

“Orthodoxy is life; one cannot talk about it, one must live it.”

St. Elias Orthodox Church

Antiochian Orthodox Christian Archdiocese of North America

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His Eminence Metropolitan JOSEPH

Archbishop of New York and Metropolitan of All North America

His Grace Bishop Thomas

Diocese of Charleston, Oakland and Mid-Atlantic States

The Very Reverend Kevin Gregory Long, Pastor – Phone: 412.302.8490

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Welcome Visitors and Friends

We thank you for worshipping with us. Please join us, in our hall, for refreshments after the Divine Liturgy. If you have any questions, regarding our parish or the Holy Orthodox Faith, please ask Father Kevin. We hope that you will visit us again.

On Reception of Holy Communion in the Orthodox Church

Since we understand Holy Communion to mean we share an identical and divinely given faith uniting us with the apostles, saints, holy martyrs and Fathers of the Seven Ecumenical Councils of the “Undivided Church,” only members of the Orthodox Church – prepared through prayer, fasting and periodic confession – may receive Holy Communion. However, Antidoron (blessed bread) is available to all at the veneration of the cross. Please say your Christian name when approaching the Chalice. If you are not receiving Holy Communion you may approach for a blessing

Divine Liturgy Variables on Sunday, November 25, 2018

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.

THE EISODIKON (ENTRANCE HYMN) OF ORDINARY SUNDAYS

Come, let us worship and fall down before Christ. Save us, O Son of God, Who art risen from the dead; who sing to Thee. Alleluia.

RESURRECTIONAL APOLYTIKION IN TONE ONE

While the stone was sealed by the Jews, and the soldiers were guarding Thy most pure body, Thou didst arise on the third day, O Savior, granting life to the world. For which cause the heavenly powers cried aloud unto Thee, O giver of life. Glory to Thy Resurrection, O Christ, glory to Thy kingdom, glory to Thy providence, O Thou Who alone art the lover of mankind.

APOLYTIKION OF 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. KATHERINE THE GREAT-MARTYR IN TONE FIVE

Let us praise the all-lauded and noble bride of Christ, * the godly Katherine, the guardian of Sinai and its defense, * who is also our support and succor and our help; * for with the Holy Spirit's sword * she hath silenced brilliantly the clever among the godless; * and being crowned as a Martyr, she now doth ask great mercy for us all.

TROPARION OF ST. ELIAS IN TONE FOUR

O venerable and glorious Elijah, pillar of the prophets and their cornerstone, the forerunner of the second coming of Christ, who didst send grace from on high to Elisha that he may dispel all illness that befalls mankind. With thy wondrous healing grace, Elijah, heal thou me.

KONTAKION OF ENTRANCE OF THE THEOTOKOS IN TONE FOUR

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.

THE EPISTLE

God is wondrous in His saints. Bless God in the congregations.

The Reading from the Epistle of St. Paul to the Galatians. (3:23-4:5)

Brethren, before faith came, we were confined under the Law, kept under restraint until faith should be revealed. So that the Law was our custodian until Christ came, that we might be justified by faith. But now that faith has come, we are no longer under a custodian; for in Christ Jesus you are all sons of God, through faith. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. And if you are Christ's, then you are Abraham's offspring, heirs according to promise. I mean that the heir, as long as he is a child, is no better

than a slave, though he is the owner of all the estate; but he is under guardians and trustees until the date set by the father. So with us; when we were children, we were slaves to the elemental spirits of the universe. But when the time had fully come, God sent forth His Son, to redeem those who were under the Law, so that we might receive adoption as sons.

THE GOSPEL

The Reading from the Holy Gospel according to St. Luke. (18:18-27)

At that time, a man came testing Jesus and asking, "Good Teacher, what shall I do to inherit eternal life?" And Jesus said to him, "Why do you call Me good? No one is good but God alone. You know the commandments: 'Do not commit adultery. Do not kill. Do not steal. Do not bear false witness. Honor your father and mother.'" And the man said, "All these I have observed from my youth." And when Jesus heard it, he said to him, "One thing you still lack. Sell all that you have and distribute to the poor, and you will have treasure in heaven; and come, follow Me." But when the man heard this he became sad, for he was very rich. Jesus, seeing him sad, said, "How hard it is for those who have riches to enter the kingdom of God! For it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." Those who heard it said, "Then who can be saved?" Jesus said, "What is impossible with men is possible with God."

MEGALYNARION OF THE ENTRANCE IN TONE FOUR

The Angels beholding the entrance of the all-pure one were overtaken by surprise; how hath the Virgin entered into the Holy of Holies?

Since thou art a living temple of God, O Theotokos, no impure hand shall touch thee. But the lips of believers, let them ceaselessly laud thee, crying unto thee joyfully with the voice of the angels, Verily, O undefiled Virgin, thou art more exalted than all creatures.

KOINONIKON (COMMUNION HYMN) FOR THE ENTRANCE IN TONE EIGHT

I will take the cup of salvation, and I will call upon the Name of the Lord. Alleluia.

From Father

Brethren, before faith came, we were confined under the Law, kept under restraint until faith should be revealed. So that the Law was our custodian until Christ came, that we might be justified by faith. But now that faith has come, we are no longer under a custodian; for in Christ Jesus you are all sons of God, through faith.

This matter of the Law versus faith has been a matter of contention for some time. It can be seen as the major reason for the start of the Protestant revolution. It is the one thing that is hammered against churches of higher traditional and liturgical content by those who believe that Christianity consists of me, the Bible and Jesus.

They are wrong, of course. But we are always needing to keep in mind that our works do not save us. Our brains do not save us, either. Actually, our belief doesn't either. What saves us, interestingly enough, is Jesus Christ.

There is nothing we can do. There is nothing we can say, there isn't even anything we can think that can take the place of what Christ has done for us. He is the destroyer of death. We are the ones who would be the victims if that destruction has not taken place. So it is an offer we are given. IN a sense he has offered us his hand. We need to bring our hand to his: he will do the heavy lifting.

So we put on Christ. We say "yes" to his offer of salvation. But our "yes" is more that saying "I believe" or "I am saved" or even "I accept Jesus as my personal Lord and savior". When we are baptized into Christ we put on Christ. Our old self dies and our new self lives in him. We put to death our old life according to the flesh and life into Christ's life in the spirit.

The things of this world are transformed in this event. We still need nourishment to live, but we are not so focused on them. We live in the world, we interact with the world, but we do not let the world affect the life we have in Christ. This in the end was what was so problematic for the rich man putting Jesus to the test. The world was a very important place to the man. He had many things. The things the rich man had prevented him from seeing the poor who could benefit from the his mercy. Sure, he kept the Law, but the Law does not save.

This could be us as well. Do we let the things of this world overtake our life in Christ? Are we able to see the poor at our doorstep? Are we able to see that the food we get in abundance is food we should not store for a rainy day but should give to those in need? Can we be like Saint Basil, Saint John Chrysostom, or like Saint John of Kronstadt and see the poor and needy as Christ before us and respond in compassion and mercy and generosity? Or will we let the world have its way with us and lead us down the dark path to suffering and death?

For the Health of:

St. Elias Members
Fran Brunish
Tom, Bette Lou & Sophia
Fran Brunish
Children & Grandchildren
Christine & Pete
Uncle John & Aunt Joanne
Jerry & Family
Children & Grandchildren
Gidu
Tina
Delanie
Mackenzie
John
Eileen
Gary
Angelle
Paul
Friends & Family
Cindy
Joshua
Farris Family

In Memory of:

St. Elias Founders
Helen
Paul
Robert Sarkissian

Keep in your prayers:

Homebound or Convalescing: Nick Adams (home), John Bakuhn (Jameson Rehab), Betty Farris (Home), Elias Jacobs (Home), Rose Hanna (Rhodes Estates), Elizabeth Horney (Home), Nancy Thomas (Avalon), Joel Scalzo (home), Jim Macom (Home)

Candles offered by:

Father Kevin
Ron & Kathy
Aunt Marian
Marian
Nunna & PapPap
Nunna & PapPap
Tom & SuzAnne
Tom & SuzAnne
Marilyn & Tom
Josephine
Josephine
Uncle John & Aunt Joanne
Uncle John & Aunt Joanne
Joanne
Joanne
Kathleen
Kathleen
Kathleen
Kathleen
Gary
Mom and Gary
Justin, Beck & the Kids

Candles offered by:

Father Kevin
Kathleen
Kathleen
Cyndi & Jesse