



The Sunday Messenger

HOLY TRINITY ORTHODOX CHURCH - WILKES BARRE, PA

November 24th, 2024 + 22nd Sunday after Pentecost + Afterfeast of the Entry Into the Temple. Great Martyr Catherine.



Hymns for This Week

Let us, the faithful, praise and worship the Word, co-eternal with the Father and the Spirit, born for our salvation from the Virgin; for He willed to be lifted up on the Cross in the flesh, to endure death, and to raise the dead by His glorious Resurrection.

Today is the prelude of the good will of God, of the preaching of the salvation of mankind. The Virgin appears in the Temple of God, in anticipation proclaiming Christ to all. Let us rejoice and sing to her: "Rejoice, O Fulfillment of the Creator's dispensation!"

By thy virtues as by rays of the sun thou didst enlighten the unbelieving philosophers, and like the most bright moon thou didst drive away the darkness of disbelief from those walking in the night; thou didst convince the queen, and didst also chastise the tyrant, God-summoned bride, blessed Catherine. Thou didst hasten with desire to the heavenly bridal chamber of the fairest Bridegroom of Christ, and thou wast crowned by Him with a royal crown; Standing before Him with the Angels, pray for us who keep thy most sacred memory!

Thou didst descend into hell, O my Savior, shattering its gates as Almighty, resurrecting the dead as Creator, and destroying the sting of death. Thou hast delivered Adam from the curse, O Lover of man, and we cry to Thee: "O Lord, save us!"

Let all of us who love to honor the martyrs form a great choir in praise of the most wise Catherine, for she preached Christ and trampled the serpent, despising the knowledge of the orators.

The most pure Temple of the Savior; the precious Chamber and Virgin; the sacred Treasure of the glory of God, is presented today to the house of the Lord. She brings with her the grace of the Spirit, therefore, the angels of God praise her: "Truly this woman is the abode of Heaven!"

Epistle Reading - Galatians 6:11-18

See with what large letters I have written to you with my own hand! As many as desire to make a good showing in the flesh, these would compel you to be circumcised, only that they may not suffer persecution for the cross of Christ. For not even those who are circumcised keep the law, but they desire to have you circumcised that they may boast in your flesh. But God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world. For in Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation. And as many as walk according to this rule, peace and mercy be upon them, and upon the Israel of God. From now on let no one trouble me, for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

Gospel Reading - Luke 13:10-17

Now He was teaching in one of the synagogues on the Sabbath. And behold, there was a woman who had a spirit

DEAR GUESTS AND FRIENDS: *A most sincere and heartfelt welcome to you from our community. 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 through prayer and fasting. If you have questions please let us know!*

of infirmity eighteen years, and was bent over and could in no way raise herself up. But when Jesus saw her, He called her to Him and said to her, "Woman, you are loosed from your infirmity." And He laid His hands on her, and immediately she was made straight, and glorified God. But the ruler of the synagogue answered with indignation, because Jesus had healed on the Sabbath; and he said to the crowd, "There are six days on which men ought to work; therefore come and be healed on them, and not on the Sabbath day." The Lord then answered him and said, "Hypocrite! Does not each one of you on the Sabbath loose his ox or donkey from the stall, and lead it away to water it? So ought not this woman, being a daughter of Abraham, whom Satan has bound – think of it – for eighteen years, be loosed from this bond on the Sabbath?" And when He said these things, all His adversaries were put to shame; and all the multitude rejoiced for all the glorious things that were done by Him.



This Week's Schedule Holy Trinity Orthodox Church

THIS WEEKEND

Saturday, November 23rd

Orthodoxy 101 @ 3:30 PM

Great Vespers @ 5 PM

Confession available before or after Vespers

Sunday, November 24th

Matins @ 8 AM, Hours @ 8:40 AM,

Divine Liturgy @ 9 AM

Parish Potluck, Church School

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THIS WEEK - Happy Thanksgiving

WED 11 AM-1:30 PM - Church Open for Prayer

++ Thanksgiving Akathist ++

Glory to God for All Things - Wed @ 6:30 PM

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NEXT WEEKEND

Saturday, November 30th

Orthodoxy 101 - Thanksgiving Weekend - No Class

Great Vespers @ 5 PM

Confession available before or after Vespers

Sunday, December 1st

Matins @ 8 AM, Hours @ 8:40 AM,

Divine Liturgy @ 9 AM

Coffee Hour, Church School



ANNOUNCEMENTS

& Upcoming Parish Events

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+++ Weekly / Monthly +++

Bible Study Thursdays at 11 AM. Everyone is welcome. We are reading through the Acts of the Apostles with discussions.

ORTHODOXY 101 Saturdays @ 3:30 PM: Orthodoxy 101 is for visitors, inquirers, catechumens or anyone interested in learning more about the foundations of our faith. 1 hour followed by Great Vespers.

Parish Potlucks are usually the last Sunday of each month. Our next potluck is November 24th.

Friends of the Poor is usually the second Saturday of each month. The next gathering will be SAT, December 14th @ 9 AM

Holy Trinity Parish Council is usually the second Sunday of each month. Our next meeting is SUN, Dec 8th @ 11:30 AM

Dec 6th: St. Nicholas Day Divine Liturgy: This year St. Nicholas Orthodox Church in Olyphant PA will be celebrating their 120th Anniversary on the feast Day of St. Nicholas of Myra (Dec 6th). Join us as we go to celebrate a Hierarchical Divine Liturgy with Archbishop Mark and the St. Nicholas Community. Divine Liturgy begins at 9:30 AM (*There will not be a Divine Liturgy at Holy Trinity*).

Food Raising Committee meeting: December 1st during coffee hour. We will be discussing the 2025 fundraising schedule and ideas for upcoming fundraisers. Anyone interested is welcome to attend. Contact Sandy at 571-274-5846 with additional questions or suggestions.

December 22nd after Divine Liturgy

The Annual Church School Christmas Play (Yolka)

Confession During the Nativity Fast

Dear Parish Family – A reminder for those who regularly receive Holy Communion, and those receiving for Our Lord's Nativity that we go to confession at least once during each fasting period (and as needed). Preparation for Our Lord's Nativity is a spiritual work that is supported by examining ourselves and confessing our sins and shortcomings. Don't miss out on this beautiful work that strengthens us and bring us closer to God. All Orthodox Christians are invited and encouraged to engage and receive Christ – Born in us on Christmas Day!

Birthdays & Anniversaries

NOVEMBER Birthdays: Scott Harvey (11/4), Matushka Melanie Neal (11/4), Myra Tarantini (11/4), Irene Dutko (11/5), Anya Nealon (11/8), Steve Nealon (11/10), Joli Dutko (11/12), Matt Austin (11/16), Douglas Cardoni (11/16), John Goobic III (11/19), Michael Talpash (11/22), Andrew Neal (11/24), Olivia Kamboch Spinghel (11/27), Candice Dutko (11/30) **Anniversaries:** Rdr Gregory & Kathy Kurtz (11/8), Steve & Jean Hutz (11/19)

This Week:

Birthdays: Andrew Neal (11/24), Olivia Kamboch Spinghel (11/27), Candice Dutko (11/30)



Words of Wisdom From the Saints & Teachers

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Prayer, Fasting, Almsgiving

An series from *The Orthodox Faith* on oca.org

ON PRAYER

All of the virtues and powers of God are attained primarily by prayer. Without prayer, there is no spiritual life. As the Russian bishop, Theophan the Recluse, has said, “If you are not successful in your prayer, you will not be successful in anything, for prayer is the root of everything” (Theophan the Recluse, 19th c., *The Art of Prayer*, Igumen Chariton, ed.).

And when you pray, you must not be like the hypocrites; for they love to stand and pray in the synagogues and at the street corners, that they may be seen by men. Truly, I say to you, they have their reward. But when you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you (Mt 6.5–6).

Prayer must be in secret. This is the first rule given by Christ. The person who prays must do so in such a way that he would not be seen by men to be praying.

In the spiritual tradition of the Church, the words of Christ “go into your room” have been interpreted in two ways. First of all, they have been understood to be a literal commandment. The praying person must close himself off physically during times of prayer in order to pray secretly and to avoid being seen.

Secondly, these words of Christ have been understood to mean that the praying person must enter within himself, praying secretly in his mind and heart at all times, without displaying his interior prayer to others. Thus the “room” which one must “go into” is the “room of the soul.”

The room of the soul is the body; our doors are the five bodily senses. The soul enters its room when the mind does not wander here and there, roaming among the things and affairs of the world, but stays within, in our heart. Our senses become closed and remain closed when we do not let them be passionately attached to external sensory things and in this way our mind remains free from every worldly attachment, and by secret mental prayer unites with God its Father.

*God who sees all secret things sees mental prayer and rewards it openly with great gifts. For that prayer is true and perfect which fills the soul with divine grace and spiritual gifts (Saint Gregory Palamas, 14th c., *How All Christians Must Pray Without Ceasing*).*

Thus, in the spiritual tradition of the Christian teachers of prayer, the unification of the mind and the heart within the soul is seen to be the fulfillment of the basic condition of prayer as commanded by Christ (cf. *The Art of Prayer*, Igumen Chariton, ed.).

And in praying, do not heap up empty phrases as the heathen do; for they think that they will be heard for their many

PARISH PRAYER LIST Living: Homebound – Evelyn, Vladimir, Jeri, Marsha, David, Paul, Archpriest Theodore, Archpriest Michael Evans, Mat. Elizabeth, Mary, Patricia, Barbara, Jeri, Evelyn, Joan, Irene, Sonja **Sick & Suffering** – Cynthia Dulsky, Nadine Breisch, Tom & Joan Austin, Elizabeth Hutz, Mary Hutz, Delores Voda, David Lezinsky, June, Myra, Bob Lutzick, Leann, Matthew Gingo, Madison & Millie Nicholas, Gregory Krevko, Steve Rilkowski, Tom Vaskalis, David, Alice Liskowski **Departed:** Archpriest Michael Evans, Archpriest Peter Telencio, Monk Nichodemus, Emily Trumbower, Michael Kondratick

words. Do not he like them, for your Father knows what you need before you ask Him (Mt 6.7–8).

God knows the needs of His people. Man prays in order to unite his mind and heart with God. He prays in order that God's will would be done in his life. He prays so that whatever he needs from God would be given. He prays so that he would consciously and with full awareness express the fact that all that he is, has and does is dependent on God. It is man who needs to pray. It is not God who needs man's prayers.

True Christian prayer must be brief. It must be simple and regular. It must not be many-worded. Indeed it need not have words at all. It may be the totally silent inner attitude of the soul before God, the fulfillment of the words of the psalmist:

Commune with your hearts ... and be silent. Be still, and know that I am God (Ps 4.4, 46.10).

The teaching about brevity and silence in prayer is found in all of the spiritual teachers. Saint Dimitry of Rostov sums up this teaching when he says that the publican prayed only "God be merciful to me a sinner" and was justified; the repentant thief prayed only "Remember me ..." and received paradise; and the prodigal son and the tax-collector, Zacchaeus, said nothing at all, and received the mercy of the Father and the forgiveness of Christ (Lk 15.20, 18.13, 19.5, 22.42; cf. St Dimitry of Rostov, 17th c., *The Art of Prayer*, Igumen Chariton, ed.).
Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who asks receives, and he who seeks, finds, and to him who knocks it will be opened ... If you who are evil know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask Him!
Whatever you ask in My name, I will do it, that the Father may be glorified in the Son; if you ask anything in My name, I will do it (Jn 14.13–14).

Truly, truly I say to you, if you ask anything of the Father, He will give it to you in My name. Until now you have asked nothing in My name; ask, and you will receive, that your joy may be full (Jn 16.23–24).

Whatever one asks in the name of Jesus will be given. This does not mean that man can ask God for anything at all. He cannot ask for what is not needed, or for what is evil. He can ask, however, and must ask for "good gifts,"

for whatever can be asked in the name of Christ, for whatever is holy and sinless and good. If one asks for good things in faith, he will certainly receive them if God thinks that he should have them for his life and salvation. This is the promise of the Lord Himself.

If you abide in Me and My words abide in you, ask whatever you will, and it shall be done for you (Jn 15.7).

And whatever you ask in prayer, if you have faith, you will receive (Mt 21.22, cf. Lk 18.1–8).

Every prayer directed to God in faith is answered. This does not mean that what is asked is always given, for God knows better than the person who prays what is good for him. For this reason the spiritual teachers warn man against being too long and insistent in his concrete demands of the Lord. God knows best what is needed, and in order to prove this to His servants, He may at times yield to their insistent demands and give what they want, but should not have, in order to show them quite clearly that they should have trusted in His wisdom. Thus it is always best to be silent and brief in prayer, and not too specifically demanding. It is always best to pray: "Give what is needed, O Lord. Thy will be done."

Quotes for Today's Gospel Reading

"Christ's act of healing on the Sabbath teaches us that His Kingdom is one of healing and liberation from all forms of oppression, including that of sin."

St. Gregory Palamas

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"The true observance of the Sabbath is found when we perform acts of love and mercy, thereby bringing peace and rest to others."

St. Theophan the Recluse
