Sunday, October 20th: Eighteenth Sunday After Pentecost
Second collection for Special Olympics
Outreach Committee ‘Soup Kitchen’ 11:30-12pm

Saturday, October 26th: 9:00 A.M.- Bazaar Cooking (sfeeha)
Sunday School & Teens Halloween Party

Sunday, October 27th: Nineteenth Sunday After Pentecost
Outreach Committee ‘Food Bag Donations’ 11:30-12pm

Friday, November 1st-Sunday, November 3rd: St. Mary Annual Holiday Bazaar

Saturday, November 2nd: 6:00pm Arabic Liturgy

Sunday, November 3rd: Twentieth Sunday after Pentecost

Sunday, November 10th: Twenty-First Sunday after Pentecost
Tuesday, November 12th: 7:00 P.M.– Parish Council Meeting

Sunday, November 17th: Twenty-Second Sunday after Pentecost
Outreach Committee ‘Soup Kitchen’ 11:30-12pm

Wednesday, November 20th: 7pm Liturgy for the Entrance of The Theotokos

Sunday, November 24th: Twenty third Sunday After Pentecost
Outreach Committee ‘Food Bag Donations’ 11:30-12pm

Sunday, December 1st: Twenty Fourth Sunday After Pentecost

Wednesday, December 4th: Ladies Christmas Dinner (more info to follow)

Saturday, December 7th: 6:00pm– Arabic Liturgy

Sunday, December 8th: Twenty Fifth Sunday After Pentecost
Choir Appreciation Sunday

Tuesday, December 10th: 7:00 P.M.– Parish Council Meeting

Sunday, December 15th: Sunday of the Forefathers (Ancestors) of Christ
Church School Pageant & Luncheon
Outreach Committee ‘Soup Kitchen’ 11:30-12pm

Sunday, December 22nd: Sunday before the Nativity (Genealogy)
Outreach Committee ‘Food Bag Donations’ 11:30-12pm

Sunday, December 29th: Sunday after the Nativity

Saint Mary Antiochian Orthodox Church

Sunday, October 20, 2019
Eighteenth Sunday After Pentecost
We welcome our Visitors & Guests: Please take a moment to fill out a Visitor Card.

We invite you to join us for coffee hour at the Parish Center following Liturgy.

Receiving Communion: Only those Orthodox Christians who have prepared themselves may approach the chalice for Holy Communion. Everyone is welcome to partake of the Holy Bread after the Liturgy.

Orthodox Vocabulary

Kenosis

The noun is derived from the verb “he emptied himself” or “annihilated himself” (phil. 2:7). The Son remains God when he becomes incarnate but he divests himself of his glory to the point of being “unrecognizable”. Kenosis is the properly divine way of loving: becoming a human being without reservation and without calling for recognition or compelling it. Kenosis refers first to the self-emptying of the Word in the incarnation but this is completed in the self-emptying of the Spirit in the Church, while it also reveals the self-emptying of the living God in creation. The mystery of the covenant stands under the sign of kenosis, for the more far-reaching the covenant, the more complete the union. Our divinization comes through the meeting of the kenosis of God with the kenosis of the human being; the fundamental requirement of the Gospel can therefore be stated as follows: we shall be one with Christ to the extent that we “lose” ourselves for him.

In what does the true wealth of a man consist? In his image and likeness of God, and not in lands, nor money; neither in various earthly sciences and arts, nor in property of various kinds, not in many servants, nor in many clothes, nor in general, in a multitude of earthly blessings, for all these are corruptible, and temporal; while the soul—the image of God—is eternal, and its riches are virtue, holiness, humility, gentleness, temperance in all things, faith, hope and above all, love!

~ John of Kronstadt
**THE SYNAXARION (Plain Reading)**

On October 20 in the Holy Orthodox Church we commemorate the holy Great-Martyr Artemius at Antioch.

Verses

Artemius, who in all things in life shone brightly, was beheaded, departing for the highest glory.

On the twentieth, the neck of swift-witted Artemius was cut.

This glorious saint was Egyptian by birth and the chief commander under Emperor Constantine the Great. Artemius was present with the emperor when the victorious Cross appeared to him. At that moment, Artemius believed in the Lord Christ and was baptized. He was appointed as imperial prefect in Egypt and remained in this position under Emperor Julian the Apostate. He summoned Artemius to Antioch where the apostate emperor subjected two Christian priests, Eugenius and Macarius, to torture. Seeing this, Artemius became greatly enraged and told Julian, “Your death is near.” Julian then stripped Artemius of his military rank and ordered him to be flogged and torn asunder. Artemius was thrown into prison, where the Lord Jesus Christ appeared and healed him. Artemius was beheaded in the year 362. Emperor Julian went out against the Persians and perished dishonorably, as Artemius had foretold.

On this day, we also commemorate the Venerable Gerasimos the New Ascetic of Kephallenia; and Venerable Matrona of Chios.

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

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**Eighteenth Sunday After Pentecost**

**Tone: 1 / Eothinon: 7**

**RESURRECTIONAL APOLYTIKION: Tone 1**

While the stone was sealed by the Jews, and the soldiers were guarding Thy most pure body, Thou didst arise on the third day, O Savior, granting life to the world. For which cause the heavenly powers cried aloud unto Thee, O giver of life. Glory to Thy Resurrection, O Christ, glory to Thy kingdom, glory to Thy providence, O Thou Who alone art the lover of mankind.

**APOLYTIKION OF ST. ARTEMIUS THE GREAT-MARTYR: Tone 4**

(**Be quick to anticipate**)

Thy Martyr, O Lord, in his courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since he possessed Thy strength, he cast down the tyrants * and wholly destroyed the demons’ strengthless presumption. * O Christ God, by his prayers, save our souls, since Thou art merciful.

**APOLYTIKION OF THE DORMITION: Tone 1**

In thy birth-giving, O Theotokos, thou didst keep and preserve virginity; and in thy falling-asleep thou hast not forsaken the world; for thou wast translated into life, being the Mother of Life. Wherefore, by thine intercessions, deliver our souls from death.

**ORDINARY KONTAKION: Tone 2**

O protection of Christians that cannot be put to shame, mediation unto the Creator most constant, O despise not the suppliant voices of those who have sinned; but be thou quick, O good one, to come unto our aid, who in faith cry unto thee: Hasten to intercession, and speed thou to make supplication, thou who dost ever protect, O Theotokos, them that honor thee.

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**Arabic Liturgy**

Arabic Liturgy is being offered the first Saturday of each month at 6:00 P.M. All are welcome and encouraged to attend.
THE EPISTLE
Let Thy mercy, O Lord, be upon us. Rejoice in the Lord, O ye righteous.

The Reading from the Second Epistle of St. Paul to the Corinthians, (9:6-11)
Brethren, he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. Each one must do as he has made up his mind, not reluctantly or under compulsion, for God loves a cheerful giver. And God is able to provide you with every blessing in abundance, so that you may always have enough of everything and may provide in abundance for every good work. As it is written, “He scatters abroad, he gives to the poor; his righteousness endures forever.” He who supplies seed to the sower and bread for food will supply and multiply your resources and increase the harvest of your righteousness. You will be enriched in every way for great generosity, which through us will produce thanksgiving to God.

THE GOSPEL
The Reading from the Holy Gospel according to St. Luke, (8:26-39)
At that time, Jesus arrived at the country of the Gadarenes, which is opposite Galilee. And as He stepped out on land, there met Him a man from the city who had demons; for a long time he had worn no clothes, and he lived not in a house but among the tombs. When he saw Jesus, he cried out and fell down before him, and said with a loud voice, “What hast Thou to do with me, Jesus, Son of the Most High God? I beseech Thee, do not torment me.” For Jesus had commanded the unclean spirit to come out of the man. [For many a time it had seized him; he was kept under guard, and bound with chains and fetters, but he broke the bonds and was driven by the demon into the desert.] Jesus then asked him, “What is your name?” And he said, “Legion”; for many demons had entered him. And they begged Jesus not to command them to depart into the abyss. Now a large herd of swine was feeding there on the hillside; and they begged Jesus to let them enter these. So He gave them leave. Then the demons came out of the man and entered the swine, and the herd rushed down the steep bank into the lake and was drowned. When the herdsmen saw what had happened, they fled, and told it in the city and in the country. Then people went out to see what had happened, and they came to Jesus, and found the man from whom the demons had gone, sitting at the feet of Jesus, clothed and in his right mind; and they were afraid. And those who had seen it told them how he who had been possessed with demons was healed. Then all the people of the surrounding country of the Gadarenes asked Jesus to depart from them; for they were seized with great fear; so He got into the boat and returned. The man from whom the demons had gone begged that he might be with Jesus; but Jesus sent him away, saying, “Return to your home, and declare all that God has done for you.” And he went away, proclaiming throughout the whole city all that Jesus had done for him.