



Weekly Bulletin

St. John the Baptist Orthodox Church

A Community of the Orthodox Church in America

Witnessing to the Ancient Faith in Trumbull County for over 80 Years

Father Brian Crivella, Pastor

2021

Number 38

The Friend of the Bridegroom: "He Must Increase and I Must Decrease."

Sunday	Oct 3rd	<i>15th Sun aftr Pntcst / Tone 6 / Hieromartyr Dionysius the Areopagite</i>
		Readings: 2 Corinthians 4:6-15 Luke 6:31-36
		9:30 am Divine Liturgy followed by Coffee Hour
Wednesday	Oct 6th	<i>Glorification of Saint Innocent, Apostle to America</i>
		Readings: Galatians 6:2-10 Luke 6:46-7:1
		9:30 am Divine Liturgy
		5:00 pm AA Meeting
		6:15 pm Adult Class
Saturday	Oct 9th	<i>Holy Apostle James, Son of Alphaeus & Glorification of St. Tikhon</i>
		4:15 pm Panakhida for Archpriest Sergei
		5:00 pm Great Vespers followed by Confessions
Sunday	Oct 10th	<i>16th Sun aftr Pntcst / Tone 7 / Mrtrs Eulampius & Eulampia & 200 With Them</i>
		Readings: 2 Corinthians 6:1-10 Luke 7:11-16
		9:30 am Divine Liturgy followed by Coffee Hour

ATTENDANCE / STEWARDSHIP / September 19th

Attendance: (Adults: 50, Children 12)	62
Weekly Offering	\$2410.00
Candle Offerings	\$79.00
Project Mexico	\$55.00

Youth Group Event at Iron Mills Farmstead

On Saturday, October 30th at 12:00pm our church Youth Group will have a family outing at Iron Mills Farm in New Wilmington PA to enjoy family activities and food. Children are allowed (and encouraged!) to wear their Halloween costumes provided they're not scary or gory. Admission will be paid for by the Church Youth Group for everyone who signs up at the candlestand.

Hannah's House

In Addition to supporting OCMC Guatemala as our charity of the month, our parish will also be collecting supplies for Hannah's House throughout the month of October. Hannah's House is a Christian shelter for woman suffering abuse and addiction operating serving. A flyer with a list of supplies that can be donated can be found at the candlestand.

Welcome Fr. Joel Brady & Family!

Our warmest welcome and love in Christ to Fr. Joel is visiting us from Holy Apostles Orthodox Church in Lansing, NY!

PRAYER CORNER + + + + +

Fr. Mark Leasure / Brother Andrew / Kevin, Amanda & Scarlett / Claudia Maximoff / Richard Alberini / Jeremiah Roscoe / Dana Ronyak / Donnie & Cherie Davidson / Jennifer Brainard / Michael, Catherine, & Zoe Stan / Dana Lutz / Ellen Marie / Joanne Kaschak / Lilian / Alice & Matthew / Magie & Kenny Sanders / Bill Paluch / Nina Lowry / Alyssa Angle / Josephine Grabko / James Livermore / Sarah Crivella / The Faculty, Teachers, and Students of Holy Trinity Orthodox Academy

Newly Married: Aaron & Tatyana Rutz
Expecting: Lauren Mihalyo, Matushka Carly Koranda & Their unborn Children

Newborn: Serafina & her parents Julianna & Bobby
Memory Eternal: Archpriest Sergei Glagolev (9/1)
 Archpriest Stacey Richter (9/5) Matthew Kaznica (10/2)

Birthdays: Heather Tutoki (Sun), Fr. Brian (Mon), Anthony Dellimuti, Christopher McVeigh, Jean Stan, William Zylka (Thurs), & Anastasia Garrison (Sat)

Anniversaries: Clyde & Barbara McKenzie & Ann & Paul Bakich (Sat)

Candle Commemorations

Theotokos	For the Anniversiry of Gary & Patty
Altar	For the Anniversary of Barbara & Clyde
Christ	In Memory of Alex Bolock

Saint Dionysius the Areopagite

Saint Dionysius lived originally in the city of Athens. He was raised there and received a classical Greek education. He then went to Egypt, where he studied astronomy at the city of Heliopolis. It was in Heliopolis, along with his friend Apollophonos where he witnessed the solar eclipse that occurred at the moment of the death of the Lord Jesus Christ by Crucifixion. "Either the Creator of all the world now suffers, or this visible world is coming to an end," Dionysius said. Upon his return to Athens from Egypt, he was chosen to be a member of the Areopagus Council (Athenian high court).

When the holy Apostle Paul preached at the place on the Hill of Ares (Acts 17:16-34), Dionysius accepted his salvific proclamation and became a Christian. For three years Saint Dionysius remained a companion of the holy Apostle Paul in preaching the Word of God. Later on, the Apostle Paul selected him as bishop of the city of Athens. And in the year 57 Saint Dionysius was present at the repose of the Most Holy Theotokos.

During the lifetime of the Mother of God, Saint Dionysius had journeyed from Athens to Jerusalem to meet Her. He wrote to his teacher the Apostle Paul: "I witness by God, that besides the very God Himself, there is nothing else filled with such divine power and grace. No one can fully comprehend what I saw. I confess before God: when I was with John, who shone among the Apostles like the sun in the sky, when I was brought before the countenance of the Most Holy Virgin, I experienced an inexpressible sensation. Before me gleamed a sort of divine radiance which transfixed my spirit. I perceived the fragrance of indescribable aromas and was filled with such delight that my very body became faint, and my spirit could hardly endure these signs and marks of eternal majesty and heavenly power. The grace from her overwhelmed my heart and shook my very spirit. If I did not have in mind your instruction, I should have mistaken Her for the very God. It is impossible to stand before greater blessedness than this which I beheld."

After the death of the Apostle Paul, Saint Dionysius wanted to continue with his work, and therefore went off preaching in the West, accompanied by the Presbyter Rusticus and Deacon Eleutherius. They converted many to Christ at Rome, and then in Germany, and then in Spain. In Gaul, during a persecution against Christians by the pagan authorities, all three confessors were arrested and thrown into prison. By night Saint Dionysius celebrated the Divine Liturgy with angels of the Lord. In the morning the martyrs were beheaded. According to an old tradition, Saint Dionysius took up his head, proceeded with it to the church and fell down dead there. A pious woman named Catulla buried the relics of the saint.

The writings of Saint Dionysius the Areopagite hold great significance for the Orthodox Church. Four books of his have survived to the present day:

On the Celestial Hierarchy, On the Ecclesiastical Hierarchy, On the Names of God, & On Mystical Theology

The book *On the Celestial Hierarchies* was written actually in one of the countries of Western Europe, where Saint Dionysius was preaching. In it he speaks of the Christian teaching about the angelic world. The angelic (or Celestial-Heavenly) hierarchy comprises the nine angelic Ranks:

Seraphim, Cherubim, Thrones, Dominions, Powers, Authorities, Principalities, Archangels, & Angels

The account of the Synaxis of the Bodiless Powers of Heaven is located under November 8.

The purpose of the divinely-established Angelic Hierarchy is the ascent towards godliness through purification, enlightenment and perfection. The highest ranks are bearers of divine light and divine life for the lower ranks. And not only are the sentient, bodiless angelic hosts included in the spiritual light-bearing hierarchy, but also the human race, created anew and sanctified in the Church of Christ.

The book of Saint Dionysius *On the Ecclesiastical Hierarchies* is a continuation of his book *On the Celestial Hierarchies*. The Church of Christ, like the Angelic ranks, in its universal service is set upon the foundation of priestly principles established by God.

The book *On the Names of God* expounds upon the way of divine knowledge through a progression of the Divine Names.

Saint Dionysius' book *On Mystical Theology* also sets forth the teaching about divine knowledge. The theology of the Orthodox Church is totally based upon experience of divine knowledge. In order to know God it is necessary to be in proximity to Him, to have come near to Him in some measure, so as to attain communion with God and deification (theosis). This condition is accomplished through prayer. This is not because prayer in itself brings us close to the incomprehensible God, but rather that the purity of heart in true prayer brings us closer to God.

The written works of Saint Dionysius the Areopagite are of extraordinary significance in the theology of the Orthodox Church, and also for late Medieval Western theology. For almost four centuries, until the beginning of the sixth century, the works of this holy Father of the Church were preserved in an obscure manuscript tradition, primarily by theologians of the Alexandrian Church. The concepts in these works were known and utilized by Clement of Alexandria, Origen, Dionysius the Great, pre-eminent figures of the catechetical school in Alexandria, and also by Saint Gregory the Theologian. Saint Dionysius of Alexandria wrote to Saint Gregory the Theologian a Commentary on the "Areopagitum." The works of Saint Dionysius the Areopagite received general Church recognition during the sixth-seventh centuries.

According to one tradition, he was killed at Lutetia (ancient name of Paris, France) in the year 96 during the persecution under the Roman emperor Dometian (81-96). Today most scholars and theologians believe that Saint Dionysius the Areopagite did not die in Gaul, and that Saint Dionysius (or Denys) of Paris is a different saint with the same name.

Saint Demetrius of Rostov says that the Hieromartyr Dionysius was beheaded in Athens, and that many miracles were worked at his grave.

Saint Dionysius pray for us!