



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 ∞

CLERGY

His Eminence Metropolitan JOSEPH, Archbishop of New York and Metropolitan of all North America

His Grace Bishop THOMAS, Auxiliary Bishop of Charleston, Oakland & the Mid-Atlantic

Very Rev. Fr. George Alberts, Pastor

Very Rev. Fr. Dr. David Hester, Pastor Emeritus

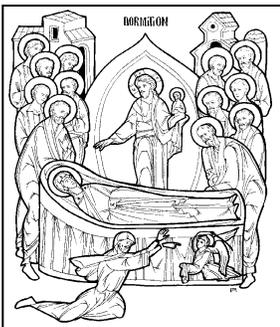
Subdeacon William Obeid + Subdeacon N.D. Namey + Subdeacon John Moses Jr.

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.



SCHEDULE OF PARISH LIFE AT ST. MARY

Today *Please Note No Coffee Hour Today*

Fri. Sept 6 Parishioners' Donated Baked Goods for the Food Festival may be dropped off at Church between noon & 5:00 pm

Sat. Sept. 7 **Parish Food Festival * 10:00 am to 7:00 pm * Vespers at 6:00 pm**

Sun. Sept. 8 *Feast of the Birth of the Theotokos + Matins at 8:50 & Divine Liturgy at 10:00 * **Parish Food Festival * 12:00 pm to 7:00 pm** * Please Note No Coffee Hour Today*

UPCOMING EVENTS AT ST. MARY

Thurs. Sept. 12 -- Spaghetti Dinner returns at 4:00 pm

Fri. Sept. 13 Vespers for the Feast of the Elevation of the Cross at 5 p.m.

Sat. Sept. 14 Feast of the Elevation of the Cross + Matins at 9 a.m. & Divine Liturgy at 10 a.m

Sun. Sept. 15 Matins at 8:50 & Divine Liturgy at 10:00 * Parish Council Meeting After Liturgy

Thurs. Sept. 19 -- Spaghetti Dinner at 4:00 pm

Sat. Sept. 21 + Retreat at the Monastery of the Protection in White Haven + No Vespers this week at St. Mary

COMMEMORATIONS

- ✘ Today + Holy Bread and Bulletin are offered/sponsored in loving memory of Kaye Hanney by Debbie Malta
- ✘ Sept 8 + Holy Bread and Bulletin are offered/sponsored in loving memory of Bahia Malta by Debbie Malta

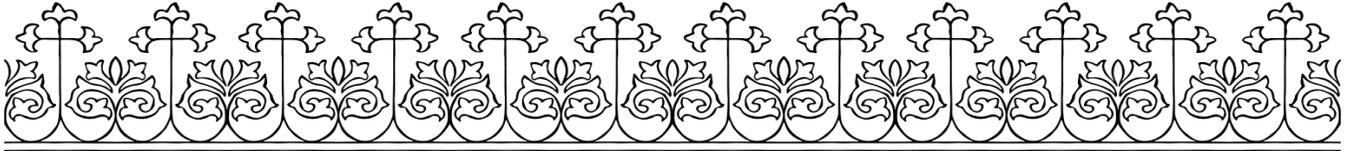
Lighting candles is an important part of Orthodox worship ... Please however refrain from lighting candles (1) during the Epistle or Gospel; (2) during the Little or Great Entrance, (3) during the sermon, and/or the Anaphora - the Prayer of the Holy Eucharist ... Please ask an Usher if you have a question or need help!



CONFESSION is one of the Sacraments of the Church & Is Important To Our Continued Spiritual Health The Church prescribes confession at least four (4) times a year Father George is available every Saturday before Vespers and Sunday after Liturgy or by appointment to hear your confession



PLEASE REMEMBER TO SILENCE YOUR CELL PHONES IN CHURCH



DIVINE LITURGY VARIABLES ON SUNDAY, SEPTEMBER 01, 2019
BEGINNING OF THE INDICTION: ECCLESIASTICAL NEW YEAR
RIGHTEOUS SIMEON THE STYLITE; SYNAXIS OF THE THEOTOKOS AT MIASINAE

RESURRECTIONAL APOLYTIKION IN TONE TWO

When Thou didst submit Thyself unto death, O Thou deathless and immortal One, then Thou didst destroy hell with Thy Godly power. And when Thou didst raise the dead from beneath the earth, all the powers of Heaven did cry aloud unto Thee: O Christ, Thou giver of life, glory to Thee.

APOLYTIKION OF THE INDICTION IN TONE TWO

O Maker of all creation, Who hast established the times and the seasons in Thine own power: Bless the crown of this year with Thy goodness, O Lord, and keep our rulers and Thy flock in peace, by the intercessions of the Theotokos, and save us.

APOLYTIKION OF THE SYNAXIS OF THE THEOTOKOS IN TONE SEVEN

Rejoice, thou who art full of grace, O Virgin Theotokos, haven and protection of the race of man; for the Redeemer of the world became incarnate of thee; for thou alone art both mother and virgin, ever blessed and glorified. Intercede with Christ God that peace be granted unto all the world.

APOLYTIKION OF ST. SIMEON THE STYLITE IN TONE ONE

Thou becamest a pillar of patience and didst emulate the Forefathers, O righteous one: Job in his sufferings, Joseph in temptations, and the life of the bodiless while in the body. O Simeon, our righteous Father, intercede with Christ God that our souls be saved.

APOLYTIKION OF THE DORMITION

In giving birth thou didst keep thy virginity and thy repose thou didst not forsake the world O Theotokos, for thou art the mother of life and thou didst pass over into life. And through thine intercessions from death thou dost redeem our souls.

KONTAKION FOR THE INDICTION IN TONE FOUR

O God of all, Thou Who hast made all the ages, * O Sovereign Lord, truly transcendent in essence, * bestow Thy grace and blessing on the year to come; * and, O Most Compassionate, * in Thine infinite mercy * save all them that worship Thee, * Who alone art our Master, * and that with fear, O Savior, cry to Thee: * Grant unto all men a fruitful and godly year.

☩ THE EPISTLE ☩

*Great is our Lord, and great is His power.
Praise the Lord, for the Lord is good.*

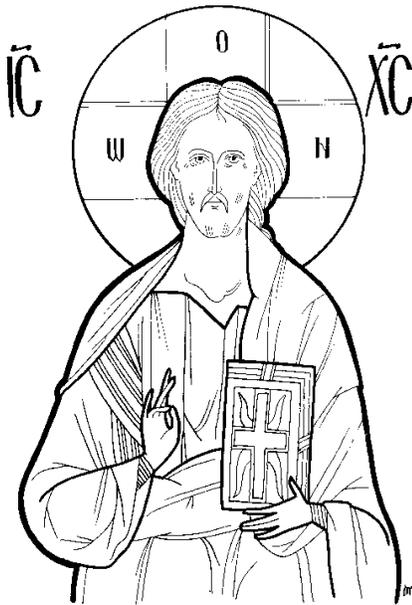
THE READING FROM THE FIRST EPISTLE OF ST. PAUL TO ST. TIMOTHY. (2:1-7)

Timothy, my son, first of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all men, for kings and all who are in high positions, that we may lead a quiet and peaceable life, godly and respectful in every way. This is good, and it is acceptable in the sight of God our Savior, Who desires all men to be saved and to come to the knowledge of the truth. For there is one God, and there is one mediator between God and men, the man Christ Jesus, Who gave Himself as a ransom for all, the testimony to which was borne at the proper time. For this I was appointed a preacher and apostle (I am telling the truth, I am not lying), a teacher of the Gentiles in faith and truth.

☩ THE GOSPEL ☩

THE READING FROM THE HOLY GOSPEL
ACCORDING TO ST. LUKE. (4:16-22)

At that time, Jesus came to Nazareth, where He had been brought up; and He went to the synagogue, as His custom was, on the Sabbath day. And He stood up to read; and there was given to Him the book of the prophet Isaiah. Jesus opened the book and found the place where it was written, "The Spirit of the Lord is upon Me, because He has anointed Me to preach good news to the poor and to heal the broken hearted. He has sent Me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord." And Jesus closed the book, and gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fixed on Him. And He began to say to them, "Today this Scripture has been fulfilled in your hearing." And all spoke well of Him, and wondered at the gracious words which proceeded out of His mouth.



THE SYNAXARION

On September 1 in the Holy Orthodox Church we celebrate the Beginning of the Indiction—the Ecclesiastical (Church) New Year.

Do thou bless for our sakes the new year's Indiction Thou Ancient, Who, for man's sake, tookest on newness.

The First Ecumenical Council in Nicaea in 325 decreed the Church year should begin on September 1. The month of September was, for the Hebrews, the beginning of the civil year, the month of gathering the harvest and of the offering of thanks to God. It was on this feast that the Lord Jesus entered the synagogue in Nazareth, and opened the book to read from the Prophet Isaiah, as found in today's Liturgy Gospel reading. The month of September is also important in the history of Christianity, because Emperor Constantine the Great was victorious over Maxentius, the enemy of the Christian Faith, in September. Following this victory, Constantine granted freedom of confession to the Christian Faith throughout the Roman Empire.

On this day we also commemorate the miracle wrought by the Most-holy Theotokos at Miasinae Monastery and the Great Conflagration (fire) which followed. The Virgin's holy icon had been cast into Lake Zaguru so that the iconoclasts would not desecrate it. It miraculously arose intact from the lake's

depths after many years in 864.

On this day we also commemorate Simeon the Stylite. He was born in Syria of peasant parents. At the age of eighteen, Simeon left home and was tonsured a monk. He undertook the most difficult ascetic practices, including a strict fast for forty days. Simeon eventually took upon himself a form of asceticism that was previously unknown. He stood day and night on a pillar, in unceasing prayer. At first, his pillar was six cubits (7.5 feet) high; Simeon eventually raised it to forty cubits (60 feet) high. The saint worked many great miracles, healing infirmities by word and prayer, comforting those in need, instructing others, and reproaching some who held heretical beliefs. Simeon lived to be 103 years old. He reposed in the Lord on September 1, 459. His pillar and the cathedral named in his honor still stand outside of Aleppo, Syria.

On September 1, we also commemorate Simeon's mother, Martha; the 40 virgin-martyrs and Ammon the deacon in Heraclea; Venerable Evanthia of Skepsis; Righteous Joshua, son of Nun (Jesus of Navi); Meletios the New of Mount Myoupolis; Venerable Nicholas of Crete; New-martyr Angelis of Constantinople; the martyr Aethalas of Persia; and the martyrs Callista, Evodus and Hermogenes the siblings.

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

Today We Observe The Ecclesiastical New Year...

The first day of the Church New Year is also called the beginning of the Indiction. The term Indiction comes from a Latin word meaning, "to impose." It was originally applied to the imposition of taxes in Egypt. The first worldwide Indiction was in 312 when the Emperor Constantine (May 21) saw a miraculous vision of the Cross in the sky. Before the introduction of the Julian calendar, Rome began the New Year on September 1.

According to Holy Tradition, Christ entered the synagogue on September 1 to announce His mission to mankind (Luke 4:16-22). Quoting Isaiah 61:1-2, the Savior proclaimed, "The spirit of the Lord is upon me; because He has anointed me to preach the gospel to the poor; He has sent me to proclaim release to captives, and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord..." Tradition says that the Hebrews entered the Promised Land in September.

It should be noted that to the present day, the Church has always celebrated the beginning of the New Year on September 1. This was the custom in Constantinople until its fall in 1453 and in Russia until the reign of Peter I. September 1 is still festively celebrated as the New Year at the Patriarchate of Constantinople; among the Jews also the New Year, although reckoned according to a moveable calendar, usually falls in September. By contrast, the service of the Menaion (the books containing the annual fixed cycle of services in the Orthodox Church) for January 1 is for our Lord's Circumcision and for the memorial of Saint Basil the Great, without any mention of its being the beginning of a civil new year.

