Concerning Holy Communion:

1. ***If you are a communicant member of an Orthodox parish***, you are welcome to receive Holy Communion at Saint Mark's. If possible, and this is preferred, announce your intention to receive Communion to Fr. Jonathan prior to the Liturgy, or at the Chalice.
2. ***If you are not a member of the Orthodox Church***, please refrain from approaching the Chalice for Communion. Instead, you are welcome to receive some of the blessed bread (*antidoron*) from a small side table, and introduce yourself to Fr. Jonathan following the Liturgy.

Prayers of Holy Oblation are offered for the Health of:

Archpr. Dimitrie	Archpr. Elias	Mat. Marion	Sbdcn. Joseph	Sbdcn. James
Laurie	Barbara	Tanya	Eli	Frances
Nicole & Noelle	Joshua	Nick	Carolyn	Charles
Gregory	Ricardo	Nancy	Karen	Peter
Kay	Lydia	Mary	Patrick	Maksim
Richard	Kathy	Dolores	John	Zina
Melissa	Stephanie	Elena	Heather	Nicholas
George	David	Trudy	Susan	Kerri
Vera	Mason	Portland	Arlene	

Wanda and n.b. son Expecting mothers and unborn children: Kristen & Stephany

Prayers of Holy Oblation are offered in Memory of:
Matthew (ND)

November Birthdays:

Sbdcn. James Abraham (11/6)	Christopher Fussell, Jr. (11/7)	Victor Starsky (11/7)
Raul Vasquez (11/7)	Denise Jacobs (11/8)	Sean Silagy (11/10)
Deomid Mirnyi (11//10)	Moriah Hastings (11/14)	Daniel Platt (11/14)
Ethan Torrey (11/15)	William Brown (11/16)	Arlie Button (11/19)
Camile Montes (11/19)	Hampton Jackson III (11/20)	Becket Button (11/21)
Helen Moroz (11/24)	Brandon Goodwin (11/24)	Connie Insley (11/25)
Deborah Graban (11/26)	Tyler Hirschberg (11/27)	Abram Button (11/28)

Memorial Bricks for the St. Mark Memorial Garden can be ordered at www.thatsmybrick.com/stmarkorthodox. You can order a 4"x 8" or 8"x8" brick with or without an Orthodox Cross, the number of characters vary accordingly. If you have any questions about the ordering process, see Fr. Jonathan.

Financial Donations can now be made via **PayPal** by clicking the link on our parish webpage, or by scanning this **QR code.** ➡

You may also mail donations to: P.O. Box 1315, Bradenton, FL 34206.

Securities may be donated into our Fidelity Brokerage Account; see Evan Miller, Treasurer, for details.

Track our Mortgage Elimination on the Debtometer in the Narthex.

St. Mark Orthodox Church

1517 57th Street E
Bradenton, FL 34208

"The Messenger"

V. Rev. Fr. Jonathan Cholcher
Rector

Sub-Deacon James Abraham
Sub-Deacon Joseph McKenzie

Parish Phone: (941)-749-7662
Parish Website: Bradentonorthodox.org
www.facebook.com/St.MarkOrthodoxChurch
Parish E-mail: stmarkocarector@gmail.com
Fr. Jonathan's Cell: (941)-807-5393
Usual Weekly Office Hours:
Wed. 11 AM-1 PM & Fri. 9:00 AM to Noon

This week at St. Mark Church:

22 Sunday	9:00 AM	Divine Liturgy
	11:15 AM	Sunday School
25 Wednesday	6:00 PM	Vesperal Liturgy of Thanksgiving
26 Thursday	*Thanksgiving Day (Civil Holiday)*	
28 Saturday	3:00 PM	Intro to Orthodoxy
	5:00 PM	Great Vespers
29 Sunday	9:30 AM	Divine Liturgy
	11:15 AM	Sunday School

Sunday, November 22, 2026 Tone 8
25th Sunday after Pentecost (9th Sunday of Luke)
Afterfeast of the Entry Into the Temple
Apostles of the Seventy Philemon and Archippus, and those with them

St. Mark is a Parish of the Orthodox Church in America (OCA), Diocese of the South, under the leadership of Metropolitan Tikhon and Bishop Gerasim of Dallas, TX. Our mission is to be a spiritual home to all who enter; to be a Christ-like community of Orthodox Christians; to be active in worship, fellowship, and witness, through participation in the Sacraments to come into close union with God.

Hymns after the Entrance with the Gospel:

Troparion Tone 8 *(Resurrection)*
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!

Troparion Tone 4 *(Feast)*
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!"

Troparion Tone 4 *(St. Mark)*
From your childhood the light of truth enlightened you, O Mark
And you loved the labor of Christ the Savior
Therefore you followed Peter with zeal
And served Paul well as a fellow laborer//
And you enlighten the world with your Holy Gospel.

Troparion Tone 3 *(Apostles)*
Holy Apostles Philemon, Archipus, Apphia, and Onesimus,
entreat the ^merciful God//
to grant our souls forgiveness of transgressions!

Kontakion Tone 8 *(Resurrection)*
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!

Kontakion Tone 2 *(St. Mark)*
You did receive the grace of the Spirit from on high
Destroying the snares of the orators
You did hunt all the nations O Apostle
And led them to your Master//
O glorious Mark the preacher of the Gospel of God.

Glory to the Father, and to the Son, and to the Holy Spirit,

Kontakion Tone 2 *(Apostles)*
Let us praise the Apostles of Christ,
who illumine the ends of the earth like all-radiant stars:
glorious Philemon and dedicated Archippus,
Onesimus, together with Mark and Apollos, and the all-wise Apphia.
Let us cry to them://
"Unceasingly pray for us all!"

Now and ever and unto ages of ages. Amen

Kontakion Tone 4 *(Feast)*
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!"

Prokeimenon Tone 8 *(Resurrection)*
Pray and make your vows / before the Lord, our God! (Ps. 75:10a)
V. In Judah God is known; His Name is great in Israel. (Ps. 75:1)
Prokeimenon Tone 3 *(Song of the Theotokos)*
My soul doth magnify the Lord, / and my spirit hath rejoiced in God my Savior. (Lk. 1:46-47)

Ephesians 4:1-6 (Epistle)

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.

Luke 12:16-21 (Gospel)

Then He spoke a parable to them, saying: "The ground of a certain rich man yielded plentifully. And he thought within himself, saying, 'What shall I do, since I have no room to store my crops?' So he said, 'I will do this: I will pull down my barns and build greater, and there I will store all my crops and my goods. 'And I will say to my soul, "Soul, you have many goods laid up for many years; take your ease; eat, drink, and be merry."' But God said to him, 'Fool! This night your soul will be required of you; then whose will those things be which you have provided?' So is he who lays up treasure for himself, and is not rich toward God."

Please maintain quiet as we venerate the Cross and pray the Post-Communion Prayers following Divine Liturgy. Coffee Hour will commence after the Prayers.



ANNOUNCEMENTS

- **A COFFEE HOUR VOLUNTEER CLEAN-UP LIST** is located on the side table in the Narthex. Speak with Cathy Johns, Marsha Blazso, or Kim Hinkle to provide food, help clean up, or for more information.
- **Quarterly Charity (Oct.-Dec.):** Thomas Gaddis, working for the Fellowship of Christian Athletes (FCA) providing spiritual guidance young athletes in the Sarasota area. Mr. Gaddis is a member of Holy Spirit Orthodox in Venice, FL.
- **THE CHOIR** welcomes new voices to join in the singing. If you would like to sing with the Choir, speak with one of our Directors, Philip or Luodmila, to find your place in the chorus.



SUNDAY SCHOOL for 4-7 year-olds: the youngest Sunday School class meets on the area rug in the northeast corner of the Nave of the Church with its teacher Alexys Coliane. Parents, please help your little ones following Liturgy to get their snack first and make their way over to the Class area as soon as possible. Also, adults, please do not congregate in that Class area following Liturgy to allow the children to begin Class as soon as possible.



- **VESPERAL (Evening) LITURGY FOR THANKSGIVING** will begin at 6:00 PM this coming Wednesday, November 25. We give thanks to God on the eve of our national holiday for His special gifts to us in our country: of life, of home, and of Holy Communion in His holy Church.
- **USHERS Wanted:** to facilitate seating and an orderly approach to Holy Communion, we have Ushers during the Divine Liturgy on Sunday mornings. If you would care to serve as an Usher, speak with Warren Caterson or another member of the Parish Council. Thank you!
- **Saint Mark Church Parish Council Members:** Warren Caterson (Chief Warden/President), Zacharias Pieri (Junior Warden/Vice-President), Evan Miller (Treasurer), Joseph Ciampa (Secretary), Bartholomew McDougal, Joshua Aluzzo, and George Baise; Fr. Jonathan oversees the Council as the Priest of the Parish. Each member of our Parish Council is elected at the Annual Parish Meeting (3rd Sun. in February) to a two-year term of service.
- **Every Feast** in the Church is celebrated by a preparatory period of days called the *Forefeast*, and followed by a period of days called the *Afterfeast*; the final day of the Afterfeast is called the *Leavetaking* of the Feast after which special verses for the Feast are no longer said.

The Entrance of the Theotokos into the Temple

(from Homily 53, by St. Gregory Palamas)

This living shrine of the King of all ought not to be set before the eyes of all, as those words of Scripture also testify: "which no man can approach unto" (1 Tim. 6:16), meaning "which no man can see." Because, therefore, the tabernacle where the Most High rested on earth ought not to have the whole course of her life on show, the Virgin Mother desired to settle in the Holy of Holies immediately from infancy, the dwelling-place, as David calls it, of the holy name (Ps. 73:7; cf. 3 Kgm. 8:27).

Where could be more fitting for her who was truly the holiest of all to dwell? Where else could be better for God's tent to be pitched? Surely it was absolutely necessary for the actual tabernacle to be set up in the same place as the figurative one? She was the tabernacle in which He who is seated above the whole creation rested, the true King, the Lord of all rulers, who is marvelously clad in the many-colored kingly robe woven from both created and uncreated natures (i.e., Jesus Christ, perfect God and perfect man).

His tabernacle does not shine with the brightness of precious metals, but because it is full of spiritual graces. It does not hold symbols of angels or the first-fruits of physical prototypes (cf. Ex. 25:3; 26:1f.; 36:8f.), but bears within it the inexpressible supernatural radiance of spiritual purity, a will conformed to God's, the divinely lovely brilliance of virginity, the magnificent luster of all that is good and, to put it concisely, the place which truly held God who encompasses everything…

Do you see how the whole creation gives thanks to the Virgin Mother, not in years gone by, but forever and ever to endless ages? From this it can be understood that she too will never cease throughout the ages to do good to the whole creation, not just our own, but also to the immaterial, supernatural orders (i.e., the angels).

For Isaiah gave clear proof that they, like us, only commune with, and touch, the intangible divine nature through her. He did not see the seraph talking the burning coal directly from the altar, but taking it by means of tongs, with which he also touched the prophet's lips and bestowed cleansing (Isa. 6:6-7). The vision of the tongs is equivalent to the great vision seen by Moses of the burning bush which was not consumed (Ex. 3:2). Surely, everyone is aware that the Virgin Mother is both that burning bush and those tongs, as she conceived the divine fire without being consumed by fire. An archangel also ministered at that conception (Lk. 1:26f.), and through her he united Him who takes away the sins of the world with the human race, thoroughly cleansing us by this union.

She alone forms the boundary between created and uncreated nature, and no one can come to God except through her and the Mediator born of her, and none of God's gifts can be bestowed on angels or men except through her.