



The Nativity of St. John the Baptist

Orthodox Church O.C.A.

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

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

February 2012
 Glory Be to Jesus Christ!

Service Schedule

- February 5 – Publican & Pharisee**
 General Confession & Hours @ 9:30 AM
 Divine Liturgy @ 10:00 AM
 Coffee Hour following Liturgy
- February 12 – Prodigal Son**
 Hours @ 9:30 AM
 Divine Liturgy @ 10:00 AM
 Pot Luck Dinner following Liturgy
 Annual Parish Meeting following Liturgy
- February 19 – Meatfare Sunday/Last Judgement**
 Hours @ 9:30 AM
 Divine Liturgy @ 10:00 AM
 Coffee Hour following Liturgy
- February 26 – Cheesefare Sunday**
 Hours @ 9:30 AM
 Divine Liturgy @ 10:00 AM
 Coffee Hour following Liturgy

Reader's Schedule

	<i>Hours</i>	<i>Epistle</i>
2/5	Doug Donovan	Doug Donovan
2/12	Mark Ammerman	Mark Ammerman
2/19	Larry Ammerman	George Sura
2/26	Veronica Pirow	Jan Brennish

Feast Days

2/2	The Meeting of our Lord and Savior Jesus Christ in the Temple
2/5	Publican & Pharisee
2/12	Prodigal Son
2/19	Meatfare Sunday/Last Judgement
2/26	Cheesefare Sunday



For private confession, call Father to make arrangements.

Remember in your prayers: Bishop MELCHESEDEK, Father Adam, Father Ted, Father Paul, Father Michael, Jennifer with child, Larry Ammerman, Mary Ann Ammerman, Karen Blackburn, Chris Conkey, James Crites, Helen Czar, Christine Demchak, Joe Demchak, Mike Demchak, Eileen Donovan, Joe Edwards, Olga Finlayson, Kenneth Finlayson, Jeffrey Fetcenko, Randy Fetcenko, Rose Marie Fetcenko, Yvonne Fetcenko, Jack Foster, Mary Foster, Helen Mae Harvey, Harry Horosky, Carl Mandel, Richard Nakles, Anna Pennington, Karen Saupp, Harry Socie, Alexandria Stine, Karen Stine, Eleanor Sura, Holly Thompson, Andrew Tocimak, Irene Tocimak, Louise Tocimak, Michael Tocimak, Walter Varagea, Delores Varagea.

“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

Dorian Batchko	2/1	Emily Demchak	2/4
Mary Ann Conkey	2/2	Julia Batchko	2/15
George Sura	2/2		

Anniversaries

none

Special Thank-you to Father John, the choir and all parishioners attending the Jan. 8 services for the prayers for Irene & George Tocimak, from the families of Kathy Ricotta and Elaine Cardinal.

Memory Eternal to Elizabeth Edwards, sister of Anna Pennington who fell asleep in the Lord.

From the Desk of Father John Horosky

The Holy Eucharist (Holy Communion)

The central place among the Sacraments of the Orthodox Church is held by the Holy Eucharist—the precious Body and Blood of our Lord Jesus Christ. In modern times the Holy Eucharist is celebrated in the Orthodox Church at the following Liturgies:

1. The Liturgy of St. John Chrysostom (the usual Liturgy of Sundays and Weekdays.)
2. The Liturgy of St. Basil the Great (celebrated on the Sundays of Great Lent and certain Feast Days.)
3. The Liturgy of St. James the Brother of the Lord. (celebrated on October 23 (St. James Day) in certain places only (e.g Jerusalem))
4. The Liturgy of the Presanctified Gifts. (celebrated on Weekdays of Great Lent and Holy Week. At this Liturgy there is no consecration of the Holy Gifts, but rather Communion is given from the Gifts consecrated on the previous Sunday—hence Presanctified)

The Savior Himself said, I am the bread of life; he who comes to Me shall not hunger, and he who believes in Me shall never thirst...If any one eats of this bread he will live forever; and the bread I shall give for the life of the world is My flesh (John 6:35-51). At the Last Supper, Jesus took bread, and blessed, and broke it, and give it to the disciples and said, “Take, eat; this is My Body”. And He took the cup, and when He had given thanks He gave it to them, saying, “Drink of it, all of you; for this is My Blood of the new covenant which is poured out for many for the forgiveness of sins” (Matt. 26:26-28 Mark 14:12-16 Luke 22:7-13 1 Cor. 11:23-30).

This institution of the Eucharist by our Lord is the means whereby we become united with Christ and with each other as a CHURCH, for as St. Paul says, the goal of every Christian is to grow up in every way into Him Who is the Head, into Christ, from Whom the Whole Body, joined and knit together by every joint with which it is supplied...makes bodily growth and upbuilds itself in love (Eph. 4:15-16). This is so since Christ is the head of the Church, His Body, and is Himself its Savior (Eph. 5:23). We become part of the Mystical Body Of Christ by our communion of the Holy Eucharist. As St. Paul says: The cup of blessing which we bless, is it not a participation in the Blood of Christ? The bread which we break, is it not a participation in the Body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread (1 Cor. 10:16-17).

To be continued

Remember: The annual parish meeting will be held on February 12 following the Divine Liturgy. All are welcome to view the workings of the church.

The Hanging Vigil above the Royal Doors of the iconostasis is supported by Irene Pollock in loving memory of her sister and brother-in-law Margaret and Robert Stefanko.

The Vigils on the Tetrapod are supported by Irene Pollock in loving memory of her parents, sisters, brothers, husband, nephew and step-father.

The votives in front of the iconostasis, on the candlestands and in front of the icons in the nave are supported by Andrew & Louise Tocimak in loving memory of George Tocimak.

The Scripture in the Divine Liturgy

There are some non-Orthodox who claim that Orthodox Christianity is not biblically oriented or that our worship is not scripture-based. Nothing could be further from the truth!

In addition to the "obvious" scripture readings—the Epistle and gospel—the Divine Liturgy contains countless direct and indirect quotes from the Old and New Testaments. In addition, many other actions of the Liturgy find their origin in Holy Scripture. Among them are the following:

Opening Doxology ["Blessed is the Kingdom..."]
Mark 11:10

The Great Litany-Philippian 4:6-7

The First Antiphon ["Bless the Lord, O my soul..."]
Selected verses from Psalm 103

The Second Antiphon ["Praise the Lord, O my soul..."]
Psalm 146

The Hymn of Christ Incarnate ["Only-begotten Son..."]
John 1:1; 3:16

The Third Antiphon (The Beatitudes) Matthew 5:3-12

The Little Entrance ["Come let us worship..."]
Psalm 95:1-6

The Trisagion ["Holy God, Holy Mighty..."] Isaiah 6:1-5

The Responsorial Psalms (The Prokeimena)-Psalms
12:3,5; 28:9-1; 29:1,1; 33:22,1; 47:6,1; 76:11,1; 104:
24,2; 118:14,18

The Epistle-Changes daily-From the Epistle of Acts
of the Apostles

The Alleluia-Psalms 11:13,1; 135:3; 146:1

The Gospel-Changes daily

The Homily-1 Timothy 4:13

The Cherubic Hymn ["Let us who mystically..."]
Colossians 3:12

The Great Entrance-Psalm 43:4

The Peace ["Peace be unto all..."] John 20:19

The Kiss of Peace ["Christ is in our midst..."] Luke 7:45

The Eucharistic Kanon ["Let us stand aright..."]
Leviticus 3:1

The Eucharistic Prayer ["Holy, Holy, Holy..."] through
the Consecration Isaiah 6:3

The Hymn of the Mother of God ["It is truly meet..."]
Luke 1:28, 42,48

The Concluding Eucharistic Prayers-
2 Maccabees 12:44-45

The Litany before the Lord's Prayer-Ephesians 5:2

The Lord's Prayer-Matthew 6:9-13

The Elevation of the Holy Gifts ["Holy Things..."]
Leviticus 11:44

Communion Hymn ["Praise the Lord..."] Psalm 148:1

The Eucharist-1 Corinthians 11:27-29

Hymns after Holy Communion-John 1:9

Litany after Communion-Judges 16:6

Prayer behind the Ambo ["O Lord, who stretch forth..."]
Genesis 12:3

"Blessed be the Name of the Lord..." Psalm 113:2

"The blessing of the Lord..." Psalm 129:5

The Dismissal-1 Timothy 1:1

This represents just one quote, each action of the Divine Liturgy comes from various other parts of the Testaments. ■

Worship Services of the Orthodox Church

The Daily Cycle of divine services is the recurring pattern of prayer and worship that punctuates each liturgical day in the life of the Orthodox Church. Monasteries generally serve the entire cycle of services. Some cathedrals do, as well. Most parishes do not. The Divine Liturgy is not itself a part of the Daily Cycle but is inserted into the cycle, usually after Orthros or the Sixth Hour. In some cases it is combined with Vespers. The service of Typika is related to the Divine Liturgy and is often celebrated on days the Divine Liturgy is not appointed. The services of the Daily Cycle are usually contained in a bound collection called the Book of Hours, also known as the Horologion (Greek) or Chasoslov (Slavonic).

The Daily Cycle follows this pattern:

- * Vespers (sunset)
- * Compline (after-dinner) - also known as Apodeipnon
- * Midnight Office (12:00 am) - also known as Nocturns or Mesonyktikon
- * Orthros (sunrise) - also known as Matins
- * First Hour (6:00am)
- * Third Hour (9:00am)
- * Sixth Hour (12:00pm)
- * Ninth Hour (3:00pm)

On the eves of First Class Feasts, Second Class Feasts, and certain Third Class Feasts, a special aggregate, known as the All-Night Vigil, may be served. All-Night Vigil generally includes at least Great Vespers, Orthros, and First Hour.

Vespers is the evening prayer given prior to the celebration of the next day, such as the feast day of a Saint, an event in the life of Christ or the Theotokos, or the Resurrection of Christ, which is celebrated on every Sunday of the year. Since in Orthodox tradition the day begins at sundown, Vespers is actually the first service of the day.

Small Compline is served on most nights of the year (i.e., those nights on which Great Compline is not served). On the eves of Sundays and feasts with [All-Night Vigil](#), Compline may be either read privately or suppressed altogether. Among the Greeks, who do not normally hold an All-Night Vigil on Saturday evenings, Compline is said as normal.

Great Compline has portions of the service which are chanted by the Choir and during Lent the [Prayer of Saint Ephraim](#) is said with prostrations. During the First Week of Great Lent, the Great Canon of Saint [Andrew of Crete](#) is divided into four portions and read on Monday through Thursday nights.

Midnight Office originated as a purely [monastic](#) devotion inspired by [Psalm 118:62 \(119:62 KJV\)](#), "At midnight I arose to give thanks unto Thee for the judgments of Thy righteousness," and also by the Gospel [parable](#) of the Wise and Foolish Virgins ([Matthew 25:1-13](#)). In most places where the Daily Cycle is observed at the present time, the Midnight Office is combined with [Matins](#) and the First Hour into one of the three daily aggregates called for in the [Typikon](#)

Orthros, also called Matins, is the longest and most complex of the daily cycle services. Unless it is celebrated as a vigil in the evening, orthros (Greek for "early dawn" or "daybreak") is celebrated in the morning. While some sections of Orthros follow the eight-tone cycle, others follow the eleven-part cycle of the Resurrectional Gospels.

The **Hours** are four relatively brief prayer services of the [Daily Cycle](#) that mark the various principal hours of the day. Each of the services of the Hours shares the same general structure. The service opens with the [priest's](#) exclamation *Blessed is our God ...* and the [Trisagion Prayers](#). (Note: this opening sequence is omitted if the service immediately follows another service.) Three chapters from the Psalter appointed for the particular Hour are read (First Hour: [Psalms 5, 89, 100](#); Third Hour: [Psalms 16, 24, 50](#); Sixth Hour: [Psalms 53, 54, 90](#); Ninth Hour: [Psalms 83, 84, 85](#)) The [troparion](#) of the day is chanted. The [theotokion](#) and Psalm verses of the Hour are chanted. The Trisagion Prayers are prayed. The [kontakion](#) appointed for the Hour is chanted. The Prayer of the Hours *Thou Who at all times and at every hour ...* is prayed. The final prayer appointed for the Hour is prayed. The priest gives the final blessing.

The **Divine Liturgy** is the central worship service of the Church. Its purpose is to celebrate the Sacrament of the Eucharist, or Holy Communion. There are four liturgies in use by the Orthodox Church: the Liturgy of St. John Chrysostom, which is celebrated on most ordinary Sundays, the Liturgy of St. Basil, which is celebrated during Great Lent and on other special occasions, the Liturgy of the Pre-Sanctified Gifts, which is celebrated on Wednesdays and Fridays during Great Lent, and the Liturgy of St. James which is celebrated on October 23. The Divine Liturgy contains two parts: the Liturgy of the Catechumens, sometimes called the Liturgy of the Word, at which the Scriptures are proclaimed and expounded, and the Liturgy of the Faithful, sometimes called the Liturgy of the Eucharist, in which the gifts of bread and wine are offered and consecrated. The Church teaches that the gifts truly become the body and blood of Jesus Christ, but it has never dogmatized a particular formula for describing this transformation. The Prothesis (or proskomedia), the service of preparing the holy gifts, can be considered a third part which precedes the beginning of the Liturgy proper. During the prothesis, the priest cuts out a square called the Lamb from the main loaf of bread (prosphora). This will be consecrated during the Liturgy of the Faithful to become the holy Body of Christ. He also removes small particles and places them on the diskos (or paten) in commemoration of the Theotokos, various saints, and the living and departed faithful. The remainder of the bread is blessed and distributed to parishioners and visitors after the service; this bread is called antidoron. The priest also blesses wine and water, which are poured into the chalice. Warm water will be added after the epiclesis. The gifts are censed several times. The conclusion of the prothesis leads directly into the beginning of the Divine Liturgy.