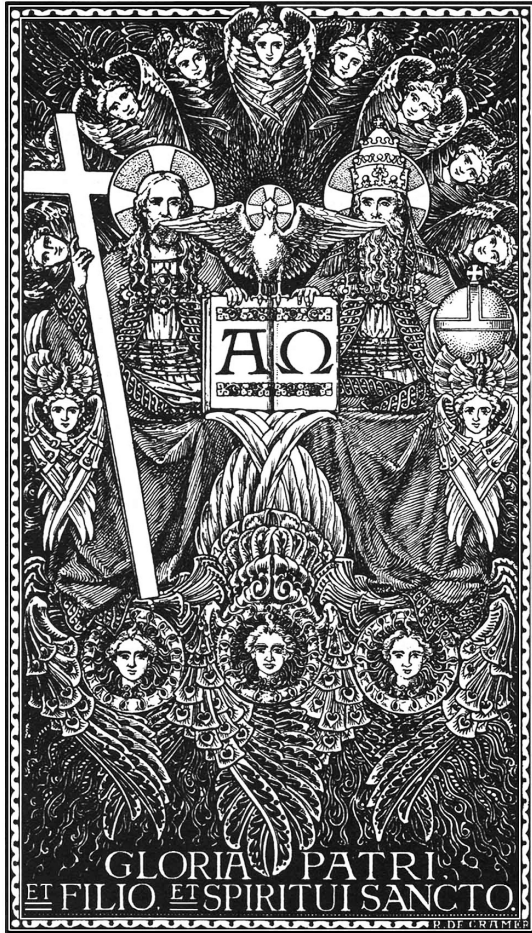


EMMANUEL ORTHODOX CHURCH



TRINITY SUNDAY

June 11, 2017

A Western Rite Parish of the Antiochian Orthodox Christian
Archdiocese of North America

FOR OUR VISITORS

WELCOME to all our visitors today! Thank you for coming to worship with us. We hope you will feel at home. Please join us at our coffee & fellowship hour immediately following the Mass to learn more about our community and life in Christ.



ABOUT EMMANUEL ORTHODOX CHURCH

EMMANUEL Orthodox Church is a Western Rite parish of the Antiochian Orthodox Christian Archdiocese of North America. In the Acts of the Apostles we read, “in Antioch they were first called Christians” (11:26). The Orthodox Church has maintained an unbroken communion with these Christians of the first century, preserving the liturgies and doctrines handed down to us. Our mission is to draw close to the Holy Trinity in worship and love, to “put on Christ” (Gal. 2:27), and in Him to be “the light of the world” (Matt. 5:14).

His Eminence, Metropolitan JOSEPH

His Grace, the Right Reverend Bishop JOHN

The Rev. Fr. Christopher Nerreau

Subdeacon Ian Abodeely, Subdeacon Don Stewart

A NOTE REGARDING HOLY COMMUNION

IN the Orthodox Church, the Sacrament of Holy Communion is given only to baptized, chrismated Orthodox Christians who have duly prepared themselves by prayer, fasting, and confession. We do invite all visitors to receive a blessing from the priest and to partake of the blessed bread distributed by the altar servers.

HYMNS & READINGS AT MATTINS & MASS

Hymns are found in the St. Ambrose Hymnal

MATTINS

Opening Sentence: O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways are past finding out. -Romans 11:33

Psalms: 56, 57, 58 (pg. 94)

First Lesson: Genesis 1:1-2:3

Second Lesson: John 1:1-18

Office Hymn: *O God of Mercy Passing Thought* 144

℣. Let us bless the Father, and the Son, and the Holy • Ghost.

℟. Praise him, and magnify him forev•er.

Antiphon on Benedictus: Blessed be the holy Creator and Governor of all things, the holy and undivided Trinity, both now and ever, and to endless ages of ages.

MASS

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| Processional: <i>Holy, Holy, Holy! Lord God Almighty!</i> | Handout |
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| Asperges | 351 |
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| Kyrie | 358 |
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| Gloria | 359 |
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| Credo | 371 |
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| Offertory: <i>Holy, Holy, Holy Lord, God of Hosts</i> | 294 |
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|---------|-----|
| Sanctus | 360 |
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| Pater Noster | 369 |
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| Agnus Dei | 361 |
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| Communion: <i>O God of Mercy Passing Thought</i> | 144 |
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| Recessional: <i>Holy God, We Praise Thy Name!</i> | 293 |
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PROPERS OF THE MASS

Almighty God, in making known to us that His one divine Nature is possessed by three distinct Persons reveals to us something of His own interior life.

Thus the Son possesses this life because the Father gives it to Him by an act of knowledge which proceeds from the divine Intelligence and the Holy Spirit, because it is communicated to Him by the Father, by an act of love having its origin in His Will.

And the divine mercy shines forth in the fact that we are called to share this happiness, which is proper to God alone, by knowing and loving Him as He knows and loves Himself.

—Adapted from the Saint Andrew Daily Missal, 1943

Introit. *Tobit 12:6. Benedicta sit.* Blessed be the holy Trinity, and the undivided Unity: we will praise him and glorify him, because he hath showed his mercy upon us. *Psalms 8:1.* O Lord our governor: how excellent is thy name in all the world! *℟.* Glory be to the Father...

Collect. Almighty and everlasting God, who hast given unto us thy servants grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the Majesty to worship the Unity: we beseech thee; that through all the steadfastness of this faith we may evermore be defended from all adversities. Through...

Epistle: *The lesson from the Epistle of Blessed Paul the Apostle to the Romans.* Brethren: O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen. (11:33-36)

Gradual. *Daniel 3:55-56.* Blessed art thou, O Lord, that beholdest the depths, and sittest upon the Cherubim. *℟.* Blessed art thou, O Lord, in *℟.* *Dan. 3:52.* Blessed art thou, O Lord God of our fathers, and worthy to be praised for evermore. Alleluia.

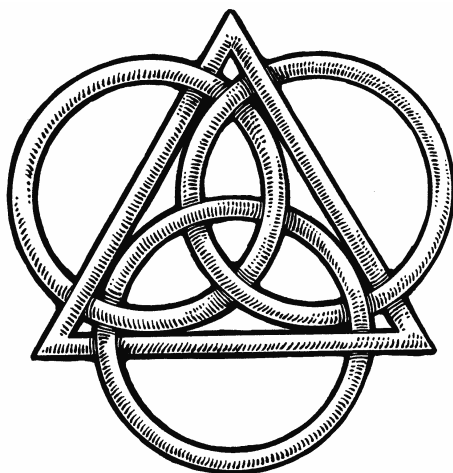
Gospel: *The continuation* ☩ *of the Holy Gospel according to Matthew.*
At that time, Jesus said unto his disciples: All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. (28:18-20)

Offertory. *Tobit 12:6.* Blessed be God the Father, and the only-begotten Son of God, and the Holy Spirit: because he hath shewed his mercy upon us.

Secret. Sanctify, we beseech thee, O Lord our God, this oblation of our sacrifice through the invocation of thy holy name; and make us thereby an offering acceptable unto thee for evermore. Through...

Communion. *Tobit 12:6.* We bless the God of heaven, and will praise him in the sight of all that live, because he hath shewed his mercy upon us.

Postcommunion. O Lord our God, who hast given unto us to acknowledge the holy and everlasting Trinity, and likewise the undivided Unity; grant that we may be thereby preserved from all evil both in body and soul. Through



PREPARATION FOR COMMUNION

TO THE TABLE of thy most sweet Feast, O loving Lord Jesus Christ, I, a sinner, presuming nothing on my own merits, but trusting in thy mercy and goodness, approach with fear and trembling. For my heart and my body are stained with many and grievous sins, my thoughts and my lips have not been carefully kept. Wherefore, O gracious God, O awful Majesty, I, in my misery, being brought into a great strait, turn to thee, the Fountain of mercy, to thee I hasten to be healed, and flee under thy protection: and thee, before whom I cannot stand as my Judge, I long to have as my Saviour. To thee, O Lord, I show my wounds, to thee I discover my shame. I know my sins, many and great, for which I am afraid: but I hope in thy mercies, of which there is no end. Look therefore upon me with the eyes of thy mercy, O Lord Jesus Christ, eternal King, God and Man, crucified for man.

Hearken unto me whose trust is in thee: have mercy upon me who am full of misery and sin, thou Fountain of mercy that will never cease to flow. Hail, Victim of Salvation, offered for me and for all mankind upon the Altar of the Cross! Hail, noble and precious Blood, flowing from the wounds of my crucified Lord Jesus Christ, and Washing away the sins of the whole World! Remember, O Lord, thy creature, whom thou hast redeemed with thine own Blood. It repents me that I have sinned, and I desire to amend what I have done.

Take away therefore from me, O most merciful Father, all my sins and iniquities; that being purified both in soul and body, I may be made meet worthily to taste the Holy of Holies; and grant that this holy foretaste of thy Body and Blood, which I, unworthy, purpose to take, may be for the remission of my sins; the perfect cleansing of my faults; the driving away of shameful thoughts, and the renewal of good desires; the healthful performance of works well-pleasing unto thee; and the most sure protection of soul and body against the wiles of my enemies. Amen.

— St. Ambrose, a Prayer before Mass



PARISH ANNOUNCEMENTS

THIS WEEK

- ❖ Tuesday: Women's Group 6:30 p.m.
- ❖ Sunday: Matins & Holy Mass 9:00 a.m.

SPECIAL NOTICES & COMING EVENTS

- ❖ The Diocesan Parish Life Conference is coming up! The pre-conference will be this Saturday, June 17, with the oratorical festival and craft fair. The main conference takes place Friday through Sunday, June 23-25th, at St. George Cathedral in Worcester. Registration is required; flyers are available on the narthex table or go online to <http://www.antiochianevents.com/worcester.html> to learn more.
- ❖ Please remember to continue to offer your tithe to the church even when you may be on vacation. This is an important spiritual practice for Orthodox Christians and of great benefit to our souls.
- ❖ As the weather grows warmer please remember to dress appropriately for church. Shorts, sandals, tank tops, and other revealing clothing should not be worn to services by anyone, male or female. "But self-control and modesty do not consist only in purity of the flesh, but also in seemliness and in modesty of dress and adornment." – St. Cyprian of Carthage

LITURGICAL KALENDAR

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| M | 12 | St. Basiledes, Cyrinus, Nabor, & Nazarius, Martyrs |
| T | 13 | St. Peregrinus of Abruzzo, Bishop & Martyr |
| W | 14 | St. Basil the Great, Bishop, Confessor, & Doctor |
| T | 15 | FEAST OF THE MOST HOLY BODY OF CHRIST |
| F* | 16 | Ss. Ferreol the Priest & Ferrution the Deacon, Martyrs |
| S | 17 | St. Montanus the Soldier, Martyr |

*Day of Abstinence

ST. EPHRÆM THE SYRIAN

EPHRÆM (*commemorated on June 18*) was born of Syrian parentage at the turn of the third century, at Nisibis in Mesopotamia, which at that time was still under Roman rule. And he became so renowned as a teacher, orator, poet, theologian, and defender of the Faith that by Western Catholics he is now reckoned amongst the Doctors of the Church, even as by all Eastern Catholics he hath ever been esteemed as one of the greatest of the early fathers, the only Syrian to be so generally honoured throughout all Christendom. A lasting debt is owed to him by all Christians because of his accomplishments in hymnody, for the metrical songs composed by him for his own liturgy proved so popular that the custom of such hymn-singing spread from Edessa through all the liturgies of the East, and finally found a permanent place in the Western Liturgy also.

So completely was he a poet that nearly everything he wrote except his exegetical works, took poetic form, that is to say, his sermons and exhortations as well as his hymns; for which reason the Syrians call him *e-sweet-stringed-instrument-of-the-Holy-Spirit*. At the age of eighteen he was baptized by Saint Jacob the Bishop of Nisibis, and sometime thereafter was appointed master over the flourishing school which the Christians maintained in that city; where he remained during the time of the three succeeding bishops, until the Persians overran and took that country, whereafter Ephræm finally established himself in a cave on a mountain overlooking Edessa. Here he lived a most ascetic life, his small body shrivelled and dried up from much fasting and the heat of the sun, but his beardless face ever glowing with a strange inner fire. Since he was always known as the Deacon Ephræm it is believed that his humility made him refuse the priesthood. In the end, worn out by his long labours for God and men, he went to heaven full of years, sometime around the third quarter of the fourth century, on the eighteenth of June.

—adapted from the Breviary