



SAINT ANDREW ORTHODOX CHURCH

Antiochian Orthodox Christian Archdiocese of North America
Diocese of Wichita and Mid-America
Metropolitan JOSEPH, Primate – Bishop BASIL, Bishop of Wichita

Rev. Fr. Patrick Henre, Pastor

Welcome to all our visitors worshipping with us!

We look forward to meeting you after the service and welcoming you personally to Saint Andrew. *We're glad you're here!*

October 21, 2018

Venerable Hilarion the Great of Palestine

Christodoulos of Patmos the wonderworker; Martyrs Socrates and Theodota at Ancyra; Venerable-confessors Vissarion & Sophronios of Ciorara, & Martyr Oprea of Salistie in Romania

Tone 4, Eothinon 10

Antiphons and Little Entrance

The usual Antiphons and Little Entrance as printed in the service booklet. The Third Antiphon is the Tone 4 Resurrection Hymn, "Having learned the joyful message...". See below for music.

Hymns of the Day

For the Resurrection

Tone 4 Byzantine

Kazan

Hav-ing learned the joy-ful mes-sage of the res-ur-
rec-tion from the an-gel, the wo-men dis-ci-ples of the

Lord cast from them their pa-ren-tal con-dem-na-tion, and
 proud-ly broke the news to the dis-ci-ples, say-ing, death
 hath been spoiled. Christ_God is ris - en, grant-ing the
 world great_mer - cy.

For Saint Hilarion

Tone 8 Byzantine

Barr

With the streams_ of thy tears, thou didst cul-ti-
 vate the bar-ren-ness of the des-ert; and by thy
 sigh-ing from the depths, thou didst bear_fruit a
 hun-dred-fold in la - bours; and thou be-cam-
 est a lu-min-ar - y, shin-ing with mir-a-cles up-
 on the world, our right-eous Fa-ther, Hi-la - ri - on.
 In-ter-cede with Christ God that our souls_ be saved.

For Saint Andrew

Tone 4 Byzantine

Barr

As the first-called of the A-pos - tles, and broth-er
of their lead-er, O An - drew, en - treat the
Mas-ter of all to grant peace to the world and to our
souls the great mer - cy.

The musical score consists of four staves of music in a single system. The first staff begins with a treble clef and a key signature of one sharp (F#). The melody is written in a style characteristic of Byzantine chant, with a mix of quarter, eighth, and half notes, and some longer note values. The lyrics are placed below the notes, with hyphens indicating syllables that span across multiple notes. The piece concludes with a double bar line.

Sunday Kontakion

Karam

O un-dis-put-ed in-ter-ces-sor of Christ-ians, the
med-i - a - trix, who is un-re-ject-ed by the Cre - a -
tor. Turn not a-way from the voice of our pe - ti -
tions, though we be sin - ners. Come to us with aid in
time, who cry un-to thee in faith, for thou art
good. Has - ten to us with in-ter-ces - sions, O The - o -

The musical score consists of seven staves of music in a single system. The first staff begins with a treble clef and a key signature of two sharps (F# and C#). The melody is written in a style characteristic of Byzantine chant, with a mix of quarter, eighth, and half notes, and some longer note values. The lyrics are placed below the notes, with hyphens indicating syllables that span across multiple notes. The piece concludes with a double bar line.

to - kos, who dost ev - er in - ter - cede for those who
 hon - or thee.

Trisagion Hymn

The usual Trisagion as in the service booklets.

The Epistle **Galatians 2:16-20**

How great are Thy works, O Lord! In wisdom hast Thou made them all (Ps. 103:24). v. Bless the Lord, O my soul (Ps. 103:1)!

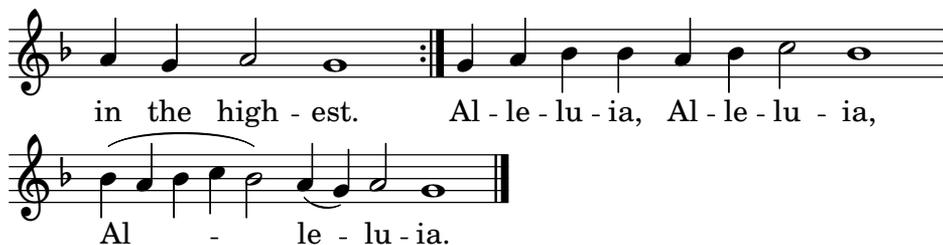
Brethren, you know that a man is not justified by works of the Law but through faith in Jesus Christ. Even we have believed in Christ Jesus, in order to be justified by faith in Christ, and not by works of the Law, because by works of the Law shall no one be justified. But if, in our endeavor to be justified in Christ, we ourselves were found to be sinners, is Christ then an agent of sin? Certainly not! But if I build up again those things which I tore down, then I prove myself a transgressor. For I through the Law died to the Law, that I might live to God. I have been crucified with Christ; it is no longer I who live, but Christ Who lives in me; and the life I now live in the flesh I live by faith in the Son of God, Who loved me and gave Himself for me.

The Gospel **Luke 8:26-39**

v. And bend Thy bow, and prosper, and reign, for the sake of truth, and meekness, and righteousness (Ps. 44:5).

v. Thou hast loved righteousness, and hated iniquity (Ps. 44:8).

At that time, Jesus arrived at the country of the Gadarenes, which is opposite Galilee. And as He stepped out on land, there met Him a man from the city who had demons; for a long time he had worn no clothes, and he



Verses from Psalm 148 may be chanted between each refrain.

On Receiving Holy Communion in the Orthodox Church

Only Orthodox Christians who are prepared through prayer, fasting, and a recent confession should approach the Chalice for Communion. All others are encouraged to come receive a blessing from the priest and partake of the Holy Bread as they exit the Communion line.

The remainder of the Liturgy concludes as usual.



Kontakion and Ikos

On October 21 in the Holy Orthodox Church we commemorate our righteous Father Hilarion the Great of Palestine.

Having before sown down here in tears and labors,
now reap there, O Hilarion, with rejoicing.
On the twenty-first Hilarion fell asleep for the last time.

Like a rose growing among thorns, this great saint was born of pagan parents in the village of Tabatha near Gaza in Palestine. Hilarion's parents sent him to study in Alexandria, where the gifted youngster quickly excelled in both secular learning and spiritual wisdom. Coming to know the Lord Christ, he was baptized, and desired to dedicate himself completely to the service of the true God. With this desire in his heart, Hilarion visited St. Anthony in the desert and became his disciple. Then he returned to his homeland and lived a life of asceticism near Maïuma at Gaza. Demons tried to terrify Hilarion in various ways, but by prayer to God and the sign of the Cross he always overcame them and drove them away. Many lovers of the

spiritual life gathered around him. Hilarion became for Palestine what St. Anthony was for Egypt. A divine teacher, a strict ascetic and a wonderful miracle-worker, Hilarion was revered not only by Christians but also by pagans. He peacefully entered the Heavenly Kingdom in the year 372 at the age of 80.

On this day, we also commemorate Christodoulos of Patmos the wonderworker; Martyrs Socrates and Theodota at Ancyra; Venerable-confessors Vissarion and Sophronios of Ciorara, and Martyr Oprea of Salistie in Romania. By the intercessions of Thy Saints, O Christ God, have mercy upon us. Amen.

Third Century: Development of Theology

by Fr. Thomas Hopko

The third century also witnessed the emergence of the first formal school of Christian theology. It was located in Africa — in Alexandria, Egypt. Founded in about 180 A.D. by Pantaenus, a converted Stoic philosopher, the school was developed and strengthened by Clement (d. c. 215), and crowned by the outstanding theologian and scholar Origen (c. 185–254). Whereas Tertullian strongly rejected any alliance between “Athens and Jerusalem” — that is, between pagan philosophy and Christian revelation — the Alexandrians insisted that Greek philosophy was preparation for the Christian Gospel. They affirmed that the glimmers of truth discerned by the great pagan philosophers, poets, and dramatists all point to, and are fulfilled and completed by, the truth of the Christian Faith. Hence, Christianity can be seen to be the Highest Philosophy, the culmination of all human philosophical endeavor. Thus, Origen wrote to his illustrious disciple Saint Gregory the Wonderworker (c. 213–c. 270),

“I desire you to take from the philosophy of the Greeks what may serve as a course of study or a preparation for Christianity, and from geometry and astronomy what may serve to explain the sacred Scriptures, in order that all that the philosophers say about geometry and music, grammar, rhetoric, and astronomy, we may say about philosophy itself, in relation to Christianity.”

The work of Origen was phenomenal. He wrote numberless treatises on many themes. He is known as the “Father of Biblical Criticism” for the *Hexapla*, his monumental, six-fold, critical (meaning trying to determine the most accurate text) edition of the Old Testament, and for his commentaries

on most of the books of the Bible. He is also known as the “Father of Systematic Theology,” mostly for his work called *On First Principles*, the first of its kind, in which he systematically treated all the major doctrines of the Christian Faith. In general, his work laid the foundation for virtually all subsequent theological scholarship in the Greek Church.

However, in some of his works Origen made use of various problematic Platonistic teachings as he tried to explain certain mysteries of the Faith which the Church had not yet officially clarified. In time, these Platonistic speculations led to various heresies, mostly among certain monks who considered some of these questionable teachings to be dogma. As this problem increased, by the middle of the 6th century, out of a pastoral concern to put an end to these divisive heresies, the Church took the drastic step of condemning Origen himself, as well as his erroneous teachings, at the Fifth Ecumenical Council in the year 553.

Among the major theologians of the third century who also must be mentioned are Saint Dionysius the Great, Bishop of Alexandria (d. 264); Saint Gregory the Wonderworker, Bishop of Neocaesarea in Cappadocia (d.c. 270); and Saint Methodius, Bishop of Olympus in western Asia Minor (d. 311). Saint Dionysius, the dynamic bishop of Alexandria from 247 until his death in 264, was noted for his efforts in helping to end disputes of various kinds among and within the Churches around the Mediterranean Basin. He led the opposition to the heretical teachings of Paul of Samosata, Bishop of Antioch, and may have died at the first council in Antioch that condemned Paul’s erroneous speculations about the Holy Trinity and about Christ.

It is interesting to note that when Paul did not cease his erroneous teachings, a subsequent council in Antioch, held in 268, reaffirmed the condemnation of his speculations and deposed him as bishop. However, he refused to give up the episcopal throne and residence. Finally, in 272 the Church appealed to Emperor Aurelian (r. 270–275), who had recently won back Antioch from the Kingdom of Palmyra, to remove Paul by force. This he did, after conferring with “the bishops of the religion in Italy and Rome” (as presumably impartial judges, as reported by Bishop Eusebius in his *History of the Church* VII.30.19), who assured him that the Church in the East had indeed acted properly in deposing Paul.

This was apparently the first time the Church ever appealed to the civil authorities for assistance. It is perhaps a sign of the Church’s growing “self-confidence” regarding its place and stature in Roman society that it would make such a request from the emperor, who just as easily could have been persecuting Christians. It also can be seen as prophetic of the alliance of the

Church with the State that will gradually develop during the fourth century.

Concerning Saint Gregory the Wonderworker, it is said that upon his return to his hometown of Neocaesarea after his five years in Palestine, there were only 17 Christians; but at his death, after being bishop for about 30 years, there were only 17 pagans. Though Gregory was converted to Christianity by Origen, and though Origen was his teacher for five years, there is no evidence of Origen's problematic, misleading speculations in Gregory's writings.

And Saint Methodius, a prolific writer and important theologian, was one of the first Christian leaders to point out and refute various erroneous speculations in Origen's works. Methodius's only work which comes down to us in its entirety is called *The Symposium*, or the *Banquet of the Ten Virgins*. Interestingly, this treatise contains an especially positive understanding of marriage and marital relations, even though its overarching theme is praise for a life of consecrated virginity. He died as a martyr near the end of the Diocletian Persecution.

Excerpt from The Orthodox Faith, Vol. 3: Church History.



This Week

Tuesday, October 23

- 7:00 pm, Choir Practice

Wednesday, October 24

- 6:00 pm, Daily Vespers

Saturday, October 27

- 5:00 pm, Great Vespers

Fr. Patrick is available for confession following the Service.

Sunday, October 28

- 9:00 am, Orthros
- 10:00 am, Divine Liturgy

Prosphora Schedule

Oct. 28: Eden
Nov. 4: OPEN
Nov. 11: OPEN
Nov. 18: McNeil

Nov. 25: Eden
Dec. 2: OPEN
Dec. 9: OPEN
Dec. 16: OPEN

To add your name to this list, please notify Don Cox. You can also sign up online at <http://goo.gl/0ul9NW>.

Coffee Hour Hosts

Oct. 28: McNeil
Nov. 4: Manitzas
Nov. 11: Wingerd
Nov. 18: Monthly Potluck

Nov. 25: OPEN
Dec. 2: OPEN
Dec. 9: OPEN
Dec. 16: OPEN

To add your name to this list, please notify Paul or Amanda Fisher. You can also sign up online at <http://goo.gl/6LdC4h>.

October Epistle Readers

Oct. 7: Fisher
Oct. 14: Graham

Oct. 21: Telep
Oct. 28: Miller

Pastoral Care

If you have pastoral needs (illness, confession, etc.) please contact Fr. Patrick Henre at (605) 646-5166, or by email: fr.patrickhenre@gmail.com.

Prayer Requests

LIVING: Georgeta Paltl, Aileen Shocklee, Gabriela, the Youngblood family, Matushka Priscilla, Helen, Priest Peter, Matushka Nadia, Priest Vasili, Matushka Lesya, Amy Kathryn, Luanne Klaras, Judy and Charles, Emilia and her unborn child, Joyce, Christopher, Kathryn, Abram, David

DEPARTED: Justin

Announcements

Parish Retreat

We will have a Parish Renewal and Revitalization Retreat on November 9-10, led by Dn. Finn Roberts. It is important to have everyone attend; furthermore, it's important that the same people are at both sessions, due to the nature of the retreat. We will have a potluck on Friday evening. Saturday breakfast and lunch will be provided by the church.

Bosra Hauran Collection

We raised \$1073 to send to our brothers and sisters in Syria! Thanks to everyone for their generosity.

Nominating Committee

The Parish Nominating Committee is currently taking submissions for anyone interested in serving on the Parish Council. The Nominating Committee this year consists of Nancy McNeil (Chair), Kathy Cox, and Karen Graham. In January, we will be selecting 3 parish council members and need at least 6 nominees for the selection. All qualified and willing candidates need to submit their name in writing to anyone serving on the Nominating Committee. "Qualification for selection to the Parish Council: A Candidate must be twenty-five (25) years of age or over, have been a Voting Member of the parish for a period of two (2) years and have fulfilled the Canonical requirements of the Faith."

Kitchen Supplies

There is a list in the kitchen of supplies needed. Please check it occasionally so that we can keep our kitchen supplies stocked.

Fundraising Ideas

If you have parish fundraising ideas, please provide them in the form of a written proposal to Donna Manitzas or Fr. Patrick.

Orthodox Christian Fellowship (College Ministry)

OCF will be meeting on Thursday evenings at 7:00. Please see Fr. Patrick or Magdalayna if you are interested.

Sunday School Collection

On the first Sunday of every month, the kids will be taking up a collection at the end of service to help fund Sunday School expenses. Sunday

School takes place after Communion. We now have 4 levels two accommodate our growing parish, and expenses are growing!

Sign-Up List for Monthly Cleaning Day

The sign-up list for the monthly cleaning day is posted on the bulletin board in the parish hall. **Team #1 is currently in need of at least two more members.** Please be sure to check the list to see which team you are on, and contact your Team Leader with any questions.

Holy Bread and Coffee Hour

Please take the time to check the sign up lists for Coffee Hour and Prospora baking. This is a great opportunity to serve the Church and is really appreciated by everyone. And remember, hosting coffee hour only means that you promise to bring light refreshments for everyone. You are welcome to bring more, but it is not expected.

Prayer List

For all submissions or changes to the Prayer List for the Living and Departed, please notify Don. A person will stay on the list for the living for 30 days and then automatically drop off, unless they are renewed by someone in the parish. The list for the departed will include people for 40 days after their falling asleep, and they can be commemorated again on the anniversary of their repose.

Office Hours

Fr. Patrick holds church office hours Tuesdays - Thursdays from 9:00 AM-1:00 PM.

Do you have news?

Please forward announcements, news, prayer requests, etc. to Paul or Amanda Fisher (*paulandamandafisher@gmail.com*) before 5:00 pm on Wednesday if you would like them to appear in the weekly bulletin and eNews.

Saint Andrew Orthodox Church, 401 Estates Drive, Woodway TX 76712

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follow us at www.facebook.com/saintandrewwaco.