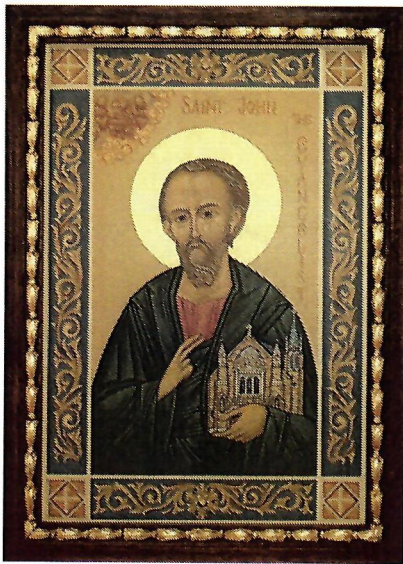




November 17, 2024



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

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**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**

REVEREND FATHER SERAPHIM MOSLENER

***Jesus said, "If anyone loves Me, he will keep My Word; and My Father will love him, and We will come to him and make Our home with him. (John 16:23)
When a new person is baptized or Chrismated we say to that person, "Welcome Home!" The Church is where each person voluntarily belongs as one who believes in and belongs to Christ .***

We take this opportunity to welcome those guests worshiping with us.

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

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.

DIVINE LITURGY ON SUNDAY, NOVEMBER 17, 2024

TONE 4 / EOTHINON 10; TWENTY-FIRST SUNDAY AFTER PENTECOST & NINTH SUNDAY OF LUKE

GREGORY THE WONDERWORKER, BISHOP OF NEO-CAESAREA

GENNADIOS AND MAXIMOS, PATRIARCHS OF CONSTANTINOPLE; NIKON THE WONDERWORKER, DISCIPLE OF SERGIOS OF RADONEZH; HILDA, ABBESS OF WHITBY

RESURRECTIONAL APOLYTIKION IN TONE FOUR

Having learned the joyful message of the Resurrection from the angel the women disciples of the Lord cast from them their parental condemnation. And proudly broke the news to the Disciples, saying: Death hath been spoiled; Christ God is risen, granting the world Great Mercy.

APOLYTIKION FOR ST. GREGORY OF NEO-CAESAREA IN TONE EIGHT

By vigilance in prayer, and continuance in the working of wonders, thou didst acquire thine achievements as a surname; wherefore, intercede with Christ our God, O Father Gregory, to enlighten our souls, lest we sleep in sin unto death.

APOLYTIKION OF ST. JOHN THE EVANGELIST

O beloved Apostle of Christ God, Come quick and save a people with no recourse. He who let you rest your head on his breast, will not reject your pleas on our behalf. Beseech him then, O wise and holy theologian. Dispel from us the dark and omanous clouds of disbelief. Grant us all of his peace and great mercy.

KONTAKION OF ENTRANCE OF THE THEOTOKOS IN TONE FOUR

*(**Thou Who wast raised up**)*

The sacred treasury of God's holy glory, * the greatly precious bridal chamber and Virgin, * the Savior's most pure temple, free of stain and undefiled, * into the House of the Lord * on this day is brought forward * and bringeth with herself the grace * of the Most Divine Spirit; * her do God's Angels hymn with songs of praise, * for she is truly the heavenly tabernacle.

THE EPISTLE

((For the Twenty-First Sunday after Pentecost)

O Lord, how magnified are Thy works.

In wisdom hast Thou made them all.

Bless the Lord, O my soul.

The Reading from the Epistle of St. Paul to the Galatians. (2:16-20)

Brethren, you know that a man is not justified by works of the Law but through faith in Jesus Christ. Even we have believed in Christ Jesus, in order to be justified by faith in Christ, and not by works of the Law, because by works of the Law shall no one be justified. But if, in our endeavor to be justified in Christ, we ourselves were found to be sinners, is Christ then an agent of sin? Certainly not! But if I build up again those things which I tore down, then I prove myself a transgressor. For I through the Law died to the Law, that I might live to God. I have been crucified with Christ; it is no longer I who live, but Christ Who lives in me; and the life I now live in the flesh I live by faith in the Son of God, Who loved me and gave Himself for me.

THE GOSPEL

(For the Ninth Sunday of Luke)

The Reading from the Holy Gospel according to St. Luke. (12:16-21)

The Lord spoke this parable: "The land of a rich man brought forth plentifully; and he thought to himself, 'What shall I do, for I have nowhere to store my crops?' And he said, 'I will do this: I will pull down my barns, and build larger ones; and there I will store all my grain and my goods. And I will say to my soul, Soul, you have ample goods laid up for many years; take your ease, eat, drink, be merry.' But God said to him, 'Fool! This night your soul is required of you; and the things you have prepared, whose will they be?' So is he who lays up treasure for himself, and is not rich toward God." As He said this, Jesus called out, "He who has ears to hear, let him hear."

THE SYNAXARION

On November 17 in the Holy Orthodox Church, we commemorate our father among the saints Gregory the wonderworker, bishop of Neo-Caesarea.

Verses

Gregory, who wrought many wonders aforetime,
Standing in God's presence, worketh yet more wonders.
On the seventeenth the great Thaumaturge (wonderworker) died.

The miracle-working Gregory was called a second Moses. Although born a pagan, he became aware of the meagerness and insufficiency of pagan philosophy. Gregory then turned to Christian teachers with whom he studied and from whom he received baptism. To dedicate himself solely to Christ God, Gregory withdrew to the wilderness and lived in rigorous asceticism. Bishop Phaedimus of Amasea wanted to consecrate him Bishop of Neo-Caesarea. The clairvoyant Gregory perceived this intention and hid from the bishop's emissaries. Finally, Phaedimus consecrated him in absentia, and Gregory had to accept the office of bishop. The Most-holy Theotokos and St. John the Theologian appeared to him in a vision and gave him the Symbol of Faith—"The Creed"—which the First Ecumenical Council ratified. He died around the year 270 in great old age. When he arrived in Neo-Caesarea as bishop, he found only seventeen Christians in that pagan city. At the end, Gregory left the city Christian, with only seventeen pagans.

On this day, we also commemorate Gennadios and Maximos, patriarchs of Constantinople; Nikon the wonderworker, disciple of Sergios of Radonezh; and righteous mother Hilda, abbess of Whitby.

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TRISAGIONS NEXT SUNDAY NOVEMBER 24TH FOR

Paul Engle d. Nov 20, husband of Joan Engle

Catherine Renee Wiglesworth, d. Nov 28, mother of Phillip Wiglesworth

NOVEMBER SERVICES

November 16th Saturday— GREAT VESPERS 5PM

November 17th Sunday — Matins 9AM / Divine Liturgy 10AM

Council Meeting 10 Noon

November 20th Wednesday — Divine Liturgy 6PM

ENTRANCE OF THE THEOTOKOS INTO THE TEMPLE

followed by LIGHT MEAL in Hall.

November 21,22,23 — Fr. Seraphim is away

November 23rd Saturday— NO GREAT VESPER

November 24th SUNDAY — Matins 9AM / Divine Liturgy 10AM

****November 27th Wednesday — NO FELLOWSHIP STUDY***

November 28th Thursday — Divine Liturgy 9AM

THANKSGIVING DAY

November 30th Saturday — GREAT VESPERS 5PM

December 1st Sunday — Matins 9AM / Divine Liturgy 10AM

Prayers are offered for the health and well-being of:

Fr. Steven, Kh. Paraskeva, Ann, Carol, Debbie, Shannon, Aiden, Elise, Justin, Sassic Family, Harriet, Jan, Fr. Andrew, Frank, Yvonne, Mary Jo, Charlene, Cindy, Joann, Marlene, Ray, Julianna, Bonnie, John, Breana, Jessica and Nicholas.

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


Prayers are offered in memory of Infant Micah, and Eleanor

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THOUGHT FOR THE DAY

“Of all good things the most important for me is that God’s name should be glorified through my life. Scripture condemns those who are guilty of blaspheming God. ‘Woe to those ,’ it says, ‘through whom my name is continually blasphemed among the nations (Is52;5; eX36:20).’ It is necessary to make this before all else the principal part of prayer, that the name of God might be blasphemed, but hallowed and glorified through my life. . . Thus, when I pray ‘hallowed by Thy name,’ I ask that these words may effect in me such things as: May I become through thy help blameless, just, and pious; may I abstain from every evil, speaks the truth, and do justice. May I walk in the straight path, shining with temperance, adorned with incorruption, beautiful through wisdom and prudence. May I meditate on the things above and despise what is earthly; showing forth the angelic way of life.” (ST. BASIL)

DIFFERENT SAINTS WITH THE SAME CONVICTION

 n this day, we commemorate the Martyrs PLATO and ROMANUS. Our Church recognizes these two saints who didn't know each other in life, but who shared the same conviction for standing up for Christ and His teachings.

PLATO lived in the 3rd century in Galatia. At a time when it was dangerous to do so, he openly practiced his Christian faith. He denounced the pagans for their idol worship, for which he was arrested and brought before the governor. He was severely tortured, but still would not agree to worship the Roman gods. When the governor commented that he had the same name as a famous pagan philosopher, he replied: *"I am not like Plato, nor he like me. I learn and teach the wisdom that is of Christ, while he taught the wisdom that is folly before God."* Plato was finally beheaded in 266 A.D.

ROMANUS was a deacon of the Church in Caesarea and preached the gospel in Antioch as well. When he saw the governor of Antioch entering a pagan temple to offer sacrifice to the Roman gods, Romanus confronted him with these words: *"You sin, O governor, when you go to the idols. They are not gods, for Christ is the only true God."* Enraged, the governor cast him into prison and ordered him to be tortured. Romanus was first sentenced to be burned alive, but a sudden rain extinguished the fire. The saint immediately began glorifying Christ and ridiculing the pagan gods. The governor then ordered the tongue of Romanus to be cut out, but miraculously, this did not prevent him from continuing to loudly praise God. His life finally ended when the prison guards strangled him to death.

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

CHECK WEBSITE FOR FEAST DAY SERVICES

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OFFICE HOURS

By Appointment Only

Introduction to Advent

The calculation of Advent in the Orthodox Church differs from that in Western Churches. Whereas the season of Advent in the West begins on the fourth Sunday before Christmas, or the Sunday nearest the feast of St. Andrew, the Apostle (Nov. 30), the "Christmas Fast," or "Little Lent", as it is called in the Orthodox Church, traditionally begins 40 days before Christmas on November 15.

Our preparation during the season of Advent is, of course, focused on the coming of the Lord Jesus Christ in the flesh, the Incarnation. In the West, Advent carries with the theme of Christ's coming in the flesh another theme—His Second Coming. The Orthodox Church devotes only one Sunday in Advent to Christ's Second Coming, since this theme is emphasized more heavily during Holy Week.

Let each of us approach Advent anticipating the coming of the Lord and to allow this anticipation to intensify in us the presence of Christ. For the Lord is already present with us, but the Grace of Advent allows us to experience a more vivid, perhaps new, awareness of this presence. In Advent He reveals Himself to us as "He who comes", the one who desires to be with us. Let our prayer be "Come Lord Jesus", and throughout Advent let this prayer intensify and drive away all thoughts and passions incompatible with the coming of Christ.

It is a time in the Orthodox Church that is not well defined and so is often ignored or missed. There are, for instance, no special Advent services and the first Advent hymn is not heard in church until November 21

Sundays in Advent

There are six Sundays which usually fall during the season of Advent. Each carry with them a theme which helps us to prepare for the coming of the Lord.

The Gospel lesson for the **Sixth Sunday** before Christmas is the parable of the Good Samaritan. Christ exhorts us through this story to show mercy and compassion toward our neighbor. And who is our neighbor? Everyone is our neighbor and especially those in need.

The Gospel for the **Fifth Sunday** before Christmas is the parable of the rich fool who determined to tear down his barn and build greater ones in order to store all his crops and goods. But his soul was required of him that night. Christ tells this story in order to warn us against covetousness, and thinking that our life consists in the abundance of material possessions.

The Gospel for the **Fourth Sunday** before Christmas is the parable of the Rich Young Ruler whom Christ told to sell all that he had and distribute it to the poor, in order to have treasure in heaven and to come and follow Him.

The Gospel for the **Third Sunday** before Christmas is the story of the woman whom Christ loosed from a spirit of infirmity which had plagued her for 18 years.

OVER→

But fasting, even when observed properly, is not carried out for its own sake. We fast in order to pray. Further, these two should be joined by works of love and compassion, that is, almsgiving. With these three joined to a proper spirit of devotion, one is better able to prepare himself to celebrate the joy of Christmas.

Seasons of preparation such as Advent and Lent include not only the disciplines of prayer and fasting, but also almsgiving. Christ points to these three disciplines as foundational to true spirituality (Matt. 6).

During Advent, there is a strong focus on almsgiving. Perhaps this is due to the fact that the life of St. Nicholas is such an ideal expression and example of charity. His giving spirit seems to permeate the whole season. Almsgiving really is more than just writing a check to the church's special Christmas fund. The word "alms" in the Greek language actually means "a kindness" or "a kind act." In the book of Acts we find St. Tabitha, whom Peter raised from the dead, described as a woman "abounding with deeds of kindness and charity." The word used here for "deeds of kindness" is the same word for "alms" used in Christ's Sermon on the Mount (Matt. 6). If we read this passage from Christ's sermon thinking "charitable deeds" rather than "giving money" then we come away with a renewed understanding of what almsgiving is all about. The New King James version translates "alms" as "charitable deeds":

"Take heed that you do not do your charitable deeds before men to be seen by them. Otherwise you have no reward from your Father who is in heaven. Therefore, when you do a charitable deed, do not sound a trumpet before you as the hypocrites do in the synagogues and in the streets, that they may have glory from men. Assuredly, I say to you, they have their reward. But when you do a charitable deed, do not let your left hand know what your right hand is doing, that your charitable deed may be in secret; and your Father who sees in secret will Himself reward you openly." (Matthew 6:1—4)

This is not to say that a person cannot show pity, mercy or compassion on others by means of giving money. If a person has been blessed financially, then the giving of money might be his or her best way to show mercy on others. All too often, however, those who struggle financially think that they must necessarily be excused from almsgiving since they have no money to give. But certainly anyone can show pity, mercy or compassion on others through acts of kindness.

Taken from: "How About Advent", an Advent Program for the Orthodox Christian Family, by Fr. Kurt Speier and Dn. John Finley, published by the Orthodox Christian Education Commission.