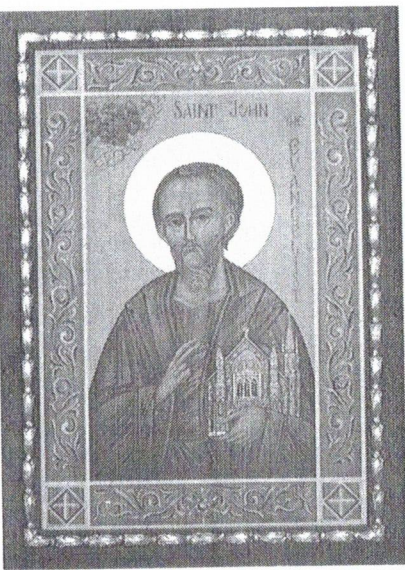




# **HOLY COMMUNION**

NOVEMBER 5, 2023





***ST. JOHN THE EVANGELIST  
ANTIOCHIAN ORTHODOX CHURCH***

**1501 8TH AVENUE  
BEAVER FALLS, PA. 15010**

**(724) 847-1111**

***WWW.SAINTJOHNCHURCH.ORG***

**HIS EMINENCE METROPOLITAN SABA , ARCHBISHOP OF NEW YORK AND  
METROPOLITAN OF ALL NORTH AMERICA**

**HIS GRACE BISHOP THOMAS, AUXILIARY BISHOP OF THE DIOCESE OF CHARLESTON,  
OAKLAND , AND MID-ATLANTIC**

**PASTOR: REVEREND FATHER STEVEN SHAHEEN**

**REVEREND FATHER SERAPHIM MOSLENER**

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***We take this opportunity to welcome those guests praying with us.***

***Anyone wishing to request prayers for Health and Well-being, or a Trisagion prayer,  
please contact Fr. Steven***

***The Orthodox Church understands that the sacraments we experience are a fundamental  
part of the sacred life of a worshipping community that shares in "one body...one faith".  
(Eph. 4:5). Thus, we can only share Communion with those who are Orthodox and who  
have prepared themselves by prayer, fasting and Confession. If you are not Orthodox, or  
are not properly prepared, you are welcome to come forward and receive a blessing and  
then to take a piece of the blessed bread. Please see Father Steven after Divine Liturgy.***

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# Divine Liturgy Variables on Sunday, November 05, 2023

## Martyrs Galaktion and Episteme of Homs

### Tone 5 / Eothinon 11

Twenty-second Sunday after Pentecost & Fifth Sunday of Luke  
Martyrs Galaktion and Episteme of Homs; Apostles Hermas, Linus,  
Gaius, Patrobas and Philologos of the Seventy •

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### **Resurrectional Apolytikion.**

“O come, let us worship... save us, O Son of God, Who art risen from the dead

### **RESURRECTIONAL APOLYTIKION IN TONE FIVE**

Let us believers praise and worship the Word; coeternal with the Father and the Spirit, born of the Virgin for our salvation. For, He took pleasure in ascending the Cross in the flesh to suffer death; and to raise the dead by His glorious Resurrection.

### **APOLYTIKION OF SAINT JOHN**

O Apostle John, speaker of deity, the beloved of Christ our God, hasten to deliver your people, powerless in speech, for He on Whose bosom you lean accepts you as an intercessor. Beseech Him therefore to disperse the darkness of ignorance, and pray for peace and great mercy to be shown upon us.





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## Confession and Communion

If you have not had a recent confession \*

Please do not come to the Banquet Table for the Feast.

Part of being an Orthodox Christian is confessing our sins.

Our sin is ever before us, and we need to confess often.

If you have not been to confession within the last 6 Months,

Please excuse yourself from communion, and make an appointment with your Father Confessor soon.

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## THE EPISTLE

(For the Twenty-Second Sunday after Pentecost)

Thou, O Lord, shalt preserve us and keep us from this generation. Save me, O Lord, for the godly man hath disappeared.

The Reading from the Epistle of St. Paul to the Galatians. (6:11-18)

Brethren, see with what large letters I am writing to you with my own hand. It is those who want to make a good showing in the flesh that would compel you to be circumcised and only in order that they may not be persecuted for the cross of Christ. For even those who receive circumcision do not themselves keep the Law, but they desire to have you circumcised that they may glory in your flesh. But far be it from me to glory except in the cross of our Lord Jesus Christ, by which the world has been crucified to me and I to the world. For neither circumcision counts for anything, nor uncircumcision, but a new creation. Peace and mercy be upon all, who walk by this rule, upon the Israel of God. Henceforth let no man trouble me; for I bear on my body the marks of Jesus. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

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## THE GOSPEL

(For the Fifth Sunday of Luke)

The Reading is from the Holy Gospel according to St. Luke.

The Lord said, "There was a rich man, who was clothed in purple and fine linen and who feasted sumptuously every day. And at his gate lay a poor man named Lazarus, full of sores, who desired to be fed with what fell from the rich man's table; moreover, the dogs came and licked his sores. The poor man died and was carried by the angels to Abraham's bosom. The rich man also died and was buried; and in Hades, being in torment, he lifted up his eyes, and saw Abraham far off and Lazarus in his bosom. And he called out, 'Father Abraham, have mercy upon me, and Lazarus to dip the end of his finger in water and cool my tongue; for I am in anguish in this flame.' But Abraham said, 'Son, remember that you in your lifetime received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in anguish. And besides all this, between us and you a great chasm has been fixed, in order that those who would pass from here to you may not be able, and none may cross from there to us.' And he said, 'Then I beg you, father, to send him to my father's house, for I have five brothers, so that he may warn them, lest they also come into this place of torment.' But Abraham said, 'They have Moses and the prophets; let them hear them.' And he said, 'No, father Abraham; but if someone goes to them from the dead, they will repent.' He said to him, 'If they do not hear Moses and the prophets, neither will they be convinced if someone should rise from the dead.'"



**Fr. Steven will be at the Clinical Pastoral Education (CPE) Residency  
at the The Monastery of Our Lady and Saint Laurence in Colorado  
with Bishop JOHN serving as CPE Supervisor.**

**November 27– Dec 1st**

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**Holy Bread Baking Class  
Saturday November 11—10 AM**

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**Today's Homily**

**UNCTION**

**+++**

**BCOCM Thanksgiving Meals**

**BCOCM needs donations to make our annual Thanksgiving  
meal for 24 families possible.**

**PLEASE SEE JONI OR JOANN FOR INFORMATION**

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**SPECIAL COLLECTION TODAY  
FOR OUR BROTHERS AND SISTERS IN GAZA**

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**Brad will be Baptized on December 23rd at 10 am.  
Please keep him in your prayers**

**For Thou are the Resurrection, the Life, and the Repose of Thy servants who have fallen asleep especially:**

**Prayers are offered in memory of Patriarch Ignatius IV, Metropolitan Philip, Bishop Antoun, Archbishop Peter, Archbishop Michael, Igumen George, Archpriest Peter, Archpriest Theodore, Dn. Larry, Sh. Peggy, Priest Basil, Priest Solobadon, and Archpriest John, Mary, Leonard, Infant Clyde Eddy, Mother Nektaria, Joseph, Eleanor, Mary, William, Janis, Anna, Bill, and Dn Innocent.**

**Prayers are offered for the health and well-being of: Debbie, Tatum, Leighton, Brad (Catechist), Jim (Health), Jeffery, Perry and family, Ann, Tina, Aiden, Frank, Justin, Sean (Cancer), William (Cancer), Donald, Jennifer, Harriett (Health), Jan (Health) Fr. Andrew (Health) Shannon and Trish**

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**THOUGHT FOR THE DAY**

**Even in the most difficult times, he who will occupy himself diligently with the Jesus Prayer will be able to be easily saved.**

**-St. Seraphim of Vyritsa (-1949)**



**The Holy Synod Meeting, October 2023  
By Metropolitan Saba (Isper)**

**On Saturday evening, October 21, in a solemn prayer of thanksgiving and joy, the metropolitans of the archdioceses of the Patriarchate of Antioch, from various continents, announced the canonization of the two new martyrs, Priests Nicholas Khasha and his son, Habib.**

**This solemn celebration was attended by a large audience of clergy, faithful, scouts of the Orthodox Archdiocese of Tripoli, and the choir of the Balamand Theological Institute. For the first time, the apolytikion of the newly recognized saints was sung. May their intercession be with all of us. Their joint feast is set for July 16 each year. The two martyrs lived virtuous lives marked by dedicated priestly service and great devotion and asceticism. Each died as a martyr for his faith and priesthood. Saint Nicholas was martyred in the city of Mersin (in present-day Turkey), under brutal torture by order of a security officer, on August 2, 1917.**

**He was tortured to make him confess the names of his parishioners to whom the Consul of England in Cyprus had sent some letters, via another parishioner who confessed the matter to Father Nicholas before handing the letters to their recipients. Knowing the seriousness of the matter, Father Nicholas prevented him from delivering them and destroyed them. He endured brutal torture until martyrdom and did not acknowledge the names of his congregants. Thirty-one years after his martyrdom, his son, Father Habib, was also martyred during a spiritual retreat in Mount Hermon, which is shared by Syria and Lebanon, where he was met by a gang of smugglers. He surrendered his soul after he had received from their hands a variety of insults and brutal torture to make him deny his faith, and he did not. When the Lebanese police found his body, there was not a single unbroken bone in it.**

**He was martyred on July 16, 1948. The Fathers of the Antiochian Synod also included St. Raphael, Bishop of Brooklyn, in the Antiochian ecclesiastical calendar, at my request. The Fathers also designated the second Sunday after Pentecost, the Sunday following All Saints Sunday, as a special commemoration for the Saints of Antioch.**

Icons of different sizes of both Saint Raphael and the New Holy Martyrs, as well as their biographies, were printed in two separate books. The service of the two new saints was also written by the hymnographer Father Athanasius of the Holy Monastery of Simonopetra of Athos.

A special liturgical service will also be prepared for the feast of All Saints of Antioch. Translation of the biography and service into English is to be done soon thereafter, in our Archdiocese. In the context of the inflamed situation in a number of regions and their negative repercussions on ecclesiastical relations, the fathers of the Holy Synod sent a practical message to all on the priority of reconciliation and peace.

They decided to restore the broken communion amongst the clergy that had existed between the Patriarchates of Antioch and Jerusalem and to find a solution to the issue of the jurisdictional dispute over the territory of "Qatar" in a way that preserves the See of Antioch's right of historical jurisdiction over it. A delegation of the Antiochian Synod will visit Amman, the capital of Jordan, to express the love of the sons of the See of Antioch for the sons of the Patriarchate of Jerusalem, to stand by them in these difficult and fateful circumstances, and to hand over to them the aid collected in the churches of the archdioceses. In addition, in an extraordinary session, the Synod of Antioch elected Archimandrite Antonios Saad as Metropolitan of the Archdiocese of Bosra, Houran, and Jabal al-Arab, Bishop Gregory (Khoury) as Metropolitan of the Archdiocese of Homs and dependencies, and Archimandrite Dimitri Mansour as auxiliary bishop to the Patriarch with the title of "Bishop of Qara."



**The Synod also elected Bishop Romanos Al-Hannat, the Patriarchal Vicar, as Secretary of the Holy Synod of Antioch. The fathers of the Holy Synod studied a presentation on the livelihood of the priests in the tragic economic conditions experienced by the inhabitants of Syria and Lebanon, prepared by me.**

**The presentation included a theoretical section looking at three sources of securing the livelihood of the priest. The implementation of this vision cannot be done now, because of the catastrophic economic situation in the two countries. The second section also included a proposal to establish a common fund to be funded by the archdioceses of the diaspora to support the livelihood of priests. The Holy Synod reviewed several pastoral topics such as the unification of liturgical services, humanitarian aid, clergy decency, and discipline.**

**They also listened to studies and reports on global developments and their reflection on ecclesiastical affairs. The Holy Synod was preceded by a conference held by the St. John of Damascus Theological Institute at the University of Bal-  
amand, titled "The Antiochian Orthodox Church from the Fifteenth to the Eighteenth Century: Towards an Accurate Understanding of History." A number of researchers in church history from many various backgrounds and universities such as Lebanon, Syria, Greece, Turkey, Romania, Russia, Ukraine, America, and Germany participated in the conference's presentations.**

**In particular, the conference contributed to clarifying the ecclesiastical situation in the period that witnessed the establishment and growth of the Melkite Greek Catholic Church in the East. We are deeply grateful to the Lord of the Church who enabled the fathers to meet despite the tragic situation taking place in the region. The convening of this Synod meeting has shown that nothing surpasses the importance of meeting our brothers and sisters in a spirit of prayer and love. May God support us all to be messengers of peace, love, and joy in this troubled world, which lacks His living presence among us .**

## **Panegyric for St. Raphael**

**Fr. John W. Fenton**

**One hundred years ago today, our father among the saints, Raphael of Brooklyn, fell asleep in the Lord. After several days of suffering without complaint, this missionary and bishop in the American Church rested in peace. And in his life, he left an example to those who wish to lead godly lives.**

**As with every saint, St. Raphael of Brooklyn is a model of piety and holiness.**

**Yet, as with every saint, his holiness takes its own unique direction. And, as with every saint, we can learn from him what shape our own holiness may take.**

**In this case, our holiness take this shape: the will to serve others not by compulsion but freely, not for the praise of men but eagerly, not to hold something over others but to give without hesitation and without counting the cost. In short, we learn from St. Raphael that we should give a "good measure, pressed down, shaken together, and running over" always remembering that "with the same measure that you use, it will be measured back to you."**

**This pious man, whose parents were cared for and ministered to by the holy martyr Joseph of Damascus, was still within his mother's womb when they fled Damascus for Beirut while extremist Muslims, with the aid of Turkish police, were murdering over 2,500 Orthodox Christian men and destroying nearly every Christian church. Despite this tragic beginning, St. Raphael grew to love the Lord and his fellow man deeply and selflessly. He was raised in Lebanon, schooled in Greece, ordained a deacon and priest in Russia, and became the first Orthodox bishop consecrated on American soil. As such, St. Raphael was well prepared by God to serve the Orthodox Christians in America, most especially those of Arab descent. While he was in America, St. Raphael was offered several opportunities to minister in his homeland as a bishop. However, his heart was where he was first placed—here, in the United States.**



**And this is the first lesson in holiness that this saint can teach us; namely, that serving others means that we must be willing to sacrifice our own ambitions—what we want and where we want to be.**

**How often is it, however, that we would rather be somewhere else? That we would help others, but only under the conditions we have set? How often is it that we place self-serving limits on our mercy—and so limit our holiness?**

**If we can learn anything from this holy father, let us learn to be content with where we are now, even as we are strangers yearning for our heavenly home.**

**Yet we should never crave to attain the kingdom of heaven simply for our own sake. We should also want to entice, cajole, lead and encourage as many as we can to realize this same goal. And that also is what St. Raphael can teach us.**

**During his 20 year ministry, first as an hieromonk and later as an auxiliary bishop, St. Raphael labored tirelessly as a missionary. In the days when most travel was by bus or train, he traveled at several times across the country and into Mexico, usually stopping for no more than four days, working to gather together the Orthodox Christians in various cities. While his eyes were aimed primarily on immigrant Arabs, his heart was not motivated by building ethnic communities but rather by building the holy Church of Christ. So, at nearly every stop, he busied himself with preaching, baptizing, performing sacramental marriages and serving the Divine Liturgy. His goal was to build a community centered not on a particular language or culture, but centered around Christ and his altar. And so he was about building churches into order to build up the American Church.**

**How often it is, though, that we see our church not as the place to gather with Christ and his saints, but instead a place to gather with friends and family? There is nothing wrong in being with friends and family in church; however, should not our greater rejoicing be that we are with the friends and family of God? And should not our goal, then, be to extend that family by inviting all we know—co-workers, neighbors and unchurched relatives—to be part of our communion by praying with us and receiving next to us the holy mysteries?**

St. Raphael of Brooklyn had this as his chief desire: to extend the kingdom of heaven by bringing all he could find into Christ's holy Church. And so off he went, here and there, without concern for his own health or welfare, without complaining about weariness. Eventually, his constant travels would take its toll and wear him out. But this holy father rejoiced that his labors would result not the praise of men, but rather rejoicing in heaven with those whom he had won for Christ!

In this way, St. Raphael put flesh to St. Paul's admonition to "do all things without complaining and disputing, that you may become blameless and harmless, children of God without fault in the midst of a crooked and perverse generation, among whom you shine as lights in the world, holding fast the word of life." And why? "So that [with our holy father] we may rejoice in the day of Christ that [we] have not run in vain or labored in vain." Running and laboring in vain only happens when we think our holiness adds up to the number of good things we have done. But if we put away such foolish mathematical thinking, and instead focus on the well-being of others—especially the salvation of their souls—then we are truly following in the footsteps of St. Raphael and the other saints.

Yet, finally, to follow in his footsteps also means to find joy in nothing other than standing before the Lord. For where else did this single man find strength? He had no family in this country to comfort or console him; no wealth to ease his way. Instead, he drew his comfort and riches and strength from his daily communing with God in prayer. As with all the saints, one cannot see the story of this holy saint unfold without seeing him always standing in prayer before the icons—whether in church or at home or on the road. Feeding on this life in God, our holy father certainly became a fruitful vine which produced, in the lives of others, great and abundant fruit.

Let us also, then, be found where St. Raphael is now; where all the saintly men and women are to be found. Let us, with them, "come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need."



His Eminence  
The Most Reverend  
Metropolitan SABA



Archbishop of New York  
and Metropolitan of  
All North America

**ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE  
OF NORTH AMERICA**

**Prot. no.: 397/2023**

November 1, 2023

My sons and daughters in our protected parishes, in the Antiochian Orthodox Christian Archdiocese of North America,

*"The grace of our Lord Jesus Christ, the blessing of God the Father, and the communion of the Holy Spirit may be with you all." (2 Corinthians 13:14)*

Beloved Faithful,

Following the call of the Holy Synod of Antioch, which beckons all its children to dedicate a Sunday following the Synod's conclusion to collect aid for our brethren at the Patriarchate of Jerusalem, and to partake in the relief of their suffering while demonstrating the Christian communion of humanity in times of affliction, we hereby announce that the upcoming Sunday, falling on November 12, shall be designated as the day for collecting aid throughout our Archdiocese. We kindly request all parishes to send their collections to the Archdiocesan headquarters. The Archdiocese will continue to collect aid for one month starting from November 12<sup>th</sup>.

In response to some of your questions regarding the inclusion of petitions in the Divine Liturgy for the sake of peace and mercy in the Holy Land, I would like to clarify:

The practice of introducing new petitions into the Divine Liturgy does not depend on a personal decision by a bishop or priest. Following the Holy Tradition of our Orthodox Church, at the end of the Great Entrance while processing with the Holy Gifts, the priest offers the people's supplications and mentions names and regions that are going through turbulent events. This is what we hope for from all of you in these days when humanity is in dire need of divine mercy.

Furthermore, we recommend that the service of the *Paraklesis* (Supplicatory Canon) be held in the churches to the extent possible for the faithful to offer supplications

*"The disciples were first called Christians in Antioch" (Acts 11: 26)*

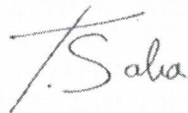
358 Mountain Road, P.O. Box 5238, Englewood, NJ 07631-5238  
(201) 871-1355 T Archdiocese@antiochian.org (201) 871-7954 F

and entreaties, seeking mercy and peace in the Holy Land, especially in Gaza at this time.

We hope, and as we have witnessed in every crisis, that each and every one of you will wholeheartedly contribute to this humanitarian and fraternal duty. In closing, I am sharing two prayers for you to use during these times.

May you always be guarded by God's care.

Yours in the Service of Christ,

A handwritten signature in dark ink, appearing to read "T. Saba". The signature is fluid and cursive, with a large initial "T" and a stylized "S" followed by "aba".

**+SABA**

Archbishop of New York and Metropolitan of all North America

## **Trisagion For the Departed**

**ND- Janis (Terry's Sister)**

**ND- Bill (Johnathan Snyders Uncle)**

**Anna- Joann's Mother**

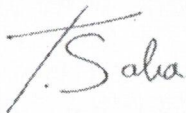


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**Anna- Joann's Mother**

† COME FORWARD WITH FAITH AND LOVE! †

While the Church is a spiritual institution, it still must exist in a material world filled with contemporary problems. In recent years, concern over the spreading of the dreaded COVID virus has had a profound affect on one of the Church's most sacred of liturgical practices: the reception of Holy Communion. An alarming number of Orthodox Christians may question the "health risk" involved with the reception of the Eucharist. Others have called for changes in the method of distributing Holy Communion to the faithful, so that receiving the Sacrament will be "safer."

In examining this important issue, we must begin by stating our belief that the Holy Eucharist is the BODY AND BLOOD OF CHRIST. We cannot explain HOW bread and wine takes this form during the Divine Liturgy. We simply believe that it DOES. In His public ministry, our Lord often spoke of EATING THE FLESH and DRINKING THE BLOOD of the Son of Man. He was quick to point out to His followers that those who obeyed this command would find eternal life. He further taught that this was the means of being united with Him. "HE WHO EATS MY FLESH AND DRINKS BY BLOOD ABIDES IN ME, AND I IN HIM." (John 6:56)

The reception of Holy Communion, therefore, is completely a MATTER OF FAITH. If we truly believe Christ's words, how could we think for a moment that our Saviour would put us at risk by doing something so vital to our salvation? Do we not pray each time we approach the chalice that the partaking of this Mystery is for the HEALING OF OUR BODY AND SOUL?

No harm will EVER come to us from this most intimate contact with our Lord. Continue to COME FORWARD WITH FAITH AND LOVE!

The Orthodox Weekly Bulletin . . . . . Vestal, Cliffwood, New Jersey . . . . . Litho in U.S.A.

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