Fathers of the 4th Ecumenical Council

Sunday, July 25th: Dormition of Anna



25 Week-Multi Raffle

Tickets are still available for our Multi Raffle– *first drawing to be announced soon.*

Tickets: \$125

Prizes: \$125...plus your number can be pulled again throughout the 25 weeks!!



To purchase a ticket, please see Edward Ayoub (401) 263-3666

CHRIST IS RISEN, TRULY HE IS RISEN!

SAINT MARY ANTIOCHIAN ORTHODOX CHURCH



Sunday, June 6, 2021

Sunday of the Blindman

Saint Mary Antiochian Orthodox Church
"A parish of the Antiochian Orthodox Christian Archdiocese of North America"

Church Office hours: Monday– Friday 9am-1pm
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>
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**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.

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

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.

Orthodox Vocabulary

Liturgical Fans

Metal or wooden disc, used as fans and carried in procession. On the round discs there are representations of the six-winged angels, the Cherubim, described in Exodus 25:18, who surround the throne of God. They are carried in procession and are placed near the back of the Holy Table to signify that angels are continually with us, most significantly, at the celebration of the Divine Liturgy.



Coffee Hour

Coffee Hour will be held after Liturgy today and is being offered by Philip & Bette Ayoub. Everyone is welcome to attend.



Bulletins are now available on our website every Sunday morning. Other important information, flyers, recipes, etc. can also be found on our website at www.stmarypawtucket.org

Father's Day Hafli is being rescheduled to a later date.

We are now having Coffee Hour following Liturgy. Many dates are now open for Sponsorships for Coffee Hour. Please see Latifa to schedule a date.



The Feast of The Ascension

This year the Feast of The Ascension falls on Thursday, June 10th.

**St. Mary Church will celebrate the Feast with an Evening
Divine Liturgy at 7:00 P.M. on Wednesday, June 9th.**

Jesus did not live with his disciples after his resurrection as he had before his death. Filled with the glory of his divinity, he appeared at different times and places to his people, assuring them that it was he, truly alive in his risen and glorified body. To them he presented himself alive after his passion by many proofs, appearing to them during forty days, and speaking of the Kingdom of God (Acts 1:3) It should be noted that the time span of forty days is used many times in the Bible and signifies a temporal period of completeness and sufficiency. (Genesis 7:17; Exodus 16:35, 24:18; Judges 3:11; 1 Samuel 17:16; 1 Kings 19:8; Jonah 3:4; Matthew 4:2) On the fortieth day after his passover, Jesus ascended into heaven to be glorified on the right hand of God. (Acts 1:9-11; Mark 16:19; Luke 24:51) The ascension of Christ is his final physical departure from this world after the resurrection. It is the formal completion of his mission in this world as the Messianic Saviour. It is his glorious return to the Father who had sent him into the world to accomplish the work that he had given him to do. (John 17:4-5) ...and lifting his hands he blessed them. While blessing them, he parted from them and was carried up into heaven. And they returned to Jerusalem with great joy. . . (Luke 24:51-52) The Church's celebration of the ascension, as all such festal celebrations, is not merely the remembrance of an event in Christ's life. Indeed, the ascension itself is not to be understood as though it were simply the supernatural event of a man floating up and away into the skies. The holy scripture stresses Christ's physical departure and his glorification with God the Father, together with the great joy which his disciples had as they received the promise of the Holy Spirit who was to come to assure the Lord's presence with them, enabling them to be his witnesses to the ends of the earth. (Luke 24:48-53; Acts 1:8-11; Matthew 28:16-20; Mark 16:16-19) In the Church the believers in Christ celebrate these very same realities with the conviction that it is for them and for all men that Christ's departure from this world has taken place. The Lord leaves in order to be glorified with God the Father and to glorify us with himself. He goes in order to "prepare a place" for us, and to take us also into the blessedness of God's presence. He goes to open the way for all flesh into the "heavenly sanctuary... the Holy Place not made by hands." (See Hebrews 8-10) He goes in order to send the Holy Spirit, who proceeds from the Father, to bear witness to him and his gospel in the world, by making him powerfully present in the lives of his disciples. The liturgical hymns of the feast of the Ascension sing of all of these things. The antiphonal verses of the Divine Liturgy are taken from Psalms 47, 48 and 49. The troparion of the feast which is sung at the small entrance is also used as the post-communion hymn. Thou hast ascended in glory O Christ our God., granting joy to Thy disciples by the promise of the Holy Spirit. Through the blessing they were assured that Thou art the Son of God, the Redeemer of the world (Troparion)

When Thou didst fulfill the dispensation for our sake, and didst unite earth to heaven, Thou didst ascend in glory, O Christ our God, not being parted from those who love Thee, but remaining with them and crying: I am with you and no one will be against you! (Kontakion)

Sunday of the Blindman

Tone 5 / Eothinon 8

RESURRECTIONAL APOLYTIKION: TONE 5

Let us believers praise and worship the Word; coeternal with the Father and the Spirit, born of the Virgin for our salvation. For, He took pleasure in ascending the Cross in the flesh to suffer death; and to raise the dead by His glorious Resurrection.

TROPARION OF THE DORMITION: TONE 1

In giving birth, Thou didst keep Thy virginity and in thy repose, Thou didst not forsake the world, O Theotokos, for Thou art the mother of life, and Thou didst pass over into life; and through thy intercession from death Thou dost redeem our souls.

THE KONTAKION OF PASCHA: TONE 8

Though Thou didst descend into the grave, O Immortal One, yet didst Thou destroy the power of Hades, and didst arise as victor, O Christ God, calling to the myrrh-bearing women, Rejoice, and giving peace unto Thine Apostles, O Thou Who dost grant resurrection to the fallen.



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.

THE EPISTLE

*Thou, O Lord, shalt keep us and preserve us.
Save me, O Lord, for the godly man hath disappeared.*

The Reading from the Acts of the Apostles. (16:16-34)

In those days, as we Apostles were going to the place of prayer, we were met by a slave girl who had a spirit of divination and brought her owners much gain by soothsaying. She followed Paul and us, crying, “These men are servants of the Most High God, who proclaim to you the way of salvation.” And this she did for many days. But Paul was annoyed, and turned and said to the spirit, “I charge you in the Name of Jesus Christ to come out of her.” And it came out that very hour. But when her owners saw that their hope of gain was gone, they seized Paul and Silas and dragged them into the market place before the rulers; and when they had brought them to the magistrates they said, “These men are Jews and they are disturbing our city. They advocate customs which it is not lawful for us Romans to accept or practice.” The crowd joined in attacking them; and the magistrates tore the garments off them and gave orders to beat them with rods. And when they had inflicted many blows upon them, they threw them into prison, charging the jailer to keep them safely. Having received this charge, he put them into the inner prison and fastened their feet in the stocks. But about midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken. And immediately all the doors were opened and every one’s fetters were unfastened. When the jailer woke and saw that the prison doors were open, he drew his sword and was about to kill himself, supposing that the prisoners had escaped. But Paul cried with a loud voice, “Do not harm yourself, for we are all here.” And he called for lights and rushed in, and trembling with fear he fell down before Paul and Silas, and brought them out and said, “Men, what must I do to be saved?” And they said, “Believe in the Lord Jesus, and you will be saved, you and your household.” And they spoke the word of the Lord to him and to all that were in his house. And he took them the same hour of the night, and washed their wounds, and he was baptized at once, with all his family. Then he brought them up into his house, and set food before them; and he rejoiced with all his household that he had believed in God.

Orthodox Vocabulary **Catholic**

Catholic: in the Creed, we say: “I believe in one, holy, catholic, and apostolic Church.” Thus the word “catholic” is one of the four attributes of qualities of the Church, and all together they express its fullness. But while the meaning of the words “one”, “holy”, “apostolic” is easily understood, the sense of the word “catholic” is often not clearly defined, and the word has been understood in various ways over the centuries. This has led to considerable confusion (for example, the common understanding that the word “catholic” applies exclusively to the Roman or Latin Church). Etymologically, the word “catholic” derives from the Greek *katholikos*, meaning “according to the whole.” This has often been translated as “universal”, but it refers rather to the notion of fullness. In the early Church, one spoke of the “catholic church of a particular place.” The Church was considered to be present in its fullness in each local eucharistic assembly, just as Christ is present *in his entirety* in the eucharistic mystery. So the Church –His Body– is *fully present* in each local church. The term “orthodox” was used to refer to the members of the catholic church to distinguish them from heretics; the term “catholic” was used to designate the Church.

The great work of God, the creation of man, and then after his fall, his restoration by redemption, ought to be well known to every Christian. Without this knowledge one cannot know and fulfill the obligations of a Christian; but the knowledge of this great work of God cannot be acquired with distraction.

~St. Ignatius Brianchaninov



ONLINE BULLETIN

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



THE GOSPEL

The Reading from the Holy Gospel according to St. John. (9:1-38)

At that time, when Jesus was passing, He saw a man blind from his birth. And His Disciples asked Him, "Rabbi, who sinned, this man or his parents, that he was born blind?" Jesus answered, "It was not that this man sinned, or his parents, but that the works of God might be made manifest in him. I must work the works of Him Who sent me, while it is day; night comes, when no one can work. As long as I am in the world, I am the light of the world." As He said this, he spat on the ground and made clay of the spittle and anointed the man's eyes with the clay, saying to him, "Go, wash in the pool of Siloam" [which means Sent]. So he went and washed and came back seeing. The neighbors and those who had seen him before as a beggar, said, "Is not this the man who used to sit and beg?" Some said, "It is he"; others said, "No, but he is like him." He said, "I am the man." They said to him, "Then how were your eyes opened?" He answered, "The man called Jesus made clay and anointed my eyes and said to me, 'Go to Siloam and wash'; so I went and washed and received my sight." They said to him, "Where is He?" He said, "I do not know." They brought to the Pharisees the man who had formerly been blind. Now it was a Sabbath day when Jesus made the clay and opened his eyes. The Pharisees again asked him how he had received his sight. And he said to them, "He put clay on my eyes, and I washed, and I see." Some of the Pharisees said, "This man is not from God, for He does not keep the Sabbath." But others said, "How can a man who is a sinner do such signs?" There was a division among them. So they again said to the blind man, "What do you say about Him, since He has opened your eyes?" He said, "He is a prophet." The Jews did not believe that he had been blind and had received his sight, until they called the parents of the man who had received his sight, and asked them, "Is this your son, who you say was born blind? How then does he now see?" His parents answered, "We know that this is our son, and that he was born blind; but how he now sees we do not know, nor do we know who opened his eyes. Ask him; he is of age, he will speak for himself." His parents said this because they feared the Jews, for the Jews had already agreed that if anyone should confess Him to be Christ, he was to be put out of the synagogue. Therefore his parents said, "He is of age, ask him." So for the second time they called the man who had been blind, and said to him, "Give God the praise; we know that this man is a sinner." He answered, "Whether He is a sinner, I do not know; one thing I know, that though I was blind, now I see." They said to him, "What did He do to you? How did He open your eyes?" He answered them, "I have told you already, and you would not listen. Why do you want to hear it again? Do you too want to become His disciples?" And they reviled him, saying, "You are His disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where He comes from." The man answered, "Why, this is a marvel! You do not know where He comes from, and yet He opened my eyes. We know that God does not listen to sinners, but if anyone is a worshiper of God and does His will, God listens to him. Never since the world began has it been heard that anyone opened the eyes of a man born blind. If this man were not from God, He could do nothing." They answered him, "You were born in utter sin, and would you teach us?" And they cast him out. Jesus heard that they had cast him out, and having found him He said, "Do you believe in the Son of God?" He answered, "And Who is He, Sir, that I may believe in Him?" Jesus said to him, "You have seen Him, and it is He who speaks to you." He said, "Lord, I believe"; and he worshiped Him.



Sunday School Luncheon Sunday, June 13th

Please join us to celebrate the last day of Sunday School and graduation with a barbecue at the Parish Center following Liturgy.

We will be serving: *Hamburgers, hotdogs, chips, condiments, watermelon.*

*Donations are greatly appreciated
to help defray the costs.*

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

Kevin Hashway
Mark Hashway
Offered by: Elaine Wilbur



Victoria Hallal
Offered by: Ron Hallal

Josephine Karam
Ed Betor
Offered by: Elie, Julia & Naji Karam

Jacob Khoury (Happy Birthday)
Paul, Maureen & Mary Gurghigian
Offered by: Nabil & Salwa Khoury

Tony Saliba
Raghida
Offered by: Alisar Mitri

David & Lauren DeBlasio
Newborn baby Jackson Edward
Susan Harvey
Offered by: Lorice Hallal

Maureen Gurghigian
Susan Harvey
Mother Xenia Minihan
Offered by: Michael, Nancy, Jacob & Victoria Muller

Prayers of Good Health & Blessing are being offered for Jacob Muller & Victoria Muller on the special occasion of their graduations.

Offered by: Michael & Nancy Muller

IN LOVING MEMORY OF:

Janice Hallal
Offered by: Her Loving Husband Ron

Fred Hashway
Offered by: Elaine Wilbur

Al Hallal
Offered by: Ron Hallal

Albert Hallal
Offered by: Rhonda, Keith & Sharyn Hallal & Family

Janice Hallal
Offered by: Rhonda Hallal, Bob Lienert, Hanna & Emma, Sharyn Hallal, Keith & Maria Hallal, Isabel & Matthew

Patricia Ashbrook
Offered by: Alexi & Adibe Najjar

Patricia Ashbrook
Offered by: Philip & Bette Ayoub

Joseph Samra
Patricia Ashbrook
Offered by: Lorice Hallal

Patricia Ashbrook
Offered by: Audrey A. Kilsey

Patricia Ashbrook
Offered by: Michael, Nancy, Jacob & Victoria Muller

THE SYNAXARION (Plain Reading)

On June 6 in the Holy Orthodox Church, we commemorate our righteous father Hilarion the New, abbot of the Dalmaton monastery; Venerable Vissarion of Egypt and Attalos the wonderworker.

On this day, the sixth Sunday of Pascha, we celebrate the miracle wrought by our Lord and God and Savior Jesus Christ upon the man who was blind from his birth.

Verses
*O Light of Light most perfect, and Light-provider,
On the blind from birth, O Word, eyes Thou bestowest.*

The Savior met this man, born blind and incurable after every human effort, while leaving the Temple on the Sabbath. Saints John Chrysostom, Basil the Great and Irenaeus teach that the man was born without eyes. Jesus spat into the dirt, made clay, rubbed it in his eye sockets and told him to wash in the pool of Siloam, a famous water spring in Jerusalem. The Savior did not send him there because his eye sockets were covered in clay, nor did the pool have healing power, but instead to test his faith and obedience. The blind man proclaimed that Jesus healed him, but this confession caused him to be cast out by the enemies of the truth. Even his own parents would not defend him. However, the blind man followed Jesus from that moment forward.

***By Thine infinite mercy, O Christ our God,
Giver of light, have mercy on us. Amen.***



Time to pick Grape Leaves

The weather is good, and the picking should be better! Now is the time to help us gather grape leaves for the bazaar! The grape leaves should be blanched, frozen and counted. Please help! Thanks!



Congratulations

St. Mary Church offers its congratulations to all of our young men and women who are or will be graduating from both High School and College in the next few weeks. May God bless them as they continue their education and pursue new work and careers. And may God bless their parents and families for nurturing and supporting them.

