

CHURCH CALENDAR

Sunday, August 26th: Thirteenth Sunday after Pentecost
Sunday, September 2nd: Fourteenth Sunday after Pentecost
Monday, September 3rd: Labor Day (church office closed)
Saturday, September 8th: 6:00 P.M.– Arabic Liturgy *****Please note date change*****
Sunday, September 9th: Sunday before the Elevation of the Cross
Start of Church School & Luncheon hosted by The Order of St. Ignatius
Outreach Committee Meeting during Coffee Hour
Tuesday, September 11th: 7:00P.M.– Parish Council Meeting
Sunday, September 16th: Sunday after the Elevation of the Cross
40 Day Memorial Service for Dr. Adib Mechrefe
Outreach Committee 'Soup Kitchen' 12:00-12:30pm
Sunday, September 23rd: Conception of John the Baptist
Saturday, September 29th: 8pm-1am Hafli *****Please note date change*****
Sunday, September 30th: Eighteenth Sunday after Pentecost
Friday, October 5th– Sunday, October 7th: Diocese Family Camp & our Diocese Teen
SOYO Fall Camp at the St. Methodios Faith & Heritage Center in Contoocook, NH
Sunday, October 7th: Nineteenth Sunday after Pentecost
Monday, October 8th: Columbus Day (church office closed)
Tuesday, October 9th: 7:00P.M.– Parish Council Meeting
Thursday, October 11th: 7:00 P.M.– Bazaar Committee Meeting
Saturday, October 13th: 6:00 P.M.– Arabic Liturgy *****Please note date change*****
Sunday, October 14th: Fathers of 7th Ecumenical Council
Sunday, October 21st: Twenty-First Sunday after Pentecost
Outreach Committee 'Soup Kitchen' 12:00-12:30pm
Sunday, October 28th: Twenty-Second Sunday after Pentecost
Friday, November 2nd–Sunday, November 4th: Annual Bazaar at the Parish Center
Saturday, November 3rd: 6:00 P.M.– Arabic Liturgy
Sunday, November 4th: Twenty-Third Sunday after Pentecost
Daylight Savings Time Ends
Sunday, November 11th: Menas the Wonderworker & Eighth Sunday of Luke
Veterans Day
Tuesday, November 13th: 7:00P.M.– Parish Council Meeting



SAINT MARY ANTIOCHIAN ORTHODOX CHURCH



Sunday, August 26, 2018

Thirteenth 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

**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

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.

When the burden of the righteous is too heavy, their ship will sink, while if it is moderate, it floats and sails safely. Indeed, our life is similar to sailing, the world-to a sea, the body-to a ship; the soul within the body is like a man inside the ship, and a man's deeds are the freight. If the ship is empty, the wind will cause it to capsize. If it is overloaded, it can easily sink even if there are no waves and no wind-and if waves and wind arouse, it will soon sink. It is only by moderate loading it that you will be able to sail safely.

~St. John Chrysostom



THE SYNAXARION (Plain Reading)

On August 26 in the Holy Orthodox Church we commemorate the holy Martyrs Adrian and Natalie, who were husband and wife.

Verses

*The hands of evil men, whose feet run to murder, the hands and feet of Adrian now do sever.
In life, Natalie was Adrian's yoke-fellow, and in Heaven, she is his fellow-dweller.
On the twenty-sixth Adrian's hands and feet were severed.*

Adrian was the head of the Praetorium and a pagan, and Natalie was secretly a Christian. Both were young and lived together in marriage for only thirteen months until martyrdom. When the nefarious Emperor Maximian visited Nicomedia, he ordered that Christians be seized and tortured. In a cave near the city, 23 Christians were hidden. Someone reported them to the authorities and they were cruelly flogged with oxen whips and rods and then cast into prison. Adrian observed these people, tortured but patient. He asked them what they expected from God for so many tortures endured. They spoke to him concerning the blessedness of the righteous in the Kingdom of God. Hearing this and, again observing these people, Adrian, at once, turned to the scribe and said to him: "Write down my name with these saints; I also am a Christian." Learning of this, Natalie greatly rejoiced and when Adrian, with the others, sat chained in prison, she came and administered to all of them. When they flogged and tortured her husband, Natalie encouraged him to endure to the end. After lengthy tortures and imprisonment, Adrian, with the 23 honorable men, gave up the spirit in martyrdom. A few days later, Adrian appeared to Natalie in light and beauty and called her to come to God, and she peacefully gave up her spirit.

On this day, we also commemorate the Venerable Joasaph, prince of India; and Venerable Adrian of Ondrutsov. By the intercessions of Thy Saints, O Christ God, have mercy upon us. Amen.



Orthodox Vocabulary

Co-eternal

Co-eternal: (eternal “with”, or “like”). In the Creed, when we say of the second person of the Trinity, the Word of God become flesh, Christ, that he is “begotten of the Father “before all ages” means that the Son of God is co-eternal with the Father, that he shares the same eternity with him, just as he shares kingship and glory.

A life in the Sacraments

We are called to be united with Christ in order to become in reality parts, members of His Body, as real as the branch is connected with the vine, as part of a tree is joined with the whole tree; that is, to be one with Him not only in soul, not only in a figurative sense, but with the whole of our being, with the total realness of our lives... We are also called to be a temple of the Holy Spirit, to be His dwelling place... We are called to be united with God in such a way that all of our material being is penetrated by Him, so that nothing in us - neither our spirit or soul, nor even our flesh - remains out of the grasp of this presence. We are called ultimately to burn as the Burning Bush, which burned and never ceased to burn. We are called to be partakers of the divine nature (2 Pet. 1:4). We are called to be sons, daughters, children of God and the Father. No man can attain any of this through his own efforts. Neither by our own efforts or by our own desire can we become a part of the Body of Christ, we cannot be united with the Holy Spirit through our own efforts, nor likewise can we become partakers of the divine nature... The way in which any of this can be realized are the sacraments of the Church. The sacraments are the actions of God within the Church in which God grants us His grace by means of the material world. It is in the sacraments that the Church brings us grace which we cannot acquire by any other means, even at times by a great spiritual feat. She brings grace to us as a gift through the material substance of this world: the water of Baptism, the bread and the wine of the Eucharist, the myrrh of Chrismation. The Early Church spoke of three, five, seven or even twenty-two sacraments ... The material world, even though it is a slave to sin, even though as St. Paul says, “it groans in expectation of the glorious liberty of the children of God” (Rom. 8:19-22), it is in itself pure and without sin. And God takes this world, this matter, and unites it in an incomprehensible way with Himself, and this material world brings to us the grace which we are unable to raise ourselves up to.

~Metropolitan Anthony of Sourozh



THE EPISTLE

*O Lord, how marvelous are Thy works. In wisdom hast Thou made them all.
Bless the Lord, O my soul!*

The Reading from the First Epistle of St. Paul to the Corinthians. (16:13-24)

Brethren, be watchful, stand firm in your faith, be courageous, and be strong. Let all that you do be done in love. Now, brethren, you know that the household of Stephanas were the first converts in Achaia, and they have devoted themselves to the service of the saints; I urge you to be subject to such men and to every fellow worker and laborer. I rejoice at the coming of Stephanas and Fortunatus and Achaicus, because they have made up for your absence; for they refreshed my spirit as well as yours. Give recognition to such men. The churches of Asia send greetings. Aquila and Prisca, together with the church in their house, send you hearty greetings in the Lord. All the brethren send greetings. Greet one another with a holy kiss. I, Paul, write this greeting with my own hand. If anyone has no love for the Lord, let him be accursed. Our Lord, come! The grace of the Lord Jesus be with you. My love be with you all in Christ Jesus. Amen.

THE GOSPEL

The Reading from the Holy Gospel according to St. Matthew. (21:33-42)

The Lord spoke this parable: “There was a householder who planted a vineyard, and set a hedge around it, and dug a wine press in it, and built a tower, and let it out to tenants, and went into another country. When the season of fruit drew near, he sent his servants to the tenants, to get his fruit; and the tenants took his servants and beat one, killed another, and stoned another. Again he sent other servants, more than the first; and they did the same to them. Afterward he sent his son to them, saying, ‘They will respect my son.’ But when the tenants saw the son, they said to themselves, ‘This is the heir; come, let us kill him and have his inheritance.’ And they took him and cast him out of the vineyard, and killed him. When therefore the owner of the vineyard comes, what will he do to those tenants?” They said to him, “He will put those wretches to a miserable death, and let out the vineyard to other tenants who will give him the fruits in their seasons.” Jesus said to them, “Have you never read in the Scriptures: ‘The very stone which the builders rejected has become the head of the corner; this was the Lord’s doing, and it is marvelous in our eyes?’”



Thirteenth Sunday After Pentecost

Tone: 4 Eothinon: 2

APOLYTIKION OF THE RESURRECTION: Tone 4

Having learned the joyful message of the Resurrection from the angel the women disciples of the Lord cast from them their parental condemnation. And proudly broke the news to the Disciples, saying: Death hath been spoiled; Christ God is risen, granting the world Great Mercy.

APOLYTIKION OF SS. ADRIAN AND NATALIE: Tone 3

*(**Thy confession**)*

Thou didst deem that Faith which hath salvation * to be riches never lost or plundered. * Thou forsookest thy fathers' impiety, * and thou didst follow thy Master, becoming rich * in His divine gifts, O glorious Adrian. * With the godly-minded Natalie, who emboldened thee, * entreat Christ God, O Martyr, that our souls be saved.

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.

KONTAKION OF THE NATIVITY OF THE THEOTOKOS: Tone 4

By thy holy nativity, O pure one, Joachim and Anna were delivered from the reproach of barrenness; and Adam and Eve were delivered from the corruption of death; thy people do celebrate it, having been saved from the stain of iniquity, crying unto thee: The barren doth give birth to the Theotokos, who nourisheth our life.



PRAYERS ARE BEING OFFERED FOR GOOD HEALTH AND BLESSING OF:

Kevin Hashway
Mark Hashway
Offered by: Elaine Wilbur

Dr. Nabil & Salwa Khoury
Walid & Mirna Nakhoul
Offered by: Tony & Fadia Kabak

Fr. Timothy & Louise Ferguson
Glenn & Alicia Maurice
Fr. Leonard Faris
Fr. Isaac Crow
Offered by: Lorice Hallal

Mary Gurghigian
Offered by: Paul & Maureen Gurghigian

Glenn & Alicia Maurice
Steve & Patty Kilsey
Nabil & Salwa Khoury
Mary Massiwer & Family
Janice Cuzzo & Family
Offered by: Paul, Maureen & Mary Gurghigian

Elaine Swistak
Offered by: Nabil & Salwa Khoury



IN LOVING MEMORY OF:

Fred Hashway Jr.
Offered by: Elaine Wilbur

Rajaa Audi
Dr. Adib Mechrefe
Offered by: Tony & Fadia Kabak

Donna Maurice
Offered by: Lorice Hallal

Donna Maurice
Anthony Cuzzo
Offered by: Paul, Maureen & Mary Gurghigian



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.

Visitations

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

Coffee Hour

Coffee hour today is sponsored by George & Carol Daikh for the health of their family. Coffee hour will be held at the Parish Center following Liturgy.

