

## THE DAWN OF OUR SALVATION

**T**here can be no disputing the key role that St. John the Baptist played in the great plan that God has for mankind. He is the Forerunner of the Saviour, coming with zeal and spirit to proclaim and identify "the lamb of God who takes away the sins of the world." It was his task to prepare the hearts of men and women so that they could receive the light of the Son of God through the baptism of repentance that he preached.

The story of the **CONCEPTION OF ST. JOHN THE BAPTIST** is a shining example of faith and obedience to the will of God. In the Gospel according to St. Luke, we hear of the high priest Zachariah and his wife Elizabeth, who are described as being "righteous before God." They were both advanced in years and while they joyfully served the Lord, they were saddened by the fact that they had no children.

One day while offering incense in the temple, Zachariah was greeted by an angel, who said to him: "Do not be afraid, Zacharias, for your prayer is heard. Your wife Elizabeth will bear you a son, and you shall call him John." The fears of Zachariah immediately turned to doubt. "How shall I know this?" he questioned, "for I am an old man, and my wife is well advanced in years." His weakness of faith did not go unnoticed by the angel, who told the high priest "I am Gabriel, who stands in the presence of God. Behold, you will not be able to speak until the day that these things take place, because you did not believe my words, which will be fulfilled in their own time." So Zachariah, who now knew that, not only would he have a son, but that his son would be destined to "turn many of the children of Israel to the Lord their God," was unable to share this wonderful news with anyone! Nine months later, he and Elizabeth would openly rejoice in the birth of their son.

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

## ABOUT COMMUNION

*We are happy that you have joined us today. Indeed, we pray for the "unity of the Faith" for the day when all of Christianity are united as ONE and can share a common Chalice. However, this is not the case as yet. Please note that Holy Communion, the actual Body & Blood of our Lord Jesus Christ, is only for Members of the Orthodox Church who have prepared themselves through prayer, fasting, and confession, & arrived before the Gospel reading. However, everyone is welcome to partake of the blessed bread and receive a blessing from the pastor at the dismissal. If you are interested, you may inquire with the pastor how you can become a member.*

*If you are a guest or otherwise not a regular communicant, please give your baptismal name when receiving.*







# St. Anthony The Great Antiochian Orthodox Church

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## WELCOME TO ST. ANTHONY'S

Where people from around the world come together to serve God and our community. We are glad you are worshipping with us today! This Church is one community of many in the One, Holy, Catholic, and Apostolic Church. The Church of Antioch belongs to two thousand years of evangelization, teaching, history, and tradition which expresses the continued commitment of its members to the Orthodox Christian faith in the Lord Jesus Christ!

St. Anthony Church is a Pan-Orthodox community, under the omophorion of His Beatitude Patriarch JOHN X within the Self-ruled Antiochian Orthodox Christian Archdiocese of North America. If you are a first time visitor, please fill out the guest form located on the literature table. We want you to feel at home in prayer and worship. Please submit your names to the ushers and introduce yourself to Fr. Elia at the end of the service so he may welcome you personally.

Following services, please join us for sharing of fellowship, coffee, and food.

## DIVINE LITURGY VARIABLES ON SUNDAY, SEPTEMBER 24, 2023 TONE 7 / EOTHINON 5 PROTO-MARTYR THEKLA, EQUAL-TO-THE-APOSTLES & FIRST SUNDAY OF LUKE VENERABLE SILOUAN OF ATHOS

~ During the Little Entrance, chant the Resurrectional Apolytikion. The Eisodikon (Entrance Hymn) is "O come, let us worship... save us, O Son of God, Who art risen from the dead..." After the Little Entrance, chant these hymns in the following order:

### 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 ST. THEKLA THE PROTO-MARTYR IN TONE THREE

(By Cyril, Patriarch of Constantinople, 1813)

O glorious Thekla, companion of Paul the divine, thou wast enflamed with the love of thy Creator, by the teaching of the divine preacher. Thou didst despise the passing earthly pleasures, and offered thyself to God as an acceptable and pleasing sacrifice, disregarding all suffering. Intercede with Christ thy Groom to grant us His Great Mercy.

### APOLYTIKION OF ST. SILOUAN THE ATHONITE IN TONE FOUR

By prayer thou didst receive Christ as thy teacher in the way of humility, and the Spirit bore witness to salvation in thy heart. Wherefore, all peoples called unto hope rejoice in this day of thy memorial, O sacred Father Silouan. Pray unto Christ our God for the salvation of our souls.

### APOLYTIKION OF ST. ANTHONY THE GREAT

Thou didst become like the zealous Elijah in his condition, and followed John the Baptist in his upright ways. Becoming a dweller in the wilderness, and an establisher of the universe by thy prayer O Father Anthony. Wherefore intercede thou with Christ our God to save our souls.

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of rain and hail came down from heaven and extinguished the flames. Embarrassed because his plan had failed, the angry governor released Thekla but commanded that she must leave Iconium at once.

Upon her release, Thekla went to the outskirts of the city where she rejoined Paul. She told him of her trial and miraculous escape from punish-ment and asked for baptism. Paul refused to baptize Thekla, saying that this would be accomplished in God’s own way and time. Paul and Thekla then departed from the region of Iconium and traveled to Antioch in Syria. As they were entering the city a young nobleman named Alexander saw Thekla. Being entranced by her beauty he rushed forward and tried to seduce her, but Thekla fought him off, thus disgracing him in front of his crowd of friends. Alexander went to the governor of Antioch and complained that this wandering girl had disgraced him, a nobleman, in public. He demanded that she be punished with death. The governor complied and ruled that Thekla would face the wild beasts in the arena. Thekla’s only reply was that she be allowed to preserve her virginity unto death. Her wish was granted and she was given into the care of the noblewoman Tryphaena, a relative of Caesar, until the time of punishment.

When Thekla was taken to the arena, a lioness was set free to attack her. But to the astonishment of the crowd, the lioness approached the Saint and sat tamely at her feet. A bear was then released, but as it came close to Thekla the lioness rose up to defend her and killed the bear. A large lion was then released. The lioness again came to Thekla’s defense killing the lion, but losing her own life also. Then all the cages were opened and a large number of wild animals charged at the defenseless Thekla. After crossing herself and praying for courage, the Saint noticed a large tank of water which was nearby, containing the aquatic animals. She climbed into the water, asking that she might be baptized by Christ as she did so. Seeing that the beasts were unable to harm Thekla, Alexander asked that the Saint be given over to him for punishment. He tied her to two large bulls in the hopes that they would pull her asunder. But when the bulls charged off in opposite directions, the ropes which held Thekla to them were miraculously loosened and she was spared. Seeing that no harm could be done to Thekla, the authorities released her. She went to the home of Tryphaena where she remained for eight days preaching the Good News of Jesus Christ and converting Tryphaena and her entire household. When she departed from Antioch, Tryphaena gave her a treasure in gold and precious jewels.

After she left Antioch, Thekla journeyed to Myra where she rejoined Paul. She informed him of all that had occurred, including her baptism and asked that she might be permitted to spend the remainder of her life as an ascetic. Paul gave her his blessing and she departed, leaving with Paul all the gold and jewels that Tryphaena had given her so that he might distribute them among the poor and needy.

Thekla then traveled again to Syria where she went up into the moun-tains for a life of prayer and solitude. Many years later a young pagan found her praying in an isolated canyon and resolved to harass her and spoil her virginity. As he approached her and blocked her only exit to safety, she prayed that her Bridegroom would protect her as He had so many times in the past. At that moment the canyon wall was miraculously split allowing her to escape through a narrow crack in the rock.

Saint Thekla continued her life of asceticism and then peacefully fell asleep in Christ at the age of 90. Shortly after her death a community of virgins went to live in her mountain cell, building a small chapel to en-shrine her body. This Convent of Saint Thekla still exists today near the village of Ma’loula, Syria.

Because of her many sufferings for the Faith the Church counts her as a “Protomartyr”. And because she converted so many people to Christ-ianity she is also know as an “Equal-to-the-Apostles”.

### **Holy Saint Thekla, pray unto God for us!**

O Glorious Thekla, companion of Paul the divine, thou wast inflamed with the love of thy Creator. By the teaching of the divine Preacher thou didst despise the passing earthly pleasures and offered thyself to God as an acceptable and pleasing sacrifice, disregarding all suffering. Intercede with Christ, thy Bridegroom, to grant us his great mercy.

#### ***Commemorated on September 24***

#### ***Troparion (Tone 4) –***

*You were enlightened by the words of Paul, O Bride of God, Thekla,*

*And your faith was confirmed by Peter, O Chosen One of God.*

*You became the first sufferer and martyr among women,*

*By entering into the flames as into a place of gladness.*

*For when you accepted the Cross of Christ,*

*The demonic powers were frightened away.*

*O all-praised One, intercede before Christ God that our souls may be saved.*

#### ***Kontakion (Tone 8) -***

*O glorious Thekla, virginity was your splendor,*

*The crown of martyrdom your adornment and the faith you trust!*

*You turned a burning fire into refreshing dew,*

*And with your prayers appeased pagan fury, O First Woman Martyr!*

### **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 St. Thekla)

*God is wondrous among His saints. Bless ye God in the congregations.*

#### **The Reading from the Second Epistle of St. Paul to St. Timothy. (3:10-15)**

Timothy, my son, you have observed my teaching, my conduct, my aim in life, my faith, my patience, my love, my steadfastness, my persecutions, my sufferings, what befell me at Antioch, at Iconium, and at Lystra. What persecutions I endured! Yet from them all, the Lord rescued me. Indeed, all, who desire to live a godly life in Christ Jesus will be persecuted, while evil men and impostors will go on from bad to worse, deceivers and deceived. But as for you, continue in what you have learned and have firmly believed, knowing from whom you learned it and how from childhood you have been acquainted with the sacred writings, which are able to instruct you for salvation through faith in Christ Jesus.

### **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.

~ *The Divine Liturgy of St. John Chrysostom continues as usual.*

## **SERVICE OF THE LITIA AND ARTOKLASIA PROTO-MARTYR THEKLA, EQUAL-TO-THE-APOSTLES; VENERABLE SILOUAN OF ATHOS**

### **HYMNS AT THE LITIA PROCESSION**

For St. Thekla in Tone Two

Come, ye lovers of contests, with hymns let us honor the boast of women, Thekla the First Martyr; for by the power of the Cross she trampled down the adversary and enemy; and taking the victory, she was worthily crowned. Therefore, the much-contending victor doth beseech that those who celebrate her memorial with faith and longing be rescued from perils and the judgment to come.

For St. Silouan in Tone Five

*Glory to the Father, and to the Son, and to the Holy Spirit.*

In the Holy Spirit thou didst see the living Christ, and receive abundance of life, O most holy Silouan; and being

conformed unto His image, thou didst strengthen many grown feeble through sins grievous to be borne; and having lived by experience the resurrection of the soul, thou didst make faith in God more steadfast, being illumined by the light of Tabor. Wherefore, O father, thou art become a preacher according to God's purpose for thee. Only receive from us these halting words of thankfulness, and by thine unsurpassable prayers grant us in return the grace of the Spirit.

*Both now and ever, and unto ages of ages. Amen.*

We the faithful bless thee, O Virgin Theotokos, and we glorify thee, as is meet and proper: O unshaken city, impregnable battlement, invincible protection, and sheltering refuge of our souls.

*~ After the Litia hymns are chanted stichiratically (slowly), and the procession of clergy and altar servers has finished at the solea, the clergy now begin the Service of Litia & Artoklasia.*

## THE LITIA

Deacon: Have mercy upon us, O God, according to thy great mercy, we pray Thee, hearken and have mercy.

*The choir responds "Lord, have mercy" (thrice) to this and the remaining petitions until noted.*

Deacon: Again we pray for all pious and Orthodox Christians.

Deacon: Again we pray for our father and Metropolitan, SABA, and all our brotherhood in Christ

Deacon: Again we pray for every Christian soul, afflicted and weary, in need of God's mercies and help; for the protection of this holy house and those who sing therein and the people here present; for the peace and stability of the whole world; for the good estate of the holy Churches of God; for the salvation and help of our fathers and brethren who with diligence and fear of God labor and serve; for those who are abroad; for those who travel by sea, by land and by air; for the healing of those who lie in infirmity; for the deliverance of captives; for those imprisoned and in danger; for our brethren who are serving and who are remembered for their labor, and for all who await the mercies of God, let us say:

Deacon: Again we pray for mercy, life, peace, health, salvation, visitation, pardon and remission of sins for the servants of God, the parishioners, members of the parish council and organizations, donors and benefactors of this holy temple and those who celebrate this holy feast (and for his servants, NN., who are offering these loaves).

Deacon: Again we pray that he may keep this holy church and this city and every city and countryside from wrath, famine, plague, earthquake, flood, fire, the sword, foreign invasion, civil war and sudden death; that our good God, who loveth mankind, will be gracious, favorable and conciliatory and will turn away and dispel all the wrath stirred up against us and all sickness and may deliver us from his righteous chastisement which impendeth against us and have mercy on us.

Choir: Lord, have mercy. (*forty times*)

Deacon: Again we pray that the Lord our God may hearken unto the voice of the supplication of us sinners and have mercy upon us.

Choir: Lord, have mercy. (*thrice*)

Priest: Hear us, O God our Savior, the Hope of all the ends of the earth and of those who are far off upon the sea; and be gracious, be gracious, O Master, toward our sins, and have mercy upon us. For Thou art a merciful God and lovest mankind, and unto Thee we ascribe glory, to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

## THE PEACE

Priest: Peace be to all.

Choir: And to thy spirit.

Deacon: Let us bow our heads unto the Lord.

**with self! Down with guilt!**

**Self as the new god is worshiped at the expense of community and enthroned in a position of the utmost importance. Worship of self has contributed to the downfall of families and societal stability, with careers, social and financial gain and self fulfillment reigning supreme.**

**Divine love does not tolerate this elevated status of self, for the ego is the enemy of our communion with God.**

**In an age of financial collapse, mortgage foreclosures and high unemployment, worship of Self dooms us to a life of total loss.**

**We were created for communion with God and the worship of the ego has led us into a state of spiritual bankruptcy. The total meltdown of the economy and the destruction of the environment is the direct result of the turning away from spiritual values. The foundation of economic and environmental collapse is to be found in our spiritual bankruptcy. We need to return to the worship of God, and reject the worship of self.**

**The denial of guilt and sin is the ultimate example of our having accepted the lie perpetrated by the devil, the great deceiver. True happiness and true wealth come only through the fulfillment of our destiny and that for which we were created, communion with God. The destruction of the ego begins with repentance and the acquisition of a humble and a contrite Heart.**

## Life of St. Thekla

*The Life of St. Thekla, a disciple and companion of the Apostle Paul in 1st century. She is given the title "Equal-to-the-Apostles" because she accompanied St. Paul in founding churches because her witness converted so many others to Christ, and she was the first woman martyr for the Christian Faith.*

According to ancient Syrian and Greek manuscripts, Saint Thekla was born into a prosperous pagan family in the Lycaonian city of Iconium (present-day Konya in south-central Turkey) in A.D. 16. When she was 18 years old and betrothed to a young man named Thamyris, Saint Paul the Apostle and Saint Barnabas arrived in Iconium from Antioch (Acts 14). Thekla's mother Theokleia prohibited her from joining the crowds which gathered to hear Paul preach. But Thekla found that if she sat near her bedroom window she could hear his every word. Thekla sat there for three days and three nights listening to Paul preach the word of God. She was particularly touched by his call to chastity. As it became apparent that Thekla was becoming interested in the new Faith, Theokleia and Thamyris went to the governor of the city and complained about Paul and his preaching. To pacify them and the other outraged citizens of Iconium, the governor had Paul imprisoned to await trial.

When Thekla learned of Paul's arrest she secretly went to the prison, and using her golden bracelets to bribe the guard, gained admittance to his cell. When she saw the Apostle she knelt before him and kissed the chains which bound his hands and feet. She remained there a long time listening to his message of the Good News of Jesus Christ. Being concerned at Thekla's prolonged absence, Theokleia and Thamyris asked her servant if she knew where she was. The servant said that Thekla had gone to visit an imprisoned stranger. Theokleia and Thamyris knew at once that she was with Paul. They decided to go again to the governor, this time demanding immediate judgement for the Apostle. After the governor chastened Paul for the disturbances he had caused in the city, he had him stoned and expelled from Iconium. The governor then admonished Thekla for her foolishness and commanded her to return home with her mother and fiancé. When Thekla announced that she had vowed to remain a virgin for the sake of Christ, her mother became enraged and asked the governor to threaten Thekla with severe punishment. The governor complied with this wish and ruled that Thekla was to be burned at the stake unless she renounced her faith in Christ.

When Thekla refused to renounce her Heavenly Bridegroom, she was taken to the arena for punishment. As she was tied to the stake she saw a vision of Jesus Christ which gave her strength to face the flames. The fire was lit, but as the flames came near Thekla a thunderstorm suddenly arose and a great torrent





**TODAY'S FEAST SUNDAY, SEPTEMBER 24<sup>TH</sup> 2023**  
**FIRST SUNDAY OF LUKE**

**THEKLA THE PROTOMARTYR &  
 EQUAL-TO-THE APOSTLES**

This saint was from the city of Iconium. When she was eighteen years of age, she was instructed in the Faith of Christ and the hope of the resurrection by the Apostle Paul, whom also she followed, forsaking her betrothed and espousing a life of virginity for the sake of the Heavenly Bridegroom. Having preached Christ in various cities and suffered many things, she reposed in Seleucia of Cilicia at the age of 90.



**SILOUAN OF ATHOS**

He was born Simeon Ivanovich Antonov, of Russian Orthodox parents who came from the village of Sovsk in Imperial Russia's Tambov Governorate. At the age of twenty-seven, after a period of military service in the Imperial Russian Army, he left his native Russia and came to the monastic state of Mount Athos (an autonomous peninsula in Greece) where he became a monk at the Monastery of St Panteleimon, known as "Rossikon", an Orthodox monastery that houses Russian monks yet is, as all the Athonite monasteries, under the jurisdiction of the Patriarch of Constantinople. There, was given the name *Silouan* (the Russian version of the Biblical name Silvanus).

An ardent ascetic, he received the grace of unceasing prayer and saw Christ in a vision. After long years of spiritual trial, he acquired great humility and inner stillness. He prayed and wept for the whole world as for himself, and he put the highest value on love for enemies. He became widely known as an elder. St Silouan died on September 24, 1938. His memory is celebrated on September 24.

Though barely literate, he was sought out by pilgrims for his wise counsel. His writings were edited by his disciple and pupil, Archimandrite Sophrony. Father Sophrony has written the life of the saint along with a record of St. Silouan's teachings in the book *Saint Silouan the Athonite*. His text *Adam's lament* is set as a choir piece by the Estonian composer Arvo Pärt. Starets Silouan was canonized by the Ecumenical Patriarchate in 1987.

**The Ego**

By Abbot Tryphon

**“We must destroy the ego...”**

**Modern psychology has told us we must feel good about ourselves and instructed us to reject the idea of guilt and sin. Sin is seen as religion's instrument for keeping people in line, making them dependent on an institution that should be relegated to the Dark Ages.**

**In an age where man is elevated to being his own god, religion is seen as a sort of enslavement. Up**

Choir: To Thee, O Lord.

**THE INTERCESSION**

Priest: O Master, great in mercy, Lord Jesus Christ our God, through the intercessions of our all-immaculate Lady Theotokos and ever-virgin Mary; by the might of the precious and life-giving Cross; by the protection of the honorable bodiless Powers of heaven; at the supplication of the honorable, glorious prophet, forerunner and Baptist John; of the holy, glorious, all-laudable apostles Peter and Paul, and of all the holy apostles; of our fathers among the saints, great hierarchs and ecumenical teachers, Basil the Great, Gregory the Theologian and John Chrysostom; Athanasius, Cyril and John the Merciful, patriarchs of Alexandria; Nicholas of Myra, Spyridon of Trimythous and Nektarios of Pentapolis, the Wonderworkers; of our fathers among the saints Tikhon, patriarch of Moscow and Raphael, bishop of Brooklyn; of the holy, glorious, great-martyrs, George the Trophy-bearer, Demetrios the Myrrh-streamer, Theodore the Soldier, Theodore the General, and Menas the Wonderworker; of the hieromartyrs Ignatius the God-bearer of Antioch, Charalampos and Eleutherios; of the holy, glorious great women martyrs, Thekla—whose memory we now celebrate—Barbara, Anastasia, Katherine, Kyriaki, Photeini, Marina, Paraskeva and Irene; of the holy, glorious, right-victorious martyrs; of our venerable and God-bearing fathers who shone in the ascetic life, especially Paisios of Athos; of *Saint Anthony, the patron and protector of this holy community*; of the holy and righteous ancestors of God, Joachim and Anna; of the Venerable Silouan of Athos, whose memory we celebrate today, and of all Thy saints:

Priest: Make our prayer acceptable;

~ *The choir responds “Amen” for each part of the phrase.*

Priest: Grant us forgiveness of our trespasses;

Priest: Shelter us under the shelter of thy wings;

Priest: Drive away from us every enemy and adversary;

Priest: Give peace to our life.

Priest: O Lord, have mercy on us and on thy world and save our souls, for thou art a merciful God and lovest mankind.

**THE SERVICE OF THE ARTOKLASIA**

**THEOTOKION IN TONE FIVE**

Clergy: Rejoice, O Virgin Theotokos, Mary full of grace, the Lord is with thee. Blessed art thou among women, and blessed is the fruit of thy womb;

Choir: For thou hast borne the Savior of our souls.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

Priest: O Lord Jesus Christ our God, Who didst bless the five loaves in the wilderness and didst satisfy the five thousand therewith, thyself bless these loaves, this wheat, wine and oil, and multiply them in this city, in the houses of those who celebrate this feast and in all thy world, and sanctify the faithful who partake of them. For it is Thou Who dost bless and sanctify all things, O Christ our God, and unto Thee do we ascribe glory, together with Thine unoriginate Father and Thine all-holy, good and life-giving Spirit, now and ever, and unto ages of ages.

Choir: Amen.

~ *The clergy sing the following troparion once, and then the choir sings it twice.*

**TROPARION IN TONE SEVEN**

Rich men have turned poor and gone hungry; but they that seek the Lord shall not be deprived of any good thing. *Great Vespers resumes with the Aposticha. The following Great Dismissal is used at Great Vespers when the Litia and Artoklasia are served. This follows the apolytikia.*



**THE GREAT DISMISSAL**

Deacon: Let us pray to the Lord.  
Choir: Lord, have mercy.  
Priest: The blessing of the Lord and His mercy come upon you through His divine grace and love towards mankind, always, now and ever, and unto ages of ages.  
Choir: Amen.  
Priest: Glory to Thee, O Christ our God and our Hope, glory to Thee.  
Choir: Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen. Lord, have mercy (*thrice*). Father, bless.

**Announcements**



September 24

*Epistle Readers*  
Alix Hall

**TODAY'S COFFEE HOUR IS SPONSORED BY PRISCILLA SPINOLA.**

**TEEN SOYO MEETING IS TODAY DURING THE COFFEE HOUR.**

**OCTOBER EVENTS.**

**OCTOBER 22 - SPECIAL OLYMPICS FUNDRAISER TEEN SOYO (NO SUNDAY SCHOOL)**

**OCTOBER 29 - TRUNK OR TREAT AT 1PM-3PM (NEED TREATS AND TRUNKS)**

**Thank you to all who came to our Work Day, we had a lot accomplished.**

**We also appreciate your support at the Harvest Festival,  
it turned out to be a beautiful day.**

**IT'S HAPPENING SATURDAY, DECEMBER 9TH**

*The Antiochian Women Organization (AWO)*

**Annual Holiday Food & Bake Sale**

*Don't forget to mark your calendar!*

Check out our  
bookstore in the  
fellowship hall.

Now you can  
pay with  
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Just scan the QR  
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directions.



**Please pray for the healing of** Michealle and Tyrone Carey, Beverly Delida,  
Alix Hall, Nina and Diogo Penas, Beth Manzini, John Archambeau, Alex & Soula.



**Brothers and Sisters in Christ,**

**This week the Church commemorates the Protomartyr Thekla, Saint Silouan of Athos and the repose of the Apostle and Evangelist John the Theologian. All three are commemorated and remembered for their particular gifts in proclaiming the Gospel of Jesus Christ.**

**The Protomartyr Thekla was the first woman martyr of the Church and holds particular veneration in the Church of Antioch. She was a companion of the Apostle Paul in that she would follow him to hear Paul preach the Gospel. Her devotion and steadfast love of Christ was evident for all to see. She would receive martyrdom as she escaped her persecutors.**

**Saint Silouan of Mount Athos was a Russian by birth, but would spend most of his life at Saint Panteleimon Monastery on Mount Athos. Though barely literate, pilgrims would come from all over the world to seek out his wise counsel. He was considered the most authentic monk of the 20th Century and was canonized in 1987.**

**Saint John the Apostle and Evangelist was one of the original 12 disciples and was responsible for the writings of the Gospel of John, the Three Epistles of John, and the Book of Revelation.**

**The common thread of all three was their love of Jesus Christ. We are called to imitate them in our love for Christ and His Holy Church.**

**In closing, some wisdom from Saint Silouan of Mount Athos:**

***“Whoever will not love his enemies cannot know the Lord and the sweetness of the Holy Spirit. The Holy Spirit teaches us to love our enemies in such a way that we pity their souls as if they were our own children.”***

In Christ,  
*Fr. Elia Shalhoub*  
Very Rev. Fr. Elia Shalhoub, Pastor



**Offering Holy Bread**

**It is the tradition of the Orthodox Church to offer Holy Bread for a Divine Liturgy for the health of a loved one; in memory of one who has fallen asleep in the Lord; a feast day, anniversary, birthday or other special occasion.**

**The customary donation is \$25.00 per offering.**

**Please fill out the form at the information table, and hand it to Yuliya.**