



THE FORERUNNER
The Nativity of St. John the Baptist
 Orthodox Church O.C.A.

420 Laura Street
 Phillipsburg, PA 16866
 (814) 342-2011

Very Rev. John Horosky - Priest
 Mark Ammerman - Council President

December 2010

Glory Be to Jesus Christ! Glory forever, and ever!

Service Schedule

December 5

General Confession @ 9:30 AM
 Divine Liturgy @ 10:00 AM
 Fellowship Hour following Liturgy
 Council Meeting

December 12

Hours @ 9:30 AM
 Divine Liturgy @ 10:00 AM
 Fellowship Hour following Liturgy

December 19

Hours @ 9:30 AM
 Divine Liturgy @ 10:00 AM
 Fellowship Hour following Liturgy

December 24

Compline @ 7:30 PM

December 25 Christ is Born! Glorify Him!

Hours @ 9:30 AM
 Divine Liturgy @ 10:00 AM

December 26

Hours @ 9:30 AM
 Divine Liturgy @ 10:00 AM
 Fellowship following Liturgy

Reader's Schedule

Hours

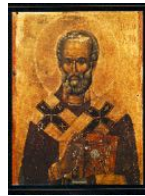
12/5 Doug Donovan
 12/12 Larry Ammerman
 12/19 Mike Conkey
 12/25 Veronica Pirow
 12/26 Chris Conkey

Epistle

George Sura
 Drew Conkey
 Jan Brennish
 Andrew Tocimak
 John Conkey

Feast Days

12/6 St. Nicholas the Wonderworker
 12/25 Nativity of Our Lord Jesus Christ
 12/27 First Martyr Stephen



Remember in your prayers: Metropolitan Theodosius, Father Adam, Father Ted, Jennifer & Lilian Ammerman, Mary Ann Ammerman, Chris Conkey, Helen Czar, Christine Demchak, Joe Demchak, Jeffrey Fetcenko, Randy Fetcenko, Rose Marie Fetcenko, Yvonne Fetcenko, Jack Foster, Mary Foster, Helen Mae Harvey, Julia Luzier, Anna Pennington, Karen Saupp, Harry Socie, Chuck Stine, Dustin Thompson, Holly Thompson, Andrew Tocimak, George Tocimak, Irene Tocimak, Louise Tocimak, Elizabeth Edwards, Joe Edwards, Olga Finlayson, Kenneth Finlayson, and William Cornman

“O Master, the all-sustainer, and Holy King, Who punishes, but reduces not to death, Who strengthens the failing, and raises the outcast, Who remedies the bodily sorrows of men, we pray unto Thee, O Our Lord, visit Thine infirm servants with Thy mercy; forgive them every transgression, voluntary and involuntary. Verily O Lord, send down from Heaven Thy healing power, touch the body, extinguish the fever, lessen the suffering and every infirmity of Thy servants, raise them decumbent, from sickness, and from the bed of evilness, make them whole and all-restored, return them to Thy Church well-pleasing and fulfilling Thy will. For it is of Thine own, to be merciful and to save us, O Lord, and unto Thee we send glory, to the Father, and to the Son and to the Holy Spirit. Amen.”

Birthdays

12/11 Larry Ammerman
 12/17 John Conkey
 12/31 Mike Demchak

Anniversaries

12/17/1970 Father John & Matushka Judy Horosky

Our beloved sister, Helen Bokach, fell asleep in the Lord on November 15, 2010. May her memory be eternal.

Father's Corner:

Holy Supper:

Christmas customs among the Orthodox people are simple, yet beautiful and rich with meaning. Among these customs is the Holy Supper which is served on Christmas Eve. We must emphasize, however, that the traditions which follow are not necessarily followed in every detail by every family that serves the Holy Supper, for Orthodoxy is rich in its diversity.

Traditionally, the meal is served on Christmas Eve at the time of the appearance of the first evening star. This, of course, serves to remind us of the Star of Bethlehem which shone in the East to the Magi coming to worship the Savior. The table itself is covered with straw and linen cloths, which reminds us of the manger in which Christ lay and the linen cloths with which He was wrapped. A lit candle is placed on the table, symbolizing the Star of Bethlehem and the Light of Christ shining out in the darkness and despair of the world.

In some farming households, a meal was prepared for all the animals and they fed first. At the start of the Holy Supper the question would be asked, "Have the animals been fed?" and with an affirmative reply, the meal began. This served as a reminder that animals were also present at the Birth of Christ.

Traditionally, twelve courses are served separately at the meal, starting with bitter foods and ending with sweet. All are Lenten foods, since the Nativity Fast does not end until the Liturgy of Christmas Day. The first food is bitter garlic or onion greens, which each person must taste before touching any other food. This serves to remind us that until the coming of Christ the Savior, man's life was one of despair and bitterness, for he had fallen away from God by disobeying His commandments.

Each of the twelve dishes has a special meaning, then. Honey, for example, represents the sweet and pleasant moments in life; garlic the bitter days; grain dishes are reminders of the simple and ordinary moments, as well as our Daily Bread and the Bread from Heaven—the Lord Jesus Christ.

The number of courses—twelve—represents the Twelve Tribes of Israel who lived in the promise of the Messiah and it also symbolizes the Twelve Disciples who followed Christ. The whole sequence of the meal—from bitter to sweet courses—reminds us that in following Christ we must be ready to bear the bitter moments with same patience and understanding with which we accept life's ordinary and happy experiences.

The evening meal is completed by a Prayer of Thanksgiving and the singing of Christmas Hymns (Carols). These Hymns are sung to announce to the world the Birth of the Christ Child even as the angels announced it to the shepherds in the fields, singing "Glory to God in the Highest, and on earth peace, good will to men." The day ends with the attendance of the whole family in Church at the Nativity Vigil and the Divine Liturgy on the following day.

CHRIST IS BORN! GLORIFY HIM!