

CHURCH CALENDAR

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

Outreach Committee Meeting during Coffee Hour

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

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

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

Thursday, November 22nd: Thanksgiving (church office closed)

Sunday, November 25th: Great-Martyr Katherine

Saturday, December 1st: 6:00 P.M.– Arabic Liturgy

Sunday, December 2nd: Twenty-Seventh Sunday after Pentecost

Saturday, December 8th: 6:00 P.M.- Choir Concert (in English & Arabic)- refreshments to follow at the Parish Center

Sunday, December 9th: Conception of Theotokos

Choir Appreciation

Tuesday, December 11th: 7:00P.M.– Parish Council Meeting

Sunday, December 16th: Forefathers (Ancestors) of Christ

Church School Pageant & Luncheon

Sunday, December 23rd: Sunday before the Nativity (Genealogy)

Monday, December 24th: 5:00 P.M.- Christmas Liturgy

Tuesday, December 25th: Christmas Day

Sunday, December 30th: Sunday after the Nativity

Monday, December 31st: New Year's Eve

*Happy
Thanksgiving*

Antiochian Archdiocese Convention

July 21-28, 2019

St. Nicholas Church in Grand Rapids, Michigan

ONE DAY ONLY - DECEMBER 6! \$199 Early Bird Event Package for AC2019! The price will never be better to attend our convention!

Details on our website: AC2019GR.ORG

Grand Rapids: You'll love it here!

The price will never be better to attend our convention!

Affordable, Accessible, All-inclusive.

SAINT MARY ANTIOCHIAN ORTHODOX CHURCH



Sunday, November 11, 2018

**Menas the Wonderworker &
Eighth Sunday of Luke**

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 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.

THE SYNAXARION (Plain Reading)

On November 11 in the Holy Orthodox Church we commemorate the holy Great-Martyr Menas of Egypt, who was martyred at Cotyaeion of Phrygia in Asia Minor.

Verses

*When Egypt bringeth forth, it truly bringeth forth greatly;
Menas showeth this to be true as he is beheaded.
On the eleventh, Menas gladly suffered death by the sword.*

Menas was a soldier and, as a true Christian, he was not able to witness the abominable sacrificial offerings to the idols. He left the army, the town, the people and everything else, and went to a deserted mountain, for it was easier for him to live among the wild beasts than with pagans. One day, Menas clairvoyantly discerned a pagan celebration in the town of Cotyaeus. He went into town and openly declared his faith in Christ the Living God. He denounced idolatry and paganism as falsehood and darkness. Hearing this, the town eparch, Pyrrhus, subjected Menas to severe tortures. Persecutors threw his beheaded body into a fire so that Christians would not be able to retrieve it, but they still recovered several parts of his body nevertheless and reverently buried those remains. Menas suffered in the year 304 and went to the Kingdom of Christ. He was and remains a great miracle-worker, both on earth and in heaven. The saint has often appeared as a warrior on horseback, arriving to help the faithful or punish the unfaithful.

On this day, we also commemorate the Martyrs Victor and Stephanie in Damascus; Martyr Vincent of Spain; Venerable Theodore the Studite; Blessed Maximos the fool-for-Christ; Martyr Stephen of Dechani, king of Serbia, Stephen Urosh and Princess Milica; and Martin the merciful, bishop of Tours. By the intercessions of Thy Saints, O Christ God, have mercy upon us. Amen.



Antiochian Village Winter Family Camp

Antiochian Village Winter Family Camp program to be held January 18-21 (MLK Jr. weekend), 2019! It is a wonderful opportunity for families to spend a weekend growing closer to Christ together. Please visit avcamp.org to register. Please feel free to contact us at (724)-238-9565 or e-mail office@avcamp.org. (optional snowtubing)

Coffee Hour

Today, Coffee Hour is being offered by Ricky & Roula Greigre for the health of their family. Coffee Hour will be held at the Parish Center following Liturgy.



Arabic pastry will be available for purchase during coffee hour.

Christmas Liturgy

Christmas Liturgy this year will be on Monday, December 24th at 5:00 P.M.



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.

Dear St. Mary's Family,

Bill and I are most grateful for the prayers, thoughtfulness, and love you bestowed on us following our mother's passing. She truly loved life and was a blessing to all who knew her.

We pray she is resting peacefully. Thank you and God bless you all.

Mary Lou and Bill Catelli



THE EPISTLE

*The Lord will give strength to His people.
Ascribe to the Lord, O children of God, ascribe to the Lord glory and honor.*

The Reading from the Second Epistle of St. Paul to the Corinthians. (4:6-15)

Brethren, it is the God Who said, "Let light shine out of darkness," Who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ. But we have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us. We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies. While we live we are always being given up to death for Jesus' sake, so that the life of Jesus may be manifested in our mortal flesh. So death is at work in us, but life in you. Since we have the same spirit of faith as he had who wrote, "I believed, and so I spoke," we too believe, and so we speak, knowing that He Who raised the Lord Jesus will raise us also with Jesus and bring us with you into His presence. For it is all for your sake, so that as grace extends to more and more people it may increase thanksgiving, to the glory of God.

THE GOSPEL

The Reading from the Holy Gospel according to St. Luke. (10:25-37)

At that time, a lawyer stood up to put Jesus to the test, saying, "Teacher, what shall I do to inherit eternal life?" Jesus said to him, "What is written in the Law? How do you read?" And the lawyer answered, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself." And Jesus said to him, "You have answered right; do this, and you will live." But the lawyer, desiring to justify himself, said to Jesus, "And who is my neighbor?" Jesus replied, "A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him, and departed, leaving him half dead. Now by chance a priest was going down that road; and when he saw him he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan, as he journeyed, came to where he was; and when he saw him, he had compassion, and went to him and bound up his wounds, pouring on oil and wine; then he set him on his own beast and brought him to an inn, and took care of him. And the next day he took out two denarii and gave them to the innkeeper, saying, 'Take care of him; and whatever more you spend, I will repay you when I come back.' Which of these three, do you think, proved neighbor to the man who fell among the robbers?" The lawyer said, "The one who showed mercy on him." And Jesus said to him, "Go and do likewise."

Menas the Wonderworker & Eighth Sunday of Luke

Tone: 7 Eothinon: 2

APOLYTIKION OF THE RESURRECTION: Tone 7

Thou didst shatter death by Thy Cross, Thou didst open paradise to the thief; Thou didst turn the sadness of the ointment-bearing women into joy. And didst bid Thine Apostles proclaim a warning, that Thou hast risen O Christ, granting to the world the Great Mercy.

APOLYTIKION OF ST. MENAS THE GREAT MARTYR: Tone 5

*(**Let us worship the Word**)*

With great valor of soul, thou didst strive in martyrdom, * and having fought the good fight, O divine Great Martyr Menas, * thou from Heaven hast received the gift of miracles; * for God hath shown thee to the world * as a worker of great signs, and He made thee our protector * and a swift help in afflictions and ever-vigilant defense from harm.

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 ENTRANCE OF THE THEOTOKOS: Tone 4

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

The sacred treasury of God's holy glory, * the greatly precious bridal chamber and Virgin, * the Savior's most pure temple, free of stain and undefiled, * into the House of the Lord * on this day is brought forward * and bringeth with herself the grace * of the Most Divine Spirit; * her do God's Angels hymn with songs of praise, * for she is truly the heavenly tabernacle.

PRAYERS ARE BEING OFFERED FOR GOOD HEALTH AND BLESSING OF:

Kevin Hashway
Mark Hashway
Offered by: Elaine Wilbur



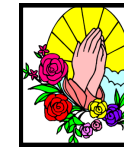
Edward & Lillian Betor
Paul & Kerrie Betor
Thomas & Lynn Marcotte
Matthew & Adrienne Dykstra
Peter Marcotte
Laurice Zambie
William & LaVerne Ameen
Great-Grandchildren Daniel, Rose &
Joelle Dykstra
Offered by: Edward & Lillian Betor

Nabil & Salwa Khoury
Offered by: A Friend

IN LOVING MEMORY OF:

Fred Hashway Jr.
Offered by: Elaine Wilbur

Ameen and Nayfey Sabath
Petros and Afife Betor
Helen Betor
Fred Sabath
Fred "Fritzie" and Jimmy Sabath
Offered by: Edward & Lillian Betor



Orthodox Vocabulary

Sign of the Cross

Christian writers from the time of Tertullian have testified to the practice of Christians making the 'sign of the Lord', that is, 'crossing' themselves. They were doing that partly for the purpose of sanctifying every action in daily life from rising in the morning to retiring at night, and partly for encouraging themselves in times of temptation and trial. At first, they used the sign of the cross as a means of mutual recognition, especially in times of persecution. The sign of the cross was also used from the very beginning in Baptism and Confirmation, and later its use was extended to liturgical blessings of persons and even of things. In the early centuries, one would cross himself by drawing the sign upon his forehead with the thumb or finger of the right hand. In later times, the cross drawn on the body of the worshipper was extended from forehead to breast and then from shoulder to shoulder returning finally to the center. It is the custom in the Eastern Church to do the cross-stroke from the right shoulder to the left, while in the Western Church the cross-stroke is drawn from left to right. Also it is a requirement in the Orthodox Church that the thumb index and middle fingers are kept together in drawing the cross on one's self. The three fingers together signify the Holy Trinity. Actually, the Orthodox way of crossing one's self is considered to be by some an important sign of distinction from members of the Roman Church. The two differing ways of crossing one's self express different traditions but are not of dogmatical significance.