



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

March 2013
 Glory Be to Jesus Christ!

Service Schedule

March 3 - Prodigal Son

General Confession & Hours @ 9:30 AM
 Divine Liturgy @ 10:00 AM
 Special collection for Seminarian
 Coffee Hour following Liturgy

March 10 - Meatfare

Hours @ 9:30 AM
 Divine Liturgy @ 10:00 AM
 Coffee Hour following Liturgy
 Council Meeting following Liturgy

March 17 - Cheesefare

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

March 22 - Friday

Confession @ 5:00 PM
 Presanctified @ 6:00 PM

March 24 - Sunday of Orthodoxy

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

March 27 - Wednesday

Confession @ 5:00 PM
 Presanctified @ 6:00 PM

March 31 - St. Gregory Palamas

Hours @ 9:30 AM
 Divine Liturgy @ 10:00 AM
 Pot Luck following Liturgy

Reader's Schedule

| | Hours | Epistle |
|------|----------------|----------------|
| 3/3 | Mark Ammerman | Mark Ammerman |
| 3/10 | Doug Donovan | Doug Donovan |
| 3/17 | John Conkey | John Conkey |
| 3/24 | Larry Ammerman | George Sura |
| 3/31 | Edward Batchko | Edward Batchko |

Feast Days

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|------|------------------------------------|
| 3/3 | Prodigal Son |
| 3/10 | Meatfare/Last Judgement |
| 3/17 | Cheesefare/Expulsion From Paradise |
| 3/24 | Sunday of Orthodoxy |
| 3/25 | Annunciation of the Theotokos |
| 3/31 | St. Gregory Palamas |



Reminders:

Monday March 18 is the beginning of the Great Fast.
 Sunday May 5 is Pascha
 Saturday, June 15 is the Chicken BBQ

Birthdays

| | |
|-----------------|-------|
| Richard Nakles | 03/03 |
| Lilian Ammerman | 03/04 |
| Irene Pollock | 03/06 |
| Silvia Marko | 03/10 |
| Joe Demchak | 03/16 |
| Holly Thompson | 03/21 |
| Tom Demchak | 03/23 |

Anniversaries

none

Remember in your prayers: Bishop MELCHISEDEK, Father John, Father Adam, Father Ted, Father Paul, Father Michael, Jennifer and Vincent, Larry Ammerman, Mary Ann Ammerman, Karen Blackburn, Matthew Boroughf, Chris Conkey, James Crites, Helen Czar, Joe Demchak, Mike Demchak, Steve Demchak, Eileen Donovan, Joe Edwards, Michael Evans, Bonnie Fetcenko, Jeffrey Fetcenko, Randy Fetcenko, Rose Marie Fetcenko, Yvonne Fetcenko, Olga Finlayson, Kenneth Finlayson, Jack Foster, Mary Foster, Harry Horosky, Evan Morgan, Richard Nakles, Anna Pennington, Harry Socie, Alexandria Stine, Karen Stine, Eleanor Sura, Holly Thompson, Andrew Tocimak, Irene Tocimak, Louise 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.”

From the Desk of Father John Horosky

This year Great Lent begins March 18 and it is the first day of fasting from all foods. However the week before is called Meat Fare where the Church tells us we should stop eating meat. Then comes Cheese-fare Sunday, which is the day we stop eating cheese and dairy products. This is the rule of the church. However people who are unable to follow these rules are asked to break these rules and are to use a less restrictive fast. Remember it is more important to watch what comes out of our mouth, than what we put in it. Remember Great Lent is also the period for repentance with more prayers, attending more church services, along with fasting.

DEALING WITH THE DEVIL

On February 24 we read Mark 13:9-13. These words of Jesus Christ warn the disciples of difficult times to come. The events He foretells are frightening: *“They will deliver you to councils, and you will be beaten in synagogues... And brother will deliver up brother to death and the father his child, and children will rise against parents and have them put to death, and you will be hated by all for My name's sake.”*

But before telling them all these things, He urges the disciples to *“take heed to yourselves,”* which is also translated as *“watch out for yourselves”* or *“beware”*. This warning could simply mean that they must prepare for the trouble that is coming. But it might also mean that they must be ready to face that trouble without letting it overcome them. The devil uses whatever he can to tempt us away from faith, and making us despair when we suffer unjustly for the faith can be one of his weapons. That is why Christ adds this promise to His warning *“But he who endures to the end will be saved.”*

On the same day we remember a man who did not allow the devil's temptation to overcome him. He is the monk Erasmus of the Kiev Caves. He came from a very wealthy family, and decided that the best way to spend his money was to beautify the monastery church with icons and precious relics. He used up his fortune doing this, and continued to live his personal life as a monk without possessions or wealth.

The devil found a way to use Erasmus' generous beautifying of the church against him by making him doubt what he had done. *“Why,”* the devil tempted him, *“didn't you use your money to help the poor? What good is a beautiful church?”* Erasmus allowed these evil questions to drive him into despair, which was his real sin. He drifted into an unhealthy, unfruitful way of living.

When he became deathly ill, his monastic brothers were sure that it was too late for him to repent. But the Mother of God appeared to him as he lay dying. She understood that he had wanted to honor her by making the church beautiful, and she assured him that he would be given time to repent, and would be received into the Kingdom of Heaven.

Whatever ways the devil finds to tempt us into despair, it's good to remember the promise of Christ: The person who endures to the end will be saved.

Mission Service for Great Lent

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| March 24 | St. Peter and Paul Carpatho-Russian Church 141 Hoffman Farm Rd. Windber, PA | 4:00 PM |
| March 31 | St. John the Baptist Orthodox Church 785 Blair Rd. Blacklick, PA | 4:00 PM |
| April 7 | St. Alexander Nevsky Cathedral Allison Park, PA | 5:00 PM |
| April 14 | Holy Assumption Orthodox Church 635 Sunshine Ave. Central City, PA | 4:00 PM |
| April 21 | St. John the Baptist Orthodox Church 427 First St. Johnstown, PA | 4:00 PM |

Services for Great Lent at the Nativity of St. John's

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|------------------------|-------------------------------------------------|----------|
| March 17 | Forgiveness Sunday, Vespers right after Liturgy | |
| March 22 (Fri) | Pre Sanctified | 6:00 PM |
| March 27 (Wed) | Pre Sanctified | 6:00 PM |
| April 6 (Sat) | Soul Saturday | 10:00 AM |
| April 10 (Wed) | Pre Sanctified | 6:00 PM |
| April 17 (Wed) | Pre Sanctified | 6:00 PM |
| April 27 (Sat) - | Lazarus Saturday Liturgy | 10:00 AM |
| May 1 Holy Wednesday - | Holy Unction | 6:00 PM |
| May 2 Holy Thursday - | Twelve Gospels | 6:00 PM |
| May 3 Holy Friday - | Vespers/Compline | 4:00 PM |
| May 4 Holy Saturday - | Vesperal Liturgy | 10:00 AM |
| May 4 Holy Saturday - | Compline | 6:00 PM |
| May 5 Holy Pascha - | Resurrection Liturgy | 10:00 AM |

Facing the East

In the Eastern Church, the officiating clergy and the faithful during the Divine Liturgy both face the Holy Table, which, where feasible, faces the east. St. Basil the Great says that we pray "toward the East, to denote, that we are in quest of Eden, that garden in the East from whence our first parents were rejected." Also the Holy Vessel where the Reserved Sacrament (i.e., Holy Communion) is kept, in part, for emergencies, is placed on the eastern side of the Holy Table and provides the continuous presence of the Lord Himself.

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 stepfather.

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.

Church Prayer from These Truths We Hold Compiled and Edited by a Monk of St. Tikhon's Seminary

Apart from private prayer or home prayer, which is said in private, according to the words of the Savior, *"When you pray, go into your room and shut the door and pray to your Father Who is in secret; and your Father Who sees in secret will reward you.* (Matt. 6:6). As a Christian one must also participate in church prayer. The importance and significance of this type of prayer at the Divine Services is stressed in the Gospels. The Lord Himself, during His earthly life, used to visit the Temple of Jerusalem, as well as the synagogue, and pray therein. He often prayed, not only in solitude, but also before the people, and the first Christians were day by day, attending the temple together (Acts 2:46). Therefore our Holy Orthodox Church – our Mother – strictly commands her children to attend Divine Services, which is particularly essential to our salvation.

By its very significance church prayer is incomparably higher than prayer said at home, for as St. John Chrysostom tells us, a single "Lord have mercy" uttered in church together with the congregation of believers is worth a hundred prostrations during lonely home prayer. Why is this so? Because our Lord said: *"For where two or three are gathered in MY name, there am I in the midst of them.* (Matt 18:20)

Some say that it is not essential to go to church to pray, that one can pray just as well at home. *"Beware, for you deceive only yourselves,"* warns St. John Chrysostom. *"You can, of course pray at home, but you cannot there pray as you can in church, amidst so many people, speaking to God as with one voice. When you pray to the Lord alone you will not be heard as soon as when you pray together with your brethren, for together with them your prayer is great: you pray in unanimity, concord, a union of love and of prayer with the officiating priests. That is why the priests stand before us, that the prayers of the people, who are weak in spirit, may be united with their stronger prayers and thus be uplifted to Heaven. Such prayer has much greater power, is far more bold and effective than private prayer recited at home. During church prayer it is not only people who lift up their voices, but Angels, too, come to the Lord with prayer, and the Archangels also make their devotions to Him"*

Repentance - Road to the Kingdom of Heaven These Truths We Hold Compiled and Edited by a Monk of St. Tikhon's Seminary

Man is weak, and thus sins and falls often, again and again falling into the same pits, driving the soul to utter despair. The urge is to give in to one's sinful nature and to cease resisting the powerful forces of sin. There is, however, an answer to this. A disciple came to a certain Elder, one day, and said, "Father, I have fallen!" The Elder answered, "Get up!" Again and again he came to the Elder and said, "I have fallen!" and the Elder invariably answered, "Get up!" "Until when must I continue getting up?" the disciple asked, and the Elder answered, "Until the day when you give up your soul to God." Thus, every time when we feel that we have fallen, the Sacrament of Repentance tells us to get up.

From The Gift of Change by Marianne Williamson

These are times that challenge our spiritual assumptions, as the power of darkness seems to be taunting us, demanding, "So where's all that love you believe in now?"

The answer is that love is inside us, just waiting to be unleashed. The darkness is an invitation to light, calling forth the spirit in all of us. Every problem implies a question: Are you ready to embody what you say you believe? Can you reach within yourself for enough clarity, strength, forgiveness, serenity, love patience, and faith to turn this around? That's the spiritual meaning of every situation: not what happens to us, but what we do with what happens to us and who we decide to become because of what happens to us. The only real failure is the failure to grow from what we go through.

We will remind ourselves that HE remains beside us through the day, and never leaves our weakness unsupported by His strength. We call upon His strength each time we feel the threat of our defenses undermine our certainty of purpose. We will pause a moment, as He tells us, "I am here."

Sign of the Cross From Eastern Orthodoxy Compared

Orthodox faithful perform the sign of the cross with the tips of the right thumb, index finger and middle finger touching (representing the Father, Son and Holy Spirit), and the remaining two fingers pressed against the palm (representing the two natures of Christ, human and divine), moving the hand up, down, and then right to left. One pious interpretation of these movements is as follows: up to praise the Holy Trinity in heaven; down to worship the Lord Jesus Christ, who came from heaven through the belly of Virgin Mary for us; to the right shoulder to ask the Lord to put us at His right side with the saints and lastly, to the left, as not to be placed with the sinners. In this way, we give glory to Christ, who extended His hands on the Cross for us.