



# ST. MARY ANTIOCHIAN ORTHODOX CHURCH

A PARISH OF THE ANTIOCHIAN ORTHODOX ARCHDIOCESE  
OF NORTH AMERICA

905 SOUTH MAIN ST. ∞ WILKES-BARRE PA 18702

PARISH OFFICE (570) 824-5016 ∞ PARISH HALL (570) 824-1674

RECTORY 570-287-2049 ∞ PARISH EMAIL - stmarywilkesbarre@gmail.com

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.

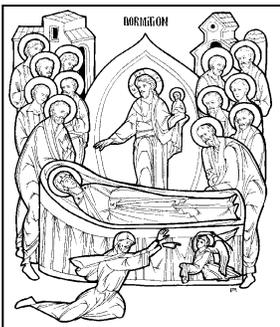
Subdeacon/Seminarian David Rayahin † Seminarian Mark Makarios

**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

*We are in the Advent Season*

- Wed. Nov 20 Matins at 6 p.m. & Divine Liturgy at 7 p.m. for the Feast of the Entry of the Theotokos
- Thur. Nov 21 Spaghetti Dinner at 4:00 pm
- Sat. Nov 23 Confessions from 4:30 – 5:00 & Vespers at 5:00 pm
- Sun. Nov 24 Matins at 8:50 am & Divine Liturgy at 10:00 am

UPCOMING EVENTS AT ST. MARY

- Wed. Nov. 27 Advent Paracletis ay 5:00 pm
- Sun. Dec. 8 St. Nicholas visits St. Mary today!
- Sun. Dec 15 Parish Christmas gathering at the Wyoming Valley Country Club

COMMEMORATIONS

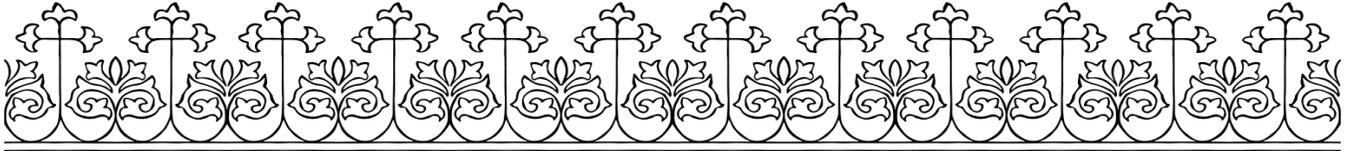
- ✘ Today – Holy Bread is offered in loving memory of Sam Moses and also Mike and Helen Moses by CJ Moses and Family
- ✘ Nov. 24 – Coffee Hour is sponsored in loving memory of Janine Saba for the 5<sup>th</sup> anniversary of her repose and for George Saba for the 6<sup>th</sup> anniversary of his repose by Jane Saba and also Coffee Hour is sponsored in loving memory of Helen Moses by the Moses Family + Trisagion Prayers are said for Helen Moses for the 7<sup>th</sup> anniversary of her repose



*PLEASE REMEMBER TO SILENCE YOUR CELL PHONES IN CHURCH .....*



*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 ....*



DIVINE LITURGY VARIABLES ON SUNDAY, NOVEMBER 17, 2019  
TWENTY-SECOND SUNDAY AFTER PENTECOST & NINTH SUNDAY OF LUKE  
GREGORY THE WONDERWORKER, BISHOP OF NEO-CAESAREA  
GENNADIOS AND MAXIMOS, PATRIARCHS OF CONSTANTINOPLE; NIKON THE WONDERWORKER,  
DISCIPLE OF SERGIOS OF RADONEZH; HILDA, ABBESS OF WHITBY

RESURRECTIONAL APOLYTIKION IN TONE FIVE

Let us believers praise and worship the Word; coeternal with the Father and the Spirit, born of the Virgin for our salvation. For, He took pleasure in ascending the Cross in the flesh to suffer death; and to raise the dead by His glorious Resurrection.

APOLYTIKION FOR ST. GREGORY OF NEO-CAESAREA IN TONE EIGHT

By vigilance in prayer, and continuance in the working of wonders, thou didst acquire thine achievements as a surname; wherefore, intercede with Christ our God, O Father Gregory, to enlighten our souls, lest we sleep in sin unto death.

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 OF ENTRANCE OF THE THEOTOKOS IN TONE FOUR

The sacred treasury of God's holy glory, \* the greatly precious bridal chamber and Virgin, \* the Savior's most pure temple, free of stain and undefiled, \* into the House of the Lord \* on this day is brought forward \* and bringeth with herself the grace \* of the Most Divine Spirit; \* her do God's Angels hymn with songs of praise, \* for she is truly the heavenly tabernacle.

✠ THE EPISTLE ✠

*Thou, O Lord, shalt preserve us and keep us from this generation.*

*Save me, O Lord, for the godly man hath disappeared.*

THE READING FROM THE EPISTLE OF ST. PAUL TO THE GALATIANS. (6:11-18)

Brethren, see with what large letters I am writing to you with my own hand. It is those who want to make a good showing in the flesh that would compel you to be circumcised and only in order that they may not be persecuted for the cross of Christ. For even those who receive circumcision do not themselves keep the Law, but they desire to have you circumcised that they may glory in your flesh. But far be it from me to glory except in the cross of our Lord Jesus Christ, by which the world has been crucified to me and I to the world. For neither circumcision counts for anything, nor uncircumcision, but a new creation. Peace and mercy be upon all, who walk by this rule, upon the Israel of God. Henceforth let no man trouble me; for I bear on my body the marks of Jesus. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

## ✠ THE GOSPEL ✠

### THE READING FROM THE HOLY GOSPEL ACCORDING TO ST. LUKE. (12:16-21)

The Lord spoke this parable: “The land of a rich man brought forth plentifully; and he thought to himself, ‘What shall I do, for I have nowhere to store my crops?’ And he said, ‘I will do this: I will pull down my barns, and build larger ones; and there I will store all my grain and my goods. And I will say to my soul, Soul, you have ample goods laid up for many years; take your ease, eat, drink, be merry.’ But God said to him, ‘Fool! This night your soul is required of you; and the things you have prepared, whose will they be?’ So is he who lays up treasure for himself, and is not rich toward God.” As He said this, Jesus called out, “He who has ears to hear, let him hear.”

## THE SYNAXARION

On November 17 in the Holy Orthodox Church we commemorate our father among the saints Gregory the wonderworker, bishop of Neo-Caesarea. The miracle-working Gregory was called a second Moses. Although born a pagan, he became aware of the meagerness and insufficiency of pagan philosophy. Gregory then turned to Christian teachers with whom he studied and from whom he received baptism. To dedicate himself solely to Christ God, Gregory withdrew to the wilderness and lived in rigorous asceticism. Bishop Phaedimus of Amasea wanted to consecrate him Bishop of Neo-Caesarea. The clairvoyant Gregory perceived this intention and hid from the bishop’s emissaries. Finally, Phaedimus consecrated him in absentia, and Gregory had to accept the office of bishop. The Most-holy Theotokos and St. John the Theologian appeared to him in a vision and gave him the Symbol of Faith—“The Creed”—which the First Ecumenical Council ratified. He died around the year 270 in great old age. When he arrived in Neo-Caesarea as bishop, he found only seventeen Christians in that pagan city. At the end, Gregory left the city Christian, with only seventeen pagans. On this day, we also commemorate Gennadios and Maximos, patriarchs of Constantinople; Nikon the wonderworker, disciple of Sergios of Radonezh; and righteous mother Hilda, abbess of Whitby.

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

## WE CELEBRATE THE FEAST OF THE ENTRANCE OF THE THEOTOKOS WITH MATINS & DIVINE LITURGY ON WEDNESDAY EVENING

*Today is the prelude of God's goodwill and the prophecy of the salvation of men. The Virgin appears openly in the temple of God and foretells Christ to all. So let us cry to her with loud voices: Rejoice, thou who art the fulfillment of the Creator's providence. + Troparion of the Feast, Tone 4*

On November 21 in the Holy Orthodox Church we celebrate the feast of the Entrance of the Theotokos into the Temple. Leading the procession into the Temple were virgins with lighted tapers in their hands, then the three-year-old most-holy virgin, led by her father and mother. The virgin was clad in vesture of royal magnificence and adornments as was befitting the "King's daughter, the Bride of God" (Psalm 44:13-15).

Following them were many kinsmen and friends, all with lighted tapers. Fifteen steps led up to the Temple. Joachim and Anna lifted the virgin onto the first step, then she ran quickly to the top herself, where she was met by the High Priest Zachariah, who was to be the father of St. John the Forerunner. Taking her by the hand, he led her not only into the Temple, but into the "Holy of Holies," the holiest of holy places, into which no one but the high priest ever entered, and only once each year, at that. Zachariah "was outside himself and possessed by God" when he led the virgin into the holiest place in the Temple, beyond the second curtain—otherwise, his action could not be explained.

The most-holy virgin remained in the Temple and dwelt there for nine full years. While her parents were alive, they visited her often. When God called her parents from this world, the most-holy virgin was left an orphan and did not wish to leave the Temple until death or to enter into marriage. The most-holy virgin Mary was the first of such life-vowed virgins, of the thousands and thousands of virgin men and women who would follow her in the Church of Christ. Through her intercessions, O Lord Jesus Christ our God, have mercy upon us, and save us. Amen. + Synaxarion of the Feast