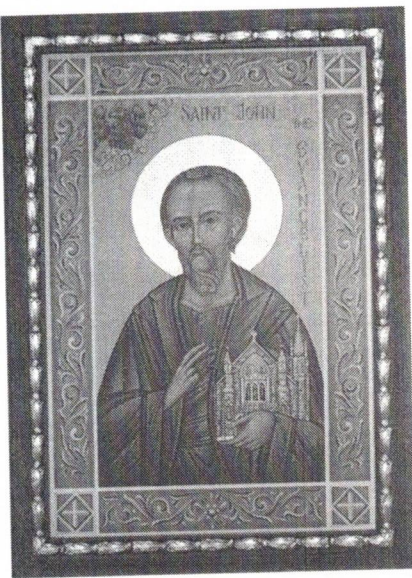




September 22, 2024



***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, SEPTEMBER 22, 2024

TONE 4 / EOTHINON 2

THIRTEENTH SUNDAY AFTER PENTECOST

& FIRST SUNDAY OF LUKE

HIEROMARTYR PHOCAS, BISHOP OF SINOPE; APOSTLE QUADRATOS
OF THE SEVENTY; MARTYR PHOCAS THE GARDENER

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. PHOCAS OF SINOPE IN TONE FOUR

By choosing the Apostles' way of life, thou hast succeeded to their throne. Inspired by God, thou didst find the way to divine contemplation through the practice of virtue. After teaching the Word of Truth without error, thou didst defend the Faith to the very shedding of thy blood, O Holy Martyr among bishops Phocas. Entreat the Lord our God to save our souls.

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.

ORDINARY KONTAKION IN TONE TWO

O protection of Christians that cannot be put to shame, mediation unto the Creator most constant, O despise not the suppliant voices of those who have sinned; but be thou quick, O good one, to come unto our aid, who in faith cry unto thee: Hasten to intercession, and speed thou to make supplication, thou who dost ever protect, O Theotokos, them that honor thee.

THE EPISTLE

(For the Thirteenth Sunday after Pentecost)

O Lord, how marvelous are Thy works. In wisdom hast Thou made them all. Bless the Lord, O my soul!

The Reading from the First Epistle of St. Paul to the Corinthians. (16:13-24)

Brethren, be watchful, stand firm in your faith, be courageous, and be strong. Let all that you do be done in love. Now, brethren, you know that the household of Stephanas were the first converts in Achaia, and they have devoted themselves to the service of the saints; I urge you to be subject to such men and to every fellow worker and laborer. I rejoice at the coming of Stephanas and Fortunatus and Achaicus, because they have made up for your absence; for they refreshed my spirit as well as yours. Give recognition to such men. The churches of Asia send greetings. Aquila and Prisca, together with the church in their house, send you hearty greetings in the Lord. All the brethren send greetings. Greet one another with a holy kiss. I, Paul, write this greeting with my own hand. If anyone has no love for the Lord, let him be accursed. Our Lord, come! The grace of the Lord Jesus be with you. My love be with you all in Christ Jesus. Amen.

THE GOSPEL

(For the First Sunday of Luke)

The Reading from the Holy Gospel according to St. Luke. (5:1-11)

At that time, Jesus was standing by the lake of Gennesaret. And He saw two boats by the lake; but the fishermen had gone out of them and were washing their nets. Getting into one of the boats, which was Simon's, Jesus asked him to put out a little from the land. And He sat down and taught the people from the boat. And when Jesus had finished speaking, He said to Simon, "Put out into the deep and let down your nets for a catch." And Simon answered, "Master, we toiled all night and took nothing! But at Thy word I will let down the nets." And when they had done this, they enclosed a great shoal of fish; and as their nets were breaking, they beckoned to their partners in the other boat to come and help them. And they came and filled both the boats, so that they began to sink. But when Simon Peter saw it, he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord." For he was astonished, and all that were with him, at the catch of fish, which they had taken; and so also were James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, "Do not be afraid; henceforth you will be catching men." And when they had brought their boats to land, they left everything and followed Him.

Making the Sign of the Cross is done by joining the thumb and first two fingers, touching the forehead and down, the right shoulder and then left and the other two fingers touching the palm. The three represent the Trinity and the two, the Divine and human nature of Christ.

Times to cross oneself:

- When the Holy Trinity (Father, Son, and Holy Spirit is mentioned).
- When entering or leaving the Church.
- At the beginning of Liturgy.
- When passing in front of the altar (whether in front or back of the Church).
- When venerating an icon, the Gospel or Cross, and at times for personal petitions.
- When receiving Communion but before reaching the chalice as to not bump it.

Prior to communion one should have arms folded across the chest, right over left and let the arms free to bend near to receive the Sacrament. Those asking for a blessing during Communion should say, "Bless Father" and bow the head as the priest will hold the chalice over one's head in the name of the Father, and the Son, and the Holy Spirit. Kissing the chalice is not required but if done, should be done carefully.

Standing in Church during the following:

- During any censuring.

- As the priest lifts the Gospel and says: "Blessed is the Kingdom of the Father and the Son and of the Holy Spirit."
- At the entrance with the Gospel Book.
- At the Trisagion Hymn: "Holy God, Holy Mighty . . ."
- At the reading of the Holy Gospel.
- During the Cherubic Hymn and the Great Entrance.
- When the Priest says: "Peace be to all," the CREED, and the Anaphora ("Let us stand aright, let us stand with fear, that we offer the Holy Oblatin in Peace") . . .
- The blessing, "And the mercies of our great God and Savior Jesus Christ be with you all."
- The "Lord's Prayer."
- The Pre-communion Prayer and during Communion
- The Dismissal

Note: Kneeling is not done on Sunday as it is the day of Resurrection.

Upon Leaving the Church:

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

Feel free to remain silent in the Church as the 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 bow your head 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 the Great Entrance is acceptable as He is an icon of Christ and the 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, or after Divine Liturgy in front of the icon of the Theotokos.

The priest will be available in the fellowship hall following the Post-Communion Prayers for questions.

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GUIDELINES FOR ENTERING, WORSHIPPING , AND LEAVING THE CHURCH

St John the Evangelist Orthodox Church

1501 8th Ave, Beaver Falls, PA 15010

When entering be prepared to be silent, venerating the icon near the entrance and in the church. Venerating means bowing at the waist, touching the floor, repeating this, kissing or touching the icon, and venerating a third time. In venerating one honors the give adoration to the person depicted in the icon. Icons have been referred as "Windows into Heaven," or Doorways into stillness for closeness to God. If lighting a candle (reminding us that Christ is the "Light of the world"), pray briefly before entering the church itself. If prior to worship venerate the icon of Christ in the front right and the Theotokos on the left before going to a seat. It is helpful to arrive 10-15 minutes before a service and be respectful of people praying before any services. Any talk should be done quietly in helping visitors or offering instructions. Be sure cell phones are turned to mute or off. Bulletins and service books are available in the narthex if desired. The Narthex (vestibule) represents the world in which one is called serve God and continually repent. The Nave (the body of the church) represent the Kingdom of Heaven. Icons remind us the Church is the abode of Christ and His saints. The Holy Table (altar), which comes to us from the Holy of Holies in the Jewish Temple, is separated from the people by the iconostasis which contains the Royal Doors in the center. The Tabernacle is kept in the middle of the altar with a candle continuously burning and contains reserve sacrament for emergencies or illness.

THE SYNAXARION

On September 22 in the Holy Orthodox Church, we commemorate the Holy Hieromartyr Phocas, bishop and wonderworker of Sinope, who was perfected in martyrdom by being terribly burned in a bath-house in the reign of Trajan.

Verses

O Phocas, receive thou the all-cleansing laver, for it is laver of contest, not of washing.

On the twenty-second the bath received Phocas within.

As bishop in his birthplace, the town of Sinope on the Black Sea, Phocas strengthened the faith of the true believers and converted many idol-worshippers to the true Faith. This enraged the hard-hearted pagans. In a vision from the Lord, Phocas saw a white dove fly down from heaven carrying a wreath of flowers in its beak, and lowered it onto his head. And Phocas heard a voice, saying: "Your cup is full and you should drink it!" With gratitude toward God he prepared himself for suffering. The torturers beat and wounded his whole body, and then threw Phocas into boiling water. Phocas entered into the joy of his Lord in 102. His companion, the Martyr Phocas the Gardener, whom we also commemorate today, suffered for Christ on this day in 120.

On this day, we also commemorate the Apostle Quadratos of Magnesia of the Seventy.

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IMPORTANT NOTICE

We received a notice from the school district asking that we **DO NOT** park in the school lot **Monday—Friday day or evening**. Sporadic meeting will be held in the evenings.

"Weekends are fine to park there."

SEPTEMBER/OCTOBER SERVICES

Sept. 21st Saturday — 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 5PM

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

***October 2nd Wednesday — 6PM COMPLINE PRAYERS, A
LIGHT MEAL, & TIME OF STUDY/FELLOWSHIP**

October 5th Saturday — Great Vespers 5PM

October 6th Sunday — Matins 9AM / Divine Liturgy 10AM

***October 9th Wednesday — 6PM COMPLINE PRAYERS, A
LIGHT MEAL & TIME OF STUDY/FELLOWSHIP**

October 12th Saturday — NO GREAT VESPERS

October 13th 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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THOUGHT FOR THE DAY

Have the same attention and respect for the Word as you have for the living man, and firmly believe that ‘the Word of God is quick and powerful’ as a living being, as an angel, and that by reason of its spiritual fineness, it is ‘piercing even to the dividing asunder of soul and spirit,’ and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.”

(St. John of Kronstadt)

FOLLOWING CHRIST: A FAMILY AFFAIR

The story of the Martyr SOPHIA and her three daughters FAITH, HOPE and LOVE is a stellar example of following Christ, no matter what the cost. This pious family lived in Rome in the early part of the 2nd century. Sophia was a widow, and she had the undaunting task of raising her three children as Christians in a pagan society. While many at that time professed their faith secretly, Sophia and her children – ages 12, 10 and 9 – practiced it openly. Their brazenness led to their arrest.

Brought before the Emperor Hadrian, these 4 brave Christians were ordered to offer incense to the Roman gods. When they refused, the cruel Roman leader had the children subjected to severe torture, forcing their mother to watch. Sophia encouraged Faith,

Hope and Love to remain strong -- this they did until the bitter end, when they were beheaded before their mother's very eyes.

As one final act of inhumanity, Sophia had to take the lifeless bodies of her children for burial herself. She took them outside the city limits and remained at their graves for three days. After this, she, too, fell asleep in the Lord, undoubtedly dying of a broken heart. For all that she was called upon to endure, St. Sophia is also viewed as a martyr by the Church, earning her "crown" through her silent suffering and forbearance. She loved her children, but she loved Christ more, remembering her Savior's words: "He who loves mother or father or children more than Me is not worthy of Me."

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

CHECK WEBSITE FOR FEAST DAY SERVICES
WWW.SAINTJOHNCHURCH.ORG

OFFICE HOURS

By Appointment Only