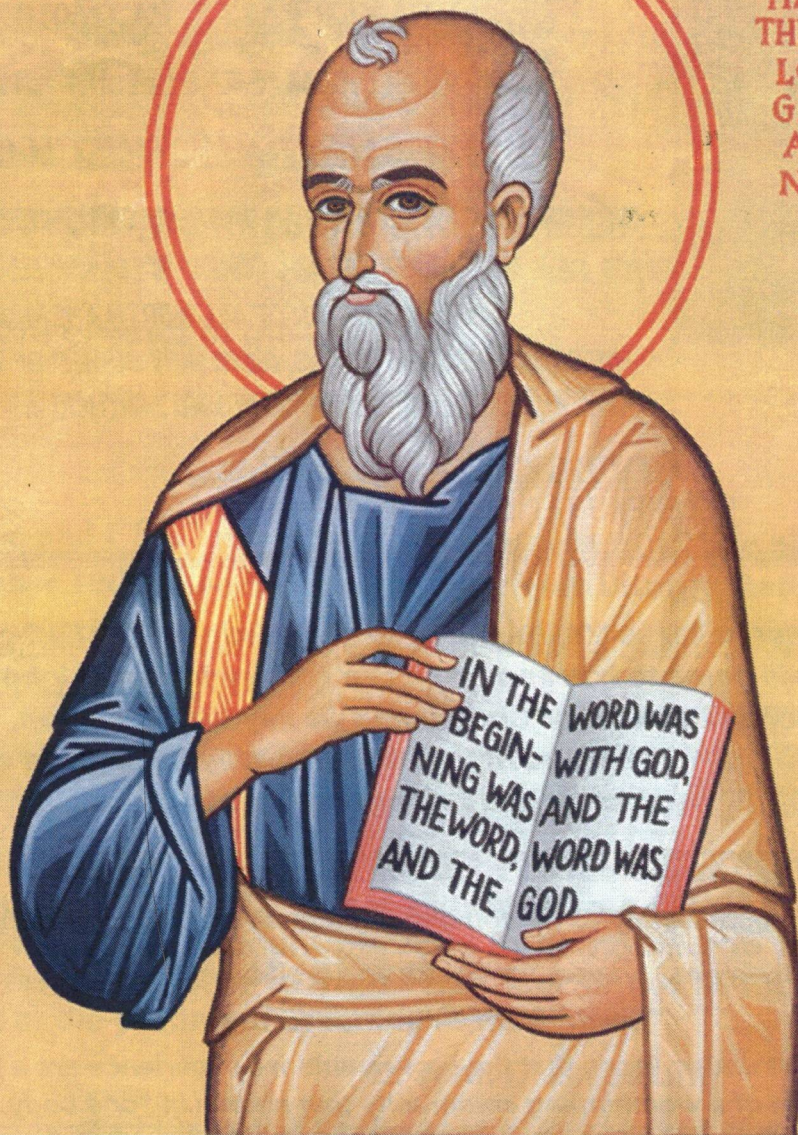


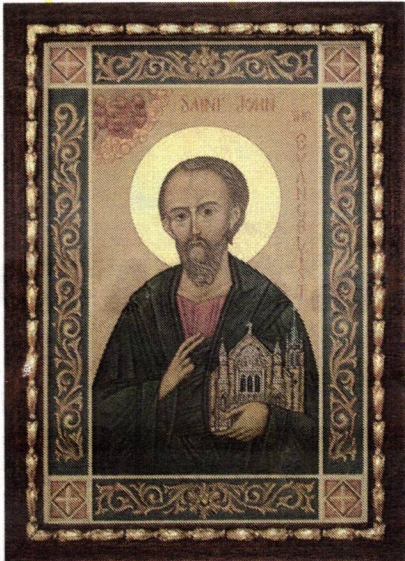
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NOVEMBER 23, 2025



***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 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 worshipping 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 23, 2025

TONE 7 / EOTHINON 2; TWENTY-FOURTH SUNDAY AFTER PENTECOST & NINTH SUNDAY OF LUKE

AFTER-FEAST OF THE ENTRANCE OF THE THEOTOKOS

AMPHILOKIOS, BISHOP OF ICONIUM; GREGORY, BISHOP OF AGRIGENTUM

THE FIRST ANTIPHON

Great is the Lord and greatly to be praised: in the city of our God and in His holy mountain. Glorious things are spoken of thee, O city of God.

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

God is known in her palaces for a refuge. As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God. (***Refrain***)

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

THE SECOND ANTIPHON

The Most High hath sanctified His tabernacle. Holiness and majesty are in His sanctuary

Refrain: Save us, O Son of God, Who art risen from the dead, who sing to Thee: Alleluia.

This is the gate of the Lord, the righteous shall enter in thereat. (***Refrain***)

Holy is Thy temple, and wonderful in righteousness. (***Refrain***)

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

THE THIRD ANTIPHON

Even the rich among the people shall entreat thy favor. The King's daughter is all glorious within: her clothing is of wrought gold. Virgins shall be brought to the King after her: her companions shall be brought unto Thee.

After the verses of the Third Antiphon, chant the Apolytikion of the Entrance.

RESURRECTIONAL APOLYTIKION IN TONE SEVEN

Thou didst shatter death by Thy Cross, Thou didst open paradise to the thief; Thou didst turn the sadness of the ointment-bearing women into joy. And didst bid Thine Apostles proclaim a warning, that Thou hast risen O Christ, granting to the world the Great Mercy.

APOLYTIKION OF THE ENTRANCE OF THE THEOTOKOS IN TONE FOUR

Today the Virgin is the foreshadowing of the pleasure of God, and the beginning of the preaching of the salvation of mankind. Thou hast appeared in the Temple of God openly and hast gone before, preaching Christ to all. Let us shout with one thrilling voice, saying: Rejoice, O thou who art the fulfillment of the Creator's dispensation.

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 ominous 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.

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THE EPISTLE

(For the Twenty-Fourth Sunday after Pentecost)

The Lord will give strength to His people.

Ascribe to the Lord, O sons of God, ascribe to the Lord honor and glory.

The Reading from the Epistle of St. Paul to the Ephesians. (2:14-22)

Brethren, Christ is our peace, Who has made us both one, and has broken down the dividing wall of hostility, by abolishing in His flesh the law of commandments and ordinances, that He might create in Himself one new man in place of the two, so making peace, and might reconcile us both to God in one body through the Cross, thereby bringing the hostility to an end. And He came and preached peace to you, who were far off, and peace to those who were near; for through Him we both have access in one Spirit to the Father. So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God, built upon the foundation of the apostles and prophets, Christ Jesus Himself being the cornerstone, in Whom the whole structure is joined together and grows into a holy temple in the Lord; in Whom you also are built into it for a dwelling place of God in the Spirit.

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.

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THE SYNAXARION

On **November 23** in the Holy Orthodox Church, we continue to celebrate the Entrance of the Theotokos into the Holy of Holies, and we commemorate our father among the saints Amphilokios, bishop of Iconium.

Verses

***Sent forth in dead man's dress, O Amphilokios,
Though dead, thou dost scatter spiritual ambushes.
On the twenty-third, death took Amphilokios.***

Amphilokios was a friend of St. Basil the Great and other great saints of the fourth century. He lived in a cave in asceticism for forty years. After that, he was consecrated Bishop of Iconium. He took part in the Second Ecumenical Council in 381. He zealously fought the impious Macedonius and the Arians. He personally begged Emperor Theodosius the Great to expel all the Arians from every city in the empire, but the emperor did not heed him. Days later, Amphilokios came before the emperor again, but ignored his son, Arcadius, sitting next to him. The saint said to the enraged emperor: "Do you see, O Emperor, how you do not tolerate disrespect to your son? So too, God the Father does not tolerate disrespect to His Son, and is disgusted with the corruptness of those who blaspheme Him." Amphilokios died in great old age in 395.

On this day, we also commemorate our father among the saints Gregory, bishop of Agrigentum.

NOVEMBER / DECEMBER SERVICES

NOV. 22ND SATURDAY — NO GREAT VESPERS

NOV. 23RD SUNDAY — MATINS 9AM / DIVINE LITURGY 10AM

NOV. 27TH THURSDAY—THANKSGIVING DIVINE LITURGY 9AM
BREAKFAST TO FOLLOW

NOV. 29TH SATURDAY — NO GREAT VESPERS

NOV. 30TH SUNDAY — MATINS 8:50AM / DIVINE LITURGY 10AM
BAPTISM & CHRISMATION FOR KYRIEL DEJESUS AT 9:30AM

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

DEC. 6TH SATURDAY — GREAT VESPERS AT 5PM
AT 3PM BAPTISM FOR JONATHAN KOCHER

DEC. 7TH SUNDAY — MATINS 9AM / DIVINE LITURGY 10AM

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

DEC. 13TH SATURDAY—GREAT VESPERS 5PM

DEC. 14TH SUNDAY— SUNDAY OF THE FOREFATHERS
MATINS 9AM / DIVINE LITURGY 10AM

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

DEC. 20TH SATURDAY — GREAT VESPERS 5PM

DEC. 21ST SUNDAY — SUNDAY BEFORE THE NATIVITY
MATINS 9AM / DIVINE LITURGY 10 AM
COUNCIL MEETING @ 12 NOON

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, Jonathan, Kristen, Luca, Sam, Michael, Esteven, Pephile, Kyriel, Holden, and Kayla.

And 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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SPECIAL ANNOUNCEMENTS

- 1) Baptism and Chrismation for Kyriel Dejesus will begin at 9:30 AM on November 30th to be included in the Divine Liturgy that follows.
- 2) Baptism for Jonathan Kocher will be held on Saturday, December 6th at 3 PM. All are welcome to attend.

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THOUGHT FOR THE DAY

“Hear these things, asmany as are poor or rather, as many as desire to be rich. It is not poverty that is the thing to be feared, but not being willing to be poor. Account porverty to be nothing to fear, and it will not be a matter for fear to you. This fear is not in the nature of the thing, but in the judgment of feeble minded men.”

(St. John Chrysostom)

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“WISHING EVERYONE A BLESSED THANKSGIVING”

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.

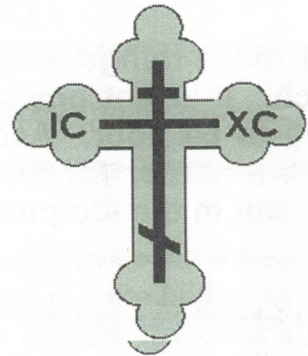
The act serves as a **CONFESSION** of faith. The two main beliefs of the Christian religion are professed by this sign. The three fingers together express our belief in the Holy Trinity: God the Father, Son and Holy Spirit. The two fingers down express our belief in the incarnation; God the Son became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

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CHECK WEBSITE FOR FEAST DAY SERVICES
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OFFICE HOURS
By Appointment