

## CHURCH CALENDAR

**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

**Saturday, September 22nd:** 9:30 A.M.– Bazaar Cooking/Baking- Grape Leaves

**Sunday, September 23rd:** Conception of John the Baptist

**Wednesday, September 26th:** 9:30 A.M.– Bazaar Cooking/Baking– Dates & Apricots

**Saturday, September 29th:** 8pm-1am Harvest Hafli **\*\*Please note date change\*\***

**Sunday, September 30th:** Eighteenth Sunday after Pentecost

4pm-6pm– Sunday School/Teens Bowling at Town Hall Lanes,  
Johnston, RI

**Wednesday, October 3rd:** 9:30 A.M.– Bazaar Cooking/Baking– Mamoul Nuts

**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

**Wednesday, October 10th:** 9:30 A.M.– Bazaar Cooking/Baking– Graybee

**Thursday, October 11th:** 7:00 P.M.– Bazaar Committee Meeting

**Saturday, October 13th:** 9:30 A.M.– Bazaar Cooking/Baking– Sfeeha

6:00 P.M.– Arabic Liturgy **\*\*Please note date change\*\***

**Sunday, October 14th:** Fathers of 7th Ecumenical Council

**Saturday, October 20th:** 9:30 A.M.– Bazaar Cooking/Baking– Sfeeha

5:30 P.M.– Sunday School/Teens Fall Harvest Party

**Sunday, October 21st:** Twenty-First Sunday after Pentecost

Outreach Committee 'Soup Kitchen' 12:00-12:30pm

**Saturday, October 27th:** 9:30 A.M.– Bazaar Cooking/Baking– Sfeeha

**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

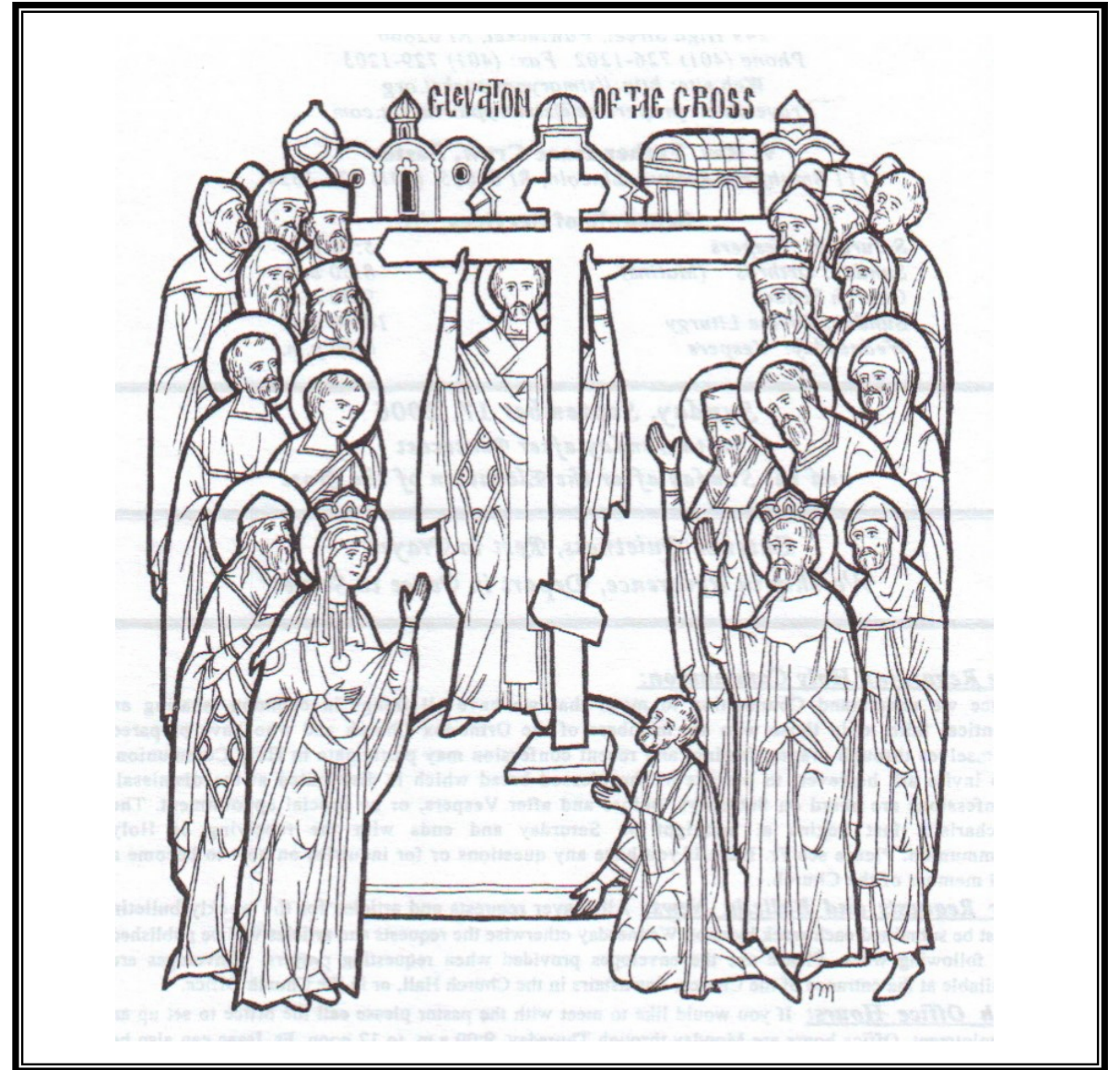
**Sunday, November 4th:** Twenty-Third Sunday after Pentecost

Daylight Savings Time Ends

**Sunday, November 11th:** Menas the Wonderworker & Eighth Sunday of Luke



## SAINT MARY ANTIOCHIAN ORTHODOX CHURCH



*Sunday, September 16, 2018*

*Sunday After Elevation of The Cross*

## *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**

### **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 CROSS**

The Holy Cross has central significance for the Church. An instrument of death, it has become the instrument of salvation. Basil the Great identifies the 'sign of the Son of man' mentioned by Christ in connection with his Second Coming with the arms of the Cross pointing towards the four ends of the universe. The Cross is a symbol of Christ himself and is infused with miraculous power. The Orthodox Church believes that Christ's energy is present in the Cross. Therefore Christians not only make crosses and place them on the same level as icons in churches, they also wear crosses hung around their necks, make the sign of the Cross over themselves and bless each other with the sign of the Cross. They even address the Cross as something capable of hearing them: 'Rejoice, life-bearing Cross', 'O most honourable and life-creating Cross of the Lord'.

The Church knows about the salvific and healing power of the Cross and of the sign of the Cross from her experience. The Cross protects a person travelling, working, sleeping, praying. Indeed, in all places, through the sign of the Cross, Christ's blessing comes upon every good deed which we undertake: 'The Cross is the protector of the whole world, the Cross is the beauty of the Church, the Cross is the power of kings, the Cross is the foundation of the faithful, the Cross is the glory of the angels and the sore of the demons', sings the Church at festivals of the Cross.

The teaching on the Holy Cross as a symbol of divine dispensation and as an object of religious veneration is expounded by Isaac the Syrian in one of his newly discovered works from the fourth century.

Blessed is God who uses corporeal objects continually to draw us close in a symbolic way to a knowledge of his invisible nature... Let our hearts rejoice in the mysteries of the faith which we hold; let us exult in God who is so concerned with us... How much to be worshipped is the God who, for our salvation, has done everything in the world to bring us close to him, before the time when what has been prepared will be revealed... How much to be worshipped is the symbol of the Cross, seeing that it has given to us all these things, and through it we have been deemed worthy of the knowledge of angels — that is, through the power by which all created things, both visible and invisible, were created.

~Bishop Hilarion Algeyev





**IN LOVING MEMORY OF:**

Fred Hashway Jr.  
Offered by: Elaine Wilbur

Adib Mechrefe  
Connie Matook  
Offered by: Nabil & Salwa Khoury

Adib Mechrefe  
Offered by: John & Anita Chamoun & Family

Jacqueline Gorab  
Adib Mechrefe  
Offered by: Joe & Marlene Samra

Adib Mechrefe  
Offered by: Samy & Helen Morcos

Adib Mechrefe  
Offered by: Philip & Bette Ayoub

Connie Matook  
Offered by: Elaine Agaty  
Nora Abdelahad

Connie Matook  
Offered by: Ron & Janice Hallal

Connie Matook  
Offered by: Linda Dvelis

Dr. Adib Mechrefe  
Offered by: Elaine Swistak

Connie Matook  
Donna Maurice  
Offered by: Albert & Victoria Hallal

Adib Mechrefe  
Offered by: Elaine Gauthier

Rajja Audi  
Abdalah & Mary Shagoury  
George H. Baalbaki  
George A. Saggal  
Aboud Shoua  
Dr. Adib Mechrefe  
Donna Maurice  
George Karam  
Offered by: Nabil & Gloria Baalbaki & Family



**Coffee Hour**

Coffee hour today is sponsored by Salwa Khoury for the health of Dr. Nabil Khoury, Children & their Families Coffee hour will be held at the Parish Center following Liturgy.



*If someone is upset with you (i.e., not at peace with you, but does not express it), be pleasant with him – as if you don't notice it.*

*~St. Ambrose of Optina*



**THE EPISTLE**

*Exalt ye the Lord our God. The Lord reigneth; let the people tremble.*

**The Reading from the First Epistle of St. Paul to the Corinthians. (1:18-24)**

Brethren, the word of the Cross is folly to those who are perishing, but to us who are being saved it is the power of God. For it is written, “I will destroy the wisdom of the wise, and the cleverness of the clever I will thwart.” Where is the wise man? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe. For Jews demand signs and Greeks seek wisdom, but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

**THE GOSPEL**

**The Reading from the Holy Gospel according to St. John (19:6-11, 13-20, 25-28, 30-35)**

At that time, the chief priests and the elders of the people took counsel against Jesus to put Him to death. And they came to Pontius Pilate saying, “Crucify Him, crucify Him!” Pilate said to them, “Take Him yourselves and crucify Him, for I find no crime in Him.” The Jews answered him, “We have a law, and by that law He ought to die, because He has made Himself the Son of God.” When Pilate heard these words, he was the more afraid; he entered the praetorium again and said to Jesus, “Where art Thou from?” But Jesus gave no answer. Pilate therefore said to Him, “Wilt Thou not speak to me? Knowest Thou not that I have power to release Thee, and power to crucify Thee?” Jesus answered him, “You would have no power over Me unless it had been given you from above. When Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called “The Pavement”, and in Hebrew, “Gabbatha.” Now it was the day of Preparation of the Passover; it was about the sixth hour. He said to the Jews, “Behold your King!” They cried out, “Away with Him, away with Him, crucify Him!” Pilate said to them, “Shall I crucify your King?” The chief priests answered, “We have no king but Caesar.” Then he handed Him over to them to be crucified. So they took Jesus and led him away, and He went out, bearing His own Cross, to the place called the place of a skull, which is called in Hebrew “Golgotha.” There they crucified Him, and with Him two others, one on either side, with Jesus between them. Pilate also wrote a title and put it on the Cross; it read, “Jesus of Nazareth, the King of the Jews.” Many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Now standing by the Cross of Jesus were His mother, and his mother’s sister, Mary the wife of Cleopas, and Mary Magdalene. When Jesus saw His mother, and the Disciple whom He loved standing near, He said to His mother, “Woman, behold, your son!” Then He said to the Disciple, “Behold, your mother!” And from that hour the Disciple took her to his own home. After this, Jesus, knowing that all was now fulfilled, said, “It is finished”; and He bowed His head and gave up the spirit. Since it was the day of Preparation, in order to prevent the bodies from remaining on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away. So the soldiers came and broke the legs of the first, and of the other who had been crucified with him; but when they came to Jesus and saw that He was already dead, they did not break His legs. But one of the soldiers pierced His side with a spear, and at once there came out blood and water. He who saw it has borne witness—his testimony is true.

# Sunday After Elevation of The Cross

## APOLYTIKION OF THE RESURRECTION: Tone 1

O Lord, save Thy people and bless Thine inheritance, granting to Thy people victory over all their enemies, and by the power of Thy Cross preserving Thy commonwealth.

## KONTAKION OF THE ELEVATION OF THE HOLY CROSS: Tone 4

*(\*\*Thou Who wast raised up\*\*)*

Do Thou, Who of Thine own good will was lifted up upon the Cross, O Christ our God, bestow Thy bounties upon the new Nation which is called by Thy Name; make glad in Thy might those who lawfully govern, that with them we may be led to victory over our adversaries, having in Thine aid a weapon of peace and a trophy invincible.

## Orthodox Vocabulary

### Chalice

The Orthodox chalice is a silver or gold-stemmed cup containing the consecrated elements of Bread and Wine to be imparted to clergy and laity as Communion of the Body and Blood of Christ. It appears that originally the chalice was a plain cup of glass or some times of other materials. By the 4th century, precious metals had almost entirely substituted other materials. St. Augustine and St. John Chrysostom both mention chalices of gold or silver adorned with precious stones, although chalices of materials other than metal appeared in use until the 9th century. The earliest form of chalice of which we have depictions in the catacombs consisted of a bowl, especially in the West, where Communion in one kind had become universal. In the East, the bowl not only remained large owing to the fact that it had to contain both consecrated elements, but it became gradually adorned. Tertullian speaks of chalices bearing a relief of Christ as the Good Shepherd. Later on, small icons either engraved or painted and enameled appeared on chalices and continue to adorn the most expensive among chalices to this day. These icons depict Christ, the Mother of God, the Evangelists, or the Apostles Peter and Paul. The material value of chalices became greater and greater as the art and the precious and metal stones became symbols of personal piety and sacrifice. St. Ambrose relates that the Church offered these valuable liturgical implements as ransom for war captives. Today, chalices in use within the Orthodox Church are made of silver or gold with a broad base, a tall stem and a proportionate bowl. They are engraved or bear painted on enamel icons often framed with precious or semi-precious stones. Some chalices bear inscribed the Lord's words, 'take ye, eat ... drink ye...' (Matthew 26:26,27)



## 40 Day Memorial Service



A 40 Day Memorial Service is being offered for the servant of God *Dr. Adib Mechrefe* and is being offered by his wife Mary Mechrefe.

*May God grant him peace and may his memory be eternal.*

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

Kevin Hashway  
Mark Hashway  
Offered by: Elaine Wilbur

Mary Mechrefe & Family  
Sue Ayoub  
Matook Family  
Matt & Megan Duncan & newborn Clara  
Offered by: Nabil & Salwa Khoury

Mary Mechrefe & Family  
Offered by: John & Anita Chamoun & Family

Sue Ayoub  
Offered by: Ed Ayoub

Steve & Patti Kilsey  
Steven & Missy Kilsey & newborn Benjamin  
Offered by: Ed & Sue Ayoub

Sue & Ed Ayoub  
Offered by: Leila & Ray Trabulsi

Mary Mechrefe & Family  
Mary Masry  
Sue & Ed Ayoub  
Offered by: Samy & Helen Morcos

Mary Mechrefe & Family  
Suzanne Ayoub  
Offered by: Philip & Bette Ayoub

Ed & Suzanne Ayoub  
Mary Mechrefe & Family  
Robert Laffey  
Offered by: Elaine Swistak



Sue & Ed Ayoub  
Offered by: Ron & Janice Hallal

Sue Ayoub  
Bobby Laffey  
Matook Family  
Offered by: Linda Dvelis

Susan Ayoub  
Karen, Linus, Katie & Lauren Vachon  
James, Paula & Joshua  
David, Terrie, Jonathan, Nick & Jack  
Ronald and Janice  
Offered by: Albert & Victoria Hallal

Mary Mechrefe  
Mechrefe Children & Grandchildren  
Robert Laffey  
Nabil Khoury  
Judy Kiernan  
Fr. Isaac Crow  
Offered by: Elaine Gauthier

Walid & Mirna Nakhoul & Family  
Steve & Patti Kilsey & Family  
George, Kristen, Gabriella & Juliana Baalbaki  
Elias & Michael Baalbaki  
Antwanet Baalbaki  
Georgette Saggal  
Glenn & Alicia Maurice  
Fr. Isaac Crow & Family  
Mary Mechrefe & Family  
Elie, Julia & Naji Karam  
Offered by: Nabil & Gloria Baalbaki & Family