



Sunday, June 16th, 2019

The Great Feast of Pentecost

APOLYTIKION OF PENTECOST IN TONE EIGHT

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.

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 Holy 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."

Glory to Thee, O Lord, Glory to Thee!



الاحد 16 حزيران ، 2019

عيد العنصرة

طروبارية عيد العنصرة باللحن الثامن

مبارك أنت أيها المسيح إلهنا، يا من أظهرت الصيادين غزيري الحكمة، إذ سكبت عليهم الروح القدس، وبهم اضطدت المسكونة، يا محب البشر، المجد لك.

الرسالة

إلى كل الأرض خرج صوتهم، السماوات تذبذب مجد الله
فصل من أعمال الرسل القديسين الأطهار (2: 1-11)

لَمَّا حَلَّ يَوْمُ الخَمْسِينَ، كَانَ الرُّسُلُ كُلُّهُمْ مَعًا فِي مَكَانٍ وَاحِدٍ. * فَحَدَّثَ بَعْتَهُ صَوْتُ مِنَ السَّمَاءِ، كَصَوْتِ رِيحٍ شَدِيدَةٍ تَعْصِفُ، وَمَلَأَ كُلَّ الْبَيْتِ الَّذِي كَانُوا جَالِسِينَ فِيهِ. * وَظَهَرَتْ لَهُمُ أَلْسِنَةٌ مُنْقَسِمَةٌ كَأَنَّهَا مِنْ نَارٍ، فَاسْتَقَرَّتْ عَلَى كُلِّ وَاحِدٍ مِنْهُمْ * فَأَمْتَلَأُوا كُلُّهُمْ مِنَ الرُّوحِ الْقُدُسِ، وَطَفِقُوا يَتَكَلَّمُونَ بِلُغَاتٍ أُخْرَى، كَمَا أَعْطَاهُمُ الرُّوحُ أَنْ يَنْطِقُوا. * وَكَانَ فِي أُورُشَلِيمَ رِجَالٌ يَهُودٌ أَتَقِيَاءُ، مِنْ كُلِّ أُمَّةٍ تَحْتَ السَّمَاءِ. * فَلَمَّا صَارَ هَذَا الصَّوْتُ، اجْتَمَعَ الْجُمُهورُ، فَتَحَيَّرُوا، لِأَنَّ كُلَّ وَاحِدٍ كَانَ يَسْمَعُهُمْ يَنْطِقُونَ بِلُغَاتِهِمْ. * فَدَهَشُوا جَمِيعُهُمْ، وَتَعَجَّبُوا قَائِلِينَ بَعْضُهُمْ لِبَعْضٍ: أَلَيْسَ هَؤُلَاءِ الْمُتَكَلِّمُونَ كُلُّهُمْ جَلِيلِيِّينَ؟ * فَكَيْفَ نَسْمَعُ كُلُّ مَنَا لُغَتَهُ الَّتِي وُلِدَ فِيهَا؟ * نَحْنُ الْفِرْتَنِيِّينَ، وَالْمَادْيِيِّينَ، وَالْعِيلَامِيِّينَ، وَسُكَّانَ مَا بَيْنَ النَهْرَيْنِ، وَالْيَهُودِيَّةِ، وَكِبَادُوكِيَّةِ، وَبُطُّسَ وَأَسِيَّةَ * وَفَرِيحِيَّةَ، وَبِمَفْلِيَّةَ، وَمِصْرَ، وَنَوَاحِي لِيبِّيَّةَ عِنْدَ الْقَيْروَانِ، وَالرُّومَانِيِّينَ الْمُسْتَوْطِنِينَ، * وَالْيَهُودَ، وَالذُّخَلَاءَ، وَالْكِرِيَتِيِّينَ، وَالْعَرَبَ، نَسْمَعُهُمْ يَنْطِقُونَ بِأَلْسِنَتِنَا بِعَظَائِمِ اللَّهِ.

الإنجيل المقدس

فصل شريف من بشارة القديس يوحنا البشير والتلميذ الطاهر (7: 37-52، 8: 12)

فِي الْيَوْمِ الْآخِرِ الْعَظِيمِ مِنَ الْعِيدِ، كَانَ يَسُوعُ واقفًا، فصاح قائلاً: إِنْ عَطَشَ أَحَدٌ فَلْيَأْتِ إِلَيَّ وَيَشْرَبْ. * مَنْ آمَنَ بِي، كَمَا قَالَ الْكِتَابُ، سَتَجْرِي مِنْ بَطْنِهِ أَنْهَارٌ مَاءٍ حَيٍّ * (إِنَّمَا قَالَ هَذَا عَنِ الرُّوحِ الَّذِي كَانَ الْمُؤْمِنُونَ بِهِ مُزْمِعِينَ أَنْ يَقْبَلُوهُ إِذْ لَمْ يَكُنِ الرُّوحُ الْقُدُسُ بَعْدُ. لِأَنَّ يَسُوعَ لَمْ يَكُنْ بَعْدُ قَدْ مُجِدَّ) * فَكثيرونَ مِنَ الْجَمْعِ لَمَّا سَمِعُوا كَلَامَهُ، قَالُوا: هَذَا بِالْحَقِيقَةِ هُوَ النَّبِيُّ. وَقَالَ آخَرُونَ: هَذَا هُوَ الْمَسِيحُ * وَآخَرُونَ قَالُوا: أَلَعَلَّ الْمَسِيحَ مِنَ الْجَلِيلِ يَأْتِي؟ * أَلَمْ يَقُلِ الْكِتَابُ إِنَّهُ مِنْ نَسْلِ دَاوُدَ، مِنْ بَيْتِ لَحْمٍ، الْفَرِيَّةِ حَيْثُ كَانَ دَاوُدُ، يَأْتِي الْمَسِيحُ؟ * فَحَدَّثَ شِقَاقٌ بَيْنَ الْجَمْعِ مِنْ أَجْلِهِ * وَكَانَ قَوْمٌ مِنْهُمْ يُرِيدُونَ أَنْ يُمَسِّكُوهُ، وَلَكِنْ لَمْ يُلْقِ أَحَدٌ عَلَيْهِ يَدًا * فَجَاءَ الْخُدَّامُ إِلَى رُؤَسَاءِ الْكَهَنَةِ وَالْفَرِيسِيِّينَ، فَقَالَ هَؤُلَاءِ لَهُمْ: لِمَ لَمْ تَأْتُوا بِهِ؟ * فَأَجَابَ الْخُدَّامُ: لَمْ يَتَكَلَّمْ قَطُّ إِنْسَانٌ هَكَذَا مِثْلَ هَذَا الْإِنْسَانِ! * فَأَجَابَهُمُ الْفَرِيسِيُّونَ: أَلَعَلَّكُمْ أَنْتُمْ أَيْضًا قَدْ ضَلَلْتُمْ * هَلْ أَحَدٌ مِنَ الرُّؤَسَاءِ أَوْ مِنَ الْفَرِيسِيِّينَ آمَنَ بِهِ؟ * أَمَّا هَؤُلَاءِ الْجَمْعُ، الَّذِينَ لَا يَعْرِفُونَ النَّامُوسَ، فَهُمْ مَلْعُونُونَ. * فَقَالَ لَهُمْ نِيقُودِيمُسُ، الَّذِي كَانَ قَدْ جَاءَ إِلَيْهِ لَيْلًا، وَهُوَ وَاحِدٌ مِنْهُمْ: * أَلَعَلَّ نَامُوسَنَا يَدِينُ إِنْسَانًا إِنْ لَمْ يَسْمَعْ مِنْهُ أَوَّلًا، وَيَعْلَمُ مَا فَعَلَ؟ * أَجَابُوا وَقَالُوا لَهُ: أَلَعَلَّكَ أَنْتَ أَيْضًا مِنَ الْجَلِيلِ؟ * إِجِبْ وَانْظُرْ، إِنَّهُ لَمْ يَقُمْ نَبِيٌّ مِنَ الْجَلِيلِ. * ثُمَّ كَلَّمَهُمْ أَيْضًا يَسُوعُ قَائِلًا: أَنَا هُوَ نُورُ الْعَالَمِ، مَنْ يَتَّبِعْنِي فَلَا يَمَشِي فِي الظَّلَامِ، بَلْ يَكُونُ لَهُ نُورُ الْحَيَاةِ.

المجد لك يا رب المجد لك!

Weekly Schedule - برنامج الرعاية الأسبوعي

Day	Time	Event
Tuesday, June 18 th	7.00 pm	English Bible Study
Friday, June 21 st	6.00 pm	Teen SOYO
Sunday of All-Saints		
Saturday June 22 nd	5.00 pm	Great Vespers – صلاة الغروب
Sunday, June 23 rd	8.45 am	Great Matins – صلاة السحر
	10.00 am	Divine Liturgy – القداس الإلهي

Memorial Next Sunday, June 23rd, 2019

† 3 week memorial service for Michel Nadim Abou-Nehme who fell asleep in the Lord in Lebanon offered by his uncles Samir and Joseph and his aunts Josephine and Marie and all his cousins in Ottawa.

May His Memory be Eternal!

God Grant you many years!

Today marks Fr. Ghattas' 42nd anniversary in the priesthood. May God grant you many years, abouna, full of health, holiness and happiness!

Thank you

Thank you George and Joseph Abou Assi from "Supermarket Abou Assi brothers" for offering the individually wrapped bread for today's Festal Liturgy in addition to the bread distributed at communion.

Help Needed: Kibbeh

The women will be preparing Kibbeh for the Lebanese Festival this Monday at 10 am in the Center. Please join to help if you can. Remember that many hands make light work! Thank you.

Camp St. Elias

Reminder that today is the last day to register your kids, see poster in the Bulletin.

Pentecost: The Descent of the Holy Spirit

(Fr. Thomas Hopko)

In the Old Testament Pentecost was the feast which occurred fifty days after Passover. As the passover feast celebrated the exodus of the Israelites from the slavery of Egypt, so Pentecost celebrated God's gift of the ten commandments to Moses on Mount Sinai.

In the new covenant of the Messiah, the passover event takes on its new meaning as the celebration of Christ's death and resurrection, the "exodus" of men from this sinful world to the Kingdom of God. And in the New Testament as well, the pentecostal feast is fulfilled and made new by the coming of the "new law," the descent of the Holy Spirit upon the disciples of Christ.

When the day of Pentecost had come they 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 as resting upon each one of them. And they were all filled with the Holy Spirit . . . (Acts 2.1–4).

The Holy Spirit that Christ had promised to his disciples came on the day of Pentecost (Jn 14.26, 15.26; Lk 24.49; Acts 1.5). The apostles received "the power from on high," and they began to preach and bear witness to Jesus as the risen Christ, the King and the Lord. This moment has traditionally been called the birthday of the Church.

In the liturgical services of the feast of Pentecost, the coming of the Holy Spirit is celebrated together with the full revelation of the divine Trinity: Father, Son, and Holy Spirit. The fullness of the Godhead is manifested with the Spirit's coming to man, and the Church hymns celebrate this manifestation as the final act of God's self-disclosure and self-donation to the world of His creation. For this reason Pentecost Sunday is also called Trinity Day in the Orthodox tradition. Often on this day the icon of the Holy Trinity—particularly that of the three angelic figures who appeared to Abraham, the forefather of the Christian faith—is placed in the center of the church. This icon is used with the traditional pentecostal icon which shows the tongues of fire hovering over Mary and the Twelve Apostles, the original prototype of the Church, who are themselves sitting in unity surrounding a symbolic image of "cosmos," the world.

On Pentecost we have the final fulfillment of the mission of Jesus Christ and the first beginning of the messianic age of the Kingdom of God mystically present in this world in the Church of the Messiah. For this reason the fiftieth day stands as the beginning of the era which is beyond the limitations of this world, fifty being that number which stands for eternal and heavenly fulfillment in Jewish and Christian mystical piety: seven times seven, plus one.

Thus, Pentecost is called an apocalyptic day, which means the day of final revelation. It is also called an eschatological day, which means the day of the final and perfect end (in Greek eschaton means the end). For when the Messiah comes and the Lord's Day is at hand, the "last days" are inaugurated in which "God declares: . . . I will pour out my Spirit upon all flesh."; This is the ancient prophecy to which the Apostle Peter refers in the first sermon of the Christian Church which was preached on the first Sunday of Pentecost (Acts 2: 1 7; Joel 2: 28–32).

Once again it must be noted that the feast of Pentecost is not simply the celebration of an event which took place centuries ago. It is the celebration of what must happen and does happen to us in the Church today. We all have died and risen with the Messiah-King, and we all have received his Most Holy Spirit. We are the "temples of the Holy Spirit." God's Spirit dwells in us (Rom 8; 1 Cor 2–3, 12; 2 Cor 3; Gal 5; Eph 2–3). We, by our own membership in the Church, have received "the seal of the gift of the Holy Spirit" in the sacrament of chrismation. Pentecost has happened to us.

The Divine Liturgy of Pentecost recalls our baptism into Christ with the verse from Galatians again replacing the Thrice-Holy Hymn. Special verses from the psalms also replace the usual antiphonal psalms of the liturgy. The epistle and gospel readings tell of the Spirit's coming to men. The kontakion sings of the reversal of Babel as God unites the nations into the unity of his Spirit. The troparion proclaims the gathering of the whole universe into God's net through the work of the inspired apostles. The hymns "O Heavenly King" and "We have seen the True Light" are sung for the first time since Easter, calling the Holy Spirit to "come and abide in us," and proclaiming that "we have received the heavenly Spirit." The church building is decorated with flowers and the green leaves of the summer to show that God's divine Breath comes to renew all creation as the "life-creating Spirit." In Hebrew the word for Spirit, breath and wind is the same word, ruah.

Blessed art Thou, O Christ our God, who hast revealed the fishermen as most wise by sending down upon them the Holy Spirit: through them Thou didst draw the world into Thy net. O Lover of Man, Glory to Thee (Troparion).

When the Most High came down and confused the tongues, he divided the nations. But when he distributed the tongues of fire, he called all to unity. Therefore, with one voice, we glorify the All-Holy Spirit! (Kontakion).

The Great Vespers of Pentecost evening features three long prayers at which the faithful kneel for the first time since Easter. The Monday after Pentecost is the feast of the Holy Spirit in the Orthodox Church, and the Sunday after Pentecost is the feast of All Saints. This is the logical liturgical sequence since the coming of the Holy Spirit is fulfilled in men by their becoming saints, and this is the very purpose of the creation and salvation of the world. "Thus says the Lord: Consecrate yourselves therefore, and be holy, for I your God am holy" (Lev 11.44–45, 1 Pet 1.15–16).

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