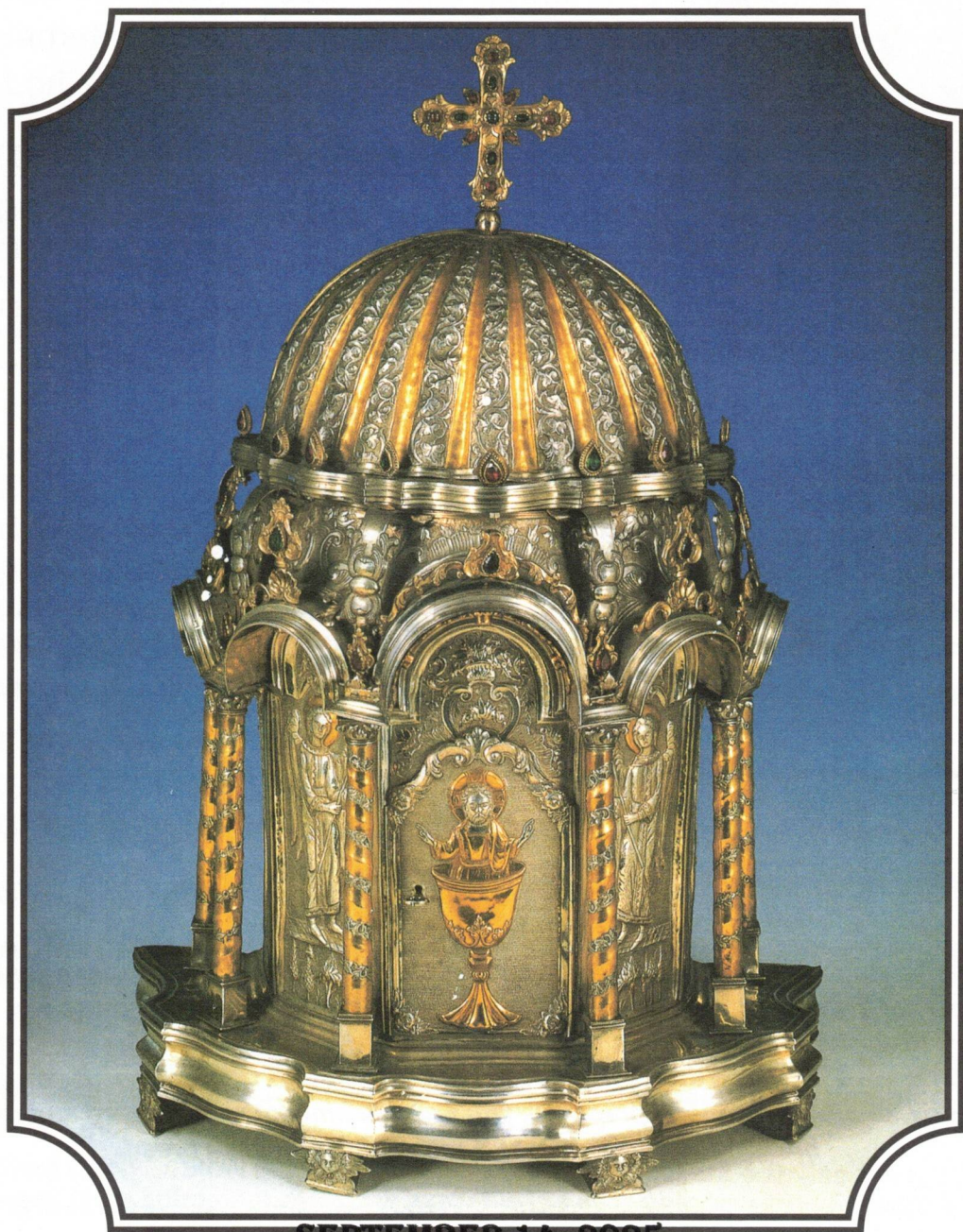
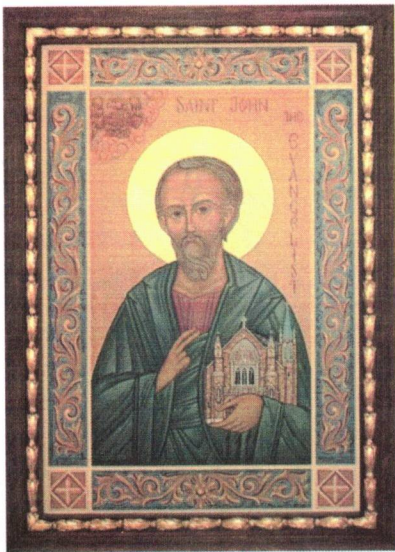


*“He who comes to God must believe that He is,
and that He is a rewarder of those who diligently seek Him.”* Heb. 11:6



SEPTEMBER 14, 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

=====

***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 SEPTEMBER 14

ELEVATION (EXALTATION) OF THE HOLY CROSS

THE FIRST ANTIPHON

O God, my God, attend to me; why hast Thou forsaken me? Far from my salvation are the words of my transgressions.

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

My God, I will cry by day, and wilt Thou not hearken? And by night, and it shall not be unto folly for me. But as for Thee, Thou dwellest in the sanctuary, O Praise of Israel.
(Refrain)

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

THE SECOND ANTIPHON

O God, why hast Thou cast us off unto the end? Remember Thy congregation which Thou hast purchased from the beginning.

Refrain: Save us, O Son of God, Who wast crucified in the flesh, who sing to Thee: Alleluia.

This is Mount Zion wherein Thou hast dwelt. ***(Refrain)***

God is our King before the ages. He hath wrought salvation in the midst of the earth.
(Refrain)

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

THE THIRD ANTIPHON

The Lord reigneth, let the people rage; He sitteth upon the cherubim, let the earth be shaken. The Lord is great in Zion; and He is high above all peoples. Let them confess Thy great Name, for it is terrible and holy.

After the verses of the Third Antiphon, chant the Apolytikion of the Holy Cross..

THE EISODIKON (ENTRANCE HYMN) OF THE FEAST

Exalt ye the Lord our God, and worship at His footstool; for He is holy. Save us, O Son of God, Who wast crucified in the flesh, who sing to Thee: Alleluia.

APOLYTIKION OF THE ELEVATION OF THE HOLY CROSS IN TONE ONE

O Lord, save Thy people and bless Thine inheritance, granting to Thy people victory over all their enemies, and by the power of Thy Cross preserving Thy commonwealth.

KONTAKION OF THE ELEVATION OF THE HOLY CROSS IN TONE FOUR

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

Do Thou, Who of Thine own good will was lifted up upon the Cross, O Christ our God, bestow Thy bounties upon the new Nation which is called by Thy Name; make glad in Thy might those who lawfully govern, that with them we may be led to victory over our adversaries, having in Thine aid a weapon of peace and a trophy invincible.

THE ANTI-TRISAGION HYMN

Before Thy Cross we bow down in worship, Master, and Thy Holy Resurrection we glorify. (*thrice*)

Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

And we glorify Thy Holy Resurrection. Dynamis!

Before Thy Cross we bow down in worship, Master, and we glorify Thy Holy Resurrection.

THE EPISTLE

Exalt ye the Lord our God. The Lord reigneth; let the people tremble.

The Reading from the First Epistle of St. Paul to the Corinthians. (1:18-24)

Brethren, the word of the Cross is folly to those who are perishing, but to us who are being saved it is the power of God. For it is written, "I will destroy the wisdom of the wise, and the cleverness of the clever I will thwart." Where is the wise man? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe. For Jews demand signs and Greeks seek wisdom, but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

THE GOSPEL

The Reading from the Holy Gospel according to St. John.

(19:6-11, 13-20, 25-28, 30-35)

At that time, the chief priests and the elders of the people took counsel against Jesus to put Him to death. And they came to Pontius Pilate saying, "Crucify Him, crucify Him!" Pilate said to them, "Take Him yourselves and crucify Him, for I find no crime in Him." The Jews answered him, "We have a law, and by that law He ought to die, because He has made Himself the Son of God." When Pilate heard these words, he was the more afraid; he entered the praetorium again and said to Jesus, "Where art Thou from?" But Jesus gave no answer. Pilate therefore said to Him, "Wilt Thou not speak to me? Knowest Thou not that I have power to release Thee, and power to crucify Thee?" Jesus answered him, "You would have no power over Me unless it had been given you from above.

When Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called "The Pavement", and in Hebrew, "Gabbatha." Now it was the day of Preparation of the Passover; it was about the sixth hour. He said to the Jews, "Behold your King!" They cried out, "Away with Him, away with Him, crucify Him!" Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar." Then he handed Him over to them to be crucified.

So they took Jesus and led him away, and He went out, bearing His own Cross, to the place called the place of a skull, which is called in Hebrew "Golgotha." There they crucified Him, and with Him two others, one on either side, with Jesus between them. Pilate also wrote a title and put it on the Cross; it read, "Jesus of Nazareth, the King of the Jews." Many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek.

Now standing by the Cross of Jesus were His mother, and his mother's sister, Mary the wife of Cleopas, and Mary Magdalene. When Jesus saw His mother, and the Disciple whom He loved standing near, He said to His mother, "Woman, behold, your son!" Then He said to the Disciple, "Behold, your mother!" And from that hour the Disciple took her to his own home. After this, Jesus, knowing that all was now fulfilled, said, "It is finished"; and He bowed His head and gave up the spirit.

Since it was the day of Preparation, in order to prevent the bodies from remaining on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away. So the soldiers came and broke the legs of the first, and of the other who had been crucified with him; but when they came to Jesus and saw that He was already dead, they did not break His legs. But one of the soldiers pierced His side with a spear, and at once there came out blood and water. He who saw it has borne witness—his testimony is true.

MEGALYNARION OF THE FEAST IN TONE EIGHT

O Theotokos, thou art a mystical paradise, which being untilled hath blossomed forth Christ, by Whom the life-bringing Tree of the Cross was planted in the earth. In worshipping Him now through its elevation, thee do we magnify.

SEPTEMBER / OCTOBER SERVICES

SEPT. 13th SATURDAY — GREAT VESPERS — 5PM

SEPT. 14TH SUNDAY — ELEVATION OF THE CROSS

MATINS 9AM / DIVINE LITURGY 10AM

SEPT. 17TH WEDNESDAY — SMALL COMPLINE @ 6PM followed
by Light meal and Study Session 7-8 PM

SEPT. 20TH SATURDAY — Community Breakfast 8:30—10:30 AM
GREAT VESPERS— 5PM

SEPT. 21ST SUNDAY — SUNDAY AFTER THE CROSS
MATINS 9 AM / DIVINE LITURGY 10AM

SEPT. 24TH WEDNESDAY — SMALL COMPLINE @ 6PM followed
by Light meal and Study Session 7-8 PM

SEPT. 27TH SATURDAY — GREAT VESPERS — 5PM

SEPT. 28TH SUNDAY — MATINS 9AM / DIVINE LITURGY 10AM

OCT. 1ST WEDNESDAY — SMALL COMPLINE @ 6PM followed by
Light meal and Study Session 7-8 PM

OCT. 4TH SATURDAY — GREAT VESPERS 5PM

OCT. 5TH SUNDAY — MATINS 9AM / DIVINE LITURGY 10AM

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

OCT. 11TH SATURDAY — GREAT VESPERS 5PM

OCT. 12TH SUNDAY — FATHERS OF THE 7th COUNCIL
MATINS 9AM / DIVINE LITURGY 10AM

OCT. 15TH WEDNESDAY — SMALL COMPLINE @ 6PM followed
by Light meal and Study Session 7-8 PM

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 new catechumen Jonathan K.

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 FOR THE DAY

‘The cross is in Christ, and Christ is on the cross; the cross is an image of the crucified cross, the Son of God, and therefore the sign of the cross and even its shadow are terrible unto the demons, as the sign of Christ Himself, as the shadow of Him crucified. Therefore it is very important to sanctify the water by immersing the cross in it; through this it becomes healing, and drives away demons.

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GUIDELINES FOR LEAVING THE CHURCH (PART 3)

—All are welcome to come forward to receive a blessing from the priest while kissing his hand and receiving a piece of blessed bread.

—Remain silent in the Church as post-communion prayers are said or exit the sanctuary venerating the icons in the back.

ADDITIONAL INFORMATION: When greeting a priest, say “Bless Father” and put your right hand over your left hand and kiss his hand when he blesses you with his. When greeting a Bishop do the same but say, “Bless Master.”

Touching the priest’s vestment during Great Entrance is acceptable as He is an icon of Christ. Custom comes from the woman who was healed after touching the hem of Christ’s garment.

By appointment CONFESSION may be heard before or after Vespers & Divine Liturgy or during the week by appointment. Priest is available in Fellowship Hall after Divine Liturgy.

PROPER PROTOCOL WITH GOD

It's unlikely that many of us will ever be privileged to have an audience with the President of the United States, or anyone else of similar stature. If, however, we did, we would be given a **"crash course"** on what **proper protocol** would be for our encounter. Undoubtedly, we would be briefed on how we should dress, what we should say and how we should say it when meeting with the leader of our nation. Certainly we would not act as if we were in the company of a work colleague or a school classmate – our behavior would be expected to be dignified and respectful.

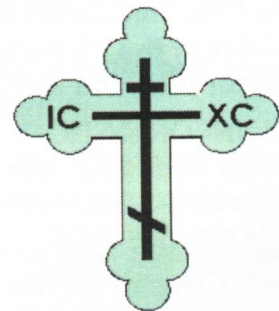
Every Sunday, we have a wonderful opportunity to have an **"audience"** with Someone Who carries much more **"clout"** than the President when we attend Divine Liturgy. We often overlook what a special experience this should be, and that certain things are required of us when we **"meet"** Him. When God spoke to Moses from the Burning Bush, He instructed him to **". . . take off your shoes, for you are on holy ground."** While we need not follow these words too literally, we must nonetheless, remember the sacredness and sanctity of being in the presence of the Lord. Our prayers must always be sincere; our approach to the Lord in this special way should always be with great humility and love. We must never **demand** that our prayers be answered by Him – nor should we **expect** a positive response **every time** we call upon Him to assist us.

May we **"know our place"** in our relationship with God. He is our Father; we are His children. He is the Giver of all good things, and when we come to Him with unwavering faith, we can rest assured that the Lord will certainly listen to our supplications!

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

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**CHECK WEBSITE FOR FEAST DAY SERVICES
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**OFFICE HOURS
By Appointment**