

CHURCH CALENDAR

Sunday, December 19th: Sunday before the Nativity (Genealogy)
Sunday School Pageant & Luncheon
One Year Memorial Service for Sue Ayoub

Friday, December 24th: 10:00 A.M.– Royal Hours
4:00 P.M.-Matins
5:00 P.M.- Christmas Eve Liturgy

Sunday, December 26th: Sunday After the Nativity
One Year Memorial for Elaine Swistak
Coffee Hour Sponsored by the Choir in memory of All Departed
St. Mary Church Choir Members

Friday, December 31st: 5:00 P.M.– New Years Eve Liturgy



Keep Christ in Christmas

2022

Sunday, January 2nd: Sunday before Theophany (Epiphany)

Sunday, January 9th: Sunday after Theophany (Epiphany)
One Year Memorial Service for Elias Kandalaft

Tuesday, January 11th: 7:00pm– Parish Council Meeting

Sunday, January 16th: Twenty-Ninth Sunday after Pentecost
Memorial Service for Michelle Kilsey (11 years)

Memorial Service for George (58 years) & Antwanet (Kasatli Baalbaki (1 year)

Sunday, January 23rd: Thirty-First Sunday after Pentecost

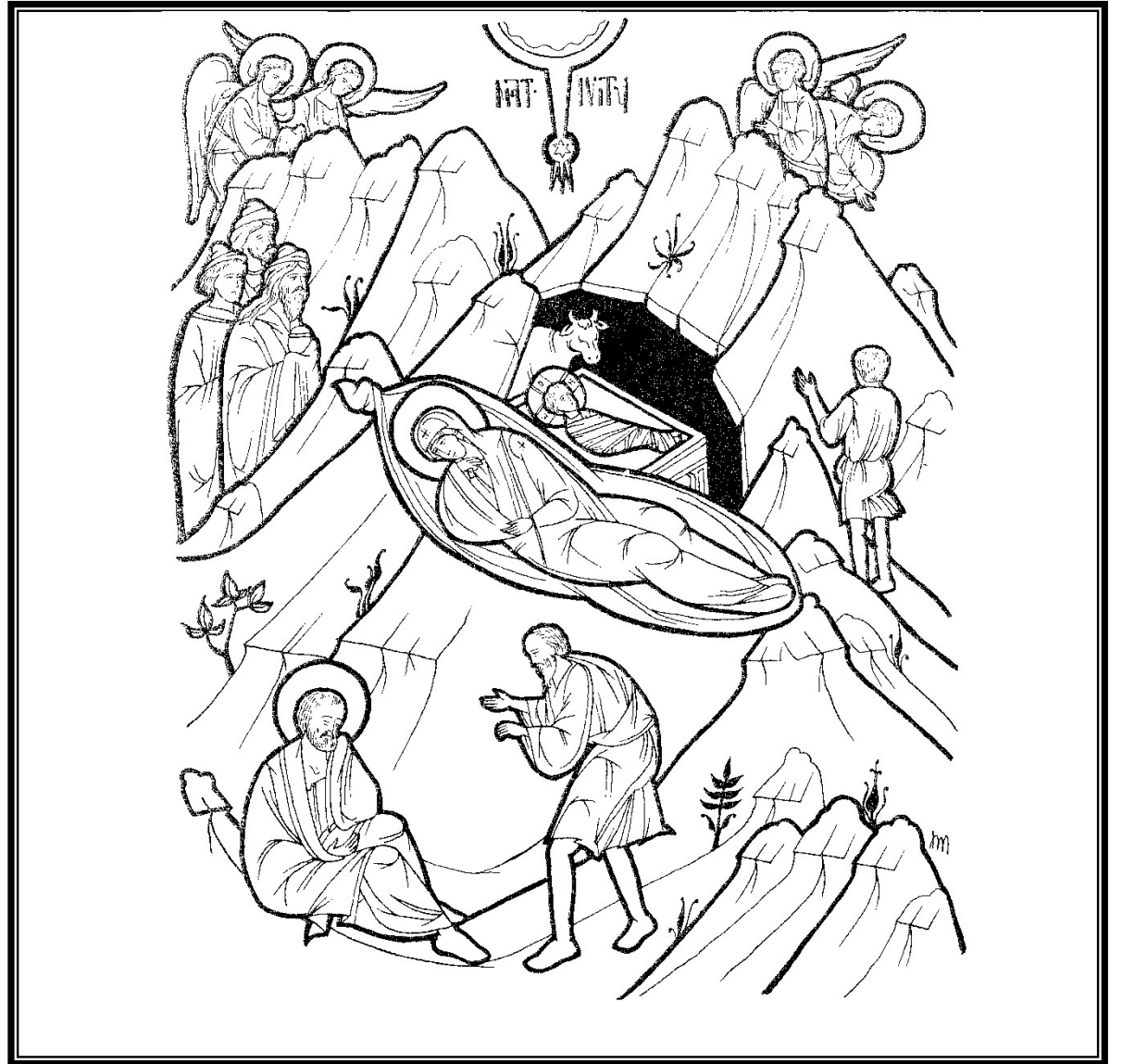
Sunday, January 30th: General Assembly Meeting at the Parish Center

Sunday, February 6th: Seventeenth Sunday after Pentecost

Tuesday, February 8th: 7:00pm– Parish Council Meeting

Saturday, February 12th: 6:00 P.M.– Arabic Liturgy

SAINT MARY ANTIOCHIAN ORTHODOX CHURCH



Sunday, December 19, 2021

*Sunday Before the Nativity of Christ
(The Genealogy)*

Saint Mary Antiochian Orthodox Church
“A parish of the Antiochian Orthodox Christian Archdiocese of North America”

Church Office hours: Monday– Friday 9am-1pm
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

Sunday: Orthros (Matins) 9:00 a.m.
Church School 11:15 a.m.
Sunday: Divine Liturgy 10:00 a.m.

*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.

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.

Coffee Hour Committee: Latifa Alarmani- (781)414-6281
(Please contact her to sponsor a coffee hour.)

The Parish Council has decided to implement a new system to organize our coffee hours. There are two ways to handle this: when a couple, family, or an individual decides to sponsor the coffee hour, you may do it on your own which entails purchasing the pastry & juice, making the coffee, setting up the table, and cleaning up. The second option is to donate \$200 to the church so that a Parish Council member will handle the coffee hour on your behalf.



Coffee Hour Sponsorships

Date:

Sponsored by:

Sponsored for:

December 19, 2021: St. Mary Church

**Sunday School Pageant & Luncheon
Memory of Sue Ayoub (1 year)**

December 26, 2021: St. Mary Church Choir

**All of the Departed Members of
St. Mary Choir**

January 2, 2022:

Ricky, Roula, Randy & Rani Greigre Health of Family

January 9, 2022:

Russell & John Kandalaft Memory of Elias Kandalaft (1 year)

January 16, 2022:

Fred Kilsey & Family Michelle Kilsey (11 years)

January 23, 2022:

The Parish Council Health of the newly Chrismated Catechumens

January 30, 2022:

not available General Assembly Meeting

February 6th:

available for sponsorship

February 13th:

not available

Soup Kitchen Luncheon (Outreach)

February 20th:

available for sponsorship

February 27th:

St. Mary Church

Luncheon for Antiochian Women Project

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.

Bulletin Submissions

Please help us provide a quality weekly bulletin by submitting all prayer requests and announcements to the church office by Noon on Wednesdays. Any requests received after this time will be in the following week's bulletin. Thank you for your cooperation.

Feast of the Nativity of Our Lord and Savior Jesus Christ

Liturgical Schedule 2021

Friday, December 24th: 10:00 A.M.— Royal Hours

4:00 P.M.— Matins

5:00 P.M.—Christmas Eve Liturgy

Saturday, December 25th: no services

Friday, December 31st: 5:00 P.M.— New Years Eve Liturgy



****Note: From Christmas Day until January 6th inclusive, there is a general dispensation from all fasting****

THE SYNAXARION (Plain Reading)

On December 19 in the Holy Orthodox Church, we commemorate the Martyrs Boniface and Aglaïs of Rome; Boniface the merciful, bishop of Ferentino in Tuscany; and Martyrs Eutychios and Thessalonica and their companions. On this day, the Sunday before the Nativity of Christ, we have been enjoined by our holy and God-bearing Fathers to make commemoration of all them that from the beginning of time have been well-pleasing unto God, from Adam even unto Joseph the Betrothed of the Most Holy Theotokos, according to genealogy, as Luke the Evangelist hath recounted historically; and likewise for the Prophets and Prophetesses, especially of Daniel the Prophet and the three holy youths. It is also known as the Sunday of the Holy Genealogy. We remember the aforementioned names, those in the Old Testament who were related to Christ by blood, and those who spoke of His Birth as a man. In the Divine Liturgy, we shall read of Jesus Christ's lineage from the Gospel of Saint Matthew. In this way, the Church shows us that Christ truly became a man, taking on human nature. He was not a ghost, an apparition, a myth, a distant imagined god, or the abstract god of philosophers; such a god does not have a family tree. Our God is the God of Abraham, Isaac and Jacob. He has flesh and blood, human ancestors—many of whom sinned greatly, but like David, also repented greatly. Yet, all of these righteous ones in every age had been wellpleasing to God because they loved Him. By taking on human nature, the Son of God became like us in all ways, in flesh and blood, in mind and soul, and in heart and will. He differed from us in only one way: He could not sin. Since we know that Christ's human nature remained sinless, He is also fully divine, and He shows us the way in which we can avoid sin, and so improve and transform our human nature.

By their holy intercessions, O God, have mercy upon us and save us. Amen.

Sunday Before the Nativity of Christ *(The Genealogy)*

Tone: 1 Eothinon: 4

RESURRECTIONAL APOLYTIKION: TONE 1

While the stone was sealed by the Jews, and the soldiers were guarding Thy most pure body, Thou didst arise on the third day, O Savior, granting life to the world. For which cause the heavenly powers cried aloud unto Thee, O giver of life. Glory to Thy Resurrection, O Christ, glory to Thy kingdom, glory to Thy providence, O Thou Who alone art the lover of mankind.

APOLYTIKION OF THE SUNDAY BEFORE The NATIVITY: TONE 2

Great are the accomplishments of faith; for the three holy youths rejoiced in the fountain of flames as though at waters of rest. And the Prophet Daniel appeared a shepherd to the lions as though they were sheep. Wherefore, by their prayers, O Christ God, save our souls.

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 PREPARATION OF CHRIST'S NATIVITY: TONE 3

****The original melody****) (CHANT) (CHORAL) On this day the Virgin cometh to the cave to give birth to * God the Word ineffably, * Who was before all the ages. * Dance for joy, O earth, on hearing * the gladsome tidings; * with the Angels and the shepherds now glorify Him * Who is willing to be gazed on * as a young Child Who * before the ages is God.



THE EPISTLE

*Blessed are Thou, O Lord, the God of our fathers.
For Thou art justified in all that Thou hast done for us.*

The Reading from the Epistle of St. Paul to the Hebrews. (11:9-10, 32-40)

Brethren, by faith Abraham sojourned in the land of promise, as in a foreign land, living in tents with Isaac and Jacob, heirs with him of the same promise. For he looked forward to the city which has foundations, whose builder and maker is God. And what more shall I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets—who through faith conquered kingdoms, enforced justice, received promises, stopped the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, and put foreign armies to flight. Women received their dead by resurrection. Some were tortured, refusing to accept release, so that they might rise again to a better life. Others suffered mocking and scourging, and even chains and imprisonment. They were stoned, they were sawn in two, they were killed with the sword; they went about in skins of sheep and goats, destitute, afflicted, ill-treated—of whom the world was not worthy—wandering over deserts and mountains, and in dens and caves of the earth. And all these, though well attested by their faith, did not receive what was promised, since God had foreseen something better for us, that apart from us they should not be made perfect.

THE GOSPEL

The Reading from the Holy Gospel according to St. Matthew. (1:1-25)

The book of the genealogy of Jesus Christ, the son of David, the son of Abraham. Abraham was the father of Isaac, and Isaac the father of Jacob, and Jacob the father of Judah and his brothers, and Judah the father of Perez and Zerah by Tamar, and Perez the father of Hezron, and Hezron the father of Aram, and Aram the father of Amminadab, and Amminadab the father of Nahshon, and Nahshon the father of Salmon, and Salmon the father of Boaz by Rahab, and Boaz the father of Obed by Ruth, and Obed the father of Jesse, and Jesse the father of David the king. And David was the father of Solomon by the wife of Uriah, and Solomon the father of Rehoboam, and Rehoboam the father of Abijah, and Abijah the father of Asa, and Asa the father of Jehoshaphat, and Jehoshaphat the father of Joram, and Joram the father of Uzziah, and Uzziah the father of Jotham, and Jotham the father of Ahaz, and Ahaz the father of Hezekiah, and Hezekiah the father of Manasseh, and Manasseh the father of Amon, and Amon the father of Josiah, and Josiah the father of Jechoniah and his brothers, at the time of the deportation to Babylon. And after the deportation to Babylon: Jechoniah was the father of Shealtiel, and Shealtiel the father of Zerubbabel, and Zerubbabel the father of Abiud, and Abiud the father of Eliakim, and Eliakim the father of Azor, and Azor the father of Zadok, and Zadok the father of Achim, and Achim the father of Eliud, and Eliud the father of Eleazar, and Eleazar the father of Matthan, and Matthan the father of Jacob, and Jacob the father of Joseph the husband of Mary, of whom Jesus was born, Who is called Christ. So all the generations from Abraham to David were fourteen generations, and from David to the deportation to Babylon fourteen generations, and from the deportation to Babylon to the Christ were fourteen generations. Now the birth of Jesus Christ took place in this way. When His mother Mary had been betrothed to Joseph, before they came together she was found to be with child of the Holy Spirit; and her husband Joseph, being a just man and unwilling to put her to shame, resolved to divorce her quietly. But as he considered this, behold, an angel of the Lord appeared to him in a dream, saying, “Joseph, son of David, do not fear to take Mary your wife, for that which is conceived in her is of the Holy Spirit; she will bear a son, and you shall call His Name Jesus, for He will save His people from their sins.” All this took place to fulfill what the Lord had spoken by the prophet: “Behold, a virgin shall conceive and bear a son, and His Name shall be called Emmanuel” (which means, God with us). When Joseph woke from sleep, he did as the angel of the Lord had commanded him; he took his wife, but knew her not until she had borne a son; and he called His Name Jesus.

Orthodox Vocabulary

Four Liturgies

There are four different liturgies in the Orthodox church:

- 1.) **The Liturgy of St. John Chrysostom** *which is the most common liturgy celebrated on Sundays and weekdays.*
- 2.) **The Liturgy of St. Basil the Great** *which is celebrated only ten times a year, mainly during the Sundays of Lent. St. Basil's liturgy is very much like that of St. John Chrysostom with the exception of the prayers offered privately by the priest. These are much longer.*
- 3.) **The Liturgy of St. James, the Brother of the Lord**, *which is celebrated only once a year on the Feast Day of St. James, October 23, and only in certain places such as Jerusalem..*
- 4.) **The Liturgy of the Pre-Sanctified Gifts** *which is used only on Wednesdays and Fridays of Lent and on the first three days of Holy Week.. It is called pre-sanctified because no consecration takes place. The communion elements distributed are reserved from the Eucharist of the previous Sunday. Thus, the Pre-Sanctified is not a Eucharistic liturgy but rather an evening Vesper Service that includes the distribution of pre-consecrated elements of Holy Communion. Its purpose is to offer its more frequent opportunity during Lent to receive Holy Communion. It is used during Lent because the normal liturgy is an extremely joyful expression of the Resurrection and is considered to be inappropriate to the deeply penitential season of Lent.*

Pray simply. Do not expect to find in your heart any remarkable gift of prayer. Consider yourself unworthy of it. Then you will find peace. Use the empty cold dryness of your prayer as food for your humility. Repeat constantly: I am not worthy: Lord, I am not worthy! But say it calmly, without agitation.



~St. Macarius of Optina

Visitations

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

The Icon of the Nativity

The icon of the Nativity tells the story of Christ's birth from the Scriptures. In the icon, the angels give thanks with their song; the heavens give the star; the Wise Men give their gifts of gold, frankincense, and myrrh. The poor, humble shepherds give their praise and amazement; the earth gives the cave, and humanity gives the Virgin. At first glance we see the Theotokos, the Mother of Jesus. She is placed in the center and is the largest figure in the icon. She is kneeling with crossed arms, looking at the Christ child. The three stars, denoting her virginity before, during, and after the Nativity, are on her garments. The Christ Child, in the center of the icon, is in swaddling clothes and is lying in the manger. In the background is the dark cave where He was born. In the cave are an ox and a donkey guarding the newborn Babe. Even though the Gospels say nothing of the cave, this information is from Holy Tradition. Nor do the Gospels speak of the ox and the donkey, but all icons of the Nativity include these animals. Including the animals in the icon fulfills the prophecy of Isaiah 1:3 "The ox knows his master, and the donkey his master's crib, but Israel does not know me, and the people have not regarded me." The long ray of light from the star points directly to the cave. This ray comes from the star and travels to all parts of the world. It teaches that this bright star is an astronomical happening, and is a messenger from heaven announcing the birth of Jesus. On the left hand side of the icon is another scene. The Wise Men, who were led by the star, are riding horses to bring their gifts of gold, frankincense, and myrrh to Jesus. The Wise Men are of various ages. One is without a beard. The other Wise Man has long hair and a long beard, which indicates that he is much older. These details teach that regardless of age and appearance, the Good News was given to each and everyone. Opposite the Wise Men is the scene with the humble shepherds. An angel proclaims the glad tidings. A young shepherd plays a reed instrument. This scene reveals that the music of the humans was added to the hymn of the angels. Across from the shepherd's scene is the heavenly choir of angels. They are giving glory to God. The angels serve two purposes in the Nativity of Christ, they give glory to God and announce the good news to all mankind. The background shows a very rugged terrain. Joseph could not find room in Bethlehem, so they went outside of Bethlehem to a cave. This rocky mountain formation serves as a background for the event. In the lower part of the icon are two more scenes. In the right hand corner are the two women Joseph brought to take care of the Christ child. They are seen bathing Him. Opposite the bathing of Jesus scene sits a sad and worried Joseph. Joseph is troubled and despondent. There is an old man talking to Joseph. The old man as Satan. Satan can appear in many forms. Here he is as an old man who is tempting Joseph and disturbing him. Satan is telling Joseph that the virgin birth is impossible. He's telling Joseph that he's a fool if he believes this. This story comes to us from Holy Tradition. The sad Joseph shows us not only his personal predicament but the dilemma of all mankind the difficulty of accepting that which is "beyond words or reason." The tree, which is in the middle of the lower part of the icon, is a symbol of the Tree of Jesse. This tree refers to Isaiah 11:1-2, "But a shoot shall sprout from the stump of Jesse, and from his roots a bud shall blossom. The spirit of the Lord shall rest upon Him." King David was often mentioned as the son of Jesse and Jesus was from the House of David.



One-Year Memorial Service



A One-Year Memorial Service is being offered for the servant of God *Suzanne Ayoub* and is being offered by her husband Ed and daughter Lisa.

May God grant her peace and may her memory be eternal

PRAYERS ARE BEING OFFERED FOR
GOOD HEALTH AND BLESSING OF:

Kevin Hashway
Mark Hashway
Offered by: Elaine Wilbur

Victoria Hallal
Offered by: Ron Hallal

Josephine Karam
Ed Betor
Offered by: Elie, Julia & Naji Karam

Nabil Khoury
Maria Eugenia Gonzalo
Patricia Kilsey
Faraj Freij
Ed & Lisa Ayoub
Saliba, Robin, Bianca, Michelle Saliba
Offered by: Nabil & Salwa Khoury

Emad & Maria Amirhom
Essam Amirhom
Ed Ayoub
Lisa Ayoub
Vivian Fam
Tony and Fadia Kabak
Nabil and Salwa Khoury
Mack and Louise Megalli
Mother Xenia Minihan
Ronald Muller
Elmer and Cheryl Stanley and Family
Madison Tucker
Offered by: Michael, Nancy, Jacob & Victoria Muller

Eddie Ayoub
Lisa Ayoub
Offered by: Philip & Bette Ayoub
Phil G. Ayoub

Eddie Ayoub
Lisa Ayoub
Offered by: Susan Warzycha & Family

Eddie & Lisa Ayoub
Offered by: Nancy Penta & Family



Ed & Lisa Ayoub
Offered by: Elaine Gauthier

Ed Ayoub
Lisa Ayoub
Offered by: Nora Abdelahad
Elaine Agaty
Sandra Matook

Bette Ayoub
Our Family Members
Offered by: Mary Lou & Bill Catelli

Keith & Marlene Marshall, Madelyn & Amelia
Joseph & Rebecca Samra, Joseph, Elianna & Stella
Elaine Wilbur & Family
Lorice Hallal & Family
Barbara Samra
Patricia Kilsey & Family
Sandra Conca
Offered by: Joe & Marlene Samra



Apologies to Patricia & Melissa Kilsey, and Mike & Heyam Baylouny & Family for omitting their names from the Christmas card in error. They all would like to wish everyone a Merry Christmas.



IN LOVING MEMORY OF:

Janice Hallal
Offered by: Her Loving Husband Ron

Fred Hashway
Albert Hallal
William Salhany
Offered by: Elaine Wilbur



Al Hallal
Offered by: Ron Hallal

Albert Hallal
Offered by: Rhonda, Keith & Sharyn Hallal & Family

Janice Hallal
Offered by: Rhonda Hallal, Bob Lienert, Hanna & Emma, Sharyn Hallal, Keith & Maria Hallal, Isabel & Matthew

Sue Ayoub
Offered by: Ed & Lisa Ayoub

Sue Ayoub
Offered by: Nabil & Salwa Khoury

Sue Ayoub
Offered by: Patricia & Melissa Kilsey

Sue Ayoub
Offered by: Walid & Mirna Nakhoul

Suzanne Ayoub
Offered by: Nancy Penta & Family

Souad Youakim
Offered by: Mariyum ElZaiback

Robert Vale
Offered by: Sandra Matook & Family

Suzanne Ayoub
Offered by: Elaine Gauthier

Suzanne Ayoub
Offered by: Philip & Bette Ayoub
Phil G. Ayoub

Suzanne Ayoub
Offered by: Susan Warzycha & Family

Suzanne Ayoub
Offered by: Nora Abdelahad
Elaine Agaty
Sandra Matook

Sue Ayoub
Offered by: John Salhany

Louis Josephs
Sue Ayoub
Elaine Swistak
Offered by: Mary Lou & Bill Catelli

Sue Ayoub
Joseph & Mary Samra
John & Esma Gorab
Steve Kilsey
Jacqueline Gorab
Russell Wilbur
Ed Hallal
Fred Hashway
Mary Conca
Ellie Aiello
Offered by: Joe & Marlene Samra

Sue Ayoub
Violette Riad Habib
Offered by: Michael, Nancy, Jacob & Victoria Muller

Please remember that in our Orthodox Christian Tradition, the Great Feast of the Nativity is a 12 day observance that is linked directly to the Great Feast of Theophany, The Baptism of Christ, held on January 6th.

During the 12 days of Christmas there is no fasting, not even on Wednesday and Fridays. This is the true “Time of the Feast”, when visitations and family celebrations should occur.

The season of the Feast ends on January 6, with the great blessing of the Waters of Epiphany.



Luncheon for the Antiochian Women Project & Lorda's Tuition

Sunday February 26th immediately following Liturgy.

The menu will include:

Kibbe, Grape leaves, Lubia, Rice and Salad

\$15.00 for adults,
\$5.00 children 10 under
Under 5 free.

**thanks
for the
support**

Sunday School Pageant

Today is our Sunday School Pageant. Thank you to the teachers and students for providing this wonderful production of the Nativity for the parish to enjoy. There will be a luncheon following Liturgy at the Parish Center, hosted by The Order of St. Ignatius. Thank you to the St. Ignatius Members for hosting the luncheon.

All are welcome to attend this complimentary luncheon!

