

# SAINT MARY ANTIOCHIAN ORTHODOX CHURCH

**Sunday, September 15th:** Sunday After Elevation of the Cross  
Outreach Committee 'Soup Kitchen' 11:30-12pm

**Saturday, September 21st:** 9:00 A.M.- Bazaar Cooking (sfeeha)

**Sunday, September 22nd:** Fourteenth Sunday After Pentecost  
Outreach Committee 'Food Bag Donations' 11:30-12pm

**Sunday, September 29th:** Fifteenth Sunday After Pentecost

**Monday, September 30th:** 7:00 P.M.- Bazaar Meeting

**Wednesday, October 2nd:** 9:00 A.M.- Bazaar Cooking (kaik)

**Saturday, October 5th:** 9:00 A.M.- Bazaar Cooking (sfeeha)

**Sunday, October 6th:** Sixteenth Sunday After Pentecost  
October is Youth Month

**Saturday, October 12th:** 9:00 A.M.- Bazaar Cooking (string cheese)  
6:00pm- Arabic Liturgy **\*please note date change\***

**Sunday, October 13th:** Fathers of the 7th Ecumenical Council  
Bazaar Kick-Off Luncheon

**Wednesday, October 16th:** 9:00 A.M.- Bazaar Cooking (graybee)

**Saturday, October 19th:** Harvest Hafleh- (singer Chadi Naddaf)

**Sunday, October 20th:** Eighteenth Sunday After Pentecost  
Outreach Committee 'Soup Kitchen' 11:30-12pm

**Saturday, October 26th:** 9:00 A.M.- Bazaar Cooking (mamoul)  
Sunday School & Teens Halloween Party

**Sunday, October 27th:** Nineteenth Sunday After Pentecost  
Outreach Committee 'Food Bag Donations' 11:30-12pm

**Friday, November 1st-Sunday, November 3rd:** St. Mary Annual Holiday Bazaar

**Saturday, November 2nd:** 6:00pm Arabic Liturgy

**Sunday, November 3rd:** Twentieth Sunday after Pentecost

**Sunday, November 10th:** Twenty-First Sunday after Pentecost

**Sunday, November 17th:** Twenty-Second Sunday after Pentecost  
Outreach Committee 'Soup Kitchen' 11:30-12pm

**Wednesday, November 20th:** 7pm Liturgy for the Entrance of The Theotokos

**Sunday, November 24th:** Twenty third Sunday After Pentecost  
Outreach Committee 'Food Bag Donations' 11:30-12pm

**Sunday, December 1st:** Twenty Fourth Sunday After Pentecost

**Wednesday, December 4th:** Ladies Christmas Dinner (more info to follow)

**Saturday, December 7th:** 6:00pm- Arabic Liturgy



*Sunday, September 15, 2019*  
*Sunday After the Elevation*  
*of The Holy Cross*

## *Saint Mary Antiochian Orthodox Church*

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

249 High Street, Pawtucket, RI 02860  
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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**  
**Sub-Deacon Elijah Vollendorf**

### **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





## 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)

### **THE SYNAXARION (Plain Reading)**

On September 15 in the Holy Orthodox Church we commemorate the contest of the Holy Great-Martyr Nikitas the Goth.

#### *Verses*

*Burned, Nikitas, thou becomest a victory-bearer, or rather say, a fire-bearing victory bearer.  
On the fifteenth Nikitas was cast into the furnace.*

Nikitas was a disciple of Theophilus, Bishop of the Goths, who participated in the First Ecumenical Council in Nicaea in 325. When the Gothic prince Athenarik began to torture Christians, Nikitas stood before the prince and denounced him for his paganism and inhumanity. Subsequently harshly tortured, Nikitas confessed his faith in Christ even more strongly, and prayed to God with thanksgiving. On his breast under his robe Nikitas bore an icon of the Most-holy Theotokos with the Pre-eternal Christ Child standing and holding the Cross in His hands. The Holy Theotokos had appeared to him and comforted him. Finally, the torturer threw the soldier of Christ into the fire, where the holy martyr breathed his last, but his body remained untouched by the fire. His companion Marianus took his body from the land of the Goths to the town of Mopsuestia in Cilicia. There, he built a church dedicated to Nikitas, and placed the miracle-working relics of the martyr in it. Nikitas suffered and was glorified in the year 372.

On this day, we also commemorate the Martyr Porphyrios the mime; Vissarion, bishop of Larissa; New-martyr John of Crete; and venerable Joseph the New of Partosh in Romania.

*By their intercessions, O Christ God, have mercy upon us. Amen.*

## **Sunday After the Elevation of the Cross**

**Tone: 4 / Eothinon: 2**

### **RESURRECTIONAL APOLYTIKION: 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 THE ELEVATION OF THE CROSS: 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.

### **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 ELEVATION OF THE 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.



## THE EPISTLE

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

### **The Reading from the Epistle of St. Paul to the Galatians. (2:16-20)**

Brethren, you know that a man is not justified by works of the law but through faith in Jesus Christ. Even we have believed in Christ Jesus, in order to be justified by faith in Christ, and not by works of the law, because by works of the law shall no one be justified. But if, in our endeavor to be justified in Christ, we ourselves were found to be sinners, is Christ then an agent of sin? Certainly not! But if I build up again those things which I tore down, then I prove myself a transgressor. For I through the Law died to the Law, that I might live to God. I have been crucified with Christ; it is no longer I who live, but Christ Who lives in me; and the life I now live in the flesh I live by faith in the Son of God, Who loved me and gave Himself for me.

## THE GOSPEL

### **The Reading from the Holy Gospel according to St. Mark. (8:34-9:1)**

The Lord said, "If any man would come after Me, let him deny himself and take up his cross and follow Me. For whoever would save his life will lose it; and whoever loses his life for My sake and the Gospel's will save it. For what does it profit a man, to gain the whole world and forfeit his soul? For what can a man give in return for his soul? For whoever is ashamed of Me and of My words in this adulterous and sinful generation, of him will the Son of man also be ashamed, when He comes in the glory of His Father with the holy angels." And He said to them, "Truly, I say to you, there are some standing here who will not taste death before they see the Kingdom of God come with power."



### ONLINE BULLETIN

The Bulletin is available online on our website at:  
<http://stmarypawtucket.org>

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

Kevin Hashway  
Mark Hashway  
Offered by: Elaine Wilbur

John Massiwer  
Offered by: Nora Matook & Family

Jim Schillawski  
Offered by: his wife, Beth and children,  
Michael & Tanya

Elizabeth Votruba  
Offered by: Sandra Matook

Jim Schillawski  
John Massiwer  
Elaine Wilbur  
Offered by: Ray & Leila Trabulsi

Tony & Fadia Kabak  
Fred Kilsey  
Walid & Mirna Nakhoul  
Jim & Beth Schillawski  
Sue Ayoub  
Amal Nasrallah  
Offered by: Nabil & Salwa Khoury

Beth & Jim Schillawski  
Fred Kilsey  
Elaine Wilbur  
John Massiwer  
Offered by: Ron & Janice Hallal



John Massiwer & Family  
Fred Kilsey  
Steve Kilsey & Family  
Sue Ayoub  
Jim Schillawski & Family  
Elaine Wilbur  
Fred & Adele Shwaery  
Al Hallal & Family  
Dr. Khoury & Family  
Offered by: Linda Dvelis

Jim Schillawski  
Offered by: Philip & Bette Ayoub

Elaine Wilbur  
John & Patricia Massiwer  
Jim & Beth Schillawski  
Steve & Patricia Kilsey  
Fred Kilsey  
Offered by: Elaine Swistak

### IN LOVING MEMORY OF:

Fred Hashway Jr.  
Offered by: Elaine Wilbur



There are still many open dates to sponsor a coffee hour. See Jiana Diakh or Sousan Karwashan on Sunday after Liturgy. Please consider sponsoring a coffee hour.

### 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.

*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*

