



The Sunday Messenger

HOLY TRINITY ORTHODOX CHURCH - WILKES BARRE, PA

+ 25th Sun after Pentecost + Sun, November 26th, 2023 + Ven. Alypius the Stylite of Adrianopolis



Hymns for Today's Service

Thou didst descend from on high, O Merciful One! Thou didst accept the three day burial to free us from our sufferings! O Lord, our Life and Resurrection, glory to Thee!

Thou wast a pillar of patient endurance, having imitated the forefathers, O Venerable One: Job in suffering and Joseph in temptations. Thou didst live like the Bodiless Ones while yet in the flesh, Alypius, our father. Beseech Christ God that our souls may be saved!

By rising from the tomb, Thou didst raise the dead and resurrect Adam. Eve exults in Thy Resurrection, and the world celebrates Thy rising from the dead, O greatly Merciful One!

The Church glorifies and praises thee today, O Alypius, as a perfect example of virtue and the boast of ascetics. Through thy prayers, grant remission of sins to all who venerate thy life and thy struggles!

Please Sing Along!

Singing the hymns and responses to the litanies along with the choir throughout the Divine Liturgy is encouraged!

Epistle Reading - Ephesians 4:1-6

I, therefore, the prisoner of the Lord, beseech you to walk worthy of the calling with which you were called, with all lowliness and gentleness, with longsuffering, bearing with one another in love, endeavoring to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all.

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 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.

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!



This Week's Schedule Holy Trinity Orthodox Church

THIS WEEKEND

Saturday, November 25th

5 PM: 9th Hour (4:50), Great Vespers, Confession

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Sunday, November 26th

8:40 AM: 3rd & 6th Hours, 9 AM: Divine Liturgy,
Parish Potluck (Lenten), Church School, Parastas

Parastas, Nov 26th in Memory of Nancy Valletta

Offered by Clement and Nicholai Valletta

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THIS WEEK

Nativity Fast continues thru December 25th

WED 11 AM-1:30 PM - Open Church / Private Prayer

WED 6:30 PM - Akathist to the Mother of God

THURS 11 AM: Bible Study

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NEXT WEEKEND

Saturday, December 2nd

5 PM: 9th Hour (4:50), Great Vespers, Confession

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Sunday, December 3rd

8:40 AM: 3rd & 6th Hours, 9 AM: Divine Liturgy,
Coffee Hour, Church School, Parastas

Parastas, Dec 3rd in Memory of

Archbishop David Mahaffey

Offered by SD Greg Polk

potluck falls in the Nativity (Advent) Fast. Please bring a Lenten dish to share.

December 17th after Divine Liturgy

The Annual Church School Christmas 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 greatly 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. Receiving Holy Communion unites us to Jesus Christ who then remains present in us and brings us spiritual Joy. Everyone is invited and encouraged to engage and receive Christ - Born in us on Christmas Day!

Dec 2, Wilkes-Barre Deanery Retreat at All Saints Orthodox Church, Olyphant, PA:

Saturday, December 2nd the parishes of the Wilkes-Barre Deanery will gather together for a time of worship and retreat at All Saints Orthodox Church in Olyphant, PA. The event will begin at 9AM with Divine Liturgy, followed by a light Lenten brunch and lecture from the OCMC's longest serving field missionary, Nathan Hoppe. Mr. Hoppe will talk about the importance of the mission mindset in the parish, and reflect on his international missionary labors over the years. The lecture will begin at noon, followed by Q&A, and ending by 2 PM. All Deanery Clergy are invited to serve. Choir members from the Deanery are also invited to participate. Please sign up at your parish by November 26th so our hosts at All Saints can plan for the day. We look forward to gathering once again with our brothers and sisters throughout the Wilkes-Barre Deanery.

Nativity Fast Adult Education - Topics on Spiritual Life:

Fr. Innocent will offer brief presentations during coffee hour Sundays - Nov 26th, Dec 3rd and Dec 10th, during the Nativity (Advent) Fast. The goal of each presentation will be to enrich our understanding in areas



ANNOUNCEMENTS

& Upcoming Parish Events

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Parish Council is the second Sunday of each month. Our next meeting is SUN, Dec 10th.

Friends of the Poor is the second Saturday of each month. The next gathering will be SAT, Dec 9th.

Parish Potlucks are usually the last Sunday of each month. Our next potluck is November 26th. This

of Orthodox spiritual life and strengthen our faith. Presentations will last 30 minutes followed by discussion and Q&A. Everyone is invited. **Our first class will be on The Lord's Prayer (Our Father).**

Nativity Fast Text Message Series: As we did last year during the Nativity Fast, Fr. Innocent will send a series of encouraging text messages to help keep you engaged in the spirit of the season. The messages are sent through our group on the Signal App for your smartphone. Signup in the vestibule to request access to the group. Visit the app store on your smartphone and download the "Signal" app. If you were a part of this group during Great Lent you should be receiving messages and there is nothing for you to do. See Fr. Innocent for questions or for help getting your phone setup.

NATIVITY POINSETTIA DONATIONS – \$15: As customary, our Nativity Poinsettia Donations will purchase flowers to adorn the Church for the Feast of the Nativity. Your donations may be made in remembrance of, or for the health of, your family and loved ones. The names you provide at the time of your donation will appear in the Church Bulletin for the Feast of the Nativity. Please see the signup sheet in the vestibule and give your donation directly to Mary Ann Kudey or Deborah Mills. Many thanks and may God Bless You for your donation!

Birthdays & Anniversaries

December Birthdays: David Clark (12/1), Stephen Dutko (12/8), Nina Grymko (12/10), Andrew Kondratick (12/11), Lydia Dutko (12/12), Andrew Conklin (12/13), Joan Austin (12/18), Christa Talpash (12/19), Dcn Lawrence Worlinsky (12/19), Patrick Tutella (12/19), Susan Goobic Howell (12/19), Jeri Basarab (12/21), Mary Ann Kudey (12/21) Dolores Rilko (12/21), Anessa Cardoni (12/28), Peter Holoviak (12/30), Daniel Bisset Jr. (12/31) **Anniversaries:** N/A

This Week's Birthdays & Anniversaries: Candice Dutko (11/30), David Clark (12/1)



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

PARISH PRAYER LIST Living: Cynthia Dulsky, Nadine Breisch, Holoviak Family, Evelyn Kosmiski, Mat. Elizabeth, Jeri Basarab, Fr. Theodore Orzolek, Vladimir & Marie Dutko, Tom & Joan Austin, David, Elizabeth, Lydia, Melanie Bishop, Delores Voda, Nicole Hapeman, David Goobic, David Lezinsky **Departed:** Al Horiak, Mary Ann Lepa, Helen Grumblis, Mary Homick

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 words. Do not be 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."

<p>Monthly Cost to Keep the Church Open: \$12,305 Weekly Cost to Keep the Church Open: \$2,840 Collections last Sunday (11/19): \$2,073</p>
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