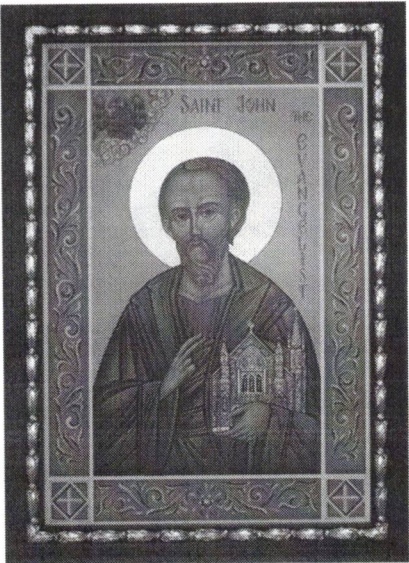




*While dispensing food for the BODY,  
Euphrosynos found food for his SOUL*

September 08, 2024



*ST. JOHN THE EVANGELIST  
ANTIOCHIAN ORTHODOX CHURCH*

1501 8TH AVENUE

BEAVER FALLS, PA. 15010

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[WWW.SAINTJOHNCHURCH.ORG](http://WWW.SAINTJOHNCHURCH.ORG)

HIS EMINENCE METROPOLITAN SABA , ARCHBISHOP OF NEW YORK  
AND

METROPOLITAN OF ALL NORTH AMERIC

HIS GRACE BISHOP THOMAS, AUXILIARY BISHOP OF THE DIOCESE  
OF CHARLESTON, 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 .***

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***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.***

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**DIVINE LITURGY ON SUNDAY, SEPTEMBER 08, 2024**

**TONE 2 / EOTHINON 11**

**SUNDAY BEFORE THE ELEVATION OF THE HOLY CROSS**

**FEAST OF THE NATIVITY OF THE THEOTOKOS**

**THE FIRST ANTIPHON**

Remember, O Lord, David and all his meekness. Lo, we have heard it at Ephratha. We have found it in the plains of the wood.

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

Glorious things are spoken of thee, O city of God. God is in the midst of her; she shall not be shaken; God shall help her right early in the morning. (***Refrain***)

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

**THE SECOND ANTIPHON**

The Lord hath sworn in truth unto David; and He will not annul it. Of the fruit of thy loins will I set upon thy throne.

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

There will I make to spring forth a horn for David. I have prepared a lamp for My Christ. (***Refrain***)

For the Lord hath elected Zion; He hath chosen her to be a habitation for Himself. (***Refrain***)

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

**THE THIRD ANTIPHON**

Here will I dwell, for I have chosen her. The Most High hath hallowed His tabernacle. Holy is Thy temple, wonderful in righteousness.

***after the verses of the Third Antiphon, chant the Apolytikion of the Nativity of the Theotokos.***

## RESURRECTIONAL APOLYTIKION IN TONE TWO

When Thou didst submit Thyself unto death, O Thou deathless and immortal One, then Thou didst destroy hades with Thy Godly power. And when Thou didst raise the dead from beneath the earth, all the powers of Heaven did cry aloud unto Thee: O Christ, Thou giver of life, glory to Thee.

## APOLYTIKION OF THE NATIVITY OF THE THEOTOKOS IN TONE FOUR

Thy nativity, O Theotokos, hath proclaimed joy to the whole universe; for from thee did shine forth the Sun of justice, Christ our God, annulling the curse, and bestowing the blessing, abolishing death and granting us life everlasting.

## KONTAKION OF THE NATIVITY OF THE THEOTOKOS IN TONE FOUR

By thy holy nativity, O pure one, Joachim and Anna were delivered from the reproach of barrenness; and Adam and Eve were delivered from the corruption of death; thy people do celebrate it, having been saved from the stain of iniquity, crying unto thee: The barren doth give birth to the Theotokos, who nourisheth our life.

## THE EPISTLE

(For the Sunday before the Elevation of the Holy Cross)

***O Lord, save Thy people and bless Thine inheritance.***

***To Thee, O Lord, I have cried, O my God.***

**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.

## THE GOSPEL

(For the Sunday before the Elevation of the Holy Cross)

### **The Reading from the Holy Gospel according to St. John. (3:13-17)**

The Lord said, "No one has ascended into heaven but He who descended from heaven, the Son of man. And as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that whoever believes in Him should not perish but have eternal life. For God so loved the world that He gave His only Son, that whoever believes in Him should not perish but have eternal life. For God sent His Son into the world, not to condemn the world, but that the world might be saved through Him."

### **MEGALYNARION OF THE FEAST IN TONE EIGHT**

Virginity is alien to mothers, and childbirth is foreign to virgins; in thee, O Theotokos, both were granted. Wherefore, all we the tribes of the earth bless thee unceasingly.

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### **REPORT FROM METROPOLITIAN SABA**

The following has been requested by Metropolitan Saba in a report to clergy:

1. We will cease from kissing the cross at the conclusion of Divine Liturgy as "you need no other blessing after Holy Communion". It is an over-piety practice." This is not common in the Greek, Serbian nor Antiochian tradition. "Kissing is not a sin or a heresy, but when we do this we are asking for more blessings after Christ." Rather than hold a cross at the conclusion of Liturgy, Fr. Seraphim will offer blessed bread from the bowl held by an altar server and greet those who come forward.

2. " We do not kneel in church on Sunday or during the Paschal season."

3. The Metropolitan reminded the clergy that "we only offer fasting food at parish activities on fasting days."

**PLEASE SIGN UP TODAY FOR THE DINNER ON September 25TH or  
CALL CHURCH @ 724-847-1111 IF YOU PLAN TO ATTEND .**

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**SEPTEMBER SERVICES**

**September 7th Saturday — Great Vespers 5PM**

**September 8th Sunday — Matins 9AM / Divine Liturgy 10AM  
NATIVITY OF THE THEOTOKOS**

**\*SEPTEMBER 11TH WEDNESDAY — 6PM COMPLINE PRAY-  
ERS, A LIGHT MEAL, & TIME OF STUDY/FELLOWSHIP**

**September 14th Saturday — Divine Liturgy 10AM  
ELEVATION OF THE CROSS**

**September 14th Saturday — Great Vespers 5PM**

**September 15th Sunday — Matins 9AM / Divine Liturgy 10AM  
COUNCIL MEETING 12 NOON**

**\*SEPTEMBER 18TH WEDNESDAY — 6PM COMPLINE PRAY-  
ERS, A LIGHT MEAL, & TIME OF STUDY/FELLOWSHIP**

**Sept. 21st Saturday —Community Breakfast 8:30—10:30AM  
Great Vespers 5PM**

**September 22nd Sunday—Matins 9AM / Divine Liturgy 10AM**

**SEPTEMBER 25TH Wednesday —Evening Divine Liturgy 6PM  
REPOSE OF ST. JOHN THE EVANGELIST & THEOLOGIAN  
*A fasting buffet will follow hosted by the Parish Council.***

**September 28th Saturday — Great Vespers 5AM**

**September 29th Sunday — Matins 9AM / Divine Liturgy 10AM**

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

Fr. Steven, Kh. Paraskeva, Ann, Carol, Debbie, Jim, Shannon, Aiden, Justin, Sassic Family, Harriet, Jan, Fr. Andrew, Frank, Yvonne, Mary Jo, Charlene, Cindy, Joann, and Julianna.

**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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**ATTENTION TO ALL—COME JOIN US**

On this coming Wednesday, September 11th at 6PM —second meeting: *Compline* prayers, a light meal, & time of study/fellowship. Study time is helpful to inquirers, catechumens, and those in church desiring to deepen faith in Orthodox Tradition. Fr. Seraphim offers weekly topics with one page study sheets. This study will be available for 14 weeks. Please make time to join us.

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***THOUGHT FOR THE DAY***

“Mary, Full of grace, Blessed among women the Temple of the Holy Spirit, the Altar of the Living God, the Table of the Heavenly Bread, the Ark of God’s Holiness, the Tree of Sweetest Fruit, The Glory of the race of man, the Praise of womanhood, the Fount of virginity and purity — this was the daughter given by God to Joachim and Anna.” (The Prologue September 8).

## APPLES FROM PARADISE

**T**he path of righteousness that leads one to sainthood is varied. God accepts those who serve Him best, regardless of their background. One such example is a humble monk known throughout eternity as simply "EUPHROSYNOS THE COOK."

It seems that his parents were pious, but poor, and when they passed away, Euphrosynos sought refuge in a Mt. Athos monastery. He was of pure and simple spirit, enriched through devout prayers. Because of his lack of any formal education, he was put to work in the monastery kitchen. While others may have felt that such labor was menial and demeaning, Euphrosynos was grateful for this opportunity to be of faithful service to the monastic community.

One night the abbot of the monastery had a dream that placed him in Paradise. In this beautiful garden setting stood one lone monk: Euphrosynos the Cook! In the dream, he explained to the abbot about the Kingdom of Heaven, and he placed a branch with three apples on it in the abbot's hand. When he awoke from his dream, he found the apple-laden branch still in his hand! The astonished abbot rushed to the kitchen and asked Euphrosynos where he had been during the night. Mysteriously, he replied: "I was where you were, Father." The abbot shared his dream with the other monastics, who now had a new-found respect and admiration for the Cook. Their attention, however, caused Euphrosynos to feel uncomfortable and he retired into the desert, where he spent the rest of his life alone.

Through the example of St. Euphrosynos, may we learn that we are to live humbly, serving our brothers and sisters with joy and gladness until the day when we will achieve the reward of the "fruit" of our earthly labors.

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

CHECK WEBSITE FOR FEAST DAY SERVICES  
[WWW.SAINTJOHNCHURCH.ORG](http://WWW.SAINTJOHNCHURCH.ORG)

**OFFICE HOURS**  
By Appointment Only