

**St. Nikolai Orthodox Mission of Alliance in conjunction with Orthodox Campus Fellowship, University of Mt. Union Dewald Chapel**

**Divine Liturgy: 9:00 am.**

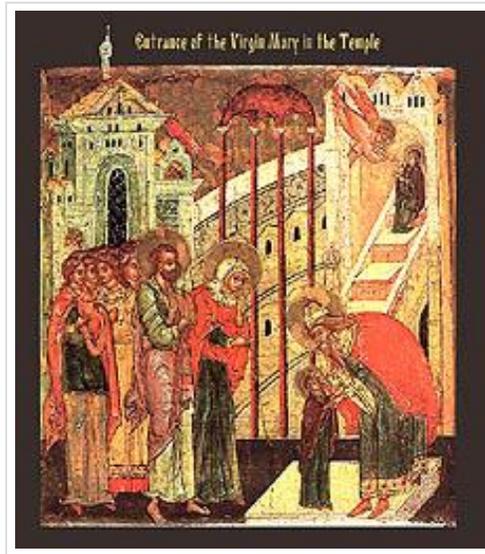
**Very Reverend Father Joseph Cervo, Archpriest (AOCANA-retired)**

**Rev. Protodeacon James Gresh, Mission Administrator (Bulgarian Diocese OCA)**

**Mission Phone # 330 768-7633**

**Mission Website "<http://www.stnikolaiorthodoxmission.com/>**

**November 23, 2014: 24th Sunday after Pentecost/Afterfeast of the Entrance /  
St Amphilochius, Bishop of Iconium/ St Gregory, Bishop of Agrigentum**



*Entry of the Theotokos to the Temple*

***Tone 7 Troparion (Resurrection)***

By Your Cross You destroyed death. To the thief You opened Paradise.  
For the Myrrhbearers You changed weeping into joy.  
And You commanded Your disciples, O Christ God,  
to proclaim that You are risen, // granting the world great mercy.

***Troparion Tone 4 (for the Feast of the Entrance)***

Today is the prelude of the good will of God, of the preaching of the salvation of mankind. The Virgin appears in the Temple of God, in anticipation proclaiming Christ to all. Let us rejoice and sing to her: // "Rejoice, O Fulfillment of the Creator's dispensation!"

***Tone 4 Troparion (for SS Amphilochius and Gregory)***

O God of our fathers, always act with kindness towards us;  
take not Your mercy from us, but guide our lives in peace  
through the prayers of the hierarchs Gregory and Amphilochius!

***Tone 4 Troparion (St. Nikolai)***

In truth you were revealed to your flock as a rule of faith, an image of humility and a teacher of abstinence; your humility exalted you; your poverty enriched you. Hierarch Father Nikolai, entreat Christ our God that our souls may be saved!

***Tone 7 Kontakion (Resurrection)***

The dominion of death can no longer hold mankind captive,  
for Christ descended, shattering and destroying its powers.  
Hell is bound, while the Prophets rejoice and cry: "The Savior has come to those in faith; //  
enter, you faithful, into the Resurrection!"

***Tone 2 Kontakion (for St Amphilochius)***

Holy thunder, spiritual trumpet, nurse of the faithful and axe striking down heresy,  
hierarch Amphilochius, great and well-pleasing servant of the Trinity,  
as you stand forever with the Angels, // unceasingly pray for us all!

**Tone 4      Kontakion      (for St Gregory)**

With rays of shining light the Church of the Holy Spirit  
leads to the light those who celebrate your radiant falling asleep, //  
venerable Father, all-blessed Gregory.

**Tone 4      Kontakion      (for the Feast of the Entrance)**

The most pure Temple of the Savior; the precious Chamber and Virgin;  
the sacred Treasure of the glory of God, is presented today to the house of the Lord.  
She brings with her the grace of the Spirit, therefore, the Angels of God praise her:  
“Truly this woman is the abode of Heaven!”

**Tone 7      Prokeimenon**

The Lord shall give strength to His people. The Lord shall bless His people with peace.  
v: Offer to the Lord, O you sons of God! Offer young rams to the Lord!

**Tone 3      Prokeimenon**

My soul magnifies the Lord, and my spirit rejoices in God my Savior.

**Epistles:** Ephesians 2:14-22 (**24 Sunday A.P.**) / Galatians 5:22-6:2 (**Saints**)

**Tone 7**

Alleluia, Alleluia, Alleluia!

v: It is good to give thanks to the Lord, to sing praises to Your Name, O Most High.

v: To declare Your mercy in the morning, and Your truth by night.

Tone 8

v: Harken, O daughter, and see, and incline your ear!

**Gospels:** Luke 12:16-21 / Matthew 11:27-30 (Saints)

*(Instead of “It is truly meet ...,” we sing:)*

**Tone 4**

The Angels beheld the Entrance of the Pure One and were amazed.  
How has the Virgin entered into the Holy of Holies?  
Since she is a living Ark of God let no profane hand touch the Theotokos.  
But let the lips of believers unceasingly sing to her,  
praising her in joy with the Angel’s song:  
“Truly, you are more exalted than all, O pure Virgin!”

**Communion Hymns**

Praise the Lord from the heavens, praise Him in the highest!  
I will receive the cup of salvation and call on the name of the Lord.  
Alleluia, Alleluia, Alleluia!



## Time Management: an Orthodox Perspective

*As Orthodox Christians, we are called to wisely manage our talents, our treasures, and our time. And, in these first days of the Nativity Fast, we very well may find that our good intentions for spiritual discipline in this regard may be threatened by expectations of the secular holiday season.*

*To save ourselves from becoming “busy beyond belief,” the Department of Christian Service and Humanitarian Aid of the Orthodox Church in America recommends the following article for clergy and laity by Dr. Albert Rossi and Julia Wickes, titled Time Management: an Orthodox Perspective. The timely article appears in the Theology of Lay Ministry section of the Resource Handbook for Ministries.*

**By Albert Rossi, PhD and Julia Wickes, MA**

The first thing to say, from an Orthodox perspective, is that there is no such thing as time management. We don't manage time. Time manages us if we allow the Lord to have a place in our schedule.

## Whose time is it?

Christ is everything, including the giver and owner of our time. He is the Way we format our schedule, the Truth about the meaning of time, and the flow of Life that moves us through time.

C. S. Lewis makes a profound point about time. He says that we usually regard time as our own. We start our day with the curious assumption that we are the lawful possessors of an upcoming twenty-four hours. With that hazardous assumption we then plot a matrix for our day, filling in time slots with tasks or restful moments. We might hope that we are managing our time in a way that will somehow please God. But when we begin with the assumption that time is ours, inconveniences and unexpected interruptions become intrusions into "my time."

By contrast, we can begin with the assertion that time is not our own. Time belongs to the Lord and He has a plan for time that He desires us to accept for our own peace and joy.

## Adjusting our expectations

Those who are trying to use their time to do the Lord's will must begin every day, and every moment, with Jesus Christ. One question might be, "Lord, what do you want me to do, now?" But an even better question is, "Lord, what do *You* want to do through me now?" This takes the emphasis from the ego and places it on the Lord.

If we believe that God has a plan for each moment, we can then be sensitive to each moment as it unfolds in unexpected ways. When we receive each moment as from the Lord we will begin to experience our time on earth as a series of small deaths and resurrections.

Every loss is a gift that God gives us so that He can give us more. It might be saying goodbye to high school or college days, a move from the old neighborhood, the loss of a job, the loss of physical or mental health. We might lose loved ones through separation or death. In degrees, the reactive thought might be, "This is the beginning of the end." A more truthful thought would be, "This is the beginning of the beginning." Death is the beginning of a new relationship with Christ, a fresh beginning of an entirely new life. Each loss and little death is a new beginning towards our ultimate beginning—heaven. As we adjust our expectations time takes on a new meaning.

## Sacrament of the present moment

Simple awareness of the presence of God is the power within the present moment. The present moment—now—is the only place where God is. He discloses Himself through the reality of the present moment. Nowhere else. This is a mystery we can participate in by simply trying to be aware of His presence. Awareness, conscious contact with God, is the key.

## The Prayer of Metropolitan Philaret

An Orthodox morning prayer by Metropolitan Philaret says: "In unforeseen events let us not forget that *all* are sent by Thee." Here it is helpful to refine exactly what is meant by the idea that God *sends all moments*. God did not send terrorists to fly planes into the World Trade Center in New York City. Rather, God allowed terrorists to fly those planes. What, then, is implied by the *all* in Metropolitan Philaret's prayer? An Orthodox perspective would say that events outside ourselves are subject to God's *allowing* will, and moreover are beyond our understanding. However, by faith we believe and confess that God sends *all* of the events that pertain to us. All events in our day, even those that we anticipate in a human way, can legitimately be described as "unforeseen," because they bear a divine potential which is not revealed to us in advance. But even "unforeseen events," in the most mundane sense of the term—the unforeseen phone call or the inconvenient request—can take on a new meaning, simply because our time is not our own. Our freedom consists in embracing all that happens to us, exhaustion and all, as a blessing in divine disguise.

## Making the most of time

There is a paradox inherent in the Orthodox approach to time. We do not “manage” our time yet we must be prudent and skillful in the way we use our time. We must plan without being a slave of our plans. So, we are back to basics. We need to allow the Lord to flow through us all the time, as best we can. Sometimes we must use the present moment to plan for tomorrow and the long-term future. But, again, it is the Lord doing the planning through us. When we finish the planning we can’t obsess about it or allow the plans to become larger than life. We must be stable in the present moment and flexible enough to change plans as the Lord directs, at a moment’s notice. One saint said she wanted to be a ball on a table top in the hands of the Lord, allowing Him to move her anyway He chose, for His pleasure.

The truth is that we have all the time we need, and abundantly more, to do all that the Lord has us on the planet to do. He gives us our tasks and ministry, and resources with sufficient time. “And my God will supply your every need according to His riches in glory in Christ Jesus.” (Phil 4:19) We, however, often have other ideas. Enter stress and dissatisfaction. We make our own stress, in large part.

## Ready for virtually anything

We can only be ready for virtually anything if we know what else we have to do and choose to not do. Then we can do or not do what appears in the moment, based on a deep intuition of what the Lord is calling for now. All too often we walk through life responding to the “latest and loudest” voice clamoring for our attention.

David Allen in his interesting book, *Ready for Anything*, emphasizes a few key points. We need to have some system where we have written down everything we need to do. These are called projects, anything that requires more than one step to accomplish. We also need a list of next action steps, those things that can be accomplished in one action. These next actions can be grouped into categories that make life better organized. We might group together all the next actions which require a computer, or the phone, or when talking with my boss. Then, when we are at the phone or have a slice of free time, we will know what calls we might or might not make on the spot. All this helps us think less about what we need to do.

The brain is a fine instrument for creative thought but a poor container to remember all the outstanding commitments and projects that are ours. When projects and next actions are written down, and backed up, in some trusted system, we can allow the system to remember for us. For computer users, an external hard drive can serve as a trusted backup system. For those who prefer pen and paper (and this number is growing), a copy should be made of all that is written down. A backup is necessary because we must feel free from the possibility that we wrote down everything we need to do and that list got misplaced, or thrown out with the trash, or mauled by a well-meaning pet.

The idea is to free our mind from worry about commitments we have made with ourselves and others. Then we can use our brain for other things. If we try to keep our commitments in our head, like a computer with too much in the memory, the entire system slows down.

We need to take copious notes and be willing to process and organize these notes at least weekly so we have more freedom in the way we use our time.

To be free in the Lord requires that we are as free as we can be from internal baggage and preoccupation. David Allen calls this “Mind like water,” that is, a mind ready to receive the next pebble thrown in and naturally allow the ripples to move out.

## Push pause

To let the Lord work through us means that we give him space, and, of course, time. All too often we act reactively. Our responses often take the form of a stimulus-response reaction. Too many times we want to say, “Yes” to all the requests that come our way, and they all may have great merit. But then, one can get so overloaded and overburdened. However, it is not always easy to discern to what we should say “yes” or “no.” It does require growing closer to the Lord, to hear His voice and His direction. Often, we do not go in the direction to which He has pointed. However, we take comfort in the knowledge that He is the Great “GPS”. He is always ready to “recalculate” and reroute us.

One handy suggestion is to push pause as often as we can. We can pause between the stimulus and our response, thereby gaining perspective. The pause itself is usually sufficient to break the reactivity cycle. We can become aware of something else going on besides the unconscious reaction. This is a fine opportunity to try to remember that we are in the holy presence of God.

A way to gain more conscious contact with God is to gently and quietly say, "Jesus." His holy Name is an expression of belief, adoration, expectation of salvation and unity with Him and all the members of His body. His name is sacred and is a power He asked us to use. "Hitherto you have asked nothing in my name. Ask and you shall receive, that your joy may be full." (John 16:23) We need to know that when we use His Name we are acknowledging that we are his disciples. We pause and say His Name, as an act of obedience and surrender of the present moment. We can match this with an awareness of our breathing, centering us more inside our body.

We can simply say the one word, "Jesus," to transfigure what is in front of us, or in our minds. The name Jesus can be a filter through which our thoughts, words and deeds have to pass to be freed from their impurities. Needless to say, this is severe spiritual warfare. It requires a forgetfulness of the self, a dying to the negative thoughts the ego wants to indulge.

## Conclusion

Time manages us because the Lord lives within the time He gives us. So, it is He, through the reality we call measured time, who manages, leads, nourishes and strengthens us. We don't live life. Life lives us.

Time is our friend, not our burden to endure. We need only remember that we are in the holy presence of God. We can pause and say the Name of Jesus, thereby bringing us into His very life within us. While on earth we have an opportunity to "sanctify time."

---

## ANNOUNCEMENTS

### **ANNUAL MEETING:**

Our annual meeting will be held Sunday, December 7, 2014 immediately following Divine Liturgy.

### **PRAYERS requested**

#### **For The Health and Salvation of:**

Candi (friend of John and Lynette Baier)

Wendy (friend of Lana Baier)

Jim (Cousin of Fr. David)

George Borojevich (brother of Wally and Debby)

Mother Ana

Nanci Stradley (Pancreatic Cancer)

Dawn Shaheen

Sharon Budd (Teacher from Perry, injured when rock thrown from overpass)

Patricia Kosivich, friend of and helper to Mother Ana

Father Joe Cervo

Doreen Wishnok (friend of the Krupko's who is battling breast cancer)

George Ralich, (Dan's father)

Katie (Granddaughter of Father Stevo Rocknage, St. Sava Church in McKeesport, who is battling a rare genetic disease)

Stefanie Waseman

Metodija Damljanovic (4 year old child who fell ill suddenly and grandson of Prota Vasko Sokolovic)

Roland Augspurger (friend of the Krupko's who is battling cancer)

#### **For The Repose of the Souls of:**

+ Sara (cousin of Father Joe, who just died from cancer)

+Sylvia (Kumovi of Father Joe)

+Stancy Bakich Popichak (Mother of Father Robert Popichak of Sts. Peter & Paul Church, Carnegie, PA)  
+Rudy Jovanov (friend of the Krupko Family)

**COFFEE HOUR:**

November 2 - The Krupko and Catania Families  
November 9 - Dan Ralich  
November 16 - Wally and Debby Borojevich  
November 23 - Jaga Radosevic  
November 30 - The Gresh Family

Please see Cathy or Tom Baier if you would like to sign up for Coffee Hour. We will be getting ready for sign ups for 2015 Coffee Hours. THANK YOU TO ALL WHO HAVE HOSTED COFFEE HOUR!!!!

**DONATIONS:**

Please note, any special donations will be added directly to our building fund unless otherwise specified by the donor. God bless all who have generously donated to and support our mission.

**BUILDING PROJECT:**

We are finalizing plans to begin phase one construction of our mission building project. If you have not made a commitment and would like to, please discuss this with either Father Joe or Deacon James by email or phone and/or by making your check payable to St. Nikolai Orthodox Mission of Alliance. May God Bless all donors for their support of our Mission and purpose in celebrating Orthodoxy.

**CHOIR PRACTICES:**

Choir Practice will be held at the Gresh Home on Wednesdays at 7:00 pm. Please join us.

**NOVEMBER ANNIVERSARIES:**

Josh and Kate White – 18th

**NOVEMBER BIRTHDAYS:**

Tom Krupko – 21<sup>st</sup>

St. Nikolai of Zica, Orthodox Mission of Alliance  
P.O. Box 193  
Maximo, Ohio 44650  
Mission Phone # 330 768-7633  
email: [stnikolaiorthmission@gmail.com](mailto:stnikolaiorthmission@gmail.com)  
website: [www.stnikolaiorthodoxmission.com](http://www.stnikolaiorthodoxmission.com)