

## CHURCH CALENDAR

**Sunday, February 11th:** Sunday of the Last Judgment (Meat Fare)  
Ladies Society Meeting during Coffee Hour  
Outreach Committee Meeting during Coffee Hour  
Teen SOYO Pasta Luncheon following Liturgy



**Tuesday, February 13th:** 7:00 P.M.- Parish Council Meeting

**Sunday, February 18th:** Sunday of Forgiveness (Cheese Fare)  
Outreach Committee 'Soup Kitchen' 12:00-12:30pm

**Monday, February 19th:** Great Lent Begins

**Tuesday, February 20th:** 7:00 P.M.- Service of Great Compline at St. Mary Church

**Wednesday, February 21st:** 9:30am- Ladies Cooking-Sfecha  
7:00 P.M.- Pre-Sanctified Liturgy at St. Mary Church

**Thursday, February 22nd:** 7:00 P.M.- Service of Great Compline at St. Mary Church

**Friday, February 23rd:** 7:00 P.M.- Akathyst Hymn at St. Mary Church followed by  
Potluck Dinner at Parish Center hosted by the Ladies Society

**Sunday, February 25th:** First Sunday of Lent (Orthodoxy)

**Tuesday, February 27th:** 7:00 P.M.- Service of Great Compline at St. Mary Church

**Wednesday, February 28th:** 7:00 P.M.- Pre-Sanctified Liturgy at St. Mary Church

**Thursday, March 1st:** 7:00 P.M.- Service of Great Compline at St. Mary Church

**Friday, March 2nd:** 7:00 P.M.- Akathyst Hymn at St. Mary Church followed by  
Potluck Dinner at Parish Center hosted by the Ladies Society

**Saturday, March 3rd:** 6:00 P.M.- Arabic Liturgy

**Sunday, March 4th:** Second Sunday of Lent (Gregory Palamas)

**Tuesday, March 6th:** 7:00 P.M.- Service of Great Compline at St. Mary Church

**Wednesday, March 7th:** 9:30am- Ladies Cooking-Kibbee  
7:00 P.M.- Pre-Sanctified Liturgy at St. Mary Church

**Thursday, March 8th:** 7:00 P.M.- Service of Great Compline at St. Mary Church

**Friday, March 9th:** 7:00 P.M.- Akathyst Hymn at St. Mary Church followed by  
Potluck Dinner at Parish Center hosted by the Ladies Society

**Sunday, March 11th:** Third Sunday of Lent (Holy Cross)  
Daylight Savings Time

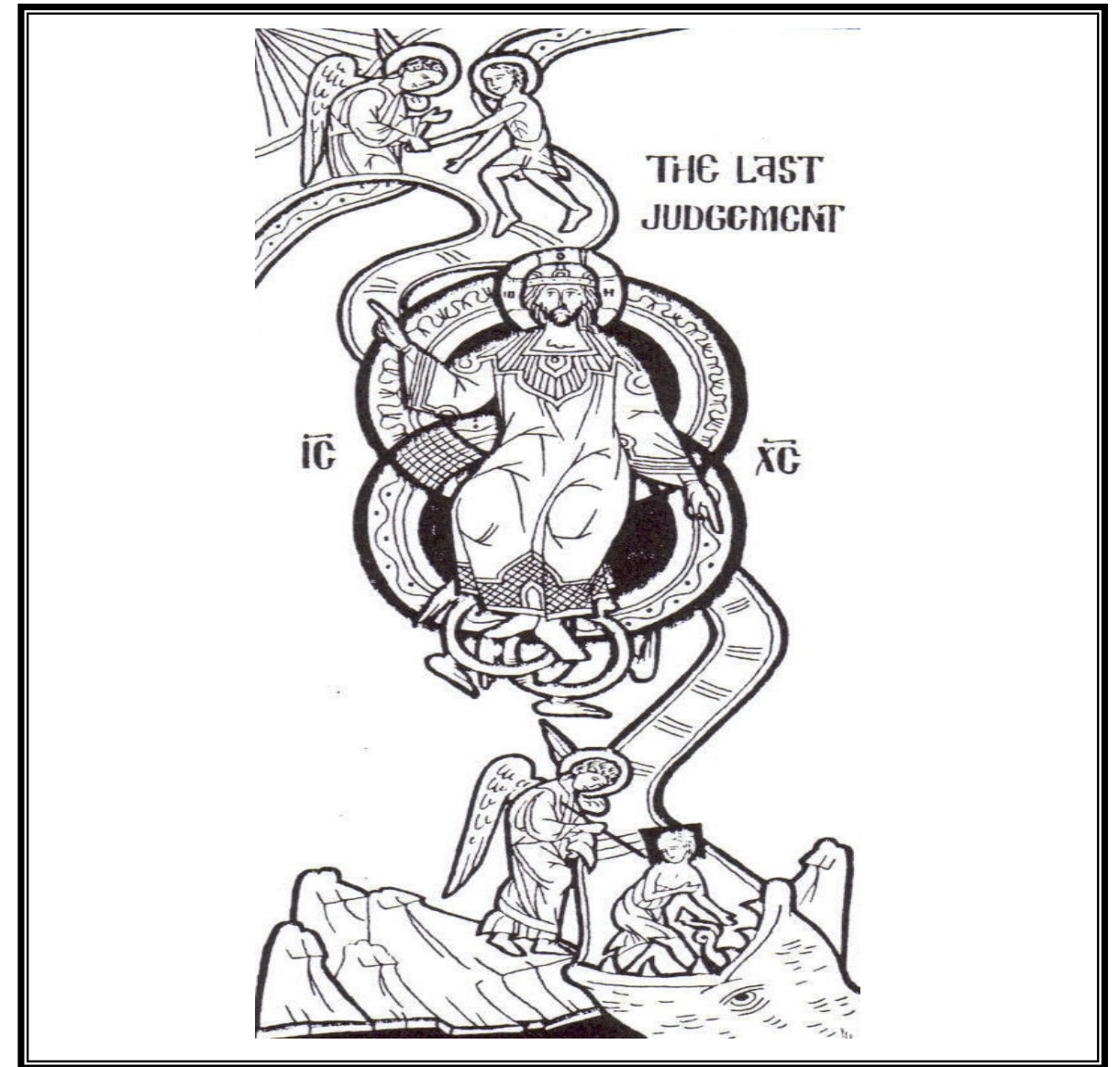
**Tuesday, March 13th:** 7:00 P.M.- Parish Council Meeting

7:00 P.M.- Service of Great Compline at St. Mary Church

**Wednesday, March 14th:** 7:00 P.M.- Pre-Sanctified Liturgy at St. Mary Church

**Thursday, March 15th:** 7:00 P.M.- Service of Great Compline at St. Mary Church

## SAINT MARY ANTIOCHIAN ORTHODOX CHURCH



*Sunday, February 11, 2018*

**Sunday of the Last Judgment  
(Meat Fare)**

***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>  
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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 Chadi Saad & Sub-Deacon Emad Amirhom**

**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.

***Orthodox Vocabulary***

**Worship**

**WORSHIP:** the act of ascribing praise, glory and thanksgiving to God: the Father, the Son and the Holy Spirit. All humanity is called to worship God. Worship is more than being in the "great-out-of-doors" or listening to a sermon or singing a hymn. God can be known in His creation, but that doesn't constitute worship. And as helpful as sermons may be, they can never offer a proper substitute for worship. Most prominent in Orthodox worship is the corporate praise, thanksgiving and glory given to God by the Church. This worship consummates in intimate communion with God at His Holy Table. As is said in the Liturgy, "To You is due all glory, honor and worship, to the Father, and to the Son, and to the Holy Spirit. Now and ever and unto ages of ages. Amen." In that worship we touch and experience His eternal Kingdom, the age to come, and join in adoration with the heavenly hosts. We experience the glory of the fulfillment of all things in Christ as truly all in all.

**THE SYNAXARION (Plain Reading)**

On February 11 in the Holy Orthodox Church, we commemorate of Hieromartyr Blaise, bishop of Sebastia and companions; Theodora the empress, defender of the holy icons; New-martyr George of Serbia; and Vsevolod, prince and wonderworker of Pskov.

Today, we commemorate the Second and impartial Coming of our Lord Jesus Christ.

***Verses***

When the Judge of all sitteth to judge the earth,  
Come now! Mayest Thou judge me worthy of Thy voice!

It is the Sunday of the Last Judgment—known also as Meat Fare Sunday—the lesson of which occurs in today's Holy Gospel. Jesus illustrates to us God's ineffable goodness and His great love for mankind. And so lest some who are lazy should loiter and spend the time appropriate to their salvation in the pursuit of sin, and be suddenly overtaken by death, the divine Fathers decree that on this day the remembrance of the Second Appearance of Christ may be celebrated. The intention is to remind them that, as God is good and loving to mankind, He is also a very righteous Judge Who recompenses each according to his deeds. Our Lord teaches us that when we minister to our brother or sister, we really minister to Him. This brings us righteousness and life eternal.

By Thine ineffable love for mankind, O Christ God, make us worthy of Thy devoted voice, number us among Thy righteous ones and have mercy on us. Amen.

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

Kevin Hashway  
Mark Hashway  
Offered by: Elaine Wilbur

Fred & Adele Shwaery  
Offered by: Elaine Swistak

Adele & Fred Shwaery  
Offered by: Their Children & Grandchildren

Ed Ayoub  
Offered by: Linda Dvelis

Ed Ayoub  
Offered by: Nabil & Salwa Khoury

Fred & Adele Shwaery  
Ed Ayoub  
Offered by: Ron & Janice Hallal

Ed Ayoub  
Offered by: Ray & Leila Trabulsi

Leila Trabulsi (Happy Birthday)  
Offered by: Ray Trabulsi

My Children & Grandchildren  
Carol Wall  
George & Lois Kilsey  
Fred & Adele Shwaery  
Offered by: Elaine Gauthier

Fred & Adele Shwaery  
Ed Ayoub  
Offered by: Lorice Hallal

Edward Ayoub  
Offered by: Philip & Bette Ayoub  
Philip G. Ayoub

Edward Ayoub  
Offered by: Susan Warzycha & Family

Vanessa Wehbe (safe journey abroad)  
Offered by: Bob, Christine, Stephanie & Wade  
Briggs

Vanessa Wehbe (safe journey abroad)  
Offered by: Mary Jane, Albert & Claudine Wehbe

**IN LOVING MEMORY OF:**

Fred Hashway Jr.  
Offered by: Elaine Wilbur

Kamel & Ethel Salhany  
Theodore & Ida Lavin  
Offered by: John Salhany

Sophie Laffey  
Linda Bowab  
Jeanette Josephs  
Offered by: Ron & Janice Hallal

Sophie Laffey (10 year memorial)  
Offered by: Elaine Gauthier

Florence David (5 year memorial)  
Edward J. David  
Offered by: Bob, Christine, Stephanie & Wade  
Briggs

Florence David (5 year memorial)  
Edward J. David  
Offered by: Mary Jane, Albert & Claudine Wehbe

Kim Ritacco  
Nasem & Ann Ayoub  
Offered by: Ray & Leila Trabulsi

*God is kind; He wants us all to be saved. If only a few were to be saved, why then was Christ crucified? The gate into Paradise is not narrow. There is room for all those who bow humbly, and are not puffed up with pride, as long as they repent and give the burden of their sins to Christ; then there is plenty of room to pass through the gate. Man can be saved with a single humble thought, or with a proud one lose everything.*

+Elder Paisios of Mount Athos



# Sunday of the Last Judgment (Meat Fare)

**Tone 3 / Eothinon 3**

**RESURRECTIONAL APOLYTIKION: Tone 3**

Let the heavens rejoice and the earth be glad, for the Lord hath done a mighty act with His own arm. He hath trampled down death by death, and become the first-born from the dead. He hath delivered us from the depths of Hades, granting the world the Great Mercy.

**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.

**KONTAKION FOR SUNDAY OF LAST JUDGMENT: Tone 1**

When Thou comest, O God, to earth with glory, and all creatures tremble before Thee, and the river of fire floweth before the Altar, and the books are opened and sins revealed, deliver me then from that unquenchable fire, and make me worthy to stand at Thy right hand, O righteous Judge.



## THE EPISTLE

*The Lord is my strength and my praise.*

*The Lord chastising hath chastised me, but He hath not delivered me over to death.*

### **The Reading from the First Epistle of St. Paul to the Corinthians. (8:8-9:2)**

Brethren, food will not commend us to God. We are no worse off if we do not eat, and no better off if we do. Only take care, lest this liberty of yours somehow become a stumbling block to the weak. For if any one sees you—a man of knowledge—at table in an idol’s temple, might he not be encouraged, if his conscience is weak, to eat food offered to idols? And so by your knowledge this weak man is destroyed, the brother for whom Christ died. Thus, sinning against your brethren and wounding their conscience when it is weak, you sin against Christ. Therefore, if food is a cause of my brother’s falling, I will never eat meat, lest I cause my brother to fall. Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are not you my workmanship in the Lord? If to others I am not an apostle, at least I am to you; for you are the seal of my apostleship in the Lord.

## THE GOSPEL

### **The Reading from the Holy Gospel according to St. Matthew. (25:31-46)**

The Lord said, “When the Son of man comes in His glory, and all the angels with Him, then He will sit on His glorious throne. Before Him will be gathered all the nations, and He will separate them one from another as a shepherd separates the sheep from the goats, and He will place the sheep at His right hand, but the goats at the left. Then the King will say to those at His right hand, ‘Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave Me food, I was thirsty and you gave Me drink, I was a stranger and you welcomed Me, I was naked and you clothed Me, I was sick and you visited Me, I was in prison and you came to Me.’ Then the righteous will answer Him, ‘Lord, when did we see Thee hungry and feed Thee, or thirsty and give Thee drink? And when did we see Thee a stranger and welcome Thee, or naked and clothe Thee? And when did we see Thee sick or in prison and visit Thee?’ And the King will answer them, ‘Truly, I say to you, as you did it to one of the least of these My brethren, you did it to Me.’ Then He will say to those at his left hand, ‘Depart from Me, you cursed, into the eternal fire prepared for the devil and his angels; for I was hungry and you gave Me no food, I was thirsty and you gave Me no drink, I was a stranger and you did not welcome Me, naked and you did not clothe Me, sick and in prison and you did not visit Me.’ Then they also will answer, ‘Lord, when did we see Thee hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to Thee?’ Then He will answer them, ‘Truly, I say to you, as you did it not to one of the least of these, you did it not to Me.’ And they will go away into eternal punishment, but the righteous into eternal life.”

## Epistle

*وُوتِي وَتَسْبِخْتِي الرَّبُّ.*

*أَدْنِباً أَدْنَبَنِي الرَّبُّ، وَإِلَى الْمَوْتِ لَمْ يُسَلِّمْنِي.*

### **\*فصلٌ من رسالةِ القديسِ بولسِ الرسولِ الأولى إلى أهلِ كورنثُوس**

يا إخوة، إِنَّ الطَّعَامَ لَا يُقَرِّبُنَا إِلَى اللَّهِ. لِأَنَّا إِنْ أَكَلْنَا لَا نَزِيدُ وَإِنْ لَمْ نَأْكُلْ لَا نَنْقُصُ \* وَلَكِنْ أَنْظُرُوا أَنْ لَا يَكُونَ سُلْطَانُكُمْ هَذَا مَعْتَرَةً لِلضُّعْفَاءِ \* لِأَنَّهُ إِنْ رَأَى أَحَدٌ يَا مَنْ لَهُ الْعِلْمُ مُتَّكِئاً فِي بَيْتِ الْأَوْتَانِ، أَفَلَا يَتَّقَوِي ضَمِيرُهُ، وَهُوَ ضَعِيفٌ، عَلَى أَكْلِ ذَبَائِحِ الْأَوْتَانِ \* فَيَهْلِكُ بِسَبَبِ عِلْمِكَ الْأَخِ الضَّعِيفِ الَّذِي مَاتَ الْمَسِيحُ لِأَجْلِهِ؟ \* وَهَكَذَا إِذْ تُخْطِئُونَ إِلَى الْإِخْوَةِ وَتَجْرَحُونَ ضَمَائِرَهُمْ، وَهِيَ ضَعِيفَةٌ، إِنَّمَا تُخْطِئُونَ إِلَى الْمَسِيحِ \* فَلِذَلِكَ إِنْ كَانَ الطَّعَامُ يُشْكَكُ أَخِي، فَلَا أَكُلْ لَحْماً إِلَى الْأَبَدِ لئَلَّا أَشْكَكَ أَخِي \* أَلَسْتُ أَنَا رَسُولاً؟ أَلَسْتُ أَنَا حُرّاً؟ أَمَا رَأَيْتُ يَسُوعَ الْمَسِيحَ رَبَّنَا؟ أَلَسْتُمْ أَنْتُمْ عَمَلِي فِي الرَّبِّ؟ \* وَإِنْ لَمْ أَكُنْ رَسُولاً إِلَى آخَرِينَ، فَإِنِّي رَسُولٌ إِلَيْكُمْ. لِأَنَّ خَاتَمَ رِسَالَتِي هُوَ أَنْتُمْ فِي الرَّبِّ.

## Gospel

### **\*فصلٌ شريفٌ من بشارَةِ القديسِ متىِ الإنجيليِّ البشيرِ والتلميذِ الطاهرِ (25:31-46)\***

قَالَ الرَّبُّ: متى جَاءَ ابْنُ الْبَشَرِ فِي مَجْدِهِ وَجَمِيعِ الْمَلَائِكَةِ الْقَدِيسِينَ مَعَهُ فَحِينُذٍ يَجْلِسُ عَلَى عَرْشِ مَجْدِهِ \* وَتُجْمَعُ إِلَيْهِ كُلُّ الْأُمَمِ فَيُمَيَّزُ بَعْضُهُمْ مِنْ بَعْضٍ، كَمَا يُمَيَّزُ الرَّاعِي الْخِرَافَ مِنَ الْجِدَاءِ \* وَيُقِيمُ الْخِرَافَ عَنْ يَمِينِهِ وَالْجِدَاءَ عَنْ يَسَارِهِ \* حِينُذٍ يَقُولُ الْمَلِكُ لِلَّذِينَ عَنْ يَمِينِهِ: تَعَالَوْا يَا مُبَارَكِي أَبِي رَثُوا الْمُلْكَ الْمُعَدَّ لَكُمْ مِنْذُ إِنْشَاءِ الْعَالَمِ \* لِأَنِّي جُعْتُ فَأَطْعَمْتُمُونِي، وَعَطِشْتُ فَسَقَيْتُمُونِي، وَكُنْتُ غَرِيباً فَأَوَيْتُمُونِي \* وَغُرِياناً فَكَسَوْتُمُونِي، وَمَرِيضاً فَعُدْتُمُونِي، وَمَحْبُوساً فَأَتَيْتُمْ إِلَيَّ \* حِينُذٍ يُجِيبُهُ الصِّدِّيقُونَ قَائِلِينَ: يَا رَبُّ متى رَأَيْنَاكَ جَائِعاً فَأَطْعَمْنَاكَ، أَوْ عَطِشَاناً فَسَقَيْنَاكَ؟ ومتى رَأَيْنَاكَ غَرِيباً فَأَوَيْنَاكَ، أَوْ غُرِياناً فَكَسَوْنَاكَ \* ومتى رَأَيْنَاكَ مَرِيضاً أَوْ مَحْبُوساً فَأَتَيْنَا إِلَيْكَ؟ فَيُجِيبُ الْمَلِكُ وَيَقُولُ لَهُمْ: الْحَقُّ أَقُولُ لَكُمْ، بِمَا أَنْتُمْ فَعَلْتُمْ ذَلِكَ بِأَحَدٍ إِخْوَتِي هؤُلاءِ الصِّغَارِ فَبِي فَعَلْتُمُوهُ \* حِينُذٍ يَقُولُ أَيْضاً لِلَّذِينَ عَنْ يَسَارِهِ: اذْهَبُوا عَنِّي يَا مَلَاعِينُ إِلَى النَّارِ الْأَبَدِيَّةِ الْمُعَدَّةِ لِلْبَلِيسِ وَمَلَائِكَتِهِ \* لِأَنِّي جُعْتُ فَلَمْ تُطْعَمُونِي، وَعَطِشْتُ فَلَمْ تَسْقُونِي \* وَكُنْتُ غَرِيباً فَلَمْ تُؤْوُونِي، وَغُرِياناً فَلَمْ تَكْسُونِي، وَمَرِيضاً وَمَحْبُوساً فَلَمْ تَرْوُونِي \* حِينُذٍ يُجِيبُونَهُ هُمْ أَيْضاً قَائِلِينَ: يَا رَبُّ، متى رَأَيْنَاكَ جَائِعاً أَوْ عَطِشَاناً أَوْ غَرِيباً أَوْ غُرِياناً أَوْ مَرِيضاً أَوْ مَحْبُوساً وَلَمْ نَخْدُمْكَ؟ \* حِينُذٍ يُجِيبُهُمْ قَائِلأً: الْحَقُّ أَقُولُ لَكُمْ، بِمَا أَنْتُمْ لَمْ تَفْعَلُوا ذَلِكَ بِأَحَدٍ هؤُلاءِ الصِّغَارِ، فَبِي لَمْ تَفْعَلُوهُ \* فَيَذْهَبُ هؤُلاءِ إِلَى الْعَذَابِ الْأَبَدِيِّ، وَالصِّدِّيقُونَ إِلَى الْحَيَاةِ الْأَبَدِيَّةِ.

- *The Divine Liturgy of St. John Chrysostom continues as usual.*