

ST. MARY ANTIOCHIAN ORTHODOX CHURCH

A PARISH OF THE ANTIOCHIAN ORTHODOX ARCHDIOCESE
OF NORTH AMERICA

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ARCHDIOCESE WEB PAGE ∞ www.antiochian.org ∞
PARISH WEB PAGE ∞ www.stmaryorthodox.com ∞



WELCOME to the Antiochian Orthodox Christian Archdiocese of North America. We are the jurisdiction of the Orthodox Christian Church whose roots trace directly back to the first century Antioch, the city in which the disciples of Jesus Christ were first called Christians (Acts 11:26).

The Orthodox Church is the oldest and second-largest Christian group in the world. We are called by God, our Creator, to worship and follow Him and to proclaim to the world His message of love, peace and salvation.

God loves all mankind and desires that all human beings should believe in Him, know Him, abide in Him, and receive eternal life from Him. To accomplish this God Himself came into the world as a man in Jesus Christ – becoming man that we might become like God.

The Parishioners of St. Mary Parish welcome you and are pleased that you have decided to worship Almighty God with our Parish family today. We encourage you to learn about our Orthodox faith and our Parish if you are not yet Orthodox.

Although the non-Orthodox may not receive Holy Communion, which may only be given to the Orthodox faithful, we invite you to come forward at the close of the Liturgy to receive a blessing from the Priest and blessed bread. Please also come downstairs to the Parish Hall join us for our fellowship hour.



Our Patronal Feast is the DORMITION (FALLING-ASLEEP) OF THE THEOTOKOS, which is one of the Twelve Great Feasts of the Orthodox Church and is celebrated each year on August 15. The Theotokos, the Virgin Mary, was "blessed amongst women," and she was chosen "to bear the Savior of our souls." Orthodox Christians consider her to be the Queen of all the saints and angels. Knowing she is eternally present at the throne of God interceding for mankind, we pray for her love, guidance, and protection.

TO ENCOURAGE OUR WORSHIP IN A PROPER SPIRIT OF PRAYER AND DEVOTION, WE RESPECTFULLY ASK YOU TO ENTER THE SANCTUARY QUIETLY DURING THE DIVINE LITURGY. PLEASE DO NOT ENTER OR EXIT THE SANCTUARY AS (1) - the Clergy censes the Sanctuary; (2) - while the Congregation is standing; (3) - during the Little Entrance with the Gospel; (4) - during the Reading of the Epistle and/or the Gospel; (5) - during the Homily/Sermon; (6) - during the Great Entrance or (7) - during the Anaphora. PLEASE REFRAIN FROM USING CELL PHONES IN THE NARTHEX AND SILENCE YOUR CELL PHONES WHILE IN THE SANCTUARY.

FOR THE SERVANTS OF GOD THAT THEY MAY HAVE MERCY, PEACE, HEALTH, SALVATION AND VISITATION, PARDON AND REMISSION OF SIN; THE LORD GOD REMEMBER THEM IN HIS KINGDOM ALWAYS: NOW AND EVER, AND UNTO AGES OF AGES . . .

Deacon John
 Subdcn William
 George Morrash
 Jami Yanchik
 Eileen Attar
 Dallal Neddoff
 Lottie Everett
 Kim Yuhas Whitaker
 Tom Yuhas
 George Elias
 Rick Solomon
 Ben Austin
 Tom Raski
 Jim & Edna Wolfe
 James Hunter
 Jennie Elias
 Judith Muskauski
 Barbara Dorish
 Jack Witko
 Bill Shirk

Terry Thomas
 Bob Langan

Birthdays & Anniversaries

Megan & Bob Toney (5/14)
 Alyssa Fort (5/15)
 Reba Witko (5/15)
 Fawzia Gad (5/15)
 Randi Davis (5/17)
 Brittany Hebda (5/17)
 Father Herbert (5/18)
 Gene & Pam Marinelli (5/15)
 John & Lorraine Joseph (5/20)
 Sean Mazzatosta (5/20)

All members of the American Military and their families;

All police, firefighters and others who protect us and their families;

All innocent people caught in conflict and natural disasters throughout the world

FOR THE SERVANTS OF GOD DEPARTED THIS LIFE: THE LORD GOD REMEMBER THEM IN HIS KINGDOM ALWAYS: NOW AND EVER, AND UNTO AGES OF AGES

NEWLY REPOSED

Elizabeth Lillian Clark
 Louise Serhan

Ruth Solomon 5/20/1971
 George P. Saba 5/20/1978

Violet Cardillo

Theodore R. Simon 5/14/1997
 George A. Cross 5/15/1912
 Sophie Lattouf 5/15/1956
 Samuel Charles 5/15/1962
 Albert T. Peters 5/15/1989
 Evelyn Pearson 5/15/2006
 John Hanewicz 5/16/1976
 Elias L. Moses 5/16/1991
 Jacob Broody 5/16/2010
 Mary Garrah 5/17/1968
 George N. Solomon 5/17/1976
 Mary Hessney 5/17/2009
 Charles Namey 5/18/1922
 Mary Solomon 5/20/1937
 Marion Saba 5/20/1950

All members of the American Military reposed in service of our Nation;

All police, firefighters and others who protect us reposed in the line of duty;

All innocent people reposed in conflict and natural disasters throughout the world

CLERGY

Metropolitan JOSEPH,
Archbishop
Bishop THOMAS,
Bishop of Charleston, Oakland
& the Mid-Atlantic
Very Rev. Father David Hester,
Pastor
Very Rev. Father Herbert
Nahas, Pastor Emeritus
Rev. Deacon John Karam
Subdeacon William Obeid
Subdeacon N.D. Namey
Subdeacon John Moses Jr.

PARISH COUNCIL

V. Rev. Fr David Hester
John Moses, Sr. Chair
Suanne Moses, Vice Chair.
Tracey Solomon, Sec.
N.D. Namey, Sbdn. Treas.
Karen Kasko, Fin. Sec.
Anne Hester
Lillian Bonomo
Joanne Tenneriello
Nancy Tenneriello
Nicola Qarmour
Diane Fort
John Moses Jr., Sbdn.
Richard Solomon

PARISH ORGANIZATIONS

Antiochian Women
Joanne Tenneriello
St. Mary Youth
K. Kasko & N. D. Namey
Fellow of St. John
John Moses, Sr.
Order of St. Ignatius:
Suanne Moses
Choir
N. Tenneriello
Parish Cemetery
Joanne Tenneriello, &
Suanne Moses

SCHEDULE OF SERVICES & PARISH EVENTS

Thursday, May 18	Spaghetti Dinner at 4:00 pm
Sunday, May 21	Orthros at 8:50 am ♦ Divine Liturgy at 10:00 am
Wednesday, May 24	Golf Committee Meeting at 6:00 pm in Parish Hall
Thursday, May 25	Spaghetti Dinner at 4:00 pm
Sunday, May 28	Orthros at 8:50 am ♦ Divine Liturgy at 10:00 am
Monday, May 29	Annual Memorial Day Service at the Parish Cemetery at 10:30 am

COMMEMORATIONS

Today	Holy Bread is offered in Loving Memory of Violet Cardillo by daughter Ann and Bulletin is sponsored in Loving Memory of Situ Violet Cardillo by Ryan, Kelsey, Alex and Samantha
May 21	Holy Bread is offered in Loving Memory of Sadie Leo for 20 th Anniversary of her Repose by son Charlie Leo
June 11	Bulletin, Coffee Hour and Holy Bread sponsored/offered in Loving Memory of Emily Taroli by Jerry Taroli and sons
June 25	Holy Bread and Bulletin offered in Loving Memory of Jillian Witko by Reba, Jack and Jackie Witko

PARISH NEWS & ANNOUNCEMENTS FOR MAY 21, 2017

- The Annual Memorial Day Service at the Parish Cemetery will be held on Monday, May 29, 2017 at 10:30 am
- There will be a meeting of the Golf Committee to plan the 2017 Golf Outing at 6:00 pm on Wednesday, May 24 in the Parish Hall.
- Our honoring of our 2017 High School graduates will be rescheduled ... stay tuned for a new date to be announced in the new future
- Save The Date! We are planning a golf outing for Friday August 18, 2017. The tentative tee - time is 1 PM at the Sand Springs golf course. More details to come.
- Please keep in mind the last Spaghetti Dinner for the season will be on Thursday, June 1, 2017. The Spaghetti Team will then take a well-deserved vacation for the summer months but will be back better than ever in the fall.
- The Ladies are not (until further notice) accepting any more donations for their Fall Rummage Sale. We've also been asked to remind everyone to be mindful of the goods brought the Church for the sales. Please bring only items you believe are in good enough shape to sell If something is broken, worn out or just plain beat up its probably better to just throw it out



PASCHAL GREETINGS

ENGLISH

CHRIST IS RISEN!
INDEED HE IS RISEN!

ARABIC

AL MASEEH QAM!
HAQAN QAM!

GREEK

KRISTOS ANESTI!
ALITHOS ANESTI!

RUSSIAN

KRISTOS VOSKRESEY!
VOYISTINO VOSKRESEY!

PASCHAL RESPONSES

Priest: Christ is Risen!

People: Indeed He Is Risen!

Priest: Glory to His Holy Third-day
Resurrection!

People: We adore His Holy Third-day
Resurrection!

Priest: Christ is risen from the dead,
trampling down death by death, and upon
those in the tombs...

People: ...bestowing life!

WE COMMEMORATED THE FEAST OF MID-PENTECOST THIS PAST WEEK

The fourth Wednesday after the Feast of Holy Pascha is commemorated as Mid-Pentecost and marks the halfway point between Pascha and the Feast of Pentecost. This feast is closely linked to the Sunday of the Paralytic.

After the Saviour had miraculously healed the paralytic, the Jews, especially the Pharisees and Scribes, were moved with envy and persecuted Him, and sought to slay Him, using the excuse that He did not keep the Sabbath, since He worked miracles on that day. Jesus then departed to Galilee. About the middle of the Feast of Tabernacles, He went up again to the Temple and taught. The Jews, marvelling at the wisdom of His words, said, "How knoweth this man letters, having never learned?" But Christ first reproached their unbelief and lawlessness, then proved to them by the Law that they sought to slay Him unjustly, supposedly as a despiser of the Law, since He had healed the paralytic on the Sabbath. Therefore, since the things spoken by Christ in the middle of the Feast of Tabernacles are related to the Sunday of the Paralytic that is just passed, and since we have already reached the midpoint of the fifty days between Pascha and Pentecost, the Church has appointed this present feast as a bond between the two great feasts, thereby uniting, as it were, the two into one, and partaking of the grace of them both. Therefore today's feast is called Mid-Pentecost, and the Gospel Reading, "At Mid-feast"—though it refers to the Feast of Tabernacles—is used.

It should be noted that there were three great Jewish feasts: the Passover, Pentecost, and the Feast of Tabernacles. Passover was celebrated on the 15th of Nisan, the first month of the Jewish calendar, which coincides roughly with our March. This feast commemorated that day on which the Hebrews were commanded to eat the lamb in the evening and anoint the doors of their houses with its blood. Then, having escaped bondage and death at the hands of the Egyptians, they passed through the Red Sea to come to the Promised Land. It is also called "the Feast of Unleavened Bread," because they ate unleavened bread for seven days. Pentecost was celebrated fifty days after the Passover, first of all, because the Hebrew tribes had reached Mount Sinai after leaving Egypt, and there received the Law from God; secondly, it was celebrated to commemorate their entry into the Promised Land, where also they ate bread, after having been fed with manna forty years in the desert. Therefore, on this day they offered to God a sacrifice of bread prepared with new wheat. Finally, they also celebrated the Feast of Tabernacles from the 15th to the 22nd of "the seventh month," which corresponds roughly to our September. During this time, they live in booths made of branches in commemoration of the forty years they spent in the desert, living in tabernacles, that is, tents (Ex. 12:10-20; Lev. 23).

TODAY WE COMMEMORATE THE SUNDAY OF THE SAMARITAN WOMAN

The fifth Sunday of Holy Pascha is observed by the Orthodox Church as the Sunday of the Samaritan Woman. The day commemorates the encounter of Christ with the Samaritan woman at Jacob's well. The biblical story of this event and the dialog between Christ and the woman is found in the Gospel of Saint John 4:5-42.

One of the most ancient cities of the Promised Land was Shechem, also called Sikima, located at the foot of Mount Gerazim. There the Israelites had heard the blessings in the days of Moses and Jesus of Navi. Near to this town, Jacob, who had come from Mesopotamia in the nineteenth century before Christ, bought a piece of land where there was a well. This well, preserved even until the time of Christ, was known as Jacob's Well. Later, before he died in Egypt, he left that piece of land as a special inheritance to his son Joseph (Gen. 49:22). This town, before it was taken into possession by Samaria, was also the leading city of the kingdom of the ten tribes. In the time of the Romans it was called Neapolis, and at present Nablus. It was the first city in Canaan visited by the Patriarch Abraham. Here also, Jesus of Navi (Joshua) addressed the tribes of Israel for the last time. Almost three hundred years later, all Israel assembled there to make Roboam (Rehoboam) king.

When our Lord Jesus Christ, then, came at midday to this city, which is also called Sychar (John 4:5), He was wearied from the journey and the heat. He sat down at this well. After a little while the Samaritan woman mentioned in today's Gospel passage came to draw water. As she conversed at some length with the Lord and heard from Him secret things concerning herself, she believed in Him; through her many other Samaritans also believed.

Concerning the Samaritans we know the following: In the year 721 before Christ, Salmanasar (Shalmaneser), King of the Assyrians, took the ten tribes of the kingdom of Israel into captivity, and relocated all these people to Babylon and the land of the Medes. From there he gathered various nations and sent them to Samaria. These nations had been idolaters from before. Although they were later instructed in the Jewish faith and believed in the one God, they worshipped the idols also. Furthermore, they accepted only the Pentateuch of Moses, and rejected the other books of Holy Scripture.

Nonetheless, they thought themselves to be descendants of Abraham and Jacob. Therefore, the pious Jews named these Judaizing and idolatrous peoples Samaritans, since they lived in Samaria, the former leading city of the Israelites, as well as in the other towns thereabout. The Jews rejected them as heathen and foreigners, and had no communion with them at all, as the Samaritan woman observed, "the Jews have no dealings with the Samaritans" (John 4:9). Therefore, the name Samaritan is used derisively many times in the Gospel narrations.

After the Ascension of the Lord, and the descent of the Holy Spirit at Pentecost, the woman of Samaria was baptized by the holy Apostles and became a great preacher and Martyr of Christ; she was called Photine, and her feast is kept on February 26.

FOOD FOR THOUGHT

The Samaritan woman goes off, leaving her water pot behind. She goes to her fellow countrymen: 'Come, see a man, which told me all things that ever I did: is not this the Christ?' Faith in Christ has not only begun to shine in her soul, but she now takes upon herself a certain ministry, an apostleship. This apostleship is fruitful, because the Samaritans leave the city and come out to witness. Witness is quite different from preaching. The preacher says: 'Believe this' or 'Do this'. The witness says: 'This is what happened to me'. There is much greater efficacy, much greater persuasive power, in bearing witness than in preaching. We are not all called to preach, but each person can, in his own sphere, bear simple and humble witness to the graces that have been granted to him.

-from the Year of Grace of the Lord by a Monk of the Eastern Church

✠ FIFTH SUNDAY OF PASCHA ✠

SUNDAY OF THE SAMARITAN WOMAN & AFTER-FEAST OF MID-PENTECOST

MARTYR ISIDORE OF CHIOS; HIEROMARTYR THERAPONT, BISHOP OF CYPRUS; NEW-MARTYRS JOHN OF BULGARIA AND MARK OF CRETE; VENERABLE ISIDORE OF ROSTOV, FOOL-FOR-CHRIST

→ SUNDAY, MAY 14, 2017 ←

✠ THE EPISTLE ✠

THE READING FROM THE ACTS OF THE SAINTLY AND PURE APOSTLES. (11:19-30)

In those days, the Disciples, who were scattered because of the persecution that arose over Stephen, traveled as far as Phoenicia and Cyprus and Antioch, speaking the Word to none except Jews. But there were some of them, men of Cyprus and Cyrene, who, upon coming to Antioch, spoke to the Greeks also, preaching the Lord Jesus. And the hand of the Lord was with them, and a great number that believed turned to the Lord. News of this came to the ears of the church in Jerusalem, and they sent Barnabas to Antioch. When he came and saw the grace of God, he was glad; and he exhorted them all to remain faithful to the Lord with steadfast purpose; for he was a good man, full of the Holy Spirit and of faith. And a large company was added to the Lord. So Barnabas went to Tarsus to look for Saul; and when he had found him, he brought him to Antioch. For a whole year they met with the church, and taught a large company of people; and in Antioch the Disciples were for the first time called Christians. Now in these days prophets came down from Jerusalem to Antioch. And one of them named Agabus stood up and foretold by the Spirit that there would be a great famine over all the world; and this took place in the days of Claudius. And the Disciples determined, every one according to his ability, to send relief to the brethren who lived in Judea; and they did so, sending it to the elders by the hand of Barnabas and Saul.

✠ THE GOSPEL ✠

THE READING FROM THE HOLY GOSPEL ACCORDING TO ST. JOHN. (4:5-42)

At that time, Jesus came to a city of Samaria, called Sychar, near the field that Jacob gave to his son Joseph. Jacob's well was there, and so Jesus, wearied as He was with his journey, sat down beside the well. It was about the sixth hour. There came a woman of Samaria to draw water. Jesus said to her, "Give Me a drink." For His Disciples had gone away into the city to buy food. The Samaritan woman said to Him, "How is it that Thou, a Jew, ask a drink of me, a woman of Samaria?" For Jews have no dealings with Samaritans. Jesus answered her, "If you knew the gift of God, and Who it is that is saying to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water." The woman said to Him, "Sir, Thou hast nothing to draw with, and the well is deep; where do you get that living water? Art Thou greater than our father Jacob, who gave us the well, and drank from it himself, and his sons, and his cattle?" Jesus said to her, "Everyone who drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst forever; the water that I shall give him will become in him a spring of water welling up to eternal life." The woman said to Him, "Sir, give me this water, that I may not thirst, nor come here to draw." Jesus said to her, "Go, call your husband, and come here." The woman answered Him, "I have no husband." Jesus said to her, "You are right in saying, 'I have no husband'; for you have had five husbands, and he whom you now have is not your husband; this you said truly." The woman said to Him, "Sir, I perceive that Thou art a prophet. Our fathers worshiped on this mountain; and Thou sayest that in Jerusalem is the place where men ought to worship." Jesus said to her, "Woman, believe Me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. You worship what you do not know; we

worship what we know, for salvation is from the Jews. But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth, for such the Father seeks to worship Him. God is spirit, and those who worship Him must worship in spirit and truth." The woman said to Him, "I know that Messiah is coming [He Who is called Christ]; when He comes, He will tell us all things." Jesus said to her, "I Who speak to you am He." Just then His Disciples came. They marveled that He was talking with a woman, but none said, "What dost Thou wish?" or, "Why art Thou talking with her?" So the woman left her water jar, and went away into the city, and said to the people, "Come, see a man Who told me all that I ever did. Can this be the Christ?" They went out of the city and were coming to Him. Meanwhile the Disciples besought Him, saying, "Rabbi, eat." But He said to them, "I have food to eat of which you do not know." So the Disciples said to one another, "Has anyone brought Him food?" Jesus said to them, "My food is to do the will of Him Who sent Me, and to accomplish His work. Do you not say, 'There are yet four months, then comes the harvest'? I tell you, lift up your eyes, and see how the fields are already white for harvest. He who reaps receives wages, and gathers fruit for eternal life, so that sower and reaper may rejoice together. For here the saying holds true, 'One sows and another reaps.' I sent you to reap that for which you did not labor; others have labored, and you have entered into their labor." Many Samaritans from that city believed in Him because of the woman's testimony, "He said to me all that I ever did." So when the Samaritans came to Him, they asked Him to stay with them; and He stayed there two days. And many more believed because of His words. They said to the woman, "It is no longer because of your words that we believe, for we have heard for ourselves, and we know that this is indeed the Savior of the world."

THE SYNAXARION

On May 14 in the Holy Orthodox Church, we commemorate the Martyr Isidore of Chios; Hieromartyr Therapont, bishop of Cyprus; New-martyrs John of Bulgaria and Mark of Crete; and Venerable Isidore of Rostov, fool-for-Christ.

On this day, the fifth Sunday of Pascha, we celebrate the feast of the Samaritan Woman.

The Samaritan woman—the holy and glorious Great-martyr Photeini—met Jesus at midday at Jacob's Well, which was located in the city of Sychar. And being tired from travel and the heat, Jesus sat at Jacob's Well. A little after, the Samaritan woman came to draw water, and had a long conversation with Him (it is the longest recorded discourse between Christ and a single person in the entire Bible). Photeini did not want to talk to Jesus, because the Samaritans did not have any dealings with Jews; Jews considered her people heretics because Samaritans kept only the first five books of the Old Testament. However, the Lord talked with her anyway, read her heart, revealed her secrets and gave her to drink of the "Living Water"—the grace of the Holy Spirit that leads to eternal life and flows to all humanity. Photeini immediately ran throughout the city to proclaim Christ. Through her, many other Samaritans believed in Jesus.

By the intercessions of Thy Martyr, Photeini, O Christ God, have mercy on us. Amen.



His Eminence
The Most Reverend
Metropolitan JOSEPH



Archbishop of New York and
Metropolitan of
All North America

Diocese of Oakland, Charleston,
and the Mid-Atlantic

**ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE
OF NORTH AMERICA**

May 25, 2017
Holy Ascension

Beloved brother Hierarchs, Reverend Clergy, God-fearing Monastics,
and all my Brothers and Sisters in Jesus Christ our True God:

I greet you on this most joyous feast, the Ascension of the Lord Jesus Christ! As human life has been restored by the Resurrection, our true homeland on high has been established by the Lord Christ's Ascension. As Saint Gregory Palamas writes, *"Neither an angel nor a man, but the Incarnate Lord Himself came and saved us, being made like us for our sake while remaining unchanged as God. In the same way as He came down, without changing place but condescending to us, so He returns once more, without moving as God, but enthroning on high our human nature which He had assumed. It was truly right that the first begotten human nature from the dead (Rev. 1:5) should be presented there to God, as firstfruits from the first crop offered for the whole race of men."*

There is only pure joy in this feast of the Lord for where He goes we hope to follow. In the words of Saint John Chrysostom, *"This is the Lord of glory Who is ascended into the heavens with a shout, and is seated on the right hand of the Father. Under His authority are angels, and dominions and powers, and it is He Who receives our pained prayers, and makes us victors over the pirates of this world. Under His dominion is every rank of the unclean spirits, as He says to us: 'Behold, I have given you authority to trample upon snakes and scorpions.'"*

Because of Him, we too are conquerors (Romans 8:37), no longer sojourning in a strange land but awaiting the great hope promised us in our heavenly homeland.

Yours in Christ,

Rt. Rev. Bishop THOMAS (Joseph)
Auxiliary Bishop, Diocese of Oakland, Charleston, and the Mid-Atlantic

"The disciples were first called Christians in Antioch" (Acts 11: 26)

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