



St. Michael's Orthodox Christian Church

1182 Ashland St., Greensburg, PA 15601

*Diocese of Charleston, Oakland and the Mid-Atlantic
Antiochian Orthodox Christian Archdiocese
of North America.*

(See the back cover for detailed contact information.)

Sunday, October 4, 2015

*To all who are present with us this morning,
Welcome! Thank you for being here.*

*Please join us for coffee and...
in the Fellowship Hall following Divine Liturgy.*

You May Find the Text of the Divine Liturgy beginning on the bottom page 91 of the Service Book (gold embossed cross on the reddish brown cover) or in the green-spiral-bound book; sheet music can be found in the 8.5" x 11" large, spiral-bound booklet.

At the Kiss of Peace our practice is for each of us to greet the person to our right and left with the bowing of our head, hands held in a prayerful clasp or crossed on the chest, while offering each other the Christian greeting, "Christ is in our midst!" and responding, "He is and shall be!"

Please remember that Holy Communion is reserved for those Chrismated Orthodox Christians who have appropriately prepared themselves through prayer, fasting and Confession to receive the Holy Mysteries of the Church. The bread (*anti'doron*, which means 'in place' of the gifts) which we share after Communion and at the end of the Liturgy is for all.

Being mindful we are in church, let us always remember to...

...be quiet and attentive. Let us sing, pray, stand, sit, kneel and respond where responses are indicated. Let us not talk, look around, text message, play games, etc. Especially let us work at this in the Communion line and when in line to venerate the Cross and depart. If we cannot hear the post-Communion prayers being chanted during our church departure, we are way too noisy.

...refrain from eating, drinking or chewing gum. (most obviously and especially if you will be receiving Holy Communion).

...stay put. Except in rare cases, there are few of us who cannot stay in one location for two hours (actually less, for most of us).

The Mission of Our Church



The mission of St Michael's Antiochian Orthodox Christian Church is to tend the flock of our Lord Jesus Christ and to spread the Good News of Christ to those outside the flock. This mission is to be accomplished by a) living a full liturgical and sacramental life, b) proclaiming the Orthodox Christian faith to all people, c) providing effective charitable and social programs, and d) establishing strong spiritual leadership and resources.

TONE 1

Arr: Basil Kazan.

While the stone was sealed by the Jews, and the sol - diers were
guard - ing Thy most pure Bod - y, Thou didst a -
rise on the third day, O Sav - ior, grant - ing
life to the world; for which cause the heav - en - ly
pow'rs cried a - loud un - to Thee, O Giv - er of
Life: Glo - ry to Thy Re - sur - rec - tion, O Christ;
26 Glo - ry to Thy King - dom; Glo - ry to Thy Prov - i - dence,
30 O Thou Who a - lone art the Lov - er of man - kind!

SYRIAN CHRISTIAN RELIEF

As the Syrian crisis continues with little change, we continue to accept *donations* to do what we can to help ease the suffering there. Checks may be written to "St. Michael's" with the note "Syrian Relief." The following link to a CBS 60 Minutes program will offer some deeper understanding of what is transpiring:

http://www.cbsnews.com/8301-504803_162-57418048-10391709/the-last-Christian-village-in-the-holy-land/

Sunday, October 4, 2015

Greeting: Christ is in our midst!

Response: He is and shall be!

Tone: 1

Eothinon: 7

*Eighteenth Sunday after Pentecost and Second Sunday of Luke.
Hieromartyr Hierotheos, bishop of Athens; Hieromartyr Peter
of Capitolia in Syria; Martyrs Domnina and her daughters of
Syria; Gurius, first archbishop of Kazan and Barsanouphios,
bishop of Tver; Martyrs Stephen (Stiljanovich) and Elizabeth of
Serbia; John the Hermit;*

THE EPISTLE READING

St. Paul to the Corinthians (2Cor 9:6-11)

BRETHREN, he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. Each one must do as he has made up his mind, not reluctantly or under compulsion, for God loves a cheerful giver. And God is able to provide you with every blessing in abundance, so that you may always have enough of everything and may provide in abundance for every good work. As it is written, "He scatters abroad, he gives to the poor; his righteousness endures forever." He who supplies seed to the sower and bread for food will supply and multiply your resources and increase the harvest of your righteousness. You will be enriched in every way for great generosity, which through us will produce thanksgiving to God.

THE HOLY GOSPEL

According to St. Luke (5:1-11)

THE LORD SAID, "As you wish that men would do to you, do so to them. If you love those who love you, what credit is that to you? For even sinners love those who love them. And if you do good to those who do good to you, what credit is that to you? For even sinners do the same. And if you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive as much again. But love your enemies, and do good, and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High; for He is kind to the ungrateful and the selfish. Be merciful, even as your Father is merciful."

October is our Pledge Month

This is the 10th year of our formal Stewardship effort at St. Michael's. Our pledges show commitment and help maintain our fiscal health. Let us make our 10th year a memorable one for generosity and participation. You should receive your packet in the mail this week.

Our pledge supports the budget, which includes both ***everyday expenses*** and ***the mortgage***. Our average monthly expenses are \$23,300, which includes \$4,400 for Mortgage payment. The current mortgage balance is about \$260,000. (We also just took out a \$30,000 loan to repave the parking lot.)

Please be generous and return your pledge card as soon as possible.

Please turn in

“Are We There Yet?” (from Fr. John)

A few thoughts on sermons, sermonettes and announcements

It is a strange phenomenon, I think, that a topic I hear mentioned frequently these days regarding my work in our church has to do with how much I talk, especially on Sunday. A running joke (to some of you, not so funny) has to do with whether something was said during sermon one, two, three, or maybe in those oh-so-long announcements. Much is said regarding *that* speaking was noted, very little is said regarding *what* the words were about and if they were necessary or not. One explanation may be that what is said is found to be boring or presented in an uninteresting manner. However, if beauty is in the eye of the beholder, then perhaps *hearing* is in the *mind* of the listener.

“Are we there yet?” is a child’s common way of expressing emotional discomfort while on a long trip. It indicates boredom. In a child, we are not surprised by that. How similar our comments regarding what we hear all around us all the time may be. A difference is that we may be missing most of what’s going on or being said around us when we mindlessly find ourselves stuck in boredom.

“Boredom is a fundamental unawareness of life. Boredom is awareness trapped in the mind.” (I forget who said that.)

As adults, each of us is responsible for how we construct meaning from experience. Sometimes we forget that. To locate my “boredom” (or any other emotion or feeling) in a cause somewhere outside of me is to doom myself to experience life as a victim. At this point, some of you are feeling the same way you do when I talk in church. But what if it’s true? Hmmm.

*“Inasmuch as you did it to one of the least of these my brethren,
you did it to me.”*

FOCUS Pittsburgh, an inner city Orthodox Christian charitable organization, is collecting clothes (clean and in good condition, please) for the very, very needy people (many homeless) in the Hill District neighborhood of the city. Clothing including coats, jackets, sweaters, trousers, shirts, blouses and other tops, shoes, handbags, gloves, scarves, etc., are all gratefully received and appreciated. The depth of need, and joy of the recipients would bring tears to your eyes.

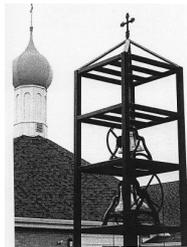
A drop off area will be available starting next Sunday (probably at the top of the stairs in the Feast Tree location). If you would participate in this project, the contact people here at St. Michael’s are Marilyn Elias ((724) 493-2986) and Miriam Yazge ((724) 691-0197).

“Food on the Hill” Lunch Ministry

The next “Food on the Hill” lunch is scheduled for **Tuesday, October 6, 2015** from 12:00 to 1:00 PM.

Anyone who would like to support “Food on the Hill” in any capacity you would like, should contact Dan Davis or Gust Flizanes.

Please make checks out to “St. Michael’s Church” with “Food on the Hill” on the memo line.



Let’s hear it for Brant, FNB and donors!

Brant Asphalt and Paving Company arrived on Monday (September 21) morning and completed lot repairs and patching that day. Tuesday and Wednesday (September 22 & 23) saw the resurfacing completed and topped off with the bright, new lines. On Friday, September 25, the deal was sealed when we signed for a \$30,000 loan at FNBank that would complete the \$40,000 transaction. Your generous contributions will make for a beautiful ending. Thank you to those who have already contributed to this project and to those who soon will.

BIBLE STUDY TO BEGIN ON OCTOBER 7

Beginning on Wednesday evening, October 7 at 7:00 PM, and continuing on the remaining three Wednesdays in October, we will gather for a Bible Study on the Epistle of Saint Paul to the Philippians. There may be no book of the Bible that is so upliftingly joyful, deeply Christological, doctrinally informative, yet *short...* than Philippians. So none of us need fear the task to be too daunting. Comments or questions? Contact Fr. John: mobile — 724-244-1228; frjno@comcast.net.

CALEB’S CUPBOARD—Bring something every week!

Caleb’s Cupboard is the large, tan plastic box at the front entrance to our church which is intended to be a collection bin in which we may leave canned goods and other non-perishable items for people in need.

Let us regularly fill it to the brim!

REMEMBER, the *Second Week* on this schedule *May Change*.
ALWAYS USE THE MOST CURRENT BULLETIN!

October 4 thru October 10

Sunday, October 4

- 8:45 AM - MATINS
- 9:30 AM - Choir Rehearsal
 "...let us pray (beseech)..."
- 10:00 AM - DIVINE LITURGY
 "God grant you many years..."
- Quarterly Meeting with
 Buffet Wrap-Up Report
- Altar Server Meeting (until 2)
 with pizza lunch

Monday, October 5

- 2 to 4:00 PM - Pastor Office Hours
- 6:00 PM - VESP. DIV. LITURGY
 Apostle Thomas of the 12
- 7:00 PM - MOVIE NIGHT
 "The Master Designer"
 *Come avail yourself to a beautifully
 insightful and thought provoking
 presentation regarding God and
 His Creation.*

Tuesday, October 6

- 12:00 noon - Food on the Hill

Wednesday, October 7

- 9 to 11:00 AM - Pastor Office Hours
- 6:00 PM - PARAKLESIS
 to the Theotokos
- 7:00 PM - Bible Study
 Philippians Chapter 1

Thursday, October 8

- 9:00 AM - Ant.Wom. - cooking
- 6:00 PM - VESP. DIV. LITURGY
 Apostle James, son of Alphaeus

Friday, October 9

- 4 to 6:00 PM - Pastor Office Hours

Saturday, October 10

- (9:00 to 1:00 PM - AA Workshop)
 - 6:00 PM - GREAT VESPER
-

ALTAR SERVER TRAINING

Today
Sunday
October 4
following Church School
until 2:00 PM (pizza)

October 11 thru October 17

Sunday, October 11

- 8:45 AM - MATINS
- 9:30 AM - Choir Rehearsal
 "For the peace of the whole world..."
- 10:00 AM - DIVINE LITURGY
 - Anna Santone 1 year memorial
 "God grant you many years..."
- Gyro Luncheon
- Inquirer/Catechumen Class

Monday, October 12

- 12 to 2:00 PM - Priest Office Hours
- 7:00 PM - Inquirer/Catechumen Class

Wednesday, October 14

- 12 noon - Feed the Hungry at
 1st Lutheran Church, S. Main St.
- 2 to 4:00 PM - Pastor Office Hours
- 6:00 PM - PARAKLESIS
 to the Theotokos
- 7:00 PM - Bible Study
 Philippians Chapter 2

Thursday, October 15

- 7:00 - Choir Rehearsal

Friday, October 16

- 9:00 AM - DIVINE LITURGY
 Longinos the Centurion
- 4:00 to 6:00 PM - Priest Office Hrs
- Delegates Meetings begin
 at Antiochian Village

Saturday, October 17

- Delegates Meetings continue
 at Antiochian Village
 - 6:00 PM - GREAT VESPER
-

**PRAYERS FOR
VICTIMS of ABORTION**

Sunday, October 25
12:00 noon

Do you have a favorite movie
that you value because of the values
it has taught you or reminds you of?
Suggest it to Fr. John for Movie
Night, Monday, October 19.

START DATE CHANGE TO CATECHUMEN CLASS “DOUBLE HEADERS”

On Sunday morning and Monday evenings that do not fall on “movie Monday” weekends, the Sunday/Monday timeslots will be repeats of each other so that those who would like to begin to learn about the Orthodox Faith, whether with the intent to join it or not, will have some flexibility regarding their schedules and keeping up with the “course work.”

Copies of “The Faith” by Clark Carlton are on their way to our bookstore and will constitute our text for the fifteen to twenty sessions it will require for us to cover the material presented in the book.

The beginning date for the class(es) will be Sunday/Monday, October 11 and 12.

USED BOOK SALE

\$5 per bag full

VESPERAL DIVINE LITURGY

6:00 pm, MONDAY, Oct. 5

Thomas the Apostle (called **Didymus** which means "the twin") was one of the Twelve Apostles of Jesus Christ, according to the New Testament. He is informally called *doubting Thomas* because he doubted Jesus' resurrection when first told, (in the Gospel of John), followed later by his confession of faith, "My Lord and my God", on seeing Jesus' wounded body.

Traditionally, he is said to have travelled outside the Roman Empire to preach the Gospel, travelling as far as India.^{[2][5][6][7]}

According to tradition, the Apostle reached Muziris, India in AD 52

and baptized several people, founding what today are known as Saint Thomas Christians or Nasranis. After his death, the reputed relics of Saint Thomas the Apostle were enshrined as far as Mesopotamia in the 3rd century, and later moved to various places.^[8] In 1258, some of the relics were brought to Abruzzo in Ortona, Italy, where they have been held in the Church of Saint Thomas the Apostle.^[9] He is often regarded as the Patron Saint of India, and the name *Thoma* remains quite popular among Saint Thomas Christians of India.

VESPERAL DIVINE LITURGY

6:00 pm, THURSDAY, Oct. 8

James the Apostle, son of Alphaeus (Ἰάκωβος, *Iakōbos* in Greek) (Hebrew: יעקב בן חלפאי, *Ya'akov Ben Halfai*) was one of the Twelve Apostles of Jesus, appearing under this name in all three of the Synoptic Gospels' lists of the apostles. He is often identified with James the Less (Greek *Iacobos ho mikros*, Ἰακώβος ὁ μικρὸς Mark 15:40) and commonly known by that name in church tradition. He is also labelled "the minor", "the little", "the lesser", or "the younger", according to translation. He is distinct from James, son of Zebedee and in most interpretations also from James the Just or James, brother of Jesus. He appears only four times in the New Testament, each time in a list of the twelve apostles.

The Use of Bells in the Orthodox Church:

A Simple Overview

compiled by Bell Team Leader, Lisa Tereshko

Ringling bells are a most essential element of an Orthodox Church.

Church bells are rung to:

- Summon the faithful to services.
- Express the triumphal joy of the Christian Church.
- Announce important moments during the services both to those in church and to those who are not able to be physically present in the church, so that all may be united in prayer.
- Strengthen Christians in piety and faith by its sound, which Orthodox Christians believe is “alloyed with divine grace to disperse and destroy the forces of cruelty and of demonic suggestion.”
- Proclaim important events, such as the death of a member of the church; the arrival of an important person, such as the bishop or civil ruler; an emergency such as fire or flood; or victory in battle (as dramatically recreated in the triumphant conclusion of the 1812 Overture).

The use of bells is not only practical, but is also considered to be spiritual. Bells are sometimes referred to as “singing icons,” because they establish the acoustic space of an Orthodox temple just as painted icons and hymnography define its visual and noetic space, respectively.

There are several liturgical services which point out the importance of bells in the Russian Orthodox Church: *Blessing the Foundation of a New Bell Tower*, *Blessing a New Bell Tower* (after construction is completed), *Blessing, Naming, and Chrismating a Bell*. There is also a service for the blessing of a bell ringer.

Bells are blessed with a ritual containing many of the elements of the Rite of Baptism. The new bell is blessed with holy water and censed, both outside and inside, and the priest lays hands on the bell to bless it. During the rite, the bell is “named” (this is, consecrated in honor of a saint, whose icon has often been molded into the side of the bell when it was cast at the foundry - but though a bell may be called the “Gabriel” bell, it would never be called the “St. Gabriel” bell, because a bell is not a saint). The bell is also anointed with chrism, just as an Orthodox Christian is at chrismation. The theological understanding of bells as “weapons” in spiritual warfare, and their role in the Christian life is emphasized during the rite by the scripture lesson from Numbers 10:1-10:

“And the Lord spoke to Moses, saying: Make for yourself two silver trumpets... and they shall be for you for the calling of the assembly... when you sound an alarm... and if you shall go forth to war... and in the days of your rejoicing...”

The use of bells is symbolic of the proclamation of the Gospel. Sometimes Orthodox churches and monasteries will combine the use of bells with the striking of a wooden or metal semantron, with the semantron being sounded first, then the bells being rung later. The quieter and simpler sound of the semantron is understood to symbolize the Old Testament prophets, for it is the symbol only of a coming event, whereas the ringing of the bells is spread far into the air symbolizing the annunciation of the Gospel throughout the world.
