

CHURCH CALENDAR

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

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

Veterans Day

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

Sunday, November 18th: Twenty-Fifth Sunday after Pentecost



SAINT MARY ANTIOCHIAN ORTHODOX CHURCH



Sunday, September 23, 2018

Conception of John the Baptist

Saint Mary Antiochian Orthodox Church

"A parish of the Antiochian Orthodox Christian Archdiocese of North America"

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Parish Center Phone (401) 725-5150
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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

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.

TYPES OF MARY IN THE OLD TESTAMENT

Types of both Christ and Mary, His Mother, fill the Old Testament. Indeed, most of Old Testament types of Mary- a natural consequence of her essential role in the Incarnation of her Son, Jesus Christ- reveal the awesome marvel of her womb which contained the almighty God. Referring to Genesis 2:9, the hymnography of the Church sees the garden of Eden as a type of Mary: "Rejoice, . . . O living Paradise, having the Lord, the Tree of Life, in your midst" (Akathist Hymn). The burning bush beheld by in the wilderness (Ex 3:1-6) is one of the most often mentioned types of Mary. For example "She is the Bush springing from barren ground [her mother, St. Anna, had been barren] burning with the immaterial fire that cleanses and enlightens our souls" (Small Vespers, Nativity of the Theotokos). St. John of Damascus observes, "The burning bush is an image of God's Mother. . . . If, therefore, the ground where the image of the Theotokos was seen by Moses is holy ground [Ex 3:5], how much more holy is the image itself?" The tabernacle in the wilderness, where God dwelt among the wandering Israelites (Ex 25:1-27:19), also prefigures Mary: "The tabernacle that is to hold God, the sanctuary of the glory, has chosen to dwell in the holy temple" (Matins, Entry of the Theotokos into the Temple). Another hymn from this service addresses her as "O Holy of Holies," identifying her with the most holy inner place of the tabernacle and the temple (Ex 26:33; 3Kg 8:6). Other Old Testament types of Mary relating to the Lord dwelling in her womb include the jar of manna (Ex 16:33, 34); Aaron's rod that budded (Nm 17:16-23); the tablet of the Law "written with the finger of God" (Ex 31:18); the ladder reaching from earth to heaven (Gn 28:10-17); the fleece that received the dew (Jdg 6:36-38; sec Ps 71:1-6); the tongs besting the live coal (Is 6:6); and the fiery furnace in Babylon (Dan 3:19-50). Concerning this last image, the hymnographer St. Cosmas of Maiuma writes, "The furnace moist with dew was the image and figure of a wonder past nature. For it burned not the Children whom it had received, even as the fire of the Godhead consumed not the Virgin's womb into which it had descended" (Matins, Nativity of Christ). The miracle of the Virgin Birth is another prominent theme among the Old Testament types of Mary. One of the most striking of these is found in Ezekiel 43:27-44:4, the only Old Testament passage read at all four of the major Feasts of the Theotokos. This reading tells about the east gate of the heavenly temple remaining shut even as the Lord God of Israel, and He alone, goes in and out through it. This is prophetic of the Lord entering Mary's womb and being born nine months later with her virginity remaining intact. Hence in various hymns the Church proclaims her as "the Gate that looks towards the East," "the Gate through which none may pass," and "the East Gate . . . [who] awaits the entrance of the Great Priest." Another such image occurs in Daniel 2:45, where the Theotokos is the mountain out of whom a stone (that is, Christ; 1Co 10:4) is cut "without hands." This refers to Christ's birth from the Virgin, untouched by a man. Mary is the culmination of the whole history of the ancient Hebrews. She is the perfection to which all of faithful Israel aspired through the long centuries of preparation for the coming of the Messiah, beginning with the promise given to Abraham: "God promised to our forefather Abraham that in his seed the Gentiles would be blessed [Gn 22:18], O pure Lady; and through thee today, the promise receives its fulfillment" (Matins, Annunciation)



Orthodox Vocabulary

Kenosis

The noun is derived from the verb “he emptied himself” or “annihilated himself” (phil. 2:7). The Son remains God when he becomes incarnate but he divests himself of his glory to the point of being “unrecognizable”. Kenosis is the properly divine way of loving: becoming a human being without reservation and without calling for recognition or compelling it. Kenosis refers first to the self-emptying of the Word in the incarnation but this is completed in the self-emptying of the Spirit in the Church, while it also reveals the self-emptying of the living God in creation. The mystery of the covenant stands under the sign of kenosis, for the more far-reaching the covenant, the more complete the union. Our divinization comes through the meeting of the kenosis of God with the kenosis of the human being; the fundamental requirement of the Gospel can therefore be stated as follows: we shall be one with Christ to the extent that we “lose” ourselves for him.



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. Arabic Liturgy for the month of October will be held on October 13th ****please note date change****

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In what does the true wealth of a man consist? In his image and likeness of God, and not in lands, nor money; neither in various earthly sciences and arts, nor in property of various kinds, not in many servants, nor in many clothes, nor in general, in a multitude of earthly blessings, for all these are corruptible, and temporal; while the soul-the image of God- is eternal., and its riches are virtue, holiness, humility, gentleness, temperance in all things, faith, hope and above all, love!

~ John of Kronstadt



EPISTLE

The righteous shall rejoice in the Lord. O God, hear my prayer.

The Reading from the Epistle of St. Paul to the Galatians. (4:22-27)

Brethren, Abraham had two sons, one by a slave and one by a free woman. But the son of the slave was born according to the flesh, the son of the free woman through promise. Now this is an allegory: these women are two covenants. One is from Mount Sinai, bearing children for slavery; she is Hagar. Now Hagar is Mount Sinai in Arabia; she corresponds to the present Jerusalem, for she is in slavery with her children. But the Jerusalem above is free, and she is our mother. For it is written, “Rejoice, O barren one who does not bear; break forth and shout, you who are not in travail; for the children of the desolate one are many more than the children of her that is married.”

GOSPEL

The Reading from the Holy Gospel according to St. Luke. (5:1-11)

At that time, Jesus was standing by the lake of Gennesaret. And He saw two boats by the lake; but the fishermen had gone out of them and were washing their nets. Getting into one of the boats, which was Simon’s, Jesus asked him to put out a little from the land. And He sat down and taught the people from the boat. And when Jesus had finished speaking, He said to Simon, “Put out into the deep and let down your nets for a catch.” And Simon answered, “Master, we toiled all night and took nothing! But at Thy word I will let down the nets.” And when they had done this, they enclosed a great shoal of fish; and as their nets were breaking, they beckoned to their partners in the other boat to come and help them. And they came and filled both the boats, so that they began to sink. But when Simon Peter saw it, he fell down at Jesus’ knees, saying, “Depart from me, for I am a sinful man, O Lord.” For he was astonished, and all that were with him, at the catch of fish, which they had taken; and so also were James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, “Do not be afraid; henceforth you will be catching men.” And when they had brought their boats to land, they left everything and followed Him.

Conception of John the Baptist

Tone: 8 Eothinon: 6

APOLYTIKION OF THE RESURRECTION: Tone 8

From the heights Thou didst descend, O compassionate One, and Thou didst submit to the three-day burial, that Thou might deliver us from passion; Thou art our life and our Resurrection, O Lord, glory to Thee.

APOLYTIKION OF CONCEPTION OF ST. JOHN THE BAPTIST: TONE 4

*(**Be quick to anticipate**)*

Rejoice, O thou barren one who hadst not borne until now; * for lo, in all truth thou hast conceived the lamp of the Sun, and he shall send forth his light * over all the earth, which is afflicted with blindness. * Dance, O Zachariah, and cry out with great boldness: * The one to be born is the blest Prophet of God Most High.

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 ORDINARY SUNDAY: Tone 2

O protection of Christians that cannot be put to shame, mediation unto the Creator most constant, O despise not the suppliant voices of those who have sinned; but be thou quick, O good one, to come unto our aid, who in faith cry unto thee: Hasten to intercession, and speed thou to make supplication, thou who dost ever protect, O Theotokos, them that honor thee.



PRAYERS ARE BEING OFFERED FOR GOOD HEALTH AND BLESSING OF:

Kevin Hashway
Mark Hashway
Offered by: Elaine Wilbur

Suzanne Ayoub
Offered by: Susan Warzycha & Family

Esma Leila Merner
Melanie & Patrick Merner
Steve & Patti Kilsey
Sue Ayoub
Offered by: Nabil & Salwa Khoury

Sue Ayoub
Offered by: Lorice Hallal

Sue & Ed Ayoub
Offered by: Walid & Mirna Nakhoul

Miracle from God Granddaughter Esma Leila
Merner and her parents Melanie & Patrick Merner
Offered by: Steve & Patricia Kilsey

Al & Vicki Hallal
Offered by: Elaine Swistak

Phil & Flo Spenard
Offered by: Sandra Matook & Family

Sue Ayoub
Patrick, Melanie & Esma Leila Merner
Steve & Patricia Kilsey
Offered by: Joe & Marlene Samra



IN LOVING MEMORY OF:

Fred Hashway Jr.
Offered by: Elaine Wilbur

Connie Matook
Offered by: Lorice Hallal

Scott Bleasdale
Offered by: Sandra Matook & Family

George & Jeannette Arees
Richard Arees
Abdo & Hysna Haddad
Mary Haddad
Lucy Haddad
Antonio Haddad
John Haddad
Rebecca Wylie
Offered by: George A. Arees

George & Jeannette Arees
Richard Arees
Abdo & Hysna Haddad
Mary Haddad
Lucy Haddad
Antonio Haddad
John Haddad
Rebecca Wylie
Offered by: Andrew Wylie

In Loving memory of Connie Matook. May your beautiful smile, loving heart & positive spirit live on. We miss you dearly. Your loving daughter Deb, son-in-law Murat & son George.



Coffee Hour

Coffee hour today is sponsored by A Friend of St. Mary Church.
Coffee hour will be held at the Parish Center following Liturgy.

