



Holy Trinity Orthodox Church

Sunday, Oct 27th, 2019 - The Gadarene Demoniac



19TH SUNDAY AFTER PENTECOST — Tone 2

Martyr Nestor of Thessalonica. Ven. Nestor the Chronicler of the Kiev Caves.



Hymns for Today

When Thou didst descend to death, O Life immortal, Thou didst slay hell with the splendor of Thy Godhead. And when from the depths Thou didst raise the dead, all the powers of heaven cried out: // “O Giver of life, Christ our God, glory to Thee!”

Thy holy martyr Nestor, O Lord, through his sufferings has received an incorruptible crown from Thee, our God. For having Thy strength, he laid low his adversaries, and shattered the powerless boldness of demons. // Through his intercessions, save our souls!

Hell became afraid, O almighty Savior, seeing the miracle of Thy Resurrection from the tomb! The dead arose! Creation, with Adam, beheld this and rejoiced with Thee, // and the world, my Savior, praises Thee forever.

Having fought the good fight, thou didst win immortal glory, O Nestor. Thou didst become a perfect soldier for the Master through the prayers of the martyr Demetrius. // Together with him thou art praying unceasingly to Christ God for us all.

Epistle Reading - 2 Corinthians 11:31-12:9

The God and Father of our Lord Jesus Christ, who is blessed forever, knows that I am not lying. In

Damascus the governor, under Aretas the king, was guarding the city of the Damascenes with a garrison, desiring to arrest me; but I was let down in a basket through a window in the wall, and escaped from his hands. It is doubtless not profitable for me to boast. I will come to visions and revelations of the Lord: I know a man in Christ who fourteen years ago – whether in the body I do not know, or whether out of the body I do not know, God knows – such a one was caught up to the third heaven. And I know such a man – whether in the body or out of the body I do not know, God knows – how he was caught up into Paradise and heard inexpressible words, which it is not lawful for a man to utter. Of such a one I will boast; yet of myself I will not boast, except in my infirmities. For though I might desire to boast, I will not be a fool; for I will speak the truth. But I refrain, lest anyone should think of me above what he sees me to be or hears from me. And lest I should be exalted above measure by the abundance of the revelations, a thorn in the flesh was given to me, a messenger of Satan to buffet me, lest I be exalted above measure. Concerning this thing I pleaded with the Lord three times that it might depart from me. And He said to me, “My grace is sufficient for you, for My strength is made perfect in weakness.” Therefore most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me.

Gospel Reading - Luke 8:26-39

Then they sailed to the country of the Gadarenes, which is opposite Galilee. And when He stepped out on the land, there met Him a certain man from the city who had demons for a long time. And he wore no clothes, nor did he live in a house but in the tombs. When he saw Jesus, he cried out, fell down before Him, and with a loud voice said, “What have I to do with You, Jesus, Son of the Most High God? I beg You, do not torment me!” For He had commanded the unclean spirit to come out of the man. For it had often seized him, and he was kept under guard, bound with chains and shackles; and he broke the bonds and was driven by the demon into the

wilderness. Jesus asked him, saying, "What is your name?" And he said, "Legion," because many demons had entered him. And they begged Him that He would not command them to go out into the abyss. Now a herd of many swine was feeding there on the mountain. So they begged Him that He would permit them to enter them. And He permitted them. Then the demons went out of the man and entered the swine, and the herd ran violently down the steep place into the lake and drowned. When those who fed them saw what had happened, they fled and told it in the city and in the country. Then they went out to see what had happened, and came to Jesus, and found the man from whom the demons had departed, sitting at the feet of Jesus, clothed and in his right mind. And they were afraid. They also who had seen it told them by what means he who had been demon-possessed was healed. Then the whole multitude of the surrounding region of the Gadarenes asked Him to depart from them, for they were seized with great fear. And He got into the boat and returned. Now the man from whom the demons had departed begged Him that he might be with Him. But Jesus sent him away, saying, "Return to your own house, and tell what great things God has done for you." And he went his way and proclaimed throughout the whole city what great things Jesus had done for him.

WEEKLY SCHEDULE

TODAY @ 9 AM - 3rd & 6th Hours (8:40AM), Divine Liturgy, Coffee Hour, Church School, Parastas

**Parastas offered today for Eva Lisowski
by JoAnn Beck and family.**

WED: Oct 30, 6:30 AM - NO Divine Liturgy
6:30 PM - Bible Study

SAT: Nov 2, 6:00 PM - NO Great Vespers

SUN: Nov 3, 9:00 AM - Divine Liturgy, Coffee Hour,
Church School

Attendance & Donations - 10/20/19

Attendance: 81 | Regular: \$829
Improvements: \$366 | Candles: \$180

PARISH PRAYER LIST

Living: Cynthia Dulsky, Josie Bisset, Theodore & Elenor Sovryda, Nancy Valletta & Family, Nadine Breisch, Cara Myers, Blake Decker **Departed:** Lovey Klem, Jeffery Hudak

PARISH ANNOUNCEMENTS

FATHER INNOCENT & FAMILY VACATION: Fr. Innocent and family will be taking a vacation beginning October 31-November 6. Fr. Alexis Trader from St. Tikhon's Monastery will be serving Divine Liturgy Sunday, Nov 3. PLEASE NOTE the following changes in our weekly schedule.

Sat, Nov 2 - NO GREAT VESPERS

Wed, Nov 6 - NO DIVINE LITURGY (6:30AM)

Wed, Nov 6 - NO BIBLE STUDY

POTATO PANCAKE SALE

November 1st, 11-5

- \$1 per Pancake -

**Spread the word and come support the parish
by making it a potato pancake dinner night!**

OCTOBER BIRTHDAYS & ANNIVERSARIES:

Birthdays: Irene Zimich, John Zimich, Paula Holoviak, Jason Stankiewicz, Brian Benczkowski, Barry Benczkowski, Anya Haugh, Sarah Benczkowski, Wallter Shedlock, Amber King, Sherry Huntzinger, Marie Talpash, Mark Sovyrda, Michael Prestys, Lisa Vallone, Janet Vallone **Anniversaries:** Dan and Shannon Bisset, Jr., Michael and Lisa Talpash, William and Mary Gurka

DEAR GUESTS AND FRIENDS: A most sincere and heartfelt welcome to you from Holy Trinity Orthodox Church. Please be advised that according to the ancient traditions of the Orthodox Church, the Sacrament of Holy Communion is to be administered only to Orthodox Christians who have prepared to receive the Holy Sacrament. Thank you!

CUB SCOUTS POPCORN MONEY IS DUE: Anyone who purchased popcorn from Giovanni Sucek in support of Cub Scouts please see Christina Soucek. The money is due for all orders placed. Thank you!

ELECTION DAY NOV 5, 2019 FOOD SALE: Porketta Sandwiches, Variety of Soups, 7 AM to 7 PM or until the food is sold out. TAKE-OUT ONLY.

FAMILY NIGHT: SAT, NOV 9th, 4PM-8PM: Join us for an evening of games, conversation, food & fun at our first HOLY TRINITY FAMILY NIGHT. The evening will begin with Great Vespers at 4PM. Immediately following we'll go downstairs for pizza and fun for kids and families. Everyone in the parish is invited and you are welcome to bring guests. We hope to begin doing these Family Nights once a month so stay tuned!

KUTZTOWN UNIVERSITY FOOD BANK: Once again, we will collect food items for the Kutztown University Student Food Bank. This fall, the office is also requesting donations of warm winter clothing. The collection will run until **Sunday, November 9**. Items needed include Granola bars, Breakfast bars, Ramen noodles, Spaghetti sauce, Chef Boyardee – Ravioli/SpaghettiOs, Canned chicken breast, Women's personal care products, CLOTHING – Jackets, hats, gloves, socks, sweatshirts in all sizes. Questions: see Paula Holoviak.

HARVEST DINNER NOVEMBER 10, 2019: Doors open at 11:30, Adults \$22.00, Children: 10 to 14 \$12.00, Children under 10 FREE, Reservation Sign up Sheet in Vestibule; Coffee Hr: 10:30 to 11:30. See Mary Ann Kudey to pay for reservations.

PEROGIE PROJECT: The next pierogie project is Monday November 11 and 12. On the 11th, I would like to start making pierogies after lunch. So about 1:00pm, we will need pinchers and all other people. I would LOVE to at least crank out 100 dozen that afternoon so our Tuesday won't be so hectic. We are still taking orders for November. Call Denise 570-825-9719.

BASEMENT LIGHTING PROJECT: The parish has received a donation of 25 LED replacement light fixtures to replace the old fluorescent lights downstairs. We will also be doing the work ourselves which means this major upgrade will be entirely free for the Parish. What a great blessing! Steve Dutko and Jason King will be heading up the project and are in need of 6 volunteers. Please see Jason or Steve to offer your help. Thanks so much!

LIGHTBULB DONATIONS: If you would like to make a donation towards the LED Light Bulbs that were recently installed in the church chandeliers, please sign-up on the "Big Lightbulb Sign" in the back of the church and give your checks to Jason King (payable to Holy Trinity Orthodox Church). Thanks so much for your support!

VISITATION PROGRAM FOR SHUT-INS, ELDERLY, & SICK: Holy Trinity will begin a structured visitation program for our elder parishioners who are no longer able to be at Church or participate in our community. Our visits will be an expression of our love, support and gratitude as their brothers and sisters in Christ. It is a great blessing to them and an even greater blessing for you – the one visiting. Our Lord commands us to visit the sick and so upon doing he blesses us greatly. Interested parishioners could commit to visiting as much or little as they would like – as little as once a month! This program is also a great opportunity for families to visit shut-ins together (a great lesson for the kids). If you are interested, please sign up in the vestibule or speak with Fr. Innocent.

ON CHRISTIAN CONVERSATION

St. Theophan the Recluse
Do not be ashamed to confess the Lord Jesus Christ as the incarnate Son of God. Who redeemed us through His death on the Cross, who through His Resurrection and Ascension opened for us the entrance into the Kingdom of Heaven. If you are ashamed, then He will be ashamed of you when He shall come in His own glory, and in His Father's, and of the holy angels (Luke 9:26). Now it has become fashionable in society to not talk at all about the Lord

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and about salvation, whereas in the beginning these precious subjects were all that people talked about. One's talk more readily flows from the place where the heart abides. Can it really be that people's hearts abide less with the Lord? Judging from the talk, this must be the case. Some do not know Him at all, and others are cold toward Him. Fearing encounters with such people, even those who are warm toward the Lord do not direct conversation toward Him, and the priesthood is silent. These days, discussion about the Lord and Savior and about our main concern –salvation– is excluded from the range of conversation acceptable in society. "What?" you say, "Is that really all we're supposed to talk about? Why only about that?" It is possible to talk about anything, but it must be done in a way that is underscored by the spirit of Christ. Then it would be possible to guess whether the speaker is Christian or pagan. Now, however, it is impossible to guess what they are, either by their talk or by their writings. Look through all the periodicals-what don't they write about? But no one wants to make Christian conversation. Strange times!

Abba Dorotheus on the Mystery of Life in God

Imagine a circle with its center and radius or rays going out from this center. The further these radii are from the center the more widely they are dispersed and separated from one another; and conversely, the closer they come to the center, the closer they are to one another. Suppose now that this circle is the world, the very center of the circle, God, and the lines (radii going from the center to the circumference or from the circumference to the center are the paths of men's lives. Then here we see the same. In so far as the saints move inwards within the circle towards its center, wishing to come near to God, then, in the degree of their penetration, they come closer both to God and to one another; moreover, inasmuch as they come nearer to God, they come nearer to one another, and inasmuch as they come nearer to one another, they come nearer to God. It is the same with drawing away. When they draw away from God and turn towards external things, it is clear that to the degree that they recede from the central point and draw away from God, they withdraw from one another, and as they withdraw

from one another, so they draw away from God. Such is also the property of love; inasmuch as we are outside and do not love God, so each is far from his neighbor. But if we love God, inasmuch as we come near to Him by love of Him, so we become united by love with our neighbors, and inasmuch as we are united with our neighbors, so we become united with God. (*Early Fathers from the Philokalia, pg. 165.*)

What is the Kingdom of God? (*from OCA Website*)

The Kingdom of God is what Christ has brought to the world. The Gospel is full of Christ's insistence that the Kingdom of God is given to men by His coming. It is a Kingdom not of this world, but of God, a Kingdom of everlasting life in union with God, the Trinity.

Thus, we define the Kingdom of God as life in and with God. The Orthodox believe that this life is communicated to men in the Church through Christ and the Holy Spirit. It is a life where men worship and obey God and do His will by the presence and power of His Spirit.

One saint has even defined the Kingdom of God as life in the Holy Spirit, which is the same definition given by Orthodox to the Christian Church itself.

What we know in the Church, in the Holy Spirit, of communion with God the Father through Jesus Christ, remains still a mystery. The Kingdom is really here, but in symbol and sacrament. At the end of the ages this Kingdom will come with observation, with power and glory, when Christ will be revealed and God will be "all in all."

Thus because we Orthodox believe that the Kingdom is already given to those who believe, and that the righteous dead have even a greater access to this Kingdom than we have on earth because of our mixture with the evil of this age, we insist that "heaven" is not a locatable place within the space of our created universe, but a spiritual, divine, condition of existence which will fill the universe at the end of time. It is "eternal life" already revealed to the saints in death and to the holy people of God within the sacramental life of the Christian Church.

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