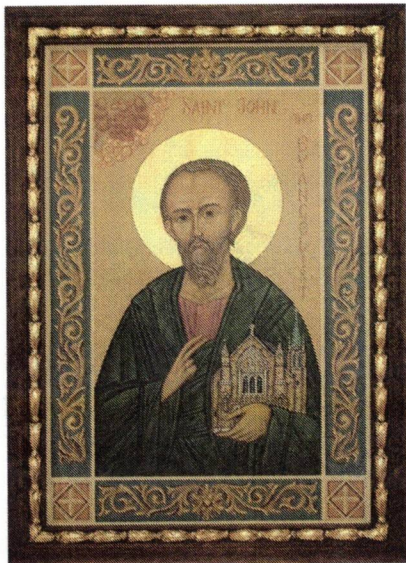




THE SIGN OF THE CROSS
IS PART OF OUR PRICELESS HERITAGE

AUGUST 10, 2025



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 OAKLAND , AND MID-ATLANTIC

REVEREND FATHER SERAPHIM MOSLENER

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***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 worshiping 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.

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DIVINE LITURGY ON SUNDAY, AUGUST 10, 2025

**TONE 8 / EOTHINON 9; NINTH SUNDAY AFTER PENTECOST
& NINTH SUNDAY OF MATTHEW**

AFTER-FEAST OF THE TRANSFIGURATION OF CHRIST

Martyr and Archdeacon Laurence of Rome, Hieromartyr Sixtus, bishop of Rome & those with them; Venerable Laurence of Kaluga, the Fool for Christ's sake

THE FIRST ANTIPHON

Great is the Lord, and greatly to be praised, in the city of our God, in His holy mountain. Who settest fast the mountains by Thy strength, Who art girded about with power.

Refrain: Through the intercessions of the Theotokos, O Savior, save us.

Who coverest Thyself with light as with a garment. The mountains shall rejoice at the presence of the Lord, for He cometh; yea, He is come to judge the earth. (**Refrain**)

Glory... Both now... (**Refrain**)

THE SECOND ANTIPHON

His foundations are in the holy mountains. The Lord loveth the gates of Zion more than all the dwellings of Jacob.

Refrain: Save us, O Son of God, Who wast transfigured on Mount Tabor, who sing to Thee: Alleluia.

Glorious things are spoken of thee, O city of God. (**Refrain**)

A man will say: Mother Sion; and: That man was born in her; and: The Most High Himself hath founded her. (**Refrain**)

Glory... Both now... ***O, only begotten Son and Word of God...***

THE THIRD ANTIPHON

Of Thy mercies, O Lord, will I sing forever. The heavens shall confess Thy wonders, O Lord, and Thy truth in the congregation of saints. Blessed is the people that knoweth jubilation. O Lord, in the light of Thy countenance shall they walk, and in Thy Name shall they rejoice all the day long.

Chant the apolytikion of the Transfiguration. After Little Entrance, chant these hymns in the following order:

RESURRECTIONAL APOLYTIKION IN TONE EIGHT

From the heights Thou didst descend, O compassionate One, and Thou didst submit to the three-day burial, that Thou might deliver us from passion; Thou art our life and our Resurrection, O Lord, glory to Thee.

APOLYTIKION OF THE TRANSFIGURATION IN TONE SEVEN

When, O Christ our God, Thou wast transfigured on the mountain, Thou didst reveal Thy glory to Thy Disciples in proportion as they could bear it. Let Thine everlasting light also enlighten us sinners, through the intercessions of the Theotokos. O Thou Bestower of light, glory to Thee.

APOLYTIKION FOR 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 ominous clouds of disbelief. Grant us his peace and great mercy.

KONTAKION OF THE TRANSFIGURATION IN TONE SEVEN

Thou wast transfigured on the mount, and Thy Disciples, in so far as they were able, beheld Thy glory, O Christ our God; so that, when they should see Thee crucified, they would remember that all Thy suffering was voluntary, and could declare to all the world that Thou art truly the effulgent Splendor of the Father.

THE EPISTLE

(For the Ninth Sunday after Pentecost)

Make your vows and pay them to the Lord our God.

God is known in Judaea; His Name is great in Israel.


The Reading from the First Epistle of St. Paul to the Corinthians. (3:9-17)

Brethren, we are God's fellow workers; you are God's husbandry, God's building. According to the grace of God which was given to me, as a wise architect I laid a foundation, and another builds upon it. Let each one take heed how he builds upon it. For no other foundation can anyone lay than that which is laid, which is Jesus Christ. Now if anyone builds on this foundation gold, silver, precious stones, wood, hay, stubble; everyone's work will become manifest; for the Day will declare it, because it will be revealed by fire, and the fire itself will test each one's work of what sort it is. If anyone's work which was built on the foundation survives, he will receive a reward. If anyone's work is burned up, he will suffer loss, but he himself will be saved, yet so as by fire. Do you not know that you are a temple of God and that the Spirit of God dwells in you? If anyone corrupts the temple of God, God will corrupt him. For the temple of God is holy, whose temple you are.

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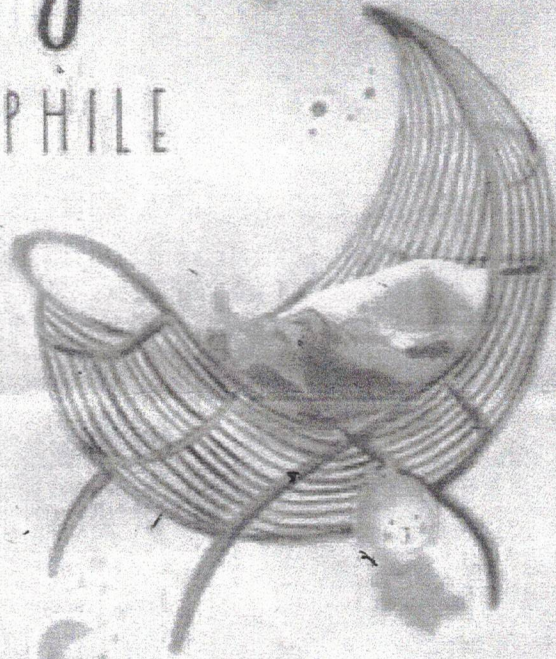
or call (866) 699-5701



Baby Shower

FOR PHEPHILE

IT'S A GIRL!



SAT | SEPT 6TH | 1PM

253 MERCER ST., HARMONY, PA

RSVP TO CRISTINA AT

(216) 512-9214



THE GOSPEL

(For the Ninth Sunday of Matthew)

The Reading from the Holy Gospel according to St. Matthew. (14:22-34)

At that time, Jesus made the Disciples get into the boat and go before Him to the other side, while He dismissed the crowds. And after He had dismissed the crowds, He went up on the mountain by Himself to pray. When evening came, He was there alone, but the Disciples' boat by this time was many furlongs distant from the land, beaten by the waves; for the wind was against them. And in the fourth watch of the night He came to them, walking on the sea. But when the Disciples saw Jesus walking on the sea, they were terrified, saying, "It is a ghost!" And they cried out for fear. But immediately He spoke to them, saying, "Take heart, it is I; have no fear." And Peter answered Him, "Lord, if it is Thee, bid me come to Thee on the water." He said, "Come." So Peter got out of the boat and walked on the water and came to Jesus; but when he saw the wind, he was afraid, and beginning to sink he cried out, "Lord, save me!" Jesus immediately reached out His hand and caught him, saying to him, "O man of little faith, why did you doubt?" And when they got into the boat, the wind ceased. And those in the boat worshiped Him, saying, "Truly, Thou art the Son of God." And when they had crossed over, they came to land at Gennesaret.

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THE SYNAXARION

On August 10 in the Holy Orthodox Church, we continue to celebrate the Transfiguration of our Lord Jesus Christ, and we commemorate the Martyr and Archdeacon Laurence of Rome, Hieromartyr Sixtus, bishop of Rome and those with them.

Verses

Laurels be to Laurence, the sea-bass of Jesus, who was broiled to a turn on a fiery griddle.

For Him that worked six days and rested the seventh,

Thou didst willingly suffer the sword, O Sixtus.

On the tenth, they roasted Laurence like a fish.

Emperor Decius was determined to destroy Christianity and Sixtus was quickly brought to trial with two of his deacons. Sixtus told Laurence that he would die for Christ soon thereafter; as soon as they had beheaded Sixtus and his deacons, Laurence was apprehended. Beforehand, Laurence had placed all of his affairs and the affairs of the church in order. Immediately before his martyrdom, Laurence safeguarded the church valuables and healed four people. Laurence did not want to deny Christ and advised Emperor Decius to reject his false gods. Decius refused, and Laurence was beaten, and then placed on a gridiron over a fire. Roasting in the fire, Laurence thanked God and mocked the emperor for his paganism. Laurence gave up his pure and heroic soul to God on August 10, 258.

AUGUST/SEPTEMBER SERVICES

ANNOUNCEMENT: FROM MAY 1ST THROUGH AUGUST 30TH
WE WILL NOT BE HAVING SATURDAY GREAT VESPERS.

(FR. SERAPHIM has too many Saturday's away.)

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AUGUST 10TH SUNDAY — MATINS 9AM / DIVINE LITURGY 10AM
COUNCIL MEETING AT 12 NOON

AUGUST 14TH THURSDAY — DORMITION OF THE THEOTOKOS
SERVICE WILL BE CELEBRATED AT 6PM.

AUGUST 16 SATURDAY—COMMUNITY BREAKFAST 8:30-10:30AM

AUGUST 17TH SUNDAY — MATINS 9AM / DIVINE LITURGY 10AM

AUGUST 24TH SUNDAY — MATINS 9AM / DIVINE LITURGY 10AM

AUGUST 31ST SUNDAY — MATINS 9AM / DIVINE LITURGY 10AM

SEPT. 3RD WEDNESDAY — SMALL COMPLINE @ 6PM followed by
Light meal and Study Session 7-8 PM

SEPT. 6TH SATURDAY — GREAT VESPERS— 5PM

SEPT. 7TH SUNDAY — SUNDAY BEFORE THE CROSS
MATINS 9AM / DIVINE LITURGY 10AM

SEPT. 10TH WEDNESDAY — SMALL COMPLINE @ 6PM followed by
Light meal and Study Session 7-8 PM

SEPT. 13th SATURDAY — GREAT VESPERS — 5PM

SEPT. 14TH SUNDAY — ELEVATION OF THE CROSS
MATINS 9AM / DIVINE LITURGY 10AM

PRAYERS ARE OFFERED FOR THE HEALTH AND WELL-BEING OF:

Fr. Steven, Kh. Paraskeva, Carol, Debbie, Trish, Shannon, Justin,
Perry Sassic & family, Roddy, Jan, Fr. Andrew, Frank, Charlene, Cindi,
Harriet, Joann, Cindy, Ray, Marlene, Julianna, Elias, Margaret, Carrie,
Lori, Oliver, Pauline, Despina, Julius, John, and Bonnie.

Welcome to our newest members: Connor, Mira, Asher, Benjamin

**FOR THOU ARE THE RESSURECTION, THE LIFE, AND THE REPOSE OF THY
SERVANTS WHO HAVE FALLEN ASLEEP ESPECIALLY:**

Prayers are offered in memory of

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THOUGHT OF THE DAY

“The image of Christ and His disciples in a boat is traditionally
used to illustrate the Church. God permits storms and delivers us
through them, so that we can see His protection more clearly.”

Orthodox Study Bible from Mt 8:(23-27)

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FUTURE OF PARISH LIFE CONFERENCES SURVEY

**MESSAGE FROM MARY BONNICI—Chair of the Eastern Dioceses Ministry Coun-
cil:** IT is my firm belief that all activities we undertake (from hosting coffee hour to
Parish Life Conferences) should be to the Glory of God, the building up of Christ’s
Church and the spread of Holy Orthodoxy. For many years, there has been an on-
going discussion regarding whether changes could be made to enhance the expe-
rience of Parish Life Conferences (or whether they are outdated endeavour of cur-
rent time and should be retired). We are seeking your input and views on this mat-
ter through a 5 minute survey. A flyer has been provided in your bulletin for your
responses. **PLEASE RESPOND BY SUNDAY SEPTEMBER 7TH.**

Direct Survey Link: <https://www.surveymonkey.com/r/WZQC2GC>

What’s a PLC? Watch this 2 min.YouTube video: <https://youtu.be/ooqNMZS6kJE>

A POWERFUL SIGN OF THE CHRISTIAN FAITH

The first act a child learns in our religion is **THE SIGN OF THE CROSS**. Parents teach their children to put three fingers together, the other two fingers down on the palm, and then trace the sacred symbol over the head, heart, and shoulders. It is an act that will be used a lifetime; it is never unlearned, never changed. And often it is the last conscious act made before departure from this world.



This custom is as old as the Christian faith. By the third century, Tertullian would write about it: **"At the beginning and during the performance of all that we do, when we go in and out of the house, when we dress ourselves, when we lie down to rest, in fact in everything, we mark ourselves . . . with the Sign of the Cross."**

The act serves as an **IDENTIFICATION**. By blessing oneself, a person in essence says: **"I am a Christian; I belong to Christ."** It is an act that harkens back to our Baptism when we were born into the family of Christ.

The act serves as a **CONFESSION** of faith. The two main beliefs of the Christian religion are professed by this sign. The three fingers together express our belief in the Holy Trinity: God the Father, Son and Holy Spirit. The two fingers down express our belief in the Incarnation: God the Son became Man and came down to earth to save us.

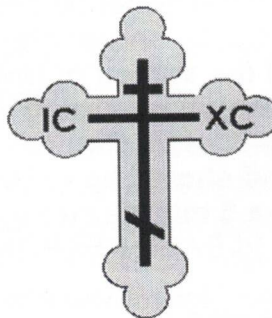
The act is a **PRAYER** in times of temptation. St. Anthony would say: **"There is no more powerful means to overcome temptations and gain victory than the sign of the Cross."**

Both in private prayer and in public worship, making this gesture of faith is a profound witness of our religion. So simple, even a young child does it; so profound, it embraces the totality of the Christian faith. **AMEN.**

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

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WWW.SAINTJOHNCHURCH.ORG**



**OFFICE HOURS
By Appointment**