

The Nativity of St. John the Baptist

Orthodox Church O.C.A.

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<http://nativityofstjohn-oca.org>

Very Rev. John Horosky - Priest
 John Conkey - Council President

September 2013
 Glory Be to Jesus Christ!

Service Schedule

September 1 - Church New Year

General Confession @ 9:30 AM
 Hours @ 9:50 AM
 Liturgy @ 10:00 AM
 Special collection for Seminarian
 Coffee Hour following Liturgy

September 8 - Birth of the Holy Theotokos

Hours @ 9:30 AM
 Liturgy @ 10:00 AM
 Coffee Hour following Liturgy
 Semi-annual Meeting

September 15

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

September 22 - Holy Prophet Jonah

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

September 29

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

Reader's Schedule

	<i>Hours</i>	<i>Epistle</i>
9/1	Doug Donovan	Doug Donovan
9/8	Larry Ammerman	George Sura
9/15	Mike Conkey	Mike Conkey
9/22	Mark Ammerman	Mark Ammerman
9/29	Tom Demchak	Tom Demchak

Feasts & Saints

9/1	Church New Year
9/5	Prophet Zachariah the father of St John the Baptist
9/8	Birth of the Holy Theotokos
9/14	Elevation of the Holy Cross
9/15	Great-Martyr Nikitas the Goth
9/22	Holy Prophet Jonah
9/25	St. Sergius



Birthdays

Hunter Batchko	9/19
Mark Ammerman	9/23
Elena Batchko	9/27

Anniversaries

Douglas & Shirley Donovan	9/1/1973
Linda & Tom Nolder	9/10/1983

Semi-Annual Parish Meeting will be held Sunday, September 8, 2013 at the Church Hall.

Memory Eternal to Yvonne Fetcenko, our sister in Christ, who fell asleep in the Lord on August 3, 2013.

Remember in your prayers: Bishop MELCHISEDEK, Father John, Father Adam, Father Ted, Father Paul, Father Michael, Matushka Judy Horosky, Matushka Ksenia Batchko, Larry Ammerman, Mary Ann Ammerman, Vincent Ammerman, Karen Blackburn, Matthew Boroughf, Chris Conkey, Drew Conkey, John Conkey, James Crites, Helen Czar, Eugene Demchak, Joe Demchak, Mike Demchak, Steve Demchak, Kari Donovan, Matthew Donovan, Michael Evans, Bonnie Fetcenko, Randy Fetcenko, Rose Marie Fetcenko, Olga Finlayson, Kenneth Finlayson, Jack Foster, Mary Foster, Harry Horosky, Alexandra Mamrak, Evan Morgan, Richard Nakles, Harry Socie, Eleanor Sura, Andrew Tocimak, Irene Tocimak, Louise Tocimak, John Tocimak Jr., 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.”

Update on recent ill.

John Tocimak Jr. is out of the hospital. Surgery went well and post operative check up was good.

Mike Demchak will have surgery by the end of September.

John Conkey is in the hospital in Houston with pancreatitis. Pain has subsided, but he needs to remain fever free for 36 hours before he can be discharged.

From the Desk of Father John Horosky

THE WAY OF LOVE

(1 Cor. 13)

If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging symbol. And if I have prophetic powers and understand all mysteries and knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing. If I give away all I have, and if I deliver my body to be burned, but have not love, I gain nothing.

Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things.

Love never ends; as for prophecies, they will pass away; as for tongues, they will cease; as for knowledge, it will pass away. For our knowledge is imperfect and our prophecy is imperfect; but when the perfect comes, the imperfect will pass away.

When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became a man, I gave up childish ways. For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall understand fully, even as I have been fully understood.

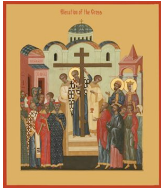
So faith, hope, love abide, these three; but the greatest of these is love.

- (1) The whole Old Testament Law is summed up by the one word, “love” (see [Leviticus 19:17-18](#); [Matthew 19:19](#)).
- (2) Love sums up the Christian’s responsibilities in the New Testament ([Romans 13:9](#)).
- (3) Love is the capstone, the crowning virtue, the consummation of all other virtues ([Galatians 5:22-23](#); [2 Peter 1:5-7](#); [Colossians 3:12-14](#)).
- (4) Love is the goal of Paul’s instruction ([1 Timothy 1:5](#)).
- (5) Love is the distinguishing mark of the true Christian ([John 13:35](#)).
- (6) Without love, the value of spiritual gifts is greatly diminished ([1 Corinthians 12:1-3](#)).
- (7) Love is greater than any of the spiritual gifts and is even greater than faith and hope ([1 Corinthians 13:13](#)).
- (8) Love endures suffering under persecution, and Christians will be persecuted ([Matthew 24:10](#); [2 Timothy 3:12](#)).
- (9) Love is easily lost, without one’s even being aware of it ([Revelation 2:1-7](#)).
- (10) Love is misunderstood and distorted by the unbelieving world

What is the Church New Year?

The first day of the Church New Year is also called the beginning of the Indiction. The term Indiction comes from a Latin word meaning, “to impose.” It was originally applied to the imposition of taxes in Egypt. The first worldwide Indiction was in 312 when the Emperor Constantine (May 21) saw a miraculous vision of the Cross in the sky. Before the introduction of the Julian calendar, Rome began the New Year on September 1.

According to Holy Tradition, Christ entered the synagogue on September 1 to announce His mission to mankind (Luke 4:16-22). Quoting Isaiah 61:1-2), the Savior proclaimed, “The spirit of the Lord is upon me; because He has anointed me to preach the gospel to the poor; He has sent me to proclaim release to captives, and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord...” This scene is depicted in a Vatican manuscript (Vatican, Biblioteca. Cod. Gr. 1613, p.1). Tradition says that the Hebrews entered the Promised Land in September.



Elevation of the Cross from Volume II – Worship

<http://oca.org/orthodoxy/the-orthodox-faith/worship/the-church-year/elevation-of-the-cross>

The **Elevation of the Cross**, celebrated on the fourteenth of September, commemorates the finding of Christ’s Cross by Saint Helen, the mother of the Emperor Constantine in the fourth century; and, after it was taken by the Persians, of its recovery by the Emperor Heraclius in the seventh century at which time it was “elevated” in the Church of the Resurrection in Jerusalem. From this latter event the “universal elevation” of the Cross was celebrated annually in all of the churches of the Christian Empire.

The day of the Elevation of the Cross became, as it were, the national holiday of the Eastern Christian Empire similar to the Fourth of July in the United States. The Cross, the official **emblem** of the Empire which was placed on all public buildings and uniforms, was officially elevated on this day by the bishops and priests. They blessed the four directions of the universe with the Cross, while the faithful repeated the chanting of “Lord have mercy.” This ritual is still done in the churches today after the solemn presentation and elevation of the Cross at the end of the **Vigil** service of the holy day following the **Great Doxology of Matins**.

The troparion of the feast which was, one might say, the “national anthem” sung on all public occasions in the Christian Empires of Byzantium and Russia, originally petitioned God to save the people, to grant victory in war and to preserve the empire “by the virtue of the Cross.” Today the troparion, and all the hymns of the day, are “spiritualized” as the “adversaries” become the spiritually wicked and sinful including the devil and his armies, and “Orthodox Christians” replace the names of ruling officials of the Empire.

O Lord, save Thy people and bless Thine inheritance. Grant victories to the Orthodox Christians over their adversaries; and by the virtue of Thy Cross, preserve Thy habitation (Troparion).

As Thou was mercifully crucified for our sake, grant mercy to those who are called by Thy name; make all Orthodox Christians glad by Thy power, granting them victories over their adversaries, by bestowing on them the invincible trophy, Thy weapon of peace (Kontakion).

The holy day of the **Elevation of the Cross**, although it has an obviously “political” origin, has a place of great significance in the Church today. It remains with us as a day of fasting and prayer, a day when we recall that the Cross is the only sign worthy of our total allegiance, and that our salvation comes not by “victories” of any earthly sort but by the only true and lasting victory of the crucifixion of Christ and our crucifixion with him.

When we elevate the Cross and bow down before it in veneration and worship to God, we proclaim that we belong to the Kingdom “not of this world,” and that our only true and enduring citizenship is with the saints in the “city of God” (*Eph 2:19; Heb 11:10; Rev 21-22*).

The first Old Testamental reading of the **Vespers** of the day tells of the “tree” which changes the bitter waters into sweetness—the symbol of the Tree of the Cross (*Ex 15:22-16:1*). The second reading reminds us that the Lord chastens and corrects those whom he loves and that Divine Wisdom is “a Tree of life to those who lay hold upon her and trust in her, as in the Lord” (*Prov 3:11-18*). Again the reference is to the Cross which is, as the epistle reading of the day proclaims, “to those who are called... the power of God and the wisdom of God” (*1 Cor 18-25*).

The third Old Testament reading is from the **Prophecy of Isaiah** which tells of the “city of the Lord” where both Jews and Gentiles will live together and “shall bow themselves down” at the place of God’s feet and “shall know that I the Lord am Thy Saviour and Thy Redeemer, the mighty One of Israel” (*Isaiah 60:11-16*). Here we have the direct reference to God’s city where men shall worship at his feet; and together with the psalm line repeated constantly during the services which calls us to “bow before his footstool,” we have once again the reference to the Holy Cross (*Ps 99:5, 110:1, et al.*).

Before the Cross, we bow down in worship, O Master, and Thy holy resurrection, we glorify (Hymn of Veneration before the Cross).

This central hymn of the **Elevation of the Cross** which lasts for eight days in the Church is sung many times. It replaces the Thrice-Holy of the **Divine Liturgy**. The normal antiphons are also replaced by special verses from the psalms, which have direct reference to Christ's crucifixion on the Cross (*Ps 22, 74, 99*). At the Matins, in the gospel reading from St John, Christ says that when he is elevated on the Cross he will draw all men to himself (*Jn 12:28-36*). The long gospel reading at the Divine Liturgy is the passion account from this same gospel.

Thus, at the Elevation of the Cross the Christians make their official rededication to the crucified Lord and pledge their undivided allegiance to him by the adoration of his holy feet nailed to the life-creating Cross. This is the meaning of this holy day of fasting and repentance in the Church today.

Religious Education Catechetical Program

His Grace, Bishop MELCHISEDEK announces the beginning of a revised RELIGIOUS EDUCATION CATECHETICAL PROGRAM this autumn. This eleven-week spring and fall four-year program is scheduled to begin Tuesday, September 17 (7PM), 2013, and continue on Tuesday evenings through November 26, 2013. Lectures this semester will be presented by Archpriest Paul Ziatyk in the conference room of the Archdiocesan Center in Cranberry Township (8641 Peters Road). The program is designed for all individuals interested in pursuing further education of their Orthodox Faith (i.e. general laity/teachers/musicians/those interested in possibly pursuing Holy Diaconate Ordination, etc.). The program is also open to the general public with a tuition per semester of \$125.00. Registration deadline is September 10, 2013.

The first semester unit of study is "The Bible." It will consist of the following lectures: an introduction to the Bible; how the Bible came to be; the land of Palestine; a time line of the books, events, and people in the Old Testament; classes of people who lived in the time of Christ; the Gospels and how they came to be written; the life of Christ; the Book of Acts, the Letters of St. Paul and the other books of the New Testament.

For further information please call the Chancery (724-775-5555), email (chancery @ocadwpa. org), or use the diocesan website: www.ocadwpa.org.

Congratulations to Richard Nakles!



Our parishioner, **Richard Nakles**, was selected as the recipient of the 2013 Luff Award for Outstanding Service to the American Philatelic Society (APS). The Luff Awards are the most prestigious awards given by the American Philatelic Society. Richard has been a volunteer for the APS since April 2005 assisting the Education Department, the Library, and donation processing. It is not unusual for him to provide sixty or more hours of volunteer time per week.

Richard did the bulk of work of labeling and rearranging the Library book collection from an author-based organization to a modified Library of Congress geographic-based organization. Beginning in 2007 he has processed approximately 500 in-kind donations of philatelic material per year. He logs donations and then sorts through them directing appropriate material to Education/Youth, the Reference Collection, the Library, and organizing the balance for sale. The stamp and cover sales area he created has generated \$350,000 for the Society during this time.

He studies the donated material meticulously, leading to at least two discovery copies of items. He also has developed a cadre of volunteers whom he manages. Richard has invested personal funds in purchasing equipment and furnishings for the donations sales area and personally pays for ads in the *American Philatelist* encouraging members to donate material to the Society and extending an invitation to visit and shop at the American Philatelic Center (APC) in Bellefonte.

As a nearly "full time" in-house volunteer, he often fills the roll of "ambassador" for the APS when staff are not available to assist visiting members. He will help visitors find just what they are looking for within the little shop that sells in-kind donations. He will cheerfully point visitors in the direction for a good restaurant, a nearby shop, a meeting room, or the sales division. Richard provides the highest quality of member service and in immense amount of behind-the-scenes hard work that benefits every member of the APS.

God grant you many years, Richard!

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 candle stands and in front of the icons in the nave are supported by Andrew & Louise Tocimak in loving memory of George Tocimak.